HISTORY OF MICRONESIA

A COLLECTION OF SOURCE DOCUMENTS

VOLUME 45

JAPANESE MANDATE

PART 3,

1934-1940

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by

Rodrigue Lévesque

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1 Ed. note: Mr. Cohn was Willi Cohan of Berkeley, California. Mr. Johnson cannot be identified.

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Document 1934F (cont'd): Someki's Visit to the Gilbert Islands

Translation.

Source of original text: Article in the Journal of Ethnology, 5:1 (1939).

Note: This translation was made by an unknown person, perhaps for Chris Pierce; it is found in the University of Hawaii Library. The following text was edited by R.L.

A Week in the Gilbert islands, by Atsushi Someki.

A recollection that makes me smile is the week I spent in the English-administered Gilbert Islands. I had never known before such light-hearted people, so filled with trusting naiveté and so peaceable, and I probably never will again.

The island is pristine, the coconut trees high, the breadfruit trees grow thickly and the woods are full of the exalted fragrance of the *terunonikiepu* (a plant similar to ginger common in the Gilberts). The few days I spent in this natural paradise speaking with the natives, sketching and riding in canoes—these are inexhaustible memories.

The natives of the Gilbert Islands may not, strictly speaking, be called Polynesians. However, speaking in terms of bodily form and also temperament, they probably are close to the Polynesians, with their large bodies, a skin color that is darker than that of the people in the Carolines or Marshalls, and straightforward and cheerful in their disposition. This is to say that they have no history of cannibalism as do the true Polynesians, and are a delightful sort of people such as one rarely meets.

The island which I stayed for one week is **Butaritari** in the Gilbert Archipelago. By consulting a nautical chart, this archipelago of 14 atolls is seen to be located 300 miles southeast of the easternmost corner of the Marshall Islands in our South Sea territory. This region is administrated by the English under a governor-general residing in Fiji, and is visited by ships from civilized nations, notably the small ships of the Nanyo Boeki, or Trading, Company and the official ship of the government-general which calls two or three times a year. Thus the islands are practically left to their primeval serenity and natural simplicity.

On the morning following my arrival at Jaluit at the eastern edge of the Marshalls, whose scenery is well worth exploring, I saw a small steamer entering the channel while blowing its steam horn. This ship was the **Shinko Maru**, of just 500 tons, belonging to Nambo.[1] Her normal task is to cruise among the islands of the Marshall group to supply the islanders with various commodities and to accept copra in exchange. When I, not long in those islands, saw this small steamer serving the outlying islands, I was immediately interested in cruising through the remote islands to observe the life of the islanders in its primitive state, but then, upon hearing that her next voyage would be to the Gilbert Islands, I made up my mind right away to go with her.

On 29 April (1934) at 3:30 p.m., I went on aboard, my mind burning with expectation and curiosity, as the ship headed for the Jaluit Pass. Some island women who had

1 Ed. note: Short for Nanyo Boeki Kaisha.

relatives among the ship's crew were waving their hands, their gay and striking garments flying in the breeze (the clothing of Marshallese women is luxurious, long dresses with bright colors). Seeing them shouting their good-byes until their voices became hoarse, running along the beach that is covered with pandanus trees, I could not help seeing myself sailing off once again, after having set foot in the southernmost and most easterly of the imperial domain, and I was filled afresh with deep emotion.

Coming out of the pass, the ship listed as it moved against the big southern Pacific swells in the direction of the prevailing wind and was drenched with spray, the tops of the waves always higher than the horizon and the low sandy islands reflected in the evening sun; the lofty trunks of the coconut trees soon vanished as they became hidden by the waves and a squall.

The following day, the 26th, the stormy weather was incomparable to anything I experienced in earlier or subsequent voyages in the South Seas, the waves washing over the deck and invading my own cabin. The next day I was confined to bed and could hardly take in a little tea and asparagus.

That day, the 27th, the day began with a squall and ended with a squall, but in the evening the weather improved somewhat and off the port side, far in the distance, a large number of low sandy islands covered with coconut trees appeared. This was Apaiang Atoll within the Gilbert archipelago, and before long the ship came within two miles of this atoll; with binoculars I was able to see vividly the white sandy beach covered with coconut trees and some people hoisting a sail on a canoe.

In this area we saw a large flock of brown boobies skimming along the ocean surface and when we made a try at letting down a fishhook, in an instant we had caught a large bonito.

By the time sunset approached we had drawn close enough to make out Tarawa Island but as the evening darkness gained upon us and it was dangerous to enter the lagoon, we anchored offshore for the night.

It was a lovely night. The weather had thoroughly improved, the moon was shining brightly, the breeze was cool, the ocean calm and the lights of the village of Tarawa Island within hailing distance appeared and disappeared.

The islanders who had come with us from Jaluit were also in great spirits and, forming a circle on the deck, they began to sing songs together.

I fished with the captain until midnight. Attaching a big piece of fish to the hook at the end of a long thick line, we no sooner let it down that there was a thug on the line; one simply pulled out a fish over a foot long. Fish called *ban* in the native language and closely resembling our *akame tai* (red-eyed bream) were most common. Occasionally *sewara* (Spanish mackerel) close to three feet in length were hooked but, because the fish in this area store poisons in their flesh from the silica-containing plankton in the coral reef, they are not eaten. When sadly we had to cast the catch piled up on deck back into the sea, the famished bonito were waiting below and in an instant their impoverished bellies were satiated. An incredibly huge fish was hooked on the telegraph operator's line. When several persons hauled it out together it was a shark, about two

meters in length, and as it writhed about on deck we were unable to approach it. If a hand or a foot were caught in its knife-like jaw, it would easily have been amputated. The native sailors mobilized themselves and finally dispatched it with oars.

When a shark is swimming, it does have a truly dashing figure but with its dead form spread out on deck it is really not impressive; its skin is flabby like that of a corpse, and it emits an unspeakable stench.

[Tarawa Island]

On the 28th we entered the port at daybreak, and though it was early dawn we were visited by the English officials. Tarawa is the only place in the Gilbert archipelago where there are resident government officials, and in the 14 island groups in the Gilberts (Makin or Butaritari, Apaiang, Tarawa, Maiana, Apamama, Aranuka, Kuria, Nonouti, Tapeteuea, Onotoa, Beru, Nukunau, Tamana and Arorai) there are only the three English officials residing on Tarawa, and they govern by supervising through native patrolmen. The officials are the administrative officer, the doctor and the telegraph operator, and the administrative officer while being the resident government representative is at the same time the police department and judicial department; the doctor, when there are no patients, is the teacher, and the telegraph operator serves also as the postmaster.

At home to an equal degree they are investigators of the local customs, collectors of plants and animals, collectors of [**],[1] and beyond this, without exception, are wildly enthusiastic about fishing. The administrative officer[2] is a young scholar graduated from Oxford full of charm and a skilled conversationalist, and upon later going ashore and calling on the government, I observed around his work desk superb cultural artifacts, old shell and stone tools and whale teeth(?)[3] scattered about as decorations. His wife is skilled at drawing and she has many sketches of native cultural artifacts. All of them have a heartfelt enjoyment of life on this remote island and they seem to be making the best use of the period of their term here. Even for this brief time they do not forsake the manner of personal grooming of their own country, and even when boarding the ship's gangway from the boat, they did not let go of their canes. Observing the character of this one official residing in this obscure and remote island, I can easily imagine how the English people attained their present greatness.

The native patrolmen wear khaki uniforms with red epaulets but the lower half of the body is unclothed and they are barefoot, and I later heard that they are a people who dislike trousers in the extreme.

We went ashore at 9 o'clock. The young women of the island all came out to greet us wearing fine clothes and crowned with tropical flowers of exalted fragrance. Though

1 Ed. note: Two Chinese characters beyond the capacity of the Japanese translator. Maybe collectors of taxes, which they did.

2 Ed. note: In 1938, this was J. C. Barley.

3 Ed. note: The translator had a problem here, mentioning that they were tusks of a sea animal; so perhaps they were walrus tusks, from somewhere else, which is unlikely.

it is true that this was also because a ship only comes very rarely, still they were full of friendliness.

The island interior is extremely neat with the coconut groves well weeded and there is no neglect in the way of dried up leaves or fallen coconuts. The islanders each have an area they take charge of themselves and if they leave dried leaves or coconuts about in their area they are punished. The houses are invariably built a fixed distance in from the road that crosses through the island and the space between them is maintained at a distance of several dozen meters.

Trees and in particular breadfruit trees and tamana trees are well protected and because it is prohibited to wantonly cut them the whole island is thickly forested and large trees are truly abundant.

In the central area of the island is placed a large wooden drum. Three types of drumstick accompany this and the islanders are informed of the time of day from differences in the sound and the number of beats. It is called Rali and is not inidgenous to the Gilberts but to the area of Fiji, and it is said that it is the custom in all areas under the jurisdiction of the governor-general of Fiji to announce the time with this wooden drum.

Furthermore, in a part of the island there is a native market and this building has huge pillars of coral and is of truly imposing construction. Here they were selling the round bread called *shikauru* in the native language and mats made of pandanus leaves (*tegis* in the native language) but the prices were exorbitantly high. As the business which had brought us to the harbor was completed we set sail at 2 p.m. and headed for Butaritari Island. Our original purpose in calling at Tarawa was to go through the official formalities and we had no cargo for this island at all. The island of Butaritari in the region for which the ship was headed is the closest to the Marshalls and for trading companies it is a hindrance not to be allowed to proceed directly to this island but for the traveller who wishes to see even a little of additional places it is an advantageous arrangement.

The ship passed by Apaiang Island again in the evening and here we caught a large number of tuna and *sawara*.

Butaritari Island.

At daybreak on the 29th we arrived outside the reef of Butaritari Atoll but with the sky still dark, the current fast and countless concealed coral reefs we could not carelessly go into the harbor. The atolls of the Gilberts differ from those of the Marshalls in that they do not form a complete circle but a horseshoe-shape and though the danger through the pass is comparatively small since within the reef it is extremely shallow and the coral has grown up to close to the water surface, and it is truly dangerous to enter. Standing in the bow of the boat and looking at the dark indigo of the sea water that gradually became bluish-white and then changed to a light greenish-white color, but within this latter area looking out for dark clumps of hard coral heads (lumps rather than three-shaped coral) that were near the surface and had to be avoided, the boat proceeded carefully dodging these as they appeared in succession to the left and right,

and though in the usual lagoon, once through the pass, the inside is quite deep and most ships can easily anchor, at Butaritari the lagoon is specially shallow. In fact, at a distance of about a third of a mile from the Nanyo Boeki wharf we could no longer proceed.

There was, curiously, a small steamship with its smokestack painted purple at anchor, and making inquiries; we were told that it was a ship owned by a Chinese trading company named Ansho Koshi[1] and that it had been there for half a year unable to leave port because coal had not arrived from Australia. On Butaritari Island, apart from our country's Nanyo Boeki branch store there are also branch stores for Ansho Koshi and the Australian company named Burns Philps, but of these the one most excelling in business is our Nanyo Boeki trading company. Apart for the staff of these three companies two English missionaries[2] reside here. This is all of the foreigners and there are no English officials. An obese native of immense stature who appears to weigh over 300 pounds, named Burentarau [sic], is the head chief and he has in his custody an English flag and a photograph of the king.

The store manager is Mr. Chojiro Shinsaki and a young clerk named Shingo Masubuchi live here. Mrs. Shinsaki's wife is a mixture of Gilbertese and English and their way of life is quite stylish.

The branch store which also serves as their residence is built on the tip of Kariya Makin Point[3] in the manner of a bungalow with a wide veranda on all four sides, and from here the wharf in the lagoon and Butaritari Village can be seen at the same time. The front yard is laid over with thin pieces of coral xlosely packed together and is truly lovely. The usual *terunonikiepu* blooms in profusion.

The arrival of the ship after such a long time made them terribly happy and we received a truly inexhaustible hospitality. As there are few chances for speaking Japanese we were the grateful recipients of a sort of hospitality which kept us awake all night and— all new to us—we heard of the natives' life, tales of their old customs, ghost stories and finally bawdy anecdotes, and we listened on and on, unaware of the approaching night, asking even more questions. So we spent many a wonderful and worthwhile evenings.

In this way began my enjoyable week on Butaritari Island, one which I will not forget as long as I live.

The houses of Butaritari Village.

On the morning of the 30th I walked around the island guided by the younger brother of Mr. Shisaki's wife, a man of mixed English-Gilbertese ancestry. Mr. Shinsaki and the people of the ship were busy full time with the loading of copra. Since during low

1 Ed. note: Probably the On Chong kaisha, or Company, from Australia.
2 Ed. note: Rather French Catholic missionaries of the Sacred Heart Order.
3 *Kariya* means "watch for" and Makin refers to Little Makin Island within the lagoon, and thus the name means "the point where one awaits the return of boats that have gone to Makin and goes to welcome them

tide the shallows between the wharf and the ship a third of a mile away cannot accommodate the draft of the cargo lighter, people were working two shifts of about two hours a day and made the most of the full tide for handling the cargo, but if one high tide falls at nightime, the cargo cannot be loaded or unloaded and work efficiency is considerably lessened. Thus a number of days are needed for handling the cargo. As for myself, with apologies to the people of the ship and the Nambo personnel, I was hoping with all my heart that the loading operation would last as long as possible.

The atoll is horseshoe-shaped and the number of islands very few, but many are connected by sand bars. The islands are divided into a number of areas, these being from the west Kume, Keue, Tanemainuku, Tanemaiki, Taboniuea, Teraiveke, Bankai, Butaritari, Ukiagan and the outlying island of Pikatai; the main island, of course, being Butaritari with its two villages of Bankai and Butaritari. The houses are aligned on both sides of the road and, as in Tarawa, they are set back several meters from the road and are also separated by a consideraable distance. The buildings are generally of one of two types:, neither being in the traditional style of the Gilberts. According to Mr. Shinsaki the original Gilbertese houses had no floors, low roofs and had gloomy, dirty interiors. However, due to the English government's reforms, the typical native house is now equipped with hinged shutters *(teinai)* woven of coconut leaves that are closed down only at night or when there is a sick person. When the drum sounds at 6:30 in the morning these *teinai* are raised in unison and unless there is a special reason the people are not allowed to leave them closed. The cooking place is always a separate building and this has some woven panels called *tepa* made of finely-split pandanus leaves *(takaino)*. Cooking and eating meals invariably take place here and it is not permitted to bring eating utensils into the nearby dwelling house.

Persons of some means build very simple semi-western style houses and in this instance the house built is permitted to have walls, and both the new and old style are given thatched roofs *(takakari)* of coconut leaves *(tebani)*.

The boat sheds *(tepariaka)* are erected on the shore side and their construction, compared to that of the Caroline Islands, is very simple and frail, and they are nothing more than long, narrow, low sheds.

One interesting structure is the outhouse *(kaiñ peka)* set up on the shore and like our *Ukimido* temple they project out into the water. These originally came about through government promotion and are not a custom from olden days, and the one for the Nambo store is in this style as well. When I first prepared to use it and peeked below at the clear transparent water flowing over the coral reef, it did not give me the impression of being an outhouse at all, but once I had relieved myself I was not a little astonished to see various exotic fish of the South Seas, colored blue, red and white, swarm together from all directions and instigate an incredible "battle for their food." Many of these fish were over a foot in length. During the week I spent in the Gilberts, I enjoyed this fragrant underwater vista twice a day, morning and evening.

In each village there is a native meeting place but the community meeting house for the whole of Butaritari Island *(Te maniapa)* is located in Bankai Village. It has great

coral pillars ereced on all four sides but it is thatched with coconut leaves like the others. Its enormous ridgepole, however, is supported by a central row of large wooden posts, and furthermore on both sides there are long pillars that support the beam *(te ta)* midway along the roof. This construction has unique features that are worthy of note.

Way of life of the natives and their tools.

While walking about on the island, because there are no walls to the houses, one can gain a good understanding of the everyday life of the villagers, and see the women all busy weaving mats.

The mats *(te gie)* of the Gilberts are famous handicraft articles and bacause in this area pandanus trees grow notably and naturally well, and their leaves compared to those of the Marshalls region are long and sturdy with thick flesh, they are very well suited for fashioning a variety of handicraft articles.

After the Pandanus leaves *(takaino)* have been cut they are first dried well and then rollod up together ten at a time into a disk-like shape and stored *(te gian)*. These are produced when appropriate and are carefully beaten and softened with a fulling block called *(ti ikuk)* made from ironwood. The leaves are then put on a wing-shaped board called *(te buere)* 11 cm. in length and 7 cm. in width imbedded with 10- odd small pieces of iron *(te wi)* at intervals of 0.5 cm. and applying hand pressure on the leaf from above and gently pulling out the pandanus leaf can be split between the pieces of iron.

There is no tool of any sort For weaving those split leaves and all weaving is done by hand. A light board which has been curved, called *(te baba)*, made of breadfruit wood *(te mai)* and some 80 cm. long and 30 cm. wide, is placed on the lap and the weaving is done on this. This board, which appears to be nothing at all has a very great relation to efficiency and those which have long been used have a gloss over their entire surface as though wax had been applied, and the women cherish these very highly.

1. **Te gie.**—These mats have two pieces of cloth just corresponding in size to a Japanese mat[1] joined together at the center, and though the method of weaving is not uniform designs can be skilfully woven from the light yellow color of the fresh leaves and the light-brown color of the dried leaves. The making of these mats is the main occupation of the women and they are used as everyday items for sitting and lying down on and also for presents and return gifts, and depending on the quality of the work they have a price ranging from 3 to 10 yen each. On this island, where Carolinian-type weaving was not known, the mats were also used in the old days as clothes for men and women *(te kamai)*.

2. Waist-cloths *(te kamai)*.—Since both men and women now wear foreign-made clothes, waist cloths made of pandanus leaves are no longer worn every day, but they remain in use for dancing. However, it is of far smaller size than the above-mentioned *te gie* mats, but it likewise has a central seam and usually more elaborate designs are produced at the weaving stage.

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1 Translator's note: Standard size for a tatami mat: 180 cm. by 90 cm.

In ancient times, the men wore these and bound them on with an extremely-long belt *(te nuota)* woven out of women's hair. The longer this *te nuota* was, the more value it had. As for the women, they wore a thick skirt called *te riri* made of a dried grass named *te maunei* and wore a thick decorated belt called *te akaroro* made of a great number of connected pieces of coconut shell the size of 1-sen copper coins. This custom persists in the costume used for present-day dances.

3. **Braided articles.**—One of the occupations of the women is the fashioning of various braided articles from pandanus or coconut leaves, for instance:

a. *Te tage.*—These are made from finely-woven pandanus leaves and are fashioned in the shape of a small square handbag. They range from small ones for carrying tobacco and small personal items to large ones skilfully using coconut and pandanus leaves alternately for storing clothes.

b. *Tokuan.*—This is a type of box roughly woven from the stem *(te bani)* of the coconut frond split in two and is encountered throughout the South Sea island groups. Personal articles may be put in it and then carried about while walking; they are also used to carry breadfruit and other foods.[1]

c. *Te iliba.*—A round fan made of coconut or pandanus leaves.

d. Hats made with pandanus leaves. They are worn by the men when out fishing and their manufacture is an occupation of the men.

The main occupations of the men are fishing and canoe-building, but as both of these will be explained under a new heading below, here I will just speak of the tools they use.

The adzes *)te tanai* presently in wide use are made of steel but in former times they were shell adzes. Now they have become very scarce but I fortunately received one as a gift from an old woman on this island, a clam-shaped adze of tridacna shell with a length of 16 cm. Whether the adze is of shell or iron it is lashed to a wooden handle *(te maini)* with coir cord *(te kora)* as is common in the island groups of the South Seas.

The revolving drill *(te papa)* utilizes the rewind energy of the string attached to the bow and has a wooden flywheel. This is not a cultural artifact of only the Gilberts but is in frequent use in the Marshalls and the island groups of the eastern and western Carolines as well.

Canoes of the Gilbert Islands.

The canoe of the Gilberts *(te waka)* has special distinctive characteristics closely resembling those of the Marshalls, that is, the left and right sides of the hull are not uniform and the side facing the outrigger *(te rama)* protrudes outward much further in comparison to the other side. When the canoe is set afloat on the water because the side with the outrigger rises somewhat due to its buoyancy the hull of the boat as a whole tilts towards level on this side. just as the left and right sides of an ordinary boat are al-

1 Note: The coconut palm frond is referred to by the overall name of *te eani*, the thick portion where the frond is attached to the top of the trunk is called *tenagoba*, the leaves growing off to the left and right of the stem are *te bani* and the pistil of the leaf is called *te noko*. The reference made here to the splitting of the leaf stem in two refers to the *te ba* portion only.

most uniform in the angle they make relative to the surface of the water. Furthermore, when the canoe is under way, with the sail up, the sail is always attached to the side without the outrigger and, when the sail swells with a strong wind, the canoe hull increasingly tilts towards the side without the outrigger. The outrigger at this time becomes a weight, so that the canoe will not capsize in the direction of the sail, the hull becoming the center of gravity for the pull on both sides, and the non-uniformity of the two sides of the canoe at such times is the shape with the greatest equilibrium with respect tot he water surface.[1]

Other distinctive features somewhat resemble in points the canoes of the Marshalls, but the construction of the canoe [hull] itself differs considerably. The canoes of the Marshalls, when compared to those of the Carolines, are far more developed and have a construction a little too complicated to be referred to simply as dugout canoes. However, when it comes to the Gilberts, the canoe has lost almost all of the elements which could be said to belong to the dugout canoe, and with one keel *(tekapi)* at the center it has a number of gunwale boards *(tokai terai)*, usually six such boards of large and small size, laid on this keel, and they are bound strongly together. Because this method of construciton, when compared with the primitive dugout canoe, has a much weakened power of resistance to water pressure,many supporting twarts *(te gcaromoto)* brace the hull on the inside. The resulting boat presents an appearance close to that of western-style boats. This sort of construction is probably not indigenous to the Gilberts and my guess is that in former times the canoe of the Gilberts was not greatly different from that of the Marshalls. I think that it is the result of cultural influence from the time of the English administration and that in addition because the primitive dugout required larger timber than necessary, the canoes came to be fashioned from readily-available materials due to the difficulty in obtaining such timber. At present therer are no canoes whatsoever made of breadfruit or *takona* wood as boat-building materials and those I surveyed were mostly with imported lumber, with much of it brought in from Japan.

The pulleys *(te burop)* presently used for handling the sail *(te ie)* are entirely in the western style. Above the *te giaromoti* a number of logs are set lenghwise forming a simple deck and in the center there is a seat *(takataka)*[2] furnished to accommodate the bottom end of the mast *(te anian)*, and this equipment is not seen in the dugout canoes of the Marshalls.or Carolines. (For details, please see the illustration).

The canoe is equipped with a small paddle *(te buenarina)* and a large paddle *(te bue)* which is used in lieu of a rudder.

For bailers *(te anima)* at present some foreign-made iron enamel objects are used, and one can only suggest that in former days they used coconut shells for this purpose,

1 Ed. note: Most writers, including this one, fail to realize that the curved side of the hull counteracts the drag caused by the float on that same, outrigger, side. In other words, the yawing forces being roughly equalized (and preventing drift), except, of course, when the float is lifted out of the water, for instance, during a sudden wind gust, and this eventuality is the main cause of canoes capsizing.

2 The seat that people sit on is also called *takataka*.

for I discovered no trace of the use of the wooden implements which can still be seen in the Marshalls and Carolines (called *nimu* or *rimu* respectively).

Sails [nowadays] simply utilize cloth, and though I suppose that in former times they were made of woven pandanus leaves, I could obtain no data on this, much less see the real thing.

Fishing *(Akawa).*

I missed the opportunity of obtaining a detailed account of fishing practices, but the methods are generally as follows:

1. Net fishing methods.—A very simple drag net similar to our Japanese drag net is spread out and around, then later drawn in and the fish are scooped up with scoop nets *(te riana).* I was unable, however, to discover any of the bow-shaped nets held in both hands for scooping up fish which are often encountered in the Carolines (e.g. the *epino* of the Truk area).

2. Line fishing.—I was not able to discover any of the ancient fishhooks (probably of turtle shell, shell or wood) whatsoever, and also could obtain no account of them from the natives. Usually steel hooks *(te matau)* are attached to cotton or very finely made coir cord and for a fishing pole *(kebakeba)* stiff wood is used. For bait, *kanana* (the third person of *kanau,* to eat) they use hermit crab *(te manaia?).*

3. Weir fishing methods.—Weirs *(te ou)* are used for catching eels *(te rabonoo)* and the ones they possess are truly splendid. They are framed of thin sticks of ironwood *(te gian)* and are submerged in the sea with a piece of the copra which the fish like placed in the spot noted as "bait aperture" *(nen kanana)* as shown in the attached diagram. The fish are attracted by the smell of the bait and enter through the entrance (*buana* = mouth) but are unable to reach the bait and enter through the second entrance woven of rope into the interior of the weir. The fish caught are taken from the "fish's mouth" *(nen teika)* in the rear portion. The individual entrances such as the *nen kanana* or *nen teika* are firmly pinned fast with wooden wedges.

I later discovered an object closely reseembling this in the possession of a native of Greenwich [Kapinga] Island living in Ponape,and in that the term for this was also *(te u).* I believe that such weirs are of ancient design with a common Polynesian ancestry. For details, please see the illustration.

Food articles.

1. **Coconuts.** Coconuts are the fundamental food for natives throughout the South Seas, and in the Gilberts through the guidance of the government, close planting in the groves is avoided and with this precautionary method of cultivation the harvest is extremely plentiful. Coconut terminology differs depending on the degree of maturity, as follows:

Te ni — when the meat inside them has not hardened and the water is suitable for drinking;

Te pen iura — when they have begun to ripen slightly;

Te monimoto — when the water inside moves about only slightly;
Te amakai — when the sound of water can no longer be heard at all;
Te pen — when the meat has completely solidified;
Te kakta — copra.

a. **Coconut sap** *(te kareue)* — If, when the flower stem has appeared, a coconut coir cord is wound tightly about half a meter above the base, the tip cut with a sharp knife and a coconut shell container *(te ipu)* suspended from this, in about 18 hours it will be filled with the coconut sap which has dripped down from the cut. This is what is called *chakaro*[1] in the Marshalls area and *gajii*[2] or *machifu* in the area of the western Carolines, and its flavor is far sweeter and richer than the fluid inside the [green] coconuts. It is high in nutritional value, it being said that children deprived of mother's milk can be raised on this alone, and in the Gilberts the drinking of this is most widespread with the people busy morning and evening with knives and a number of coconut shells collecting it. When one coconut shell is full the cut is stimilated to expell more sap and usually one flower stem meets the demand for one week. Furthermore, it is claimed that the coconut tree itself suffers no particular damage on this account.

If *te kareue* is left untouched, it ferments and this yields a kind of alcoholic beverage which the natives love to drink.

b. **Coconut syrup** *(te kamoi)* — This is the *chakamaimai* of the Marshalls and the *marshinu* of the Carolines. If the *te kareue* mentioned above is put in a container and placed over a fire and boiled until it becomes thick, it comes to resemble something like honey. This is drunk diluted with water or hot water or used as a sweetener for various dishes.

c. **Coconut meat** *(te pen* or *takataka)* — The matured coconuts are split in two and the nut meat, or copra, which has formed inside is cut into three or four pieces with a large knife called *te biti ñ katarin* or *te taba ñ botakataka* (nowadays many are Japanese-made) and separated from the shell. What should be noted about this implement are the notches on the back of the knife, for when these are set against the shell the prying out of the copra is an easy matter, and though this is a very small thing it does bring to mind a certain relish the natives take in their everyday utensils.

Copra is also eaten just as it is, or the meat scraped from split coconut with a piece of iron (formerly a piece of shell) attached to a wooden handle (called *takushuwai*) is mixed with food[3] or is put in a cloth and squeezed and the milk put on food and eaten.

2. **Breadfruit** *(te mai).* As breadfruit trees are growing well, breadfruits are plentiful. This is also an important food of the natives and usually it is roasted over hot stones in the underground oven *(um um)* then eaten. I did not observe the custom of the people

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1 Ed. note: Now written 'jekaro'.
2 Ed. note: Now written 'ghoscheey'.
3 Ed. note: Such grated coconut meat, or sport, is called *macapuno* in Pilipino. It makes a delicious addition to vanilla ice-cream.

in the Carolines of storing the breadfruit underground until it becomes soft and develolps an offensive odor and then forming this into balls for roasting.

3. **Taro potato** *(te babai)*. It is a very important food. The swampy land on the interior of the island is dug down over two feet further to form excellent paddies and with the bottom of each plant wrapped tightly in coconut leaves for protection,[1] it is not unusual for the tubers to attain a diameter of 20-30 cm. These are put in a wooden basin *(te kumete)* and beaten and crushed with wooden pestles *(te ikuk)* or grated on a sheet of metal in which a great many holes have been pierced and then mixed with coconut sap and formed into dumplings which are stone-roasted, wrapped in breadfruit or pandanus leaves.

Apart from the above the fruit of the pandanus *(te tou)* and banana are eaten but at present the custom in the Marshalls of making *chenuguru*-style dried fruit patties could not be observed.

Luxury articles.

Luxury articles consist almost entirely of tobacco *(te bake)*. The natives especially like the American plug tobacco,[2] and, after they have cut it up fine, they smoke it in wooden pipes *(te moko)*.[3]

As alcoholic products are prohibited by the government, they do not drink any and they also do not use the distinctive Polynesian-type *kava*. The custom of the people of the western Carolines of wrapping betel nut in *shiri* [betel-pepper] leaf and chewing it is also absent.

Various kitchen implements.

1. *Tennenikakeru* — platform on which coconuts are placed;
2. *Te kinnara* — platform on which coconuts are placed upside down;
3. *Takaini kakeru* — stick for washing inside of coconut shells;
4. *Te toubare* — This is not a food implement, but is a broom for cleaning the inside of the house. It is made of coconut leaf tamens *(te noko)* tied together with coconut coir rope.
5. *Takai ñ aki* — This is a broom for use outside the house, with a wooden handle attached to the broom just mentioned.

Weapons.

1. *Koromatan* — On the afternoon of 30 April when I was sketching the Bankai community hall I was tapped on the shoulder from behind and turned to find an obese native of immense stature, Head Chief Burentarau, who said that since his house was

1 Ed. note: And also for fertilizer.
2 Ed. note: The old whalers, who got the Gilbertese accustomed to tobacco, called this cheap type of leaf tobacco 'niggerhead', because it came as dried leaves wrapped in a strip of paper with the face of a negro printed on it.
3 Ed. note: In whaling times, the pipes were cheap cast-plaster pipes, very fragile.

close by to come over, and happily going for a visit there, I was shown various cultural artifacts among which appeared a wooden javelin of ironwood as shown in the illustration (extreme left). It had a length of approximately 50 cm., the diameter at the thick section being about 6 cm. and the hand-grip tightly wound with coir cord. It is called *koromatan* and is said to have been an ancient weapon of the Gilbertese.

2. *Te butou* — This is a celebrated weapon peculiar to the Gilbert Islands. A hard tree is sharpened to a sword shape and shark teeth closely imbedded on both sides of it. The wood is indented slightly and the teeth are firmly inserted here and in addition they are firmly lashed on with a cord passing through a small hole pierced in the teeth, and then finely split pandanus is woven down tight over the wood portion from above and then decorated with women's hair, etc. Apart from the strengthening effect of the hair in question, this probably involved some magical power.

3. *Tonoun* — Like the above-mentioned *te butou* but with branches off the shaft to form a cross-shaped spear.

4. *Te magai* — Same as above but with a long wooden shaft attached.

I was unable to obtain information of any type about bows and arrows, or stone slings.

Dancing.

Dancing seems to be the thing the natives most enjoy, and as on the night following our arrival at Butaritari they were having a very high-spirited party behind the office of the house of Mr. Shinsaki's wife's younger brother, I went with the captain of the ship to see, and the people from the Marshalls who had come aboard the **Shinko Maru** had joined the young women of the neighborhood and were in the midst of dancing. As they are a cheerful people to whom bashfulness is unknown the revelry became more and more earnest because we had come to observe.

Young women of truly splendid physique performed a high-tempo dance to the accompaniment of a *ukelele*. They generally sway their bodies from below the waist and taking up the tempo with their feet do not move the hands much. As the accompanying music at last reached a climax the dancers became extremely animated, their faces flushed, their eyes appearing as though they were gazing at something far distant, and expelling their breath sharply as children do in their make-believe sword battles. At this time a number of men at the peak of excitement leaped out and performed an extremely-vigorous dance with the hips, and as the dance we had seen was a Samoan dance one of the women who had been dancing presented the ship captain and me with a gift of *te gie* (that is a cloth made of pandanus leaves). It is a custom of the Gilberts that, when there is a guest at a dance, for the woman who is leader to present a gift to the guests. We presented as a return gift a tin of biscuits.

When a girl dances for the first time in the village it is the custom for the relatives of the girl to present gifts to the important guests on this occasion, but before the principal guests take these gifts the crowd competes for them and takes them away. And for this they cannot be reprimanded. When visitors from outside ask the villagers to dance

or say that they absolutely must see a certain woman dance the relatives of the woman present gifts to these guests, but still everyone fights over them. However, when the guests convey beforehand to the village *Te ourmane* (a sort of go-between, usually an elder) that they very much want to return with these meaningful gifts the *Te ourmane* stands up beforehand and annunces to the crowd the desire of the guests and asks for their approval. At this time the crowd takes this as a matter of village pride and letting loose a joyful cry expresses their approval. However, if a person of the same island desires them, or a person from outside the island desires outside goods he is held in contempt as one who does not desire the presents for their meaning but has come simply out of greed.

When someone makes a strong request like this it is called *te bubuji*, and if the person making the request states that this is *te bubuji*, no matter how unreasonable the request may be, the person requested cannot make a flat refusal. This is a very peculiar custom and it might be thought that if everyone selfishly called out *"Te bubuji, te bubuji"*, ultimately the situation would get very much out of hand, but this is how impulsive, unabashed civilized man would basely think and among the natives this *te bubuji* is not enjoined unless there is sufficient reason for doing so.

Since it reached Te ourmane's ears that we had strong hopes of seeing a real villager's dance, on the following Tuesday evening a grand dance meeting was held at the meeting hall of Butaritari Village. Apparently formal dances are not staged except on Tuesday nights.

On Tuesday night, when we arrived at the meeting hall, already the place was in full swing. As each islander brings one lamp each, the inside of the building was very bright and before the dancing area in particular many lamps were arranged, just like footlights.

The main dance on this occasion was called *Neitoa*, or the victory dance, as it is commonly called. Long ago a man of Butaritari went off to battle and when returning in triumph collapsed in the forest from the wounds he had received, and having had the dance imparted to him in a dream by a divine being, he returned and taught it to the people. This dance is unique to Butaritari and in cases where someone from another island learns it and performs the dance he must without fail obtain the permission of Te ourmane of Butaritari. This is a very active dance and dozens of richly dressed men (a wreath of flowers on their head, a new *te kamai* around their hips, bound with the above-mentioned *te nuota* woven of women's hair and young coconut leaflets tied around their arms and legs) grasped sticks and formed a group, dancing to a set step. The women wore their full attire (skirts, of course) and lined up behind the men, and though done with much vigor this is not much of a dance. When the dance reached a certain point a number of the most skilled women stepped forward and performed a frenzied hip-shaking dance. In this there is no movement of the hands and the feet also do not follow the beat, the dance being a furious, expressive shaking of the hips.

The dance is divided into a number of sections and hip-shaking occurs in this section in particular, and at this time the frenzy of the crowd reaches its peak.

I do not know the name of the next dance which was performed, but it was of a different style with one chosen dancer sitting in the middle of the dance area with a -----[1] on his lap and recounting—sometimes joyfully, sometimes just reciting—the deeds of some ancient warriors, waving his hands, and singing and dancing with entertaining expressions as in our Japanese *Kumagoi (?)* narrative performance of the *Dongunki (?)*. A number of people performed as singer-narrators one after another, but the first one had a high-pitched voice and animated expressions and performed in an open and uninhibited way that was very enjoyable.

With the above two dances the evening's main feature came to an end and afterwards the men and women joined in a dance of Erisu [sic] Island and the above-mentioned Samoan dance, and then at their request the Marshallese crewmen of the **Shinko Maru** performed a dance of the Marshalls. The merry-making did not abate in the least from the time of the Erisu dance, although outside the rain was coming down in torrents ; it was a squall that made the coconut mats flap and that extinguished dozens of lamps, but the people stayed on until late, oddly dazed in a sweet sort of way, the dance area now cast in mysterious shadows.

In the Gilberts there are various dances other than those we saw at this time, of which the main ones are:

1. *Te abuari* — This is commonly called the king's dance, at the beginning of which the head chief dances wearing a crown made of tree pistils *(Te bioniuea)*. The women who dance on either side of the chief at this time are chosen from the entire island and this is a great honor. When the performers are chosen the relatives of the women place them in a house and from morning to night have them drink the coconut sap, *te kareue*. They drink until they can hold no more and when they have drunk so much that they finally begin to regurgitate; they rest briefly and then are made to drink again and in this way over a number of weeks they fill out with fat so that their bellies are like drums. During this period everyone rubs in coconut oil and other perfumes. On the appointed day when she shows up in public she is incredibly obese and her skin is glossy, and perhaps in the Gilberts great obesity is a necessary prerequisite for feminine beauty.

2. *Natik* — This is a dance of the women of the head chief's clan, but the details of this dance are unknown.

Composition of song lyrics and *Te tabunea*

There are lyrics accompanying the song for the above-mentioned *Neitoa* [rather Te nuota?], but as it is the gods who reveal these to human beings they cannot be composed at random. When new lyrics to a song become necessary this is accomplished through *Te tabunea*.

Te tabunea is a spell or magical technique and is not necessarily limited in use to the composition of lyrics, there being a secret method known only to certain of the natives and is not taught to other people. At the time that this occurs the practitioners proceed

1 Translator's note: A misprinted word.

into the forest late at night and through the next day gather the leaves of a certain type of tree the location of which they know and combining these with oil makes a medicinal potion. The kind of tree is also not revealed to others. Then, using this potion they perform a type of spell and take whatever transpires as their own idea.

There are times when schools of porpoises *(Tokuwa)* come to shore and on these occasions the natives launch a number of canoes and pursue them from both sides, and having finally chased them closer to shore each person dives into the water and catches one porpoise by climbing on its back and driving it onto the beach. For this as well it is said that there is a kind of *Te tabunea* spell, "to bring in the porpoises."

At times when song lyrics are to be imparted by the gods the head *Te tabunea* initiate becomes the leader and a number of persons gather together at the shore and perform a strict ceremony. The leader first throws himself into the ocean and swims out to sea and the others follow him in succession swimming in a line. In the course of this the leader becomes exhausted from swimming and entering into a sort of trance shouts out a word, and even if the meaning is unknown the next person swimming behind him passes on anything said to the rear like a messenger and the last person tries to memorize this in proper order. When in this way the words for a number of stanzas have been called out, everyone again gathers on the shore and sitting in a circle recounts his own recollection and a series of song lyrics is composed. This appears to be nothing at all but for them it is quite a serious undertaking and they say that on this account people sometimes lost their lives.

Once, on a day with fair weather and a calm sea, people gathered on the shore in order to compose song lyrics and events having proceeded normally through the *te tabunea* done in the prescribed manner and the divine revelation of the song lyrics having been completed the people were finally swimming back to shore when an enormous wave came upon them unawares and consumed everyone. After the people who had participated in the *te babunea* had drowned, with not one remaining, the ocean returned again to its original serenity. The village people trembled in fear, taking it as a manifestation of the wrath of the gods.

Other customs.

Births. When it becomes known that a child will be born to a house all of the women of the household devote themselves whole-heartedly to weaving the above-mentioned *Te gie* (mats of pandanus leaves) and store them away to be given as gifts to the people who come to offer congratulations when the baby is born. Those who come are allowed by the mother to hold the baby, and they hold it even when it urinates and they get urine on themselves. For a person to be urinated upon by someone is a great insult and making light of the insult they express their affection for the newborn child.

Marriage. When a girl's marriage is arranged her relatives interrogate the girl severely to determine absolutely that she is a virgin, going to the extreme of taking her into the forest and giving her a physical examination.

On the wedding night her greatly worried relatives conceal themselves close to the wedding bed to await the course of events, and if as expected the bride is a virgin the father of the groom dabs some of the blood on his face and walks around the neighborhood proud that his son has taken a fine virgin as a wife. But if such is not the case the relatives of the girl stealthily withdraw and on the following day the relatives of the groom all come forth and issuing a loud proclamation insult the daughter's house and on the same day she is chased back to her home.

Burials. In olden times when someone died the people of the neighborhood came and wept and, taking turns, placed the corpse upon their knees never allowing it to touch the floor for several days. When deterioration advanced and pus began to drip from the body it was thickly wrapped in pandanus mats and then again, taking turns, placed on the knees as a final expression of affection. Thus when a person was born he urinated on his friends and relatives and when he died his corpse dripped pus on them.

When the pus of the corpse was completely dried up it was again wrapped it well in pandanus mats, bound with coir cord and hung from the ceiling of the house, and they never performed earth burials.

This unequalled barbaric custom surpasses even the custom of the natives of Ponape of burying the deceased under the stone floor of their houses, and with the advent of English administration this barbaric custom was rigidly prohibited and the corpses of the ancestors hanging in the houses and those of successing generations were made to be buried in the ground so that now these curious customs can no longer be observed.

Games. There are no games or toys worthy of much notice but the brother of Mr. Shinsaki's wife made a type of kite an showed it to me. It is called *utinao* and is shown in Fig. 11. It is shaped like a black kite [a bird] with pandanus leaves spread over a frame made from a type of bamboo, and the craftsmanship is quite fine. Whether it is no more than a simple toy or originated for use in fishing as the one which has been passed down on certain islands in the Carolines is not known.

The character and everyday life of the natives at present.

The life of the natives at present, in terms of clothing, food and houses, appears to differ greatly from the old customs and already in many cases when investigating the old customs not even a clue can be discovered. However, they have not completely, under the guidance of civilized men, discarded a native way of life and though the women wear a simple long skirt the men never wear trousers. They wear only an ample piece of cloth wrapped around their waist.

There is a word for tattoos, *Te tai tiua*, but these are nothing more than the sort consisting of small letters or designs which foreign sailors tattoo on their arms or chest and the indigenous large-scale tattoos cannot be seen. It is not known whether or not they existed in ancient times.

Burn scarring such as can be seen in the Carolines region cannot be observed either. Furthermore, there appears to have been no custom as in the Carolines of using combs.

There is no craving for foreign-made canned goods or biscuits and no pasting on the pomade, which is a great difference with the natives of the Marshalls, and consequently, there is no growing tired of the produce which is the gift of heaven and no concern with a drop in the market price of copra plunging one into poverty. That is to say they are not so very poisoned by civilization and only those of their old customs which were considered very unsanitary or impractical were corrected by civilized men and for the rest they appear to be enjoying their old way of life. This poses a number of questions for responsible administrators which must be considered. If there are any who hold that it is the duty of civilized man to force them to wear trousers and unreasonably demand their subservience to propriety, bestow luxury and poverty and usurp the coconut groves and breadfruit tree groves, saying that this is the right of the strong, then let him not utter the word justice.

These people who have not been done great injury by others are full of friendliness, and when one is walking down a path he is halted by a hail from an unknown native from the shadow of a breadfruit tree, and if one stops by his house he says with a beaming face, *"Ikai, Ikai"*(overhere) and providing a seat offers coconut meat. If one would like to sketch them they happily become models and as each picture is completed say *"Te tamne, te tamne"*(to draw) and ;ppl at ot it together. Knowing that I was collecting cultural artifacts they brought various objects to where I was staying without being asked indifferent to gain and without trying to get a price and if something was given to them they freely accepted it and gladly carried it off. Strangely, they would not speak their own name and when I sketched them and asked their names they suddenly became hesitant, and if someone was next to them they had him say it but when no-one was there they silently snatched my sketch book, scrawled the name with letters and then immediately departed. I was greatly distressed to hear later that in the Gilberts it is extremely shameful to utter one's own name.

These natives dwell in a good home of a sort that is rarely found and they are a fine people such as one rarely meets. I will in all likelihood not have another opportunity to visit the Gilbert Islands in the South Seas but I will not forget these cheerful people and the impression their homeland made upon me.

On 4 May, knowing that the **Shinko Maru** would be leaving, from early morning the natives visited my residence with an abundance of local goods. At 3 p.m., with cries of *Ti a kapo* (good-bye) behind us, the ship departed Butaritari Atoll.

Document 1934G

Someki's visits to Micronesia, 1934-1939—Visit to Yap

Source: His article entitled "Sekka-to dozoku danpen" [Ethnographical Notes on the Island of Stone Money] in Minzokugaku-kenkyu 6:2 (1940).

Original in Japanese

[Attached, illustrations only]

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ヤップ島略圖
石貨島士倍斷片
Maff
Gilman
Okao
Kanif
Ulul
Tomil
Gilman
Colonia

石貨島土俗斷片

梁木照

ヤップは我南洋委任統治領中最も古俗の保存されてゐる所である。それは島民等の特別頑固な性質にもよるが、島内の地味、地形が肥沃でなくて貧少なため外來者の功利的な眼から免れるとか、或は交通殊更上の價値薄きがために郵船の寄港等がほんの申譯的であるにもよるであらう。何はともあれ、可なり邊鄙な離島民までアッパッパを着たり、ビスケットや魚の罐詰の味を覺へさせられた今日、壞倦病の貰で口唇を眞赤にし、眼まで垂れ下る腰蓑を着けたヤップ女を見得ることは我々自然論者によつて愉快な事實である。

自分は昭和九年七月三十日此の原始の姿を探るべくヤップ一周の旅に上つた。

ヤップ島の首都とも云ふべきコロニヤから支廳のランチを借りて運轉のガキン君と倶に對岸のトミルに渡つた。其處のクラブと云ふ字の埠頭に着くや先づ自分の好奇の眼を捉へた物はマングローブ地帶の中に建てられた異狀な建物と、其の中に收まつてゐる見事に首扇の上がつてゐる赤色の立派な舟であつた。

ヤップの舟と舟庫の話

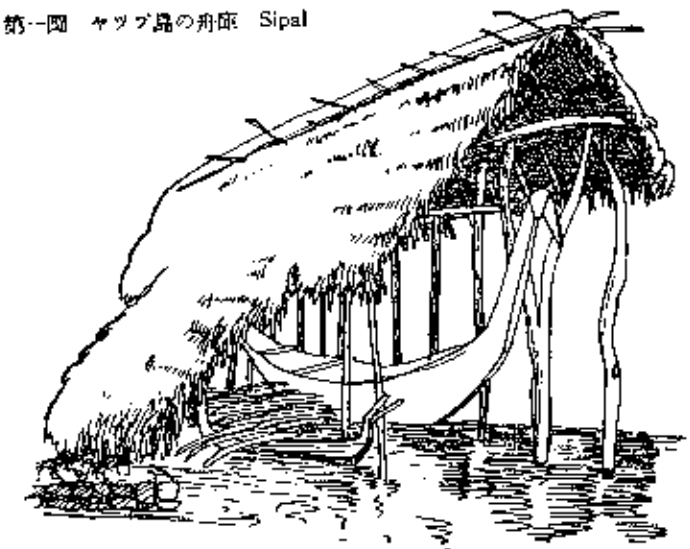
それは Gigal と呼ばれるヤップ特有のボートハウスと Chiekpin と呼ばれる一種の獨木舟なのである。Gigal はヤップのみに見られる實に奇體の形をした舟庫で、南洋群島至る所に於て舟庫の無い所は無いが、

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ヤップを除いては他は例外なく海邊の陸上に建てられ

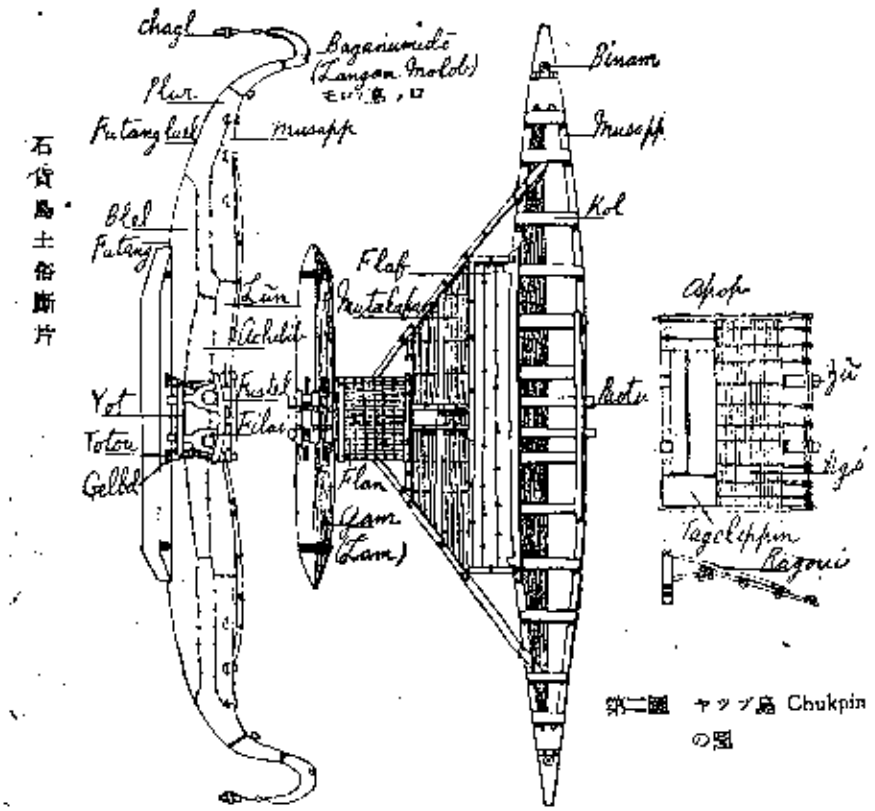
石貨島土俗動

第一圖 ヤップ島の舟庫 Sipal

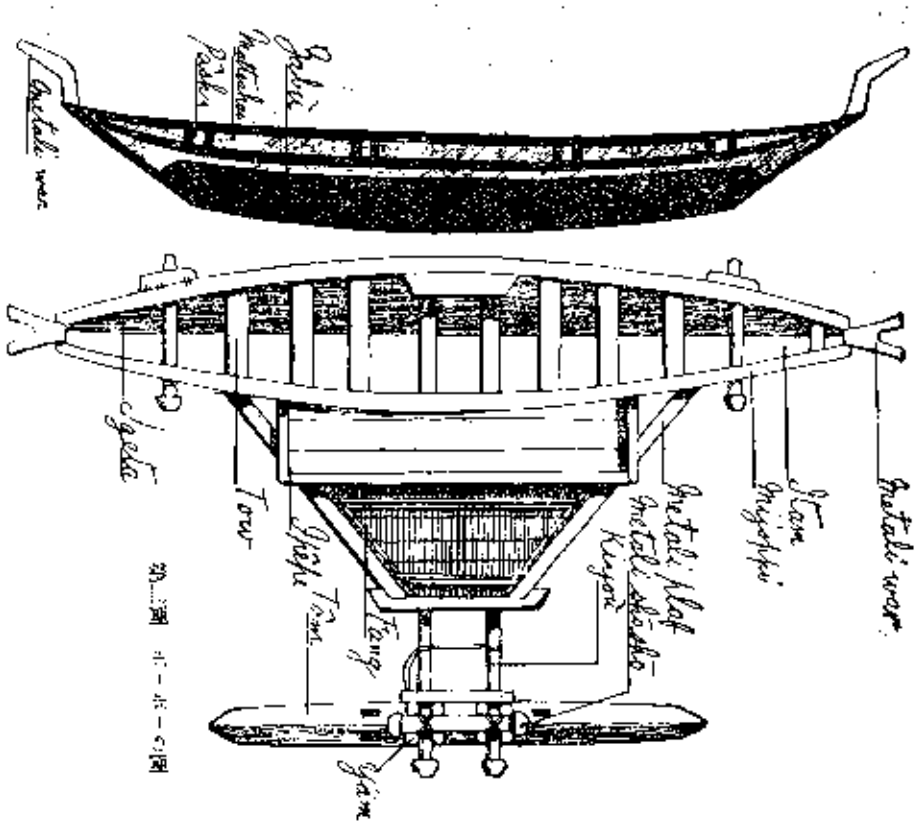


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石貨島土俗断片

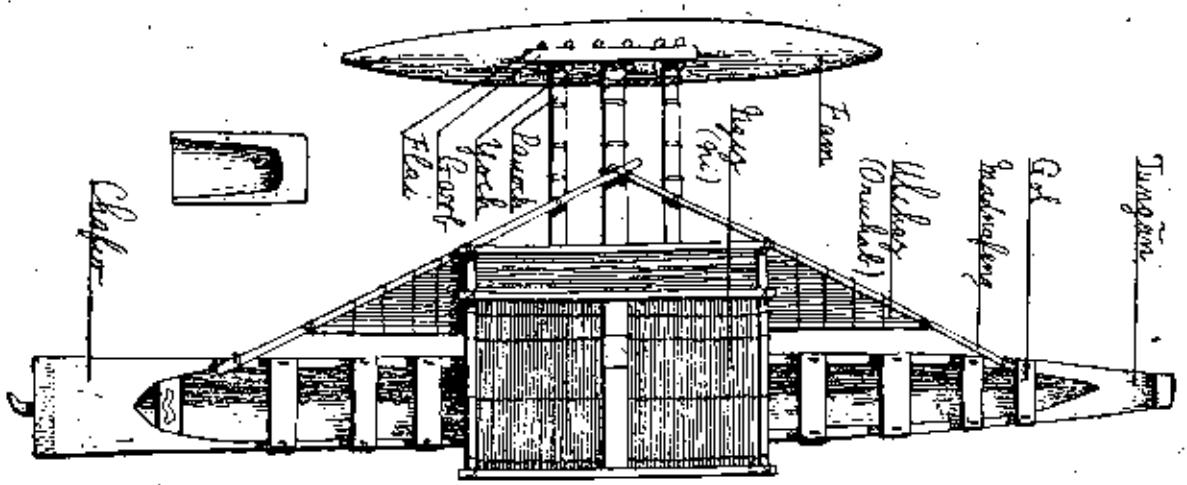


第二圖 ヤップ島 Chukpin の圖



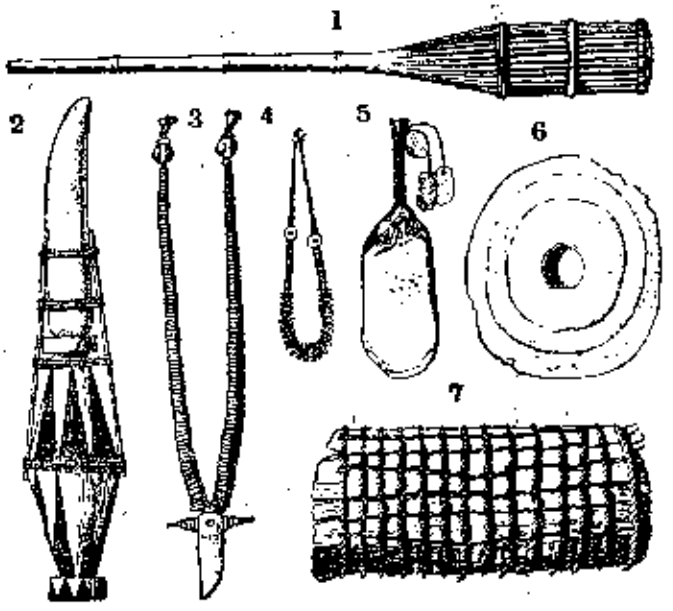
第…圖 …… 第…圖

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第…圖 …… 第…圖

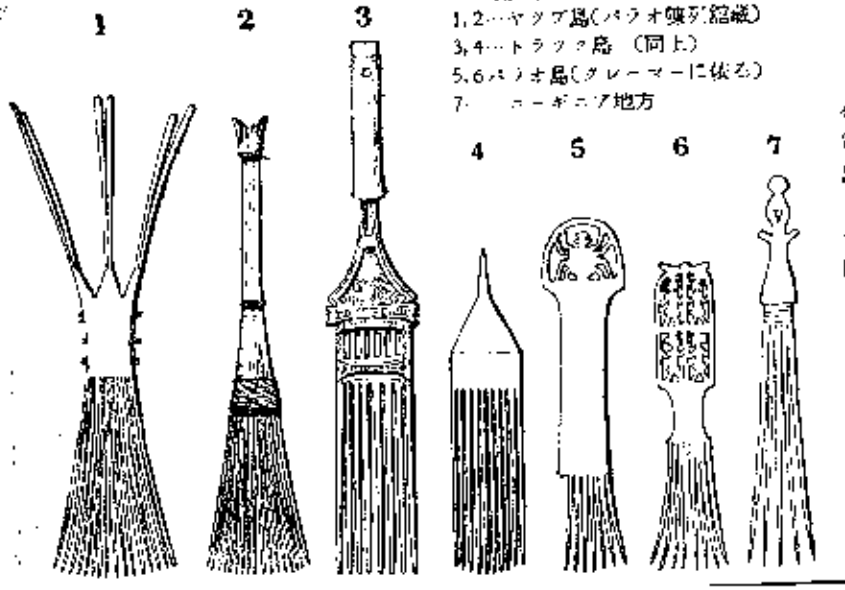


第五圖　ヤップ島の財寶　1 ランゲル包 Lan ngebi o Ni
3 Gaw　4 Tauai　o 紡錘車 Yar　n baleu　o 石貨Fa
7 俵貨 Mbul

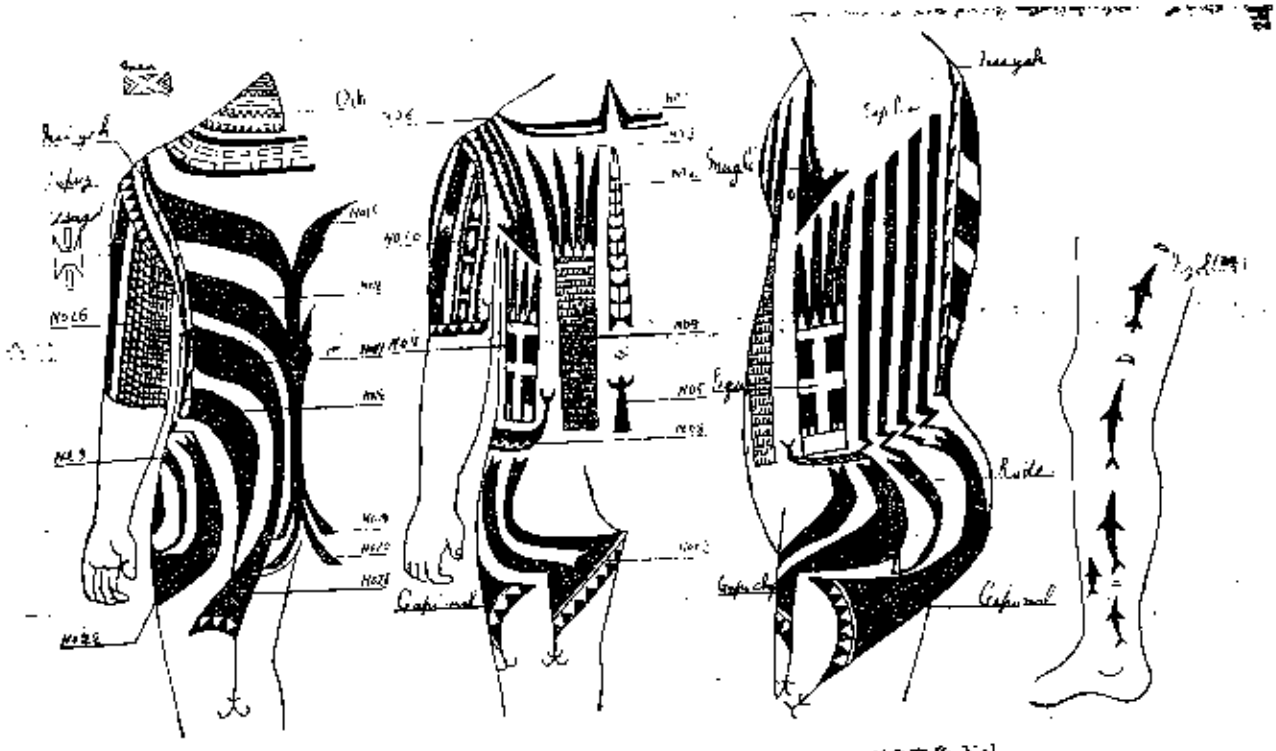
203

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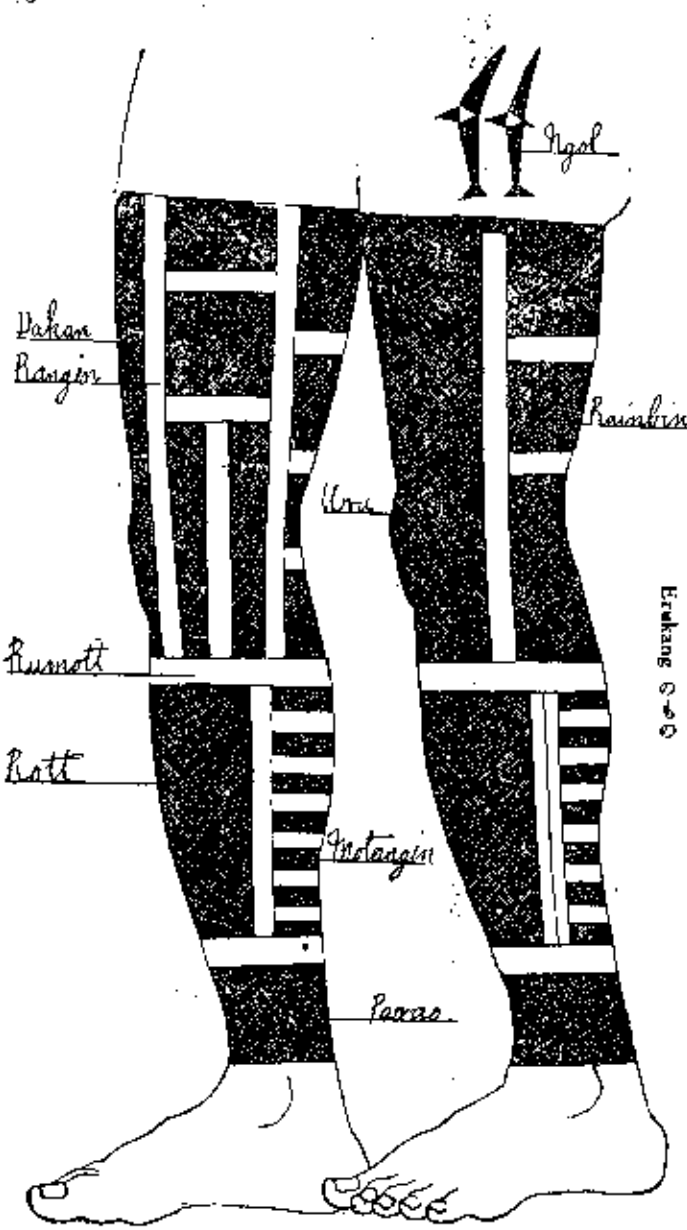
第七圖　南洋諸島嘴の比較圖
1, 2…ヤップ島(パラオ嘴ヲ倣ヒ)
3, 4…トラック島　(同上)
5, 6…パラオ島(クレーマーに依ル)
7…　ニューギニア地方



石貨島土俗圖片



第八圖　ヤップ島オセアン村ガサヤバル，プチョン，ニガの文身 Vol



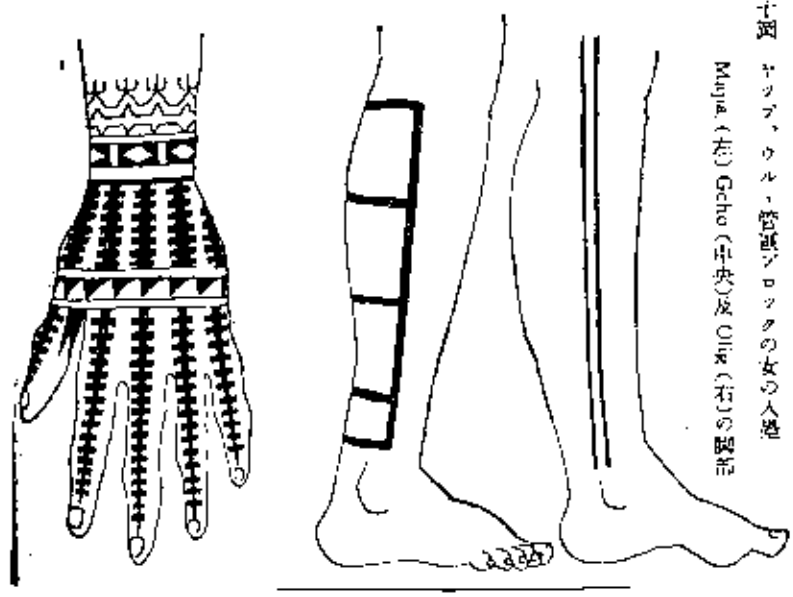
第九圖 ヤップ婦人の入墨 Atarubochak ヤップ村トニロ Erukang の妻

石貨島土俗斷片

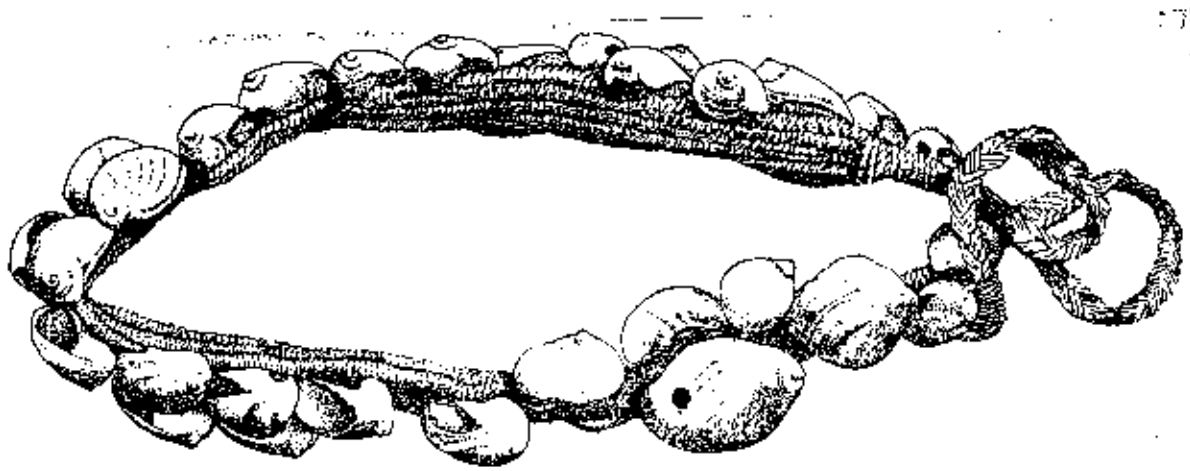
74

第十四　ヤップ、ウル、管區ブロックの女の人達

Mujaʼ (左) Gicha (中央)及 Ulie (右)の脚部

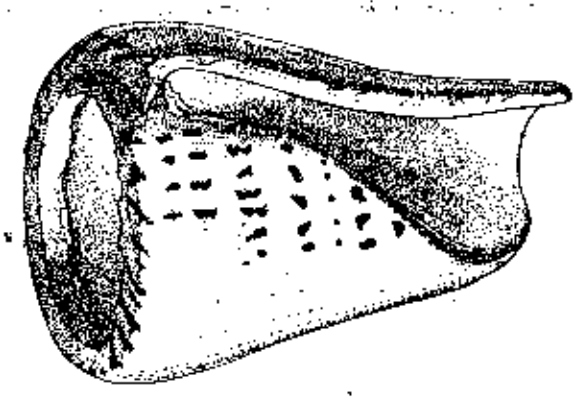


石貨記十倍縮小



第十一圖　ヤップ島民 Fumun 所有　傳統三連錢 Lingir

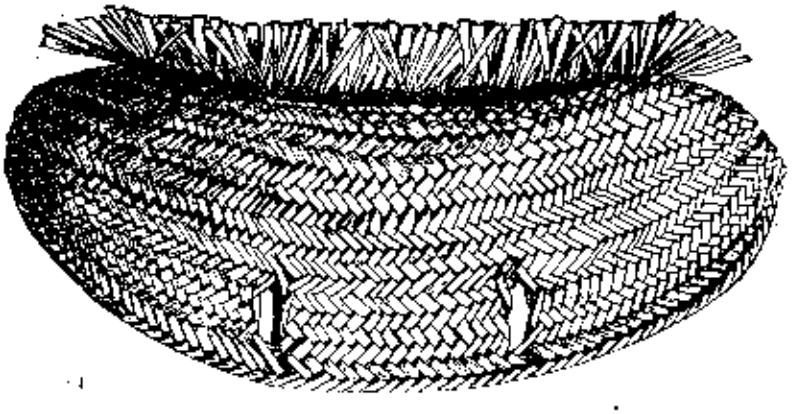
第十11図 手斧を模した様のコキリト島の装飾 Yatau



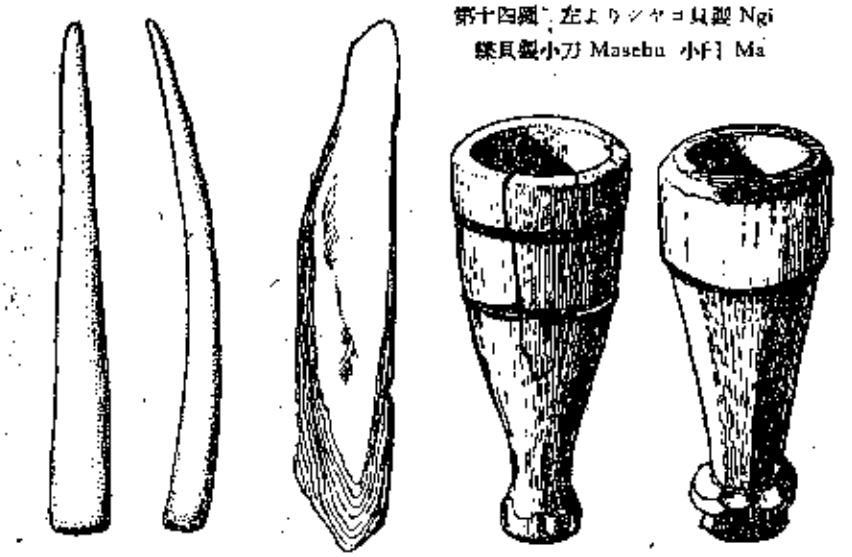
手斧と石灰入れ

装飾用では無い手斧 Uaiを除くすべては実用品

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第十二図 ヤップ島 Uaiの図



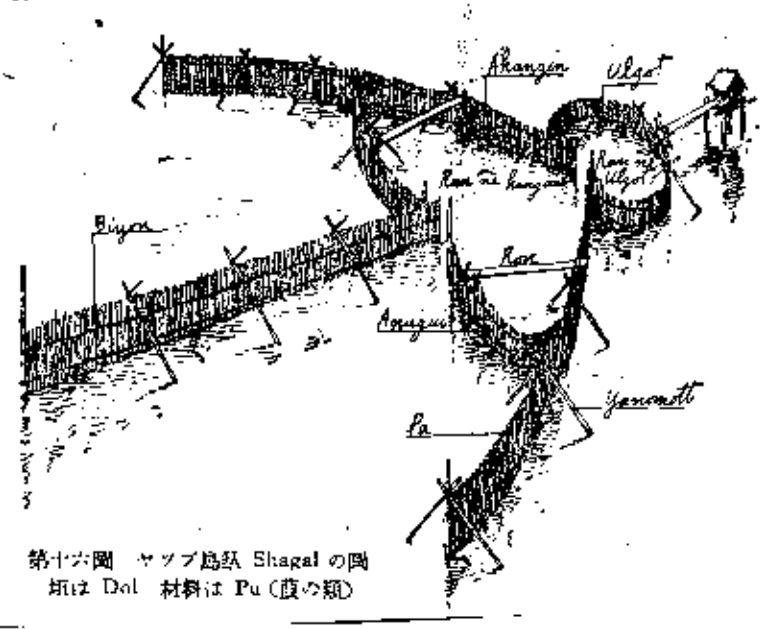
第十四圖 左よりンヤコ貝製 Ngi
蛤貝製小刀 Maschu 小刀 Ma

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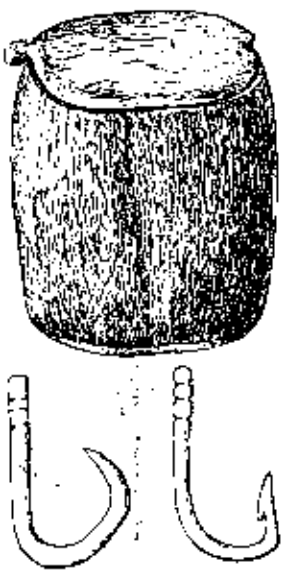
第十五圖 Cai 上に子供を入れて前にかけたヤップの女
頭にかけたのは Marafo

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第十六圖　ヤップ島紡 Shagal の圖
垻は Dal　材料は Pu (蔓の類)

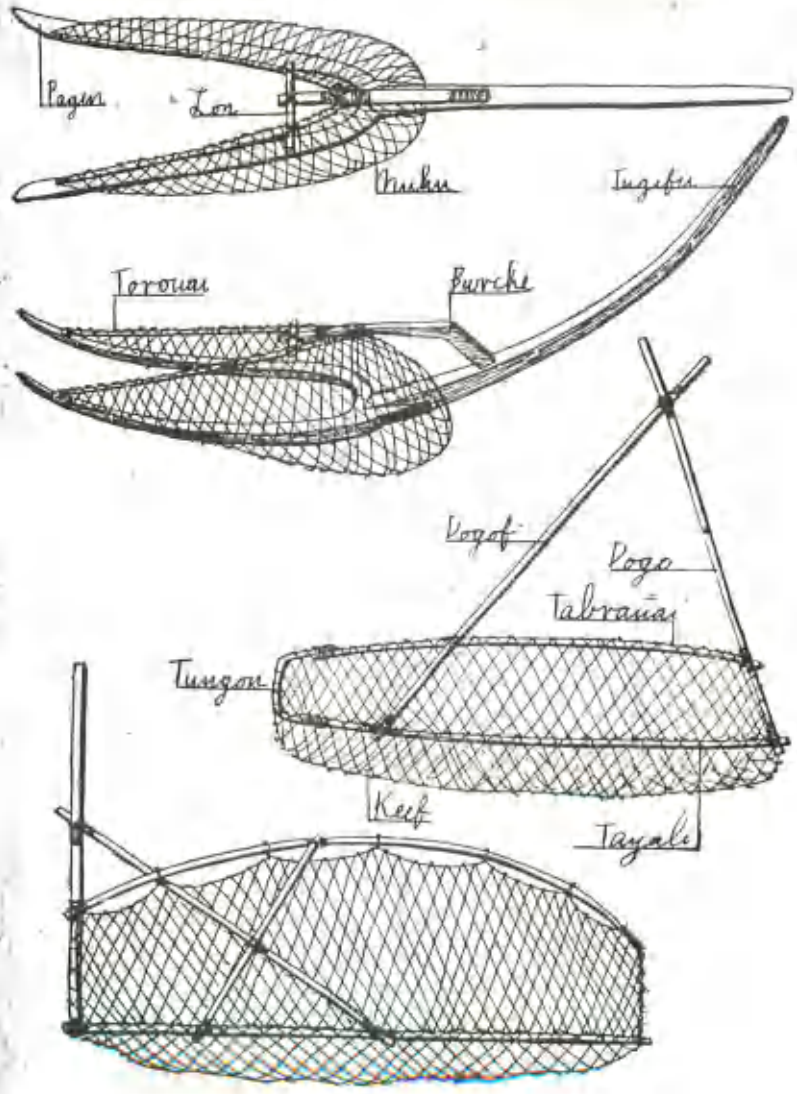
石貨島土器斷片



第十八圖　ヤップ島ニラ村採集の釣鉤容器 Gubol
下は手製の釣鉤、左端、右端鉤

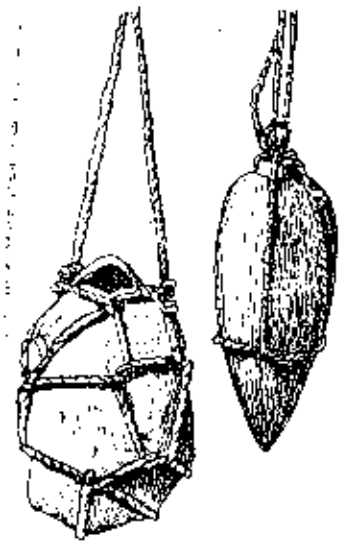
容器 Gubol と供に一個の釣針 Para を買ひ取つたが此

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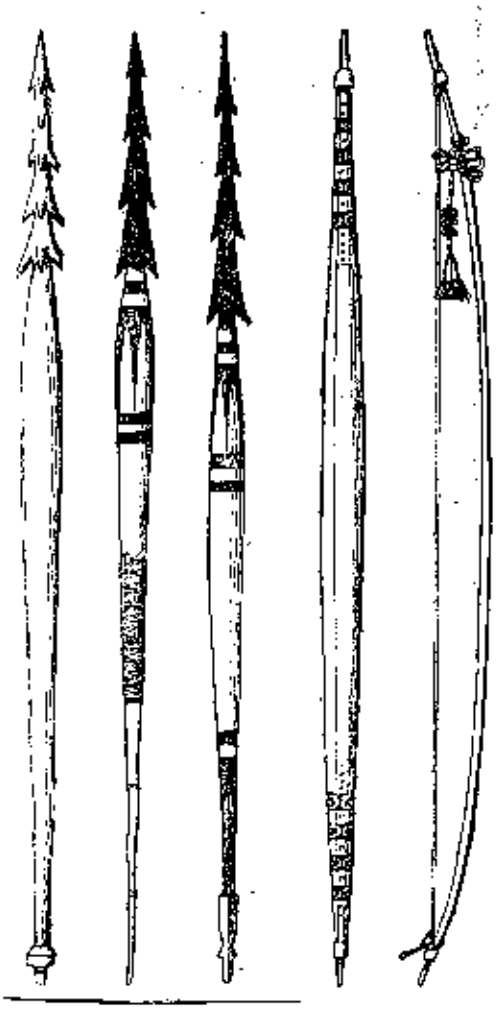


第十七圖　ヤップ島の手網 Mugengo 及 Keef

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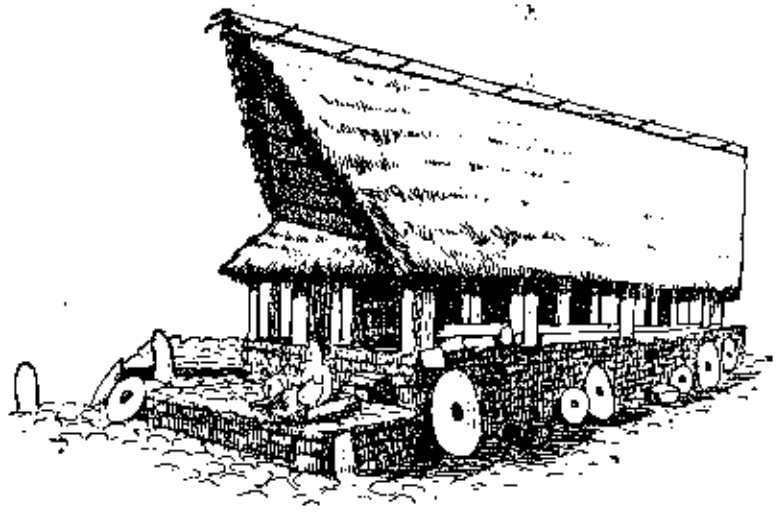
第十九圖　ヤップ島出産時のお守　Betel 又は椰子殻に珊瑚の小粒を入れたもの



第二十二圖　ヤップ島の武器

パラオ諸列島産の槍及び矢

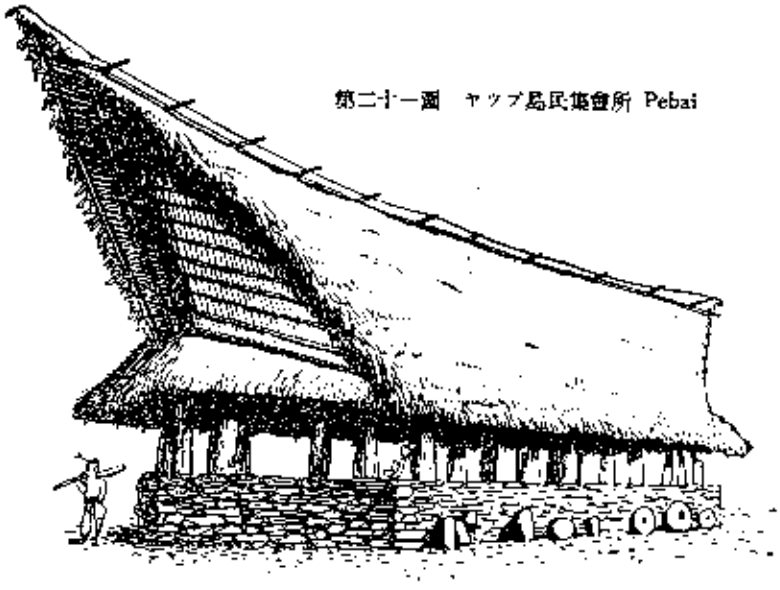
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石貨島土俗斷片

第二十圖　ヤップ島土流民家ニフ管區ニフ村長 Fimtai の家

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第二十一圖　ヤップ島民集會所 Pebai

石貨島土俗斷片

Document 1934H

My Wanderings in Unknown Micronesia, by Major R. V. C. Bodley

Source: Article in Wide World Magazine, vol. 75 (1935).

Editor's note about Major Bodley.

From the conclusion of his full-length book entitled "Drama of the Pacific", we know that Major Bodley was a British Army officer who fought in the first World War, then was a military attaché in Paris, where he met a Japanese Colonel who became his friend. After his retirement from active service, Bodley travelled world-wide, arriving in Japan at about 1932. He intended to visit the whole of Japanese Micronesia in 1933 but his trip was cut short by the shipwreck of the **Shizuoka Maru** on the island of Rumung (Yap). He wrote a book about this trip and shipwreck, entitled: "A Japanese Omelette."

In early 1934, he successfully made a full tour, in company with Professor Clyde of Kentuchy University.

Both Bodley's article and books are riddled with errors in historical facts, too numerous to bother about, except to say that his writings are generally not reliable, and his political opinions the same.

MY WANDERINGS IN



Chamorro girls on a bathing expedition.

It is safe to say that very few of our readers could state off-hand just where "Micronesia" lies. As a matter of fact, it is the name given to some remote Pacific archipelagos that have lately attracted international attention; sundry Powers suggested to the League of Nations that Japan—which holds the mandate—was establishing a secret naval base there. In this absorbing article Major Bodley describes his visit to these beautiful isles where, for the present, the natives remain unspoilt by "civilization," and the rare advent of a white stranger arouses quite a sensation.

FACILITIES for travel have nowadays become so universal that parts of the world which, up to the beginning of this century, were still practically unknown except to explorers or settlers are now visited by luxurious liners, and the white man has become so familiar to the native that his presence is hardly noticed.

It was refreshing, therefore, after four years' wandering in search of a place *not* mentioned in the literature of Messrs. Thos. Cook and Son or The American Express Company, to discover the Caroline and Marshall archipelagos, where the landing of white people still raises the undisguised interest of the adult inhabitants and causes terror among the children.

The reason for this pleasant anomaly is due to the enormous distances of these groups from large shipping centres, the nearest harbour of any importance being Yokohama, two thousand miles to the north. These archipelagos, moreover, are scattered over a vast expanse of sea—two thousand four hundred miles separating the eastern and western extremities of the groups—unfrequented by shipping other than local schooners.

The traveller who wishes to venture into these unknown latitudes, therefore, must rely on small Japanese freighters which run from Yokohama at irregular intervals; he must also be prepared to encounter rough weather and, at certain seasons of the year, the dreaded typhoon.

It was the late Walter Harris, of Moroccan fame—one of the first Englishmen to visit these archipelagos since they came under Japanese rule—who advised me to make the trip; and I believe I am the only Briton who has landed on almost every inhabited island there. In this article, however, I shall only be able to deal with a few of them.

As already mentioned, the average tourist who sets out for the better-known South Sea Islands or the Dutch Indies finds that his arrival causes no surprise whatever to the inhabitants; and the curios which he thought to buy for a mere song are just as expensive as in London—and of inferior

UNKNOWN MICRONESIA



A Marshall Island beach.

By

Major R.V.C. Bodley



A Marshall Island warrior.

quality. In fact, much of the "native ware" offered to travellers on the regular tourist lines is actually manufactured in Japan, and sometimes in Europe.

In the Carolines, however, when the coxswain of the launch which has taken the quarantine officer on board the freighter mentions, on his return, that a white man is coming ashore, the news is sufficient to cause a crowd to assemble on the wharf. Those natives who have canoes paddle out as close as they dare to the steamer and stare wonderingly up at the pale faces on deck, while, directly he lands, the visitor is followed by a multitude of silent brown people.

"Curios" are impossible to find, because the natives have not yet heard of this kind of commerce. If one *does* discover an idol or necklace which the owner is willing to sell there is no fixed price; the article must be bartered for with boxes of matches or packets of cigarettes.

Money, as we know it, is of little value to these simple islanders, and I found unending entertainment by sitting in a Japanese store watching Chamorro braves walk in with a banana leaf full of eggs, an armful of *papayas*, or sometimes a young pig, and receive in exchange commodities such as tobacco, rolls of calico, or sweets!

The first port of call after leaving Yokohama is Saipan, in the Mariana archipelago. Being comparatively near Japan this place, to a certain degree, has been commercially developed, and is interesting to the European for reasons in no way connected with native life. Successful experiments have been made on these islands in the growing of sugar-cane, and the Japanese, who maintain that they can copy anything Western, have set up a factory where whisky is distilled from molasses!

The bottles—shaped exactly like our own whisky bottles at home, and filled with an amber-coloured liquid—are labelled "Genuine Old Scotch Whisky Made in Saipan," and seventy thousand quarts of the spirit are shipped every year to Tokyo, to be sold at the equivalent of fourpence a bottle! The manager of the factory told me proudly that he hoped to manufacture "port wine" from the same ingredients, the difficulty at present being to produce the requisite ruby colour!

From Saipan we sailed due south for three days without sighting land. The trade winds were breaking up boisterously, and gave us a rough passage until, one morning



The strange stone "money" of Yap. The largest "wheel" is worth about £20.

at dawn, we passed through a narrow passage in a reef and cast anchor in the limpid waters of the lagoon before Truk.

Truk, like all its sisters in the South Seas, has that subtle beauty which no artist has been able to capture, but no evil counterparts; for these archipelagos under the Japanese mandate are fortunate in being immune from disease; they do not even breed the malarial mosquito. Nevertheless, civilization is working havoc among the native population, and though the Kanakas and Chamorros are not yet dying-off like their cousins in Hawaii and Tahiti, the latest census in the Carolines and Marshalls shows no increase of births over deaths.

Truk can boast of a unique distinction; it is the birthplace of the typhoons, those great circular windstorms—sometimes five hundred miles in diameter—which at certain seasons of the year create terrible havoc in the North Pacific. At Truk itself the weather is always calm, but as I stood on the white coral shore watching the breeze swirling among the feathery palm-trees I tried to visualize the short but wicked life of this baby whirlwind, which now so playfully rocked the canoes in the lagoon.



The "Ali Men House," or municipal hall, of Yap.

By the time it had moved a hundred miles to the west its childhood days would be over, and fishing-boats in



Chamorro warriors playing tennis.

its neighbourhood would be running to shelter. Another hundred miles, and wireless stations would be warning shipping all over the ocean as to the hurricane's progress. The people of islands in its path would be cowering under the lash of wind and rain, and great liners, unable to escape, would be staggering in mountainous seas as the shrieking gale tore through their rigging, carrying away boats and funnels.

Typhoons have the peculiarity of never moving in any particular direction. From Truk they start on a westerly course, but as the wind gathers force the cyclone's progress becomes erratic. The Philippines



One of the mysterious "castles" described by the Author.



A relic of Spanish days. Gateway of a fort built by one of Magellan's captains on the island of Ponape

little hope for the fishing boat or the native village or plantation which lies in its merciless path. I have been in two typhoons, once at sea and once on land, and I have no desire to repeat the experience.

The island of Ponape has two peculiarities—a mountain two thousand feet high,

may escape with heavy rainstorms, Hong-Kong will probably have its shipping disorganized for forty-eight hours, while Amoy is ravaged, and Formosa only hears of the storm on the wireless. Reaching Kyushu, the typhoon may roar eastward through Japan, or else turn wildly north to die in the plains of Mongolia.

No one knows a typhoon's destination; but there is



These groups of mangroves, growing on a coral bed, will gradually build up new islands.

a rare phenomenon in the South Seas, and a series of ancient fortified castles, the history of which is wrapped in mystery. The natives of this district are reputed to know the origin of these huge structures, which have nothing about them suggestive of the South Seas, but they firmly believe that if they impart any information to an outsider they will die.

A Japanese schoolmaster—one of those lonely Empire-builders who rarely receive any recognition for their voluntary exile in the service of their country—told me that he once persuaded an old islander to tell him the story, but before he got going properly the man died. Whether his death was due to natural causes or otherwise the schoolmaster was not prepared to say, but the other islanders became more than ever convinced of the "curse" which attended anyone who broke the oath of silence, so that all further details about this mysterious place remained a sealed secret.

The ruins cover an area of five square miles, and the castles are built of huge blocks of rock, hewn into "beams" some twenty-five feet in length, which have been traced to quarries thirty miles away. At first sight the buildings appear to rise out of the sea, the foundations having been laid on diminutive islands linked together by an elaborate system of canals, the remains of which can still be seen.

The largest building, from which the jungle has been cleared, is approached by an imposing flight of steps leading up from the water, and consists of what must formerly have been lofty and spacious rooms. The outer walls, some three or four feet thick, slope gracefully backwards, and are rather suggestive of the bastions of the Forbidden City in Peking.

Facing the open sea can be seen the ruins of a huge wharf protecting what must have been a large harbour, deep enough to accommodate vessels of considerable size. The rest of the city is much overgrown with mangroves, but so solidly were these buildings constructed that even the mangroves have not yet entirely destroyed the massive walls.

To anyone acquainted with the South Sea Islands this description will sound fantastic, and I must admit that until I had seen the place in broad daylight I did not believe all I had heard about it. On the mainland of Asia the discovery of a dead city is not an uncommon occurrence, and its history is usually easy to piece together.

When the Borobudhur in Java was cleared of the jungle which had hidden it for nine centuries, for instance, there was little doubt as to its origin; but in the South Sea Islands, where the inhabitants are primitive savages living in grass huts, the stone of these castles and forts, artistically conceived and carried out by an unknown race obviously well versed in engineering, baffles the most imaginative.

The Spanish explorers of the sixteenth century refer to these mysterious ruins in their records, but make it clear that the inhabitants of the islands at that time were no different from what they are now. We must, therefore, go back many hundreds or, perhaps, thousands of years to trace these people. They had evidently reached an advanced stage of civilization, and possessed a fleet of ships far superior to any South Sea Island craft.

I left this city of the dead, steaming in its shrouding jungle, with a strange feeling of having peeped into some gigantic mystery which must remain for ever hidden from human beings.

Jaluit, in the Marshall group, is a complete contrast to Ponape. Forming an immense circular reef over fifty miles in diameter, the islands are little more than *atolls* some five hundred yards broad and standing not over three feet above sea-level. Coconut-palms are all that grow there; but the atmosphere is that of the South Seas of Stevenson and Marryat. All the ingredients of island romance are there—dugout canoes, trading schooners, copra, limpid water full of strange rainbow-coloured fish flitting about among the coral.

There are, too, huge shells in which a child could have a bath, tiny shells glittering like rubies and sapphires, and always the booming of the surf on the reef which, with the trade-wind rustling in the palm trees, provides a never-ceasing lullaby. At night all is peace.

Our little ship lay at anchor in the lagoon—gleaming silver-white under the moon—while sweet odours of the jungle were wafted out to us in scented gusts. The Captain, no longer responsible for navigation, played a care-free game of *mahjongg* with his officers, and a native guitar tinkled in the fo'c's'le. Even the creak of the winches sounded subdued as copper-coloured natives, singing in harmony, loaded copra and spices from the waiting lighters. The civilized world to which I had been accustomed seemed as far away as another planet.

It is true that missionaries are doing their utmost to make the natives emulate the habits of the West, but the results are superficial—for reasons connected, curiously enough, with Christianity itself. I refer to the rivalry which exists between the Protestant pastors and the Roman Catholic priests. Incredible as it may seem, I was informed that these white men, who do not exceed a dozen in number in an area of hundreds of square miles (there are fifty foreign missionaries in the whole of the mandated territories), are not on speaking terms for reasons of faith!

The native, in consequence, lives in a



A group of typical Caroline Islanders. [in 1933/34]



"Copra" in the making—Coconuts ready for splitting and drying.

state of perpetual bewilderment, unable to understand why the God of one white man's creed should be better or worse than the God of another's. The religious teaching, moreover, is in my opinion not adapted to the primitive mind, in that the ways of Nature are interfered with, causing things, which to the native manner of thinking are quite normal, to become sins—forbidden fruit—and therefore correspondingly more tempting. Clothing of the naked body is continually preached, so that the picturesque grass skirts of the women and the intricate tattooing of the men are gradually disappearing.

Yap, in the Western Carolines, is the only group of islands in this part of the South Seas where there is little evidence of missionary influence. In fact, this small archipelago, where the customs of the stone Age are still practised, is perhaps one of the most interesting spots in the whole world.

The islanders are pure Chamorros, and have stubbornly opposed all Westernization, either by the Japanese or white men. The women, with bare torsos and a coquettish scarlet hibiscus in their hair, still rustle about the palm-shaded alleys in their voluminous grass skirts; the men—naked except for a loincloth, and with strange designs tattooed on their chests and thighs—stalk along spear in hand.

They have no use for European clothes although, oddly enough, they take a great interest in tennis! I once spent an entire afternoon watching four braves who, with feathers in their hair and coral necklaces about their throats, but otherwise quite nude, played untiringly in the heat of the day!

Where the Yap islander differs entirely from his brethren in other archipelagos, however, is in matters of money. From time immemorial the currency of Yap has been based on great slabs of rock resembling millstones, many of which have a diameter of from seven to eight feet. These stones were originally imported from Palao, an island group some two hundred and sixty miles from Yap. This transportation, when one realizes that the huge stones were carried on rafts towed by canoes, must have been a perilous enterprise!

On arrival in Yap the "bankers" put the rocks into circulation by bartering them with individuals or communities wishing to dispose of property or produce. There have never been any disputes over these monetary transactions, as the stones have legally established values, estimated by handspans, the largest being worth the equivalent of thirty pounds.

Local capitalists and wealthy communities place their rocky evidence of wealth outside their dwellings, and at a village hidden in the depths of the jungle one may see rows of great millstones outside what is known as the "All Men House," a kind of communal hut of vast dimensions in which meetings are held and banquets given to distinguished guests.

The Japanese would like to see these ancient ways abolished, and, with this end in view, have opened schools in all the principal islands. Sooner or later, therefore, the young Chamorros will discover that it is simpler to carry coins or notes in their girdles than to trail about rocks weighing tons. These schools are already spreading a greater uniformity of customs throughout the archipelagos.

Until Japan took over her mandate, dialects differed with islands; there was no general means of communication between the tribes. With the establishment of a uniform language and a consequent closer contact with Japan, it is inevitable that ere long stone "capital," dugout canoes, and tribal tattooing will remain only as legends. The natives will learn the value of "curios," war-dances will be rehearsed and staged for gaping tourists, and the quiet of the tropical night in the lagoon will be rudely shattered by the discords of modern dance-music.

But at present, and for a short while hence, the picturesque South Sea Island life goes on as it did before the white man first ventured across the ocean, and any reader of THE WIDE WORLD MAGAZINE who is willing to brave a little rough weather in a small ship will be rewarded by experiencing something which, of its kind, is almost perfect. It may be of interest to the man of slender purse to know that my own ten-thousand-mile trip from Yokohama cost exactly £25!



Document 1934I

Germany's Former Colonies, by Prof Herbert E. Clyde

Source: Article with the above title in Geographical Magazine 8 (1938-39).

Note: Prof. Clyde was travelling with Major Bodley during this 1934 voyage to Micronesia. Both had been invited by the Japanese government to visit the South Seas. Both were considered, not as spies, but sympathetic, if not impartial, men to defend Japan's rights before world opinion. Prof. Clyde published a full book entitled "The Japanese Mandate."

[Attached]

Germany's Former Colonies

For the moment, since fellow-signatories of the Anti-Comintern Pact presumably do not demand territory from each other, topical interest in the Japanese Mandated Islands of the Pacific is less than in Germany's other former colonies. The importance of these islands is, however, well brought out by Professor Clyde, who has travelled extensively among them, is the author of the authoritative work on Japan's Pacific Mandate, *and holds the Chair of History at Duke University, North Carolina*

V. The Mariana, Caroline and Marshall Islands

by PAUL HIBBERT CLYDE

REMOTE islands of the tropical Pacific, where the surf breaks over coral reefs and palm trees cast their shadows on still lagoons, have served writers of fiction exceedingly well. They provided, as perhaps no other setting could, those essentials of mystery and romance so inseparable from a good story. But these islands have long since been taken over by the political scientists and by those who still follow the cortège of that deceased member of the legal family—the body of international law. This, of course, should not be surprising. Where is the fiction that can rival world politics either in mystery or in romance?

Why the Islands are Important

THE former German islands in the north-western Pacific, ruled as a Class C Mandate by Japan since the World War, have in recent years gained a notoriety quite out of proportion to their area: a mere 836 square miles. This importance is to be attributed neither to their number (for there are some 2500 of them if the smallest reefs be counted) nor to their natural resources which are of little relative consequence, but rather to their position, dotting like stepping-stones the immense triangle of ocean that lies between Japan, the Philippines and the Hawaiian Islands, and to the ambitions of Germany to regain her former colonial empire.

The three groups of islands that compose the mandate lie far from the well-travelled channels of ocean commerce. The Marianas (named after Maria Anna of Austria) are 1200 miles south of Tokyo; still further southward the Carolines (so called in honour of Charles II of Spain) extend for more than 1000 miles in a great belt just north of the equator; on to the eastward again the coral atolls of the Marshalls (named after the navigator who visited them in 1788) cover a vast expanse of ocean.

Discovery and Annexation

MAGELLAN discovered the Marianas (Ladrone or Robber Islands as he called them) in 1521. Legaspi attempted unsuccessfully to occupy them in 1565. Jesuit missions were established in 1668, but it was not until the beginning of the 18th century that the natives of both the Marianas and the Carolines made some pretence of accepting their Spanish overlords. The Marshalls were visited by British navigators in the late 18th century, but were not formally occupied by any European power until more than a century later, when, in 1885, Germany annexed them. In fact, prior to this date, little interest, save that of the missionaries, was shown in any of the three groups commonly referred to as Micronesia.

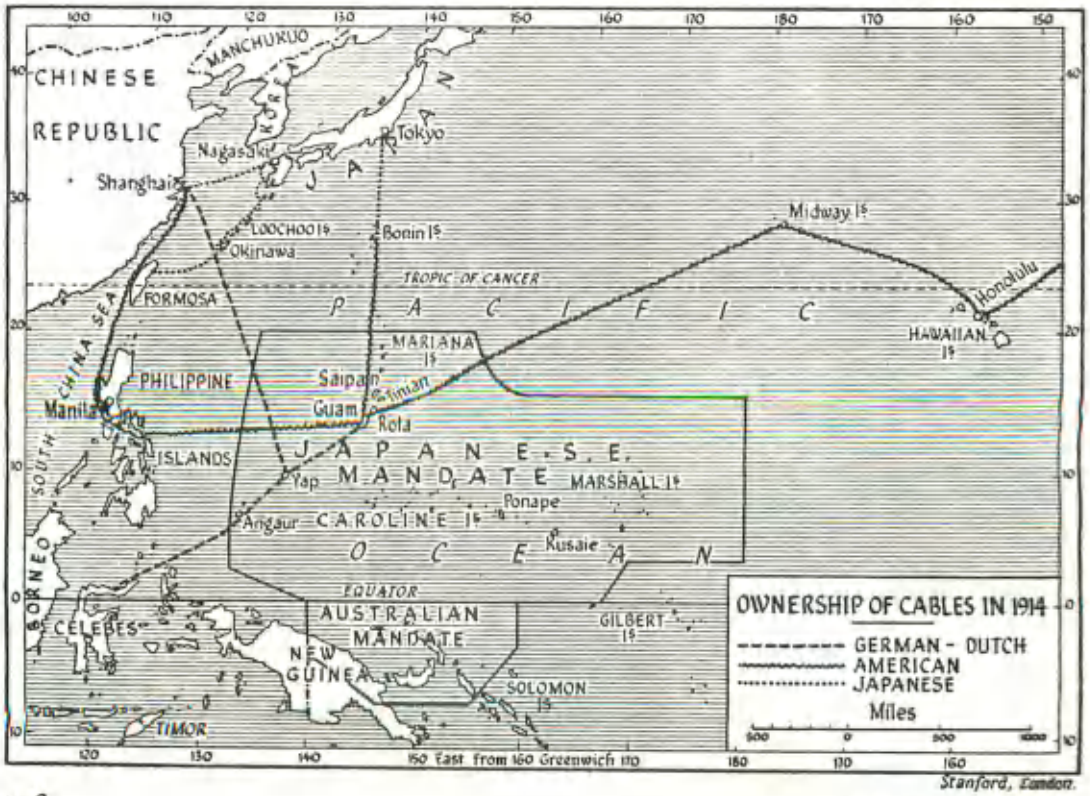
Germany's interest in this area increased

rapidly between 1860 and 1880, at a time when many of the so-called Great Powers, including Great Britain, France and the United States, were scrambling to control the scattered islands of the western and southern Pacific. German commerce, working through the agency of the Jaluit (a privileged) Company, was the first to exploit the Marshall Islands which, as already noted, were annexed in 1885.

German Ascendancy Established

A YEAR later Germany disputed with Spain possession of the Carolines. Spanish control in these islands had never been effective; and after 1877, when Germany and England were guaranteed freedom for trade within them, the former established a number of commercial stations. In 1885 the German government extended imperial protection to these commercial (privileged company) stations: an act which promptly brought forth a storm of protest in Spain. Bismarck referred the matter to the Vatican, where the Papacy, as was to be expected, confirmed Spain in her possession of the Islands but granted Germany freedom in trade and in the fisheries, equal rights in the purchase of copra plantations and a naval base. Thus when the Spanish-American War broke out, in 1898, Germany not only possessed the Marshalls: she had likewise a strong commercial lien on the Carolines.

Hoping to profit by the war, the German Foreign Office contemplated a protectorate in the Philippines. This idea gave place, however, to a German desire for neutralization with the reservation that should neutralization fail, Germany would demand adequate colonial compensation elsewhere. In view of the growing American sentiment favouring annexation, a development supported by London, Ger-



Stanford, London.



Despite the influence of Japanese schooling upon the younger generation, ancient customs die hard in Micronesia, especially among the native aristocrats of Yap, who still perform war dances in traditional dress

many proposed that she be given 'maritime *fulcra*', including Samoa, the Caroline Islands and a naval station in the Philippines; in return for which she was prepared to support the American policy of Philippine annexation. Since, however, these overtures met with little encouragement, Germany approached Spain directly. By secret agreement (September 1898) she acquired an option on the principal islands of the Carolines. It was on the basis of this agreement that Germany protested when the United States showed some interest in acquiring Kusaie (of the Carolines) from Spain as a cable station. Finally, in December 1898, Spain agreed to sell Germany not only the Carolines but also the Marianas, excepting the Island of Guam, which was to pass to American control. By the close, therefore, of the Spanish-American War Germany possessed all of the Marshalls, the Carolines and the Marianas excepting Guam. Her hold upon them remained unchallenged until, after the outbreak of the World War, they were occupied by the Japanese navy in the closing months of 1914.

Japan Takes Over

IN 1919, after Germany had renounced all rights in her overseas possessions, the Principal Allied and Associated Powers conferred upon Japan a Class C Mandate over the three Micronesian groups (excepting Guam). The mandate was designed to be a compromise between annexation and some form of international control of conquered territories. As a matter of practical politics, however, distinctions between Class C mandated territories and territories acquired by annexation soon proved to be ephemeral. With certain mild limitations



The native population of the whole mandated area numbers only about 50,000 and is almost stationary. The Micronesians, save in a few northern islands, remain content with simple palm-leaf huts and find no virtue in work, where nature is so abundantly helpful



Their diet consists almost exclusively of wild fruits and vegetables with, when they are ambitious enough to catch it, an occasional fish. The fat bonito held by this native maiden has perhaps some decorative significance — certainly not that which underlies the busy scene of industry shown on p. 223

upon her freedom of action, Japan became virtually sovereign in the former German islands.

Disputes with the U.S.A.

THE first challenge to Japan's newly acquired authority came not from Germany but from the United States. In November 1920, more than a year after the mandate had been conferred upon Japan, the United States informed Tokyo that the Supreme Council of the Peace Conference had, at the request of President Wilson, reserved final disposition of the Island of Yap (in the Carolines) for future consideration, with a view to placing it under some form of international control as a cable station. The American government therefore assumed that Yap had not been included in the Japanese mandate—a view which, of course, was not shared by Tokyo.

This dispute was complicated further when in December 1920 the Council of the League of Nations confirmed the Japanese mandate as 'all' the former German islands in the North Pacific. To the American protest that followed this action, the Council replied by referring the United States to the Principal Allied Powers, which as such had ceased to exist. The source of this diplomatic argument lay in the ambitions of both American and Japanese interests to control submarine cable systems in the western Pacific.

Submarine Cable Controversy

BEFORE the outbreak of the World War the Deutsch-Niederländische Telegraphengesellschaft, a company formed in Germany but largely supported by Dutch capital and subsidized by the German and Dutch governments, owned submarine cables running from Guam to Yap, there diverging, one line going south to the Dutch Celebes, the other north-west to Shanghai. Another concern, the American Commercial Pacific Cable Company, operated a cable from San Francisco to Guam via Honolulu and Midway Islands; a cable from Guam to the Bonin Islands (Japanese); a cable from Guam to Manila and, finally, one from Manila to Shanghai. There were thus two cable routes from Guam to the mainland of China: one controlled by American, the other by German-Dutch interests.

At the Paris Peace Conference President Wilson was advised by his communications experts to propose internationalization of Pacific cables under the control of Great Britain, the United States, China and Japan. The principal objective behind this proposal appears to have been to prevent Japan from gaining exclusive control of the former German-Dutch system and to prevent weakening of American communications with the Philippines. Resting its case, therefore, on the Wilson-Lansing reservation made at Versailles in 1919, the United States was still contesting the Japanese mandate over Yap when the Washington Conference met in November 1921. A few weeks later (December 12), Secretary of State Hughes announced that the American-Japanese controversy concerning Yap had been settled by a treaty in terms of which the United States gave its approval to the Japanese mandate, while in return Japan guaranteed the United States equal rights with the Japanese in all matters relating to cable communication. Similar rights were granted with respect to radiotelegraph, with the reservation that they were not to become operative so long as Japan maintained an adequate station.

In this manner, at least this chapter in the lively contest among the powers to control cable communication in the western Pacific was brought to a close. During the ensuing decade (1921–31) Japan's mandate rarely commanded so much as a paragraph in the press of

the world. Its sudden and dramatic reappearance in the headlines was occasioned by the Manchurian upheaval of 1931 and Japan's subsequent withdrawal from the League.

Misusing her Mandate?

IN February 1932 the *Journal de Genève* formulated the charge that Japan had violated the terms of her mandate by constructing a submarine base in one of the islands. This was followed by suggestions in the European press that were Japan to withdraw from the League she would thereby forfeit her mandate, which might then be given to Germany. The Permanent Mandates Commission closely questioned the Japanese and was assured that Japan was observing the military clause which forbade fortifications. Of greater significance, however, was the announcement made in November 1933 that Japan would construct airfields in the islands, and the subsequent statement made in the Diet by Foreign Minister Hirota (February 1934) that the government did not regard its rights in administering the mandate as affected by withdrawal from the League.

From the point of view of legal theory, the question of what effect, if any, withdrawal from the League has upon a power's right to continue administration of its mandate, has never been satisfactorily answered, nor is it likely to be, for the institution of mandates has long since drifted into complete chaos. The answer, whatever it may be, involves the complicated question: 'Where does sovereignty in a mandate reside?' The international lawyers, in their efforts to find an answer, have merely agreed to disagree by evolving some ten more or less plausible theories. Perhaps it is of more importance to note that as a matter of practical politics Japan is sovereign in her mandate if the events of recent years have any significance at all.

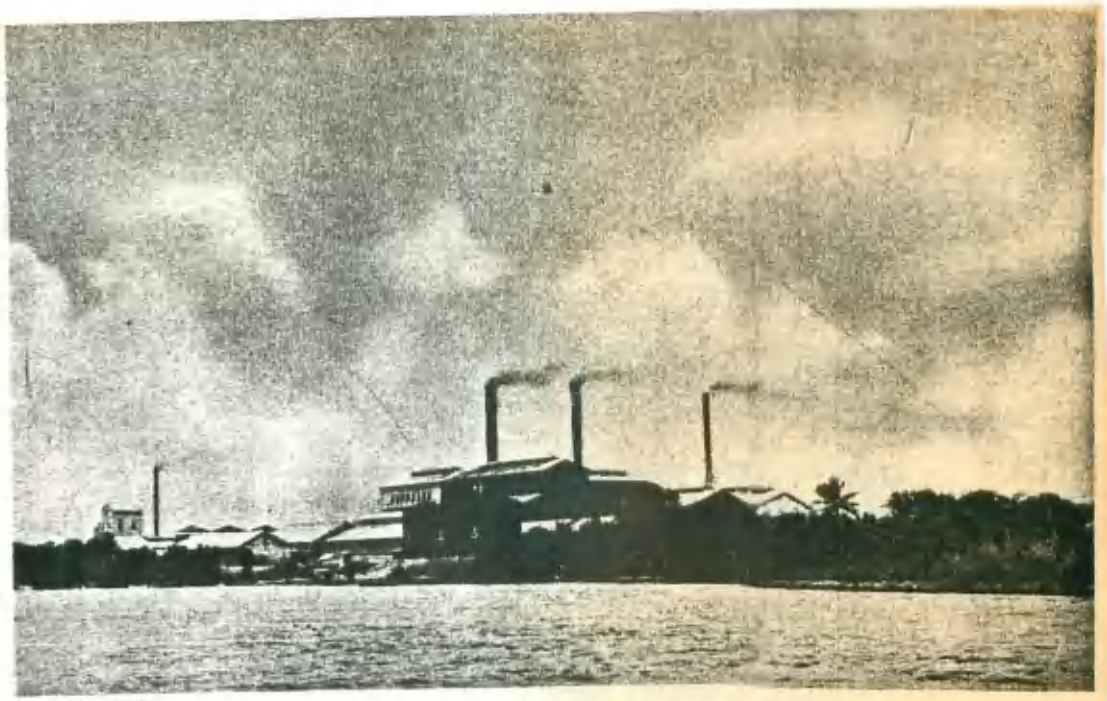
Not Guilty but . . .

SINCE the close of 1934 charges that Japan was fortifying the Islands in violation of the terms of her mandate have in large part ceased to appear in the western press. When in that year I visited the Islands I was unable to discover any valid basis for the charges. Corroborating this view are the more recent statements of Willard Price in his *Japan's New Horizon*. Although it would thus appear that the accusations against Japan were unjustified, it should not be inferred that the mandate is without strategic significance. As sites for permanent land fortifications or naval bases, the Islands have little value; but for airfields, minor repair stations for small craft, and as shelters from which to command a wide area of the western Pacific, their value is great. These considerations have led to the pronounced interest of the Japanese navy in them. It is also noteworthy that they lie athwart the line of direct ocean communication between the Hawaiian Islands and the Philippines.

Domestic Problems

IN contrast with the complex international problems affecting the Islands, questions of domestic administration and exploitation have been and are simple. This may be understood when it is recalled that the total area of the mandate is only slightly more than 800 square miles; that its natural resources are in the larger sense unimportant; and that its native population of some 50,000 persons is virtually stationary.

Since their discovery by Europeans, the Caroline, Mariana and Marshall Islands have been treated to a variety of governments. The administration introduced by Spain was religious rather than political, being for the most part in the hands of the Catholic priesthood. Fortifications were erected in some of the Carolines such as Yap and Ponape, but beyond this little was done.



Japanese immigrants, now outnumbering the natives, are chiefly employed in the sugar industry of the Marianas; factories (that on Tinian is here seen) convert into exports worth £1,000,000 a year—



—the product of plantations that increased in area from 48 acres in 1916 to 23,000 acres in 1934. Tinian's low tableland has been transformed into a continuous stretch of cane-fields



Japanese energy has created modern settlements such as Gurapan, capital of Saipan in the Marianas: contrast, with the Town Hall on the right, the native dwellings depicted on p. 218

German Methods and their Effect

THE attitude of the Germans was quite different. Their interests in the Pacific were at first purely commercial, dating from about 1857, when Godeffroy of Hamburg entered the Samoan trade. From these beginnings came the so-called privileged companies. There were a number of these, such as the New Guinea Company, designed to promote German commerce and to protect German trading posts in the Pacific. Among them the most successful, although the smallest, was the Jaluit Company which, in 1887, was accorded special privileges in the Marshall Islands, where, in return for a monopoly in the guano and pearl industries, it agreed to support the imperial officials sent to administer the Islands. The principal product exploited by the company was copra. After the Spanish-American War, when the German government extended its official control to the Carolines and Marianas, acquired from Spain, the Jaluit Company likewise expanded its activities in these groups. By 1906, however, commercial competition, principally from Australia, led the German government to take over the work of the Jaluit Company, while the Marshall Islands were created a province under the government of New Guinea. It was not until this date, then, that German's colonial policy in Micronesia as elsewhere assumed the national, uniform and effective character which made it noteworthy in the years preceding the World War.

In 1904 the German-Dutch cables connecting with Yap were laid, to be followed by installation of radio-telegraph at Yap in 1913. The phosphate deposits of Angaur (in the Carolines) were discovered and exploited. Government, in fact, encouraged business by an administrative policy far more liberal than that prevailing in the fatherland. It was non-military. The native was protected

in a variety of ways from the trader, but he was regarded as legitimate prey for the missionary of Christianity and German culture. In summary it may be said that German administration was surprisingly effective in view of the remoteness of the Islands and their economic poverty.

Japan's Progressive Policy

JAPAN'S attitude in the administration of Micronesia presents a more intense picture. Regarding the Islands as of great strategic value, the Japanese have set up a government which covers thoroughly the entire mandate. Space is not available here for a discussion of its detailed character: generally speaking, it has proved efficient and humane. In all the major islands educational and hospital facilities now exist. From the latter the native population has derived its greatest benefits.

Natives and Immigrants

CONCERNING the native population (for whose benefit the system of mandates was said to have been created) little of an historical character is known. In the Marianas the principal stock is referred to as the Chamorros; that of the Carolines and the Marshalls as the Kanakas. Probably the original stock was Malayan, crossed later with Polynesian blood from south-eastern islands of the Pacific. It is today almost a stationary population numbering approximately 50,000, the increase from 1920 to 1935 being about 2000. Economically, the native is a person of few ambitions. In a tropical habitat he is content with the bounty that Nature provides. Industry



Overshadowed at first by the development of sugar, copra and phosphate, the lucrative fishing industry

in his view is indeed a questionable virtue.

Much more significant than the native population is the Japanese. These immigrants, coming mostly from Okinawa (the Loochoo Islands), now number more than 60,000. They are employed primarily in the sugar industry which the Japanese have developed in the three main islands of the Mariana group: Saipan, Tinian and Rota. In contrast with this immigrant Japanese population, the white population in 1913–14, including Germans, was slightly less than 500.

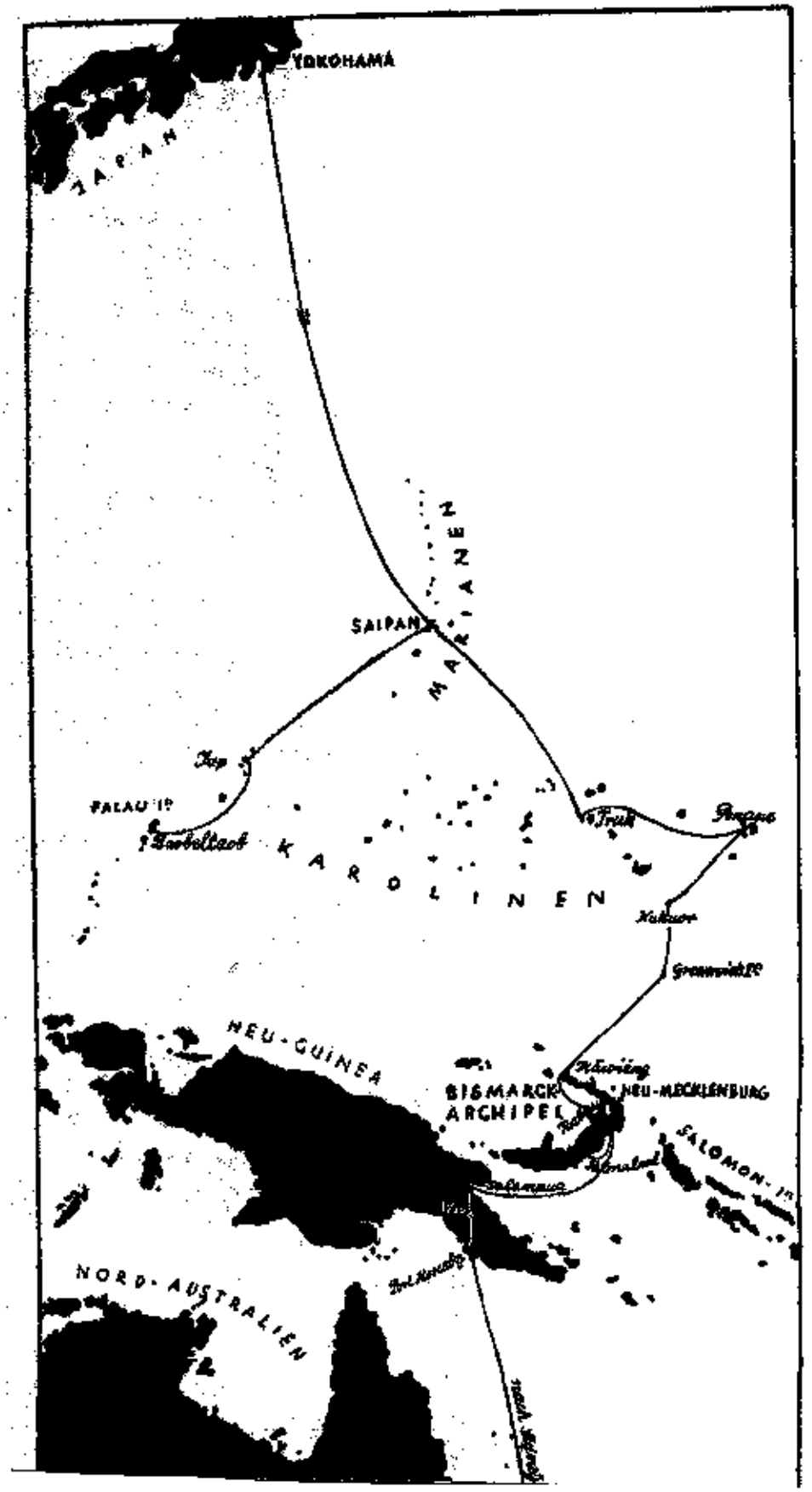
Developing Resources

SINCE the economic resources of Japan's mandate are restricted, its ability to absorb an immigrant population will soon be taxed to the limit. Nevertheless, the Japanese are developing the Islands to the full extent of their capacity. Whereas the Germans were content to exploit a little copra and phosphate, the Japanese have developed in addition to these a relatively extensive sugar industry in the Marianas, and the fisheries throughout the mandate. Both the Germans and the Japanese have encouraged industry through imperial subsidies. Between 1884 and 1906 the German government allotted some £150,000 towards administration and development of the Islands. Beginning in 1922, the Japanese government subsidized the administration of the mandate to the extent of £546,875. By 1925 this subsidy had been reduced to £195,000 and by 1930 to £100,000. Since 1932 no direct subsidies have been granted.

THE total value of trade in the last year of the German occupation (1913–14) was £515,000, of which exports amounted to £345,000, imports to £170,000. In 1931 the total value of Japan's trade with the mandate was £1,800,000, of which £1,200,000 consisted of imports from Japan. During the succeeding four years trade expanded rapidly, and in 1935, the most recent year for which complete figures are available, exports from the mandate were valued at £1,538,494, of which Japan received products to the value of £1,384,936. These products included: sugar, £904,166; phosphate, £126,350; and copra, £99,166. Imports in 1935 were valued at £887,915, of which £852,833 came from Japan. Exports from the mandate to countries other than Japan amounted to £153,533; imports to £35,075.

A Life Line for Japan

TO close this brief sketch of a former German colony one may venture a number of conclusions. Japan's task in administering the islands of Micronesia has been in most respects a simple one. The land area is small and the native population docile and almost stationary. Resources are so limited that industrial exploitation will very soon reach saturation point. Whereas neither the Spaniards nor the Germans migrated to the Islands, the Japanese have for several years outnumbered the natives. To the Spaniards the Marianas and the Carolines were merely a frontier for Catholic missions; to the Germans they were a minor outpost for trade and for cable communications in the building of a colonial empire. To the Japanese they are much more. In the popular, as well as in the official mind, they are one of the numerous 'life lines' with which Japan seeks to surround herself. Toward them she has adopted a three-fold policy: (1) her administration has on conventional lines been effective and humane; (2) her industrial exploitation has absorbed them completely into her own economic life; and finally (3) she is content to call the Islands a mandate so long as the world in turn is willing to accept in them her exclusive and paternal rule.


YOKOHAMA
JAPAN
MARIANEN
SAIPAN
Yap
PALAU IP
Truk
KAROLINEN
Nukuor
NEU-GUINEA
BISMARCK
ARCHIPEL
NEU-MECKLENBURG
SALOMON-IN
NORD-AUSTRALIEN

Document 1934J

Herbert Rittlinger's South-Sea Voyage

Source: His book entitled "Südseefahrt" (Leipzig, Goldman, 1936).
Note: The following paragraphs are excerpts from this book, with comments by the translator, and with direct quotes whenver such appear relevant.

Synopsis by Roland Hanewald.

The island world of the western Pacific was firmly in Japanese hands after the World War, and jealously guarded against all foreign intrusions. Rittlinger was able to enter this forbidden region by blatantly exploiting Japanese civility, taking no refusal for granted, and also by cashing in on the goodwill that Japan traditionally had for Germany. He had to settle for being treated with cordial distrust and, in some places, for being under permanent surveillance, sometimes under the watchful eye of a Japanese policeman, who was sticking to him "like a burr".

About Palau, he writes:

"During German times there was in Koror, the little administrative island of the Palau group, a Catholic mission, a government representative, a doctor and his assistant. Today there are the tiny houses of over a thousand Japanese, of whom 250 belong to the Nanyo-cho, the main South-Sea Administration, for whose seat the Palaus have been chosen. Among further peculiarities there are 13 automobiles, 2.7 km of paved road, an Evangelical German missionary and his wife[1] (nice people who were overjoyed to be visited by one of their countrymen), two [Spanish] Jesuit priests, some geishas, plenty of something- more-than-geishas, one decent and seven indecent tea houses, the latter not being considered as such by the Japanese."

[Figure (facing pagte):]

Route followed by Herbert Rittlinger in 1934. *He went from Yokohama to Saipan aboard the Omi Maru, thence to Palau aboard the Chikugo Maru. From there back to Siipan via Yap aboard the Yamashiro Maru, thence to Truk and Ponape aboard the Omi Maru again. From Ponape to Rabaul he was aboard the Dayski Maru (a corruption of "day suki", meaning "much liked"). After visiting Sydney, he returned to Germany.*

1 Ed. note: Rev. and Mrs. Laenge, Liebenzell missionaries.



Oceanic Abteil im
ethnographischen Museum
(Völkerkundemuseum)
auf Palau: Tang,
Fische, Krebstiere
und viermal die japanische Sonne!

"When you colonize a place that thoroughly, you'll have to organize everything pretty well, including the natives, and the Japanese are doing a good job of this. Their schools are excellent. No teacher speaks the native language; so, the last Kanaka will turn into a first-class Japanese in one or two decades. This has no bearing on the fact that Japanese authority is not by far as heavily weighed as that of the whites, who have in the meantime gained a legendary reputation. The reason is that the Japanese settlers are often living in much poorer condition than the natives."

"It seems that the economic potential of their home islands is in a pretty sad state. Ever since Japan has been administering her mandates (and officially annexing them in 1933), a veritable migration to this little South-Sea archipelago took place and it never ended. Here they are fishermen as they were at home, or are doing a little business. As mentioned, they very often live much more modestly than the natives and are in possession of their own quarters, tea houses and bordellos in the main centers of the Marianas and Carolines."

...

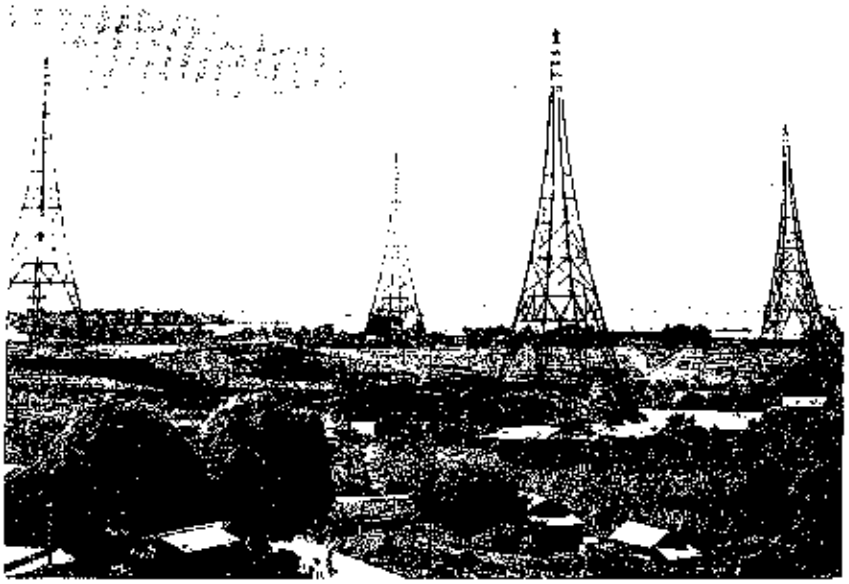
Although Japanese and Palauans co-existed quite peaceably, the latter took great pleasure in "Jap bashing", mainly during festivities. Their victims were usually some poorer characters or drunks, no-one dared lay hands on, for instance, a civil servant, although in one case a policeman was beaten up for calling the natives "kanakas". (The policeman was transferred after this incident). If no Japanese were available, the Palauans commonly fell upon each other or, preferably, upon visiting Yapese.

...

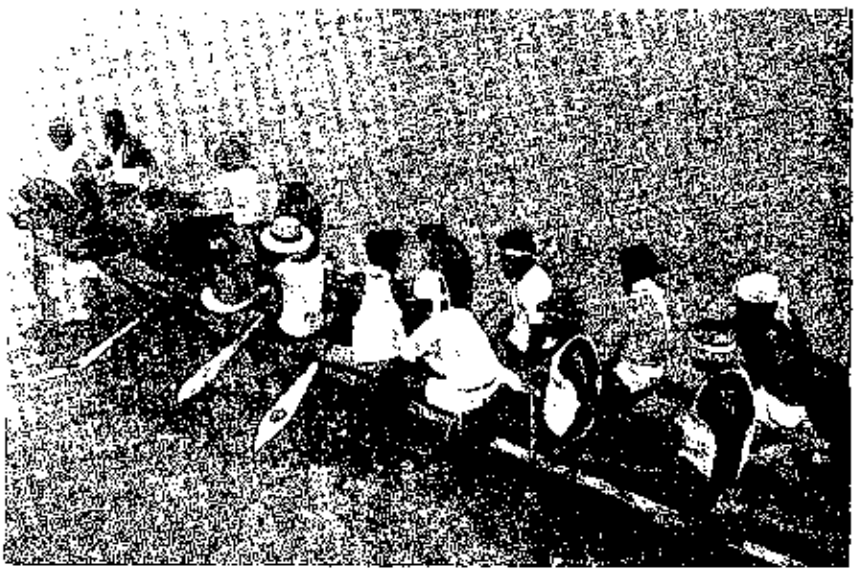
"In general I like the Japanese. Their pathological fear of spies and their constant guard over me in the islands does not change my opinion—I would do them an injustice otherwise. Their social cohesion is enormous. Although this quality as such is invaluable, I had problems with it because all of them—instinctively and inwardly-- took refuge in this comfortable communion. To a frightening degree, what purported outside of it did not concern them, or it confused them. They seemed to have an uncanny fear of any personal responsibility. No-one dared or was able to do anything of his own, and thus they were in some simple instances as touching as children. Moreover, their legendary proficiency had probably been somewhat scorched by the tropical sun in this place."

...

The Japanese are going out of their way to make Rittlinger leave Palau b y offering him irresistibly low passages on their steamers, and he finally departs for Yap, which he finds utterly pleasant and well developed. There he meets Gogofass, who had been a mechanic in Tsingtau and still spoke fluent and flawless German. "Because," Gogofass explained, "in my village every married man is obliged to speak German!" By the time Japan quit the League of Nations, averyone on Yap had believed that the Germans would be coming back and was looking forward to that event. Rittlinger was bombarded with questions of that sort, mainly the one "when the first Zeppelin would show up at Yap."



Die japanische Funkstation auf Korror, Palau-Inseln.



»Es waren wunderbare Stücke, die großen, aber, bis zu fünfundsiebzig Mann fassenden Kriegskanus — aber ach, auch sie waren ein museumsreif. Da ich gut Freund mit den Palauern war, konnte ich an den Übungsfahrten für das große Rennen teilnehmen.« (Auf einem Paddel) Jemand eine Szene im weißen Dreieck (S. 85)

...

"On 31 May 1933 the German cruiser **Kòln** was to call at Apia in the course of its voyage around the world. At the same time the Governor General of New Zealand, Lord Bledisloe, happened to go there for an inspection. An assembly of 400 natives and half-castes was convened, which unanimously declined a festive reception for him. The curt explanation was that all of Samoa was too busy with the preparations to receive the German cruiser."

"Yap is a little counterpart of Samoa and the problem child of the Japanese administration. Not only politically—for it is the lesser of two evils when a large group of Yap boys shows up in those popular black-white-and-red loin-cloths to receive some governor—but also because the Yap people stick to the traditional order of their own society. They totally ignored dozens of Japanese rules—in spite of threats and some not-so-nice official inroads. They promptly declared that the Germans had handled things very differently, something like that would not have happened then."

"The [stone] money is on public display—whoever has piled most of it around his house is the number one on Yap. It is an almost American, simple and time-tested social order. Whoever has the most money enjoys the greatest respect; he is all but automatically a chief, a plutocrat. Aside from that it is actually unimportant that the Yap people still divide themselves into four classes: the sorcerers, who had the difficult job of handling the financial affairs of thirty gods, the aristocrats, plus the 'rich' and 'not so rich'people."

...

Rittlinger meets two young Russian sisters, Ariadna (17) and Lusa (20), whose family had fled the turmoils of their home country and who have been living for eight years on Yap.[1] Rittlinger observes that Ariadna is still easy-going but Lusa is already bitter about the hard copra work she does every day. Some infatuation can be read between the lines, but true to the standard of the time, nothing happens. He changes ships at Saipan and heads for Ponape.[2]

...

[Ponape Island]

"I had to think of that story about Governor Bòder who had the bush cleared hereabouts to gain access to the ruins [of Nanmatol]. Soon after (1910) Böder and three other Germans were killed by Ponapeans insurgents. Of course, there is no connection between the ruins and the insurrection, but one is bound to harbor strange thoughts when standing at the silent waters of those dark canals at night. In a dead, age-old city, whose walls withstood the storms and earthquakes of millenia and whose secret will perhaps never be solved. Those natives here... It is nonsense to believe that the poor devils might be the decadent offsprings of a civilized people. That civilization was al-

1 Ed. note: They were still there 10 years later, at the end of World War II.

2 Ed. note: Strangely, Rittlinger writes nothing about his visit to Truk.



ready ancient and forgotten when the Saniard Quirós, the first white man, stepped onto this island in 1595.[1] The natives already lived in the same kind of primitive grass huts as they do today."

"There were sketches resembling dinosaurs on some stones. Two metal spear heads were also found, but they got mysteriously lost and nothing further is known about them. In the eighties, an English sea captain named Mahlmann, of Yokohama, discovered some strange characters on a big rock. He made copies of them which he sent to Shanghai. The letters never arrived there, and the rock could not be located again. Shortly after, Mahlmann himself was lost forever in the infinite vastness of the South Seas..."

...

Rittlinger leaves Ponape, again tempted by a dirt-cheap ship passage offered by the Japanese who have subtly worked all the time to expel him in a civil fashion. His next stopover is Nardik [Ngatik].

...

"Seeing the island of Nardik [sic] I had to think of an old school book. It featured a picture made in the neat illustrative technique of the last century, showing such an atoll from an oblique bird's-eye view. A high and frightening sea splashed upon its shores, while some picturesquely made-up savages conducted a formidable war dance on the beach and some others wre hurtling through the air in the shape of little pieces because of a bursting cannon shell. The projectile came from a Spanish galleon and the picture was captioned: 'The Discovery of the South Seas Islands.' All of this was most remarkable and exciting. As a small boy it was my most ardent desire to discover such curious islands, with the help of a cannon ball too."

"The story begins at Kusaie [Kosrae] in the fifties of the last century. In those years Kusaie was the port of refuge, the recreation center so to speak, or in short, the port of rendez-vous, for all New Bedford and New England whalers. This place was not a bad choice because Kusaie is, or rather was, a paradise."

"Kusaie or Strong's Island (an old man in Ponape called it "Kodu"), it should be explained, is one of the Caroline Islands between Ponape and the Marshalls. Like Ponape it is of volcanic origin and its green mountains rise steeply from the sea."

"Lovely and peaceful Kusaie was, a quietly flowering rose in the chaotic garden of the earth. Peaceable and carefree, too, was the life of the cheerful and handsome brown islanders—until the white man arrived. It is well known, after all, that this event is the most terrible that was to befall the South Seas."

"The white man who came to Kusaie was the finest of his kind, nanely the mentioned whaler. How brutal and lawless that species was at times is well documented by some excellent adventure reading. And indeed those men managed, within the shortest of time, to reduce the peaceful and strong native population of Kusaie to the few hundred

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1 Ed. note: He did not go ashore, but the people aboard the ship that came behind his, in a sinking condition, certainly did.

«Sie waren nett und angenehm, die Yap-Frauen, und es gab ziemlich hübsche unter ihnen» (S. 56)

«Breit und funkelnd kletterte es allenthalben an diesem Morgen, an dem ich mit Gregolass (hinten auf dem Bilde), Napoleon und Daniel (nicht mit auf der Aufnahme) auf kleinen Pfaden über die Hügel der Insel ging.»

it is composed of today. Aside from just the fun of it, they did so by means of dreadful diseases, those scourges of hapless mankind..."

"An American missionary, after years of heart-breaking work on Kusaie, called those whalers fittingly the 'foulest creatures on earth, enemies of God and man...' He is certainly right, no doubt about it, and it is nice that there are missionaries who try to mend at least the largest holes in the dark garb of the white man."

"Out of those days the most famous and infamous figure of the South Seas towers above all others: Bully Hayes—an adventurer par excellence, as brought forth by the world once a century only. Leader of daring bands, elegant robber chief, uncrowned King of the Pacific. That's him—the 'last buccaneer'."

"The islands of the South Seas are safe havens of refuge, and they have sheltering harbors. Yet the reefs have their sharp teeth before those harbors—and it was at Kusaie that Bully Hayes' ship became a victim of the coral. With that, a time of frightful terror was to break over the peaceful people on the island. Bully Hayes disembarked a large number of low-class and warlike Ocean and Gilbert Islanders. Huge quantities of intoxicating palm toddy were brewed... A blood-red sun sank into the sea in the evenings, but the nights on Kusaie were lit by fires under the palms and there was the din of wild drinking bouts and mad orgies. A blood-red sun rose from the sea in the mornings, and every day its rays quivered across the dead bodies of murdered men and ravished women. Panic-stricken, the Kusaie natives fled into their mountains."

"At long last Buly Hayes appeased his men to some degree and settled the Ocean and Gilbert natives on Kusaie. It was high time. A brig arrived from Honolulu with the news that an American warship was on the lookout for the 'infamous Bully Hayes'."

"Bully Hayes was basically a gentleman. He made a proposal to the captain and owner of the vessel. The brig owner knew very well though what tradition demanded as a sole reply to unsolicited South Sea proposals of that sort: He pulled his revolver and drew a bead at Bully Hayes. The bullet went into the nearest palm trunk—and the captain fell dead upon the sand. Whereupon Bully Hayes took informal possession of the brig and instantly made away with it."

"With this event we have closed in one step on the history of Nardik Island. The warship, finding the bird gone, did not want to abandon its mission without further ado. They had got wind of Bully Hayes having sailed southward, and they looked for him all over the little atolls in those latitudes."

"But alas—the warship had made a long voyage and there was a palpable lack of food and similar things. They had been able to get some provisions at Kusaie, but nothing grew on those little atolls except a few breadfruit and coconuts. The mood of the American hunters for justice slowly approached a point of mutiny. At last they reached the atoll of Nardik. There they became shipwrecked upon the reef—and once they were stuck on it, there was no escape. Such a reef is a vicious thing; with each incoming South Sea roller the limestone of the deceased coral will eat more and more inexorably into a ship's hull. And more and more inexorably a dark pessimism took hold of the souls of the crew."



Die »Dayski Maru« auf der Lagune des Greenwich-Atolls. Von weitem sieht sie aus wie ein Ozeandampfer, die »Dayski Maru« — aber bei näherem Hinsehen geht diese Ansicht grausam in die Brüche! . . . Man sieht hier überdies gut die Antenne der ausgezeichneten Funkanlage. (Die lateinischen Buchstaben D-a-y-s-k-i sind auf unserer Aufnahme über den wirklichen Namen hineinretuschiert! Überdies: »Dayskia heißt auf Deutsch »Ich liebe dich«.)



Zwischendeck auf der »Omi Maru«. Im Gegensatz zu sonst wie überall . . . Die große Luke ist geöffnet, und man sieht die luftlosen, engen Unterkünfte der Zwischendeckpassagiere. Die kleine Frau im Vordergrund ist seekrank.

"Actually, they were not so badly off at all. They were squatting on a romantic and paradisiacal South Sea island and every day the friendly natives went out to them with coconuts, breadfruit, taro, bananas and fish. All of that is a trifle different from the white man's fare, even though it makes for a healthy and pretty good menu. But place a bloke in the most perfect paradise and he will still be as discontent as ever. Besides, the paradise before them did not at all appear perfect to the American sailors. Aside from booze, another essential little item was still missing. Finally, one night, a small group of the crew took things into their own hands and got that little item. Some of the girls of the Carolines, to wit, are ravishing beauties..."

"There was a great uproar among the islanders and, aboard ship, subsequent punitive action taken against the guilty party. Yet the captain, his officers and some loyal sailors were fighting a losing battle a dangerous fire was smouldering in the tropical heat. And it happened that one of those days the captain, in deep thought and with a sorrowful heart, paced his inexorably stuck and slanting deck when he suddenly heard some derisive laughter. A group of renegades stood at the bulwark at some distance from him and pointed in scornful challenge towards the sea."

"The Central Pacific smoothly rolled its usual long swells and the air was filled with a thin haze that morning. Far on the horizon, where sea and sky imperceptibly merged into each other, two tall masts and the white sails of a brig could distinctly be perceived. And after a short while a small puff of smoke was seen, and then another, between the sails of the brig and the mentioned imperceptibly merging sea and sky."

"Haha! one of the leaders of the mutiny roared with delight. Bully Hayes is giving us a jolly little salute!"

"But by nightfall Bully Hayes' brig had disappeared at the horizon—and his pursuers stayed behind at their forlorn post on the reef of Nardik, a tiny atoll within the vast and lonely South Seas, from where there seemed to be no getting away."

"They finally tried to buiild a ssmall, seaworthy craft from the wreckage. But it was a poor endeavor and more of a desperate psychological attempt to maintain a semblance of discipline among a crew inciting itself with growing madness. Day after day the sun sent its searing rays from the sky, and the sea surged against the reef and the wreck. But no more native canoes arrived across the lagoon lying motionless in the glowing heat. The food was now taken by force."

"Then came the afternoon on which even the ocean swells seemed to have died down. A leaden gray lay over the sea, and later this gray was superimposed on all horizons by shredded and shapeless dark masses of clouds, which soon became tinged by an unnatural yellow. This was the hour when the men of the little atoll of Nardik tied their women and children to the tops of the palms and breadfruit trees. Then, in the early hours of the night, the typhoon arrived amid a riotous sea... It swept across the flat, laughably small island, The palms swayed like dry grass under the insensate power of the elements and entire tops broke off to sail with their live cargo into the roaring maw of the black impenetrable chaos—a South Sea death dance! And a death dance for the wreck on the reef!"

Kein «Cut de Paris» des vorigen Jahrhunderts – sondern der lange, aus den Blättern der Pandanuspalme angefertigte, charakteristische »Rock« auf Yap, der dort heute noch absolut gebräuchlich ist. (S. 56.)

In Yap liegt das Geld auf der Straße. Die großen, gelochten Steine auf der Dorfstraße und am Versammlungsplatz sind nämlich Geld – das auf dem »Stein-standard« beruht.

"Terrible scenes took palce on the lost warship. During that typhoon night at Nardik, the mutineers killed the captain and those crew who had remained steadfast. They murdered them in the face of their own death. They murdered them without any purpose whatsoever—perhaps out of some feeling of retribution, out of some ancient human drive whose yawning abysses we can only shudder to conceive of."

"When the first light of the new day, reluctant and ponderous, dawned over the white crests, the typhoon had moved on. There was one half left of the wreck but only twenty of a crew of more than fifty were still alive. The surviving whites still had useable weapons. In their scantly repaired gigs they went ashore and systematically killed all male natives appearing halfway grown-up. From the first to the last. Some of their own ranks hit the grass too, but in the long run they were the unconditional victors. Before nightfall the wailing women of Nardik had new husbands—with a winsome white skin..."

"This is the story of Nardik Island, whose present natives are thus half American, although their grand-children are as brown as other kanakas. But they speak a wonderful pidgin English, which is otherwise rare in the Carolines. And this story is also the one of those people who ventured out to catch the last buccaneer and to bring the 'enemies o God and man' to justice and who were to become something quite similar in the process. It is furthermore being said that later on (after they had probably learned to brew palm toddy) that they had turned into quite normal and peaceable South Sea citizens and family men."

The **Dayski Maru** plods on and Rittlinger, as the only white man on board, is served 'European' meals as a special favor of the ship's cook, a Saipan man:

"1st day.	Breakfast:	Fried potatoes with plenty of onions, two slices of tinned sausage.
	Lunch:	Fried potatoes with plenty of onions, two slices of tinned sausage.
	Dinner:	Fried potatoes with plenty of onions, two slsices of slgithly rotten tinned sausage.
2nd day.	Breakfast:	Fried potatoes with plenty of onions, two slices of positively rotten tinned sausage.
	Lunch:	Fried potatoes with plenty of onions, two slices of greyish-green discolored tinned sausage.
	Dinner:	Fried potatoes with plenty of onions, two slices of tinned sausage gently dissolving into diverse fragments in the heat of the day.
3rd day.	Breakfast:	Fried potatoes with plenty of onions, two slices of tinned sausage no longer distinguishable as such."



«Die «Daeski Maru» ist durch eine Einfahrt in die Lagune gefahren — und wir glauben, dass eine gefährliche Welle sie gerammt. Weit und breit sind zahlreiche gefährliche Korallenriffe unter Wasser.» (Vergl. auch S. 90 f.)



Typischer Atoll-Strand von Jemo, Kwajalein-Gruppe.

Translator's comments.

The voyage continues to Greenwich Island (Kapingamarangi) where Rittlinger has very pleasant impressions but stays only briefly. But there, he began writing a book entitled "Der maßlose Ozean" [The Boundless Ocean] published in 1954, to narrate a sojorn of several months on this island in a post-World War II scenario. This seems to be a mixture of fact and fiction (which in part apparently also applies to the present book). Both action and even photos in the 1954 book are obviously derived from his voyage of 1934.

The **Dayski Maru** carries on to Rabaul. She is a rusty old crate on the verge of falling apart, but, as Rittlinger notes, there is a state-of-the-art radio station on board, which is diligently operated. Radio contacts are made with various Japanese vessels at large, such as sampans engaging in illegal diving for mother-of-pearl (and possibly a little piracy). By coincidence, Rittlinger finds boxes with modern arms in the Dayski's hold, which are apparently to be distributed among the islands in proparation for an eventual war. This matches Rittlinger's observtions that many Japanese ships cruise about the western Pacific without any tangible purpose or cargo, but he remains mum about his find. Such suspicious were harbored by most Western countries at that time, mainly Australia, and they later turned out to be correct. To cite Rittlinger:

"Australia with its yawning emptiness and the backdrop of clandestine Japanese longings is outright afraid of the yellow menace. This dormant anxiety is so strong that, in 1934, the influential Bishop of Brisbane suggested with good reason that the Mandated Territories be returned to Germany. With the obligation that the Reich come to the aid of Australia 'in case of emergency'—a buffer, thus."



»Wir tauchten ein in das Schweigen der Kanäle. Die letzte Tagesstunde verglühte über sich weithinerstreckenden Mauerwerken — den erhabenen Zeugen einer Vergangenheit, über der noch undurchdringliches Dunkel ruhte.« (S. 81/82.)







Das ist die spinnende Frau, der in diesem Buch ein eigenes Kapitel gewidmet ist (S. 126). Das nackte Gewand, das sie ganzer Stolz ist, besteht aus vom Glanz (Öl? Sonnenlicht?) Sonnenlicht! Sie ist jedenfalls und kameradschaftlich und hat viel samoanisches Blut in sich, – wundert der laut Orval Troppeles, der sich in demselben Kapitel so schnöde negativ entschieden mehr vom tatsächlichen Teil der Familie abbekommen hat. ...

Documents 1934K

Guam news for 1934

Source: Articles in The Guam Recorder, February, March, June, November and December 1934.

K1. February 1934

Japanese consular official well pleased with Guam conditions.

From 9 to 14 January, the Naval Government of Guam had the pleasure and honor of a visit from a prominent Japanese official, Mr. H. Sugiyama, First Secretary of His Imperial Majesty's Consulate General, Manila, P.I.

During his entire visit Mr. Sugiyama was the guest of the Naval Government. In addition to a dinner at the Government House, Mr. Sugiyama was honored by a dinner given by the Guam Japanese Society, and by a number of smaller dinners and luncheons.

Mr. Sugiyama visited all the towns and villages of the Island and was most favorably impressed by all that he saw and learned. Practically all of Guam's 44 Japanese nationals had the honor of meeting and conversing with their country's representative, and Mr. Sugiyama became fully informed on local conditions.

Upon his departure, Mr. Sugiyama warmly thanked His Excellency Governor Alexander for the many courtesies extended him during his visit, and expressed to the Governor both his own, and his country's appreciation and gratitude for the consideration and protection enjoyed by the Japanese nationals residing in Guam.

Japanese consular official entertained by Guam Japanese Society.

At Shinohara's Restaurant, on Friday, 12 January, the Guam Japanese Society gave a seven o'clock dinner in honor of Mr. H. Sugiyama, First Secretary of His Imperial Japanese Majesty's Consulate General at Manila, P,I. Among those present were Mr. T. Shinohara, President Guam Japanese Society, and Mrs. Shinohara. Lieutenant-Commander and Mrs. R. B. Storch, Lieutenant-Commander and Mrs. R. D. Calkins, Lieutenant and Mrs. J. M. Speissegger, Lieutenant and Mrs. C. F. Cresswell, Mr. V. K. Takano, Vice-President Guam Japanese Society, Mr. K. Minami, Major R. W. Voeth, Lieutenant-Commander Ion Pursell, Mr. I. K. Shimizu, Mr. T. Scimiya, Mr. F. Suzuki, Mr. S. Matsumiya, Mr. S. Sayama, Mr. M. Fujikawa, Mr. G. Kurokawa, Mr.

F. H. Ishizaki, Mr. H. Yamanaka, Mr. S. Tajima, Mr. S. Suzuki, Mr. H. Yamashita, Mr. H. Kanagawa, and Mr. S. Yamaguchi.

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. Harry D. Goldy, U.S. Navy, Commanding.

Arrived.

Chomei Maru.—Japanese Schooner, Z. Yamaguchi, Master, on 9 January 1934, from Saipan, M.I., via Rota, with 24 tons of freight, 1 bag of mail, and 4 passengers for Guam.[1]

Departed.

U.S.S. Gold Star.—Commander William C. Faus, U.S. Navy, Commanding, on 10 January 1934, for Honolulu, T.H., with 14 bags of mail and 15 passengers from Guam.

Chomei Maru.—Japanese schooner, Z. Yamaguchi, Master, on 14 January 1934, for Saipan, M.I., via Rota, with 1 bag of mail and 7 passengers from Guam.[2]

K2. March 1934

Guam misses great spectacle which ended before it began.

On 14 February, Guam just missed a great spectacle, a total solar eclipse, which ended before it began. The eclipse began in East Longitude off the Malay Peninsula at sunrise on Wednesday, February 14, and after sweeping across the Pacific ended in West Longitude off the Alaskan coast at sunset on the day before, Tuesday, February 13, having crossed the date line, the 180th meridian, and therefore losing one calendar day.

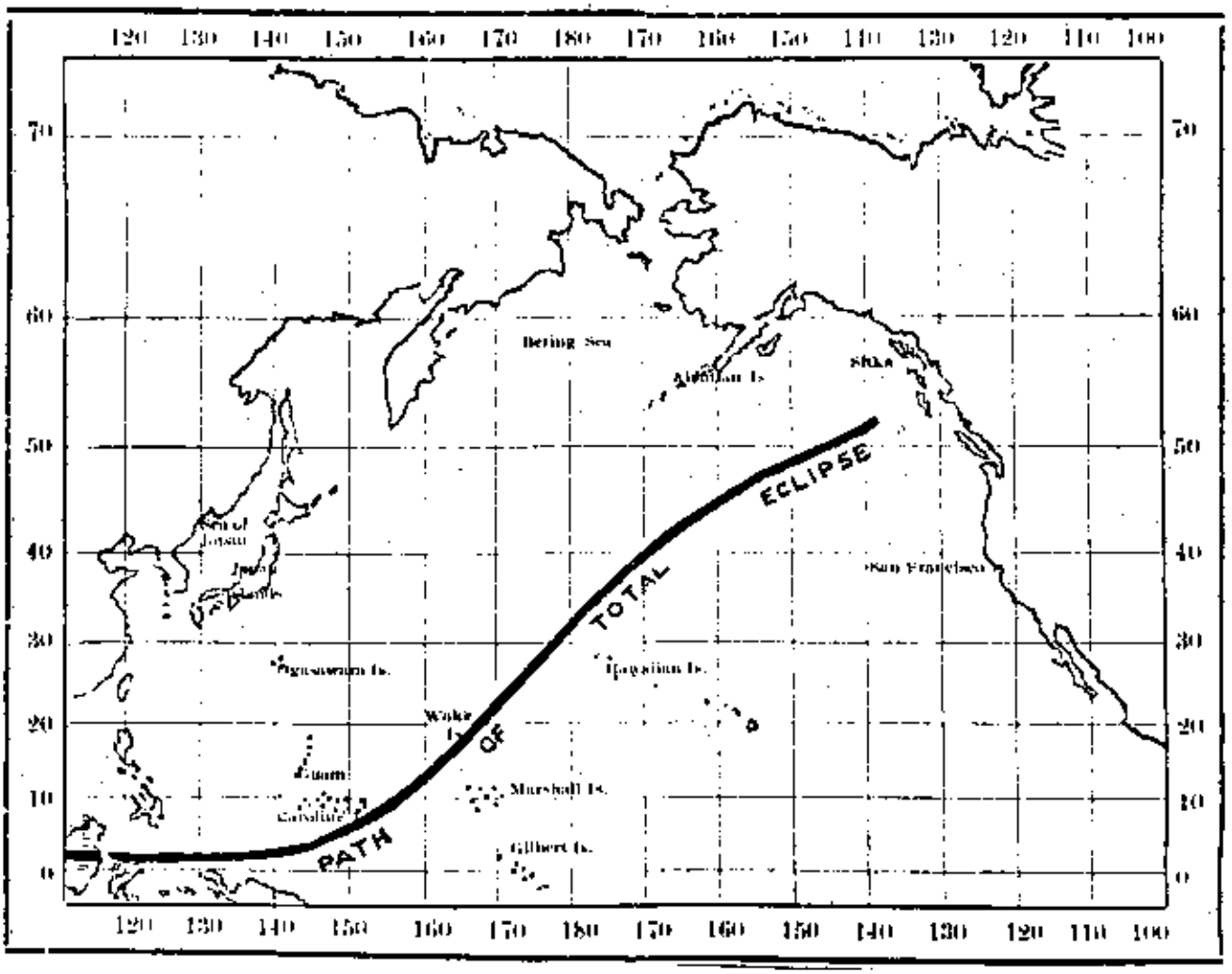
The diagram below indicates the path of the total eclipse which was visible only within a relatively narrow path varying from 60 to 80 miles in width.

With the exception of two small islands, Losap and Oroluk in the Caroline Group, the path of the total eclipse did not pass over any islands or coral reefs, having been some 540 miles to the south of Guam and some 20 miles to the south of Wake Island. However, in Guam the eclipse was visible for some three hours, from about 8:00 a.m. until about 11:00 a.m., and at one time the sun appeared to be three-quarters obscured.

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1 Passengers from Saipan for Guam were: H. Sugiyama, K. Minami, Francisco S. Pangelinan, and Carmen D. Cruz.

2 Passengers for Saipan from Guam were: H. Sugiyama, K. Minami, Francisco Flores, Francisco S. Pangelinan, Joaquina F. Blanco, Manuel Aldan, and Juan T. Ada.



Map of the Pacific Ocean showing the track of the total eclipse of 13-14 February 1934.]

K3. June 1934

Japanese consular official comments on Guam conditions.

La Vanguardia of Manila on Wednesday, 28 February, carried an account of the recent visit of Mr. H. Sugiyama, First Secretary of His Imperial Majesty's Consulate General, Manila, P.I.

The following extracts from *La Vanguardia*'s article are felt to be of interest:

"To relegate to the background the interests of aliens when they are in conflict with the interests of the natives will be the standard of conduct of Captain G. A. Alexander, Governor of the Island of Guam, in the proceedings to arrange the problem of the ex-

propriation of alien properties in the islands. This is the outstanding impression which Chancellor H. Sugiyama of the Japanese Consulate in Manila has gathered from his extensive conferences with Captain Alexander to make representations in favor of Japan. The conferences of Chancellor Sugiyama took place the first [sic][1] of January.

"'Governor Alexander has been very kind and friendly,' said Chancellor Sugiyama yesterday, two days after returning to Manila on board the **Kitano Maru**. 'My outstanding impression is that Captain Alexander will guard first the interests of the natives and afterwards those of the aliens. The proceedings are going on secretly between the captain and the United States and I expect the aliens to receive every consideration on the part of the Americans.'

"Mr. Sugiyama was sent to investigate the situation of the Japanese in the island.

"The Chancellor was guest of honor at a banquet given by Captain Alexander upon concluding their conferences, the 10th of January. Theh report of the Chancellor to the Tokyo Government is very voluminous.

"Mr. Sugiyama left the Philippines the 18th of December [1933] en route Guam via Davao, where he made a study of Japanese holdings in that province."

K4. November 1934

History of the U.S.S. Penguin.

The Mine sweeper, **U.S.S. Penguin**, was built by the New Jersey Dry Dock Company of Elizabethport, New Jersey. Length 180 feet; breadth 35 feet; mean draft 9 feet, 10 inches; designed horsepower 1,400; speed 11 knots; war time complement 5 officers and 56 men.

During the sixteen years since the **Penguin** was placed in commission, she has performed many varied and interesting duties, the more important of which are listed:

Placed in commission on 24 November 1918, at Navy Yard, New York, N.Y, and operated from Section Base No. 8, Tomkinsville, Staten Isalnd, N.Y. until May 1919. During this period she went to the assistance of the **SS Serandon,** which vessel was in distress in the North Atlantic due to the loss of her rudder.

On 18 May 1919, the **Penguin** proceeded to Boston, Massachusetts, and on 23 May 1919, in company with the **Flamingo, Chewink** and **Thrush**, proceeded to Kirkwall, Orkney Islands, and joined the North Sea Mine Sweeping Detachment. During the following six months she assisted in sweeping the mine fields of the North Sea, and was twice damaged through the exploding of mines close aboard. On 22 October 1919, after docking at the Royal Dock Yard, Chatham, England, she started the return voyage to the United States, stopping at Brest, France, Lisbon, Portugal, the Azores and Bermuda en route. During the trip from Azores to Bermuda sails were used for a time. On 24 November 1919, she anchored on the North River where the Mine Sweeping Detachment was reviewed by the Secretary of the Navy.

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1 Ed. note: Rather 10th (see below).

During 1920 the **Penguin** was transferred to the Base Force and operated in the San Diego-San Pedro Area until June 1921, when she was transferred to the Mine Force based at Pearl Harbor, T. H., operated with that Force for about a year and was then decommissioned. However, her decommissioning was short-lived, as, on 13 October 1923, she was recommissioned, fitted out and operated with the Yangtze Patrol Force in China until August 1928 when she was relieved and assigned to the Mine Force, U.S. Asiatic Fleet. Eight months later she was assigned duty as Station Tug at Guam, and has acted in this capacity until the present time.[1]

K5. December 1934

Wreck of the Larry D.

It is 23 October 1934. The Richfield Oil Company tanker **Larry Doheny**, Waldo H. Wilder in command, with a crew of 32, is in the far Pacific, northwest of the Mariana Islands, bound for Manila with a cargo of fuel oil for the navy. The seas have been piling up all day, driven by a strengthening northwest wind. Tonight the vessel rolls badly as grim waves rise higher and higher, blackly shouldering the shuddering hull and grasping it with heavy green fingers. The wind increases rapidly, shreaking, roaring, like ten thousand devils bent on a fury of destruction, lashing mountainsous seas higher and higher, whipping them into tumbling tons of wrecking, crashing power, thundering down upon the **Larry**'s deck like an artillery barrage. A typhoon is upon the unhappy vessel.

Midnight found the **Larry D.** hove to, with overwhelming, confused seas breaking over the decks, fore and aft, causing heavy damage. The catwalk could not be used, due to constant breaking of green water across it. It could be seen from the navigating bridge, however, that the port after bulwarks and the after part of the catwalk were badly damaged, and liable to be carried away at any moment, thus endangering tank trunks and bulwarks. We read in the ship';s log: "Bulwark seen to be buckled far outboard and vessel appearing to be bucking in midship section. With after catwalk going, all electric power for radio would cease and steering gear become inoperative and vessel unmanageable." Steering was becoming difficult, due to damaged steering control.

Finally at 2:45 a.m., 24 October, while power was still available, the master ordered the radio operator to transmit an SOS:

SOS LARRY DOHENY 1900-N 138-25 E IN TYPHOON AND DISTRESS STEERING GEAR GOING BULWARKS BRIDGE ALSO RADIO GOING REQUIRE ASSISTANCE.

Under relentless hammering seas, the twisting catwalk pulled the telemotor tubes out of shape, with resultant loss of rudder control. Only continued rapid rolling of the steering wheel on the bridge could keep the vessel from broaching to in the terrific sea. Chief Mate Charley Carton dragged himself painfully across the warping, grinding,

1 Ed. note: During the invasion of Guam in 1941, this tug was destined to be destroyed by Japanese bombs.

twisted catwalk, through lashing, smothering seas, finally reaching the comparative safety of the after deck house, torn and bruised, with scarcely breath enough to phone the bridge that he was standing by to connect the after steering wheel.

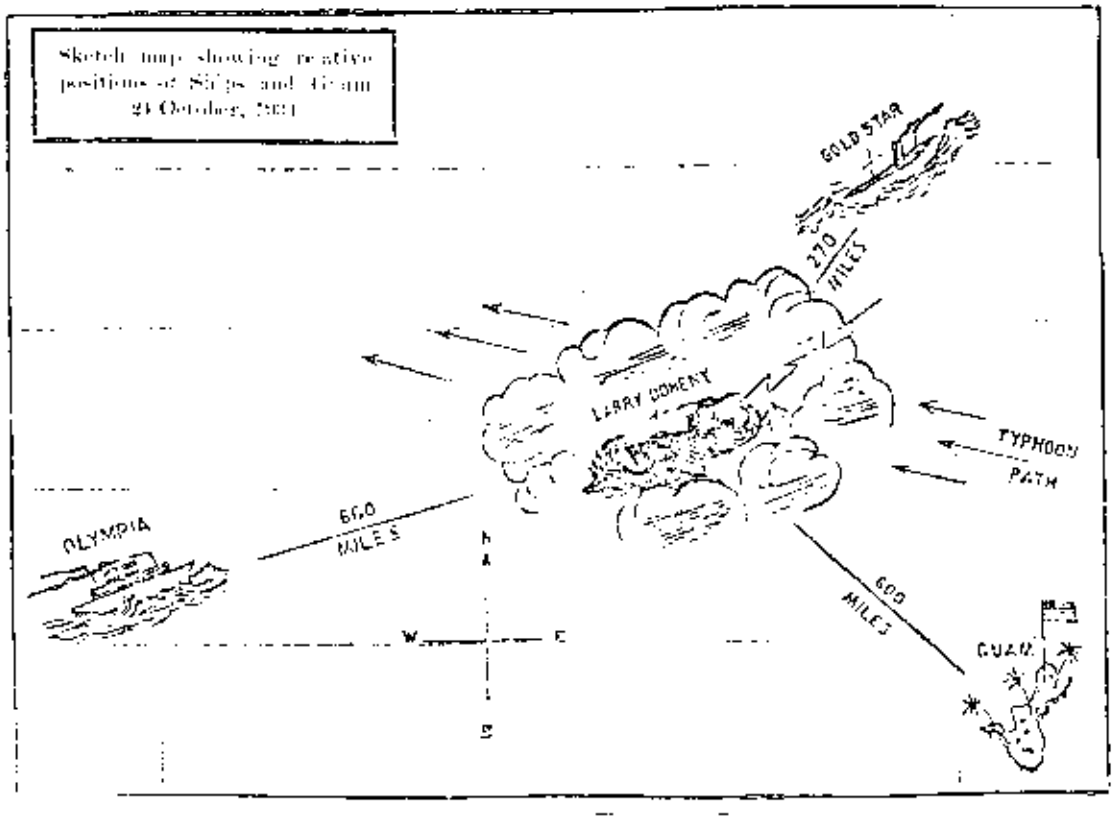
With the deck reeling beneath them, and the seas surging into the insecure little steering cabin, he and the chief engineer toiled and struggled to connect up the emergency steering apparatus, while the ship groaned and lost heavily to the storm. Their feverish work was rewarded nearly two late. At about 4 a.m. the telemotor steering system failed entirely, the vessel sheered heavily, and commenced broaching to the seas. "Heavy waters sweeping over the vessel," relates the log, "after catwalk receiving further damage, and bulwark buckling further outboard." Fortunately for that vessel and crew, the two men aft were able to commence steering there before the ship had become broadside to the seas. Slowly, very slowly! the **Larry D.** came up to the weather again. Every breathless moment the officers expected to see her sheer back to a full broadside to those murderous, mountainous seas, and to see the catwalk carried away altogether tearing adrift the tank trunks, and opening the vessel at deck and side to the clamoring waters.

An hour later the electric circuits to the forward part of the ship were necessarily cut out, leaving the bridge in darkness. For another hour they reeled and plowed on, blindly rising before crushing seas that hammered misshaped steel decks and bulwarks, sheering rivets, tearing stanchions, and finding entry into the unlucky hull at a hundred vulnerable places. Unable to transmit radio messages, and fearing that their calls for help had not gotten through the mysterious "jamming" which the radio operator reported, from some unknown and unethical transmitting set, it is little wonder if those men felt doomed.

It was around 6 a.m. that operator Dyer received a message from the **U.S.S. Gold Star**, stating that that vessel was coming to assist. As day broke it was seen that oil was leaking into the sea from amidships oil tanks. There was a slight moderation of wind and sea, but it was still impossible to ascertain just how much damage had been done. At 8 a.m. a strong gale still blew, but the sea was moderating. It would be 11:30 before the radio apparatus would function again, and the **Gold Star** could be contacted.

Second mate Ole Axdal managed to crawl aft along the broken, sea-swept catwalk, still under bombardment, and bring coffee to the marooned officers and crew on duty in the forward superstructure. Shortly after noon the distress call was canceled to all vessels except the **Gold Star**. "Day ended," says the log, "with vessel laboring and heavy water breaking over decks."

The **U.S.S. Gold Star** was returning to Guam from the Orient, bearing cargo and passengers—personnel from the Naval Station at Guam who had been on a health cruise—when the **Larry Doheny**'s SOS was received. 270 miles from the stricken ship, the **Gold Star** immediately changed course, communicating her movements to Guam. With naval efficiency a prompt organization was set up to cope with any possible emergency that might arise. Among the passengers, officers and enlisted men were detailed to various posts, and women were assigned to first-aid duties. The ship was cleared for whatever weather she might be running into and all boats perpared for quick clearing.



Relative positions of ships and Guam on 24 October 1934.

Oil was broken out and gear rigged for discharging it alongside the ship, to facilitate the launching of boats. Life buoys and preservers were placed at all convenient places on deck, for emergency use. And the ship drove towards the reported position of the **Larry Doheny**, sighting her at 2:35 a.m. the following morning, 25 October.

After escorting the vessel for some time towards Guam, the **Gold Star** proceeded ahead, the **Larry**'s master having reported his ability to make way alone. She arrived in Guam on the morning of 27 October, and the **Larry Doheny** arrived the following day.

The feelings of the crew of the storm-driven vessel may be summed up in the remark of one young seaman, as the **Larry** entered the harbor of Apra: "A-a-ah! Terra firma! And the more firma, the less terror!"

After a week in port, with the naval repair forces working under forced draft, the **Larry Doheny** sailed again, Manila bound, with many a good word for the good ship **Gold Star**, and for the assistance rendered by the Naval Government of Guam.

The **Larry Doheny** was built at Chester, Pa., in 1921; 7,058 gross tons. originally the Norwegian steamer **Foldenfjord**.

The **S.S. Olympia** was also in communication with the vessel, and proceeded towards her, but was 660 miles distant. The **S.S. President Coolidge** also answered the SOS. The **Larry** operator had "spoken" the **Oregon Maru** before the storm, and that vessel appeared to have been within fifty miles distance.

Chief operator Jack Dyer was a marine officer during the world war, attached to an aviation unit. He had many nice things to say regarding the good radio service from Guam and the **Gold Star**, hampered at all times by the mysterious "jamming" of the airways by unethical broadcasting.

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. Harry D. Goldy, U.S. Navy, Commanding.

Arrived.

U.S.S. Gold Star, Station Ship, Commander William C. Faus, U.S.N., commanding, on 27 October, from Kobe, Japan, with 16 bags of mail, 1,860 tons of freight, and 67 passengers for Guam...

S.S. Larry Doheny of the Richfield Oil Company of California, W. H. Wilder, Master, on 28 October, from Los Angeles, California, for necessary repairs as could be done by Naval Station Guam. She was damaged by typhoon while en route to Manila, P.I., from Los Angeles, California. She had on board 69,000 barrels of fuel oil for Manila and Cavite, P.I.

Mariana Maru, Japanese Schooner, K. Okano, Master, on 14 November, from Saipan, M.I., with 8 bags of mail, 114 tons of freight, and 6 passengers for Guam...

U.S.S. Chaumont, Capt. J. W. Lewis, U.S.N., commanding, on 20 November, from United States via Honolulu, T. H., with 129 bags of mail, 357 cubic tons of freight, and 116 passengers for Guam...

Chomei Maru, Japanese Schooner, Z. Yamaguchi, Master, on 20 November, from Saipan, M.I., via Rota Island, with 2 bags of mail, 45-1/2 tons of freight,a nd 11 passengers for Guam...

U.S.A.T. Grant, R. W. Shers, Master, on 27 November, from United States via Honolulu, T. H., with 184 measurement tons of freight, and 38 bags of mail for Guam.

Chomei Maru, Japanese Schooner, Z. Yamaguchi, Master, on 2 December, from Saipan, M.I., with 1 ton of freight, 1 bag of mail, and 8 passengers for Guam...

Departed.

S.S. Larry Doheny of the Richfield Oil Company of California, W. H. Wilder, Master, on 3 November,for Manila, P.I.

U.S.S. Gold Star, Station Ship, Comdr. William C. Faus, U.S.N., commanding, on 14 November, for Manila, P.I., with 16 bags of mail, and 54 pasengers from Guam...

...

Documents 1934L

The Japanese expedition to Losap Atoll to observe the total solar eclipse—Articles by several scientists

Note: Only the least technical article, by Mr. Araki, has been translated.

L1. Article by Fukumi

Source: Naofumi FUKUMI, "Nanyo nisshoku kansoku ensei-ki" [Journal of the Expedition to the South Seas for the observation of the Solar Eclipse] in Kagaku 4(5): 218-220, and 4(6):260-264.

[Attached]

[Photo 3. The **Kasuga Maru**, the ship used to visit Losap.]

[Photo 4: The scientists participating in the expedition (from left to right): Araki, Kubokawa, Fukumi, Watanabe, two white men named Cohn and Johnson, and Kanda.

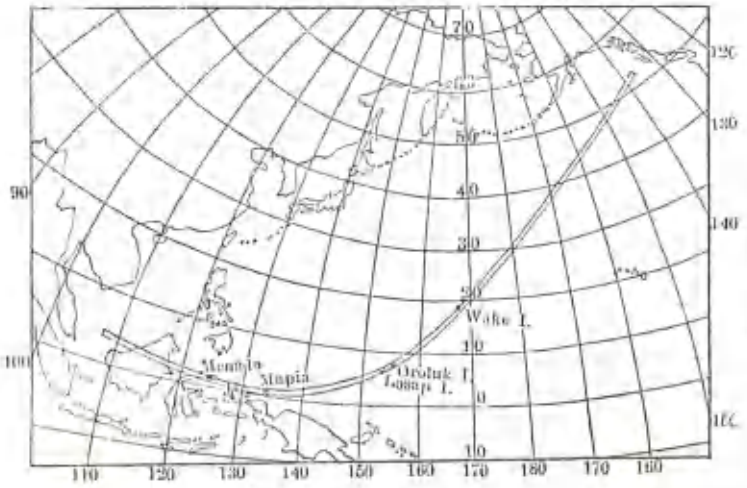
科 學 雜 纂

南洋日食觀測遠征記 (I)

福 見 尚 文

本年 2 月 14 日の皆既日食の徑路は北緯 3°55′ 東經 107°50′ Malay 半島と Borneo 島との海上に始まり，東行して Borneo 島を縦斷し，Celebes 島の北端 Menado, Halmahera 島，Mapia 島を經，それより漸次北東に向つて我が南洋委任統治區域にある Losap 諸島，Oroluk 諸島を通過せし後は僅に南海の孤島米領 Wake 島を過るのみで，北緯 52°:6′ 西經 136°41′ Canada の Queen Charlotte 島の西沖合に終つてゐる．

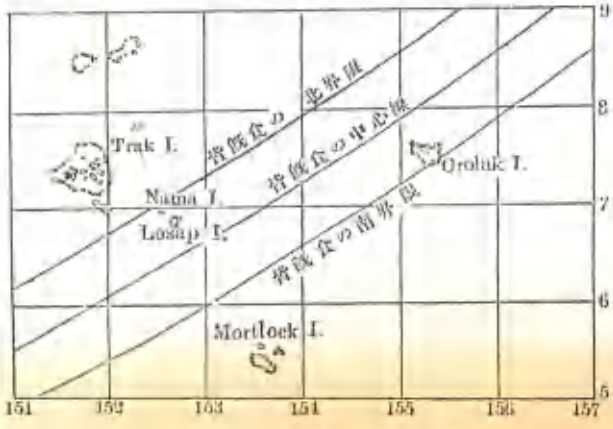
日食觀測としては諸機械の運搬，觀測設備等の爲，交通の便多き土地を撰定すべきであるが，Borneo 島方面は早朝のこと故，太陽は地平線に近く觀測上好條件を與へない．從つて觀測地として Losap 島又は Oroluk 島を撰んだことは事情止むを得なかつたことで，到着後の總ての點での困難は，前から各關係者一同の頭を惱してゐた問題であつた．殊に Oroluk 島は無人島であるとの調査で實に心細いことであつたが，東京天文臺では當初の計畫はその觀測隊の一部をこゝにも派遣して觀測を行ふ心組であつた．



第 1 圖 昭和 9 年 2 月 14 日皆既日食の徑路

諸外國からの派遣も相當あると云ふ報道がはひつてゐた．我が委任統治區域にあると云ふ關係上，政府としても彼等に適宜の補助を與へなければ觀測の萬全を期することは覺束なかつた．幸にして昨年に入り，海軍省及び南洋廳の援助があることが決定せられ，此の學術上の國際的作業の達成の爲，航海に慣れた艦船を派遣することとなり，爲此の外觀測地の居住，食糧，重寶，氷，水の供給や，交通聯絡に關する世話には專ら南洋廳と海軍の水路部とが當ることとなつた．學術的派遣に斯樣な諸官廳の協力を仰いだことは蓋しあまり類のないことと思はれる．

對外的に此觀測に關し世話役となつたのは文部省學術研究會議の天文學本邦委員會である．昨年 1 月 9 日の會議以來不斷の努力を拂つた．觀測地の調査，南洋廳との聯絡其他の爲，特に水路部員の秋吉中佐が委員會の囑託に任命された．同中佐の日食遠征隊の爲に獻身的に盡された終始一貫せる態度は吾々の等しく感謝する處であつて，その功績は數に特筆大書すべきことである．中央氣象臺では Truk に於ける氣候調査を申受けられた．その他南洋廳からの生活，交通等の調査を得た後，學術研究會議より昨年 4 月海外の主な天文臺，研究所に宛て英文の Information が出された．之は Losap, Nama (Losap の北西 7 浬)，Oroluk 諸島に於ける特殊日食の時間，Truk 島に於ける 3 月の氣候表，軍艦便乘の勸誘，先方に於ける生活，警察，郵便等に關する報道であつて，軍艦便乘を希望するものは 7 月末日迄に東京天文臺宛て



第 2 圖 Losap 島附近の徑路

申込むことになつてゐた.

米國より 5 名, 佛國より 4 名, 露國より 4 名, 都合 13 名の申込があつたのはそれから間もないことであつた. 併し昨年末に至り, 漸次取消の申込があり, 終に出立間際となつては僅に米國からの 2 名を殘すのみとなつた. 取消の理由は元より知るところではない. 只當初豫期してゐた國際的派遣隊の陣容はかくして全く亂れて終つて殆ど純日本的になつて終つたことは, 軍艦を出すまでに意氣込んだ大計畫に對し實に遺憾の極みであつた. 日本からの派遣は東大物理學教室, 東京天文臺, 京大宇宙物理學教室, 東北大物理學教室, 上海科學研究所と內定してゐたが, 昨年 11 月には更に海軍技術研究所の電氣研究部, 遞信省平磯電氣試驗支所を加入することになつた. 更に出發間際となり外人十餘名の取消の爲軍艦內の餘裕が生じた爲東京の各新聞社よりの申込も全部許可された.

年末, 年始にかけての出發準備は實に物凄いものであつた. 軍艦での無賃運搬の便ある爲觀測隊の人員は夥しい數になると共に持參する機械も豫想以上の個數となつた. 東京天文臺は携帶の貴重品を除き 200 を越す荷物を 1 月 10 日, 12 日の兩日に軍艦春日に積込んだ.

春日の橫濱出港は 1 月 13 日午後 3 時と定まつた. 當日の第 4 號岸壁に於ける見送人の多かつたのには大いに驚かされた. 恐らく見物人も混つてゐたに違ひない. 東京各新聞社の大々的記事に世人が如此の行に多大の好奇心をそゝられたことは明かである. 愈〻豫定の如く午後 3 時春日は徐ろに棧橋を離れた. 五色のテープが投げられる, 萬呼の聲はあがる, 恰も出征軍人見送りの觀があつた.

軍艦春日は海防艦であつて大正 14 年以來運用術練習艦と云ふ任務をもつてゐる. 艦長は海軍大佐丹下潔二氏, 副長は海軍中佐松原寬三氏で, 乘員は准士官以上 41 名, 下士官兵 554 名である. 艦の長さは 105 米, 幅 19 米, 平均吃水 7.3 米, 排水量 8000 噸, 馬力 20 簡で, 備砲 25 糎 1 門, 20 糎 2 門, 15 糎 14 門, 機砲 20 門である. 艦齡は長けてゐる. 明治 35 年伊太利で進水したもので, 曩々年アルゼンチン共和國より購入したことは日露戰爭に關聯して著名なことである.



第 3 圖　軍艦"春日"



第 4 圖　荒木俊馬助教授, 福見尙文, 秋吉利雄中佐
田中務教授, 早乙女清房臺長, Cohn, Johnson,
上田穰教授（左より）

夕刻便乘者一同後甲板に集合. 丹下艦長の歡迎の辭, 早乙女東京天文臺長の挨拶の後, 各觀測隊員の自己紹介を行つた. 紹介順に各隊員名を列記すると次の通りである.

東京天文臺（8 名）　早乙女清房, 福見尙文, 宮川一雄, 中野三郎, 萩原良雄, 服部忠彦, 小野榮吉, 竹田吉雄.

東京帝國大學（2 名）　田中務, 小穴純.

京都帝國大學（10 名）　上田穰, 荒木俊馬, 淺井敬夫, 森川光郎, 柴田淸次, 上谷良吉, 千田助太郎, 平井利朗, 木下時三, 森山福藏.

文部省（1 名）　大野勝治

水路部（3 名）　秋吉利雄, 鹽水領一郎, 東中秀雄.

海軍技術研究所（5 名）　伊藤庸二, 稻葉圀太郎, 玉木初太郎, 遠佐德郎, 由本正治.

遞信省（2 名）　前田憲一, 西川光幸.

新聞社（7 名）　住田映介（電通）, 久野芳男（聯合）, 林謙一（日日）, 齋藤寅郎（朝日）, 眞榦俠德（讀賣）, 田口長夫（中外）, 金行勉（時事）.

他に紹介はなかつたが米國人 2 名, 佛人 9 名の便乘あり, 尙春日より陸上に派遣の下士官 15 名を加へて合計 64 名の隊員が組織されたことを知つた.

軍艦乘組員約 600 名に此の多數の便乘者を加へた上, 觀測隊用として積込まれた荷物が約 600 個と云ふのであるから艦內では全く空所のない程の窮屈さである. 軍艦乘組員の迷惑は推して知る可しである. にも拘はらず, 此の航海中終始變らなかつた全員の歡待は自分の終生忘れる事の出來ない美はしい思ひ出であると信ずる. 艦規を辨へない我々野人は時として默過しがたい反則を敢てしたに違ひない. 寬容な態度を以て之に對された好意は只々感謝の外はないのである. 初めて見る艦內の軍



第 5 図 甲 板

人生活は著々に蒼黒の念を與へたがやがては歓喜の心に移らしめた。一生涯ともうの船旅生活、そこに軍艦生活の貴さがある、そこに帝國軍人の強味があることを體驗したことは此度の旅行が齎した最初の收穫であつた。

乘組員の作業は黄金律たる日課表によつていとも静粛に實行してゐる。參考（10 月より 3 月迄）航海中の軍艦日課表は下の如くである。

航 海 日 課 表

時 分	
日出前後適宜當直錨泊天甲板を洗ふ。	
05 45	甲板士官，先任衛兵伍長，當直傳令，釣床番，起床。
06 00	総員起床，釣床を納め釣具整理，艤裝員受持區劃の衛生予入。
06 45	當直釣床を納む。
07 00	朝食。
07 40	當直甲板員掃除，衛生予人，武器手入，需具を飾る。
08 15	診療。
09 15	就業。
11 50	止業，甲板掃除。
11 45	午食。
12 45	甲板掃除（軍事點檢を行ふ場合のみ施行）。
13 12	軍事點檢終つて就業。
15 30	止業，甲板掃除。
15 45	旗旒始め。
16 45	旗旒止め，甲板掃除。
17 00	夕食。
日 沒	當番釣床を納す。
19 15	総員釣床を納す。
19 30	甲板掃除。
19 45	巡檢用意。
20 00	巡檢。
23 00	公私室消燈。

豫定の航路は太洋上のことゝて極めて簡單で，横須賀より Truk 環礁を去る北西 50 浬の點北緯 8°20′，東經 151°14′ 迄一直線で，同北緯との角度は東寄り 22° である。此點より東寄り 56° に曲げて，Losap 島の正北 30 浬の點から正南に航路を變へて目的地たる Losap 環礁の南西にあるモッラップ水道の沖合に到着するのが豫定である。16 日夜に入つて 752 粁の航程殘來あり，17 日に入つて可なりの動搖を見，多少豫定の航路を外れたが，海圖の上に印して測つて見ると僅に 10 浬程度のものであつた。流石に測量練習艦の名に背かず，僅かの誤差による大局で經度を補正しつゝ，尚一つ見えない大海原を進んで行ける巧な技術に今更ながら驚かされた。1 月 16 日より 23 日に至る各正午に於ける艦位は下の通りである。但し 18 は國際日附變更線通過であつて 1 時間進んでゐる。

正午艦位航程表

月日	緯度	經度	航程	未航程	氣溫
1-16	32°20′5N	140°50′5E	197浬	1705	14°0
1-17	29 09 5	142 41 0	214	1493	18 0
1-18	25 37 7	144 18 0	230	1262	18 2
1-19	21 50 0	145 48 5	242	1010	23 0
1-20	18 13 5	147 11 8	230	780	26 5
1-21	14 36 3	148 37 5	232	547	28 0
1-22	11 03 5	150 02 8	230	317	29 5
1-23	7 55 0	151 54 0	225	92	28 0

航程 Losap 門の金航程は 1883 浬であつて所要時間は 197 時間，從つて平均速度は 1 時間 9·61 浬である。

南洋日食觀測遠征記 (II)

福見尚文

Losap 島到着

8 日間の海上生活を經て目的地 Losap 群島の西南端ウォ…ア水門の泊合に碇泊したのは 2 月 23 日の午後 8 時ごろであつた。水門が淺いので軍艦はこの外に碇泊し盡量 24 日早朝一齊上陸することとなつた。當初の豫定では南洋廳の水產練習船鳳凰丸に一先づ荷を移して環礁内に入る筈であつたが、波浪意外に高く、僅 180 噸の船を以てしては稚拙に陷り、船體破損の恐れあり、こゝに一大頓挫を來したのであるが幸にして南洋貿易會社の定期船第六平安丸の通過せるに會ひ、同船に依頼することとなつた。24 日午後 1 時より總員一致の援助によりさしもの澤しい荷物も僅 2 時間の内に轉移することを得、盡夜目と別れて急ぎに環礁内に入り、夕刻 Losap 島の沖に投錨した。陸揚は春日のカッター、水路部、横須賀港務部の傳馬により、陸上の援助は Losap 島の外 Pis 島、Nimn 島よりの應援を加へた 108 名の島民の盡力によつた。島民等にとつては實に未曾有の出來事であつたに相違ない。歡呼とも悲鳴ともつかぬ甲高い奇聲を上げつゝ重い荷箱を背にしながら、看住左往せる樣は實に奇觀であつた。我等の宿舍にあてがはれた教會前の廣場に全部の荷が運び揃つたのは夜半過ぐる頃であつた。

Losap 島は二等邊三角形型の島で、底邊約 300 米、等邊約 300 米、面積約 6 町歩である。耕地 1 米の半徑の内に椰子樹が密生してゐて、高さ 16 米位のものは珍しくない。他にタコの樹、パンの樹、バナナの樹などもあるが極めて少ない。島民の常食となつてゐるパンの實や、タロ芋などは主として隣りの無人島 Lael 島の供給によつてゐる。

島民はカナカ族に屬するもので、人口は昨年 8 月現在で 374 名、戸數 39。70 歳を超してゐると云ふセーラス氏が村長である。最も意外であつたのは吾々の想像してゐたやうな野蠻性は微塵もなく、島民全部クリスチャンであることであつた。東京築地坂教會に 3 年間學んだと云ふ島民のルーベル氏がこゝの宣教に從事してゐる。同氏は僅 28 歳の青年である。吾々の逗留中、毎日島民の屆入れについては凡て同氏を煩はした。

こゝには所謂公學校はない。僅にルーベル夫妻が塾の如きものを作つて寺子屋式に初等教育を施してゐる。Truk 島の公學校入學者は同氏の選拔により年々數名送られてゐると聞いた。島語は Truk 島より Mortlock 島に至る迄に用ゐられてゐるものと同一で、その使用する島語の讃美歌や增詳はローマ字活版刷のもので久しく

南洋の傳導に從事した米人 Logan 氏が選擇したものである．島民の生活は極めて原始的である．衣食住に何等の不足ない彼等に仕事の必要もない．非常時を叫ぶ我日本統治の地にかゝる樂土の存在することは實に面白いことと思つた．島民の音樂的才能が特に目立つてゐたのには驚かされた．肉を禁じられてゐる島民の唯一の娯樂は讃美歌を歌ふことである．ルーベル氏の指導の良いのは勿論であるが，樂器一つない處で四部合唱を立派にやつてのける技倆は實にすばらしいもので，特に男子のバスの音量には著しいものがある．朝な夕な椰子の樹林を洩れて來る讃美歌の神秘的な肉聲は未だに我等の耳朶に印されてゐる．

觀 測 準 備

東京天文臺側の豫定では觀測隊の一部を Oroluk 島にも送る積りであつたが荷運搬の困難に加ふるに食住に關する不便もあり，惟か僅すところ 20 日の間に主力を割いて準備することの無謀であることを認めた爲，遂に全部 Losap 島で觀測することに決定した．

觀測地點の選定は極めてあつけなく終つた．選定に惱む程の候補地がなかつたからである．到る處椰子の密林，樹を伐倒すことは島民の爲に忍びないとすれば空地を選ぶ他はない．空地は北端に少し許り，西側に長さ 100 米計り，只それだけであつた．東京天文臺は海軍技術研究所，遞信省電氣試驗所及び東大物理學教室の諸氏と相隣接，一團となつて西側の砂地に地所を占めた．京大及び水路部嘱托として派遣された上海自然科學研究所の諸氏，並びに外人 2 名は隣島 Laol の海岸を選んだ．

荷事一つない土地での作業の如何に困難であつたかは言ふ迄もない．島民は毎日僅の賃金で快く吾々を援助してくれた．暑氣は思つた程でない．砂地の上では勿論集へがたいにきまつてゐるが，木蔭では平均 26° 位で東京などよりずつと凌ぎ易い．其南洋特有のスコール (Squall) には困らされた．仕事の最中に東方から一團の暗雲が襲來，それつと云つてゐる間にざーつと來る，テントに逃げ込んで氣長く晴れを待たなければならなかつた．

2 月は當地では乾燥期で，例年だと天水缺乏時には Truk より飲料水の供給を要することもあるとのことだが，今年は例を破つて雨も相當多く，從つて準備作業は中々プログラム通り進捗せず，日を經ると共に我等の焦慮は漸次濃厚となつて來た．

椰子の高い樹が東を塞いでゐる爲，觀測地は出來る丈け海邊に近くとらなければならず，コンクリート作業は不可能ではないが非常な手數を要することとなり，止むを得ず大半木杭を以つてコンクリートに代へた．濕氣の多いことも大分準備の障碍を來した．平均濕度 80 で，寫眞の取枠など大分破損を蒙つた．

テント張り，基礎工事，小屋掛，器械据付と大體準備を終了したのは 2 月に入つて 7 日頃，除すところ僅に 1 週間であつた．感度試驗に取りかゝる處迄はやつと漕ぎつけたのであるが，7 日以後は 5 日間續いての曇り又は雨で 12 日僅に曇勝ちの空に時々太陽を見ることの出來た程度で，我等の不安は益增して來るのみであつた．日日とつた記錄で皆既の午前 10 時前後の天候を調べて見ると 1 月 24 日より 2 月 12 日に至る 20 日間で觀測可能な日は僅に 7 日間，つまり 35% の可能率で實に心細い限りであつた．吾々は只天命を待つのみである．多大の準備と經費とを要する日食觀測の如何にデリケートなものであるかを痛切に感じた．

2 月 13 日，愈日食の前日である．早朝より空一面の晴れ，正に來島以來隨一の快晴であつた．一同は急に活氣づいて來た．此日なかりせば實の準備は出來なかつたのである．日食前日をひかへて東京天文臺觀測隊の準備し終へた器械は次の通りである．

1. Einstein 效果測定用水平望遠鏡

直徑 47 糎の平面鏡附シーロスタットで光を水平に口徑 20 糎，焦點距離 57 米のレンズ附水平望遠鏡に導き，皆既中撮影，光の重力偏差を測定するのが目的である．

2. コロナ寫眞儀

口徑 13 糎，焦點距離 11·5 米のレンズ附水平望遠鏡で，光はシーロスタットで水平に導いたもの，皆既中のコロナの撮影が



第 1 圖 ロ ー ソ ッ プ 島



第 2 圖 ローソップ島地形圖



第3圖 東京天文臺觀測地點

目的であつて，其他に部分食の寫眞を撮り太陽，月の相互位置を測定するのが目的である．

3. 外部コロナ寫眞儀

口徑 15 糎，焦點距離 81 糎及び口徑 20 糎，焦點距離 1.23 米の2箇の望遠鏡を一つの木枠に平行に取附け，赤道儀式に据付けたもので，皆既中の外部コロナ撮影が目的である．

4. グレーチング及びプリズム分光器

焦點距離 50 糎の凹面グレーチング分光器及び口徑 10 糎，焦點距離 80 糎のレンズを collimater とした 60° の單 prism 分光器を赤道儀式に極軸の兩側に取附けたもの，前者は皆既瞬間に於ける閃光スペクトル，後者は皆既中のコロナスペクトル撮影用のものである．

5. 對物プリズム分光器

口徑 15 糎，焦點距離 3.45 米のレンズの前に 45° のプリズムを附けた水平望遠鏡に，シーロスタットの直徑 44 糎の平面鏡で光を導いたもの，皆既瞬間の閃光スペクトルを撮影するのが目的である．

6. 小型望遠鏡

口徑 8 糎の普通の小型望遠鏡で肉眼觀測で四つの太陽，月の接觸時刻を電鍵を用ひて測定し，月の太陽に對する相互位置を求めるのが目的である．

7. 活動寫眞撮影儀

口徑 16 糎，焦點距離 1 米の望遠鏡の端に活動寫眞撮影機を取附け，望遠鏡を手で動しつつ日食中間斷なく撮影，割れた度合から月の太陽に對する相互位置を測定するのが目的である．

尙其他に日食觀測以外の器械では口徑 50 糎折曲り式パンマレヒ子午儀1箇を子午線上に据付け時及び緯度の觀測をなし，陸地測量部から借用した7球式無線受信器を据付け船橋及び Cavite（フィリッピン）の時報を受けて時の觀測と比較し經度の測定を行つた．

觀測は1月 30 日から2月 16 日迄であつたが，天候不良で，時の觀測は 10 日，緯度の觀測は8日に過ぎなかつた．測定の概値は

緯度 6° 53′ 35″ N, 經度 152° 43′ 56″ E

であつて，水路部の海圖より測つた値に比較すると何れも 61′ の差があつた．

其他に參考用として中央氣象臺より借用したもので最高及び最低寒暖計各1箇，自記寒暖計，自記濕度計各1箇，アスマン乾濕寒暖計1箇と東京天文臺よりの自記晴雨計を收めた百葉箱を据付けて氣象觀測を試みた．百葉箱の組立に關どつて2月5日より 19 日迄の記錄を得ただけである．

天文臺以外の各班の器械据付も凡て無事終了した．天文臺觀測地に接して東大派遣隊は堅固なコンクリート臺に備付けたシーロスタットの傍上に polariscope を据付け，13 日撮影のセッチングを行つた．海軍技術研究所，遞信省の派遣隊はやはり我々と接近して無線受信機を据付け，トラック夏島に技研の別隊の据付けた發信機からの無電波を受けて各日食當時の電離層の變化を研究せんとしてゐた．又隣島 Laol の京大側では Einstein 效果檢查用の口徑 16 糎，焦點距離 54 米の水平寫眞儀を赤道儀式に組立て，派遣隊隨一の大仕掛の工事に異彩を放つてゐた．其他にプリズム分光器を据付け閃光及びコロナスペクトルの寫眞を得んとしてゐた．尙位置測定の爲パンベルヒ子午儀及び無線受信器を設置し，8 糎望遠鏡による接觸時刻の肉眼觀測式も準備されてゐた．京大觀測地を更に東して，外人兩名は各小型の polariscope を据付け，更に遠く水路部隊の偏差，地平磁力測定の水路部理地磁儀2箇，其他に自記偏差計も据付けられ，日食時に於ける地磁氣變化の測定を期してゐた．

日 食 當 日

筑2月 14 日は來た．ある者は撤收の準備に忙はしく，あるものは興奮と不安とに殆ど睡る餘裕もなく，午前 5 時には宿舍の敎育內に人影一つなかつた．天氣快晴，一點の雲もない．何たる好運ぞ，食事もそこそこに觀測隊一同は各自その部署に馳付けた．緊張の裡に時の過るのを感せず，正に入學試驗に於ける學生の氣持もそのままである．

8 時 41 分を過る數分前より右上 50° の處から日輪は突如として缺け始めた．觀測のプログラムは無我の境に進行して行つた．爰 10 時5分過ぎ皆既日食は始つた．島民か碇泊中の汽船の船員か，俄然附近にゐた見物人のワーッと云ふ歡喜の聲に驚かされたが，各自器械に釘付にされてゐる我々は此の偉觀を悠々と正視する餘裕はなく，正に“日光觀測者日食を見ず”の奇現象を實驗した．皆既に待つた皆既の2分間は夢の如く飛んで行つて實時間に一擊したのみ，こゝにその壯嚴なる模樣を描寫することは勿論及びもないことである．外部コロナは內部コロナの兩上，東下に各太陽の直徑の約2倍の長さに翼を擴げてゐる．何とも云へぬ光景である．あたりの地上の景色は實に陰慘とでも云ふべきものか，決して夕景の類ではない．樹木の影は描ける如くはつきりした輪郭を持つてゐたのを著しく感じた．皆既中の明るさは略滿

月の程度と聞かされてゐたが實際は決してそれ程に暗いものではなかつた.

皆既終了後迄完に晴天の連續であつたことは正に天祐と云はなければならぬ. 10 時 27 分頃と更に 11 時 14 分頃北東から馳せて來た一塊の薄雲が一時太陽の姿を裏つたが, 何れも 1 分以内の中に通過し去つて, 11 時 37 分半, 部分食も漸く終り, 3 時間に亙る緊張せる場面からやつと解放されて俄に現實に返つたのを覺えた. 器械の取片附中, 何時の間にか全天は曇つて來た. 晝食を濟ました頃は雨さへ降り始め, 1 時半頃には豪雨となつて終つた. 南海のかゝる急變ある天候の下に絶好と言つても良い程の天氣を午前中を通して惠まれたことは奇蹟としか思へない氣持であつた. 他班の觀測も皆一樣に成功であつたらしい. 元より多くの觀測は只撮影した丈けであつて歸朝後なされる現像によつて初めてその値が分るのであるが, 成すべきを成し得た滿足は流石に各人の疲れ切つた顏色の何處かにほの見ゆる氣がした.



第 4 圖 宿舍教會前の記念碑

日食中の氣象のレコードを見ると, 變化の著しいのは勿論氣溫であつて, 百葉箱内での氣溫は午前 6 時 0 分 25·0° から漸次昇り始め 9 時 12 分最高 29·1°. それより降り始めて 10 時 12 分最低 26·7° に達し, 更に昇り初めて 0 時 0 分 31·3° に達してゐる.

接觸時刻の肉眼觀測は僅に天文臺側に 2 人, 京大側に 1 人しかなかつた. 米國暦の日食要素に適當な修正を施したものから天文臺側の前記の經緯度及び京大側の測定位置, 緯度 6°53'30" N, 經度 152°44'15" E に對して計算した値と各の實測時刻とを比較して見ると, 何れも最大 4 秒位の範圍で實測が計算値より後れてゐた. 月の位置には尙幾多の疑問が殘されてゐるが, 近年グリーニッチ, 又はワシントン天文臺の月の子午線觀測に加ふるに月による星の掩蔽の觀測が盛に行はれて來たので, それらの結果と理論上の値との比較から實驗的に月の位置に對し角度の 1 秒位迄の正確な修正値を豫知することが出來, 皆既の瞬間の時刻は益精密度を加へて行つてゐるので, 將來の閃光スペクトル撮影者は之によつて多大なる便宜を得ることと思ふ.

歸　　航

第總春丸の行動豫定では 2 月 20 日 Losap 着, 翌朝迄に人員, 物件搭載と云ふことであつたが, 前回寄港當時の荷卸しの困難に鑑み行動變更の餘儀なきに至り, 第六千葉丸にて Truk 島迄運送, そこにて春日に轉載することになつた. 往航の時は艦員一同の盡力により比較的迅速に荷卸しが出來たのであるから, 此度はその助勞のない丈, 日食の翌日 15 日から早々荷作りを開始しなければならなかつた. 我等には全く休養の閑とてはなかつたが, 幸にも島民とは漸次言語上の理解を增した結果, 此の作業は豫想外に順調に進み 16 日以後連日逐次に千葉丸に運び 19 日には全く終了した.

島民との正式の會合は之迄に 2 度あつて初回は 1 月 23 日の相互紹介の會合で, Pis 島, Nama 島の村長も來島した. 第 2 回は 2 月 11 日紀元節の會合であつて, 秩吉中佐司式の下に海軍式にいとも莊嚴に行はれた. 島民と共に歌つた "雲に聳ゆる" の歌は實に良い記念となつた. 出帆の前日 19 日の訣別の會合である. それより前我會の直前に, 有志者の醵金で, 粗末ながらコンクリート製の天水タンクと記念碑との工作が各新聞社派遣の諸氏の設計監督の下に着々と進行して居たが, 19 日夕刻觀測隊及び島民一同は此の記念碑前に輪形に集合した. 僅か 1 箇月とは云へ柔順な島民とは既に非常な親しみを持つてゐた. 雙方の挨拶も終り, ルーベル氏指揮の下に島の兒童達は "神共にゐまして" の別れの讃美歌を巧妙に歌つた. 夕闇は益濃く兒童達の顏も見えない裡に哀調を帶びた "又逢ふ迄の" のリフレーンは我々の肺腑を抉つ



第 5 圖 トラック夏島風景

て落涙暫し止むる處を知らなかつた

2 月 20 日の 4 時半起床，6 時ランチに乘つて汽船に向ふ，島民は波止場に集まつて別を惜んだ．瑞穗丸に 10 名許り，他は全部第六の榮丸に乘込み 7 時半感慨無量多き椰葉島を去つて行つた．

Truk 環礁の北東水門に達したのは午後 3 時であつた．それより 30 分の後夏島の港に投錨．竹島の後方に碇泊せる春日の艦影の翩翻としてゐるのを認めた．夕刻測候業員は春日に乘込み，再び軍艦生活の人となつた．翌 21 日再び艦員一同の協力により荷物は全部午前中に内艦に移載された．

夏島はトラック南洋支廳の所在地である．21 日，22 日經營の 2 日間春日艦員及び我等の旅情を慰めんとの園遊會其他の催しは實に當地官民合同の大計畫であつて，支廳長市川勇一郎氏，日本人會々長，日清貿易會社支店長上島慶氏を始めとし在留邦人の厚意は只々感謝の外はない．園遊會での "おでん" や "うどん" の饗應は故鄉を去る 2000 浬の感を深からしめた．公學校に於ける島民學童の演藝，公園での夏島，多島對島角力競技，はては北西離島より特に招聘して來た島民の傳統的舞踏等，見て我等の父と見紛い而白いものであつた．

2 月 23 日午前 9 時愈出港．環礁内を徐々に運航，公學校，小學校の兒童等は日の丸の小旗を打振り，春日と平行しつつ我等を見送つた．唱歌の合唱，萬歲の歡呼は靜かな海原の上に響き渡つた．艦は 3 時間を要して漸く北水門を出で，航路は之より 鐵須賀迄 一直線距離 の指針は 340° を示してゐた．4 島嶼ルクテイ島を右に見たのが最後で，それより 日本着迄陸地一つ見ることがなかつた．

軍艦の生活も之で 2 度目である上に歸國の旅の愛情な氣持も手傳つたか船酔は在航の比でなく極めて樂な氣分を持ち續けた．春日は 600 の乘組員に更に 80 名の航海術練習生を加へてゐた．室内と云つては何處にもない．しかも凡ての整然たること在航のときと變りなかつた．只我等の目を惹いたのは日々の練習の猛烈さであつた．時には我々便乘者も練習生と共に明快な教官の說明を受くることを許されたことは實に得難い賜であつた．

かくして平穩な 8 日間の航海を終へ，全航程 1840 浬，3 月 3 日午前 7 時鐵須賀沖港に着，霙降りしきる中に出迎への者等に護せられて軍艦春日を去つた．47 日の旅，顧みて感激無量である．

L2. Article by Fujita

Source: Yoshio FUJITA, "Nanyo nisshoku kansoku-tai no kansoku gaikyo" [A report on the South Sea solar eclipse observation], in Tenmon geppo [Astronomical Herald], 27:4 (April 1934).

[Attached]

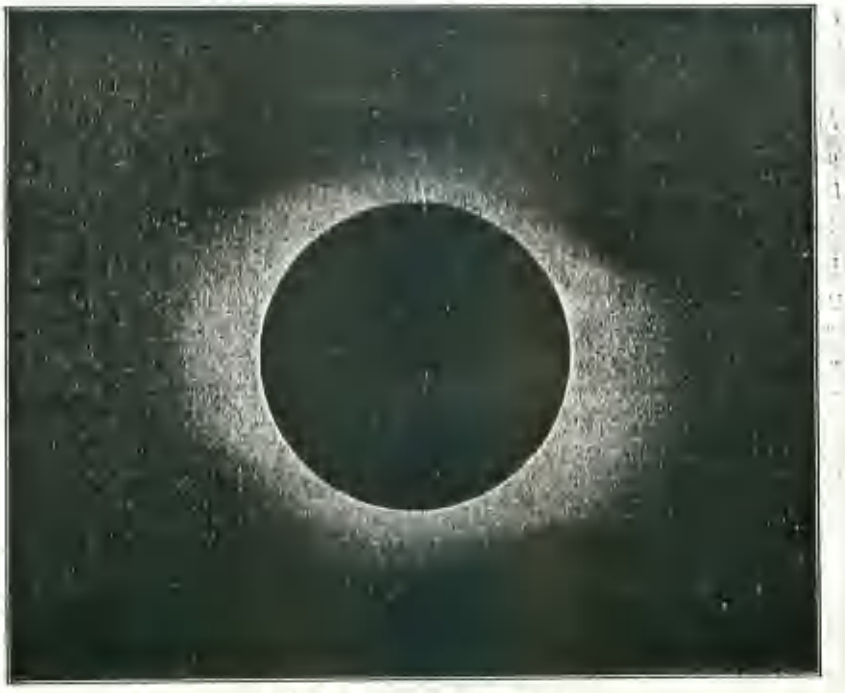
[Figure: Cover page of Herald with eclipsed sun.]
[Figure: Eclipsed sun.]
[Figure: 5 illustrations, Losap Atoll]

日本天文學會發行

天文月報

昭和九年四月

第二十七卷 第四號



二月十四日の皆既日食
（ローソップ島にて筆川氏撮影）

寄贈
9.3.29
帝國圖書館

THE ASTRONOMICAL HERALD

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コロナ及び閃光スペクトル

(一九三四年二月十四日皆既日食)





上、堂川氏撮影のコロナ(露出八秒)
下、服部氏撮影の閃光スペクトル

南洋日食観測隊寫眞

1. 紀元節祝宴
2. 口徑 14 糎對物鏡分光器と服部氏
3. 細隙プリズム分光器(藤田氏指當)
4. 田中博士觀測のポラリスコープ
5. 海上より東京天文臺觀測隊の天幕を望む(1.—4. 讀賣新聞社より)











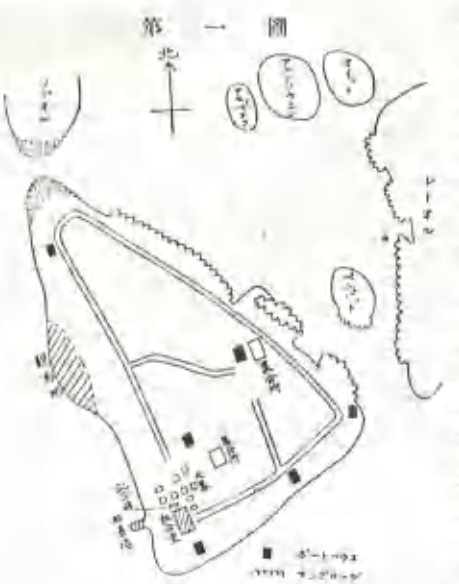
論　說

南洋日食觀測隊の觀測概況

理學士　藤田良雄

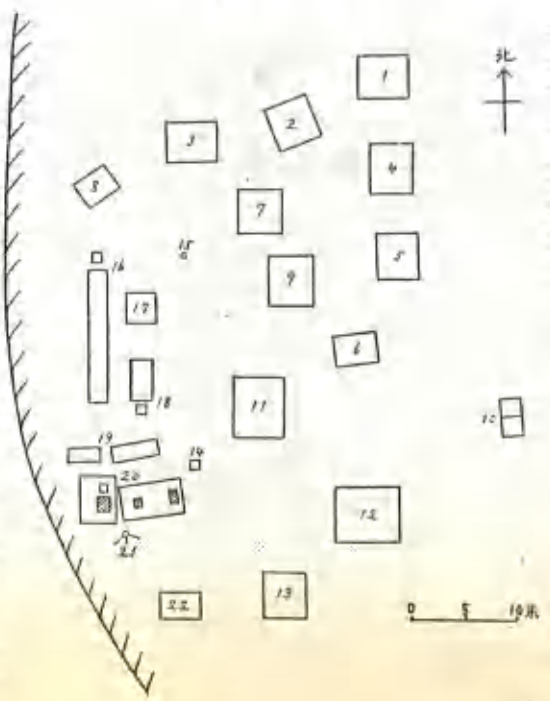
二月十四日の皆既日食は好天氣に惠まれ、我々は各自のプログラムを遂行する事が出來た。詳細な觀測裝置及び觀測結果に就いてはいづれ發表されるであらうから、此處では大體の有樣を述べる事とする。

第一圖



第一圖及び第二圖は主に福見氏の測製されたもので、觀測地の割當は東都、外國人、水路部地磁氣班は東方のレーオル島に其他はローソップの西岸の砂地を選んだ。第一圖はローソップ島の略圖で餘り正確なものではない。其形は底邊二〇〇米、高さ三〇〇米の二等邊三角形に近い。船着場に近い教會堂は一行の宿舍に當てられたもの、その北側に觀測記念碑が建てられた。東北の海岸にはマングローヴの林が茂つてゐる。第二圖は觀測地點附近の略圖で海軍技術研究所、東京帝大田中博士の觀測天幕は北部に、東京天文臺のものは南西部にある。以下觀測器械並に觀測の概況を述べよう。

第二圖



(1—3) 海軍技術研究所天幕、(3) 遞信省電氣試驗所天幕、(4) 海軍技術研究所本部天幕、(5) 同上寫眞部天幕、(6) 同上小屋 (7) 帝大本部天幕、(8) 帝大觀測天幕、(9) 天文臺本部天幕、(10) 天文臺及帝大寫眞暗室小屋、(11—13) 天文臺倉庫天幕、(14) 百葉箱、(15) 目讀、(16) 一一・五米コロナグラフ小屋、(17) グレーティング分光器小屋、(18) 外部コロナ撮影機小屋、(19) 對物プリズム分光器小屋、(20) アインシュタイン效果用水平望遠鏡天幕、(21) 活動寫眞、(22) 子午儀天幕

(イ) アインシュタイン・カメラ

早乙女臺長擔當せらる。平面鏡によつて光を水平に導き、約六米の長さのカメラを水平に置いた。シーロスタット及筒は頑丈なるコンクリートのピーアに取り付け動搖を避けた。レンズはダブレットで口徑二十糎、焦點距離は五・七米、乾板の大いさは四つ切り大であつた。皆既中一枚撮影さ

れ、同夜、淸乾板にもつて星の寫眞を撮影された。アインシュタイン效果研究の目的である事は言ふまでもない。

（ロ）活動寫眞撮影機

幡見先生の御指導、垂直な軸に一本の鉛筆棒を取り付けその先に撮影機をセットした。鉛筆棒は、傾斜の度合及方位角を自由に變へるやうに出來て居る。レンズの口徑は十六糎、焦點距離は一米、一分間に一コマ動く裝置で初劃から復圓まですつと續けて撮影された。レンズの前には大きさを加減し得るスリットを取り付け光の强弱によつて、適當に加減した。太陽と月との位置研究の目的である。

（ハ）コロナグラフ

淺川氏擔當。平面鏡を用ひ光を入れるやうにした水平筒で、レンズの口徑は十三糎、焦點距離は一一・五米、筒は南北に延ばして横たはり、其の端ひとしては木のフレームの上に寒冷紗の幕をかいた。日食時にはクロノグラフを使用し、撮影のシャッターを切ると同時に、其の時刻をレコードした。初劃から復圓まで皆既時を除いて八つ切り大の乾板にて二十枚撮影、乾板はイルフォード・パンクロマである。皆既の時には四つ切乾板（イーストマン五〇番とイルフォード・パンクロ）で三枚撮影、四秒、八秒、十二秒の露出であつた。太陽の乾板上の像は約十二糎である。此の觀測は前後三時間に渉り、竹田氏は淺川氏のよき助手として努力された。二十枚の分貰の乾板は、その時刻が記錄してあるから月と太陽の相互位置を求める爲に測定され、三枚の乾板は皆既中に於けるコロナの分布を調べる爲に利用されるわけである。

（ニ）外部コロナ撮影機

中野氏擔當。淺川氏設計のもので目的は外部コロナの研究。赤道儀式で、南北に向けられた頑丈な木の枠に二つの望遠鏡を取り付けた。一つは口徑十五糎、焦點距離八十一糎、他の一つは口徑二十糎、焦點距離は二三三糎である。前者には乾板としてイルフォード流札、後者にはウルトラジン・フィルター五號をかけて乾板にはイルフォード・ハイパーセンシチヴ・パンクロを用ひた。像の大いさは約十糎內外露出は何れも五十秒であつた。前此の裝置を動かした時計仕掛は神戸の射場保昭氏の好意により借用したものである。

（ホ）對物プリズム分光器

服部氏擔當。四十四糎の平面鏡により光を水平筒に導く。太陽の赤緯によつて望遠鏡軸は東西線より十三度北に向き、プリズムの最小偏角三十度尚北に向くから、結局水平筒は東西線と四十三度の角を爲す。レンズはトリプレットで焦點距離三・四五米、プリズムの角は四十五度である。

太陽の直徑は約四糎、別の九糎望遠鏡で太陽を見ながら光つた太陽の部分が月に蔽はれた瞬間より五秒の露出、其の後一分ばかりしてコロナの爲十秒の露出、第三は十五秒の露出後太陽出現した。乾板はイルフォード・スペシャル・ラピッド・パンクロ、大さは四つ切を横に四枚に切つた特殊乾板である。

たは同時に九糎の望遠鏡により後觸の時刻をクロノメーターで讀んだ。

（ヘ）グレーチング分光器及プリズム分光器

藤田擔當。赤道儀式である。極軸の兩側に二つの分光器を取り付けた。グレーチング分光器は焦點距離五〇糎、ローランドとイダル兩式混用の裝置で、セカンドオーダーで赤外部を撮影しようと試みた。スリット無しで、ウルトラジン・フィルター七號を用ひ他のオーダーのスペクトルがオーバーラップするのを避けた。乾板はイーストマン・インフラレッド、大いさはキャビネを横に二分した特殊大である。プリズム分光器はヒルガー六十度の一プリズム・スリット分光器、口徑十糎焦點距離八十糎のダルメヤーレンズをコリメーターとして使用、乾板はキャビネ、イルフォード・ハイパーセンシチヴ・パンクロであつた。

前者はフラッシュ、後者は小野氏によりコロナ・スペクトル撮影に用ひられた。皆既の觀測、五秒の露出でフラッシュ撮影、すぐコロナに取り掛り、

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約一分三十秒の後、再び最後のフラッシュを約四秒の露出で撮影した。尙此の時取枠の引き蓋を引いて下さつた海軍水路部の庄司氏に厚く感謝の意を表する。

以上は日食時に於ける觀測であるが中野氏は經緯度をきめられた。次に同氏の大體の觀測狀況をお知らせする事とする。最初天候具合惡く、天測延び、一月三十日始めて觀測し得る運びとなり、星の子午線經過を觀測して船橋及キャビテの無線報時を受信して經度を決め、その間にタルコット法によつて緯度を決めた。北と南とで同じ高度の星を觀測しなければならないので、南洋の空の如く雲行烈しい處では却々思ひ通りに行かず、日食當日までには概略の價を得たのみで日食後も二三日觀測しなければならなかつた。

中野氏の得られた概略の價は　出發　φ　6°53'35"N
　　　　　　　　　　　　　　　　　λ　152°43'56"E

水路部地圖による價は　φ　6°53.7'N, λ　152°44.0'E　であるから兩者とも 0.1 の違ひである。

本年二月十四日の日食觀測記錄

理學士　神田茂

去る二月十四日の日食當日は南洋ローソップ島附近では好時に惠まれて豫定の觀測がなされたが、內地では一般に天候思はしからず、雲のために觀測を妨げられた地方多く、本會へ報告された觀測の數も餘り多くなかつた。こゝには東京天文臺に於ける觀測と本會會員の觀測とを紹介する。本稿は石井理學士が取纏められる豫定の處、同氏の都合上假に余が大體の整理に當る事となつた。尙詳細なる調査研究は同氏によつて改めて本會要報其他によつて發表される事と思ふ。

第一表及び第二表は初虧及び復圓の觀測である。この他に時間の分までの觀測があつたが、それは省略した。この他に神戸の射場保昭氏が十四枚、靜岡縣島田町の清水眞一氏が十八枚、東京板橋の武藏高校學生の七枚、東京品川の河野桃太郎氏が十三（赤外線）、東京池上の小森氏が三枚、セレベス島マカッサ市片岡正男氏が七枚の日食の寫眞を送られた。尙東京天文臺に於ても野附氏及び橋元氏の寫眞がある。寫眞は河野氏撮影の赤外線寫眞である。



東京附近では初虧は全く觀測不能であつたが、復圓はかなりよく觀測されたのは幸であつた。日食の現象は其性質上初虧よりは復圓の方が遙かに觀測の精確度が高い。三鷹の東京天文臺に於ける觀測は第二表に示したものゝ他二、二の觀測があつたが、それは二十秒以上も離れてゐたので今は省いた。上に示した七個の觀測は數秒以內に一致してゐるから、その平均はかなり信賴できるものであらう。すべて

觀測者	器械	復圓時刻
	cm	h m s
及川	4	10 28 28.3
篠原	10	27.0
寺田	8	29.4
辻	15	31.8
野附	15	25.9
水野	20	29.8
神田	11	28.6
平均		10 28 28.7
平分誤差		± 0.50
石井氏豫報（天文月報第三十六卷第三號頁）		10 28 24.2
O－C		+ 4.5

L3. Article by Watanabe

Source: Toshio WATANABE, "Nisshoku kansoku kiko" [An Account of a Journey for the Observation of the Solar Eclipse] in Tenmon geppo [Astronomical Journal] 27:5 (May 1934) 84-87.

[Attached]

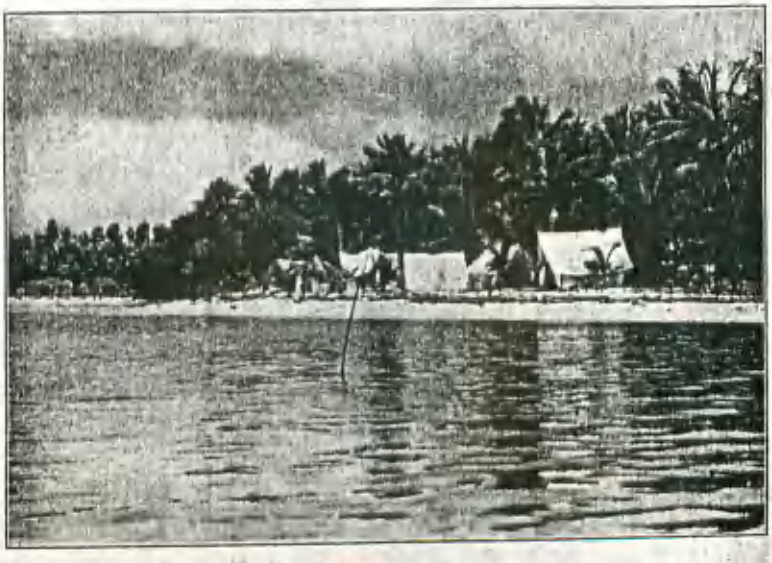
[Figure: Cover page of Herald with view of camp on Losap.]

日本天文學會發行

天文月報

昭和九年五月

第二十七卷第五號



ロンゾップ島四海岸全景

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所が之等十種の型も一つ一つが全く獨立したものとは考へられない。何れも互に密接な關係がある樣に思はれる。假令變光週期は全く異り、光度曲線の樣子も少しも相似點がない樣に見えても、分光學的に調べて見ると相當に連絡して居る所があるらしい。今次に個々の型について少しく立入つて調べた後相互の關係を明かにして見よう。（未完）

日蝕觀測紀行

理學士　渡邊敏夫

ここに表題を觀測紀行とはしたものの二、三號前からの本誌に色々な人に依つて既に詳しく報告されて居る事であるし、改めて書き立てる事もないから、ここには京都觀測隊がとつた彼の地に於ける日蝕觀測準備の概況を書きとめる事にする。

さて觀測隊員及び荷物が軍艦春日と別れてローソップに上陸し終つたのは、二十四日もすぎて二十五日も一時間すぎた時であつた。疲れきつた體をまどろむ暇もなく南國の夜は早くも明けて了ふ。これからが觀測の第二段の構へがはじまる事になる。京都は觀測地をレオール島に選んだ爲にローソップに上陸した機械の大部分を改めてレオール島に移さねばならない。

度々のスコールに出逢ひながら人夫十五人を使つて五度も船を動かして移し終つたのは午後の三時もすぎた時であつた。一方觀測地の方ではテントを二つ張り移された荷物の荷ほどき及び整理にあたる。翌二十六日もスコールが度々來たのでテントの中で荷物を片附け同時に仕事場をつくつたりする。京都觀測隊の數人は仕事の都合上今日から晝食は辨當でレオール島で食べる事にする。

話は變るがここで觀測のプログラムを簡單に述べる方が都合がよいから一言書き加へる。はじめの豫定では色々觀測するはずであつたが、出發間際になつて竹田、上島兩氏が病氣の爲、荒木助教授が之に代られた爲、計畫の變更を餘儀なくされた。

第一の仕事は新しく獨逸から取りよせた口徑十六糎焦點距離五・四米のホリゾンタルカメラを赤道儀式に組立ててアインシュタイン效果の再檢討をする事、之は上田教授の受持で森川氏と私が手傳ふ事になつて居る。

第二は柴田氏によつてプリズム分光器によつて閃光スペクトル及びコロナスペクトルをとる事が皆既日蝕中の計畫である。

其他觀測地點の經緯度の決定、この方は千田、上谷兩氏の受持と云ふ事になつて居る。荒木助教授は日蝕時に於て接觸時刻を觀測する。これだけが京都觀測隊の仕事である。

アインシュタイン用の水平カメラが到着したのは暮の二十九日であつたのと、之を赤道儀式に組立てる爲には、何ら確定的な數字を持合さなかつたのとで、出來上つたマウンテングは實際必要であるべき程度よりも幾分頑丈であつた。今一つは出來上つたのが之も暮の二十五、六日であつた爲に、出發する間際の一週間ばかりは徹夜して檢べはしたが充分と迄は行かなかつた。從つてレオール島に於ける我々の仕事は非常に多忙で且つ幾分

第一圖　暮天と日蝕觀測隊大京



不安があつた。その上連日の大雨に持つて來て、働かなくとも生活は保證されてゐる結構な御身分の島民を通じもしない言葉で一人一人追ひまくつて使つて居る日には豫定の半分も終らないで日が暮れて了ふ。

今書いた様にアインシュタイン望遠鏡は筒が長いのと必要以上に重くなつた爲に之を据付ける爲には南北に地面以下一米も掘り下げて杭打ちをして捨コンクリで地盤を築いて此の上に七十糎角の高さ四米程のコンクリート柱二本を築き上げなければならない。島民にとつては見たこともなければ勿論のことやつたこともない胴づきやコンクリートねりや流し込みの仕事を指圖してやらせるには一々手本を示してかゝらなければならない。仕事には力が强いが耐久力のない島民は直ぐに飽きてしまつて腰を下してだべつたり歌を唄つたり踊つたりして居る。お蔭で我々も島民の言葉や歌や踊りを少しは土産に覺へはしたが考へて見ればありがた迷惑な話である。でもキャラメルや飴であやして大雨の中を夜業したり、島民の働かない日曜日には我々が砂運びからコンクリートねりまでやつてとに角一月一ばいで基礎工事は終つて前途の見通しも幾分ついて來たのでやつと一同安堵の胸をなで下した様なわけである。然しこうして毎日疲れきつた身體でローソップさして土人の鼻唄を聽きながら船をやる時中天高く雲閒もる月光が椰子の葉末に青白く照り映えて南海の孤島にも一日が終らんとしてゐるのはさながら夢の國詩の國を行く様な思ひがする。

第二段の仕事も終つたので二月一日は仕事を休む事にして一同自由に島見物をする事にしたがひどい雨で傘も下駄もない身では一歩も外出出來ず退屈する。然し晝から雨だけは止んだので千田、上谷の兩氏は島民三人を使つてアンテナ張り及び子午儀の据付けを行つた。コンクリートの乾くを待つ間の二、三日は觀測場の整理、地均し、或はテント內の床を張つたり片づけたりして日を過した。二日の午後には地磁氣班がピース島に數日間觀測の爲出かけるので我々京都の觀測隊員の數名も島見物に出かけた。この晚千田、森川兩氏は子午儀で最初の觀測を開始した。四日には觀測機械の掃除をする。何しろ五百重の鹽路はる〳〵と波と風とにさらされてやつて來た上にレオールでは砂の上に雨ざらしにされてそのまゝの機械だから掃除するのも一通りの事ではない。五日いよ〳〵機械を据付ける日は來た。その前に高さ五十尺もあらうといふ椰子の木を二本切り倒した。新聞記者達がやつて來て活動寫眞に收めた。ついで四閒丸太二本を椰子の木二本に横に縛りつけて機械つり上げの足場とする。百貫にも近い鐵のフレームをつり上げ始める。島民自身も何の意か知らないらしいが面白い音頭をとつて見る〳〵中に器械は高く釣り上げられてしまう。トーキーにでも收めて土産に出來ればとは後から皆が云合つた事であつた。晝からは五・四米もある筒を今のフレームに取りつけた。此で大物が片づいたのであとは時計仕掛をつけたり雨や日射をさけるために蔽ひをつくつたりした。之から日蝕の前日迄は機械の調整するのが殘された仕事である。日中いろ〳〵附屬物をつけたり時計のレートを合せたりで夜は据付けの調整及び焦點決定のため何枚かの寫眞をとるのが重な仕事である。然し運の惡いことにはこの日から一日として晴れた日がない。連日雨が降り續いて豫定通り仕事は捗らない、時計仕掛の方もどうも調子が惡い。いろ〳〵と探つた結果重りの

第二圖 アインシュタイン效果用望遠鏡（讀賣新聞社より）



不足が原因だつた。こんな風で十一日迄は夜は一回も觀測出來ず日蝕は三日の後に迫つて來て居る。氣はいら〳〵するが何とも致し方ない。一方柴田氏は七日から寫眞を撮り始めたが連日の雨でまだうまく行かぬらしい。

我々が始め內地を出る時豫想して來た南洋とはまるきり違つてゐる。テントの中で土人を相手にアブシウート（雨が降る）〳〵と云つてヌーの汁を飲んだりヌーの實の細工をして見たり、ローソップカバシの稽古をして日を過すのが此の頃の生活の大部分である。空を見て恨んで見た處が今更何ともならぬ。

二月十一日は紀元節につき午前九時から村長の家の前の廣場で島民と合同で秋吉中佐指揮のもとに紀元節の式典を行ふ「雲にそびゆる」と唱ひはじめる頃からスコール來り皆濡れ鼠となる。晝は祝宴が開かれ夜は島民の來觀提灯行列が行はれた。行進曲はクールモヂ（食べ物の唄）と云ふ奇抜なもので生れて始めて見た提灯をうれしさうに高くさし上げて聲高らかに島中をねり歩いたのは思ひもよらぬ催であつた。

日蝕迄あと餘すところ三日、少し雲の時間から星が顏き出したので今晩から上田敎授に森川氏と自分の三人は無人島のレオールに寢ることにする。ローソップ島の東端にある船着場から出かけたものの丁度潮が干いてしまつた後なのでボートが途中から砂に乘り上げて動かない。仕方がなく舟を押して目的地に着いた時は又曇つてしまつた。あきらめて一先づ寢ることにする。午前二時起きて焦點決定に取りかゝつたところ、取枠が連日の濕氣でふくらんでしまつて中々入つて行かない。蠟燭の暗い光の下でナイフで削つたり蠟をぬつて滑らかにするやらでどうやらこれから仕事にかゝらうとする時分には東の空が白んで來た。五時就寢、八時起床。今曉とつた寫眞の現像をする。三十糎角の乾板をしつかり握つて狹くるしい寫眞室に大きなパットを三つも並べて入つて居ると暑くて〳〵シャツが汗でずぶ濡れになつてしまふ。今日（十二日）も午前中は曇りである。晝少し前から太陽が顏を出し始めたので柴田氏は器械の調整を大體終つたとのことである。太陽で焦點を合せるため數枚の寫眞をとつて現像後ローソップへ夕食に歸る。今晩は晴れたので四時半迄ぶつ續けに機械の調整焦點の決定等で夜をあかした。八時起床。

最後の日である。望遠鏡の筒が少しゆれる樣子があるので木下氏は四本のとめをした。明日の豫行演習をやつて見る。なほ日蝕當日の各人の受持は次の樣に決定した。先づ荒木助敎授は三吋望遠鏡で接觸時刻を觀測して一同にシャッタを切る合圖をする。千田氏は時計のセコンドを讀み上げる。柴田氏は森山君を助手にして閃光スペクトル及びコロナスペクトルの撮影。上田敎授はアインシュタインカメラのガイデング森川氏は時計及び機械の方を自分は乾板の方を夫々引き受ける。明日の日蝕を前にして一同緊張して居る。昨晩から今曉にかけてとつた寫眞を現像して外に出た時に何事もない樣に太陽は西海に沒せんとして居る。波一つ立たない海面を島民に漕がして夕餉に歸る時のこの日の氣持は今だに忘れる事が出來ないローソップの思出の一つである。

最後の晩である。明日の準備寫眞を何枚か撮つた。床についたのが十四日午前三時である。昨晩も今晩も木下、森山兩氏は午前二時迄手傳つてくれた。

ローソップに寢た人は朝五時起床したさうであるが、我々レオール島に止つた三人が起き出た時は太陽は已に高く一點の雲もない絶好の日蝕日和であつた。待望の日蝕は日前に迫つて來てゐる。皆銘々の部署についた。太陽は段々かけて氣味惡い一陣の風がさつと吹いて來る。皆既蝕の間近である。この時の光景は本誌や新聞等に於て詳しく報道されてゐるので今更書いペンで書き立てる事もなからう。とに角皆既蝕はやつて來た。荒木氏の合圖でシャッタを切る。我々は二枚の露出を試みた。心配して居たよりも順調に觀測は運ばれた。觀測隊員一同譯らない中に集つて來て今見た事について話合つて居る。その中に上田博士の發聲で京都大學の萬歲を三唱した。天祐とも云ふべきこの日蝕もかうして終つた。ローソップに歸つて

盛食をとつてゐる時の皆の顔は昨日の沈んだ顔に比べて何となく晴れ晴れしく見えた。皆重荷を下した形である。アインシュタインの方は十四、十五の兩夜チュックの島屋の寫眞をとる。之等の乾板は總て内地に持ち歸つてから現像する事にする。

十六日から解纜して荷造りにかゝる。思つたより早く荷片づけも出來各人の手荷物をのけては十七日の夕方迄には全部平栄丸に積み終つて了つた。十八日の夕方南岡の夕陽が椰子の葉蔭を通して赤々と郎く頭島民の身に寄附してやつた水タンクの前で島民と別れの挨拶がかわされた。島民連は「又逢ふ日迄」と云ふ意味の歌を歌つて我々の爲に別を惜んだ。島民連に逢ふ度毎に大人も子供も日本に皆が歸るのでローソップの人はトダイ（かわいさう）〳〵と云つて泣く眞似をする。我々にしても一月と云ふ短くない日を過したこの住み慣れた島を明日去つて又見る事なきかと思へば一抹の淋しさを感ぜずにはゐられなかつた。早朝名殘はつきねど懐しの島ローソップを島民に送られてトラックに向けて船は靜かに動き出した。島民連は船の見えなくなるまで岸に並んで我等を見送り我等も亦島影消ゆる迄舷側によりてハンカチを振る、かくして我等の生涯忘れる事の出來ない思出の日徳艦測の生活も終つたわけである。

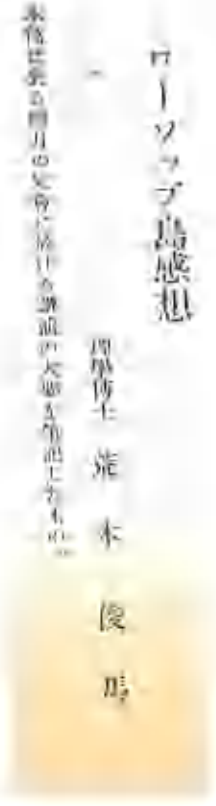
L4. Article by Araki

Source: Toshima (or Shuuma) ARAKI entitled "Losap-to kanso" [Notes on Losap Atoll] in Tenmo geppo [Astronomical Journal] 27:6 (May 1934) 106-109.

Original text in Japanese.

[Attached]

[Figure (p. 107): A distant view of Aramuwasseru [Alanmwasell] Island.]
[Figure (p. 108): The solar eclipse captured by the Einstein camera of Kyoto University.]



今度の日食の觀測に就いては先に寺川氏、私の後で福見先生のお話があるから、私は其の餘興の役を務めて、ローソップ島及南洋の事情に關する斷片的の話を致したいと思ふ。

洋々たる太平洋上に浮ぶ南洋數百の島、之はミクロネシヤ諸島の一部で多くは珊瑚礁より成立つて居るのであり、伊藤少佐は之を太平洋のたむしだと言はれたが至極同感です。此の珊瑚礁の成因は火山性のものであり、噴出して出來たと思はれる火山性の海底に聳ゆる山の上に生長した珊瑚蟲の骨が段々堆積し何百年をも經て珊瑚礁となつたものである。珊瑚礁には三種類あつて、先づ一つの島の周圍に極くくつついて出來たものを裾礁といひ、ボナペの如きは之に屬する。第二は中に幾つかの島があつて、其の周圍に珊瑚礁が輪狀に取圍んで居るもので、之を堡礁といひ、トラック諸島の如きは此の例である。第三は中に島が無く珊瑚礁の輪だけのもの即ち環礁であり、今度遠征したローソップ島は之に屬するものである。珊瑚礁の底は前述の如く火山性のものであるから、環礁の外側は非常に深く、少し出ると水深數千米にも達するので錨を下す事が出來ない。我々の「春日」も漂泊を餘儀なくされた樣な次第である。環礁には



望遠の島セルワッムラ

幾つかの切れ目があるが、之は一種の水道で、トラック島では軍艦でも通り得る程であるが、ローソップの水道は約四百噸程度までの船が通り得る程度である。ローソップ環礁の内部は深い所で三十三米位である。珊瑚礁といふと、ごつ〳〵した所に椰子が生へて居る樣に想像されるが、さうではなく、遠くから見ると環礁は表面に出て居ないで、白い波が立ち、恰かも波止場の如くである。ローソップ島は周圍約四哩位で、その海面下一米位には珊瑚は未だ生きて居る。珊瑚礁の深さは今日では未だ明かでなく、一九〇四年にロンドンといふ人が或る珊瑚礁で三三七米を掘下げた事があるがまだ珊瑚の死骸だつたといひ、一九一五年松山博士がマーシャル群島ヤルートで重力偏差の測定をした時の調査に依ると、二五〇乃至七〇〇米位も深さがあると考へられると發表されて居る。珊瑚の微細な死骸が長年月に亙り作り上げたものであるから、その深さも又想像するに足ると思ふ。ローソップ島は赤道に近く、北緯七度、東經一五三度にある珊瑚礁で、海拔は一、二米、東北に七、八の島があり、西南に三つ四つの島があるが一方から他方を眺めると、椰子の森が遠く低くかすんで見えるのみである。ローソップ島の人口は約三七〇餘りで、ピース島には二百餘あり、レオール島は大きいが住民はない。之等の島は今日は主として椰子の密林で、その他クコ、パンの木が茂つて居る。ローソップ島に上陸して島を一望しての感じは、創世紀に出て居るエデンの園が實際にあれば、正に斯の如き所ならんと思はれる。常夏の國で年中着物を强ひて必要としない。唯モダーン土人が裝飾に用ふるのみである。パンの實を焼いて腹を滿たし、椰子の實を割つて湯を腎す。パンの實は其の味は玄米パンによく似て居る。そして一日何回となく訪れるスコールがあるので、裸で戸外に居れば自然の沐浴が出來る。或日曜日キリスト教の教會に行つて、宣教師の說教を聞いた所、カナカ語で全然判らなかつたが、想像するにお前達は斯る自然に惠れた樂土に生れたのだから神を信じなければならないと說いて居るのではなからうかと思つた。彼等土人は非常に快活で、子供の喜々として樂しむが

知くである。現在では段々日本の文明が入り、生活改善が叫ばれ、トラック島では學校を開き文字、算術を教へて居るが、果して之に依つて彼等の幸福を增進せられるものかどうかは疑問である。——丁度エデンの園に於けるアダムとイブの幸福と同樣に、彼等は香水を香はせ、ポマードをつけ、その最もハイカラな者は頭の上にポマードの塊を載せて居るといふ有樣である。實に文明の浸入こそ彼等の幸福の爲に考慮を要すべき事と思ふ。斯る常夏の樂園の事とて男女は早熟で、十二三歳より成人し、三十を越えると既に老境に入り五十過ぎたる者は殆ど一二名に過ぎない。ローソップで施療をした時の事、七十位に見えた一人の女が、實際は四十二歳と聞いて驚かされた事があつた。卽ち島民は人生を早く始め、早く終るのである。



東大アインシュタインカメラに寫つた日食（午前九時頃）

彼等は生活に對して不自由を感じない故、失業者もなく、乞食もない。其の代り皆其の日暮しで貯蓄心は絶無で、金さへあれば赤い布とか、香水を買つて仕舞ふ。南洋廳で貯蓄を奬勵したが、五十錢銀貨を十枚預けた所、十二枚となつて返つて來る事が彼等には解し得ない。それ程生活といふものを考へて居ない。土人の名前については奇拔なものが多く、トラック島の友達の所で一泊した所、奥さんがタバコ1呼ぶので、私は變つて居ますと答へると、椰子の木の名前であつた。又南洋廳にババイヤといふボーイが使はれて居たが、郵便局からババイヤを賴けないかと言はれて、果物のつもりであのババイヤが御氣に召したら差上げますと快諾した所、そのボーイを連れ去られて面喰つたさうである。又私がトラックへ貨物に行つた歸りの船にトラックの醫者が同乘したが、その醫者が食事の時魚の料理の一皿を殘してこれをネコにやつて呉れと言つて居るので、私は船の中に猫が居るのかと不思議に思つて探したところ、實は醫者のサーバントだつた。

土人は內地へ行く事を非常に憧れて居る。或若者が軍艦丸の船長に賴んで、ボーイとなつて日本へ遊びに行き、歸つて來ての日くに、あのよい所から此所に來て居る內地人の氣が知れないとの事に、その理由を糺すと、日本で只で食はせて貰ひ、見物させて貰ひ而も實に美しい便利な所であるからと判つた。實に彼等は生活の事は殆ど考へて居ない。從つて成る可く働かない樣にと望んで居る。カルボス（監獄）には戒締りが少しもない。そして此所が滯日になると村長宅に預けるが、彼等にとつては部屋の中に閉ち込められて喰て食へる事が最も有難い事であり、一日中働かされる事が何よりも苦しい事なのである。從つて多何もしないで休める事は此の上なく嬉しいので幽閉されてゐることは苦痛に感じない。だからカルボスは朝から日暮れまでただで働かせる事でこれが彼等には一番の苦痛であるらしい。屠殺な話しであるが、或る囚人が便所に行つても二、三時間も歸つて來ないのでしらべて見ると、彼等は海中で用を足すのであるが、水につかつて休んでゐたことである。そうして居る方が働くよりはよいのである。

キリスト教は東南のモートロック島に七八十年許り前に入つたとの事であるが、現在ローソップ島は全島キリスト教となつて居る。教會へ行くのは教義が判るのではなく、歌つたりするのがよいからである。算術等は非常に嫌ひで、踊りをせよといふ時と日の色からちがふと云ふ公學校長の話である。記憶力、勉學心は實だ乏しい。從つて島の歷史とては無いが、唯

一のインテリたる牧師の語る所に依ると、二十年の間にローソップ島の波止場の近所は二十米許りも海に洗はれてなくなつたとの事である。又アラムワッセル島は今椰子の木がたゞ二本しかない、この部屋位の島であるが二三十年前にはローソップに匹敵する位の大きさがあつたとのことである。この事から見ると島のどだいが次第に低くなる関係でもあらうが、波に洗はれて、現に角く段々減る事は明かである。レオール島の海岸は徐々に侵蝕されてゐるやうに思はれる。斯の様にして或ひは百年か二百年の将来に島がなくなつて、住民も絶えてしまふのではないかとも思はれる。これに就いて牧師に段々聞くなつて行つたらどうするかと訊れた所、困つたらレオール島へでも行かうかとの答へであつた。（終）

Translation, by Kimiko Nakai.

Notes on Losap Atoll, by Toshio(?) Araki, Ph.D.

Note: This is a summary of Dr. Araki's lecture given in the Society's regular meeting last April.

With regard to the recent observation of the solar eclipse, Dr. Kubokawa gave a lecture prior to me, and Dr. Fukumi is also going to talk about it after me. So, I, as an entertainer, would like to talk about other things regarding Losap Atoll and the South Seas, though my talk might be a little fragmentary.

The South Seas consist of hundreds of islands in the Pacific, and they are a part of Micronesia.

Most of the islands are made up of coral reefs, and Lieutenant-Commander Ito has called those islands "the ringworms of the Pacific", with which I quite agree. The origin of the coral reefs is volcanic; dead coral insects gradually accumulated on a submarine volcano formed by an eruption, and they became a coral reef over hundreds of years.

There are three kinds of coral reefs. The first kind is called *kyosho;* it is the coral reef closely attached to the perimeter of an island, and a good example is the coral reef around Ponape.

The second kind is called *hosho;* there are several islands inside a ring-shaped coral reef which surrounds the islands. The Truk Islands are a good example of this kind of coral reef.

The third kind is an atoll; it is only a ring of coral reef and there are no islands inside the ring. Losap, which we visited recently is such an atoll.

As I had mentioned earlier, the foundation of the coral reef was formed by a volcanic cause, therefore the outside of the atoll is extremely deep. If one sails a little apart from an atoll, the depth of the water reaches no less than several thousand meters, which makes it impossible for a ship to anchor there. Thus, the **Kasuga Maru**, the ship we were on, could not help but wander around Losap Atoll.

An atoll usually has several breaks, which are like channels. The breaks of the atoll around the Truk Islands are big enough for even a warship to pass through. However, the channels of Losap Atoll are not as big, and ships under 400 tons can hardly go through them. The depth of the water inside the Losap lagoon is about 33 meters at its deepest.

If you hear the word "coral reef", you might imagine a rocky island with palm trees growing on it. The actual view of a coral reef, on the contrary, is very different. When one looks at an atoll from a distance, the atoll itself is not to be seen on the surface of the sea, but one can see white waves rise, and the atoll looks like it might be a wharf. Losap Atoll is about 4 miles in circumference, and the coral insects are still alive about 1 meter below the sea surface. The depth of the coral reef is not yet clearly known today. In 1904, a researcher called London drilled through a coral reef to a depth of about 337 meters, but there were still dead coral insects at that depth. According to the result of the survey made by Dr. Matsuyama in 1915, when he measured gravitational drift, it was announced that the depth of the coral reef should be expected to be between 250

meters and 700 meters. When we consider that a coral reef has been formed with minute dead bodies of coral insects piling up over a long period of time, we can easily imagine the thickness of the coral reef.

Losap Atoll is located near the equator, at 7° north latitude and 153° east longitude. Losap Atoll is 1 to 2 meters above sea level. Seven or eight islands are located in the northeast part of the atoll, and three or four islands located in the southwest [rather south] part of the atoll. But when looking at one part of these islands from the other part, one can only see the dim shape of low palm groves far away.

The population of Losap Atoll is a little over 370 people; the population of Pis Island is over 200. Laol Island is [relatively] big in size, but it has no inhabitants. All these islands today are mainly jungles of coconut trees mixed with occasional pandanus and breadfruit trees. The first impression I got when I saw the island after landing at Losap Atoll was that if there ever were a Garden of Eden as mentioned in Genesis, it might have been a place like Losap Atoll. Losap is an island of everylasting summer, where people do not necessarily wear any clothes. On Losap, only some modernized islanders wear clothes just for the sake of fashion. They eat baked breadfruit, and quench their thirst by drinking coconut juice. Breadfruit tastes very much like bread made with brown rice. Since there are many squalls each day, they can take a natural shower if they simply step outside without clothes during the squall.

One Sunday, I went to a Christian church and heard a sermon by the missionary. The sermon was given in a Kanaka language, so I did not understand it at all. But I imagined the missionary might have said that the islanders should believe in God since they were born on such a paradise-like island blessed with a bountiful nature.

The native islanders were quite cheerful; they were just like children playing joyfully. Nowadays, the Japanese civilization is gradually coming into the South Seas, and people clamor for the improvement of their living standard. On Truk Island, for instance, they opened a school in which reading and arithmetic are taught. However, I think it is quite questionable if all the improvement of life will make the islanders happier or not, just like the case of the happiness of Adam and Eve in Eden.

The islanders are now wearing perfume and pomade, and the most modernized ones are wearing a mass of pomade in their hair. I believe there should be more room for the civilization to do many things for the real happiness of the islanders.

The area being a paradise of everlasting summer, both men and women there are precocious; they attain manhood or womanhood at the age of 12 or 13 [but] they grow old after they become 30, and there are only one or two islanders in a village over 50. When we gave free medical treatment on Losap, I was very surprised to hear that the woman who looked about 70 actually was only 42 years old. Thus, the islanders start their life earlier and finish it earlier also.

The islanders do not find any inconvenience in their way of life. Therefore, there are neither unemployed people nor any beggars on the islands. Instead, they all live a hand-to-mouth existence. The islanders are not at all interested in saving money; if they have some money left at all, they will spend it to get things like red cloth, perfume, and so

on. Although the Nanyo-cho Government encourages savings, the islanders would not be able to understand the system whereby the saving of 10 pieces of 50-sen silver coins would return 12 such pieces when interest is added. Thus the islanders do not take life seriously.

Many of the islanders' names are eccentric. When I was staying for a night at my friend's house on Truk, my friend's wife shouted "Tobacco!" I answered that I had some, but Tobacco unexpectedly was their servant's name. I also heard an interesting story. A native boy named Papaya was working for the Nanyo-cho Office. The post office asked the Nanyo-cho Office if they could have Papaya. Thinking "Papaya" was the fruit, the Nanyo-cho accepted the request. Of course, people from the post office took the boy away, and people in Nanyo-cho became bewildered.

When I took a boat on my way back from shopping on Truk, a doctor working on Truk was on board. When we had a meal, he left one of the dishes of fish, and said, "Give it to Neko."[1] Hearing this, I wondered if there was a cat on the boat, but it turned out to be the doctor's servant's name.

The native islanders have a strong longing for going to Japan. I met a young native man, who had asked the captain of the **Heiei Maru** to employ him as a boy on the ship, and he went to Japan for pleasure. The young man, who had come back from Japan, said that he could not understand the feeling of Japanese who would like to visit the South Seas from their lovely country. When I asked the reason why he thought so, he said that he had a good time in Japan eating and going sightseeing for free to find that the country was very beautiful and convenient. Thus, the islanders hardly have any idea about earning a living. Therefore, they are always hoping to avoid working as much as possible.

Their jails have no locks. When the jails become full, the criminals are to be kept at the village master's house. What they would most appreciate is to be confined to a room and to eat and sleep there; to work all day long must bother them more than anything else. Therefore, the prisoners are more than happy to do nothing in winter and have a rest, so confining them does not bother them at all. At a jail in the South Seas, therefore, they make the prisoners work from morning til sunset, which is the biggest suffering for the prisoners. Excuse the vulgarity of my talk, but one prisoner went out to the toilet and did not return for one hour or two. So someone went out to look for him. The prisoner was bathing in the sea, where they would usually go for the toilet, having a rest in water. He preferred this to working.

I am told that Christianity came to the Mortlock Islands, which are located to the southeast of Losap, about 70 or 80 years ago.[2] Now all the islands of Losap Atoll are Christianized. The islanders go to church not because they understand the doctrine but because they like to sing. According to the principal of the public school there, the islanders dislike very much such subjects as arithmetic, and when the students are en-

1 Translator's note: Japanese word meaning 'cat'.
2 Ed. note: It was 60 years earlier, in 1874.

gaged with those subjects, their attitude is totally different from the lively attitude when they are told to dance. I was told that the islanders have quite a weak memory and are not very eager to study. Therefore, there was not anything called history on Losap Atoll. However, according to the priest, who was the only intellectual on the atoll,[1] over the past 20 years, no less than 20 meters of land near the wharf have been eroded by the waves and had disappeared into the sea. Also, there are now only two coconut trees on Aramuwasseru [Alanmwasell] Island, an islet of a size no bigger than this lecture room, but 20 or 30 years ago, it was almost as large as Losap Island. Probably the foundation of the islands is gradually getting lower. Anyhow, judging from all this, it is obvious that the islands will be washed away by the sea and the area of the islands will become smaller still. It seemed as if the coast of Leoru [Laol] was gradually being washed away. This way, in a hundred years or two hundred years, the island will probably disappear and the inhabitants on it will probably disappear also. Concerning this problem, I asked the priest on Losap Atoll what he would do if the island he was living on became too small. He replied that he would probably move to Leoru Island.

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1 Ed. note: This was the Jesuit Father Martin Espinal, serving in the islands south of Truk between 1921 and 1943.

Document 1934M

Bio-sketches of the top officials of Nanyo-cho in 1934

Source: Chapter 11 entitled "Takushoku jinbutsu" [Important Persons in Nanyo-cho] of the book by Nanyo Guyosei Gakku (eds.), entitled "Dai-Nippon takushoku-shi; Nan'yo-ken" [History of Japanese Colonization; in the South Seas] (Tokyo, 1934).

Short biographies of some administrators of the South Seas Administratio

Original text in Japanese.

Note: Photos identified: On the first page is that of Mr. Kodama; second page, top: Mr. Yorimitsu; bottom right, Mr. Kudo; bottom left, Mr. Tadano; third page, Mr. Fushida; fourth page, top, Mr. H. Fujii; bottom, Mr. T. Fujii; fifth page, top right, Mr. Ueno; top left, Mr. Ikeda; middle, Mr. Nagasaki; bottom, Mr. Mukai.

[Attached]


南洋編

第十一章　拓殖人物

林　毅陸　夫氏

一時には極めて勇敢に邁進する気運の人であり力の人である。

満洲事変當時關東廳警務局長の椅子に在つたが大いに陸軍と協力して其の手腕を遺憾なきまでに發揮しよく全滿治安を完うし得た事は大いに賞讃すべき事である。

滿蒙開拓に當りては陸に先だち率先躬行、身を以て之が範を垂れ、率先して開拓民の中に入り、開拓民と共に生活し、開拓民と共に苦しみ、開拓民と共に喜ぶ、開拓民の父母たるの覚悟を以て開拓民の指導に當らねばならぬ。

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滿蒙執政を天津より招聘、新京より旅順を經て現在の新京へ無事に送り得た裏面には氏の隠れたる苦心を見逃す事が出來ぬ。

建國後に於ける滿洲は一朝にして世界の視聴を集むるに至り、彼の國際聯盟調査團のリットン卿一行の渡滿に際しては各種の國際的陰謀の潜在を見るに至りしも氏は逸早くこれを發見逮捕し是等の魔手を未然に防止し事なきを得た事等は一にその透徹した頭脳より發する機敏の然らしめた所であらう。

猶此間關東廳警察機構の上に極めてデリケートな問題が發生したが氏は斯事たる信念の下に關東廳警察機能の絶對確立を提唱して已まざるの熱意を以て之を今日の特務機能を一層擴大強化して關東廳警察をしてよく滿洲あらしめたのである。

松田前長官の後任として赴任した氏は着任早々管内を巡視したが新年度豫算は既に前任者によつて編成されて居たので其の一部を踏襲するを餘儀なくされたが、然し氏は南洋開拓の將來性に深く着眼する所あり同年度豫算編成に當つては施政の上に一大改革と刷新を行はんとしその完徹の爲め今議會中大いに活躍見るべきものがあつた。

従來南洋の開拓に往々輕視されてゐたが我が國本産業が北方より南方に向つて躍進されつゝある現狀から見て漁業による開發に重點を置き同方面を中心としての遠洋漁業に對しては相當の覚悟を有してゐるので氏の今後の方針に關しては大いに期待し得べきものがあると思ふ。

氏は岡山縣に生れ幼少より學を好み開明ある海に進多の海外事情を研究する所があつた。

四十一年東京帝國大學法科を優秀なる成績を以て卒業、同時に文官高等試驗に合格したが、四十二年官界入りを志し愛媛縣屬として官途につき四十四年同縣事務官となり同年六月富崎縣理事官に任ずることゝなり認められて大正七年五月廣島縣警察部長に榮轉して其の後内務書記官二等に進み昭和七年一月關東廳警務局長に榮轉して大いに手腕を發揮し遂えて八年八月松田正之氏の轉任の後を繼で現職に榮轉現在に及んだのである。



兒玉　誉一氏

南洋廳書記官の要職に在る氏は拓殖地方行政官として數多の功績を遺した關明晰の新進氣鋭であり、今回の南洋人りは氏自身の希望もあり期待も大きなものがある。

東洋最東端に身を置く時遠か海の彼方南洋の空を望んで抱いた大きな夢は實現したのである。氏は明治二十年十一月福岡縣に生れ、大正三年七月東京帝大法科を卒業、直に高等文官の試驗に合格、同五年千葉縣屬として官界への第一歩を踏み出し、翌年九月千葉縣警部、更にその翌年警視に昇進して將來を約束された。千葉縣の警務畑をありとされて了つた。其後八、九、十年と朝鮮に渡り、總督府の警察官事務官として拓殖警務に從事、未だ嘗つた仕事もあつたが、本官を奉じ少

時休養の後氏の持前を發揮し、今度は十五年九月臺灣に渡り商業學校の教諭をすることゝなつた。このことは氏を充分知る者に取つては理解出來るが異例として注目されてゐた。然る處總督府は氏の手腕を認知する處あり、昭和二年迎へて臺中州警察部長となし、翌年九月澎湖廳長、更に翌年臺東廳長に任ぜられ、前記の如く八年二月南洋に渡ることゝなつたもので、其間各種の名譽を授けられ、自己の信ずる道は即座に實行するといふ新進氣鋭の士であることは何人も認め得る。



依光重親氏 南洋廳官房主事の重任にある氏は明治三十年四月高知縣の士族として生れ、大正十一年三月專修大學經濟科を卒業、翌年拓殖事務局の屬として官界に入るべく第一歩を翌年十二月內閣屬として踏み出し、以來拓殖事務に從事し拓務省內で若手中の腕利きとして賞揚された一人である。拓殖事務局、內閣拓務局各屬官を歷任する迄には朝鮮、滿洲、關東州、臺灣等の各殖民地を一巡した程の殖民地通である。昭和七年二月迎へられて南洋廳事務官として、長官官房主事を命ぜられ各機關の委員を命ぜられて今日に至つてゐるもので、民衆的な明るい感じのする人物であるので訪問者部下の間に好感を持たれてゐる。

古川武二郎氏 財務課長の要職に在る氏は、福島縣渡利村の出身明治三十五年二月生れと云ふからまだ若いが、一度び事務に轉ずる時は伸々の腕利きで、南洋廳の金庫番としてはもつてこいの人物である。氏は中央大學法科を卒へ官界へのスタートは福島稅務署が振り出しで大正十年拓務畑に轉じ、拓務事務局拓務屬を歷任、多年大臣官房に勤務し同僚のうけもよく、上司にも信用され、拓務行政の樞機に參劃したが、八年四月南洋廳事務官として高等官待遇を受け財務課長の榮職を受けたものである。現在では土地調査課委員會委員、文官普通分限委員會豫備委員、選擧懲戒委員會豫備委員等を命ぜられて多忙を極めてゐる。新進として將來を嘱望されてゐる行政官で、氏としてもこのまゝに過ごす人物でなく必ずや何か大きなものを摑むは必定と見られてゐる。



工藤幸定氏 氏は明治十四年二月熊本縣に生れ、一度教育界を目指したが考ふる所ありてか、中途官界に轉じ明治三十八年一月彰化廳の一警察官として身を起し、次いで警部補に進み、更らに大正五年には臺中廳警部となり、同十一年八月迎へられて警視廳に入り、一度熊本縣に轉じられたが昭和七年三月途にその努力は報ひられて樺太廳警視として迎えられ、その在任期間は僅少なれど警備未だ完からざる樺太の地に多大の貢獻を遺し同年八月惜まれて、南洋廳に轉じ警務課長たる今日を築かれたもので、氏の今後こそ期して待つべく切にその努力を祈るものである。



只野安房氏 通信課長の氏は明治十八年十一月宮城縣仙臺市に生れ東京橫濱區裁判所書記より內閣屬を拜命銳意努力を續けた。表面的の人物ではないが裏面にコツコツ積み重ねて行く堅實主義を採つて行く人である。十一年六月南洋廳屬として地方課長心得を命ぜられ、十三年十二月トラック支廳長に就任、例の筆法で職務に勤勵の處その堅實さを認められ、昭和四年七月南洋廳事務官として高等官に列せられ、ポナペ支廳長兼、ポナペ郵便局長を任ぜられ多忙な事務を遂行することゝなつた。其後三年間を經その間榮轉缺位あり八年五月通信課長として、パラオ郵便局長をも兼ね亦庶務課長を兼務する傍ら、土地審査委員會幹事をも受持ち正に大車輪の努力中である。他方道路の開拓に人一倍力を入れて一般よりの高評を受けてゐるので、この堅實さと相俟つて氏の今後こそ華やかなるものがあるとされてゐる。

高木勇松氏 現ヤップ支廳長高木氏は明治十八年石川縣に生る

同三十五年一度教育界に身を投じたが、志をこゝに轉じて敦賀印紙出の庶務課長となり、大いにその敏腕を鳴らし、大正十二年には選ばれて南洋廳事務官に進められ、爾來專念地方行政のために身を獻し、遂に昭和六年同廳財務課長に拔擢され、更らに一段七年七月サイパン支廳長としての今日を築かれた不言實行の士である。



伏田彌三郎氏　サイパン支廳長の氏は明治二十年九月京都市の出身で明治四十年七月京都帝大法政を學部を出て樺太廳より異進又異進、官房主事となるまで九ヶ年の永きを樺太開拓行政の爲盡力した堪太通である。大正十年勅令により南洋廳屬に任ぜられ翌年長官官房主事の位置に進められ幾多南洋の諸事務に從ひ一意開拓に努める處あり、昭和三年五月パラオ支廳長及パラオ郵便局長に任ぜられ從六位勳六等其他の褒賞を授け、爾七年二月現職に迎へられたものである。極めて純事務家肌の學究的人物であり官歷も古くて得難い南洋通の一人として貴ばれてゐる。氏の今後の期待こそ充分なるものあるは勿論、かゝる學究家に依つて來期の地を文化的に改造されることは喜ぶべきと謂はねばならぬ。

山口勇三郎氏　現トラック支廳長たる山口氏は、明治二十四年佐賀縣に生れ、若くして英才の氣に富み、四十二年滿鐵營業部に入り克苦精勵よく努められたが、進路をこゝに官界に更め、大正八年一月內務省保安課に入り、更らに十月には遞信主事となり、同十二年內務屬に昇進され十四年には遞に南洋廳出向を命ぜられこゝに氏が海外飛躍の鍵を掘つたのである。氏は日大專門部法科の出身であり重角官界人の恒として私大出を冒視する中に敢然として自己の信念を吐露し、後長官々房に入り更らに昭和三年には官勇主事に拔擢され大いにその才腕を認められ、昭和七年一月遂に見出されて現トラック支廳長としての今日を築かれたものである。

立山淺氏　現ポナペ支廳長立山氏は明治二十五年九月東京府に生れ、同四十三年三月高齡縣の農業學校を卒へるや、自學勉勵の後大正二年十月島根縣技手に任じ、更らに七年には海軍書記生となり次いで同十一年には特命を以つて特に南洋廳屬として迎へられ、同年四月特殊財產管理局長となり、昭和四年七月選ばれてヤルート支廳長となり、その非凡なる才腕を認められ同七年二月臨務課長心得として任じ、更らに七月には南洋廳事務官となり益々その地歩を堅ふしたが一度野に下り、昭和八年十二月再び登用されてポナペ支廳長となられたもので、氏のコースは實に艱苦奮勵そのものであり、眞に官人の模表とするに足るものである。

谷信吉氏　現ヤルート支廳長谷氏は明治二十三年三重縣に生れ、四十五年普文合格の上、大正八年には三重縣警部となり、更らに南洋サイパンに轉勤され、臨時南洋群島防備隊附となり、更らに十年には民政部附となられたものである。次いで十一年には警務課に入り、翌年警察講習所及びパラオ支廳の勤務を經ねられたが、昭和七年二月遂には出されてヤルート支廳長に榮轉されたものである。

石川音次氏　氏は明治十三年石川縣士族の名家に生れ、齊姓根崎と稱し、四十二年東大法科を出るや司法官試補となり、更らに四十五年判事に任じ、爾來各地方裁判所を經て大正十一年九月南洋廳法院に入り、翌十二年三月パラオ地方法院長、高等法院長（四等）に進み、更らに十四年には獨逸出張を命ぜられ勞働裁判制度運用の實況を調査研究を遂げ十五年三月歸朝され、一時野に歸られたが再び昭和九年二月東京地方判事となり、間もなく南洋廳に入り、高等法院長兼パラオ地方法院長として迎へられ、今日に至つてゐる。

柳田太郎氏　現サイパン地方法院長たる柳田氏は明治二十一年高知縣に生れ、大正六年七月東大獨法科を出るや、八月司法官試補となり爾來、宇都宮、新潟、樺太等の各地方裁判所判事として敏腕を揮ひ次

正十一年南洋廳法院判事、地方法院判事となり、ポナペに駐在を命ぜられ十三年にはポナペ地方法院長となり、更らに昭和四年七月現サイパン地方法院長(二等)たる今日を築かれたものである。

牧野三好氏 氏は明治三十年鹿兒島縣士族として生れ、大正十年四月東大獨法科、を卒へ十一年には司法官試補となり東京地方檢事局より宇都宮を經て京都に轉じ、十三年には判事になり幾多の功績を經て昭和三年五月南洋廳サイパン法院判事、サイパン地方法院長(五等)に進み、昭和七年にはポナペ地方法院長として今日に至つたものである。

藤井秀旭氏 パラオ醫院長藤井氏は明治十三年大阪府に生る。同四十年京大學醫部を卒へるや、暫年同校副手として、小兒科を擔任され專念研究の後四十二年には伯爵堂病院に聘され、更らに大正十二年には東京醫專教授として迎えられたが、十三年には再び京大大學院に入りて益々研鑽を堅め翌十四年遂に醫學博士の名譽を克ち得た進取的な人である。頗來研究を重ぬる事五年昭和六年四月南洋廳醫官として迎えられ、更らに昨八年には技師に任じ、パラオ醫院長として榮進された英邁不屈の人である。



長崎協三氏 ヤップ醫院長たる要職を負ふ氏は明治三十四年島根縣に誕を發し、昭和二年三月京大醫學部を卒へ時の松尾內科に在つて副手とし、又囑託として非凡な才腕を振はれたものである。次いで昭和三年には北海道病院に移り、よく信望を集めたが官命もだし難く同年十二月惜しまれて南洋廳入りとなり、同廳醫院長となり、ポナペ院長として迎えられたものである。更らに昭和八年九月には推されてヤップ院長として今日に至つてゐる。

藤井保氏 サイパン醫院長藤井氏は明治二十六年秋田縣本莊の士族として生れ、大正七年東京慈恵會醫學專門學校を卒へ同校助手となり細菌病理學の研究を遂げ、更らに八年四月には北里研究所に於て、



奇生蟲學の蘊奥を極め、次いで十一年二月東北帝大の助手に任じ、十三年には講師となり、十五年七月遂に醫學博士になり、同年十月內科醫長心得となり、昭和二年選ばれて醫長として任ぜられ、同四年四月南洋廳ヤップ醫院長(六等)として迎えられ、更らに九月にはサイパン醫院長に補せられたものである。

最上豊氏 現トラック醫院長最上氏は明治二十五年鹿兒島縣に生れ、大正六年長崎醫專を卒へるや一時醫院を開かれたが、同八年十一月聘されて南洋廳醫務囑託となり、更らに十四年醫官に任ぜられ、パラオに赴き次いで昭和三年十月トラック院長(四等)として迎えられたものである。

戸塚皎二氏 現ポナペ醫院長戸塚氏は明治二十四年岡縣に生れ暫姓田村と稱されたが後戸塚となる、大正六年三月金澤四高を經て京都帝大醫學部を卒へ、同年十二月母校の副手となり、更らに八年八月には助手に任じ、よくその才腕を揮はる。その後一時職を退き醫院を開かれたが、昭和四年四月廣漠たる南洋廳パラオに趣き、內地移住者のために不斷の努力を傾けられ、官はこゝに氏の凡ならざる手腕を認め、七月パラオ院長事務取扱を命じ、更らに十二月校師に任じ院長として拔擢され、次いで昭和八年九月現ポナペ醫院長として迎えられたものであつて氏は又多年の功績を認められて高等官四等を以つて待遇せられてゐる。

上妻丈夫氏 ヤルート醫院長上妻氏は明治十四年鹿兒島に生る若くして刺激に富み、四十年京都府立醫專を卒るや同校助手に任ぜられ次いで山口縣私立病院に轉じ、更らに大正八年四月南洋廳醫官として迎えられ、ヤルート、パラオ、サイパン等の各醫官を經て昨八年遂に上司に見出されヤルート醫院長として迎えられた、勞力飛躍の士である。

池田貢介氏 現採鑛所長池田氏は明治二十年茨城縣に生れ、三

千四年縣立農業學校を卒へるや選ばれて同校に教鞭を執り、更らに四十二年には盛岡高等農林學校を卒へて、十二月には助教授となり、同四十三年には日本産業協會ラヤ鑛業所玉事主任として迎えられ、大正十一年四月遂にその手腕を認められて、南洋廳水產講習所技師（六等）に任ぜられ翌十二年所長（三等）に榮進されたものである。

栗野龜藏氏　現産業試驗場長栗野氏は明治二十四年岐阜縣に生れ資性非凡の才能を有し、同三十八年大垣中學を卒へるや、更らに大正七年北海道帝大農學科一部を卒へ北海道廳技手となり、次いで十一年一月には技師に昇進、同十五年には南洋廳產業試驗場技師として迎えられ大いにその手腕を認められ、昭和二年九月蘭領印度及佛領海峽植民地出張を命ぜられ、七年二月場長代理となり、八月遂に選ばれて場長（四等）に榮轉されたものである。





栗野龜藏氏



農務課長兼水產試驗場長
上野省三氏

上野省三氏　現水產試驗場長たる上野氏は明治二十二年山梨縣に生れ、四十一年山梨縣日川中學を卒へ直ちに東京水產講習所漁撈科に入り、更らに遠洋漁撈科生となり、大正三年十一月長崎縣水產講習所囑託となり、同四年には同縣水產試驗場技手、講習技手に任ぜられ、更らに大正十二年には南洋廳技師となり、益々その研鑽を積まれ昭和六年水產試驗場長となられたものである。實に稀に見る進取的の氣風に富んだ努力家であり、水產試驗場長の外に、拓殖課長、物產陳列所長をも兼ねられ、氏の前途は洋

洋たるものがある。

向井昌治氏　パラオ支廳長に在る氏は明治二十六年十二月廣島縣に生れ、大正六年八月苦學力行の結果はなり文官の普通試驗に合格しその明晰な頭腦を認められて翌年二月愛知縣の屬より翌年四月內務屬に轉じたが、間もなく關東大震災に遭遇し、一時氏の進退は注目されたが結局適材適所の例に漏れず昭和二年より五年に亙り復興局に於て復興事務に携り貢獻する處あつたが、七年二月南洋廳事務官として高等官に待遇せられパラオ支廳長に迎へられたものである。要するに植民地行政事務は內地の如く安々としてこれを机上に決し得べきものにあらずして、この點氏の如き實力、識見共に豐かなる行政官を得た事はパラオのために深く喜びとせねばならぬ、と共に氏に寄する期待も亦大なるものがある。



Translation, by Kimiko Nakai.

Chapter 11 — Important Persons in Nanyo-cho.

HAYASHI, Hisao.

Mr. Hayashi, the present director of Nanyo-cho,[1] is an open-hearted man. He bravely strives on whatever he believes. He is a man of enthusiasm and power.

When the Manchurian Incident broke out, Mr. Hayashi was the director of the bureau of police affairs of Kanto-cho.[2] It is noteworthy that Mr. Hayashi at that time greatly cooperated with the Japanese Army and fully displayed his ability to govern the whole of Manchuria in public peace and order.

It is needless to say that Mr. Hayashi devoted himself in every possible way to founding Manchuria; however, we should not especially forget the endeavor he made behind the scenes to escort the administrator Pu-yi from Tienchin to Yingkow, and Yingkow to Ch'angchun via Lüshun.

At the foundation of Manchuria, the area suddenly grabbed the attention of the rest of the world, and an investigation committee of the League of Nations headed by Lord Lytton was sent to Manchuria. In those days, the international conspiracies against Manchuria and Japan seemed to be quite active behind the scenes. However, Mr. Hayashi promptly discovered the plots and arrested the conspirators so that Manchuria could go on without a hitch. We can say that it was mainly Mr. Hayashi's ability and acute intellect that saved Manchuria from becoming a victim of international conspiracies.

Also, in those days, Kanto-cho had various delicate problems concerning the police organization. Mr. Hayashi, under firm belief, advocated the establishment of a unique police organization for Kanto-cho, and made it what it is today.

Mr. Hayashi also improved some of the police facilities, such as the police wireless, airplanes, and so on. Thus, he reinforced the police organization in Manchuria, and the police in Kanto-cho became brilliant.

Mr. Hayashi was appointed successor of the former director of Nanyo-cho, Mr. Matsuda. Upon arrival at his post, Mr. Hayashi took a trip through the South Seas to observe part of the area. The new year's budget had already been made by his predecessor, and Mr. Hayashi was obliged to follow it. However, since he was deeply concerned with the possibilities for the development of the South Seas, he decided upon a drastic administration reform, starting with the next year's budget, and he played the most active part in the sessionss to draft this budget.

The development of the South Seas has tended to be neglected in Japan. However, considering the present situation, in that the main ground of the Japanese fishing industry is making a shift from the north to the south, there should be considerable plans

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1 Ed. note: Mr. Hayashi was Governor-General from 1933 to 1936. Translator's comment: His private name can also be transliterated as Kazuo, instead of Hisao.

2 Translator's note: Kanto, a Japanese word for a Chinese place name, Kuantung in China.

for Japan to put more emphasis on the development of the fishing industry, particularly deep-sea fishing, in the South Seas. Therefore, Mr. Hayashi's policy has great prospect.

Mr. Hayashi was born in Okayama Prefecture, and he liked reading since he was a child. Thus he gained a broad knowledge of overseas affairs when he had free time to read.

Mr. Hayashi graduated from the Law Department of Tokyo Imperial University with a fine record in Meiji 41 [1908]. That same year, he passed the higher civil service examination. In Meiji 42 [1909], intending to become a Government official, Mr. Hayashi first became a clerk in Ehime Prefecture. In Meiji 44 [1911], he became a secretary in Ehime Prefecture. In June of the same year, he became a counselor in Miyazaki Prefecture, and he remained in that post for a while until May of Taisho 7 [1918], when he was promoted Chief of Kagoshima Prefecture police. After that, Mr. Hayashi successively held the post of Chief of the Prefectural police in Yamaguchi, and in Hokkaido. In Showa 3 [1928] he became Chief of the Bureau of Home Affairs in Hokkaido, and at that time, he reached the 2nd rank in the higher civil service.

In January of Showa 7 [1932], Mr Hayashi was promoted to Director of police affairs in Kanto-cho. After he fully displayed his ability as the director of police affairs, Mr. Hayashi was promoted to his present post as Director of Nanyo-cho in August of Showa 8 [1933], to succeed Mr. Masayuki MATSUDA.

KODAMA, Roichi.

Mr. Kodama, holding the important post of Secretary of Nanyo-cho, made various contributions to the colonial administrations as a provincial government official. He is an energetic man with a clear head. His latest transfer to the South Seas was volunteered by Mr. Kodama himself, and so, the anticipation for his work is big. When Mr. Kodama was in the service of Taito-cho[1] in Taiwan, he looked out over the ocean towards the sky over the South Seas, holding a big dream in his mind. Now, he works in the South Seas; his dream has now become reality.

Mr. Kodama was born in Fukuoka Prefecture in November Meiji 20 [1887]. He graduated from the Law Department of Tokyo Imperial University in July of Taisho 3 [1914]. He soon passed the higher civil service examination. In May of the same year, he began his career as an official as a clerk in Chiba Prefecture. In September of Taisho 4 [1915], he was promoted Chief of the Chiba Prefecture police; then the next year, he was promoted to police superintendent, which promised him a bright future. The police duties in Chiba Prefecture are known to be a difficult task, but Mr. Kodama carried out his duties, and his ability was well recognized.

From Taisho 8 [1919] to Taisho 10 [1921], Mr. Kodama was transferred to Korea, where he conducted his colonial duties as Chief Secretary of the police in the Govern-

1 Translator's note: Taito, a Japanese word for a Chinese place name, Taidong in Taiwan.

ment-General of Korea. Then, though he had some work left uncompleted, he resigned his post to take a rest for a while.

In September of Taisho 16 [1926], Mr. Kodama left for Taian, where he became a teacher in a commercial high school. This change was regarded as something quite exceptional, but it was rather comprehensible for those who knew him well.

The Government-General of Taiwan well recognized Mr. Kodama's ability, and in Showa 2 [1927] they appointed him Chief of the prefectural police in Taichu.[1] In September of Showa 3 [1928], Mr. Kodama was appointed Director of Houko-cho,[2] and the next year, he was appointed Director of Taito-cho. Then, as was mentioned before, Mr. Kodama has been in the South Ses in his present post since February of Showa 8 [1933]. Until then, Mr. Kodama had been awarded various kinds of honors. Everyone admits that he is an energetic man, who immediately carries out what he believes.

YORIMITSU, Shigenori.[3]

Mr. Yorimitsu has taken up an important responsibility as Chief Secretary of Nanyo-cho. He was born in April of Meiji 30 [1897], a descendant of a *samurai* in Kochi Prefecture. In March of Taisho 11 [1922], he graduated from the Department of Economics of Shinshu University. He aimed at becoming an official, one who would be working in an executive position in the colonies. In December 1923, he began his career as an official in a ministry. Since then, Mr. Yorimitsu has been engaged as a colonial official. When he began his career, he was recognized as one of the most competent young officials in the Department of Overseas Affairs.

Later on, Mr. Yorimitsu successively held the post of subordinate official in the overseas affairs executive office, and in the bureau of overseas affairs in the Cabinet. Until then, he had worked in Korea, Manchuria, Kuantung, and Taiwan, and had been well versed in the circumstances of the Japanese colonies.

In February of Showa 7 [1932], Mr. Yorimitsu was appointed Chief Secretary of Nanyo-cho, and was also appointed member of various committees.

Mr. Yorimitsu has a bright and popular personality, and he makes a favorable impression on visitors to the South Seas as well as on his subordinates.

FURUKAWA, Takeji.

Mr. Furukawa has taken up an important responsibility as Chief of the Finance Section. He was originally from Watari Village, Fukushima Prefecture. He was born in February of Meiji 35 [1902]; therefore he is still young. However, as far as official work is concerned, Mr. Furukawa is quite an able man, and he should be the most suitable person for the post of cashier of Nanyo-cho.

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1 Translator's note: A Japanese word for a Chinese place name, Taizhong, in Taiwan.

2 Translator's note: A Japanese word for a Chinese place name, Penghu Zhudao in Taiwan.

3 Ed. note: It is possible that his personal name can also be transliterated as Shigekita, and that this is the same man who became Governor of Saipan in 1935.

Mr. Furukawa graduated from the Law Department of Chuo University. He began his work as an official in the Fukushima tax office. In Taisho 10 [1921], Mr. Furukawa made a change to overseas affairs; he worked as a clerk in the overseas affairs bureau in the Cabinet. Then he worked for the secretariat of the Minister for many years. Mr. Furukawa was in favor with his colleagues, and was trusted by his superior. Thus, he took part in deliberations regarding the most important overseas affairs.

In April of Showa 8 [1919], Mr. Furukawa was promoted to Secretary on Nanyo-cho with treatment of the higher civil official. Thus, he has held the post of Chief of the Finance Section of Nanyo-cho. Now, he is extremely busy with work, having been appointed member of the Land Investigation Section Committee, reserve member of the Status of Civil Officials Committee, and reserve member of the Policemen Disciplinary Committee. Mr. Furukawa is a apromising young administrative official, and we believe he will achieve some big tasks in the future.

KUDO, Yukisada.

Mr. Kudo was born in Kumamoto Prefecture in February of Meiji 14 [1881]. He at first aimed at entering the educational field, but then he changed his mind to enter the civil service. In January of Meiji 38 [1905], he became a police officer in Shoka-cho;[1] then he was promoted to assistant police inspector. In Taisho 5 [1916], Mr. Kudo became a police inspector in Taichu-cho. In August of Taisho 11 [1922], he was offered a post in the Metropolitan Police Office. Then he was transferred to Kumamoto Prefecture. In March of Showa 7 [1932], Mr. Kudo was finally rewarded for his hard work, and was promoted to police superintendent in Karafuto.[2] Although his term of office there was not very long, Mr. Kudo's work greatly contributed to the security of Karafuto, where guard duty was not yet improved enough. In August 1932, at the deep regret of everyone, he was transferred from Karafuto to Nanyo-cho, to become Chief of the Police Affairs Section, and he has been in the post till today. His future has a lot to be anticipated, and we expect his endeavors.

TADANO, Yasufusa.

Mr. Tadano is Chief of the Correspondence Section of Nanyo-cho. He was born in Sendai City, Miyagi Prefecture, in November of Meiji 18 [1885]. He was a clerk in the Tokyo Yokohama district law court, and then was appointed to a clerical post in the Cabinet. He has whole-heartedly made an effort in his work. Mr. Tadano is never a conspicuous figure, but is a hard and assiduous worker who makes steady effort behind the scenes.

In June of Taisho 11 [1922], Mr. Tadano was ordered to temporarily assume the duties of Chief of a local office at Nanyo-cho. In December of Taisho 13 [1924], he was appointed to the post of Director of Nanyuo-cho Truk branch office. There, he worked

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1 Translator's note: A Japanese word for a Chinese place name, location not known.

2 Translator's note: The Japanese name for Saghalien.

assiduously. Meanwhile, his steady services were appreciated, and in July of Showa 4 [1929], he was appointed to the post of Secretary of Nanyo-cho, and ranked as a higher official. He also held two additional posts: that of Director of Nanyo-cho Ponape branch office, and postmaster of Ponape. Thus, he became busy carrying out various kinds of official work. During the last three years, Mr. Tadano was conferred a court rank. In May of Showa 8 [1933], he was appointed to the post of Chief of the Correspondence Section of Nanyo-cho. He has held some additional posts: postmaster of the Palau Post Office, Chief of the General Affairs Section of Nanyo-cho, and Secretary of the Land Investigation Committee. Mr. Tadano, indeed, is working in full swing. He placed an emphasis on the development of local roads, which was well received by the general public. Considering the popularity of his work and the steadiness of his working attitude, we can anticipate a bright future for him.

TAKAGI, Yumatsu.

Mr. Takagi is now the Director of Nanyo-cho Yap branch office. He was born in Ishikawa Prefecture in Meiji 18 [1885]. In Meiji 35 [1902], he entered the educational field, but then, he decided to enter the civil service.

When Mr. Takagi was Chief of the General Afairs Section in Yakayama Prefecture, he showed his great ability. In Taisho 12 [1923], he was appointed to the post of Director of Nanyo-cho Ponape branch office. After that, he devoted himself to provincial administration. In Showa 6 [1931[, Mr. Takagi was promoted to the post of Chief of the Financial Affairs Section of Nanyo-cho. Since July of Showa 7 [1931', two years ago, Mr. Takagi has been Director of Nanyo-cho Yap branch office. He is a man of deeds, not of words.

FUSHIDA, Yosaburo.

Mr. Fushida is the Director of the Nanyo-cho Saipan branch office. He was born in Kyoto in September of Meiji 20 [1887]. He graduated from the Department of Social Sciences and Literature of Kyoto University. Since he started working for Karafuto-cho in July of Meiji 40 [1907], he was promoted from one position to another. Until Mr. Fushida became Chief Secretary of Karafuto-cho, he spent no less than nine years in Karafuto [Saghalien],making his endeavors for the administration of its development. Mr. Fushida, indeed, was an authority in that province.

In Taisho 10 [1921], Mr. Fushida received an Imperial order to work for Nanyo-cho, and the next year, he was promoted to the post of Chief Secretary to the Director of Nanyo-cho. Mr. Fushida, thus, was engaged in various official work in the South Seas, and made his utmost to develop the area. In May of Showa 3 [1928], he was appointed Director of the Nanyo-cho Palau branch office as well as postmaster of the Palau post office. At the same time, Mr. Fushida was decorated with the junior grade of the sixth court rank and the Sixth Order of Merit, and also received some other honors. Then, in February of Showa 7 [1932], Mr. Fushida was appointed to the post of Director of Nanyo-cho Saipan branch office, which is his present post.

With his scholastic personality and long career in the civil service, Mr. Fushida is respected as a top-notch figure and an authority on the South Seas. It is needless to say that his activity in the future has great prospects. Also, it is delightful that the undeveloped land of the South Seas is going to be civilized by such an intellectual as Mr. Fushida.

YAMAGUCHI, Yuzaburo.

Mr. Yamaguchi is the Director of the Nanyo-cho Truk branch office,. He was born in Saga Prefecture in Meiji 24 [1891]. Since he was young, he has been a gifted person. In Meiji 42 [1909], he entered Manshu Tetsudo,[1] where he worked diligently in the sales department. Then, he decided to enter the civil service, and in January of Taisho 8 [1919], he entered the Public Peace Section of the Ministry of Home Affairs. In October of the same year, Mr. Yamaguchi became Director of the Forestry Section. In Taisho 12 [1923], Mr. Yamaguchi became a clerk in the Ministry of Home Affairs. In Taisho 14 [1925], he was ordered to a temporary post in Nanyo-cho, and it was his first step overseas.

Mr. Yamaguchi graduated from the Law Department of Nippon University. Although graduates from private universities tended to be made light of in the civil service, Mr. Yamaguchi never hesitated to coldly and fearlessly express his beliefs.

Later on, Mr. Yamaguchi joined the Director's secretariat at Nanyo-cho. In Showa 3 [1928], he was promoted to the post of Director's chief secretary, and his ability was fully recognized. Then, in January of Showa 7 [1932], he was promoted Director of the Nanyo-cho Truk branch office, which is his present post.[2]

TATEYAMA, Shigeru.

Mr. Tateyama is Director of the Nanyo-cho Ponape branch office. He was born in Tokyo in September of Meiji 25 [1892]. After he grarduated from an agricultural high school in Miyazaki Prefecture in March of Meiji 43 [1910], he studied by himself, and in October of Taisho 2 [1913], he became an assistant engineer in Shimane Prefecture. In Taisho 8 [1918], Mr. Tateyama became an embassy clerk for the Japanese Navy. Then, in Taisho 11 [1922], he was specially assigned to work for Nanyo-cho. In April of the same year, he joined the Nanyo-cho's Special Property Management Section. In July of Showa 4 [1929], Mr. Tateyama was appointed Director of the Nanyo-cho Jaluit branch office. His distinguished ability being recognized, Mr. Tateyama was ordered to assume temporarily the duties of Director of the General Affairs Section in Februay of Showa 7 [1932]. In July of the same year, Mr. Tateyama became Secretary of Nanyo-cho, and his footing in the civil service became more and more secure. Then, Mr. Tateyama having left that post in December of Showa 8 [1933], he was again promoted to Director of the Nanyo-cho Ponape branch office. Thus, the route he has taken is full

1 Translator's note: The railway company in Manchuria.

2 Ed. note: In 1939, he was to become Governor of Saipan.

of hardships and strenuous efforts. Mr. Tateyama is truly worthy of being regarded as a model public servant.

TANI, Shinkichi.

Mr. Tani is Director of the Nanyo-cho Jaluit branch office. He was born in Mie Prefecture in Meiji 23 [1890]. In Meiji 45 [1912], he passed the ordinary civil service examination. In Taisho 8 [1919], Mr. Tani became a police inspector in Mie Prefecture, and then, he was transferred to Saipan in the South sEas to work for the temporary defence force in the South Seas. In Taisho 10 [1921], he was transferred to the civil government in the South Seas. In Taisho 11 [1922], Mr. Tani was transferred to the police section of Nanyo-cho, and the next year, he held two additional jobs at the police training school and at the Nanyo-cho Palau branch office. Finally, his ability was recognized, and in February of Showa 7 [1932], Mr. Tani was promoted to Director of the Nanyo-cho Jaluit branch office.

ISHIKAWA, Ototsugu.

Mr. Ishikawa was born a descendant of a distinguished *samurai* family in Ishikawa Prefecture in Meiji 13 [1880]. His original family name was Nezaki. In Meiji 42 [1909], he graduated from the Law Department of Tokyo Imperial University, and he became a probationary judicial officer. In Meiji 45 [1912], Mr Ishikawa became a judge, and he had worked in various district courts until he entered the legal office of Nanyo-cho in September of Taisho 11 [1922]. In March of Taisho 12 [1923], he became the president of the Palau district court, and also the president of a high court (fourth rank). In Taisho 14 [1935], he was ordered to go to Germany, where he did research on the conditions for a labor court system. In March of Taisho 15 [1926], Mr. Ishikawa came back to Japan from Germany, and he left his post for a while. In February of Showa 9 [1934], he became a judge in the Tokyo district court. Then, he joined Nanyo-cho and was invited to be the president of the high court as well as the president of the Palau District Court, which are both his present posts.

YAMAGIDA, Taro.

Mr. Yamagida is the President of the Saipan District Court. He was born in Kochi Prefecture in Meiji 21 [1888]. He graduated from the Department of German Law of Tokyo Imperial Univeristy in July of Taisho 6 [1917], and in August of the same year, he became a probationary legal officer. Since that time, he showed his great ability as a judge in district courts in Utsunomiya, Niigata, Saghalien, and so on. In Taisho 11 [1922], Mr. Yamagida became a judge in the Nanyo-cho legal office, and as a judge of a district court, he was ordered to be of service in Ponape. In Taisho 13 [1924], he became the President of the Ponape District Court. Then, in July of Showa 4 [1929], he became President of the Saipan District Court (third rank), which is his present post.

MAKINO, Mitsuyoshi.

Mr. Makino was born a descendant of a *samurai* in Kagoshima Prefecture in Meiji 30 [1897]. In April of Taisho 10 [1921], he graduated fro the Department of German Law of Tokyo Imperial University. In Taisho 11 [1922], he became a probationary legal officer. He first worked for the Tokyo district public prosecutor's office, then worked in Utsunomiya, and Kyoto. In Taisho 13 [1924], he became a judge. After he rendered many distinguished services, in May of Showa 3 [1928], he was promoted to the post of Judge in the Nanyo-cho Legal Office in Saipan as well as President of the Saipan District Court (fifth rank). In Showa 7 [1932], he became President of the Ponape District Court, which is his present post.

FUJII, Hideasa.

Mr. Fujii is Director of the Palau Hospital. He was born in Osaka in Meiji 13 [1880]. He graduated from the Department of Medicine of Kyoto Imperial University in Meiji 40 [1907]. The next year, he became an assistant in Kyoto University, and specialized in pediatrics. After he devoted himself to research, in Meiji 42 [1909], he was invited to work in the Juntendo Hospital. In Taisho 12 [1923], Mr. Fujii entered the graduate school of Kyoto Imperial University,l where he pursued post-graduate studies in medicine. In Taisho 13 [1924], he finally obtained his doctorate degree of medicine. Endowed with a progressive spirit, Mr. Fujii continued his research for five years after that. In April of Showa 6 [1931], he was offered the post of medical doctor in Nanyo-cho. Then, in Showa 8 [1933], he was promoted to Director of the Palau Hospital. Mr. Fujii is a gifted and indomitable figure.

NAGASAKI, Kyozo.

Mr. Nagasaki is Director of the Yap Hospital. He was born in Shimane Prefecture in Meiji 34 [1901]. In March of Showa 2 [1927], he graduated from the Department of Medicine of Kyoto Imperial University. Then, he worked as an assistant and a part-time doctor of internal medicine under Dr. Matsuo. There, Mr. Nagasaki displayed his distinguished ability.

In March of Showa 3 [1928], Mr. Nagasaki was transferred to the Hokkaido Hospital, where he became popular with the people around him. But in December of the same year, he left the Hokkaido Hospital to the deep regret of all to work for Nanyo-cho in an official capacity. He was offered the post of Director of the Nanyo-cho Hospital, as well as Director of the Nanyo-cho Ponape Hospital. In September of Showa 8 [1933], he became Director of the Yap Hospital, which is his present post.

FUJII, Tamotsu.

Mr. Fujii is Director of the Nanyo-cho Saipan Hospital. In Meiji 26 [1893], he was born a descendant of a *samurai* in Honsho, Akita Prefecture. In Taisho 7 [1918], he graduated from the Tokyo Jikeikai Medical College, and became an assistant at the college, engaged in research into bacterial pathology. In April of Taisho 8 [1919], he

entered Kitasato Research Institute, where he made a thorough study of parasitology. Then, in February of Taisho 11 [1922], Mr. Fujii became an assistant at the Tohoku Imperial University. In Taisho 13 [1924], he became a lecturer at the same university. In July of Taisho 15 [1926], he obtained his doctorate degree of medicine. In October of the same year, Mr. Fujii became the acting Head of the internal section of the Department of Medicine at the Tohoku Imperial University. In Showa 2 [1927], he was appointed Head of the Department of Medicine at the same univeisity. In April of Showa 4 [1929], Mr. Fujii was offered the post of Director of the Nanyo-cho Yap Hospital (sixth grade). Then, in September of the same year, he was appointed Director of the Nanyo-cho Saipan Hospital.

MOGAMI, Yasushi.

Mr. Mogami is Director of the Nanyo-cho Truk Hospital. He was born in Kagoshima Prefecture in Meiji 25 [1892]. After he graduated from Nagasaki Medical College in Taisho 6 [1917], he practiced medicine in his own hospital. In November of Taisho 8 [1919], he was asked to be a part-timer for the Nanyo-cho Medical Affairs Bureau. In Taisho 14 [1925], he was appointed medical officer and worked in Palau. Then, in October of Showa 3 [1928], he was offered the post of Director of the Nanyo-cho Truk Hospital (fourth grade), which is his present post.

TOZUKA, Koji.

Mr. Tozuka is Director of the Nanyo-cho Ponape Hospital. He was born in Shizuoka Prefecture in Meiji 24 [1891], and his original family name was Tamura. After he graduated from the Kanazawa High School No. 4, he graduated from the Department of Medicine of the Kyoto Imperial University.in March of Taisho 6 [1917]. In December of the same year, he became a sub-assistant at the Kyoto Imperial University, and in August of Taisho 8 [1919], he became an assistant at the same university. After Mr. Tozuka showed his ability as an assistant, he retired from his post, and opened his own hospital to practice medicine.

In April of Showa 4 [1929], Mr. Tozuka was roused to action, and started to work for Nanyo-cho in Palau, where he made a ceaseless effort for the medical care of the immigrants from Japan. Nanyo-cho recognized his distinguished ability, and in July of Showa 4 [1929], he was appointed Acting Director of the Nanyo-cho Palau Hospital. In December of the same year, he was promoted to Director. Then, in September of Showa 8 [1933], Mr. Tozuka was offered the post of Director of the Nanyo-cho Ponape Hospital, which is his present post. His years of medical contribution were recognized, and Mr. Tozuka has been awarded the fourth grade for higher officials.

UWAZUMA, Takeo.

Mr. Uwazuma is Director of the Nanyo-cho Jaluit Hospital. He was born in Kagoshima Prefecture in Meiji 14 [1881]. Since his youth, he has been ambitious. In Meiji 40

[1907], he graduated from the Kyoto Prefectural Medical College, and became an assistant at the same college. Then, he transferred to a private hospital in Yamaguchi Prefecture. In April of Taisho 8 [1919], Mr. Uwazuma was invited to be a medical officer for Nanyo-cho. Since then, he has worked as a medical officer in such places as Jaluit, Palau, Saipan, and so on, until Showa 8 [1933] when his superior promoted him to be Director of the Nanyo-cho Jaluit Hospital. Mr Uwazuma is a zealous individual indeed.

IKEDA, Ryosuke.

Mr. Ikeda is Director of Mines of Nanyo-cho. He was born in Ibaragi Prefecture in Meiji 20 [1887]. After he graduated from Ibaragi Prefectural School of Agriculture in Meiji 34 [1901], he was selected to remain at the school to teach. In Meiji 42 [1909], he graduated from Morioka High Agricultural and Dendrological School, and in December of the same year, he became an assistant professor at the same high school. In Meiji 43 [1910], Mr. Ikeda was offered the post of Construction Chief at the Rasa Mine by the Japan Association of Industry.[1] Then, his distinguished ability was well recognized, and in April of Taisho 11 [1922], he was appointed mining engineer for Nanyo-cho (sixth grade). In Taisho 12 [1923], Mr. Ikeda was promoted to become Director of Mines at Nanyo-cho (third grade).

AWANO, Kamezo.

Mr. Awano is Director of the Industrial Experimental Station of Nanyo-cho. He was born in Gifu Prefecture in Meiji 24 [1891]. Being a talented student, he graduated from the Ogaki High School in Meiji 38 [1905]. In Taisho 7 [1918], he graduated from the Department of Agriculture of Hokkaido Imperial University, and began working for Hokkaido-cho as an assistant engineer. Then in January of Taisho 12 [1923], he was promoted to engineer.

In Taisho 15 [1926], Mr. Awano was invited by Nanyo-cho to work as an engineer in its industrial experimental station. There, his ability was well recognized, and in September of Showa 3 [1928], he was ordered to work in the Dutch Territory of Indonesia and the British Straits Settlement. In February of Showa 7 [1932], Mr. Awano became the Acting Director of the Industrial Experimental Station of Nanyo-cho. Then in August of the same year, he was promoted to the directorship of the same station (fourth grade).

UENO, Shozo.

Mr Ueno is Director of the Fisheries Experimental Station of Nanyo-cho. He was born in Yamanashi Prefecture in Meiji 22 [1889]. In Meiji 41 [1908], he graduated from

1 Ed. note: Rasa (i.e. Flat) Island, is a small clam- shaped located at 24°28' N and 131°11' E at some 400 km to the southeast of Naha, Okinawa. It was claimed by Japan in 1900 and phosphate mining began there in January 1911.

the Yamanashi Prefecture's Hikawa High School, and he soon entered the Tokyo Fisheries Institute, taking the fishery course. Then he took the deep-sea fishery course.

In November of Taisho 3 [1914], he started working part-time for the Nagasaki Fisheries Institute. In Taisho 4 [1915], he became an assistant engineer as well as an assistant lecturer at the Nagasaki Prefecture's Fisheries Experimental Station.

In Taisho 12 [1923], Mr. Ueno became an engineer for Nanyo-cho. After pursuing his study there, he was appointed Director of the Fisheries Experimental Station of Nanyo-cho in Showa 6 [1931].

Mr. Ueno is an uncommon figure of energy and effort. Besides being Director of the Fisheries Experimental Station, Mr. Ueno also holds the post of Chief of the Development Section of Nanyo-cho, and is the director of the Nanyo-cho Product Museum. Mr. Ueno's future will be bright.

MUKAI, Shoji.

Mr. Mukai is Director of the Nanyo-cho Palau branch office. He was born in Hiroshima Prefecture in December of ... [line missing] ... and he was transferred to the Ministry of Home Affairs in April 1919. After that, the Tokyo area was attacked by the Kanto earthquake disasters, and people paid attention to what post he was going to be appointed after the earthquakes. As it is said, being the right man at the right place, Mr. Mukai worked for the reconstruction bureau for five years as of Showa 4 [1927], engaged in official work for the reconstruction of the destroyed area of Kanto. After this contribution to the reconstruction, in February of Showa 7 [1932], he was appointed as a secretary for Nanyo-cho and treated as a higher official. Thus, he has been in the post of Director of the Nanyo-cho Palau branch office. Unlike the official work he did in Japan, the official work in the overseas colonies requires actual executive ability apart from desk work ability. On this point, we should say, it is fortunate for Palau to have such an administrator as Mr. Mukai, who has ability and deep insight. At the same time, the anticipation for his future work is very big.

Documents 1934N

Articles by Ashizawa in Toyo magazine

N1. Industries in the South Seas

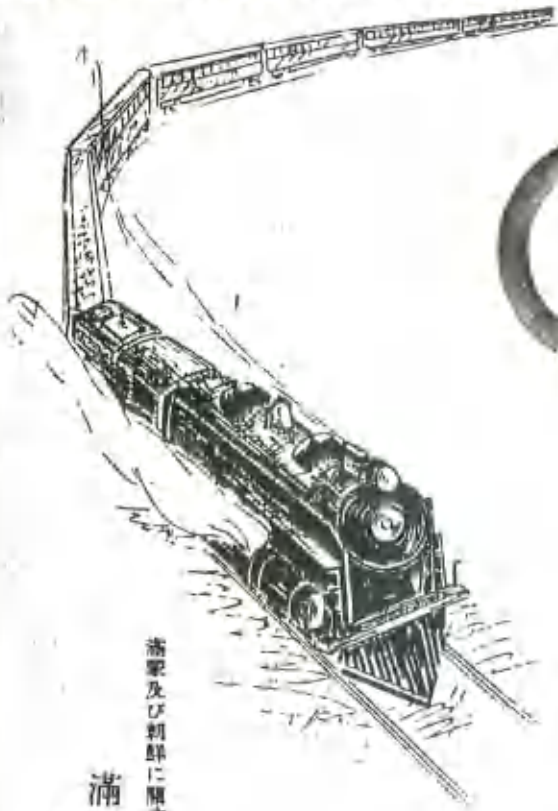
Source: Anpei ASHIZAWA, "Waga Nan'yo gunto no sangyo" [Industries in the South Seas] in Toyo 38:5 (1937): 44-51.

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[Attached]

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吾が南洋群島の産業

蘆澤安平

一、國際聯盟脱退と委任統治地

吾が南洋委任統治地は一九一九年六月ヴェルサイユ平和條約第二十二條第八項の規定に準據し、C式委任統治地として吾が帝國領土構成部分となり、施政及立法の全權を委任せられ、吾が帝國の統治せる所にして、この統治は國際聯盟と雖も吾が帝國の同意なくして自由に委任を變更するを得ざるものである。

獨逸は巨額ヴェルサイユ條約に規定せる軍備制限を被棄して、自由に軍備を擴張すべき實力を蓄し、歐洲の天地は今や再び不安の雲に被はるに到つた。次に獨逸はその舊植民地の返還を要求したと傳へられるが、國弗判加の如き大陸は兎も角、吾が委任統治地南洋に對しては返還を要求する意思なき旨獨逸國大使より我外務省に言明した。又委任國を變更する場合は、委任統治に對する被害は之を受任國に賠償することを要するのであつて、萬一受任權を變更することがあつても、我國が失はれる權益ことはない。

我委任統治地たる南洋群島は、東經百三十度より百七十五度、北緯零度より二十二度に亘る間に、マリアナ群島東西のカロリン群島及マーシャル群島等大凡六百二十三の小島より成り、其總面積は二千百四十九方粁（約百四十方里）にて、沖繩縣より少し小さいが、然しその包容する海面は東西二千七百哩南北千三百哩に亘り濠洲大陸よりも廣大であるから、南洋一帶に亘り我國土の防衛により見れば、非常に重要な役目を爲すこと滿洲方面と同樣又は其以上であるから、之を帝の生命線と稱せられるのである。

我帝國が國際聯盟脱退に依り、我委任統治地に對し日本よりも寧ろ外國人の注意を惹き色々な外國の視察者が多くなり、殊りに群島の事情を時々に報道する者もあつて、外國の神經を刺戟する材料にも供せられた樣であるが、實際我帝國に於ては經濟上の施設の外は何等見るべきものはない。

サイパン島に日本の總督が入れる事迄が出來たやうに誤傳した者は、國際聯盟脱退で日本に委任統治權の取消を決議したり、國際聯盟脱退で日本に委任統治權の取消を決議したり、

魚類鯖鮫物	三七、九五五本	八、三五一
酒精飲料	七一六、五八七リットル	二七九、四五一
工用酒精	二、六七一、九四四	四三、七八七
味噌及醤油	三四六、八九五	四八、四四六
鯖	二三、一〇一、九八〇	二三二、七三三

鑛産はアンガウル島の燐鑛年額六萬五千噸、百四十萬圓が主なものである。水産物では鰹、鮪その他百餘貫、漁船、漁具等漁獲高百七十九萬餘、と海藻、鹽百六十六萬二千圓が主である。

農業の事物は昭和八年總額一千八百六十六萬圓餘であるが、群島の地は熱帶圏にあつて、水陸共に僞耕地の僅地が多く、例へば米の如きは年二回作が出來、其他種々の熱帶農産あり、水産に於ても漁場を擴張せしめ得るのである。即ち陸上のみに於ても、パラオ本島は面積二十四方里で、耕地に適する僞地が相當多い。就中パラオ本島には一萬七千八町歩あり、其他ヤップは三千四百町歩、トラック島に千五百町、タサイ島に一千町歩は得られると思ふ。

斯様な未開地は總計三萬七千餘町歩にも達するが現在では殆ど其の開拓されずにあるから、之を農業地として利用するに於ては、群島の産業は大に開發せられるべく、群島經濟の前途は實に多望であると思ふ。

然らばこれらの土地は如何なるものが栽培に適するやと云ふに、これが群島開發上最も重要な問題である。マリアナ群島のサイパン、テニアン、ロタの各島は南洋興發株式會社に於て甘蔗を栽培し、相當の成績を擧げて居り、既に大體の開發は出來たから、今後は更に甘蔗の收穫增は勿論分蜜糖類の製造、砂糖製造に於ては、耕地に關する一切の設備の改善等の問題を研究することが重要である。東西カロリン群島に於ては前述の如く、未開墾地が多く殖産として未だ成立して居るものが少く、試驗的に着手して居る程度である。

四、有望なる産物

將來栽培物として、殖産し有望と思はるゝものは、次の如きものである。

（一）米　群島内には昭和八年中に、關東米及西貢米輸入二百五十八萬二千斤價額十九萬七千餘圓である。又内地米も移入せられ、年額六萬石内外の米を消費して居る。一ヶ年の總移入額は百二十四萬五千四百二圓に外つて居る。群島では時に船便が遲れ又は故障のため、船が來ず食糧の不足を來して、人心安定せず米騒ぎが起つたほどである。又内地人植民地でが米を買ふて、二里も五里も山谷を越えて細道を擔ぐて歩る樣な狀態であるが、内地の如き交通便な所は見に角、南洋絶海の孤島に於て米の供給が絶えるならば、一朝有事の際等に於ける不安は非常なことであらふから、米だけは群島に於ても幾年分の位用

爪哇及東洋に輸出して居る。然し布哇は最早鳳梨の殖增を獎勵する餘地無く、且勞賃が昇騰し生産費が嵩むし、之に亞ぐ鳳梨の產地たる新嘉坡は年額百六十萬箱を產して居るが、護謨の間作として栽培する程度の關係上大なる進展を期し難く、支那人の栽培であるから、大工業化することは出來ない事情もある。今後は我臺灣や南洋群島に於て、之が生產を圖り、生活程度の高い歐洲南米等に輸出することは前途有望である。我南洋群島就中、パラオ及びヤップ島は鳳梨に適する土地が多く、四五千町歩の土地は容易に得られるから、之を栽培し鳳梨罐詰として輸出を圖らば群島の寶物になる。現在では僅かに試驗的に栽培して居るが、その種類も在來種で、色合よく糖分も多く收量も多いが、未だ栽培に慣れない爲め果實が粗で際があるし、又大さも少し大きくするやう栽培上の研究が必要である。臺灣は外國種スムースカイエンを栽培し、相當の成績を擧げ新嘉坡と競爭し得る程度に進みつつあるが、現在の工場は餘りに小規模で不統一になつて居るから、南洋群島では之に鑑み、最初から相當の規模で統一した輸出向の罐詰を生產費も安く、一箱三打入五圓五十錢程度で輸出するやう販路保證を加へたならば、大に發達の見込がある。臺灣では歐洲向倫敦渡一箱七圓五十錢程度にて、六百七十萬箱價額五千萬圓を目標として、輸出向に鋭意研究中である故、鳳梨生產の前途は實に洋々たるものである。

南洋群島は氣候が熱帶で年中收穫が出來、臺灣の如く六月より八月、十一月より一月の間に一時に收穫せねばならぬ心配はないから、工場の運轉が年中平均して行はれ、勞力の分配、工場の能率に有利である。參考のために布哇の鳳梨並大陸への輸出額を擧げると次の通りである。

	一九三〇年	一九三一年
罐詰	三九、〇八六、三三五斤	四三、〇三五、九五一斤
生果	二六、〇九一	三七、二五五
鳳梨酒精	二二、三九〇	五、九七七
砂糖漬	—	一八、五四〇
鳳梨製馬擔	三、一〇一	一、六七八
計	三九、一三七、八一七	四三、〇九九、四〇一

實に鳳梨罐詰は罐詰事業中、餘ほど大きくなる可能性のある事業なることが判る。我南洋群島に於ても、鳳梨事業は年額一千萬圓位の產出を見るに至ることゝ思はれる。故に栽培製造兩方面から研究せねばならぬ。而して斯かる研究は民間では出來ないから、官に於てする必要がある。卽ち民營事業として、經營が成立する見込がつく迄の試驗を官に於てしてやれば、民間の投資を誘導することは容易となると思ふ。之を民間の研究に委して置いては、其處まで試驗費を負擔して投資する者は少く、資本の少い不完全な試驗では、外國輸出の如き大規模の事業は望み難く、大に發達し得る事業も大成せずに終ることあらば遺憾である。

(四)カポツク棉 之は我邦に年額二百萬圓ほど其種子を輸入して居るのであるが、栽培は容易で島民各自の家の周圍、山野に苗木を植えさ

置されて居るもあるとか、或時代へ時も視た工合で、いや日本は決して左様なことはせぬ、全然事實無根であると説明してやつと納得されたが、實際に於て見ると全く日本の言ふ通り、サイパン築港は軍港でも何でも無い、僅か三千五百噸の汽艇二三隻が碇泊し得る程度の小さな商港に過ぎない。而もその港は外海から全部望見が出來て、軍艦等一隻も隠れることの出來ない地形であるから、之を見に來た外人等は『何のことだ、こんな港が、軍港等と言ひ振らされたのは馬鹿氣た事だ』と呆れ、現に私と同船した英國人ホルンビ・リチヤード氏の如きは、サイパン島に上陸して此の港を視て日本が決して軍備をして居るのでない事を充分諒解し、本國にも之を傳へ（又自ら歸國して說明もしたが、てんで英國でもその實を信じないほど眞相が判らぬのである。斯様な誤解の種は素人の眼視に誤られるのであつて、或は島民實教師、在住外人等から聽いた話を更に想像を加へ、繪に畫を描けて本國に傳へ、如何にも日本が南洋群島に軍備を整へて居るかの如き感を外國に起さしめたのであらふ。又世界で日本ほど外國への宣傳の下手な國は無いと見える。サイパン港の寫眞位一枚新聞社にでもやれば直ぐ判ることであつて、斯様な誤解は忽ち氷解消滅するであらふ。往々僅かな誤解から種々惱醜關係して、外國が不必要な軍備を擴張する口實となつたり、又は國交上にも障害となることは全く暗らぬ事と思ふ。だから南洋群島の眞相が外國に知れ、眞の理解を圖ることが必要である。蓋し無い袖は、我群島の眞相を外國人に知らしてやるのもよいと思ふ。太平洋上に屢の如く無化する千N百噸の島々に、軍備等する程な莫迦たことは考へる迄もない。斯様な邊隅な所に軍備等をして、何れほど本國の護りとなるかは、素人にも想像は付くことであるから、外國人は我委任統治地が、軍備の目的に供されて居ないことに就いて充分安心して然るべきである。

二、島民の福祉增進

凡そ世界中に我帝國ほど條約に忠實な國は無いことは、國際間にも認められ亦事實左様に信頼して決して間違ひはないのであつて、委任統治に於ても充分條約に忠實に島民の福祉增進に努めて居るから、世界の委任統治地の中で我南洋群島の島民ほど幸福な者はない。

島民教育施設の如きは、立派な小學校が建てられ之を公學校と稱し、日本から教師を送り、日本人と同樣に普通教育を受けることが出來る樣になつて居る。この學校に學んだ小供等は、原始時代より直に近代文明の惠澤に浴し得る智識を授けられるのである。その學校の設備の如きは內地の田舍の小學校よりも完備して居る。例へば農事實習の小舍、農具、養豚養鷄場迄も附屬して居り、兒童には學校用品、紙、鉛筆等のみならず、衣服までも給與されて居る。

斯様な公學校は島民人口五萬に對し、群島內に二十三校あり、學級數本科五十八、補習科十一、職員は邦人五十八人、島民二十三人で兒童數は男女合計二千九百四十五人である。

三、事務の整理状況

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して植ゑれば、數年後には結果し始める。その棉は滿洲の中太棉、タッシュンの棉物、紡績絲に用ひられ、又その種子は油を搾り粕は肥料又は飼料として用ひられ、棉は當棉よりも價格が高い。日本では中太棉を印度及び支那其他から輸入して居るが、カポックの棉は紡織國や軍に入れて用ふれば印度棉輸入はずともよい。頭も輕くてよく膨らみ、北氣候に入るれば綿被で寒冷地よく、婦人小供の滿團には最適工合がよい。爪哇では世界中最も良質のカポックを産するが、將來は實が木の枝に成つて居る間に、莢が開いて棉が散る種類であつたが、最近木の上で棉が散らない品種を發見して移殖して居る。我群島でも高地や山腹を利用して、カポックを栽培すれば將來有望な植物となる。

（五）珈琲　最近は日本でも珈琲を飲む者が多くなり、年額三百六萬八千圓（昭和八年）の輸入となつて居るから、之も我群島内で作るとよい植物である。珈琲は産地に依り品質が異り、從つて價格に非常に差があり、例へばブラジル珈琲は一瓩六十四錢の最も廉いが、セレベストラジャー産は同じ一瓩が二百七十四もする。其他では

種　類	産　地	一瓩當價
爪哇		一〇五錢
ベル		一四〇
スマトラマンダリン		一五五
ザンヂバールモカ		一六〇
コロンビア		一六〇
スマトラバンギース		一九〇

ニユーカレドニア

等がある。我南洋群島産のサイバン珈琲は、一〇〇圓乃至一二〇圓である。サイパンでは珊瑚礁の石礫地に植えて、殆ど他の作物は出來ないやうな處を利用して、珈琲栽培が出來るのである。斯樣に山の方の高い處まで土地を利用すれば、群島の山腹には未だ珈琲を作り得る處が大分ある。尙に品種の研究及び栽培法の研究を爲せば、珈琲の品質も高級のものとすることが出來る。セレベス島のトラジヤーコーヒーは實が熟して地に落ちるまで樹に置くので、充分に實が發育するから品質がよい。斯樣な高級な珈琲が我南洋群島に近く産するのであるから、珈琲栽培に關係せる者はセレベスの珈琲栽培につき、精細な研究が必要である。未だバラオ、ポナペ、タサイ其他にも珈琲の栽培可能の處は多いから、之が栽培を奬勵し、我邦に輸入せるコーヒーを我群島から供給せらるゝ樣にすれば好都合である。今後は日本でも珈琲の飲用が普及し、益々輸入が多くなるから、我南洋群島に於ける珈琲栽培に着眼することが緊要である。

以上の外、南洋群島では珍らしい熱帶果物、マンゴスチン、マンゴー、バナナ、ドリアン、パイヤ、ブラジルナッツ、レモン、ライム及びメロン、西瓜等の高價な蔬菜栽培、藤類、カ、オ（チョコレートの原料）の栽培も有望である。

五、熱帶地の重要性

物を供給するのみならず、熱帯産業開発に関する知識経験を得るには此の土地に於てする外ないのである。然るに未だ南洋群島に対する我國民の關心は甚だ少く、從つて經驗不足であつて土地が狹少であるから、殆ど農業的には價値が無い樣に思はれて居るが、この群島には未墾地多く、官有地として二萬七千町歩、島民有地一萬町は尙未開の儘に放棄されてある。若し之を開拓して、夫々前述の如き農林産物を、選定し作るならば、これら未墾地より一千三百萬圓の産物を擧げることが出來、之に現在の群島産物を加ふれば、約三千一百萬圓の熱帶産物を我內地に供給するを得るのである。熱帶地は氣候常に夏季であるため、農業は溫帶亞帶の二倍に近き生産物を收めることが出來る。故に南洋群島に於ては、極めて集約的に土地の利用を圖り、狹き土地を最も有效に使用せねばならぬ。我國民は種々の熱帶産物を輸入し、工業原料又は生活資料として居る。例へば、昭和八年中の輸入は

落花生	一、七六七	千噸
胡麻子	三、六〇二	
苧胡麻子	四、三八二	
罌粟子	二、七六六	
コプラ	六八二	
葉煙草	六、二二九	
植物芳香油	二、六五五	
大麻黃麻	一三、九〇四	
マニラ麻	五、八五六	
ラミー	三、二七六	
植物纖維		

の如きものがある。我邦は種樣な熱帶産物を輸入するに拘らず、南洋群島の産業に就ては深く關みず、前記の如き未墾地が實に拾萬十萬五年の今日、尙未開に殘されて居ることは、全く熱帶地の重要性を認識せざる所以であつて、洵に遺憾なことである。今後我國民は南洋群島に於て、熱帶に關する産業試驗及び産業開發の經驗を積み、獨り群島のみならず廣く南洋に進出して開拓すべく、この群島が邦人の南洋發展の礎石たる實を擧ぐることが急務であると信ずる。

而して南洋群島の氣候は四時夏季の氣候であるが、海洋性なるためその暑氣たるや內地の盛夏の如く酷熱ならず、昭和八年の溫度は左の如きものである。

	平均溫度	最高溫度の平均
サイパン	二五・六℃	二八・六℃
パラオ	二六・八	二九・八
ポナペ	二六・二	二九・一

之を東京の八月の最高氣溫の平均二九・九度に比すれば、稍低く且つ群島にありては四時源風吹きて暑さも淺き易く、時々驟雨ありて雨後は涼味一層加はり、又一日中も午前十一時頃迄は左ほど暑からず、午後三時過ぎよりは暑さ大に減じ、夜分は涼しく毛布を蒲て安眠するを得るが故に、健康上支障無く熱帶の氣候に慣れば、群島に於ても內地人が充分仕事に從事し得る處である。

また衛生狀態は熱帶に通有なるマラリア病無く猛烈毒蛇無く、住宅衣服は熱帶の如き注意を要せず、生活は內地よりも安易にして邦人移住開拓の餘地多きを以て、今後政府の施設如何によりては、この方面に數萬人の邦人が移住し、二千萬圓の農林産物の增殖を期待せらるのである。

Translation (tables only), by Kimiko Nakai.

...

1. Agricultural Products in Showa 8 [1933]

Products	Units	Total value
Sweet potatoes	411,686,000	1,451,519 yen
Pineapples	18,905,480	707,786
Coffee	2,927,619	199,093
Tapioca	4,437,563	155,793
Sugarcane	1,922,036	132,036
Bananas	2,234,747	121,197
Cucumbers	1,672,493	72,573
Sweet potatoes[1]	1,492,189	70,875
Watermelons	332,667	47,993

...

Domestic animals	Number
Cows	4,755
Pigs	15,786
Goats	3,065
Chickens	87,767

...

2. Industrial Products in Showa 8 [1933]

Products	Units	Total value
Sugar	44,383,010	10,223,420 yen
Soft drinks	37,955	8,351
Alcoholic drinks	716,587	279,451
Industrial alcohol	1,671,944	437,877
Miso and soya sauce	246,895	48,446
Honey	13,101,980	222,733

...

1 Ed. note: Rather yams, or taro?

3. World's Production of Canned Pineapples

Place of production	Total production (boxes)
Hawaii	12,672,296
Malayan Peninsula	1,600,000
Taiwan	450,000
Queensland	280,000
United States	277,088
Total	14,299,466

...

4. Exports of Pineapples from Hawaii to the U.S.

Type	1930	1931
Canned pineapples	39,086,335	43,035,951
Fresh pineapples	26,091	37,255
Pineapple drink	22,390	5,997
Candied pineapples	—	18,540
Pineapples for horse food [!]	3,101	1,678
Total	39,137,817	43,099,401

...

5. Price of Coffee

Place of production	Price for 1 bag
Java	105 yen
Peru	140
Sumatra Mandarin	155
Zanzibar Moka	160
Columbia	160
Sumatra Bangis	190
New Caledonia	250

...

6. Japan's Imports of South Sea Products in Showa 8 [1933]

Products	Valeu
Peanuts	1,767,000 yen
Sesame seeds	3,602,000
Soy beans	4,382,000
?	2,766,000
Cocoa	68222,000
Cigarettes	6,239,000
Vegetable oil	2,655,000
Hemp	2,655,000
Manila hemp	13,904,000
Rami[1]	5,856,000
Vegetable fiber	3,376,000

...

7. Temperatures in Showa 8 [1933]

Place	Avg. temp.	Avg. maxima
Saipan	25.6°C	28.6°C
Palau	26.8°C	29.8°C
Ponape	26.2°C	29.1°C

...

N2. The Colonization of the South Sea Islands—Population statistics in Showa 9 [1934]

Source: Anpei ASHIZAWA, "Konkyo sohokuminchi tanu waga Nan'yo gunto" [The Colonization of the South Sea Islands] in Toyo 38:10 (1937): 41-46.

Original text in Japanese.

[Attached]

1 Ed. note: A special king of vegetable fiber from the Philippines.

根據植民地たる我が南洋群島

芦澤安平

一、邦人南洋進出の根據地

植民地にも種類があつて區々に分類せられるが、人口稀薄なる植民地を移住植民地と云ひ、先住者多く資源豊富なる所は投資に適するから投資植民地と云ひ、この外投資移住よりも國防または商業の根據地に適する植民地は根據植民地と云よ。新嘉坡、香港が東洋に於ける英國の國防及商業上の根據植民地である如く、我帝國の委任統治地たる南洋群島は邦人が南洋に進出する根據植民地として重要な地位にある。例へば南洋の海に鰹、鮪の漁業を營すにも、鰹には餌料として生鰯を成るべくその附近に得る便宜が欲しいのであるが、我南洋群島中パラオ、トラック、ポナペ島に之が豊富にある。また漁獲した鰹は簡に製するのであるから、その製造工場を設置する所が必要であり、南洋群島は以上の條件を具備し漁業の根據地とするに好適して居るから、南洋方面の漁業には南洋群島は無くてはならぬ處である。

南洋群島は我邦領域内の唯一の熱帶地であつて、眞の熱帶に關する知識經驗を得、研究を爲し更に進んで南洋および其他の熱帶地に邦人が發展する素地を作るにも此の南洋群島を開發利用した經驗が大に役立つのである。彼の熱帶を征服するものは世界を征服すと言へるが如く、今後の經濟的發展は熱帶の資源を克く開發利用するにある。殊し熱帶は世界に殘された唯一の寶源であり、之を支配するものは世界の經濟界に覇を唱ふるに至るは當然である。故に吾々日本人は熱帶の開發に充分の手腕を振ふに非れば世界の經濟界に臨むで優越することが出來ないであらう。然るに我が日本人は白人に比し熱帶生活に强く、氣候に於ても熱帶に於ても充分活動することを得る體質を具まれて居る。此點は適かに白色人種よりも優れて居るのであるから若し熱帶の利用開發に充分の知識經驗を得、熱帶資源に關する研究を積むならば、今後熱帶は日本人の活動する舞臺となり、熱帶を征服せんか能て世界の經濟界を支配するに至るであらう。南洋群島の開發利用は日本國民が熱帶に對する理解と經驗を得、世界征覇に踏み出す第一歩である。

獨り經濟界のみならず國防上より見るも南洋群島が他國の支配下となれば我國防は其だ危險に頻することは敢て言を俟たぬ。故に南洋群島は漁業其他國民が南洋發展の根據植民地として取扱よと共に併せて

ば甚だ僅少である。之は島民の文化程度低く獨生知識もなく原始的な風俗習慣があつて日常生活に於ても婦人が海中に入りて魚を捕り、または身體を海水中にて洗ふ等のこと、またヤップ島の島民は肺病性病により人口の減少をさへ來す傾向あり容易に人口は增加しないから今後十年間に島民の人口增加數は二、三千人を出でないと思はれる。故に島民のために土地を保存するとせば二、三千町歩を要するが、その他は若し之を開發しなければ十年後と雖も產業は今日と大差はあるまいと思はれる。

翻つて日本內地の人口を觀れば、年々百萬內外の增加であつて、このまゝ進めば日本は人口過剩の危機に直面せねばならぬことは明瞭である、何とか之が解決または緩和策を講ぜねばならぬ。內地に於て都會の膨張及工業の發達に依り人口を吸收消化せねばならぬけれども都會の人口收容力にも限度があり、また工場の增設に依る人口の吸收も製品の販路が國際的に制限せられつゝある情勢に鑑み多くを期待することが出來ないから我が領土內で尚も人口收容に適する土地があれば、極力其處を開拓利用して國內人口過剩の緩和を圖るべきである。

南洋群島は遺憾ながら地域狹少なる關係上、我邦人口問題を解決することは望み難いとしても、未だ人口は內地に比し四分の一に過ぎない密度であるから、先づ斯かる地域に對し出來得る限り邦人の移住を圖る必要がある。然るに狹い地域であり之に多數人口の吸收を期待出來ないから今急に植民などしてまで開拓する必要無く、寧ろ南洋の榮土として存續するがよい等と考へる向きもあるならば、それは事情を深く知らず認識の足らぬ結果か、又は他に目的を有する爲でもあらう。眞に我國內地の現狀と群島の實狀とを併せ考ふるとき、海の生命線たる本群島の開拓を等閑に付し難きことを痛感せられるのである。

(一)內地の農村事情

內地の農村に於ける農家一戶の耕作面積は平均一町〇六であつて、農家の半數は五反歩以下を耕作し、その面積を增加することは非常に困難であり、未耕地を開墾するには造田には一町歩二千圓以上、畑地でも一町歩千圓內外を要する。而もその開墾すべき所は地味劣り交通不便な土地であつて、之を開墾しても採算困難な所である。斯かる事情があつて內地では耕地を增加することは甚だ高價であり、從つて農村に生れた青年は長男は祖先の耕地を耕作すればよいとしても、次三男に生れた者は耕作すべき充分の土地を得ることが出來ないから、父兄の耕作の手傳ひを爲すか、又は他方面に出稼ぎする外無い。而して充分に働くべき技倆を有しながら之を應用すべき土地がない。一農家一戶當の耕地割當は極端に小さくなり祖先の家を繼承する兄も其耕作地のみでは一家の生計を維持することが出來難い。從つて副業その他の方法を講ぜねばならぬ。日本農村は今少し他に移住して殘りの農村は一戶當りの耕作面積を二町歩以上に增加するならば多少農家經濟も餘裕を生ずるのであらう。現下の農村は土地の不足と過剩人口に惱まされて居る、この一原因を共儘にして農村の經濟更生や救濟策を樹て

ても完全な根本的解決は望み難いであらう。

斯く内地の農村が行詰つて居るに拘らず、獨り南洋群島のみ人口稀薄の儘土として存置せねばならぬ理由は毫も無い。之を開拓し農村人口を移し、その資源を開發することこそ我邦にとり急務である。現在群島で利用して居る面積は

地目	面積
田	一、三九〇町
畑	一三、六〇〇
都子林	三三、二〇〇
計	四八、一九〇

であるが、なほ可耕適地は約四萬町歩あり現在は未墾地である。之を五町歩に一戸を割當てると八千戸四萬人を收容し得るのである。

(二)資源の開發

南洋群島は熱帶圏にある關係上、日本内地には生産し難い物資が出來る。日本は南洋方面から種々の熱帶産物を年額數千萬圓の輸入を仰いで居るが、是等のうち南洋群島で産し得るものは可成この群島で生産し、輸入の減少を圖る必要がある。例は麻類、澱粉、カポック、椰子の如きは多量に日本に輸入して居るが、之は本群島で生産出來る。この外鳳梨、カヽオ、珈琲、胡椒、果物、玉蜀黍にも適するから若し未墾地を開いて是等の産物を生産するならば、地上のみでも二千萬圓の物資を生産し得るのである。之を若し十年間未開に存置すれば二億圓を失ふ譯である。是れ我國家の損失たるのみならず南洋群島の産業開發上にも一大恨事である。また群島の廣大なる水面は其廣さ濠洲大陸よりも大なる範圍を占め鰹、鮪、高瀬貝、眞珠など水産資源も有望であるから之に對し内地の漁業者の進出をも可能ならしめる。

三、植民に因る貿易の增進

最近南洋廳調査の過去十ヶ年間施政の實績に依れば、群島の産業及貿易の發達は左の如き數字を示して居る。

	輸移出品	割合	輸移入品	割合
大正十一年	一、七六九千圓	一〇〇	一、八三一千圓	一〇〇
昭和六年	一二、八〇〇	七二三	五、九五八	三二五

即ち貿易の增進は十ヶ年間に輸移出七倍となり輸移入は三倍餘となつて居る。

而して總人口および内地人人口との關係を見るに

	總人口	增加割合	内地人々口	割合
大正十一年	五一、〇八六人	一〇〇	三、一六一人	一〇〇
昭和六年	七三、〇三七	一四二	二二、六五七	七一六

輸移出の增加は内地人の增加と略ゝ同率を以て增進せることを示し、また輸移入の增加は内地人增加の二分の一以下の割合で增加して居るけれども、總人口の增加とは其關係少く、輸移出入貿易總額と人口との關係は

	輸移出入總額	一人上割合	總人口割合	内地人人口割合
大正十一年	三、六〇〇千圓	一〇〇	一〇〇	一〇〇

昭和六年	一八、七五八	五二	一四二 七一六

右表の如く移植出入総額は十ヶ年間に五倍二に増加せしも、総人口は一倍四二に過ぎず、之に対し内地人人口は七倍一六に増加せるを見れば貿易の増進は主として内地人の増加に基因せること明かである。査年の移植出入品金額及内地人人口は左の如くである。

年次	内地人人口	移植出高 千円	移植入高 千円
大正十一年	三、一六一人	一、七六九	一、八三一
十二年	五、一二一	二、一四四	二、四五四
十三年	五、四五七	三、五二五	二、五一二
十四年	七、三二〇	五、八六四	三、六四七
昭和元年	八、二九八	六、二六二	四、三〇一
二年	九、八三一	八、二三一	三、八一四
三年	一二、二八一	八、一七八	四、七八二
四年	一六、〇一八	七、六三八	七、一二三
五年	一九、六二九	一〇、六九〇	五、七一八
六年	二二、六五七	一二、八〇〇	五、九五八

更に貿易額竹内の内地人及び総人口と貿易の関係を見るに、生産物の移植出は内地人多きサイパン、テニアン、アンガウル、サルート、トラック、ポナペの順序であつて内地人人口も略之と前後にサイパン、テニアン、パラオ、ポナペ、トラックの順序である。而して移植入高は内地人口の多いところ概多い。然し総人口はトラック島の如きは第四位でクサイ島の如き第一であるが移植出は第五位、移植入は第四位でクサイ島の如き総人口は多くとも内地人が少いため移植出入額は最下位にある。即ち群島に内地人人口を多く収容すれば生産も消費も著しく増加するが、島民は人口多くとも生活消費に多く関与せざることを証明して居る。即ち左の通りである。

	総人口	内地人	移植入高 千円
サイパン	五、六五三人	一四、四一八人	二、四七一
テニアン	四、四〇七	六、八三一	一、〇二七
ヤップ	七〇	四、一四二	二七二
パラオ	二六二	一、三〇七	一五〇
ロタ			八〇二
アンガウル	八六四	一七八	二二一
トラック	五四七	一六、二五五	七八四 五四六
ポナペ	四〇四	六、二七三	九五七 八七〇
クサイ	三一	一、〇七七	二七 三四
サルート	五九	一、六三〇	二五三 二七八
計	一二、八〇〇		五、九五八

故に施政十年の実績に依れば、群島開発には内地人が増加する方策を講ずることが必要であることを知る。

四、開発方策と施設

然らば開発方策如何といふに、之は最も慎重の調査研究に依り決定せらるべきことを例ねど共に、最初に全般の調査を遂げて振興全般の方針を樹立し、その方針の下に統制されたる施策の振興を図り、徒々不統一の企画を過さないことに方針を決定し置き、その方針に依り土地の貸下又は払下等をなし、施設機関の施設を為すことが最も緊要であ

る。臺灣の如く不統一の企業を爲し、後に至つて合同整理等に悩む様なことのない様に初めから計畫することが望ましい。而して今後施設を爲すべき主なることは左の如きものが必要であらふ。

(一)未墾地の利用

群島内にはパラオ、ポナペ、クサイ、ヤップ各島には尚未墾地多く、南洋廳施政十年史に依れば、約二萬八千町歩ありと記されてある。先年踏査した結果から推定するに、官有地のみで二萬七千町歩の未墾地が有る。之を開發利用すれば二千萬圓の物産が增産し得られると思ふがその利用には島民は能率が惡く、且つ其勞力を當にして居つては開發を見ることは困難であるから、内地人の力に依らねばならぬ。從つて内地人を移殖する方策を講ずると共に諸般の施設が必要である。例へば土地に關しては未墾地の利用法を調査し、植民適地を選定し、植民村落を設立するにと。未墾地開發に關しては先づ之に適する作物を選定し、その種苗を生産供給して栽培の普及を圖り、農事試驗機關を充實して產業開發に適切なる研究を爲して植民の指導に資し、物產紹介所を設けて產物の販賣及び群島の事情を内地人に紹介し、村落施設、教育、衞生の施設を爲し、植民を招致する等である。

(二)產業の開發

群島には前記未墾地利用によりタピオカ、眞麻、カポック、コプラ、珈琲、コーア、棉花、米、雜類等を產する外、鑛物としてはアンガウル、ペリリュー、トコベ、ソンソル、ファイス島の燐礦の外、パラオ、ヤップ其他に於ける鐵礦、アルミナ礦等が存在し、その品質礦量等は今後の調査に俟つべきものがあるも、又パラオ、ヤップ、ポナペ、クサイ各島では石材等も得られ、山林からは木材薪炭も多少存在し、殖林も可能であり、椰子の栽培も尚擴張の餘地がある。

水產においては鰹、鮪、眞珠養殖、高瀨貝、玳瑁採集、鑿船の製造等の幾多の資源が未開に存せるを以て、之等に對し金融、產業試驗及び調査を爲し開發の方策を講ずる要がある。

(三)交通々信の開設

前記土地資源の開發に伴ひ交通々信機關の整備充實を圖るの必要なるは論を俟たないが、就中植民地間の道路、波止場、連絡航路等の開設が急務である。港灣等も現在の航路の汽船碇泊に必要なる港灣設備を爲すこと、電信其他の設備も整備するを要する。

更に島民の產業指導奬勵を爲し、全群島の產業開發を圖り、進んで熱帶產業の研究を積むことが必要である。

我々日本國民は今後大に熱帶に進出せねばならぬが、それに對する知識經驗に乏しいことは我領土内に熱帶地が無かつた關係である。また偶々多少の熱帶地を有しながら充分之を利用せずに居たのである。日本が人口問題で惱みがあるならば速かに熱帶の開拓を體驗し、腦を磨き、自己の體質が熱帶征服に適せる特性に鑑みて熱帶に進出すれば可なるのである。世界に幾存せる未開の熱帶地は邦人の手に開拓せらるゝを待つて居る如き感がある。

要之南洋群島は我邦人の南洋に於ける根據植民地と觀て諸般の方策を樹つべきである。而して其根據植民地たる機能を充分發揮せしむるやう開發利用せねば我日本人の無能を世界に表明するものである。宜しく今後は益々國防、經濟、植民、產業に本群島を根據とし熱帶進出を圖るべきである。

Translation, tables only, by Kimiko Nakai.

1. Population of the South Sea Islands on 1 April.

[Ethnic group]	Male	Female	Total
Japanese	21,006	14,322	35,328
Native islanders	25,870	24,304	50,174
Others	59	34	103
Total	46,945	38,660	85,605

2. Population Density (per square kilometer).

District	Area (sq.km.)	Population	Density
Saipan	639	31,029	48.5
Yap	226	6,687	29.1
Palau	478	10,632	22.2
Truk	132	16,689	126.4
Ponape	504	10,345	20.5
Jaluit	170	10,323	60.7
All islands	3,149	85,605	39.8

3. Population Increase.

Year	**Population**	**Increase**
Taisho 14 [1925]	48,778	—
Showa 9 [1934]	50,174	1,376

4. Land Use in the South Sea Islands.

Kind of land	Area
Rice fields	1,390 cho[1]
(Open) field	13,600 cho
Palm groves	33,200 cho
Total	48,190 cho

1 Ed. note: Rather *chobu* or square 'cho'. Since 100 chobu are approx. 1 sq. km., this is approx. 14 sq. km.

8. Japanese Population in the South Seas and Exports and Imports.

Year	Japanese pop.	Exports (yen)	Imports (yen)
T. 11 [1922)	3,161	1,769,000	1,831,000
T. 12 (1923)	5,121	2,769,000	2,454,000
T. 13 (1924)	5,457	3,535,000	2,513,000
T. 14 (1925)	7,330	5,864,000	3,647,000
S. 1 (1926)	8,298	6,262,000	4,301,000
S. 2 (1927)	9,831	8,221,000	3,814,000
S. 3 (1928)	12,281	8,178,000	7,122,000
S. 4 (1929)	16,018	7,638,000	7,122,000
S. 5 (1930)	19,629	10,690,000	5,958,000
S. 6 (1931)	22,657	12,800,000	5,958,000

[9. Details of exports and Imports by Island District, in 1931.]

Island	Exports (yen)	Total Pop.	Jap. Pop.	Imports (yen)
Saipan	4,653,000	14,418	11,118	2,471,000
Tinian	4,407,000	6,631	6,555	1,027,000
Yap	70,000	4,142	272	107,000
Palau	262,000	3,307	150	801,000
(Koror only)	---	---	(1,726)	---
Angaur	864,000	860	278	221,000
Truk	547,000	16,255	784	546,000
Ponape	404,000	6,273	957	370,000
Kusaie	31,000	1,077	27	34,000
Jaluit	559,000	1,630	253	378,000
Total	12,800,000			5,948,000

Document 1935A

Curious things about Guam—All about Trepang, by Comdr. L. N. Linsley

Source: Articles in The Guam Recorder, February 1935.
Note: Comdr. Linsley was the Executive Officer and Aide for Civil Administration, in other words N°. 2 man in the Government of Guam in 1935. He arrived in Guam on 5 June 1934.

Introductory note.

There are many curious things about Guam which often escape the attention of the casual observer. It is believed that it would be worth while to bring them to the notice of the readers of the Recorder, in the form of short articles, so they may obtain a better knowledge and understanding of the Island and the interesting things it contains.

Trepang

Scientific Name — Holothuria Edulis[1]
Native Name — Balati[2]
Pronounced — Ba-la-tee.

It is indeed a curious thing about Guam that the vast wealth that lies in the sea, inside and outside the reef, all about the Island stands, and has stood, for so many years practically untouched. The great schools of fish of all sorts, crabs, spiny lobsters, and shell-fish, of many varieties, all edible and of commercial value, are rarely sought and then only by a very few hardy and industrious fishermen who realize little for their efforts due to the fact that their methods of capture are primitive and marketing difficult.

There is one marine invertebrate which inhabits these shores in countless thousands that transcends all others as a commercial possibility for the fishermen of Guam. This animal has many names, but the most common are Trepang, Bêche-de-mer, Sea slug and Sea pudding.

1 The scientific names of the various other varieties are given in the table at the end of this article.
2 Ed. note: From Balate, a Tagalor or Pilipino word, As far as I know, the original Chamorro word has never been recorded.

The local name, Balati, is an old Chamorro [sic] word, the exact meaning of which is lost, but now the accepted meaning is "sea slug."

The word Trepang is of Malay origin while its French name Bêche-de-mer (Spade of the Sea) is sometimes explained by the fact that the animal when dried and pressed for the market resembles a spade in shape, but in reality the name is an accommodation of the Portuguese name, Bicho da mar, literally "worm of the sea."[1]

There are many varieties of edible sea slugs that are abundant inside and outside the reef. All of these are repulsive, as they somewhat resemble a stout worm in shape and have offensive-looking tentacles radiating from the mouth and sometimes from other parts of the body. And in addition to this the animal has the nasty habit of extruding some of its viscera through its vent when irritated. However, this habit does not harm the animal in any way as the discarded portions are rapidly grown again. In spite of all this the sea slug is highly esteemed as food by the Chinese and other Oriental peoples. It is said that when finally prepared in a form to be used in the culinary arts the substance so used is gelatinous in form resembling the jelly that is associated with pickled pigs' feet. And it is also said that it is used quite commonly as a soup stock, and in the preparation of other Chinese dishes that are so mysterious to the Occidental mind. It follows from this that it is highly probable that some of us, who are fond of Chinese dishes, have dined upon the lowly sea slug without being aware of it.

The sea slugs comprise a sub-order, holothuroidea, which in turn belong to that vast family of invertebrates that is confined entirely to the sea which is known to science as the Echinodermata (spiney ones). Familiar examples of other members of this family are the star fishes and sea urchins. There are countless other members of this group that are not so familiar, but which have played a very important part in the world's geological history. The holothurians in company with practically all of the Echinodermata are scavengers. Like the earth worms they pass the loose detritus perpetually through their bodies, extracting the organic nutriment, and thus acting as cleansers. The sexes are separate but not distinguishable by external marks. Germination takes place externally and the larval stage is free swimming. Nearly all of them are sluggish in their movements. The creature spends its entire life in moving very slowly towards its mouth with a worm-like lengthening and shortening of its body. However, Safford reports one variety (Synapta) which lives inside the reef in Guam which moves with such rapidity that it is difficult to capture.

The varieties that are important in commerce are widely distributed. They are found from the Eastern Archipelago down to the Great Barrier Reef of Australia, and also on the California coast where the trade flourishes. In certain parts of the South Seas the industry is so important that a jargon similar to Pidgin English has come into being to facilitate communication. This trade language is known as bêche-de-mer.

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1 Ed. note: The word 'bicho' in Spanish and Portuguese is slangish term for any small animal, vermin, insect, etc., not only worms.

It appears that in Guam there are only a few varieties which are commercially important. The native names of these are given in the following table:

1. *Balati de primera* — first quality. Brownish color spotted on the back.
2. *Balati sapatos* — shoe-shaped. Uniformly brown in color and larger than primera.
3. *Balati Sorosoro*[1] — *wax-like. Second quality. Uniformily black.*
4. *Balati de Cuatro Canto* — four-sided.[2] Second quality. Uniformly black

All of the above are graded as third-class when they are small in size.

The largest are around twenty-four inches in length and the smallest marketable ones about six inches.

They are prepared for the market by being eviscerated, then placed in perforated trays and smoked over a slow fire and finally thoroughly desiccated in the sun. The animal when properly prepared in this way has the consistancy of leather, is practically non-perishable if kept dry and may be kept for long periods to await a favorable market.

Many of the old-timers remember when the Trepang industry flourished in Guam. It is said that the colony of Caroline Islanders who lived here at one time was employed very successfully in the gathering and curing and when these people were deported the trade languished and finally died out.

It is hoped that this industry will be revived in the near future, as it appears to be the most promising commercial possibility for export trade. Very little capital and equipment is required and the only difficulty seems to be to find men who are skilled in the preparation of the raw product. No doubt this difficulty can be overcome.

In order to indicate the monetary possibilities of the trade the following prices are quoted from the record when the industry was at its peak:

Price of Balati for Guam

Primera	per quintal	$65.00	per pound	$0.65
Sapatos	" "	$55.00	" "	$0.55
Sorosoro	" "	$90.00	" "	$0.90[3]
Dangis	" "	$ 8.00	" "	$0.08
Cuatro canto	" "	$ 8.00	" "	$0.08

The quintal is a metric measure of weight used principally in the fishing industry. It is equal to 100 kilograms or 220.46 pounds. In Guam the quintal, using the value in common use in the Philippines, is equal to 101.44 pounds, or roughly 100 pounds. The values stated in the above table as to price per pound are based on the 100-pound value. An article which appeared in *La Vanguardia* of Manila on 24 December 1934 indicates

1 Sorosoro is a Tagalog word the exact meaning of which is obscure. Ed. comment: From Spanish, suero = serum.

2 Ed. note: Literally four-cornered, or four-edged.

3 Ed. note: Prices may be misprints, since Sorosoro is lower quality, and since the following are quoted so low.

that the industry in the Philippines is being revived. This article further states that there is an excellent market for Trepang in China if properly exploited and gives a table of the Chinese, Tagalog and Scientific names of the varieties that are abundant in the Philippine Archipelago.

This table is given below. The Tagalog names are written in parenthesis after the Chinese names.

Chinese names	**(Tagalog)**	**Scientific names**
Oc Ling Sun	(Kamotihan)	Actinopyga echinites
Thoot Sim	(Puti)	Actinopyga mauritiana
Bah Sim		Argiodia maculata
Oh Sim	(Buke)	Holothuria maculata
Gan Sim		Ariodia maculata
Ang Tiow Sim		Holothuria argus
Hea Sim	(Patos)	Holothuria scabra
Chea Sim	(Makhangkahang)	Thelenota ananas
Che-ilong Che Sim	(Cuatro esquina)[1]	Stichopus cloromotus
Tah Deek Sim, or Honk Che	(Matinik)	Stichopus sp.
Che Sim	(Sorosoro)	Thelenota Ananas
Than Sim	(Sorosoro)	Holothuria sanguinolenta, Holothuria edulis.

1 Ed. note: Obviously the same as Cuatro Canto.

Documents 1935B

Pan American Airways—First test flights across the Pacific

Editor's notes.

The first flight routes across the north Pacific were pioneered by Pan American Airways. However, the idea of such flight across the Pacific in general were first proposed by Harold (Charles) Gatty, With Wiley Post as his pilot, Gatty made the first flight around the world in 8 days, from 23 June to 1 July 1931, by way of Alaska and Siberia. Gatty then founded the South Seas Commercial Company with Donald Douglas of Douglas Aircraft.

The Company's purpose was the establishment of landing sites for trans-Pacific routes. Gatty later sold his rights to Mr. Tripp, the President of Pan American Airways and joined its staff. Between 1939 and 1941, Gatty served in the Australian Air Force, attaining the rank of Group Captain. He died in Fiji in 1947. My information comes from Harold (Charles) Gatty's Papers in the Manuscript Division of the Library of Congress in Washington.

B1. Trans-Pacific Aviation, by A. V. H. Hartendorp

Source: Unless otherwise mentioned, the articles below are reprinted from The Guam Recorder, June and November 1935.

The reported early inauguration of test flights of the Pan American Airways across the Pacific; the rumor that Colonel Charles A. Lindbergh might make the initial flight; the recent order of President Roosevelt transferring Wake and Midway Islands from the Department of the Interior to the Navy Department as a preliminary to leasing them for temporary occupation for experimental trans-Pacific flights; the prospective massed flight of U.S. Navy amphibian planes to the Philippines; General Douglas Mac Arthur's statement in connection with the new general headquarters air force which the Army is perfecting: "I contemplate the use of the force in any emergency, if necessary throwing the outfit to Panama, Hawaii, and possibly even to the Philippines, in jumps to Hawaii, Guam, and Luzon... I'd send any number of planes necessary"; Senator W. G. McAdoo's prediction made when he was here two months ago that a commercial air service between the United States and the Philippines would be established within

the next twelve months, remarking: "Such a line would be of immense value and importance to the Philippines. It would bring them within three days of the California coast. I am anxious to see it. I want to see the Philippines and the United States brought nearer together in the matter of transportation as well as in other ways" — all these developments are arousing the greatest interest in the Philippines, as well they may.

Pan American Airways has already been reported to have figured a schedule under which a traveler setting out from New York to Manila would have dinner at home, breakfast the next morning in California, the next breakfast at Honolulu, lunch at Midway Island, midnight supper at Guam, and a late breakfast at Manila,—72 hours from New York to Manila, 60 hours from San Francisco to Manila, a journey that still takes almost a month by water. We shall soon be crossing the Pacific in fewer days than it took Magellan months, and in fewer days than it today takes weeks.

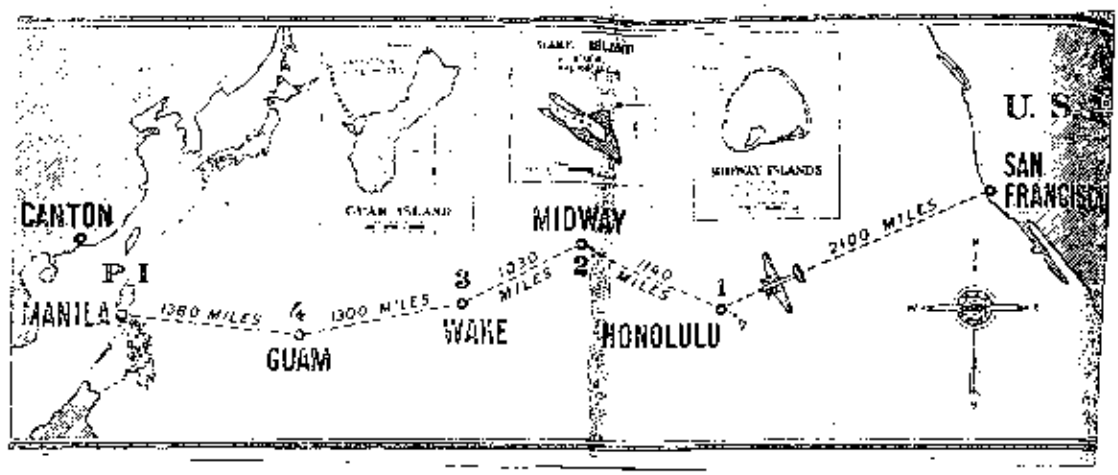
The trans-Pacific line is necessary to complete the girdling of the globe. Swinging half around the earth, from Europe to the Far East, are three competing commercial air-lines: the British Imperial Airways, Air France, and the Royal Dutch Air Lines. The British line now extends by way of the Suez, India, and Singapore to Australia and has a trunk line to Cape Town. The terminal of Air France is at Saigon. The Dutch terminal is at Batavia. The Russo-German line between Berlin and Moscow has recently been extended by the Russians to Vladivostok. Eastern China has been covered by a network of the China National Aviation Corporation, an organization associated with Pan American Airways, and one which, according to a statement in a recent issue of the *Literary Digest*, from which part of the data in this article has been summarized, "probably will play an important role as the Eastern division of the great Pan American and related systems when the Pacific is finally spanned."

Air France and the German Lufthansa send mail planes across the South Atlantic on a regular schedule, but the only passenger air service is that of the Hamburg-America Line which operates the famous dirigible *Graf Zeppelin*.

Pan American Airways, which has been making technical studies of routes both across the North Atlantic by the Bermuda-Azores route and to Asia by the Alaskan route, experimenting also in Alaska where it has been operating through two Arctic winters chiefly to gain experience for possible trans-Pacific and trans-Atlantic lines by the northern routes, already operates routes passing through thirty-two different countries and colonies, comprising a loop around the coast of South America as far south as Santiago and Buenos Aires, an inland line up the Amazon to Manaus, and a network around the Caribbean and over Mexico, with northern terminals at Miami and Tampa, and Brownsville, Texas.

Pan American Airways' new 25-ton **Martin** transport-plane, which passed its preliminary flying tests successfully some months ago, may be the first plane to establish regular passenger and mail service across the Pacific. It is the largest airplane ever built in America and the largest transport plane anywhere in the world, with four motors and a wing spread of 130 feet. **It is a flying-boat, capable of carrying 46 passengers.** Without passengers, but carrying 1,000 pounds of mail, it is expected to have a

high speed of 180 miles an hour and a non-stop cruising range of 4,000 miles, a much greater distance than any leap it need make in crossing the Pacific. Three of such ships would be used once the service is established. A smaller but still huge **Sikorsky** flying-boat, also with four motors, will be used for the preliminary survey flights. It has a cruising range of over 3,000 miles.



First planned air route across the Pacific in 1935.

As the accompanying map, made especially for the Philippine Magazine by an expert map-maker in the Bureau of Coast and Geodetic Survey, shows, the distance between San Francisco and Honolulu is only 2,100 miles, between Honolulu and Midway 1,140 miles, between Midway and Wake 1,030 miles, between Wake and Guam 1,300 miles, and between Guam and Manila 1,380 miles.

Such difficulties as are connected with the spanning of the Pacific by airplane lie chiefly in the difficulty of navigating with the necessary accuracy over such long distances as not to miss the small island stations, but various new instruments have been developed to aid in coping with this difficulty—new types of compasses, sextants, drift indicators, radio apparatus, etc.

The islands in the Pacific in possession of the United States it seems almost by sheer good luck rather than by definite intention, are almost ideal hydroplane bases. It is not necessary to describe Oahu, the island in the Hawaiian group upon which Honolulu is situated. **Midway** is considered as belonging to the Hawaiian group, although it is 1,140 miles distant, and came into the possession of the United States in 1898 with the annexation of Hawaii. It became a cable station in 1903. It is a circular atoll about six miles in diameter, inclosing two islands, Sand Island and Eastern Island. The encircling reef is about five feet high in places and is almost continuous, except on the westerly side, where there is a gap through which ships may enter, although there are other passages for small boats and launches in good weather. Sand Island on which the cable station of the Commercial Pacific Cable Company is situated, is 1-3/4 miles long and is composed of white coral sand. The highest elevation is 43 feet and at this point is the

Midway Islands Light. The buildings of the cable station are on the north side of the island. The people on the atoll are dependent upon rain water which is collected in large tanks. For many years all supply ships coming to Midway brought garden loam and today, chiefly through the efforts of Mr. D. Morrison and his wife, who spent fifteen years on this lonely spot, what was once a mere sand-spit is now covered with trees and shrubbery. Mainland songbirds were also introduced. Eastern Island is still smaller than Sand Island and is only from six to twelve feet high. It, too, is now covered with trees, shrubbery, and coarse grass. A group of ironwood trees near the northern end is quite prominent. It is on the quiet and sheltered waters of the lagoon that the great sealanes will find safe rest.

Wake Island, 1,000 miles farther on, and only some 400 miles north of the Marshall Group and Japanese Mandate, is, in contrast, entirely undeveloped, although also, geographically, ideal for the landing and taking-off of hydroplanes. According to the "United States Coast Pilot" (1933) it was "discovered from the **Prince William Henry** in 1706. Its position was fixed by the United States Exploring Expedition under Wilkes in 1841... and it was taken possession of for the United States by Commander Taussig of the **Bennington** on January 17, 1899... It is described as being a group of three islands not more than 10 to 20 feet above the sea, inclosing a lagoon well stocked with fish. The waters outside abound with fish of many species. Sharks are in great number. In the crevices of the reef are many large eels. There is no fresh water on the islands, neither do the pandanus or coconut trees grow there; but all the higher parts of the islands are covered with large, heavy brush, and umbrella and hardwood trees, about 12 to 15 feet in height, and the islands are probably 15 or 20 feet above high water. The group is about 4-1/2 miles long by 2 miles wide. Lying as it does immediately in the track of vessels from America and the Hawaiian Islands to Guam, the locality is very dangerous. There is no regular anchorage in the vicinity of Wake Island... At high tide small boats may enter the lagoon through the southern passage... The lagoon itself is a shoal..." The word "shoal" in this quotation means only that it is a shoal from the seaship captain's point of view.

Thirteen hundred miles from Wake Island lies **Guam**, which came into the possession of the United States in 1898, during the Spanish-American War. It is a comparatively large and prosperous island,inhabited by the Chamorros, a people of mixed race with practically the same culture as the modern Filipino, which has been since the date of its occupation a U.S. Naval station, with a naval officer as governor. Here the Pan American Airways will find all the necessary facilities—wharves, hangars, machine shops, etc., practically placed out of commission a few years ago, but kept in condition.

Thirteen hundred-eighty miles more and the American planes are in the **Philippine Islands**—not "islands" in the ordinary sense, but a great Archipelago, a country with a population of 14 million people; and a few hundred miles beyond the Philippines lies the vast continent of Asia with its hundreds of millions.

It has recently been figured that within a radius of 2,800 miles of Manila there lies a population of approximately one billion people, or more than one half the population

of the earth, although this area is three-fourths water. It seems odd, but in no other spot of the earth can a circle be drawn of this size that includes such an enormous population.

Under conditions of normal economic development made possible by the modern scientific spirit, now taking hold throughout Asia, the industrial and commercial possibilities in this region are beyond calculation.

For the Philippines the closer relationship that will be made possible with the United States will have important cultural and political effects as well. And from the point of view of national security, the ability of the United States to reach the Philippines within a few days establishes a degree of safety from outside aggression which could not have been hoped for only a few years ago.

It is probably not too much to say that the development of international air traffic and, concomitantly, the ability to move destructive and death-dealing machinery through the air at great speed to the most distant objectives, will do more to change world political organization and bring about something more sane than exists at present, than many hundreds of years of diplomatic meetings have been able to achieve.

Note: The text and cut used in this article are reprinted from the February Number of the Philippine Magazine with the kind permission of that publication.

B2. Wings Over Guam, by Jack Flynn

By permission of Pan American Airways, Inc.
Note: First test flight of October 1935.

Today Ferdinand Magellan, credited with the discovery of Guam paused in his flitting about the stratosphere and looked down to see how goes it. He leaned one elbow on a cumulus cloud, removed an astral sombrero and scratched his ethereal cabeza! A giant clipper ship of Pan-American Airways had just pulled in from the East. All four motors humming like a top, the liner of the skies settled down on the waters of Apra Harbor and more "history in the making" was made. Just another hop, skip and a jump for the blasé crew of the ponderous plane, but a stride forward in man's battle to conquer distance.

Some time previous, Ferdinand had left Portugal flat on its back and crawled across the Pacific with a Spanish flag at the main of his flagship. He raised Guam on the port bow about a year or so later. His exploit was big news. Mankind had made another leap ahead! When you clock the time on Magellan and compare it with that of the Pan-American plane, you realize progress.

Across the broad Pacific, a master of destiny has flung the stepping stones of fate—Hawaii, Midway, Wake and Guam. That's all there is, there is no more! Here and there a dot and a spot, but a path across the brook! A challenge to that seemingly futile bug called man, and particularly to the bugs who inhabit the United States of North America. Today that challenge has been successfully met.

Wings over Guam! A long time and a far cry from a brave Portuguese navigator and his puzzled, painful progress. Far away from the channels of trade, Guam has basked for centuries in the warm caress of the trade winds. Beautiful and picturesque! An American possession for years, but almost as little known as it was during the days of the Spanish Empire. Well known to the Navy however, whose officers have struggled to give the Island a good government and prepare the Chamorro people for that day which has now arrived. That fatal day when Guam has at last emerged from her isolation. When intense, modern civilization has finally camped on her front doorstep. Today she is baptized into the fold, for the drone of mighty motors should prove the fore-runner of the air-caravans of the future!

Wings over Guam, and hours to reach Guam instead of months! Speed and specie for Guam! These of us who know and realize her possibilities are very happy. Happy because for our little time out here we have visualized this coming event and have done our best to prepare for it. The foundation is laid for a busier, more prosperous, and more important stopping point on the new route to the Far East.

To the men who man these planes, what can one say? Since when can words improve on deeds? It has been our individual good fortune to have witnessed Schneider Cup Races. We were privileged to note the modesty of Lindberg when official Washington tried to gild the lily of his achievement. They are all alike—these fellows. Quiet and unassuming men! Shock troops who advance the line. Their reward? The satisfaction of an urge! That same urge that has been the hope of mankind in its travail and despair. That urge for achievement that has placed man at the head of all living things and imbued him with the belief that he has a soul.

There is a reception. Official Guam and the Chamorro people headed by a popular leader in the person of Governor George A. Alexander are trying to show how we welcome this event and how we feel about it. The crew of the plane take it and, we hope, like it! All the time, in the back of their heads are struts, aerometers, altimeters, fuselages, rudders, ceilings, barometric pressure and the rest of the junk that clutters the bean of a man who goes up in planes. Washington skipped a dollar across the Potomac and Pan-American has flung a plane across the Pacific to Guam. "Gof-Mauleg!"or, as we say in the USA—"Very good!"

B3. Captain R. O. D. Sullivan's Own Story of the Pan American Clipper Ship's Hop from Wake Island to Guam

By permission of the Pan american Airways, Inc.
Note: This was the first test flight of October 1935.

"Up long before daylight pale full moon in almost cloudless sky. Breakfast over few pale streaks of gray east announce time to get aboard for Guam. Weather upper air soundings, etc., given pilot. Take off blue green water of Wake lagoon. Exactly 1900 GCT as sun appearing over horizon. Few scattered clouds 17 mile tail wind at 2000 ft. Held that altitude flying through or around few scattered showers. Passed water spout

two hours out of Wake. This is longest scheduled over water flight made by transportation company also longest made by transport type flying boat. Made possible by five years of work on navigation instruments and experimental work by company. Six hundred and sixty miles one third of which over practically deserted stretches of Pacific far from steamer lanes racing the sun westward across blue water toward Orient. Tiny islands which only few short months ago were shunned by mariners fearing reefs or uncharted shoals now modern communities furnishing night resting places for planes and passengers shuttling across world's largest ocean between Americas and Orient. Clipper arrivals and departures become quite common-place in other ports of call. However, this first flight to Guam greeted and crew welcomed by entire population, officials reception, etc. First plane to land Guam from another port only few launched from Navy ships heretofore historic day for Guam but will become just as much everyday occurrence here as in our other ports of call. 0430 GCT sighted island 0512 GCT (3:12 p.m. Guam Time) landed Guam."[1]

B4. The Pan American Clipper Ship Arrives in Guam, by Postmaster J. H. Underwood

Note: Again, this story is about the first test flight of October 1935.

Leaving San Francisco at 2:00 p.m. on 5 October 1935, and after a leisurely trip to Wake Island, with stop-overs at Honolulu and Midway, the Pan American Clipper NR823M took off from the lonely Wake Island at about 5:00 a.m. (Guam time) on 13 October 1935, for the first airplane flight between that island and Guam, and to cover the fourth "leg" of the route between the United States and the Orient as laid out by the Pan American Airways, Incorporated.

Accouncement had been made on the day preceding, Saturday, 12 October, that the Clipper Ship would probably arrive here between the hours of 2:30 and 4:00 p.m. on the 13th, and almost every one began to make plans for visiting the town of Sumay, where the airport is located, in order to witness the landing of the first airplane to fly to Guam from the United States. Plans and rules for the regulation of the anticipated large traffic to and in Sumay were formulated and published by the Police Department on Saturday, 12 October, in which everyone was informed that:

"3. The public is requested to conform to the instructions as shown. Please do not encroach on private property. No-one will be permitted on the sides of the seaplane channel as there must be no interference with the personnel handling lines."

"4. Traffic signs will be placed to show direction of traffic and parking spaces."

"5. Police officers will be on duty to direct traffic. Compliance with their instructions will eliminate confusion and permit everyone to obtain a good view of the event and then to leave the vicinity promptly. Your cooperatioin is requested."

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1 Ed. note: This historic date was Sunday 13 October 1935. (see below).

At an early hour on Sunday morning, 13 October, vehicles of all kinds, automobiles, trucks, jitneys, trucks with trailers, bull carts, bicycles, and motorcycles began moving toward Sumay from all parts of the island, and so carefullly were the Police instructions followed that not a single accident of any kind occurred. Policemen were stationed at all sharp turns and dangerous places to see that no-one broke the speed law or endangered the safety of others. Upon arrival in Sumay numerous policemen pointed out the road to be followed, and upon arrival at the stopping place, a parking space was immediately pointed out and assigned to each automobile or motor vehicle. Other policemen pointed out the space that was to be occupied by observers and the space reserved for officials and visitors invited by the Manager of the airport. By 2:00 p.m. one of the largest crowds ever assembled in one place in Guam had gathered on the large open space around the old "Aviation Hangar" (formerly occupied by the airplanes of the Marine Corps, Patrol Squadron VP3M), and along the beach nearby, as well as on the hills surrounding this place, I was impressed with the orderliness and good behavior of the crowd from the moment of my arrival, and this continued unbroken during the long wait for the first sight of the Clipper and the further delay of warping the vessel into the channel and up to her mooring dock after she had landed and been secured to the outer buoy. There was at no time any undue noise nor any sign of boisterousness or "horse play" among the assembled throng, and I did not see even one intoxicated person.

At about 3:00 p.m. people began to point excitedly to the northeast, and "Do you see it?" began to be heard on all sides. Presently those with keener eyesight could make out what appeared to be an object with outspread wings, growing gradually larger and larger in the overcast sky to the north, and pretty soon this insect became a bird and then a magnificent eagle speeding along without a waver or turn, to finally appear as a "flying ship" propelled by four humming motors, moving in perfect synchronization, as the ship moved as a live thing, floating with high velocity and apparently without effort as she wheeled overhead and circled above the Bay of Apra Harbor and sighted her landing place. Then, almost before the throng could realize what an important event was taking place, the proud vessel breasted the waves like some huge bird changing from its flight in the air to continue its graceful voyage on the breast of the ocean. Thus was ended what Captain R. O. D. Sullivan of the Clipper described as "the uneventful flight of 1,500 miles from Wake Island to Guam." Captain Sullivan then amplified his remark with the statement: "I say 'uneventful flight' because the engineering objectives in testing and coordinating radio equipment, shore facilities, etcetera, and the scientific work in assembling weather data, were accomplished without incident."

I was particularly struck with the apparently extraordinary care exercised in handling the ship after her landing and securing to the outer buoy. It appears that a line was made fast to her stern while she was gradually brought into the channel by a winch which was located at the landing place. As soon as the vessel reached the entrance to the channel additional lines were made fast to both sides, bow and stern, and these side lines were attached to blocks and pulleys which moved inward with the vessel on a steel

runway or single line elevated railway. Secured in this way, it appeared impossible for an unexpected gust of wind or wave of the sea from any direction to do or cause any damage to the Clipper. Thus she moved in, yard by yard, until at last she was secured to her mooring place at the improvised wharf. Then a gangplank was placed on board, and the Captain and other officers of the clipper landed in Guam where Governor George A. Alexander was waiting to greet them. After these greetings, the officers moved on toward the office of the Airport Manager, which is at the head of the entrance channel, and there they were introduced to officers of the Naval Station and officials of the Naval Government. In a double line, in front of the Airport Manager's office, were the first organization of the Guam Girl Scouts, in their showy white uniforms with red neckerchiefs bearing the "Seal of Guam", in colors, under the command of Scout Captain Mrs. Ralph P. Darr. As the first officers reached the outer end of the double line, all the Scouts snapped to a military salute at the command of their Captain and remained in this position until all the officers of the Clipper had passed through their lines. At the door of the office, a number of Girl Scouts selected for this purpose, pinned a fragment bouquet of Guam flowers on the lapel of each officer of the Clipper, accompanying this act with an appropriate greeting in the name of the Girl Scouts of Guam. Then the restraining ropes were lowered and the crowd of visitors were allowed to go to the end of the dock and get a nearer view of the first "Clipper Ship" to arrive in Guam. Even at this time the crowd retained its orderliness and good behaviour. While everyone hurried to get as near as possible to the ship, still there ws no pushing or shoving as is usually seen at such gatherings. After a brief view of the ship, the crowd began, one by one, to thin out, and in a very short time the throng which had filled the waterfront had melted away to a few lingering sightseers and a few others who were making calls on their friends in Sumay.

Of course my greatest interest was in the "First Flight" mail from Guam, how much there was of it, and how it was to be handled. I was directed to the Assistant Navigator, Mr. H. N. Canaday, and arrangements were made for the transportation of the bags of mail to the Post Office at Agaña, 12 miles distant, and for the postmarking with the date and hour of arrival. This mail, about 100 pounds, consisted presumably of "first flight covers" which were not intended to contain "letters" or regular communications such as are inclosed in regular mail. Apparently this restriction was almost unanimously complied with as witnessed by the light weight of the letters—100 envelopes weighing several ounces less than 2 pounds. As mail of this class had never been handled in the Guam office before, the preliminary work was done under the direct instructions and observance of Mr. Canaday, the officer in charge of this mail. Every effort was made to make a clear and legible impression of the post mark on each cover, or envelope, and in the proper place. The incoming letters were divided into six classes, and the number of pieces and weight of each class was recorded separately. They were: letters from San Francisco to Guam to San Francisco—round trip; letters from Honolulu to Guam to Honolulu—round trip; letters from San Francisco to Guam to be returned to San Francisco by ordinary mail and by air mail from San Francisco to des-

tination in the United States if other than San Francisco; San Francisco to Guam to Honolulu; Honolulu to Guam to San Francisco; and San Francisco to Guam—final destination, i.e. letters addressed to residents of Guam. In addition to the above six classes, there were: letters from Guam to Honolulu; and letters from Guam to San Francisco. The total number of letters handled was about 6,400. The greater part of these had to be held in the Post Office and stamped again with the date of sailing of the Clipper Ship from Guam on her return to San Francisco, 5:00 a.m., Wednesday, 16 October, 1935. As there was only one postmarking stamp in the Post Office, a steel hand stamp, we had to take turns in doing the work, as one's arm became almost paralyzed after a thousand or more blows with the stamp, and these "blows" had to be carefully spaced and graduated in force in order not to spoil any of the covers. Of course, some of the larger Post Offices will smile at the idea of handling 6,400 letters in one day, but when it is considered that this office has only one regular clerk, and lone piece of equipment for handling this quantity, it will be realized that the job was not so insignificant as it might appear at first sight. Consider too that the Postmaster and his one assistant are not accustomed to or have not had the experience and training that come from handling large quantities of mail regularly. I regret that I did not have time to observe the names of the persons to whom these letters were addressed, as this would have been of considerable interest. However, in the hurry of getting this work done properly, it was noted that there were covers addressed to His Holiness Pope Pius XI, President Franklin D. Roosevelt, Postmaster General James E. Farley, and other State Officials, many "Movie" Stars, and dozens of Stamp Collectors whose names are known to the Postmaster from previous correspondence with them.

On the day of the arrival the "Flyers" were entertained by the many officers of the Navy and Marine Corps stationed at Guam, and on the afternoon of the second day, Monday, 14 October, the Governor of Guam entertained them at a party given at the Government House, which was attended by about 400 invited guests. On Monday night the entire personnel of the Clipper and as many of the officials of the Pan American Airport as could attend, enjoyed a dance which was given in their honor by Agana Lodge No. 1281, B. P. O. Elks of Guam. About 200 guests took part in this dance, and it was voted a grand success by all who attended. Here the "Flyers" had an opportunity to meet many of the educated and refined girls of Guam, and all of them expressed surprise at the fact, as they stated it "that there was not a single poor dancer among all that they met." As is usual on such occasions, the "Flyers" were besieged with requests for their signatures on the dance programs, and they, in turn, collected many signatures from their entertainers. On the following day the "Flyers" spent almost the entire day in paying return calls to those who had visited them or had entertained them. It would appear, then, that far-away, insignificant little Guam made quite an impression upon these voyagers who have visited the most important ports in the United States, in South America and the islands between. It is hoped that their future trips to Guam will be as pleasant and enjoyable. I might add that, while the day of their arrival was in one of the most marked months of the rainy season, it was almost perfect for the occasion.

The skies were clouded over so that no-one suffered the inconvenience of a long wait in the hot and burning sun, a gentle breeze was blowing, and not a drop of rain fell from the time that the crowd gathered in Sumay until after it had entirely dispersed.

At 6:00 a.m. 16 October, the Clipper left Guam for her return to her home port by way of Wake Island, Midway, and Honolulu.

B5. F L A S H

The Pan American Clipper to the Rescue of the U.S. Marines.

Shortly after the Clipper left Alameda on flight to Guam the refrigerator in the Post Exchange of the Marine Barracks broke down and there were no more cold drinks for the thirsty Marines. Parts were needed and the next scheduled transport had already sailed from the States. Radioed Airport Manager VanZanzt Honolulu who started action and had all parts ready upon arrival Clipper Honolulu. Result: parts here and cold beer ready for Marines three days later... and now "The Marines have the situation well in hand."

B6. Flight of November 1935—China Clipper, Captain Edwin C. Musick

Source: Article by Josie Leon Guerrero in the Guam TV Guide, 1983, entitled "The First [sic] Trans-Pacific Flight.".

Note: This was the first test flight in a Martin flying boat, one that made it all the way to Manila.

Excerpts from Captain Musick's log.

[Wednesday 27 November 1935, 6:00 a.m. departure from Wake for Guam]

The weatherman promised better winds aloft at 500 miles out. We verified our course with the **USS Chester** outbound out of Manila. It was warm and pleasant at 1300 feet above the calm sea, and all windows are wide open. We are averaging 156 miles an hour on only 60 percent of the horsepower.

Climbing through a 3,000-foot layer of clouds by instrument, we burst out on top in an empty world of dazzling sunshine, the cloud moisture on our wings flashing every color of the spectrum and the propellers describing great glistening arcs as we bore ahead in a world all to ourselves—except for nine radio stations.

At 3:05 p.m. (Guam time) we brought the Cliper to a landing on Apra Harbor...

[Friday 29 November, 6:12 a.m. departure from Guam for Manila]

We climbed quickly out of Apra Harbor and raced westward across the Pacific toward the Philippines, the goal, the end of 8,000 miles of ocean flying. Manila is just 1,608 miles away.

The weather is beautiful and the visibility unlimited. We are making 150 miles an hour using only half of the 800 horsepower in each engine. This is remarkable when

one considers our payload of nearly 20 tons, with enough fuel to go to China, if need be.

We come to landing in Manila Bay at 3:32 p.m. (Manila time)—on schedule....

...

[The **China Clipper** lifted off Manila Bay at 2:53 a.m. on Monday 2 December to start the first leg of her return flight back to Alameda, California].

...

Flying eastward, the days are visibly shorter. We met dawn 200 miles off the Philippines, and as we flew on, the sun moved entirely around us coming in from behind as though we had been suspended midway between the ceiling of clouds above and the sea beneath. Two hundred miles off Guam, the light began to fade.

We arrived 13 hours, 15 minutes after leaving Manila—6:41 p.m., December 2, Guam time.

...

[After an overnight stop, the **China Clipper** continued her eastward trek, taking off from Apra Harbor at 8:11 p.m., 3 December 1935, bound for Wake Island...

B7. Flight of December 1935—Philippine Clipper, Captain John A. Tilton

Source: Article by William Burke Miller, "Flying the Pacific," in The National Geographic, Vol. 70:6 (Dec. 1936).

[Attached]

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FLYING THE PACIFIC

By William Burke Miller

THE trail-blazing Pan American Clipper, staked down in the open, undergoing general overhaul, was unnoticed by the crowd gathering at the water's edge at Alameda Airport. Even the triumphant China Clipper, back only three days from the first round trip to Manila, escaped attention.

For today the Philippine Clipper was due to hop off on the second airmail flight across the Pacific Ocean for Honolulu, Midway, Wake, Guam, and Manila.*

Apparently those who had crossed the bay from San Francisco this chill, gray December afternoon in 1935 had forgotten the achievements of these other two ships which had made such epochal flights as the one about to start a matter of routine (pages 658 and 678).

Standing alongside the gleaming Philippine Clipper, awaiting word to go aboard, Harold See and I, representing the National Broadcasting Company, could not readily forget the China Clipper and its crew. Originally scheduled to make the Pacific flight aboard her, we had flown in the China Clipper from Miami to San Francisco by way of Acapulco, Mexico.

LONDON TALKING—OVER CALIFORNIA

Flying between San Diego and San Francisco, we had participated in one of the most successful broadcast achievements thus far realized. Together with Captain Edwin C. Musick, we had chatted with Captains Albert W. Stevens and Orvil A. Anderson while they, in the *Explorer II*, were establishing a new world balloon record—ascending nearly 14 miles into the stratosphere over South Dakota.*

The four of us had been interrupted by a newspaper correspondent in London, who asked how the National Geographic Society-Army Air Corps stratosphere flight still could be under way when London had received word the balloon was ripped!

At the last minute we had been compelled to give up the plan of flying the Pacific in the China Clipper, as her mail load was so heavy she could not take us.

But today all our waiting and disappointments were over. Aboard this sister ship, the Philippine Clipper, See and I were to make the transocean trip. We would be the first persons, not employed by Pan American Airways System, to fly across the Pacific in the Clipper ships.

Our mission was to test the long-range dependability of portable, lightweight short wave equipment recently developed.

With See and myself and Louis Harmantas, meteorologist for Pan American Airways, our flight personnel numbered twelve. Harmantas was being sent to Manila to establish weather bureaus at the far end of the run.

We entered through a hatch in the after section. Inside we found that most of the seats and the beautiful furnishings had been removed. Mail sacks and parcels were tied down in several compartments.

* See The National Geographic Society's new map of The Pacific Ocean, with 73 border inserts of important archipelagos and islands, sent to members as a supplement with this issue of their National Geographic Magazine.

* See "Man's Farthest Aloft," by Capt. Albert W. Stevens, National Geographic Magazine, January, 1936.



Photograph by Harold See

NEWSREEL CAMERAS GRIND OUT A CLIPPER CLOSEUP

Some 25 tons of China Clipper head for the water at Alameda, California, slowly towed on a wheeled cradle. Though she limps along on land like a crippled bird, she is speed itself in her elements—sea and sky.

This was not a regular passenger flight, for it was only the second time that a ship weighing twenty-five and a half tons had flown the Pacific. Not until twenty or more flights had been made would Pan American carry passengers on this route.*

The Philippine Clipper had been lightened as much as possible to carry additional gasoline. Engineers had studied and estimated the maximum required, but almost a third more had been added—a typical precaution.

Trim blue uniforms were being stored away in lockers, and white coveralls and furlined flying suits were being donned.

OFF FOR 2,400 LANDLESS MILES

Outside we could hear the operations manager giving last-minute weather and other information to Captain John H. Tilton, who was on the bridge. S. P. Crago, Junior Flight Officer, went aft and clamped down the after hatch. We knelt on mail sacks and looked out. The Philippine Clipper was loosing its moorings.

The outboard engine on the left wing coughed and came to life. A second later the outboard propeller on the right wing started spinning. It was just past 3 p.m. The crash launch sped ahead to the left of our course.

For a moment we seemed to be stationary, all four motors now idling. Then they opened up a bit and we were on our way. The corrugated surfaces of the sea wings left their pattern on the water, and the path slashed through the rough seas by our hull sent a white spume spraying fountain-like as our speed increased.

The whine of the motors rose to a higher pitch, the choppiness of the water was less noticeable. We were skimming along now on the step, only the tail surfaces in the water. The motors seemed to double in power and roar as they were steadily accelerated.

In the rear compartment, we were conscious of a slight twisting motion as though the choppy water refused to release the Clipper's hull and then, almost immediately, the splash of water against the windows stopped and we were in the air. Our

* On completion of these test flights, regular transpacific passenger service was begun by the Clipper ships on October 21, 1936.



A "GOONEY" TAKES OFF LIKE A HEAVILY LOADED PLANE

Though it has a wing spread of several feet, the heavy bird has to taxi along the beach on foot to pick up flying speed. At Midway two distinct species are called "goonies"—the black and white Laysan albatross, which is friendly, and the black-footed albatross, which may give a man a vicious peck (pages 656-7).*

take-off, fully loaded (51,000 pounds), had required 45 seconds.

Slowly we climbed in a widening circle and, as the land fell away, wispy clouds moved in to greet our ascending craft. The dull metal of the Clipper blended with the misty grayness of the sky. We were a part of the atmosphere.

THE SONG OF THE MOTORS

A low ground haze hid San Francisco from us as we straightened out several thousand feet up. The sun made an effort to smile in salute, but the gray clouds frowned him down.

The hum of the motors changed. For a moment they seemed out of synchronization and their voices died to a murmur. Then their song became a solo—strong, but with a softer tone. We were now flying with the motors at long range cruising speed and the change in the pitch of the propellers had reduced the roar.

Off Point Bonita, we passed out to sea. This was to be our last sight of land until we reached the Hawaiian Islands—some 2,400 miles off the nose of our Clipper. The sea was empty and, save for us, so was the sky. We were out in a dull void between sea and sky with only the song of our purring motors to comfort us.

Harmantas was studying cloud formations and checking them against weather reports, including data brought back from the flights of the Pan American and China Clippers. Watching him, we realized weather forecasting was no form of black magic or expert guessing, but a careful accumulation of a vast amount of information over long periods of time.

AN EMPTY SEA, AND THE NIGHT

Now we were flying at 8,000 feet and the atmosphere was clearer. The rays of the setting sun finally broke through the clouds and the wing tip of our silver Clipper was etched in red-gold against the sky.

The sun dropped rapidly after that brilliant moment, but our ship was still glossed in rich purples that dulled gradually to deeper tones; then came a last bright flash

* Photographs not otherwise accredited are reproduced by courtesy of the Pan American Airways System.



Photograph by Clyde Sunderland

AVIATION HISTORY IS MADE AT ALAMEDA AIRPORT

With hundreds of cars parked on the flying field and spectators gathered at the water's edge, the China Clipper is about to take off on the first round trip to Manila by way of Honolulu, Midway, Wake, and Guam, November 22, 1935. This flight, on which a load of mail was carried, marked the beginning of commercial air service across the Pacific Ocean, though regular passenger flights did not start until October 21, 1936 (page 671).

from the sun as we climbed higher, and it was dark—night had come.

T. R. Runnels, Communications Officer, came aft. He was releasing the ship's antenna to Harold See for our first broadcast. The antenna was reeled in and out again to the length required by the wave length assigned to us.

See sent out his call—"WOEH aboard Philippine Clipper calling—hello RCAC, Point Reyes" (California). He was wearing earphones, but his smile told us that his call was answered.

We went forward and obtained our position and approximate speed from Judson Ingram, First Navigation Officer. The microphone was brought out to the roomy lounge amidships where most of the seats had been left.

Captain Tilton was drinking coffee. He is a finely built man of normal height, with a slim trimness of bearing that suggests early and regular physical training. He does not like the idea of talking before the microphone and smilingly he declines.

Ingram and Harry Canaday, Second Navigation Officer, move from their chart table in the compartment just in front of the lounge. They too urge the Captain to speak.

From the rear, See is waving to us. He holds up his hand—the sign to stand by. We look out at the darkening night.

What words have we to describe what we feel, what we've experienced and seen? How can we adequately picture the sense of aloneness, of exhilaration, of awesomeness, of safety now that we are flying the Pacific? See drops his hand and we are on the air.

Captain Tilton is watching, listening closely. Something we say pleases him and he nods approvingly. We sit down and talk to him and in a moment a question has been asked and he has answered it. Ingram and Canaday grin. The Captain's twinkling eyes wink, though he shakes a friendly fist, and our broadcast is under way.

We are 381 miles from Alameda and flying at 8,000 feet.

Captain Tilton, easier now, tells us his home is Washington, D. C.; that he served with the Navy during the war and has flown the Caribbean route of the P.A.A. for seven years. Yes, he flew the S-42, the Pan American Clipper, to Wake Island and to Guam. He is delighted to command one of the larger ships and to have Captain Dahlstrom along to give him the feel and lift of the new Clippers.

He declines to estimate the time of our arrival at Honolulu.

And so we talk on, looking out the windows as we fly, hoping to sight some light on the water. See comes forward, pointing to his watch. We've been on the air fourteen minutes. It's time to sign off.

Point Reyes reports excellent reception. Runnels hurries forward. He needs the antenna now to make a regular contact with Pan American bases. Our next broadcast is two hours away and we decide to visit the engineering officers' cabin.

NAVIGATING WITHOUT A LANDMARK

To reach this part of the ship, we must pass through the navigators' compartment. But this is no time to bother them. The hop between Alameda and Hawaii is the longest leg of the flight, 2,404 miles, and there is not a single landfall to check on between the United States mainland and the islands. Throughout the night, they will study the stars.

Runnels, at his radio, will obtain radio bearings from Alameda behind us and from Makapuu Point (Oahu, Hawaiian Islands) far ahead, as well as other points. Periodically he will pick up ships' signals and obtain their position, thus helping the navigation officers to determine our own. All in all this will be a busy night for the crew.

With nothing in sight but clouds, and, at times, dark water, it seems a bit incredible to see the navigators look at the chart, check the time, and quickly scribble down a position, giving latitude and longitude and translating the distance we have come from nautical to statute miles for our landlubber minds.* But, somehow, we are confident that they know where we are.

The quiet roar of the motors is a comforting sensation. Hour upon hour their song is the same, though changing slightly in volume as the Philippine Clipper ascends or descends at the pilot's will, to take advantage of more favorable winds at various altitudes.

A door shuts off the flying bridge from the rest of the ship. Opening this, we come upon a short ladder and clamber up. The noise is higher in here; a side window is open. It is inky black, but the glow of many luminous dials on the instrument panel silhouettes two figures who sit there comfortably. Their eyes are alert, their heads turning occasionally to left or right, but in the dim light we see their hands are folded—neither has his hands on the controls.

A ROBOT FLIES THE SHIP

We recognize Captain Tilton in the left seat. He is on watch, in command. Captain Ralph Dahlstrom, First Officer, is flying the Philippine Clipper with his hands in his lap and we are on a 2,400-mile flight across water!

Dahlstrom, sensing our questions, smiles at us and points to a replica of a plane on a dial. Its wings dip left or right ever so slightly to the motion of the Clipper.

We lean down to Dahlstrom. He shouts into our ear: "We're using the automatic pilot."

The Sperry mechanism that has won over even the most self-sufficient pilot was flying the Philippine Clipper across the Pacific, though a crew of nine men was aboard.

We move from our cramped position behind the bridge and, passing Runnels' radio desk, climb up and crawl back to the

* All distances given in this article are in statute miles.

Photograph by Clyde Sunderland

SAN FRANCISCO, END OF THE OLD FRONTIER AND BEGINNING OF THE NEW

Sky pioneers of the Pacific now wing their way over tall towers and bridges on their way out of the Golden Gate. Pan American's Alameda air base, home port of the sky-going Clipper ships, lies across the bay to the right. The new San Francisco-Oakland Bay Bridge, one of the world's mightiest over-water structures, links Oakland in the distance with San Francisco by way of Yerba Buena. At the left, toward the waterfront and the tower of the Ferry Building, runs Market Street.

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Photograph from Keystone

SISTER SHIPS OF THE TRANSPACIFIC SKYWAY AT THEIR HOME PORT, ALAMEDA, CALIFORNIA

Aboard the Philippine Clipper (right) the author made the flight to Manila and back in December, 1935. At the left is the China Clipper.



Photograph from Wide World

"CAN SUCH A BIG MACHINE REALLY FLY?"

Bystanders exclaimed in wonderment as the China Clipper in its cradle was wheeled out on November 21, 1935, and poised to enter the water for the start of the first transpacific airmail flight the following day (page 668). Mechanics clamber over the plane, making final inspections.

Photograph by Gabriel Moulin

THE FLEET'S IN: WARSHIPS ANCHOR IN A GLISTENING FRAME PROVIDED BY THE NEW SAN FRANCISCO-OAKLAND BAY BRIDGE

Along the docks, where ships from Hong Kong, Melbourne, Hamburg, New York, and ports the world over put in, runs the Embarcadero, San Francisco's wide waterfront boulevard. At the right is the tower of the Ferry Building, and out in the bay are ferry boats plying like waterbugs to Oakland and other bay points.

OFF FOR THE ORIENT!

The China Clipper, here taking off, is one of three giant Martin flying boats capable of carrying 70 passengers—in addition to a crew of seven and a heavy mail load—on all except the 2,400-mile hop between San Francisco and Honolulu. Even on that long over-water jump it can take from six to a dozen passengers, depending upon their weight and the amount of mail.



Photograph from Pictures, Inc.

FOR 75 CENTS YOU CAN SEND A HALF-OUNCE LETTER TO THE ORIENT BY AIR

This mail being stowed aboard the China Clipper will reach Manila in a week or less, instead of the three weeks required by fast steamer. Mail sacks were used as impromptu bunks by the author and two of his companions on their Philippine Clipper flight, when regular passenger service had not yet begun and berths were not available (page 677).

"throne room of the God of Gadgets," as the airport mechanics call the engineer's cabin. This triangular space is formed by the struts and framework where the huge wing and hull are blended (page 675).

Lanky John Fiske, First Engineering Officer, is lounging in a bucket seat, strapped in. A clip board is on his knees and he has difficulty finding a comfortable position for his long legs. The Junior Engineering Officer, E. B. Abarr, is sitting on the floor.

There is no room for us in these cramped quarters, but we kneel there a while, watching as Fiske reads dial after dial and makes notations on the sheers of his clip board. Any change in the operation of the Clipper is recorded here.

From time to time Fiske points a huge flashlight out the right and left portholes, playing the beam on each motor nacelle, on the propellers and wing surfaces. As the flashlight snaps off, we notice the dull red of exhaust pipes that add color to the night, and far out on the wing we see the red and green flying lights marking the right and left wing tips.

The "throne room" is the heart of the Clipper ships. The bridge forward is the brain.

As we crawl forward toward the bridge, we are conscious of a brightness outside—not daylight, but a luminous brilliance.

We clamber down the ladder and return to the lounge. During our inspection the Clipper has been climbing. Now the clouds are below us. Directly astern, riding our tail, is a full moon. Its rays gleam on the cloud banks beneath and they give off a reflected silvery light. It seems as bright as day, but the light has a screened, softened effect.

We are at 11,000 feet and for more than

an hour this silvery brilliance illumines our course. Occasionally we see a "moon bow" encircling the shadow of our Clipper on the clouds below.

Then, almost as if someone had snapped off a bluish light, the silvery radiance has gone and we are looking down on black water, made oily by the rays of the brilliant new moon still riding high behind us.



"THRONE ROOM OF THE GOD OF GADGETS"

Thus the airport mechanics often refer to the engineer's cabin, the heart of a Clipper ship. In this small triangular space with its bewildering array of gauges and other mechanism sits the engineering officer, reading dial after dial, jotting notes on the sheets of his clip-board, and communicating with the bridge by telephone. Any change in the Clipper's 5,600-horsepower pulse beat is recorded here and from time to time the officer peers out the windows beside him to inspect the four huge motors (page 674).

A SHIP THAT PASSES IN THE NIGHT

It is 8:15 in the evening, Pacific Standard Time. We have been on our way five hours.

Runnels comes through the lounge and tells us we are due to overtake the SS. *Maunalea*, which is on our course. All press cheeks and noses against cold window panes as we look up and down the ocean, hoping to be the first to make out a light on the blackness below.

Small cloud banks pass beneath us, momentarily shutting out the water, but soon Runnels and Ingram sight the vessel just under our starboard wing and Ingram hurries forward to mark the time and to add this one visible check to other position reports.

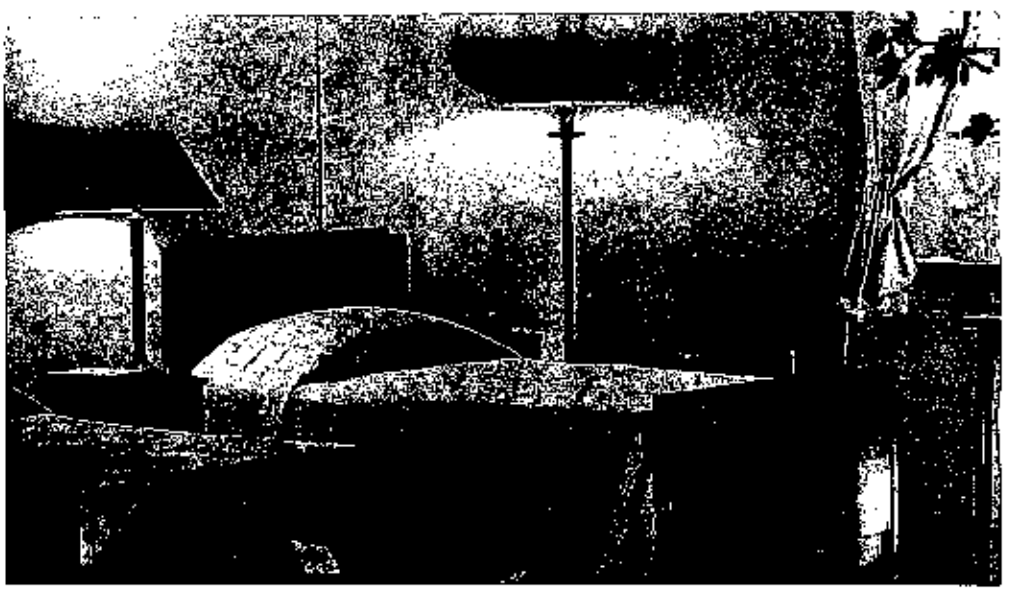
The ship's passengers evidently are unaware of our passing, for no searchlight beams pierce the sky. We feel a vague disappointment. Somehow we had expected to exchange greetings. Soon, however, we lose sight of the ship. It has days to go. We'll be in Honolulu tomorrow for lunch—or sooner. There is smug satisfaction in the thought and we forget the *Maunalea* in the beauty of the night.

Harry Canaday goes aft to take a celestial reading—shooting the stars. We follow him. Canaday opens the hatch through



HONOLULU CITIZENS FLOCK TO SEE THE CLIPPER NAMED FOR THEIR ISLANDS

The Hawaii Clipper is the ship on which H. R. Ekins flew home from Manila, beating two other reporters in a recent race around the world.



SUCH IS LIFE ON A DESERT ISLAND!

Instead of living like Robinson Crusoe, aerial wayfarers spending the night at Wake find all the comforts of home in this hotel plus a few additional ones. The nearest automobile horn and flat-wheeled streetcar are several thousand miles away. From faraway San Francisco by steamer came the sleek metal furnishings finished in walnut, the lamps, bedding, curtains—everything, in fact, from an electric generator to a pillow case (page 696).

which we had entered. It is open directly to the sky. A shield locks into place, but the wind sucks through the opening and it is bitterly cold. The full moon looks squarely down into our faces -as far away as ever, but surely seeming to follow us and keep us company.

We grow cold and with Harold See go forward to the galley for something to eat. But at this high altitude we are conscious of a chill that hot coffee and soup will not warm. Stripping the Philippine Clipper of all non-essentials for this experimental flight has included part of the heating apparatus, we learn. The crew have fur-lined flying suits, but we broadcasters and Harmantas are not so equipped.

ASLEEP ON THE DEEP—AMONG MAIL BAGS

We pile on sweaters and overcoats, but these do not help. We do not want to sleep our first night over the Pacific, but it is too cold to sit about. Going back through the compartments piled with mail sacks, all three of us suddenly get the same thought. Without a word, we begin burrowing down under the canvas mail sacks.

Paper in bulk is warm and, though none of us intended to sleep, daylight was not far off when we awoke. We had spent five hours sleeping under and on the packages and letters from all over the United States for loved ones throughout the Orient.

The sky was ugly, not dark but not yet light enough to be day. The moon was still in the sky, but no longer behind us. Over us the sky was hazy; below it was a solid overcast of clouds. The eastern horizon was reddening dully. The entire scene was depressing.

Stiffly we moved forward to the lounge. Runnels and Max Weber, Second Flight Officer, were sleeping now, hunched down in their flying suits. In the navigators' compartment Ingram was sitting, not asleep but with his eyes closed. Canaday was at the chart table, his eyes red-lidded and weary. Neither of them had slept during the night.

Captain Tilton was eating in the galley. He had cat-napped only a few hours, but his eyes were bright. His smile warmed us, dispelled the gloom. We joined him drinking coffee and asked how far we had come. He stepped to the chart table, looked over Canaday's shoulder and noted the last mark. We were 572 miles from Honolulu and had flown 1,840 miles from Alameda during the night.

Outside it was clearer now: warm pink rays of the still invisible sun pierced the darker blood red at the horizon. The colors from the first rays were magnificent, hardly definable in their rapid and seemingly endless procession of change from pale pink pastels to deepening gold until the sun itself burst forth in blinding brilliance.

By our watch it was 8:15 o'clock, Pacific Standard Time.

A while later Runnels handed Captain Tilton a radio message from Honolulu, placing us 287 miles from Pearl Harbor.

The Clipper was in no mood to tarry. Her motors were not tired and their song was the same as it had been since our take-off. Billowy clouds were everywhere and the water was not visible often.

We flew on.

HAWAII THE FIRST LANDFALL

Captain Tilton came off the bridge again and said we should be sighting Mauna Kea, rearing up 13,825 feet on the island of Hawaii. All eyes were ahead. We could see nothing but clouds and more clouds. Captain Tilton was the first to speak. It was 10:08 Pacific Standard Time.

"There's Mauna Kea just west of south of us."

Ingram sighted it immediately. Canaday confirmed it and from the bridge there was a signal that a landfall had been made. We could see nothing.

Finally, with the Captain's finger making it out for us, we saw a slightly darker haze amidst billowy clouds. There was Mauna Kea, but a landlubber would have passed it by. Only the practised eyes of these air mariners would recognize it as land.

Our longest over-water jump was done, but Diamond Head lay nearly an hour away. This hour seemed endless. Those in the crew off duty were shaving and changing back to blue uniforms. We awaited our turn to freshen up.

After a while we began to descend, slowly, not for a landing but to get below the cloud bank. Cautiously we let ourselves down and far ahead loomed lower peaks. Under the cloud bank it was dreary and moist.

As we came lower, it was noticeably warmer in the Clipper. The sudden change seemed oppressive. Then, just off our right

BLAZING AN ALL-AMERICAN TRAIL ACROSS THE PACIFIC OCEAN

Pioneer of the new route was the Pan American Clipper, called "The Flying Gas Tank" by those who knew her best. She made the first flight for so large a ship, 18 tons, from the mainland to Honolulu and back. Then she blazed the way to the island bases of Midway, Wake, and finally Guam, returning to San Francisco each time and taking different officers so that crews might be trained. This veteran Sikorsky with its pontoons can be distinguished at a glance from the much larger 35½-ton Martin-built ships being used in regular service—the China, Philippine, and Hawaii Clippers (pages 631, 633, 676, and 651).

678

Official Photograph U. S. Army Air Corps

HONOLULU IS NOW ONLY A "SLEEPER JUMP" FROM SAN FRANCISCO, 2,400 MILES AWAY

The author left: Alameda Airport, California, by Clipper just after 5 o'clock one afternoon and reached Hawaii about breakfast time the next morning. On the longest over-water hop on any air route in the world he calmly slept amid mail bags (page 677). The docks and business section of Honolulu appear at the left, beyond the harbor. Like a couchant lion (upper right), lies the extinct crater of Diamond Head, where the homeward bound Clippers pass out to sea (page 706). In a curving indentation just this side of Diamond Head is the world-famed beach of Waikiki.

Official Photograph U. S. Army Air Corps

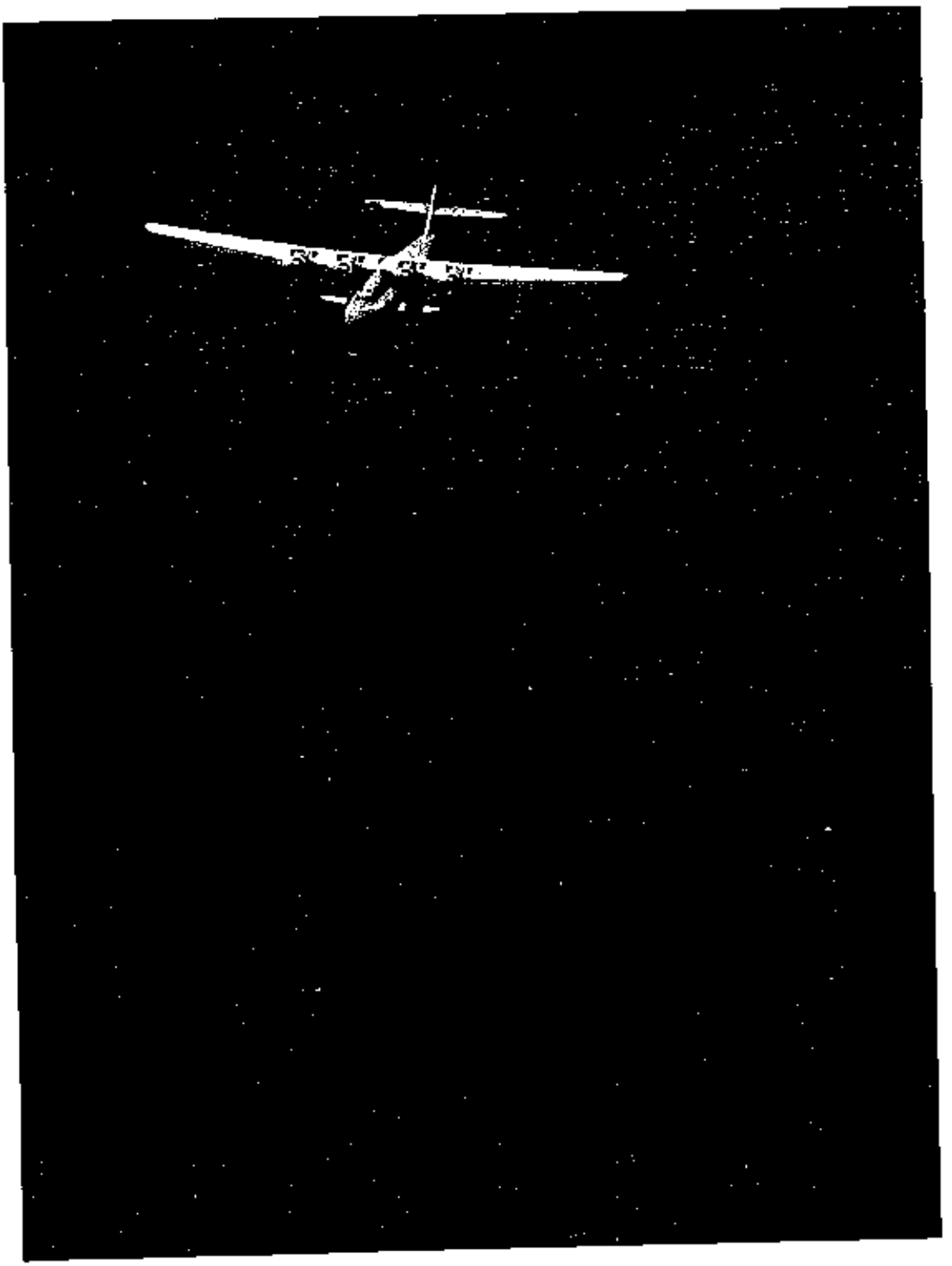
KAUAI, "THE GARDEN ISLAND," IS A PARADISE OF PINEAPPLES, SUGAR CANE, CANYONS, AND BEACHES

Fourth largest of the Hawaiian Islands, it lies athwart the Clipper route from Honolulu to Midway. Its ancient volcanic heights have been weathered into deep gorges which suggest miniature Grand Canyons (page 683). "The soil," observed the author, "is a deep rich brown and where there is no foliage it has a reddish purple cast. The central parts of the island, seen from the air, seemed chocolate-covered mounds of pistachio ice cream, melted down." One of the finest beaches in the Territory of Hawaii is here, in the curving sweep of Hanalei Bay.

Photograph by J. J. Todd

A RUINED AND HALF-DROWNED VOLCANO STILL REARS A ROCKY CRESCENT ABOVE THE SEA

Between Maui and Kahoolawe in the Hawaiian Islands lies the barren, broken crater of Molokini, like a writhing sea serpent turned to stone. Atop its curving, craggy spine stands a guardian lighthouse, a mere pin-point in this aerial picture.



130-FOOT WINGS OVER THE PACIFIC

The China Clipper races a phantom plane, as fleet and as huge as itself. Except for a shadow cast on water or clouds, the Clippers are usually alone in a lifeless void between sea and sky on their long flights over the largest of oceans, as ships are sighted only at rare intervals. Flying high in the light of the moon, passengers sometimes observe a "moon bow," a luminous ring encircling the shadow of the ship on the clouds below (page 675).

wing tip, was land—we were nearing Honolulu. The earth was rich brown, coppery, the foliage verdantly green.

We were surprised at the mountainous appearance of the islands. And the white foam at the water's edge as it broke against the shore told us it was a rocky coast below. As we dropped lower, wispy clouds swirled around us—and ahead was Honolulu (page 679).

We looked at our watch. It was just 20 hours and 14 minutes from the time we had taken off from Alameda Airport.

Captain Dahlstrom was dropping lower, scanning the scene below, then speeding the Clipper, surging us up into the sky as he sought more altitude. Both he and Captain Tilton were at the controls. Tilton, having landed here several times before, was showing Dahlstrom the course and pointing out obstacles.

We flew low over land and could make out people waving to us. The Clipper was out over the water again and a number of Navy planes from the base filled the sky to the right and left of us. One or two zoomed in closely, apparently taking pictures. Each pilot waved in salute as he dived under or above us. The Clipper maintained a steady course.

Just over the naval air station, we turned and started to come in. Lower and lower we flew. The motors were louder now, tuned to emergency or take-off position. These great ships must not be out of control at take-off or landing. Down we glided. Everyone was sitting in his place. We hovered for seconds over the water. Now that we were below the horizon we saw that we were moving swiftly.

Swoosh! Water splashed against the windows and our first leg was done. Alameda to Honolulu, after lunch and before breakfast. It was 9:15 a.m. locally—11:45 a.m. Pacific Standard Time.

As we taxied inshore and were towed to the dock there was scarcely a wave of a hand or a murmur from anyone. But the instant the crew, led by Captain Tilton, appeared through the after hatch there was a sharp, explosive round of applause as if a cue had been given.

Then all aboard were decorated with flower leis. The quietness and restraint, yet the lovely gesture, impressed us all.

It was a drive of several miles into Honolulu proper, over narrow, winding roads. The Captain suggested we get some rest and we should have done so, but no one seemed anxious to sleep.

Visiting the more familiar landmarks in Honolulu occupied most of the afternoon, but everyone returned to the hotel for dinner and retired before ten o'clock. Stand-by was set for 4 a.m.

It was moist and dark when we were called. Breakfast was waiting, and lunches and vacuum bottles for our flight to Midway had been prepared. Without delay we ate and were on our way to Pearl Harbor. Arriving at the base, we found the Philippine Clipper moored offshore, her riding lights agleam. The water suggested a mill pond; it was without a ripple. Dawn was half an hour away.

THE SMART CLIPPER BECOMES A FLYING FREIGHTER

We found that all the attractive furnishings had been re-installed while we were at Honolulu, but onto these had been piled foodstuffs of all sorts for Midway and Wake. Fruit and vegetables, packing cases and other bundles, together with the combined odors, suggested the back room of a country general store. The smart Philippine Clipper was flying freight.

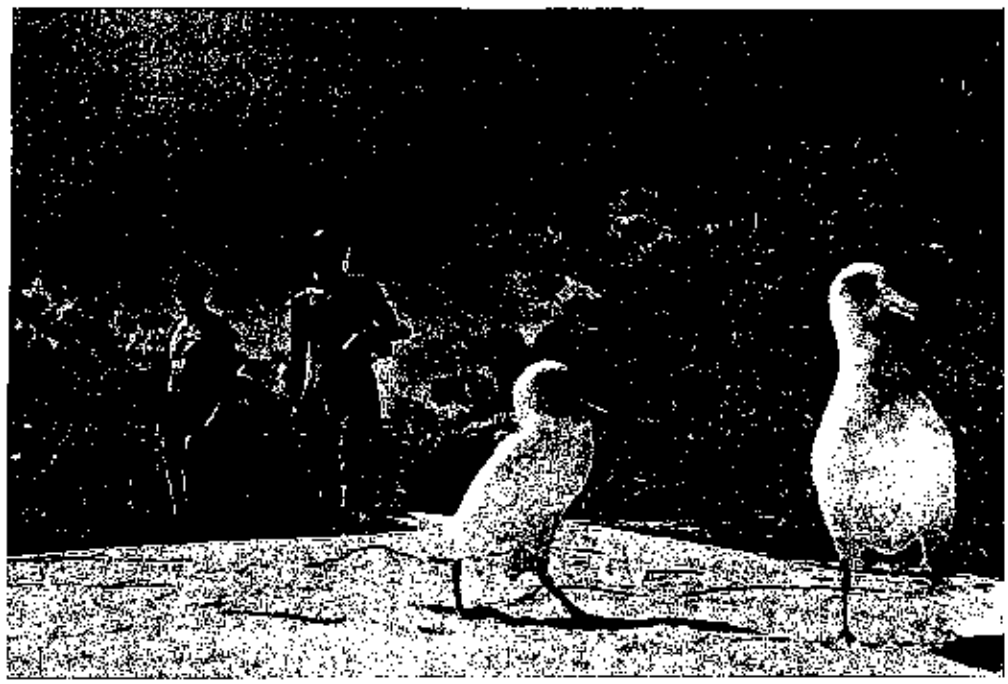
With difficulty we found a place to sit. Two more had been added to our personnel, bringing our total to fourteen. We were returning one man to Midway and taking another on to Wake.

Now all motors were warming and we skimmed along the water. Locally it was 6:22 a.m. Midway was 1,304 miles away. The breeze had freshened and the sky was lighter. The deeper growl of the motors caught our ears; we were starting the run for take-off. I checked my watch.

Faster and faster we raced—not much splash on the windows here; the water is too smooth. We were hurtling now and the motors were ascream. The land dropped away; we were off in 47 seconds.

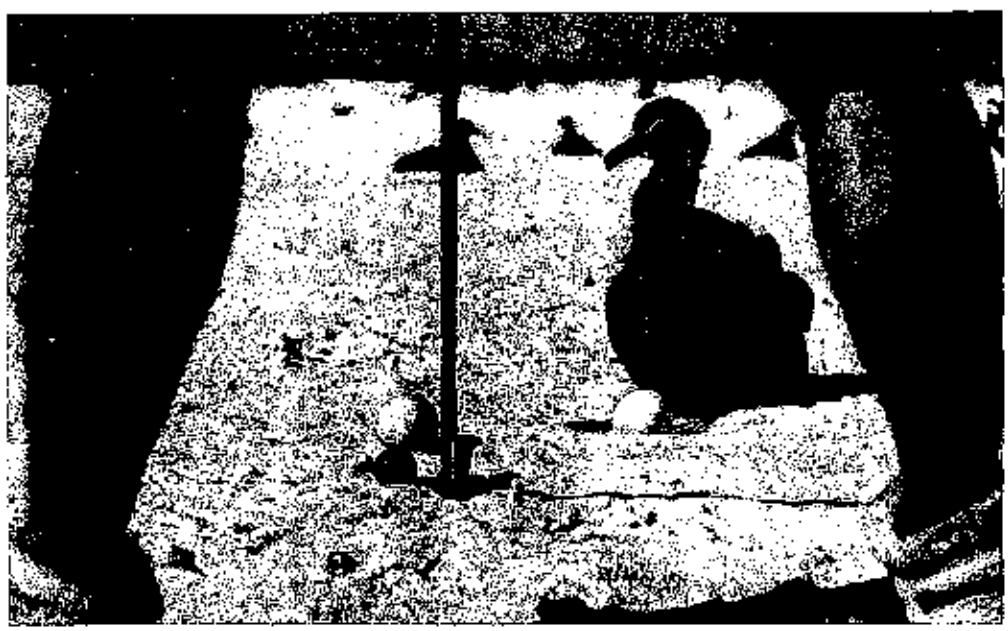
We turn to our new flight companions. One is asleep, but the other is peering out the windows, his beady eyes glowing. He is a short Hawaiian, about forty-five years old. It is his first flight, he says, and his first trip to Wake Island. He is an expert dynamiter and is going out to blast coral heads from the lagoon there.

This leg of the flight is not so barren of interest as the others. There are several islands along the route. Soon, on the right, we are passing the island of Kauai. Several



A MIXED FOURSOME ON MIDWAY'S "GOONEY GOLF COURSE"

What the penguin is to Antarctica the gooney is to the Midway Islands. This comical bird, as big as a goose, is unafraid of man; often two or more follow the golfers, clacking their bills companionably and rubbing their heads against the men's legs. Players get plenty of practice with the niblick, as the impromptu links is one big sand trap.



"BE SURE YOU HIT THE RIGHT BALL, MISTER"

Will it be a good iron shot or a badly scrambled egg? The young gooney looks a bit worried. But players are careful not to harm the birds, which are assured sanctuary here at Midway by the United States Government. Cats and dogs are not allowed.

of the gorges suggest miniature Grand Canyons. The soil is a deep, rich brown and where there is no foliage it has a reddish purple cast (page 680).

Just beyond Kauai, to our left, we see Niihau, but most of it is hidden by low-lying clouds. The sun is bright and the clouds below us resemble huge puffs of cotton.

RAIN OBSCURES THE SEA

Before we realize it we are in a squall and rain shuts out the sea from our sight. The air is rough, but except for an even rise and fall, there is no sign that we are being buffeted.

Still it is a different sensation from the steady, even riding we have experienced thus far and, recalling that it is the first flight for the little Hawaiian dynamiter, we look over at him to see how he is taking it. With a blanket drawn over his shoulders, he is sleeping, completely relaxed.

We were in the squall for more than two hours and did not see any of the other islands that were on our course.

A number of times Captain Tilton climbed the sky to 11,000 or 12,000 feet seeking more favorable winds, but finally we dropped to within 1,500 feet of the water where the air was smoother and we seemed to make better time.

Occasionally now we could see the water, the whitecaps, noticeable from this height, indicating the sea was running high.

Life on the Clipper was calm. At one time Captain Tilton was reading a newspaper in the lounge during his off-watch period. At another, Canaday and Crago were eating lunch and, despite the roughness outside, they had no difficulty drinking their coffee and soup. The size of the Clipper ship seemed to make it ride the rough air better than any other plane we had ever flown in.

We made three broadcasts during the morning and listeners heard how the Philippine Clipper was flying serenely out over the Pacific through a squall.

About 3 o'clock in the afternoon, we flew out of the squally weather into a hazy, overcast sky. The sun was shining, but its rays were foggy and blurred. Despite the rough weather we were more than halfway to our goal. The sun, high in the sky, cast the shadow of clouds on the water and we were fooled several times into thinking land was not far off.

Later, what a thrill we experienced when Captain Tilton, after a moment or two of steady gazing, leaned over to Captain Dahlstrom and pointed to what we thought was another cloud shadow!

"There's Midway," he shouted.

It's a long way off and so flat that we privately believe it is just another cloud shadow that will disappear when we approach. Nearer and nearer we fly and now there is no doubt—land is ahead!

We drop lower and a foamy reef is beneath us. Inside, in contrast to the darkness of the ocean, we see clear water, suggestive of an artificial swimming pool. Gleaming white sand is visible down through the clear, blue-green water for some distance from shore (page 690).

We are over the land now and, even so, how small a spot it is in all this great expanse of ocean! The main island (Sand Island) is a mere five miles in circumference.

BIRDS, AND A CABLE STATION

On the lagoon side, we make out twelve or fifteen yellow buildings topped by red roofs, radio antennae, two water towers, and a pier running out into the water. There is little sign of foliage. We swing down to the far end of the island and it seems alive with birds. Midway is a Government sanctuary for them, we are told (pages 667, 686, 692, and 693).

Turning back, we fly over an area thickly grown with trees on the other side of the island. There is located the Commercial Cable Company station, we learn, its representatives having occupied Midway for more than thirty years.

Captain Tilton signals that we are to land. Everyone takes a seat. Swiftly we come—gently we hover—splash, skip, splash—swoosh! Our second leg outbound is completed. The Philippine Clipper is at home on the waters of the sparkling blue and white lagoon at the Midway Islands, Pacific Ocean, 3,708 miles by Pan American route from the mainland of the U. S. A.

We taxi in and, as at Honolulu, a boat puts out to attach mooring lines. We are drawn in, our nose snubbed to the barge. Tanned, husky youths come aboard through the forward hatch and greet the crew. They are eager to get mail and news from home.

You look in wonder at these chaps who willingly maroon themselves out here for six months at a time. It is splendid ad-



A TOWN SPRINGS UP IN "GOONEYLAND"

Neat yellow houses sprouted overnight on the sands at Midway, previously occupied only by sea birds and a lonely cable station. Prefabricated buildings and furnishings—complete to the last ash tray and cake of soap—were unloaded from the capacious hold of the SS. *North Haven* and set up on Sand Island to form the mid-Pacific base of Pan American Airways. With a windmill and a solar heating system, sun and wind are harnessed to give hot running water.

venture—this building and maintaining a civilization on a small island in mid-ocean—but you question whether the isolation isn't boring and lonely. They all appear fit and rugged and when later you learn of their routine you come to understand there is little time for loneliness and none for idling.

CREW DOUBLES ISLAND POPULATION

The coming of the Philippine Clipper, with its personnel of 14, doubled the colony's population. The cable station on the far side of the island had a total of 23, but Pan American's Midway base was operated by 14 men.

Our broadcasting done for the day, we went ashore. Despite the wind, it was warm, and two of the officers, doffing their clothes and diving from the wing of the Clipper, splashed in the clear water. Fish swam all about and for twenty or thirty feet out from shore, the bottom was clearly visible.

The roar of the surf on the reef came faintly to us and we could not help visualizing that in no time at all this splendid beach would be a popular vacation spot.

On shore we found the sand was deep and heavy. A boardwalk was to be the main street, but on our visit it was not yet constructed. A tractor drawing a sledge ploughed from the end of the pier to the group of buildings inland.

Entering the one to which we were assigned, we found small rooms equipped with all-metal furnishings finished in walnut. Down the central hall was a shower room and lavatory. All the comforts of home are at the disposal of these chaps housed at Midway.

BETTING ON THE "GOONIES'" MIGRATION

It was an hour or more before dinner and several of the boys offered to take us across the island to the Commercial Cable Company's compound.

As we walked through the sand, birds were everywhere, particularly "gooney birds"—the Laysan albatross. They are black and white, with a glossy coat and a wing spread of several feet (667). They



TOSSING IN THE SWELLS FOUR MILES OFF MIDWAY, THE "NORTH HAVEN" UNLOADS A VILLAGE

A saga of modern pioneering is the story of this steamer's voyage in 1935 to transform tiny, desolate islands into up-to-date communities and way stations for transpacific air travel. Coral reefs made it necessary to anchor offshore and transfer cargo in a heavy swell, with constant danger that a ten-ton tractor or piece of machinery would crash through the deck of the lighter.

are web-footed and waddle, duck-fashion, when they walk. They have long beaks which they clack and, around their eyes, the marking suggests the use of make-up.

Each year they fly in from the sea, mate here, and hatch their eggs. When the young are grown they leave, not returning until the next year at the same time. The men at the Commercial Cable Company station have betting pools to determine the date the goonies will appear.

Wherever the goonies decide to nest in the sand they do so, even though it may be the path of the tractor or a walk leading to the houses. Should the tractor come along, they refuse to move. They apparently have no fear of man. Time and again as we walked toward the compound, our companions would stop and with a stick stroke the heads of some that clacked their bills as we passed.

At times, as we passed a group, their clacking would become an insistent chorus, and we could not determine whether this was a greeting or a jeer.

We also saw some all-black goonies and noticed that the Pan American boys did not attempt to pet them. Upon inquiry, we learned that the "black legs," as they called them, were the scavengers of the flock and usually appeared on the island first. These were the black-footed albatross, a distinct species. The men warned us that the birds would peck viciously if we went too near.

This was in contrast to the black and white ones, which occasionally would follow us, clacking in an old-womanish fashion and rubbing their heads against the legs of the Pan Americans.

We noticed many holes in the sand as we walked and several times all but stepped into them. Responsible for these is another sea bird, a shearwater, called the moaning bird by the island staff.

By day these birds and some of their petrel relatives dig themselves into the sand. By night they wheel through the air, apparently blind, flying into anyone who is abroad or smashing out their lives against the build-



AT WAKE ONE MAY FISH AND SWIM AT THE SAME TIME

One amphibious member of the Pan American base staff introduced a technique of diving under the water and shooting fish with a steel arrow propelled by rubber bands. This is a porcupine fish, studded with sharp spines. The aquatic hunter, wearing underwater goggles, is Hope Biggers (page 693).

ings and poles. The call of the wedge-tailed shearwater, most common among them, is given throughout the night; the sound is a moan like the cry of a fretful baby.

We passed through a grove of trees and the birds were thick. There were rails, canaries, boobies, frigate, and bosun birds, but the goonies and moaning birds were most numerous.

Arriving at the Commercial Cable Company's compound, we found sidewalks, concrete buildings, a vegetable garden, and tennis courts. On the advice of the United States Department of Agriculture, the cable company had imported soil, bringing in a quantity on each visit of the supply ship until they now had 2,500 tons of earth on the island.

They had also imported ironwood trees that grow in a small amount of soil and a bunch grass that was planted in clumps and spread, helping to keep the fine sifting coral dust and sand from blowing into everything when the wind was high.

From Laysan Island, 400 or more miles eastward, was brought here years ago the curious Laysan finch, like a yellow-breasted sparrow, but belonging to a family of birds peculiar to the Hawaiian Islands. With these there were introduced also the Laysan rails. The rails are almost tailless and cannot fly. In some respects they suggest young chickens as they run swiftly around under foot, pecking at the ground.

Domesticated canaries also were introduced and have established a thriving colony in the wild.

It was growing dark when we started back across the island. In the dusk, we could understand and sympathize with the Pan American staff's distaste for the moaning birds. They do swirl into your face and the holes they dig are not easy on ankles when you stumble into one of them in the dark.

THE MATING DANCE OF THE GOONIES

As we walked back through the small grove of ironwood trees, only our flashlight beams saved us from stepping on the little birds resting in the path. On the other hand, the clack of the goonies' bills would usually warn us off if we came too near.

Reaching the other side of the woods, we



NOT THE EGGS OF SOME STRANGE BIRD, BUT GLASS NET FLOATS WHICH DRIFTED HALFWAY ACROSS THE PACIFIC FROM JAPAN

Hundreds of the shiny hollow balls lost by Japanese fishermen have been washed ashore at the Midway Islands where they are prized as souvenirs by the Pan American base crew. The glass spheres ride intact through heavy surf pounding on a coral reef. Caught in the currents of the wide Pacific, they wander thousands of miles, many even reaching the coast of the United States.

came upon several gatherings of goonies and a sight that was both beautiful and humorous—their mating dance. Two goonies stand face to face, wings partially spread. A huge circle of their fellows around them carry on an incessant chant and clacking.

As graceful in dance as they are clumsy in walk, the two partners rear their heads toward the sky, their necks arching swan-like, then duck to the ground and, raising, touch beak to beak (page 693).

Another movement of the head then begins, the pair ducking their beaks first under the left wing, then the right, rearing their heads again to the sky—two dancers matching step for step. This goes on for several minutes, the clacking of the circle reaching a crescendo as the dancing pair increase their rhythm and motion.

In one or two of these circles it was noticeable that one of the dancers would stop as the dance progressed and always the eternal triangle—there was another fellow waiting on the sidelines to take up the dance and steal the partner.

At the recreation house, most of the staff were sitting or standing around the radio, listening to a news period from a station in faraway Hollywood. The lights, the clean rugged faces, the easy conversation and furnishings suggested a club room most anywhere at home rather than on this out-of-the-way coral dot in mid-Pacific.

The meal was excellent and though no supply vessel had visited Midway for more than six weeks, we had everything we might have requested at home. In the modern refrigeration plant perishable foodstuffs can be kept fresh for months at a time.

After breakfast next morning, our luggage was put aboard the sledge. The tractor's motor made a noisy racket, but it is the pride of the Midway staff; without it, little could have been accomplished (691).

We got aboard and though it was not cold, the chill air and the whiteness of the sand suggested a northern climate rather than an island five degrees above the Tropic of Cancer.

All were on board after several boat loads, and the engines of the Clipper took

WITH GLEAMING WHITE CORAL SANDS AND BLUE-GREEN LAGOON, MIDWAY INVITES AIR-BORNE VACATIONISTS

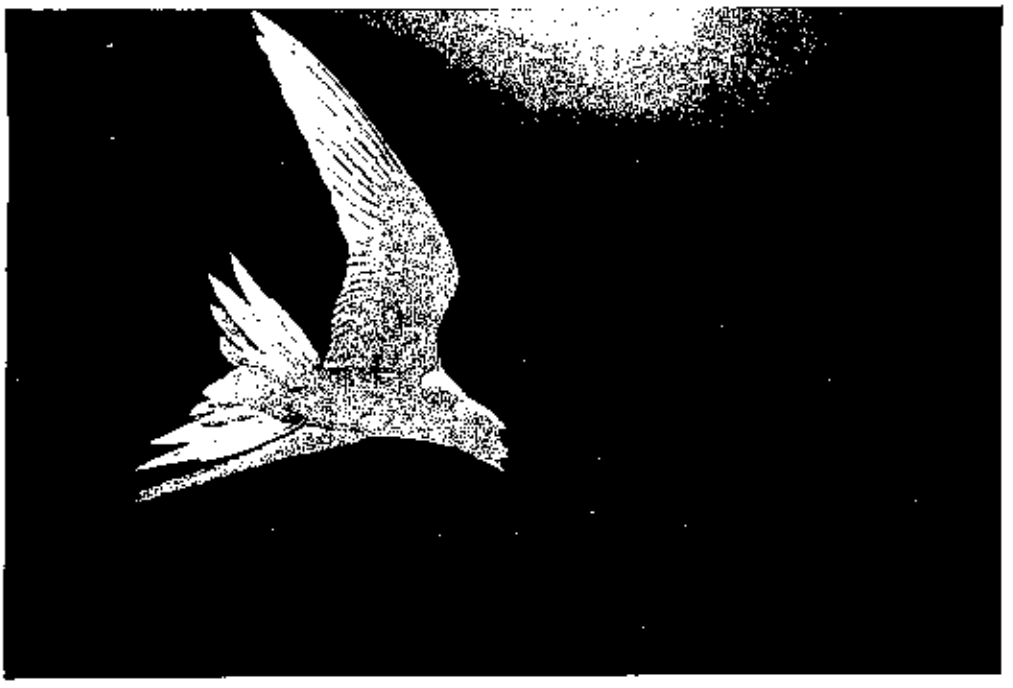
UNLOADING FUEL FOR THE CLIPPER SHIPS AT A MID-PACIFIC GASOLINE STATION, THE MIDWAY ISLANDS

Though they lie in the midst of the Pacific, the islets comprising this coral atoll, with their excellent fishing and swimming, are only two days by air from San Francisco, now that the Clippers are maintaining a weekly schedule to and from the Orient.



SMOOTHING OUT THE WRINKLES IN THE FACE OF NATURE TO MAKE WAY FOR BUILDINGS AT THE MIDWAY BASE

Down one side and up the other a rough-riding "cat-skinner" drives his "cat" (as the crew called their caterpillar-type tractor). Leveling building sites, hauling heavy loads, serving as an all-around beast of burden, this big iron horse helped establish the Pan American base on aptly-named Sand Island.



THE GENTLE LOVE TERN MAY ALIGHT ON YOUR OUTSTRETCHED HAND

These graceful birds have a quiet curiosity which is particularly appealing in contrast to the screaming of the sooty terns, the noisy beak clacking of the goonies, and the moaning of the wedge-tailed shearwaters. Snowy white, with jet-black bill and eyes, the love tern borrows beauty from the water when it flies over a coral lagoon; the under-wings seem a delicate blue or green, a reflection of the water's tint (page 693).

up their tune again. We taxied for fifteen minutes, waiting for the light to appear, then as brilliant colors splashed the gray background of the sky, the Philippine Clipper roared off the choppy water on the way to Wake Island, 1,182 miles away.

On this, the third leg of our flight, the weather was ideal. This portion of the course is out of the way of the regular ship lanes and there are no islands to be seen.

TALKING "OUT OF TODAY INTO YESTERDAY"

Less than two hours out of Midway, we ran into difficulties on our broadcasting schedules. We had left Midway at dawn Thursday and when we were an hour and a quarter in flight, Ingram informed us we had crossed the International Date Line and it was now Friday. At one moment, it was 6:52 a.m., Thursday, and the next it was 6:53 a.m., *Friday*. From this point on, whenever we broadcast, we were talking out of today into yesterday.

Several times we explained the situation, but it must have confused casual listeners to hear someone talking about Friday, December 13, when to them it was still December 12. Messages transmitted between us and NBC often proved confusing. Imagine, for example, receiving a radiogram Friday morning telling us to originate a program for Thursday afternoon!

This flight between Midway and Wake is the shortest hop crossing the Pacific. The sun was still high eight hours after our take-off when, from 8,000 feet, we saw the white foam of a semi-circular reef and Captain Tilton told us Wake was ahead.

Before the coming of the SS. *North Haven* in May, 1935, Wake had been an uninhabited coral atoll described as barren and overrun by Polynesian rats, birds, and hermit crabs. Accordingly, we expected a night at Wake would be most uncomfortable (page 687).

With such thoughts in mind, we were totally unprepared for the model community that had blossomed there in seven short months. As the Philippine Clipper crossed the reef and flew over the lagoon,



"PARDON ME, BUT MAY I CUT IN?"

Even among the goonies of Midway Islands the eternal triangle appears! While two touch beaks in solemn bliss in the mincing measures of the mating dance, another fellow awaits his chance to steal the partner (page 689).

we could see an American flag floating lazily from a pole in the center of the buildings. White lines, apparently paths, could be seen amidst the foliage (page 695).

The water in the lagoon was as clear as that at Midway and moored offshore were a sailboat and sea sled.

A long ramp led from the shore out over the water to a landing barge. At the end of the walk on a pole was a wind sock, gently swaying in an indifferent breeze.

From the sky Wake suggested a finished community—not a frontier town in the making. Was our mid-Pacific resort already an accomplished fact? Lower and slower we flew over the lagoon and now the little Hawaiian dynamiter was peering out the lounge windows intently.

The Philippine Clipper turned, then slowly descended, slipping into the lagoon waters. We clambered out the afterhatch and, looking down into the clear blue-green water, could see the coral heads which were soon to be removed, mottled green and ugly. But our landing point had been carefully selected and not one of them was directly in our path as we taxied in.

The air was that of the tropics—warm and pleasant. The sun was hot. White terns flew over the water and we could not help but call out at the beauty of their under-wings, a delicate blue and green.

But the crew laughed at us. Terns, they said, are pure white or sooty. The blue under-wings and breasts we saw were a reflection of the waters of the lagoon (page 692).

A FINISHED COMMUNITY OF SEVEN MONTHS

We were nearing the barge now and a large man was standing talking to a smaller man dressed in uniform blue. He waved across the water to Captain Tilton and his big ruddy face creased into a smile. He was George W. Bicknell, in charge of Wake Island for Pan American Airways. He had come to the island with the SS. *North Haven* and was to return to the United States with us. The smaller chap was Hope Biggers, who had arrived at Wake on the China Clipper to relieve him.

As we left the ship, greetings and introductions were made. Halfway down the

ramp, a Chinese boy held a tray of cigarettes. Smoking is not allowed on the Clipper ships and this thoughtful preparation by George Bicknell is typical of our stay.

Heavy sand is no problem here and everywhere we turned Wake seemed an established settlement.

Wake Island rails, larger than those of Midway, ran about here and there, but not underfoot. Here at Wake, they give a definite impression of barnyard fowl.

RAT SHOOTING AN EVENING PASTIME

Now and then we saw furry, short-tailed rats, but with the coming of Pan Americans their numbers had been greatly reduced. Each night, we learned, there were forays on them. Air rifles were popular and, after dinner, members of the colony shot them by the score.

The Chinese houseboys, lacking rifles, had become expert in stoning the rats, felling them on the run. This ceaseless warfare, plus chemicals and poisons brought in at the suggestion of Government departments, is cutting short the reign of Polynesian rats on Wake Island.

Our host suggested a swim before dinner and off we went to the beach (page 704). Underwater goggles were produced and for more than an hour the Clipper's personnel swam about, peering down into the clear water and studying the beautiful coral formations. Small fish were all about, apparently fearless of man (page 688).

As we returned, the flag was being lowered. Instinctively we paused. No bugle was sounded and there was no ceremony. But the picture of the setting sun, Old Glory, and the Philippine Clipper at rest on the water, caused a hot surge of pride as we realized that here, under the protection of that flag, an island, worthless to mankind until a short time ago, had been made over into an aviation way station to serve ships of the air and offer a comfortable resting place in mid-ocean for travelers on their way to the Orient and beyond (pages 695-7).

After showers we were called to the recreation hall for dinner by means of a whistle. Imagine our astonishment at finding place cards, showing a sunset scene at Wake which George Bicknell had photographed. We could not help but look in wonderment at a man whose leadership had helped wrest this community from desolation, yet who found time to photograph sunsets and make place cards for a dinner.

After dinner, we joined for a time in a rat shooting expedition. Honors for the largest number bagged were divided that night between Runnels and Harmantas. Between them they accounted for sixty.

Later Bicknell led us to a spot behind the laundry house. In the moonlight we could see chickens at roost on high perches and off to one side we heard a curious scratching, scraping sound.

Some lengths of corrugated metal roofing were moved and we saw hundreds of hermit crabs of all sizes continually crawling over one another in the damp earth. These crabs change their shells as they grow, usually taking over one vacated by an older crab. They are scavengers and are sometimes pests.

On Wake Island, Nature is truly in the raw, Bicknell explained, there being a never-ending battle between the flightless rails, the rats, and the hermit crabs. Constantly they prey upon one another. It was a pleasant relief when we returned to the recreation house.

We turned in early and slept later than usual since we were to spend the day on Wake. After breakfast, the two Captains went fishing with Biggers, the rest of us electing to tour the islands with Bicknell.

"DON'T STEP ON THE BIRDS"

Near the southern end of Peale Island, one of three composing the Wake Island group and site of the Pan American base, we came into a swarm of birds nesting in a grove of the trees called beach magnolias and sitting in the warm sand.

They were sooty terns and one had to walk with care to avoid stepping on them. They made no effort to move out of the way, nor would they squirm much if one sought to stroke them or pick them up. There were thousands of them all around, either in the air or resting on the ground. Some, more inquisitive than others, would flutter up in the air almost level with our eyes and study us as we walked. Several times these terns fluttered down and all but alighted on the extended barrel of a gun.

High in the air, wheeling to and fro, were the frigate and bosun birds. The frigates were beautiful in flight, their wings appearing to be notched. The bosuns give a curious impression of apparently flying backward. Heading into the wind, they



OLD GLORY FLIES ABOVE A PATCH OF UNITED STATES TERRITORY SEVERAL THOUSAND MILES OUT IN THE PACIFIC

Once thought worthless, Wake Island, 4,890 miles by air Clipper route from San Francisco, has become valuable as a way station on the Pan American Airways' route to the Orient. The flagpole stands beside the administration building on Peale Island, one of three coral islets comprising Wake. Until the coming of the SS. *North Haven* less than two years ago, these islands were inhabited only by hordes of rats, birds, and hermit crabs (page 692).

cut down their flying speed until they are actually borne in the opposite direction.

BOOBIES WILLING TO POSE

We came upon two red-footed boobies perched on a low limb. They are comical in appearance, having over-sized beaks and red webbed feet. Harold See, opening his motion picture camera, walked toward them. As if sensing what he was doing, the two began turning from side to side, preening and posing.

When he advanced right up to the tree, one of them leisurely spread its wings, posed for a second, and flew toward the camera and over Harold's head, as if it wished to provide a proper fade-out. The other, apparently miffed that its mate had stolen the spotlight, turned its back on the camera and finally fluttered off a short distance.

Continuing around the island, we saw rocks and shells of many hues. Once or twice we came upon tiny hermit crabs in shells as small and as pink as a baby's fingernail. It was hard to connect these delicate shells with the monstrosities we had seen earlier.

We had been clambering over some gray rock for a short time when Bicknell stopped. "Want to climb Wake's highest mountain?" he inquired. Hot, but anxious to see everything, we assented. He turned inland, See and I following.

Our guide had taken no more than ten steps when he stopped. "Here we are," said he. "This is the highest point on the Wake Island group—twenty-one feet above sea level."

We pressed on and, rounding a turn, saw the Philippine Clipper resting in the calm waters. We had circled the island.

Our day was done and we were weary, yet eager somehow to move on. Dinner was a repetition of the night before, though the menu was varied. Soon all were in bed and before we quite realized it someone was shaking us.

"Four-thirty," said a voice. It was pitch dark but we knew that the sun was not far away. Breakfast was leisurely.



A 45-ROOM HOTEL APPEARS ON A HITHERTO UNINHABITED ISLE

This low, rambling inn on Peale Island in the Wake group is one of three complete hotels shipped from San Francisco on the SS. *North Haven* and set up at Midway, Wake, and Guam. All three places are overnight stops for the Clipper ships, both eastbound and westbound. Transpacific travelers spend only one night in the comfortable berths of the Clippers—on the 2,400-mile hop between Honolulu and San Francisco. Rooms in this hostelry have all conveniences (page 676).

During the night the Philippine Clipper had been moored offshore and it was a few minutes before the launch brought us alongside. After a little time the sun was visible and we were under way—sailing off the water and out over the reef within a minute after our run was begun.

It was Sunday morning on our side of the world—and Guam lay some 1,500 miles ahead.

SEEING THE CLIPPER IN COMPANY DRESS

For the first time on the flight we had an opportunity to see the Philippine Clipper in company dress, as those who follow us will always see it. The balance of our freight had been left at Wake.

We had been nine hours in flight when, far ahead, we saw Guam. Unlike Midway and Wake, it stands high out of the water, some 1,300 feet on the southern end which is the approach from Wake. It is surprising how far off it is visible, for after we saw it from 9,000 feet, it was thirty-five minutes before we were near enough to look down and study the terrain.

Here and there we could make out groups of buildings among the trees and fields, but it was not until we had flown for ten miles up the western coast that we saw any sort of settlement. We were over the Marine Barracks near Sumay where we were to land for the night.

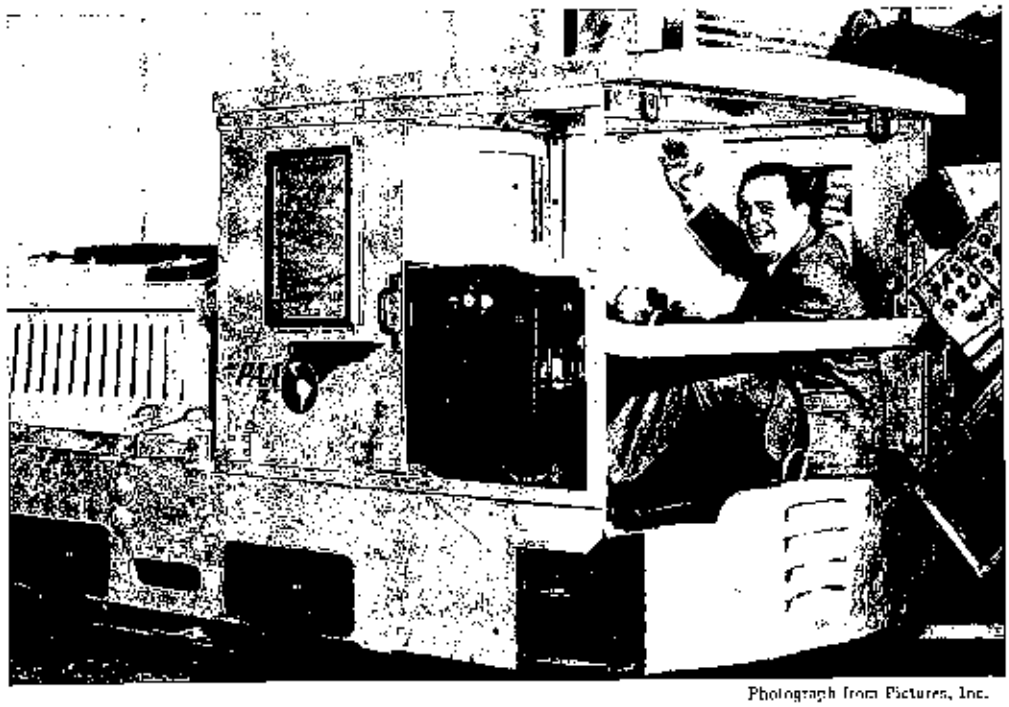
Before coming in, however, Captain Tilton continued flying north, following the coast line and turning slightly east until we were over the principal city, Agaña.

Having heard Guam described as small and isolated and having landed on two small dots in the Pacific, we were not prepared for an island so large. Guam is 30 miles long and four to eight and a half miles wide. Its total area is a little more than two hundred square miles. Agaña is a city of six thousand persons.

ASHORE AT "SPACIOUS" GUAM

At Sumay a crowd lined the sides of a mooring slip and waved as we flew lower. The water was choppy and we braced ourselves for a bumpy landing, but none came.

The Philippine Clipper entered the water



Photograph from Pictures, Inc.

WAKE MAY BE LITTLE, BUT IT HAS A RAILROAD

When a base was first established on this coral atoll, track was laid immediately for hauling supplies across Wilkes Island on the way to Peale Island, the most desirable site. A small but effective engine was provided and the transport has become a white-collar job.

as cleanly as an expert diver. It had taken us 9 hours and 52 minutes to fly from Wake.

Brown natives smiled and waved at us from the walls of the slip. Navy and Marine officers in dress whites were standing about. This was the third time a huge flying boat had come over the seas to Guam, but already such an apparition seemed as calmly accepted as the arrivals and departures at a metropolitan airport.

Until the coming of the Clipper ships, mail from the United States took weeks to reach Guam. Much of it came by way of Manila, 1,730 miles beyond by boat. We were told the average time for fast ships between the United States and Manila was three weeks, after which the mail had to be brought back from Manila on one of the three transports due to visit Guam that particular month. Now Guam and San Francisco are only five or six days apart.

Visiting Agaña, we found a main street with bank buildings, two motion picture theaters, automobile supply stores, a garage or two, and all the other shops and services necessary to a small modern community. Agaña was ten or twelve miles from Sumay, and motoring over the narrow roads we could not make much time.

Captain Tilton had advised we would have to stand by for another early take-off, so no one tarried long in Agaña.

Before dawn next day, the Philippine Clipper was lifting off the water for our last port of call, Manila. In our part of the world it was Monday. In the United States it was Sunday. As we climbed, the sun was still below the horizon, but its rays could be seen lightening the gray clouds from above.

THE HOP TO THE 7,000 ISLANDS

Although a longer hop than the one between Wake and Guam, this flight toward Manila did not seem to drag. Just after noon See called us back to the tail. He was listening to a station in Manila. KZRM there was advising that the Minister of Communications and other officials desired to greet Captain Tilton.

Here we were aboard the Philippine Clipper, 350 miles from Manila, and voices from the studios of KZRM were almost as

audible in our earphones as though we had direct telephone communication. KZRM reported the signal from our transmitter, WOEH, was strong and clear.

Two hours later we sighted land south of west of our course. We thought we were in sight of our goal, but the Philippine Clipper continued on its course.

A short time later more land loomed up ahead, but still we held our altitude and speed. Referring to our notes, we began to appreciate the statement that the Philippine Islands are made up of more than 7,000 individual islands.

Our goal was the island of Luzon and Manila Bay. On we flew and after another hour we began to drop down through puffy white clouds. We were over a large expanse of land, Luzon.

Lower we settled and soon buildings, massive white buildings, set in parked lands and along drives, were visible. Hundreds of cars could be seen on the streets below. We were flying over Manila (page 705). Descending still lower, we could see thousands of people lining the bay and boats were everywhere.

THE PHILIPPINES GREET NAMESAKE PLANE

Word came to us over KZRM. Would we remain aloft a short time and give the populace an opportunity to see the Clipper named for these islands?

We checked Captain Tilton. Obligingly, he turned in a wide circle, settling lower and lower toward the housetops. Everywhere below was excitement. Automobiles stopped on the streets as their occupants stood and waved. The crowd along the bay front was a field of waving arms, white handkerchiefs, and umbrellas.

Out over the bay we turned again and began the gradual glide toward the water. Flattening out just above the surface, we hovered for a moment and then water splashed along the windows. The Philippine Clipper had landed on Manila Bay.

We had flown from Guam in eleven hours and ten minutes. Our total flying time from Alameda was 58 hours and 37 minutes.

We taxied in toward shore and boats closed in around us from everywhere. Smart motor launches alongside native sampans; snarling outboard motors bumping into paddled dugouts; tugs growling their way through the mass of small boats; police boats blasting a path through all of them.

On shore the crowd appeared to be tremendous. Eager smiling faces were everywhere, waving and shouting greetings.

Landing, we made our way through a cheering, jostling crowd and, with police attempting to clear a path, entered automobiles and were driven to the Manila Hotel. In Manila, automobiles drive to the left English fashion.

Our schedule called for only two days in Manila, so we were glad that formal receptions had been dispensed with to let us see something of the island.

Harmantas, the meteorologist, visited the Jesuit priests in charge of the Observatory. This now is the central office of the Philippine Weather Bureau, although it was founded by the Jesuits in 1865. It is still run by them, supported by an arrangement with the Philippine Government.

The priests have gained much renown for their work in connection with the prediction of earthquakes and typhoons.

It was not a pleasing report that Harmantas gave Captain Tilton. Somewhere over the Pacific, in the vicinity of Guam, a typhoon was moving.

Lacking as yet the meteorological stations which Harmantas had been sent out to establish, there was no definite way to check the intensity or direction of the storm. Harmantas told us that, until he had more definite reports, he could not approve a take-off. We were not too depressed, however, for there is much to see in Manila.

Visiting the Clipper for tests of equipment, we would come upon people who were inspecting the ship. Always their comment was, "Think of it; they will be back in the States before Christmas!"

"The States" were twenty-one days by fast boat from Manila, but here they were aboard a craft that could return them within a week.

But we were not destined to return home for Christmas. Our stay in Manila lengthened to five days, and on our side of the world it was now December 22.

A COLD STORAGE CHRISTMAS TREE

Realizing we were to spend Christmas Day somewhere over the Pacific, the crew decided to decorate the Philippine Clipper. Guests in the hotel, hearing of the plan, took up the idea. We went shopping for a Christmas tree and found the only ones available had been shipped in cold storage



Photograph by P. Simpson

FRESH FISH FOR DINNER TONIGHT!

A fisherman with a "wind-up" like that of a baseball pitcher casts fine meshed hand nets for small fry along the shore at Guam. Fish abound at Pan American's Pacific stations and members of the base staffs quickly became proficient at catching them (page 686).

from Oregon. Selecting one three feet high and finding ornaments and wreaths, we stored them aboard the Clipper.

That afternoon the rain ceased and Harmantas advised it was safe to take off; the typhoon had been located and was no longer directly in our path. In fact, we might make excellent time by taking advantage of the swirling winds on the outer edge of the typhoon that should be on our tail from Guam east.

We were ordered to bed at 6 p.m. and were called at 12:30 a.m. A Saturday night dance, inaugurating the Christmas season, was in progress in the ballroom of the hotel.

Breakfast was served to us in a side room and many deserted the dance floor to come in and wish good luck to the crew.

On the barge we waited, studying the black water, smooth and oily looking, until Harmantas came out from shore with the final weather report. For the three-day delay, the crew had dubbed Harmantas "Double Zero." Now, as we were bidding him goodbye, he was frankly lonely at being left behind.

The wind sock on the barge was lifeless when, just after 2 a.m., the engines were started. We cast off quickly and, for thirty minutes, Captain Tilton taxied over the water while Captain Dahlstrom and Second Officer Weber peered through the blackness.

Brilliant lights in the leading edge of the wing pierced the darkness and Weber, with a huge handflash, sought out objects in the bay, darting the beam this way and that as we moved slowly over the water. A mist hovered just above the surface and the rays did not seem to penetrate it sufficiently for the Clipper to make a run for take-off.

Overhead the sky was clear and starry. Outside the breakwater we encountered freshening breezes and passed several heavy destroyers and light cruisers of the Asiatic Fleet. Code messages were being sent from



Photograph by P. Simpson

IN GUAM IT'S WINGS OVER WATER BUFFALO CARTS WHEN THE CLIPPERS PASS

Beside the farmer's wife, with her sun-umbrella, is a lantern to be lighted when night overtakes their slow moving vehicle.

their tall masts and these blinking lights seemed to discuss our preparations for take-off. Several of the destroyers pointed their tremendous searchlight beams along our course, helping to pierce the haze.

Here and there buoys blinked and once or twice we all but ran onto some markers not illuminated. Moving up the course, our own lights picked up a native sailboat, unlighted, tacking back and forth in the light breeze.

We had reached one end of our course now and, turning about, idled the engines for a moment. Then far down the dark lane of water a green Very shell momentarily lighted the scene. It was from the Pan American crash launch, telling Captain Tilton his course was clear and that he was to take off in the direction of the light.

A SAILBOAT CROSSES CLIPPER'S PATH

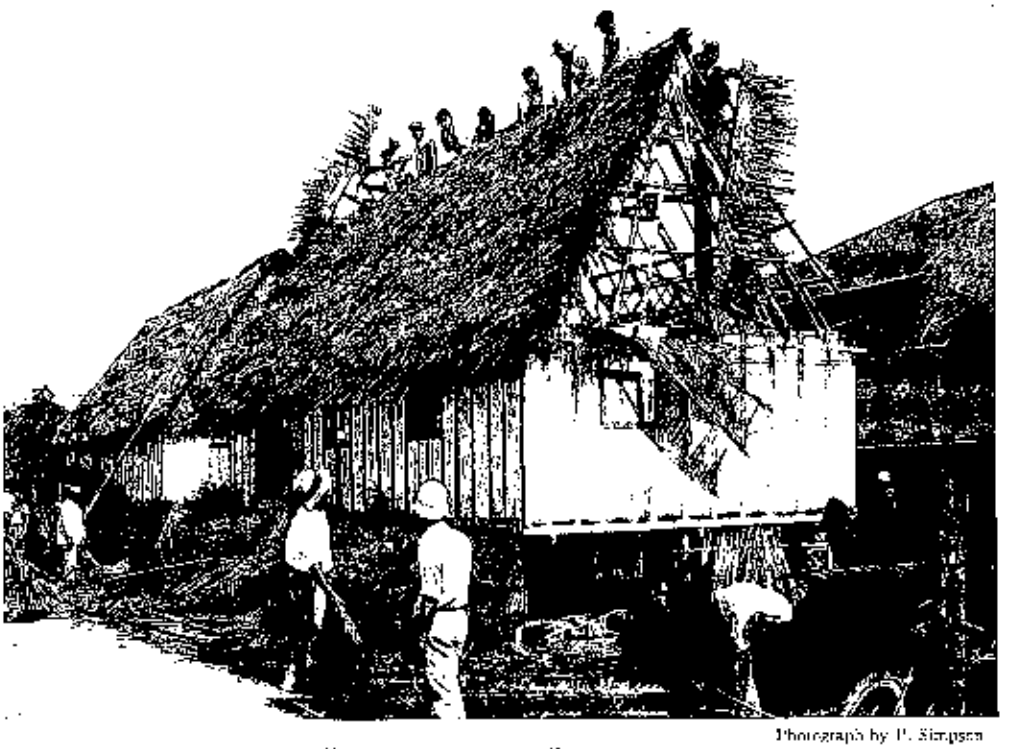
The four engines roared and we were up on the step. Faster we moved over the water, cruisers and destroyers whisking by as we gathered speed. Once our motors slackened and we swerved to one side. The unlighted native sailboat, still seeking a breeze, had unwittingly recrossed the path of the Clipper. Fortunately, the wing lights picked up the outline of its sail in time.

But now the engines resumed their pull. Faster and faster we skipped over the water, and at 2:43 a.m. Manila time, Sunday, December 23, we were in the air and on the way home.

As the lights of Manila dropped from us, we looked up into the sky. A quarter moon, lying on its back and giving the appearance of a huge saucer, rose to greet us, mockingly climbing higher as we sought altitude. At 10,000 feet we leveled off above the clouds and under the star-studded canopy of the night.

Harmantas had not been able to advise us exactly about wind direction and our flight was not a fast one. It was 13 hours and 57 minutes later when we came to rest on the waters of Port Apra at Guam.

We knew that the China Clipper was supposed to be en route from Alameda and the thought that these two air liners would pass in flight somewhere over the Pacific seemed to cheer everyone. It was estimated this meeting would take place between Wake and Midway, or that the two



Photograph by P. Simpson

"RAISING THE ROOF" IN GUAM

Chamorros, as the natives are called, thatch a house with the leaves of the ever-useful coconut palm, the tree that produces the island's most valuable export product—copra. The leaves, handed up from the ground, are laid in place by the men along the ridgepole.

Clippers might spend the night on the waters at Midway.

LOCATING AN ISLAND SPECK

Early the next morning we were off again, eager to arrive first. We were in the air at 6:29 a.m., but soon found we were flying directly into a 38-mile head wind. After eight and a half hours of flying, we still had 489 miles to go to reach Wake. This meant a night landing at Wake, the smallest base of all and therefore the most difficult to locate.

But the thought of finding this tiny island in the dark gave us no concern. Radio bearings would bring us in if we did not sight it at all, and actually, in the clear night air, if visibility was good, we should sight Wake more readily than by day when the sun casts deceptive cloud shadows on the water.

One thing did concern us, however, and that was the coral heads in the lagoon at Wake. But radio messages already were being exchanged with the base and George Bicknell was advising Captain Tilton of lighted marker buoys that would guide us safely onto the water.

On we flew, and as night came on, the stars made the heavens bright but cheerless. After several hours flying in the dark, the bridge informed all they had sighted Wake. We looked off to starboard and to the horizon. There was a light, but to us it was just another star.

SUPPER ANNOUNCED BY SIGNAL LIGHT

We flew on for fifteen minutes. Now we were closer to the "star" and the single gleam had separated into several lights—we were nearing Wake!

Soon we were over the reef, a white arch in the black water below. A row of lighted marker buoys indicated the channel. One brilliant light atop the flagpole began to blink. See and Runnels watched for a moment, then read aloud a message: "Welcome back to Wake—supper is ready."

We were low over the reef now. A green light flashed by the port wing and the next second—"swoosh"—a perfect landing on the coral studded lagoon, touching the

water exactly at the point the marker buoys indicated. Involuntarily, we all applauded. Dahlstrom had gauged the landing exactly and with the first contact the Philippine Clipper was in the water slowing down.

While terns swirled above, chirping shrilly, in harsh contrast to their beauty, flashlights revealed the white sand bottom and fish appeared to be momentarily paralyzed when caught in their beams.

Dinner was ready, as the blinking light had promised—and what a dinner! It was Bicknell's last night on the island and the Chinese kitchen staff had outdone themselves in his honor. There were turtle soup and turtle steak (from a big fellow that had eluded all the Wake Island fishermen for more than two weeks), corn, potatoes, hot rolls, and chocolate ice cream.

After dinner we were all disappointed to learn, through radio messages from Alameda, that the China Clipper had been forced to turn back after flying seven hours toward Honolulu. This was a genuine disappointment for the personnel at Wake and Midway, as the China Clipper was due to bring the Christmas turkeys, plum puddings, and other holiday fixings.

Within the hearts of the Philippine Clipper personnel, however, a new hope was stirring. Why could not we make better time home, carried on by these same winds that had turned back the sister ship?

We were eager to be off again and no one had to be called a second time the next morning when 4:30 arrived. After breakfast, everyone who could followed us down to the ramp. While the launch was being loaded they stood around, attempting to joke. All hands were rather quiet. They were losing the leader who had landed here with them seven months before.

As Bicknell had never seen the island from the air we circled slowly over Wake several times before heading out across the water for Midway.

HIGH WINDS SPEED FLIGHT

Climbing higher, we encountered high winds and, carried along by one 22 miles strong, flew to Midway in eight hours. We had gained a day on Christmas, and while it was the afternoon of Christmas Eve now at Wake, at Midway it was the afternoon of December 23.

Some of the flight crew, with families and sweethearts waiting on the West Coast to spend Christmas with them, were anxious to fly on with the favoring wind. But Captain Tilton ignored their veiled suggestions, although he too had a wife, and a baby just old enough to enjoy her first Christmas, waiting in San Francisco.

The strong winds continued throughout the night. At the base of the flagpole, and near some of the electric light poles, we found several dead birds, their lives dashed out as the strong wind drove them against these obstacles.

Next morning the air was clear and the sun bright. Strong winds drove us as our engines pulled us through the sky and we soon were aware that we would make record time in the 1,304-mile flight to Honolulu.

HOMEWARD BOUND, ON CHRISTMAS DAY

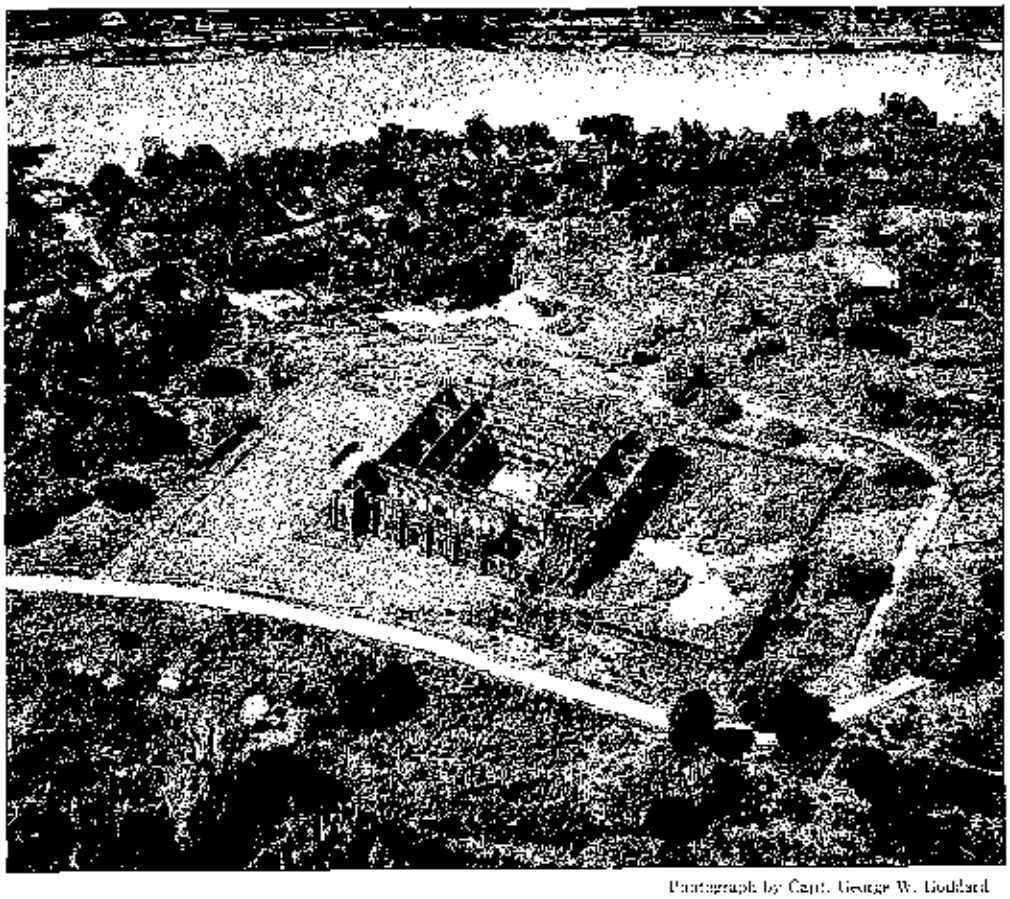
It was Christmas Eve, so we opened the packages we had obtained in Manila and decorated the three-foot Christmas tree which had been set up in the lounge. We hung holly wreaths at the windows, strung tinsel and red and green streamers across the ceilings, and hung small stockings on the light fixtures. Here and there were hung sprigs of holly—one of these sprouting on the instrument board on the bridge.

Seven hours and thirty-three minutes after leaving Midway, we settled on the waters of Pearl Harbor. As the Philippine Clipper was drawn inshore, Weber hung a huge holly wreath on the bowsprit and the small group on the shoreline cheered.

Here it was, after we landed, that the customs and immigration authorities put into practice their first experience at receiving air passengers at Honolulu. Bicknell and Karl Lueder, retiring manager at Midway, were passed as employees of Pan American Airways, but Harold See and I were carefully put through a routine—required to show our passports, etc. Obviously the customs officials were enjoying this first experience, for they were meticulous in each detail.

On Christmas morning the clouds were low, the weather rainy, so we thought there was little hope of getting off. Shortly after noon, however, the sun broke through and orders were telephoned for all to assemble at Pearl Harbor.

By the time we had reached the Philippine Clipper, the sun was brilliant and all evidence of the rain of the night and morning had disappeared.



Photograph by Capt. George W. Goddard

ON A HILLTOP NEAR MANILA STANDS THIS ANCIENT ROOFLESS RUIN

The massive Spanish convent of Guadalupe, founded by Antonio Herrra in 1601, was once the finest in the Philippines. It was set afire by shells during fighting in 1899 and virtually destroyed. In the background flows the Pasig River.

After a short delay, we went aboard the Clipper, once more stripped of all interior furnishings, since this was to be the long hop back across 2,400 miles of water. Mail sacks were high in the compartments and See and I pushed some of them into place to provide "bunks" during the long night flight.

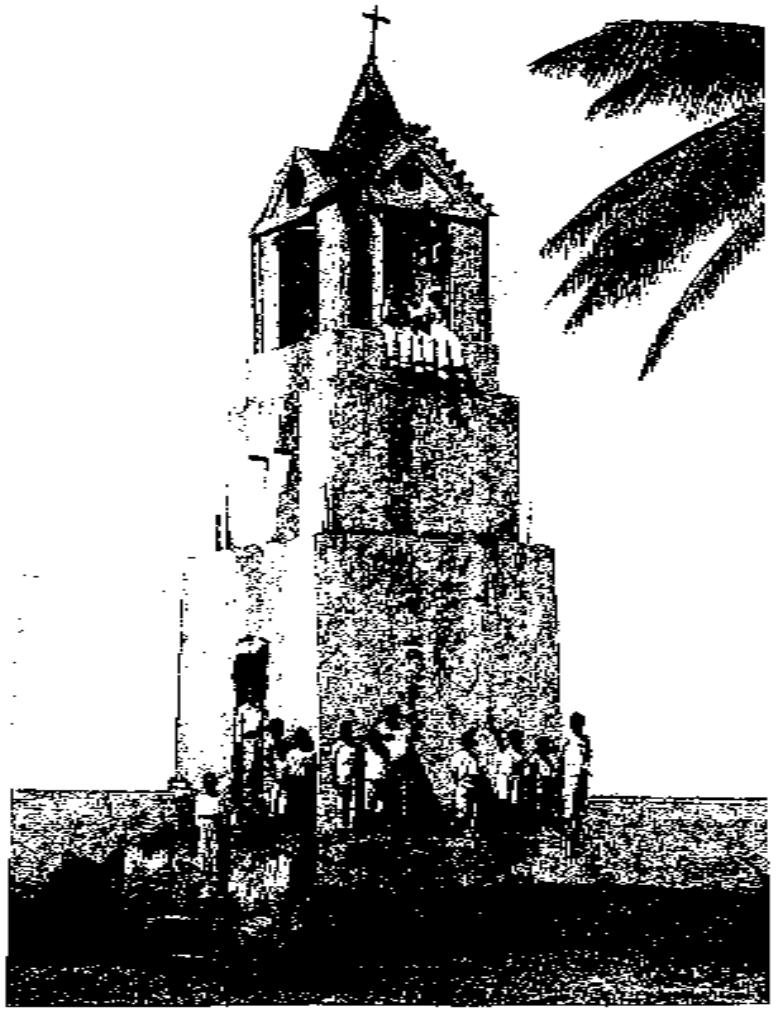
Our take-off was brief and we climbed rapidly, circling as we gained altitude. We had not been in flight ten minutes, however, when No. 4 engine, the right outboard, began to miss fire. It was a faint sound and difficult to detect, as the four engines total fifty-six cylinders.

Captain Tilton came down from the bridge and for once the only time in the entire flight—his smile and friendly expression were gone. We might fly the entire route and have no more trouble with this engine, yet it was a risk that he chose not to take.

Department of Commerce orders are mandatory that, in a landing so soon after take-off with a heavily laden ship, an appreciable amount of the gasoline load must be dropped to insure a safe landing. With a muttered exclamation, he ordered the sea wings each containing 790 gallons of gasoline to be drained.

For more than twenty minutes we flew in a circle, all of Honolulu wondering at our delay. The falling gasoline vaporized as it hit the air and created a wide plume like smoke below us. Some believed we were afire.

Captain Tilton reassured the base, by radio, and asked if they were prepared to refill our tanks as we must come in for repair of No. 4 engine.



Photograph by P. Simpson

GLAMOUR SURROUNDS THIS OLD BELL TOWER IN GUAM

Generations of Chamorros have heard the sound of the bell, assembling the populace of Merizo for a mass meeting or sounding a fire alarm.



Photograph from William Burke Miller

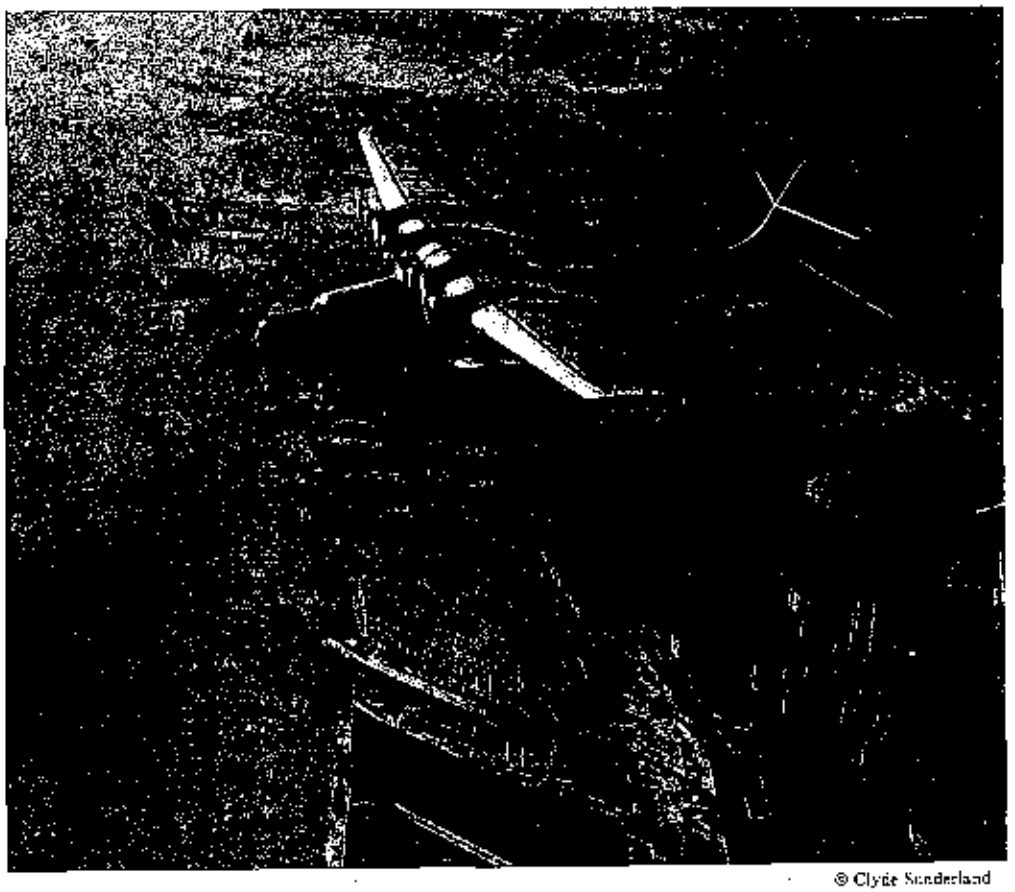
IT'S A LONG WAY BETWEEN TRAFFIC SIGNS IN MID-PACIFIC

Harold See, National Broadcasting Company engineer and companion of the author on his flight, takes a dip in Wake's blue-green lagoon.

Photograph by Capt. George W. Gartland

MANILA, "VENICE OF THE EAST," IS THE WESTERN TERMINUS OF THE CLIPPER ROUTE

From here the giant transpacific planes head back across the ocean for Guam, Wake, Midway, Honolulu, and San Francisco (Alameda) while passengers bound for the mainland of Asia go on by boat or connecting plane. Conspicuous from the air at Manila are the Pasig River, arched by bridges, and the numerous intersecting canals. This view of the low-lying city includes part of the business section and busy docks. The Clippers now land near the Cavite naval station, a few miles away.



© Clyde Sunderland

BEFORE THE CHINA CLIPPER SEES OAKLAND AGAIN SHE WILL HAVE FLOWN 16,000 MILES

Every flight to Manila and back means a journey of nearly two-thirds the distance around the earth. The Clippers usually fly high above the clouds, as they cruise most efficiently in the thin air at an altitude of about two miles.

With the tanks emptied we settled again on the water and taxied in to anchorage. A quick inspection revealed that a blown spark plug was our trouble and it was immediately repaired. Within forty-five minutes the sea wings had been filled again and we were ordered aboard.

A GLEE CLUB OF THE SKIES

It was dusk as we mounted the sky and flew out over Diamond Head. Low clouds drifting in over the city and lights twinkling on here and there made a weird, eerie picture as we passed out to sea. The sun was low in the west behind us and ahead the east was dark and ominous. Winds were favorable though, and as darkness took command of the heavens stars twinkled and the moon appeared, clear and cold.

During our stay on Wake Island, we had discovered that several of the crew were singers and that Harry Canaday had been a glee club leader while he was studying at Annapolis.

Three hours out of Honolulu, we went on the air and induced the members of the crew not immediately engaged in flying the Clipper to sing Christmas carols, standing around the tiny tree in the lounge, and to send personal greetings to their families and loved ones.

It was a homesick and disappointed group. Captain Tilton arranged the schedule so that each member of the flight left his position long enough to hurry to the microphone.

The night grew cold and we flew on, our speed increasing as the winds bore more

favorably on our tail. Having no more broadcast schedules for the night, Lee and I sought out our berths on top of the mail bags. Protected by additional clothing we had borrowed in Honolulu, we were snug and warm and soon asleep.

SPARKS, AND BAD NEWS!

The quiet purr of the motors was broken shortly after 3 a.m. and we were awakened by a blinding streak of sparks whisking past the windows on the left side. So close were they that the brilliance of the stars was dimmed. There was an unsteadiness in the Clipper and as we made our way forward through the lounge, several ornaments on the tree crashed to the floor.

We learned that No. 1 engine—left outboard—was out of order, but no one forward was dismayed.

For a little while, the revolutions of the propeller were lessened and the back-firing and stream of sparks were less noticeable. Each man now was standing at his post, but there was no strain and no concern was visible in the faces of the crew.

We looked out on the dark water, ten thousand feet below, through cloud banks, and wondered whether we would have to land. We had been in flight eleven hours and were 1,625 miles from Honolulu. San Francisco was still about 780 miles ahead.

Now No. 1 engine was "revved" up again and there was considerable vibration in the ship. A stream of sparks slashed the blackness of the night. Crago came down from the bridge.

"Move about as little as possible," he called out. "The automatic pilot is cut off now and we are flying manually."

We tip-toed to a seat in the navigation cabin, looking out directly on No. 1 engine. For forty minutes or more, it was alternately spitting fire, gasping, and dying to a whisper.

We learned from the Captain, who came down from the bridge momentarily, that No. 1 engine was being used to pump gasoline to the other three motors and it would be cut off as soon as the pumping was completed.

"Can we fly on three motors?" I asked. The Captain's twinkling eyes and grin answered us. "With a little less gasoline load, we could fly on two," he declared. "We are all right; don't worry; but we won't make a record into Alameda."

We looked out on the black water below and wondered, but the Captain's smile was reassuring.

It was cold sitting around, so we slipped back to a rear compartment and burrowed down under the mail sacks again. We did not intend to sleep but to listen and watch the sparks fly past our window.

The next thing we knew, dawn was breaking and the ship was steady once more. Getting up stiffly, we walked forward. Peering out a window in the lounge, we saw the propeller of No. 1 engine was still, its nacelle streaked with oil, black and grimy.

FLYING WITH A DEAD "PROP"

What a queer sensation you feel the first time you look out at a dead "prop" and realize that somehow you are still flying. But it was simple.

Three motors were now carrying us, aided by a forty-mile tail wind. It required more exact operation of the other three motors and more skillful piloting to keep on the course, but this crew of the Pan American Airways was equal to the emergency and our flight continued, retarded but not interrupted.

We began to hope again that the tail winds might bring us in with a new record, but it was not until 16 hours after our departure from Honolulu that, through the fog, we saw the California coast.

We were south of San Francisco and, turning, we flew on, skirting the shoreline.

In another hour, we picked out in the mist the skyline of San Francisco. Circling lower and lower, the Philippine Clipper settled, a little wearily it seemed to us, on the water just outside the breakwater.

We taxied inshore to a throng gathered in the grayness of the afternoon. They were there—not to welcome us—but to watch a trial flight of the China Clipper, which was even then on the ramp, the crew motioning for us to stand off so that they might get under way.

And thus our flight was done—17 hours and 17 minutes after our take-off from Honolulu, and 58 hours, 43 minutes actual flying time since leaving Manila.

A sigh escaped us as the China Clipper roared off over the water. Our adventure was over. To Pan American Airways their new route was established and operating.

B8. The Genius of Pan American Airways Spans the Mighty Pacific, by Commander L. N. Leslie, U.S.N.

Note: Reprinted from The Guam Recorder, date uncertain, perhaps January 1936.

New Year's Day has from time immemorial marked, in the affairs of men, the dividing line between the frustrations and disappointments of the old year and the promise and possibilities of the new. In Guam, it may truly be said, that the year 1936 has dawned with an aura of golden opportunity, and that this little island so long lost in the isolation of the watery wastes of the western Pacific has at last emerged into a position of importance and interest to the rest of the world.

The reason for all this lies in the fact, that due to its geographical position, it has been chosen by the Pan American Airways as one of the several ocean way-stations on the air-line that now links modern America with ancient Cathay, fabulous in song and story. It seems a bit unreal, but it is true nevertheless, that a commercial airport has been actually established at Sumay on Apra Harbor, Guam, and that the giant Pan American clipper ships pause there as they wing their way unerringly from Alameda, California via Hawaii, Midway and Wake Islands and Manila to Canton, China, where the Pan American system joins that of the China National Aviation Corporation.

The establishment of this artery of rapid and safe communication and travel makes possible opportunities to the Island and its people that could be engendered in no other way, and it is confidently predicted that an era of unprecedented prosperity will follow in the wake of the completion of this epoch-making enterprise.

It is difficult to form a mental picture of the vast amount of preliminary research work that had to be done before the first clipper was ready to take to the air.

Four years ago Pan American officials announced that the ships they wanted for the projected transoceanic service must be able to carry enough fuel for 3,000 miles, even against a head wind, at a cruising speed of 150 miles per hour, and in addition carry a large enough load of mail, passengers and express to allow reasonable rates to yield enough income to meet the costs, and at the same time be absolutely sea-worthy.

These requirements seemed to be insurmountable, but Igor Sikorsky, who had been building larger and larger planes for the Company's inter-American routes, agreed to tackle a 19-ton flying boat, and later Glenn Martin, who had built scores of great airplanes for the United States military services, undertook to build three 15-1/2 ton ships able to meet all the Company's specifications.

Long and exhaustive experiments were undertaken and finally the first transport airplane to be especially designed for trans-oceanic service came into being. This ship was the Pan American Clipper which bore at the time she was commissioned in company with her sister ship the Brazilian Clipper, the distinction of being the largest airliner in service on any airway in the world. These ships were built by the Sikorsky Aviation Corporation in accordance with the rigid specifications laid down by the Pan American Engineers and their technical committee headed by the famous Colonel Charles A. Lindbergh. The success of this venture is evinced by the fact that the Pan American

Clipper shares with the Brazilian Clipper two official world records established by this type of flying boat for speed, load and radius. It was the Pan American Clipper that first flew to Hawaii and later to Guam.

The Glenn Martin Plant soon followed with the larger China Clipper, the Philippine Clipper and the Hawaiian Clipper, which are now on regular service from the airport at Alameda, California, to the Orient. It is hard to realize the size, beauty and efficiency of these giant seaplanes, but the following table of the dimensions and characteristics of the China Clipper will no doubt aid the reader in some measure, to visualize them.

THE CHINA CLIPPER

Gross Weight	51,000 lbs. (254 tons)
Weight empty—as standard mail transport	23,100 lbs.
" " —as ocean passenger transport	28,216 lbs.
Useful load for ocean service	22,784 lbs.
Wing Span	130 feet
Wing Area	2,170 sq. feet
Chord	20-1/2 feet
Overall Length	89 feet 6 inches
Overal Height	24 feet

Power [plant]: Four-geared and super-charged Pratt & Whitney Double-Row 14-cylinder "Wasp" engines developing 800 h.p. each—Driving Hamilton three-bladed constant speed propellers with brakes.

Power loading	16 lbs per h.p.
Wing loading	22 lbs. per sq. ft.

Load—For ocean service:
Maximum range required—Trans-Pacific—(California-Hawaii) ... 2,410 miles
As sleeper, accommodations for 18 passengers, cargo and crew of 7.
(On other sections—36 to 43 passengers.)
Performance:

Speed—High Speed	179 m.p.h.
Cruising Speed	157 m.p.h.
Range—As mail transport	4,000 miles
As passenger-mail transport	3,000 miles
Service Ceiling	20,000 feet

The development and production of giant transport clippers embodying revolutionary characteristics capable of negotiating the 9,000-mile air-line across the world's broadest ocean was only one of the phases of the four-year old program drawn by Juan T. Trippe, Pan American's youthful president and his advisers.

As the development phase drew to a successful close the problem of selecting and training pilots and plane crews, and the establishment of suitable air bases had to be undertaken. The personnel problem was comparatively simple as the Pan American organization had over 200 experienced flyers available, who had already proven their

worth on the company's transport lines to South America and elsewhere. From these a picked group was chosen and trained by means of special courses which had been devised to fit them for this particular project. These major groups were sub-divided into clipper crews consisting of six members assigned as follows: captain, first officer, navigator, engineer, junior flight officer and radio officer. The pilots, no matter how experienced, were sent to divisional schools to restudy aero-dyanmics, structures, flying, engines, navigation and radio.

Fortunately the only suitable islands in the Pacific that would lend themselves to the plan were all owned by the United States. After the necessary permission had been obtained the serious and difficult work of establishing this far-flung bases took form. The steamship **North Haven** was chartered, loaded with about 6,000 tons of necessary equipment and material and proceeded to Pearl Harbor where the first base was quickly established. The next stop was at Midway Island about eight days steaming for the **North Haven**. Here equipment totalling about 2,000 tons was unloaded. The **North Haven** had to lay outside of the barrier reef and the problem of landing the cargo was fraught with many difficulties. It is related that when the equipment designed to lower a 10,000-pound power generator into its concrete emplacement proved unsatisfactory, the riggers built a platform of *ice* four feet high beneath the engine. The wooden shoring and other supports were then removed, and as the ice melted the generator settled safely into its appointed position. This incident well illustrates the resourcefulness of the engineers that had this difficult project in hand. By the time the **North Haven** was ready to proceed to Wake Island where the next base had to be built ten buildings had already been erected and the other component elements of the base were well under way.

Wake Island consists of three small islets, Wake, Wilkes and Peale. It was found that Peale offered the only land high enough to be safe from storms. The original plan contemplated erecting the base on Wilkes, so the change, which appeared to be highly desirable, necessitated the transportation of every single item of equipment across the lagoon. This involved considerable delay, but even so it was accomplished in time so that the **North Haven** could meet her schedule so that her charter limits were not violated.

At Guam an abandoned air base which had formerly been used by the Marines [at Sumay] was occupied, and consequently, no particular difficulties were encountered.

In a like manner whatever difficulties which were encountered in Manila were soon overcome, and thus the various links in the trans-Pacific chain in the world's longest air-line were successfully welded together.

Shortly after the various bases had been established experimental flights were begun and accomplished with such punctuality and unerring accuracy that it was safe to say the genius of the Pan American Airways had spanned the mighty Pacific. The import of this stupendous achievement may in some measure be realized when it is known that it was only a little over eight years ago that Lieutenants Maitland and Hegenberger of the United States Army Air Corps made the first successful flight from California to

Hawaii, and only twenty months has elapsed since the first mass flight of six United States Navy flying boats winged their way from San Francisco to their base at Pearl Harbor under the command of Lieutenant Commaander Knefler McGinnis. All honor is due Captains Musick, Sullivan and Tilton, and their intrepid crews for their astounding achievements which not only reflects great credit on themselves, but augurs well for the ascendency of American commercial civil aviation. It is said that five billion dollars of trade is at stake in the Orient in these days of depression and probably double that amount will be possible in normal times. The annihilation of time and distance by the Pan American Airways makes it highly possible for American commercial enterprise to capture a fair share of these oriental markets which might, under other circumstances, go to European countries.

It is interesting and very gratifying to take note of the fact that the Pan American Airport in Guam, which is under the able management of Mr. I. P. Gregory, has already taken form as one of Guam's outstanding commercial units and bids fair to do more than its part towards promoting a better basis for a sound internal economic condition for the Island.

Documents 1935C

Bishop Olaiz replaced by Bishop Olano

Source: Articles in The Guam Recorder, July and October 1935.

Cl. Bishop J. Ph. Olaiz

By one who listened to his sermons, counsels and conversations in English, Spanish and Chamorro, for twenty years.

Right Reverend Joachim Philippus Olaiz, Titular Bishop of Docimea, and third Vicar Apostolic of Guam, was born in Pamplona, Spain, on 6 June 1872. He was educated in the city of his birth, and at the age of sixteen he entered the Capuchin Order (Franciscans). He studied Philosophy in the Capuchin College of Fuenterrabia, Spain. After his ordination as a priest on 29 June 1896, he spent 17 years in various republics of South America; being the Superior of a number of convents in Chile, and terminating his ecclesiastical career in that part of the world in Colombia. Upon his return to Spain, he was elected Superior of Tudela and Pamplona, being also Provincial Definer of the Order. On 30 November 1914, he was chosen Vicar Apostolic of Guam, arriving here on 30 April 1915, and remaining until 27 April 1935.

It would take a long article to describe fully all the underakings and accomplishments of Bishop Olaiz during his twenty years' stay in Guam, and for that reason only a brief mention will be made of some of them. Among his most important labors was the erection of churches in Yoña and Piti, and the Parochial Hall in Agaña which is used as a Catechism School and an assembly hall for the various religious societies. The hall is also used for the presentation of various theatricals for the benefit of the poor. Contrary to the belief of many, this large and commodious hall was erected almost entirely with funds obtained by Bishop Olaiz, through his influential personality, from sources outside of Guam. Great credit is due him for the many improvements he has made without imposing any additional burden upon the people of Guam.

Under his direction and supervision, the interiors of practically all the churches in Guam were renovated and beautified, and the altars were re-adorned and made more attractive with artistic statues of the Patron Saints, or Saints of special veneration and devotion, in the various villages. The Cathedral of Agaña has been furnished with comfortable and presentable pews, while the entire edifice has been re-floored with hardwood placed upon foundations that will make it last for at least a century. Among the

last undertakings of Bishop Olaiz was the construction of the admirable altars in the two wings of the cathedral. As far as was possible, Guam hardwoods were used in these altars and the difficult labor, carving, decorating and assembling, wss done entirely by Guam cabinet-makers, painters and carpenters. It was his boast, upon the completion of these altars, that he would be proud for a visitor from any part of the world to see them, and to let it be known that the entire work had been performed by Chamorro craftsmen. He took particular pride in the erection, some years ago, of the side tower, in the top of which appear three faces of a large clock, illuminated at night, which can be seen from many parts of Agaña and whose bells, tolling the hours, can be heard day and night in all parts of the city. He also brought order and arrangement out of the helter-skelter confusion of tombstones and graves in the old cemetery, which is one of the first sights that meets the eyes of a visitor approaching Agaña. The old ragged niches, or crypts, were torn down, and an orderly and impressive edifice of concrete and cement was erected in their place.

One of the most praiseworthy accomplishments was the forming of the Society of Saint Vincent of Paul and placing it on a working basis through his continuous and untiring efforts. The Rules Governing the Society were first drawn up on 19 December 1932, and have since been slightly revised, and then approved by the Governor of Guam. After having been established for only a little more than two years, the membership has reached the number of nearly 400, and regular assistance is being given to 36 beneficiaries. From 5 March 1933 to 31 December 1934, the receipts of the Society from voluntary donations were $1,865.19 and the expenditures were $1,437.16. The Society works in close cooperation with the Guam chapter of the American Red Cross, both in order to prevent duplication of charities, as well as to bring to the notice of both organizations deserving cases which may have escaped the notice of the other. Bishop Olaiz was remarkable for his devotion to the principles of the American Government and for his loyal support of, and assistance to, the American Administration in Guam. In recognition of this, the public school building in the village of Agat has been named the Bishop Olaiz School.

On account of his poor health for several years past, and his feeling that he was unable to properly perform the many arduous duties devolving upon him, he repeatedly petitioned the Holy Father in Rome to relieve him of this charge, and his request was finally granted on 6 August 1933. For various reasons, however, he remained at his post until 21 April 1935. It was with great sorrow and regret that the people of Guam learned of his intended departure, and many hopes were expressed that his orders would be changed. The many acts of love and respect and devotion which were openly given him by the people when they learned of his coming departure, were but the expression of the value and worth of his teachings and leadership in spiritual matters and the deep impression made by these upon the Chamorro people. On the day before his leaving, he was presented with a beautifully and artistically executed memorial which it is believed will clearly show the attitude and regard of the people of Guam for him. This

memorial bore the signature of about 35 (on account of lack of space) leading citizens of Guam, and read, in part as follows:

"We, the Chamorro people and residents of Guam, realizing the inadequacy of mere words to express our feelings, are, nevertheless, compelled to employ this means of declaring our deep sentiments of affection and veneration for our honored and beloved Bishop, who, after twenty years of untiring and fatherly administration and direction of our spiritual welfare, has been destined to leave us and return to his native land."

"We know that he has carried many heavy burdens and performed many arduous tasks, and that he has endured many bitter and trying disappointments, but it is our heartfelt desire for him to feel that his labors have not been in vain, nor without appreciation and value by those to whom he has endeavored to point out the way of Truth and Light. We can truthfully say that he has never failed to firmly and uncompromisingly lift his voice against that which, in his wisdom and experience, he knew would lower or weaken our morals, or threaten or endanger our spiritual welfare."

"We acknowledge, too, that he has not always received that support, assistance and encouragement which was owed to him by us whose eternal salvation has been his one aim and object during his long and faithful supervision over us. Truly we can say that no-one has gone to him for comfort, counsel or advice, without receiving the utmost satisfaction that lay in his power to give..."

In order not to prolong this article, only the bare mention can be made of the farewell luncheon given by the people of Sumay, attended by Governor and Mrs. Alexander and members of the Governor's staff; the intimate family gathering at the home of Mr. Pedro Martinez, in which Governor and Mrs. Alexander and many officers of the Naval Station graciously joined, all of whom expressed their feelings of love and respect for Bishop Olaiz without restriction; and the farewell performance given under the direction of the teachers of the Parochial Hall Catechism School, consisting of a comedy-play in the Chamorro language (which the Bishop loved dearly), addresses, recitations, and songs in English, Spanish and Chamorro. If any one would like to know about Bishop Olaiz' love for Guam and its people, he has but to read the message that he sent after his sailing for Manila:

"While the ship gets farther from Guam my heart feels to be nearer to Guam enjoying most sweet recollections. I send my heartfelt greetings to my dear Governor and Mrs. Alexander, as well as to my dear Padres, Chamorros, and residents of Guam. Adios."

And in conclusion — Long live Bishop Olaiz, and may the good work that he planted, nourished and cultivated in Guam never wither or die away!



Bishop Olaíz (left) replaced by Bishop Olano (right) in 1935

C2. The New Bishop of Guam

Angel Olano y Urteaga, son of Miguel and Josefa now deceased, was born in Alzo, Guipuzcoa Province, Spain, on 27 September 1891. When he was eleven years old he entered the Seraphic School then estalished in Estella, and on 27 August 1907, he took the holy habit of the Capuchins and was professed in that Order on 27 August 1908, being given the name of León de Alzo in keeping with the rules of religious orders. After meritoriously completing his studies in philosophy and theology, he was ordained a priest on 18 December 1915, and for three years he exercised the functions of a preacher in the Spanish and Basque languages. In 1918 he was ordered to the Mission in Guam, which duty he accepted and perfomed with notable zeal and extraordinary intelligence after he had thoroughly learned the Chamorro dialect. From May 1919 he was the parish priest of Sumay. He took a special interest in learning the English language, and in order to perfect himself in its use, he went to St. Mary's High School conducted by the Christian Brothers in Berkeley, California for a period of nine months.

In recognition of the continued proofs which the Capuchin Order had received as to his ability and merits, the Holy Father chose him as the fourth Vicar Apostolic of Guam. We are informed that "the Reverend Father Olano is therefore a new glory of the Capuchin Order, and this pertains also to his two distinguished brothers, Fathers Diego and Miguel de Alzo." From the Capuchin publication "Verdad y Caridad" we learn that the Most Reverend Miguel Angel Olano y Orteaga [sic], Titular Bishop of Lagina, was solemnly consecrated on 5 May 1935, in the Church of Buen Pastor (The 'Good

Shepherd) of San Sebastián in the Basque country of Spain, by the Bishops of Vitoria, Barcelona and Pamplona, assisted by his own two brothers, Fathers Diego and Miguel. "The ample and magnificent naves of the temple were invaded from an early hour by the people of San Sebastián and by numerous delegations from the Province of Guipuzcoa."

On his trip to Spain for his consecration and on his return to Guam the Bishop had many interesting experiences, and it is regretted that space will not permit the mention of them in detail in this article. One of the high aspirations of his life was realized in his visit to the Holy Land where he had the highest honor and pleasure enjoyed by a Catholic priest—that of celebrating Holy Mass in such sacred places as the Holy Sepulcher, the Garden of Olives, and the Church of the Nativity in Bethlehem. Upon his arrival in Rome he was received in audience by the Holy Father on 14 November 1934. While Guam is perhaps one of the smallest places under his spiritual direction, the Pope appeared to be well informed as to conditions in Guam and particularly in regard to the efforts of the Naval administration for the enhancement of the welfare and advancement of the Chamorro people. The pontifical blessing of the Holy Father was given to Bishop Olano both in English and in Latin. The Ambassador of the United States in Spain was invited to attend the consecration of Bishop Olano, but he wrote with many regrets that he was unable to accept the invitation on account of his duties in connection with the celebration of the Silver Jubilee of the King of England.

In passing through Lourdes, France, on his return to the United States for passage to Guam, the Bishop was greatly surprised and pleased to meet and converse in Chamorro with a native of Guam, Mr. Francisco de la Cruz, who was conducting a band of pilgrims from the Philippines to the world-wide known shrine in that place. While he was in Washington he had interviews with the Apostolic Delegate, the Most Reverent Amleto Giovanni Cicognani, and the Chief of Naval Operations about matters connected with his duties in Guam. From Washington he went to the Sacred Heart Convent at Belmont, N.C. where he assisted in the ceremony of the taking of the first vows by Sister Marie Mercedes (Miss Maria Sablan), one of the two Guam-born sisters now attached to that convent. Bishop Olano together with Father Marcelo, who accompanied him as secretary and Father Gil who has been studying English in the United States sailed from San Francisco on the **SS Asama Maru** on 1 August for Manila, but upon arrival at Honolulu, he was informed by cablegram that the **U.S.S. Gold Star** would arrive in Yokohama on 12 August and would sail for Guam on 17 August. The Bishop immediately asked that the Governor of Guam be requested to authorize passage for himself and companions from Yokohama on that vessel. His request was granted, and the Governor graciously designated his own official quarters on the **Gold Star** for the use of the Bishop and his companions. After having been absent for about one year, he happily arrived at Guam on 24 August 1935 to take up the duties of his new office.

Document 1935D

Lord Moyne's visit to Palau

Source: Lord Moyne. Walkabout (London 1936).

Notes: The track of the yatch Rosaura was Indonesia, New Guinea, Palau, then Manila, Canton, Tonkin, Annan, Cambodia, Borneo, etc. Lord Moyne was accompanied by his wife, Lady Broughton, who took the photographs. The yatch carried 2 motor launches: the Rose and the Aura.

XVII

PALAU

After leaving New Guinea, we had planned to visit the megalithic ruins at Ponape and to call at other of the Caroline Islands on our way to Manila. In view of the suspicions with which the Japanese are said to view visitors ot these Mandated islands, the Japanese Embassy in London, at the instance of the Foreign Office, had been good enough to write to the Director of the South Seas Bureau at Palau, who is charged with the administration of the Japanese Mandate for the former German islands north of the equator, to explain the objects of my journey and to ask for facilities.

Although there was no time to visit the other islands, Palau was little out of our way, so we decided to call there. The Palau group being surrounded by coral reefs and the use of the easiest entrance being forbidden by the Japanese regulations, we sent notice of our approach by wireless so as to get a pilot to take us into the anchorage at Malakal, which is described by the Admiralty Pilot as a port of entry for the Carolines. We received the reply that we should not be allowed to enter and that we must wait outside the reef. We therefore anchored at the entrance to a beautiful sheet of water surrounded on three sides by islands, the larger ones mountainous and well wooded.

The little town of Malakal was visible four miles away on an island in the centre. On either side were lovely little islets of fantastic shapes, the under surface of the limestone so cut away by the sea that they resembled grotesque toadstools on wide stalks. Behind these islands to our left, schooners and fishing-boats were frequently passing apparently through Malakal Harbour as marked on the chart to the great lagoon beyond. On the right, hidden by a line of islets and the larger island of Auluptagel [sic], lay the forbidden town of Koror.

In due course a launch-load of officials arrived accompanied by an interpreter. They told me very politely that landing was not allowed. They knew nothing of the letter written three months previously, but when I produced a copy in Japanese, they said

they would go in and ask for instructions, and that if permission were granted they would send a wireless message authorising our launch to enter the harbour.

In spite of repeated efforts to get an answer by wireless, it was nearly six hours after our arrival that a launch came to take us ashore. This time an officer in uniform with white gloves was introduced as a high offcial of the Pacific Islands Bureau. After many polite speeches, we were finally allowed to land, and as by that time there was little daylight, we were permitted to do so in my own fast launch, accompanied by some of the officials.

We were not taken to Malakal, as we had expected, but to the new and well-laid-out settlement which covers the island of Koror. We were guided through the islands by an intricate channel only suitable for small craft. Not far away was another and deeper channel, through which Japanese fishing-boats and schooners were frequently passing. we landed in one of a series of little basins which seemed to have been newly built where the chart showed a fringing coral reef to Koror Island.

We were clearly not intended to see anything of any more serious harbour works, as on landing we were taken into the town along a new embankment in motors [i.e. automobiles] which were awaiting us. The town seemed brand-new with well-kept gardens round the Government buuilding and along the newly-made roads were trim hedges and banks cut into neat grass steps. We were impressed at the size of the Government buildings and also by the well-stocked shops and the large number of men of the Japanese Navy in the streets.

On returning after dark, I unfortunately accepted my launch-man's word that he could easily find his way out to the ship and refused the boat which the interpreter offered. As soon as we had got through to Malakal Bay the moon was obscured by clouds, and we found it quite impossible to find our way through a labyrinth of unlit buoys and beacons. Being warned of our danger by the grating of the launch against a coral reef, we decided that we must go back to Koror for a pilot.

By the time we got there, the boat basins were deserted, so we went up to the Government offices. We had been told by the interpreter that he was the only person in the town who knew any English, and it proved no easy matter to find him. Fortunately he had given me his card, but as it was printed in Roman characters and the clerks who were still working in the office were apparently not able to read it, we had difficulty in explaining that we wanted to speak to him.

The situation was very ridiculous, as we were not sure whether our pronunciation of his name was understood. We tried Kobáyashi, Kóbayashi, Kobayáshi, but all our efforts only produced much friendly laughter. Finally a man who knew the word "yes" took us to a house near-by, where he had a long discussion with a Japanese lady, who also seemed unable to do anything but laugh. As the interpreter was not produced, we asked whether he was there, where he was, would they find him? All questions were answered indifferently by the word "Yes," so we gave it up and returned to the Government office. After two hours of effort and much telephoning, someone at last arrived who showed sign of recognizing the name of the interpreter, and finally, after



Lord Moyne with Aiome pigmies.

further delay, we found him and arranged for a launch to show us the passage through the reef. He was a most polite and helpful little man, but we quite sympathised with him when he said good-bye to us, and added that he hoped that it would be for the last time.

We were disappointed to be able to take no photographs of this lovely place. One of the first questions of the Japanese authorities was whether we had any cameras on board, and we were warned that no photography was allowed. We were amused, however, to see that they themselves were well provided with cameras and had apparently been taking photographs of **Roseaura** from their launch.

While preventing any indulgence of our curiosity, they were most inquisitive as to the yacht, and not only penetrated to the engine-room but also climbed up a rickety ladder to examine the dismantled launch which was carried on Welin Machlachlan [Mac-Laughlan] davits far above their heads.

We were puzzled by the attitude of the Japanese authorities. They are too intelligent a people to make mysteries about nothing, and their attitude was well designed to make us wonder just what it is that they wish to hide.

29

THE FORBIDDEN ISLES

THERE was a closed world that we longed to enter.

For twenty years no American journalist had been allowed to stop ashore in Japan's islands of mystery—the Marianas, Carolines and Marshalls, destined to be the chief scene of action in the Pacific in the Second World War.

They had been acquired from Germany in the First World War and were held by Japan under mandate from the League of Nations. There was rumour that Japan was fortifying them in preparation for a new war.

The mandate required that the islands must not be fortified, and must be kept open to visitors. A very few American and British travellers had succeeded in securing passage but they had usually been hurried through the archipelago, never permitted to stop over on any island from one boat to the next.

One exception was the British Major Bodley. The Japanese ship on which he was travelling was wrecked on the reef of Yap. Even the ingenious Japanese could think of no way to avoid taking shipwrecked passengers ashore. But he spent only three days on the island before a ship arrived to whisk him away.

Another exception, a pretty grim one, was Colonel Earl Ellis of the United States Marines, who penetrated Palau, looked about, and then died. The Japanese reported that he had drunk himself to death.

Two United States naval officers managed to slip ashore on Ponape. Nothing more was heard of them until Japan informed the United States that they had lost their lives in an unfortunate accident. A request that the bodies be returned to the United States was refused.

Major Bodley, bitter over Japanese refusal to let him see any island except so long as the ship lay in port, wrote me in 1935:

"Unless you have strings which you can pull with strength, I think you will find difficulties in getting a passage—much less stop-overs."

After two years in Japan, I had strings, but pulling them seemed to avail nothing.

Documents 1935E

The Japanese in Micronesia, according to Willard Price

E1.. I Cannot Rest from Travel

An autobiography of adventure in seventy lands.

Source: Willard Price. I Cannot Rest from Travel (New York, John Day, 1951).

Notes: Price wrote many books and articles about Micronesia (see Bibliography, HM20, under 1935), but the information they contain is often duplicated.

[Chap. 29 attached]

More successful was Alexander Hume Ford, Director of the Pan Pacific Union. Because of the hands-across-the-seas nature of his organisation, he was accredited with being a "true friend" of Japan and was allowed a through ticket.

Upon his return, I met him in the place where one always meets anyone—the lobby of Tokyo's Imperial Hotel.

The captain of the Japanese ship on which he had travelled had been very co-operative, he told me, and had given him much information about the islands.

"But did you get off the ship and stay in the islands?"

He looked at me with some alarm.

"My dear man," he said, "that isn't done."

I wrote to Ernst Lang, head of the Liebenzeller Mission which supervised some German missionaries left over from the German regime. He replied warily, not knowing whether he dared have anything tc do with me.

"The Japanese who are now in possession of the islands are very suspicious, therefore you must not be surprised if they examine you and observe wherever you go. They are doing so with every foreigner. For that reason we do not like to have much connection with foreigners visiting the islands, but if you are going as missionaries, that will be another thing, I hope."

We could not pretend to be going as missionaries, therefore had to bear up under the suspicion that we were going as spies.

Foreigners could not be absolutely barred, because the mandate stipulated free access to the islands. But they could be, and were, artfully discouraged.

"Full up" was the first excuse of the Tokyo steamship office. When I insisted upon seeing the passenger list and found that the ship was anything but full up, there were other excuses.

It was a very dangerous voyage, I was told, the shipping lanes were full of treacherous reefs, typhoons were frequent, tropical diseases were prevalent, and the natives were savage headhunters.

Moreover, the ships, all being Japanese, served nothing but Japanese food. My wife and I might grow weary of rice, bean-curd, raw fish, and octopus tentacles.

And there was no place to stay on the islands. There were no hotels.

"We can live in Japanese inns."

"On most islands there are none."

"We have an 'Explorer's Tent'. It can be set up under any palm tree."

"But each piece of land belongs to some native."

"Perhaps he will rent it. Or take us into his house. He may be glad to have paying guests."

The passenger agent looked pained.

"Live with the natives!"

"Why not?" And I tried to make clear how valuable such contacts would be for the purpose of securing certain material wanted by the National Geographic Society and the American Museum of Natural History.

But considerate officialdom continued to be solicitous of our comfort. And suspicious of our motives.

An officer of the *Kempeitai*, Japanese Gestapo, came to our house in Hayama. He had a note-book. He smilingly asked our ages, our fathers' names, mothers' names, grandfathers' names, grandmothers' names, names of all places we had ever lived in or visited. Finally he asked:

"What do you wish to see in the islands?"

I could hardly say "Fortifications". So I shrugged it off with:

"Fauna and flora."

He wrote that down. Then he asked:

"Are they friends of yours?"

Amused, I answered: "Yes."

"How old are they?"

"Well, Fauna may be ten million years old, and Flora considerably older."

It is not prudent to joke with the *Kempeitai*. Mary unknowingly saved the situation by coming in at that moment from the kitchen with a plate of hot American doughnuts. The officer put away his note-book.

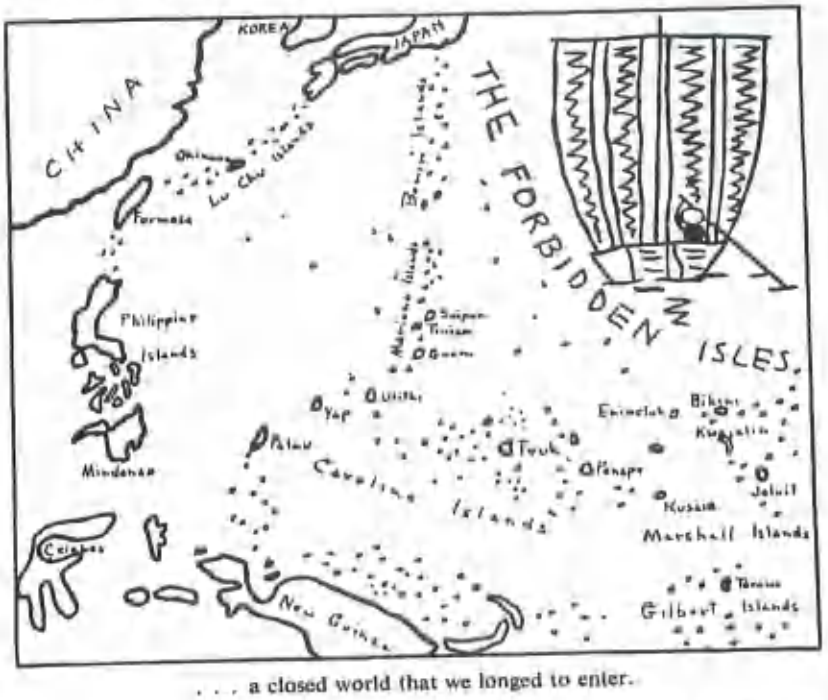
For months we were put off with objections and excuses.

Meanwhile, in Geneva, the Mandates Commission was asking very pointed questions. Why, they inquired of Japan's representative, had an American ship of scientists bent on viewing an eclipse of the sun been refused entry to mandate waters? Why were foreign ships not allowed in the harbours? Why were the island airports not accessible to all nations?

The Commission knew of my attempts, and the attempts of others in the past, to enter the forbidden islands. They charged Japan with barring foreigners. Japan's delegate at Geneva heatedly denied that foreigners were barred. The controversy was published in the European and American press. The discussion was doing Japan no good.

One morning when the cables were particularly hot with criticism of Nippon for her suspected militarisation of the mandate, I was received with smiles at the Government South Seas Bureau. Tickets for my wife and myself were pressed into my hands.

"Japan is being unjustly accused," the official said. "We have decided that you should go and see for yourself."



. . . a closed world that we longed to enter.

I paid for the tickets and demanded a paper authorising us to land on any island and go where we pleased. Grudgingly it was provided.

Our troubles were over.

But I soon found that the document was worthless. The Japanese captains of the ships on which we travelled had instructions to prevent us from leaving the ship at any port.

Our troubles had only begun.

We reached beautiful Saipan on a bright winter morning. The ship anchored outside the reef, two miles off the west shore, in a translucent

jade green sea mottled with dark brown patches where seaweed floated just beneath the surface. The green island rose from the shore in gentle slopes and level terraces, ideal for either sugar plantations or airfields.

We had been on shipboard for five days and were eager to feel solid ground beneath our feet.

"You will not wish to go ashore here." The captain had come up behind us as we stood at the rail.

I reminded him that we had a permit from the Tokyo authorities.

"Ah, so," he said. "But they left it to me to arrange details. I fear you would not be comfortable on this island. There are many flies."

I tried not to smile. You must never be amused at a Japanese if you hope to get around him. And you must agree with him.

"Indeed!" I said gravely. "In that case, we would be much better off on board."

A lighter drawn by a tug came up on the starboard side to take off passengers. The captain was busy on the port side, watching the cargo barges. Just as the tug was beginning to pull the passenger lighter away, we ran down the companionway and hopped in.

There was a shout above us. The captain was glaring down from the bridge. Mary smiled her most engaging smile and held up something she had brought from our cabin. It was a fly swatter.

The captain's face was a study. Never were a smile and a scowl more perfectly combined in one expression.

On the dock was the ubiquitous Japanese policeman.

"You are the Americans, yes?" he accused us. "I heard about you. But I understood you would remain on board."

"So sorry," I said in the best Japanese manner. "Slight mistake."

I produced the paper. He waved it aside.

"I shall have to take you to the governor," he announced sternly.

This was all that could be desired, for the path to the governor's bungalow led for two miles through town and countryside, affording an excellent idea of Saipan. And when the squat, jovial little governor saw us and found us harmless, he not only permitted us to roam at will over his precious island, but at our request radioed governors of other islands, suggesting that they receive us. Tokyo later punished him by demotion for this imprudence.

We found Saipan fascinating, not only in its fauna and flora, but its fortifications. And we naïvely hoped that the governor's intervention would clear the way for us on the other islands.

We sailed into the harbour of Yap and dropped anchor.

*Yap is unique. There is nothing else like it in the seven seas. It is a relic of a forgotten age, the only spot on earth where stone coins up to twelve feet in diameter are used as money.

We were determined to shake off our ship and spend a month on Yap.

Governor Mizuno came aboard. I asked him if he had received a radiogram from the governor of Saipan. No, he said, he had not. I showed him our Tokyo document, authorising us to land. He sucked his teeth and bowed.

"You are most welcome," he said, "but unfortunately there is no hotel on Yap."

"Can we make arrangements to stay at some private home?"

"There are few Japanese on the island and they have no provision for guests."

"It would not need to be a Japanese home."

The governor stared. I went on quickly: "Have we your permission to live with the Kanakas if we can make our own arrangements?"

He smiled incredulously. "Most certainly." The Japanese, in their self-importance born of an inferiority complex, held themselves strictly aloof from the Micronesians and could not conceive of white persons living in a native hut. The governor bowed and strolled away, doubtless feeling that he had diplomatically disposed of the matter.

During the voyage we had made the acquaintance of a deck passenger, a handsome lad whose father was one of the twelve kings of Yap.

His canoe had been brought alongside by the bumboatmen. We took the governor at his word. Slipping into the canoe with our brown host we got away unnoticed under cover of the general confusion.

We had our month on Yap, living for the first two weeks with the King of Rumung, one of the islands of the Yap group. Then Governor Mizuno sent word that there was accommodation for us in the port town, Colonia. We filled fat note-books with odd items which were later to find their way into two books, *Riptide in the South Seas* and *Japan's Islands of Mystery*, as well as a grist of articles for the newspapers, the *Saturday Evening Post*, *Harper's*, *Asia*, *National Geographic*, *Natural History*, *Reader's Digest*, *Life*, *Illustrated London News*, *Strand*, and some two dozen other periodicals in America and England. Such use of the material was quite uneffected; all these islands were so remote

* Photo at page 211

from the current interest of the world at the moment that we hardly expected to get our passage money back. But the adventure was worth while for its own sake.

We were not hindered in disembarking at Palau, probably because it was considered that there were enough policemen on shore to take good care of us. It was the headquarters of the Japanese mandate, and was to become the spearhead of the attack upon the Philippines, the Netherlands Indies and Australia. There are twenty-six islands in the Palau group. During our month's stay I think we saw all of them.

But the zeal with which we poked about intensified suspicion against us, and made it more difficult for us when we got to Truk.

I had always thought of Truk as an island. Instead, it is a cluster of 245 islands in a vast iridescent lagoon surrounded by a coral reef. The surrounding reef is 140 miles long. The lovely island-studded lake it encompasses is some forty miles across. There are only four entrances through the reef.

This reef-walled stronghold was so impregnable a Gibraltar that the Allies in the war to come were going to find it more advantageous to go around it than through it.

The question had constantly harassed us—how to get ashore on Truk. It would certainly be more difficult here than elsewhere. We would not ask for permission. There would be no refusal, only an interminable series of excuses, obstacles and delays. And to ask for permission would be to acknowledge the right of the authorities to stop us. We could not recognise such a right, since the privilege of free access had already been granted by Tokyo and was required by the terms of Japan's mandate.

We worked out a dozen schemes. We might have saved our brains; the problem solved itself.

A handsome Polynesian climbed aboard. He stopped short when he saw a white man, then came to me, all smiles.

"You are American?" he asked eagerly. "For twenty years I have not seen an American. My name is Fal. I used to be a chief—now no more. There was an American missionary here. His name was Logan. That was long ago, before the yellows came. He was a father to me. He taught me English. He was good to my people. I swore I would do anything for an American. You will come to my home?"

"If you can get us off quietly," I said. "The captain wouldn't want us to land."

He looked around. "Everybody is up forward. Go aft. I'll have my boat there. It has a little cabin. Slip into the cabin and no one will know you are aboard."

In ten minutes we were flying towards shore in Fal's big outrigger sailing canoe.

"Take us straight to the governor," I said to Fal. The best way to flout authority is to pretend to respect it. It wouldn't do to wait for police to pick us up and take us before the governor of the island. We had best go to him under our own power and present our credentials.

We avoided the docks and landed on a quiet beach on Dublon. Above us towered a hill crowned by a building in German style. It had been the residence of the German governor and was now occupied by his Jap successor.

We climbed up, called a polite "*Ohaiyo*", the Japanese equivalent of a knock on the door, were admitted by a bewildered attendant and met the much astonished Governor Yamaguchi. After the first "*Sa!*" he covered his surprise well. He expressed great pleasure that we should consider his poor islands worth visiting.

"I am afraid you will be disappointed," he said. "There is nothing of interest here."

Tea was brought in, and we talked. Suddenly there came a blast from the harbour.

"Your ship!" exclaimed the governor. "It is sailing!"

"It is just going to Kusaie," I said, "and will be back in a week."

"A week!" he gasped.

But there was nothing for it. We were Truk's unwelcome guests for a week.

I came near staying there for ever at the bottom of the Truk lagoon.

We were assigned to Fal's care and lived in his log-and-thatch home. Fal stood in well with the Japs. They had made him a *soncho* or administrator over several dozen villages. The Japs trusted Fal—as much as they trusted anyone. They did not dream what was in his heart.

"The Americans will come back some day," he said. "Until then we can only obey."

Fal took us on endless trips among the myriad islands. He refrained from drawing too close to military features because a small police motor-boat always followed us at a distance of half a mile or so. Even at that the police finally decided that we were learning too much.

E2. Where Are You Going, Japan?

Source: Willard Price. Where Are You Going, Japan? (London, Heinemann, 1938).

[Chap. XXV attached]

WHERE ARE YOU GOING, JAPAN?

BY

WILLARD PRICE



WILLIAM HEINEMANN LTD
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CHAPTER XXV

EQUATORIAL JAPAN

JAPAN has now reached the equator.

This is hard for us to realise, having still in our minds the Japan pictured in school geographies—a small country the size of Italy.

Japan proper is the size of Italy. But Japan improper, as some may be inclined to call it stretches from Siberia to the equator. Japan exercises not mere influence over this area, but absolute control. It is as if United States territory extended from Hudson Bay as far south as Brazil.

The northern part of this amazing domain comprises Manchukuo, Korea and Japan proper, and is well known to the world. The southern part is almost unknown. Japan does not advertise it. Tourists never see it. The tourist routes lie west of it, down the coast of China. British and all other foreign ships are barred from its ports. Foreigners are discouraged from visiting it. If they do so, they must go on a Japanese ship, eat Japanese meals, and be prepared to live in South Sea style if they wish to stay on certain islands.

But when the inquisitive traveller has finally obtained permission (as the present writer did) and sails south, what a vista of Japanese national power opens up before him as he passes in review the Bonin Islands and enters the forbidden labyrinth, Micronesia!

Here he sails for weeks on end, never out of sight of land—and all the land is Japanese. He covers immense distances, but always Japan confronts him. To be sure, not much of it confronts him at any one time, for the islands are small. The entire 2,550 islands of Micronesia aggregate only 836 square miles in land area.

But their tremendous value lies not in their size but in their position. They pepper a sea 1,300 miles from north to south and 2,700 miles from east to west. Together with the other Japanese islands they form a complete net across the face of Asia. No ship from America, or from England via Panama, can go direct to China, the Philippines or Singapore without going through a hole in this net—a hole that may be blocked at will by Japan. No enemy fleet could hope to survive in these waters where hundreds of lagoons afford nests for Japanese submarines and 'planes; where there are enough deep harbours to accommodate any number of cruisers, and channels through the reef wide enough for dreadnoughts, if Japan should choose to build them, larger than anything that could squeeze through the Panama Canal. Cliffs, promontories, rocky islands, afford ideal gun emplacements if these should ever be required.

Japan took Micronesia from Germany in the World War, to help the Allies. The Allies were a little disconcerted by this sort of help, but saw no way out of giving Japan a mandate over the group under the League of Nations. One condition of this mandate was that Japan should not fortify the islands. Japan has not done so. This however means little, for the labyrinth does not need fortifying to make it an invaluable protection and base of operations for the Japanese fleet.

Micronesia lies along the equator for 2,000 miles. It

places Japan immediately next door to the Philippines and the Dutch East Indies and within easy distance of Siam, Singapore and Australia. It is the point of departure to some of the richest and least occupied lands of the earth. Japan naturally regards Micronesia as an outpost of Empire not second in value to Manchukuo. In fact there are Japanese industrialists who see Manchukuo as a liability and Micronesia as the key to lands where Japan's economic salvation may be realised.

But does Micronesia "belong" to Japan? As a mandate from the League of Nations it would seem to be on the end of a string. Does the League have power to withdraw a mandate? Certainly the League of Woodrow Wilson's imagination would have such power. But the League that actually exists is of another colour, and its authority in this regard has never been legally determined.

Should Japan lose her mandate because she has resigned from the League? If Japan fortifies the islands, what will the League do about it? Should Japan, who sympathises in general with Germany's demand for her lost colonies, set a good example by returning these islands to Germany?

These questions may worry the questioners but they appear never to disturb Japan. The sober and practical truth is that the word "mandate" is a polite fiction when applied to Micronesia. Japan has distinctly declared that she will never give up the islands. She submits a report each year to the League of Nations, and grave gentlemen on the League's Mandates Commission go through the form of discussing and accepting it—knowing full well that, so far as Japan is concerned, they may take it or leave it.

Micronesia is administered as an integral part of the Japanese Empire. There have been recent proposals in



TWO NATIVE STUDENTS NOT TOO WILLINGLY LEARN MODERN SCIENCE UNDER JAPANESE TUTELAGE ON AN ISLAND OF THE SOUTH SEAS.

Japan that the islands should be annexed. It is not considered in keeping with Japan's national honour that a Japanese possession should be under even nominal subservience to a society in Geneva. Formal annexation will probably take place within a few years—but the territory has already been essentially annexed by the process of filling it with Japanese citizens. There are to-day more Japanese than natives in Japan's South Seas. The native population has been stationary for a quarter of a century, and remains stationary at about 50,000. But the Japanese population is increasing so rapidly that statistics are old before they are published. It now moves between 60,000 and 70,000—it will probably double the native population within the next four years and will continue to increase until all space is occupied. Japanese rarely emigrate spontaneously—and this hegira is vigorously promoted by the Japanese Government.

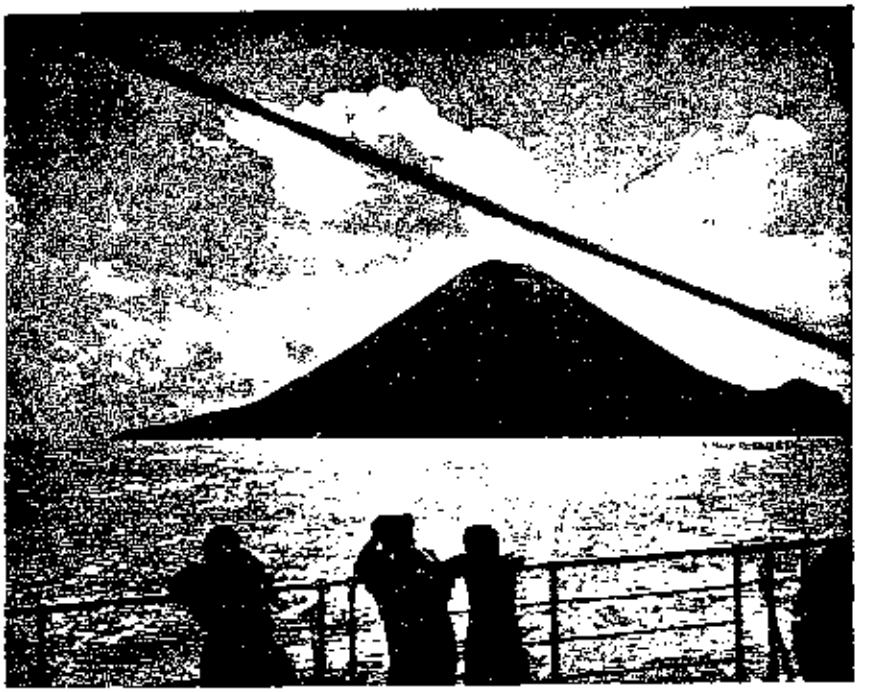
Micronesia is losing its character as a region supervised by Japanese overlords, and is becoming so intrinsically Japanese that change to any other sovereignty than that of Japan is made unnatural if not impossible. Japan has reason to feel that her foothold in Micronesia is secure. This triangle of islands projecting into the group of Philippine, Dutch and British possessions is now ready for use, not only as a guard over operations in China, but as a flying wedge in the continuation of Japan's southward drive.

Note.—For a more complete discussion of the character and strategic significance of the Japanese mandate, the reader is referred to *Rip Tide in the South Seas*, published in 1936.

E3. Some photographs of Micronesia taken by Mr. Price

Source: From his book "The South Sea Adventure Through Japan's Equatorial Empire (Tokyo, Kanda, The Hokuseido Press, 1936).

[Attached]



No sprig of green dares to show itself on the lava-scalded slopes of Uracas.



A Yap coin may be cumbersome but it has advantages; it is not easily mislaid or stolen.



In Yap's port-town, the Kanaka youth wears a necklace and a bicycle. In the jungle, no bicycle.



Yap canoe, with outrigger. The sail is not cloth, but is made of interlaced leaves of the pandanus.



Gum, wound on the stick, snares birds attracted by the ripe papaya.



The Kanaka king wears no crown but the comb indicates his noble birth.



The All Men House is set out into the lagoon on a rough stone platform.



The All Men House serves as council chamber, dance hall, clubhouse, fishing lodge and bedroom.



Not so bad at it looks. The Kanaka pillow is a piece of light, spongy driftwood.



The trader pays for trader one string of shell money for two bottles of petroleum. See money in the background





The extended ear lobe is useful for carrying packages. But it is in the way when there is work to be done and is then knotted neatly about the ear.



Tol goes to market, with his money over his shoulder.



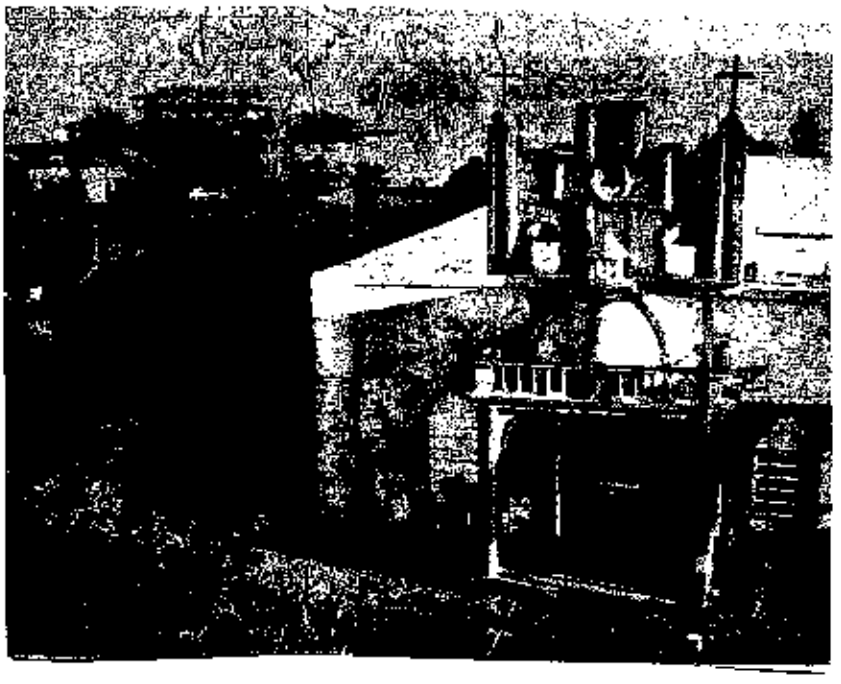
In the money! Mary demonstrates the size of one of Yap's largest stone coins.



Health comes, charm goes. Iron-lidded boxes on stilts take the place of damp, dark, picturesque thatch.



Medical science has almost halted the decline of the native race. Native girls (in the background) receive a year's training in the hospital, then return to their villages to apply modern health methods in the jungle.



The Spanish mission is reminiscent of the days when Spain ruled Yap. Most of the Chamorros, very few of the Kanakas, come under its influence.



The home of Jesus Untalan. The Chamorros are half-Spanish in blood, speech, and custom.



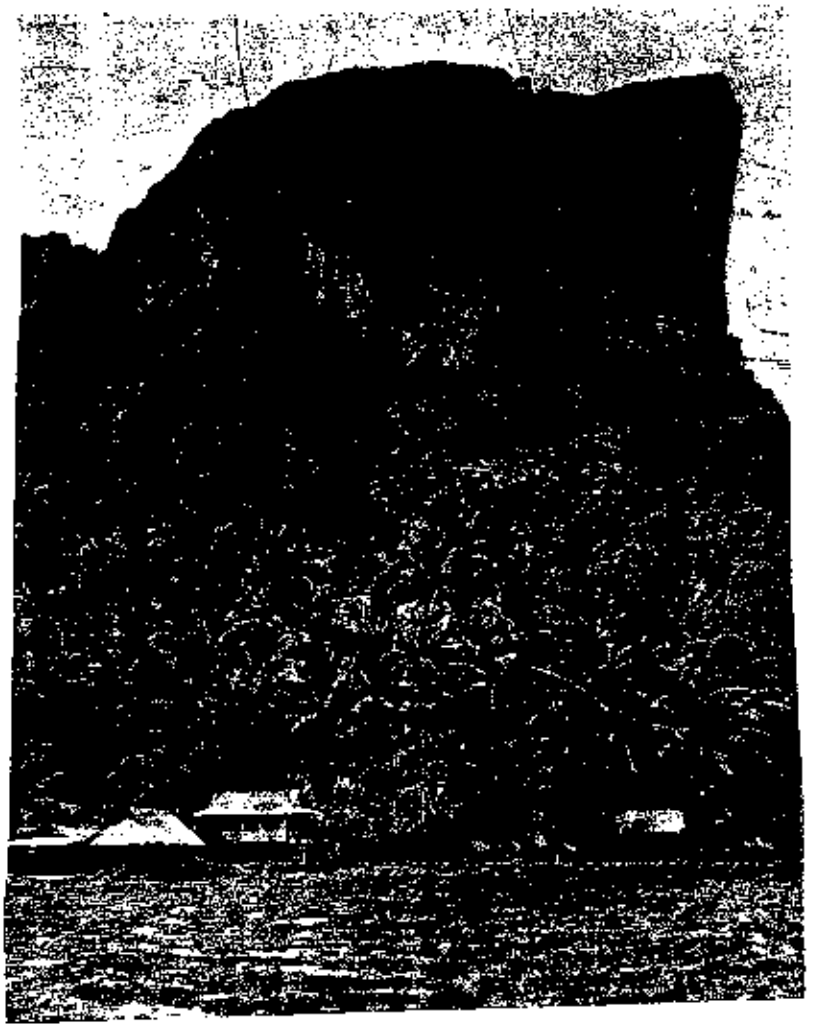
In the two-mile main street of Palau the rare thatch hut looks out of place among Japanese stores, telegraph poles and radio towers; kimono and foreign dress have banished the lava-lava.



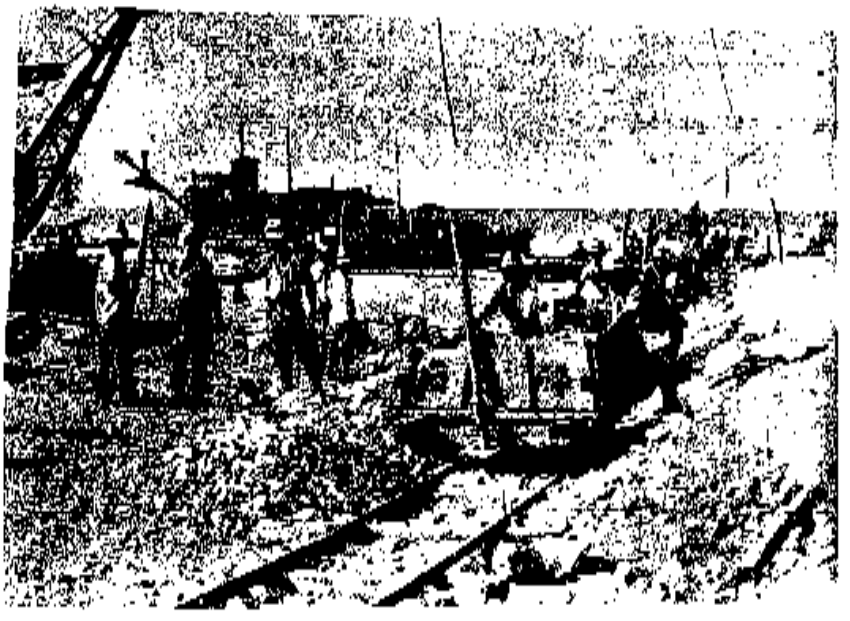
A fortification that would be of little use to-day but was essential during the bloody struggles of the Spanish overlords with the natives of Ponape.



Well oiled, painted, perfumed and garlanded, they render an old-time war chant to a rhythm rapped out by sticks on a board.



Ponape's great rock of Chokach, 937 feet high, typical of the "natural fortifications" consisting of mountains, harbors, lagoons and reefs, which make the Micronesian labyrinth of the greatest strategic importance.



Saipan harbor, where the lagoon is being dredged and a pier built, is entirely unprotected against an enemy fleet; but other harbors that have attracted less attention from the League of Nations make up all Saipan's deficiencies.



A head-hunting king regales Herr Siemer and the author with stories of the good old days. When an enemy's head was taken it was placed in this chipped stone and the entire tribe executed a war-dance around it . . . then took it on a triumphant tour of the villages.



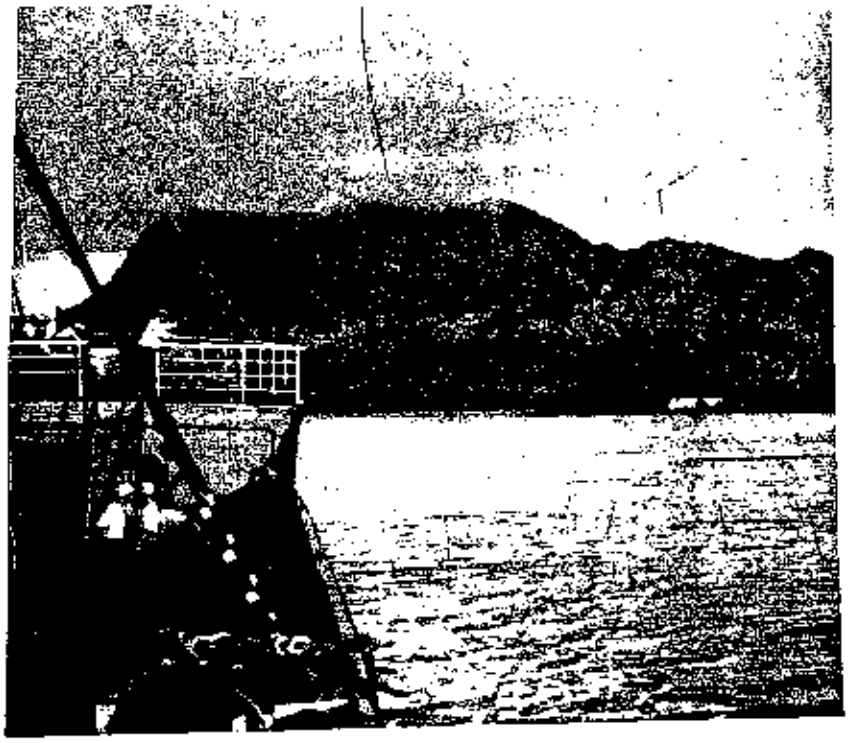
A long, slow job, and not without skill. Turning a tree into a canoe.



Water-gate to Nan Tauach, The Place of Lofty Walls. The building blocks are enormous prisms of basalt.



The peaceable Kanakas rarely need the strong arm of the law; therefore the chief task of the policeman, who is usually a graduate of an agricultural college, is to teach better farming methods.



The ship needs stevedores. But this is Sunday, and the stevedores are all in the little white church on the point.



On a two-hundred-foot isle in an idyllic setting, the platform of an outrigger canoe serves as a library table for two native scholars.



King John of Kusaie issues instructions to young village leaders.



The islanders have native intelligence and self-reliance. Therefore they are left largely to the authority of their own kings, so long as their kings obey the higher authority of the Japanese office.



The fall of man and the rise of science. Never until now has the Kanaka allowed his sons to be taught to grub in the soil; agriculture was woman's work.



After four years of this in the school gardens and on the government's experimental farm, they go back to their villages with seeds, tools, and a fairly durable willingness to work.



"What did you find?" Prince Saionji was asked when he emerged from the vault. "Ghosts," he replied.

E4. Who was Prince Saionji? by the Editor.

Sources: Photo on previous page, and National Diet Library in Tokyo: www.ndl.go.jp.

Kinmochi SAIONJI was an elder statesman *(genro)* when he died at the age of 91. Born in Kyoto, he soon became associated with Hirobumi ITO in a political movement that led to the Meiji restoration. By 1900 he was Chairman of the Privy Council. He later was Prime Minister twice. At the end of the World War, he headed the Japanese delegation at the Paris Peace Conference. In 1920 he received the title of Prince *(koshaku)*.

In 1935 he toured the Caroline Islands, but little is known about that, save for the photo published by Willard Price on the previous page. His biography by Bunji Omura, entitled "The Last Genro—Prince Saionji, Japan's Grand Old Man" may shed some light on this voyage.[1]



Kinmochi Prince Saionji, 1849-1940.

1 First published in 1938. And more recently, in English, by Kegan Paul, London.

Document 1935F

Mysterious Micronesia, by Willard Price

Source: Article in the National Geographic magazine, April 1936).

[Attached]

MYSTERIOUS MICRONESIA

Yap, Map, and Other Islands Under Japanese Mandate are Museums of Primitive Man

By Willard Price

With Illustrations from Photographs by the Author

OUR savage visitor sat on his heels and stared at us.

"I don't want to go home," he said to our native host. "I want to stay and look at them. I never saw the like!"

"Tell him to stay," I said. "We never saw the like, either."

The visitor seemed puzzled. Why should we think *him* strange—comb a foot long projecting from his bushy hair; coal-black teeth; vermilion lips dripping with betel juice; naked body, liberally tattooed; scarlet loincloth? He laughed. "Why, everybody looks like me!"

If the natives of this South Sea isle of Rumung were astonished to see us, we were just as surprised to find ourselves there. It had seemed for a while impossible to get Tokyo's permission to visit the South Sea islands which Japan holds under mandate from the League of Nations.*

ISLANDS RARELY VISITED

Other gems of the Pacific have been placed on tour routes. Tahiti and Samoa are becoming as well known to the diligent traveler as Hawaii. But Japan's Micronesia remains a world apart.

Japanese officials rarely forbid the would-be visitor, but they offer him scant encouragement. He is warned that there are no conveniences for travelers. Hotels are nonexistent. The officials cannot suggest where he might find food and shelter. His brash ideas that he and his wife might obtain lodging with the natives, or set up a tent under a palm tree, they smile upon with tolerant disfavor. No, if he must go, he is advised to make a through passage, living on the ship and viewing each island only so long as the ship is in port.

Our contention that we could not secure the necessary facts and photographs for the National Geographic Magazine by making only a flying visit to each island was recognized; and, as a courtesy to The Geographic, permission was accorded us to sojourn for four months in Micronesia.

True to its name, Micronesia is made up of small islands—yet it covers no small area. A line drawn around the part under Japanese mandate would enclose an expanse of land-dotted ocean about two and a half million square miles in extent, or nearly five-sixths the size of the United States. These widely scattered islands are bounded on the south by the Equator and are spread over most of the vast sea stretch between the Philippines and the 180th meridian. The chief groups are the Marianas, Carolines, and Marshalls. The total number of islands large enough to be of some importance is about 1,400 (see map, page 483).

This vast and beautiful island world belonged to Spain in the days of her glory. But Spain lost interest in her Pacific empire when the United States deprived her of the Philippines. To relieve her financial difficulties following the Spanish-American War, she sold her Micronesian islands to Germany in 1899 for about $4,500,000.

The first guns of the World War had hardly been fired in Europe when Japanese warships sailed south and occupied Micronesia. At the Peace Conference in 1919 the islands were entrusted to Japan as a mandate from the League of Nations. So it is from Yokohama today, not from Barcelona or Hamburg, that you take off for this South Sea adventure.

LIKE STEPPING OFF EDGE OF WORLD

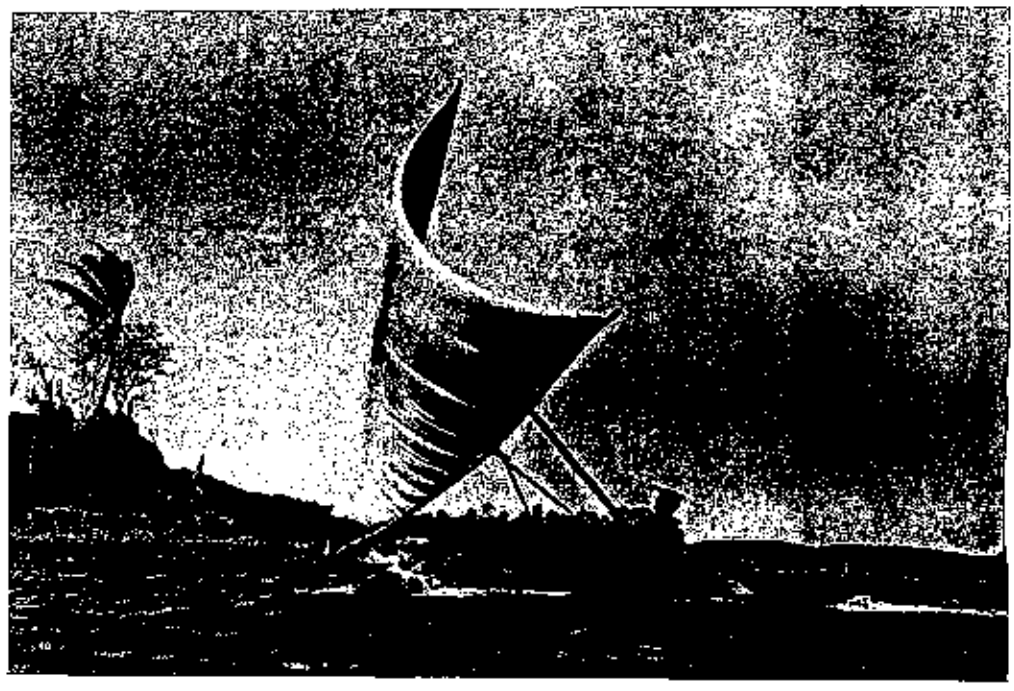
If it were possible to step off the edge of the world, I believe the sensation would be something like that of embarking for little-known Micronesia. As soon as the ship has pulled away from the dock you are a month from Japan. That is, if you should change your mind about the lure of potluck with the natives, it would take you one month to get back to that wharf—by the first return steamer at the nearest port of call.

* See "Yap and Other Pacific Islands under Japanese Mandate," by Junius B. Wood, National Geographic Magazine, December, 1921.



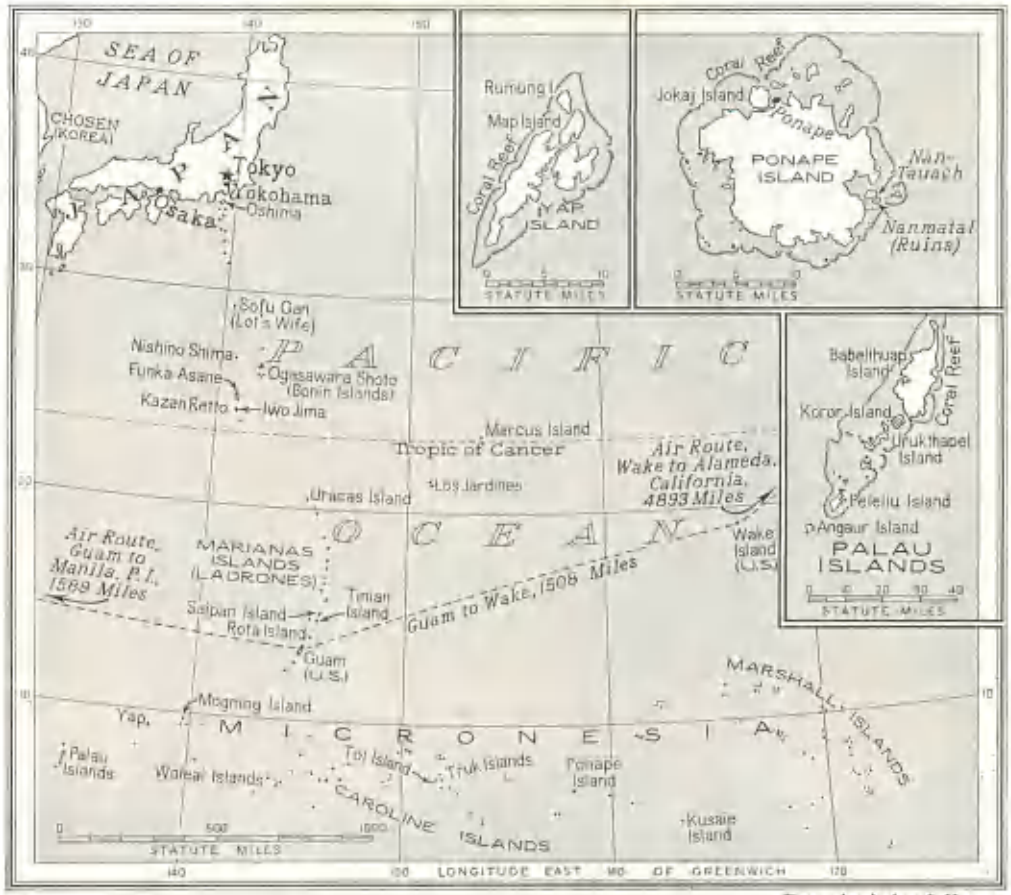
A GROWLING WATCHDOG IS URACAS, THAT GUARDS THE APPROACH TO MICRONESIA

Often a cloud by day and pillar of fire by night hangs over this active volcano, nearest of the Marianas to Japan. It frequently erupts to spew lava down barren slopes or to shower ashes on passing ships (see text, page 490).



A CANOE TEARS HOME WITH A BONE IN HER TEETH!

With sail bellying in the breeze, the outrigger skims across the lagoon at Yap. Such a craft is kept upright and stable by a small float or log placed at the end of a framework. Some South Sea canoes are among the fastest sailboats known. The long comb, worn by a chief, slants at a rakish angle from the silhouetted head of the skipper (see text, page 499, and illustration, page 496).



Drawn by Arthur J. Hazes

LIKE A HUGE FLEET SCATTERED OVER THE WESTERN PACIFIC APPEAR THE 1,400 VOLCANIC AND CORAL-BUILT ISLANDS OF JAPANESE MICRONESIA

In the midst of the mandate lies the isolated American island of Guam, long an important cable center and United States Naval Station. Recently this tiny dot on the map and Wake have been in the public eye because of their importance as bases on the trans-Pacific air mail route. Japanese population of the mandated islands has increased rapidly during the last decade, but the native figure is standing still or decreasing (see text, pages 505-8).

We sailed southward through one of the most dangerous steamship routes in the world—dangerous because of coral reefs and the sudden squalls and typhoons that are likely to drive the ship on the reefs. We steamed past the suicide island, Oshima, in whose volcano many hundreds of the disillusioned have sought sulphurous oblivion, past Lot's Wife (Sofu Gan), and on through the "blue-eyed Bonins" (Ogasawara Shoto), where may be found Japanese-speaking descendants of British and American sailors who settled here with their South Sea wives.

Our course lay over a sea where volcanic islands come and go. On the captain's chart we saw the legend, "An island (Lindsay) reported hereabouts unsuccessfully searched for by U.S.S. *Alert* 1881." Names on old charts suggest the ominous forces at work beneath: "Disappointment Island," "Submarine Volcano," "Sulphur Island," "Volcano Islands."*

RED FLANNEL BENEATH A WHITE CUFF

Two days out, although there still was a December chill in the air, the ship's officers all appeared in white. It is a rule of the company: white two days out. But

*These islands now are known, respectively, as Nishino Shima, Funka Asane, Iwo Jima, and Kazan Retto. The last mentioned is a group of volcanic islands to which belong Sulphur and Submarine Volcano Island.



A NEW CONCRETE SCHOOLHOUSE OPENS IN A PALAU JUNGLE VILLAGE

Students are busy carrying desks and benches from the old one in a native boathouse.



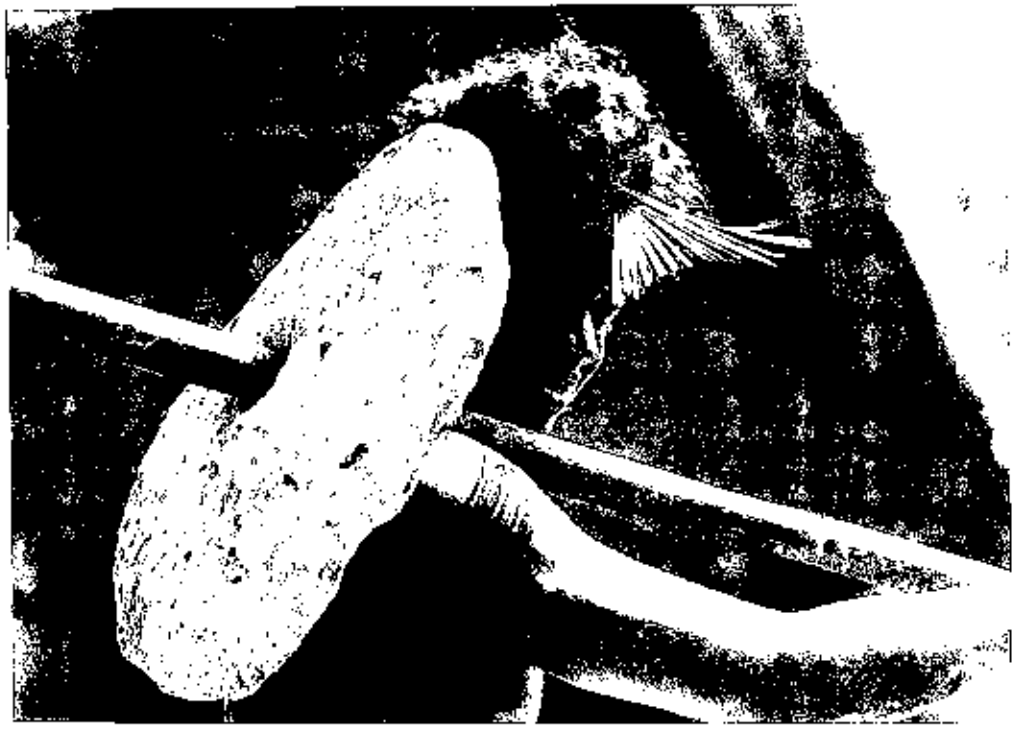
A CHAMORRO ACCEPTS SHELL MONEY FROM A GRASS-SKIRTED WOMAN FOR PETROLEUM

The string, worth about 20 cents, is used for small purchases. Behind the woman is a large disk of Yap money. A few of the older Chamorros recall the days when Spain ruled the isles. Half Spanish in blood and language, they are proud of their guitars, mantillas, and early masses (see text, page 504).



"BLESSED ARE THE POOR IN SPIRIT" SHE WRITES NEATLY IN PONAPE

While most of the people on the island are Christians, some still adhere to ancient beliefs.



TOL GOES SHOPPING WITH A YAP "COIN" ON HIS SHOULDER!

Money seldom changes hands, for most native needs are supplied by gardens. Aboard ship, this genial host wore clothes, but as soon as he boarded his dugout he changed to a crimson loincloth, a red-coral necklace, and a long mangrove-wood comb in his mop of hair (see text, page 494).



GABLES OF THE COUNCIL HOUSE BECOME AN ARTIST'S CANVAS

In these colorful illustrations at Peleliu are told the ancient legends of the island. A chief explains to the young man and boy the meaning of the pictures.



A YOUTH UNLOCKS A BOOK FOR HIS ILLITERATE FATHER

This man will assume the rule of the island of Koror as soon as the aged king dies. The rising generation is learning the three R's in modern schools.



NO TROUSER GUARDS ARE NECESSARY!

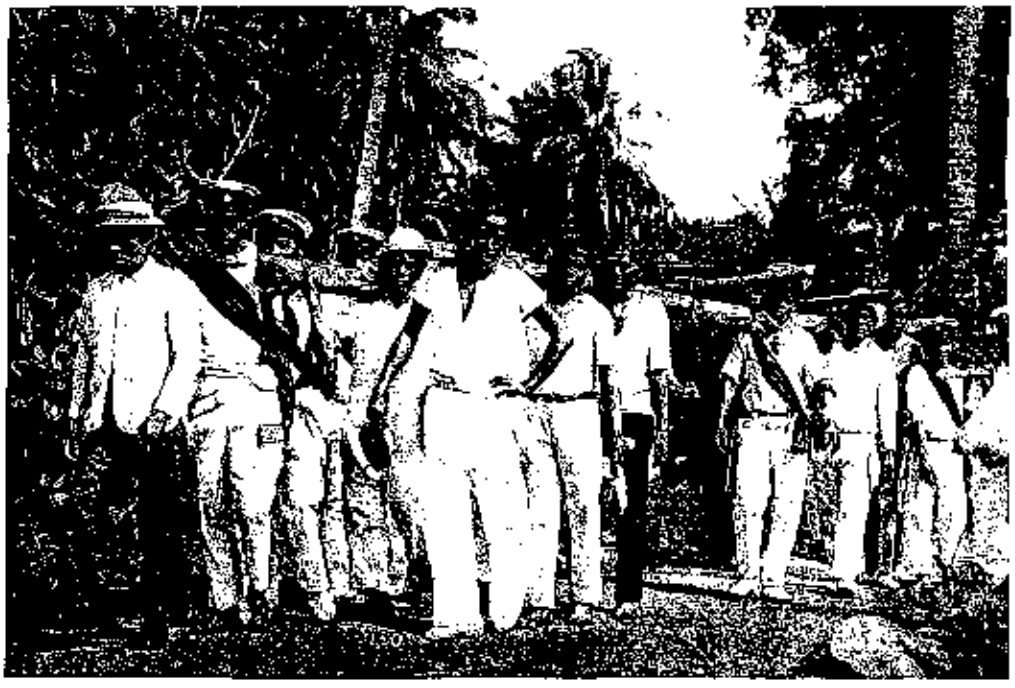
Elders reprimand Yap youngsters who wear clothes. To do so is considered indecent, boastful aping of foreign ways, and an offense to the tribal gods (see page 491).



THE LAGOON IS THE BATHTUB FOR YAP MAIDS

This girl has just completed her plunge and again donned her grass skirt. Although the skirts appear light and airy, some of them weigh 30 pounds. Scorpions and centipedes find them favorite haunts.

© R. Lévesque



YOUNG MEN OF TOL CELEBRATE THE OPENING OF AN ATHLETIC FIELD

From the poles is suspended a huge bowl containing breadfruit, wrapped in taro leaves, to be served at the feast. The Japanese have introduced their love of athletics into these South Sea islands.



ON SEVERAL SUCH SIMPLE STOVES A FAMILY'S MEAL IS PREPARED IN PALAU

Each member, except mother and daughter, has his food cooked in a separate fireplace (see text, page 505). The bamboo floor is broken by an earthen space upon which the cooking is done. Chimneys are unnecessary, since smoke quickly disappears through the bamboo-slatted walls.



KANAKAS AT PALAU SING A DEATH CHANT TO THEIR DEAD CHIEF

Afterward they will carry his body to the cemetery. Formerly he would have been buried beneath these flagstones in front of his house, but the Japanese have now ruled against the practice.



IMAGINE SUCH A BAT IN YOUR HAIR!

Fruit bats in Micronesia attain a span of three feet or more. Although many stories are told of their blood-sucking habits, the bats here seem to be vegetarian and have a special fondness for young coconuts (p. 496). Huge robber crabs, that climb trees, and rats also feast in the groves.



UNTIL THIS KANAKA BELLE SMILED SHE WAS PRETTY

But her teeth are blackened with herbs and stained with constant chewing of betel. The neck cord indicates she is of marriageable age (see text, pages 494, 496, and 501).

heavy red flannel underwear could be seen peeping from under the captain's white cuff!

Then we entered mysterious Micronesia through a portal guarded by a fire-breathing Cerberus. The flaming island-volcano, Uracas, is the counterpart of Stromboli, off northern Sicily. It erupts frequently and violently, its white-hot coat of flowing lava illuminating the night, its reverberations shaking the passing ship, and its ashes strewing the decks.

"We pass it at two in the morning," said the captain. "Do you wish to be awakened?"

"*If* it erupts," was the cautious answer. It was Uracas' night off. We were not awakened. But on the return voyage we were to see and photograph it by daylight—a truly imposing cinder-black cone 1,047 feet high, with perfect toboggan-slopes kept smooth and straight by the frequent flows of lava and ashes. It is crowned with white sulphur, deceptively like snow. Dense clouds of yellowish smoke belch from its crater. Forever it grumbles under its sulphurous breath. Of course not a sprig of green has the temerity to grow on this savage island (see page 482).

A REMOTE PATCH OF AMERICAN SOIL

We sailed by the necklace string of the Marianas, then passed a bit of American soil, Guam, oddly out-of-place in this oriental archipelago. Guam's guns have long since been dismantled, in obedience to the Washington Treaty. The island, slumbering far out in the Pacific and visited only once in 90 days by regular steamer, is stirring now with the establishment there of one of the stops on the trans-Pacific air route.

Then one morning we looked out to see a painted ship upon a painted ocean. It seemed to be earnestly bound for somewhere, but it did not move. For the *Shizuoka Maru* was grounded high on the coral reef that skirts the lovely, palm-fringed shore of Rumung, northernmost island of the Yap group. Canoes swarmed about the abandoned ship, for the natives, as we found when we got to shore, were embellishing their thatched houses with stateroom doors, portholes, bunks, deck floors, ship's rails, and even wash cabinets, the latter, however, being installed for ornament rather than for use.

After nine days as the only foreign passengers on the *Yokohama Maru*, we were graduated from the mysteries of Japanese food to the even greater mysteries of native domestic economy on the islands of Yap.

"THE CENTER OF THE WORLD"

He who wishes to see the South Sea islands of a hundred years ago, before the tide of modernity washed a litter of tin cans up onto their beaches, should visit Yap. Here time has stood still. Perhaps it has even gone backward a little. Some of the old arts are lost and the population has dwindled to half its former size. Today some of the natives know even less of the outside world than in the days when their warrior-sailors ranged far and wide through Micronesia.



A CAPTIVE DOVE SERVES AS A HUNTER'S DECOY

Wild birds from the jungles, attracted by its cries, are shot by Palau natives who lie in wait for them with deadly blowguns.

"Yap" means "*The* Land." To the Yap native it is the only land, the center of the world.

He rejects with high scorn the tomfooleries of civilization. Exception must be made for some of the young people; one may occasionally see a brown lad (amply clothed in a string of red beads) riding a bicycle or playing tennis. Today there is a school, and it insists that its students must come clothed. The only way it can enforce this requirement is to furnish the clothes. But as soon as the children are out of the schoolroom they whip off their garments, roll them into tight wads, and run home with them under their arms (page 487).

I have seen little girls, even before leaving the classroom, strip off their little Osaka-made cotton print dresses, tuck them into their desks, and fly out like brown streaks into the tropic sunlight. The elders of the villages severely reprimand young people who wear clothes in the village; it is considered indecent, boastful, an aping of European ways and an offense to the tribal gods.

For it is firmly believed that any copying of alien customs will anger the deities of Yap and bring disease or death to the culprit. Perhaps this is in part a heritage from early times when too close association with malady-bringing foreign sailors did mean just that—disease and death. So the Yap native has, as firmly as his overlords will let him, withdrawn from all contact with the outside world.

In a canoe like those of a century ago,



A PALM-LEAF CONDUIT ACTS AS A USEFUL RAIN GUTTER

As water streams down the tree trunk it is diverted to the crude pottery jar, where it is collected for drinking purposes. Most of the modern iron-roofed houses have cement storage tanks to conserve the rain water, for the sea-surrounded islands have no wells.



MAKING A BIRD TRAP OUT OF STICKY GUM

The youngster, held aloft by his dad, is wrapping an adhesive, made by chewing the dried juice or sap of the breadfruit tree, around a stick. Birds, attracted by the bait, papaya fruit, alight on the pole and become entangled. Then Yap children kill them or take them for pets (see text, page 497).

A SEVENTY "PIECE" ORCHESTRA PROVIDES THE CADENCE FOR A NATIVE DANCE IN PONAPE

Girls make a clicking rhythm with drumsticks on the long board which they hold on their laps. Men keep time with their hands. The women wear clothes of foreign pattern, indicating missionary influence. American Board members, German Catholics, and Spanish Jesuits have successively worked in Ponape.



TO THE CLIMBER, "COTTON" TREES PRESENT MANY THORNY PROBLEMS

Pods found on this spiny kapok tree of the Palau Islands contain a soft white material, used extensively as a substitute for cotton in stuffing mattresses, quilts, and pillows. Some varieties have smooth barks.

hewn out of a single log, stabilized by an outrigger, and fitted with a sail made of pandanus leaves, we skimmed over the lagoon toward the island of Rumung. With us was a Kanaka lad we had luckily met on the ship. His home was on Rumung, and, learning of our desperate determination to stop over, he had volunteered to look after us (see pages 482 and 485).

Tol had worn clothes on shipboard. Now they were neatly stowed away in his palm-leaf basket. His bare feet clutched the gunwales as, pole in hand, he poised himself on the stern, towering bronze against the blue sky. A crimson loincloth, a red-coral necklace, some blue tattooing, a hunting knife, and a long comb projecting from his thick mop, comprised his make-up.

BLACK TEETH A MODISH TOUCH

He was a cheerful soul. His smile would have been flashing if his teeth had been white. But, as he was a young man of fashion, his teeth were a gleaming ebony. This effect had been achieved not merely by the stains of betel-chewing, but by a special blackening process in which a paste of groundsel and other herbs is applied to the teeth every day for five days.

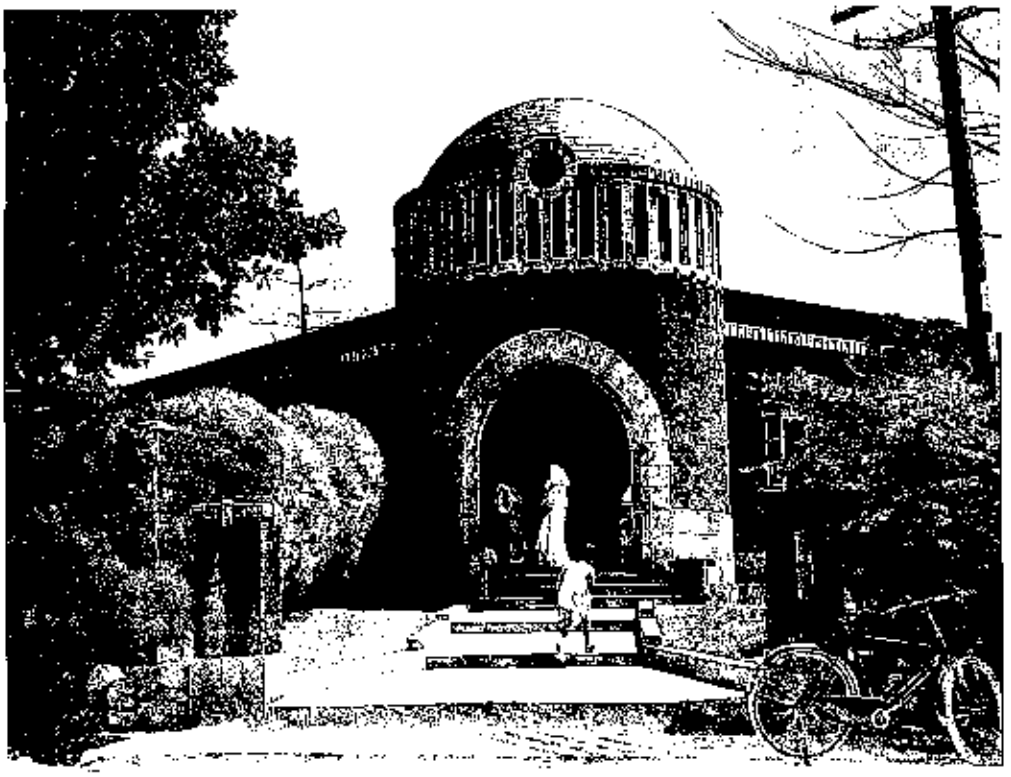
"Too bad," said Tol. "Makes very sick. But it gives good black, yes?" And he displayed his teeth from ear to ear.

He spoke a little English, for he had lived in Guam. He had successfully avoided any other contamination of civilization.

"Your things good for you," he philosophized. "Our things good for us. Mix—no good!"

Truly the Kanaka seems so different a man from the white westerner that he can perhaps justly lay claim to a different mode of life. To describe this reddish-brown race, black-haired, deep-eyed, wide-nosed and large-mouthed, "Kanaka" is an indefinite word, but we have no better one.

According to the dictionary, "Kanaka" means "loosely, any South Sea islander." Therefore the significance of the word dif-



SAIPAN'S JAPANESE-BUILT HOSPITAL IS UP-TO-DATE IN EVERY WAY

Some natives of Micronesia resent and resist civilization, but new schools demand their children, efficient hospitals cure their illnesses, and industries have begun to interrupt their perennial leisure.

fers in different parts of the Pacific. In Micronesia "Kanaka" is a convenient nickname for one who would be more accurately but too burdensomely called "a man of Polynesian-Melanesian-Papuan blood, coming in the main from a Malay race which probably had Dravidian antecedents."

Although the Kanaka is a kaleidoscope of all racial colors—black, brown, red, yellow, and even white—he blends into a brown and has the characteristics of the brown peoples. That is, he is a sea rover, a bold navigator, a fisherman, not given to grubbing in the soil nor to the ways of trade and business. In school, arithmetic is his hardest subject. But he can always tell you where the fish are biting. And Tol was so much at home in a boat that he seemed a part of it.

Yap consists of the main island with the islands of Map and Rumung and a scattering of islets; all are set like gems in a lovely lagoon nineteen miles long and seven and a half wide, girdled by a coral reef. One must pass Map to get to Rumung. But, since Map is too attractive to be skipped, it seemed a better idea to land and walk the length of the island while a Kanaka boy took the canoe around.

UP GOES THE KANAKA ELEVATOR

No sooner had we stepped ashore than Tol had his eye on some betel nuts. They hung in a cluster, thirty feet up, just under the leaves of a betel, or areca, palm, which has a trunk too large to climb hand over hand and too small to grip with the legs. How was he to reach those nuts? Tol knew. He would use the Kanaka elevator.

Beside the path was a large shrub, the bark of which is the native's substitute for cord. Tol stripped off about five feet of bark and tied it in a loop big enough to fit over his ankles. Thus hobbled, he could tightly grip the trunk of the areca between his insteps. A series of quick jumps and grips and he was up among the nuts. He cut loose a cluster, then slid down almost as fast as it fell.



A WOOD COMB IS THE PRIDE OF EVERY FREEMAN

This Kanaka is one of the twelve "kings" of Yap. The realm is small, but his title is hereditary and his power over the nobles and people is absolute. Slaves are not allowed to wear these hair ornaments (see text, page 499).

He cut one of the nuts in halves, laid one half on a leaf of *Piper methysticum*, of which there was an abundance at hand, dusted in a little lime from a bamboo tube which is part of the equipment of every Kanaka, folded up the quid, and popped it into his mouth. His jaws began to revolve. Presently a vivid carmine juice stained his lips and a look of perfect contentment overspread his features.

We tried the ingredients, not in combination, fearing the effect might be too much like a bolt from the blue, but seriatim. The nut caused an astringent, persimmonlike pucker. The leaf was as hot and spicy as cinnamon. And the lime lifted the roof of the mouth clear off and removed it to another country. Our first lesson ended in complete failure. There was never a second.

A BAT GUARDS A COCONUT TREE

The coconuts were more to our liking. Tol sped up a coconut palm, scorning the hobble, for the trunk was large enough to be gripped by arms and legs. My wife, not to be outdone, went up another, and I up a third, but I descended precipitately when an enormous fruit bat, three feet from tip to tip, swooped down from the fronds and circled within a few inches of my head.

At such a moment one does not take time to analyze coolly the stories one has heard about the blood-sucking propensities of some of these evil-looking winged beasts. Although there are many suspicions and superstitions, this Yap bat seems to be vegetarian and has a special fondness for the young coconut (see page 489).

He has two rivals. The huge robber crab, with claws a foot or more in length, tears off the husks and shells of ripe coconuts and devours the kernel. The natives fear him, for he can tear open a skull as easily as a coconut; but he will not attack unless cornered. One, caught and confined in a stout box made of three-quarter-inch boards, broke his way out and escaped.

RATS GROW TO CAT SIZE

The other rival is the rat, with which South Sea life appears to agree, for he grows to cat size. Some islands are overrun with these voracious rodents. They do

great damage to the coconut crop by eating the buds and flowering stems. On one of the small islands of the Woleai group, dominated by huge rats, some one had the brilliant idea of landing a shipload of cats. When the ship called again, it was found that the rats had killed all the cats!

On our way up the beautiful palm-shaded shore path of Map, we came upon another example of the contest between man and the animals for possession of the fruits of the forest. We saw a small boy chewing gum as if his life depended upon it. Now and then he would draw it out in a long white ribbon, then flip it back into his mouth and chew more vigorously.

"Where does he get the gum?" I asked, scenting the trail of the trader. But I was mistaken.

"From the breadfruit tree," said Tol.

He drew his knife and slashed the trunk of a near-by breadfruit. Out trickled a white juice. This juice, he explained, is allowed to ooze for a day and solidify. Then it must be chewed to make it soft and adhesive. While we waited, the boy completed this important operation. Then he clambered up onto his father's shoulders, fixed a stick horizontally like a perch just below some luscious papaya, and wrapped the gum around the stick (see page 492).

"Birds come for fruit," said Tol. "Light on stick. Can't quite reach papaya. Can't get away from stick. Boy come—kill. Or take for pet."

We were ferried to Rumung and passed presently through a slave village. Slavery in Yap is a most curious institution. It is utterly unlike former slavery in our own South. The slaves cannot be bought or sold nor do they belong to any individual. They are the slaves of all freemen in common, but no freeman may order them to do this or that. Such a prerogative belongs to the king only.



BLASTS FROM A TRITON HORN CALL THE MEN TO COUNCIL

Using the same kind of conch-shell trumpet with which the sea demigod of legend was supposed to raise or calm the waves, this old Palau chief announces a meeting. A native mattock hangs over his shoulder.

SLAVES IN SEPARATE VILLAGES

The slaves all live in their own villages. They may be called to work at any free village by order of the king. If a private individual wishes to secure the help of the slaves on his plantation, he may perhaps get the permission of the king by presenting that worthy with a quid of tobacco or something equally persuasive.

It is assumed that the slaves are the



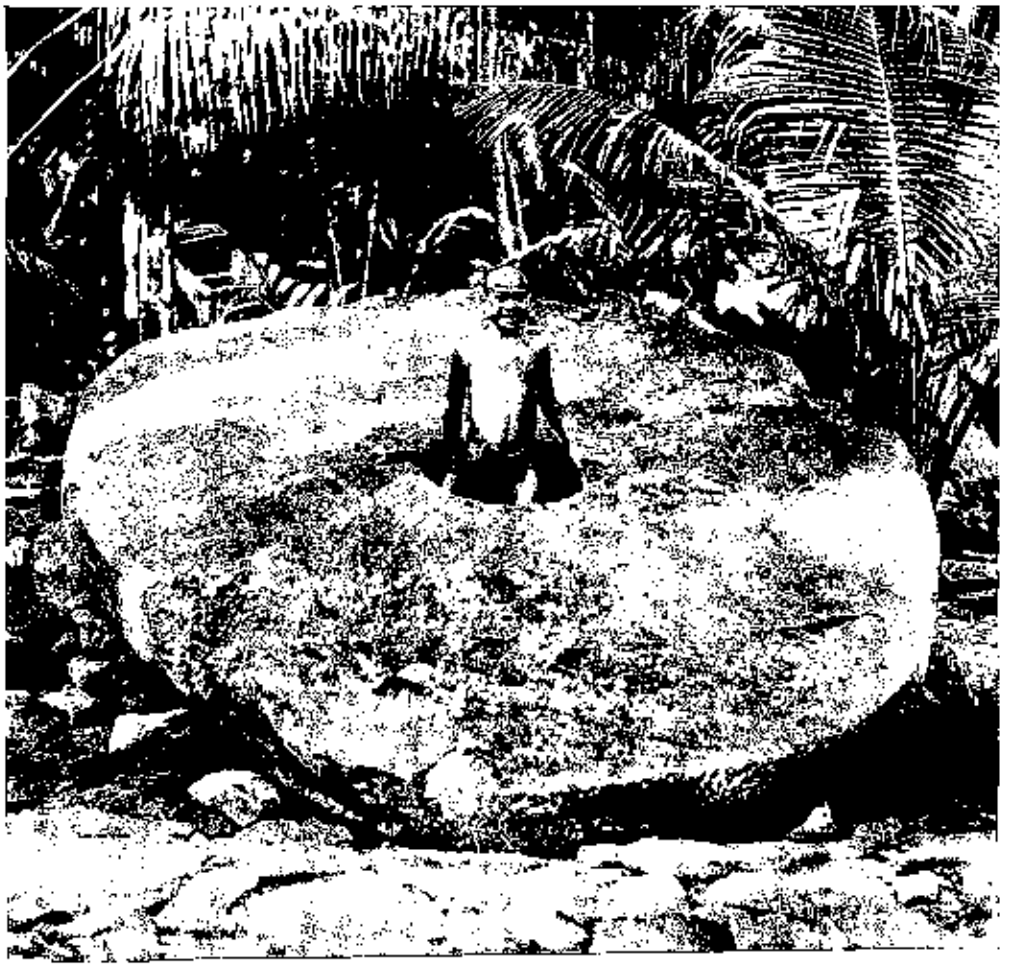
THE AUTHOR AND HIS WIFE RECEIVE A REFRESHING DRINK FROM A COCONUT

Thus they were welcomed to the All Men House, the village club in Rumung, ordinarily reserved for men only. The openings in the side walls serve as either doors or windows, and the hard bamboo floor is the only bed (see text, page 505, and illustrations, pages 500 and 501).



AN OX IS THE MOTIVE POWER FOR A COCONUT-OIL MILL

With this primitive machine the natives of Saipan extract the oil from copra, the dried meat of the coconut. While copra has long been the chief export of the Marianas, the Japanese have introduced sugar cane, which has become a thriving agricultural industry (see text, page 508).



THIS PIECE OF STONE MONEY COULD BUY MANY VILLAGES

The smaller rock coins were transported to Yap in hazardous voyages from other islands in native canoes. The large ones were brought on a schooner operated by the Irish freebooter-trader, Captain O'Keefe, who gained the concession to exploit the islands of Palau. They were traded to the natives for coconuts (see text, page 501, and illustrations, pages 484, 485, and 502).

descendants of defeated tribes, brought captive to Yap and confined originally in bush villages away from the coast so that they could not seize canoes and escape.

Slaves may not eat the food of freemen. The flesh of the hated shark and the despised eel, also the great banana that is too tough to eat without a thorough boiling, are reserved for them.

They are not allowed to wear combs in their hair. That is the distinction of the freeman; and the higher his rank the longer his comb (see page 496).

These combs are made of white mangrove wood. They are about three inches wide, from six inches to two feet long, and toothed at both ends. They are worn on dress occasions by all freemen, except immigrants from the island of Mogmog, where the fashion does not hold, and recent jailbirds whose hair is too short to hold a comb.

ISLANDS OF TWELVE KINGS

Those who break the strict rules against drinking do not mind spending a few days in jail, for a Japanese jail is fully as comfortable as a Kanaka home. Their real punishment consists in the close prison haircut, which means that they must go about for a month or more after their release in a state of complete and contemptible comblessness. They are derided as



FROM THE VILLAGE "ALL MEN HOUSE" WOMEN ARE BARRED

But an exception was made for the wife of the author (see text, page 505). The building serves as a club and council hall. One of the ceremonies performed here is the lizard dance, when, to the accompaniment of weird chants and piercing yells, the men writhe and twist in imitation of Yap's native reptile.

"slaves." This is the chief reason for the unpopularity of the convivial cup on Yap.

My mention of "kings" may have been confusing to those who think of Yap as being governed by the Japanese. So it is, but the Japanese have found it convenient to make use of the old tribal organization. There are twelve kings on the Yap islands. Although the domain of each is small, he is properly called a king, since his succession is hereditary and his rule is even more absolute than that of the world's constitutional monarchs. Under each king is a group of chiefs or nobles who see that his orders are carried out.

The people are accustomed to this authority. Therefore the Japanese Governor of the islands has found it practical to transmit his orders to the natives, not directly, but through their own recognized rulers. And most matters of local concern are left entirely to the jurisdiction of the native royalty.

"My home!" announced Tol. Before us stood a small house with reed walls and pandanus-leaf roof in a mouth-watering grove of banana, papaya, orange, coconut, and breadfruit trees.

Out ran Tol's mother to welcome him, her grass skirt swishing. These skirts, for all their light and airy appearance, sometimes weigh thirty pounds. They are favorite haunts of scorpions and centipedes.

Tol's mother was a kindly soul and accepted us immediately, as if the entertainment of American guests were a common occurrence in her household. But she told us later that she had never before even seen an American.

CLIPPED EARS TOKEN OF MOURNING

Her ears were clipped as a token that she was in mourning for her husband who had died a week before. Her new husband—the merry widows of Yap see no incongruity in telescoping mourning and



IN THIS CLUBHOUSE, MEMBERS MUST COOK THEIR OWN MEALS

Each man builds a fire on a little cleared space in the floor. When they eat, backs are turned, as though they were not on speaking terms. Such an "All Men House" is constructed without nails. Old palm pillars and bamboo walls are strongly lashed together with coconut-husk cords.

matrimony—was having a treatment. Afflicted by a slight cold, he sat on the stone platform before the house while a medicine man conjured the devils from his chest by waving two wands made of the barbed spines of the sting ray.

Tol's sister came out with a pink pig in her arms, the favorite pet of Kanaka maidens. So long as she kept her mouth closed so that her betel-black teeth and scarlet tongue were not visible, she was pretty. She wore the neck cord which indicates that the bearer is of marriageable age and ready to listen (see page 490).

Hungry and thirsty, we looked expectantly at the fruit which drooped above us. But we were to have none of it. When a member of a Kanaka family dies, none of the food on his property may be eaten for a year. It must be permitted to drop and rot. Eat of it, say the natives, and you will turn sick and die. With food in profusion around us, Tol went forth to the village trader to buy.

On his shoulder he carried a piece of money—a disk of stone two feet in diameter with a hole in the center through which a carrying pole was thrust (page 485).

Stone money still goes as currency on Yap. The wheels range from six inches to twelve feet in diameter. Some are so large that a person may easily curl up in the hole. They are displayed outside the house, as a constant reminder to the passer-by of the affluence of the householder. One large wheel is considered better than many small ones because it is less easily stolen. The owner of a coin memorizes all its peculiarities so that if it is purloined he can usually find and reclaim it.

STONE MONEY HARD TO COUNTERFEIT

One would think that the counterfeiter would work overtime, making bogus coins. But this is difficult, since the stone is not native to Yap. The calcite coins were "minted" chiefly on the rocky islands of Palau and brought at great peril in small



YAP HAS INFLATED CURRENCY, BUT NO COUNTERFEITING!

These disks of rock "money" vary from six inches to twelve feet in ameter. They are displayed outside native homes to impress passers-by with affluence of the owners. One big piece is preferred to several smaller ones, ce it is less easily stolen.



BUILDING A HOME IS A FAMILY ENTERPRISE

Women of the Truk Islands are handing up roofing sections made of the leaves of the ivory nut palm. These are overlapped and fastened to the rafters with fiber cords to form a waterproof covering. Walls and floor are made of bamboo.

RICE FLOURISHES UNDER THE SKILLED HANDS OF A JAPANESE SCIENTIST-FARMER

By crossing Indian rice with the Japanese variety, the director of this agricultural experiment station, standing in the center, has obtained a grain which will thrive in the almost daily rain of Ponape. The sheet iron fence surrounding the entire plantation keeps out huge rats which overrun the island.



JAPANESE MINE PHOSPHATE TO FERTILIZE HOMELAND FARMS

These rich deposits on Angaur Island, in some places 40 feet deep, were formed by the chemical action of the excrement of prehistoric birds on the underlying rocks. Discovered about 1905, by a German explorer, they were worked by a Bremen company until Japan assumed control of the islands during the World War.

canoes nearly three hundred miles over the sea to Yap. It was not uncommon for twenty canoes to set out and only one to return.

The largest coins were brought by schooner by an Irish buccaneer-trader, Capt. David D. O'Keefe. He got for a song the concession to exploit certain Palau islets on which nothing could be raised except money, and made a small fortune by *mining the money* and selling it to Yap natives in exchange for coconuts. Since the present supply of currency more than meets the demand of a decreasing population, little new money is being mined today.

While Tol was making his purchases, we saw another financial transaction, conducted by the use of shell money. A string of large shells was given by the lady of the house to a Chamorro trader in exchange for two bottles of petroleum (page 484).

The Chamorros, few in number, wear European dress, are half Spanish in blood and language, and take pride in their guitars, mantillas, and early masses. They are a reminder of the days when the long arm of Spain reached halfway around the world to these small Pacific islands. Their names seem oddly out of place on this barbaric isle. We spent many interesting days later in the home of Jesús Untalán, whose wife was Micaila and whose twelve children

were Maria, Juanito, Manolo, Vicentico, Marcos, Teresa, Tomasa, José, Filomena, Ursula, Joaquina, and Felicida!

The Chamorros, of course, are quick to adopt new ways, and Japanese money. The Kanakas continue to use stone or shell money, or none at all. That is, many of their negotiations are conducted without the use of any currency, by primitive methods of barter. But even in barter there are fixed prices. One coconut costs one cigarette. One match will buy two nuts. A roll of bread is worth ten nuts. Chickens, eggs, or pigs are sold in the same way, for bread, tobacco, petroleum, or canned goods, not for money.

A fresh surprise was in store for us when dinner was prepared. Tol quickly set up two new fireplaces in the yard. There were already three. Since the trader had been out of matches, fire was made by friction in one fireplace, then carried to the others. A pot was placed on each. Soon five dinners were boiling. Tol's mother was running frantically across the yard from pot to pot.

TABU ON EATING FROM WOMAN'S POT

I asked Tol why five fires instead of one? Why five big pots when one would contain all the stew of taro, yam, and pork that was being cooked?

"Tabu," he said. "Each person, one pot. Girl no matter, she can eat from mother's pot. Man cannot eat from woman's pot."

"What would happen if he did?"

"No longer be head of house. Be slave of woman."

So by this odd superstition the work of the woman is multiplied many times. I have seen in the grounds of one dwelling as many as seven fireplaces, each covered by a thatch roof—seven kitchens to one house—and all tended by one woman!

We ate separately, back half turned, as if angry at all the others, each man crouching protectively over his pot, guarding it against the baleful influence of the women. Only the mother and daughter dipped their fingers into the same pot.

Sunset colors were beginning to play across the lagoon.

Perhaps Tol sensed the apprehensive question that was asking itself in our minds.

"Sleep my house no good. Too small. Sleep in All Men House."

The All Men House is the clubhouse and council hall of the village. A large thatched building, it extends out into the lagoon on a stone platform. It is for all men and for men only. Exception was made in the case of a foreign woman (pp. 498, 500, 501).

That evening a lizard dance was staged for our benefit in the vast, black hall. Brown bodies writhed and squirmed in imitation of Yap's big lizard, the whole sinuous mass lit only by the red flicker of torches. There arose weird chants, unearthly yells.

At last came the words of parting: "Good is the night: sleep!" Some men went home. Others lay down on the merciless hard floor made of round bamboo poles. And so did we. Weariness softened the bed.

MEN'S CLUB FOR THE LIVING AND DEAD

Tol stayed, for it is the custom of all unmarried young men to sleep in the clubhouse. We sympathized with Tol on this, his first night home since his father's death, for his father's corpse lay in state in a corner of this great spectral chamber. But the Kanaka sees much of death—the death of his dear ones, the death of his race. In the melancholy words of a Tahitian poet,

> "The leaves are falling on the sand,
> The sea shall swallow coral strand,
> Our folk shall vanish from the land."

After nearly a month in Yap we voyaged on to spend three months in the other fairy islands of Micronesia. They were all variations of the theme of which Yap was the keynote. In no other island was primitive Kanaka life so clearly revealed as on Yap. Elsewhere it was modified, glossed over, clothed (literally) by the activities of officials and missionaries.

And yet each island in its own way was of surpassing interest.

RADIO TOWERS AND SCHOOLS ALONG JUNGLE TRAILS

In the Palau group is the headquarters of the Japanese South Sea Government. A Japanese town of 5,000 people, clattering busily about on Japanese clogs, has sprung up where only a few years ago bare feet followed jungle trails. Radio towers, stores, hospitals, and schools have appeared. An airport is being constructed for the airline to connect the islands of Palau with Tokyo. A five-year plan is being launched for more intensive development of the islands and encouragement of Japanese immigration.

As I write, there are 40,000 Japanese in the mandate, and 50,000 natives. But the



"THE PLACE OF LOFTY WALLS," ONCE A FORTRESS

Nan-Tauach is the most elaborate of the massive stone structures of Nanmatal, seldom-visited city of the dead. With mighty rocks, brought from a quarry 15 or more miles away, early builders erected a fortified town, called "Place of the Waterways," because of its Venicelike canals (see text, page 309).



ON TINIAN ISLAND STAND THESE ANCIENT COLUMNS

These square cut monuments of coral, with flower pot capitals, may have supported floors of temples or marked the graves of a vanished race. Burial remains have been found in the capitals and around the bases of the shafts. The stones appear in parallel rows.



A JAPANESE POLICEMAN MOVES INTO HIS NEW HOME—SEWING MACHINE AND ALL!

The Government has built for him a homeland-style house far away in the jungle of Yap. Offenses being few, this public servant, immaculately clad in white, will also serve as teacher of agriculture and doctor to the natives of the Caroline Islands. His Japanese servants and his wife, carrying a child who seems big enough to walk, wear clogs.

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native population is standing still, except in Yap, where it is decreasing. The Japanese population, on the contrary, has doubled in four years and bids fair to double again in the next four. Micronesia is rapidly becoming an equatorial Japan.

The antlike activity of the Japanese puts the native in a daze. Intensive cultivation of the soil, which the Japanese know so well, is performing miracles. Barren uplands, supposed to be useless, are yielding rich harvests of pineapple and tapioca.

In the quiet lagoons, oysters are trained to produce pearls in great numbers. In the stormy waters outside the reef a fleet of large motorized fishing boats makes wholesale catches of bonito, to be dried to boardlike consistency and sent to fish-hungry Japan.

Phosphate which the birds deposited more than a million years ago on Angaur is being transported for use as fertilizer on Japan's pocket-handkerchief farms (page 504).

SUGAR NOW IN "THE ISLES OF LITTLE ACCOUNT"

In the Marianas, once called islands "of little account," the sugar cane has been made to feel at home. On Saipan, Tinian, and Rota, sugar to the value of ten million yen is being produced annually.

Not content with the present large plant population of Micronesia, the Japanese have brought plant immigrants from all parts of the world. Some of these newcomers grow homesick, languish, and die; others are made comfortable by the skill of scientific horticulturists and become permanent settlers in Micronesia.

A stalwart, burly scientist-farmer in rubber boots took us about the governmental experiment farm on Ponape. He pointed out the strangers that he has brought to Ponape. There were the chestnut from Polynesia, the sapodilla plum and the Coromandel gooseberry from Java, the cashew nut from India, nutmeg, cloves, mangosteen, and pomegranate from Celebes, alligator pears from Hawaii, jack fruit from Malaya, aloes from Africa, coffee from Arabia, lichee nuts from China, Brazil nuts from Brazil, and oranges from California!

These are only a few of them. In all, 238 kinds of fruits, grains, vegetables, and trees have been imported and acclimatized in Ponape.

"No skill needed," said Mr. Hoshino gruffly in response to our compliments. "Anything will grow here. We have rain every day all the year through. You can grow a tree from a walking stick. Look at those telegraph poles, sprouting branches!"

The Micronesian islands are of two kinds, volcanic and coral. The volcanic islands are mountainous and fertile. From them, rich soil is being actually transported by the shipload to the low, sandy coral atolls so that these "deserts of the Pacific" may also be made to blossom.

WORDS ARE RELICS OF AMERICAN WHALERS

The old-time whalers would scarcely know the islands today.

One is frequently reminded of the past visits of American ships. On Truk, contact with English-speaking people is evident from the presence in the native language of such words as "masis" (matches), "rouses" (trousers), "sop" (soap), "Paipel" (Bible), "Sonte skul" (Sunday school), "Setin" (Satan). On the Marshalls and Kusaie most of the older people speak some English.

Kusaie was discovered by Americans in 1804 and was formerly named Strong Island for a Governor of Massachusetts. In later years American whalers made its beautiful harbor a rendezvous.

"I can remember seeing 22 whaling ships in this harbor at one time," says fine old King John of Kusaie.

The newcomers left a legacy of foreign diseases here as in other islands. "Peeling skin" the Ponape people called smallpox, which carried off half their population. "The lady who shrivels men up" was tuberculosis. In Kusaie the population dwindled from about 2,000 when first discovered to 400 in late Spanish times.

WHERE CRIME IS UNKNOWN

But the "morning stars," huge square-rigged sailing ships built by the dimes of American Sunday-school children, brought missionaries. They transformed Kusaie into an island paradise where going to church and smiling seem to be the chief industries. There is no jail, crimes are unknown, disease practically nonexistent, and the whole population, now 1,200, goes about in trailing white robes, radiating propriety and beneficence.

And so moves this South Sea pageant of Kanaka and Chamorro, whaler and trader, missionary and official. A colorful pageant



THE CRUCIAL MOMENT OF A MULLET-FISHING EXPEDITION DRAWS NEAR

Kusaie islanders pick out a likely spot in the lagoon and encircle it with their nets. Then they gradually close in on the fish, which when entrapped often jump six feet in the air in an attempt to get free.

it is, against a black backdrop. For the ancient background of South Sea history is dark and mysterious. Gradually a few of the secrets are being revealed.

"I wish to dig in the ruins of Nanmatal," said a young Japanese to us on shipboard. And it came about that we were invited to accompany him on his expedition. He was Prince Saionji, explorer and gentleman, graduate of Oxford, grandson of the last remaining member of the Genro, or Elder Statesmen of Japan.

AN ARCHEOLOGICAL EXPEDITION IN CANOES

In open canoes, in a pouring rain quite characteristic of Ponape, we entered the seldom-visited city of the dead. We traveled by canoe through streets of water, for Nanmatal is an island Venice. Canals were, and still are, the thoroughfares.

Abruptly from the water's edge rise beetling castle walls made up of huge prisms of basalt. The mighty building blocks which compose these barbaric structures make the English castles or those of the Rhine seem delicate and ladylike in comparison. The quarries where these mammoth hexagons and octagons were obtained are 15 or more miles away, some of them in the neighborhood of the great cliff of Jokaj Island.

To transport the stones must have required craft very different from the present native canoe, and to raise them to their positions must have been a herculean task, even with the aid of an inclined plane and unlimited manpower.

And this was no isolated fort, nor even a walled village. It was a city, made up of about 50 fortified islets extending over eleven square miles. Most of it is now hidden by the advancing jungle.

How the past speaks here! So evident is the hand of man that one expects to see men appear around any corner. The natives have an unholy dread of coming near the place. Even our Japanese companions were awed and silent.

We landed at Nan-Tauach, The Place of Lofty Walls, and entered a court through a gateway flanked by two cliffs built of monster stones that looked as if they had come



SPANISH MISSION BELLS STILL RING IN YAP

After the Spanish-American War, Spain sold her Micronesian islands to Germany for about $4,500,000. But the mission remains; a priest from Colombia now officiates. Japan acquired a mandate over the islands after the World War.

from the Giant's Causeway (see page 506).

The Prince saw a hole and, against the protests of his associates who were under the eerie spell of the place, dropped down into it.

"What did you find?" we asked when he returned to the surface.

"Ghosts!" he replied.

A VENICE OF LONG AGO

But more than ghosts were dug up in some of the larger vaults. In the soil beneath these sturdy ruins are imbedded ornaments and implements — shell axes, necklaces, bracelets, shell needles—as well as human bones and skulls. The objects found and measurements and observations taken by the Saionji group, together with past studies by J. S. Kubary, F. W. Christian, and others, make certain facts increasingly evident.

It seems clear that this city was built up out of the lagoon as a Venice, and is not a land city that has sunk. It was constructed by a black race of superior civilization, very different from the present brown folk who live in thatched huts and make no use of the mammoth basaltic prisms in any of their buildings.

According to tradition, a dynasty of kings by the name of Chau-te-Leur reigned in the city, but was finally overthrown by a savage invader, Idzikolkol, who stamped out the old civilization, abandoned the island metropolis, and established his brown race in the jungles of Ponape, there to remain practically unchanged to this day.

The jungle dwellers still resent and resist civilization. In time, they must bow to the inevitable. Schools demand their children, hospitals insist upon curing their illnesses, industries interrupt their perennial leisure.

For good or ill, these isolated South Sea isles are being swept into the world current of change.

Document 1935G

Hypodermics for a Dying Race, by Willard Price

Source: Article in Asia 36 (1936), pp. 523-526. Note: See Doc. 1935H for comments by Yokoyama.

[Attached]

HYPODERMICS FOR A DYING RACE

By WILLARD PRICE

THE dead chief who shared our sleeping quarters was not an unpleasant companion. He never indulged in loud argument far into the night, nor did he dance and yell, nor become maudlin with toddy. He preserved a dignified silence. Had he been as well preserved as his silence—but that was too much to expect. After all, Yap is in the tropics, within ten degrees of the equator.

So it came about that we moved from the interior of the All Men House (for there are no hotels on Yap and the visitor must take potluck in the native clubhouse) to the little triangular veranda at the seaward —and windward!—end. This was improvised as a sleeping porch and screened in with coconut thatch, through the cracks of which could be seen the starlit lagoon and the white surf on the reef. And there was always the clean salt trade wind.

Perhaps it was the thought of what three weeks of tropical heat ought to do to a corpse rather than what it did that drove us out. As a matter of fact, native methods of expulsion of food from the stomach and the use of preservatives in the paints with which the body is decorated give pause to natural processes for a few weeks. The bodies of kings are sometimes kept for two months before burial.

In the case of our silent partner, three weeks was sufficient for all villages of the island to come and dance honors to the dead. Then, one day, he was borne to the cemetery. Adorned with bracelets, rings, a valuable shell necklace and pieces of shell money and covered with pandanus leaves (a coffin is never used), he was carried on a bamboo stretcher by twenty chanting slaves. The procession was not accompanied by the relatives. They were expected to remain in the house and weep, all except one son and one daughter who were to live in a small shack beside the grave for a week to guard the dead.

Arrived at the cemetery, which is a place not of beauty but of dread and is always located near the slaves' village, the bearers placed the body in a grave three feet deep and covered it with a flat stone. Then they proceeded to pile more than a ton of earth and stones upon the grave in three tiers reaching a height of about four feet.

The *chugom*, or guardians, moved into their hut. There they must remain day and night; and one, at least, must always be awake. Their mother would bring them food daily.

The house of the dead chief was deserted and would remain so for a year; such is the custom. And the fruit of his plantations must fall and rot. For one year none of it must be touched.

Many houses were empty in our village and many fields idle; for death is a frequent visitor to Yap.

"My people all die," the king said disconsolately that evening. "Long time ago, only old men died. Now young men die."

That has been the common experience of the Pacific islanders during the past fifty years. The young men have been dying.

The population of the Marquesas has shrunk to one tenth of its former size. That of the Solomons to one quarter. The 100,000 inhabitants of the Marianas before the foreigner came had dwindled to 3,000 in the German régime. The native population of the Marshalls, 15,000 before the Germans took the islands in 1885, has dropped by a third. There is but one native in Sonsorol for every two twenty years ago. Two thousand natives of Kusaie before American whalers came roistering ashore dropped to 200 before the end of the Spanish régime. Death and desolation on Tahiti caused a native poet to lament that, like falling leaves or sinking sands, his people must vanish.

What were the causes of this decrease? On many islands the causes have been eliminated and there is now a slight recovery. On Yap, where the decrease is continuing, the causes are plain and stark.

The population of the Yap group and adjacent islands under the same jurisdiction has faded from about 15,000 in early Spanish times to 6,606 today.

Some say that the native population would have dwindled even if the white man had never entered the South Seas. Certainly they are wrong. But it is equally a mistake to claim that it is all the white man's fault. The truth lies between.

The white man is not to blame because the Yap kanakas wash the body of a dead chief in water and then drink the water. Thinking thereby to quaff the great man's strength, they actually take over and spread his infections.

The white man did not teach the islanders to plunge a fever patient into the sea, or to lay one suffering with chills against an open fire.

Native medicines are sometimes effective; more often they are nullified by superstition. The prescription does not depend so much upon what ails the patient as upon how it came to ail him. If your rib

is broken, the *machamach* (medicine man, or wizard) must first know how it happened. If a coconut fell upon you as you lay under the tree, you get one medicine. If you were struck by something falling from a roof, quite a different medicine. If you fell and hurt yourself upon the stones, still something different.

In other words, the medicine is not planned especially to mend a broken rib, but to appease an angry spirit. And, since the spirits of tree, roof and stone are different, different medicines must be employed.

Promiscuity at an early age and abnormal sex practices then and thereafter make men impotent and women sterile. Four women out of ten never bear a child, and the others have only one or two in a lifetime.

Habits are irregular. Bedtime is any time. If the argument is good and the toddy lasts, there may be no sleep for any one in the house until morning. Meals are catch-as-catch-can, and the farmer is not supposed to eat until he returns from his plantation in the evening lest the gods of the crops be annoyed by his gluttony. Then weariness and gorging give him indigestion. Also, his food is wanting in variety. Particularly, it lacks protein. If his water is rain water which has streamed down the trunk of a tree and been diverted into a jar, well and good. But it is easy to neglect to take advantage of a rain in this way. In that case the water comes from an infected pond or taro patch.

Then, the moot question of clothing. Ultra violet has taken the civilized world by storm. Sun baths are the rage. Nudist colonies flourish. Bathing suits are cut low and lower.

I reminded Dr. Nagasaki, head of the Yap hospital, of these facts.

"Why then," I asked, "do you advocate clothing for the islanders?"

"The ultra violet rays are valuable," he said. "But in this latitude, and living an outdoor life, everybody is likely to get plenty of ultra violet, even through light clothing. On the other hand, the bare skin is exposed to skin diseases. And on chill, rainy days one is more likely to catch cold if unclothed. Weak children, especially, need protection. Bronchial troubles are partly due to the lack of clothing. You have seen the men sitting directly on the damp ground."

Yes, I had. But I recalled the scene in the Spanish mission when a hundred kanaka maidens switched their grass skirts under them and sat down on the cement floor. The voluminous grass bustles make excellent portable cushions.

"But perhaps you noticed that those skirts were green," said the doctor. "They are made fresh for the Sunday service. Being green, they are damp. One skirt may actually contain a quart of water. We have frequently put these skirts on the scales. They weigh fifteen or sixteen kilograms. They are too heavy on the abdomen and their dampness is dangerous. Nothing at all would be better. And thin cotton dresses would mean more for the health of Yap women than all our medicines."

It's a pity. The picturesque costumes of the world seem destined to disappear and their place to be taken by cotton dresses and coats-and-pants.

The foreigner is not responsible for the damp, black hole of a house in which the Yap family chooses to live. The small door-windows with overhanging shutters resemble low-lidded eyes. Little light can get in through that narrow squint. In bad weather the house is closed as tight as a drum. The air, if it may be called air, becomes a thick *purée* of smoke, moisture and human exhalations. The enormous thatch roof is a reservoir of dampness. The floor consists of poles laid on the ground. The family lies on the floor as on a grill, the earth-vapors rising through the cracks.

No wonder that the traveler in the jungle who wishes to know whether a house is near, stops and listens for a cough.

So much for native negligence.

But that negligence runs back some thousands of years. If it had been sufficient to wipe out the race, then the race would never have developed in the first place. The Polynesian peoples would not have multiplied and spread, as they did, from southeastern Asia over all the great island world of the Pacific. They were such a vigorous race that it took more than their own follies to kill them off.

Other follies were necessary, and the white man supplied them.

Dark, damp houses did no great harm until the Spanish brought in tuberculosis. That disease found the living conditions of the kanakas exactly suited to its purposes. Today more than fifty per cent of the deaths on Yap are due to tuberculosis.

The damage unwittingly begun by the white man has been unintentionally continued by the yellow man.

"The Japanese who come to Palau spread tuberculosis," says Dr. Sekine of Palau. "The disease is old in Japan. Therefore the Japanese have some immunity from childhood. But the islanders are virgin soil for it and can't resist."

Tuberculosis, gift of the white man and the yellow, is the chief cause of the high native death rate.

The low birth rate is also chargeable mainly to the outsider. The inability of Yap women to bear children is said to be chiefly due to venereal disease. And venereal disease was the longest memory left to the kanaka maiden who stood on the shore and waved good-by to the American whaler. The Spanish also spread this plague. Then the kanakas learned their lesson. They closed their doors to the foreigner —a policy agreeable to the Japanese, who prefer to keep to themselves.

A German radio operator brought leprosy to Yap forty years ago. Dysentery was introduced in Palau before Spanish times by English traders.

"I became sick with it," says a Palau old-timer who was a lad in those days. "I nearly died. Every

house was shut up. It was a terrible disease, terrible. Our village buried five or six men every day. Funeral processions were always passing. More than half the people of the island died. Oh, it was terrible. When I talk of it, the hair stands up on my skin."

This epidemic, which cut the population of Palau in half, was followed by others almost as serious.

There was no general decline in population until these white maladies were imported. But, on the other hand, white maladies would not have swept through like a typhoon if native conditions had not been prime for disaster.

So what? The yellow man comes on the scene to see all the damage wreaked by the white man and to wreak a little more himself. With all the Exhibits A, B, C and so forth of the past century's sorry experience laid before him, what is he doing about it?

Much.

There are eight government hospitals in the Japanese mandated islands, with a staff of twenty-five physicians, seven pharmacists, twenty-three midwives and nurses and seven assistants. In addition there are several hundred medical depots—which means simply that first aid materials and mild medicines are placed in charge of a village chief or king and dispensed free by him (generally for the wrong ailments) to suffering neighbors.

The hospitals are not merely hospitals. They are made responsible for the public health. They train as well as treat. Each year every hospital selects the ten brightest girls from the graduating class of the local school, puts them in white caps and smocks, drills them for one year in the wards, then sends them back to their native villages. There they become the special pain-in-the-side of the machamach, who resent the growing confidence of the people in these amateurs who do not even know the words to say with a sting-ray wand. These girls are not constituted district nurses. They are unpaid. They marry and settle down. But the ailing make a path to their door.

No one has ever charged the Japanese with being remiss in public surveillance of private affairs. Through such watchfulness, distressing as it may be to the individual, epidemics are reported and checked almost before they begin.

"I can't sneeze without the *junke* (native policeman) making a notch in his stick," complained one islander.

Sanitary conditions are being forcibly mended. Islanders are mobilized to build concrete water-tanks. Traveling physicians go by motor boat from island to island to diffuse sanitary knowledge among the villagers by means of popular lectures and magic lantern and cinematograph shows.

Lepers, usually hidden by relatives, are ferreted out and consigned to a small "leper island" where they are scientifically treated. Five hostels are being established this year in Yap alone for tubercular patients, and similar retreats elsewhere. School children are being taught prevention. Microscopes are making the rounds of the villages so that people may acquire a first-hand horror of the tubercle bacillus.

It is to the credit of the health authorities that deaths from tuberculosis on Yap have been reduced from twenty per thousand seven years ago to nine per thousand. But the doctors are going on with the hope of reaching the figure for Japan, which is less than two per thousand.

"Model houses" are being built. There are already one hundred in Yap, and they are increasing at the rate of thirty a year. The government pays one half the cost of construction, then dictates what shall be done. The roof must not be of thatch, but of corrugated iron. (Farewell to romance!) There must be real doors and windows. The floor must be raised a meter from the ground so that air may pass freely beneath it, but not through it. It must be a solid floor, not a sieve. And there must be beds for sleeping.

"Why," I asked the Japanese, "when you yourselves sleep on the floor?"

"But the native floor is not clean."

And it will doubtless be many a long day before the kanaka acquires anything like the Japanese sacred regard for the cleanliness of a floor.

The new houses are a serious artistic loss. They are iron-lidded wooden boxes on stilts. It is small consolation to the poet, the artist and the photographer that these houses are the greatest single contribution to the health of the natives. "Man shall not live by health alone," grumbled a painter from Kyoto dismayed by iron roofs.

There is less progress in clothing the islanders. Those of Yap seem determined to resist this indignity to the bitter end. On a cold day the man who owns a pair of trousers may use it as a shawl, the legs tied under the chin. School children are given clothes and required to wear them in the classroom; which they obediently do, then leave them in their desks.

Venereal disease has been reduced but still affects a third of the population of Yap. With no new infection from the outside, it may be conquered in time.

The hospital's scouts coach expectant mothers on child care. The newborn babe should not be washed in the sea and then left, naked, to dry in the trade wind. Nor is a banana leaf sufficient protection for an infant. The hospital now issues a large bath towel to envelop each newborn child.

An increasing number of women come to the hospital at the time of confinement. There the child gets a fair start in life. Although this service is free, many women cannot be persuaded to accept it—so strong are prejudice and tradition.

Infant mortality during the first year after birth was sometimes reported during the Spanish régime to be as high as eighty per cent. By 1929 it had been reduced to thirty-nine per cent. Then more vigorous methods were adopted, and during the past five years an average of only fifteen Yap babies in a hundred have perished during the course of their first twelvemonth.

The remarkable success of salvarsan in the treatment of frambœsia (yaws) has helped the hospital to win its race with the machamach. Patients who

have been relieved regard salvarsan almost as a fetish capable of curing anything from baldness to a broken leg.

Some remain stubborn in their fear of the hospital, particularly the old men. The only way to bring them is to make them fear more the consequences of not coming. So they are told that if they refuse to come while alive they will be brought when dead, and laid on the dissecting table, for the advancement of science. They dislike the idea. For it would mean, according to their lights, that they would not go to the aërial village, the Yap heaven. Their ghost, harassed and earth-bound, would annoy the neighbors. So, by one device or another, resistance to medical science is broken down.

Respect for the hospital has increased since the former free policy was abandoned and nominal charges have been made for most treatments. But still the fees can hardly be called exorbitant. It cost twenty *sen* (about six cents) to have a sea thorn extracted from Mrs. Price's foot. Two dollars would have been a modest fee for similar attention in a New York hospital. But, although the foreigners and Japanese pay twenty sen, the charge to natives is only four sen. If they have no money, they are treated free. Of the total annual cost of the Yap hospital, which is ¥35,000, only ¥3,000 comes from patients.

All these facts render absurd the charge sometimes made that the Japanese are trying to wipe out the native race. Quite the contrary.

Yap population is declining; but so it has been since early Spanish times. During the Spanish period the decrease was about 200 a year. During the nineteen years from 1916 to 1934 inclusive the average yearly decline has been 119.3. But the next few years should show an even better record if one may judge by the low figures of the past few years of the nineteen. The decline in 1931 was only 60; in 1932, 55; in 1933, 114; in 1934, 61.

"We believe the decline will soon be checked altogether," Dr. Yoshida told me. "Then there may be a gradual increase."

Of course it is the business of the hospital to save life. But there is a good deal of irony in the situation. Either a decrease or an increase will be bad for Yap. A decrease may lead to extinction. An increase may lead to overcrowding of these small islands, and a return of the sordid poverty, hunger and contention of the days when the population was double its present size. Old-time Tahiti realized the peril of overpopulation: infanticide was encouraged and the expression *vahine fanaunau*, or "fertile woman," was a term of contempt. Thus geography alters morals. A large family is a public virtue in a continent with great hinterlands awaiting pioneers, a public menace in an unstretchable island. Yap will be fortunate if the fates give it some sort of biological balance, a compromise between the rapacity of death and the zeal of the doctors, so that its population may remain about constant.

Nature seems to have attained that balance in the other islands of the Japanese mandate. Yap is the only important island to show a decline. The slump of the Marianas from 100,000 to 3,000 was checked in German times, and there has since been a slight increase. The population of the Carolines (including Yap) has marked time, changing only from 35,200 in 1900 to an estimated 35,900 in 1935. Even without the handicap of Yap, the Carolines have shown an increase of only about 2,500 in a third of a century. The Marshalls, if they have not stood still, have only shuffled their feet forward and backward, the net result being nil. The population has wavered just below 10,000 ever since the German period.

The total native population of Micronesia when Japan occupied it in 1914 was about 50,000. Today it is still about 50,000 (50,336 in 1934).

So the race may not vanish in Micronesia. The downward slide of the Polynesian peoples elsewhere in the Pacific is not found here. For this fact, German and Japanese science deserves credit. The methods employed, although imperfect, may well be studied by colonial administrators elsewhere in the South Seas.

Documents 1935H

Yokoyama's comments about Willard Price's visit

Source: Articles by Matajiro Yokoyama in the Chigaku Zasshi [Journal of Geography] of the Tokyo Geographica Society, Vol. 48, No. 564, Feb. 1936, and No. 574, Dec. 1936.

H1. Our South Sea Islands as Seen by a Westerner, by Matajiro Yokoyama, Ph.D.

Original text in Japanese.

[Attached]

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外人の眼に映じた吾が南洋諸島

理學博士 横山又次郎

最近に吾邦の委任統治下に在る南洋諸島を視察したウヰラード・プライスといふ米人の、之に關する談話が、トランスパシフィック誌中、「委任統治の島に興隆せる赤道的日本」と題して出て居る。その中には面白いことも少からぬが、中に就いて人口問題に關する件には彼れも驚異の眼を開いたと見える。以下述ぶる所は彼れの言ふ所の大要である。

昭和八・九の二年間に、島の日本人數は二萬（精しくは一萬九千八百三十五）から四萬（精しくは四萬二百十五）に殖えたが、土人數は略同じか、又は少しく減つた。そしてその現在數は約五萬である。蓋し日本農民の此の地に入り得る極數は十萬と見積られてゐるが、此の外に尚海に緣つて生活する漁民といふものゝあることを忘れてはならぬ。しかし此の方に關する見積りはまだない。

以上に依て日本人がその統治下に在る島々を如何に自國民で浸潤してしまつたかゞ明である。此かる例は南太平洋にある何れの島にも古來見たことのない現象である。獨領下に在つた時代にでも、がその前の西國領下に在つた時代にでも、白人は只土人の上に薄い皮をなしてゐただけである。去れば白人日人兩者の間には雲泥の差がある。蓋し日本人は蕃府あたりで彼是言つてゐる間に、人口政策を以て島を日本化してしまつた。斯く言へば、日本化は日本人が故意にした事のやうであるが、事實はさうではなからう。是は蓋し本國に見る人口過剩の壓迫の結果であらう。その一證とも云ふべきは生活は島の方が本國よりも二倍も高いといふことである。

日本化は急速度でその歩を進めつゝある。蓋し是れは最早救ふべからざることで、よし俄に日本人の入島を阻止して見ても、尙且不能である。その理由は次ぎに掲ぶる通りである。便ち昭和九年中には日本人は千二百三十九人（出産千七百十四人、死亡四百七十五人）殖えたが、土人は七十五人（出産千五百六十二人、死亡千六百三十七人）減つた。是に由て觀るときは、日人對土人の割合が、よしロ

人は新に入らずとも、如何に成り行くべきかは、想像するに難からぬ。

日本人の數はトラック島では過去二年間に二倍したが、ポナペ島では僅々一年で二倍した。トラックでの一方杆に對する人口密度は百二十四人に當つて居る。パラウ島はもと猾逸人が十五名ゐた所であるが、今は日本人が五千五百六十五人も居る。

教育事業に費される金額は島の租稅から揚がる高の約四倍にも當つて居る。是れが精神的に島を日本化せんとする爲であることは言ふまでもない。學童の登校率は島によつて違つて、ヤップでは九十八ペルセントで良好であるに反して、トラックでは僅に五十ペルセントである。尤も是れは其地理の來たす結果で、止むを得ないこととされて居る。便ちヤップは一島であるに反して、トラックはその實二百四十五の微島からなつて、その間の交通は丸木舟に依るのであるから、風波の荒い時にはそれが困難又は不可能になる不便がある。

日本語は到る處島民の言語中に入込みつゝある。パラウ島の土人の語數は約六千、トラック島のは三千、ヤップ島のは一千(?)と云はれてゐるが、日本人のは三十萬餘もある。それが交通毎に土人語中に流入して居る。

以上はプライスの言では、大體正鵠を得てゐるやうである。乃ち彼れは此くの如き次第であると、土人は遂からず滅亡しはしないかとの憂を懷いてゐるかのやうに思はれる。是は尤の事で、全太平洋中に散在する諸島の原住者は、白人の占領以來、早晩の差こそあれ、皆一齊に滅亡の途を辿つて居る。今は佛國領であるマルクキーサス島の如きは、占領當時には十萬もゐたといふ土人が今は僅に一千即ち百分の一に減じて居る。斯かる例は小島のみたらず、ニウジーランドや濠洲の如き大島にも見るのである。是には種々の原因があるに相違ないが、白人が土人を蟹人扱ひにする事實にもよるに違ひない。日本の南洋諸島を得たのは日尚淺いから、土人のそれ以來の盛衰を判斷するまでには及んでゐないが、早晩彼等の上に何等かの變化の起ることは豫期してもよいと思はれる。しかし彼等は謂はゞ邦人とは人種學上同系統に屬するものである。去れば白人との關係と違つて、彼等は同化するものと思はれる。その果して然るや否やは久しからずして明瞭とならう。

或る外人は更に斯ういふことをも附け加へて居る。南洋の島を大袈裟に植民したのは日本のみである。その成績は未だ判らぬが、一つ此に彼等をしてボルネオやニウギネヤの如き白人の恐れて居る蠻民の棲む島を植民さして見ては如何であらうと。是れは實に面白い考で、日本人の恐れる者は人間中にはない筈であるから、日本人自身は大に之を歡迎する。しかし島の持主である英蘭兩國人はどうであらうか。

Our South Sea Islands as Seen by a Westerner

Translation, by Kimiko Nakai.

An American named Willard Price recently had a tour of inspection in the South Sea Islands, which is now under Japanese mandatory government. His article concerning this trip was published in the magazine entitled *Trans Pacific* and the article is entitled: "Equatorial Japan, Rising in its Mandated Islands." The article has not a few interesting points, but it seems that Mr. Price especially focused in wonder his interest on the population problem in the South Seas. The following is a summary of his statement.

According to Mr. Price, for two years, from Showa 8 [1933] to Showa 9 [1934], the population of the Japanese living in the South Sea Islands increased from 20,000 to 40,000; more precisely it increased from 19,835 to 40,216.[1] The population of the native islanders, on the other hand, kept about the same number or decreased a little during the same period. The present population of the native islanders was about 50,000. The maximum number of Japanese farmers who could live in the South Seas was estimated at 100,000. Other than the farmers, we should not forget about the Japanese fishermen who are depending on the South Seas. But we had not had the estimated number of them yet.

Judging from these numbers, it was clear [to him] that the Japanese people infiltrated themselves into those islands under their mandatory rule. Such a case has never been seen on any other island in the southern Pacific. In the South Seas, when the area was under the Spanish rule, or when under the German rule, the Western population there was no more than a thin layer over the native islanders' population. Thus, there was a *marked* difference between the Japanese and the Westerners concerning their population in the ruled area.

Probably one good example was Taiwan. For a short time, Taiwan was Japanized with a great number of Japanese people who moved into Taiwan. If we say this, it sounds as if the Japanese deliberately schemed to Japanize the island. The fact is, on the contrary, that it was not so. This was rether a result of the overpopulation of Japan. One piece of evidence is the fact that the cost of living in Taiwan was twice that in Japan.

The Japanization of the South Seas is rapidly advancing. It could not probably be changed soon. Even if we were able to keep the Japanese from entering the South Seas, it will be impossible to stop the Japanization there. The reason for that is clear if we see the population change in the South Seas in Showa 9 [1934]. In 1934, the Japanese population in the South Seas increased by 1,239; also, the newly-born were 1,714, and the dead were 475. In the same year the native islanders' population decreased by 75; they had 1,567 newborn and 1,637 dead. Considering the change of the population of these two groups, it is not difficult to foresee that the proportion of the Japanese population in the South Seas is not going to decrease even if we stop the Japanese from newly entering this area.

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1 Ed. note: In fact, it reached 40,457 in the Japanese Marianas alone, in 1936 (see Doc. 1936A).

The population of the Japanese living on Truk doubled in the last two years, but on Ponape, it doubled merely in one year. The population density on Truk now is no less than 124 per square kilometer. Palau Island previously had only 15 Germans living on it, but now 5,576 Japanese are living there.

The sum of money spent for the education in the South Seas is about four times as much as the tax revenue in the area. It is needless to say that the money is spent to promote the mental Japanization of the islanders. The percentage of the children attending school differs depending on the island. Yap, for instance, shows a good rate of 98 percent; however, in Truk, only 50 percent of the children there attend school. These differences are thought to be the result of the geographical differences of each area and are regarded as something inevitable. For example, Yap is only one island, but Truk consists of no fewer than 245 small islands, where people depend only on canoes for their transportation. Therefore, in Truk, when the sea is rough, travelling to another island becomes difficult, or sometimes impossible.

We can see everywhere in the South Seas the Japanese language penetrating the islanders' native languages. It is said that the vocabulary of the native language on Palau is about 6,000 words, the vocabulary of that on Truk is about 3,000, and the vocabulary of that on Yap is about 1,000 [sic]. On the other hand, the vocabulary of Japanese is no fewer than 300,000, and some of the words flow into the South Seas each time a ship arrives there from Japan.

Those are the remarks made by Price, and I think his remarks are to the point. It seems to me that Price is worried that it will not be long before the native islanders perish if the situation goes on like this. This is a reasonable anxiety; since the area was occupied by Western people, the natives on all the islands scattered in the Pacific Ocean are, sooner or later, on their way to extinction. The Marquesas Islands, which are now in the French Territory, for example, had 100,000 native islanders when the French occupied the islands, but now the population of the native islanders there has decreased to 1,000, which is one percent of the former population. This kind of example of a native population in decline can be found not only on small islands but also on such large islands as New Zealand and Australia. There must be various reasons for the decrease in the native islanders' popullation, but I believe one of them must be the fact that the Westerner treat the native islanders as barbarians. It is not long enough since Japan started ruling the South Seas for us to judge the influence of the Japanese control on the vicissitude of the South Sea Islanders. However, I think, we can expect to see some change in the South Sea Islanders before long. We could say that the South Sea Islanders and the Japanese belong to the same racial group. Therefore, I believe, unlike their relationship with Westerners, the South Sea Islanders are going to assimilatate with the Japanese. It will not take long until we will find out if my foresight is true or not.[1]

Another Westerner also said something interesting. He said that the only country that colonized the South Seas on a large scale is Japan, though we do not yet know the

1 Ed. note: He could not have foreseen how wrong he was.

outcome. He suggested they should have the Japanese colonize such islands as Borneo and New Guinea, the islands that the Westerners are afraid of. I think this is indeed an interesting idea. The Japanese would welcome this idea, for there is no people in the world that we are afraid of. However, I am not sure if this idea will be acceepted by the Netherlands and Britain, the countries that own those two islands.

H2. The Future of the Aborigines [sic] of our South Sea Islands, by Matajiro Yokoyama, Ph.D.

Original text in Japanese.

[Attached]

地學雜誌第四十八年第五百七拾四號　昭和十一年十二月十五日發行

我が南洋諸島の土民の將來

理學博士　横山又次郎

去る二月發行の本誌に、余は米人ウォラード・プライス氏の南洋土民の運命論とでもいふやうなものを紹介したが、同氏は去八月のアジヤ誌にも亦類似のことを載せて居る。去ればそれを二月號の補遺の積りで此に掲ぐることにした。そも〳〵プライスといふ人は如何なる事の專門家かと云ふに、蓋し文筆を以てその身を立てゝある人らしい。若し果してさうであれば、その言ふ所は必ずしも正鵠を得てゐないかも知れぬ。しかしそれは吾々がそれに重きを措かずに讀んでゐればよいわけである。吾々の目指す所は事實に在るから、氏の言ふ所に多少の事實があれば、それで吾々は滿足すべきである。その事實が氏の言ふ所に何程あるかは吾々の方で判斷するの外ない、以下氏の言の要點である。

ヤップ島では、ホテルがなかつたから、止むを得ず俱樂部に泊めて貰つた。その時土人長の言ふには「島の原住民は次第に減びつゝある。昔は老人のみが死んだが今は若い者も死ぬ」と。成程過去五十年間に太平洋に蕃布羅列する島の土民の衰滅が漸次死につゝあることは事實で、マルクォーサス諸島（佛領）の人口も白人の渡來以來次第に減つて、今は昔の十分の一（二萬から二千）になつて居る。又ソロモン島（英領）でも昔は四十萬と云つたものが今は九萬になつて居る。マリヤナ列島（日本領）では五十年前には十萬もあつた者が、獨領時代に既に三千になつてゐた。マーシャル群島では獨領前には一萬五千もあたものが今は一萬になつてゐる。タイ島（日本領カロリン中）でも昔し二千もあた者が西班牙領時代の末に僅に二百になつてゐた。タヒチ島（英）では人が餘りに減るので、土民の詩人は「吾等は木の落葉か、沈み行く砂かのやうに漸次消えてゆく」と嘆息したとのことである。さて此の減滅は何事に因るのであらうか。深く研究するの要がある。尤も島によつては減滅の因が除かれて、今は少しづゝ增してゐる所もある。

ヤップ群島并に隣接諸島では、西領時代に、一萬三千もあたと云はれたものが、今は六千六百になつてゐる。そしてヤップ本島では今現に減りつゝある。

一說に南洋諸島の土民は、よし白人が此の地に入らずとも、次第に減つたであらうといふことであるが、是れは爲なりとは思へない。さればとて土民の衰滅を白人の罪のみに歸するのも誤りである。蓋し事實はその中間に在らう。

土人中には醫者がおて患者があれば藥を盛る。乍併他來のものは之に信賴することが能きない。木から落ちた椰子の實に打たれた者でも、石を投げられて傷いた者でも、自ら轉んで打撲傷を受けたものでも、皆夫々違つた藥を貰ふ。さうかと思ふとサルヲルサンのやうな藥（微毒藥）は萬病に效くものゝやうに用ひられてゐる。土人が病院を恐るゝことは大したもので、殊に老人がさうである。しかし今はその效能が次第に彼等にも認められつゝある。料金は土人には特に安くしてある。一回が日本人なら二十錢、土人なら四錢といふ工合になつてゐる。予が妻が足に刺を立てて容易に拔き取れなかつた爲に、病院で拔いて貰つたら、料金は日本人同樣二十錢であつた。もし是れがニウヨーク邊りであつたなら、少くとも二弗は拂はせられたであらう。ヤップ島病院の經費は年三萬五千圓であるが、患者から入る金は僅に三千圓である。此等のことは日本人が土人の滅亡を期してゐるなどの惡評が、その當を得てゐないことを證明する。

土人數の減るといふことには原因が種々あるやうである。例へば性的關係の年少で始まること、その不規律なことゝは確に女子を不姙に導く原因で、女子十人中四人までは子供を生まない。それから殘りの六人も一生中一人か二人の子供にしか惠まれない。尚不姙の原因として擧ぐべきものは習慣の不規律なこと、例へば就寢時が定まらなかつたり、食事の時刻が極まらなかつたり、することで、食物も種類が少なく且榮養分に乏しく、飮料水も往々不潔で、雨水の木の幹を傳はつて來るものを壺に取つたものは良いが、溜り水である場合には甚しく有害である。衣服も土人は元來熱帶産であるから無い方が紫外線の利益を受くるにも反つて都合がよからうと思ふのに、日本人は之に着衣をすゝめてゐる。此事に就いてヤップ病院のドクトル長崎氏と問答をしたことがある。余が島人の着衣は不用なるべしといふと、ドクトルは此う言つた「成程紫外線は有用である。しかし此の島の如き低緯度の地では、輕い着衣はあつても線を得ることは容易である。殊に彼等は年中家外に居るから、此の方の心配は不必要であるに反して、裸體であれば鬼角皮膚病を引受け易い。又冷かな雨天などには、もし無衣なれば風を引き易い。此かる場合には弱い體質の子供などは特に注意してやらなければならぬ。

彼等に氣管支患者の多いのも一部は無着衣の結果である。又島人が直接濕つた地面に坐るのもいけない」と。余は之に答へて斯う言つた「まだ西領時代に、或る基督敎會の區域内では約百名の少女が草蒲團を敷いてゐたことを聞いて居る。草も新鮮なものは柔いから立派に蒲團の代用になる。而も運ぶのにも容易である」と。するとドクトルは之に應へて曰くだ「その草蒲團は特に日曜日の爲に造くるもので、綠いから濕つてゐる。幷て之を秤けて見たら十五六キログラムもあつた。若し之を腹の上に置く場合にはその濕度は危險である度に遠してゐる。されば薄い綿布の衣類はヤップ女子の健康に取つてはどんな藥餌よりも效能がある」と。此ういふ風に言はれると、醫者でない余は兜を脫ぐの外なかつた。

島に結核を持參したのは西班牙人だと云ふが、今日ヤップ人の死亡者の五割は此の病に因ると云はれて居る。パラウ島のドクトル關根氏は斯う云つた「日本人は此の病氣を島人中に擴めてゐる。日本で見ると此の病は隨分古くからあるから、人は多少免疫性になつてゐるが、島には初物である。去れば島人は之に抵抗することが全く能きない。

ヤップに痲病を持ち込んだのは四十年前で、それは獨逸のラヂオ技手であつたとのことである。赤痢をパラウ島に傳へたのは英國の商人で、それは西領時代であつたが、是が俄にパラウの人口を半減したと傳はつてゐる。

日本人統治の島に在る病院（官立）の數は總て八で、醫官二十五名、藥劑士七名、看護婦産婆合せて二十三名、助手七名で、その外尚諸方に施療の手當をする療養所がある。

日本人の衛生に注意することは大である。その爲かヤップの結核死亡者は、七年前に千人中二十人であつたのが、今は九人までに減つた。日本人醫師は本國同樣之を二人以下までに減らさんと力んでゐる。土人の家は除りに粗雜なので、日本人は模範家屋を造つて、之を土人にも造らせんとしてゐる。それには政府は費用の半分を持つといふのである。屋根には木葉や草をよして波狀ブリキを用ゐさせてゐる。戸や窓も建つきをよくして風の入らないやうにし、床も地面から一米も揚げて作つて、その下の風通しをよくし、床自身も從來の如く疎のやうに穴だらけでなく密閉して空氣や濕氣の入らないやうにするのである。又寢るには寢臺を用ゐるといふのである。余は此の模範家屋を見て欵息せざるを得なかつた「吾々が好んで見に來る靜的の土人家屋は土人と共に滅び行くのであるか」と。それから又日本人に問ふた、君等は自國では直接床上に寢てゐながら何故土人に寢臺などを勸めるか」と。すると日人曰くだ、土人の床は不潔極まつて、迚も吾々の家の床と比らべものにはならぬ」と。嗚呼土人が床上を日人同樣に清潔にし得るのは幾百年の後であらうか。

模範家屋は美術上から云へば一の損亡である。何故なれば數本の長脚の上に乘せたブリキ張りの木箱に過ぎないからである。詩人も美術家も寫眞師も之を一見したばかりでうんざりする。京都の一非工は此の家を見て「人は健康のみを目的として生きてゐるものではないのに」と痛歎したとのことである。ヤップに多い性病は舊とは大分減つたが、尙島民三分の一は之に惱んでゐる。若し是れが島外から入るのでなければ驚て之を絶やすことも能きよう。

ヤップの小兒の死亡率は、西領時代には、生後一年のもので云へば、八割ぐらゐもあつたと傳はつてゐるが、去昭和四年には三割九分に減つてゐた。その後衞生法が嚴しいので、過去五年間には一割五分に減つた。

ヤップの人口は衰へつゝある。是は西領時代からのことで、その初めには一年に二百の割であつたと云はれてゐるが、一九一六年(大正五年)から一昨年までの十九年間には、一年平均百十九人であつた。そして今後は尙一層少なくなるかと思はれる、といふのは各年に就いて云へば、昭和六年が六十、昭和七年が五十五、昭和八年が百十四、昭和九年が六十一となつてゐるからである。ドクトル吉田氏の言に「今少し經てば減退が停んで、漸增に轉ずるかも知れぬ」とあつた。

病院は言ふまでもなく人の生命を助ける所でそれには勿論異論はないが、ヤップのやうな小島ではそれも善し惡しであらう。何故なれば人口減退はその滅亡を來たすことになるが、さればとてその增加も人口過剩を來たして貧乏、饑饉を誘致することになるからである。人口が今日の二倍にもなれば、慥に殘禍が來ると思はれる。タヒチ島は昔しさういふ目に遇つて居る。その時に幼兒殺しが奬勵されて、姙娠する婦女子は惡魔の如く嫌はれた。是は地理が道德を變更した一好例である。土地が廣くて移民を消化し得る土地では、子福者は歡迎されるが、左もない所では排斥される。ヤップ島の如きは、衞生の力と死の凶手とが平衡を保つて双方勝負なしに行はれて始めて幸福が齎されるのではあるまいか。

日本統治下に在る他の島々でも、その平衡が天然自然に保たれてゐるかのやうに見える。今日明に減退を示すのはヤップのみである。マリヤナは十萬から三千に減つたが、その減退は獨領時代に沮止された。カロリン(ヤップを入れて)では停滯してゐる。卽ち一九〇〇年(明治三十三年)に三萬五千二百と云はれたのが、今(昭和十年)は三萬五千九百と見積られてゐる。すると三十五年間に僅ではあるが七百だけ殖えたことになる。マーシヤルは或は增し或は減じて、大體一萬弱の邊に止つてゐる(獨領以來)。

徹島洲(ミクロネシヤ)の人口は日本が之を讓り受けた頃(二十一年前)には約五萬であつたが、今でも尙同數(精しく云へば五萬三百三十六)である。

以上によつて觀ると徹島洲では土人は減亡せずして濟むかも知れぬ。卽ち多島洲(ポリネシヤ)に見たやうな急激變遷は殘島洲には現はれてゐない。此の事實から推して、爲人と日人との土人取扱方は特に委しく述べるまでもなく、善し惡しの外たゝ爲政者は日獨人の出づることを望むの必要があらう。

The Future of the Natives in our South Sea Islands

Translation, by Kimiko Nakai.

In this year's February issue of *The Journal of Geography*, I introduced the view of an American, Mr. Willard Price, which could probably be called the fatalistic view of the South Sea Islanders. Mr. Price again said something similar in his article in the August 1936 issue of the *Asia* magazine.[1] I am going to review his article in *Asia* here as a supplement to my article in the February last issue of this journal. To begin with, we must consider what field Mr. Price specializes in. I have heard that his profession is writing, and if it is true, what he says may not necessarily be to the point. However, that is not a problem, because we can try to read his article without taking much into account his own personal opinion. What we put a high value are the facts that he quotes. So, we should be satisfied with Mr. Price's article if it should contain part of the truth, and it is we who have to judge how much in his article is the truth. The following is a summary of his story in *Asia*.

On Yap, there is no hotel, so Mr. Price was obliged to stay in a native club-house. At that time the chief of the native villagers told Mr. Price that the native islanders were on their way to extinction. He also said that before, only old people died, but now even young people died. It is true that for the last 50 years the young natives on the islands enumerated in the Pacific Ocean have been gradually dying. Since the first visit by Europeans, the population of the Marquesas Islands, French Territory, has decreased from 20,000 to 2,000, which means that it has decreased to one-tenth of the former population. Also in the Solomon Islands, British Territory, the islanders' population has decreased to 90,000, though it used to be 400,000. As for the Mariana Islands, now Japanese Territory, they used to have a population of 100,000 fifty years ago [sic], but it had already decreased to 3,000 when the area was ruled by the Germans. The population of the Marshall Islands used to be no less than 15,000 before the Germans ruled the area, but now the population there is only 10,000. Kusaie in the Caroline Islands, another island in Japanese Territory, used to have a population of 2,000, but it had already decreased to 200 by the end of the Spanish rule there. On Tahiti, British [sic] Territory, the population of the native islanders decreased so much that one native poet grieved, "we gradually die away just like fallen leaves on sand sinking in water." Then what is the cause of this population decrease in the Pacific islands? This is something that requires further study. On some islands, however, they have overcome the population decrease, and the number of the native islanders on those islands is now slowly on the rise.

On Yap and the neighboring islands, the population during the Spanish rule was said to be no less than 13,000, but it is now 6,600. The population of Yap Island is now actually decreasing.

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1 Ed. note: See Doc. 1935G.

It is generally said that the population of the South Sea Islanders would have gradually decreased even if the Westerners had not come into this area. But Mr. Price does not think so. However, it seems to be also a false idea to attribute the native islanders' population decrease to the Western countries rule of the area. The truth must exist between the two [extreme] ideas.

The native islanders had their own traditional doctors, and when asked, the doctors gave some medicine. However, the medicine did not seem to us (those who come from outside) quite trustworthy. The native doctor would give different medicine to someone who was hit by a fallen coconut, to someone who was injured by a stone having been thrown at him, and to someone who was bruised when he fell down. On the other hand, such medicine as *sarusawan* [salvarsan] was used a a cure-all.[1] The native islanders were terribly afraid of hospitals, old people especially so. But these days the native islanders gradually recognize the efficiency of hospitals. A [consultation] fee for the medical treatment of the natives has been fixed at a rate much lower than that for Japanese. One hospital visit costs a Japanese 20 sen, but it costs a Yap islander 4 sen. When Mr. Price was staying on Yap with his wife, a thorn stuck in his wife's foot and they had difficulty in pulling it out. So they went to a hospital and had the [Japanese] doctor pull it out. It cost them 20 sen, which was the same fee that would have been charged to a Japanese patient. If it had been in New York or somewhere in the United States, Mr. Price thought, they should have paid at least 2 dollars for the same treatment. The annual expenditure of the hospital on Yap was 35,000 yen. But the hospital's earnings from the patients was no more than 3,000 yen. This fact proves that the bad reputation about the Japanese that they were expecting the extinction of the South Sea Islanders is not quite correct.

There seem to be various reasons for the population decrease of the native islanders. One of them is their custom of sexual intercourse. The islanders usually start having intercourse when they are very young, and also it is very irregular. This certainly made the women sterile; for example, four female islanders out of ten would not have a baby, and even the other six would have only one or two children in their lifetime. Other causes of the sterility of the female islanders that we can also point out is their irregular living habits; they do not go to bed or have meals at regular times of the day. As for food, the islanders do not vary their food intake and their food is usually not nutritious enough. Their drinking water is often not very clean. The islanders usually collect in a jar rain water that drips down a tree trunk, which is quite alright, but if they keep their water in the jar for a while, their drinking water becomes extremely harmful. As for clothes, the Japanese encourage the native islanders to wear something. As regards the clothes that they wear, Mr. Price believes that it would be more convenient for the native islanders to remain naked, for the islanders were originally used to the tropical climate, and also being naked gives the islanders a better chance to receive the benefit of ultra-

1 Ed. note: No, Mr. Price and Japanese reports, all say that salvarsan was used to treat frambœsia, or yaws, only, and only by foreign doctors.

violet rays. Mr. Price discussed this with Dr. Nagasaki, who was working in a hospital on Yap. To Mr. Price's opinion that wearing clothes was not necessary for the native islanders, Dr. Nagasaki said as follows: "It is true that ultraviolet rays are beneficial. But here, on this island, with such a low latitude, people can easily get ultraviolet rays through their light clothes. Especially, the islanders stay outdoors all year round, so we need not worry about their intake of ultraviolet rays. If people are naked, they are apt to get a skin disease. When the weather is bad and it is cold, naked people easily catch a cold. This is a serious problem for a child with a fragile constitution. Many islanders suffer from bronchial trouble, and it is partly the result of their being naked. Also, it is not good from the viewpoint of health for the islanders to sit directly on the wet ground." Listening to this, Mr. Price replied: "It is said that in a certain district of the Catholic Church about a hundred girls make their bed [sic]with grass.[1] If the grass is fresh, it is soft enough to become a substitute for a bed [sic]. Besides grass is easy to move." Then Dr. Nagasaki rebutted: "The grassy bed [sic] is what the islanders usually make especially for Sundays, and they use the grass which is still green and, therefore, still wet. I once weighed one bed [rather skirt] made with grass, and it weighed as much as 156 [sic] kilograms.[2] The grass they use for bed [sic] contains a lot of moisture to the point that it is dangerously unhealthy if people keep the grass on their stomach. In this environment, wearing thin cotton clothes work more to keep women on Yap healthy than taking any medicine." Listening to Dr. Nagasaki telling me his opinion, I, who is not a doctor, could not help giving up the argument.

It was said that the Spanish people brought tuberculosis to the island, and today half of the Yap islanders who die are said to die of this disease. Dr. Sekine on Palau Island said: "The Japanese are spreading tuberculosis among the islanders. This disease has existed since very long ago in Japan, and the Japanese are now more or less immune to it. Yet, it is the islanders' first time to be exposed to tuberculous germs. Therefore, they are totally incapable of resisting this disease."

Leprosy was brought to Yap forty years ago by a German radio engineer. It was a merchant from Britain that brought dysentery to Palau. Dysentery was brouhgt to Palau during Spanish times, and it was said that the disease soon cut the population of Palau by half.

In total, there are eight government-controlled hospitals on the islands under the mandate of Japan. There are 25 doctors, 7 pharmacists, 23 nurses and midwives, and 7 assistants. Other than hospitals, there are clinics on various islands, where people can receive simple medical treatments.[3]

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1 Ed. note: Yokoyama did not understand the English right; Price said that the Yapese female skirt were used by local girls to sit on, on the cement floor of the church, and their skirts served them as cushions.

2 Ed. note: What Price reported was 15 to 16 kilograms.

3 Ed. note: The Nanyo-cho report from which the statistics in Doc. 1936A are taken, states that the Japanese population of Saipan had also access to 1 massage therapist, 8 moxacauterists, 141 "drug dealers" and 3 "powerful drug dealers" who kept the Police busy.

The Japanese pay much attention to the hygiene of the islanders. As a result, those dying of tuberculosis on Yap have decreased; seven years ago, 20 islanders out of 1,000 died of tuberculosis, but now 9 out of 1,000 die of the same disease. The Japanese doctors are endeavoring to reduce the number of those dying of tuberculosis to 2 out of 1,000, which is the same number of those dying of this disease in Japan.

The native islanders' houses are so crude that the Japanese have built a model house in order to show the native islanders how to build similar houses for themselves. The Japanese Government has subsidized the islanders for half the cost required to build such houses. For the roof of this new type of houses, the islanders are not to use leaves or grass; instead, they are supposed to use corrugated iron sheets. The doors and windows of the new houses are built firmly so that the winds will not blow through the houses. The floors of those houses are built 1 meter above the ground, and therefore the under-floor was well ventilated. Unlike their original type of floors, which had many holes on them just like a sieve, the newly-built houses have tight floor covering so that the air or moisture from the outside will not come in through the floors. The Japanese have also encouraged the islanders to sleep on beds. Looking at the model house, Mr. Price said that he could not help sighing. He grieved that poetic-looking native houses, as well as the native islanders themselves, were destined to perish. Mr. Price also asked some Japanese there why they encouraged the native isalnders to sleep in beds, although the Japanese themselves were sleeping directly on the (*tatami*-covered) floor in their home country. The Japanese answered that the floors of the native islanders' houses are extremely dirty, and they were nothing to be compared with the floors in Japan. Then, Mr. Price thought, how long it would take for the native islanders to have floors which would be regarded clean by Japanese standard.

Building new houses like the model house was a loss if it were only from the viewpoint of artistic merit. The model house was nothing but a wooden box covered with tin sheets, and raised on piles. After a simple glance at this house, poets, artists, and photographers alike were all disgusted with it. When a painter, who came from Kyoto, looked at the model house, he lamented, saying that man shall not live for health alone.

The number of people who suffer from venereal diseases, which had once spread on Yap, has decreased to a great extennt. Yet, one-third of all the islanders still suffer from them. If the venereal diseases were not brought anew from outside the island, they could one day be eliminated from Yap.

The infant mortality on Yap is decreasing. When the island was still ruled by Spain, the mortality of infants below 1 year of age was said to be as much as 80%. But in Showa 4 [1929], it decreased to 37%. Since then, the hygienic rules have been strict, and for the last 5 years, the infant mortality of those below 1 year of age has decreased to 15%.

The population of Yap is decreasing, and it has been so since the island was ruled by Spain. At first, the population on Yap was said to decrease at the rate of 200 a year. However, for the last 19 years, from Taisho 5 [1916] to the year before last, it has decreased at the rate of 119 a year. It is believed that this rate is going to be much smaller in future. This becomes clear if we examine the population decrease for each year;

in Showa 6 [1931] the decrease was 60; in Showa 7 [1932], 53; in Showa 8 [1933], 114; and in Showa 9 [1934], 61. According to Dr. Yoshida, after a while the population decrease might stop and turn into a gradual increase.

Of course, a hospital is a place to save people's lives, and there is nothing wrong with that. But on a small island like Yap, it is difficult to decide what is good and what is not. It is true that the population decrease could cause the annihilation of the people, but the population increase also could cause overpopoulation which would bring about poverty and starvation. If the population increases twice as fast as today's rate, the islanders will surely have serious troubles. The Tahiti islanders once had that kind of experience. When the island was overpopulated, infanticide was encouraged, and pregnant women were loathed like a devil. What happened in Tahiti is an example of a case in which the geographical conditions changed the morality. When a land is large enough to have new people, those who are blessed with many children are welcome; but if the land is not large enough, things are not the same. On such a small island as Yap, a happy situation would result only when sanitary effort and power of death make their balance with none of them predominant.

On all the islands under the mandatory rule of Japan, the population seems to keep its balance in a natural way. The only exception is Yap, where the population is cecreasing. In the Mariana Islands, the population had decreased from 100,000 [sic] t0 3,000 [sic], but the decrease stopped while the islands were still under German rule. The population of the Caroline Islands, including Yap, was neither increasing nor decreasing; iit was said to be 35,200 in Meiji 33 [1900] but now in Showa 10 [1935], it is estimated to be 35,900. This means that the population of the Caroline Islands during the last 35 years has, though only a little, increased by 700. As for the Marshall Islands, the population of some of the islands increased while that of others decreased. The total population of the Marshall Islands has remained appropriately just under 10,000 ever since the area was under the mandate of Germany.

When Micronesia became mandated territory of Japan 21 years ago, the total [native] population of the territory was about 50,000. At present, it has remained the same, or more precisely 50,336.

Judging from all this, the native people of Micronesia will probably be saved from extinction. Unlike in Polynesia, the population is not now on the decrease in Micronesia. At this point, Mr. Price said, he had to admit that both the German and the Japanese were excellent at treating the native islanders of the South Seas. He also suggested that the other countries that had territories to rule in the South Pacific should learn more about what the two countries had done and are doing now in the South Seas.

Document 1935I

The Insular Patrol of Guam, by John F. Field

Sources: John F. Field's article in The Embassy Guard News, Peking China, November 1937; reprinted in The Guam Recorder n.s. 4:2 (1974).
Note: Mr. Field served in Guam from 1935 to 1936 as a Marine Corpsman.

To many of us, the Insular Patrol of Guam is akin to the much-fabled "Gobi Desert Camel Patrol" and the "Harbin Mail Guard," in that very little knowledge of the Patrol is available to the general public.

The Patrol Force consists of one Marine officer, one sergeant, 27 privates of the Marine Corps, 26 native policemen, and a couple of stool pigeons, the latter being a necessary evil in any well-run police department. The Patrol is responsible for the enforcement and maintenance of law and order on the island.

A Marine detached for duty with the Patrol is designated as a patrolman, a native member as a policeman. Patrolmen are armed with hardwood clubs and regulation automatic pistols, while policemen are armed only with a club. All members of the Force wear sun helmets and tailor-made clothes.

The Force is divided into a headquarters unit, town patrol, and outposts. Headquarters is to be found in an old Spanish stucco building, located by the Plaza de España, in Agaña, and known locally as the Civil Jail.

At police headquarters are to be found the offices of the Chief, Assistant Chief, Warden, Traffic Patrolman, and the native clerks, turnkeys, etc. The Chief of Police is a Marine officer, and the Assistant Chief a Marine sergeant. The Warden is usually a private first class. Also, among other things, a Bertillion finger print expert is included on the Force.

The City of Agaña is divided into three police districts. In the daytime a native policeman patrols each district; at night, from 6:00 p.m. to 6:00 a.m., there is also a Patrolman "pounding" each beat, with his native co-partner. Five Patrolmen are assigned to duty as orderlies for the Naval Governor. There is one native policeman assigned as overseer of the Libugon Prison Farm, situated in the hills outside of Agaña.

The outposts, twelve in number are maintained by Marine patrolmen, who rent private houses as their establishments. Each outpost is charged with the duty of keeping its respective district in good shape. Each patrolman is assisted in his duties by a local

resident called the district commissioner. The patrolman's job includes everything from making his "subjects" keep their promises to keeping the vital statistics of the district.

The Marine patrolmen, besides their regular pay, are allowed a dollar and ninety-five cents gold per diem, for rations and quarters. In the big city (Agaña) Marine members of the Patrol live in a large rented private home. A domestic force of one cook and several roomboys is maintained for the upkeep of the quarters. The men in the outposts usually have a cook and a roomboy. Members of outposts normally visit town once a month, for their pay and to get rations. Other visits to town must be in line of duty. Supplies are obtained from the Naval Commissary Sales Store in Agaña.

To elucidate further on the duties of an outpost patrolman, he is drill instructor for the local company of the Guam Militia (a native military unit); he is sanitary inspector, local dog-catcher, and rodent-exterminator; he settles minor disputes between his citizens; he teaches them, and promotes scientific crop raising; he collects for the Governor's Christmas Fund; he sees that no tuba trees are illegally tapped. Many other tasks are also his worry; just let your imagination go, and fill in where I left off. In fact, he is the lord of his own little district, monarch of all he surveys until he sees the Inspector of Outposts coming to pay him a visit.

The Patrol investigates all cases of criminal felony and misdeameanor, ranging all the way from attempted murder to petty larceny, all cases being tried in a civil court. Many of the cases investigated are, from the American point of view, quite humorous. For example, one native accused his neighbor of stealing his chickens. How he knows his chickens from any others of the thousands that run loose about the countryside of Guam is a mystery. But he seems to be able to do so. And the Patrol and judge have the difficulty of deciding who is in the right.

Last, but not least, is the Traffic Patrolman. He has, for use in his official duties, a Ford touring car. And many are the people of Guam who to their sorrow and cost have had encounters with him on the highways and byways of Guam. And so we leave the Island of Guam, and its Insular Patrol, with a mental picture of a Ford touring car dashing around a hairpin turn on two wheels, disappearing from view, hard on the trail of another luckless potential law-breaker.

Document 1936A

Population statistics for the Northern Marianas

Village	Houses	Japanese	Koreans	Cham.	Kanaka	Foreign	Total
Saipan	5,478	20,293	80	2, 339	883	14	**23,809**
Garapan	2,849	9,315	194	2,249	705	14	12,481
Chalan K.	727	2,615	56	18	—	—	2,689
Hingashi	641	2,907	28	—	—	—	2,935
Minami	667	2,690	1	—	—	—	2,691
Kita Mura	594	2,762	1	72	178	—	3,013
Tinian	3,738	15,280	31	26	—	2	**15,339**
Songsong	300	1,515	—	—	—	—	1,515
Tinian T.	1,373	5,695	27	3	—	2	4,727
Marbo	427	2,089	1	23	—	—	2,113
Asiga	377	1,559	—	—	—	—	1,559
Kahi	466	2,373	3	—	—	—	2,376
Chulu	795	3,049	—	—	—	—	3,049
Rota	1,627	4,729	68	787	4	2	**5,590**
Songsong	426	1,392	35	5	—	2	1,435
Others	1,201	3,337	33	782	4	—	4,156
[Gani]	98	155	—	154	180	—	**489**
Agrigan	30	3	—	3	85	—	91
Pagan	37	100	—	111	42	—	253
Alamagan	6	4	—	25	—	—	29
Sarigan	10	8	—	14	14	—	36
Anatahan	15	40	—	1	39	—	80
Totals:	10,941	40,457	379	3,306	1,067	18	**45,227**

Editor's notes.

Out of 40,836 Japanese nationals in the Japanese Marianas, 18,840 of them were listed as unemployed, but 13,485 were employed in farming. It appears that more than 30,000 of the 'Japanese' were from Okinawa, and that about 5,000 Japanese from the home islands were employed in industry and commerce.

The village of Kahi on Tinian was located at a road intersection in the upper middle of the island, SW of Hagoi Lake.

Documents 1936B

First scheduled passenger flights across the Pacific

Source: Articles in Pan-Pacific, vol. 1: 7-12, 26 (Jan. to March 1937).

B1. Air Lanes Across the Pacific, by Stanley C. Kennedy

[Attached]

AIR LANES ACROSS THE PACIFIC

OF MICRONESIA

By STANLEY C. KENNEDY

"All aboard for *China Clipper* departing for Midway, Wake, Guam, Manila and Hongkong!"

"All aboard for *Hawaii Clipper* departing for California and making connections with all domestic air lines and Pan American Airways planes for Mexico, Central and South America!"

Two years ago a dream; today an accomplished and accepted fact.

Hawaii is again living in the age of famous *Clipper* ships. As the early wind-blown clippers with their tremendous expanse of canvas made the United States the leading commercial maritime power of the world almost a century ago, so today we have entered the second *Clipper* ship age. This second age is destined to repeat the glorious expansion of trade and commerce, of influence, of leadership which those early-day clippers of wood and canvas gave us.

The first clipper ships reduced the size of the world, so far as communication and transportation are concerned, by their superior speed over all other existing means. The Pan American Airways Clippers of 1937 are further reducing the size of the world, at the same time creating a modern unit for measuring distance. No longer need we state that Honolulu is 2400 miles from the rest of the United States; rather, Honolulu is today only 18 miles from the rest of the United States; rather, Honolulu is today only 18 hours from the Pacific coast. Advent of commercial air transportation has caused us to calculate distance as not so many miles, but as so many hours and minutes.

How is this important to Hawaii, the American commercial crossroads of the Pacific? A resumé of American foreign trade shows that as the time between American and foreign ports has been slashed, our foreign commerce in normal times has expanded. In like ratio, as our merchant marine declined in speed as compared with other maritime powers, so too, did our overseas trade decline.

In other words, trade and commerce generally develop along the lines of faster communication routes, other factors being comparatively equal. Nowhere has this been more noticeable than on the Pacific, an area destined to be the locale of another great trade expansion. *Honolulu* and Hawaii will be the center of that expansion.

Honolulu is destined to become the great liaison point of Pacific trade. Air routes will center here as do most of the transpacific steamer services.

Honolulu offers a central meeting point for businessmen of the Orient and Occident. In time it will become as famous a conference and business city as it is a vacation land at present.

If one might pick out an individual American city and call it the commercial city of destiny that honor might well be given to Honolulu.

Now that Hawaii is only overnight from San Francisco and the Orient is but five days away, how will it effect American business?

A report by Pan American Airways showed that 78 per cent of the passengers between the United States and South America were salesmen. Note that. More than three-quarters of all passengers on the air lines were salesmen—salesmen opening up new markets, salesmen awake enough to use the fastest means to keep in personal touch with their market.

Executives are asking another pertinent question:

"Now that Hawaii is as close to the rest of the United States as Cuba, now that mail can reach China as quickly as it could travel from New York to California by rail a decade ago, why not establish that agency in the Pacific we have always wanted?"

Why not, indeed! Honolulu, an American port, is but four days by air from the valuable markets of the Orient; it is two weeks by steamer. We can get the orders faster by plane and deliver them faster by steamer and plane, using Hawaii as a central point, than most of our competitors.

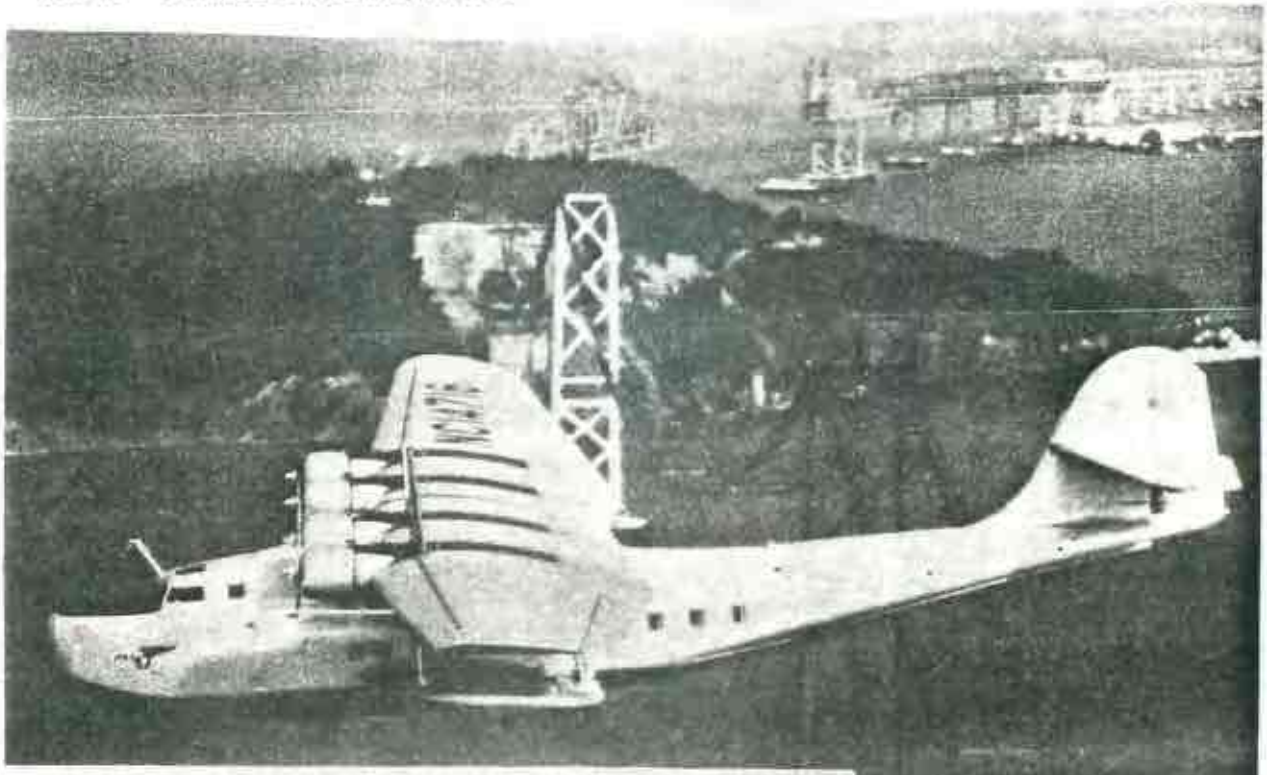
The airplane has brought America to the threshhold of a new foreign trade expansion. Thanks to Pan American Airways we are entering the second great clipper age of American foreign trade.

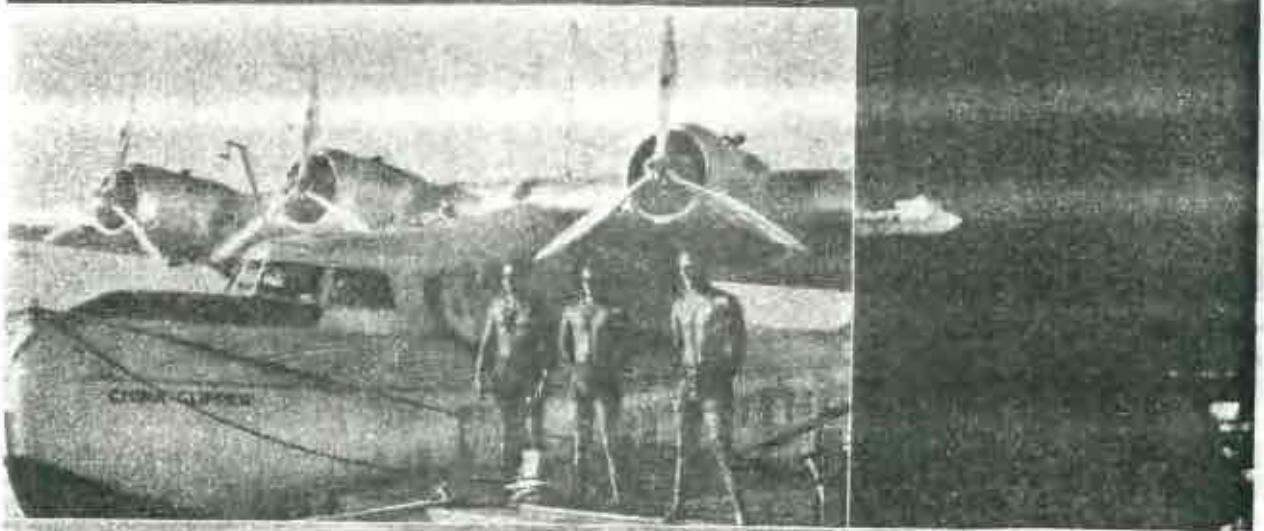
As interesting as is the future of Pacific relations resulting from establishment of commercial air services by Pan American Airways, the past is equally interesting.

Inauguration of this scheduled passenger and mail service in October of this year climaxed nearly six years of intensive preparation by the Pan American Airways system. The story of this bold pioneering is a saga of America.

Early in 1931 three men met in a New York office to block out the general plan of the project. Those who knew them would have known they measured up to their task.

One was Juan Trippe, youthful president of Pan American Airways, which even then was





—Clyde Sunderland, Oakland.



China Clipper leaving San Francisco for Hawaii. Kamehameha School students who pioneered at Wake Island. Navy experts at Pearl Harbor help prepare Amelia Earhart's plane for record solo flight to California.

Pearl Harbor Fleet Air Base Photo.

operating more than 25,000 miles of important aerial trade routes between the Americas. Another was Andre Priester, the line's brilliant chief engineer. The third was Col. Charles A. Lindbergh.

This much they knew at the outset, and it inspired the whole train of their planning: If they could not devise means of building an American airline to Asia, America's bid for a share of the ten billion dollar trade of the Orient would soon face a hopeless obstacle. For even then four long airlines had been started from Europe, reaching out across country after country, all racing toward the Far East. Soon European trade would be flowing to Eastern Asia in half the three weeks' interval it takes to travel from our West Coast to China by the best steamer service.

Spread out before the three planners as though to emphasize the formidability of their project, was a huge map of the Pacific. They talked long hours of general features, then broke up to meet again and again through succeeding weeks.

Soon the great chart had been covered with a spider web of lines tracing proposed routes by this or that chain of island stepping-stones. Finally it became obvious that the best route between California and the coast of China lay by way of a series of island stations, all of them by some queer chance of imperial destiny part of the United States—the territory of Hawaii and the islands of Midway, Wake, Guam.

But what a challenge that 9,000-mile route presented, even after it had been broken into a half dozen stages! The first of them, 2,410 miles between San Francisco and Hawaii, would be the longest — longer than any other open-water stretch on any ocean trade route. And in 1931 no seaplane had yet been built that could fly that far with even a safe fuel reserve, let alone a commercial load.

To build the string of island bases would be another colossal task in itself. Midway, for example, was merely a cable station; Wake, an uninhabited coral atoll a thousand miles from its nearest neighbor.

No methods of navigation were then available for aircraft use which would give the absolute precision needed for commercial operation over trackless stretches of ocean.

Finally, no pilots had ever been trained to the high levels of skill that constant trans-oceanic flying would require. No ground organization existed prepared to back them from such widely scattered bases. Planes, bases, navigation systems, organizations, each one meant a major undertaking.

Early in those preliminary discussions of five years ago, Priester answered for the men and organization when they would be needed. And he did so confidently because he knew to the last detail every phase of what American pilots and technicians had already accomplished in Latin America.

In three years he had seen the Pan American System grow from a short air mail route between Key West and Havana into a complex network that ran from Texas down the mountainous backbone of Central and South America to Chile, then eastward across the Andes to the Argentine; that connected Cuba with eastern South America by way of the Caribbean islands and with Panama by way of Yucatan; that ran from Panama across the northern coast of South America thence down the Atlantic seaboard of Brazil and Uruguay.

Each one of those lines had presented severe and unprecedented problems of airport construction, of organization, of flight technique, of maintenance. The land plane routes in the west lay through primitive, rugged country. The line had had to perfect a system of supply for its scattered bases that provided relief for all save the heaviest shipments on transportation by its own planes. It had to face weather conditions featured by long rains, frequent fog, occasional hurricanes. New problems of airplane maintenance caused by the hot moist climate had forced the development of the most painstaking systems of inspection and servicing. At the outset they had had to establish their own system of radio communication, their own weather observatories and forecasting services, and set up the highest standards of personnel selection.

The Caribbean and South American coastal division had posed tasks even more directly comparable to those of the Pacific project. At first Pan American had used tri-motored landplanes on its over-water work, then amphibians; finally it succeeded in stimulating the American aircraft industry into producing suitable flying-boats for the task.

That in itself was a new departure in airline operations, for up to that time no extensive flying-boat routes had ever been attempted by a commercial company. Maintenance problems were even more severe than in the mountains due to the presence of sea water. A whole new technique of landing, loading, and take-off to be worked out

for long chains of harbors—some of them crowded, unpoliced—others broad, unsheltered.

The Caribbean, too, with its incessant, severe static, had forced new radio developments far beyond those in use on air lines elsewhere in the world.

Already by 1931 these engineers had all their major problems of maintenance and operation well in hand. Their percentage of schedule maintenance was over 99 per cent. Trippe might have been tempted to let such an organization rest on its laurels.

Instead, he set up a new and exhaustive training program. With Priester, he and Lindbergh worked out an ideal conception of a crew to man a transoceanic flying-boat—captain, co-pilot, navigator, radio officer, flight engineer. And they wanted these men interchangeable in case of an emergency. Imagine a radio operator capable of commanding the engine room of an ocean liner; an engineer who could navigate a steamer through the worst of weather; an ocean captain capable of sending and receiving wireless messages.

To produce such men, the system set up courses at divisional headquarters for all its personnel. Pilots, no matter how extensive their experience, went through systematic instruction in blind flying and were given experience on a wide selection of airplane types. All flying personnel took lessons in meteorology, navigation, radio.

New pilots were passed through long training periods in engine shop work. For years after joining the line they served as assistant pilots, as junior officers, as clerks in charge of every detail of clearing the cargoes and caring for passengers, as radio operators, weather men, mechanics.

Most Pan American fliers know at least one language in addition to English. All of them have been indoctrinated into the basic principles of international law as it affects air transport.

Soon the system opened a flying-boat route from Miami directly southwest to Barranquilla over 1,250 miles of the Caribbean. That gave an "ocean laboratory" to train crews in out-of-sight-of-land navigation. The first of the 17-ton Sikorsky-type "*Clipper Ships*" was soon available and the practice work became even more direct, with the full complement of officers as Priester and Lindbergh had conceived it. Crews took noon sights of the sun to figure their position, they checked them with radio bearings from shore stations, they practiced navigation by dead reckoning, using drift sights on the ocean surface.

In 1934 three 19-ton Sikorskys became available. Two of them went into service immediately on the eastern trade route to far-off Brazil and Argentina. But one of them was turned into a laboratory plane for the final phases of training for the Pacific project. Great fuel tanks filled its cabin compartments. Chart rooms were installed and special hatches for navigation.

Crews picked from the system's entire personnel assembled at Miami to fly the great craft through endless tests and exercises. In the spring of 1935 everything was ready for actual training over the long skyway toward Asia.

Crack mechanics were sent to the Alameda base on San Francisco bay, and to Hawaii. Others went with the airport building expedition to Midway, Wake, Guam and Manila. With them went radio crews, clerks, base managers, each with distinguished years of service behind him.

Then step by step the actual exploration of the route, the last rehearsals of each man in his long studied duties began. A flight to Hawaii and return in April. A flight to Midway and return in June. To Wake and back in August. Finally, the "*Clipper*" made a round trip to Guam, some 13,000 miles from the California coast. Never an incident to mar the impression of effortless precision. Most of the flights were actually purposely headed into as severe weather conditions as could be found along the route to give as stiff a test as possible. For hours upon hours the crew practiced flying by instruments alone as curtains over cockpit windows shut out all view of the ocean beneath them.

A plan of crew rotation was carefully followed. Captain Musick commanded the first two flights, then Captain Sullivan, who had served under him as first officer, took over, varying his roster of under officers from flight to flight. By the opening of scheduled operations five full crews were ready to man the great 25-ton Martin Clippers.

Ready—yes, and fully so. A few hours out of Honolulu on the first actual Pacific flight, Sullivan turned to Musick, with a grin, "Old stuff, this," he said. "We've flown this route so many times in training I've recognized every cloud we've seen since leaving 'Frisco'."

Early in October, 1935, after three years of carefully guarded construction and testing, the first of the great Martin flying-boats, built to the specifications of Colonel Charles A. Lindbergh, Pan American's technical adviser, and their engineers, and designed for transocean service, was trundled out of her great hangar at the Baltimore plant of the Glenn L. Martin Company for her

first public preview. She was named the "*China Clipper*." The "*Philippine Clipper*" and the "*Hawaii Clipper*" soon followed. They are the largest airliners ever developed in America.

As the "*China*" lay moored, awaiting her first passenger flight across that same Chesapeake Bay from which the first "*Yankee Clippers*" led to the China Seas just a century before, 30 excited passengers trooped aboard. A crew of five and a group of the airline's officials brought the total to 43. Soon Captain Edwin Musick had lifted the ship off the water for an hour's flight to Washington and return.

Inside the ship's three cabins and large lounge room the passengers sat in broad armchairs or walked curiously about, trying out the berths set up just as they are now on the overnight flights between Hawaii and San Francisco, peering up into the control compartment at myriad instruments, testing the Pullman-car quiet that the cabins retained in spite of the roar of the four great motors.

A century previously, visitors to the first of the clipper sailing ships must have received much the same thrilling impression of extreme beauty of construction. They, too, must have clambered about from stem to stern unwilling to miss a single detail.

For these super-modern flying-boats and the sailing ships which long ago won supremacy for our commerce on seven seas, have a great deal more in common than the mere name of "clipper."

The beauty of both is a beauty of hull line and great surfaces designed from airflow principles. The function of both is to achieve the highest speeds over world-scale distances of any transport method. The destiny of the sailing clippers was to give American industry a pre-eminent position in trade with the Orient. The flying clippers promised no less an achievement.

Five years ago Pan American's specifications for such flying-boats as the Martin and Sikorsky Clippers made airplane designers gasp. In 1931 no flying-boat had ever covered the 2,400 miles of ocean between California and Hawaii. Only one had ever come near it. And it had drifted, fuel exhausted, for four days before making land on one of the tiny islands of the group. In 1931 landplanes on the airlines within the United States cruised at speeds of about 120 to 130 miles an hour.

Yet Pan American officials announced that the ships they wanted for transoceanic service must be able to carry enough fuel for 3,000 miles even against a headwind, and in addition a large enough load of mail, pasengers and express to allow reasonable rates to yield enough income to pay expenses.

More startling yet, the Pan American specifications called for cruising speeds of over 150 m.p.h. and absolute seaworthiness.

Five out of six airplane manufacturers queried on the project of building such aircraft called the task impossible. But Igor Sikorsky, who had been building larger and larger planes for the company's Latin American routes, agreed to tackle a 19-ton flying-boat which would be of immediate use in the Brazilian Division and fulfill all of the transoceanic conditions. By the summer of 1932 he had accepted a contract to build three such ships at his Bridgeport, Connecticut, factory, at a price of $1,000,000. Seven more have been ordered since.

And Glenn Martin, who had built scores of great airplanes for the United States, undertook to build three 25½-ton ships to meet all the company's specifications for a contract price of $1,200,000.

Both Sikorsky and Martin knew they had taken on the most difficult problems they had faced in twenty years' experience. But they also knew they would have engines more powerful per unit weight than any previous flying-boat designers had had available and more efficient propellers. And many of the materials they would use were stronger and lighter too, than those that had gone into earlier planes. All these things would help.

Long exhaustive wind tunnel tests were carried out to find which shapes and dimensions and relationships of hull and wing and controls would give the proper lifting force with the least resistance to forward motion. Other models were tested in water channel laboratories to determine the best bottom hull contours for seaworthiness and ease of take-off.

Specialists in structural design began countless computations. Experts had once been convinced that large airplanes were characteristically inefficient load carriers, that the larger the empty weight of a plane the smaller the proportion of that weight could it carry in fuel and commercial load. Some of the land planes used by the transoceanic fliers of the late twenties had carried as much useful weight as they had weighed themselves. No big ship could ever do this, said the experts, and proved it by geometry.

But what the experts had overlooked was the possibility of turning size from a liability to an

sect through making every part of the structure carry some part of the load.

A small plane, for example, can carry only the most local of loads in its fabric covering. Designers of large planes were learning to make the covering of metal and then reinforce that metal skin to take a large part of the loads that formerly required heavy spars and bracing tubes.

Martin engineers had gone a long way towards this "efficiency of large structures" in some of their recent designs for Army bombers. Sikorsky had approached it in some of his medium-sized boats. In these "*Clippers*" both designers simply had to achieve the triumph of keeping their structural weight to half the gross load the plane could lift.

At both factories, too, great full-scale reproductions were made of the cabin interiors. Not only to study the disposition of control cables, wiring, plumbing, structural members and the like, but also to work out the best arrangements of seats and the best color schemes for decorations, both recognized as important in long all-day flights.

Finally, construction could start. Slowly element by element the great ships took shape. Months later in the late spring of 1934 the first of the Sikorskys, the "*Brazilian Clipper*," was launched. The first of the larger, heavier Martins, the "*China Clipper*," followed in December of the same year.

Meanwhile other pioneering was going on apace. The work of constructing air bases on far flung, little known islands, was started.

The whole conception of a transpacific air service was, of course, founded upon the existence of a chain of island "stepping-stones" which broke the crossing into five stages. And, as mentioned before, four of the islands along the most ideal route to China belonged to the United States—Hawaii, Midway, Wake and Guam. But a dot on a map and permission to land on the island it represents don't make an air base. Each island would have to have a landing float, fuel tanks, an elaborate radio system, a crew to man the base, and facilities for housing and maintaining them.

At Hawaii and Manila the task of erecting such a plant would present few difficulties. Guam, too, possessed resources of its own. But Midway was a mere cable station and Wake was a deserted coral atoll that no man had visited in a decade.

Pan American decided to send a single expedition to set up all five island bases. It was an astounding experiment in pre-planning. Months before, airport engineers laid out settlements on charts of islands thousands of miles away. Radio men, maintenance supervisors, architects, dieticians, carpenters, plumbers, electricians, doctors, all studied lists of countless necessary items. Purchasing agents scurried through a dozen states. Buildings were constructed, tested, then taken down in sections for quick assembly. By the end of last March everything was ready.

On March 23, 1935, the steamer *North Haven* nosed out through the Golden Gate with 6,000 tons of cargo that included two complete villages, equipment for five air bases, a quarter million gallons of fuel, 44 airline technicians, a construction force of 78, food to feed them for months, and 1,018,897 other items of equipment and material. Ten days later, after a brief stop at Hawaii, the ship lay in a driving rain off the booming barrier reefs that encircle the Midway Islands. By dawn, winches were getting a 2,000-ton mountain of crates, poles, barrels and gear from the steamer onto barges that rose and fell 20 feet in the ocean swell. Launches towed the heavy loads through four miles of treacherous reefs and breaking surf to the beach.

Fifteen days later when the *North Haven* steamed off on her schedule toward Wake, ten buildings were up and the colony was well under way.

Wake is a low-lying circle of coral reef broken into three segments—Wake Island, Wilkes Island and Peale Island. Only on tiny Peale was the land high enough to be safe from storms, and Peale has the only soil that promised water. But locating the base on Peale instead of Wilkes, as had been originally planned, meant trans-shipping every single item across the lagoon. Time was short, too; they must work against a rigid schedule to keep the *North Haven's* charter within set limits. They must be ready for the imminent flights of the first clipper ship from the mainland.

Work began that was work. Intense heat blistered the underside of eyelids, arm-pits, chins, nostrils. It was a Herculean job, but they got it done.

Ten days later, the base in order, the *North Haven* steamed quietly on to land small groups at Guam and Manila. By the end of July she was back at her home pier in Seattle, with all but a few of the construction crew returned.

Again in 1936 the *North Haven* nosed out of the Golden Gate for another four months' cruise. In many ways this second expedition was no less an important turning point in the history of air transport. The first served notice that the Pan

American Airways system was ready, years earlier than the world expected, to tackle the bold task of an airmail service across the Pacific. The second served notice that the system was ready to extend that service to include the carrying of passengers.

The 1935 expedition faced the task of transforming a string of dots on a chart into working air bases. The 1936 expedition had to change those working bases into comfortable, attractive resting spots for passengers. The first was the work of the explorer-pioneer, the second the task of the colonist-civilizer.

Nowhere was the contrast greater than at Wake. Ten months before the first exploratory crews sent ashore found an uninhabited coral atoll that no one had even bothered to visit in a decade. Then for days they labored to overcome obstacles arising from civilization's previous ignorance of that tiny island.

The second expedition stepped ashore to a different picture. A launch and lighters were ready to serve them as a lagoon ferry. On Wilkes the landing float and pier for the clippers proved invaluable. From it they found roads leading off to all parts of the small but efficient settlement, complete with its own water, and power supplies, cold storage plant, gardens and communication system with the outside world.

Without delay the expedition began construction of a modern hotel, similar ones being built later at Midway and Guam. The hotel is now completed, furnished and fully staffed. Designed to give a maximum of comfort under tropical conditions, the hotel has 45 rooms of generous proportions, with well-screened verandas running the full length of the wings. Each room is equipped with shower and toilet, electric lights, inter-room telephones, and the latest of hotel furnishings from draperies to ash trays.

All through the three hotels no detail was overlooked to set up complete and efficient buildings. On the *North Haven's* long manifest appeared such items as pillows in lots of 50 pairs, furniture for terraces, dining rooms, lobbies and porches, refrigerators, electric toasters, stoves, solar water-heating units, towels, blankets, and linens, carpets, staff uniforms, ice-bowls and washing machines—and even 50,000 cakes of soap.

Today these hotels at Midway, Wake and Guam are in operation, presenting a service as efficient and pleasant as to be found anywhere in the world. The once uninhabited islands have become veritable paradises of comfort and beauty.

So it was that while the fliers were cruising the air lanes, the ground crews were doing their share in preparation for the great service.

On February 22, 1936 airmail and air express service was inaugurated between San Francisco and Manila. The mail load for this first flight totalled 110,865 letters, more than double the "first flight" mail ever handled by the post office department.

On October 21, 1936, the first scheduled passengers left California for a flight to Manila. This marked the formal opening of the world's greatest transoceanic air line.

Indicative of the foresight of the System's executives is the fact that even before passenger service started, contracts were let with the Boeing Aircraft Co. for the construction of six new planes, 50 per cent larger than the present clippers, and with a higher speed rating. The first of these planes will be ready late in 1937.

The huge flying boats will have a gross weight of more than 82,000 pounds and will be capable of carrying more than sixty passengers, with sleeper accommodations for forty, it was announced. They will have a wingspread of 152 feet, a length of 109 feet, and an overall height of 28 feet. Their speed will approach 200 miles an hour.

Embodying the most modern streamlined perfection of design, the Boeing clippers, company officials declared, will be internally braced high-wing monoplane flying boats, of all-metal construction, riding the water during takeoff and landing on short stub-wing hydro stabilizers instead of the conventional wing tip floats.

They will be the first flying boats to contain two full decks, an upper deck housing an elaborate control cabin, crew's quarters and baggage compartment, and a lower deck containing luxurious day and night passenger accommodations, galley, lavatories and dressing rooms. Passage ways will be provided through the wings to the engine nacelles to permit inspection and servicing of engines during flight.

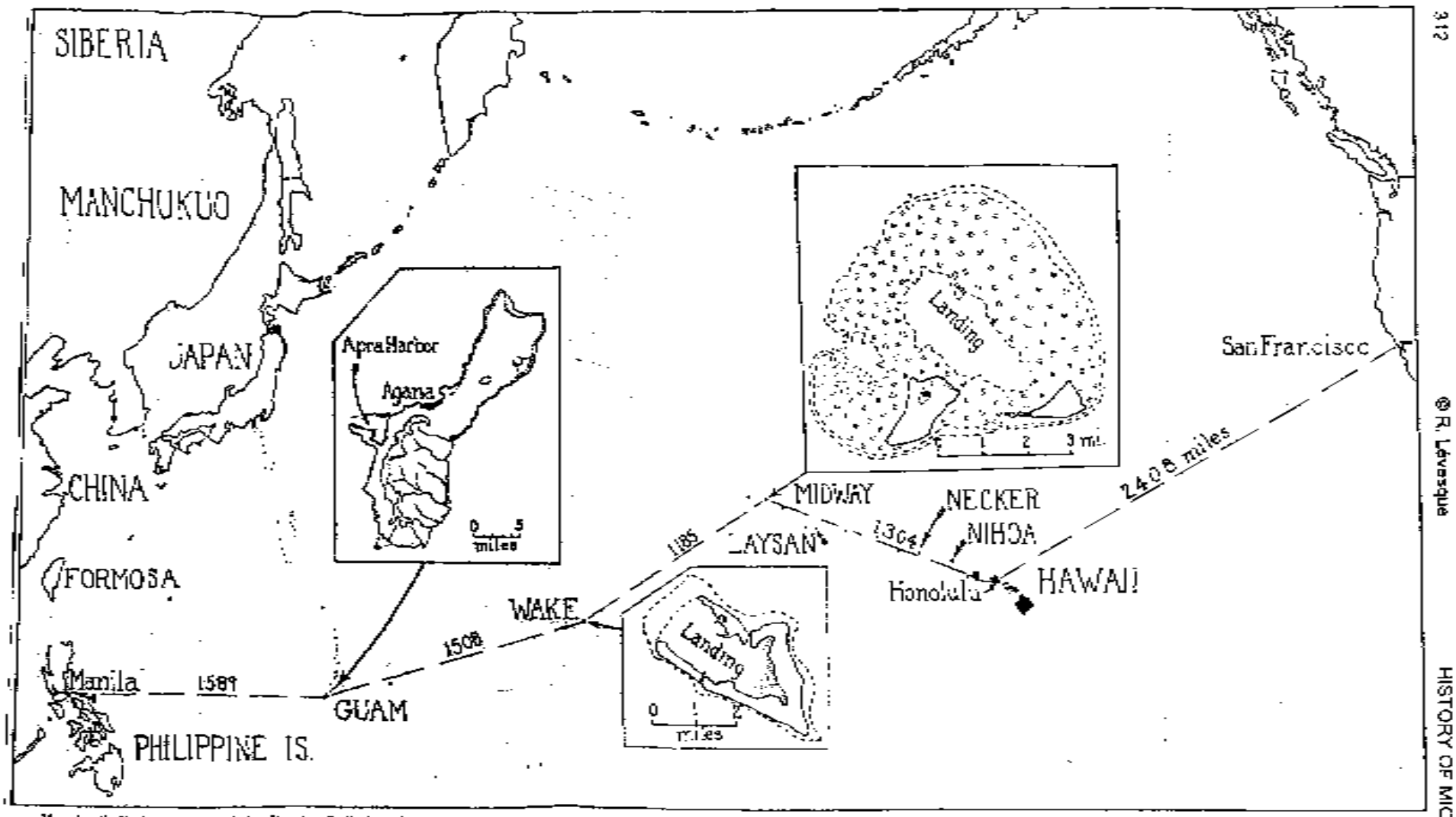
Provisions for the highest degree of comfort will include thorough sound-proofing, heating and ventilation, reading lamps, and wide-vision windows to assure the passenger's enjoyment of modern transoceanic air travel.

The dream of yesterday is the reality of today. Inspiring and thrilling as this development has been, the future holds activities of equal interest. The day of regular transpacific air service is here, an accepted accomplishment born six years before in the minds of three men.

B2. The Clippers Come to Cavite, by Gwen Dew

[Attached]

[Figure: Route of the Clipper across the Pacific, by E. H. Bryan, Jr.]



Map by R. H. Boyd, Jr. of the Bernice P. Bishop Museum.

Route of the Clipper across the Pacific, with detail insets of Midway, Wake, and Guam. Figures for the distances between ports and also the map scales are given in statute miles. The star on Sand Islet, Midway, marks the position of the lighthouse. The dots on the northern end of Sand Islet, and those on Peale Islet, Wake, indicate the location of the Pan-American airports. Should Japan establish a connecting link with the P. A. A. transpacific line, either Guam or Wake Island will probably be selected as the southern terminal.

THE CLIPPERS COME TO CAVITE [1935 p 36]

By GWEN DEW

EDITOR'S NOTE: Gwen Dew, round-the-world writer for the Detroit News, and special correspondent in the Far East of the United Press, wrote this article at the request of J. Parker Van Zandt, District Manager at Manila of the Pan American Airways Company.

* * *

One thousand, two thousand, four, six, eight thousand miles stretch their silvery distance between the California coast and the little town of Cavite, the Philippines!

Yesterday it was a wee dot on a blue map—today it is a lotus land brought to life size by those glorious birds of the air—the Clipper ships.

It was a glorious day in Manila when thousands of people gathered on the green Luneta that lies in velvet stretches beside the rippling waters of Manila Bay. It was here that almost forty years ago Admiral Dewey and his fleet brought honor to the American flag and to the Philippines to live under its proud folds.

All eyes were turned skyward, hardly daring to believe that what they expected would happen.

But suddenly it came — that distant hum of powerful motors, steady and strong. And then there came that first China Clipper into sight, growing, growing, growing—until it was straight overhead, a valiant ship of the air.

The first Clipper to cross the Pacific Ocean had landed!

That day was the 29th of November, 1935, and since that time there has been a steady stream of clippers from the Mainland, via Honolulu, Guam, Wake, straight to the Philippines. No accidents have marred their records — no unconquered danger has been experienced.

It was soon found advisable to establish an airport in more sheltered water than the relatively open Manila harbor, so a place was chosen in Canacao Bay at the little town of Cavite, twenty miles from the City of Manila.

The building for the landing passengers is constructed in Filipino style, and blends with the tropical scenery around it.

There is a huge operations building, where the clippers can be thoroughly overhauled, where radio messages can be received and sent—a teletype machine connects with Guam, Wake, Honolulu, San Francisco in a few seconds' time.

There are means of drawing the clippers up out of the water right to this building. Platforms have been built at various heights so that workmen can have every part of the ship within a few inches of their hands.

Six months ago in Honolulu I went early one morning to Pearl Harbor to see a clipper take off for its eventual destination in the Philippines. As the ship rose into the air, it was hard for my mind to grasp the immensity of its purpose—the fact that eight thousand miles lay between it and its goal.

Then I came to Manila and to the Manila Hotel, headquarters for Pan American Airways here—and the place where the various clipper captains and crew stay during their days in the Philippines.

I have come to know them all, as one by one the various clippers have arrived here—the Hawaii Clipper, the Philippine Clipper and the China Clipper. They have been generous in their invitations to join them at the big table they share looking out over Manila Bay and its sparkling waters.

And the stories they have told! The world has been their oyster, and they open it at ease. One will tell of an adventure in South America, another has flown in China, one remembers a certain flight to Havana, or Panama, or Mexico City, or over the Rocky Mountains or San Bernardino Straits. And truly, they are as unconscious as children that what they are telling is anything strange or unusual. They accept the millions of miles of the earth like most of us accept a few city blocks.

I had breakfast with them at 2:30 one morning before their 4 a. m. takeoff. (They always go to bed about seven o'clock the evening before departure and are called at 2:15.) A breakfast of papaya, scrambled eggs, bacon, toast and lots of coffee awaited us, the men looking very handsome in their uniforms—at least to my feminine eyes.

Then the car came after us, and we drove through the black night to Cavite. The nipa shacks we passed along the road were faint shadows, and the roads were clear of the dogs, the chickens, the horse-drawn carametas, the carabou carts, and the children, that infest them during the day.

The airport was brilliantly lighted, and the palms looked regal against the golden light. Focussed on the ship that lay quietly at anchor were powerful searchlights that brought into prominence every bit of her gleaming body. Men were going over her, inch by inch, checking the last careful details to make her safe and sure.

Documents 1936C

Visits of Edwin R. Bryan, Jr. to Guam, 1936 and 1973

C1. High Points on the Clipper Trip [in 1936]

Sources: Article in The Pan-Pacific, vol. 1: 36-43, Jan to March 1937; reprinted in Dr. Bolivar Lang Falconer in his book entitled "Flying Around the World" (Boston, Stratford, 19--).

Note: In giving me permission to reproduce this article, Mr. Bryan told me that Dr. Falconer had reprinted it without his permission.

[Attached]

High Points on the Clipper Trip

By E. H. BRYAN, JR.
Bernice P. Bishop Museum, Honolulu

EXCEPT for restless ocean waves, billowy clouds, and an occasional graceful bird, all one is likely to see on a Clipper trip by air from Honolulu to Manila are literally "high points" in the Pacific. Over much of this ocean's mighty expanse, islands must rise fifteen to twenty thousand feet above the ocean floor just to reach sea level. We speak of the northwestern part of the Hawaiian archipelago as a chain of low islands. They are in reality a range of lofty volcanic mountains, only the summits of which protrude above the surface of the sea.

Let us, in imagination, board one of the huge, four-motored Clipper planes at Pearl Harbor, and wing our way westward above the "little end of Hawaii," and then on to Wake and Guam. On a real passage conditions are such that all the sights which we shall witness might not be possible. But there we have the advantage.

* * *

The slanting rays of the morning sun are behind us as we rise above the green cane fields of Ewa...

The following morning we are off again for a flight of 1508 miles to Guam. The only land sighted en route is a glimpse of the high cliffs and rounded profile of Rota, one of the Japanese mandated Marianas Islands, lying about thirty miles to the north-northeast of Guam, and reaching a height of about 1600 feet.

Guam is a surprise to most of the passengers. In contrast to the small low islands at Midway and Wake, its continuous wall of high cliffs and especially its considerable length (thirty miles) make it seem even larger than the area of 225 square miles would lead one to expect. The northern half is a raised plateau of limestone—a huge section of coral reef pushed up to a height of 400 to 600 feet at the north, sloping gradually to a low isthmus. The southern half consists of a range of hills of volcanic origin, reaching a greatest height of 1334 feet, bordered on both sides by a southern extension of the limestone cliffs.

Wishing to see as much of the island of Guam as possible, we set right off in a motor car—up the shaded hill past the Marine Barracks in their cool, airy location on the Orote Peninsula, and around the curve of the bay, past mangrove swamps and rice fields to Piti, where landing is usually made from vessels. From here the smooth, hard-surfaced road turns right, past the former Guam Agricultural Experiment Station, now an agricultural school; and between rows of hibiscus and other bright-flowered plants, and beneath the shade of tall tropical trees, to Agaña. Every mile or so we pass through a village of neat, clean, white houses, raised from the ground and set in attractive gardens. Then through the narrow streets of Agaña, many wide enough for one-way traffic only, we slowly make our way, and out on the broad, historic Plaza, upon which face most of the government buildings and the Catholic church.

At the Government House we pause long enough to pay our respects to the Governor, a Commander in the United States Navy, who most cordially invites us to dine with him this evening. We also look in at the Guam Museum, near by.

A dam across the Inarajan stream has made possible the utilization of several acres of lowlands for growing rice. Rice is an aboriginal introduction by the ancient Chamorros, and is one more indication

that this people came from the Indo-Malay or Asiatic region.

Just around the corner, on the west side, is beautiful Umatac Bay, where Magellan landed when he discovered Guam, March 6, 1521. This was the first capital of the island under Spanish rule; its now ruined church was once the center for missionary enterprise by the Jesuit priests who followed close in the wake of early explorers. On either portal of the bay stands an old Spanish fort, that of Nuestra Señora de la Soledad, on the south side, commanding a fine view of the bay, the village, the fertile valley, and the line of high hills and rugged coast beyond. There is no road around the precipitous west coast from Umatac to Agat, near the Orote Peninsula, so we motor back again up the east side, making a short detour through the limestone, forested area south of Mt. Barrigada, over the Price Road, from Pago to Agaña.

Dinner this evening with the Governor of Guam is a festive affair. The long table in the banquet hall of the old Spanish palace seats a large group of white uniformed naval officers and their ladies. There is a medical corps captain who is health officer of the island; the marine corps colonel, commandant of the marine barracks at Sumay; commanders who serve as head of the department of education, as quarantine officer, and as captain of

the station ship "Gold Star," which plies to Manila and Japan: lieutenant commanders who act as judge, bank cashier, and aid for civil administration; and a very military and efficient young marine captain, who is aide to the Governor, chief of police, chief of the insular patrol, inspector of the Guam militia, and on rare occasions "Chief Whangdoodle" of the order of the Rooster, which officials may enter after the ordeal of the carabao.

Outdoors, on the Plaza, a band made up of excellent Chamorro players renders snatches of grand opera, classics, and current popular pieces. It isn't just for our benefit; they play nearly every evening.

The conversation naturally comes around to the native Chamorros. Originally of Indo-Malay stock, the people had been in Guam a long time when discovered by Magellan. They were a happy, healthy, friendly people, with few clothes and simple wants, living on an island which furnished them with all they required. In the process of giving western civilization and making them Christians, most of the men were killed off, and the population reduced to less than ten thousand. The women intermarried with Spaniards, Filipinos, and men of other nationalities, until a hundred years of hybridizing had greatly diluted the Chamorro blood, but had far from eliminated the Chamorro language and culture. A retired American marine corporal might be

married to a Chamorro lady; but their six or eight children, while they spoke English easily, spoke Chamorro even more fluently, and if asked their nationality would be quite likely to proudly answer that they were Chamorro. Now the native population is 20,000, and steadily on the increase.

Everything served at dinner, the Governor tells us proudly, is a product of Guam: the fruit cocktail is made of pineapple, banana, tangerine orange, papaya, and soursop; tender young onions and radishes come from the Governor's own gardens, as do also lima beans and squash; sweet potato cooked with cream accompanies baked fish, caught fresh off the reef; salad consists of avocado and tomato on home-grown lettuce leaves; even the coffee and the sugar and cream are home products; and what delicious watermelon.

Well within the tropics, with an annual rainfall of nearly ninety inches, crops grow the year round, almost by themselves. A great variety of products are displayed three mornings each week at the municipal market, which is operated by the department of agriculture for the convenience of both gardeners and consumers. There is also an agricultural school, a continuation of the Guam Agricultural Experiment Station, which teaches young Chamorros better ranching methods.

While nearly every able bodied man and boy

owns a farm, the great majority of these farmers live in Agaña, or one of the half dozen villages, using cattle and carabao as beasts of burden. They either trudge out onto their clearings, in the forest, or else ride in a two-wheeled cart drawn by a clumsy-looking but fleet-footed animal, or astride his back. Poultry are present in great numbers, running wild about the ranches, despite the three-foot lizards, called iguana, which live in the forests and prey upon birds, both wild and domestic. Many crops, both tropical and temperate, are grown, but only to a sufficient extent to meet local needs. Cost of transportation is so great that practically nothing is shipped away except copra: and the price of that has been so low that it scarcely pays to dry it from the abundantly growing coconuts. There is only enough land suitable for growing rice to produce half the quantity normally consumed. The rest, together with sugar and other staples, canned goods, cloth, household and farm utensils, automobiles, and many other products which the Chamorros have enthusiastically learned to use and enjoy, must be imported. This leaves a decidedly unfavorable balance of trade. Were it not for the U. S. Naval Station, a high standard of living would be impossible. As it is, about two thousand persons work either directly or indirectly for the naval personnel;

and these furnish the other eighteen thousand with what they themselves do not produce.

The evening passes all too quickly, and at last we have to set out upon our ride of a dozen miles back to the P. A. A. hotel, situated in a cool, attractive location, overlooking Apra Harbor, at Sumay. The beds are so comfortable that it seems as if we have scarcely lain down before we are being called for breakfast; after which we set out upon the final hop of 1589 miles to Manila.

And here we will leave our air passengers, who are making in five days a journey from North America to the Philippines, which the yearly galleon of the sixteenth and seventeenth centuries took twice as many weeks to make; and which even swift modern steamships, counting stops, do not complete in much less than four weeks. The air clippers have brought into close contact with civilization, and have turned into potential tourist resorts, islands formerly so isolated as to be scarcely known; and have made the high spots between more than dots on the map.

C2. Guam is Changing [1973]

Source: Article in The Guam Recorder, n.s., 3:2 (Apr.- June 1973).

[Attached]

Guam is Changing

By E. H. BRYAN, JR.



"Rapid-transit" system in pre-war Guam.

My first visit to Guam was from March 26 to May 10, 1936. I had been assigned the interesting and pleasant duty of helping to transfer the original Guam Museum from an American veterans' post, which had organized it, to the Guam Naval Station, which was to administer it. In doing this, I was to catalog the collection and advise on its care and exhibition. As Curator of Collections at Bernice P. Bishop Museum, Honolulu, the care and arrangement of museum specimens was my main job. But learning about Pacific islands, their geography, people and natural history, was a close second. The Director of Bishop Museum, Dr. Herbert E. Gregory, was very willing to have me make the trip to Guam, especially as I was to be the guest of the Naval Government, and neither the round trip on the Transport Chaumont, nor the stay in Agana would cost the Bishop Museum anything. It had been 36 years since Alvin Seale had made his trip to Guam for the Museum, and he had devoted most of his time to collecting and studying the birds. Said Dr. Gregory to me, "Learn all you can about Guam, and bring us back some specimens."

I used the 45 days on Guam to the best advantage I could. I got into practically every one of the 14 municipalities, for the most part on foot, along trails which took me up and down ridges and valleys. When not occupied in Agana, in the building assigned to the Guam Museum, next to the Governor's "palace," I was out collecting plants, insects, land shells, even a few artifacts and rock specimens, and making observations on the birds, reptiles, and "total environment." I even took back to Honolulu a pair of stuffed monitor lizards which I had purchased.

I found that the people on Guam were very much interested in the history and natural history of their island, but their sources of scientific information were few and hard to get at. The Agricultural Experiment Station, which had flourished from 1910 to 1932, had folded up. Its buildings had been turned into the Root Agricultural School, but little scientific work was being done. I found a nearly complete set of the dried plants, upon which Dr. Elmer D. Merrill had based his "Enumeration of the plants of Guam," being devoured by insects on the shelves of a closet. I salvaged what I could and, with the permission of the Governor of Guam, shipped them to the Bishop Museum for renovation. To my knowledge there were on the island only two copies of Dr. W.E. Safford's "Useful Plants of Guam," the best source of information on the natural history of Guam at that time. One of these was in the Governor's office; the other in the private library of one of Agana's leading citizens. Neither was too available to the average reader. Almost any Guamanian could tell you the Chamorro name of the principal plants and birds; but where could he

learn much scientific information about them?

Fortunately, Guam had at that time a major outlet for printed information, the "Guam Recorder." I had a long talk with W. W. Rowley, its former owner and editor, and a much briefer one with Commander L. N. Linsley, USN, the dynamic editor of the journal (one of his many jobs) for the Guam Naval Station, which now produced the publication. Said they, "Will you write us some scientific information about Guam - its birds, plants, fishes, land shells, native culture - anything that might add to the knowledge of the people?" I wanted to learn "all about Guam." I knew that there is no better means for doing this than to write about such subjects. So I said "yes," and produced an avalanche of articles which only ceased when I went into the army, and World War II caused the end of the Guam Recorder and most of its copies. Later, when Dr. Merrill chided me for writing about the plants of Guam in a journal which few botanists had ever heard of, I replied that I wasn't writing for the botanists but for the people of Guam, who wanted scientific information about their plants.

What was Guam like in those days? The island's geology and climate and the surrounding sea, except the reef, which has been ravaged by the "crown of thorns," has changed but little during the 37 years. The land environment and plant life have changed more: the population and their daily life and economy have changed most of all.

In 1936 there were about 22,000 people living on the island, and the coming of a few strangers by ship was an event. The 20,000 Guamanians owned about 2100 "farms," but most of their money came from the Naval Station. The farms were scattered rather unevenly through the 14 municipalities. For example, Asan had 69, and Machanao 76. In contrast Barrigada had 281, Agana 253, Dededo 249, and Sinajana 225. These were the census figures in 1939. Most of the families who owned the farms lived in Agana and a few small villages. The farmers went out to their fields in the morning, when other activities didn't interfere, by what I called "rapid transit" in carts drawn by oxen, or astride a carabao. They worked hard, or at least some of the day, and returned home in the afternoon with a load of produce, either for their own use, or to sell to the Naval community. Field crops, in the order of acres planted, were: corn, taro, sweet potatoes, rice, yams, and cassava. A few tree crops also were grown, such as breadfruit, avocadoes, bananas, mangos, tangerines, oranges, lemons, limes, pineapples and papayas. The bulk of the fruit also was consumed on Guam. The principal, almost the only export crop was copra, made from the nuts of some of the more than 20 million coconut palms. In 1936, eight hundred thirty-three tons were exported to the United States. 1066 tons to the Philippines, and 711 tons to Japan. That year the export of copra brought in a total of $72,000; all of the exports combined amounted to $87,000. The total imports that year had a value of $586,000. That from the United States, $237,414, from Hawaii $18,907, Japan $67,507, Manila $212,232, and other countries $50,276. Who made up the difference? The U.S. Naval Station, of course!

One final item for comparison with what Guam has become: In 1935 there were 28 schools on Guam to provide primary and secondary education for some 4,000 students, with the help of 164 teachers, practically all Guamanians, at an annual cost of about $60,000.

It would scarcely be worth while for me to attempt to give corresponding statistics for Guam today, even if I could. Both population and economy are changing so fast that the figures would be out of date before they could get into print.

Here are just a few examples from around 1970. The census gives the population of Guam as 86,926. However, the year before (1969) it is stated that there were 98,580 persons on the island, of whom 33,000 were military personnel and their dependents. In 1970, annual imports were valued at more than a hundred million dollars, with exports at $1,686,475, the bulk of which were transshipped goods. The bulk of the "business" continues to concern the "defense forces," but the tourist industry is advancing rapidly, about 80% from Japan in 1970, aided by at least five air lines. Air Micronesia links Guam with centers in the Trust Territory of the Pacific Islands, which surround Guam on three sides. On land, the "rapid transit" of 1936 would not have a chance on the network of fine paved roads, over which race more than 36,000 licensed motor vehicles.

Agana has grown into a modern city, the lights of which at night make you think that you are in a mainland metropolis. Health conditions are good and well cared for throughout the island. In 1936, it was my impression that the scattered pharmacist's mates were concerned chiefly with feeding chenopodium powder to children to help rid them of worms.

In 1970, there were some 27,5[illegible] students in the public and priva[illegible] schools of Guam, of which 38 we[illegible] elementary and 7 high schools. Th[illegible] Guam Science Teachers Associati[illegible] have produced a Science Teache[illegible] Handbook to Guam, which would [illegible] credit to a body many times its s[illegible] anywhere. They also get out a month[illegible] magazine for their members, a[illegible] engineer excursions to places near [illegible] hand and far away. The University [illegible] Guam is an excellent, growi[illegible] institution, with a student body [illegible] 2,500, and gives advanced degrees [illegible] biology, history, the arts, and educatio[illegible] Among its publications is a quarterl[illegible] journal, "Micronesica," which is devote[illegible] to "the natural sciences of Micrones[illegible] and related areas." Its Volume 6 consis[illegible] of an excellent, 659-page Flora [illegible] Guam, by Benjamin C. Stone.

Located in the excellent library of th[illegible] University of Guam is the activ[illegible] Micronesian Area Research Center [illegible] has a staff of six experts, headed by Pa[illegible] Carano, the editor of the rejuvinate[illegible] Guam Recorder, in which this artic[illegible] appears. The object of this Center i[illegible] Through research and the gathering o[illegible] published and manuscript material, t[illegible] make available what is known about th[illegible] geography, history, natural and socia[illegible] sciences in the northwestern portion o[illegible] the great Pacific, which is rapidly becoming a most important area in th[illegible] great Pacific basin.

Yes, Guam is changing!

MR. EDWIN H. BRYAN, JR., IS ONE OF THE MOST KNOWLEDGEABLE PERSONS WITH RESPECT TO THE LITERATURE AND OTHER MATTERS RELATED TO THE PACIFIC BASIN. HE IS THE MANAGER OF THE PACIFIC SCIENTIFIC INFORMATION CENTER, BISHOP MUSEUM, HONOLULU, HAWAII.

Document 1936D

A visit to Peleliu Island—Phosphate, and gnats

Source: EZAKI Teizo, "Peleliu-to Kibun" [Episode of Peleliu Island] in Tabi to Densetsu [Legend and Journey], Vol. 9, No. 8, pp. 1-4.

A visit to Peleliu, by Teizo Ezaki

Original text in Japanese.

[Attached]

旅と傳說



ペリリユー島綺聞

江崎悌三

南洋庁の所在地であるパラオ群島の中にペリリユーと言ふ島がある。昨年前は島長が住んでゐただけであつたが、数年前から南洋興発株式會社が投資して燐鉱の採掘を始めたので、相當な門構へ人夫つて來て會社の施設も完備し、航海者にも便利な所となつた。尤もここの燐鉱はさの質にある官營のアンガウル島の燐鉱と較べると埋蔵量も少いし、品質も善らるのであるが、南洋開發の上から見ると、興發會社の投資も有意義なことであると思ふ。筆者は今年三月その島で數日を過し、會社の人達の好意にあつかり、愉快な日を過すことが出來た。

南洋庁のあるコロール島から珊瑚礁の間を縫つて、小形な發動船で四時間位でこの島に着く。同じパラオ群島の中で、この島だけにはいろ〳〵變つた所があつて面白い。パラオ群島の中でコロール島から南の方は普通隆起珊瑚礁の島であつて、海岸から斷崖をなした人の寄めさうもない岩山が多いのであるが、この島は割合に平坦で、周圍にはマングローヴも多い。この島の名物で、誰でも渡島する前に聞かされ、渡島して悩まされる蚋がある。これは周期的に多數發生するもので、滿月や新月の四五日前になると盛んに出だして、午後のまだ明い中から人の周圍にちら〳〵うろついて血を吸ひ剣すので實に始末が悪い。蚋や剣を避けるとまた蚊がいやに悪捍をして、負ける人は顔れ上つて苦しむといふ。島民や住み慣れた人は免疫になつて除り苦にしないが、旅行者には厄介千萬な代物である。これは傳説はブヨとかブヨとか言つてゐるものの、内

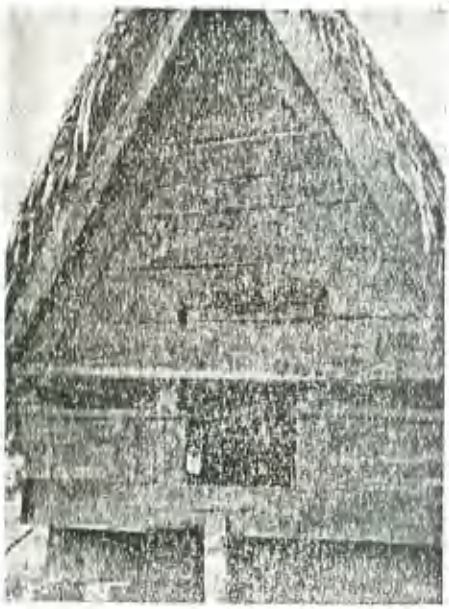
ペリリユー島綺聞（江崎）

地の山にある。厄とは動物學上蚋か蚊つたもので、蚋よりは遙かに小形な、從つて蚊帳の目も自由にくぐることの出來る厄介な代物で、昆蟲學上雙翅（ふたはね）と稱するものである。これは紅樹林沼澤地（アカバナヒルギ）から發生するもので、上記の如く月齡と關係あることも肯かれるわけである。島民は夕方近くなると床下に濕疊布等を種の様にして、之を燻して防いでゐるが、煙たくて到底やり切れない。蚊取線香が便利である。蠅は焚火を消して蚊帳を釣つておかぬと酷い目に會ふ。島の多いパラオ群島で何故この島だけにこんなに雙蚊がゐるのか不思議であるが、これは昔から島民の間にも有名だつたものと見えて、こんな傳說が殘つてゐる。

「昔パラオ本島（バベルダオブ島）のガスパンへ西の方から長い鰐が漂着し、その尾を突き込んで了つた。土民達はその儘から肉片を切り取つて食つた。その爲に魚は病氣になつて了つた。ある日西の方の神がその家來を送つて、この動物に餌を與へようとしたが、魚はそれを食べようとしないので、その旨を報告した。そこで神は家來を呼んで、木で鰐魚を削らせ、その削り屑を椰子の實の殼に入れさせ、それを再び家來に持たせて東へ遣はし、鰐の病氣になつた原因を診させた。來て見ると土民達が斧で鰐の尾を叩いてゐるを見つけたので、その惡者共を追拂ひ、その木の鰐魚をガスパンへ棄てた所が、忽ち生きた鰐魚に變つて了つた。木屑を入れた椰子の殼は之を海に浮べた所が、それはペリリューへ漂着して、そこで蛸に變つた。鰐はその傷の爲に死んで了つた。」

現在パラオ本島のガスパン附近には鰐魚の棲息してゐることも事實なのである。

この島には又椰子蟹（マッカン蟹）が多い。これは琉球、殊



ペリリュー島カルダイバのコルドル方一ペリリュー島物語



ペリリユー島椰園（江崎）

に八重山の波照間島や與那國島にも居つていろいろな面白い話があるがパラオでは他の島には餘り見られない。ペリリユーでは海岸に近い石灰岩の岩礁の間に出没し、殊にその北に接してゐる無人の風島グァドグス島にはゐい由である。ここでは之を採るのに先づ椰子の實の殻を横に二つに割つてその底に穴をあけ、これに針金を通して、それを彼等の出没しさうな岩穴にくくつておく。夜になると彼等は殻の内側についてゐる果肉を食ひに出て來るので、燈を持つて見廻りに行き、食つてゐるのを押へて捕るのである。この蟹は肉が甘味に富み、好んで食用とされるが、力が強いので箱等に入れておいたのでは大抵食ひ破つて逃げて了ふ。捕つた蟹は之を保存するのに胴の眞中を紐で縛つてぶら下げておけば、力持ちの彼等もどうすることも出來ず、脚を動かし乍ら一週間や十日位は生きてゐるから、必要に應じて料理すればいいのである。寫眞は同島のガルドルコといふ部落で見たものである。パラオではこの蟹をケタットと云ふ。

マングローヴの沼澤には大きなマングローヴ蟹がゐて土民はガマンと言ふが、タイワンガザミの一種で頗る美味である。島民は以前は食はなかつたが日本人が來てから味を覺えたのださうである。

島の西岸にあるガルコルといふ部落から中央のアシアスへ拔ける山中に峠がある。この峠に週期石灰岩が洞穴狀に穿んだ所があつて、ここは女が一人前の女になつたのを試驗する場所となつてゐる。成女の候補者がここに立つて頭が支へれば及第するのださうであるが、この試驗には相當な手續を要するので、娘が勝手にやつて見ることは出來ないのださうである。この岩をオルカエルと呼んでゐる由である。

パラオの部落ではどこへ行つても立派な集會所（バイ）があつて、殊にコロールの酋長アドイの如きは洋に豪華なものである。主として銕木を用ひ、釘を使はずに作つたもので、南洋廳の官舍が白蟻の被害を受けてゐるのにこれは久免疫と言つてもいい位平氣なものである。その代りこのバイにはガラドニクルと云ふ小さな蜜蜂が殆ど例外なしに無數に巢喰つてゐて、うるさいことゝである。島民の子供はその蜜房を探してはムシヤ〳〵食べて了ふ。この集會所の破風や、内部の梁等にはいろ〳〵綺が彫刻されてゐて、なか〳〵見事なもの、美しいもの、中には優美なものも少くないが、これ等はいづれも物語を代表するものが多く、島の歴史、傳説等が總てこのバイの彫刻に殘されてゐると言つて差支ない。併し今ではその由來に精通した古老等は少く、子供等をつかまへて聞いても知らないものが多い。クレーマー教授の報告には殆ど全群島のかういふ話が記述されてゐるが、同氏の通譯の一人だつたオーマン等の吉内を聞くと、同教授の待遇の悪い時は出まかせの嘘を言つたことも少くないから、あんな報告等はあまり當にならないと言ふ話である。

このバイ即ち集會所の入口の上には以前は必ず陰部を露はに股を開げた女人像があつたのであるが、海軍占領時代に殆ど皆取りこはした由である。明治二十三年の山口卯吉一行の探檢記を見ると

「議事堂の入口に高く取付けある女人の木像あり、其體は裡體にして、大なる人首の上に盆様のもの二三を重ね其上に尻を置き、大の字形に兩脚を廣げ左右に出でたる梁木の切り口を踏み膝頭に兩手を衝き、且つ陰部までも顯はして醜態見るに堪へず、此堂に出入する者は必ず其股下を通過せざるを得ず、實に奇妙なる考案を講ぶべし。」とある。この女人像はデルカイと呼び、その由來に就いては二三の異説がある。いづれにしても現在ではそれの在つた跡は殘つてゐるが、像は皆取除かれて了つてゐる。只ペリリユー島アシアスの酋長アバイには昭和二年まで殘つてゐて、同年の颱風で壞れた時、この像だけは公學校に保存して置いた所、巢前長官が持ち歸られた由である。同島のガルドルコのアバイには現在も尚、このデルカイ女人像の下半部だけが、磨滅して痕跡を止め、やゝ昔の俤を止めてゐる。而もそれは現在パラオ群島中唯一のものなのである。

Translation, by Kimiko Nakai.

A Visit to Peleliu Island.

Among the Palau Islands, where the Nanyo-cho has its headquarters, there is an island called Peleliu. This island before was inhabited only by the native islanders. Several years ago, however, Nanyo Kohatsu Kaisha started to invest capital in mining the rock phosphate there. And that brought not a small number of Japanese to Peleliu, which made the island fully equipped with the company's facilities. This island accordingly became a convenient place for travellers. It is true that, compared to the rock phosphate excavated at the government-owned mine on Angaur, the island located south of Peleliu, the deposits of rock phosphate on Peleliu are smaller and their quality not as good, but I believe that the investment in phosphate mining made by Nanyo Kohatsu Kaisha to be of great significance if we see it from the viewpoint of developing the South Seas.

I spent several days on Peleliu Island in March of this year [1936], and was able to enjoy a good time, thanks to the kind treatment of the people of the Nanyo Kohatsu Kaisha.

After leaving Koror Island, on which Nanyo-cho is located, a cruise of about four hours by small motor-boat through the coral reefs brought me to Peleliu. It was interesting to know that among the islands of Palau, only Peleliu has something unique to it. For instance, all the Palau islands located to the south of Koror are made up of coral reefs, and their coastlines ae rocky cliffs which make the islands impossible for people to live on. Peleliu, however, is an exception. This island is comparatively flat, and the coastline is surrounded by mangroves.

Also, Peleliu is famous for its gnats. Anyone who is going to go to Peleliu would hear very much about the gnats, and after they arrive on the island, they would be bothered by the gnats. Gnats on Peleliu develop periodically. At the time of a full moon and several days prior to a new moon, many gnats appear. It was a nuisance that, even in the early part of the afternoon, many gnats began to swarm around us and sucked up blood. However, after a full moon the number of gnats decreases. If you are bitten by a gnat, you will later feel a bad itch, and those who have sensitive skin would suffer from it being swollen. Gnats would not bother such people as the islanders and those who have lived on Peleliu for a long time, because they are somewhat immune against the gnats. For travellers, however, gnats are quite troublesome. Although they are called gnats or midges, those insects on Peleliu are entomologically a little different from those which can be found in the mountains of Japan. The gnats on Peleliu are much smaller than the gnats in Japan, and therefore can freely go through a mosquito net, which makes them even more annoying. The gnat of Peleliu is entomologically called "a biting midge". They develop in the mangrove swamps, so we can naturally understand that their development is deeply connected with the phases of the moon. As the evening approaches, the islanders smoke off the gnats by burning under the floor some rag braided like a rope. But its smoke was intolerable to me; a mosquito-repellent incense was better. As for the bedroom, if you forget to put up a mosquito net, it will be a disaster.

It is a wonder why only Peleliu, among the great number of islands in Palau, has so many gnats. The gnats of Peleliu seem to have been famous among the natives for a long time, as there is a legend about the gnats, which goes as follows:

"Once upon a time, a conger eel was cast ashore at Gasupan[1] on Palau Main Island from somewhere west. The eel was caught by its tail. The islanders cut off some meat from the eel and ate it. So the eel became sick. One day a god living in the west sent one of his retainers to the island to get him to feed the conger eel. But the eel would not eat anything, and that fact was reported to the god. Then the god again summoned a retainer and had him carve wood into an alligator and put the chips in a coconut shell. The alligator with the carved alligator and the coconut shell was then sent to the east to examine the cause of the eel's sickness. When he arrived at the conger eel, he found the islanders chopping its tail with an axe. So the god's messenger got rid of the villains, and he threw away in Gasupan the wooden alligator, which immediately turned into a living alligator. As for the coconut shell with some chips in it, the god's messenger set it afloat on the sea, and it came ashore on Peleliu, where the chips were transformed into gnats. The conger eel on Babelthuap died from the injury."

Until now, alligators are actually to be found around Gasupan on Babelthuap.

Peleliu has many coconut crabs also. Coconut crabs are found in the Ryukyu [Okinawa] Islands, especially on Hateruma Island and Yonaguni Island, where there are many interesting stories and legends connected with coconut crabs. As far as the Palau Islands are concerned, they are rarely found on islands other than Peleliu. On Peleliu, I heard that coconut crabs are present among limestone reefs near the seashore. I also heard that there are many of them on Guadobusu[2] in particular, which is a smaller uninhabited island located just north of Peleliu. On Peleliu, in order to catch coconut crabs, people use coconut shells. They split open a coconut shell into two parts, make a small hole at the bottom of the split coconut shell, put a wire through the hole, and with the wire fasten the shell to a rock where crabs are likely to show up. At night, coconut crabs come to the coconut shell to eat the fruit in the shell. So what people usually do is go out with a light to find the shells that they have set up to attract the crabs and catch them while they are eating. Coconut crabs taste sweet and people like eating them. But coconut crabs are so strong that if you keep the captured crabs in a [wooden] box, they soon tear it up and run away. The islanders usually tie a string around the middle of the coconut crab's body and hang it up for keeps. The coconut crabs, no matter how mighty they may be, cannot do anything about this, and they remain like this for a week to ten days moving their legs. People can then cook them whenever they want. In Palau coconut crabs are called *ketatto*.[3]

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1 Ed. note: The Ngatpang district of Babelthuap.
2 Ed. note: Ngesebus Island.
3 Ed. note: Now spelled *ketát*.

In the mangrove swamp, there are big mangrove crabs, and the islanders call them "gaman".[1] They belong to a group of *P. pelagicus*, and they taste very good. The islanders had not formerly had the custom of eating mangrove crabs, but since the Japanese have come to this island, the islanders have started eating this kind of crabs.

Between a village called "Garukoru" located on the west coast of the island and a village called "Ashiasu" located near the center of the island, there is a mountain pass.[2] On the height of the mountain pass, we could see a coral limestone which became hollow like a cave. This place is called "Orukaeru". This is the place where the islanders used to test a girl to see if she was already a woman or not. The female candidate stood on a rock, and if she was able to keep herself still, it would mean that she passed the test. This test required a lot of procedures, so young women were not allowed to try this by themselves.

Any village in the Palau Islands has a splendid-looking *abai*, or meeting hall. For example, the *abai* that belongs to Adoi, a chief of Koror, is extraordinarily splendid. *Bai* buildings are mainly built with hardwood lumber, and people use no nails to build them. Although Nanyo-cho's official residences are suffering from the damage of white ants, these *abai* buildings remain totally sound as if they were immune to white ants. Instead, small bees called "garadonikuru" have built a countless number of beehives in the *abai* buildings, without exceptions, which renders the buildings noisy with the bees buzzing around. The islanders' children discover their honeycombs and eat them.[3]

The gables and the beams inside of the *abai* buildings are carved picturesquely; some of them look splendid and beautiful, but not a few of them are indecent. Many of the carvings represent a story, so we can even say that the island's history and legends are all carved on *abai* buildings. Nowadays, however, there are not many old people who are well versed in the origin of the carvings, and even if we ask children about the origin of the carvings, many of them do not know anything at all. Prof. Krämer's report had this kind of legends and stories of almost all islands of the South Seas. However, according to Mr. Orman, one of the interpreters working for Prof. Krämer, the islanders who told them stories not a few times told irresponsible lies especially when Prof. Krämer did not treat them well. Therefore, it was said, such reports were not entirely trustworthy.

On top of the entrance of these meeting halls, there always used to be a sculpture of a woman who exposes her private parts with her legs wide open. I heard that most of those figures had been pulled down while the Japanese Navy occupied the South Seas. Mr. Ukichi Taguchi, who went on an expedition in Meiji 23 [1890], said in his account as follows:

"There is a wooden figure of a woman which is installed high up over the entrance of the meeting hall. The woman is naked. There is a big head with two or three tray-

1 Ed. note: Now spelled *chemáng*.

2 Ed. note: Ngalkol Village and Ngasias Village respectively, separated by Umurbrogol Ridge (The "Bloody Nose Ridge" of World War II fame) where Alrur Cave is located.

3 Ed. note: Palauan honey bees do not sting. Their name is now spelled *chclakngíkl*.

like things on it, and the wooden woman sits on them with her knees widely apart. Her feet touch the cut ends of two beams, and she has her hands resting on her knee-caps. It is very disgraceful that the woman shows her private parts. I wonder why they have this weird carved figure."

These female figures were called *jirukai*,[1] and there were many different opinions about their origin. Nowadays, although *abai* buildings have traces that there have been female figures, the figures themselves have all been removed. However, one female figure had remained on the *abai* owned by the chief of Ashiasu on Peleliu Island until Showa 2 [1927] when the building was destroyed by the typhoon of that year. After the typhoon, the figure was kept in the public school, but the then-Governor of the South Seas took it back to Japan. The *abai* in Garudoruko on Peleliu still has remains of a wooden female figure. The worn-out sculpture, which represents only the lower half of a woman's body, barely retains some traces of its former appearance. But that is the only such figure that remains on all the islands of Palau [in 1936].

1 Ed. note: Figure, now spelled *chelechedál*.

Document 1936E

A visit to Palau and Yap, by Wataru Ishijima

Source: Wataru Ishijima, "Nan'yo shoto o megurite (#9)" [A Cruise Around the South Sea Islands] in Rakusui 31(10): 462-467.

A cruise around the South Sea Islands

Original text in Japanese.

[Attached]

Captains to the photographs:
Page 462: Looking at Palau Main Island from Koror Island.
Page 463: Palauan native dance.
Page 464: A war dance by Palauan women [sic].
Page 465: Native students of the Palau Public School.
Page 466: Angry seas in the neighboring of Ogasawara [Bonins].

南洋諸島を巡りて (九)

石島渉

ダバオは颱風圏外にあつて、農業には絶好なる凡ての條件を具備し、特にマニラ麻及び椰子の栽培には好適なわけである。

マニラ麻即ちアバカを世に紹介した最初の人は一六八〇年、當時ミンダナオ島に居住して居た英人ダンピーア氏であると云はれて居る。併し實際に、マニラ麻が世界市場に顔を現へる迄になつたのは今より凡そ百年位前からで、以來年と共に其需價は高まり、其名も輸出港マニラの名をとり、マニラ麻として知らるゝ樣になつたのである。マニラ麻は其の特に水に對しての強き耐久力に於て、所謂纖維中第一で繩索類の七割は船舶用の綱並に麻帆として使用されて居る。一部は帽子とか製紙原料となるものもあるが大部分は水産人に關係の深い船舶用ロープになるのである。

ジヤバ、印度、アフリカ、西印度及び其他の熱帶地方で盛つて其栽培が奬められたことあつたが何れも土質、氣温、雨量、風などの諸條件が適合しない爲めに失敗して了ひ、世界中殆ンドフィリッピンの東南部地方のみが今日立派に生産を繼續して居るのである。其中でもミンダナオ島ダバオ附のみが年々著しく進歩しつゝあるのは注目に値する。元來此アバカ栽培地としての條件は火山灰質の傾斜地で、颱風がなく、而も年中雨量多く、且つ平均し、變化の少ない高温地方と云ふやうこしいものである。



ミロール島よりバタオ島を望む

ダバオは此點實に理想的な土地で、現今他地方は寧ろ減産狀態を示す有樣であるが、獨り年々産額は增加の一方である。之等の大部分は輸出されて、島内で消費されるのは僅かに年四萬俵位のものである。

輸出先は米國が第一で、英國が之に次ぎスペイン、日本、フランス、支那と云ふ順である。殊に日本の最近四十年間の輸入增加は驚くべきものである。當に砂糖と麻は貿易の第一位を伴つて居るが何處でもダバオ以外は少しづつ減少の方向をとつて居るに拘らず全體の生産と輸出が反對に增加してるのはダバオの生産高が激增してるためで、而も此實には日本人の永年の苦心を存してることを忘れて

はならない。

× × × ×

十二日朝眼が覚めて見ると、船は珍らしく大きく動揺して居る。天気はとてもよいのだが大きなうねりの中にあたまを突込んでは、甲板上の食卓やロープを流し相になる。併し今や全員平気の平座だ。兎角一萬浬の航海の経験は吾々をして海に完全に自信をつけてくれた様だ。

昨夜出帆してから一眠りしてる間に百浬を離れて別に御紹介した様にパルマス島と云ふオランダ領の小島に着いた。（別に書いたので此處には省略する）此島で約半日費して各班に分れて調査、研究、採集したのでボートは可なりの土産を持つて帰船したが、土人まで多勢ついて来て、何か異へなければ決して下船しないと云ふがつちりした奴ばかりで暫くは退却ふのに苦心した。午後一時頃やつと出帆することが出来たが何處か北の方に大きい低気圧でも現はれたからねりは益々大きく、高く、船内で物を書いたり、読んだりは全く不可能な状態になつた。斯うなるとからだで調子をとつて只倒れるのを防ぎ、海面とにらめつくをするだけで、前から風を受けてるから日焼ひもかけられずたいくつなこと此上なしである。



パラオ島の入土人

十四日の午後二時にやつと平坦な一見卓礁とわかる島が見えた。之がアル島でおつた。

もう此處まで来れば我版図内と云ふ気で、自分の家と云ふ気楽さが湧るものだ。島に近寄るとカヌーに裸体の真黒い土人が三人乗つて本船に接近して来た。上から手をふると笑んに丁寧に頭を下げて、巧みな日本語で何處から来ましたかと云はれてここつちが面喰つた。委任統治領に入つて初めて土人らしい土人を見たわけである。此近海でも仲々景気よく鰹が取れて再び船内は活気づいて来た上に夜は夜で蒸の子が船室に飛び込んで来たり、カモメが侵入していやとても賑やかなことだ。

十五日の夕方やつと待つたパラオ港外に着いた。愈々之で統治領に入つたので税関のタバコ検査や検疫があつて、可なり騒く、吾々だけ上陸し、久しぶりで床屋にも行き、なつかしい娑にも寝ころぶことが出来て何だかもう東京に帰つた様な気持ちになつた。

翌朝、基本隊の各員と桟橋におちあひ先づ第一に南洋庁を訪ひ、挨拶の後、パラオ支庁長と警備課長より島内の諸状勢に就いて詳細な説話があつた。統治領の色々な事はもう既に内地には各種の書を通じ

て可なり周知の事だと思ふから蛇足は一切ぬきにする。所謂南洋と云へば椰子と土人と珊瑚礁が直ぐ聯想されるが表南洋の方面は凡そ想像とは違い、文化の風が浸み込んで寧ろ其の立派なのに驚いて了ふが、裏南洋はひらけてるとは云へ、島が小さい所へ、ほんとの土人らしい者が見られるから大分趣が違ふのである。併し僅か二十年足らずの内によく所ら数化されたものだとつく〳〵感心させられる點が方々で見受けられる。例へば小學校などを參觀しても眞黒い土人の子供達が上手に日本語を使つてるし、嬉々として唱歌を唱つてる。字も伸々に書くと云つた具合で見て充分に日本式教育は徹底して居る。土人の小供達も晉々の一行を迎へて、おざ〳〵萬歳を唱和し、海軍マーチをやつてくれた。子供の勉強ぶりもきりながら先生達の勞苦は察するだに涙が出る。教育の力の偉大さを此時ほど身に沁みて感じた事はなかつた。ペラオなどは未だまだ良い方でロタ島などでは百三十名の生徒を校長一人で受持つたと云ふ話の様な話さへある。今日は之ほどでなくとも先生の数にも學級の配置にも、尚大きな缺陷がある。此點は速刻の急務であらう。

× × ×

パラオは南洋廳の所在地であるから各群島の主都である。港外から望た時、港を中心に多数の大小島嶼が散在してるので可なり大きい島だと云ふことを思はせた。本廳はコロール島に所在し、棧橋に近く水産試驗場がある。上野場長を始め皆と我が越中島の會員が占めて、海の生命線で活躍して居られる根據地だ。色々の珍らしい御話を聞かんと樂しみにして行つたが生憎にも伴さんは離島に行かれ其他の方も出張不在で面會出來ず殘念であつた。山の中には農業試驗場がある。專ら農業、林業、蓄業の試驗研究を行つて居る。少くも罪體が入つた時などに、其土の需要に應ずる量は島から出來る様にさせたいと場長は述懐して居られたが島の産業發展は何と云つても第一に眼目を水産に置くべきで、パラオを中心として更に南進策を講じなくてはならぬ。折角南洋に活動する同窓諸兄の健闘を祈つて止まない。

午後から所謂南洋カナカ踊りなるものを見物した。本廳の中庭に集まつた一同三十人許り、手に手に棒を持ち、腰裝や頭を椰子の葉で飾り、酋長の音頭でとても元氣な愉快な踊りを見せてくれた。今日では半分此踊りが見世物化してるらしい。月下、椰子の葉蔭で踊る様などやたら自然に見られるものではないらしい。

パラオは矢張り南洋廳の所在地丈に一通りは店などもそろつてる。暫くぶりでかつ



パラオの土人娘（女子）の踊り

えて居た評判にもありつけたし、ビールの香にも浸ることが出來た。併し島に居住する人達は皆々が想像も及ばぬ程に内地からの便船を待焦れて居る。尤も月一回の便航で、内地との連絡は一つに此便航にかゝつて居るのであるから、無理もないが入港の日となると仕事も手につかぬと云ふ程である。新聞も一ケ月かたまつて來るとちよつと読む氣もしなくなるが新らしいニュースも、趣味も、皆此便船が運んでくるわけである。

× × × ×

和圖丸は十九日の朝八時頃矢の島ヤップに入港した。實は前夜から既に着いて居たが地形的にも、時間的にも都合が悪く、沖合に假泊したのである。島の周圍は延々一キロにも及ぶ堡礁の總屋が續き〻碎波線に碎ぐる銀波は夜目にも鮮か實に見事である。夜が明けてデッキからの島の遠望は之は又南洋の水彩畫でも見る樣な心地がした。赤い屋根、白い壁、緑の山、平和な港の静けき、全く一幅の繪である。丁度支廳長は公用上京中で、出張支廳長代理がヤップの概要を説明して下さり、續いて島内の各官衙を殘なく案内された。現在使用する之等の建物は全部スペイン統治時代のものだと云ふが何れも鐵筋コンクリート



酋長生徒と土人生徒校學公オラバ

建物にもよく現はれて居る。決ばかりではない。全然土人のみの未開時代に既に宣教師が入り込んで、而も殆んど彼等は半生以上を皆島に頑張り續け、身を以て布教に從事して來たのであるから、土人の彼等に信服することは想像以上である。

翻つて日本人のやり方を見ると、土人を頭からどなりつけ、こき使ひ、深く腑來のことなど考へず自分勝手なことだけして只出稼根性だけが根強い。之で彼等が心から服するだらうか、大いに考ふべき事だと思ふ。併し責任の大半は國家にあるのだ。一にも、二にも打算的で凡ては豫算だとか、節約で拘束されて居るのは確かに南洋を正しく認識するの士が少ないからである。

ヤップは最も原始的な風俗の殘つて居る島の一つで現に島民の間に限り未だに貝貨とか、石貨が一種の交換價値を保つて居るし、風俗も全然裸體である。時として内地人に服さぬ者もヤップに限り、居る組である。

東南洋の各地に觀られる吾々の興味をひくものゝ一つはアバイ（共同家屋）である

が、ヤップにあるものは大規模な點に於て群島第一と稱せられて居る。之は現代語で云へば彼等の集會所で村々に大抵一つや二つはあり、他村人の宿泊所にも充てる。昔は城塞の役も勤めたと云ふが釘を用ひず、總て椰子の葉で撚つた繩で括り、之が巧妙に圖案化されて、一つの立派な藝術品である。ヤップ島民は漸次減少して行きつゝあると云ふことで、此原因も既に明瞭になつて居る。話に聞いて居たヤシガニ（マッタウン）は自然のものを殘念ながら觀る機會がなかつたが諸處に標本を賣つて居たので一つ求めて來た。石貨もヤップしかないが上には上があるもので石貨の僞物まで作つて賣つてるから恐れ入る。貨物は屋根にまで積する樣な大形のものから樂に持てる小さいものまで色々あるが運ぶ勞力の大小が價値を決定して居る。材料はパラオ方面の石灰岩であるらしい。

夜は在住家族の方々を招む意味で持參の映畫を觀覽に供した。生憎と猛烈なスコールがやつて來たが定刻前から俱樂部は大入滿員の景氣で如何に無聊に苦しんで居られるかがわかつた。幾分でも喜んで戴けたのは嬉しかつた。終つて船に歸つたのは午前二時だのに翌日は朝五時半にもう出帆である。寢たりない眼をこすつて、見送りの人達に挨拶する騷ぎであつた。之からはもうどん〳〵北上するの一方、愈々東京も近くなつた樣な氣がして、一同の元氣益々壯んである。二十三日にはサイパンに着いた。上陸早々サイパン支廳から南洋興發會社、南興水產、製粉工場と見學の連續で汗を拭ふ間もなくいさゝか僧易した。內地から見れば從南洋の玄關に當るのがサイパンである。周圍十二方里、東西に長く南北に稍めて短い。何と云つても南洋興發會社と其姉妹會社南興水產は今日サイパンのみでなく、南洋群島の誇りの一つで、其勞力も大したものであると聞いて居る。之等の存在することは卽ち群島の經濟の中心がサイパンである所以である。南興水產は近年出來たもので主として鰹節の製造をやつて居る。支廳での話によるとサイパンの材料は脂肪が豐富だとの事である。近海は勿論鰹が豐富に居るが南洋の通有性缺陷である例の釣餌料の供給が伴はないので當業者は惱んで居る。モヂ網で採るバカエサ、敷網で採るサネエラ、其他ムロアヂ、オヂサンなどが餌料となつてる。內地迄で南興節と稱し六分當地產のものが入り込んで來て居るのは御承知の通りである。併し未だ衞生法や設備の點に於て研究、改良を要する點は多々ある。



小原海岸の近海慈濟

41

爾後の仕事は砂糖と近年やり出したコーヒー、夫にタピオカ澱粉の三つであるが何れも年々増収の好成績をあげて居る。昨年の統計では人口は内地人一萬五千六百五人、島民三千二百五十一人、外人十二人計一萬八千八百六十八人となつて居るが現在二萬は越してる筈である。

島民は群島中で最も早くから文化に接した關係からか頗る現代的でチヤモロの上流社會では立派な文化住宅に洋服を着て生活して居る。電氣は石炭が出ないから午前一時には一齊に消燈される。ガラパン街と云ふ島の銀座通りには兩側に旅館、土産物店、官衙が並んで仲々賑かである。

夜は會社の主催で豪華な宴會が開かれた。身は波濤萬里の天涯にあり乍ら、朶然そんな思ひは起さず暫くぶりで威勢を出して景氣をつけたものだ。團長を始め一行の意氣揚々あがる一方である。又暫くはもみくちやにがぶられるのだし、どうせ詰な食事も出ないからと妙な所へ頑張をつけて當夜の健啖ぶりはすごいものがあつた。

23、24、25、26、27と又々猛烈な航海が續いた。實に何丈と云ふ高い波が甲板をも越かんばかりに山の様にぶつかつて來る。ヤードの鋼が波にくつつき初に捲れる。きすが小笠原の附近は一年中よく荒れる處と聞いてたがものすごい。水雷と低氣壓が小笠原の北東を通つてるのに出會つたのである。無氣味な黒ひを綴けたが二十八日の夜やつと父島に着いた。早速港近くの靑陽館に泊り久しぶりの塲を落した。翌朝は早くから小生等二、三の者は海岸に採集して廻つたが、朝食までの短時間であつたし、例の公式訪問や見學で充分に材料を集められなかつたのは今以て殘念である。島廳には同窓先輩田中道知氏(漁二七)が居られ、何くれと御世話になつた。晝上で厚く御厚意を謝します。小笠原は色々の意味で興味があるが、吾々には特に面白い。只ほんののぞき見した丈で一泊後、翌日の午後二時にはもう出港と云ふ忙しさであつた。小笠原をたつてからは好運にも追風となり、珍らしくも總帆をかけて、正にフルスピード。快適なこと、此上なしである。御蔭で豫定よりもぐんと早く三日には館山に入つた。愈々東京入りの前とあつて此處でゆつくりと、船體の御化粧をやつたり、船内の整頓やらに日を送り、實は日前に東京をひかへていさゝかあれつたい位であつた。

愈々四日が來た。五ケ月の航海、特別の日はようくやつて來て、一同は今更の様に感激に打たれた。晉樂を奏にし、水兵の筒を彷彿したとともあるが、原團長の開設挨拶、一絲亂れざる正ひの統制が遂に此成果を齎した。鬼角一人の病人もなく、何の故障もなく少年達の手で最後まで無事に航海が出來たことを何より嬉しく思ふと共に永らく御世話になつた團長、並に船長を始め船員の諸君に心から感謝の意を捧げる。

御最後に、味覺會を與へられた島田丸川久俊先生に深く御禮申上ます。

(永らくの間つまらぬ記事で貴重な紙面を費した事を御詫びす次第である。)

Translation, by Kimiko Nakai.

A Cruise Around the South Sea Islands (Part 9), by Wataru Ishijima.

Davao [in Mindanao, Philippines] exists outside the typhoon zone. It is endowed with all the necessary conditions for agriculture, in particular, the cultivation of Manila hemp and palm trees.

...

When I awoke in the morning of the 12th, our ship was rolling widely in an unusual manner. Although the weather was fine, the bow was pitching into a swell and we were about to have the deck chairs swept from the deck. Anyhow, all of us did not mind the rolling at all. Our experience of having sailed 10,000 nautical miles aboard this ship had made us perfectly confident of our situation.

While we had been sleeping during the night the ship had sailed 100 nautical miles to Palmas Island, a small island in the Dutch Territory.[1] (I am not going to write about this island here, because I already did so elsewhere.) We formed ourselves into some groups and spent about half a day for investigation, research, and collection. Our boat came back to the ship with a lot of souvenirs, accompanied by a large number of islanders. They were so greedy that they would not leave the ship unless we offered them something. We had to work hard for a while trying to make them leave the ship. The ship was finally able to leave the port at about one in the afternoon. Probably because of a big storm center forming somewhere north, the swell became larger and higher. We entered the state in which it was absolutely impossible to write or read ssomething aboard ship. Then the only thing we were able to afford was to try to keep our balance so that we would not fall down and to play an outstaring game with the waves. As the wind was against us, we were not even able to stretch an awning over us. We spent an incomparably boring time then.

At two in the afternoon of the 14th, we finally saw a flat island, which apparently was a reef standing higher than the sea surface. It was Pulu [Pulo Ana] Island.

Coming here was almost like being in Japanese territory, and we felt comfortable as if we had been at home. When we were towards the island, three dark-skinned natives without clothes in a canoe approached our ship, waving at the ship to us. They politely bowed many times and asked us in fluent Japanese where we were from, which bewilderingly surprised us. Since we had entered Japanese-mandated territory, we first saw the native people then who really looked like the native people there. In the neighboring seas, we caught quite a few bonitos, and it made the air of the ship lively. The lively atmosphere lasted till that night, when a sparrow flew into the cabin and a seagull intruded also.

On the evening of the 15th, we finally arrived outside of the port of Palau, which we had longed for. Here we finally came to a mandated territory of Japan. Only our members landed. We landed quite late for there had been cigarette inspection and quarantine at the customs. We went to an *abai* for the first time after such a long period. We

1 Ed. note: Isolated island to the east of The Sarangani Islands, Mindanao.

were able to lie on *tatami* mats, something we had longed for. Such things made me feel as if I were already back in Tokyo.

The next morning, I met the other members of our group at the pier, then we first visited the Nanyo-cho office. After greetings had been exchanged, the head of the Palau Branch Office and the chief of the Defence Section gave us detailed lectures on the sttuation on the islands from various aspects. I suppose people in Japan have already been informed of many things about the Japanese-mandated territory through various media. Here I am not going to add any unnecessary explanations about the facts which seem to be already known to everyone. Upon hearing the word "Nan'yo" [South Seas], the Japanese must immediately be reminded of palm trees, the aborigines, and coral reefs. The Outer South Seas, however, showed an appearance which was far from that imagination. Civilization has penetrated the area, and we were rather surprised at its excellent appearance. On the contrary, the Inner South Seas, even though the area has been developed, look quite different from the Outer South Seas. The islands in the Inner South Seas are usually small, and we can see real aboriginal-looking people there. However, there were occasions at various places that made me utterly impressed how people there had been well enlightened after such a short period of less than twenty years. For example, observing elementary school lessons, I found the dark-skinned native children speak good Japanese and joyfullly sing Japanese songs. They also wrote Japanese quite well. Thus Japanese-style education has thoroughly spread in all aspects.

The native children welcomed our group, crying "Banzai" in chorus and playing a naval march. Besides the children's hardworking, there was the teachers' great effort. Thinking of it even provoked our tears. I had never recognized the importance of education before as I did in the South Seas. Palau's condition was rather better than other places. I heard, for example, on Rota only one principal had taught 130 students. Although today things are not as bad as before, there still is a serious deficiency in the number of teachers and class arrangement. I suppose there is a pressing need for changing this.

As the Nanyo-cho is based on Palau, Palau is the capital of all the islands. When I looked at Palau from outside of the harbor, I saw quite a large number of islands, big and small, scattered around the harbor. The scene made me presume that Palau is considerably large. The main office of Nanyo-cho is located on Koror Island. There is a fishery experimental station near the pier. Includding Mr. Ueno, the director of the station, most people working for the station consisted of members of our Ecchu-to group. They work actively at the lifeline of the ocean, making this station their base. We visited the fishery experimental station, expecting to listen to various things that would be different from those heard on usual occasions. However, we were not able to do that. It was exceedingly unfortunate that we were not able to meet anybody because Mr Ban was away to one of the isolated islands, and the other people were either not in or away on a business trip.

There is also an industrial experimental station in the mountain. They carry out experiments and research exclusively in the field of agriculture, forestry, and the sugar in-

dustry. The director of the station expressed his hope that the island would be able to produce enough food at least sufficient to fulfill the needs of a warship when one showed up. I think that the main objective of the industrial development should be aimed at fishery, and we should take a further step in the southern expansion scheme starting from Palau. I cannot help wishing good luck to our alumni, who are exerting themselves with much trouble in the South Seas.

In the afternoon we watched what was called "the South Sea's Kanaka dance". About 30 native people gathered in the courtyard of the Nanyo-cho's main office building, each with a stick in the hand. They had decorated themselves with a straw skirt or with palm leaves around the head. They danced, the chief leading them, and they showed us some very vigorous and cheerful dancing. I was told that this sort of dance is a kind of exhibition nowadays, to some extent. I also heard that the scene of their dancing under the palm trees in the moonlight is something that we would not normally witness in real life.

Since the Nanyo-cho office is located on Palau, the island has, roughly speaking, almost all sorts of shops. There we were able to eat *sushi*, which we had long starved for, and enjoy the fragrance of beer for the first time after a long interval. People living on the island, however, earnestly look forward to a ship arriving from Japan, more than we can imagine. It is no wonder that they long for one so much, because communication with Japan is exclusively limited to this ship. On the day of the ship's arrival, people got so restless that they even could not work. I suppose they do not feel like reading newspapers at all because the news contained in them is one month old. Thus, the news, hobby materials, and all the other things are carried to the island by this ship.

The **Waji Maru** entered the port of Yap, the island we visited after Palau, at about eight in the morning of the 19th. In fact, the ship had arrived at Yap on the previous night, but, inconvenience concerning geography and time had made the ship ride at anchor temporarily offshore. On both sides of the island, there is spread a reef barrier, which was only the foot of the reef itself, as it extends over one kilometer. The way the silver waves broke at the shoreline appeared vivid even at night; it was quite an extraordinary scene. After daybreak, we viewed Yap Island far away from the deck. It made me feel as if we had been watching a piece of water painting of southern Europe. Red roofs, white walls, green mountains, and the quiet of a peaceful harbor: it was exactly nothing but a picture scroll spread out.

The director of the Yap branch office of Nanyo-cho was just then away in Tokyo on business. Mr. Ikimatsu, the deputy director, gave an outline or explanations about Yap, then showed us all over each government section and agency. We were told that the buildings now used by the government had been all built either in Spanish times or German times. They were all reinforced concrete buildings, still standing in a calm and composed manner, the same way they had also stood in the past. The buildings on this small island well showed how firm and strong-rooted the foreign countries' colonial policy had been. Besides the buildings, the missionaries came into the island during the uncivilized era when there were still only native people there. Moreover, most of the

missionaries dedicated more than half of their life on the island, and devoted themselves to the propagation of religion. It is no wonder that the natives admire the European missionaries very much, and it is more than we can imagine.

Now, turning to the manner of the Japanese, they thunder at the natives, drive them hard, and do only things they want to do without any deep thought about the future. Japanese also tend to stay in the South Seas and away from home for a short time only. In this way, will the natives obey the Japanese from the bottom of their hearts? I think we should greatly think over this matter. However, the government should take the most responsibility for this. The government's attitude is, first of all, calculating, and everything is bound up by such things as budget or expense saving; it is, for certain, because there are very few people who properly understand the South Seas.

Yap is one of the islands that has kept the most its primitive manners and customs. Although it was limited to trade between islanders, shell beads and stone money still have a kind of exchange value there, and the natives are almost naked. I was told that some Yap natives are not submissive to Japanese.

One of the interesting things that we observed in the Inner South Seas at various places was the *abai*, or public building. The ones in Yap are said to be rated as number one in the South Seas in terms of scale. In modern times, the word *abai* can be translated as "meeting hall" but they were also used as lodgings by people from other villages. It is said that *abai* buildings had also functioned as fortresses before. People did not use a single nail in the construction of an *abai*, but every part was bound together with a rope made of twisted coconut leaves [rather husk fibers]. The way they did this was dexterously designed. It was indeed a splendid work of art.

I was told that the Yapese islanders are gradually decreasing in number, and the reason for this has already become clear. As for a coconut crab, which I had heard a lot about, unfortunately I was not able to have a chance to observe one in its natural state. However, everywhere they were selling specimens of coconut crabs, and I bought one of them. There was no limit to people's imagination; I was surprised to see that they were even selling imitation stone coins. The size of genuine stone coins is diverse; we were able to carry small ones in our hands, but big ones are so big as to reach the roof. The value of each coin depends on the amount of labor that was required to bring it over. I was told that the material the stone coins are made of was limestone from Palau.

That night, we ran a moving picture that we had brought with us from Japan to console the Japanese families living on Yap. Unluckily we had a terrible squall then. In spite of the squall, the club-house was full even before the film started. This showed us how they suffered from lack of amusement. We were very glad that people enjoyed the film. It was two o'clock in the morning when we returned to our ship after the film was over. The ship was ready to set sail by 5:30 that morning. We made an effort to say good-bye to people who came to see us off, as we rubbed our sleepy eyes. After that, the ship just sailed north. Feeling that Tokyo was coming closer, members of our party became more and more agitated.

The ship arrived at Saipan on the 23rd. As soon as we landed, we visited in succession the Saipan branch office of Nanyo-cho [Administration], Nanyo Kohatsu [Development] Kaisha, Nanko Suisan [Fishery], and a starch factory. We made those visits without a break; we were somewhat annoyed because we hardly had time to wipe the sweat off our faces. Coming from Japan, Saipan lies at the entrance to the South Seas. The island is 12 *ri* [47 km] in circumference; it is elongated east to west, and quite narrow north to south.[1] I was told that the South Seas Kohatsu [Development] Company, and its affiliated fishing company, Nanko Suisan, after all, were show cases not only for Saipan but for all of the South Seas today. Those companies are on Saipan, because Saipan is the economic center of the South Sea Islands. Nanko was founded only recently, and manufactures mainly dried bonito. According to what we were told at the Nanyo-cho Saipan branch office, the bonitos near Saipan were rich in fat. Of course, there were abundant bonito in the waters near Saipan; however, the dealers concerned were in trouble because the supply of bait did not keep up with the demand. This shortage of bait commonly existed throughout the South Seas. They use such bait as *bakaesa*, which is caught with a *moji*-net; *saneera*, which is caught with a square net; a mackerel scad; and *ojisan*. As everyone knows, a brand of sliced dried bonito called "Nanko-bushi" is exported to Japan; it contains 60% dried bonito produced in the South Seas. However, there are still many points that would require further research and improvements concerning the fishing methods and the facilities. The South Seas Kohatsu Company produces three kinds of products: sugar, coffee, which they recently began producing, and tapioca starch. All these products are showing an increase in yield every year.

According to last year's statistics, the population of Saipan was 18,868 in total; among them, the Japanese were 15,605, the native islanders 3,251, and foreigners numbered 12. The population must now be over 20,000. The Saipan islanders seem to be quite modern, probably because they have had contacts with European culture since earlier times than other islanders in the South Seas. The Chamorro people in the higher classes live in fine houses, and they alll wear western clothes. The [electrical] lights were turned off at once at one in the morning, because coal is not mined locally. The main street of the town called Garapan is quite lively with inns, souvenir shops, and government offices lining both sides of the street.

That night, there was a gorgeous dinner party sponsored by the company. Although we were in a faraway country, coming all the way across rough seas, we had none of the thoughts that would remind us of it that night. Our spirits were high and we enjoyed ourselves, something we had not done for a while. All the members including the leader of the party kept being elated. There was something terrible in our voracity that night. We justified our hearty appetite with the reasoning that we would be packed in

1 Ed. note: Saipan's orientation is such that it is more correct to say that it stretches from north to south.

a ship rolling violently for a while and we would not be able to have proper meals on board.

Between the 23rd and the 27th, we were again experiencing some violent navigation. Several meters high waves looking like mountains came against the ship as though they would destroy the deck. The ship rolled so badly that the end of the yard nearly touched the waves. I am told that the seas in the neighborhood of Ogasawara [Bonins] are rough throughout the year; it was indeed extraordinary. Our ship unfortunately encountered a low atmospheric pressure which was passing northeast of the Ogasawara Islands. After passing some anxious time, we finally arrived at Chichi Island on the night of the 28th. Immediately after we landed, we checked in at the Nanyo-kan [South Sea Inn], located near the port, and washed off the dirt which we had kept for a while. Early the next morning, I and 2 or 3 other people went to the beach to collect things. It was, however, only for a short time. Soon we had breakfast, and then we had many other things to do such as those official visits and inspection trips. Thus I was not able to collect enough materials then, which I even now feel sorry about. Mr. Michitomo TANAKA [Fishery Class N° 27], one of our alumni, was at the island administration office, and we received his hearty assistance about many things. So I would like to express our heartfelt thanks for his kindness here in this article. Ogasawara is an interesting place in many ways; it was especially interesting for us. Our stay at Ogasawara, however, was a short one; we just dropped in there. After we spent one night on Ogasawara, the ship set sail at two the next afternoon.

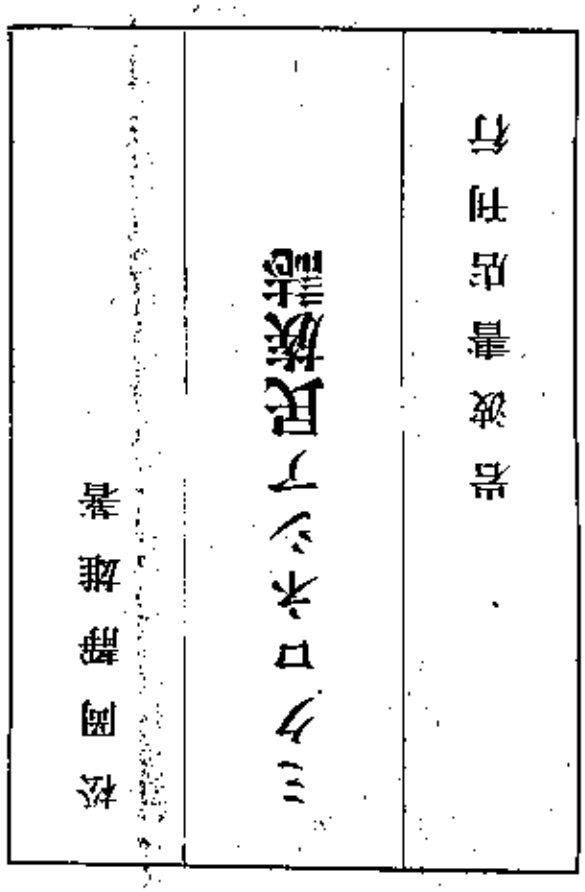
After we left Ogasawara, fortunately, we had a favorable wind, and the ship ran before the wind at full speed. The comfort of the passage was something really unsurpassed. In this way we were able to arrive at Tateyama on the 2nd, much earlier than planned. Finally we were nearing Tokyo. In Tateyama, we were leisurely making ready to return to Tokyo, for instance, by inspecting the hull and putting things in order inside the ship. In fact, having Tokyo before our eyes, we even felt that things went provokingly too slowly.

It was the 4th at last. Our five-month-long voyage was over, and the day we had been looking forward to had finally come. All the members were deeply impressed once again. For five months we shared our fortunes, and sometimes wandered between life and death. Now our trip was over, and we had obtained excellent results. We owed it to the leader of our party, Mr. Hara, who always had fortitude and made prompt decisions, and to each member, who acted in perfect order and controlled one another. Anyway, I was grateful that none of our party had become sick during the voyage and that we were able to complete the cruise with the assistance of young sailors without any accident whatever. Also I would like to express our heartfelt thanks to the leader of the party, the captain, and the crew, who took care of our long voyage. In conclusion, I would like to express my thanks to Mr. Hisatoshi MARUKAWA, our former teacher, who gave me this chance to join the party in the first place. Thank you very much for reading my article.

Documents 1936F

Life and works of Shizuo Matsuoka, the ethnographer of Micronesia

Source: Shizuo Matsuoka (1877-1936) entitled "Micronesia minzokushi" [Ethnography of Micronesia], Tokyo, Iwanami Shoten, 1943, which is a reprint of the 1923 edition, with an appendix by Konji KIYONO, entitled "Nan'yo kenkuy no senkadusha Matsuoka Shizuo taisa, o shinobu", which is translated below.



In Memory of Navy Captain Shizuo Matsuoka, a Pioneer Researcher on the South Seas,

By a junior researcher, Kenji KIYONO.
Translated by Kimiko Nakai.

1.

When I once finished reading a biography of Leonardo da Vinci, I could not help feeling how solitary the life of a pioneer is. Da Vinci was an omnipotent genius; not only was he a gifted painter, which is needless to mention, he was also a chemist, an architect, and could be regarded as the inventor of today's parachute. His life would have been as smooth as that of Raphael or [Fra] Angelico, if he had been born 30 years later and had come across the Renaissance. However, da Vinci had to tread a thorny path only because he had been born 20 or 30 years earlier than the other two.

I think that the same thing could be said about the "Ethnography of Micronesia", a book written by the late Mr. Shizuo Matsuoka. Mr. Matsuoka kindly presented me this thick, blue leather-backed book, which was published on 20 July of Showa 2 [1927]. When I take out his book and remember the late author, I never fail to experience the same deep feeling as I have about da Vinci.

One day, Mr. Kakuzaemon[1] FUKAWA of Iwanami Bookstore visited me suddenly with the news that he wished to reprint Mr. Matsuoka's "Ethnography of Micronesia". Mr. Fukawa then asked me to write an afterword for the book, to which I consented immediately and gratefully. Though I fully agree that there are other people more qualified than I who could write this afterword, I dare do it myself because I have some reasons. Firstly, as I recently began to study the peoples of the Pacific and their customs, I was naturally admiring the academic achievements of Mr. Matsuoka, a pioneer scholar of that area. Secondly, I am still a friend of Mr. Shigeo OKA, a former director of Oka-shoin, which first published this book [in 1927].

2.

I described Mr. Matsuoka's life as having been a "a thorny path" because it was almost a reckless action to publish such a de-luxe edition in Showa 2 [1927]. At that time the Japanese were almost indifferent to the Inner South Seas, although the area had long been Japan's mandated territory. If there had not been any possibility for Japan to expand in the whole Pacific area, the Japanese would naturally have left this narrow territory of the Inner South Sea Islands out of consideration. Therefore, there were very few people who could have accurately what was meant by the area called Micronesia—the word that appeared in the title, except for a small number of readers or scholars.

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1 Translator's note: I was not able to find his name listed in a biographical dictionary. There are other possible ways of reading his name: Sumizaemon, and Kadozaemon.

This great book was unexpectedly presented to the reading public with very little advance publicity. However well written the book was, it was rather natural that it did not sell well. Mr. Gosuke YOKOTA, the then-Governor of the South Seas wrote the preface of the book, in which he emphasized the necessity of ethnological studies for the benefit of administering another race and his reason for thinking so, in the following terms:

"The most necessary thing for us who work to govern people is being well versed in the affairs of the area in question. Those who are in charge of governing a foreign people in particular should not neglect to study the latent ethnological psychology, as well as the social or economical aspect which is more visible. What our notion takes for granted may be quite painful for the islanders; things that seem totally absurd in the eyes of Japanese could be considerably grounded or have deep origin for the islanders. Whenever I think of this, I cannot help recognizing the importance of my responsibility.

"Our duty is to promote the islanders' welfare. The reformation of their manners is not necessarily the only purpose, or the preservation of the traditional customs and habits is not the most important problem. What I hope most strongly is that any racial or ethnical discrimination will vanish as soon as possible and the islanders will be united in harmony with us and become our brothers.

"We do not intend, however, to destroy academically precious data for this purpose. Rather, we believe it is exceedingly necessary to carry on ethnographical studies from the viewpoint of accomplishing our duty."

Mr. Yokota tried to say in brief that ethnological study was indispensable in both aspects of governing the islanders and for academic value; I agree that it is an eternal truth.

Unfortunately, however, studies such as ethnology or anthropology have been regarded as the study of curious people as a pastime, until the China Incident. Because the Japanese have had very limited contact with foreigners, the number of Japanese immigrants overseas have not been big enough to be influencial in the settled lands. Under such circumstances, people may well have taken it as something natural that the study of different peoples' constitution or manners and customs would be totally useless.

The situation of Japan has changed all of a sudden, particularly since December 8th, Showa 16 [1941]. The territory of the Greater East India Co-Prosperity Sphere has expanded.[1] The southern border crossed the equator and drew near Australia; the western border went over Shonan Island, passed near Ceylon Island, and the eastern border came in contact with North and South America. Japan had to be the leader of the Greater East Asia Co-Prosperity Sphere which covered such a huge area. This meant that Japan had to be well versed in all the affairs of this area and understand everything in order to determine all things there.

Nevertheless, I suppose that the majority of Japanese at that time heard for the first time most of the names of tribes or islands that exist in the Co-Prosperity Sphere, which was shameful enough. The Japanese attitude toward the South Seas then was something similar to the Japanese condition in the early years of Meiji when Japan opened

1 Ed. note: This was written in 1943.

the door to foreigners after its national seclusion policy period and rapidly absorbed Western knowledge. We urgently needed knowledge of this area for the sake of administration and harnessing the human resources of the Co-Prosperity Sphere. However, it takes a certain length of time to make a cultivated anthropologist or ethnologist. At least 10 long years of study is required to get the right background which is indispensable for impartial arguments and proper determinations. But today's situation is too imminent to wait for this. As a result, we find bookstores full of books on this subject written by those whose researches have not yet been read in the anthropological or ethnological societies.

To tell the truth, I have never encountered this kind of study as popular as it is now during the 30 or so years since I became interested in anthropology and archaeology during my middle-school days. I recall the days when I was often obliged to buy the books on these fields of study because I liked them, and those were the books the bookstores could not sell to schools and that individuals could hardly find on their own initiative. They were usually foreign books that even bookstores selling imported books, such as Maruzen, imported every year, or rather, were obliged to accept and display, because they were book importers. I was rather embarrassed to buy some of these books, because most of them were quite big. However, I dared to do so, thinking that if anybody in Japan did not buy them, new books of this type would cease to come from foreign countries. Among the books I bought were many great books, including "The Inland Inhabitants of the Malay Peninsula,"[1] a famous book by Hagen. Here I have been stating something like my self-introduction. This is because I would like everyone to understand the fact that until recently, being regarded as useless, if this type of books were imported into Japan, they remained unsold in booksellers' warehouses for a long time, which further caused the bookstore's bankrupcy. I also would like everyone to understand that we need to do research in a certain field of study even when it seems useless, otherwise we cannot make much use of it in case of need. In other words, the development of science is insufficient as a whole without progress in every field.

Mr. Matsuoka's "Ethnography of Micronesia" came out under such dull circumstances. As a publishing project, it was nearly reckless. jAlthough the book had a good reputation among academics, it hardly sold well among the public. According to Mr. Shigeo Oka, the publisher of the book, he printed 500 copies and sold only 100 at first, until the Nan'yo-cho, i.e. the South Seas Colonial Office, bought another 120 copies which, supposedly, were distributed for free. The rest of the books have ended up in second-hand bookshops for a certain reason. The reason of these low sales figures was that the price of the book, 10 yen each, was unusually exxpensive at that time, and also there was a very small number of people interested in the topic at that time.

However, as time passed, the value of this book began to be accepted by the public. More people want this book now, although we rarely find it in the market place, because no more than 500 copies were printed originally. I suppose that this is the reason

1 Translator's note: Title re-translated; therefore, the original title may be slightly different.

why the Iwanami-Shoten decided to reprint this book at this time. After all, the "Ethnography of Micronesia" was 15 years ahead of its time when first published. The reading public finally has access to this book today, 15 years later, when Japan's international position requires this book. Thus, the "Ethnography of Micronesia" had to follow "a thorny path" for 15 years.

3.

The family that Mr. Shizuo Matsuoka is from is a famous family in Harima Province. It is a well-known fact that his brothers are all talented. Mr. Michiyasu INOUE, Mr. Kunio YANAGIDA and Mr. Eikyu MATSUOKA, his brothers, are leading figures in various fields. The four brothers are equally intelligent and ambitious. Mr. Matsuoka was a very bright student when he was in the naval academy. Though he was a navy man, he was quite open-hearted, but was said to be a heavy drinker. After he had reached the rank of captain, he retired from the navy in Taisho 6 [1917]. Among various reasons advanced for his retirement, his heavy drinking supposedly figured directly or indirectly. However, his retirement to private life was fortunate for academics because his powerful intelligence has produced some writings since then, which will benefit us forever.

Notes: Although the real reason for Mr. Matsuoka's retirement was his bad health condition, he had a desire, at that time, to take part in the southern advance, for the sake of Japan's national interest, besides being a navy man. This wish can apparently be noticed if one reads "The Cultivation of Coconut Trees", his maiden work [1915]. What Mr. Matsuoka intended was to put the Japanese southern expansion into practice, which should be well understood by reading the short biography that his widow wrote (see below).

Thus, he began writing the present book in Taisho 11 [1922], when he began spending more time in bed, on account of sickness. The principal period that he devoted himself to writing was 15 years, between Taisho 13 [1924] and Showa 13 [1935].

In the postscript of the "Ethnography of Micronesia", written in Taisho 14 [1925], Mr. Matsuoka reveals that how he had been during that period.

"Quite honestly, I have not been in the literary profession until recently. Although I have been very interested in this area of study since I was young, my occupation kept me from having enough time to research more academically, and I did not even try to do so. I have merely gathered sundry data through my experiences of visiting foreign countries and from books that I read at random. Last year [1924], Mr. Shigeo Oka suggested that I should write an outline of the living conditions of the peoples living on southern islands, and I, though feeling anxious, set up writing to finish a short book with such a showy title as the "Ethnography of the Pacific". At that time I felt it quite a pity that there were very little information on Micronesia, which was our new territory. I thought there should have been a proper ethnography of Micronesia for it had already been over 10 years since the occupation of the area. Then I deliberately refrained from referring to Micronesia in the "Ethnography of the Pacific", since I thought I should work at writing the ethnography of Micronesia, [separately] if possible.

"I would spare no efforts for writing this book because I am retired on account of sickness, it is more than satisfying if the work would benefit the world even a little. However, especially at the beginning, I

had a great difficulty in collecting data. If I had only known about this over 10 years ago, I would have taken notes. My memory of certain things is vague; I cannot make the source clearer or verify it myself. Also, using more trustful data gathered by Japanese would be more preferable to depending on foreigners' reports to write a book on the area belonging to Japanese territory. Also, data collection is almost impossible for an individual unless he spends a long time on the spot. Thus, I asked Mr. Gosuke YOKOTA, the South Seas Governor, for support explaining the circumstances. He, then, gave his ready consent and ordered each branch office to hand over reports... If my work has academic merit at all, it is mostly due to the previous reports that they gathered then."

The "Ethnography of Micronesia", however modestly Mr. Matsuoka rated it, is a splendid work as I will mention later. Even though Mr. Matsuoka himself did not directly gather the data, it was he whose aspiration moved the South Seas Governor, who further made it possible to gather the data. The fact that the book contains plenty of original materials gathered then, principally gave the book its eternal value. Also, the countless sketches in the book were drawn by the painter Kotaro HAYAKAWA, though his name was not even mentioned in the book. Those drawings added luxury to the book.

According to Mr. Shigeo Oka, the life of Mr. Matsuoka during that time was like this: he lived in Kugenuma in Sakami Province and tended to spend much of his time in bed on account of sickness. He kept the *futon*-bed open all the time and was repeatedly lying on it and getting up. He seemed to have some pain in the legs in particular. Yet, he was not always in bed, but sometimes he edged up into the next room to begin a lecture to a voluntary audience and his pupils.

The lecture appeared quite odd. Mr. Matsuoka in a white wig and *hitatare*, a kind of court dress of the old period, gave a lecture, and called his own lecture "Sasara-no-ya-kodo", which literally means a "lecture hall in a bamboo-whisk house." Among the pupils who gathered there at that time were some central figures of Japan ethnology today, such as Mr. Masao OKA, and Mr. Kiyoto FURUNO.

Mr. Matsuoka's eccentric conduct, which had been well-known since his young days, were increasingly accentuated in his later years. However, once he started writing, he did so in perfect order. For example, his "Ethnography of Micronesia" is so well written, in spite of his limited access to reference materials. As for his "Study on Kojiki" and "Nihonshoki", he always finished writing one volume every month or every other month. In pursuing his study, his bright intelligence often made us think of a genius.

Mr. Matsuoka wrote rapidly although he tended to spend much time in bed during this period. In the morning, he woke up early and devoted himself to writing, declining to see any visitor. In the afternoon, he talked to visitors or children, and he drank at night. That was Mr. Matsuoka's routine. Thus his written manuscript, what was said, was exceedingly beautiful and noble.

4.

In short, Mr. Matsuoka retired from the navy in order to put the Japanese southward advancee into practice; writing was not necessarily the most important purpose

of it at the beginning. However, since Taisho 11 [1922], his nephritis gradually got serious and compelled him to stay in bed longer. That was why he began devoting himself to writing. He lived as a scholar for 15 years after that. In order to have an idea about the path that each of Mr. Matsuoka's works followed to reach the public, I would like to put in the bibliography which was given to me by the Matsuoka family on the seventh anniversary of his death.

The following list gives the title of the book, the publisher, the year of publiction, and the total number of pages.

[List of Matsuoka's literary works]

1. ***Yashisaibaiho*** [The Cultivation of Coconut Trees] (Agriculture Bureau, Agriculture and Commerce Ministry, July of Taisho 4 [1915]).

2. ***Okurikanaho*** [Declensional *Kana* Endings] (Military History Compilation, Navy Headquarters, October of Taisho 4 [1915], 104 pages).

3. ***Nanmei no himitsu*** [Secret of the Southern Ocean][1] (Shunyodo, July of Taisho 6 [1917], 108 pages).[2]

4. ***Orandagobunten*** [Dutch Grammar], an unfinished manuscript (Nichirankotsuchosakai, or Holland-Japan Trade Investigation Committee, November of Taisho 7 [1918], 206 pages).

5. ***Ranwajiten tsuki rango bunpo yoroku*** [Outline of Dutch Grammar, Supplemented with a Dutch-Japanese Dictionary] (Nichirankotsuchosakai, September of Taisho 10 [1921], 581 pages), with a supplement of 115 pages.

6. ***Jawa shi*** [History of Java] (Iwanami-shoten, December of Taisho 13 [1924]), 391 pages, including translator's notes.

7. ***Tsuzokubunpokowa*** [Lecture on Conventional Grammar] (Kokugo-shoin, March of Taisho 14 [1925], 148 pages.

8. ***Chukankikyu no kenkyu*** [Study of the Middle Class] (Jueikaku, September of Taisho 14 [1925], 316 pages), published under the pseudonym of Ikuo [or Masao] KUMABE

9. ***Taiheiyo minzokushi*** [Ethnography of the Pacific] (Oka-shoin [Tokyo], October of Taisho 14 [1925], 501 pages), reprinted in Showa 16 [1941] by Iwanami-shoten.[3]

10. ***Nihongengogaku*** [Japanese Linguistics] (Toko-shoin, Taisho 15 [1926], 458 pages), a revised edition published in Showa 3 [1928], a popular edition in Showa 11 [1936].

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1 Ed. note: Hatanaka's Bibliography of Micronesia simply says: Navigation techniques of the South Sea islanders.

2 Ed. note: This is the reprint edition. The original edition was by the Imperial Navy Headquarters, War History Division, 1915, 105 pages. Both editions are available at both NDL and UTK.

3 Ed. note: Original ed. available at UTK, the reprint edition at NDL, UTK and LC.

11. ***Chamorro-go no kenkyu*** [Study of the Chamorro language] (Kyodo kenkyu-sha, October of Taisho 15 [1926], 153 pages).[1]

12. ***Nihonkozokushi*** [Archaic Manners and Customs in Japan] (Toko-shoin, December of Taisho 15 [1926], 371 pages).

13. ***Harimahudoki monogatari*** [Topography of Harima Province] (Toko-shoin, Showa 2 [1927], 251 pages).

14. *Micronesia minzokushi* [Ethnography of Micronesia] (Oka-shoin [Tokyo], July of Showa 2 [1927], 835 pages).[2]

15. ***Minzokugakuyorimitaru Azumauta to Sakimoriuta*** [Azumauta and Sakimoriuta from the Ethnological Viewpoint][3] (Ookayama-shoten, May of Showa 3 [1928], 448 pages).

16. ***Hitachifudoki monogatari*** [Topography of Hitachi] (Toko- shoin, April of Showa 3 [1928], 242 pages).

17. ***Chuo Caroline-go no kenkyu*** [Study of the Language of the Central Carolines] (Kyodo kenkyu-sha, September of Showa 3 [1928], 242 pages).[4]

18.. ***Nihonkokutaihongi*** [Basic Principle of National Policy], (Nihonkokutaihongi-hensanshingikai, or Nihonkokutaikoingi Editorial Council, December of Showa 3 [1928], 179 pages).

19. ***Marshall-go no kenkyu*** [Study of the Marshallese Language] (Kyodo kenkyu-sha, June of Showa 4 [1929], 267 pages.[5]

20. ***Nihonkogodaijiten, Goshihen*** [Great Dictionary of Japanese Archaic Words, Volume of Etymology] (Toko-shoin, March of Showa 4 [1929], 1,404 pages).

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1 Ed. note: Hatanaka's Bibliography says that it was also published in Shigaku 5(2), pp. 187-264. Both references are available at the University of Tokyo.

2 Ed. note: Hatanaka says that it was reprited by Iwanami Shoten, Tokyo, in 1943. The original edition is available at UTK, the reprint edition at UTK and LC.

3 Translator's notes: Azumauta are poems made by ancient Japanese living in the eastern part of Japan by using dialectal expressions of the area. Those poems were found in the 14th volume of *Manyoshu*, compiled in the 9th century, and in the 20th volume of *Kokonwakashu*, compiled in the 10th century. As for Sakimoriuta, they are poems made in the 8th century by soldiers garrisoned at strategic posts in Kyushu. The poems include many dialectal expressions because the soldiers were conscripted mainly from the eastern part of Japan.

4 Ed. note: Available at NDL and UTK.

5 Ed. note: Ditto.

21. ***Nihonkogodaijiten, Kunwahen*** [Great Dictionary of Japanese Archaic Words, Volume of Admonitory Lectures] (Toko-shoin, September of Showa 4 [1929], 1,024 pages).[1]

22. ***Palau-go no kenkyu*** [Study of the Palauan Language] (Kyodo kenkyu-sha, March of Showa 5 [1930], 363 pages).[2]

23. ***Kagaku*** [Study of Japanese Poems] (Shinkogakkai-shuppanbu, or Shinkogakkai Publishing Department, July of Showa 5 [1930], 459 pages).

24. ***Ponape-go no kenkyu*** [Study of the Ponapean language] (Kyodo kenkyu-sha, October of Showa 5 [1930], 265 pages).[3]

25. ***Yap-go no kenkyu*** [Study of the Yapese Language] (Kyodo kenkyu-sha, August of Showa 6 [1931], 240 pages).[4]

26. ***Kikironkyu: Shindaihen, 1. Soseiki*** [Study on Kojiki[5] and Nihonshoki:[6] Age Governed by Gods, Volume 1: Genesis] (Shinkogakkai-shuppanbu, September of Showa 5 [1930], 322 pages); reprinted in February of Showa 6 [1931] by Dobunkan.

27. ***Kikironkyu: Shindaihen, 2. Dakusatsunison*** [Ditto, Volume 2: Dakusatsunison] (Dobunkan, April of Showa 6 [1931], 279 pages).

28. ***Kikironkyu: Shindaihen, 3. Takamagahara*** [Ditto, Volume 3: Takamagahara][7] (Dobunkan, May of Showa 6 [1931], 314 pages).

29. ***Kikironkyu: Shindaihen, 4. Izumodensetsu*** [Ditto, Volume 4: Izumo Legend] (Dobunkan, June of Showa 6 [1931], 317 pages).

30. ***Kikironkyu: Shindaihen, 5. Kuniyuzuri*** [Ditto, Volume 5: Land Transfer Legend] (Dobunkan, July of Showa 6 [1931], 321 pages).

31. ***Kikironkyu: Shindaihen, 6. Takachihojidai*** [Ditto, Volume 6: Takachiho Age] (Dobunkan, August of Showa 6 [1931], 325 pages).

32. ***Kikironkyu: Kendokuhen, 1. Jinmu tenno*** [Study of Kojiki and Nihonshoki: Founding of a Nation, Volume 1. The Enperor Jinmu] (Dobunkan, September of Showa 6 [1931], 324 pages).

33. ***Kikironkyu: Kenkokuhen, 2. Yamatokeshijidai*** [Study on Kojiki and Nihonshoki: Founding of a Nation, Volume 2: The Part Not Remaining in History in the Yamato Era] (Dobunkan, November of Showa 6 [1931], 335 pages).

34. ***Kikironkyu: Kenkokuhen, 3. Morokinomiya*** [Ditto, Volume 3: Morokinoniya][8] (Dobunkan, February of Showa 7 [1932], 344 pages).

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1 Note: There is an enlarged edition containing Volumes 20 and 21 that was published in December of Showa 12 [1937].
2 Ed. note: Available at NDL and UTK.
3 Ed. note: Ditto.
4 Ed. note: Ditto.
5 Translator's note: The Ancient Chronicle compiled in A.D. 712, which includes Japanese myth and legends.
6 Translator's note: The Chronicles of Japan, compiled in A.D. 720.
7 Translator's note: The name of the place were Gods were supposed to live, in the Japanese myth.
8 Translator's note: Meaning unknown, supposedly the name of a prince or his castle.

36. ***Kikironkyu: Kenkokuhen, 5. Kokunaitoitsu*** [Ditto, Volume 5: Unification of the Nation] (Dobunkan, April of Showa 7 [1932], 333 pages).

37. ***Kikironkyu: Kenkokuhen, 6.; Gaihankifuku*** [Ditto, Volume 6: Surrender of the Ouoter Provinces] (Dobunkan, June of Showa 7 [1932], 334 pages).

38. ***Kikironkyu: Gaiden, Kodaikayo jo*** [Study on Kojiki and Nihonshoki: Supplementary Volume, Part 1: Ancient Poems] (Dobunkan, September of Showa 7 [1932], 351 pages).

39. ***Kikironkyu: Gaiden, Kodaikayo ge*** [Ditto, Volume 2: Ancient Poems] (Dobunkan, December of Showa 7 [1932], 339 pages).

40. ***Iyojodaishiko, Iyenojinja*** [Thought on Ancient History of Iyo, Iye Shrine] (Kyodo kenkyu-sha, July of Showa 7 [1932], 304 pages); a joint authorship with Mr. Okurama.

41. ***Manyoshuronkyu dainishu*** [Study on Nanyoshu,[1] Volume 1] (Shoka- sha, February of Showa 9 [1934], 417 pages).

42. ***Manyoshuronkyu dainishu*** [Study on Manyoshu, Volume 2] (Shoka-sha, September of Showa 9 [1934], 405 pages.[2]

43. *Micronesia-go no sogo kenkyu* [Global Study of Micronesian Languages] (March of Showa 10 [1935], 565 pages); reprinted in Showa 12 [1937].[3]

44. ***Aritaenka to Sakimoriuta: Zokumanyoshuronkyu*** [Aritaenka and Sakimoriuta: Later Study on Manyoshu].[4]

45. ***Kokutaimeibijo no Ichikosatsu: Myojinkannen*** [A Thought on Clarification of the Fundamental Concept of National Policy: Myojin Concept] (Jijishinpo-sha, June of Showa 11 [1936], 97 pages.

46. ***Shinpen Kogodaijiten*** [Great Dictionary of Japanese Archaic Words, New Edition] (Toko-shoin, December of Showa 12 [1937], 608 pages).

47. ***Kagurashamokugo***[5] (Shomotsutenbosha, February of Showa 13 [1938], 240 pages).

48. ***Nihonkoyuminzokushinko*** [Japanese People's Own Religion] (Toko-shoin, n.d., n.p.).

He had been through only 5 books before the Great Earthquake of 1923, among which were a book to tell how to grow coconut trees and a Japanese-Dutch Diction-

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1 Translator's note: The oldest anthology of poems in Japan, compiled at the end of the 9th century.

2 Ed. note: Hatanaka, op. cit., has found another 41-page article written in 1934: Kokugo ni oyoboshitaru Nanpo-go no eikyo [The influence of South Sea languages on Japanese]. In Kokugo kokubun 4(2), 1-40 (Kyoto Imperial University, Society of Japanese Literature. Available at UTK.

3 Ed. note: Hatanaka gives the publisher as Kyodo kenkyu-sha, Tokyo. Available both at NDL and UTK.

4 Translator's note: Aritaenka, meaning unknown, but supposed to be a group of poems.

5 Translator's note: Meaning unknown.

ary. Those books made it obvious that Mr. Matsuoka's interest was the South Sea Islands of the former Dutch territory such as Indonesia and Melanesia.

When Mr. Matsuoka once visited the Japanese territory of the Inner South Seas, he was said to have been quite impressed upon seeing German missionaries there enlightening the natives by speaking the native language. That is when he seemed to have been inspired to study the native languages and culture in order to govern the islanders.[1] He felt the necessity of it more keenly when he began to work more practically for business operations in the South Seas after he had retired from the navy. For that reason, studies on the South Seas ethnology and languages there were the two main streams that appeared in his writings after Taisho 12 [1923] when he began writing more steadily.

It was just then that Mr. Shigeo Oka recommended to him to write some books. As a result, the books were born which, I suppose, Mr. Matsuoka himself should have regarded as works more closely aligned with his aspirations. Thus the "Ethnography of the Pacific", which could be called an introductory work, was written in the first place. Then he began to work on details. The present book, the "Ethnography of Micronesia", should have been the first volume of the series. However, I suppose that Mr. Matsuoka, in his mind, intended to continue publishing ethnographic works, for example, those of Melanesia, Polynesia, and Indonesia. In fact, there exists some evidence that Mr. Matsuoka tried to write about New Guinea. His "History of Java", which is another book of his, is yet another proof of this.

His studies on the languages of the South Seas appeared around the same time when Mr. Matsuoka wrote the two above-mentioned books; he proceeded with them at the same time as he pursued his study of ethnology. It was fortunate that he had an affinity for languages. There is an anecdote to the effect that he mastered German in an extremely short time.[2]

Anyone who is versed in the manners and customs of peoples in the South Seas and their languages must notice that there are not a few points that are in common with the manners and customs of Japan, ancient Japan in particular. Mr. Matsuoka not only noticed this but also delved into classical studies, spending his extraordinary energy on them. In this, I suppose that Mr. Matsuoka was influenced by his two older brothers, though in an unspoken manner. His brothers entered the study of the Japanese classics: Mr. Michiyasu Inoue from the viewpoint of Japanese literature, Mr. Kunio Yanagida from the viewpoint of local folklore. However, unlike Mr. Matsuoka they lacked interpretations derived from a study of the South Seas. So, he wanted to study this aspect further by himself. Beginning with his "Nohinkozokushi" [Archaic Manners and Customs in Japan] published in Taisho 15 [1926], a third stream appeared in his writing; it was a research on Japanese archaic words and archaic manners and customs.

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1 Ed. note: Matsuoka had been a military attaché in Vienna for a few years and spoke German well. He could therefore use all German books on Micronesia.

2 Ed. note: He was thus able to make use of the previous dictionaries produced in German by Georg Fritz, Father Salesius, and others.

Since Showa 5 or 6 [1930 or 1931] the books belonging to the first and second streams decreased in number. Being sick in bed, he was not able to gather enough original materials about the South Seas to lead a further consideration or explanations. Also there were very few people who could understand those areas of study, and this must have made publication difficult.

Compared with it, interpretations of Japanese classics , including the viewpoint of study of the South Seas, could arouse the readers' interest, even though they did not have any knowledge about the South Seas. Also there was enough room left in Japanese classics to be given interretations that had not been made before. It was a big task for Mr. Matsuoka to give original interpretations to classical works such as *Nihonshoki, Kojiki, Manyoshu,* and *Engishiki.*[1] Naturally, he spent most of his last years on this task.

Observing the similarity between ancient Japanese manners and customs and those of the South Seas, some people soon concluded that the Japanese were people who had originally come from the South Seas. Mr. Matsuoka, however, was not a man who would put the cart before the horse; he did not fail in making a proper conclusion, based on some similarities. In other words, he was too versed in the South Seas to make a false conclusion. In Mr. Matsuoka's opinion, the Japanese were Japanese, and the people of the South Seas were South Sea people, both with their own history.

Thus, Mr. Matsuoka's study area shifted to ancient Japanese manners and customs and Japanese classics from that of the South Sea manners and customs and their languages. As a result of this, the normal outcome was to be research on clarification of the fundamental concept of Japan's national policy and characteristic of the Japanese. If Mr. Matsuoka had lived longer, many books should have appeared in this vein, thus forming a fourth stream in his work, I suppose that the beginning of the short biography, a postcript written by Mrs. Matsuoka, must indicate this. Also N° 18 and 45 of the bibliography, though being small works, were books in this field.

Among Mr. Matsuoka's works, what would be the most representative? As for the first stream or ethnological study of the South Seas, his "Micronesia minzokushi" or Ethnography of Micronesia, would be most firmly established, although his "Taiheiyo minzokushi", or Ethnography of the Pacific, competes with it. The second stream, or the study of the languages of the South Seas, has five different companion books. In the third stream, there are his "Nihonkozokushi", or Archaic Manners and Customs of Japan, and his "Nihonkogodaijiten", or Great Dictionary of Ancient Japanese Words, both representing ancient Japanese manners, customs and language; also, there is his "Kikironkyu", or Study of Kojiki and Nihonshoki, which represents a study of the Japanese classics. Mr. Matsuoka produced at least five masterpieces over 15 years. I cannot help admiring his hard-working effort.

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1 Translator's note: Engishiki is a series of 50 volumes outlining the procedures for ceremonies and manners carried out at Court; they were complied in the early 10th century.

In one word, Mr. Matsuoka was a genius with originality. Having only finished higher primary school, he passed the very hard entrance examination of the naval academy and produced those many invaluable writing works. It was natural that he retired from the navy to get to work practically for southern expansion because, in the circumstances prevailing in Japan at that time, it was unknown when the Japanese would advance southward. However, if Mr. Matsuoka had lived until today and stayed in the navy, he would play an exceedingly important role for the Emperor's military; which is a great shame. No, wait a moment. If he had stayed in the navy until today, he would not have had enough time to produce such fine works that benefit academic circles.

5.

As Mr. Matsuoka admitted outright, something we mentioned earlier, the data for his "Ethnography of Micronesia" was mainly supplied by the Nanyo-cho, or South Sea Bureau. It was respectful enough that the data was thoroughly digested and well developed all over the book. Evaluating it as an ethnological writing, it was scrupulously written in each part. Even today, 15 years after it was first written, this book remains as number one among ethnological works on Micronesia. We should appreciate the greatness of this book which keeps well above common level of other ethnological writings that have recently appeared in the world.

What Mr. Matsuoka put the biggest emphasis on was argument. It is clearly understood that the description and disposition of the data was of secondary importance for him, as he noted himself in the following postcript. However, looking them over today, the data itself are well contained and not a few of them are worth citing.

"The above-mentioned report and reference books together with limited knowledge depending on my own record and memory became the new materials for this book. I, of course, added my own point of view to it. Those who warm themselves by another's fire usually demand only data and are reluctant to listen to other's personal views. They should demand data from a reporter or an encyclopedist; I am not the one in charge of supplying information. Enumeration of inconsistent materials is just like drawing the reader into the Yahata jungle; it sometimes make the reader fall into great misunderstanding."

Thus, while reading the "Ethnography of Micronesia", we can find the author's personal view everywhere in the book. The fact that many of the descriptions of wars and navigations in particular were worth reading about and made us think that he was truly a navy man. Explanations of a marine chart especially elude all attempts at imitation.

It was just proper for Mr. Matsuoka to give explanation about looms and weaving in detail in the chapter on technical crafts. Various kinds of looms and their distribution in the South Seas is something quite interesting to think about, and there is plenty of room for future research. Also, weaving will be a necessary aspect of our research when we extend the study area into Polynesia in the future.

Besides, it must have been very difficult for the author to have started with Micronesia when he began to go into details after his "Ethnography of the Pacific". Because Micronesia is a place where heavy mixture with other peoples is observed from the viewpoint of race, or manners and customs, it is not an easy task to analyze the complex

mixture. A proper order of study should have been the other way around, beginning with a study of other islands such as New Guinea or Borneo where the research on more basic culture is possible and then proceeding with Micronesia gradually. However, Mr. Matsuoka could not help changing the logical order of study since it was when Japan's power had not yet reached into areas other than Micronesia. Mr. Mastsuoka, though a splendid scholar, had some trouble with it; he did not refer to analysis or synthesis of culture at all.

Mr. Matsuoka's words expressing his opinion about data that I quoted before was stated in a sharp and strong tone. This kind of saying is found in various parts of his writing. For example, the following statement is from Section 7—Tribes, in Chapter 1:

"Any argument concerning this problem until today has been quite vague. To sum up, it has been said that people living in Micronesia are the people mixed with four other neighboring peoples which are Polynesian, Melanesian, Malayan, and Negritos, and that the degree of mixture differs depending on each area. Apart from this opinion, not one explanation has been given that is worth listening to. Even without listening to a learned man, anyone could imagine such a supposition only by looking at a map on his desk. There is no ethnological value unless we make it clear why this mixture was formed, and what kind of difference lies between those mixed people and the original peoples. Although we can exclude suppositions made by sailors or priests in the old days, for now, because they lacked scientific grounds, it is a pity that even one of those opinions given by Western scholars since the end of the 19th century has not yet been considered to be an established theory."

Though what he said was entirely true, there must have been many of those who could not do anything but be overwhelmed by such a decissive point of view.

6.

Mr. Matsuoka discovered in *Kokonchomonju*[1] what was thought to be a record of people drifting ashore from a southern area. He listed it in Section 2—History and Geography , in Chapter 1, among the documents on ancient contact between Japan and the Caroline Islands. The record said that those people had a dark skin and they were naked except that they wore a *mino*-like waist belt;[2] it goes on saying that they wore tattoos and a club, and their language was not understood. Considering the description, it is certain that they were people from the South Seas; however, I wonder if it was appropriate for Mr. Matsuoka so soon to refer to them as Caroline Islanders. Indeed the province of Izu may be close to the Caroline Islands in terms of distance, but it is closer to Indonesia so far as the influence of the Black Stream is concerned.[3] Judging only

1 Translator's note: Legendary literature books compiled in 1254.

2 Translator's note: Mino is a straw coat formerly used in Japan.

3 Ed. note: The Kuro Shio, or Black Current, that runs past the east coast of Japan, and similar to the Gulf Stream in the Atlantic.

from appearences, as mentioned above, they could have been either Micronesians or Indonesians. However, we have to be very appreciative of Mr. Matsuoka for having brought a rare record of a drift voyage to our attention, one dating back to the Insei era.[1]

Together with the above-mentioned oldest [Japanese] document about the South Sea islanders, I would like to add here something that Mr. Matsuoka failed to mention: the oldest picture of Micronesian natives drawn by Japanese. I recently presented a paper entitled "Edojidai ni okeru Jinshuzufu" [Ethnological Picture Books of the Edo era].[2] which appeared in "Taiheiyo no minzoku-seijigaku" [Ethnology and Politics in the Pacific], a collaboration with Mr. Yoshitaro Hirano, published by Nihonhyoronsha in Showa 17 [1942]. Among them was a book called "Yonjuni-koku jinbutsuzusetsu" [Illustrations on 42 Peoples] written by Joken NISHIKAWA and published in Kyoho 5 [1720]. Later, in Kaei 7 [1854], Nankei NAGATA wrote "Kaigaijinbutsushu" [Peoples Overseas] stimulated by Perry's visit to Japan in the previous year.[3] Nagata's book was basically a revised edition of Nishikawa's book, which was the original text.

[Figure (next page): South Sea Natives who drifted to Japan, circa 1700.]

What I reproduce here is one of the illustrations from "Yonjuni-koku jinbutsuzusetsu", the book by Joken Nishikawa. Of the three persons in this illustration, one has tattoos all over his body. I suppose that it was the first time that people of another race with tattoos were depicted by Japanese. That they were naked except for a loin-cloth attests to this fact, although some detailed parts of their way of wearing the loin-cloth were not exactly the same as they really were in reality. Also, he drew well their wavy hair. However, it was not accurate on account of the bow therein depicted, which resembles one of the types of bows used in China. Joken Nishikawa supposedly did not actually sketch those people, but copied the illustration from somebody else's sketch or from another book. No explanation was given about the tattoos. Nishikawa probably drew them not knowing what they were. His explanation given to this illustration was quite simple, and was as follows:

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1 Translator's note: The Insei era was from 1086 to the beginning of the 13th century; during this era, cloistered Emperors took over the political leadership away from Kings.

2 Translator's note: The Edo era was from 1603 to 1867. Ed. comment: It corresponds rougly to Japan's period of enforced seclusion.

3 Translator's note: Commodore Matthew Perry, the commander of the East India Squadron, who arrived at Urawa in 1853 with a request from the American President for trade.



South Sea natives who drifted to Japan, circa 1700.

"**Rataran** is a tropical island country located in the ocean southeast of Japan. It is said that once some European ships visited the island during a voyage [of exploration] to various countries. It is not known whether Europeans or other people have visited there or not since then.[1]

Though the description was simple, it was a rather indefinite explanation. As for "Kaigaijinbutsushu", no special change is found in the illustration for it was the same copy reprinted from "Yonjunii-koku jinbutsuzusetsu". Though it was published in more recent times, the explanation for the illustration became more detailed; it reads as follows:

"This place is originally called **Ratoronise**, or **Raruronsu** [i.e. Ladrones], or **Deranapana**, or **Marianesu** [Marianas], or **Jinohen'ni-iranden**. The Chinese describe it as -- --.[2] Those islands are al lo-

1 Ed. note: Could Rataran, or Latalan, be a Japanese rendering of Ladrones, which Will Adams had placed on the map before he settled in Japan? The later interpretation by other Japanese (see below) makes it likely that the drifters were from the Marianas.

2 Ed. note: Two Chinese characters which the translator could not decipher.

cated in the ocean southwest [sic] of Japan. The climate is very hot like that of summer, and the people there are vulgar. The area includes countless islands, big and small, and all of which belong to Spain.[1] It is said that Spanish ships making voyages from Peroi [Peru?] always calls on one of those islands for several days on their way to the Luzon Islands [Philippines]."

After all, Rataran was a part of the Mariana Islands in the Inner South Seas. Joken Nishikawa, working in Nagasaki as an interpreter and translator, supposedly drew the pattern of tattoos after being told about it by some Spanish people.

I have another thing to add here. As was stated before, Mr. Matsuoka's "Ethnography of Micronesia" is an invaluable book, as a classical work on peoples in the Pacific. The book will never stop having some importance even years from now. Therefore, I thought it proper that we should preserve everything without changing even one word or one phrase in this reprinted edition; of course, though, some alterations in the size of printing types and of the books themselves, and so on, cannot be helped. However, it was not proper to reproduce Mr. Yokota's [original] foreword at the beginning of the book today, 15 years after the first edition. Instead, we reproduce it at the end of the book, before this postcript.

[In praise of Mr. Oka]

I would like to note the distinguished services performed by Mr. Shigeo Oka, who was inseparably connected with Mr. Matsuoka. It was Mr. Oka who suggested to Mr. Matsuoka that he should write the "Ethnography of the Pacific". Then when he further wrote the "Ethnography of Micronesia", it was Mr. Oka again who published the book knowing it would not be a paying proposition. This resulted in Mr. Matsuoka becoming confident in his writing ability, and it made it possible for him to work on the books that followed.

Mr. Oka was from Shinshu. Though he used to be a military officer, he was so fond of ethnology that he opened in Surugadai a publishing house and a bookstore specialized in books on anthropology, archaeology, and ethnology. At first, his business was a little amateurish, but he became gradually accustomed later. Oka-shoin was located in a small two-story building, and the second floor looked like a gathering place for young ambitious men who were specially interested in this area of study.

The publishing business continued for about 10 years; during this time, books on those topics were published one after another. Not a few of them were a kind of books that would not have been printed without Oka-shoin. Mr. Matsuoka's "Ethnography of Micronesia" is a good example of this. Thinking of it, I cannot help smiling at his good fortune. Also, considering that books published by Oka-shoin are traded in second-hand bookshops for a specially high price today, we can understand that many of them are fine books and will bear a high value as books for specialized study.

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1 Ed. note: It seems to me that the last place of origin suggested by Nishikawa correspond to the Philippines, which the Chinese called Ma-yi, or Lu-zon (meaning 'mortar'), names which they ssspecially applied to the archipelago and Luzon respectively.

There were various direct or indirect reasons why Mr. Oka was forced to stop publishing. The biggest one must be the fact that the idea was ahead of the times. For this reason, Mr. Oka also had to suffer the sorrow of a pioneer, the same fate that I described at the beginning of this appendix. Japan, in those days, had so few people reading books on anthropology, ethnology and archaeology that not many of these books were sold. Although some books were predicted to become best-sellers, all one could do was to print usually about 700 or 800 copies, or at most 1,000. This situation, certainly, would not make it a paying business.

However, whenever I see books published by Oka-shoin in a second- hand bookstore today, I cannot help being filled with a sense of gratitude to Oka-shoin for having done its best to support the learned circles. Because it must be the publishers printing good books, rather than scholars leaving thoroughless works, who will contribute to the learned circles. From now on we need not discuss brightness versus dullness.

As a matter of fact, I have written a draft of a "History of Archaeology and Anthropology in Japan" over the past three years, and I have already finished seventy percent of it. What I have covered so far is the period up to the Meiji era, and I am now collecting data for the later period. There has not yet been much prospect of writing about Mr. Matsuoka or Mr. Oka. Although, if I am fortunate to live long enough, the time must come when I will be able to write about them as historical figures.

Today Dr. Izuru NIIMURA, who is a senior scholar in this field, came from Tokyo and visited me by chance. I briefly told him that the "Ethnography of Micronesia" was about to be reprinted through the kindness of Iwanami-Shoten and asked him for a comment. Dr. Niimura said that all he could do was to say "splendid idea", and that he approved the project heartily. Truly that is the finest line for me to use in closing my comments about Mr. Oka, the publisher.

8.

Although my own account should have been completed in the previous section, there is more to say. On the 23rd of May of Showa 17 [1942], there was a memorial service held in Suikousha on the 7th anniversary of Mr. Shizuo Matsuoka's death. This memorial service, which I was unable to attend, was organized by Admiral Katsunoshin YAMANASHI, one of Mr. Matsuoka's classmates from former school-days, Mr. Tadaatsu ISHIGURO, and several other people. I was told that they exhibited books that Mr. Matsuoka had written, then some memorial addresses were given by several people, including Mr. Koya NAKAMURA, Mr. Kunio YANAGIDA, and Mr. Isaburo NAGAI.

Notes: I was told about the memorial ceremony by Mr. Gitari HIRANO, who was present. Mr. Hirano wrote his impression in a paper entitled "Foundation of Ethnology of the Pacific by Our Senior Navy Man—Achievement of Captain Shizuo Matsuoka". This paper was published in the first number of *Nanyo keizai kenkyu* [South Sea Economic Research].

Also, Mr. Matsuoka's short biography written by his widow together with a list of books that he had written were distributed at the memorial service. Because I believe that the biography in question would

be a useful reference for those who would read the "Ethnography of Micronesia", I requested that it be reprinted hereunder.

Short Biography of Shizuo Matsuoka,

By Mrs. Hatsuko Matsuoka.
[1943]

A month before Shizuo's death, he reflected upon himself and made the following statement while smiling: "Who could write down my life story, especially my mental transition if I do not do this myself? I will try to put it down when I have some free time. At the moment, however, I should give priority to writing about the gods in heaven and on earth." Thus, he was working on divine study in *Engishiki*, which would become *Nihonkoyushinmeiko* [The Japanese People's Own Religion], since published by Toko-shoin. On May 9th, he fell ill. On the 20th of the same month, he gave an order to have his photograph taken in order to transmit this image to his offsprings. On May 23rd, he told the family that death was near. He left this world quietly after giving a posthumous title for himself: "Teneisekikokueisekigenreimei".

Since then, flowers of each season have bloomed and have fallen, fallen and bloomed, each painfully fragrant when I think of him. Thus six years have elapsed. Today, this year [1943], I could do nothing but appreciate everybody for holding such a splendid memorial ceremony on the 7th anniversary of his death, and I am sure the deceased in Heaven must be honored with the service and appreciate the favor in tears.

Shizuo Matsuoka died without having written his own personal history. Now we need to collect some fragments of his life that others missed to see, and that should be their only way to remember the deceased. So I am going to write his life story here, comparing with what the deceased himself used to say.

Meiji 11 [1878]—one year old.[1]

Shizuo Matsuoka was born in Nishitahara, Tahara-mura in Hyogo Prefecture. His father's name was Misao; Yakusai was his other name. His mother's name was Take. Shizuo was their seventh child. I heard that Shizuo was born after his mother had dreamed about a waving white flag that had fallen from the sky into the village shrine and had hung on the secret tree there.

The Matsuoka family had been working in medicine or Confucianism. Kotsuru, Shizuo's grandmother, was well versed in Confucianism, Buddhism, mathematics, and science, and was also a good doctor. In her later years, she devoted much work educating the children and she played a leading role in the public morals of the town. Mr. NAKAGAWA, her husband, later returned to his parents' homes; he changed his name and attended a volunteer corps in Ikuno. Misao, Shizuo's father, was their only child. Misao

1 Ed. note: Like the Chinese, some Japanese were then considering a child to be one year old at birth. Here, the proper date may be given, as he is said to have been born in 1877.

was a dutiful son, and the other villagers highly praised his filial piety. He aspired after divine study, on which he put the highest value; he was deeply versed in Confucianism and was a master of the Buddhist scriptures.

Shizuo's mother, a woman from the Oshiba family, was from Hojo, Kasai-gun in Harima Province. She was intelligent and had a good memory. She was also full of chivalrous spirit; she often helped people in distress. Shizuo's parents had 8 sons. The oldest son, Kanae, remained with the Matsuoka family. The third son, Michiyasu, was adopted by the Inoue family. The sixth son, Kunio, was adopted by the Yanagida family. The eighth son was Teruo, whose other name was Eikyu. The other three sons suffered premature death.

Meiji 14 [1881]—4 years old.

Shizuo learned by heart "Toshisen"[1] and "Hyakuninisshu"[2] and he became so well-known locally that some women would ask him quesitons about the poems, half in jest. It is said that Shizuo answered every question, never making a mistake about either the poet or the poem.

Meiji 16 [1883] 6 years old.

Shizuo's mother, who did not have a daughter, loved him; until those days, she had let him have a pretty hair style and wear a kimono with sleeves that hung down. That year his mother modified her own hemp garment into a small kimono for him, and she tried to make him wear this kimono which even had decorative strings on the sleeves. Shizuo, who was old enough to determine his clothes by then, was not very pleased, and told his mother that he was ashamed to be so gaily dressed. Since then he was able to get rid of decorative strings from his kimono, yet, he continued to keep the kimono sleeves comparatively long and wore a Yoshitsune-bakama.[3] A little later, he added a *hynoki* cypress hat, a pair of wooden clogs with only one supporting block under them, and a sword on his waist. In this fashion, which was his favorite, he traversed the towns and mountains of Kyoto.

This was also the year when he started school. His father gave him a book of "Shiki".[4] After staring at the unannotated Chinese text for three days, Shizuo was able to understand it. What a joy! Reading the book was just like unravelling a tangled web. Since then he mainly studied Chinese classics by himself. While he studied it, what was cultivated in the child's mind was a strong notion of righteousness. Shizuo's father put such

1 Translator's note: Toshishen is the Japanese title for a Chinese work entitled "Táng shi xuan"; it is an anthology of Chinese poems written by 127 poets during the Tang period.. It was introduced to Japan at the beginning of the Edo era and was popularly used as a reference for Chinese poetry.

2 Translator's note: Meaning "One Hundred Poems by One Hundred Poets"; each poem was printed on a separate card and used in card games that were popular in Japan.

3 Translator's note: A kind of *hakama*, or divided skirt, for a man's formal wear. This was part of street clothes popularly worn, during modern times, by *samurai* who had a retrospective taste.

4 Translator's note: Shiki, or Shiji, the Japanese title for a Chinese history book written by Si ma Qian, who lived from 145 to 86 B.C.

high trust in him that he often let him go alone to Hojo, a town located 2 *ri* [8 km] away, to receive the money for the family's living expenses sent from Shizuo's oldest brother.

Meiji 19 [1886] · 9 years old.

Dream-like days of a pleasant childhood suddenly ceased. Shizuo's oldest brother was settled in a house on the River Tone, in Fukawa, Ibaragi Prefecture, and he invited his parents to go and live there with him. The Matsuoka family, accompanied by Mr. Kyojiro NAKAGAWA, moved up east from Kobe. When the boat left the port, it turned around once. Without knowing so, Shizuo cried with a loud voice, which was unusual for this child, saying that he lost the direction to his hometown.

The life in Fukawa, always with a raging wind, was so solitary, therefore bitter for Shizuo. He curved bamboo slats to make a cage—one of the few things he did to amuse himself in his solitude. Once he failed handling a knife well and hurt himself. The wound was so serious that it was almost reaching to his bone. But he entered a medical treatment room alone, and sterilized and bandaged the wound by himself without uttering even a word to express any pain. The people who saw this were all surprised at his virility. At another time, Shizuo stitched a call bird's eyes shut, to try and catch other small birds; just then, his mother unexpectedly got sick to her eyes. Shizuo badly regretted and furiously resented that he had done such a foolish thing. In order to comfort his mother, Shizuo visited a village shrine with one of his ollder brothers; there, he drew a secret lot, which unfortunately turned out to be *kyo*, or bad luck. Thinking that the end justified the means, Shizuo soon shaved off the piece of paper, and properly rewrote something better. Then, he took the lot back home and set his mother at ease.

Meiji 22]1889]—12 years old.

Shizuo's oldest brother, seeing that Shizuo indulged himself in reading, was worried and made him visit Jizo City with some allowance with him. Shizuo, then, proudly came home wearing a bowler hat on his head. The people who saw him come back in such a style were dumbfounded. Shizuo answered: "I was told that students in London are in formal dress when they go to school. So, as of tomorrow, I will also be dressed like this when I go to my higher primary school." The higher primary school, however, was almost useless for Shizuo; he rather tended to remain at home to read as many books as he could. A little before that, his family had moved to Pusa-cho in Chiba Prefecture, on the opposite bank of the River Tone. Shizuo's parents spent most of their time in Tokyo, staying with the Inoue family; his oldest brother was very busy, and the younger one of his older brothers was studying in Tokyo. Having nobody to talk to, Shizuo, more and more, devoted himself to reading. He placed a bookrest in a wooden-floored room, and he used it as his private study room.

Meiji 24-27 [1891-1894]—14-17 years old.

Leaving Fusa, Shizuo went to Tokyo to enter a certain middle school. He left school two months afterwards because the school work there was too easy for him. Shizuo, then, went to Kyoto. Dr. Keinosuke MIYAIRI, who was a sworn friend of Mr Inoue, one of Shizuo's older brothers, well understood what this sensitive boy was thinking or feeling. Dr. Miyairi cordially guided Shizuo, who would appreciate his patronage all his life. While he lived with Dr. Miyairi, Shizuo made a special study of the martial arts, and they sometimes made a pleasure trip together. I heard that his basic knowledge of science had been cultivated during that time.

Mr. Nobuyuki NAKAHARA, an old man living in Tatsuno-cho in Harima Province, also loved this boy. The old man let Shizuo copy books in a library of the Wakizaka family, a family that had been feudal lords before; Mr. Nakahara also entrusted him with teaching his pupils. Shizuo also had a private school of his own for the study of Chinese classics. He lived on fees from the school together with rewards received from Mr. Nakahara for copying books. Once a talented student was sent by Hyogo Prefectural Office to visit Tatsuno-cho. Mr. Nakahara invited this student, and Shizuo accompanied them. The invited guest was Mr. Takejiro TOKONAMI. Mr. Tokonami and Shizuo met again years later, both as grown men in public life, and they recalled the time when they had first met.

One spring, Shizuo visited Ryumon-ji Temple in Aboshi and remained there to read books on Buddhism. The monk, deeply impressed with Shizuo's intelligence, treated him well. Once, according to what I heard, Shizuo took some clams and made a soup with them at the edge of the temple's porch. The monk was pleased with the delicacy and thanked him for it by saying "namunyorai."[1] Then, they stayed up all night with the soup, discussing together.

Being a man of brilliant talent, Shizuo was highly self-confident. It was not totally denied that he had no blame for being too proud of himself. Just then, Mr. Inoue, one of Shizuo's older brothers, admonished him by making a poem:

"A young horse in the wilds
can only become known to people
after he is hitched.
Such is life."

Shizuo recited this poem and tried very hard to amend his harsh manner.

Meiji 28 [1895]—18 years old.

Shizuo was admitted to the naval academy. Previous to this year, in Meiji 27 [1894], the Japanese navy issued a special call to students because the military situation had grown tense.[2] After Shizuo told Dr. Miyairi that he intented to enter the naval academy, he came to Tokyo, where he stayed at Mr. Nakagawa's house in order to take the entrance examination. Though Shizuo bought a few used books on algebra and geo-

1 Translator's note: A Biddhist invocation which literally means "I sincerely believe in tathagata."
2 Ed. note: War with Russia was expected.

metry in Kanda, he fell asleep 30 minutes after he had started reading them. Then, he went to the examination room directly. The boy became somewhat timid when he received the notice that he had been admitted to the naval academy, because his parents or the oldest brother did not yet know about his having taken the test. Accompanied by Mr. Nakagawa, Shizuo returned home to Fusa to inform his family of the news. His mother, in particular, was very pleased, holding his hands in tears. After Shizuo settled down to a new life at the naval academy on Eta Island, his father often sent him letters. They were not stiff mannered admonitions; they were usually well-written poems, or short and long comic stories that he invented.

Meiji 29 [1896]—19 years old.

Shizuo's mother died in June. In the early autumn, his father sent him the following poem:

> "What a sorrow to see
> empress leaves are falling together
> even without a word to invite another."

Shizuo's father, however, also died in September, as if he had been called by his wife. Nobody could imagine how grieved Shizuo and his brothers were when they lost both parents within three months. However, Shizuo's temperament never allowed himself to show his tears to others. After managing everything in a calm attitude, he returned to Eta Island. There, he tended to be absorbed into reading the Bible [sic] whenever he found time between his studies. During the next year, he went on a pilgrimage to Shikoku, instead of going home. During this trip, he sometimes even cried bitterly by the roadside at nightfall.

Meiji 30 [1897]—20 years old.

Shizuo graduated from the academy at the head of his class that year, although he had been famous for falling asleep during the lectures. Once he even fell over, toppling his desk. He, being a cadet, got on board a warship, the **Kongo Maru**, on board which he learned navigation. What he was most interested in during the voyage was the manners and customs of the South Seas, and the languages spoken there.

Meiji 32 [1899]—22 years old.

Shizuo was sent to Germany as a crew member aboard the warship **Yakumo**. Both the captain and first officer guided this young officer well. It was at this time that Shizuo became deeply interested in politics, diplomacy, and social problems. Although being brilliant, he was just a young officer; what he wanted to get when he was in London was a torch lamp and a telescope. He bought both of these items, and the telescope especially, was to be prized by him until his death. He returned to Japan the following year, and continued working in the navy from then on.

Meiji 36 [1903]—26 years old.

Shizuo was appointed Chief Navigator aboard the warship **Chiyoda**. One day, Lieutenant Amemiya,[1] one of Shizuo's friends, visited him and said to him: "I am now in charge of some seamen who have been set free after serving their sentence. I believe nobody except you can handle them." After considering the matter for a while, Shizuo gave him a ready consent to accept the seamen aboard his ship. He inquired of each seaman about his origin, environment, and ability; then he took away more than forty ex-convicts on board the **Chiyoda** and immediately from the next week, he treated them equally with the other crewmen, even allowing them permission to go ashore. People were all surprised at the recklessness of Shizuo's management. Also those men were old cunning foxes; it was rather natural that the old petty officers and sailors did not easily become obedient to Shizuo, a young inexperienced officer. The sailors had a gambling banquet one day. Shizuo turned furious; he gathered everyone on deck. There he cast one of the dice that he had confiscated and challenged them to a game, saying: "Come on. Can you defeat me?" He did it in such a bossy fashion. The old sailors were so overwhelmed that, from then on, they totally changed their attitude and swore that they were ready to go through water and fire for this superior officer. There were many highly-skilled sailors among them; they would be a great help later on during an emergency on board the **Chiyoda**.

Meiji 27-28 [1904-1905]—27-28 years old.

War broke out between Russia and Japan. Shizuo's warship, the **Chiyoda**, played an active role throughout this war. To begin with, the **Chiyoda** performed a stunt of setting sail from Inchon in a pitch-black night. At another time, when the **Chiyoda** touched a torpedo, Matsuoka continued to navigate the ship which was almost leaning, and succeeded in sailing back to Japan overcoming all difficulties. His superiors in the navy in those days were astounded at the news, all admiring the bravery, composure, and accuracy of Shizuo's conduct, and also his strong mental power. Captain Kabuichi MURAKAMI, the then-captain of the warship, attentively bowed his head in appreciation of this young officer; the captain said that he was able to have the honor of being the captain of a warship that had rendered such distinguished war service owing to Matsuoka. Matsuoka, in return, expressed the honor of having such a brilliant captain who allowed his subordinates to present their views, then he added: "My duty is only to handle the warship. I don't desire to distinguish myself." Then they hugged each other, moved to tears; they were alone in the captain's cabin at the time, far from foreign eyes.

There were several episodes during the war that were typical of Matsuoka. Here is one of them: once, when he had free time during the war, he had some *tofu* [soy bean curd] made out of the materials that he had previously arranged for. Then he wrote

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1 Translator's note: Name not fond in biographical dictionaries; there are two possible ways of reading his name: Amemiya, or Amamiya.

down "Oh, the words Chiyoda" on a paper that covered the *tofu*. This even pleased people on other warships, and Matsuoka's calm and composed attitude impressed many of them. Another episode took place at the time of the blockade of Port Lüshun. Although getting hot-blooded, Matsuoka restrained his passion and resolutely declared: "It is easy to die. My life should be sacrificed for my country in a more critical occasion." This statement impressed Captain Hachiro NAWAMATA. Also, at another time, Matsuoka's ship received an order for an urgent deployment. On their way there, they met with one of the allies' warship that had been hit by a torpedo. When the people on Matsuoka's ship argued whether thery should stop the ship to rescue the damaged ship or not, Matsuoka, while repressing his tears, insisted on proceeding forward. He said, "We were ordered to navigate. We should not waste even a moment. Our objective is war. We should not lose our purpose being touched with compassion. We dare fight a miserable war in which we admit to destroying life as something reasonable." Thus they stubbornly continued their navigation and arrived at Lüshun one month after it had fallen. When Matsuoka saw some enemies' corpses half turned into skeletons on the crenels of the castle walls from afar, he could not stop a flood of emotions which he lamented in spite of himself.

Matsuoka had not a few military man-like reminiscences like those, but I cannot state all of them in detail here, except for one more episode. It is about Prince Higashifushimi, then first officer of the warship **Chiyoda**. The Prince suffered badly from neuralgia, and he did his military duty while walking with a stick. Matsuoka often suggested to the Prince that he should take a rest, which the Prince never agreed to. One day, the Prince called Matsuoka, and, with an expression of noble resolution on his face, he said: "I know it may be stubborn of me not to take a rest as was advised by the captain and the Naval General Staff. However, before I joined the war, the Emperor called me up close and told me to be prepared to die. Because, he said, the whole nation sent their children or husbands to war and people tried not to show tears even though these had died in the war; how should we recompense the people for their spirit? Then the Emperor asked me, who was fortunately going to join the war as an Imperial prince, to go prepared to die. The Emperor also admonished me, telling me that I should not face our conscripted people if I did not approach the danger only because I was a member of the Imperial family. Therefore, to die has been my objective from the beginning. Even though I fall ill, I will not take a step backwards. So, Matsuoka, please let me carry out my original plan even if my illness becomes more serious."

Although it was too gracious to note here what the Prince said, I dared do so because it had not been known to the world.

Meiji 39 [1906]—29 years old.

Shizuo was married to Aiko TAJIRI, the second daughter of Viscount Inajiro Tajiri, Mr. Tajiri tried his best to treat his son-in-law with warm-heartedness. Shizuo owed a great deal to Mr. Tajiri for the enlightenment of some knowledge on economics.



Prince Higashifushimi Yorihito aboard the Chiyoda in 1905. *He was appointed second captain of the Chiyoda Maru in January 1905, when he was still young, about the same age as Matsuoka. The prince later served aboard the Takachiha and the Kasuga before becoming a member of the Naval Staff Board with the rank of Rear Admiral by 1909. Promoted to Vice Admiral in 1913, and Admiral in 1918. He was born in 1876 and died in June 1922.*



Meiji 40 [1907]—30 years old.

The postwar was the period when military men were extolled still more. Shizuo's brevet was unusually fast. He was greatly self-confident and sometimes behaved presumptuously. Upon seeing him like that, Shizuo's former teacher, Mr. Hayao SHIMAMURA yelled at him: "Don't you know that there are more intelligent people than you in the world?" Shizuo felt deeply ashamed and decided to return to reading again. Just then, he was appointed to be one of the teaching staff at the naval academy, and he devoted himself to reading Chinese classics in his spare time. Aiko, Shizuo's wife, who was 23 years old then, died on Eta Island. She ws buried in the Tajiri family graveyard.

In this year, Shizuo was also appointed to be a staff officer of the Naval General Staff.

Meiji 41 [1908]—31 years old.

Viscount Yasushi NOMURA and Shizuo became quite in sympathy with each other. Viscount Nomura thought that Shizuo was worthy of a great responsibility in the nation's affairs and that if he had not met Shizuo, he would not be able to face the late Mr. Shoin YOSHIDA, his former master. Then Mr. Nomura asked Shizuo to marry one of his daughters, to which Shizuo gave a ready consent. After Shizuo informed Viscount Tajiri of his remarriage, which was celebrated by this old man, he got married with Mr. Nomura's fifth daughter, Hatsuko.

Shizuo's new wife's father caused his inward eyes to become open. Also Mr. Nomura's wife, Hanako, was a religious person. The mental influence that Shizuo received from his mother-in-law was not little. Later, when we celebrated the 13th anniversary of her death, Shizuo was taking the lead in praying for her every morning with the other family members. He held a service for the departed soul by copying the Sukhavati Sutra with gold paint on paper dyed deep-blue.

Meiji 42 [1909]—32 years old.

Shizuo went to Europe as a naval attaché at the Japanese embassy in Austria. During his stay in Europe, which lasted three and a half years, he constantly submitted cautiously and reliably written reports to the Naval General Staff. It was said that Viscount Makoto SAITO looked through those reports without missing even one word.

Meiji 43 [1910]—33 years old.

In January, Shizuo's eldest daughter, Yukiko, was born, and she would later marry Mr. Keizo ISOBE. In those days, the situation in the Balkan Peninsula was charged with danger and was critical enough to fire this young naval officer with enthusiasm. Shizuo was on close terms with people such as Kemal Pasha and Dr Masaryk. Thirty-four pashas, including Kemal Pasha, spoke out their mind to Shizuo and earnestly asked him for support.[1] After a day-long consideration, Shizuo made up his mind to give assist-

1 Ed. note: Mustafa Kemal Pasha later became known as Ataturk among the Turkish people. Thomas Masarik, born in Moravia, became the first president of Chechoslavia in 1918.

ance to them: "Although I entered the jaw of death several times, I have fortunately survived until today and fulfilled my duty to genuinely serve my country. Now it should be also a man's pleasure to join the war disturbances playing an active part as far as my intelligence and power allow. Anyone must die once though one rarely can choose the occasion. So, let me choose to go this way." Having made his decision, Shizuo went to bed. When he was about to close his eyes, he clearly saw in his mind's eye figures of his dear child whom he had not met yet, and her mother looking after the baby. The family bonds finally made him give up the idea of being in the limelight on the world stage.

Meiji 45 [1912]—35 years old.

The year of Emperor Meiji's demise. Matsuoka went off to mountains alone, where he considered his next move.

Taisho 2 [1913]—36 years old.

Matsuoka returned to Japan. He worked in Sasebo as first officer aboard a warship, the **Iwate**. A half year later, he was transferred to the **Asahi**, another warship. The Petty Officers and sailors on the **Iwate** were in tears regretting Matsuoka's leaving the warship.

Taisho 3 [1914]—37 years old.

He was transferred to the warship **Tsukuba**. Just then, war broke out with Germany, the one that would be later known as "the World War". Matsuoka was engaged in a special duty. Just before leaving for the front, he spent twenty minutes at home. There he said to his wife: "Because it is natural that we should contribute our lives to the country, we were all asked to write a will. However, I would not do so. Nothing can be said now. I believe you fully understand my mind." Then he returned to his warship with a satisfactory smile on his face.

In October of that year, they achieved a goal—the occupation of the Caroline Islands. At the same time, Shizuo's second daughter, Kikuko, was born. She would later marry Mr. Isao NOGUCHI.[1]

After the occupation, Shizuo was ordered to rule the islands as a governor.[2] He managed the island affairs paying prudent attention to the natives' manners and customs. He also did the best he could to prevent the German documents there from being dispersed.

Taisho 4 [1915]—38 years old.

Being sick, Shizuo came back to Japan. He confined himself indoors for three months. He was appointed to be a supervisor at the Naval Department Library, which

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1 Transslator's note: His first name can be rendered either as Isao or Takeo.

2 Ed. note: Only Ponape.

he had applied for by himself. There, he worked at the compilation of a military history.

Taisho 5 [1916]—39 years old.
His third daughter, Katsumi, was born. She would later marry Mr. Toshio KAWAI.

Taisho 6-7 [1917-18]—40-41 years old.
Shizuo had some special thoughts that made him request his discharge from the navy. During those years, he made a written petition to the authorities several times. In those days, Shizuo was seriously worried about various problems affecting social conditions. One day, he made a special decision and visited his father-in-law, the late Mr. Nomura's grave to inform him of his mind. Then Shizuo made sure to his wife that he would not leave any fortune whatever for his posterity, or rather the couple confirmed that they were even prepared for the family's breakup. Then Shizuo founded the Nichirankotsukosha, or Holland-Japan Trade Investigation committee to improve Japan's relations with Europe, Indonesia, and Micronesia.

Taisho 8 [1919]—42 years old.
His eldest son was born. Shizuo wrote a poem on this occasion, as follows:

> "Serve people and the world
> like rocks and trees on a mountain
> even when broken into opieces."

Then he named his son Iwaki.[1] Iwaki would later graduate from the Department of Economics of Tokyo University, and become a staff member of Nittetsu.[2] Iwaki is now at the front serving as a paymaster lieutenant.

Shizuo got extremely busy with many different works undertaken by his Holland-Japan Trade Investigation Committee. He sent an academic research ship named **Raicho Maru**[3] to the Dutch territory of Indonesia for the investigation of natural resources there. He also made a contribution towards some important events such as the arrival in port of Dutch Navy ships; an invitation of Mr. Sairinha,[4] one of the leading figures of the economic world; a meeting to promote friendship among the people of academic circles of both Holland and Japan; the visit of the musician Hoffman to Japan; and providing communication organs in Indonesia. Although he got more and more busy, he often went to Europe and Java during this period for active maneuvering. At the same time, when he was in Japan, he earnestly endeavored to do foundation works; he worked on some books, including a Dutch grammar, and a Dutch-Japanese dictionary. It was in this period when Shizuo was awarded an order by the Queen of Holland.

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1 Translator's note: This word means "rocks and trees".
2 Translator's note: The short form of a company name, perhaps Nihonseitetsu (Japan Iron Works).
3 Translator's note: There is another possible way of rendering the name of this ship: Kicho Maru.
4 Translator's note: Proper spelling unknown.

On the other hand, there was something quite remarkable in Shizuo's activity in the field of politics. When Shizuo was much younger, Marquis Hirofumi ITO had admitted Shizuo's talent and had often taken his advice.[1] Now, Shizuo had association with magnificent political men such as Mr. Takaaki KATO, Admiral Tomozaburo KATO, Mr. Takashi HARA, Viscount Makoto SAITO, Count Shinpei GOTO, Mr. Satoo AKIZUKI, Count Nobuaki MAKINO, Admiral Giichi TANAKA, Mr. Takejiro TOKONAMI, Mr. Kurahei YUASA, and so on. Shizuo, as a friend or as a junior, kept good company with those people.

Taisho 12 [1923]—46 years old.

Shizuo had been having kidney trouble since the previous year. Following the advice given by Upper Half [sic] Tadashi[2] KUMAGAWA, a medical officer who was a good friend of his, Shizuo rented a house in Kugenuma, where he would get a bruise at the time of the Great Earthquake which happened that same year.

Shizuo was invited to Tokyo by the Cabinet to accompany Prince and Princess Higashikuni and their son who were going on board a warship. On this occasion, Shizuo presented various plans to the authorities. Lamentably enough, the second son of Prince Higashikuni died in Kugenuma.[3]

Taisho 13 [1924]—47 years old.

Shizuo fell ill as soon as he returned from Seoul, where he had visited Makoto SAITO, the Governor-General of Korea, to discuss Korean affairs. He had a stroke of apoplexy caused by his kidney trouble. Consequently, he was obliged to cast away the whole works for which he had even risked his life. He was ill in bed, yet holding an ambitious attempt before him. Nobody could imagine, too well, his mental agony then.

Taisho 14-Showa 11 [1935-1936]—48-59 years old.

Shizuo secluded himself in Kugenuma. He hardly ever left his house. He totally turned over a new leaf; he entered the world of absorption in study. He specialized in linguistics. Regarding a language as a treasure inherited from ancestors, he began putting his knowledge of Japanese in order for the benefit of the country's cultural improvement. During this period, at the same time, his major study brought some by-products; he achieved deep understandings of folklore, South Sea languages, and so on. For 11 years after he had begun his academic work, he produced over 40 works, which could possibly show us his study's outlook. Academic conscience, reverence for the Emperor and toward God, and devotion to his own country were both ardently,

1 Ed. note: Hirobumi (Hirofumi) Ito was three times Prime Minister of Japan.

2 Translator's note: There are many ways of rendering this first name: Tadashi, Hajime, etc. Ed. comment: Upper-Half may refer to his being a Senior Officer.

3 Ed. note: Prince Higashikuni was an Army officer who had just returned from France where he had graduated from St-Cyr. His second son, Prince Moromasa, died when he was only six years of age, and the voyage to Ulithi and other Caroline Islands was cancelled.

and inherently found between each line. The readers must have been greatly moved by those conceptions, which were convincing and powerful, though silent. It is proper to say that his opinions were entirely right; however, he believed that there would be not a little in his works, carried out from his original viewpoint, that would benefit the world thereafter.

Matsuoka was totally satisfied with making a sacrifice of himself, and remained calm and composed, leaving the judgment upon his life's work to future generations. The efforts that he made while he was sick in bed, indeed, were something tear-jerking. His state of mind matured further; Matsuoka attained, both upon insight and sympathy, remarkable mental elevation.

During those years, Shizuo was also sincere to others. Especially when local farmers or fishermen visited him, he delightedly spared his time to receiving them warm-heartedly, even speaking the local dialect. He had been enjoying the company of students or younger people since he was younger; still more, in his last years, he took pleasure in teaching them more than anything. He occasionally amused himself in drinking and singing with his students. Matsuoka chiefly enjoyed whisky with plain soda since he fell ill, though he had formerly drunk more heavily. Whisky with soda, for Matsuoka, was no more than a soft drink; however, the amount he was drinking even in those days was not a little by ordinary people's standard. In his youth, Matsuoka had once studied under Keitaro INOUE, who had been a fellow pupil of Mr. Jigoro KANO. Matsuoka had been admiring Mr. Inoue for the master had remained totally unassailable on whatever occasion. Matsuoka, as well, enjoyed drinking without showing any disordered manner. He went on drinking until just before his death, keeping his glass by his bedside.

Matusoka's condition took a turn for the worst in May of Showa 11 [1936]. On May 23rd, he knew, by himself, that he was going to die. Surrounded by his wife, children and pupils, he silently passed away. His ashes were buried in Hino Cemetery in Yokohama City.

Matsuoka once said: "I am something like a druggist's chest of drawers." Another time he said: "I am a fireball." Indeed, he was stubborn and relied on himself. The way he strived for his belief was rather magnificent. On the other hand, however, he was so affectionate and tender-hearted, and was of a sentimental nature. Both sides of his character could be judged to be either creditable or discreditable

This short biography might give the readers an impression that it does not fully depict the personal nature of Matsuoka, on account of the few pages used for it. However, the limited pages compelled me to conclude the biography here, which, I hope, the readers will excuse.

Addendum.

In the "Ethnography of Micronesia", there were not a few words described using Micronesian languages. Among them were some incomprehensible parts, in the first edition, owing to insufficient corrections at press time. Mr. Hisakatsu HIJIKATA[1] took the trouble of correcting those mistakes. Mr. Hijikata, having stayed in the Inner South Seas for over 10 years, is well informed about the local cultures and their languages, therefore is the best man for this work. On this point, the second edition can be said to be an improvement over the first.

1 Ed. note: See Bibliography, under 1929-1943.

Document 1936G

Hisakatsu Hijikata's stay on Satawal in Micronesia

Ryuboku, i.e. Driftwood—On an isolated island in Micronesia, i.e. Satawal

Source: Hijikata, Hisakatsu. Ryuboku [Driftwood], etc.

Note: See Bibliography, under 1926-1943. Hijikata spent a total of five years in Micronesia, between 1929 and 1943, including almost 3 years in Palau. Only the sketches he made at Satawal are reproduced below; they were used to illustrate each chapter of his book.

[Captions]

1. Frontis (2drawings))
2. a) Sketch map of Micronesia.
   b) To Satawal Island [in 1941?].
3. The usual death of Eizo Ko.
4. Tabooed food and area on the island.
5. Prayer to make the rain stop.
6. Exorcism to recover from a cold.

7-9. *Palibal* dolls.

10. At the close of a dance.
11. A letter.
12. Tabooed words between close relatives.
13. Dance to get a big catch.
14. The first menstruation.
15. Exorcism of demons.
16. A boat entering port.
17. Children's games.
18. "Po": secret ceremony in the art of navigation.
19. Pukeno [Pikelot], an uninhabited island.
20. Calendar.

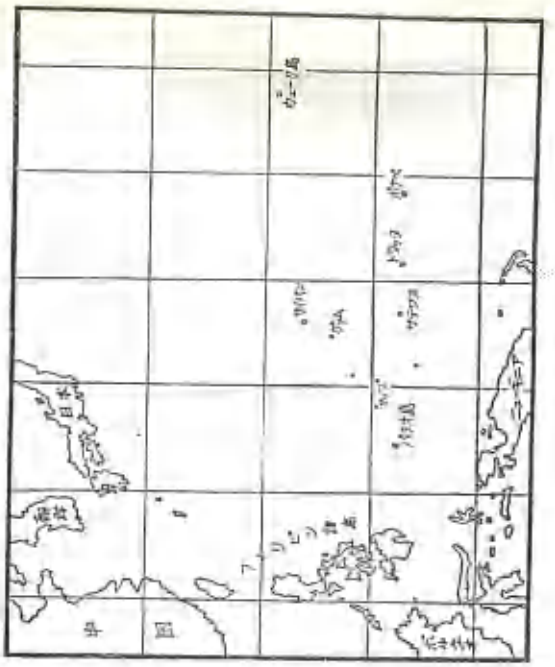
21-22. "Bai"—Dance and text.

23. "Ron" incantation.
24. Sanction.

25. Names for close relatives and the taboos.
26. Self-sanction.
27. Property.
28. Matrilinear lineage.
29. Active shaman. [Same sketch as #17.]
30. Active demons.
31. Gleanings.







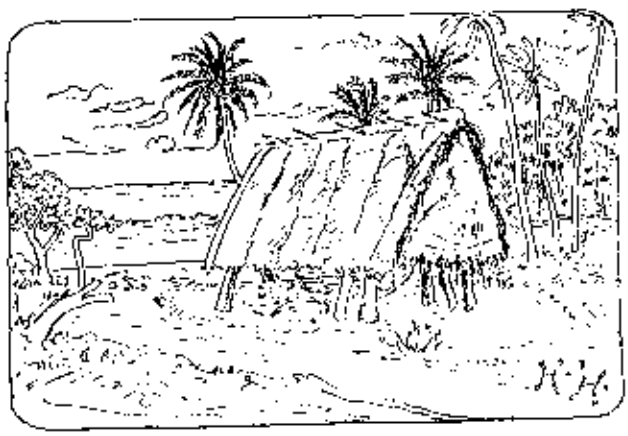


サトワス島ヘ

黄永三の変死



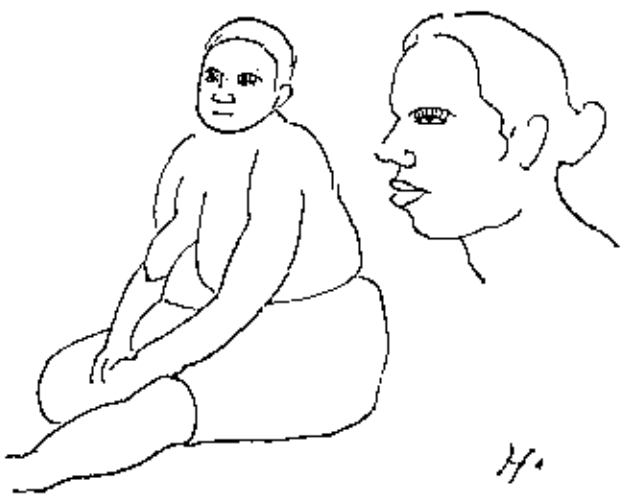
島の禁食・禁区



雨止め呪禱



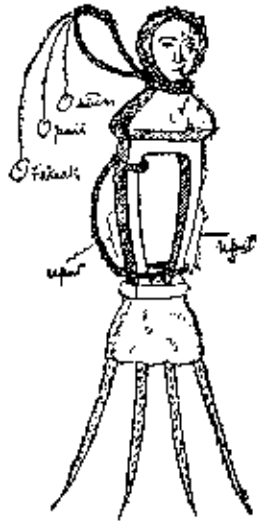
風邪呪祓



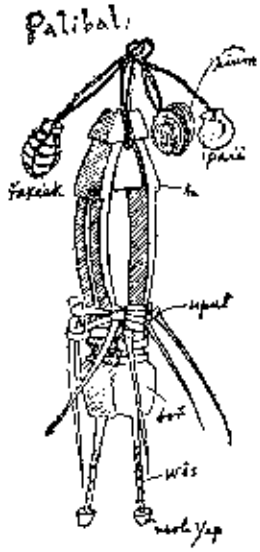
パニパヌ人形



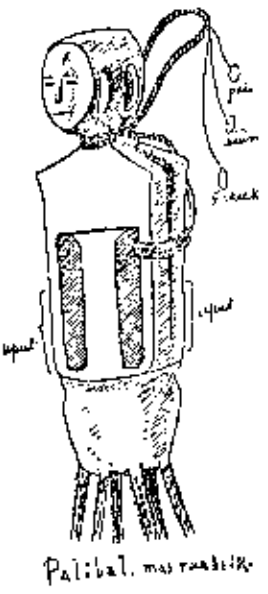
61 パニパヌ人形

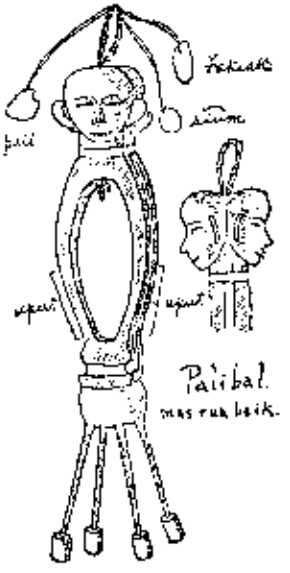


Palibal (male)



62





踊りじまい



手　　紙



近親禁言



大漁踊り



初　　潮



悪神の「やらい」



入　舟



子供の遊び



「ポ」=航海術祕儀



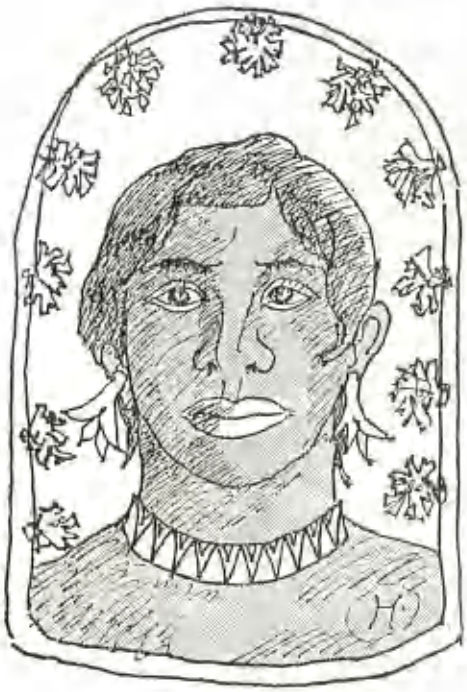
無人島プケノ



暦
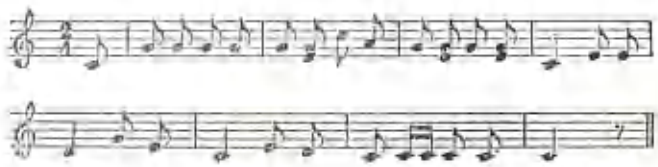


「バーイ」=踊りと歌詞
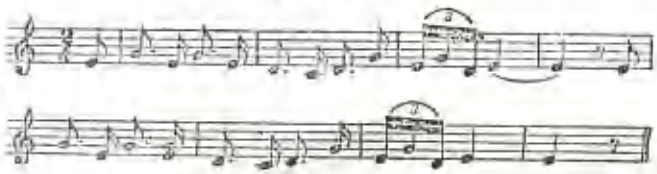


247 「バーイ」=踊りと歌詞
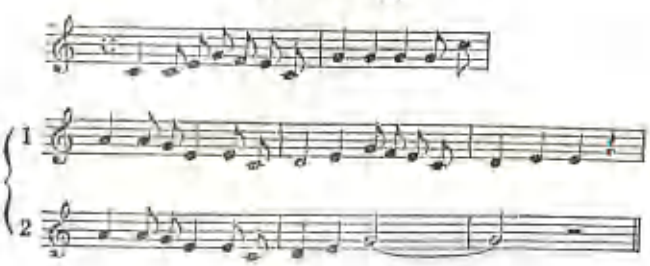
マ ー ス



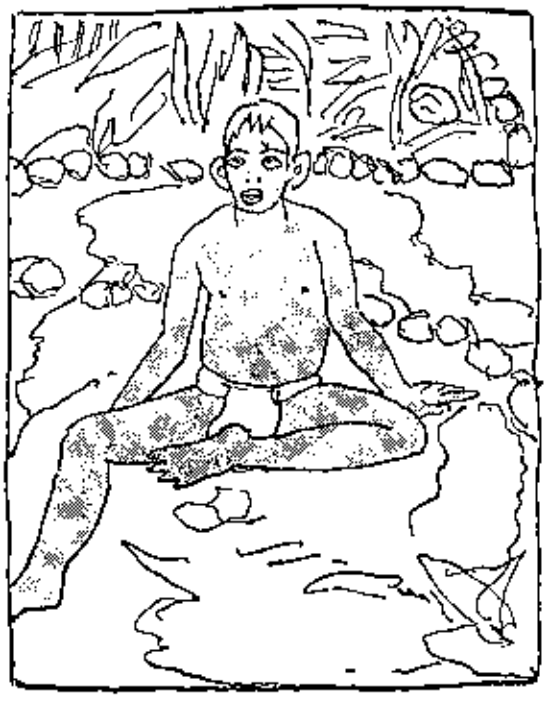
バーイ ニ ジャプト



マ ー ス



ロン呪文



制　　裁



近親呼称ならびに禁事



自己制裁



財　　産



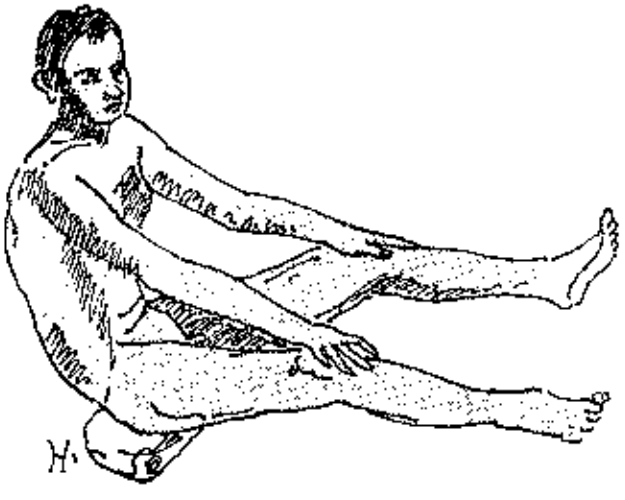
女系氏族



活躍する巫



活躍する悪神



拾　遺



Documents 1936H

The petroglyphs of Guam

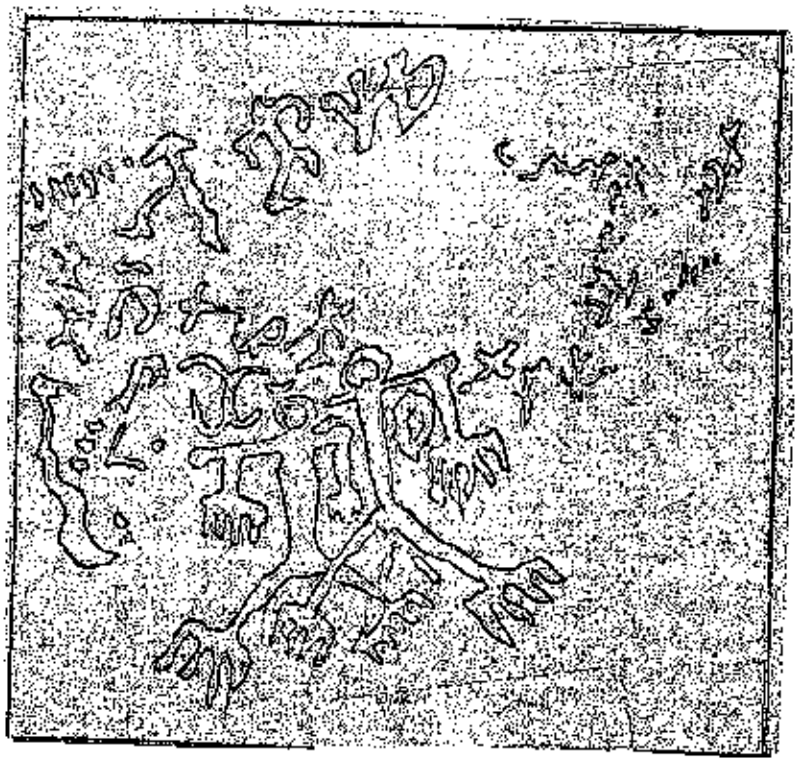
H1. The petroglyphs at Inarajan

Source: Article in The Guam Recorder, April 1935.

Curious Things About Guam, By L.N.L [Commander Leslie, U.S.N.]

Pictographical Inscriptions in a Cave at Inarajan.

Petroglyps at Inarajan, Guam (published with the article).





Petroglyphs at Inarahan (Photo by Larry Cunningham, 1998).

It is indeed a curious thing about Guam that the ancient Chamorros have left so few archaeological remains to tell us what manner of men they might have been.

The accounts of the earliest European observers agree in a remarkable way as to their homes, their boats and the details of their mode of living and later writers tell us how this extraordinary race was practically exterminated. Yet it will probably remain an eternal mystery from whence they came and how they acquired such culture as was theirs.

Other peoples have come and gone in the world's history, but usuallly have left behind them inscriptions, artifacts and other remains from which their histories can be reconstructed. The exceptions to this rule were, of course, the more primitive tribes whose culture was so lacking in development that they were incapable of writing in any form. That this condition should not have existed among the ancient Chamorros is amply attested by the accounts of them left by Pigafetta and many other capable first-hand observers who have described in detail all their cultural attainments except that of the art of writing.

It is generally conceded by those who have given this idea thought and study that they must have had some form of writing. The venerable Padre Palomo has the following to say on the subject:

"The Historian (Don Felipe de la Corte, Spanish Governor of Guam, 1853-1866) who in speaking of the aborigines of the Marianas, says that judging from the remains of houses, of channels made in the reef, and by a piece of road built in the style of the Roman roads, it could be seen that they were a race above the savage state, should have added also, judging from the many broken jars of many different kinds found all over the [Mariana] Islands, the largest of which, found whole every now and then, are called *Sajajyao* (one of these was found in Alamagan about 18 years ago[1] and was presented to Mr. Marche, a French naturalist) they also knew ceramics, and that it could be gathered that they knew how to write, not only because there extends to this date some written signs in a cave near Inarajan and, according to the German Governor, Mr. Fritz, in another cave in Saipan, but because there exist in the Chamorro language the word *taetae*, meaning to "read", and *tugue*, to "write", which words surely could not have existed previous to the arrival of the Spaniards had the Chamorros not been acquainted with their meaning."[2]

The ancient writings, if they may be called such, mentioned by Padre Palomo still exist in the cave referred to. All of them that could be photographed are reproduced in the cut on this page.

It will be noted that the figures appear to be a part of a sizeable pictograph. If the imagination is given a gentle stretch it might be concluded that these characters tell of an epic event in the life of the couple in the foreground. And if given a good stretch, then we have, perhaps, an episode from the private life of Taotaomona himself. But, be that as it may, the writer has heard that this inscription has been studied by a learned

1 Ed. note: Since this occurred at about 1888, Father Palomo wrote this piece in about 1906.

2 Ed. note: These words are still used, though pronounced *taitai*, and *tugé*.

Jesuit priest who specializes in paleography and allied abstruse subjects.[1] The results of this study, so far as can be learned, have produced only negative results.

These writings are not very impressive when viewed first-hand, as they appear to have been drawn with a stick dipped in white wash by some child with a yen for art. The figures are not undercut as would be naturally expected, but are simply superficially abraided in the knobs of madreporic rock which composes the walls of the cave, and, incidentally the so-called cave is not really a cave at all, but an indentation in the cliff made by the erosive action of the sea.

The opinion has been expressed by Mr. Fritz, a former German governor of the [northern] Marianas, that the marks are really genuine ancient writings. He bases his contention on the fact that there are similar inscriptions in a cave on the Island of Tinian and in other caves on islands of the Marianas group. He explains that the characters appear to be painted with some white pigment by the fact that when weathered limestone is cut on the underside of an overhanging projection the free lime percolates through the porous stone and collects in the abraided surfaces. Governor Fritz was a scientist of no mean ability, so his observation is well worthy of consideration.

It is probable that the real meaning of this cryptic inscription will always remain a mystery, and the best that can be said of it is that it is very interesting and well merits a personal inspection.

The approach to the cave in which this inscription is to be found is by a trail along the north shore of Inarajan Bay. The going is fairly easy until the cliff is reached where a sloping ledge across the face of the cliff about 12 feet above the water must be negotiated. All that is required for this lap of the journey is the agility of a mountain goat and an optimistic nature. The trail is somewhat obscure and the cave hard to find, so prospective visitors are advised to hire a small boy guide from the village. An appropriate fee for the guide would be ten cents.

The village of Inarajan itself is picturesque and typical of the seaside hamlets in Guam.

H2. The petroglyphs at Talafofo

Source: Article in The Guam Recorder, April 1936.

Talofofo [sic] Cave Writing, by First Lieut. F. A. Stephenson, U.S.M.C.

Recently it was this writer's privilege to visit three of the Talofofo caves in search of petroglyphs (writings on, or in, stone) which were said to exist there. Accomopanied by Sergeant Clyde Fleckner I arrived at the Talofofo school-house after about an hour's drive from Agaña and was directed to the home of Mr. Vicente Castro, the Commis-

1 Ed. note: He is perhaps referring to Father Repetti who visited Guam at about that year (before 1938 at least, because that is the year that his Pictorial Records" ws published in Manila).

sioner of the Municipality of Talofofo. He guided us to a few of the nearby caves where petroglyphs might be found.

About one thousand yards east of his house we came to the largest **Cave, No. 1**. It has an opening at each end, thus permitting a steady flow of fresh air through it. When we entered, a breeze was flowing into the cave mouth at about fifteen miles per hour. Part of this is due to wind pressure at the entrance and the rest to suction at the other end, a principle similar to that of the venturi tube. This cools the cave and fortunately prevents the collection of noxious gases which might otherwise make the cave dangerous to visitors.

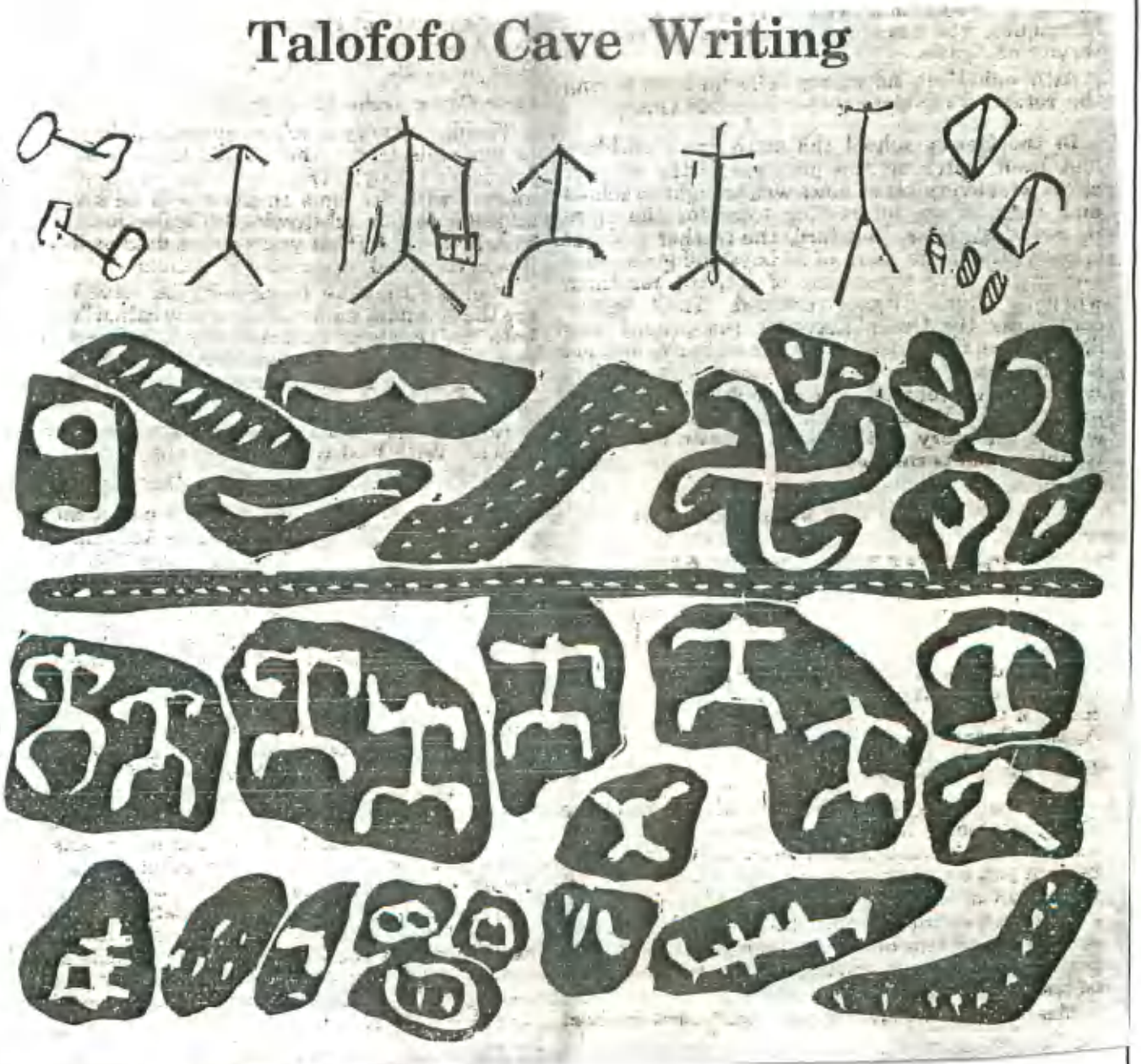
We entered the cave by climbing down a large "nunu" root for about forty feet to a stone ledge, thence by a bamboo ladder about twenty feet more to the cave floor. The cave is quite dark inside. Flashlights are necessary. The cave floor is covered with several feet of bat dung, accumulated since prehistoric times. We searched the entire cave carefully but found no petroglyphs except a few of the "Mary loves John" type of recent date. Incidentally, these may possibly cause just as much concern and wonder to explorers of the distant future as the cave writing described later does to us now.

This cave has many stalagmites and stalactites, a vaulted dome, a lone chandelier in the center of the overhead, a pulpit, and behind the pulpit an organ chamber in which by striking lightly the stalagmites and stalactites one can sound any note in the scale and a few which are not. Standing in silence, we could hear the high-pitched squeaks of hundreds of bats, like as many canaries singing at once, only very faint.

We next explored **Cave No. 2**, two hundred yards northwest of No. 1, and **Cave No. 3**, two hundred yards northeast of No. 1. **Both contained well-preserved petroglyphs of two types.** The first is in black with more primitive drawings (See top line in illustration); the second kind in white with a slightly advanced technique (See figures in white in illustration). However, neither was quite so refined or advanced as those explored by Commander Linsley at Inarajan, reported in an earlier issue of the *Recorder*. The Talofofo petroglyphs are painted, while those at Inarajan are engraved. In general, at Talofofo the drawings are found where at least dim daylight penetrates the interior of the caves. None are found in dark parts. In places where the ceiling is low the writings are at a height normal to a sitting person. Writings are on only the smoothest parts of the cave walls. In places several drawings form a group. In most cases men and women are in pairs, the man slightly to the woman's left and a bit lower than she. In one place drawings are on the ceiling nine and one-half feet above the cave floor. In one cave there are numerous small sea shells mixed with the earth on the cave floor, in spite of the fact that the cave is at least a mile from the sea and about six hundred feet above it. The shells are of the type occasionally worn as ornaments by Chamorro women today. These could well have been some used similarly by prehistoric women of Guam.

The black drawings have narrow, regular lines about three sixteenths of an inch wide. They appear to have been made with the tip of a charred, sharpened stick. Should this assumption be true, the carbon remaining undisturbed through the ages has set into the

Talofofo Cave Writing



surface of the stone walls to such an extent that it cannot now be removed even by scrubbing.

There is a maze of figures all partially obscured by dust. I sketched a few at random and offer them as the top row in the illustration. While what they mean cannot be determined with certainty, from a study of similar prehistoric art elsewhere in Polynesia, I submit them to be as follows, left to right: (1) four war canoes bound in pairs in much the same way as modern Chamorro canoes and their outriggers are secured to each other, canoes viewed from dead ahead or dead astern; (2) a man; (3) an old man supporting himself with a walking staff in his right hand while carrying in his left some object suspended by a stick; (4) a short, heavy-set man; (5) a woman; (6) a tall woman; (7) two cocoanuts in their husks. The three hachured figures below the cocoanuts are marks in dull red appearing on the wall of Cave No. 2. They appear to have been made with a finger tip. The Bishop Museum, Honolulu, also reports (Bulletin 100) red pigment in the marking on one piece of pottery found buried at Epau [Ipao], Guam, several years ago.

The white petroglyps are in places painted over the black and are, therefore, of a later date. It is well known that coral when thoroughly burned and slaked can be used as plaster, like any other lime. Possibly the prehistoric inhabitants learned this from bits of coral heated around camp fires and slaked by rain. At any rate there is the painting done in some calcium substances with a brush perhaps composed of coconut fiber or the frayed end of a small stick.

From sketches made in the caves I submit those shown in white in the illustration and offer the following interpretation of some of them: Second row left to right, (1) fourth from left, an eel or a serpent, (2) above the serpent a bat or bird in flight, (3) a centipede, (4) an octopus, a starfish or a swastika; the third down, the long row of forty-one dots, perhaps the border of a drawing, a path, or a system of counting, one dot for each item; fourth row left to right, (1) a bow-legged wife and her husband, (2) a wife carrying some object under her right arm, her husband with right arm upraised, (3) a man, (4) a little girl with arms upraised, (5) a husband and wife, (6, upper) the "Make-make" which in various forms was used so widely by the prehistoric natives of Easter Island and elsewhere in the South Pacific. This character among the petroglyps of Talofofo probably indicates some early contact with the primitive culture of distant Island to the south of the Marianas.

The bottom row contains characters which appear to indicate oriental contact and influence at some time in the dim past.[1]

Guam has a wealth of prehistoric relics such as petroglyphs, burial monuments, pottery and implements. Further research of the nature described in this story is planned under the auspices of the Guam Museum. It is well worth anyone's time to note with interest these things which Guam has to offer.

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1 Ed. note: Could not the one before last item in the bottom right corner represent a rowing canoe, with high figureheads?

Documents 1936I

Guam news for 1936

Source: Articles in The Guam Recorder, June, July, August, and October 1936.

I1. Protestant religious services and missionaries of Guam

The first protestant religious services believed to have been held in Guam, were conducted by Major A. C. Kelton, U.S. Marine Corps, Commanding Officer of the first battalion of Marines to occupy the Island. Sunday evening srvices were held by Major Kelton during the latter part of 1899, in the Recreation Hall of the Marine Barracks in Agaña, in that part of the building now occupied by the Public Market.

About, or shortly before, the arrival of the first American Naval Governor, Captain Richard P. Leary, U.S. Navy, and the Battalion of U.S. Marines on the Station Ship **Yosemite**, on 7 August 1899, there were two brothers, natives of Guam, who had been away from the Island for a number of years, but who had returned after the American occupation to do missionary work among their people. They were Mr. José Custino and his young son José, and Mr. Luis Custino and his adult daughter Rosa. They came to Guam from Honolulu, T. H., and it is thought that they were connected with the Salvation Army, or at least with the Y.M.C.A., for they brought with them a quantity of Y.M.C.A. literature. They began preaching the new gospel among their relatives and friends.

Mr. José Custino, Sr., leased the stone building on the North side of the Plaza and immediately East of the quarters now occupied by the Commanding Officer of the U.S. Naval Hospital. Mr. Custino with his family occupied this building as a dwelling as well as a meeting place for religious services. Sunday evening services were also conducted in this building by Major Kelton for the service personnel.

During the year 1901, the Reverend Francis Marion Price with his wife, two married daughters with their husbands, Mrs. Alice Price Logan, and Mrs. Ana Price Foster, and a Miss Channel, arrived to do missionary work and to train native missionaries. Reverend Price, shortly after his arrival, and acting as a representative of The American Board of Commissioners for Foreign Missions, purchased from Mr. William Coe, an American-Samoan who had been appointed acting Governor before the arrival of Captain Leary, the section of land known as "Adelup", (Adilog, Adilug, Devil's Point, Missionary Point). Two two-story frame dwellings and two other buildings which were

used for quarters for boarding-school pupils were erected. The two dwellings that are now located adjacent to and East of the present Mission Church in Agaña, were erected on the site now occupied by the dwelling known as the quarters of the Commanding Officer of the Station Ship, U.S.S.**Gold Star**.

During the year 1902, the Mission property in Agaña was acquired with a stone building then located on it, at, or about, the present site of the first dwelling next to, and east of the Mission Church on Dr. Hesler Street. This building was used as a church and for school classes in English. Reverend Price is believed to have been a member of the Congregational Church. He was the first regularly ordained protestant minister and missionary to carry on missionary work in Guam. He was relieved by Reverend E. B. Case, during 1903. Reverend Case remained and continued the work begun by Rev. Price for seven years. He was obliged to leave due to the lack of funds. The appropriation allowed by the American Board of Commissioners for Foreign Missions having become exhausted, and the small congregation being unable to support their Pastor, the mission was left to take care of itself to the best of its ability until the arrival of Reverend Arthur U. [sic] Logan with his wife. Reverend Logan was sent out by the General Baptist Foreign Missionary Society after many requests for a Pastor by the local mission. Reverend Logan remained until the arrival of Reverend D. R. Thomas in 1922. Reverend A. I. Luttrell in 1925, and he, in turn, was relieved in 1928 by Reverend D. Tenison who remained but a short time and was sent home due to ill health.

It was through the efforts of Reverend Logan that the present church was erected, and the two Mission dwellings on Dr. Hesler Street East of the church were removed from Adelup and re-constructed upon their present sites. The first services were held in the new church in 1921. The present property occupied by the Mission was acquired by the General Baptist Foreign Missionary Society by cession from the American Board of Commissioners for the Foreign Missions Service, 10 November 1911, through the efforts of Reverend Arthur U. Logan, acting as representative.

During the interval between the departure of Reverend Case and the arrival of Reverend Logan, a period of approximately two years, the Reverend José Aguon Flores, the first native of the Island to be ordained a minister, was in charge of the mission. Reverend Flores was a member of the boarding school established by Reverend Price. Among others who attended this school were:

—Miss Amalia Santos, deceased wife of G. Ito, Japanese tailor.

—Miss Dolores Salas, deceased wife of Francisco Taitano, Field Extension Agent. I. G. [=Island of Guam]

—Miss Rosario Taitano, wife of John Taitano.

—Miss María de León.

—Miss Dolores Flores, wife of José Sablan, father of the present Pastor, Rev. Joaquín Sablan.

—Miss Juliana Flores, wife of Jesús Cruz.

—José Flores, plumber, P. W. [Public Works] Dept.

—Manuel Flores, farmer, Yigo.

—Joaquín M. Taitano.
—José S. N. Taitano and family.
—One Japanese - Osaki (believed to have been an employee of the Hiki Trading Co.).

I2. Fishing vessel visits Guam

The motor ship **Defender**, a fishing vessel owned by the California [Packing] Corporation with Olavus T. Pederson as master and manned by a crew of twelve, arrived in Apra Harbor on the morning of 14 May 1936 for necessary repairs and water.

The **Defender**, together with similar vessels named **Sunkist** and **Delmonte**, left the California coast in 1933 for Cebu in the Philippine Islands where the California Packing Company maintains a pineapple canning plant. The object of this trip was to experiment in Tuna fishing in the waters of the Philippines where large numbers of Tuna had been observed.

It appears that the attempt of this expedition to catch the desired fish with methods used along the California coast were unsuccessful and the project was abandoned.

The **Sunkist** and **Delmonte** were sold in Manila. The **Defender**, with the remaining members of the original group, is now en route home. The vessel left Apra Harbor, Guam, on the morning of 15 May 1936 for he California Coast by way of Wake Island.

I3. Shipping notes

Vessels in Port.

U.S.S. Penguin, Station Tug, Lieutenant Kenneth R. Hall, U.S. Navy, Commanding.

U.S.S. R. L. Barnes, Floating Oil Depot, Lieutenant Karl A. Thieme, U.S. Navy, Commanding.

Arrived.

S.S. North Haven, A. J. Borkland, Master, on 22 March, from Manila, P.I., with 11 bags of mail and 81 tons of freight for Guam.

China Clipper of the Pan American Airways, R. O. D. Sullivan, Master, on 25 March, from United States via Honolulu, T. H., Midway and Wake, with 2 bags of mail for Guam.

U.S.S. Chaumont, Capt. I. F. Thibault, U.S.N., Commanding, on 26 March, from United States via Honolulu, T.H., with 189 bags of mail, 425 cubic tons of freight, and 124 passengers for Guam...

China Clipper of the Pan American Airways, R. O. D. Sullivan, Master, on 29 March, from Manila, P.I., with 1 bag of mail for Guam.

U.S.S. Gold Star, Comdr. Robert A. Dyer, Jr., U.S.N., Commanding, on 3 April, from Manila, P.I., with 5 bags of mail, 513 tons of freight, and 71 passengers for Guam...

S.S. Melville Dollar, M. Olsen, Master, on 3 April, from United States via Honolulu, T.H., with 62 bags of mail, and 1,171 tons of freight for Guam.

Philippine Clipper of the Pan American Ariways, J. H. Tilton, Master, on 8 April, from Manila, P.I., with mail for Guam.

China Clipper of the Pan American Airways, Ralph A. Dahlstrom, Master, on 22 April, from United States via Honolulu, T.H., Midway and Wake, with 2 bags of mail, and 2 passengers for Guam...

China Clipper of the Pan American Airways, Ralph A. Dahlstrom, Master, on 26 April, from Manila, P.I., with 1 bag of mail for Guam.

Mariana Maru, Japanese Schooner, K. Okano, Master, on 27 April, from Saipan, M.I., with 10 bags of mails, 142 tons of freight, and 19 passengers for Guam...

U.S.A.T, Grant, L. R. M. Kerr, Master, on 27 April, from United States via Honolulu, T.H., with 174 bags of mail, 180 cubic tons of freight, and 10 passengers for Guam...

...

[More trips by the Philippine Clipper, Hawsaiian Clipper, Capt. Musick as Master; the Chaumont returning from Manila; another trip by the Mariana Maru. All said ships having their departures reported as well, etc. In July, the Philippine Clipper's new master was A. E. Laporte.]

...

M.S. Defender of the California Packing Corporation, Olavus T. Pedersen, Master, on 14 May, from Manila, P.I., for necessary repairs, water and supplies.

...

S.S. Admiral Nulton, M. Hannus, Master, on 13 July, for Manila, P.I., with 6 bags of mail from Guam.

...

U.S.S. Ramapo, Commander C. C. Davis, U.S. Navy, Commanding, on 29 August, from United States, with 90 bags of mail, and 15-1/2 tons of freight for Guam.

...

U.S.S. Henderson, Commander Ernest W. McKee, U.S. Navy, Commanding, on 13 September, from Manila, P.I., with 5 bags of mail and one enlisted Navy for Guam.

...

14. Pan American Airways Company— [Sample Weekly] Flight Schedule Pacific Division.

WESTBOUND

Flight N°	Depart	Arrive
33	Alameda, July 29	Guam, Aug. 3
35	Alameda, Aug. 5	Guam, Aug. 10
37	Alameda, Aug. 12	Guam, Aug. 17
39	Alameda, Aug. 19	Guam, Aug. 24
41	Alameda, Aug. 26	Guam, Aug. 31

EASTBOUND

34	Manila, Aug. 7	Guam, Aug. 7
36	Manila, Aug. 14	Guam, Aug. 14
38	Manila, Aug. 21	Guam, Aug. 21
40	Manila, Aug. 28	Guam, Aug. 28
42	Manila, Sept. 4	Guam, Sept. 4

15. The Guam Museum, by J. J. Ouwelant

[Fishing implements of the ancient Chamorros]

An item of interest to the disciples of Isaac Walton visiting the Guam Museum will be a perforated sinker, 652 (B. 7791) Class 2B, gift of the B. P. Bishop Museum Acc No. 86-1933. This is a plummet type of sinker made of limestone, 4 inches high, 3 inches in diameter at the bottom, tapering up to 1-1/2 inches in diameter at the top. In the center of the top will be found a 1/2-inch hole extending downward for a distance of 1 inch intersected at the bottom by 2-3/8 inch holes worked in from opposite sides. The method of using this sinker is described in the Bernice P. Bishop Museum Bulletin No. 100. Inverted half coconut shells with similar perforations, as well as perforations at the extremity, are tied to the flattened upper end of the sinker by the fishermen. The implements are used by the present fishermen of Rota to catch atsumen fish—a curious method which is described as follows by Mr. Hans Hornbostel:

"The fisherman first chews coconut meat until it is reduced to a very fine pulp, and then ejects it with his mouth into the coconut shell which is secured at the top of the stone. The space between the shell and the stone is sealed with the gum of the breadfruit. The stone is then lowered to a depth of 50 feet, more or less, and then shaken by a rapid upward and downward movement of the arm. This causes the finely-chewed coconut meat to leave the shell through the hole at its top. The fish are attracted by the food and commence to eat it. During the months of June and July the process goes on once a day at a set time. The fish grow accustomed to being fed at regular intervals, the appearance of the stone becomes a signal to them, and daily the number of fish increases. Each fisherman procures a certain location and keeps it to the end of the season. This assignment formerly was made by the Chief, but now is a case of first-come-first-served, and often it results in quarrels, and theft of fish that have been faithfully fed by others. From August to November the fish are also fed daily, but during these months the fish are caught by means of nets. After these months the fish leave Rota and do not appear until the following June. The canoes of Rota are very small; only one man can safely be carried in them. They are not anchored during the time of feeding and fishing but are kept in place by means of a paddle."

Note 1936J

History of Nantaku

Source: Extract from the book entitled "Nantaku-shi" [Nantaku History] in the Journal of the Pacific Society, July 1990.

The Nanyo Takushoku Kabushiki Kaisha, or Nantaku.

Summary, by R.L.

The South Sea Colonial Development Company, or Nantaku, as it was commonly called, was founded on 27 November 1936, and it was dissolved on 30 September 1945, by order of General MacArthur.

In October 1935 the Takumusho, or Ministry of Colonial Affairs, had already created a Development Research Committee chaired by the Colonial Affairs Minister, Count Hideo Kodama. Among others, the Committee called for three main measures to be taken: the investigation of the South Sea area, assistance to firms and settlers, and supply of development funds.

As far as the Inner South Seas, or Micronesian islands, were concerned, Japanese investment in business, as of September 1935, was as follows:

A total of 32 firms with a total capital of ¥29,227. The main firms were:

—Nanyo Kohatsu (Sugar refining in Saipan, etc.) ¥20,000;
—Nanyo Boeki (Trading, Palau) ¥2,000;
—Kainan Sangyo (Coconut plantation, etc., Saipan) ¥3,000.

The first step in the development of this business development organization was to acquire the Angaur **phosphate** mine from the Nanyo-cho, the South Seas Government. The annual production goal was 70,000 tons. Fais was also to be developed and mined. The estimated phosphate reserves were 1,806,400 tons on Angaur (average contents: phosphoric acid, 39%; iron alumina, 1.7%); and 727,600 tons on Fais (phosphoric acid, 47%; iron alumina, 1.6%). Both reserves were extremely high in quality, fetching the price of ¥25.50 per ton.

In **agriculture and forestry**, Palau, Yap and Ponape were to produce foodstuffs, such as vegetables, cassava, pineapple and more coconut; In the **fishery**, only bonito or other kinds of tuna were to be targeted. This was to be done by giving loans to small fishing companies, and by acquiring the Nanko Fishing Co. from Nanyo Kohatsu. Ice-making, and canning, were to be support industries.

To accumulate funds to carry out the above plan, Nantaku sold shares and debentures, through the Industrial Bank of Japan. Naturally, most firms already operating in Micronesia bought thousands of these shares.

The first President of Nantaku was Baron Ryutaro Fukao, a Member of the House of Peers. The head office was set up in Palau. On 1 January 1937, the Angaur mine was taken over, with Ryosuke Ikeda as first manager. Later on, phosphate was also mined on Fais, Ebon, and Sonsorol, In addition to the agricultural activities on Palau, Yap and Ponape, there was also a small boat-building and repair facility set up at Palau. Of no interest here, but fundamental for Nantaku, there were more flourishing activities going on in the Outer South Seas, for instance, pearl fishing in the Arafura Sea, coconut, rice, cotton and coffee plantations in Celebes, lumber in the Philippines, etc. By the way, fertilizer was manufactured out of the phosphate at facilities at Karenko, in Taiwan.

With the coming of World War II in Europe, Japan expanded agressively in New Guinea and Southeast Asia, but the War in the Pacific caused upheavals that led to Nataku's demise.

Note 1936K

The story of Eleanor Wilson—Protestant missionary lady, 1936-1950s

Source: Maribelle Cormack. The Lady was a Skipper (New York, Hill and Wang, 1956).

Preliminary note.

Eleanor Wilson served in Micronesia from 1936-40, 1946-51, 1953- 55, 1956+ She had been teaching in Japan between 1925 and 1933.

She arrived at Kusaie [Kosrae] in 1936 (see excerpt below). After the war, she was based in the Marshalls. From 1950 to 1951, she was skipper of the **Morning Star VI**, simply because she was the only ABCFM missionary left in the Marshslls. The ship, which was originally named the **Norseman**, had first arrived at Kosrae in February 1948, under the command of Capt. Price Lewis. After Ms. Wilson, she was taken over by Captain Creston Ketchum, a Canadian, but she was soon condemned at Ponape, and sank as she was being towed back to the Marshalls by the **Torrey**.

Extract from the Introduction by Eleanor Wilson herself.

...

Before I completed my [Japanese] language studies, I was assigned as teacher and principal of the Kobe Theological Seminary for Women at Kobe, Japan—in Japanese, the Kobe Joshi Shin Gakko. Here young Japanese women were trained for religious and social welfare work. But again that was not to be my lifework. One of the Board Secretaries resigned and I was invited to take her place... The Board needed a worker immediately and therefore I came home on special furlough to be an acting associate secretary of the Board at Boston.

Between 1933 and 1935 I was in the Board office at 14 Beacon St., Boston. One of my duties was to find a missionary couple, both of whom spoke Japanese, and who would go out to our Mission Training School in Kusaie in the Caroline Islands, islands that were then under Japanese Mandate. Here students from many parts of Micronesia came to study. They came from places that were only names to me—Truk, Ponape, and the various atolls of the Marshalls...

At last I found a missionary in Japan who was willing to go to Kusaie, but his wife did not enjoy the thought of going to so remote a place where there would be no other

American woman. I heard the accusing voice of my New England conscience. How could I ask her to go where I was unwilling to go myself? The depression had cut heavily into the Board's resources and there was not enough money to send another missionary. I found that the fare by Japanese freighter was within my means. Careful inquiry led me to believe that I could live for one year on Kusaie for $150. I decided to go. So with my ticket and this sum of money, I set off by Japanese freighter from Boston to Yokohama where I could catch a smaller Japanese boat, the only transportation to Kusaie in these Japanese Mandated Islands.

As we neared the harbor of Lelu [in 1936], I had my first glimpse of mountainous Kusaie, my mind was filled with the beauty of the place. I had read that Lelu Harbor was called the pearl of the Pacific. It certainly shone like a gem set in the sea. The outrigger canoes did not wait for our ship to be anchored but came out to be ready for the eager passengers to jump aboard the moment the "all clear" was given.

We were welcomed by the island pastor, Fred Skillings. Here I realized that even in recent years the islands had ties with New England, for the pastor's father came from Portland, Maine. His sister Hattie married John Sigra, who had become the last king of the island. Fred had married the king's sister. These two interrelated families were the bulwarks of the church. They were to become my close and dear friends. King John and Pastor Skillings came aboard ship wearing white suits with high collars fastened under their chins in the fashion of Japanese officials. We were invited to dinner that evening at the house of the Misses Elizabeth and Jane Baldwin, [since 1930] retired missionaries from New Jersey, who so loved Kusaie that even on their retirement had no thought of going home. They had been more than 24 [rather 28] years without once leaving it, even for a short trip to neighboring islands. Dinner was served on their narrow porch as nine persons could not be seated in their small living-dining room. As the meal progressed, I marvelled how two Victorian ladies had ever adjusted themsselves so perfectly to the life of this tropical island. They seemed as much at home as King John and Queen Hattie, or the pastor and his island wife.

The food was very strange to me. Breadfruit, taro instead of potatoes, and two puddings were served with the main course. These were banana fafa and taro fafa, specialties prepared by the king's own hands. The chicken had been baked on hot stones and, to the foreign palate, it had a peculiar taste. The fried fish *was* delicious and tasted like food prepared at home. As the meal ended, I saw a little cavalcade coming down the white coral road. It was the village band and its members were proudly bearing their instruments. They stopped by the steps of the Baldwins' house and struck up a familiar tune. It was "Home Sweet Home"! Did they intend that I should feel at home on Kusaie or did they want me to realize they were sympathizing with me, because I was so far away from my home in America? I could not look into the future and see that one day Kusaie, perhaps the most beautiful island in the whole world, would be home to me on this side of the earth; that one day I would miss it as I now missed the clipped green lawns of Cambridge and the familiar if noisy sound of trolley cars rolling down Massachusetts Avenue.

The Mission Training School was not at the seaport of Lelu, but on the other side of the mountains and was reached by a waterway through mangrove swamps, and from the water's edge by a steep mountain trail. Here there had been a Congregational School since 1871. I was still officially connected with the Japanese Mission but I soon sent in my resignation. I put down my roots once and for all in Micronesia, first in Kusaie, later in the Marshalls. I think I knew almost from the first that here I had found my lifework.

We had cows, pigs, and chickens at the school, and coconuts and breadfruit grew on the school land. The students studied in the mornings and worked at their tasks in the afternoons. We set out a plantation of pineapples that grow readily in the soil of that high island. My $150 lasted me all through the year. Later, money gifts from friends supplied my needs until Park Street Church at the famous old "Brimstone Corner" in Boston offered to support me as its missionary.

In 1939, Miss Elizabeth Baldwin died. Miss Jane was left quite desolate. By 1940 we in the islands sensed that war might come. Miss Jane had hoped to die in Kusaie and be buried beside her sister. But she was in her seventies and her sight was failing. She had lived in Kusaie through the First World War when the Japanese had come to supplant the Germans. The thought of living there through another war daunted even her hardy spirit. Now she wished to go home to New Jersey. It was quite impossible for her to go alone and I agreed to take her. We were fortunate for, had we sttayed, we should have suffered internment under the Japanese. The school was left in charge of a Japanese Christian worker and a very able young Marshallese teacher, Isaac Lanwi, one day to become a famous oculist in the Islands.

Upon my return I kept house for my brother Theodore in Maryland. Then in 1944, the Board sent me up and down the east coast and as far west as Minnesota to tell the American people about the Marshall Islands, then very much in the news, and about Truk, Ponape and Kusaie in the Carolines. With an aching heart, I read of the bombings and of the storming of Kwajalein. What would this mean to our island Christians? Could their faith endure invasion by a people whom they had long thought of as their brothers in Christ?

In December 1945, I left Boston for Hawaii. In February 1946, in the famous Kawaihao Church there, I was ordained as a Christian minister, that I might better serve the islands on my return. It was August 1946 when I finally received permission to fly from Hawaii to the Marshall Islands.

...

Document 1937A

The visit of H. O. Meissner to western Micronesia

Source: H. O. Meissner's "Die Marianen und west-Karolinen unter japanischen Mandat," Koloniale Rundschau 29 (1938).

HRAF translation.

Because of their present population, the Marianas may be considered a Japanese island group. There are about 60,000 Japanese living here and, at the most, about 5,000 Chamorros; there are also 1,700 immigrants from other islands and five Spanish priests. Although the territory of the Marianas constitutes only a fourth of Japaanese territory in the South Seas, nearly four-fifths of all inhabitants live here. A majority of the inhabitants come from the Ryukyu [Okinawa] Islands. Thus, the so-called Japanese element consists mainly of a mixture of Chinese, Japanese and Malayans who have their own dialects and traditions. These people are on a lower level of cultural development than those from Japan. Economically, the islanders play aa secondary role. The 1,700 immigrants live in settlements on the outskirts of Pagan [Garapan?] and are employed as stevedores in the harbor or find work on the construction of roads.

The Japanese population in the Carolines is considerably smaller than that of the Marianas, perhaps 20,000 in all. Since most of them are from Japan rather than the Ryukyu Islands, their standard of living is higher than the orientals who live in the Marianas. In the Carolines, individual colonists play a minor role compared to the companies owning plantations, the district officials and the traders, while the islanders occupy a more important economic position than do islanders on Saipan. The Japanese in the Carolines are concentrated in a few localities where they live in crowded conditions; the largest number live at Koror, where they number 11,000.

The population of Yap, however, is decreasing to such an extent that this paleolithic people will beome extinct within the next generation if their number continues to fall at the same rate. The population of Palau is stagnant; the people there not only resist the impact of the new elements which have been introduced into their culture but even profit from them. On Jaluit, an American system of economy has been introduced, and the Marshallese participante in the economy by leasing their land at faairly high rates.

The population of Kosrae increased considerably and now number 2,000; they are well cared for by an American mission, which is liberally financed.

While the Japanese masters treat the islanders with condescension, they do not consider it below their dignity to marry islanders. Although there are cases on record where islanders were exploited by Japanese traders, most of them are astute businessmen and manage to get high rates on the land which they lease. Since these rates are set by the chiefs, no cut-rate competition is possible and the rent paid for real estate on the larger isalnds is higher than in the residential sections of Tokyo. The standard of living among Carolinians is comparatively high, and many of them earn as much as 100 to 400 yen a month, as compared to a salary of 30 yen for Japanese high school teachers.

About a sixth of the Carolinian population is Catholic and cared for by Spanish priests; another sixth is Protestant and cared for by 27 missionaries of the German Liebernzeller Mission; they are almost the only Germans now living in that part of the Pacific. Probably the only other Germans in the Carolines are a family in Truk by the name of Etscheit.[1] Among other foreigners are about 10 Spanish priests, 8 American missionaries and a Russian family on Yap.[2]

Economically, the Carolines have played a secondary role. The Japanese population consist of traders rather than colonists. Here the islanders in business are more important. This may sound strange to us, but it is explained by the fact that they have always owned large coconut plantations and derive profits from them which, in view of their standard of living are considerable. A Japanese immigrant, even if he could obtain the land, would have to live on his capital for eight years until the trees yielded fruit.

IN view of the heroic achievements of the Japanese, it would seem to us that the sole ambition of every Japanese is to serve his emperor and his country wherever his service is required. Although this does apply to the great majority,l an exception must be made as regardss the attitude of Japanese colonists. The Japanese do not like to leave their homeland permanently and would rather live in Japan under poor conditions than live outside at consideraably higher standards. Among the many Japanese to whom I talked during my travels, I could not find a single who did not immediately confess that he regarded his stay in the colonies as a necessary ev il, and one which it was difficult to bear.

The Japanese colonists do not so much strive to adjust their manner of life, their houses and furniture, to the climatic conditions of the colonies and to the customs fouond in their new surroundings as to recreate the appearance of their old home within the landscape of the new. They transplant as many of their possessions as possible to their colonial homes. Today, the Marianas have assumed the character of a thickly-populated Japanese landscape. The same change is in progress in the Carolines.

For the most part, Japanese colonists do not take any interest in the islands and their inhabitants. The few exceptions to this rule are, therefore, to be admired all the more. The Governor of Rotaa, for example, has an expert knowledge of the ruins on the Ma-

1 Ed. note: Despite their German name, they were reputed to call themselves Belgians, however.
2 Ed. note: A photo exists of a Russian woman rescued by the U.S. military in 1945.

rianas and is the greatest authority on the history of the Chamorros. His knowledge of these islands and his library on this subject deserve the greatest respect. I still remember his excellent lecture on primitive culture in the Pacific and the tour on which he led us through the ruins on his islands; his knowledge of these remains deserves the highest praise.[1]

1 Ed. note: Too bad that his name is not mentioned.

Document 1937B

An account of a trip to the South Seas, by Ryozo Kanehira

Source: Ryozo Kanehira, ... [An account of a trip to the South Seas] in Santin [Forests magazine], no. 657 to 661, 1937.

Notes: Translated by Hinayoshi Takeda, for the Military Geology Branch, U.S. Geological Survey, for the Intelligence Division, Office of the Engineer, Headquarters, Far East Command, Tokyo, Japan, December 1952. Only the first article was translated in full, with extracts for the rest.

1. Introduction.

I am getting less and less interested in travelling to Micronesia after my repeated trips to that region. However, it is not quite uninteresting to see the changes dur to industrial development and cultural equipment on those islands...

The ship serving the region is the **Caroline Maru** of the South Seas Trading Co. Having formed a plan of going on board this ship, I applied the year before last to the Science Promition Board of the Ministry of Education for a subsidy to carry out my exploraiton...

I have been studying Micronesia species of screw-pine [pandanus]. As they mostly grow on isolated islands, I wished to visit those islands on my way [to New Guinea]. Therefore, I could study the ecology and utilization of pandanus and also to gather specimens...

...

2. From Yokohama to Palau.

On 25 December 1935, I went on board the **Yokohama Maru**, sailing from Yokohama. This being close to the end of the year, there were a good many passengers on board. This is the largest ship of the South Seas lines, hardly rolling at all, and therefore quite popular. After two days and two nights we passed the Bonin Islands, and had to change to summer wear. After three days and three nights more, we anchored at Saipan on the 30th. The sun was shining wonderfully bright. Together with my cabin mate, Mr. Yamanouchi, who was going over to the Tropical Biological Laboratory, I put up at the club-house of the South Seas Development Company.

Guided by Mr. Matsumota of the Saipan branch office of Nanyo-cho, I at once went out botanizing. going through the sugarcane fields, I noticed the coconut trees, which were growing luxuriantly, after having been almost exterminated by insects, leaving a

wide stretch of desert, changing the physiognomy altogether. We took the path leading to the top of the hill. A long spell of dry weather had made the trees lose their freshmess, and only a few of them had flowers. In spite of the beautiful morning, dark clouds covered the sky, and pouring rain came down immediately afterwards. We took shelter from the rain in a cottage of the coffee plantation. During several years past, whenever I came upu this hill for botanizing, I would take a few minutes' rest at the hut of a tenant-farmer; I could thus appreciate the improvement in their life year after year. The lady of the household grows her own coffee and she offered some of it to us. We then took our lunch. A considerable quantity of coffee has been produced in Saipan of late, but its quality is not gaining a good reputation. Its method of cultivation is rather rough. The rain having abated we started back. Strange to say, we did not get many specimens; the only things we collected were a *Balanophora* and a couple of pandanus. By the time we reached the Experimental Station, it was raining again. This station was re-organized last year and it became a branch of the Tropical Industry Laboratory. As the name implies, efforts are being made in the direction of scientific research, and though the chief work is on the sugarcane, research on tropical economic plants is also carried out.

After spending the night at the club-house, it was New Year's Eve. It was very quiet in the town, and the people set up twigs of Australian [NOrfold Island] pine at the gate, after the fashion of their native land.

The **Yokohama Maru** left in the afternoon, and we got to Tinian at dark and dropped anchor there. The New Year of 1937 was greeted on board the **Yokihama Maru** while we were off Tinian. I got up carly, dressed up and went down to the dining room, and found the natioanl flag, crossed with the Company's flag, on display, and on the table, a number of important dishes, which would be quite exceptional at home. We gave cheers, led by the captain. Being New Year's Day, there were no porters available, and the whole ship seemed deserted. After breakfast, I went ashore with Mr. Yamada, guided by Mr. Watanabe of the Saipan Branch office for botanizing. The Island of Tinian consists of a flat tableland, and the greater part is planted with sugarcane, and is a money pot for the South Seas Development Company. Remnants of forests are to be seen only along the seacoast and in the neighborhood of cliffs. Probably because they were out of season we found very few flowers and fruits. The only plant with a full display of flowers was the *Deeringia amarantoides*, hanging form branches of trees, looking like gold braid.

On January 3rd, we left Tinian for Rota. This island has been exploited only recently. We landed after a ride through high seas by launch. We did not have much time available. We could do nothing but crouch under a cottage, on account of a heavy downpour. During an interval of clear weather, we tried to gather plants and, fortunately enough, we found a *Suriana maritima* L., which is a new record for Micronesia. This island has been found unpromising for the cultivation of sugarcane but phosphate was discovered of late, and a cable-way to carry it has been constructed; it can be seen between trees on the hillsides.

January 4th. We reached Yap. The weather being fine, I went out together with Mr. Watanabe and botanized in brush-woods on the outskirts of Tomil [rather Colonia], with much success. There seems to be no new enterprise on this island. The customs of the natives are still unchanged, with women wearing skirts made of grass leaves, and men wearing loin-cloths. This is the only island in Micronesia where the old manners and customs are still practiced. The successive governors have tried to improve customs in vain. The present governor, Mr. Yamaha, would like to keep the old manners and customs unchanged, and we quite agree with him.

While stepping on the pier of Tomil Harbor, we found, on the left of the notice board, an unfamiliar monument. It was a panegyrical tablet in honor of the late Mr. [Arno] Sennft who was governor here from 1899 to 1909. The people of Palau and Yap contributed money and erected it at the head of the pier. When the pier was damaged afterwards it fell into the sea. Some years afterwards the inscribed copper plate was recovered and sent to Palau, where the officials put it on show at Koror Museum. Through the benevolence of Mr. Konishi, a military attaché, who read the tablet, it has been sent back to Yap and re-erected at Tomil. At the time when the Caroline Islands were ceded to GErmany, Mr. Senfft came over as a governor, and his distinguished services left a favorable impression. He exerted himself in opening the TAgaren Canal, in repairing roads, and many other works. G. Volkens, who first studied the plants of Yap has glorified his name by naming two plants after him: the *Ficus Senfftiana* and the *Moryta Senfftiana.*

AT the entrance to the village of Tomil, and at the back of the Government HOuse there stands a small museum, where native handicrafts, such as wooden dolls, model grass skirts, baskets, etc. are on sale. It is very convenient for the travellers.

Our stopover at Yap was not more than a few hours. The ship weighed anchor that same afternoon. That night a party of young review girls taking the passage gave performance upon a temporary platform, and entertained the passengers.

Next day we reached Palau Harbor. A launch full of officials in white uniforms came up the accommodation ladder, and soon surged into the saloon. Messrs. Wakamatsu and Ohamoto were good enough to come and meet me, as always, much to my appreciation. All those who came to meet their friends, relatives, acquaintances, or seniors, are generally invited to the table for a blass of beer. In the days when there was no ice to be had on Palau, this used to bc the only chance for them to enjoy cold beer. Our personal effects were alertly carried by prisoners, as usual. The launch went thrugh the newly-0built passage and we soon reached the new pier at Koror. Anyone who looks towards the sea from this ipier will feel that he is surely in the South Seas. Gabled houses appearing from among coconut tree groves, wireless towers rising high in the blue sky, small islets covered with deep-green vegetation, are nothing very striking, if one views them is separately, but they collectively form a scenery of their own. The scenery of Koror changes every time I come and see it, but gives me some intimate feelings. While going along the pier we found an imposing waiting room, where a number of waiting taxis were picking up customers one after another. The main street of Koror has been

paved recently, and small buses charge a flat rate of 10 sen. The coconut trees planted during the German times have grown to a tremendous height and the mangos in the borders will bear fruit within 3 or 4 years. Everything has become settled now in the town, and signs of a newly-opened town can no longer be seen.

After I had paid my respects tot he government officials, and guided by Mr. Wakamatsu, I called at the Tropical Industry Laboratory at the end of the town. Mr. Ashizawa, the Director, who arrived here recently, is an old acquaintance of mine. He has re-organized the laboratory, and all kinds of investigations and research are progressing oteadily. He intends to extend the sphere of the industrial study even to New Guinea and other regions. Palau occupies a vantage point for such a purpose. Mr. Wakamatsu took me around the sample garden. What attracted my attention were the cloves in bloom, the cacao bearing fruit, the remarkable growth of the balsa, and the plantation of *Hydnocarpus anthelmintica*, Pierre. These plants, which are most important in the tropics, are not necessarily suitable for Palau, but it is quite interesting to have them growing at all within Japanese territory.

Among the industries of Palau the marine product industry has made a remarkable progress in recent years, especially the manufacture of dried bonito whose volume is on the increase. To meet local needs, a new town has been established at Arakabesan [Island] on the opposite shore of Koror. Surpassing it in sight is the fleet of diving-boats in the harbor, ever since the discovery of the pearl-oyster, some three to fouor years ago, in the waters of the Arafura Sea to the northeast of Australia. During the summer, when the sea is calm, nearly 100 boats go overthere to collect the pearl-oysters. Sometimes they invade the territorial water [of Australia] and get chased away by patrol planes. Once, one of the planes fell into the sea, and the occupants called for help. "They have dropped and are crying for help!" "Don't go to help!" "Poor fellows!" Finally, a boat approached them. "We'll not punish you. Help us!" The occupants were picked up and sent to the port. The diver was not punished but, in spite of the efforts made by the occupants, the officials confiscated one-half of the collected oysters.

These diving-boats return to Palau and take a rest while the winter monsoon is in full swing. The divers earn a great deal of money, and they seem to exercise a benign influence on the gay quarters. In the town of Koror a number of smart rest-houses are found for their relaxation.

3. From Palau to Ponape.

After only one day's stopover at Palau, I took another ship, the **Omi Maru**, bound for Jaluit. Mr. Wakamatsu was kind enough to see me off. While sitting in the saloon well-wishersgradually increased. Mr. Ezaki, the procurator, came also on board to see Mr. T. off. Mr. Ezaki is a popular figure in Palau. He introduced me to Mr. T. saying, "This is my friend Kanehira. Though he does not look the part, he is not quite sociable. He was famous as a swimmer while a student at the Ichiko!" I have no memory of having been a famous swimmer. He must have said so, probably having seen or read my article on swimming, present and past, published in the last number of the Monthly

Journal of the Alumni Association. The Procurator (on Palau it always means Mr. Ezaki) always brings spring breezes. He has not lost the spirit of a famous rooter that he had when he was a student at the Ichiiko.

The **Omi Maru** weighed anchor at 7 a.m. on the 7th. The crew of this ship, including the captain, doctor, purser, etc. are fans of deck-folf, and I joined them and indulged in the game throughout the voyage of three days.

ON the 13th the ship entered the harbor of Truk. Truk consists of a number of islands within a large barrier reef, and some of them contain quite high mountains. Commander Togo gave these islands fancy names, those of the four seasons, the days of the week, and of some plants. Indeed, he was a man of taste, the names he gave sound tasteful and are easy to remember.

When I left Palau, I sent a wire to the governor of Truk, asking to get ready for a shrot trip to Tol while my ship was at anchor. This island is situated 30 miles off the harbor, and the mountain on the island is the highest of all, and is full of rare plants, some of which I had collected at my former visit, and published a good many of them as new species. I was hoping to pay another visit to it on this occasion. However, the wire was interpreted as meaning that I would be staying for some time and take the next ship, arrangements had therefore not been made. Not only that, a big banquet was scheduled that night, in honor of Mr. T. and myself. When an official comes down from the main office, a big reception is held as a rule. For anyone like me who takes advantage of a few hours at each stop at a port to go out for botanizing, a reception is really annoying, in particular when invited without a previous warning. So, sorry as I was, I crossed over that night, guided by Mr. Nagabuchi, [from Toloas] to Fefen, and we put up at the policemen's dormitory, having exchanged Tol for Fefan. Fefan is a fairly large island, abundant with plants. When the day broke, we started with several natives and went up the mountain. The last time I climbed it was in the summer of 1931, and we were drenched by heavy squalls. This time we were favored with fine weather and were able to make several shots, and colelct a lot of specimens of *Exorriza carolinensis*, Burret, and *Pentachalangium carolinense*, Lauterb.

The number of Japanese on Truk has been rapidly increasing recently, and every ship brings in from 70 to 80 passengers from Japan. At present, there are 2,500 Japanese residents, and it would not take a long time before the number increases to 4 or 5,000. This is not only on Truk, but also on other islands a similar rate of incomers has been recorded. Going south is a natural trend. There is no propaganda nor bounty nor preengagement for positions, yet they come, and somehow seem to fill up the space.

...

[The rest of Kanehira's narrative was drastically abridged by the Japanese translator, who said that it was but a diary of a trip to New Guinea, touching briefly at a number of islands along the waayu, but the narrative was mostly about personal affairs, giving very little botanical informatin. What follows is a summary.]

...

4. Sojourn on Ponape.

The **Omi Maru** which left Truk on the 13th got to Ponape on the 15th. The writer was taken by car to the temporary residence which was the former residence of the German army surgeon.[1] In front of this house there stands a graceful palm with fan-shaped leaves and fruit like that of the *Livistona*. This was imported during the German times, and its name is unknown. On either side of this palm there is a cycad with a thick rugged trunk. Afterwards the writer made out that this cycad came from New Guinea.

Next day of his arrival he went out to collect pandanus at Jokau. After the rebellion of 1909 prather 1910] a number of natives were brought here from Tanepei,[2] Ngatik, Magur, Gurnitch [Greenwich or Kapingamarangi], Penguerap [Pingelap]. The immigrants brought with them various plants and planted them around their dwellings. Pandanus were among them. Their fruit is important food for the inhabitants of coral atolls. *Pandanus cylindricus* is the best kind.

In the experimental station there are planted a number of economic plants. They are not samples of a few incividuals, but cover fairly large areas, and are of value for planters. The more important species are: 1. Sandal-wood; 2. Pepper; 3. Vanilla; 4. Clove; 5. *Carludovica palmata*; 6. Mango; 7. Sapodilla; 8. Cacao; 9. Coffee; 10. Royal palm; 11. Ipocacuanha; 12. *Hyudnocarpus anthelminticus*.

...

j@CENTER2 = 5. From Ponape to Kavieng.

After a spell of inclement weaaaather from the 23rd to the 25th, the **Carolin Maru** at last weighed anchor. Having touched at Pakin, the ship reached Ngatik on the following morning. Coconut trees are growing luxuriantly, and *Terminalia Saffordi* is abundant on the seashore. The trees on the barrier reef is rather simple, consisting of *Morinda citrofolia, Intsia bijuga, Calophyllum inophyllum, Allophyllus timorensis*, and some others. Big specimens of the breadfruit tree are aboundant.

Having stopped at Nukuoro Atoll the ship dropped anchor at Kapingamarangi Atoll, which is the southernmost of the Japanese territory.

After a week's voyage the **Caroline Maru** at last reached Kavieng in New Ireland.

...

6. From Kavieng to rAbaul.

The writer crossed over to a small island opposite to Kavieng, and found, much to his delight, a quantity of *Hydnophytum*, sp. on the trunk of a coconut tree. Among the bushes he found a kind of pandanus, which turned out later to be *Pandanus englerianus*, Martelli.

...

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1 Ed. note: Dr. Girschner.

2 Ed. note: This is now the name of a village on Jokaj, or Sokesh, Island itself.

7. Sojourn at Rabaul.

During his stay at Rabaul the writer visited the Botanical Garden, Bureau of Agriculture, Museum, etc. Once he went out for botanizing, but he makes no mention of the names of plants that he collected.

...

8. To New Guinea.

On FEbruary 6th, the ship left Rabaul, and dropped anchor at Salamaua at 11 the next morning. The writer collected plants along the shore in the neighborhood of Salamaua. Then he visited Wau by plane, and explored some vestiges of primeral forests. He found the interior of these forests terribly muddy, so he weent up hills that were precipitous, and trees were lofty, almost out of reach.

...

9. Return journey.

The writer did his last botanizing at Salamaua on FEbruary 10th. And on the 12th the ship entered the port of RAbaul. On February 24th the ship was back at Ponape. Here the writer climbed up Mt. Nana. On March 14th he reached Kusaie. While staying here he made a circuit of the island along the seashore. The ascent of Mt. Finkol [Fenkol] was a failure, but he scaled Mt. Matan [Malem].

On March 21st he went on board the **Yamashiro Maru**, and got back to Yokohama on April 9th in the midst of a full display of thhe cherry blossoms, yet he found these flowers without color and monotonous, after he had seen the vivid colors of the South Seas.

Conclusion.

The writer is glad to have gone to New Guinea after all, though his stay there was very short.

Documents 1937C

Guam news for 1937

Source: Articles in The Guam Recorder, January, March, May, and November 1937.

C1. Photos of Guam in 1937

Commander Benjamin V. McCandlish, U.S.N., Governor of Guam

The present Governor of Guam,



Commander Benjamin V. McCandlish, U.S. Navy, was born in Petersburg, Virginia, in 1886 and received his early education in the public school of that city. He was appointed to the U.S. Naval Academyin 1905. Upon his graduation in 1909, he served on the **U.S.S. New Jersey** and the **U.S.S. Delaware** of the Asiatic Fleet with subsequent service on the **U.S.S. Pompey**, the **U.S.S. Saratoga** and the **U.S.S. Monadnock** in Chinese waters during the revolution that ended the Empire of China. During the World War, Commander McCandlish served on the **U.S.S. Wilkes** and the **U.S.Sl Davis** which latter he commanded. For World War services he was awarded the Navy Cross. From June 1934 to January 1936, relieved Captain George A. Alexander, U.S. Navy as Governor of Guam and Commandant of the Naval Station. Commander McCandlish is the 19th American Governor of Guam.

The Government House



The Government House, or the Palace as it was formerly called, was constructed in 1884, during the administration of Governor Don Enrique Solano. This building occupies the site of a house erected in 1736 which had served as the residence of former Spanish Governors. It is believed that the old house was incorporated in the construction of the present building.

The Plaza de España



The Plaza, the beauty spot of Agaña, has undergone many changes within memory of many local residents. After the American occupation it was cleared and used as an athletic field and parage ground. With the opening of Bradley Park in 1930 its use as an athletic field was discontinued. Attention was then turned to its beautification. Paths were layed out and ornamental shrubs planted.

Dulce Nombre de María Church



The first church of Agaña was dedicated to Dulce Nombre de María. It was probably built by the first Jesuit FAthers in 1669 and stood for 233 years until the earthquake of 1902, when it was badly damaged. It was entirely demolished in 1912 and on the same site a new cathedral was erected. The new Cathedral, under the same advocation was erected through the efforts of the indefatigable Fr. Luis María de León, O.M. Cap. the Rector of the Parish, admirably supported by the entire population of Agaña. The main work was finished in 1914. The tower with its spire and clock are the

work of Bishop Olaiz. During the earthquake of 30 October 1936, no apparent damage was sustained by the cathedral.[1]

C2. American priests arrive in Guam

The return trip of the **U.S.S. Gold Star** from Japan brought two new American residents to Guam in the persons of the REverend Father Alban Hammel, O.M. Cap. and the REverend Father Sylvester Staudt, O.M. Cap. These two Capuchin Missionaries, while augmenting the number of their Order in missionary service to Guam, are also very welcome additions to the American colony.

Father Alban was born in Oberrndorf, Germany, and came to the United States in 1897, when he was 14 years old. He entered St. Fidelis College, at Herman, Pennsylvania, and institution conducted by the Capuchin Fathers of the Pennsylvania Province of that Order. He entered the Capuchin Order in 1903, after which he made his philosophical studies at Victoria, Kansas, followed by four years of theology at Cumberland, Maryland. His Emionence, James Cardinal Gibbons conferred the Sacrament of Holy Orders upon him on 21 June 1910.

He was appointed as assistant in the parish of Saints Peter and Paul at Cumberland, Md., where he remained for six years. From there he was transferred to the Witchita diocese in southewestern Kansas, where he had charge of a large mission territory. During the eight years that he remained in that diocese he made his headquarters at Ness City and it was through his efforts that a parochial school was established, in which he did a large part of the teaching until the school was given over to the charge of Catholic Sisters.

In 1930 Father Alban returned to Cumberland, where he established a large, modern parochial school which included not only the latest in educational features and playground facilities, but also a large gymnasium. His next duty was at Wheeling, West Virginia, where Father Alban was instrumental in furthering plans for the remodelling of school and parocial buildings.

While Father Alban was at Wheeling he received word from his Superiors in Rome that volunteers were wanted for missionary service in Guam. Last September he received word that his name ws one that had been chosen out of five who had volunteered. Father Alban, on being asked for a statement shortly after his arrival said, "Our impressions, from what we have seen and from our cordial reception by our confrères, the Capuchin FAthers at the Monastery, and also b y the Governor of Guam, have been most favorable."

Father Sylvester was born at Cologne, Germany, on 15 February 1894. After receiving his early education he came to the United States in 1931, where he attended St. Vincent College at Latrobe, Pennsylvania and later entered St. Fidelis College at Herman, Pennsylvania. His novitiate, preparatory to entrance in the Capuchin Order, was then made, and studies in philosophy and thrology followed.

1 Ed. note: It was destroyed by bombs in 1944.

In 1923 Father Sylvester became a citizen of the United States, and later matriculated at the Catholic University at Washington, D.C. where he pursued higher studies in Moral Theology and Church Law. After having been awarded his degree in these subjects he was ordered to Kansu, in northwestern China, for missionary work there. In 1930 he returned to the United States and after a short stay proceeded to Puerto Rico where he worked as a missionary for three years. Illness compelled Father Sylvester to return to the United States where he served as assistant pastor in several parishes in Kansas. During his last year there he was engaged as an instructor in Latin, English, Religion and Ethics at St. Joseph's College and Military Academy, at Hays, Kansas.

It is hoped that Father Alban and Father Sylvester will find happiness and success in their work in Guam.

C3. Vital statistics of Guam

Vital statistics for the period from 21 January 1937 to 24 February 1937:

SUMMARY

...

Present native population	20,994
Other than native population	1,384
Total	22,378

[1]

...

C4. Memorial dedication

Impressive memorial ceremonies dedicating the monument erected in memory of Colonel Lucas Camerino and Municipal Pressident Pio Barican, Filipino exiles who died in Guam in 1901, were held in the Catholic Cemetery on 17 April 1937 at 2 p.m.

Governor Benjamin V. McCandlish, His Grace, Angel Olano, Bishop of Guam, officials of the Naval Government, many prominent Filipino and other residents of Guam witnessed the unveiling of the beautiful monument, which was sponsored by the Honorable José M. Flores, a prominent merchant of Agaña. President Manuel L. Quezon of the Philippine Commonwealth personally financed the project and the Naval Government constructed the monument.

The committee in charge of the construction and dedication were Lieutenant Commander R. H. Lenson, (SC) U.S. Navy, Head Head of the Department of R Ecords and Accounts of the Naval Government, Mr. José M. Flores, Associate Justice, Court of Appeals, Mr. León Flores, Attorney at Law, and Mr. P. R. Palting, Attorney at Law. Mr. León Flores and Mr. Palting in 1901 were Filipino political exiles in Guam.

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1 Ed. note: A full list of the marriages, births, and deaths follows.



From right to left:—**Mr. José M. Flores, Lieutenant Commander R. H. Lenson, (SC), U.S.N. Commander Benjamin V. McCandlish, U.S.N., Governor of Guam, His Grace, Angel Olano, Bishop of Guam, Mr. León Flores, Ariston Gumabon, Miss Margaret Benito, Miss F. U. Cristobal and Sixto Cleofas.**

C5. Nuestra Señora del Carmen—The church at Agat

The Agat church, *Nuestra Señora del Carmen* was started as a mission in 1680. Following the Spanish colonial custom of centering the population around the church or mission, a little village sprang up which the Padre and the people of the village together, named Agat.[1] The village was officially founded on 11 December 1680.

The mission has continued through the years. The Record Book *Canonica* of Padre Ciriaco del Espiritu Santo, which dates back to 1815, records the completion of the church altar in 1833. Padre Ciriaco baptized [sic] it. The last signature of this priest appears in the record as late as 1843. The *canonica* of his parish work is still in the hands of the Padres.

The new church building was begun in 1931 but lack of funds forced a cessation of work in 1935. However, Padre Eugenio, through his own tremendous energy and labor and the help of his parish people, carried the church to completion in late 1937. He had

1 Ed. note: The old site of Agat was located at the mouth of the river just north of the present site, and was heavily populated at the time of European contact..

"Nuestra Señora del Carmen"



The Mission was founded in 1680 and the village on December 11, 1680. The present church building was begun in 1931 and completed late in 1937. It received the blessing (Benedicere) of His Lordship, Bishop Olano, on 18 September, 1937.



The altar of the church "Nuestra Señora del Carmen" was completed by Padre Chirace del Espíritu Santo in 1833 and baptized by him. It has been in use since.

the joy of seeing it dedicated to holy service as a place of worship in September of this year.

The new church received the blessing (*benedicere*) of His Lordship, Bishop Olano, on 18 September 1937. It was both a solemn and festive occasion. The blessing was followed by a procession of over 2,000 people. A band from Agaña, invited guests, many people from surrounding communities joined with the citizens of Agat in the procession.



His Lordship, **Bishop Olano**, gives the Benedicere to the Church "Nuestra Señora del Carmen".

The occasion was the joint celebration of the *Benedicere* of the new church and the annual observance and celebration of the town patroness, Santa Rosa de Lima. Father Gil of Sumay preached the sermon following the procession.

On Sunday, September 19, High Mass was said by the Bishop at 9:00 a.m., assisted by the Padres, and the boys choir of the Agaña Cathedral under the direction of Father Serafin.

The collection and voluntary offerings for the new church amounted to about $1,000, much of it coming from American friends and bussinessmen of Guam. It

was the largest single collection ever received in Guam. The money will be used for a new floor and ceiling in the new church. Concessions were open from noon to midnight on Saturday the 18th, and from 10:30 a.m. until midnight on the 19th.

The day after the dedication a banquet was given with several dignitaries present including Governor and Mrs. V. V. McCandlish, and the Governor's aides, and prominent businessmen of the Island and their wives.

Padre Gil of Sumay is acting pastor of the church in the absencve of Padre Eugenio who9 has gone to the Philippines and perhaps Hong Kong, B.B.C., for a three months leave from his parish duties.

AGAT

Agat is a village of 1,025 people. The development of the Agat- Feña road into the back country of the Talofofo River and its rich valley ddistricts will make Agat a strategic point. The new church, therefore, will prove to be prophetic of Agat's future development.

FATHER XAVIER

Father Xavier María de Sangüesa was born in Spain on January 21, 1874; entered the Capuchin Order January 21, 1889, and was ordained priest September 19, 1897. He attended Montehano College (for boys) in northern Spain, and studied Philosophy and Theology at the College of Lecaaroz (Navarre), where, after his ordination, he was a Professor, teaching chemistry, language and music for several years. During this time he went to england to study the English language. He is a master of languages, speaking six fluently.

He arrived in Guam on 21 June 1921, where he became Parish Priest of Agaña and for elcven years REgular Superior of the Capuchin Order in Guam. Along with his regular duties he taught the children's music classes.

Ever interested in the people of Guam he became an authority on Guam, the Chamorro people and the Chamorro language.

He was called to Rome by the Master General of the CApuchin Order and sailed on the **U.S.S. Henderson** on 11 October 1937. Father Eugenio accompanied him as far as Manila. His many friends in Guam wish him Godspeed.

BISHOPS OF GUAM

Originally the Bishop of Cebu had the overlordship of the ecclesiastical work of all the Marianas group. The first Bishop of Guam arrived in early 1912. The present Bishop of Guam is the fourth in line.

The Bishops of Guam have been as follows:

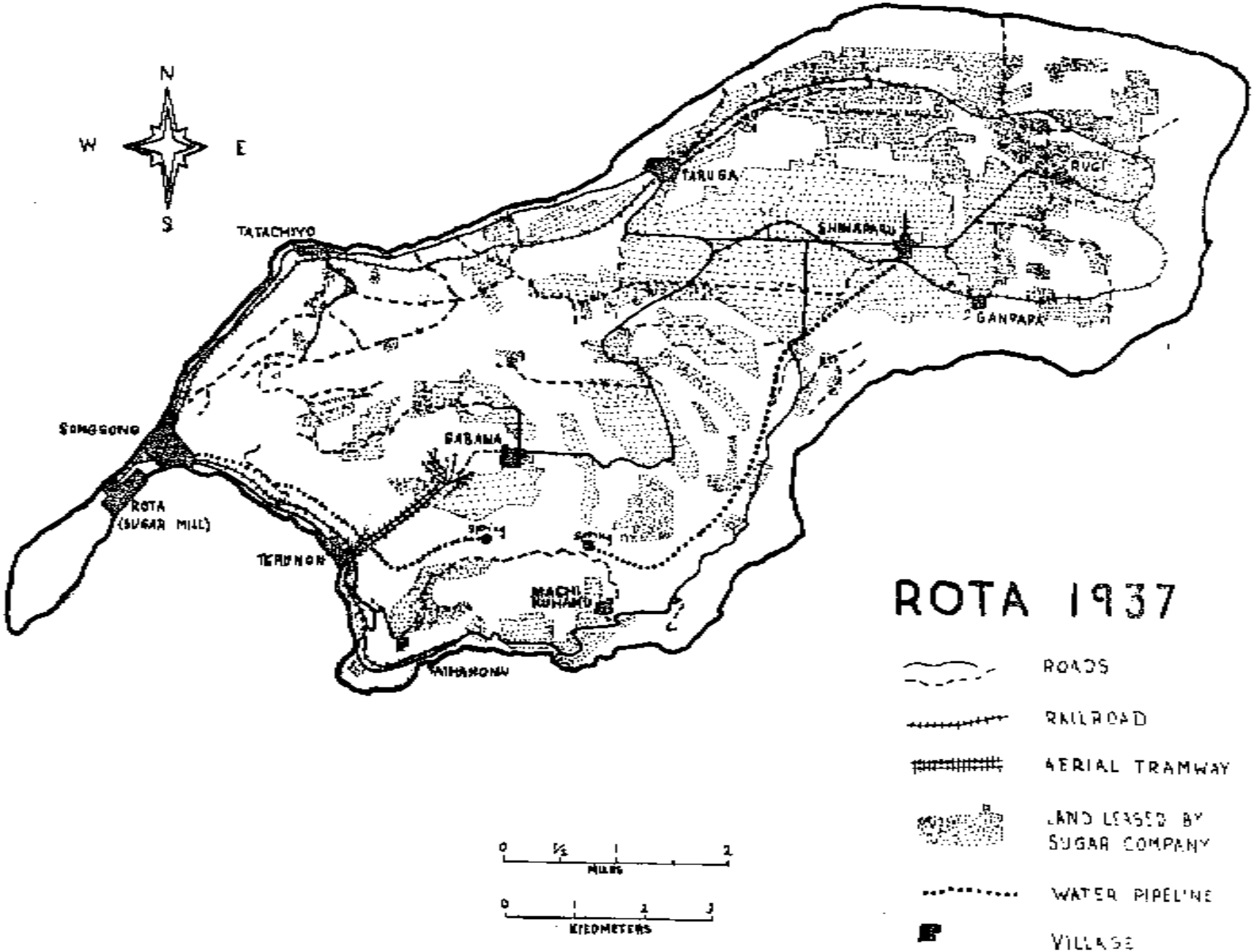
1. Fr. Francisco Xavier de Arenyscle [rather Vilá y Mateu], who arrived in early 1912. He died January 1, 1913 and is buried in the Agaña cemetery.

2. Father Agustín de Artesa del Segre [rather Bernaus y Serra] who arrived in Guam in early 1913, remaining until his second year when he wass transferred to Bluefields, Nicaragua, C.A.

3. Bishop Joachin Olaiz y Zabalza arrived in Guam April 31, 1915, remaining 20 years. Bishop Olaiz School, Agat (23 Septembecer 1931) is named for him. He was re-

sponsible for the inauguration of the Society *Saint Vincent de Paul*, the church's only charitable organization in Guam.

4. Michael Olano y Urteaga arrived in Guam on March 1, 1919 as Padre León [de Alzo], and after 14 years service was made Bishop in 1935 to assume his duties as His Lordship, the Bishop of Guam.


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W
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S
TATACHIYO
TARUGA
SHIMAPAGU
RUGI
GANPAPA
SONSONG
SABANA
ROTA
(SUGAR MILL)
TERONON
MACHU
KUHAKU
AITAHONU
ROTA 1937
ROADS
RAILROAD
AERIAL TRAMWAY
LAND LEASED BY
SUGAR COMPANY
WATER PIPELINE
VILLAGE
0 ½ 1 2
MILES
0 1 2 3
KILOMETERS

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Document 1937D

Tsunetaro Akimori's voyage to the South Seas—Part 1

Source: Akimori Tsunetaro. Nanyo ryoko [Voyage to the South Seas] (Tokyo, 1938).

Notes: Translated by Kimiko Nakai. Chapter 1 is omitted as it deals with general descriptions of the area. Such a candid reporting as that of Mr. Akimori was rare for a Japanese travellers at that time. Akimori was a retired professor of Doshima University who had already gone around the world twice.

Introductory note.

I made a 79-day voyage to the South Seas accompanied by my wife from 28 January to 12 April, last year [1937]...

Chapter 2. Diary of a voyage to the South Seas

1. Departure from Yokohama—Arrival at Saipan.

At first, I had anticipated that the steamship that we were going to take must have been a quite poorly equipped one, for it was plying between Japan and such tiny islands in the South Seas. However, the fact was the contrary. The number of passengers and cargos taking advantage of this sea route, monopolized by the Yusen (Mail Steamship) Company, has recently increased. Consequently, the company was making a large profit. Also, among the steamships going to the South Seas, those serving the western route began visiting some islands in the Outer South Seas, such as the Philippines and Celebes. Since then, the company had built some new steamships to assign to the western route. Thus the **Saipan Maru**, a steamship of 5,500 tons, was built in the year before last [1935], the **Palau Maru**, of 4,500 tons, was built last year [1936]. The ship we were on was the **Palau Maru**, one of the newly-built stemships of a fairly large size. When we boarded the ship, we were astonished to find that she was much better equipped than we had expected. When we were aboard the **Palau Maru** there were a large number of passengers. The ship was almost full both in the first-class cabins and in the steerage section. There were 32 first-class passengers at that time, though the capacity was 31. There were 310 steerage passengers, but I forgot to ask about the maximum capacity of that section. The ship does not have a second class.

As for the fares, travelling first-class from Yokohama to Davao Harbor [in Mindanao] by way of Palau and Manado, for example, cost ¥250 for 16 days. Therefore, the trip costs a little less than ¥14 per day on average. It it were an American liner or a European one, an agreement upon the fare would be concluded with the foreign ships on a dollar or pound basis. At this time, when the yen is cheap when compared with dollars and pounds, travelling first-class on those liners would cost an average of ¥50 to ¥70 per day. This is a high price which they cannot make any lower because of the agreement, notably with the Nippon Yusen Kaisha Line. As a result, each company spends a large amount of money on their own steamships to improve their facilities, the passenger's meals, and the other services that people would receive on them. Therefore, a passenger who would take a Japanese ship on the American run or the European run would find that the service given on the ship was literally the most luxurious one. In comparison, as I mentioned before, the fare of a ship on the South Sea run was a little less than ¥14 per day on average. If it were on the eastern south Sea run, the fare would even be about 20 percent cheaper than that, for the vessels going there are old-fashioned ones, usually 20 to 25 years old. It is true that, with such a big price differential, the facilities of the vessels on the South Sea routes would not naturally be as good as those on American or European lines. However, on this trip that we took to the South Seas, we found the facilities on our ship to be much better than we had first expected, and we were highly satisfied.

It was well known that there would occasionally be a storm in the waters off Japan. However, in the South Sea area, especially south of Saipan, the waves were usually very calm except for the time when there was a storm that comes once every 20 years. Also, the area constantly has a northeast breeze. The breeze is blowing all the time, day and night, at about 5 to 10 meters per second. A speed of 5 meters per second is equivalent to a velocity of a ship sailing at 10 knots. Because of the breeze, we would not sweat during the daytime even in the South Seas as long as we stayed on the ship's deck. It was the same when we were ashore; we would not sweat if we remained inside a house. However, inside the cabin cabin, it would be extremely hot. The cabin, even the first-class one, was so small that it hardly had space for a small bathroom and a space to sleep in. Also, the beds were actually a double bunk, which made the cabin even hotter.

January 28 to February 1.

It was at 11 am. on January 28th that my wife and I left Yokohama Harbor, being seen off by two of our friends from Tokyo. The sea was completely calm on the departure day. The **Palau Maru**, soon after that, encountered a typhoon, which we had not been at all informed about in the weather forecast. For what it is worth, I can say that the ship ploughed straight ahead through the typhoon. As a result, our ship rolled and pitched very roughly for 12 hours; the rough voyage started at around midnight of the 28th of January and lasted until noon the next day. Neither my wife nor I got seasick then, because, not only did we remain in bed the whole day of the 29th, but we also re-

frained from eating during the storm. On the stormy ocean, people on a ship usually get seasick if they have something left in their stomach. It is because the remains would undergo fermentation while the ship is rolling in the storm. My wife and I, however, did not get seasick. We had already learned from long years of experience what to do in order not to get seasick. When we felt our ship rolling even a little, we would soon stop eating and lie in bed.

The following day, January 30th, our ship encountered yet another storm, a small one, which lasted for about one hour and a half. Then, the **Palau Maru** left the stormy area, which meant that she left the neighborhood of Japan. The sea was absolutely calm after that.

Because we left Japan at the end of January, we were supposed to need winter clothes for the first two days of the voyage, including the day when we would leave Tokyo. Then we were supposed to wear off-season clothing during the following few days, and then to change to summer clothes. In order to make the size of our baggage as small as possible, we left Tokyo wearing off-season clothes, though it was a little too cold. On January 29th, there was no problem wearing such clothes because we lay in bed all day long. On January 30th, I was wearing a summer shirt under the spring suit, and it was a little too cold, but the same clothes were just fine on January 31st. On February 1st, I began wearing blackish-colored summer clothes. The whole crew were in white summer uniforms by then.

The **Palau Maru** was supposed to pass by the Ogasawara [Bonin] Islands during the night of January 29th. Owing to the storm that we had that night, the ship was five or six hours behind schedule. Therefore, it was only from 7 to 9 a.m. in the morning of the 30th that we passed the Ogasawara Islands. We watched the islands on our starboard side as the ship was passing by them.

Saipan Island is located about 15° East of the meridian that defines Japanese Standard Time. So, from the time the ship left Yokohama Harbor until she arrived at Saipan, we set our clock forward by 15 minutes each day, a total of 1 hour over four days. The **Palau Maru** thus passed the line about 15 nautical miles East of the Ogasawara Islands. This means that it passed the line about 15 nautical miles in the opposite direction, west, of a group of islands located to the south of Uracas Island, which is the in the northwesternmost corner of the South Sea Islands. Uracas Island is an active volcano and is a regular cone in shape. The volcano's appearance was magnificent, as it was erupting violently. If our ship had passed by it at night, the volcano would have looked still more impressive, with its smoky eruption seen as flames.

Although the **Palau Maru** was scheduled to arrive at Saipan Island at 7 in the morning of February 1st, we actually got there at 2 in the afternoon of that day. The reason for this was, as I mentioned before, the delay of several hours caused by the storm of January 29th.

2. Landing at Saipan—Arrival at Palau.

February 1.

It was 2 p.m. when the **Palau Maru** arrived at Garapan Village on Saipan. Before we left Tokyo, we had received some letters of introduction that the Nanyo Kohatsu Company's Tokyo branch office had prepared for us. Among the letters of introduction, we took out the one adddressed to that company's main office on Saipan, and we presented it to an employee of the Nanyo Kohatsu Co. who came aboard the **Palau Maru** soon after the ship had entered the port of Saipan to welcome some other passengers. Receiving the letter of introduction, the employee soon guided us, and we landed at Saipan. We then went sight-seeing by car. We first visited such places as the Nanyo-cho's Saipan branch office, the Saipan shrine, and we saw the sights of Garapan. Then, we saw the harbor construction on Saipan, a tapioca mill, and so on. Then we went to Chalan Kanoa, a village located about 5 miles east [rather south] of Garapan, and we visited the Nanyo Kohatsu Company's sugar mill there. At night, we accepted the Nanyo Kohatsu Company's hospitality and stayed at the company's club-house. The meals served in the club-house, as compared with those on the **Palau Maru**, were exceedingly meager, for the kind and amount of food that they could get on Saipan at that time were limited. However, in the spacious and well-ventilated room, we had a relaxed sound sleep. Such a quiet sleep was the first one we had since we had left the port of Yokohama several days before.

February 2.

At 8 a.m., we left for the day's excursion. As we had done the day before, we took the Nanyo Kohatsu Company's car, and the company's employee guided us. The first place we observed was a part of the Nanyo Kohatsu Company's facilities on Saipan. Then we returned to Garapan Village, which we had already visited the previous day, and there we observed the islanders' living condition. In the South Seas, with due respect for the people's feeling there, we are supposed to call them not "natives", but "islanders". We returned to the **Palau Maru** at 10:30 in the morning.

I have heard that the South Sea islanders should be divided into a large number of different groups. However, generally, they are roughly divided into two big ethnic groups: the Kanakas and the Chamorros. The Kanakas are a people that we could regard as the main body of the South Sea islanders, and they live throughout the whole area of the South Seas. The Chamorros are the mixture of Kanakas and Europeans, Spanish in particular. The Chamorros mainly reside on the islands north of the Caroline Islands. The following is the population distribution in the South Seas:

Population of the South Seas, on 1 April of Showa 11 [1936]

(Jurisdiction:)	Saipan	Yap	Palau	Truk	Ponape	Jaluit	Total
Japanese							
Japanese male	23,589	231	4,880	1,530	1,708	343	32,281
" female	17,376	147	2,585	725	972	190	21,996
Korean male	197	37	32	43	15	1	325
" female	125	7	11	8	8	0	159
Taiwanese male	1	0	1	0	0	0	2
" female	0	0	0	0	0	0	0
Sub-total male	23,797	268	4,913	1,573	1,723	344	32,608
" female	17,501	154	2,597	733	890	190	22,155
Both awzwa	41,288	422	7,510	2,306	2,703	534	54,763
Islanders							
Chamorro male	1,689	84	133	0	36	0	1,940
" female	1,525	93	91	0	17	0	1,726
Kanaka male	544	2,789	3,137	7,589	4,565	5,150	23,774
" female	538	2,939	2,721	7,494	4,073	4,806	21,571
Sub-total male	2,233	2,873	7,589	4,601	5,150	?	25,714
" female	2,063	3,032	2,812	7,494	4,090	4,806	24,297
Both awzwa	4,905	6,080	15,083	8,691	9,956	?	50,011
Foreigners male	9	6	13	19	14	7	68
" female	7	4	6	7	16	1	41
Both sexes	16	10	19	26	30	8	109
Population male	26,029	3,147	8,194	9,181	6,338	5,510	58,390
" female	19,571	3,190	5,415	8,234	5,086	4,997	46,493
Total	**45,600**	**6,337**	**13,609**	**17,415**	**11,424**	**10,498**	**104,883**





この写真は二つながらサイパン島からポナペ島ジョカージ村に移住したチャモロ族のそれである。

Chamorros who emigrated from Saipan to Jokaj, Ponape.

Mixed with Europeans, the Chamorros are much superior to the Kanakas in terms of appearance and knowledge; consequently, their living standard is superior to that of the Kanakas. The reason why I specially observed the Chamorros' living condition on Saipan was because I wanted to see such circumstances.

As I mentioned earlier, the South Seas lacked food, both in quality and in variety. There are some reasons for that. Each island of the South Seas, without exception, is what had once been an erupting volcano in the Cenozoic era. Therefore, the island is made up of either reddish clay or coral reef. It is difficult to grow vegetables on either type of soil. On the other hand, along the shore, there is a very limited area of shelf with a water depth within 100 meters, except where the coral reef area comes in contact with the seashore. The islands of the South Seas, in this way, lack this kind of shallow shelves which would be necessary to catch the fish that usually wander on the seabed. As a result, the fish usually caught in the South Seas are mainly migratory fish, such as bonitos and bluefins, the fish usually travelling with the current. Thus, the people are able to catch only limited kinds of fishes in the South seas.

It is true that the South Seas are quite abundant in such agricultural products as breadfruit, taro, and the other various kinds of fruits, and the islanders live on them. However, the South Sea Islands totally depend on exportation from Japan to get Japanese food. It is not very easy to get Japanese food, including white rice, Japanese vegetables, and canned goods. On Saipan, the food situation is even more inconvenient. Among the fish caught on the shelf of the coastal waters of Saipan, many kinds are supposed to be poisonous.

We also visited a tapioca factory on Saipan. We were told that the head office of the company is located at Yokohama. Tapioca is produced from a lanky-looking shrub called "cassava". This shrub would grow to reach 6 to 7 *shaku* [182 to 212 cm] high. As the cassava plant grows higher, the trunk sheds its branches and leaves, and only a small amount of leaves exist at the top of the shrub. What we call tapioca is produced from the root, the part which looks elongated just like a sweet potato in Japan. The tapioca, once taken out, is made into starch, which can be used as material for confectionery and as sizing for silk cloth.

Although tapioca seems to be one of the most promising agricultural products produced in the South Seas at the moment, there are not yet enough mills where they could make starch out of it. Nor is there enough tapioca to make it worthwhile to build a mill. Since the output of tapioca and the mills for it are not yet balanced, tapioca has not yet become a general agricultural product in the South Seas. I was told that there are only three tapioca farms in the South Seas at present: one each on Saipan, Ponape, and Palau. The tapioca farm on Saipan is the one that I formerly mentioned. The farm on Ponape, one of the eastern islands of the Carolines, is under the direct management of the Nanyo Kohatsu Company, and it is located in Metalanim Village. As for the farm on Palau, a group of Japanese immigrants in one of the colonies on Palau Main Island have voluntarily been developing it with some effort.

The **Palau Maru** left Saipan Island at noon on February 2nd, and it arrived at Tinian Island at 1:30 of the same afternoon. The whole island of Tinian is the Nanyo Kohatsu Company's sugarcane farm. No other company undertook any industry on the island. The private traders found on Tinian have only a few shops such as retail stores and a barber shop. For some of the workers of the Nanyo Kohatsu Company living on Tinian, it is inconvenient to buy things at a shop directly managed by the company. One of the reasons, for example, is that their residences are located in a remote area. In that case, the private retail shops can give service to those people, though the number of their customers is small.



Ruins of the Taga people of Tinian.

Not only did the town look dull, for there are not many shops, but also there is only one sight-seeing spot there. It is a six-stone monument, each stone of which being about 15 *shaku* [4.5 meters] high. Those monuments, which can be seen in the photo on this page, are said to have been the stone monuments of the Taga people, the legendary inhabitants of Tinian. As we had done on Saipan, when we arrived at Tinian, we soon went sight-seeing on the island, guided by an employee of the Nanyo Kohatsu Company. Then the employee offered us to stay at the company's club-house for the night. Although we appreciated the offer, we returned to the **Palau Maru**.

It is not at all known if the above-mentioned ruins have been the Taga people's stone monuments or not, nor what they had been used for. The ruins stand in strong and direct sunshine, and also they have a big amount of rain there. As a result, the stone monuments look eroded by rain and wind, rather than being time-worn. In spite of their simple form, the ruins have a kind of refined aspect. We might well consider it quite unusual that such gigantic monuments, as tall as 15 *shaku*, have been built in the South Seas. When the ruins were built, the islanders would not have had sufficient tools to cut or carve stone.

February 3.

The **Palau Maru** sailed from Tinian Island at noon on February 3. The ship proceeded south. At four o'clock in the afternoon we saw Rota Island on the port side of the ship, and it was then at a distance of about 15 nautical miles. Rota, as well as Saipan and Tinian, is one of the three main islands where the Nanyo Kohatsu Company has undertaken sugarcane cultivation.

If the weather had been fine that night, from our ship we would have caught a sight of Guam Island with its electric lights. But we could not see any, for the sky was a little cloudy at that time. Guam is the biggest island in the South Seas and the only island that belongs to the territory of the United States.

There is one thing remarkable enough to note here regarding this area. On Tinian, which is the second island next to Saipan in the northern Caroline [sic] Islands, the islanders used to attempt occasional rebellions against the Spanish rule during the Spanish period. The Spanish government took measures to deal with it; then all the islanders of Tinian were compelled to immigrate to Saipan and some other islands. For that reason, when Tinian became one of the Japanese-mandated islands, it was entirely uninhabited.

As I have already said in Chapter 1 of this book, the Nanyo Kohatsu Company is one of three companies under Nanyo-cho protection in the South Seas, and is the most prominent one among the three. The Nanyo Kohatsu Company's nominal capital in Showa 11 [1936] was 20 million yen, and the dividends paid that year were 13 million 200 thousand yen. The company has lately increased its capital. The business undertaken by the Nanyo Kohatsu Co. enjoyed the protection of Nanyo-cho. The company's main business is sugarcane cultivation and the manufacture of sugar. Their sugarcane farms are located on three islands: Saipan, Tinian, and Rota, and the total area covered by the farms is no less than 6,400 *choba* [63 square km].

It seems that Mr. Haruji MATSUE, the president of the Nanyo Kohatsu Company, is possibly a man having a lot of nerve. For example, Mr. Matsue, without hesitation, has erected a bronze statue of himself in front of the Saipan shrine's *torii*, a ssacred gate. Also he has written the company's general principles called "Nanko seishin" [Nanko spirit] in a style that we can only presume to have been modeled after "the XXX Articles of the XXX."[1] Mr. Matsue had those general principles posted in all the offices and places owned by the Nanyo Kohatsu Company. The following are the contents of the Nanyo Kohatsu Company's general principles, or "Nanko Spirit":

> "1. We should respect the Imperial House and value the national policy.
> 2. We should forever foster the president Mr. Matsue's pioneer spirit.
> 3. We should do our best with the Japanese spirit of pure loyalty and sincerity to make the South Sea industry prosper.
> 4. We should cooperate in a state of like-mindedness, being based on the family system.
> 5. We should diligently work in a serious and sturdy manner, and with indomitable perseverence."

(In my opinion, among the principles, Article 2 must have been the most important one for Mr. Matsue.)

I usually made it a point of honor to try as much as possible not to trouble others except on two kinds of occasions. The exceptional occasions are: 1) when the matter is

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1 Translator's note: I think the writer wanted to say "the Five Articles of the Imperial Oathø, which was proclaimed by Emperor Meiji in 1868. However, he avoided quoting them directly.

between myself and some special people, for example, close friends or relatives, who would usually exchange the goodwill with me; and 2) when it is impossible for me to get the desired convenience even with money. Also, having known for several years from newspapers that the Nanyo Kohatsu Company had been enjoying a large amount of protection from the Nanyo-cho, on this trip I hoped to investigate such circumstances concerning the Nanyo Kohatsu Company. Although I had such a conviction and a hope, I had to trouble the Nanyo Kohatsu Company on this trip by depending on the convenience offered by the company on Sai0pan and other islands. The reason for this are circumstances beyond my control, and I am going to explain them as follows.

The story went back to the year before last when my wife and I took a trip to the Kuril Islands. We took the **Hanasaki Maru**, the ship which belongs to the Kinkai Yusen Company [Coastal Mail Steamship Line]. The ship arrived at Murakami Harbor in the Northern Kuriles, and we were about to go ashore. Just then, the **Hanasaki Maru**'s captain suddenly warned me: "Mr. Akimori, do you have letters of introduction addressed to any company located at this place where you plan to land? Did you ask the related companies or their people on the mainland of Japan to write such letters? In the Kuriles, unlike on the mainland, there are no businesses except some small offices or factories of one company or two. Therefore, to travel in the Kuril Islands, you have no choice but to take advantage of those companies' facilities. The lighter, for instance, which you need to take now in order to go ashore is no exception. Only at Murakami Harbor is there a post-town inn established by the Hokkaido Government Office. But no other area in the Kuriles has even a government-controlled inn as such. Under the circumstances, travellers to the Kuriles cannot help depending on the favor of the companies there if they want lodgings. Mr. Akimori, if you do not have a letter of introduction to the company located at each place that you are going to visit, it might sometimes be impossible for you to go sight-seeing there."

I was quite embarrassed with the captain's words then. My knowledge about the Kuriles at that time had only come from three or four guidebooks that I had read before I left for the Kuriles. Therefore, I was a complete layman concerning such actual circumstances of the Kuriles as was explained by the captain, and naturally, I had no letter of introduction like that with me. In the end, being without a letter of introduction did not give us any problems in travelling the Kuriles that time, for the company in each place we visited treated us kindly. Of course, it was just accidental fortune. Since then I have decided not to be unprepared again for any trip I would take.

This time, in preparing for this trip to the South Seas, I read some newspaper clippings on travelling in the South Seas, which have appeared over the past few years. I also read several guidebooks including "Nanyoguntoyoran" [Handbook of the South Sea Islands] published by the Nanyo-cho. Although some questions still remained about travelling in various parts of the South Seas, the questions I had then considered were such questions as the following:

1. Would there be any inns open to the public and also in which we could keep our privacy?

2. How large would the sight-seeing area be in each place where we were going to go ashore.

3. Would there be any vehicles we could use such as taxis?

Not knowning at all about those points, I followed the captain's advice that I had received before in my trip to the Kuriles, and I got letters of introduction, prior to my departure, for the companies located at each place in the South Seas I planned to visit.

Although I troubled those companies in my trip to the South Seas, it was only on unavoidable occasions; it was when money could not get me the desired convenience, as I explained about my conviction. Besides, because the companies were monopolizing the business of each area in question, it should naturally be their duty to provide the tourists with proper convenience, the reason being that the government represent the people; therefore, those specially protected by the government after all were protected by us, the Japanese people. Thus, I believed there was no need that I should be exceeedingly thankful to the companies in the South Seas for providing us with the convenience to the degree that I described.

Although I hoped to observe the South Seas without bothering those companies, I could not help doing so, because, as was mentioned above, I was not well versed in the circumstances in the South Seas before my departure. However, as we actually found out after landing at Saipan, the island has two inns. Although they seem insufficient, we could keep our privacy in them. Also, the island has several taxis. If we had stayed in one of the inns, we should not have had any need to depend on the hospitality offered by the Nanyo Kohatsu Company, and also, I could have freely observed the company's business condition, the workers' labor condition, and so on. For that reason, I, as a matter of fact, repented on having taken advantage of the Nanyo Kohatsu Company's good offices, though it was true that I appreciated the company's kindness.

I am disgusted with a certain behavior of Japanese public officials who take a business trip from Japan to the South Seas, or within the South Seas. When the public officials take a business trip, they are supposed to be given a satisfactory amount of travelling allowance. Despite that, the subordinate office of a business company, located in each area which receive the officials, offers them special treatment, including taking care of lodging them. Such a service is given under hte pretext that it is inconvenient for the officials to travel there. As for the public officials, many of them do not refuse such special treatment. Also, when public officials take a trip to some special areas for the purpose of inspection or observation, some subordinate officials of the region, who are accompnying them on the trip, sometimes make the native islanders' give them a special treatment. They also make the islanders offer the area's specialties, and sometimes, they even let the visiting officials take the products with them as souvenirs. What a shame!

It seems as if such phenomena have become the norm in all the colonies, not only in the South Seas. The people involved might say that their receiving such a service is just a trifle, therefore, they are not to be blamed for the matter. In my opinion, however, such a behavior should not be regarded as a trifle, compared with a similar case taking

place in Japan. In Japan, if a public official were privately treated to dinner, the official would soon be accused of bribery. Even though such behaviors were trifles, we should never overlook them, for great things have small beginnings.

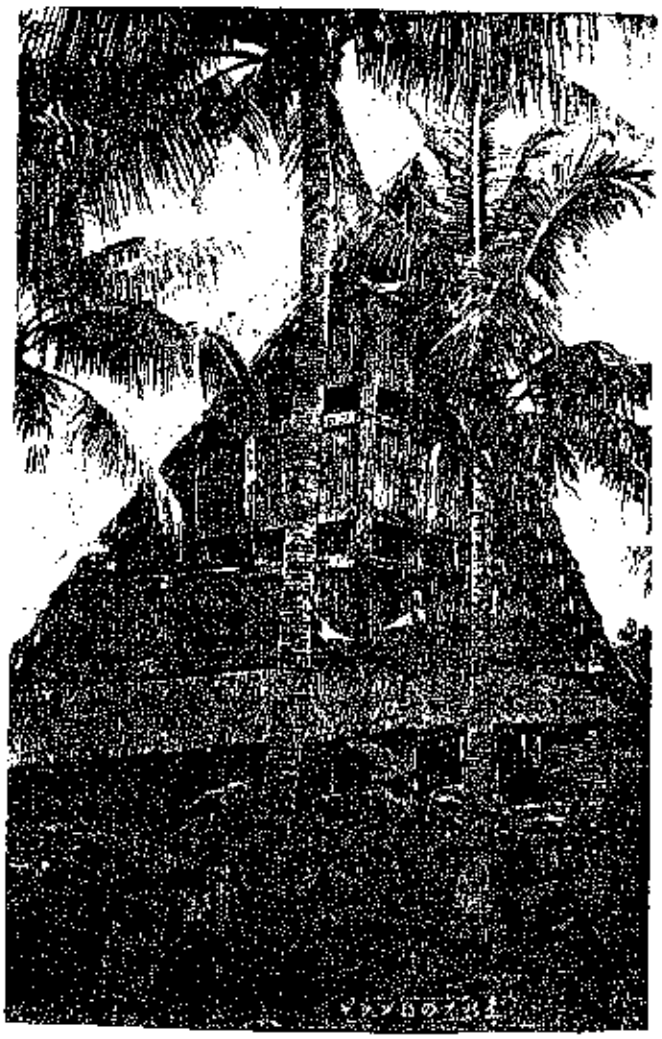
Not only public officials, but also so-called "men of letters" have been invited to the colonies by a government office or a company located there. Receiving considerable amount of travelling allowance and service, the writers would write about the scene of each area, then it would be published as pubicity for the government office or company in question. As for their works, even tolerable ones usually point out only good things in the region and omit the bad things there. Some writers, whose quality of work is poorer, describe some things in an exaggerated manner, and mix up the facts with what are not facts. It is indeed a nuisance for those who buy the travel books that contain such writings.

February 5.

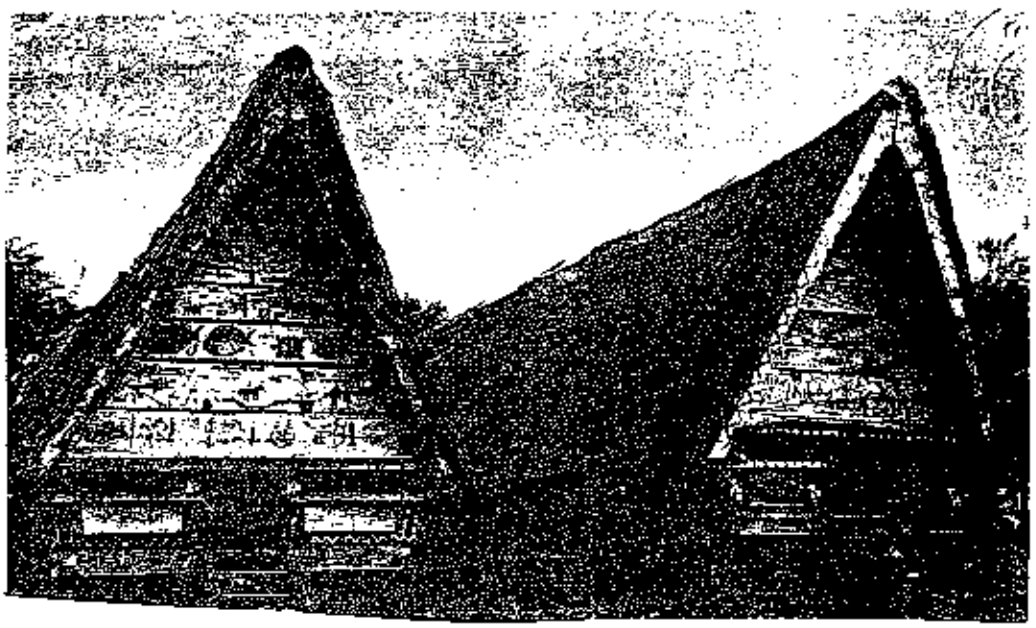
The **Palau Maru** entered the port of Yap Island at 6 in the morning of February 5th. As I mentioned before, since we left Yokohama Harbor until we arrived at Saipan, we set our clock forward by 15 minutes every day, for a total of one hour over four days. Then, on the contrary, after the ship sailed from Saipan we set back the clock by 15 minutes every day, one hour back over four days. The standard time both on Yap Island and Palau Island is the same as in Japan.

According to the "Nanyoguntoyoran" [Handbook of the Sourh Sea Islands], all islands in the South Seas, except for Yap, are the result of what had been erupting volcanoes in the Cenozoic era. The geological structure of only Yap is different. Yap Island is made up of paleozoic strata, the same kind of strata observed in a group of islands that include the Kuriles, the islands of Japan, Okinawa, Taiwan, and the Philippines. Those islands are a leftover from the time when the Pacific Ocean had become submerged. Therefore, Yap Island should be thought of as either one of the remains of the continent which had existed before the Pacific Ocean was submerged, or an island which only emerged in the Paleozoic era prior to the later eruptions of the other islands.

Just after the ship arrived at Yap, we landed on the island with the other passengers for the sake of convenience. At the place where we landed there is a famous *abai* building. An *abai* is a meeting hall exclusively used by the islanders, and *abai* buildings are found throughout the South Seas. Unlike the common island houses, which are literal huts, the architecture of *abai* buildings is magnificent. Among all the *abai* buildings in the South Seas, the one we saw at the landing place on Yap was the best. No matter to whom it might belong, an *abai* building is usually built the same way. People build an *abai* building without using a single nail; they bind each important point with palm ropes. The outside appearance of the *abai* located at the landing place on Yap is artistic, as can be seen in the accompnying photo.



Abai located at the landing place, Yap.



Abai located in the town of Koror, Palau.



而して孰れのアバイたるを不問其建築に
物の下以位等中ら

Stone coins of Yap Island. *Those seen here are of a size rated below the medium class.*



当るな大最内の貨石の島ブッヤ

One of the biggest stone coins in Yap.

Regarding the construction of *abai* buildings, I was told that the islanders have not received any direction from westerners. However, I believe that the inside structure of *abai* buildings imitate that of a Catholic church in Europe, perhaps a Spanish church. Although I cannot assert this myself, for I have not been to Spain before, I presume so, considering the facts that Spain is a Catholic country, and that the South Seas have long been ruled by Spain since its early period of colonization.

I was told that the South Sea islanders generally did not have any money in the old days, except for some islands, where people were using shell money, bundle money, and stone money. Bundle money was a small bag, which looked like a small straw rice bag in Japan; people in the South SEas would fill the bag with some materials and wrap it.

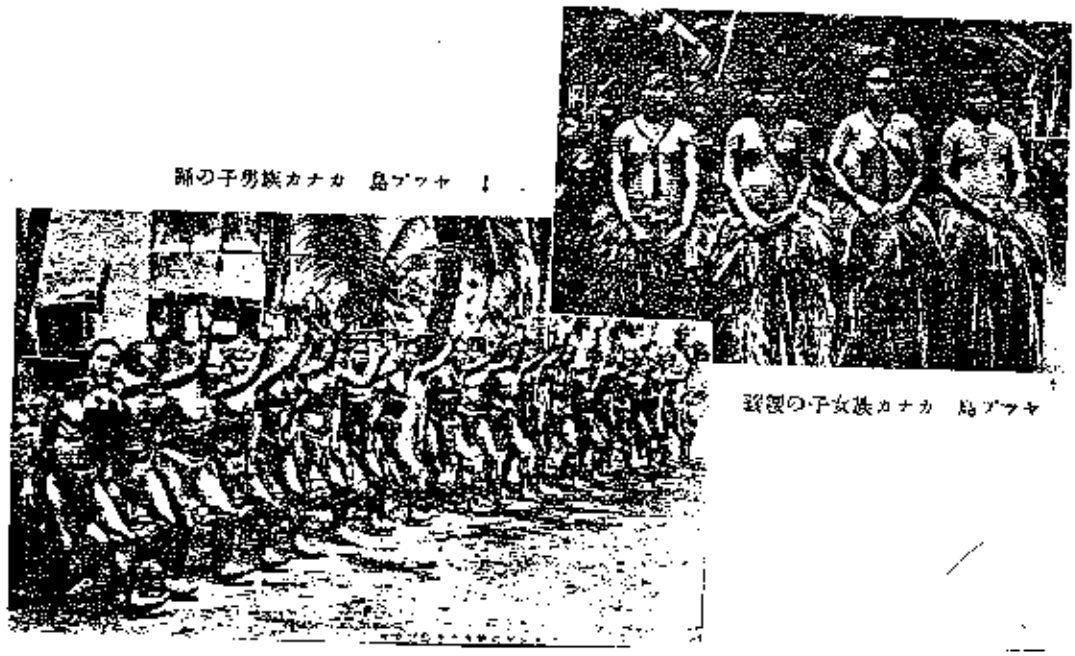
A stone coin consists of a flat round stone. Small ones are about 1 *shaku* [30 cm] in diameter. They have a round hole in the center, and the hole is usually from 1 to 2 *sun* [3 to 6 cm] in diameter. A stone coin which belongs to the bigger class is made of a flat oval stone of 6 to 7 *shaku* [182 to 212 cm] in length and about 4 *shaku* [121 cm] in width. The stone has a round hole which is about 1 *shaku* [30 cm] in diameter, made at the center of it.

As was mentioned above, some stone coins, especially the big type, are so gigantic that it must have been impossible to carry them. It is not known how those big stone coins were given or received. It is said that the stone coins had possibly been exchanged while keeping them at the same place. I hardly saw this kind of stone coins on any island other than Yap. I suspect that only the Yap islanders have stone coins.

After we had visited the *abai*, we took a walk along the seashore for 7 or 8 blocks and we arrived at a Japanese village on Yap. The only business run by Japanese on Yap Island only buys copra, or dried coconut, from the islanders. There is nothing else there which could be called a business. However, of all the islands belonging to the Yap district, only Yap Island has a kind of city-like appearance. The Nanyo-cho Yap branch office being located on Yap, the island naturally became the political center for the other islands around Yap. As a result, Yap Island has general government offices, including a hospital attached to the Nanyo-cho Yap branch office.

At the end of the tour, we arrived at the Nanyo-cho Yap branch office. Through the kindness of the Nanyo-cho, we were treated to coconut juice and some oranges produced on Yap. Then we were entertained with dances performed by three groups of islanders. Each group of dancers consisted of 30 to 40 native men or women. After watching the dance, we returned to our ship at 11 in the morning. The ship was about to sail

Yap Island is located in the western part of the South Seas. It lies on the line connecting Yokohama and Palau Island, the line that extends from north to south. Therefore, Yap is one of the islands with the most frequent exchanges with the outside. Despite this fact, the Yap islanders look the most primitive in the South Seas. Men and women on Yap are naked except for wearing scant clothing. The Yapese men barely wear what looks like a loin-cloth used in Japan, and the Yapese women wear a straw



(Left) Dancing Kanaka men on Yap. (Right) Yapese women.

skirt. The Yap islanders run no business other than collecting copra from coconut trees. I was told that they live all the year round just for dancing.

In a Western strip-tease, or recently, in a girlie show in Japan, a girl daacer strips to the waist, just wearing a kind of pleated skirt, which looks like a Japanese *hakama*, with a spring in it. Whenever I saw a dancer wearing one, I wondered where they got this idea, what that style symbolized, and so on. Now, finding Yapese women in a straw skirt during my trip, I am convinced that the Western dancers' *hakama*-like skirt must have gotten a hint from a straw skirt worn in the South Seas and other areas.

It was not my first experience in tasting coconut juice. I had already tried it several times in the previous year when I took a trip to Java Island and so on. But at that time, I drank coconut juice timidly in anxiety, so that I was not able to appreciate its real taste. This time, during my trip to the South Seas, I drank coconut juice many times enough to judge its taste. In spite of the somewhat grassy smell which accompanies coconut juice, I think it must taste considerably good if we become used to drinking it. Coconut juice tastes quite delicious especially when one is thirsty after a daytime walk on the road. As for its grassy smell, I believe that we can get over it as we become used to it. I can compare it to the Japanese becoming used to the smell of milk and that of petroleum. Although they smelled terribly bad to us at the beginning of the Meiji era, the Japanese are no longer annoyed by this smell.

When we visited Yap, there were the same kind of oranges which Japanese produced quite a lot of some 20 to 30 years ago. This type of oranges, called *beni-mikan* [crimson orange] in Japan, were tasty, but were gradually excluded, for they had many seeds

inside. Recently, in Japan, we no longer see any of them. The oranges that we saw on Yap also have many seeds. Although we cannot call them high-class products, these oranges are indeed a curiosity in the South Seas, where there are not many of that kind.

With regards to the Yap islanders' dancing, a party of those men of letters might say that it looked sad, for they connected it with the fact that the population of Yap is rapidly decreasing year by year. Although I am quite new at dancing, my opinion is different from theirs. The Yap islanders' dancing does not at all take on a pathetic air. It rather looks optimistic to me. I rather think that the islanders themselves must be indifferent to the fact that the population is decreasing, and consequeently, they do not feel sad at all about it. Therefore, there should be no reason to qualify their dancing as mournful. Also, the dance looks awfully simple. I doubt if such a simple dance would be interesting enough for the islanders to dance all year round. Then, on second thought, I think that the islanders must enjoy dancing after all, for their mental state itself is simple.

The population of the South Seas as a whole remains the same; it neither increases nor decreases. However, on some islands, including Yap, where people still lead a primitive life, the population is rapidly decreasing year by year. For example, the following is the population change on Yap Island:

Population census of Yap, Taisho 9 to Showa 10 (1920-1935)

Group	1920	1925	1930	1935
Chamorro male	89	82	89	92
" female	72	69	68	84
" total	161	151	157	176
Kanaka male	3,985	3,434	3,057	2,867
" female	4,192	3,781	3,272	2,963
" total	8,177	7,315	6,329	5,830
Grand total	**8,328**	**7,366**	**6,486**	**6,006**

Although it is something personal, let me add one more remark here. Whenever the Japanese take a trip, the absolute majority of the travellers are men. Travelling Japanese women are rare; also, there are almost no married couples travelling together. They are even fewer of them on trips to the South Seas. (Strangely enough, however, in the trip to the South Seas that we took this time, there was another married couple besides ourselves who were travelling together.) ONe of the passengers on our ship heartily sympathized with my taking a trip with my wife, and he dedicated a *tanka* poem to us. It goes as follows:

"Time wonderful
an old couple's peaceful trip.

Thus I would like to be
when I am old."

To this I had to reciprocate with another poem of my own. The poem I presented to him was as follows:

"An old couple
too busy to dry their travel clothes.
They could be Darby and Joan
though they are not quite."

Notes: "The Japanese Darby and Joan" in Takasago[1] lived peacefully together as man and wife. However, their mental attitude toward living was a passive one because what they had in their hand were a rake and a bamboo broom. On the other hand, my wife and I sometimes quarrel, so that we do not always fit the ideal Darby and Joan. However, we have a pen and a book in our hands; therefore, our mental attitude toward life is an active one. My wife and I are certainly living our lives compared with the Darby and Joan in Takasago, who were hardly breathing.

3. First arrival at Palau—Second arrival at Palau.

February 6.

Our ship arrived at Palau Island at 7 in the morning. We stepped on the island after having spent one hour for the quarantine.

I should elucidate here that the island that we landed on was Koror Island, one of the islands which belongs to the Palau Islands.

The South Sea Islands are usually divided into three groups of islands: the Mariana Isslands, the Caroline Islands, and the Marshall Islands. We could compare the disposition of all the islands to the shape of the [English] letter "L".[2] In this case, the islands of the Marianas and the western half of the Caroline Islands would correspond to the letter's vertical line, and the other eastern half o the Carolines and the whle of the Marshalls would correspond to the letter's horizontal line. Roughly speaking, Saipan and the other islands, which I wrote about in the previous two sections are on a straight line running from north to south. As for the Palau Islands, located in the southwestern part of the Caroline Islands, they are not lined up that way. Unlike the islands of the Marianas, the Palau Islands consist of a group of many islands of different sizes though the Palau Islands themselves form a part of the vertical line of the "L". This group of islands is called "the Palau Islands," because the biggest island among them, or the main island, is named Palau. However, the island where our ship arrived at and left is named Koror Island. Therefore, I should have said that our ship arrived at Koror Island, not at Palau Island. However, I dared call it "Palau Island." Generally Koror Island is

1 Translator's note: An old Japanese classic in which an old married couple symbolizes a long happy marriage, and the song about them is often performed at a wedding party.

2 Ed. note: I have replaced his reference to the Japanese katakana letter "re", and adjusted his text accordingly.

known at "Palau Island" to the ordinary people. If I formally called the island "Koror Island", it would rather confuse the readers. For that reason, I followed the general way; I decided to call Koror Island "Palau Island" and call the original Palau Issland "Palau Main Island".[1]

Concerning that, I felt a little strange at first when I heard that Koror Island was called "Palau Island" and that the Nanyo-cho's office was located on that island. After we landed on Palau Island, however, I observed how things were actually like on the islands of Palau, then, I came to know why the Nanyo-cho's office was located on Koror Island. Koror Island, however small it is, is located at the center of the Palau Islands. Accordingly, the island could be considered as being somewhat more easily reached than the other islands in case of emergency. Also, the harbors on Koror Island are superior to those of the other islands. Those factors have made me understand why the Nanyo-cho's office is located on Koror Island.

Directly after landing on Koror, my wife and I took a trip to Arakabesan Island, the island located on the western side of Koror. There, we visited the son of one of my acquaintances. He runs a bonito fishery and a dried bonito manufacturing plant. We actually observed his business on the spot. Then we returned to Koror Island. We had lunch in the Azumaya-ryokan, one of the inns on Koror.

When we visited Koror, the fiscal year was nearing to a close, and a court on Koror was just trying to finish off all lawsuits brought from the neighboring solitary islands before the end of the year. Consequently, many people from the solitary islands connected with the trials had gathered at Koror at that time. Also, at the same time, many pearlers working away in the Outer South Seas, which I am going to mention more in detail later, had taken lodgings at the inns on Koror. For those reasons, any inn that we tried was full. In the end, we only visited the botanical garden in the afternoon, which is called the Research Institute of Tropical Industry there. Then we returned to the **Palau Maru** at 5 in the afternoon.

This botanical garden is one of the sights which shold not be missed on Koror. Of course, this garden is one of the Nanyo-cho's tiny facilities; therefore, we cannot compare it with bigger botanical gardens such as the Taipei Botanical Gardens in Taiwan.

The travelling plan that we had at that time was as follows. First, we were to spend February 6th and 7th on Palau Island. Then we were supposed to make a round trip to the Outer South Seas from February 8th to 14th. From February 14th, we were again going to stay on Palau Island until February 27th. Then, on February 27th, we were to go on board the **Yamagiro Maru**, the ship sailing to the eastern part of the South Sea Islands.

In this plan, we had to spend 14 days on Palau Island. The stay was from February 14th, the day when we were going to be back to Palau Island from the Outer South Seas, to February 27th, when we were going to take the **Yamagiro Maru** to leave Palau Island. The long stay on Palau Island would not bother me at all, for I had brought

1 Ed. note: That is the general name the Japanese applied to Babelthuap.

some books to read. However, my wife would have become bored by such a long stay on this small island. After considering how my wife would be able to enjoy the 14-day stay at Palau, we decided to consider a better plan by asking advice of the Japanese people living on Palau Island. Accordingly, the next day, on February 7th, we paid a visit to the Nanyo Kohatsu Company's Palau branch office. There I showed a letter of introduction to Mr. Honmoku, the director of the Palau branch office. The letter was one I had received from the Tokyo branch office of the Nanyo Kohatsu Company prior to my departure. In the first place, we heard Mr. Honmoku's talk about the South Sea Islands and Palau Island. Then we asked him to consider what would be best for us to do during the 14-day stay at Palau Island as of February 14th.

After we visited the Nanyo Kohatsu Company's office, we went to a showroom of the islanders' handicrafts, which one can consider the South Sea Museum. We observed the exhibition, then we went around the town of Koror. At five in the afternoon, we went back to the **Palau Maru**.



第一の所列陳品作製島島洋南　島オラパ
婦新はのる居てつ立ム但

Part of the showroom of the islanders' handicrafts on Palau Island. *The woman standing is my wife.*

On Koror Island, neither Japanese nor islanders run any business big enough to be regarded as an enterprise. However, because the Nanyo-cho's main office is located on Koror, there are more government officials working on Koror compared to the other islands. The government officials working in the South Seas are usually paid 10 to 20 percent extra as a South Seas allowance. Also each married employee is supplied with an official residence. Therefore, Koror Island is a town of government officials, and at the same time, it is a commercial town of general merchandise whose customers are the government officials. As a result, the shops on Koror Island look fine compared with those on the other islands; the shops on Koror look like shops. The shopping district of Koror appears very much like a town. The main streets of Koror are all paved, and the mango trees planted along the road are growing thick. The island looked even more prosperous when we were there. At that time, many pearlers working away in the Outer South Seas, which I mentioned previously, had stopped at the port of Koror, and the crew of the pearlers were visiting an amusement center on Koror night and day. The sailors naturally amused themselves, thinking that they had only a plank between themselves and perdition.

Koror Island barely has an area of 8 square kilometers. The Japanese residential quarter at the moment is tiny; the area can be no more than half a *ri* [2 km] in circumference. There are some *abai* buildings at three places on Koror. An *abai* is a building

used as the islanders' meeting hall. It is also said that the islanders used an *abai* as their headquarters when they were at war with other villages, although the name of headquarters sounds a little too splendid for the scale of the building. From the *abai* buildings, we could tell that the scale of the islanders' village or group had been a small one.

Now, the Japanese have purchased the greater part of the village land, and turned it into a residential area. The islanders having lived within the area were now employed by the Japanese, and they no longer lived a traditional life. Therefore, an *abai* is no longer necessary at all for the islanders' life now. However, the *abai* is still being preserved as it used to be. Among the *abai* buildings in Koror, two of them, each located at two different places, are not specially splendid ones. The other two *abai* buildings standing side by side at the third place are splendid. They are the most excellent *abai* buildings found throught the South Seas next to the one located at Yap. We can see these two finest *abai* buildings at Koror in the photo reproduced earlier.

I presume that countries with an absolute government and countries where the rich and the poor are sharply contrasted usually produce the finest kind of art works. The reason for this is that in such countries a man of power and of wealth can exploit the people. The ruler then has the people make playthings for himself with his accumulated wealth. Thus, the things made for the ruler would be passed on as old art works to the present time. In the South Seas, where there was neither an absolute government nor a great gulf between rich and poor, I did not see things sophisticated enough to be regarded as art works. We visited a showroom of the islanders' handicrafts on Palau Island, and the room should be regarded as something like the South Sea Museum. When I saw some old vessels exhibited there, I was convinced that my view about art was not wrong. The things on display were not fine enough to be called art works. Many of them were just equivalent to popular handicraft made in Japan. Also, the number of exhibits was extremely limited. Some works such as the spears, which the islanders had made in their abundant spare time, looked time-honored, because a very long time had passed since they had been made. However, the quality of even those old works looked to me no better than that of the rebel tribemen's works on Taiwan, which I had seen the previous year. Some works that I saw in the showroom of Palau even seemed to be of a lower quality than the works made by the wild tribesmen of Taiwan.

I used to hear that the South Seas were a tropical paradise because of the everlasting summer there. Therefore, until I left Japan for the South Seas, I had been naturally looking forward to trying all sorts of fruits, specially produced in the South Seas. At that time, I believed that I would be able to eat any kind of tropical fruits once I arrived at the South Sea Islands. However, by dint of actual experience, I came to know the following facts, which have brought a little disappointment. Although such trees as those producing bananas, pineapples, papayas, soursops, and so on would bear fruit throughout the year, other trees, including those bearing mangos and durians have their own seasons. I was also told that the mangoes and durians produced in the South Sea Islands do not taste very good.

Actually, on Saipan and Tinian, the first islands we visited, there were no fruits except papayas and bananas. Besides, the quantity of those two kinds of fruits was also limited. As a result, either papayas or bananas did not appear as part of the menus offered by the Nanyo Kohatsu Company's club-houses on those islands. After all, on Saipan and Tinian, we were not able to eat even papayas or bananas. Then on Yap, where we visited next, we enjoyed fruits there very much, especially the delicious oranges which I have already mentioned. The fruits we saw, besides oranges on Yap, were still only bananas and papayas. However, on Palau, when we were leaving the island, a man whom we met on Palau presented us with a basket of fruits. Inside the basket were fruits such as papayas, bananas, breadfruits, pineapples, and so on, and all of them came from his garden. We were extraordinarily satisfied with this wonderful present. The papayas had already turned reddish, and they tasted especially good. The breadfruits were totally new to us, and we fully enjoyed the taste which was not different from that of ordinary bread.

Compared with bananas in the South Seas, Taiwanese bananas are usually superior in size, but they do not taste as good as those in the South Seas. It is because in Taiwan, people usually replant new trunks every year in order to have a larger harvest. On the contrary, in the South Seas, people do not replant banana trunks for years. As a result, the South Sea bananas are smaller in size, but extremely tasty.[1] On the other hand, the pineapples that we tasted in the South Seas are much inferior to those in Taiwan.

The waters in the South Seas are scientifically called the Black Stream. The sea water in the South Seas might look blackish to scientists; however, the sea water there actually looks even clearer to us amateurs compared to the sea water in Japan.; In the South Seas, the open sea is an abyss, therefore the sea water's color is azure. Although, once the ship entered the shalows, the sea water's color started to change variously, sometimes to ultramarine, sometimes to indigo blue, depending on the coral reef's color on the seabed underneath. In this way, watching the sea water while travelling the South Seas is good recreation for those travelling aboard a ship and suffering from boredom.

February 8.

We were on board the ship, the **Palau Maru**, which left Palau Island at 7 in the morning for Angaur. The ship arrived at Angaur at 10 in the same morning. Soon after our arrival, my wife and I went ashore on Angaur Island with the other passengers. On Angaur, an employee of the Nanyo Takushoku Company [the Nantaku, or South Seas Colonization Co.] took us on a guided tour of the company's business, the phosphate mine. The guide showed us how they actually mine the phosphate ore now, and we also observed the company's equipment to dry this phosphate ore. After this excursion, we returned to the **Palau Maru** at noon. Then our ship sailed for Manado at 1 in the afternoon.

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1 Ed. note: They were smaller and tastier because they were a different species, not as a result of the method of reproduction., which is the same everywhere.

Angaur is a small island located at the southernmost edge of the Palau Islands. This island has a large quantity of phosphate ore underground. How the phosphate ore had originally been formed goes back to an [early] geological age when albatrosses left their droppings on Angaur. The bird droppings [guano] combined with limestone, which is formed by the coral reef underneath. The phosphate ore produced on Angaur is usually transported to Japan. Then the Japanese mix sulphuric acid with the phosphate ore to produce fertilizer.

According to what I learned from somebody, the island with the largest deposits of phosphate ore in the world is one of the islands located in the Gulf of Mexico, although I forgot its name.[1] Then the island with the second largest deposits is Nauru Island in the Australian-mandated territories. On the map, Nauru is located south of the equator on a line drawn straight south from the eastern edge of the Japanese-mandated territories. Angaur is rated next to them with the third largest deposits of phosphate ore. It is said that the estimated reserves of phosphate ore on Angaur now is 170 million tons. However, the actual reserves should be more than that. Among the other South Sea islands under Japanese control, such islands as Fais, Peleliu, Tobi, and Rota also yielded phosphate ore, yet none of their outputs is as much as that of Angaur. A mining concession of those islandss, including Peleliu, was granted to the Nanyo Kohatsu Kaisha.

Phosphate ore on Angaur was first discovered when the island was still governed by the Germans. The Germans installed the facilities, and began mining. Their facilities have been used even until now. This means, in other words, that the Germans built such magnificent facilities that people in later time have no problem in making use of them without any change. The scale of German facilities was also grandiose.

The Japanese Navy has been in charge of mining phosphate ore on Angaur for the time that Japan occupied the South Sea Islands until last year.[2] During that period, the Navy gained a profit of a million yen each year from phosphate mining. Then Japan made the national policy, following the scheme that the country would newly expand economically towards the Outer South Seas. For this reason, last year, the Japanese government has caused a new company to be created. It is the Nanyo Takushoku Kaisha [Nantaku, or the South Sea Colonizatin Co.] with a capital of 20 million yen. At that time, the Japanese Navy [sic] made investment in kind in the new enterprise. The Navy contributed to Nantaku phosphate mining concessions and all the facilities, which had been under the control of the Japanese Navy [sic] in the South Sea Islands, including Angaur. The investment made by the Navy [sic] is estimated at about a little over 10 million and 400 thousand yen.[3] Nantaku was to pay the government each year 5% of the investment as a dividend, which would amount to a little over 500 thousand yen. This meant that the National Treasury would gain a dividend of a little over 500 thou-

1 Ed. nhte: Perhaps it was the Chincha Islands off the coast of Peru instead.
2 Ed. note: He misunderstood the information he was given. It was Nanyo-cho, not the Navy.
3 Ed. note: See the official Nantaku story (Doc. 1936J)..

sand yen instead of a profit of a million yen; therefore, it would suffer a loss of a little less than 500 thousand yen each year. However, taking the place of the Government, Nantaku, the newly-formed company, would dare extend its business interests to the Outer South Seas, which was a plan accompanied with a high financial risk.

Phosphate mining on Angaur is labor in the open air. If they hired Japanese, they would have to shorten the work hours and pay considerably higher wages. Therefore, the Nantaku, as well as the Japanese Navy [sic], employed South Sea islanders. The islanders work 10 hours a day. The company estimates that each laborer costs 65 sen a day; the daily pay is 40 sen, and the food costs 20 to 25 sen. As the [native] population of Angaur and Peleliu is small, the Japanese enterprises have to make 6-month contracts with Truk Islanders, and they must leave their islands to go and work on Angaur or Peleliu. Half of the wages is to be paid at the place of work, and the remaining half is to be paid when the workers go back to Truk after finishing their contract. I have heard, however, that many Trukese are reluctant to work away from their islands. One reason for that is that they are afraid that they might be deprived of their wife during their absence. The other reason is that the workers would not take much money back home. On account of hard labor, the laborers would spend most of their wages on the island where they work, or they would spend most of it on Truk just after returning home. As a result, through the help of the police, the companies are collecting islanders who would work for phosphate mining. I also heard that such measures were also used during the German period.

The **Palau Maru** left Angaur Island at one in the afternoon of February 8th.

February 10.

At 2:30 p.m., the **Palau Maru** arrived at the port of Manado, which is located at the northeastern edge of the Dutch island of Celebes.[1] Because of such procedures as quarantine and so on, it was 3:30 p.m. when we landed on the island.

In the area around Manado, there had been a greater number of plantations and factories run by Japanese before. For example, until several years ago, the area had ten or so copra plantations and several dried bonito factories, all of which were owned by Japanese. At the plantations, they used to grow coconut trees and made copra from them, which would be materials for soap. Lately, however, especially after the Manchurian Incident, the Dutch Government tried every possible way to expel Japanese from the island. As a result, Japanese enterpreneurs had suffered from various kinds of obstructions. Also, the prices were high in a Dutch territory. Therefore, even if they continued in business, it would not be a paying proposition. For those reasons, there were fewer Japanese undertakings in the area when we visited Celebes; there were only four plantations left and one or two dried bonito factories.

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1 Ed. note: This is not part of Micronesia, but, having paid for this translation, I might as well reproduce the story of what, after all, is part of the same voyage.

One of the Japanese passengers who took the same ship as us from Yokohama landed on Celebes. This man had been running a plantation on the island for ten or so years. He told us on the ship that his business had also suffered a series of losses. He made this voyage taking his last capital to Celebes, but he could foresee that it would all end up in a failure.

After landing on Celebes at 3:30 in the afternoon, my wife and I, together with one of the passengers from the same ship, hired a car; it was through the courtesy of an employee of Nanyo Boeki Kaisha's branch office there. Nanyo Boeki at Manado function as an agency for the Nippon Yusan Kaisha [shipping line]. Then we went for a drive to Lake Todano. Lake Todano is a famous lake located at a place 300 feet above sea level, and the round trip to Lake Todano from Manado is about 25 miles. It was at 7 in the evening when we returned to Manado after the outing. Then my wife and I soon returned to the **Palau Maru**.

According to guide-books, we were supposed to have a squall, which is something that occurs like an evening shower in Japan, but occurs several times a day in the South Seas. I also heard that the squalls are what they have in common all through the South Seas, both in the outside and inside the Japanese-mandated territories. Although, when we travelled to the South Seas, it was the dry season there. As a result, we had not yet had a squall at all since we left Japan. Then, on this day, we were at last caught in a heavy downpour on our way to Lake Todano from Manado. The squall we encountered lasted for about half an hour, and after that, the weather cleared up. We were able to understand that the squall there, like an evening shower in Japan, is something quite brief.

February 11.

On the previous day, February 10th, we went for a drive to Lake Todano. On our way there, we went through the western suburbs of Manado; on our way back from the lake, we took the way through the eastern suburbs of the same port. Therefore, what we had seen on February 10th was the suburbs lying on the western and eastern sides of Manado, villages located on the way between Manado and Lake Todano, and a great number of magnificent villas owned by Chinese merchants residing on the island, which could be seen in every village that we visited. On the contrary, we had missed to see inside the town of Manado itself, for it was already getting dark when we returned to our ship.

In the morning of February 11th, we again went ashore on Celebes, and we took a walk all over the port town for some sight-seeing. Judging from the successful air of the businesses owned by Chinese people in the town, as well as the magnificent appearance of the Chinese residences that we had seen on the previous day, the Chinese people living on Celebes seemed quite prosperous. When the Japanese people, especially those who had come with some wisdom and capital, started business on the island, they would usually run a plantation and employ the native people there, because they hoped to make a profit without having to work by themselves. However, many of the planta-

tions run by Japanese would fail, for the Dutch Government took measures to interrupt this type of business. On the other hand, the Chinese people who came to the island to work would usually be engaged in manual labor first, and after a time they would join the retail trade. Of course, one of the reasons for this was that the people from China could not help it, because when they first came to the island, they were usually without capital. Also the Chinese workers there would endure the low standard of living, and the people from Japan would not be patient enough. In this way, the Chinese people would make a success on the island. We could compare this with what used to take place in Japan long ago, among people who came from the countryside to such big cities as Osaka and so on, to work there. Those who came with capital were said to fail in business. If the people had some capital with them, they would make use of it in order to succeed as early as possible. So, they would start business by renting a reasonbly decent building, even from the beginning. Although they went to great expense to start their business by renting a building, they could not make enough sales, because the shop had not been long established. So, to deal with the situation, they would start selling on credit. Accordingly, the capital of not a very big amount that they had brought from the hometown would immediately become a bad debt, and the business would end in brankrupcy. On the other hand, people who came to a big city from the countryside without capital would do work, because there was no other way for them. While they earned a living by doing manual labor, they would also save money. When the savings had grown big enough, they would set asides some of these savings for starting a retail business. These people would carry on business usually in a way in which they woud not require large expenditures, and also they would work in a persistent manner. Consequently, in the course of many years, they would expand their business and make it a success. This is an explanation why it has long been said that those who come to a big city to work from the countryside with capital usually end up in failure, but those without capital usually become successful.

This logic could also be applied to the Chinese and the Japanese who went abroad to work, including to the South Seas. Judging from the result, people may say that the Chinese are a great nation. However, I would say that the Chinese are great as a people, not as a nation. I think if the Chinese had been great as a nation that they would have first improved the politics in China to make their own country comfortable to live in, and also improved the knowledge and morality of the people living in China. Then, after that, the Chinese people would have rationally expanded eoverseas in consequence of being invited as teachers, engineers, or as examplary workers. The fact was something different: the Chinese did not make an effort to improve things inside their own country; instead, they earnestly escaped overseas and stubbornly hung on to the new

land where they had settled themselves in. Therefore, the Chinese are great, not as a nation, but as a people. In this respect, they are similar to the Jews, the people despised in the Western countries.[1]

The biggest city on Celebes is Macassar, the city located on the southwestern part of the island. Macassar has a population of 80,000. When we made our round-the-world voyage four years ago, we landed at that city and spent half a day there. Manado, the city located at the northeastern tip of Celebes, is the second largest city on the island. The population of Manado is 25,000.

Celebes Island has an area of 188,980 square kilometers and has a population of 3,528,774 people. This means that the population density on Celebes is 19 per square kilometer. (In comparison, the population density of Japan 185 per square kilometer.) Thus, we could understand that Celebes has a small population. Having a small population, however, is something Celebes has in common with all the other islands under the Dutch control, except for Java Island. The reason for this comes from the fact that the Dutch people own the land on the islands. For the benefit of the land-owners, the Dutch Government has reduced the land tax; instead, the Government has imposed a high excise taxes, high tariffs in particular. As a result, on those islands governed by the Dutch, commodity prices became high, so did the living expenses. Thus, the islands became too expensive for people to carry on any paying businesses. (Among the Dutch islands, only Java has a big population. Unlike the people on the other islands, .the Javanese are particularly spiritless, so that they would even content themselves with a low-grade living standard. Although, I am not going to argue about it now, for it is out of the topic we have discussing.)

At 10:30 in the morning, the **Palu Maru** left the port of Manado.

February 12.

The **Palu Maru** arrived at the port of Davao at 11 in the morning. My wife and I landed on Mindanao Island [in the Philippines] at 12 noon of the same day. The **Palau Maru**, on that day, had no freight to unload and the ship was going to depart at 6 in the evening. Therefore, we were able to spend just a very short time ashore because the **Palau Maru** was in port for only seven hours.

We had previously bothered Mr. Tetsujiro FURUKAWA in Osaka by asking him for a letter of introduction to the Furukawa Takushoku Kaisha, a company which has had an outstanding success in running plantations on Mindanao. Thus, as soon as the **Palau Maru** arrived at Davao, my wife and I were met by one of the employees of Furuka-

1 Ed. note: Based on the example of the Chinese in the Philippines, about which there is much information from Spanish records, the Chinese immigrants would achieve success only after many generations; besides, they never made loans to the natives, unless they had strong ways to collect afterwards. For their methods, they were successful; also they had local mutual-aid societies to raise capital, just to mention a few more facts.

wa Takushoku Kaisha, and we landed on the island. Then we were invited to have lunch at the Kashiwabara Inn at the port of Davao. After lunch, the employee of Furukawa Takushoku Kaisha drove us to the company's premises, located about 20 miles away from the port. On our way to the company, we saw some *abaca* [hemp] fields operated by other Japanese spread in the whole neighborhood. Soon after arriving at Furukawa Takushoku Kaisha, we toured the company premises. We were shown a factory where Manila hemp is made, a palm starch[1] factory, and a place where they pack the Manila hemp. After that, we were taken to the house of Mr. Katsushi MATSUMOTO, a managing director of Furukawa Takushoku Kaisha. At his house, which is located about 2 miles away from the company's factories, Mr. Matsumoto entertained us with refreshments. Then we were taken back to the port of Davao by Mr. Matsumoto. We went back on board the **Palau Maru** at 5 in the afternoon.

The port of Davao is on Mindanao, an island located in the southern Philippine Islands. The island has a bay called Davao Bay on the side of the Pacific Ocean, and the port of Davao is inside this bay..Until about 30 years ago, the neighborhood around the port of Davao had been inhabited mostly by headhunting barbarians. How this area was able to achieve such development as we could see now was as follows. Previously, many Japanese had been hired to build a road between Manila, a capital city of the Philippines, and Baguio, which is 170 miles distant from Manila. At the completion of the road, the Japanese workers were to be dismissed. At that time, Mr. Yasusaburo OTA,[2] one of the Japanese living there, had found out about a land clearing project in Davao which had bright prospects for success. Then he moved to Davao to start clearing land, and other Japanese followed him. Thus, the prosperity of the Davao area which we could see now was the fruit of the earnest struggle of Mr. Ota and the other Japanese involved.

Although I am not going to give figures to indicate how much the area around Davao has grown, I could easily explain the prosperity there from the appearance of the town. At the port of Davao, which is the center of the area, all structures, including the port, the pier, and the roads have been constructed by Japanese. Also at the port of Davao, most of the shops are managed by Japanese, and most of the signs on the shops are written in Japanese; for example, one sign said, "rihatsu-dokoro" [Barber shop], and another said, in Japanese, "A new cargo of *tsukemono* [Japanese pickles] has just arrived."

Manila hemp is mainly used as material for making ropes for ships. The plant from which Manila hemp comes from looks exactly like a banana tree, although the former has leaves that are slightly more slender than those of the latter. One year prior to my visit to the South Seas, I had seen in Japan what was caleld "banana-cloth" made in

1 Translator's note: The Japanese word in question can be read as "yashiko": its exact meaning is doubtful. Ed. comment: see below.

2 Translator's note: There are two ways to read his first name: Yasusaburo, or Yoshisaburo.

the Ryukyu [Okinawa] Islands. Now, during this trip I found out that the material from which Manila hemp is made is almost the same as that from a banana tree. Then, finally, I came to realize that the material called "banana-cloth" from the Ryukyu Islands, which I had seen in the previous year, must have been Manila hemp.[1]

In the South Seas and in other areas, coconuts are usually made into copra; people usually cut the nut out of the coconut and dry it to make copra. At the factory of the Furukawa Takushoku Company, however, after they gouged out the inside of the coconut, they washed the nut, crushed it with a machine, dried it, and made coconut starch,[2] which would become material for confectionary use.

In the same area where the Furukawa Takushoku Company is located, there were many Japanese enterprises, including the Ota Takushoku Kabushiki Kaisha, the Mitsui Busan Kaisha, and so on. All the companies, without exception, are doing exceedingly well in business. The United States, the country which owns the Philippine Islands, have tried to take measures to exclude the Japanese and has carried out several times a movement against Japanese. At the moment, the political direction of the new President Quezon has narrowly let Japanese enterprises maintain their present conditions. I suppose that it might be possible for the Japanese enterprises to maintain the present conditions in the future, but it would be impossible for them to expand by leasing more lands for clearing and cultivation.

At 6 in the evening of February 12th, the **Palau Maru** left the port of Davao. The ship arived back at Angaur Island at 7 in the morning of February 14th. My wife and I did not land on Angaur this time. The ship left Angaur at 10 that same morning and arrived at Palau at 1 in the afternoon of the same day. We soon landed on Palau and checked into the Azumaya Inn.

As I mentioned before, I had been somewhat disappointed with some fruits that I tasted in the South Seas at the beginning of this voyage. However, in our trip to Celebes, we were able to enjoy mangosteens. Mangosteens are the speciality of Manado, and they were in season when we visited there. After we fully enjoyed eating mangosteens, we brought many of them with us to our ship. As for mangos, Mr. Matsumoto entertained us with those of good quality when we visited Davao. At that time, we did not refuse at all to get seven or eight mangos and we brought them with us back to the pier at the port of Davao. It was so crowded around the pier, and we had to take several lighters to get on our own lighter. We did so with a lot of baggage. In the end, we left somewhere behind the mangoes that Mr. Matsumoto had so kindly presented us with.

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1 Ed. note: Probably not the same, as banana fiber is from the *musa textilis* and is a much more delicate material.

2 Tranlator;s note: This is one of the possible meaning of the word "yashiko" referred to above. Ed. comment: Also called coconut meat or sport, in English.

Document 1937E

Tsunetaro Akimori's voyage to the South Seas—Part 2

Source: Akimori Tsunetaro. Nanyo ryoko [Voyage to the South Seas] (Tokyo, 1938).
Notes: Translated by Kimiko Nakai.

4. Our 14-day stay at Palau.

February 14.

Soon after landing at Palau Island, my wife and I paid a visit to Mr. Honmoku, the director of the Palau branch office of Nanyo Kohatsu Company. We visited him to thank him for having his subordinate receive us and also to hear his advice on how we should spend 14 days on Palau. We had already asked him to think about it when we had previously arrived at Palau Island on February 8th. Mr. Honmoku strongly insisted that we should visit Peleliu Island the next day, and he told us that there would be a ferry service, operated by the Nanyo Kohatsu Co., which we could make use of. Although we knew nothing about Peleliu, we decided to take his kind advice. After we said good-bye to Mr. Honmoku, we returned to our inn. On that day, we were so exhausted that we did not go out any more. We stayed in the inn and just did our best rearranging the clothes that we had brought along on our trip.

Although the order of my story is reversed, I would like to explain something about the ship service operated by the Nippon Yusen Kaisha. Each time the ship of NKK entered or left the port, the port was jammed with people, including those who welcomed or sent off the passengers. We could see the same thing at any port in the South Seas, without exception, where NKK's ship would arrive or leave. It was more so at the port of Palau, because the island has many Japanese working for the government or companies there. For them, being sociable is one of the principal ways they maintain their position. They also have time and money to spare, and making contact with things coming from Japan is one of the most efficient ways for them to kill time. Thus, we could say the day of arrival and departure of a NKK ship is a holiday for the intellectuals living in the South Seas.

February 15.

My wife and I left Palau by a steam passenger launch of about 5 tons, which left for Peleliu at 9 in the morning. As I already noted before in this diary, usually in the South Seas they hardly have a strong wind that can be called a storm. Instead, a trade wind, a gentle northeasterly breeze with a velocity of 5 to 10 meters a second is constantly blowing. Since the **Palau Maru** had left the port of Davao on February 12th, we had been having a trade wind which was a little stronger than usual. On this day, February 15th, the trade wind continued to blow rather stronger, and we were supposed to have not a little difficulty with the sea, for the boat we took was just a steam passenger launch of 5 tons. Although the launch rolled a good deal, we were fine. The captain was carefully steering the launch down the coral reef which extends from Palau Island to Peleliu Island. Also the wind was favorable to the launch on that day.

It was 4:30 in the afternoon when our launch finally arrived at Peleliu Island after a run of 35 nautical miles. Soon after our arrival at the island, we were received by an employee of the Nanyo Kohatsu Co. He took us to the company's club-house, where we had a rest for about an hour. Then the manager of their phosphate mine guided us by truck to show us some places on Peleliu. We went to the southern end of the island, where there is an islanders' village and a phosphate mine. We visited Ko-gakko, the public school, which is a school for the islanders' children. Also we observed places where they are mining rock phosphate. It was already getting dark by then. We were taken to the company's club-house, and we spent the night there.

The rock phosphate reserves on Peleliu are said to be 150 thousand tons. Howeever, I believe that the actual amount of rock phosphate deposits there must be larger than that, considering that the facilities of the Nanyo Kohatsu Co. nine is fairly large scale. The company's production goal of rock phosphate each year is no fewer than 30,000 tons. I told the company's employee what I thought about the rock phosphate reserves and asked for his opinion; he said that I might be right. If my conjecture is correct, there would be a new question why Nanyo-cho, in this way, had underestimated the rock phosphate reserves on Peleliu. Taking into consideration the fact that the Nanyo Kohatsu Co. is receiving benefits, by being specially protected by Nanyo-cho, I cannot help imagining something like that, which is too embarrassing to elaborate upon here.

Just before we left Palau for Peleliu, Mr. Honmoku had told us that there would be a lot of furious gnats that would attack us on Peleliu, and he warned us not to take off our socks or underwears when we slept there to protect ourselves. We actually did not suffer from gnat attacks though we had been terribly been afraid of them. According to an employee of the Nanyo Kohatsu Co.'s phosphate mine, only occasionally do they have a large number of gnats on Peleliu, which would terribly be a bother to people on the island. The reason for that is not known; if the gnats on the sea were drifted in on account of some current, or if they are suddenly born somewhere on the island itself. However, he said that it had became very rare of late that they were bothered by many gnats.

February 16.

My wife and I got up early in the morning and took a walk by ourselves. We walked around factories and the company's houses for the employees. We also took a walk along a white sandy beach and picked up some shells. This extraordinarily beautiful white-sand beach had been formed out of coral reefs broken into small pieces by the waves. After we returned to the club-house, I had a chance to meet some workers of the Nanyo Kohatsu Co. who happened to visit the company's club-house, so I asked them questions about various things. In the meantime, it became time for us to go on board the steam passenger launch returning to Palau. At 9:30 in the morning, we left Peleliu. This day, as well as the previous day, we had a strong wind; this time, it was an adverse wind. Our boat pitched as if it were a bouncing handball. The steam passenger launch we wwere on entered the port of Palau Island at two in the afternoon. We were so exhausted when we arrived at Palau that we soon took a rest.

The number of islanders living on Peleliu is 800. They have considerably large land on Peleliu, which means that the islanders' life is easy and they would not be engaged in mining rock phosphate. Therefore, laborers working for the phosphate mine on Peleliu were contract workers coming from Truk Island. Just like the miners on Angaur are also, those laborers have been taken to the island by the police.

In the South Seas, the shallow seas formed by coral reefs are narrow, and outside the coral reefs the seas are deep. Therefore, among the fish they could catch there, such migratory fish as bonitos and tunas are inexhaustible; on the other hand, bottom feeders are extremely limited. Other than fish, there are coconut crabs and mangrove crabs.



雄子蟹ヵ雌子蟹ヵ上雄子蟹

Coconut crabs live on coconut trees, and mangrove crabs are found near the roots of mangroves that grow in clusters on the sea bottom along the seashore. Some of the crabs, regardless of the kind, are gigantic, even with a shell of 1 *shaku* [30 cm] in width. We were told that the time we visited the South Seas was just the season when crabs are pregnant, and that pregnant crabs are most delicious. Strongly wishing to try both kinds of crabs, we had asked the people of the Azumaya Inn, the inn where we were staying at Palau Island, to serve us the crabs if they could, as well as with the other specialties of the South Seas. However, we had not yet had a chance to eat any.

On February 16th, at the Nanyo Kohatsu Co.'s club-house on Peleliu, each of us, my wife and I, was served a mangrove crab for breakfast. Not only were they huge, they were heavy with eggs. We were extraordinarily delighted to eat them.

The following are the description on the specialties in the South Seas other than fruit.

1. **Taro.**

The shape and taste of taro in the South Seas very much resemble a kind of taro in Japan, which is called *tono imo* in Japanese. Perhaps, taro from the South Seas was first brought to Japan, and while the climate difference has changed them, they have become what we call *tono imo* now. All they need to do to grow taro is to plant them in a marshy ground always filled with fresh water, and these plants grow and increase naturally without requiring any care. For the South Sea islanders, the taro is the most important article of food.

2. **Yams.**

The taste of yam in the South Sea is somewhat superior to that of wild yams growing naturally in the mountains of Japan. In Japan, from what I heard, people had started cultivating yams by sowing seeds of wild yams. Like the cultivated yams in Japan, the yams in the South Seas are huge. Some of them are so big that they are even 2 *shaku* [60 cm] long and 4 *sun* [12 cm] across.

3. **Cassava.**

As I have already mentioned in the earlier section of this chapter, entitled "2. Landing on Saipan—Arrival at Palau", tapioca starch is made from cassava. Cassava in the South Seas tastes like sweet potatoes in Japan, but are even more delicious.

4. **Sweet potato.**

The shape and structure of sweet potatos in the South Seas are the same as that of sweet potatos in Japan. Yet, the taste of those in the South Seas should be rated much higher than those in Japan.

5. **Coconut crabs.**

Because coconut crabs usually climb a coconut tree and live on it, their body is rather quite elongated and short in width. If spiny lobsters in Japan became much thicker, they would look like coconut crabs in the South Seas. The full length of some coconut crabs reaches as much as 1 *shaku* [30 cm]. They are blackish brown in color. Later on, I had a chance to eat coconut crabs on Palau Island. Compared with mangrove crabs, they are remarkably inferior in taste, and they smelled a little bad.

6. **Mangrove crabs.**

I already mentioned something about mangrove crabs. Mangrove crabs look like the blue crabs living in the Seto Inland Sea. They are rather short and rather wide; their shell reaches 1 *shaku* [30 cm] in width. Their color is blackish brown, which is the same color as the coconut crabs. Mangrove crabs are as delicious as blue crabs. I was told that this kind of crabs are so strong that they can even cut off an iron wire as thick as a fishline with their claws, although I forgot the exact size of the wire.

7. **Wild pigeons.**

I was told that there had originally been a large number of wild pigeons and they had lived everywhere on the islands. In those days, one pigeon cost about 5 sen. Now the pigeons have greatly decreased in number and I was told that one would cost 10 to 20 sen. The pigeon meat we tasted was not tough but extremely difficult to bite off with the teeth; also, it did not taste good. The pigeons may have been out of season when we tasted them, or they may have been just badly cooked.

Other than the above-mentioned items, there are some more things that we could eat in the South Seas; a jungle fowl, for example, was one of them. However, none of these items were in large numbers.

In the South Seas, all things mentioned above, without exception, are the islanders' chief articles of food. Therefore, it would be regretful for Japanese, not only those who are residing in the South Seas but also those who are travelling there just like us, not to try any of these food articles while staying in the South Seas. It is true that the soil of the South Seas islands is red clay or based around active volcanos, but this does not necessarily mean that the land there is infertile. Even though the size of the islands scattered in the South Seas is small, the plants are growing thick on them as long as there is soil to be found. Of course, the soil on the South Sea islands is not suitable for growing Japanese vegetables. On the other hand, people could grow the above-mentioned South Sea vegetables, as much as they like, if they tried. Therefore it is obviously beneficial to Japan as well as the Japanese living in the South Seas to substitute those South Sea vegetables for Japanese vegetables. I have been told, however, that the Japanese living in the South Seas would not try to eat the South Sea vegetables at all, probably because they may think that eating those kinds of vegetables would affect their dignity with respect to the islanders. I have asked the owner of the Azumaya Inn to let us try the above-mentioned kinds of vegetables and the two kinds of crabs, but we we had not had a chance to try them until this day. Although those vegetables and crabs were before our eyes, there was not an opportunity for us to buy them, for the Japanese living there usually did not eat them.

I toured the islanders' public school on Peleliu; however, I am not going to write about it here. I also visited a public school on Palau Island, and I will later make a description of it.



樹アーロダンマ ろぜ海繁に中海

Mangrove trees growing thick in sea-water.

Note about mangrove trees.

Although I am sure that many of my readers know what mangrovess are, I am going to give some explanation of them, because some readers may not yet have an idea what they are like. Mangrove trees grow mainly near reefs in tropical seas. Such reefs are in shallow water at low tide, but they are 4 to 5 *shaku* [1.2 to 1.5 m] deep at high tide. The trunks of the mangrove trees are slender. The roots sprout all along the trunk and thus the roots support the trunk, so that the waves cannot wash away the slender trunks. The mangrove trees spreading in this way look like thick vines of rattan. Some of them, however, are quite lofty, with a trunk which may reach more than 3 *shaku* [2.7 m] in diameter. If the trunk is slender, the people have no use

for such mangrove trees other than for burning them to make charcoal. As for the mangrove trees with thick trunks, the people can saw them up and use the wood for making various utensils. Both the color and quality of mangrove wood are similar to those of red sandalwood. The mangrove wood, that is reddish in color and fine grained, is regarded as high-class wood and is made into tables and other furniture.

カポックの木



A kapok tree.

Note about kapok trees.

Kapok trees are the plants that produce kapok-cotton, which is mainly produced on Java in the Dutch territory. Kapok-cotton is used by a Japanese company, Kikuya, when they manufacture *futon* mattresses, and the company's *futon* is sold under the trademark "Kikufuton". This kapok tree in the photo is what was found next to the Commercial Product Museum on Palau. A kapok tree of such a large size is rare, even in Java. Kapok-cotton is taken out of the fruit that is seen hanging among the branches.

February 17.

My wife and I visited a fishery experimental station on Palau Island. After that, my wife soon returned to the inn to take a rest. I visited the Nanyo-cho office on my way back from the fishery experimental station, and there, I asked some questions I had after I had previously read their "Nanyo gunto yoran" [guide-book].

February 18.

In the morning, I, accompanied by my wife, visited the islanders' public school and the islanders' wood-working school, both located on Palau Island. We also observed lessons given in those schools.

The islanders' public schools in the South Seas have a three-year regular course; however, the schools located on the islands which have Nanyuo-cho branch ofices are also provided with a two-year supplementary course. There are over 1,500 islands in the South Seas, and there are 25 public schools established in the South Seas. Therefore, children living on smaller islands which do not have a school on them are supposed to enter the public school on the bigger islands. In that case, if the children's parents have relatives or families at the location of the school which enrolled them, the pupils are supposed to board at the house of their relatives. If the parents of the pupils have nobody related near the public school, the pupils are supposed to live in a dormitory.

What we observed in the public school on Palau Island that day was a lesson for pupils in the fifth grade, and they were studying how to read Japanese. The lesson seemed hard for the pupils, for it was difficult for them to understand the variation of reading of Chinese characters. For instance, we read the Chinese character "..." as "nani" on its own, and "---" as "yue"; however, if those Chinese characters are part of a set, e.g.

"... ---", we read them as "naze". In fact, mastering this kind of variation of reading of Chinese characters is as hard for children living in Japan as for those in the South Seas. Therefore, at this time, I really thought that we should take measures as soon as possible in Japan to solve the difficulty involved in reading Chinese characters.

Then after we left the public school, we observed a lesson given at the wood-working school.[1] The wood-working school had originally been founded by the Nanyo-cho, when the Japanese government thought that it would be necessary in the future for the islanders to work by themselves to reconstruct their own houses. The students studying in the wood-working school on Palau Island are all islanders' children selected from among the graduates of the supplementary course of public instruction. Two students who have graduated with good marks are to be chosen in each jurisdiction of the Nanyo-cho branch offices. Therefore, in total, thirty students are to be admitted to study in this wood-working school on Palau Island. The school provides students with elementary education of architecture [rather carpentry], and it is a 2-year post-graduate course. Most of the schooling expenses, although not all of them, are paid by the Government. Judging from what we observed that day, the students there are doing quite well if we consider that the small number of years required for completing the course of study.

Although I am totally a layman when it comes to psychology and what I am going to write about in the following is just second-hand knowledge, I would like to beg a favor of those reading this book to let me have this opportunity to write this. One of the Japanese teachers whom I talked to on that day said something, which goes like this: "Suppose there are two babies born at the same time, one baby is Japanese and the other a South Sea islander, and suppose their parents bring them up in their own country, what would happen after the babies have grown up? The islanders' baby, brought up by Japanese parents, would become just like a Japanese, and the Japanese baby brought up by South Sea islanders would become just like a South Sea islander. This means that both the Japanese and the South Sea islanders have the same quality by nature, however, the difference of the environment in which they are brought up would make the two persons different after they grow up, which we can observe now." As for the significance of the influence given to individuals from the difference of the environment, I was given another example to prove it. "Once a British missionary brought one of the islanders' children back to his country to educate the child there. The child was made to go through elementary school to university. Then after being engaged in some kind of social work in England for several years, this young man from the South Seas was made to return to his homeland to be engaged in social work there. This youngt man was very clever, and he was always doing fairly well in his work while he was in Britain. However, once he returned to the South Seas, his talent gradually turned dull. Finally, in several years, he became a man who was mo different from one of the ordinary South Sea islanders. The environment of the South Seas is bad, and the young man had to adjust himself to the surroundings in order to survive there.".

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1 Ed. note: Better known as a carpentry school.

Be that as it may, I still believe that there must be some difference in inherent qualities based on the difference of race. Of course, it is true when we compare some individuals of different nations, the difference in the nature of one individual from another must be a small one, or may seem like almost none. Although, there must have been a certain degree of difference based on the race, otherwise each different nation would not be in a different environment in the course of ages. This means, if I say it in another way, each group of people are in a different environment because each people have a difference in their nature. I have noted what I believe. Yet, I wonder what the truth is. I would like to ask my readers for their opinion.

February 19.

At 8 in the morning, my wife and I took a small passenger launch at Koror wharf, located at the northern part of Palau Island. The steam passenger launch we took was hardly any more than 2 tons in capacity, and we headed for Airai Village, one of the three [Japanese] colonies on Palau Main Island [Babelthuap]. Airai Village is the colony located closest to Palau [Koror] Island. After we toured Airai Village, we left the village at 3 in the afternoon and returned to Palau Island at 5 in the afternoon. The northeasterly, which had been blowing for several days was strong on this day as well. Fortunately, today's boating was a calm one, partly because of our launch covered only 5 nautical miles, and also because the course that it took was within the reef on the lee side of Palau Main Island.

In the South Seas, the islands that have considerably large arable land are three islands located in the north: Saipan, Tinian, and Rota. As I previously mentioned, farming on those three islands, on the whole, has already been monopolized by the Nanyo Kohatsu Company. Therefore, there is no more space to be settled on those islands by groups of farmers newly arrived from Japan. As for the other islands, things are not different; there is no space for them either. All the islands, except for Saipan, Tinian, and Rota, come from volcanos and all of them are very small.

After all, those islands lack flat land because they lack rivers on them to level the land. Also, the land on those islands is usually uneven and has irregular ups and downs. Under such circumstances, only Palau Main Island and Ponape Island are a little different. The size of these two islands belong to the largest category in the South Seas. Both islands have rivers on them, though they are small ones. Therefore, Palau Main Island and Ponape Island have some space for the immigrants who newly come from Japan to be settled in and to make a collective farm to work in. The following are the four colonies on those islands:

1. Airai Village (on Palau Main Island): area: 132 *chobu* [1.3 sq. km]; number of houses: 25.

2. The basin of the Garudokku [Kaldokl, or Ngardok] River (on Palau Main Island); area: 578 *chobu* [5.7 sq. km]; number of houses: 128.

3. The basin of the Garumisukan [Almiokan] River (on Palau Main Island); area: 349 *chobu* [3.5 sq. km]; number of houses: 74.

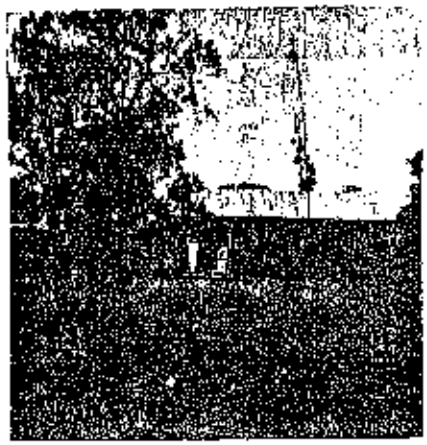
4. Parukiru [Palikir] Village (on Ponape Island); area: 803 *chobu* [8 sq. km]; number of houses: 169.

Besides the above-mentioned colonies, there are two pieces of arable land in Metalanim Village on Ponape Island. One is a plot covering an area of about 800 *chobu* [8 sq. km], which Nanyo Kohatsu Company has already been farming. The other is a land plot owned by one of the islanders there, and it covers an area of about 1,000 *chobu* [10 sq. km].

As far as the land of the islanders is concerned, it has not yet begun to be used for farming.

Today my wife and I visited Airai Village, one of the four colonies that I mentioned above. Although Airai Village is the first place which has been brought under cultivation among the three colonies on Palau Main Island, it is the least cultivated colony, for the soil there is sterile. At the moment, in Airai Village, the people are cutting down trees, which are to be used as fuel on Koror Island in the manufacturing of dried bonito.

The scene of Airai, which we saw with our own eyes today is so gloomy that it made us recognize that "a colony" could be a dreary place indeed. According to the Japanese immigrants living in Airai Village, one of the biggest complaints that they have about the village is that there is no elementary school there. The Japanese villagers say that the Nanyo-cho is very much to be blamed for not having founded an elementary school for the Japanese children there. Attendnace at an elementary school is compulsory in Japan. Also, taking into consideration the fact that Airai Village had originally been designated by Nanyo-cho for development, the Government should already have founded an elementary school in this area. Reproachfully enough, Nanyo-cho has not founded an elementary school in Airai Village for Japanese children there, though it has founded an elementary school for islanders' children there, for whom elementary school education is not yet regulated as compulsory. For the Japanese immigrants there, this exceeding inconvenience is a problem of great urgency. When we visited Airai, there was a *terakoya*-style elementary school there, i.e. a school of the old-fashioned style.



校舎小人地内ある村於に村イライア

A Japanese school for Japanese children in Airai, Palau.

This school has been autonomously set up by the Japanese villagers themselves for their children. The teachers in this school are volunteers without a teaching certificate, who have been asked by the villagers to teach there.

One of the Japanese villagers in Airai also told me today something else critical of Nanyo-cho's attitude. He said that it was quite fine that Nanyo-cho has founded so many public schools for the islanders' children and that as a result elementary education has spread among the South Sea islanders. However, he said, Nanyo-cho has built those public schools

though the government is in financial difficulties. Therefore, after building the schools for islanders' children, it became hard for the government to build elementary schools for the Japanese immigrants' children. The villager whom I spoke with believed that Nanyo-cho had acted like this because it must have been so incited by the League of Nations when the South Seas had come under the mandate of the Japanese government. This is what I was told by the villager. I wonder if his story is true or not.



Soursop fruits.

Also I am going to write here one more interesting thing that we found out today, although it is not at all related to what I have written above. After we finished the day's tour, I was having a rest with my wife under the eaves of a tea shop at the port, waiting for our steam passenger launch, which was the one to make the second service run of the day. Just then we spotted small, strange-looking, fruits. They were sawasappu [soursops]. We each tried one or two of these fruits. One was as big as a fist, and the outside was blue. They were a little too sweet like litchis in Japan, and also were as tasty as litchis.

January 20.

My wife and I took the **Senrin Maru**, a steam passenger launch of about 10 tons, which left the wharf of Koror at 9 in the morning. The purpose of this trip to Palau Main Island was to tour Garumisukan Village, which is one of the three biggest colonies on the island. At noon, we arrived at Garumisukan Village. We were supposed to stay at Mr. Katsusaburo Yasuda's house that night. In the afternoon, Mr. Yasuda guided us through the village, and we were able to see how the land in the village was actually cultivated. Garumisukan is a village which has been brought under cultivation later than Airai Village. Probably because the soil in Garumisukan is more fertile than that of Airai, cultivating Garumisukan is somehow getting under way. The chief products in Garumisukan are pineapples. They also have other products, such as Japanese vegetables and pork, which would be sent to Palau Island; however, they are of secondary importance to pineapples.

If the Japanese government had nationalized the whole land of the ocuntry, or if the government had levied additional land taxes, indirect taxes would have been lighter and consequently the commodity price and also the living expenses would have been lower in the colonies of the South Seas as well as in Japan. In other words, if the foundation of Japanese politics had been more reasonable like that, it would have been quite all right in Nanyo-cho's colonies to leave the whole management of the colonies to the immigrants. Then the immigrants would have made up their own mind about what kind of agricultural products they would produce, considering their profitability, and

Nanyo-cho would not have had a necessity to either protect or encourage the farmers in various ways. In other words, if the politics had been simpler, the immigrants would not have had any complaint. However, the actual circumstances are different. Without making an ecffort for the foundation, the Japanese government and Nanyo-cho aimlessly protected and encouraged the farmers in the colonies. Thus the politics became more complicated, and the immigrants complained one after another. One example was the complaint that the immigrants have in Garumisukan Village, which we visited on this day, about the government's encouragement of planting pineapples. According to what I was told by some farmers there, although the pineapple plants used in Garumisukan Village would usually bear fairly good fruit at the first harvest, the fruit had gradually lost its grade in both size and quality by the second harvest. Therefore, it was quite uncertain whether pineapples were good for them to grow in the village or not. However, if they planted pineapple plants anyway, Nanyo-cho granted a bounty for that, for example, 4 yen, or 8 yen per *chobu*. On the other hand, if the farmer did not plant pineapples, it would displease the government officials in charge—I hope that my readers will understand why it displeased the officials by conjecturing from my later account—, and if the government officials were displeased, it may put the farmers in a disadvantageous position later, for example, when Nanyo-cho was going to grant them the use of another piece of land. For this reason, the farmers said that they were reluctantly planting pineapples. In Garumisukan, I actually tasted a pineapple freshly harvested from a plant, which they said was a high-grade one. Although, compared with pineapples in Taiwan that we had eaten plenty of, some 13 to 14 years ago, the one we had in Garumisukan this time was exceedingly inferior both in size and taste. Besides, I was told that pineapples in Taiwan had been further improved since the time we had last tasted them. Therefore, I could not help being convinced that the pineapples in Garumisukan could not possibly compete with the pineapples in Taiwan. Then, there is the question as to what makes Nanyo-cho thus desperately encouraging the immigrants to plant pineapple in spite of the disadvantage. The following is the reason for that, which I heard about in Garumisukan.

This situation originated when Nanyo-cho, for being meddlesome as usual, first encouraged the immigrants in Garumisukan Village to plant pineapple. As a result, the government found that the village needed a canning factory. Then some industrialist, encouraged by Nanyo-cho, founded a cannery in the village. However, the yield of pineapples then was not yet large enough to maintain the plant, nor was their quality good enough. Since the cannery had first been founded there, the company had been suffering loss after loss. When we visited Garumisukan Village, the canning factory already had its third director. Now, when the things had come to this, Nanyo-cho had no way but to encourage the farmers to plant more pineapples in order to save the cannery from going out of business. That was, the farmers said, how Nanyo-cho had come to make a seesaw game-like blunder; if they stepped on one side, the other side would go up, and if they stepped on the other side, the other side would go up. If what I have heard from the immigrants is true, the situation that they are in now is the height of

folly. Of course, those who suffered most from that are the immigrants of Garumisukan Village.

Mr. Yasuda, whose house we put up in that night, was not [originally] in the hotel business, but one of the ordinary immigrants engaged in agriculture. In addition to farming, Mr. Yasuda has been running a retail shop as his odd job. Also his residence is located just above where the steam passenger launch left and arrived. When the passenger or sightseer wanted a place to stay, Mr. Yasuda let them have one of the rooms of his that he spared. That is how he came to be in the hotel business. Mr. Yasuda has lately built a detached building which has two *tatami* rooms, one 6 mats wide and the other 4 and a half mats wide. so that the tourists can stay there.



所沿宿氏田安　村ンカスミルガ
ら ぉ て 妻 祖 は 委 様

Mr. Yasuda's inn in Garamisukan Village, Palau.

When we visited Garumisukan, a party of surveyors employed by Nanyo-cho had alreadfy been occupying a shed of Mr. Yasuda's as well as the above-mentioned detached building for a few days prior to our arrival. Therefore, Mr. Yasuda at first turned down our request to let us put up at his inn. However, we had no place to stay other than his inn, and we dared to ask him once again. Then after talking with the surveyors, Mr. Yasuda had the whole party stay in the detached building and offered us the shed.

After all my wife and I spent the night in the shed. Unfortunately, that night, a big squall attacked the area and we got wet to the skin from the water sprays coming into the shed through the bamboo wall. Although it was not serious trouble, for we were in the tropics, it would have been quite troublesome if it had been in the temperate zone or somewhere colder. Upon hearing this, some readers may think that there are rest-houses founded by the Government in order to deal with such difficult circumstances the tourists might have. I already mentioned before in this book about those rest-houses that I have seen in the Kurile Islands and in Hokkaido. The critics might also point out that I expressed my opinion after my trip to the Kurile Islands last year that those rest-houses are unnecessary. Although people may criticize me for my opinion, I still believe that the Government-sponsored rest-houses are unnecessary. I think that if one wants to travel at all in such remote areas as the Kurile Islands or the South Seas, one should be ready to submit oneself to an unexpected misfortune like the one we suffered from when we stayed in Mr. Yasuda's shed. Even though there are difficulties with travelling, I cannot agree with the idea that the rest-houses are necessary. If they are founded by the Government, they will prevent the private inns in the long run. Also, the travellers will be more likely to have interference from Government officials if there are only rest-houses in an area. I cannot accept those interferences even though the rest-house would provide the traveller with comfort for

a short time. Even if there is no official rest-house on the island, a private inn will soon be erected. For example, Mr. Yasuda's inn in Garumisukan Village proved this. Also, throughout the South Sea islands, any port where the steamships of the Nippon Yusen Kaisha arrive and depart already has an inn, which is useful enough for the passengers. All those places, including Saipan, where steamships of the NYK stop have no official rest-house, but have private inns; or should I say private inns were formed at the ports because there were no official rest-houses. Those private inns are usually owned by an ex-noodle vendor who has changed his business; if not, the hotel business is the second business of a restaurant owner. Therefore, the inns are not always perfect. Still, the inns are good enough for us even considering the inconvenience they imply. Also, since the number of guests in those inns is usually limited, the guests and the owner of the inns are on more friendly terms. By staying in a private inn, one finds that a kind of family atmosphere prevails there. It is much better than staying in a special hall or club-house where the people may be treated with courtesy but cannot feel relaxed. Most of those special halls or club-houses have originally been built to welcome people of high rank in the official world and/or in the business world, for whom it is annoying to put up in the private inns. It is not they who have built the special halls and club-houses, but most of the facilities have been built by officials working in the Government office in the area, or companies undertaking business in the area while getting protection from the Government office there. Of course, I cannot blame the companies or the government offices for building the special facilities for lodging, for they were free to build whatever they liked. However, I insist that it would be the height of folly to build pubic rest-houses for ordinary travellers only to prevent ordinary hotels from developing. I also insist that the Government should adopt a hands-off policy with regards to the hotel business in the area.

The owners of inns in the South Seas have been totally inexperienced in the hotel business before they opened the inns in the South Seas. As a result, the inns in the South Seas are giving the same old-fashioned service as was given in Japan before, when the inn owners were living in Japan. I felt so sorry for the inn owners that I offered them that I would tell them, if they would like me to, what they could possibly do to improve the service, especially things that they could do easily. The inn owners immediately hoped that they would get my suggestions. Then I told them what was on my mind about what they could do to improve the service. On listening to me, the inn owners immediately put my suggestions into practice.

Notes.

I am going to write something that may not be directly connected with the text.

In my house, we hire a housemaid; it is to have our things done. This means that when we have an unexpected guest staying overnight, that our housemaid is compelled to do work that she was not contracted for. Therefore, it is unfair of us to have an unexpected lodger in our house without obtaining the housemaid's consent first. Apart from the case that the traveller is travelling in a remote countryside

where there is no hotel, I think the traveller should naturally put up in a hotel. This is a suggestion especially to those who try to stay at other people's houses with the intention of saving the hotel charges.

In addition to that, we have to note that each person has his own habit, which consequently may often bring about unexpected misunderstanding when the traveller stays at a private house. For example, when I previously visited Okayama City, I stayed at my relative's place. The host was very pleased with my staying at his house, and he gave me a warm reception without leaving me alone at all from the early morning. Thus I could not read a newspaper before I left the house then. Although I had no intention of ignoring the goodwill of my host, I unwillingly stayed at a hotel when I visited the city since that time. After that, I made it a rule, when I travel not only to Okayama but also to other places, not to stay at a private house but to stay in a hotel as long as the town has a bearable hotel.

On the other hand, I also had a guest before staying at my house. At that time, before we went to bed, I informed my guest of things about the next morning. I told him that breakfast would be served at 8 in the morning and that I was not going to bother him by showing my courtesy before that time. I also asked him not to hesitate to let me know whenever he needed something even before breakfast. Then I let him know that the newspaper would be in the parlor, which he was free to read. Then I obtained his consent to those arrangements. At that time, I just carried out what was contrary to my experience that I had once in Okayama when I was staying at my relative's and having such difficulty. However, from what I have heard, the first complaint the guest made about staying in my house after he had gone back was, "When I stayed at Mr. Akimori's house, my host treated me as if he had been urging me to go back soon." My guest was dissatisfied because I treated him in the same way as was done in ordinary inns. I did so because I did not want to disturb my guest's freedom. What made me think this way was my experience in Okayama when I had difficulty receiving excessive hospitality. Both of the two misunderstandings were caused as a result that everyone has one's own life style. After these cases, I became convinced that, when travelling, we should not stay in a private house, but we should stay in a hotel or an inn, as long as the region had such lodgings. Also, personally, the life left to me is now not long, and I am grudging every minute spent away from my study. Therefore, I cannot stand having to spend extra time for warmly entertaining any guest.

Thus, I insist that one should stay in a hotel or an inn. Although, there is one exceptional case. That is when women and/or children are the lodgers. In Japan it is actually not so safe for women and children to put up at an inn. So, we think we have to have the lodgers stay at our house, if they are women or children. Thus, I assent to the idea that we should let women and children stay at our house, yet, I hope male travellers and women accompanying them will put up at an inn.

Now, the following are going to be the continuation of my former account on Garumisukan Village. When we visited Garumisukan, besides pineapples, the villagers were voluntarily growing Japanese vegetables and were keeping pigs, although there was no encouragement from Nanyo-cho for their doing so. The villagers transported the vegetables and pork to Koror Island every day by steamer to appropriate the sales for pocket money that they needed for living expenses. The fact proved that producing this kind of produce was profitable for the villagers and that people would grow them without being eencouraged by the government at all. Therefore, we could understand

that it was most foolish to encourage and impel the farmers to produce the things that were not very profitable.

When we made our tour of Gaarumisukan Village on this day, I found out that the villagers were growing a great deal of tapioca, and I asked them the use of it.

Answering my question, the villagers said that the tapioca was only used as feed for the pigs at the time, because the village did not have a starch factory yet.

As I already mentioned before in this account, after having landed on Palau Island, I had ordered at the Azumaya Inn some specialties of the South Seas so that we could try them. However, as I also mentioned before, the inn had not yet served any of them to us. On this day, we ordered Mr. Yasuda to serve us some specialties of the region, some cooked vegetables of the South Seas, including tapioca. Then Mr. Yasuda served us three different dishes using tapioca and boiled South Sea sweet potatos for dinner and for breakfast the next morning. All of the dishes, the sweet potatos in particular, were very delicious. Since Garusmisukan Village abounded in pigeons and mangrove crabs so much, Mr. Yasuda made some efforts to get some. Unfortunately, he did not succeed.



るけ於に村ンカスミルガ
校學小人地内

Elementary school for Japanese children in Garumisukan.

There is no elementary school for Japanese children in Garumisukan Village; instead, the village has a *terakoya*-style school, just like the one in Airai Village, which we had visited on the previous day.

I already mentioned that Palau Main Island and Ponape Island are the biggest islands in the South Sea Islands, both of them almost of the same size. I also mentioned that those two islands have rivers, although small ones, on them. There is a river in Airai Village, which we had visited on the previous day. Garumisukan Village, which we visited on this day has a river too. The other colonies on those two islands, for example, Garudokku Village, perhaps has a river.[1]

On the other hand, all islands in the South Seas, except Palau Main Island and Ponape Island, have no river or spring. Therefore, the Japanese living on those islands collect rain-water in tanks and take it as drinking water. Koror Island, where the Nanyo-cho office and its Palau branch office are located, receive a benefit from various ships calling at their port. So, there is a tendency that a variety of businesses being set up on Koror in the near future. All those circumstances on Koror necessitate a large quantity of drinking water and ice. When we wre on Koror, there was a discussion within Nanyo-cho about bringing water supply to Koror Island by

1 Ed. note: It had.

conducting previously- mentioned rivers on Palau Main Island to Koror Island. In the plan, they wre going to install a pipe in the channel between the two islands. (At the moment, on Koror, ice is being made form well water. The amount of water from wells on the island is so limited that the amount of ice manufactured on the island is limited as well, and it made the price of ice expensive. Therefore, at the moment, ships from Koror Island are unable to set out on ocean navigation for deep-sea fishing by using manufactured ice. Bonito fishing boats are a good example of this. If only the drinking water and manufactured ice on Koror Island were abundant and inexpensive, the bonito fishing boats there would be able to set out on deep-sea expeditions and the business of bonito fishing would increase boundlessly. Thus, the South Seas are suffering from a lack of drinking water and the manufacture of ice that is made with drinking water.)

February 21.

The steam passenger launch that we took on the previous day to come to Palau Main Island was supposed to arrive here again at 2:30 in the afternoon on this day. My wife and I went on board the launch, which was going to set out for Palau Island soon. It was not until 5:30 that day that we returned to Palau Island.

Note.

Garudokku, the biggest village among the three colonies on Palau Main Island, is located in the northeastern part of the island. However, the northeasterly which had been blowing for several days before was so strong that they said the boat sailing to Garudokku was going to roll badly. So, we decidedf to cancel the trip to that village.

While I was aboard the launch taking us from Garumisukan Village to Palau Island on February 21st, a man who looked like one of the immigrants in Garumisukan Village told me something truly serious. The followoing is what he said:

"If I remember correctly, it was just after the Manchurian Incident. There lived a Japanese immigrant named Mr. M. in Garudokku Village. Knowing that the district was most suitable for growing tapioca, Mr. M. thought that tapioca should be the main crop of the village and that for that reason the village by all means needed a starch factory. Therefore, Mr. M. petitioned the Nanyo-cho and its branch office on Palau several times for the Government to build a starch factory at the village. At that time, an arrangement was being made between the Government offices and the Nanyo Kohatsu Company. In the arrangement, the Nanyo Kohatsu was to own the whole village of Garudokku. Under these circumstances, Nanyo-cho declined Mr. M.'s proposal that a starch factory should be built by the Government. Then, one day, Mr. M. was suddenly held in custody by the police. It was not known why the police detained him; whether because Nanyo-cho regarded Mr. M.'s starch factory, which he had built in Garudokku Village with what little capital he had, as so much of a hindrance or because he was really suspected of a crime. Three days after Mr. M. had been held in custody, his starch factory was burned down by a fire of obscure origin. Mr. M. was set

free before long, and he soon got back to Japan, where for the following two years he eagerly appealed to the Department of Overseas Affairs and to some newspaper companies to think seriously about what had happenedf to him in the South Seas. However, all his efforts were in vain."

"Later, the Nanyo Kohatsu Company gave up doing business in Garudokku Village; instead, the company got involved in growing tapioca in Metalanim Village on Ponape Island."

"Probably because Nanyo-cho sympathized with Mr. M. in this change of circumstances, Nanyo-cho then decided to lease him vast lands, this time in Airai Village. Thus, the matter was settled anyway."

"The South Sea Islands have many visitors from Japan, and among them are high-ranking officials, Diet men [i.e. politicians], journalists and so on. Even though they come down to the South Seas with much trouble to observe things here, they are usually travelling hurriedly. Therefore, most of the travellers usually visit only Koror Island, where they spend several days, and they do not visit our village. While they stay on Koror, they are fascinated by the warm reception they get from Nanyo-cho and enterprising companies there, which goes on and on. Thus, the visitors are satisfied with their trip to the South Seas, but they usually leave the islands hurriedly without coming in private contact with ordinary people. Upon leaving the South Sea Islands, the travellers are usually given reports from Nanyo-cho and the enterprising companies, and what is written in the reports is only convenient things for those offices. Therefore, real circumstances of the Japanese immigrants in the South Seas are not known to the people in Japan. Often, the travellers to the South Seas bring back to Japan information which is rather contrary to the facts. Thus, it is no exaggeration to say that we are the people not known to people outside. I think it is indispensable for travellers to the South Seas to spare enough time for the trip so that they are able to observe well the circumstances affecting us, the immigrants."

What I have just reported above is a summary of what I was told by one of the passengers who talked with me aboard the steam passsenger launch on February 21st. I was not able to believe all that he told me then, but I decided to reproduce it here.

Some people say that Nanyo Kohatsu is an important customer for Nanyo-cho, for the company pays a large amount of taxes to it. For example, the final accounts of Nanyo-cho's revenue in the fiscal year of Showa 10 [1935] was ¥9,276,115, among which was ¥4,052,013 of the clearance dues of sugar paid by Nanyo Kohatsu. However, thinking that Nanyo Kohatsu is an important customer for Nanyo-cho seems to me just like an idea of putting the cart before the horse. I think that, even though Nanyo-cho had not let Nanyo Kohatsu monopolize concessions on the three islands in the northern part of the South Seas, those islands would have beeen developed by someone else sooner or later. Of course, it would have taken a few more years to develop those islands, if Nanyo Kohatsu had not been involved in the area. However, any area with possibilities of an actual profit monopolized by Nanyo Kohatsu now is what should originally belong to Nanyo-cho. After all, Nanyo-cho just by chance let Nanyo Kohat-

su monopolize the concessions of the three islands with a huge amount of profit attached to it, and the company has merely been paying Nanyo-cho a part of the profit as clearance fees.

Here I would like to make sure that I do not have any hostility or favors toward Nanyo Kohatsu or toward Mr. Matsue, president of the company. The only reason why I have made this kind of negative statements against Nanyo Kohatsu in this book is that I am not in favor of a couple of things about the company. One thing is the fact that the company is monopolistic. Also, I think it is quite bold of Mr. Matsue to have impudently put up his own bronze statue in front of the Saipan Shrine and to issue what was called Nanko Seishin in a similar style as that of "The XXX Articles of the XXXXX XXX,",[1] in which one of the articles said "We should embrace forever the pioneer spirit of Pressident Mr. Matsue."

February 22.

I presented myself at the Nanyo-cho office again, where I asked various questions. On my way back, I paid a visit to the Nanyo Shinposha,[2] where I asked a few more quesitons. I visited this company's office because I knew that the editor-in-chief was a man who boarded the **Palau Maru** with us before at the port of Davao on his way back from a business trip.

February 23.

Through the good offices of Mr. Ikusaburo Honmoku, my wife and I were able to take a boat to Marakaru [Malakal] Island, an island opposite Koror Island, and we were able to visit inside a dried bonito factory that belongs to the Nanko Suisan Kaisha there. Mr. Honmoku is the Palau branch office manager for the Nanko Suisan Kaisha, an affiliate company of Nanko Kohatsu. After we toured the factory, we took a boat with an employee of Nanyo Suisan to see a stalactive cave which is on one of the islands of Palau. However, the boat was too small. Also, the boat made a detour along the northwestern shores of Palau Island, and as a result, our boat sailed against the northerhly wind which had been blowing for several days. Also, our boat was too late for a fqvorable tide when we got near the stalactite cave, and it was impossible for us to get to the cave located across the reef. Thus we got back after this attempt.

Nanko Suisan Kaisha is carrying on a bonito fishery and running dried bonito factories at a few other places besides Marakaru Island. The company own 18 fishing boats. When my wife and I visited the dried bonito factory, they were then just processing a large catch, day after day. I heard that the factory was processing no less than 10,000 *kan* [37,500 kg] of bonito a day at that time.

What I am going to write about now is what I was told aboard the **Yamagi Maru** on our way back to Japan. The market price of dried bonito made in the South Seas is

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1 Transslator's notc: The Five Articles of the Imperial Oath (see earlier footnote).

2 Translator's notc: This appears to be a newspaper company.

about 70 to 80 percent of the price of dried bonito made in Tosa. The main reason for the low price of dried bonito made in the South Seas is that in the South Seas dried bonito is produced by a mass-production method and that they do not require as many employees in the production process. I was also told that bonitos caught in the South Seas are superior, for the area is the best place for bonito.

February 24.

At 9 in the morning, my wife and I visited the Tropical Animals and Plants Research Institute on Koror. When we visited there, the researcher had not yet come to the office. I supposed that it was probably because the things were more bureaucratic, for the institute is under the control of the Ministry of Home Affairs in Japan. Thus we did not have anyone who could explain the exhibits to us; the janitor guided us. The scale of the research institute is small. Among the exhibits there, the living animals are only several sea mice[1] and three or four kinds of coral insects. My wife and I enjoyed watching the coral insects with curiosity, for it was our first time to see living coral insects.

After that, we visited the meteorological observatory on Koror Island, where I asked some questions, mainly about the weather conditions in the South Seas. The engineer at the observatory was very kind and he gave us explanations on the seismograph installed in the observatory and some other things there.

Since the previous day, through the kind offices of the landlord of the Azumaya Inn, we had been treated more than once to specialties of the South Seas, such as taro, tapioca, mangrove crabs, coconut crabs, sugarcane, doves, watermelons, bananas, papayas, and so on. As for their taste, I have already mentioned them in this book. The papayas were my favorites, and a big one cost only 5 to 10 *sen* on Koror. Therefore, I had one or two papayas every day while I stayed on Koror.

February 25.

At 8 in the morning, my wife and I hired a boat, and we went to see the stalactite caves which we failed to reach the other day. We sailed through the inland sea of Koror, and we were able to see all three stalactite caves. The reason why there are stalactite caves in Palau is because the soil there consists of coral limestone and therefore is calcareous; as a result, some parts of the ground spontaneously combusted because of the terrestrial heat. Among the three stalactite caves that we saw, there is one cave which is extraordinarily scenic, though it is not as superb as that at Furen-do, a stalactite cave that we can visit in Japan, which is located 8 *ri* [31 km] south of Beppu, in Oita Prefecture. We could enter the most scenic stalactite cave in Palau with the steam passenger launch that we had hired, and the inside of the cave was spectacular. The route that our

1 Tranlator's note: Or sea rat. The proper English tern is unknown. Ed. comment: Could they have been sea slugs, or holothuria?

boat took from the second pier on Koror to this cave is also scenic; it is the strait called the Matsushima of the South Seas.[1]

The sea water in the area was fantastic. The change of the sea water was boundless; the limpid current flowing very fast reflected on the sea bottom of the coral reef, and the water looked sometimes dark blue, sometimes turquoise, and sometimes azure. Also, there were numberless small islands welcoming our boat one after another. Despite the fact that those islands are very small, each of them is covered with trees growing thick anywhere on the isalnd from the waterside to its top. The ocean's view I saw from the boat then indeed was the most splendid spectacle I had ever had in this voyage to the South Seas.

Since the Palau Islands consist of many small islands, the tidal current flowing through them is quite rapid. Such an environment is said to be suitable for the culture of pearl oysters. When we visited the Palau Islands, there were some companies experimentally culturing pearls in the region; Mr. Mikimoto in the inland sea of Koror Island, and the Mitsui Busan Kaisha[2] on the eastern seashore of Marakaru Island. Both of them were in expectation of good business results, and both of them were said to intend to begin active production the following year [1938].

Note.

The sea-water movement is of two different kinds: a current and a tide. The former, a current, is a flow of sea-water caused by different kinds of sea-water trying to merge. The sea-water near the equator, on the whole, is warmer and its specific gravity is heavier; on the contrary, the sea-water near the poles is colder and its specific gravity is lighter. When those different kinds of sea-water try to merge, there is a flow of water, and they form a current. Among the currents, those developed in the tropics, in principle, flow towards the equator from the north and from the south toward the equator. However, the earth turns on its axis from the west to the east, which somewhat affects the flow of water; thus, the current flowing towards the equator from the northeast in the northern hemisphere, and from the southeast in the southern hemisphere. If there were not any lands or islands on the surface of the sea and there were only empty sea, then the currents in the tropics would forever flow in the same directions. The fact is, however, otherwise. For example, in the Pacific Ocean, the southern part of the Asian Continent, the Philippine Islands, and some other land and islands are in the western part of the ocean; therefore, some currents flow westward among those islands, but others change their directions and flow northward or northeastward. The flow of the currents has the same direction as the direction of the air currents originating in the tropics. The sea current is called the Black Current, and the air current is called a trade wind. Both of them flow in the same direction throughout the year.

As for the latter kind of movement of sea-water, which is a tide, it is caused by the lunar, and the solar gravity affecting the sea-water on the earth. Despite the fact that the size of the sun is several thousand times bigger than that of the moon, the solar gravity in weaker than the lunar gravity, because the dis-

1 Translator's note: Matsushima is one of the bays located in Miyagi Prefecture, and it boasts the beauty of countless inlets and more than 260 small islands whose tops are covered with pine trees. Matsushima is regarded as one of the three most famous scenic places in Japan.

2 Translator's note: After World War II, this company became known simply as the Mitsui Co. Ltd.

tance between the earth from the sun is farther than that between it and the moon. The two kinds of gravity, mainly the lunar gravity, cause the swelling of the sea-water, moving from the east to the west, and we call it a tide. The waves' movements of rising and falling are not accompanied by the travelling of the water itself from place to place. Also, the tide, or swelling of the sea-water, is only the swelling of sea-water, and, in principle, the water itself will not travel. However, like the waves flow in torrents against the sea-shore when they approach the land and chafe the sea bottom, the tides also flow when they enter a shallow sea, for instance the Seto Inland Sea, and they chafe the sea bottom. IN the shallow sea, the tide flows twice a day, once as the sea-water swells on the side facing the moon, and the other time as it swells on the opposite side of the moon. Therefore, in an abyss, where the sea-water does not chafe the sea botom as much as it does in a shallow sea, the tide appears as the sea-water's swelling on the surface of the sea which is at most 1 *shaku* [0.3 m] high, and it will not become a bigger tidal flow. That was what I had learned in my geology class during my school days.

During my voyage to the South Seas, I actually observed the tide getting alternately high and low, twice a day, about 4 *shaku* [1.2 m] to 6 *shaku* [1.8 m] just as it is in the Seto Inland Sea. Considering the fact that the sea around the [Palau] islands is an abyss, I was wondering if it happened because there was a shallow sea of coral reefs just around the islands. However, the area of the shallow sea is only within a radius of 3 to 4 *ri* [12 to 16 km]. I asked those questions to ship captains and other people I met during my voyage, but nobody could give me a satisfactory answer.

February 26.

The **Yamagi Maru**, the ship that we were going on board of to go on an excursion trip to the islands located in the eastern part of the South Seas, had been supposed to arrive at Koror on February 24th, but the ship was going to arrive at Koror on;u pm Febriaru 27th, two days late, and was going to sail on Febnuary 28th. My wife and I had to go on board the **Yamagi Maru** only on February 27th. Therefore, on february 26th, we visited the people who took care of us during our stay on Palau to say goodbye.

Document 1937F

Tsunetaro Akimori's voyage to the South Seas—Part 3

Source: Akimori Tsunetaro. Nanyo ryoko [Voyage to the South Seas] (Tokyo, 1938).
Notes: Translated by Kimiko Nakai.

5. The latter half of a voyage to the South Seas, and return home.

February 27.

My wife and I went on board the **Yamagi Maru** at 8 in the morning, and the ship left Koror Island at 9, to begin the latter half of our voyage to the South Seas. It was one day behind schedule.

The [other] **Yamagi Maru**, the ship I had once taken with my wife is a newly-built ship, which was launched 2 years ago, and she was not only clean but roomy, because she was a ship of 4,500 tons. The first-class section of the **Palau Maru**, in which we travelled, was fairly satisfactory for us, except that the bed they had was a double bunk, which is not very suitable for a liner operating in the tropics. However, the fare for the voyage is not expensive; it is a little over 15 yen per day on average.

On the other hand, the **Yamagi Maru**, the ship we were on this time is an old vessel, more than 20 years old. She is of 3,500 tons in capacity. The cabins are small and not very clean. It is needless to say that even our first-class cabin had a double bunk, and all the facilities are extremely inferior to those of the **Palau Maru**. The fare for the **Yamagi Maru** is about 12 yen per day, which is about 20 percent less than that for the **Palau Maru**; however, considering the defective facilities on boatd the **Yamagi Maru**, the fare is substantially expensive. Although I knew beforehand about the condition of the **Yamagi Maru**, I was actually disappointed after I was on board her.

Also, on our way to the eastern islands aboard the **Yamagi Maru**, the speed of the trade wind was 5 to 10 meters per second, and the ship ssailed eastward against the trade wind at the rate of 10.5 knots; therefore, the total force of the wind aboard theis ship was 10 to 13 meters per second. In addition to the force of the wind, the **Yamagi Maru** is a ship with a small hull. As a result, the ship pitched very badly on the way to the eastern islands, and my wife baited her breath in the cabin for the 16 days that we were on the way. On our way back from the eastern islands, however, the force of the trade wind and the wind pressure resulting from the **Yamagi Maru**'s speed collaborated. So,

it was almost windless aboard the ship; it hardly pitched or rolled. However, it was very hot. All in all, the round-trip aboard the **Yamagi Maru** was uncomfortable all the way . In addition, the voyage aboard the **Yamagi Maru** had two more unpleasant things about it, which I am going to mention here.

The first unpleasant thing was that the meals were not good aboard the **Yamagi Maru**. Meals served aboard ship are usually the most important thing to distract voyagers from the boredom of a long journey. The Nippon Yusen Kaisha should do their best effort to make a list of ingredients, and then they should load all the necessary articles of food at Yokohama. The menus of both the **Palau Maru** and the **Yamagi Maru** were so carefully made that we were astonished with their efforts. However, in comparison, the meals on the **Palau Maru** were better than those on the **Yamagi Maru**. The route that the **Palau Maru** took was the western leg, and as a result, it was possible for the ship to take in fairly-fresh food at ports here and there, although it was little by little. Also, it was no more than 13 days that we were on board the **Palau Maru** from the time the ship left Yokohama until our arrival at Palau and we left the ship. Therefore, the food on the ship was still fresh during the short period, and the meals were tolerable enough. On the other hand, the route that the **Yamagi Maru** took was the eastern leg, which means that the ship sails in the remote areas of the South Seas. Therefore, the **Yamagi Maru** could not take in fresh food at most of the ports it stopped at. As a result, almost all through the voyage aboard the **Yamagi Maru**, they had to manage to cook with what they had first taken on board at Yokohama. The day when we disembarked from the **Yamagi Maru** was the 47th or 48th day after her departure from Yokohama. This means that the food aboard the ship was less fresh than that aboard the **Palau Maru**. Therefore, despite the fact that the ship restaurant did its best to cook carefully, the meals on the **Yamagi Maru** were not good. Of course, neither the Nippon Yusen Kaisha nor the **Yamagi Maru** were responsible for the imperfect meals; it was something unavoidable. But we had to admit that the meals were one thing that made our voyage aboard the **Yamagi Maru** uncomfortable.

The second unpleasant thing aboat the **Yamagi Maru** was that the service to the passengers was bureaucratic. I suppose that both the Nippon Yusen Kaisha and the purser of the **Yamagi Maru** should be responsible for the bureaucratic service. The Nippon Yusen Kaisha is a protected company, and Japan herself is a bureaucratic country. As a result, the way they treated the passengers aboard the ships belonging to the Nippon Yusen Kaisha is bureaucratic. This was confirmed to us by the fact that a large number of passengers usually go to the trouble of avoiding the ships of the Nippon Yusen Kaisha, taking a foreign ship instead. In this voyage aboard the **Yamagi Maru**, I vividly witnessed the company's bureaucratic service.

When the purser of the **Yamagi Maru** decided on the passenger seating arrangment at the dining table, he arranged the seats in the order of soldiers, government officials, people holding a degree, and then, those without any titles came last. However, the decision as to the seating arrangement was within the purser's prerogative, and also we did not know that we were seated in that manner. So, we did not mind at all what had

been decided, and we took our meals sitting at a side table with the other people without titles, in the company of the chief engineer. When the **Yamagi Maru** arrived at Ponape Island, a large number of soldiers and title-holders disembarked, and there were some spare seats left at the central table. Then, the purser let us, all the people without a title sit at the central table, and we dined with the captain and some other members of the ship's crew. At this point, we still did not mind the order of seating at all, thinking that we were moved to the central table because there were some spare seats. However, on our way back, when the **Yamagi Maru** again stopped at Ponape Island, where a large number of soldiers, government officials, and other title holders again boarded the ship, the purser had to seat those passengers at the central table. But there were not enough seats for all of them, so, the purser decided to move our seats, the seats of those without titles, to the side table. Then we dined accompanied by the chief engineer once again. At that time, we finally noticed that the purser of the **Yamagi Maru** treated the passengers with discrimination, in such open and blunt manners, without any reason but the company's policies, although we all paid the same fare and should have an equal right. I and the other passengers without titles could not help but feel the unpleasantness of such a treatment.

I have already said that the fares for the **Palau Maru** and the **Yamagi Maru** were reasonable. But it was in comparison with the fare for a first-class Japanese-style inn in Tokyo; which was 6 yen for a night on average with 2 yen and 40 sen for lunch and with a little more money for tea, and it would all add up to about 10 yen for a day's stay.[1] The fare for those ships included accommodation and transportation; the ships were also provided with a ship's doctor.

I am going to repeat once again. The South Sea steamship lines are monopolized by the Nippon Yusen Kaisha, and as a result, all lines are in full service, and all steamers are also full. It is also said that the NYK is subsidized by Nanyo-cho, and the subsidy for each year is ¥550,000. Considering these circumstances, the fares for the service seems high. In my opinion, it is indeed the height of folly to subsidize a certain company and let it monopolize the line; I believe it is imperative that the South Sea lines be under free competition. If we have to be prepared for wartime[2] and have steamers of superior quality in service, and if the government has to subsidize some companies for that purpose, I think they should equally subsidize any company's ship as long as the ship is qualified. Anyhow, NYK is making an enormous profit, and this company, along with the Nanyo Kohatsu Co. and the Nanyo Boeki Co, was called one of the three biggest protected companies in the South Seas.

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1 Ed. note: The value of one yen in 1937, therefore, seems to have been the same as US$10o in 1990.

2 Ed. note: By 1938, when this book was publishes, the Japanese already knew that their government was making ready for a war in the Pacific.

Note.

The Nanyo Boeki Company (NBK) has its branch stores at various places in the South Seas. Their main business is to sell daily necessities and to purchase some products from the islanders. Their secondary business, which is ssubsidized by Nanyo-cho, is to manage the transportation from the port where the NYK steamers arrive to the remote islands. They also work as agents for NYK at each port of call for this company's ships.

This might be a digression, but many of the Western passengers would take a walk on deck many times in the morning and in the evening during the voyage. If the Westerner's ideal is to be in constant "movement", the Japanese ideal might be to remain "at rest" Indeed, many of the Japanese passengers would hardly take a walk on deck, and they would be indulged in mainly smoking and gossiping with an occasional outdoor play such as deck-golfing. I am not trying to say that gossiping is useless. It is true that gossiping may promote friendship among the people joining it, by giving them more knowledge about the world around them. However, I would not choose to gossip and lack exercise, and not to have enough time to read. While I was aboard the **Palau Maru** and the **Yamagi Maru**, I rarely joined in the gossip, partly because I do not drink or smoke. I took a walk on the deck of the ships each morning and evening every day; each time, I walked round the deck at least 25 times, and, 10 lapses around the deck of each ship was about one kilometer. Also, I was absorbed in reading books, which I had not had a chance to read before, because I had been too busy.

One more thing that might be a digression; that is, to play is not to be lazy. Playing is a part of social life, for we need others to play with. When I think about myself, I grew up in the countryside, where life was not very easy and people tended to regard even learning light accomplishments such as music, singing, and dancing as evil or as a corruption. Thus, I did not take any lessons to learn these things, and ever since I have been quite unsociable. When young people in general learn light accomplishments, it is in order to make those accomplishments contribute to their social life. However, in Japan, many people lead a hand-to-mouth existence, and the young people in particular need to make many efforts to become established. This means that the young people in Japan need to be prepared for life and also learn to play. It must be difficult to do them both at the same time, for those two things in a sense contradict each other.

Concerning the young people's life, I think about one more thing. Because the life of the Japanese is usually unstable, and it requires mutual aid among the relatives, Japan is becoming a country where the family system is very important, and the parents are responsible for the children's marriage. If the young people get married freely, the parents may have to worry about the possibility that the relatives of their child's spousemay beg something in the future. Therefore, the parents try to look for a trustworthy spouse for their child. As a result, the Japanese parents make their children get married early before they begin to keep bad company, and they also try to keep the children away from the playful life with music and dancing. Thus, in Japan, the parents are responsible for the marriage of the children and for inquiring into the [potential] spouse's

background. Although the parents inquire into the background of their child's spouse, what may actually happen is that the spouse lives far away, or he or she may have different ideas or customs sometimes because of the age difference. Then those circumstances prevent a successful inquiry into the spouse's family and relatives and, needless to say, the spouse's personality itself. The result of this Japanese style of marriage is often to find their daughter a husband who is inncapable of taking care of not only his wife or children but also himself, which would bother their daughter and later her relatives. Therefore, it is hard for me to find the reason why the Japanese family system should be free of criticism.

On the other hand, in the Western countries, life is easier than in Japan, and as a result, things are more individualistic. Therefore, in those countries, young people look for their spouses and inquire into their background themselves. That is why their dating period before the marriage often last for years. Thus, the young women in the Western countries will not get married to someone who cannot support not only his wife and children but also himself. At first glance, this situation in the Western countries may seem a little cruel for those who have difficulty in finding a partner. However, this cannot be helped in a society based on natural selection, and this may be one of the reasons for the improvement of the national physical characteristics in the Western countries. The facts that in Japan life is unstable and the Japanese society is based on the family system, have had their influences to such an unexpected area of life.

When people take a trip to the South Seas, they usually take the route which is generally called the "western route", and it is the route I have previously taken with the **Palau Maru**. Not many travellers take the "eastern route", the line we took with the **Yamagi Maru**. There are two main reasons why the western route is more popular than the eastern one for voyagers to the South Seas. The first reason is time; if they take only the western route, one month is long enough for the trip, but if they take the eastern route as well, they will require three times longer for the trip, which is about three months, including the time required to wait for the ship at Palau, as we did during this trip. The second reason is that the western route is the main one and is brighter; also the western liners are newly-built ships. But the eastern route, on the other hand, is a secondary route and is now somber; the liners on the eastern route are also old-fashioned ships. However, if you take a trip to the South Seas at all, you need to take both, the eastern as well as the western routes; otherwise, the experience will not be complete.

As I have mentioned before, it was only on two islands, Palau Main Island and Ponape Island, throughout the South Seas that there are rivers and wells for drinking water. On the other islands, the Japanese residents catch rain-water in a tank, and use it as drinking water. People have never cleaned those tanks at any place without an exception, ever since they were first set up. So, they usually have mosquito larvae in the tanks. Many of the Japanese residents in the South Seas would say that the water without mosquito larvae is rather dangerous, but I thought that it was a misleading statement. Even though there is no problem in drinking water that has mosquito larvae in

it, it is uncomfortable to drink such water. So, I advised them to clean the tanks at least twice a year, using a spare tank for several days, or sharing a tank with a neighbor during the clean-up. As for the native islanders, they usually dring coconut juice instead of water, adn they use sea-water for other purposes; therefore, they do not need water tanks, and I saw them collecting in a bucket the rain-water that drops down the trunk of coconut trees. However, I was told that the Nanyo-cho is urging the natives to install tanks, as the Japanese residents are doing, in order to improve their living conditions.

March 4.

The **Yamagi Maru** arrived at Truk Island at 8 in the morning, on March 4th. I, along with my wife, landed on the island at 8:30. Due to the contrary wind, the **Yamagi Maru**''s arrival was one day behind schedule.

Truk [i.e. Toloas] is the second largest island next to Ponape in the eastern Caroline Islands, and it is the seat of Nanyo-cho's Truk branch office. Truk Island is 130 square kilometers in area,[1] and there are about 3,900 houses on it, and 245 smaller islands belong to its administrative district.

After we landed on Truk,[2] we visited the Nanyo-cho's Truk branch office, where we received a copy of an outline of the area and then we asked some questions about it. Then we visited the public school on Truk, where we learned an unexpected fact. As I previously mentioned in this book, it was Nanyo-cho's policy that school children from remote islands be accommodated in a dormitory of the public school on the bigger islands. The food expenses for each child amounts to 15 *sen* per day. In order to cover the budget for the food expense, and also partly to deal with the sudden change of food for the school children, who used to eat South Sea products but now eat Indian rice every day, the Nanyo-cho made their parents send them their own food, which are products from the remote islands. I was surprised at this rather forceful policy. But thinking about expressing my opinion after first making sure of the facts at other public schools later, I did not say anything then at the public school on Truk, when I left there that day. The result of my analysis, which I have written in this book, in the section called "Islanders' education", is in the third part of the first chapter.[3]

As I have mentioned before, the collective workers on Angaur Island and Peleliu Island, including the phosphate miners, are mainly Truk Islanders working away from home. One reason for that is the high population density on Truk and the smaller solitary islands around it; the population density is over 132 per square kilometer, which is about twice as much as on the other islands. The other reason is that the Truk Islanders in general have a docile temperament. According to the Nanyo-cho Truk branch

1 Ed. note: E. H. Bryan, Jr., mentions its area as being 2,160 acres.

2 Ed. note: Meaning Toloas Island. The Japanese port was located on its south side, directly north of Eten Island, and the Protestant Mission was on the north side of Toloas directly north of the Japanese port..

3 Ed. note: This chapter is omitted here.

office, the islanders volunteered for working away on other islands. However, from what I was told by ordinary people, the Truk Islanders never liked to work away on other islands, because many wives would be unfaithful to them during their absence, and also the work was usually so hard that the workers would spend quite a bit for recreation and would not take much money back home. They said that the islanders accepted to go to those islands to work against their will only because it was an order given by the police. They also said that the fact that the police was recruiting for the mines should indeed explain the situation. I wondered what the truth was really like.

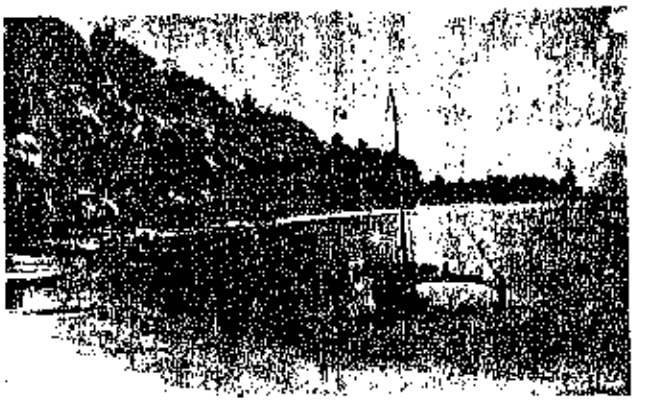
There were two Japanese-style inns on Truk. From what I was told later, one of them is a fairly good inn. However, the inn we asked to keep our bags while we were on Truk was the other inn. Running the inn was the owner's second business. Judging by the appearance of the old lady who was the housekeeper of the inn, we suspected that they would not cook very delicious meals. Then, we bought watermelons and papayas produced on Truk, and we returned to our ship with them at 4 in the afternoon.

March 5.

My wife said that she was not going to land on Truk any more, because there was not much to see. Thus, I landed on Truk by myself, and went along the seashore of the peninsula. Then I paid a visit to Reverend Shokichi YAMAGUCHI of the Christian Church of Japan at the church located on Truk about 15 *cho* [1.6 km] away from the peninsula. I had never been acquainted with him before, nor did I have a letter of introduction. But I dared to visit him, believing that it would not be a problem because he was a minister of the church. Reverend Yamaguchi had actually received a message from Reverend Kanezo TANAKA on Panape, who was one of my alumni at Doshima University, that I was going to visit Truk; so, Reverend Yamaguchi was waiting for me. He pleasantly welcomed me, and we talked as though we had known each other before. Reverend Yamaguchi offered me lunch, and gave me a present, which was a basket of mangos and oranges grown in the church compound. Then he had one of the students of the school attached to the church send me off by canoe as far as the hill where the Nanyo-cho's Truk branch office is located. Then I returned to the **Yamagi Maru**, which sailed at 4 in the afternoon.

The mangos I was given by Reverend Yamaguchi were a little small and they were not yet ripe enough; but they tasted excellent probably because their quality was extraordinary. Also the oranges were round, and they were about 7 centimeters in diameter. Their surface was very rough and they were not good in appearance; but they were very delicious and juicy. Although I had travelled around the world twice, I had never tasted such delicious oranges. So, I believe that the oranges which I got from Rev. Yamaguchi must have been the best oranges in the world.

The basket containing the fruits that Rev. Yamaguchi gave me was made with the leaves of coconut trees which grow everywhere in the South Seas. All islanders, even children, can easily make such a utilitarian basket.



ーメカと林椰子郷るけ於に岸海島春•島クツラ

A coconut grove and a canoe, Haru Shima [Moen], Truk.

Since our arrival at the South Seas, we had frequently heard that canoes were confortable to ride in. However, I had not yet tried one until this day, for the oddness of their shape and their smallness made me feel that they were somewhat unsafe. I finally decided to ride a canoe; for it was going to go only within the reef, so that it would be totally safe even if it turned over, and also Rev. Yamaguchi guaranteed the safety of canoeing. I found out that canoes were comfortable to ride in. I heard that when you ride in a canoe, it would never turn over if all the people ride on the side opposite to the float, which was a piece of streamlined wood attached to and parallel to the canoe.

March 7.

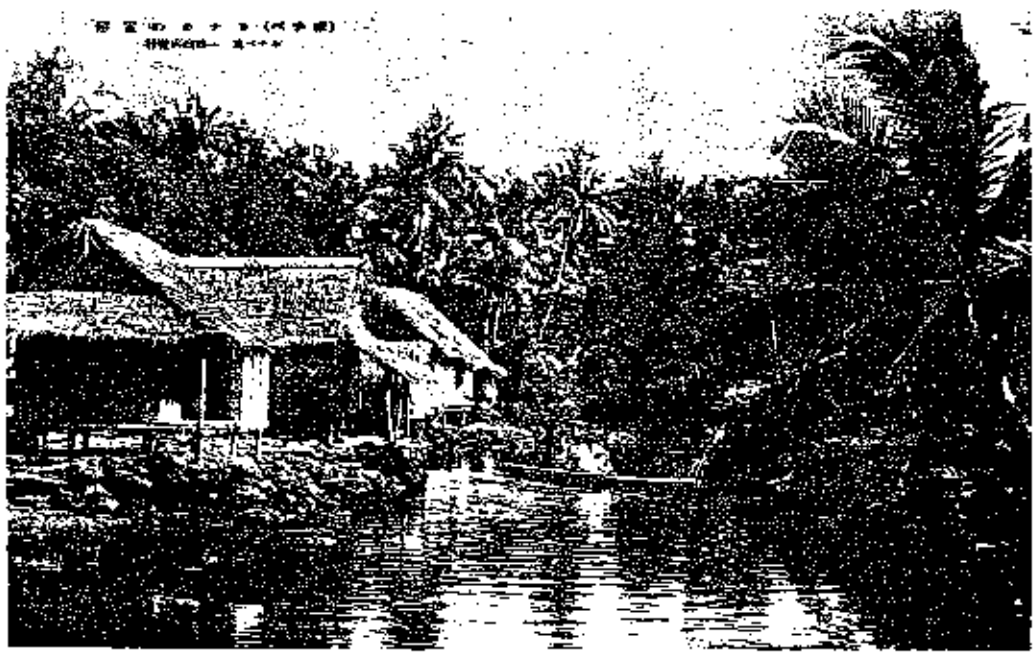
The **Yamagi Maru** left Truk at 4 in the afternoon of March 5th, and it arrived at Ponape at 10 in the morning of March 7th. WeE were welcomed by Rev. Kanezo Tanaka, Minister of the Christian Church of Japan who was also one of my alumni at Doshima University. We were also welcomed by the landlord of a Japanese-style inn, the Fukuju Ryokan, who had previously received the notice of our arrival. One of the things we hoped to do, while the **Yamagi Maru** was in the port of Ponape, was to visit the Nanyo Kohatsu Company's tapioca farm and starch factory located in Metalanim Village on Ponape. In order to visit Metalanim, we needed to take the Nanyo Kohatsu Co.'s steam passenger launch, without landing at Ponape, then we could come back to Ponape the next day. Therefore, after appreciating Rev. Tanaka and the landlord of the Fukuju Inn for their welcome, we soon boarded the launch to Metalanim. We arrived at Metalamin at 5 in the afternoon. Guided by an employee of the Nanyo Kohatsu Co., we toured the tapioca farm and the starch factory with a light truck. Then we were invited to the Namyo Kohatsu club-house, where we stayed that night.

The total area of the land owned by the Nanyo Kohatsu Co. is 786 *chobu* [7.8 sq. km]. Between the company's farm and the factory, there is a vast land owned by a landlord who is a native islander. Although the land is suitable for reclamation, it has been left to grow wild. According to the company's employee, who guided us on that day,



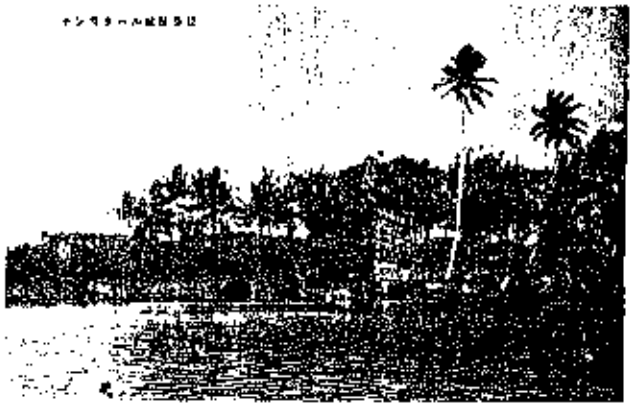
ポーリの海海た見てしか通りよ海海 鳥ペナポ

The reef on the sea bottom which we saw at Po-nape.

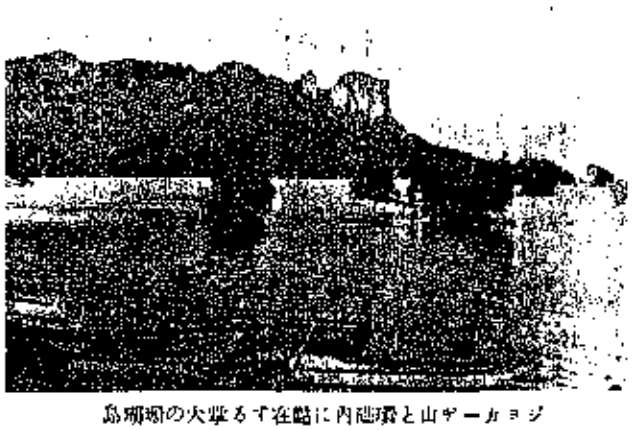


ーヌカるべ浮に屋家の子娘と屋家の族カナカるけ於に島ペナポ

Kanaka houses on Ponape and a canoe, afloat, in the shade.



紫金の廿城ルーダマンナ



一六九

島礁湖の大半るす在點に内地霧と山サーカヨジ

(Top) Overall view of the Nanmadol ruins, Ponape. *(Bottom) Tiny reef islets scattered inside the lagoon, with Mount Jokaj in the background.*

We arrived at the town of Colonia on Ponape at 5 in the afternoon. Then we checked into the Fukuju Inn and after dinner, we visited Rev. Kanazo Tanaka.

March 9.

In the morning Rev. Tanaka guided us, and we went on a tour of the town of Colonia, where we visited a public school and some other places. In the afternoon, we invited Rev. Tanaka and his wife.

According to Rev. Tanaka, the Ponape Islanders are the most daring people in the South Seas; during German times they started a rebellion, and killed the governor-general. Consequently, after the rebellion was suppressed, many of the inhabitants of Ponape Island were exchanged with people from remote islands. Mount Jokaj [Sokehs] where the islanders resisted until the end of the rebellion, is located 2 *ri* [7.8 km] from Colonia. The mountain rising high bears a close resemblance to Mt. Numanubari,[1] on Honolulu Island, Hawaii, where the islanders there also persistently resisted the North American military.

March 10.

At 8:30 in the morning, we hired the only taxi on Ponape Island, and went to take a look at Parukiru [Palikir], which is a colonized village located 5 *ri* [19.6 km] from Colonia. On this trip, Rev. Tanaka and Mr. Rinkai Sato, who is engaged in the general merchandise business in Colonia, guided us. The main agricultural products produced in Palikir is rice, and they also cultivate some kinds of Japanese vegetables. However, the rice cultivation has not yet started. As for the Japanese vegetables, there was not enough demand for them in Colonia, and the transportation system used to export the vegetables to Jaluit Island is only one ship of the Nippon Yusen Kaisha, which provides the service only 10 times a year; therefore, the vegetable growing had not yet shown a good result either. Thus the coloiy of Palikir Village has not yet reached a stable condition.

Although we were invited to dinner at Rev. Tanaka's house on March 10th, we returned to the **Yamagi Maru** at 4 in the afternoon. The **Yamagi Maru** was supposed to leave at 5 in the afternoon. However, the ship's departure was delayed until the next day.

March 11.

The **Yamagi Maru** was supposed to sail in the early morning. However, owing to bad weather, the ship left for Kusaie [Kosrae] Island at 5 in the afternoon. In the South Seas, when a ship sails around atolls, which are mountains rising from the sea bottom and breaking the sea surface, the ship has to sail in the gap between the reefs. Therefore, it would be dangerous for the ships of the Nippon Yusen Kaisha, whose tonnage is usually large, to leave or enter the port when it is not daytime. If such a big ship be

1 Ed. note: Probably corresponds to Diamond Head on Oahu.

delayed by half a day from the scheduled time, and as a result, if the ship were to enter the port of arrival after dark, it would rather sail slow on the sea on purpose, so that it could enter the port the next morning. The reason for the postponement of the **Yamagi Maru**'s departure from Ponape on March 11th was that the northeastern wind, which we had had since the departure from Palau, was especially strong that day. Also, due to the tidal condition, it was not safe for the ship to proceed between the atolls. So, we waited for the tide to get higher and the wind to become a little calmer.

March 13.

The **Yamagi Maru** arrived at Kusaie Isalnd at 8 in the morning. We landed on the island at 8:30. After going around the island, we went on board the ship at 1 in the afternoon. Then, at 2 in the afternoon, the **Yamagi Maru** left Kusaie for Jaluit.

Kusaie was one of the remote islands belonging to the jurisdictional district of the Nanyo-cho's Ponape branch office. There are a large number of small islands around Kusaie, and Kusaie functions as a trading center of those islands. So, the Nippon Yusen Kaisha has a liner call at Kusaie. The quantity of the goods gathered and dispersed on the island is small, so is the number of inhabitants on the island. On Kusaie, there are about 20 to 30 Japanese houses, and 50 to 60 native houses.

It took only 30 to 40 minutes to go around Kusaie Island, although I was with my wife, whose legs are not strong enough to walk fast.[1]

In spite of the smallness of the island, there were two things that interested me on Kusaie. One of them was the old castle ruins located at the center of the island, which are about the same scale as the previously-mentioned ruins of Nanmatal. The other was an old female missionary, who was spending the rest of her life on Kusaie.

For over 400 years, the South Seas have been under the control of two European powers, Spain and Germany. Everywhere in the South Seas, the Christian Church was built by those governments, partly for the purpose of enlightening the islanders, but mainly as a political and educational subsidiary institution. Many of the missionaries in the South Seas dedicated their whole lives to the islanders, without taking other conditions into consideration. Their waay of life was not different from that of the missionaries whom I had met in my trip to northern China that I took two years ago. As for the missionary on Kusaie, she was originally from North America and was living on Kusaie to make it her last home. She had been engaged in missionary work on the island for over 30 years, and then once she had gone back to her home country several years before because of her old age. However, the public morals of North America, in her point of view, seemed decadent, which made her life there rather uncomfortable. Also, most of her friends in North America had already died, whereas she had many Christian friends on Kusaie. So, she came back to the island to spend the rest of her life there.

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1 Ed. note: They obviously visited Lelu Island only.

From what I was told, the female missionary was at least 80 years old, nd she was out the day I was on Kusaie, so I did not meet her. But while I was doing some sightseeing on Kusaie, I was approached by another female missionary there, who introduced herself as her successor. The missionary I talked to looked to be in her forties, and she had been engaged in missionary work on Kusaie for two years by then.[1] I was surprised at her fluent Japanese, despite that she had lived in Japan only two years. After I came back to Japan from the South Seas, I heard from one of my friends, who had worked for Kobe Women's Theological School, that the missionary I talked with had been the principal of the school, but now she was in the South Seas because she thought that people in the South Seas were more innocent than the people in Japan.

In the South Seas, we could see many Christian churches, and they had been established by Europeans or Americans, and so, the churches were adjoining fairly large lands, most of which already turned into residential quarters or coconut tree groves, and were earning big money. Thus, in the South Seas, the Christian churches are also landowners. As far as I observed, among many Christian churches in the South Seas, those run by Japanese ministers are only two: one on Truk, and the other on Ponape.

Again I bought watermelons, papayas, and bananas on Kusaie. The island bore mangos, so I asked the chief I had met the other day to get a basket of mangos for me. The mangos on Kusaie have a lot of fibers in them and they tasted sour; therefore, they were not very good to eat.

March 15.

At 8 in the morning, the **Yamagi Maru** arrived at Jaluit, the last island on this route. We soon landed on the island, checked into the Midoriya Inn, and went sightseeing on the island in the afternoon.

Jaluit is an atoll which is part of the Marshall Islands. Not all the islets of Jaluit are high enough to be seen above the sea surface, so the atoll consists of dozens of small islets. Jaluit is the name of the whole group, and the island where the **Yamagi Maru** dropped anchor and we landed upon is called Jabor Island. The Jaluit atoll has an inland sea which is about 40 nautical miles from east to west, and about 25 nautical miles from north to south. The width of Jabor Island is about 3 *cho* [327 m] at its widest, which is not different from the other islands of Jaluit Atoll, and the length of the island is about 10 *cho* [1 km]. Therefore, Jaluit is full of islanders already living there, and there is no space on it for immigrants. If Jaluit accepted more people to live on it, they would have to build bridges to connect the islets, because there is no soil even to reclaim from the sea, and the bridges should be built over the shallower part of the sea, which is about 1 *cho* [109 m] long, betwen [any two] islets. Since Jaluit is an atoll, which

1 Ed. note: There were two sisters, Elizabeth and Jane Baldwin, who arrived at Kosrae in 1908 and lived there for the rest of their lives, until 1929 and 1940 respectively. The author does not mention which one he was talking about. The younger missionary lady he talked to was assuredly Miss Eleanor Wilson, who arrived at Kusaie in 1936. What follows is her previous story, which she is confirmed in her biography by Maribelle Cormack (see Doc. 1936K).

is made up of coral reefs, and not volcanic in origin, no soil is found on the Jaluit islets. All the islands are formed by coral reefs broken into pieces, which look like pieces of broken sea-shells.

Thus, as a result, all of the Marshall Islands are based on coral reefs, and therefore there are two phenomena observed on the islands which are exceedingly different from those on the other islands of volcanic origin. One phenomenon is that subterranean water in the Marshall Islands is salt-water; the other phenomenon is that on those islands, Japanese vegetables would never grow.

Since the subterranean water in the Marshalls is salt water, the kinds of plants which can grow ther are very few. Among them, the coconut tree is the plant that is most suitableto grow in the environment of the Marshall Isalnds, because the subterranean water there is salt water and also the islands' narrowness makes the islands well-ventilated. Seeing the high output of copra in the Marshall Islands, we could easily understand that more coconut trees grew there than on any of the other islands. In the South Sea Islands, which cover a [land] area of 2,149 square kilometers in total, the total output of copra is 13,579 tons. In the Marshall Islands alone, where the total area covered by the islands is 190 square kilometers, which is less than 9% of the total area of the South Sea Islands, the output of copra is 5,336 tons, which is almost 40% of the total copra production of the South Seas. As a result, the prosperity of Jabor Island, the site of the Nanyo-cho's branch office administering the Marshall Islands, is outstanding among all the other sites of the Nanyo-cho branch offices in the South Seas, except for Palau.

Besides coconut trees, the plants which grow in the Marshall Islands, as far as I have seen, are pandanus, banana, breadfruit, papaya trees, and a few other kinds of plants.



民島と木のヨダ

Pandanus trees and [Jaluit] islanders.

As for the Japanese vegetables, it is impossible to grow them throughout the Marshall Islannds. They imported to Jabor Island from Yokohama such vegetables that could bear the long-term transportation, for example, potatos, onions, and burdocks; though most of them had already sprouted when they arrived at Jabor. As for the vegetables which cannot be kept fresh during the long voyage, some of them were imported from Ponape to Jabor. It took one month to transport vegetables from Yoko- hama to Jabor, but only three or four days to transport vegetables from Ponape. However, the liner used to transport vegetables both from Yokohama and from Ponape is the liner

from Yokohama, which comes to Jabor only once a month. All in all, either the vegetables from Yokohama or Ponape do not satisfy the demand. In order to make up for the scarce supply, they are growing some Japanese vegetables in a special way. Each time the Nippon Yusen Kaisha's liner comes to Jabor, it brings old Indian rice bags filled with earth from Ponape in them. Then, they keep this earth in wooden boxes, 1 *shaku* by 1 to 2 *ken* in size [0.3 x 1.8-3.6 m], so that the soil would not be washed off by rain. In the wooden boxes, the people were growing some Japanese vegetables which could not be kept fresh during the long transportation. Therefore this kind of vegetables are exceedingly costly food on Jabor.

March 16.

On the morning of March 18th, I paid a visit to the Nanyo-cho's Jaluit branch office, and met Mr. Kokichi IWAKIRI, the deputy director of Nanyo-cho's Jaluit branch office. I asked him various questions, and after that, I visited the public school on Jaluit to observe the school.

Aboard the **Yamagi Maru**, we had met Mr. -----, who lives on Jaluit and disembarked at Jaluit with us. When he heard that I liked travelling and was engaged in a certain kind of research, he took an interest in me. He visited me at the Midoriya Inn in my absence to ask me to talk in public about my previous travels at the inn on the evening of that day. So, after lunch, I visited him, and I decided to give a speech about my travels after dinner at the Midoriya Inn in front of 14 to 15 volunntary listeners. Mr. ----'s intention probably was simply to listen to my exsperiences of my travels. As for me, I was rather discouraged to talk about the travels that I had made many years ago. So, after I consulted the topic with the listeners, I was going to talk about something a little different. In my speech, I talked about the motivation for my travels which was to carry out research into the state-ownership of land. Then I explained what state ownership of land is. I also talked about several extraordinarily unique phenomena that I had seen in my travels around the world. However, my theory of the state ownership of land irritated the police on Jaluit, and as a result, Mr. -----, who had organized the meeting, was called to the police station the next morning to get a scolding. I heard that the police did not do more than just scold him, because he had only asked me to talk about my travel experiences, not to give a lecture on state ownership of land; it was of my own accord that I had talked about that. Then, the following day, which was on March 19th, I was called by the police. The Chief of Police pressingly said to me: "State ownership of land rejects the private property system; therefore, it is against the Law for the Maintenance of the Public Peace." Also, in the South Seas, it is prohibited to make political speeches. Therefore, your behavior of making such a political speech on the state ownership of land was improper. The police could exercise its authority to de-

tain such people who are regarded improper. I am sure you would be in trouble if you were detained.[1] Why did you give such a speech?"

"In the theory of state ownership of land, it rejects the private ownership of land, and land is just a part of one's property. But at the same time, the theory asserts that all the people should have a right to freely own and dispose of all their moveable property. Therefore, I do not by any means reject private ownership. If you regard me as someone who rejects private ownership of property only because I reject the private ownership of land, which is now regarded as a part of property, the result is that nobody can discuss the improvement of policies. Moreover, political theories in general are the theories related to current topics and movements of political parties; however, my theory of the state ownership of land is just an academic theory that has nothing to do with those actual political movements. Besides, I just referred to this theory as part of the motivation for my travels..."

Thus, I protested to some extent, but I had previously heard that in the South Seas, arguments are not easily understood and that the inhabitants who had political arguments would soon be ordered to leave by the authorities. So, I thought that I were detained then, I would not be able to board the **Yamagi Maru**. After I made my protest, I softened the tone of my voice, and the chief of police understood my explanation. Anyhow, by taking a trip to the South Seas this time, I got to know that the situation of the area is not yet very different from that of the times under military occupation as far as political freedom is concerned, and I also heard about improper circumstances, which I cannot even write about here.[2] Considering all of them, I thought it natural that some people wanted to abolish the Department of Overseas Affairs.

March 17.

The Nanyo-cho's Jaluit branch office was going to invite the party of Nanyo-cho officials who had come to Jaluit with the **Yamagi Maru** with us to inspect the islands, to go on an excursion trip in their boat to Image [Emidj] Isalnd, the island located next to Jabor. Mr. Iwagiri, the deputy director of the Nanyo-cho's Jaluit branch office, also invited us to join this excurions. So, my wife and I joined them and came back to the inn at 3 in the afternoon. On Image, there is nothing specially outstanding to write about here.[3] We saw the brilliant coconut tree groves there, which make us realize how well coconut trees were suitable plant for coral reef islands.

To describe here what I am going to write might not be very proper, but I dare to write it here, for I will have no other chance to do it. When I took a business trip to a remote area with a party of government officials, and took an excursion trip like I did this time to Image Island, the government officials of the area we visited usually gave

1 I suppose that the chief of police said this, knowing that it was the day of the **Yamagi Maru** 's departure.

2 Ed. note: He did mention earlier about preparation for war.

3 Ed. note: The official were probably there to inspect the place as a possible site for an airfield, which was soon built there at the beginning of the War in the Pacific.

me a warm reception. At that time, the officials would make the people fo the area prepare special facilities to receive us, and sometimes, in an excessive case, the officials made the people offer the visiting party some local products, and often the local residents were not paid for the presents. This kind of things happened more frequently when we visited the colonies, and when the officials who received the guests were the police officers. When some presents were given by the people we visited, the government officials, especially the director of them, usually remained indifferent to what was happening there as though they had known nothing about it. However, I thought it was apparent that the officials consented that the visitors were treated in this way, judging from the fact that such treatments were customary. Although the people might usually regard this kind of things as trifles, I never believed that they were trifles, but I would say that they are absolutely improper behavior. Therefore, when I received the local products as a present from the inhabitants there during my travels, I usually intended to give some compensation to the people for the presents. Of course, doing that directly was not good as an invited guest, so, before doing so, I would every time ask the government officials who guided me. However, the officials always told me not to worry about paying for the presents from the people, so I, reluctantly, did not do anything about it.

Japanese government officials originally have a bad reputation for being bureaucratic. In Japan, there are too many things for which a public office's permission is needed, and it accordingly made the public official's power excessively strong. As a result, the government official himself would forget that he is a public servant. As for the people, it is beneficial for them to be obedient to the government officials, and as a result, very few of them would claim their rights. However, the only way to make a nation powerful is to have its people, the units of the nation, claim their own rights. As for the people's duties, they are relative to their rights; therefore, where there is not the theory of right, the theory of duty cannot be developed. Concerning this, as a new year's resolution for Showa 12 [1937], I addressed the following items, of which I put the biggest emphasis on the first item:

1. In public affairs, I should claim my right; in private affairs, I should yield to others.
2. Based on the spirit of sacrifice and service, I should not give trouble to others.
3. As long as I do not give trouble to others, I should do my best to do away with evil customs and to bring a fresh atmosphere to life.
4. In social activities, fraternization is more important than exchange of presents. Therefore, on ceremonial occasions, I should try to have more chances of fraternization, and at the same time, try to refrain from exchanging presents and eating and drinking too gorgeously.
5. Except for the inevitable case, I should substitute postcards for letters in order to save both sides, those who receive and send letters, some trouble.

Note.

About Item 1, in private affairs, even if the opponent is insolent, we can keep our relationship peaceful as far as I yield to him. Besides, if he goes on acting insolently, I can break off with him without mak-

ing contact from my side. Therefore, in private affairs, I do not necessarily need to be eager to claim my right from the opponent. On the other hand, in public affairs, the relationship between me and my opponent, who is usually a public official, is a political one. Also, public officials are the representatives of the nation or of its parts, and as a result, it is impossible to break off with them from my side. Therefore, in public affairs, I should not yield to the opponent.

About Item 4, I cannot persevere in spending not a little of my intelligence to consider what to choose for a present for my acquaintances in each ceremonial occasion; therefore, in principle, I would like to abolish the formal exchange of presents.

As I mentioned before, in the South Seas, there was not anything elaborate enough to be regarded as an art form. However, there were something like art products, though there were not many. In the previously-mentioned showroom of islanders' handiwork on Palau, spears and harpoons were exhibited. Other than that, the outstanding things were dolls fom Tokobe Island,[1] relief carvings on Yap and Palau, which were no better than those made by elementary school students in Japan, and woven products on Jaluit. Among the limited industrial art products of the South Seas, the woven products made by the Jaluit islanders using coconut leaves or pandanus leaves were a little superior to the others. But, I suspected that the Jaluit Islanders might have been instructed to make it by Japanese.[2]

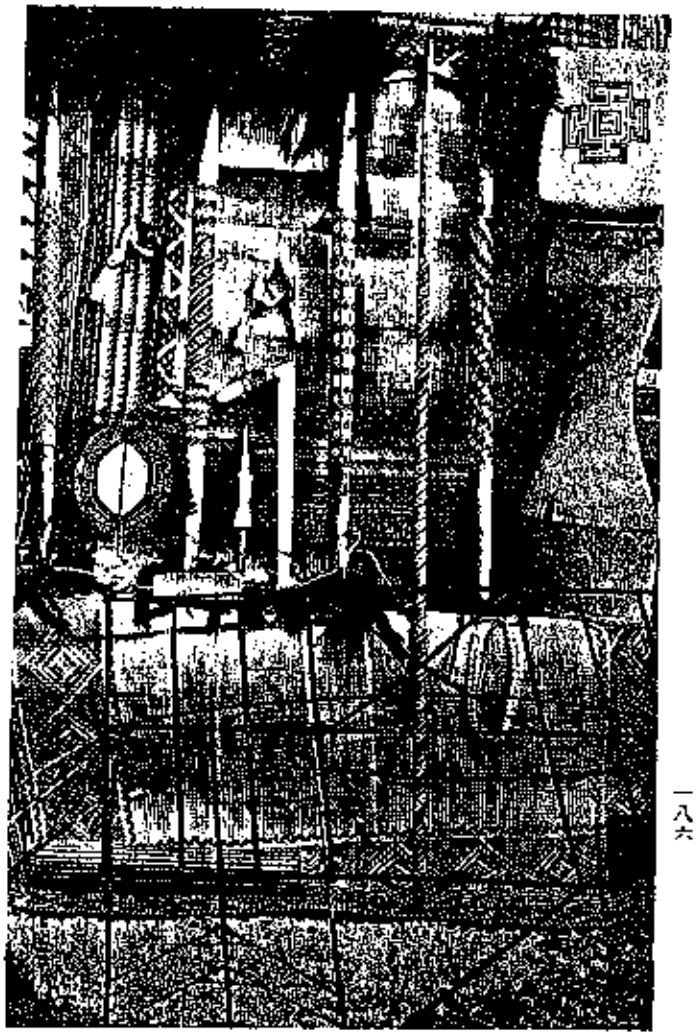
There were two things which could be seen only on Jaluit. One of them was the club-houses built by people who came to Jaluit for various purposes from the remote islands located around Jaluit, so that they could stay there while they were on Jalujit. The other thing was that many remote islanders who did not have such club-houses on Jaluit rented the space under the floor, which was about 3 *shaku* [90 cm] high and lived there in a group. They spread straw mats there and lit a keronese lamp at night. Compared with the average wages in the South Seas, which was around 60 *sen* per day, the average wage on Jaluit was higher: 1 yen to 1 yen 20 sen per day. So, it might seem a little strange that some people on Jaluit lived such a miserable life, but it could not be helped. I heard that the Jaluit Islanders were squanderers; they would spend most of their income on fancy clothes, eating, and drinking.

March 19.

At 4 in the afternoon, the **Yamagi Maru** sailed from Jaluit bound for home. In its first schedule, the **Yamagi Maru** was supposed to arrive at Jaluit on March 11th, but it arrived there four days late, on March 15th. Also, the ship was supposed to stay at Jaluit for three days, but after all it stayed there for five days. The reason for the delay was that the copra, which the **Yamagi Maru** was going to carry to Japan, was averse to moisture, but they had a squall every day when the ship stayed at Jaluit, so they had to sometimes stop the loading of the ship with copra. The **Yamagi Maru** was also late

1 Ed. note: Togobei, or Tobi, Island.

2 Ed. note: I wonder if the author would have better appreciated the carvings of Yap and Palau, if he had known about the involvement of a Japanese ethnologist, Mr. Hijikata. As for the products sold at Jaluit, the handicraft had been learned at the American Protestant school on Kosrae.



一八六

し品前に際だし離開を會覽品作製民島同て於に島トールヤ年先
るあで部一の品藝手民島た

Handicraft of the Jaluit islanders. *They were part of the exhibits in the showroom of the Jaluit Islanders' Products held the previous year on Jaluit.*

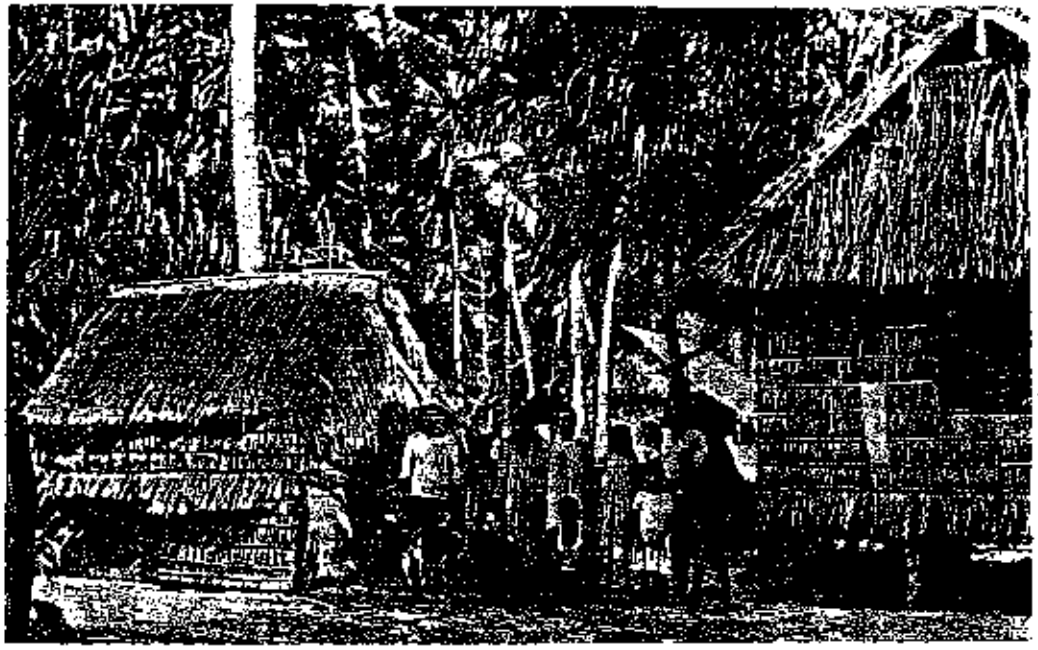
departing the port of Ponape and some other islands that it entered on its way back for the same reason.

March 21.

The **Yamagi Maru** arrived at Kusaie Island at 7 in the morning. we soon landed on the island, and we came back to the ship one hour later. I landed on Kusaie with my wife, who had missed seeing the castle ruins there when the ship stopped at the island before, so that she would see them. They were going to load another ship of the Nippon Yusen Kaisha, not the **Yamagi Maru**, with the cargo from Kusaie. So, the **Yamagi Maru** set sail from Kusaie for Ponape at 11 in the morning.



朝な的典古の子男族カナカ



る居てし有を雑雑の種一らか・高が床てへなにのる居てれか葺で葉の樹子椰がと方四と根屋・宅住の民島トールヤ

Houses of the Jaluit islanders. *The roofs and the walls are thatched with palm leaves, and the floors are raised, which gives the houses a certain charm.*

March 22.
The **Yamagi Maru** entered the port of Ponape at 5 in the afternoon. Rev. Kanezo Tanaka came to the ship to see us, but we did not land on the island that day.

March 23.
We landed on Ponape at 10:30 in the morning. After we did some shopping, we visited Rev. Kanezo Tanaka. Since the **Yamagi Maru** was supposed to set sail from Ponape at 4 in the afternoon, we went on board the ship in the afternoon of that day. In the end, our ship, put off her departure until the next morning because of a squall.

March 24.
The **Yamagi Maru** left Ponape at 6 in the morning.

March 25.
The **Yamagi Maru** arrived at Truk at 5 in the evening. We soon landed on the island, and checked into the Truk Inn.

March 26.
At 8 in the morning, we left our inn and visited Rev. Shokichi Yamaguchi again. The last time I met him, I was not with my wife; so, this time, I wanted to introduce my wife to the minister, and have her see his church. Also, I wanted to ask him for mangos and oranges for the fruits he had given us the last time were very delicious. Rev. Tanaka [rather Yamaguchi] pleasantly gave us a basket of fruits, and had us sent back to our ship by canoe. Then, we went on board the **Yamagi Maru** at 5 in the afternoon. I told Rev. Tanaka [rather Yamaguchi] that I believed the oranges from his garden were the best in the world. I also strongly recommended to him to have others cultivate these oranges on Truk and other islands in the South Seas, to make them one of the specialties of the South Seas.

March 27.
At 6 in the morning, the **Yamagi Maru** left Truk. As I have already mentioned in this book, the South Sea Islanders liked dancing so much that their name was associated with dancing. However, at present, it was not any more possible for the South Sea Islanders to spend all their days dancing; they had to work to earn money that they required to buy things which were necessary for everyday living, such as clothes and cigarettes. Therefore, as I wrote before in this book, in this voyage to the South Seas, I saw the islanders dance only on Yap at the beginning of the trip, and I did not see them dance on other islands.

When the **Yamagi Maru** left Truk, 200 Truk islanders, who would go to Angaur to work there, came on board the ship. The leader of the islanders' party made 60 to 70 of them dance on the first-class deck to show a courtesy to us the other passengers, and it was my second time to see the islanders dance. The dance I saw on the **Yamagi Maru**,

probably because it was performed on deck with a limited space, mainly consisted of the movements of arms swinging back and forth, with the sound made by clapping each dancer's elbows with his palms. Just like the dance I had seen on Yap before, it was a lively and brisk dance. I could see in it not a whit of somberness, or mournful air expressing the fate of their ruined country. I believed that the South Sea iiislanders' dance was lively as such because they were also an optimistic people, like some other primitive people elsewhere in the world.

March 31.

At 10 in the moorning, the **Yamagi Maru** arrived at Angaur, where the Truk Islanders who would work away from their home island landed,.After that, the ship sailed from Angaur for Palau at 1:30 in the afternoon. Then, the ship arrived at Palau at 4 in the afternoon. We soon landed on Palau, and checked into the Azumaya Inn.

Although the story is lacking in sequence, we adjusted our watches forward by 1 hour while the **Yamagi Maru** was sailing from Palau to Ponape; we then put our watches forward by another 1 hour while the ship was sailing from Ponape to Jaluit. In total, we had set our watches forward by 2 hours before we arrived at Jaluit. Therefore, Jaluit is 2 hours ahead of Japan.

April 1.

In Palau, we visited those whom we had met in our last visits there, and we said goodbye to them. Then we did some shopping, and returned to the **Yamagi Maru** at 5 in the afternoon.

April 2.

At 6 in the morning, the **Yamagi Maru** sailed directly for Yokohama.

April 9.

The **Yamagi Maru** entered the port of Yokohama. We stayed in Tokyo for two days.

April 12.

We returned home.

Note.

Although the **Yamagi Maru** arrived off Yokohama at midnight of April 8th, the ship could not make it into the port, owing to the storm which had been around since a few days previously; the launch from the port of Yokohama could not even approach our ship. The **Yamagi Maru** anchored within Yokohama harbor and stood idle for about 15 hours until 3 in the afternoon of April 9th. Thus, our voyage aboard the **Yamagi Maru** was again accompanied by an uncomfortable event at its very end. Also, this meant that we had a storm both on our way down to the South Seas and back from the the South seas. From these experiences, we could understand how easily it always gets stormy in the sea near Japan

Document 1937G

Motoda's trip to Tobi, via Sonsorol, etc.

Source: Shigeru Motoda, "Togebei, Sonsol ryoko- ki" [Narrative of a visit to Tobi and Sonsoral Islands], in Kagaku Nanyo, vol. 2:2 (1939): 102-121.

Original text in Japanese.

[Attached]

Figures

1. Map of the islands lying southwest of Palau.
2. The Nanyo Boeki Company ship **Kokuho Maru** (200 tons).
3. Captain Hirai on the bridge of the **Kokuho Maru**.
4. Islanders on the deck of the **Kohuho Maru** (deck passengers).
5. The helmsman of the **Kokuho Maru**, an islander.
6. Sonsorol Islands (Sonsorol and Fana).
7. Sonsorol Island view from the **Kokuho Maru**.
8. Shore of Sonsorol Island.
9. Main road on Sonsorol Island.
10. Sonsorol Island [Catholic] church.
11. Sonsorol Islander with a canoe shed behind him.
12. Sonsorol islanders.
13. The last child with Sonsorolese blood in its veins.
14. East coast of Sonsorol Island.
15. Pulo Ana Island.
16. Pulo Ana Islander's house.
17. Loading copra on the coast of Pulo Ana.
18. On Pulo Ana's reef.
19. Merir Island.
20. Merir islanders.
21. Primary limestone on the west coast of Merir Island.
22. Mr. Akiyama's house on Merir Island.
23. Merir Island [Catholic] church.

24. Accumulation of coral chunks on the north coast of Merir Island.
25. Fallen trees on the west coast of Merir Island, blown over during the typhoon of 1905.
26. Pond in the interior of Merir Island.
27. Sunset below the equator, heading towards Tobi from Merir.
28. Tobi Island (from the Kohatsu Company map)
29. Tobi Island coast.
30. Tobi Island [Catholic] church.
31. Tobi islanders.
32. Driftwood on Tobi Island coast (Mr. Kubota on the right).
33. Tobi Island coast.
34. Tobi Island kite made of breadfruit leaf (in possession of marine products section of Nanyo-cho [in Koror].
35. Knoll and taro swamp in the interior of Tobi Island.
36. Ship crossing the pass into Helen Atoll.
37. Half-demolished hut belonging to Nambo on Helen Atoll.
38. Fallen trees washed by the lagoon on Helen Atoll.
39. Dried bonito factory under construction at Helen Atoll.
40. Collecting tridacna clams on Helen Atoll.
41. The catch of tridacna clams (Helen Atoll).
42. Safe return to Palau.

南洋學科

第二卷 第二號



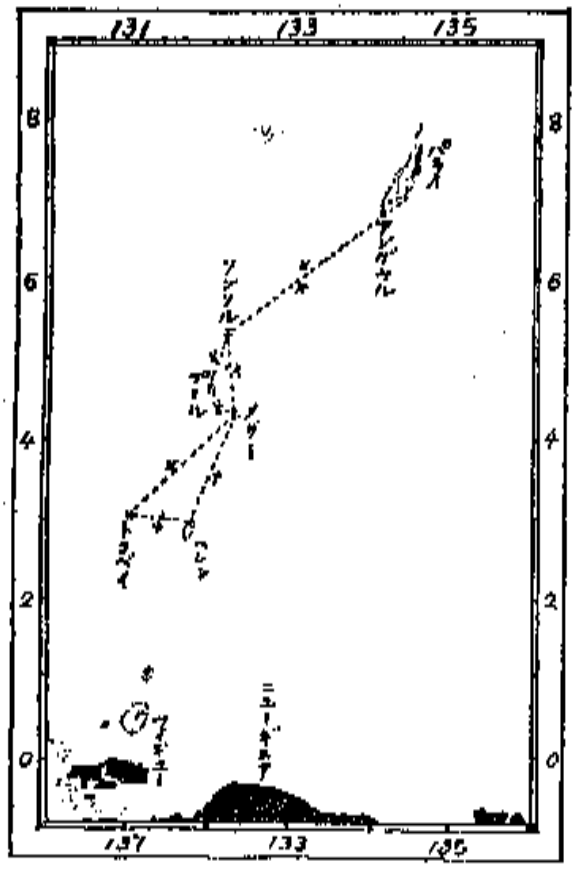
昭和十四年十一月

日本學術振興會
熱帶生物研究所オランダ

トコベイ、ソンソル旅行記[1]

元田茂

トコベイ、ソンソル諸島(パラオ南西方諸島)とはトコベイ海峡にのぞむトコベイ群島即ちソンソル、プール、メリー、トコベイ、ヘレンの各島を曾ひ、何れも海抜一〇〇米に過ぎず、(ヘレン環礁の外は総て一二軒の珊瑚島[4]である。行政上パラオ支廳の管轄に屬し交通は年四回の南洋貿易株式會社船陽光丸(約一〇〇トン)による南洋廳補助航路が開かれて居り、又この外トコベイ島には最近南洋興發株式會社によつて鰹漁業が行はれてゐる爲屢々同社船の便があり、ソンソル島には特に郵船の南洋航路定期船の寄港がある。



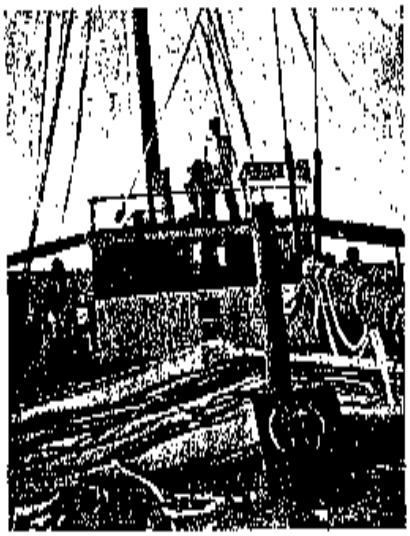
第一圖 パラオ南西諸島地圖

1) 本旅行はパラオ熱帶生物研究所滯在中便宜を利用して試みたものである。

2) 本諸島に就ては最近次の民族學的研究が報告されたEthn. Anmerkungen Westkarolinen. Ergebn. d. Südsee Exp. 1908-1910. II Ethnogr. B. Micronesien, Bd. 9.
1 Halbfass; Sorgesor, Pur, und Merir, (1933)
2 Halbfand; Tobi und Ngulu, (1936)
御文獻本書後の調査旅行記あり。(アシ)ソンソル、トコベイ土俗雜件、民族學研究、四卷二號(昭和十三)。

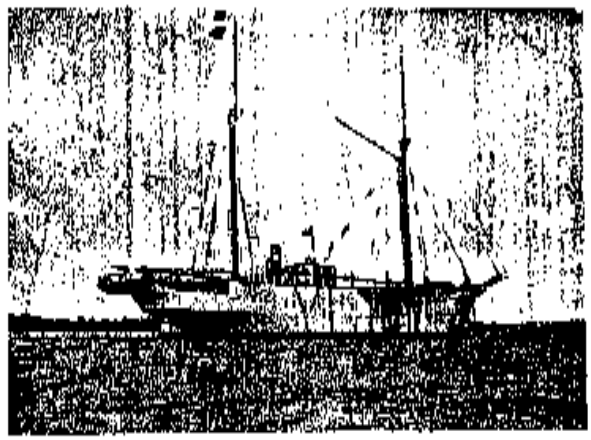
3) 田山利三郎、南洋群島西部海岸及び群島の地盤運動に就て、東北帝大地質學古生物學教室邦文報告、二八號(昭和十二)

4) 田山利三郎、珊瑚礁の一型式卓礁に就て、水路要報、一三年(昭和九)



第 三 圖

國光丸ヽ船橋上に立てる(左)井船長



第 二 圖

南洋貿易會社船國光丸（二〇〇トン）



第 四 圖

國光丸の居住艙内

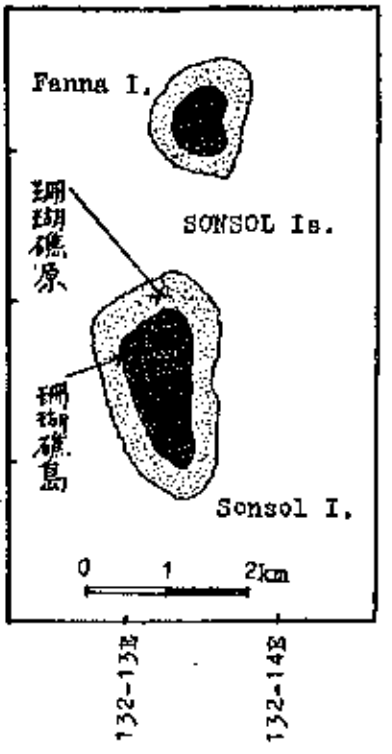


第 四 圖

國光丸甲板上の船員（アッパッセンダヤ）

リンソル諸島[1]

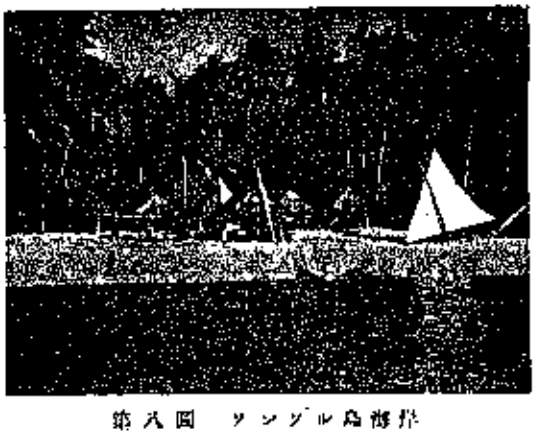
昭和十二年一月二十日正午國光丸にてパラオを發し翌二十一日午後一時一〇分リンソルに達した。リンソル諸島はリンソル及ファンナの二島より成り何れも深海より発立せる珊瑚礁島で礁縁の海底は急峻な傾斜をなし船舶の錨泊を許さず、加ふるに附近は赤道反流の旺盛な處で毎時二浬に達する東南流あり、又一月乃至四月は北東風、七月乃至十一月は西風が連吹し寄港の船舶を苦しめる。船は只運力を緩め島に接近して短艇を下し船客の乗降及荷役を行ふのである。



第六圖 リンソル諸島



第七圖 國光丸よりリンソル島を見る



第八圖 リンソル島海岸

西岸部落前の珊瑚礁原は幅約三〇〇米に及び先づ岸も岸に近い地帶にはウミヂグサ (*Diploastrea heliopora*) を生じ、一五米位先から黒色の海綿や石灰藻 (*Halimeda* sp.) を見、珊瑚では脳珊瑚 (*Heliopora coerulea*), *Porites somaliensis*, *Goniastrea* sp.[2] 等があり、又非常に深山のクロナマコ (*Holothuria atra*)[3] が分布する。脳珊瑚はパラオに於てパラオ本島外洋礁原上、カヤンガール環礁、及パラオ本島礁湖内より採集された事が報告され[4]、又岩山灣内牡蠣水道外側附近にも多數生育してゐるが[5]卓礁島では何處でも必ず礁原上に棲息してゐる。本種は普通の造礁珊瑚と異なり八放珊瑚類に屬するもので骨格堅硬緻密、

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1) Sonsol, Sonserol, Sonsorol, Sonrol, Songsoor, San Andrés 一七一〇年十一月三十日、西船 Trinidad 號により發見（長谷部言人、過去の我南洋、昭和七）

2) 共標本類は淡綠色。

3) 海鼠類の學名は山内博士氏の教を仰いだ。

4) 江口元起、南洋パラオ群島の珊瑚及珊瑚礁、東北帝大地質學古生物學教室邦文報告、一六號（昭和一〇）

5) 高橋數三氏及筆者等が多數採集した。

骨て大谷光瑞氏が南洋群島に旅行された折、見事な文鎭に製作された事がある。礁原上を尙沖に向ふとクロナマコに混じ、四角柱狀で扶のある黒色の海鼠クロミシキリ (*Stichopus chloronotus*) が出現するが他の離島に於ても *Stichopus chloronotus* の分布は當に *Holothuria atra* よりも幾分沖に偏つてゐる樣に見受けられた。尙礁緣近くにはその他の海鼠類も少數棲息してゐる。

磯は粗い珊瑚礫から砂に移り行き島の周邊部は却つて高く內部は稍々低地をなし陰濕を極めて樹木草類は鬱蒼と繁茂し一部には芋田が作られてゐる。部落附近にはココヤシ、パンノキ、モモタマナ、タコノキ、モンパノキ等が繁り、又バナナの青い房や佛桑華の眞紅の花が家の陰に見られる。モクマオウも僅か植つてゐるが之はソンソン在住の佐野氏がメリー島から移植したものである。部落は西岸に海岸に平行な道路をさし挾んで一列に家があるだけで、家はトタン屋根のもあるが多くは屋根、壁共に椰子の葉で葺いてあり床は設けてある。海岸に



第 九 圖
ソンソル島部落大通

はやはり葉で葺いたカヌー小屋が六〇棟位建つてゐる。住民は一七〇—一八〇人位、男は赤褌又は赤いパンツをはき女は年老の外大てい簡單服を着し何れも文身を施してゐる。カヌー五〇—六〇艘、自轉車五臺(本船にて又二臺移入された)リヤカー三二臺、丸木車の荷車數臺、豚、雞、犬、猫等の家畜が多い。カヌー小屋の中には木をくりぬいて作つた水槽があつてこの中にタイマイをいれて飼つてゐるのもある。又古カヌーに水をためてタイマイを飼ふ事も行はれてゐるが、こういふせまい容物では長年月飼育してゐる中背甲が灣曲して來る。黒い豚は椰子のコプラを餌に與へてゐる爲非常に營養よく一頭三〇—五〇圓位の價格でパラオに移出される。即ち本島に於ける一便(三ケ月に一回)の移出高は大體豚五〇〇圓、鰹節一五〇〇圓、コプラ三〇〇圓內外に達すると言ふ。從つて島民も相當の收入を得る譯であるが島民の收入はすべて三割(從來は一割)を積み立てさせて部落費とし公共事業費にあてゝゐる。因にブール島を除く之等南西離島はカトリック教が



第 十 圖
聖主天島ソンソル



第十一圖　ソンソル島民
撮影カヌー小屋にて

深く祝福しどの島にも粗末乍ら天主堂が建ちパッオ駐在の西班牙人のパドレ(教父)は年二回之等離島を巡回してあるが、その都度この貧窮な三つの島から四〇〇―五〇〇圓に達する獻金を集めて歸る由、流石に驚くべき事である。而してこの獻金の仲はパドレに賣ひ含められてゐるのか島民等は堅く秘して決して日本人には打ち明けないと言ふ。本島島民が未だ頑迷野蠻なりしは一七一〇年 Trinidad 號にて始めて本島と逆し船長の課正を序け救然十字架と西班牙國旗を捧げて上陸したまゝ本船との連絡を斷たれて遂に消息をたつた Delgado 及 Cortil 兩教父の殉教を始めとし、西班牙人の不慮の有救は報ひられて今や島民はパドレを熱父の如く慕ひ日本の治下に安經無邪の衛心生活を營むやうになつた。



第十二圖
ソンソル島民

惟て本島で特に問題となつてゐるのは人口減少の現象である。南洋廳の調査によれば南西離島(ソンソル、プール、メリー、トコベイ、(レン))の人口は

大正九年	六四四
大正十四年	四五〇
昭和五年	四一一

とされ、この中ソンソル島のみに就ては

大正九年	？
大正十四年	一七七
昭和五年	一七三

の如くで大正十四年と昭和五年とでは僅の差しかないがソンソルの特別年齢人口(昭和五年)に就てみると次の如くで。

	男	女
一歳	一人	一人
一―九歳	四人	一人
一〇歳		三人
一一―二四歳	四人	
二五―三九歳	二四人	三七人
四〇―五九歳	三人人	四五人
六〇歳以上	五人	一一人

即ち子供は一歳の男子一人のみ、又妙齢の女子は僅に四人で本島のソンソル島獨見及開教父陸上の經緯に就ては長谷部博士「過去の我南洋」に詳き詳細が出されてゐる。

2) 南洋廳、昭和五年南洋群島勢調査表、第一卷。



第十三圖
ソンソル島民の血を傳へる最後の一兒

島民種族の滅亡の日も遠からぬ事を暗示してゐる。尙この調査後出生した小兒は二人あつて同一の婦人から生れた昭和十年六月生れと同十一年六月生れの女兒である。斯くの如き種族衰退の因をなしたものは島民の間に存在してゐた種々の避妊の風習であると言はれてゐる。即ち次の種々の風習が最近まで行はれてゐた。

(一) 女は必ず毎朝日出前に海水に入つて身體を洗ふ。

(二) 脫糞は海中にて行ふ。近時支廳が共同便所の設立を奬勵してゐるが却々實行されないとの事である。

(三) 畑田の勞働は女がする。

(四) 交接後は必ず海に入つて洗滌する。以上の四つは皆腹を冷やして不妊を起さしめる。

(五) 分娩後十ケ月間は男に接するを禁ずる。

(六) 二通りの月經ハウスがあり月經時一週間は第一月經ハウスに籠りその後續いて又第二月經ハウスに一週間籠る。この間男子を近づけず、即ち一ケ月に二週間の禁忌あり前述の分娩後十ケ月に亘る長期の禁忌と共に著しく受胎妊娠の機會を少くする。この二通りの月經ハウスは何れも昭和三年支廳の命により燒却された。

(七) 島名モークといふ植物の葉の汁を飲むと流産する事を知り猶遡時代から之が使用が行はれてゐた。ソンソル本廳前庭にも一株この木が植はつてゐるが佐野氏が之を妊婦に與へてみたところ流産したそうである。

本島々民はプール及メリー島の島民と同じく往昔ヤップの離島より移住したものであると言ひ得へられて居り、言語はヤップの離島とは相通ずるが直線距離の近いパラオとは通じない。國光丸の島民船員が皆ヤップ離島(オレアイ、ナムヂック等)出身者が用ひられてゐるのも彼等が性從順でよく勞働に堪えるのと共に本船航路たるヤップ離島及パラオ離島の多くに言語が通ずる便宜のためである。長谷部博士[1]によれば本島島民は身性上ポナペ、モキール、ナヂック、ラークック等と共に東方群に包含され、之に反してトコベイ島民はトラック、モートロック、西カロリン諸島の島民と共に中央群に屬してゐる。

ソンソル島はソンソル島の北方半浬の海峽を隔てゝゐる。昔は住民があつたが迷信の爲すべて去つて今は常住するものがない。時々椰子やパンの木の實をとりにソンソル島から出かける位であるが同島に於て昭和十年漂着した鯨を捕獲した事がある。

午後六時過ぎ薄暮迫る中を潮のひいた礁原上をカヌーの底をひきづ

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1) 長谷部言人、南洋群島人、人類學先史學講座(一)(昭和一三)

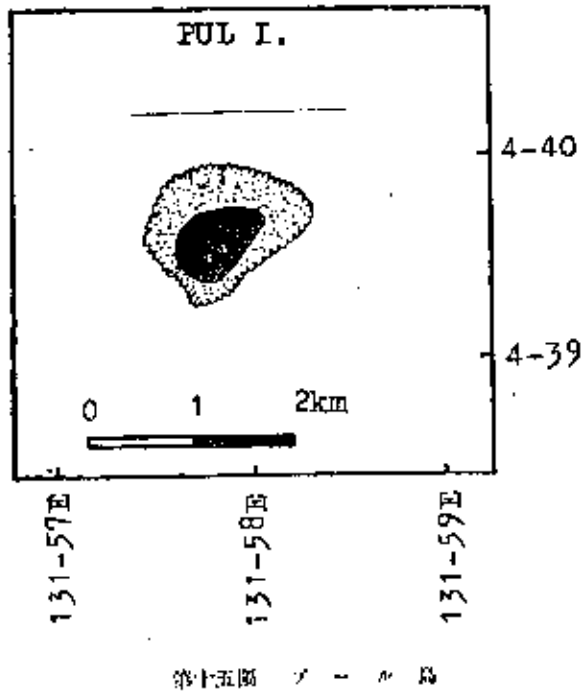


第十四圖　ソンソル島東岸

り乍ら礁縁に出でボートに乗り移る。本船は沖から綫の有結燈をチラ〳〵させ乍ら巨大なウネリに乗つて上下しつゝ近よつた。六時四〇分乘船直ちに出帆ソンソル島を離る。風は風いで海はドス黒いウネリがウネつてゐる。西航する事一時間、明日のプール着の時間を見計ひ機關を停めて船を流す。プランクトンネットを下して採集、サルパを多數得た。又深海中の孤島を十哩以上も離れてゐるのに蟹類の幼生が澤山入つた。空は晴れて一片の雲なく、船はウネリの爲纔綱の如くゆれてマストは眩暈を感ふばかりである。忽ち氣分が惡くなつて船床に横はれば船のローリングにつれて體中の血液が頭と脚に交互に詰るが如く、とても眠りに就く事が出來ない。加ふるに充電用の機關が激々と廻轉を始めて耳を聾する程である。同夜乘船以來始めて珈琲が出た。島民給仕の煎れたものであるが却々美味い。九時頃になつて暗闇の中から突然カヌー一艘浮かび出して驚かせた。シヤツをきた島民一人バスケットを抱へて本船に乘り移りカヌーは又ソンソルの停泊の炊火を目當てに暗闇の中に消えて行つた。同夜半氣付かぬ間に船は進航を始めプールに向ふ。

プール島[1]

二十二日午前七時プール島着。此處もソンソル島と同じく孤島で錨泊は出來ないから船は潮流に逆つて徐行してゐる。水路誌[2]の記すところによれば一八九四年英艦 Pallas 近づきたるも錨地を得る能はず距岸約二鏈の處は錘深二七三米にて海底に達せざりきと言ふ。上陸して叢林の前の僅かばかりの珊瑚礫の濱に立てば眼に入るもの皆自然の



第十五圖　プール島

1) Bur, Bul, Pull, Anna, Pulo-anna, Current Island (長谷部言人、過去の我南洋)。
2) 南洋群島水路誌（昭和六）。



第十六圖　プール島民家屋



第十七圖　プール島海岸にて椰子のコプラ積込



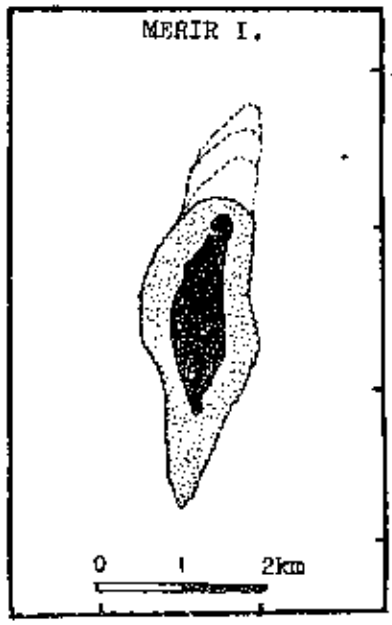
第十八圖　プール島地原にて

荒廢に委したものばかり、南海の果の果といふ感で人の住むべき島とも思へない。船揚機の堆積の奥の少しばかりの空地には床もない椰子の葉で葺いた小屋が八つばかり建つてゐる。邊りは湿つぽく蚊が腕や首のまはりにたかつてくる。少し耕した地面に甘藷ところの畑に芋が生えてゐる。住民は僅か一六、七人、性局狭頽迷で流石のパドレもここの島民だけは未だ手なづける事が出來ないでゐる。島内の叢林は蚊の巣窟で船長の話によれば今航の如く蚊の少ない事は珍しく、毎航本島では夏期暑くなる程の烈しい蚊に攻撃される。いつもは本島に上陸するときは上衣を着し海岸で蚊遣りの炊火をし乍ら早く用事を終へて船に逃げ歸るが血に餓えた蚊群は海上一浬位沖まで本船を追跡してくるとの事である。

海岸に集つた島民の中には子供も數人ゐる。斯様な文化に全く隔絶せる孤島であり乍ら女は皆簡單服を着、裸體のまゝのものは居ない。恐らく年に四度の船がついたので一帳羅をきて出て來たのであらう。老人の中には島のつぶれたフランベシア患者もゐた。島民の集めた椰子のコプラ七俵積み込んで忽々歸船、午前八時一〇分出帆す。島民等は別に別を惜しむ様子もなく無關心に船を見送つてゐる。

メリー島[1]

午前十一時四〇分メリー島着、海岸から長く一脈の礁が沖に向つて

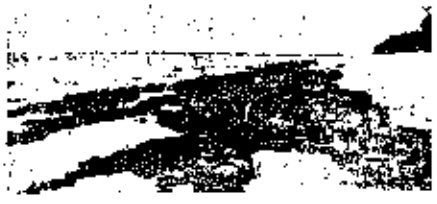


第十九圖　メリー島

1) Meriz, Meriel, Meliel, Pulo-mariere, Megiek, Maric, Warren Hastings Island (長谷部甘人、過去の我南洋)、一七六一年發見。



第二十圖 メリー島民



第二十一圖 メリー島西岸の現成石灰岩



第二十二圖 メリー島秋山氏住宅



第二十三圖 メリー島天主堂

出てゐる。岸は膠結した板狀の現成石灰岩をなしその中にシャゴウ(*Hippopus hippopus*)の殼片が埋つてゐるのが屢々見られる。部落にはソンソル水產商會出張所の秋山氏父子の住む家と工場の外島民の家が七戸とカメーハウス二棟ある。內一戸は天主堂として(二間×二間)鬼並をかけ祭壇が設けてあつた。三尺位の正覺坊の甲羅が澤山釘がつてゐて中には雞小屋の屋根にしてあるのもある。島民等は大體こゝ平和な生活を樂んでゐるやうに見受けられた。本島の漁獵はイソイグヮが主で午前七時から一一時頃までカヌーで出漁、鵜飼を用ひて釣り上げる。魚群の發見は海鳥を目じるしにするがソンソル島と異なり十月乃至十二月には本島附近は海鳥が居なくなり、その期間は潮の具合を見て魚群の存在を察知しなければならぬと言ふ話である。現在は勞働する男子は二人であるが昭和十一年間の島民六人の收入は一三六四圓五〇錢(魚一貫目二〇錢)であつた。當然島民の懐には金が殘つてゐる筈であるが彼等は持てるもの惜バドレに獻げて了ふらしくいつも相變らずの素寒貧だと言ふ。併し市にはキンクローやサンキチ等と云ふ島民は貯金して數ケ月東京見物に行つた事があるといふから豪勢なものだ。ソンソル水產商會の秋山氏は島民より魚及蝕(流木より作る)を買ひ一年約一〇〇箱の節を製造してゐる。

島民は又マーエ(パンノキの一品種)の葉で風を作りカメーに乘つて之をあげ、風の足を長く水面にまで垂れて先に鮫のすゝをつけてグツを釣り上げる事が行はれてゐる。本島には島民の食物として椰子、パンノキ、バナナ、芋、魚等の外に正覺坊が恵まれてゐる。正覺坊は海流の關係からトコベイには殆ど來らずソンソルにも極く稀でメリーにのみ上陸產卵する。メリー島では島の西側に潮があたる候には來らず一月末頃潮が急に變化して島の南を通過するやうになると龜は島に近づいて產卵の爲上陸し之は四月頃まで續く。この潮の變化と共に島浪が押し寄せ來り之で潮の變化が氣付かれるのである。多い時には一日

八頭の正鰐坊を捕へた事があり、昭年十年には三月中に三〇頭捕へたそうである。捕へた鰐は仰向にして裂喉を丸太で數十回たたき血を吐くのを集めて之を存み、肉は又最大の御馳走となる。島民はこの季節鰐肉の美味に飽食し營養が可良となつて特肥えてくる。

部落の奥から横斷道路がついてゐて三四丁で東岸に出られる。ゴムノキの邊には小さな陸產貝が處々に着いてゐる。この陸產貝は殼高五—六粍、右卷螺塔六階位の黃褐色を呈せる卷貝で野村七平氏の御敎示によれば *Omphalotropis crenata* (Müller) か或は之に最も近いものとの事である。陸產貝には此の外秋山氏の蒐集した貝類標本中にヒヲシヒノミガヒ (*Plectilia* sp.) があつたが、この類は金丸但馬氏が南洋族行の折パラオ、トラック、ポナペ、クサイ、ヤルートの群島各地でも採集された。東岸に出ると島の內部より幾分高まつた岸には僅かの砂濱の先の礁原上に徑一尺以上の礁塊が一面に轉がつてゐる。之等の恐らく暴風時にでも打ち上げられたと思はれる夥しい礁塊の堆積は他の島では經驗した事がなかつたものである。礁塊の堆積は特に島の北側に於て著しい。それより少し島の內部には又無數の流木が打ち上げられ中には非常に輕く、一米位の木塊も片指で支へられる位の輕軟材も混つてゐる。之等の流木の集積より島の中心に向つた內部には又地上一米ばかり小形の礁塊の堆積があつて寛も一列の石垣をなしてゐる如くである。垣の內側は草が繁り數米を隔てゝ樹木帶に移る。之等の礁原上の大礁塊の夥しい堆積、砂濱の上の流木や其他の漂着物の集積、又その內部の石垣を形成するまでに積み重つた小礁塊の堆積はこの島の背て三〇年前に經驗した颱風の跡を物語るものではあるまいか。本島を颱風が襲つたのは一九〇五年(一九〇八年?)の事でそれまでは今部落のある先の礁原上には尚すつと陸地がつゞいてゐたと言ふ事である。又以前は數百人の人口も包容してゐたが暴風圍の爲避難者や暴風後の餓死者が多く出て人口激減したと言はれる。當時獨逸政廳は南貿に命じて順寶丸を派遣し餓死に瀕せる百人餘の島民をパラオに移した。

部落から海岸を南の方に一、二丁行くとモクマオウの繁つた處があり、やゝ島の內部に向つて開いた空地がある。この邊りの大きな枯れ



第二十四圖　メリー島北岸の礁塊の堆積



第二十五圖　メリー島西岸の倒木、一九〇五年(一九〇八年?)の颱風にて倒れたるもの



第二十六圖　メリー島內部の椰

[1] *Alstonia spectabilis*. 部落は馬來群島の海岸に生育せるもの (金平亮三、南洋群島植物誌(昭和八)、五一頁參照)。

た立木や倒木は大暴風の際の被害で、横はつてゐるものも流木ではない。ムッとする程いきれのする中を約一丁奥へ入ると沼に出る。附近の草には小形のバッタが澤山とんで居り又木はどれもクモの巣がはりめぐらされてゐる。沼は長さ一〇〇米位(目測)不規則な形をし、一尺位の深さの濁つた鹹水を湛へてゐる。沼の中には礁塊の破片がころがつてゐて大きな黄褐色の蟻が澤山その上を這つてゐる。沼には又紅樹林が疎らに生育してゐる。



第二十七圖　流潰下の夕照、メリー島より トコベイに向ふ間

再び部落に引き返し科山氏宅にて休息、不自由な七地にも關らず色々の饗應をうけた。午後四時乘船、トコベイに向けて出帆。海は全く凪いで水面は小波もたゝず熱帶の美しい夕陽が沈んだ後には滿月に間もない月が海を照らした。皎々たる月光を浴びて我々は甲板の上で夜の更けるまで快い時を過ごす事が出來た。

トコベイ島[1]

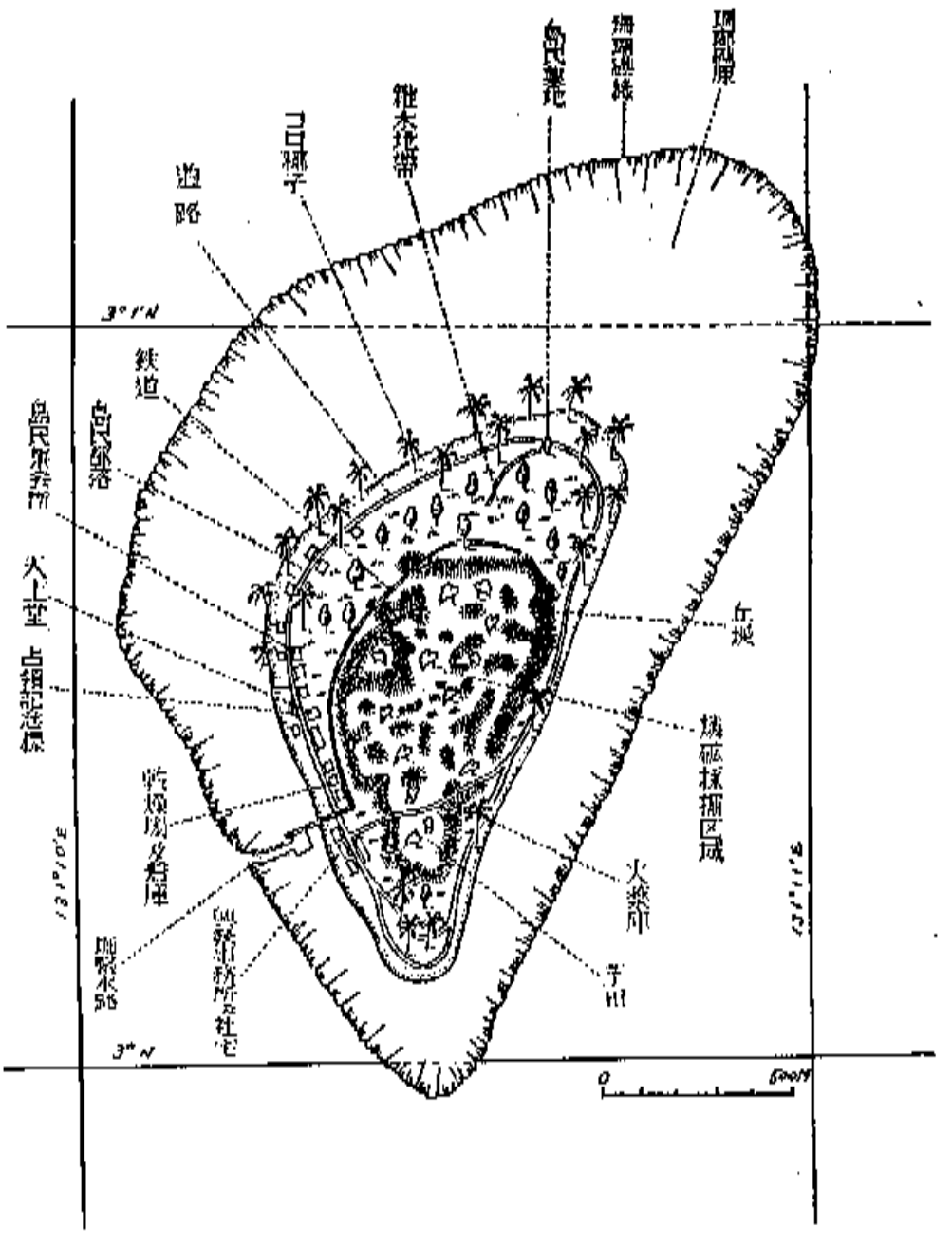
明くれば一月二十三日土曜日、海上平穩、出發以來始めて錨を卸ろす。午前七時甲板に出て見るとトコベイ島ははや前方に望見される。有舵正橫に同じくトコベイに向ふ、船を認む。之はパラオを我々より遲く立つた與發のぬし丸で同船は之よりトコベイに寄つてニューギニアのマノクワリに向ふのである。國光丸は島の南をぬし丸は島の北を廻り午前九時部落前に殆ど同時に到着す。トコベイ島は一七一〇年四月十一日英船 Duke 號の發見するところ、その後一七六二年 Swallow 號により又一八七一年 Lord North 號により再發見された。

午前中興發の錨田氏の御案内によつて島を海岸傳ひに一周する。礁原上にはソンソル、メリー等と同じく *Heliopora coerulea*, *Pocillopora sp.*, *Goniastrea sp.*, *Porites somaliensis* 等が多い。殊に部落前附近で眼につくのは徑二米位もある *Porites somaliensis* の生前の死んだ扁平の大きな卓狀群體で之は既に田山、江口兩氏の著[2]にも寫眞が出てゐる。之等珊瑚群體の影にはウニ、ヒトデ、ナマコ、イカリナマコ等が居り又ウミヅタは岸附くに深山生えてゐる。北岸の礁原は水準ひく最干潮でも相當の水深を殘し從つて現生珊瑚も非常に多い。礁及島の形狀は第二十八圖の如く北方は膨らんで礁緣も廣く南方は尖つて礁緣も狹い。水路誌によれば島の附近一帶に偏南東流あり北東岸沖に於て南東或は東流、南西岸沖に於て南々東流何れも一、三節を經驗せりといふ。之で見ると海流の衝撃が礁の發達に影響し結局礁全體の形は海流に對して頭が細く尾は尖つた流線形に出來上るかの如くである。之はメリー島の形狀をみても斯く想像され得る。北側の海岸には

1) Togobei, Tobi, Kadogabi, Kadogube, Kabogabe, Katagobui, Codopuei, Lechibi, Peakel Hill, Evening Island, San Carlos, Lord North's Island, Johnstones Island, Nevil's Island (長谷部言人、過去の呼稱等)。

2) 田山利三郎、江口元起、珊瑚礁、岩波講座(地質、古生物、鑛物、岩石)。

(113)



第二十八圖 [illegible] 島 (燐鉱会社の地図より作製)



第二十九圖 トコベイ島海岸

又巨大な流木が漂着打ち上げられてゐる。トコベイ島民は沖に流木を認めるとすぐカヌーを走らせ流木に先づ自己の名をカイバツク(手斧)で掘りつけて所有權を明示し、それから悠々艫をすえて木附きの魚を釣り始める。魚を釣る方法は先をきげて鉤にした針金を下し鉤より少し上の處に餌を挿ませた葉と錘の石とを繋りつけ魚が之をつゝつくのを見たら急にひき上げて鉤に引つかけると云ふ仕組である。魚釣りがすむと流木を曳いて歸り材木として利用する。部落前邊りには大きなシャゴウ(*Hippopus hippopus*)が礁原上の淺い處にあるが之は食用の爲島民が採つて來て生かしてあるものである。シャコ貝類ではこの外ヒメシャコ(*Tridacna crocea*)、ヒレジャコ(*T. squamosa*)も多く見られる。シャコ(*T. Rosa*)は見付からなかつたが昔鐵器の輸入されない頃にカイバツク(手斧)の刃として用ひられてゐた貝類の殻片は疑なくシャコの殻片である。海岸の砂濱を歩くと處々に人骨があつて大變危險だ。島民は海中に葬つて腐敗するからそれが干潮となつて砂上に殘つたものであらう。

同夜干潮時月明を便りに再び雅田氏と伸祉の給仕君一人と共に礁原を觀察に出かけた。興發會社では小林時秀所長を始め社員諸氏に貝類蒐集家が多く競つて珍奇美麗な貝を採集し賞して單調な孤島の生活を潤して居られるか、其の爲に狹い島の部落トコベイの貝類相も大分變化を來つたらしい。雅田氏も亦熱心な採集家だつたから斯く夜間をも厭はず快く礁原に案内して下さつた譯である。カーバイトを照らして足元をみると驚いた事に今漸く潮の來らんとする礁原には クモヒトデがそれこそ實に無數に(一米四方に二〇匹位か)一面に砂の上を這ひまはつてゐる。この間には水にゆらぐソフトコーラルや長く腕をのばしたアオヒトデがある。尙沖に向つて礁緣近くに進するとこの緣の邊り約三〇米位の幅は礁は全く硬結して堅硬なる岩塊となり尙も礁原内部より少し隆起してゐる。この現象はメリー、ソンソル等の礁緣にも見られ又パラオでも岩山潮内の如き波に曝らされない靜水にある珊瑚礁の外はどの礁でも外洋に面する處に觀察されるものである。如何にして礁原内部よりも硬い隆起したものが出來てゐるのか、外洋の波浪の碎け打つ環境の下にのみ成立する何かの原因が考へられなければならない。既に Darwin (p. 14)[1] は *Nullipora* に覆はれた礁緣の隆起に就て記し、又 Mayor[2] も之を石灰藻によるものとして *Lithothamnium ridge* と呼んでゐる。

さて又この礁緣隆起部の岩塊を觀察するに夥しい數のナガウニが岩塊の表面を縦横無盡に穿孔を堀つてゐる。ナガウニの穿孔はパラオでも礁原上の Negro head で屢々觀察されるが斯くの如き礁緣硬結部

1) Darwin, C. The structure and distribution of coral reef (1889, 3 ed.)

2) Mayor, A. G. Pap. Dep. Mar. Biol. Carn. Inst. Wash. 19, 27-35 (1924).

に於ける優勢には一驚を喫した。恐らく礁縁の堅硬なる隆起部の破壊作用としてはナガウニの影響が最たるものであらう。珊瑚礁の發達による礁原の前進と共に礁縁部に於てナガウニや穿孔性二枚貝等によつて先づ脆い岩礁が碎かれ、破碎された砂はナマコのやうな Sand feeders によつて一層細く碎かれ之等の細砂は水流によつて流し出され、又一部は掩蔽され斯くして生物の間斷なりの珊瑚礁破壊作用が遂に礁湖の生成を來らす一役を演ずるのであらうか。猶力な波浪の破壊力はメリー島でみた如く暴風の時現生珊瑚の塊を礁原上に掘り上げて堆積死滅せしむる可能性はとも角平時に於ては浪こそ却つて礁縁の硬結隆起部造成の必要條件となれ、決して礁破壊の役は演じてない。御パラオの猫で風當りの強い、外礁縁にのみ見られる Negro head (Nigger head)[1] は南西離島の卓礁島でも礁原上に譯山ある。この成因は風浪と關係がある事は山内氏[2]も述べられたとほり容易に想像されるが次に記す小林湯秀氏の話は之を確めるものと信ずる。小林氏がトコベイ着任後一度大暴風雨あり翌朝海をみると前夜までは何もなかつた處に大きな岩が海面上に出てゐた。恐らく之は珊瑚死塊が硬結して生じた大塊の岩塊の下の沙が強勢な水流で洗ひ去られ、岩塊が平均を失つて傾き其の一部が空中に露出したものであらうと想像される。



第三十圖　トコベイ島天主堂



第三十一圖　トコベイ島民

偖てトコベイ島は島長人口約一七〇人、昨年中四人の死亡者があつた。この外日本南洋興發で礦燐採掘準備工事の爲興發社員はじめ邦人は職人、人夫等合計一〇〇人位住んでゐる。パンノキは本島には割合少ないが島名ワリアツプ(南洋リンゴ)の木が多く、又ココヤシは非常に繁殖してゐて支那の倫で開發させた事もある位である。檳榔子はないから從つて島民には石灰と混ぜて之を噛む習慣もない。醫療は元南習が經營し後大場氏がつゞけたが現在は行はれてゐない。島民の雜魚取りは礁原上に大勢網代りに圍陣をなして竝び圍陣をせばめて行つてビスカン(手網)等で魚を仕とめる。又メリー島の項で記した如くトコベイでも強風の日にカヌーに乘つてパンノキの實の凧(第三十四圖)をあげ

1) 山富忠夫、ヴィルス、六卷四號(昭和十一年、二一〇頁、卿註參照。
2) 山内年彦、科學南洋、一卷三號(昭和十四年)。



第三十二圖 トコベイ島海岸の流水
(向て右は笹田氏)



第三十三圖 トコベイ島海岸



第三十四圖 トコベイ島のパンノキの葉にて作れる凧
(南洋廳水産課所藏)

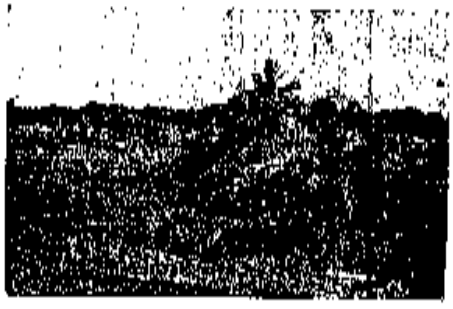
てグツを釣る事も行はれてゐる。即ち凧の尾は二〇尺位のばし先にクモの巣をたばねて郷子の纖維で結び、たばねられたクモの巣の先の方は水に浸ると開く様にしておく。之にグツが喰ひつくと凧がクモの巣にからまつて釣り上げられる。尚この釣法は方々で行はれるらしく和田連二氏の話によればセレベスではアークの葉で凧を作りリゴヤシの纖維で作つた巣の先に餌をつけグツが食ひつくと纖維の輪がしまつて釣り上げられる工夫になつてゐると言ふ。

部落を散歩してみるに道路は清潔であるが島民の家の或る物は床もなく前後に入口があるだけで内部は非常に暗く不衛生を極めてゐる。豚、犬、雞等の家畜が澤山ゐる。本島々民は西カロリン文化を有しながら身性なむしろマジイ人に似て、體軀小にして鼻梁低き點は、パラオ、ヤップ、ソンソル、ブール、メリー等の島民と著しく異なる點なりと昔はれてゐる。[1] 一見胴長く脚短くトコベイ人形によくその特徴が現はされてゐる。性又陰險狡猾の印象をうける。女は特殊單服をきてゐるが着衣は甚しく不潔で垢を被はしい。首からメタルをぶらさげた島民を多く見かけたが之はカトリックのバドレから貰つたものであらう。本島の民藝品として知られてゐるトコベイ人形は現今之を製作する名手は二人切りだそうで、この二人も氣が向かなければ作らない。そしてその一人は今病氣で寢てゐると云ふので今一人の家を訪れて見たところ床のない溫ぼい暗闇の中からヨボヨボの老婦の老人がカイパック片手に人形をもつて出て來たが實に陰鬱な樣子であつた。北岸の海岸より少し入つたところに島民の墓地がある。ビール瓶を倒に土に埋めて柱とし中に五〇哩位の白い十字架が立つてゐる。海岸に出で

[1] 長谷部言人、トコベイ島民に就て、人類學雜誌、四三卷二號(昭和三年)。

通りかゝつた島民に饗宴をやつて椰子の實を落して貰ひ（相場はバット一箱で椰子の實六ケ位）砂浜のタコノキの根に腰かけて休んだ。

本島々民の性慾淫なるは普く世人の知る處であるが話によれば島民の女は幾に噛む世界でたゞき等して生殖器の一部を強調長大ならしめる風習ありとされてゐるが、現今斯かる風習が存續してゐるか否か彼等は日本人には絶對に明きたいからその眞僞は判らない。併し其前民族學的研究にも浄山の業績を殘された故戸塚陸軍が命令を以てトコベイ島婦人のベースにも紛ふ長大なるものを撮影龍錄され事があつたとの話であるからこの風習の存在せし事も確實と云ふべきであらう。



第三十五圖　トコベイ島内部の正壇及墓地

島の内部はメリー、ソンソル等と異なり森林は全部拓かれてタロ芋が植えられ方々に道がついてゐる。この芋田を作るために島民の祖先は實に辛苦經營を經驗したもので現在島の周圍及中の處々に數米の高さを有するの石垣がそれである。芋田工事の跡を物語るものである。小林氏の話によれば島民が芋田を作つた方法は先づ表面から二―八寸の厚さの表土を掘り起して一日除き、次にその下の三―四尺の層を掘り除きて後再び始めに取り除いた表土を埋め戻したもので、このとき取り除かれた中層の土が石垣として殘つてゐるがその量約五〇萬トンと推定されてゐる。島民の先祖がこの大工事をした頃には未だ鐵の用具が輸入されてゐなかつたから彼等は椰子の實の殼やシヤコ貝の破片等を用ひてこの莫大な土を掘り上げたものでその勞苦は可ひ堪せぬ程と想像される。現在生きてゐる老人で子供のときにこの工事を手傳はされた事があると言ふ者が居るからこの大工事が終を告げたのはさして昔の事ではない。併し掘り上げられた石垣の上には既に相當の大きな木が茂つてゐるのからみるも工事の開始されたのは恐らく數百年前に溯るのであらう。現在の島民人口に對して芋田の面積はあまりに廣すぎるが島民の話によれば昔は（　）（　）人位の住民があつたと傳へられ、前一九〇一年 Gaff が本島に赴いた際には推定人口五〇〇―六〇〇と言はれる。タロ芋はすべて女の所有に屬し男は自分の家の田の境界すら知らされてゐない。

燐礦は埋藏量二〇萬トンと計算され、開發が今度採掘するのはこの芋田の部分であるが芋田の中一二八〇〇坪は島民の食料のために殘留した。この殘された芋田は島民一五〇人の食料の必要量の一四倍に當る。代償として島民に與へた九五〇〇圓は現金で支給され正當な中にバレに吸收されて了ふから、この金を如何にして彼等の組織增進に資させるかに就て支廳でも色々の世話を焼いてゐるやうであつた。興發の婦關係者は金の旅行した折には未だ事輔中の事務所、社宅、倉庫、乾燥室、運搬船等も略々完成し南十湖附近鐵路も通じ得るやう幅五間深さ一尺の水道を礁原上に開鑿中であつた。

トコベイでは錢に入つたときアカハラに刺されたらいく拔けの感が惱まされたが南西諸島に於けるアカハラの分布は余の經驗及人々の話

1) Pontederiaceae に屬するホテイ草、和名ホテイアオイ、水木照太、南洋群島地方病調査報告書集、第一輯（昭和八）、井關編、同第一輯（昭和八）、及び堺博三、委任統治南洋群島に於ける人間の生態、第一報、台湾医学会雑誌、第三十三（昭和十四）参照。

によれば次の如くである。

ソンソル　棲息す。
ソアンナ　大形のもの棲息す。以前は棲息せざりしと云ふ。
ブール　？
メリー　棲息せず。
トロベイ　棲息す。
ヘレン　棲息せず。

二十三日夜杜與發の社宅に御厄介になつた。與發の孤島は六拝位のセメント塗りでパラオにもない程立派である。此處では二〇尺の井戸を掘ると清水が出るので水も豊富に使へる。久し振りに廣い湯の上で手足をのばして眠に就いた。夜半屋根をたゝくスコールの沛然たる音を夢寐の裡にきいた。翌二十四日午前六時二〇分起床、神で國光丸が資材を吸らして待つてゐるので、大急ぎで服をきかへ午前六時四〇分乗船、小林民等もパラオに歸られるので同船さる。午前七時一〇分出帆す。風強く白浪斯り狂ひ船は盛に揺れる。

ヘレン環礁[1]

同日正午ヘレン環礁の水道に入る。ヘレン環礁は東西約七浬、南北約一二浬に亘がる紡錘たる環礁で島をなしてゐるのは北端の礁上一點にすぎない。水道にさしかゝるや船では水夫長が前檣に攀ぢて礁を警戒し船長は船橋の屋根の上に立つて操舵室の水夫に號令を下す。×分間にて水道を無事通過礁湖に入る。礁湖の中を約×時間走り午後×時×分島の近くに投錨した。礁内に入ると水色は急に變る。今礁内外の海水の水色、透明度、比重、pH等を比較した結果を示すと次の如く、

	水色・透明度	比重	pH
外洋	1	二五・四七	八・三
礁湖	3	二五・四八	八・三
	16		

礁湖の中は殆ど波がない。前檣のトップから見渡せば礁外の濃青色の外洋は一列の碎波線を境界として環礁をとりまいてゐる。こんもりと緑の木々に被はれた手に入れるやうな小さな島の南方は長く灰白色の砂州がのび、その上には流木が七つばかり點々と横はつてゐるが見える。礁原の色彩は他の何れにも勝つて美しい。淡いエメラルドグリーンの光り輝く帶が我々の周圍の廣袤數浬をとり巻きその内側には



第三十六圖
航する調査船の水道を通過するヘレン環礁

1) Helen、一七六七年九月二十八日英船 Swallow 號の發見に係る。一七九四年に再發見せし英船 Ulithi 號の名をとる。

バルト色の珊瑚が遊べられてある。この翌〻様もない環礁の美しさはダーキンがコロス環礁をビーグル號で訪れたときの感激も斯くやと思かれるのであつた。余もペレン環礁に來て始めて環礁の巡き點觀を經驗する事が出來たのを感謝した。マーシャル群島やルート環礁の如きあまりに大きすぎて一部の中に全景入り手、その趣は又全く異なるものである。雨も余がヤルートに旅行した折は生憎の雨續きでドンヨリとした鉛い色の珊瑚の水が水天彷彿の彼方に暗い空に續くのを見たがけであつたから。

島に上陸してみると珊瑚側の岸には半壞の小屋がある。之れは南洋庁が海洋製造の爲建てたものであるがその後島は年々西側が海水に削られ東側には砂の堆積がのびて元島の中央部をりし島は今は島の西端となり小屋は將に水中に倒れ落ちんばかりになつてゐる。小屋の附近の椰子やその他の木も根を洗はれて倒れてあるのもある。島の廣さをロープをひいて實測してみたところ、滿潮時で長さ一四〇米最大幅九〇米しかなかつた。鳳光丸の水夫長の話によれば元はこの島は南方も長く陸地になつてゐて今の約三倍位の面積があり其處には相當の大きの樹木も繁つてゐた。海航この狀態を見る事五、六年に及びその後三ケ月をおいて來航した折は島の南方二分の一程は消失し現在の如くなつてゐたと言ふ事である。干潮の際は今でも南方は長く砂洲が露出してゐる。北東貿易風が卓越する爲か現在この島は徐々に南西側が洗ひ削られ北東方に新しい堆積が生じて結局島全體としては北東方に移動して行きつゝある。海抜一米位、削り取られつゝある西岸はやゝ高く新しく堆積しつゝある東岸は低い。ココヤシの木約三〇本あり東岸にはホンバノキ(Tournefortia argentea, バラオ島名リールス、ディールス)が多い。この小喬木は島に先づ第一に上陸する木で東岸の新しい砂の集積のギラ〳〵と白く光る砂洲に面して一列に繁殖したのを見る事が出來る。沖繩諸島でシオキと云ひ材は水中眼鏡の緣を作るに使はれる。ゴムノキがない爲か前述のメリー及トコベイで採集した小さな陸産貝はここでは見當らなかつた。細菌、アカムシ等も棲息せず、非常に純粹な感がよい。元來無人島であるが(大正十四年調査では一人の住人あり)今度南興水産及紀美水産が礁湖にて生簀よれる生餌を利用して鰹漁を經營するため醫師數名工場を島の中央に建築中であつた。其の爲職人等一七人滯在して居つた。本島に



第三十七圖 ペレン島
半壞の南貿海藻製造所小屋



第三十八圖 ペレン島西岸
本れて倒れて洗れた樹



第三十九圖 ペレン島、建築中の鰹漁工場

はこの後昭和十三年四月に暴風の爲パラオから流されたみどり丸が幸運にも漂着して數十人が生還した事があつた。

東側の海岸の砂濱には流木や竹やゴバンノアシ (*Barringtonia speciosa*) の實等が漂山打ち上げられてゐる。島の周りはすつと砂濱で相當の面積の間は現生珊瑚は一つもない。砂の中には白いシジミが棲息し國光丸の水夫等はこを採集して晩飯の汁の實とした。船長の話によれば五月及十月の航海の折はいつも孵化しかけてゐる海鳥卵で砂濱は一ぱいになり大變な賑ひを呈すると云ふ。桑木氏[1]も亦海岸は雛と親鳥とで空陸共に文字通りに埋まり十數種以上の種類の鳥が幾十萬といふ程の壯觀なりと記して居る。本礁は水海廣及高瀬貝を饒産し南貿が採取權をもつてゐる。又潮内には魚貝類豐富にして珊瑚、螺龜の類多く棲息すと水路誌にある。同夜礁潮内に假泊、冷風颯々とマストに鳴つて滑冷の氣充ち快い事言はん方ない。船員等はいつも此處の假泊では暑熱に苦しめられるのに斯様な涼しさは珍らしいと言つてゐる。礁潮内の事故船の動搖もなく航窓を明け放したまゝ快く安眠した。

二、十五日午前サンパンを下して一等運轉士の指揮下に船員等十數人シャコ貝をとりに行くと云ふのでこれに同行する。島の南東方の礁原でサンパンを下りて採集する。附近にはやはり *Heliopora*, *Acropora*, *Porites*, *Fauia*, *Goniopora* 等の珊瑚が澤山生育しクロナマコやシャコ、シャゼウ、ヒレジャコ、礁中に穿孔してゐるヒメシャコ等無數に棲息してゐる。余は特にシャコの幼貝を採がすべく努力したが遂に得られなかつた。シャコの幼貝に就ての疑問は假に記しておいたとほりである。[2] 約二時間位の中に長さ二尺位のシャコ三五個を得、潮も來たので本船にかへる。

午後二時五三分抜錨出帆、同〆時〆分水道を通過外海に出る。礁を外れるとうねり高く船は盛にピッチング、ローリングを始める。



第四十一圖 採集したシャコガヒ(ヘレン)



第四十圖 ヘレン環礁におけるシャコガヒの採集



第四十二圖 無事メラオに歸港

1) 桑木照、民族學研究、四卷二號(昭和十三)。
2) 札幌農林學會報、二九年一四一號(昭和十三)、科學南洋、一卷三號(昭和十四)。

二十六日午前七時二〇分メリー岩、上陸休息、同日午後五時二〇分ニ
ダン一〇横断を終ンでメリー岩、風は強く強い、食糧は特を始めて
食糧の浮き落ちるのを防ぐ、二十七日は朝明ンンル岩、風は弱いが
持病れと腰に波の間に座せんとする為月は月が動する為に照り輝い
て物凄い、午前六時上陸、ボートが岸波線を越えるとき月が都風が
た吹き込んで腰をおらした、メリーボしまりにより御投はかどらず、
沖の本船よりの引波作業の打合が左る、午前八時二〇分ンンル岩、
海はいよ〳〵静かになる、船長がもちたがるとマタ
ボートは活躍して無事なる船を漕し、船内からおり込んだ伝染病院を

川の様に海水船橋のトに西瓜しに浴く飛沫をかぶり、時計部が柳つる
暇体に物はつたき、物を四五着も出来ない、漸く安堵二十八日午
後一時半二分アンガウル島着港假泊、二十九日朝出帆、同午前八時
五五分パラオ湾マタラオ水に投錨上陸無事終七、

終に臨み本旅行に際し物別の御世話に預かた総光事非船長外乗組
諸氏、ンンルの酋長、佐藤、佐野の諸氏、メリーの秋山氏父子、ト
ビイの郵便小林所長外住民、板倉、高田の諸氏、及アンガウルの南
拓植民所長池田氏、齋藤氏、住在所の高野氏等に深く感謝の意を表
さる次第である、

HRAF translation, edited by R. L.

Narrative of a trip to Tobi and Sonsorol Islands, by Shigeru Motoda.

The Tobi Island group (islands lying to the southwest of Palau) which rests on the sub-oceanic Tobi mountain range that include Tobi and Sonsorol Islands, actually consists of Sonsorol, Pula Ana, Merir, and Tobi Islands, and Helen [Reef]. All are no more than one meter or two above sea level and with the exception of Helen Atoll are small table atolls of one or two kilometers in diameter. For administrative purposes they fall under the jurisdiction of the Palau District and the islands are served four times a year by the **Kokuho Maru**, of a capacity of 2,000 tons, belonging to Nanyo Boeki Company and subsidized by Nanyo-cho [South Seas Government]. In addition, due to the recent phosphate ore mining on the part of the Nanyo Kohatsu Company on Tobi Island, their company ships call there frequently, whereas Sonsorol Island is visited infrequently by scheduled South Sea mail steamers.

Sonsorol Islands.

At noon, on 20 January 1937 [sic], we departed Palau on board the **Kokuho Maru** and reached Sonsorol at 1:10 p.m. on the following day. The Sonsorol Islands consist of two islands—Sonsorol and Fana. Both are coral islands rising from the sea bottom, and the edge of their reefs drop so abruptly that a ship cannot anchor there. In addition the equatorial counter-current is strong in their vicinity with a southeast flow of 2 knots, and there is a northeastly wind blowing constantly from January through April and a constant westerly wind blowing from July to November, Therefore, the ships visiting there cannot anchor and can only reduce speed, approach close to the islands, and then lower a boat to unload passengers and freight.

The reef shelf in front of the village on the western coast attains a width of 300 meters. In the area closest to shore some *Diplanthera uninervis* grows and about 15 meters beyond this black sponges and calciferous seaweed *(Halimeda sp.)* can be seen. Blue coral *(Heliporacoerulea, Porites somaliensis* and *Goniastrea sp.* is present. In addition there is a very large distribution of black sea-cucumbers, *Holothuria atra.*

In Palau, blue coral has been reported on the reef shelf along Babelthuap Island, Kayangle Atoll and within the Babelthuap lagoon, and there is also a great quantity of it growing on the bottom of Iwayama Bay oyster-bed channel, and it invariably inhabits the reef shelves of coral atolls everywhere. These species differ in structure from the common corals and belong to the --- [3 characters] corals with a hard, delicate type of structure, and Mr. Otani KOZUI made one into a splendid paper-weight after his trip through the Micronesian Islands.

Heading offshore from the reef shelf there is an admixture of black sea-cucumbers and square columnar varruciform black sea-cucumbers *.(Stichopus chloronotus)* showing up, and on other isolated islands as well the distribution of this *Stichopus chloronotus* usually has a tendency to appear somewhat further offshore than the *Holothuria atra.* The area close to the edge of the reef is also the habitat of a small number of other species of *Stichopus* sea-cucumbers.

The shore changes from rough coral fragments to sand and it is the periphery of the island which is elevated, the interior being rather low ground which is very damp and covered by a rich variety of foliage and in one portion of which a taro swamp has been constructed.

In the vicinity of the village some coconut, breadfruit, Malabar almond, pandanus and *monpa* trees grow and green bunches of bananas and bright red flowers the color of --- [3 characters] can be seen in the shadows of the houses. A small number of *mokumao*[1] have been planted but these were transplanted from Merir Island by Mr. Sano who lives here. The village is no more than a line of houses on both sides of the road that runs parallel to the shoreline on the west coast and, although there are some houses with corrugated iron roofs, most of them have their roofs and walls thatched with coconut leaves and are provided with floors. There are about 60 canoe sheds on the shore, also thatched with coconut leaves. The population is between 170 and 180 islanders. The men wear red-colored loin-cloths or trousers and the women, apart from the old women, generally wear simple frocks. Both sexes wear tattoos. There are between 50 and 60 canoes, five bicycles (two more were imported by our ship), 32 bicycle carts and several hand carts. Domestic animals such as pigs, chickens, dogs and cats are common. In some canoe sheds, turtles are being kept in water tanks made of hollowed-out wood. Sea turtles are also placed in old canoes filled with water, but in the course of raising them in such narrow confines over a long period of time, their shells become warped. The black pigs are extremely well nourished due to the diet of copra with which they are being fed and are exported to Palau at a price of between 30 and 50 yen each.[2] It is said that the value of goods shipped out from the island on one ship (once every three months) is: pigs, about ¥500; dried bonito, ¥1500; and copra, ¥300. Thus the islanders earn a considerable income but 30% of all income (before, this was 10%) is set asides as a village fund to be used for public works.

With the exception of Pulo Ana Island, all of the other southwestern outlying islands are deeply permeated with the Catholic religion and all the islands have erected rustic churches. The Spanish priest[3] residing in Palau makes the rounds of these outlying islands twice a year and it is truly astonishing that on this occasion he returns having collected as much as ¥400 to ¥500 in donations. Perhaps they are told to do so by the priest, but the islanders keep this matter of donations strictly secret and it is said that they do not disclose these affairs to the Japanese. Beginning with the Christian martyrs, Fathers Dubéron and Cortyl who were on the ship [Santísima] **Trinidad** which first reached the island when the islanders were fierce savages, the priests went ashore to consecrate the cross and raise the Spanish flag—disregarding the arguments of the captain, and while they were still ashore, they were cut off from contact with the ship and all news of them were finally lost—the untiring missionary work on the part of the Span-

1 Ed. note: The original translator wrote "Australian pine?" They may have been ironwood trees.
2 Ed. note: That was then US$15 to $25 approximately.
3 Ed. note: This was Faather Marino de la Hoz.

ish has proven rewarding and today the islanders love the priests as though they were their beloved fathers and under benign Japanese rule they practice quiet and peaceful lives of spiritual devotion.

On this island the phenomenon of a decreasing population is a special problem. According to many census made by the Nanyo-cho, the population of the outlying southwestern islands (Sonsorol, Pulo Ana, Merir, Tobi and Helen) was as follows:

1920	644
1925	450
1930	411

and for Sonsorol alone, the figures were:

1920	unknown
1930	173

There is but a small difference between the population for 1925 and 1930; however, the population by particular age groups in 1930 was as follows:

---	male	female
11 years old	1	---
12-19 yrs	4	1
20 years old	---	3
21-24 years	4	---
25-39 years	24	37
40-59 years	39	45
60 and over	5	11

The fact that there were but one boy of 11 years and only four young girls suggests that the day that these islanders will become extinct is fast approaching.[1]

Also, some Sonsorolese were then resideing or working off island. After this census two girls were born of the same mother, one in June 1935 and one in June 1936. There are various contraceptive methods being used among the islanders which resulted in this diminishing of the tribe. Until recently the following methods were practiced:

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1 Ed. note: It is hard to believe that there were no children under 11 years of age (they represented the real future. I speculate that the following information about contraceptive methods came from the resident Japanese.

1) every morning before sunrise the women always go into the sea and wash their bodies;

2) bowel movements are also performed in the sea;[1]

3) the women perform all work in the taro swamps;

4) after intercourse, the women always go into the sea and wash;[2]

5) for ten months after childbirth, intimate contacts with males are prohibited;

6) there are two kinds of menstruation houses and at the onset of menstruation, the women remain inside the first menstruation house for a week, after this passing another week in the second menstruation house;[3]

7) the islanders know that if the juice from the leaf of a plant, known in the island by the name of *moku*,[4] is drunk, a miscarriage ensues, and this has been practiced since the German period.

The Sonsorol islanders, like the Pula Ana and Merir Islanders) are said to have migrated long ago from the Yap outlying islands, and though their language and that of the outlying Yap Islands are mutually intelligible, the Sonsorol language is not understood in Palau, which is closer in a direct line. The reason that the **Kokuho Maru** native crew are all from the outlying island of Yap (Woleai, Lamotrek, etc.) apart from their amenable disposition and ability to stand up to the work well, is for the sake of expediency, for they can communicate in most of the languages of the outlying islands of both Yap and Palau, through which the ship travels. According to Professor Hasebe, in terms of bodily stature, the Sonsorol Islanders are included in the eastern group made up of Ponape, Mokil, Ngatik, Ratak, etc., whereas the Tobi Islanders, along with those of Truk, Mortlock and the western Carolines, belong to the central group.

Fana Island lies north of Sonsorol proper, and is separated by it by one-half mile of water. There were residents here long ago, but they left, due to superstitions and now there is no-one living there on a continual basis. From time to time, people go there from Sonsorol to get the coconuts and breadfruit and, in 1935, they captured a crocodile which had drifted ashore.[5]

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1 Recently the government has been promoting the construction of public toilets but this has not yet been accomplished. Ed. comment: If these toilets were *benjos* over the water, they were no improvement in hygiene.

2 All four of the above practices cool the abdomen and cause infertility. Ed. comment: This last practice could not have been forbidden by Catholic dogma, not even then.

3 During this time they do not go close to men, so that for two weeks each month, a taboo applies and this, together with the long taboo period of ten months after childbirth, markedly decreases the chance of conceiving a child. Both types of menstruation houses were burned down, under orders from the government branch office in 1928.

4 Ed. note: I speculate that this could be the *mutu* of the Carolinians, a sort of spider lily with red flowers (the Sonsorolese are Carolinians in origin); however, in Palauan, *ngmak* is a plant in the daisy family.

5 Ed. note: Interesting proof that all crocodiles in southwest Micronesia (and sea-cows or manatees as well) have been drifted this way from the Molucca Passage, the same as the first European ship that was carried by the SW current as far as the Central Carolines and avoided being shipwrecked there (Da Rocha, 1525).

After 6 p.m., as dusk closed in, and with the bottom of the canoe scraping the coral bottom at low tide, we set out for the edge of the reef in order to board the ship. The steamer approached from offshore with her starboard lights blinking, moving up and down upon the huge swells. We boarded ship at 6:40 and sailed off from Sonsorol Island immediately. The wind died down and the sea surged with dark swells. We sailed for one hour and then stopped the engines and drifted to time our arrival at Pulo Ana by morning. I lowered a plankton net for a sampling and obtained a large number of salpa. In addition, although we were more than 10 miles from Sonsorol, a solitary island in the deep ocean, there were many crab larvae in the net. The sky was clear without a single cloud, the ship shaking like a horse's mane and the mast sweeping across the stars, due to the swells. When I suddenly felt ill, and lay down on the deck, given the rolling of the ship, my blood seemed to rush back and forth between my head and my legs, and I was unable to sleep. In addition, the motor generator began to turn over with a throbbing noise, loud enough to make anyone deaf. That evening, coffee was served for the first time since I boarded this ship. The ship's cabin boy had brewed it, but it was quite delicious. At 9 p.m., we were surprised to see a canoe suddenly appear out of the darkness. A single islander wearing a shirt and holding a basket boarded the ship and the canoe then vanished in the darkness heading for the lights of Sonsorol. Without my noticing it, the ship began to head for Pulo Ana in the middle of the night.

Pulo Ana.

We arrived at Pulo Ana Island at 7 a.m. on the 22nd. Because this island, like Sonsorol, is a table atoll where anchorage is impossible, the ship headed into the current and proceeded slowly. The Seaways Bulletin states that, in 1894, the English warship **Pallas** approached this island and, unable to anchor, let down a sounding line at approximately two cable-lengths offshore, which did not reach the bottom at 273 meters.

Upon going ashore and standing on the tiny coral beach in front of the forest, one notices that everything has been abandoned to the devastations of nature and one feels that this remotest edge of the South Seas is no place for human beings to live in. On the small piece of open land behind the accumulation of small coral rocks there were but eight small huts without floors and thatched with coconut leaves. It was damp in the vicinity and mosquitos swarmed around my arms and neck. In the areas that had been slightly cultivated, taro had been planted among the rocks. The residents number only 16 males and 7 females; they are narrow-minded and stubborn by nature, so much so that even the priests cannot influence them. The forest on the island is a haunt for the mosquitos and, according to the ship's captain, the scarcity of the mosquitos on this trip was unusual and on every trip the crew are attacked by dense black clouds of them at this island. When going ashore at this island, everyone always puts on a jacket and they burn a mosquito smudge fire on the beach; they quickly complete their business and flee back to the ship, but the legions of mosquitos thirsting for blood pursue the ship over the sea for over a mile.

Among the islanders who collected on the beach were several children. Even in a culture such as this on a completely isolated remote island the women all wore simple frocks and there was no-one naked.[1] Maybe they had put on their only clothes for the boat which comes only four times a year. Among the old people there was one with a ravaged nose, afflicted with *furanpeshia* [framboesia]. The seven bags of copra which the islanders had collected were loaded aboard the boat and we immediately returned to the ship, and set sail at 8:10 a.m. The islanders did not appear to particularly regret this and saw the ship off without interest.

Merir Island.

We reached Merir Island, with its long reef plateau jutting out to sea from shore, at 11:40 a.m. The coast is formed of hard slabs of limestone rock within which *Hippopus hippopus* shells can frequently be seen. In the village, apart from the house where Mr. Akiyama of the Sonsorol Suisan Shokai branch office and his family live and the workshop, there are only seven native huts and two canoe sheds.

One of these huts is a church (12 feet by 18 feet) in which pictures of saints are hung and it is furnished with an altar. Many turtle shells about three feet in diameter are strewn about, some used as roofs for chicken-coops. The islanders appeared to me to be friendly and to be enjoying a very peaceful life. Tuna *(isomaguro)* is of primary importance in the island's fishery and the isalnders go fishing in canoes from 7 a.m. to 2 p.m., using artificial lures to catch fish. For locating schools of fish, the islanders use the movements of sea birds as a guide; however, reportedly unlike at Sonsorol, the sea birds leave the vicinity of the island from October to December and during this period the islanders must guess the presence of schools of fish from their observation of the currents. At present, there are three working males; however, the income of six islanders in 1936 was ¥1364 and 50 *sen* (with fish at 20 *sen* a piece). It would naturally be expected that the islanders may be bursting with money, but it is said that everyone donates what they have to the priest and they remain paupers as always. However, among them, islanders such as Kintaro and Sankichi have ... [1 line erased]. Mr. Akiyama of the Sonsorol Suisan Shokai purchases fish and firewood (made from driftwood) from the islanders and produces about 100 crates of dried bonito a year.

The islanders practice a type of fishing in which they make kites from *mac* (a variety of breadfruit tree) leaves and catch garfish with a piece of shark sinew attached to the long tail of the kites which trail down to the surface of the water when the kites are raised aloft from a canoe.

For food, in addition to coconuts, breadfruit, banana, taro and fish, the islanders are blessed with sea turtles. Due to the ocean currents, sea turtles hardly ever come to Tobi and are very rare at Sonsorol, and they come ashore only at Merir to lay eggs. Turtles do not come to Merir Island in the season the curent strikes the western side, but when at the end of January the current abruptly changes and passes south of the

1 Ed. note: Well, the mosquitos did what outsiders could not achieve.

island, the turtles approach Merir and come ashore to lay their eggs, the season continuing until April. With the change in current, high waves bear down upon the island, and in this way the islanders become aware of the change in the current. When turtles are abundant, eight may be caught in one day and within a period of three months in 1935, it is said that 30 were captured. The captured turtles are turned over and struck dozens of blows at the throat with solid wooden sticks. The blood which they shed is collected and drunk, the meat moreover providing for a great feast. The islanders satiate themselves during this season by gorging themselves with delicious turtle meat and everyone gains weight with the improvement in nutrition.

From the rear of the village there is a road crossing the island, emerging at the east coast after three or four *cho* [330-440 m]. Here and there small land snails are attached to the leaves of *gomanoki* [1] These land mollusks have shells measuring 5-6 mm. in diameter and are brownish-yellow in color with six clockwise spiral shell layers; according to Mr. Nomura Shichiira(?), they are *Omphalotropis coronata (Mlldff.) or a species very similar. Among the other land snails collected by Mr. Akiyama there are specimens o Phythia sp.*, and these were also collected by Mr. Kanemaru Tajima during his Micronesian travels in Palau, Truk, Ponape, Kusaie and Jaluit.

Emerging at the east coast, which is somewhat higher than the interior, there are chunks of coral of over a foot in diameter in the shallows fronting the narrow coral-sand beach. These were probably thrown up during a typhoon, and I did not encounter such an immense accumulation of coral cunks on any other island. The accumulation of coral chunks is especially striking on the island's north side. Slightly inland from this countless driftwood trees have been cast ashore and mixed among these are some extremely light trees, so light that a piece of wood of around one meter in length can be held up with one finger.[2] Further inland from this accumulation of driftwood towards the center of the island there is a small pile of coral fragments up to one meter high which appears to form a sort of stone wall. Some grasses grow among the rubble beyond, changing to trees a few meters away. This tremendous accumulation of coral fragments, the driftwood and other objects which have been cast ashore above the sandy beach and in addition the pile of small pieces of coral in the interior forming a stone wall probably are the traces of a typhoon which the island experienced some 30 years ago. In fact, the island was struck by a typhoon in 1904 (1908?) and it is said that until that time land extended far out over the coral shelf in front of the present village. Moreover, formerly the island embraced a population of hundreds of people but, due to the many casualties which resulted from typhoon rains and death by famine after the storm, the population declined. Under orders from the German government at the time, Nambo [NBK] dispatched the **Junho Maru** and relocated over 100 starving people to Palau.[3]

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1 Ed. note: Same as *komunoki* in Palauan, the Indian rubber tree (ref. Palauan dictionary).

2 Ed. note: No doubt this was balsa from Peru, where I once lifted one entire log with one hand, and have a photo to prove it.

3 Ed. note: See Dr. Buse, aboard the Delphin (Doc. 1909B).

One or two *cho* [110-220 m] along the coast south of the village there is an area forested with Australian pines [rather ironwood trees?] and then finally heading towards the interior of the island there is an open area. The bare or fallen trees here were damaged during the thphoon and those laying on the ground are not driftwood. Entering about one *cho* [110 m] through the hot stifling grass one reaches a lake. There are many small grasshoppers flitting about in the grass and spider webs stretch across every bush. The lake has a length of about 100 meters (eye measurement) and is irregular in shape. Within the lake pieces of rock are scattered about and a large number of yellowish-brown ants move over their tops. In the lake there is also a sparse forest growth of --- [2 characters] trees.

I went back to the village and rested at Mr. Shinayama's house, and despite the limitations of the land was treated to a varied feast. I boarded the ship at 4 p.m. and we set sail for Tobi. The ocean was completely calm without even small waves on the surface and after a beautiful tropical sunset we were treated to the spectacle of an almost full moon. Bathed as we were by the moonlight we were able to enjoy a pleasant time sitting upon the deck all night.

Tobi Island.

On Saturday January 23rd [1937], upon waking up, the sea was serene and I shaved for the first time since our departure. Upon going on deck at 7 a.m., Tobi Island could already be seen ahead. Directly across off the starboard side a ship could be made out likewise heading for Tobi. This was the **Nushi Maru** of the [Nanyo] Kohatsu Company which had left Palau after us, bound for Manakawari(?) in New Guinea after a stop at Tobi. The **Kokuho Maru** came around the south side of the island and the **Nushi Maru** the north, the two arriving in front of the village at practically the saaame time at 9 a.m.

Tobi Island was discovered by the British ship **Duke** in 1710, and after this was rediscovered by the **Swallow** in 1762 [rather 1767] and **Lord North** in 1781.

During the morning I toured the island, guided by Mr. Kobota of Kohatsu. As at Sonsorol and Merir, there is an abundance of *Heliopora coerulea, Pocillopora sp., Goniastrea sp.* and *Porites somalicnsis* upon the reef shelf. Large flat table-like clumps of *Porites somalicnsis* with the upper expanse dead are especially noticeable in the area in front of the village, pictures of this having already appeared in articles by both Mr. Tayama and Mr. Eguchi. In the shadow of these coral heads there are sea urchins, starfish, sea cucumbers and *ikari*-type sea cucumbers, and there is a great deal of seaweed growing close to shore. The reef flats on the north shore are at a considerable depth even at the lowest tide, so that consequently there is a great abundance of primary coral. The shape of the flats and the island are as in Fig. 28, with the northern part enlarged and with a wide rim and the southern part tapering off and with a narrow coral border. According to the Seaways Bulletin, in the area close to the island there is a current towards the northeast, a SE by E current off the NE shore, and a SSE current off the SW shore, all of which are said to have a speed of 1 to 3 knots. With this in view,

the assault of the ocean currents has influenced the development of the atoll, and ultimately the shape of the whole island has assumed a streamlined shape with respect to the current, with the head round and the tail pointed. On the north shore a large number of huge trees have been cast ashore. When the Tobi Islanders sight driftwood offshore they immediately paddle out in canoes and carve their names on the driftwood with a *kaibakku* (adze) to show their right of ownership and then calmly settle themselves near the tree and begin fishing. The method of fishing is to let down a length of wire with the end bent into a hook and with a leaf which has been soaked in bait and a stone weight fastened on slightly above the hook, and then when the fish is seen to pick at the bait the line is quickly pulled up snagging the fish on the hook. When finished fishing they return pulling the driftwood and use it as lumber.

In front of the village in shallow areas of the reef, there are large *Hippopus hippopus* [shells] present and these were caught by the islanders to be kept alive for use as food. *Tridacna crocea* and *T. squamosa* are other *tridacna* species which can be seen in abundance. I saw no giant clams *(T. gigas)* but in former times before the introduction of steel implements the shells used for the blades of the *kaibakku* were undoubtedly *Tridacna gigas* shells.

While walking along the sandy beach there is human excrement here and there and it is perilous to walk. As the islanders squat down in the ocean to defecatee these remain on the sand when the tide goes out.

That night at low tide by the light of the moon I again left with Mr. Kubota and one of the company helpers to observe the reef. Many of the Kohatsu employees, including supervisor Namihide(?) Kobayashi are shell collectors and compete with each other in collecting and admiring beautiful and unusual shells, perhaps thus profiting from the monotonous isolation of island life. However, due to the smallness of the island, the Tobi shell stock has suffered a considerable transformation on this account. Since Mr. Kubota was also an enthusiastic collector he happily and untiringly guided me around the reef during the night. Shining the carbide lamp at our feet I was astonished at the truly-countless number of spider starfish crawling all over the sand (about 20 per square meter) on the reef flats now that the tide was finally out. Soft coral swayed in the water between them and blue starfish extended their arms far out. Heading offshore we reached the vicinity of the reef itself, the area around 30 meters back from the edge being of thoroughly hard composition like solid rock and having a slightly higher elevation than the part of the reef close to shore. This phenomenon can also be seen at inner edge of the reef at Merir and Sonsorol, and also, in addition to places such as Iwayama Bay in Palau where the coral exists in quiet water not struck by waves, it can be seen on every atoll in places which face the offshore waters. In considering why it is harder and more elevated than the inner part of the reef, we must think of some reason why this development only occurs in an environment battered by open sea waves. Darwin has already written about an elevated reef edge covered with *Nullipora* and *Mayor*, regarding this phenomenon as being due to calciferous seaweed, he refers to it as a Lithothamnium ridge.

Upon observing this elevated reef edge further, great numbers of *nagauni* [sea urchins] have excavated endless vertical and horizontal grooves on the surface of the rock. Holes made by sea urchins can also be observed frequently on "nigger heads" growing on Palau's reef,[1] but I was surprised at such a preponderance on the hard area at the edge of the reef. Probably sea urchins exert a great effort in the work of destroying the hard elevated portion of the reef. In conjunction with the advance of the reef flats as the coral reef develops, hard rocks are broken down by sea urchins and perforative bivalves and the crushed sand is then even further pulverized by sand feeders such as sea cucumbers. This is then washed away by the current so that as one portion is dissolved the succession of animals that act in this manner to destroy the reef ultimately perform the function of creating an atoll lagoon. The destructive force of the powerful waves during typhoons as was observed on Merir Island hurls piles of living pieces of coral up on the reef flats, but as for the possibility of the reef perishing—since the waves themselves are indeed a necessary condition for the formation of the hard elevated portion of the reef—waves would never perform the function of destruction of the reef by themselves. The "nigger heads" that in Palau can only be seen in places on the outer reef edge where wind impact is strong, also exists plentifully on the reef flats of table atolls in the outlying southwest islands. It can easily be imagined that the reason for this, as Mr. Yamauchi states, has to do with wind and wave action, and I believe the following comments by Mr. Namihide Kobayashi will confirm this.

On one occasion after Mr. Kobayashi's arrival to work on Tobi there was a great typhoon-blown rain, and looking at the ocean the following morning there was a large rock projecting above the surface of the sea where the preceding night there had been nothing. We may surmise that probably the sand beneath a large rock created by the hardening of a dead piece of coral was washed away by the strong currents, and as the rock tilted over losing its balance this one portion came to crop out over empty space.

The population of Tobi Island is 170 persons, and there were four deaths during the preceding year. Apart from this local population, there is a total of about 100 contract workers employed by Nanyo Kohatsu in preliminary construction work for phosphate ore mining. Breadfruit trees are fairly scarce on the island but there are many trees locally called *wariappu* (South Sea apple) and coconut trees are so extensively propagated that the branch government has on occasion issued orders that they be thinned. As there are no betel nuts the islanders do not have the custom of mixing these with lime and chewing them. A bonito fishery was originally operated by Nambo and later continued by Mr. Oba but this is not being carried on at present. In place of using nets the islanders catch miscellaneous fish by standing in a circle together on the reef flat and then closing the circle, killing the fish with wooden *tobikan* (wooden spears). In addition, as noted in the section on Merir Island, on days when the wind is strong the Tobi islanders also board canoes and launch breadfruit-leaf kites (Fig. 34) to catch garfish. In this

1 Ed. note: I can only presume that the shape of such coral growth look like tobacco sheaves that Yankee whalers used to sell to Micronesians.

the tail of the kite is let out for around 30 feet and at the end of this a wad of spider web is bound on with coconut fiber in such a manner that when the tip of the spider web is immersed in the water it opens. When the garfish bites this his teeth become snagged in the spider web and he is pulled from the water. This fishing technique appears to occur in a number of places and according to comments by Mr. Renji Wada in the Celebes a kite is made from a *chil* leaf and bait is attached to the tail of sago-palm fibers so that when the garfish bites the fiber ring closes and the fish can be pulled from the water.

While walking through the village the road is clean but some of the islanders' houses have no floors and doorways only in front and rear, the interior being very dark and extremely unhygienic. There are many domestic pigs, dogs and chickens. The islanders of Tobi, while possessing western Carolinian culture resemble rather the Malays by nature and their small build and broad noses are said to be strikingly different from those of the islanders of Yap, Sonsorol, Pulo Ana and Merir. These special characteristics are observable at a glance in the long-bodied short-legged Tobi dolls.[1] The islanders give one the impression of having treacherous and cunning dispositions. The women wear simple light frocks but their garments are exceedingly filthy and their smell assails the nostrils. I saw many islanders wearing medals on their necks, but these they probably received from the Catholic priest. The Tobi dolls well known as folk craft articles are at presennt being manufactured by only two persons, and even they do not make them unless they feel like it. One of them was said to now be sick in bed and when I visited the house of the one still making them, an old man with a lame right leg staggered out with a doll and a adze in one hand, presenting truly a dismal appearance.

Slightly in from the shore on the north coast there is a burial ground. There are about fifty white crosses erected inside with upside down beer bottles buried in the earth for a fence. Emerging on the shore I happened to pass an islander and giving him a cigarette had him drop down a coconut (the market price is one pack of Golden Bat cigarettes for six coconuts) and resting my back against the roots of a pandanus tree on the sandy beach I took a rest.

The sexual excesses of these islanders are widely known to the world, and it is said that the island women by subjecting themselves to ant bites and pounding with stones toughen and enlarge a portion of their genitals, but as they will never inform us Japanese whether or not this custom continues to exist, it is not known if this is true. However, it is said that Dr. Moto Totsuka, who in the past made many contributions to ethnological research, came here bearing an order and made a photographic record of the island women's genitals in which in some cases this part was large enough to be mistaken for a penis; the existence of this custom is certain.

The interior of the island differs from Merir and Sonsorol in that the forests have all been cleared and taro planted, with roads in every direction. The ancestors of the islanders surely experienced toil and hardship in constructing these taro swamps, and the

1 Ed. note: Handicraft from that island that were exhibited in a showroom at Koror at the time.

embankments rising up to almost several meters in height around the island and here and there in the interior stand as evidence of taro swamp construction. According to Mr. Kobayashi, the method by which the islanders made these taro swamps was first to dig up the topsoil to a depth of 2-8 inches and temporarily remove it and then dig out the 3-4 layers of soil beneath, finally refilling the excavated area with the topsoil which had first been dug away. The soil which had been removed from the middle layer was left as knolls and it is estimated that the volume of earth is about 500,000 tons. As the ancestors of the islanders executed this major construction at a time when iron tools had not yet been introduced, they excavated this immense quantity of earth using pieces of coconut and Tridacna shell, and it can be imagined that their labor was beyond the power of words to describe. Since there are old people presently alive who say that they were made to help in the construction while they were children, it was not so very long ago that this major work was completed. However, since already trees of considerable size are growing on top of the knolls of excavated earth which had been heaped up, the beginning of the work probably goes back several hundred years.[1] The area of the taro swamps is too large for the present island population but, according to the islanders there is a tradition that long ago there were about 1,000 residents, and in 1901 when [Arno] Senfft visited the island the population was said to have been estimated as between 500 and 600 persons. The taro swamps all fall under female ownership and the men do not even know the borders of the plots belonging to their own houses.

The amount of phosphate ore underground is calculated at 200,000 tons and the area in which the Kohatsu Coopany will collect this is now part of the taro swamps; however, the company set asides 12,080 *chobu* [4.24 hectares] for the islanders' food supply.[2] These taro swamps which were left are the equivalent of 140% of the necessary amount to produce food for 150 islanders. If the ¥9,500 given to the islanders for compensation is paid in cash, it will immediately be absorbed by the priest, so that the branch office is considering various beneficial means of applying the money to promote their welfare. At the time of my visit, Kohatsu's phosphate ore mining operation was still being set up, with the office, company houses, warehouse, drying shed and transport ship for the most part complete and now a canal over the reef 60 feet in width and one foot in depth is being drilled away so that the transport ship can have access during low tide.[3]

When I went into the underbrush on Tobi I seem to have been bitten by mites and was tormented by an itching sensation. The distribution of mites in the outlying southwest islands according to my experience and the comments of others is as follows:

Sonsorol	mites present;
Fana	inhabited by large mites, though it is said that formerly they were not;
Merir	not present;

1 Ed. note: See the story of Horace Holden (Doc. 1832G).
2 Ed. note: There is some error here, as 1 chobu is about 1 hectare.
3 Ed. note: The depth of one foot is obviously incorrect.

Pulo Ana unknown;
Tobi present;
Helen not present.

On the evening of the 23rd, I was treated to a feast at the Kohatsu Company residences. Kohatsu's bathing pool is about 20 square meters and coated with cement, finer than anything in Palau. Water can be used plentifully here since if a well is dug down twenty feet pure water comes out. For the first time in a long while I fell asleep with my arms and legs stretched out on a wide *tatami* mat. At midnight I heard the cascading sound of a squall on the roof through my slumber. I awoke at 6:20 on the next day, the 24th, and as the **Kokuho Maru** was blowing its steam whistle offshore and waiting, I changed my clothes in a great hurry and boarded the ship at 6:40 with Mr. Kobayashi returning to Palau also on the same ship. We set sail at 7:10. The ship rolled a great deal as it faced against a strong wind and a choppy sea.

Helen Atoll.

We entered the pass at Helen Atoll at noon of the same day. Helen Atoll is an extensive atoll which widens out to a diameter of 8 miles east to west and 12 miles north to south, but only one point on the reef at the northern tip forms an island. As the ship entered the pass the boatswain scaled the foremast and gave warning of rocks while the captain stood on the roof of the bridge and called down orders to the sailors in the steering room. After some minutes we had passed through the pass without incident and entered the lagoon. We cruised for x hours through the lagoon and at x:xx we dropped anchor near the island. Upon entering the atoll the color of the water abruptly changes. A comparison of the water within the lagoon with ocean water in terms of its color, degree of transparency, density and pH is presented in the following table:

---	**open sea**	**lagoon**
water color	1	3
degree of transparency	not measured	16
density	25.47	25.48
pH	8.3	8.3

With regards to color and transparency as well as density and pH, and probably other matters as well, in atolls such as Helen Atoll with practically all of the atoll submerged beneath the water and not forming islands, there is little variation inside and outside of the atoll.

Within the lagoon there are almost no waves. Looking out from the top of the foremast the indigo of the waters outside surrounds the atoll, set off by the line of breakers which forms a border. A greyish-white sand-bar extends out from the south part of the island, which is thickly shaded with green trees and appears small enough to take up in one's hand, and on it can be seen seven driftwood trees lying dark upon the ground. The colors of the reef surpass in beauty those of every other place. An area of brilliant shining light emerald blue enveloped us within a periphery of several miles and within this lay the lagoon filled with water of cobalt blue. The unparalleled beauty of this

atoll transfixes one much as did Cocos Atoll when Darwin visited it on the **Beagle**. I was grateful that in coming to Helen Atoll I experienced for the first time the spectacle of a perfect atoll. Atolls such as Jaluit in the Marshall Islands are too large and the vista cannot be viewed in its entirety all at once, and in this sense they are completely different. But perhaps this is because when I visited Jaluit, unfortunately, it rained continually and I only saw the dull lead-colored water of the lagoon joined to the dark sky, the sky and water merging in the distance.

When going ashore on the island there is a half-demolished hut on the shore of the lagoon. This was formerly built by Nambo for the production of marine products but subsequently the western shore was eroded by the sea, year after year, and sand accumulated on the eastern side, so that the spot that had been the center of the original island became the western tip of the present island and the hut soon collapsed in the water. The coconut and other trees in the vicinity of the hut have had their roots exposed by the sea and some have fallen over. By extending a rope to measure the width of the island, we found that the length at high tide to be 240 meters and the maximum width only 90 meters. According to the boatswain of the **Kokuho Maru**, originally the land extended towards the south as well with an area about three times larger than now, and trees of considerable size grew there. Having seen the island in this aspect on every voyage over five or six years, when the ship called here again after three months, 2/3 of the southern part of the island had disappeared and it had assumed its present shape. Even now during low tide a long sand-bar is exposed towards the south. Perhaps because of the prevailing northeast sesonal winds the southwest side of the island is presently being washed away while a fresh accumulation is occurring on the northeast side, so that in effect the island as a whole is continually moving towards the northeast. The western shore in the process of being eroded is somewhat elevated at about one meter above sea level but the eastern coast where new accumulation continues is low.

On the east coast there are approximately 30 coconut trees, and *Tournefortia argentea* (called *nirusu, deirusu* in Palau) is common. This small forest tree was the first to come ashore on the island and one can see a wall of trees fronting the sand piles of glittering white sandy beach growing luxuriantly. These trees are called *shioki* by Okinawans and their wood is used to make the rims of diving goggles. Perhaps because there are no *gomanoki* trees,[1] I did not find the ssmall land snails mentioned earlier which were collected on Merir and Tobi. The atoll is not inhabited by horseflies or mites and is very comfortable. It was originally an inhabited island (there were 13 residents in the census of 1925) but presently a dried bonito processing plant is being builtt in the center of the island so that by using the live bait produced in the lagoon the Nanko Suisan [Nanko Marine Products] and Kibi Suisan [Kibi Marine Products] Companies can operate a bonito fishery. For this purpose there were 17 employees residing on the

1 Ed. note: Or 'gomunoki', the Indian rubber tree, or the banyan tree, according to the Palauan dictionary by Lewuis F. Josephs.

isalnd. Also, in April, 1938 [sic] the **Midori Maru** drifted ashore on this island having been blown off course by a typhoon, and the lives of dozens of people were saved.

Many trees, pieces of bamboo and *Barringtonia asiatica* nuts have been cast ashore on the sandy beach on the eastern shore. For a long stretch the perimeter of the island is sandy beach and over a considerable area there is not one specimen of primary coral. White *corbiculas* grow in the sand and the crew of the **Kokuho Maru** collected these for the evening soup.[1] According to the captain, on voyages in May and October the beach is full of sea bird eggs in the process of hatching and presents an incredibly frenetic scene. Mr. Someki also writes[2] that the shore is so full of chicks and parent birds that they literally fill the earth and sky, a grand spectacle of hundreds of thousand of birds of over ten species.

The island also produces sea cucumbers and *Takase* shells abundantly and Nambo has the harvesting rights on these. The Seaways Bulletin states that seafood is plentiful in the lagoon and that it is the habitat of many turtles, including hawksbill turtles.

That evening we made temporary anchorage within the lagoon and with a cool wind whispering against the mast and it goes without saying that we thoroughly enjoyed the cool, clear weather. The crew said that they always suffer from the heat during their brief anchorages here and that such coolness was unusual. Being within the lagoon there was no rolling of the ship and with the window left open I had an enjoyable and peaceful sleep.

In the morning of the 25th a boat was lowered and I went along with a crew of about 10 men going ashore to collect *tridacna* shells under the supervision of the First Mate. We disembarked from the boat on the reef at the southeastern part of the island to gather them. In the vicinity an abundance of *Hiliopora, Acropora, Porites, Favia, Goniopora* and other corals were growing, in addition to black sea cucumbers, *tridacna, shago* and *hirejako*, and countless *himeshako* were boring holes in the reef. I made a special effort to collect baby *tridacna* clams but in the end found none. The problem of baby *tridacna* clams has already been reported upon. Thirty-five *tridacna* shells of about two feet in length were gathered in about an hour and as the tide had come in we returned to the ship.

At 2:30 p.m. we weighed anchor and set sail and at x:xx we passed through the pass into the open sea. As we drew away from the atoll the swells were high and the ship began to pitch and roll freely. We reached Merir at 7:30 a.m. on the 26th and went ashore to rest. And, having loaded 10 bags of copra aboard we left Merir the same day at 5:20 p.m. with the wind increasingly stronger. A rim was put on the dining table to present the tableware from slipping off. We reached Sonsorol before dawn on the 27th, the wind strong but under clear skies, and soon a full moon which seemed to lie hidden

1 Ed. note: Perhaps some curcubitæ instead, or more likely some Corchorus weed, called "saluyot" in the Philippines and used to flavor soup; in fact, my German translator and colleague, Roland Hanewald, in his book entitled "Philippinen Abenteuer-Handbuch" (2nd ed., page 293) says that it is used for soups, and he gives a "Japanese" recipe for it.

2 Ed. note: See Doc. 1934E.

between the waves shown down awesomely on the sea of leaping white-caps. We went ashore at 7:00 a.m. and as we passed through the breakers the white-caps broke over the stern soaking us to the waist. We ran directly into a squall so that the cargo loading could not proceed, the steamer offshore twice sounding its steam whistle urgently.

We left Sonsorol at 8:30 a.m. with the sea raging more and more wildly; evidently, a storm was in the offing. When the stern was lifted out of the water, the propeller raced and produced a deafening wound, and enormous waves broke over the bow and washed over the deck like a river crashing against the bridge and sending spray high into the air. Everyone was seized with seasickness and laying on their bunks were unable to say a word. We changed our schedule and called at Angaur at 1:50 a.m. on the 28th, looking for a temporary shelter.

We left before daybreak on the 29th, and at 8:55 of the same day dropped anchor in front of Madarai on Palau Bay, and so going ashore returned home safely.

In closing I would like to express my deep thanks to those who were especially kind and helpful on this long-awaited trip. Captain Hirai and the crew of the **Hokuho Maru,** Messrs. Saijo, Sato and Sano of Sonsorol, Mr. Akiyama and his family on Merir, supervisor Kobayashi of Kohatsu and Mesara, Kubota, Itakura and Fukuda on Tobi and on Angaur Supervisor Ikeda of Natanku Saiko Mining, Mr. Saito and Mr. Kusano of the police sub-station.

Document 1937H

Motoda's comments on Micronesian canoes

Source: Motoda Shigeru, Canoe o tazunete, Micronesia no tabi [On the canoes of Micronesia], in the Minzokugaku-kenktyu (Journal of Ethnology) 4(2), pp. 103-119.

Original text in Japanese.

[Attached]

102

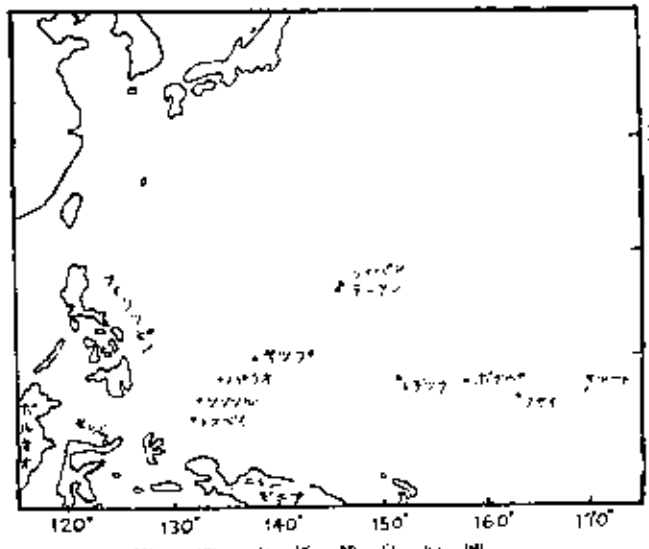
カヌーを漕ぎて

ミクロネシアの旅

昭和十年六月より同十二年六月に亘る南洋パラオ島滞在中仕事の餘暇に旅行し、其の際得たカヌーに關する若干のスケッチと彼の地で聞いた事柄を玆に記して見たいと思ふ。素より系統だった研究ではなく又文獻の參照も殆ど行はず唯雜然たる觀察の寄せ集めにすぎない。稿を草するに當り親切な御助言を與へられた岡正雄氏に對し厚く御禮申上ぐ。

(一) パラオ諸島

クレーマーのはパラオ島式の舟に就て次の上頭を與へてゐる。



第一圖　南洋諸島略圖

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一 Kaiwal
二 Kaep
三 Kaforaol
四 Boroiong
五 Dogii
六 Kalemuag
七 Cloguitul (Bambusflöß, groß)
八 Peer [illegible], klein)
九 Bluick (Spielboot)
十 Kaeraget (Krähenschnabel)

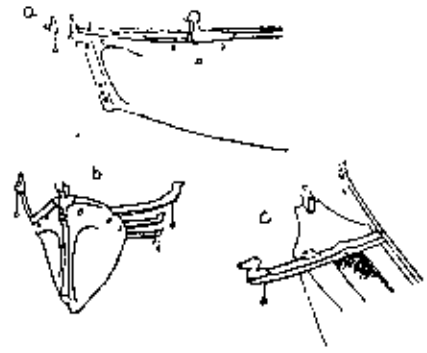
第二圖 パラオ諸カヌーの模型 (コロールにて)
a. カエプ(M12.4.16) b. コトクオル(M12.2.16) c. コトクオル (M11.2.17) d. カベクル (M11.12.17) e. プロトン(M12.2.16) f. プロトン(M12.3.8)

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カヌーを守ねて

居をなしはの頭房所を深め帆る美麗である。帆は略ぼ正三角形で元来タコの木の葉の繊維を以て編んだものであるが現今はうすい綿織の帆布も多く用ひられてゐる。帆柱は下部固定せず單に甲板の凹みにあてたばかりで前後左右に動かし得、forestay, backstay 及び浮木の五所にとりつけた sidestay の張り加減で自由に帆柱の傾きを加減する事が出來る。浮木は常に風上に位置せしめ、その重量によつて平衡をとり浮木が水面を最も快走に適する。タッキングは帆の位置を前後轉換せしめて行ふ。即ち船首に於ける 第四圖 a 及 b との合點は第六圖に見るやうに船首部の穴に一寸はまつただけであるから之を外して船尾の穴に移し帆柱及 stay も之に應じ今までと對稱的になる樣操作する。故に浮木は常に風上に位置しタッキングの度に船首と船尾はいれかはるのである。逆風に對して逆航する能力は三點遙りまでと言はれる。島民はこのカヌーを非常に大切にし珊瑚礁縁



第四圖　パラオ島カヌー、カエブ
（昭12.2.26コロールにて）

附近を通過するときは船底を掃除する樣特別に注意を拂ふを常とする。現在パラオに於てあまり多數はない。又漁撈運搬等の實用に便ふ事も稀のやうに見受けられる。之も毎年の水上大會に於ける帆走競技に出場するを例とするが元來がこの種のカヌーは雜用に使はず專ら此の他の特殊な事柄に用ひられてゐたものではないかと考へられる。淦取り（第四圖 d 名アブリント）は木製、又は竹製種々の形に作られてゐるが（第十圖 b、c）中には甲板をはつて甲板の中央にポンプ裝置をもつてゐるものもある（第十圖 d）。こ

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この中五人アンガウル島にのみ用ひられ、六人は現今存在せず、五十人モデルで實用に使ふものでない。一乃至四人の一方に浮木をつけたカヌーで現在も見る事が出來る。其の形狀主要は次の如くである。

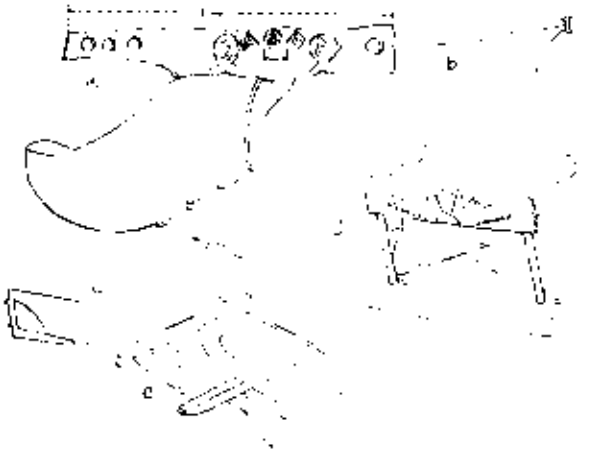
1) Kanaes, I 1936

Ergebn. Südsee-Exp. 1908-10, II Ethnogr. B: Mikronesien, Bd. 4 Palau. 2 Teilbd. 2, 172 pp. Schiffahrt und Handwerk.

一 Kaheki カベクル（戰鬪用カヌー）

第一圖a及第二圖

往時部落間の戰鬪の際用ひられたもので長さ十數米に及び五、六十人を乘せ得る。帆を用ひず、操櫓する。現在では實用に使はれる事なく、第一回祝祭に行はれるパラオ支廳主催の水上大會の呼物として各部落間の對抗競漕に使はれるだけである。カヌーの型に格納されてゐる。普部落の共有で現在パラオ中に僅か數艘保存されてゐるのみである。



第二圖　パラオ島カヌー，カベクル
（昭和12年コロールにて）
a. 船首　b. 船首　c. 船尾（帆をとりつける爲の材は後からつけたもの）d. 浮木の部　e. 船体

二 Kaep カエプ（帆走カヌー）

第一圖b及第三圖

船體はそれが大きく、船底著しく尖つてゐる水深く、船幅の船の深さに對する比は非常に小さい。船首尾は戰

の種のカヌーの値段は今個貝貨を以てせられ長さ五間位のカヌーでは約二百五十位の個数ある貝貨と交換されると云ふ。

(2) 清田利三郎氏より（清田氏は明治四十年来島）。

三 Kotorael コトラオル（交通用カヌー）

第三圖b、c及第五圖

前述のカヌーと次に述べるプロトンとの中間形で最も實用價値多く帆走、櫂漕共に適し何處の部落のカヌー小屋にも四、五艘のコトラオルの藏されてゐるのを見る事が出來る。大さは五間以内、乘員は一乃至八人位。個は自國位であるがコトラオル及び次のプロトンは普通日本貨幣で賣買される由である(3)。パラオの習慣として一種の職業心から自家用のカヌー或は住居の新設の時自分で充分製作出來る腕をもつてゐても自分で製作せず他人に作らせて買ひとる風習がある(4)。カヌー製作技術の師授には特殊の徒弟制度はない様であ

りで二ケ月位を要するが普通ふが餘し大ていは春氣な島民の事故、氣の向いた時だけに仕事をするからで、一ケ月續けて行つて見ても相變らず作りかけのまゝ少しも

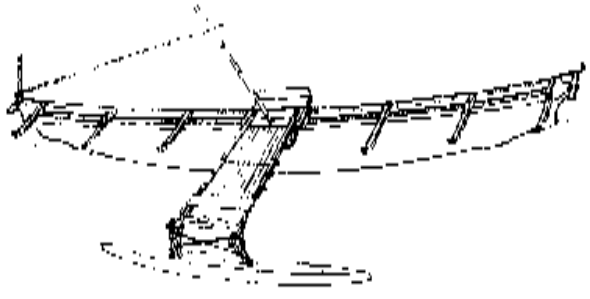


第五圖　パラオ島カヌー、コトラオル
a. パラオ型コトラオル（122.16.撮コロールにて）b. パラオ型コトラオル（昭12.2.26コロールにて）c. ソンソル型コトラオル（昭12.2.26コロールにて）

工程の進捗してゐないカヌーを見る事は屢經驗するここで出來たりまでに半年以上かゝる事も珍らしくない。パラオに於けるカヌーの用材はタマナを第一等とし次にウカール、ハンの木の順序となり淡水を使ふ事

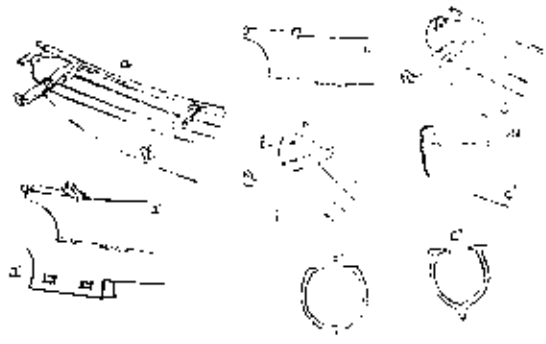
もある。浮木の材はパンの木、ブラキオス、カルバオ等が用ひられる。尚カヌー用材に關し金平陣二氏によればのサイパン、ロタではパンの木幹にハスノハギリ、ヤップではヤラボ、モモタンナ、ウカール、ヤップの離島ではパンの木、パラオではアビオクル、ウカール、ヤラボ、トフ、クではパンの木、ボナペではコロム、シックク等が擧げられてある。パラオのカヌーは全部一本の材より製し、ヤップのカメーのやうに材を繼ぎ合せて作る事はない。塗料はアカリットムの果實をすり、煮てとった油に赤土を混ぜて用ひるがこの赤土は岩石の如く硬いものを碎いて使ふのでパラオ本島約ガメパン地方に産するものを使用するとふの。塗料を施す部は主船體のみで横のはり出しや浮木は地のまゝである。船首尾部の下部、眼窩に相當する處に二個の出出部があり、こゝにあひる位等の翼珠殻をはめ込んで飾とする（第七圖a'''）。浮木のとりつけ方は南洋群島各島共々異なるがパラオのは第六圖に示す如くである。之

はカヌー小屋に格納の際はとり外して載ふのが普通である。結りつける紐は椰子の纖維で作られるが浮木の紐をとほす穴は第二圖a'''の斷面圖にみるやうに下部にも開孔して水が溜つて船を傾らせるのを防ぐやうになつてゐる。第二圖で比較される如くトラオルはカヌープに比し船體のそりの度が少く又船幅の船深に對する割合はやゝ大きい。但し第二圖では船首尾の形狀は普通のコトフ

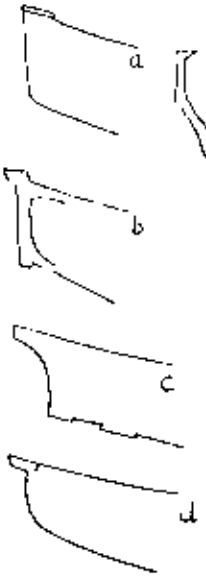


第六圖　パラオ島カヌー、パラオ型コトフオル
（昭12.2.16コロールにて）

オルと同じであるが船體各部の割合はむしろカエブに近いから之の能率はカエブに同じであらう。コトラオルは前述の如く船幅が比較的大であるから荷物の運搬にも適し又相當の帆走能力があつて漁獵、交通其の他あらゆる用途に適して居り廣く使用されてゐる。パラオのカヌーは何れの種類も島附近、主として珊瑚礁湖内のみ航し、外海遠く出る力はない。ペリリュー島からアンガウル島に至る六哩の外の海峽を渡るにさへカヌーでは非常に危險を犯さなければならない。ヤップから遠く外海を乘り切つてパラオに航海したヤップのカヌーに比べ二段航洋能力が劣るがパラオ諸島の環境として廣い遠程な礁湖に裏まれ、漁獵も礁湖内で充分であるため斯くの如き型の發達を見たものであらう。錨としては石をロープで包んだものを代用するが多くは繫留の場合は船の前後に二本の竹を水底につき立てゝ簡單に繫いでおくにすぎな



第七圖　パラオ島カヌー、プロトン
a（昭12. 2. 16コロールにて）a′—a′上部の擴大
b（昭12. 2. 26コロールにて）c（昭12. 2. 16コロールにて）



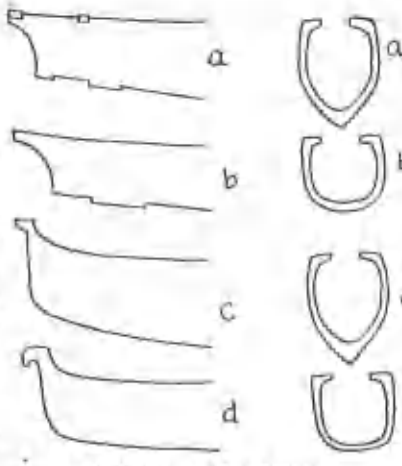
第八圖　パラオ島カヌー
（昭一二、一二、九パラオ島本島アルコロンにて）
a. リンソル型變形コトラオル　b. カエブ
c. パラオ型コトラオル　d. プロトン（？）

い。漁取りはカエブの項で記したが極く簡單なものは單に椰子殻を二つに割つただけである。又すべてカヌー格納のためには各部落の水邊に壯大なカヌー小屋が設けられてあるが只一時陸にに曳き上げておくやうなときはカヌーの上に椰子の葉を被せて雨露を防ぐ。

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(5) コロール島の島民イチカワより。
(6) 金平亮三、昭八、南洋群島植物誌五〇頁
(7) 清田利三郎氏より。

カヌーを森ねて



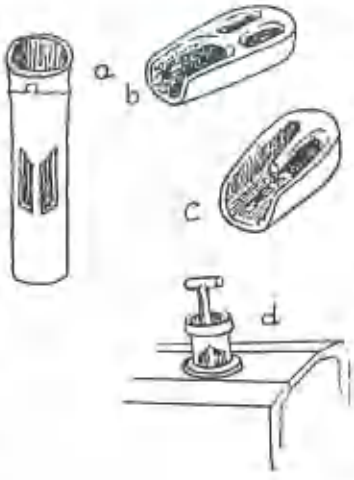
第九圖　パラオ島カヌー
(昭10.12.22ペリリーにて)
a パラオ型プロトン。b パラオ型プロトン。c ソンソル型プロトン(コトラオル?)。d ソンソル型プロトン。

四　ソンソル型コトラオル

第五圖c、第十一、第十二圖

パラオ西南離島にソンソル、プール、メリー、トコベイ等の殘留たる珊瑚諸島がある。之等は狩屋圖一一二里、海抜一一二米の小島で島の周邊は珊瑚礁で取り

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第十圖　盃取り(パラオ)
a. 竹製盃取り(パラオアイライ)(村上氏寫眞より) b. 木製盃取り(昭一一、三、八コロールにて) c. 同(昭一一、一一、一六、コロールにて) d. 最新カヌーに用ひられてゐる盃水用ポンプ(昭一一、一一、二二コロールにて)

かこまれ、磯縁の外は急峻にして大なり外洋のうねりが押し寄せる。高潮する気配も絶えず、機関を絶かに廻転して位置を保つて荷役するを常とする。之等の諸島の住民は碇泊をつけた引綱で艀船をたぐり寄せバンの木で製した皿をあげ風の吹に蜘蛛の巣をかけてダツを釣るが如きに使用するカマーは多くコトラオルの型である。但しパラオのコトラオルとはやゝ差異を示し船端部に上にそりたつた耳がありトコベイ島ではこの部に人間の首の彫刻をしたものもあつた（第十一圖c）。横より見た船型の輪廓は下面はパラオ型の如き曲線をなさず、少し角があり、又上部の線はそりが少く水平に近い（第十一圖a）。特に注意すべきは断面で船幅中央附近ではパラオ型に比べてソンソル型は龍骨が鋭く、船端部附近では却つてソンソル型は下部の膨みが大である（第十一圖d, e, f, g）。之は船首部の浮揚力を大ならしめ、ために波の頂より容に下つたときソンソル型コトラオルでは之ですぐ次の波で船首は浮き上るがパラオ型コトラオルではすぐ浮き上り事が出来ず、次の波の山の中に船首は突き入つて波は甲板を洗う危険に陥るのである。而してソンソル型は船幅のそりが少ないから龍骨を深くして横流を防いだものであらう。斯くソンソル型はパラオ型よりも急浪に耐えるが平水に於てはパラオ型の方が水切りよく速力が大である。又ソンソル型では櫂のはり出しの上に



第十一圖
a. パラオ型コトラオル（昭12.3.26コロールにて）　b. 同（〃）c. 首の彫刻をつけたソンソル型コトラオル（昭12.4.1.23トコベイ島にて）　d. パラオ型コトラオル中央断面（昭12.3.26コロールにて）　e. ソンソル型〃（〃）　f. ソンソル型コトラオルの船端部横断面（〃）　g. パラオ型コトラオル〃（〃）

三角形に竹の管を出して幅い荷物をのせる（第十一図b）。以上の點は何れもソンソル型がヤップのボッボに似てゐる點であるが之等離島の島民は往昔パラオよりも尚遠いヤップ離島から移住して來たと言ひ傳へられ言語もパラオ諸島とは異なるもヤップ離島とは相通ずる事と考へ合せ興味があることであらう。尚ソンソル型では一體に製作は荒っぽく、パラオ型の如く纖細に美しく仕上げられて居らず貝をはめ込んだ裝飾もない。浮木のとりつけ方も粗雜であるが充分實用に耐える。之等西南諸島ではカヌー用材は流木を用ひ或は島内材をも用ふる事もある。カヌー小屋は之等の島にも椰子の葉で葺いた簡單なものがあるがパラオの如き壯大なものは勿論ない。之等離島のカヌーが凌波性大なる事、積載力大なる事、構造の手荒い事等は外洋に直接面した環境や材料勞力の不足する爲に生じた事と考へられる。現在パラオに居てこのソンソル型コトラオルが澤山見られるが之に關し宮下氏[10]によれば明治二十八年メリー島に上陸民の被害があつて島民の殘死するもの數知れず南貿の帆船順寶丸はドイツ政廳の名によりメリー島の島民百人をパラオ諸島アラカベサン島及コロール島に移した。其の時渡來したメリー島民がカヌーを製作したが之が最近ソンソル型コトラオルのパラオで作られた始まりであつて其の後この型の實用に適する事が認められて盛につくられるに至り今日の如く流行を見たのは十五年位前からで



第十二図　パラオのカヌー　ソンソル型コトラオル

あるとは言はれるが。但しパラオで見るソンソル型コトラオルとは上部も異つて、浮木のとりつけ方もパラオ型コトラオルとは全く同一である。

(8) 南洋貿易株式會社パラオ支店長、明治四十二年來島。

(9) 橋田利三郎氏及び宮平重一郎氏より。

五 Berotong プロトン（運搬用カヌー）

第二圖、c、f、及第七圖

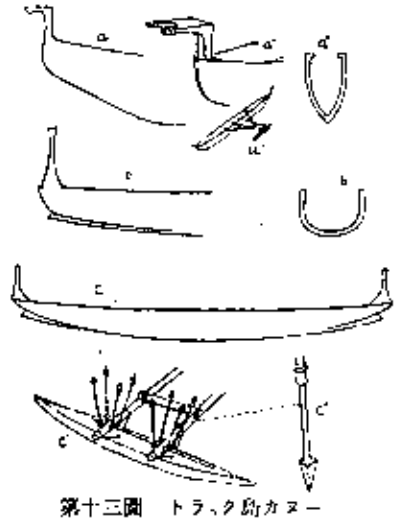
船體幅廣く船底は平に近い。積載力大であるが速力少にして又凌波性も少ない、運搬雜用に使はれる。パラオのプロトンはやゝ船底尖り帆走の出來るのもあり艤裝も粗雜ではあるが一通りコトラオルに近い位備つてゐるがメリー、トコベイ等で使はれてゐるプロトンは船底全く平である[10]。パラオでも時々扁平な船底をもつたプロトンを見るが之は作り方も粗末で帆走も出來ず、湖内の靜かな處で雜用に使はれるに過ぎない。

現住パラオ諸島で島民（パラオ族）は交通用、漁獵用、農耕又は、穴居東の高瀬貝採取にもカヌーを使つてゐるが彼等の收入の大部分をなす椰子のコプラ搬出には多くは村で共同して購入した機械船[11]を使つてゐる。パラオに始めて機械船を輸入した島民はパラオ本島アルモノグイの酋長ゲートロンで彼は海產貿易で利を得、洋式ボートを始めて香港から取り寄せ、又その後三十呎位の機械付きランチを注文したが受領しない中に爆藥捕魚の時誤つて脚に負傷し之が原因となつて明治四十年死亡した[12]。現今パラオではボートが島民に愛用され、盛に使はれてゐるが之等のボートは無甲板或は半甲板一乃至二梯の 1.5tons トラック或はヤルートで見るやうな甲板つきのものがないのはやはりカヌーの場合に於ても同じ結果があるやうに靜かな磯湖が活動範圍になつてゐる爲であらう。又極く淺い礁原上の交通や荷物運搬には今も尙盛に竹筏が使はれてゐる。パラオのカヌーに就ては前述のクシーマー[13]の著名なる研究の中に詳細の記述と興味深き圖があるが筆者は途に時日の餘裕を生ぜず遂に前の二種を見て

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カヌーを尋ねて

(二) トラック諸島（第十三圖）



第十三圖　トラック島カヌー
a, b.（昭11. 1. 12トラック夏島にて）
c. 模型による（昭11. 1. 13トラックにて）

値に借覽したのみで甚に十分參照出來ないのを遺憾とする。

(10) コロール島マラバケツの島民テアロン及アルケテルより。

(11) 一般にヴ・ナヌと呼び習はす。

(12) 清田利三郎氏より。

(13)—(1) を見よ。

昭和十一年一月十二日、十三日寄港。上陸期間短く又汽船繋地たる夏島港では種々のカヌーも見當らなかつた。クツワ村に行く途中カヌー小屋にあつたものをスケッチしたのみである。夏島港には深山の島民のボートがあり之等は甲板をはり船室を設け、多くは一機のOutrigger である。他いトラック環礁内の各島間交通は之等のボートか又は發動機船による。尚パラオの南洋



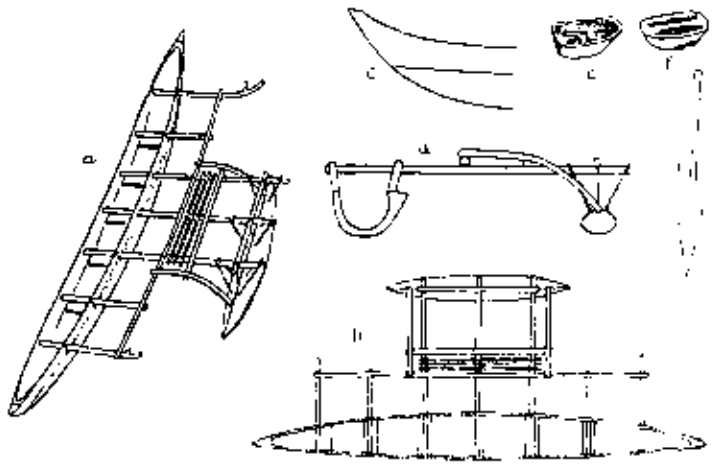
第十四圖　トラックの戰鬪カヌー模型
（南洋廳物產陳列所にて）

廳物產陳列所に陳列されてあるトラックの戰鬪カヌー模型は第十四圖の如く吃水深く、艤裝も壯麗なものであるがトラックに於て實物を見る機會は得なかつた。

(3) ポナペ島（第十六圖）

昭和十一年一月十六、十七、十八日寄港。現今見られるカヌーは極めて貧弱なもので艤裝も弱々しく帆もつけず外洋に出る事は出來ない。船體はパラオ、トラック、ヤップのカヌーの左右對稱なるに反し非ナペのものはヤルートのと共に浮木のある側の舷が多く膨らんでゐる。船首尾は同形で少し反り上る。舵は水面に平行な一線の繩にあり、浮木を取りつける裝具は第十七圖に示すとほりである。本島は島民の航する範圍は島附近の珊瑚礁内だけで外洋に出る必要はないから斯くの如きカヌーでも用が足りるものと思はれる。併し昔は Hambruch [14] のべせる如く凌波性に富んだ帆走カヌーで外海に乗り出したものであらう。

(14) Hambruch, P. 1932.
Ergebnr Südsee-Exp. 1908—1910, II. Ethnogr., B. Mikronesien, Bd. 2. Ponape. 1. Teilbd.

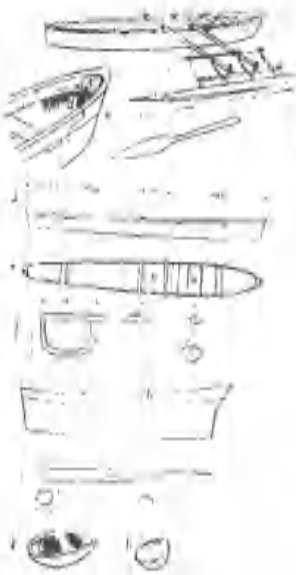


第十五圖　ポナペ島カヌー（四五・五の縮尺にて）
a. 全景　b. 主なる　c. 船端部（船首尾同形）　d. 横斷面
e. 塗裝り　f. 同　g. 櫂

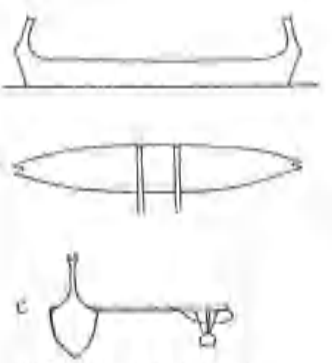
(例) クサイ諸島（第十六、十七圖）

昭和十一年一月二十日寄港、汽船錨地たるタサイ本島とレロ島との間の礁湖でカヌー十數艘を見た。船體

第十六圖　タサイ島カヌー
（昭一・一二・二〇　タサイ・レロ島にて）
a. 横より　b. 船首尾同形すらず）　c. 横より　d. 船首部横より　e. 船尾部横より　f. 浮木　g. 梁とり　h. 梁とり、椰子の莖を割っただけの簡單なもの



は前後不整、左右相稱、船底は扁平、帆柱は中央より前方に立て帆を使ふ。船體が前後不等であるから船首と船尾の區別を生じ海水は常に右舷に位置する。故に風向きによつては浮木が風下に位置する事があるであらう。何れにしても凌波性少く橫流を其しようけ、裝甘赤藏等であるから礁湖内で漁業、交通等に用ひるに過ぎない。タサイ島の古いカヌーとして



第十七圖　タサイ島カヌー
（Sarfert より寫す）
a. 前より　b. 上より　c. 横より

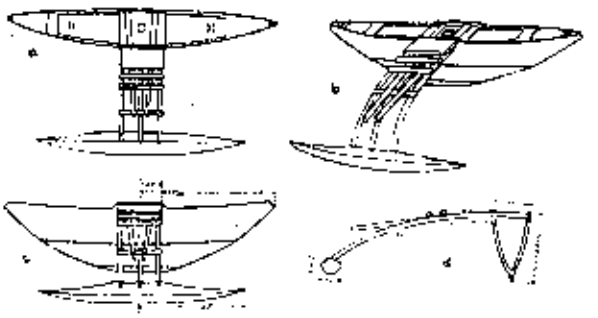
Sarfert 氏の擧げたものは偉壯大なものである（第十五圖）。

(15) Sarfert, E. 1919
Ergebn. Südsee-Exp. 1908-1910. II. Ethnogr. B. Mikronesien. Bd. 4. Kusae. 1 Halbb. S. 224—231. Das Kanu.

（四）ヤルート諸島（第十八、十九圖）

カヌーを除いて

昭和十一年一月二十二日、二十四日滞在。マーシャル群島は點々大洋上に散らばった珊瑚環礁の群で各環礁は大々又數箇乃至數十個の小島から成つてゐる。普海抜數米の珊瑚礁島で椰子の繁殖著しく椰子のコプラ生産は島民の生計の途である。コプラは各環礁から南洋貿易會社の定期船又はトラックで見たやうな島民のボートで中心地ヤルート環礁ジョボール島に運ばれて來る。ヤルート環礁は長徑六十粁に及び礁湖は花淵として對岸の島影も水線下に沒して見えない。環礁内の交通漁獲には盛にカヌーが使はれてゐるがヤルートのカヌーは吃水深く舷は圓いで作られ、縫ぎ目は椰子の纖維の紐でしばり合されてゐる。構造簡素にして而も堅牢なる事恐らく群島第一であらう。船體小であるがよく荒波に耐え高速を有する。船體は左右不對稱、前後同形、帆は船體に比して非常に



第十八圖　ヤルート島カヌー
（昭11.1.23ヤルートJ.ジョボール島にて）
a. 上より　b. 斜横より　c. 横より　d. 横斷面



第十九圖　ヤルートのカヌー

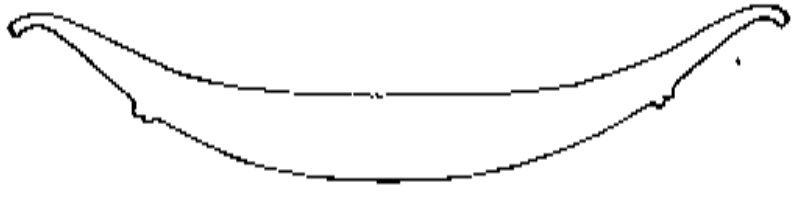
大きい。塗料は白ペンキをぬり水線下は黒ペンキを用ふる。昔は大型のカヌーで他環礁にも屢〻航海したもので古来から傳授されてゐた竹の棒に貝殻を結んで象徴を以て風波の方向、島の位置等を表現した海圖ともいふべき道具がヤルート支廳及びパラオ等陳列場に陳列されてあるのを見た。

(六) ヤップ島

昭和十二年六月六日寄港。本島のカヌーも極めて優秀なもので昔ヤップからいくつものカヌーが行貨切取りのため海を渡つてパラオに行き石貨を造つて再びこをカヌーに載せて歸つたのは有名な事である。ヤップ島のカヌーは次の四種に分けられる。

一 チ・コペン　二 ポッポ
三 ソワプ　四 プクル

ヤップ島は僅か數時間の上陸であつたから詳しく見る機會を得られなかつたが汽船錨地トミル港附近でカヌーを專ねて



第二十圖　ヤップ島カヌー、チ・コペン (Mueller より寫す)

もポッポ、ソワプ、プクルの三種は容に觀察する事が出來た。

一 チ・コペン（第二十圖）

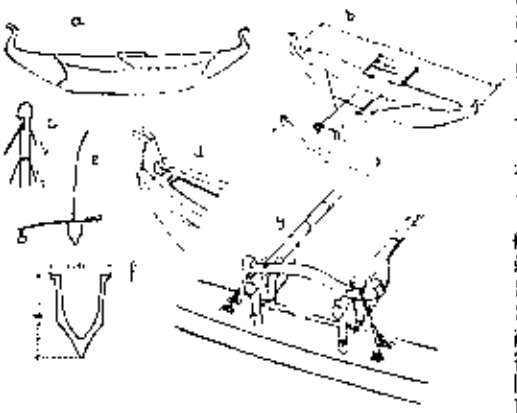
トミル港にはこの種のカヌーなし。帆をつけ外洋を航海する能力あり。往時パラオより巨大な石貨を運んで來たカヌーはチ・コペン或はポッポの大型のもので極く大なるものは船體まで數けであつたといふ。(16) Müller (17) の圖を掲げておく。

(16) 宮下由一郎氏より。
(17) Müller W. 1917 Ergebn. Südsee-Exp. 1908—1910 II. Ethnogr. B. Mikronesien, Bd. Yap S. 152—187, V. Kanu

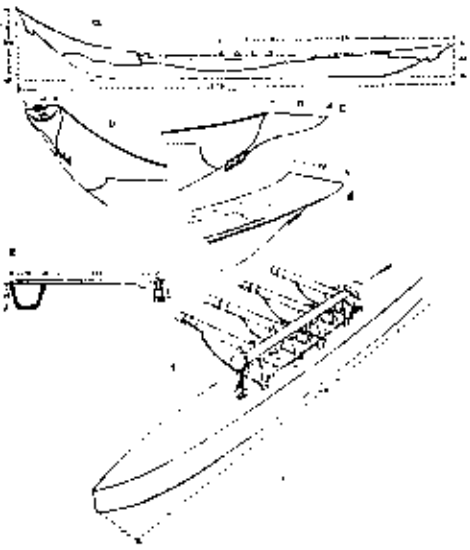
118

二 ポッポ（第二十一圖）

數片の材を合せて作る。縫目は曲線を示し椰子の纖維の紐で繋り合される。船端部は前後同形で先端は高く上り二叉する。左右對稱。浮木の裝具も他島のとは異なる。塗料は赤褐色パラオのものと同じらしい。下部其の他は黑く塗る。本種のカヌーは大さ稍々のものあり、帆走に適し主に晝間礁近くの水面に出漁のとき用ひ夜間出漁には大きいチョウチンを使ひ松火を灯して飛魚をとる由[18]。梁木氏[19]によればヤップ離島中オレアイのカヌーは稍に見る通りなもので同氏の挿圖にポッポの操帆の有樣が描かれてある。



第二十一圖　ヤップ島カヌー、ポッポ
（昭12.6.6 ヤップ、トミルにて）
a. 横より　b. 斜より　c. 帆柱の上部　d. 船端部（船首尾同形）　e. 横斷面　f 同　g. 浮木ノ部



第二十二圖　ヤップ島カヌー、ソウプ（昭一二、六、ハヤップ、トミルにて）a.横より　b.船首部　c.船尾部　d.船尾部　e.横斷面　f.浮木ノ部

(18) マップ島の島民より

(19) 梁木朝，1937

三 ソワブ（第二十二圖）

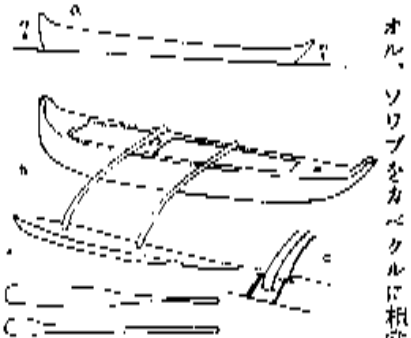


第二十二圖　ヤップ島カヌー、ブラル
（昭12.6.6ヤップトミルにて）
a. 極く簡單なブラル　a', a''横斷面　b. 普通のブラル
b', b''横斷面　b''浮木の部

極めて長大なもので材を繼ぎ合せて製す。帆を裝備せず機漕によるのみ。船底は扁平、船首は高くもち上るが船尾はそれほど高くならない。船首尾には彫刻を施す。船體は前後不同なるため浮木は常に右舷に位置する。材料はポッポと同じ。

四 ブラル（第二十三圖）

前述のチュベンをバラオのカヌプ、ポッポをロトのオル、ソワブをカベックルに相當するものとすれば本種はプロトンに相當するとふべきである。帆を持たず、構造は極く粗雑である。運搬用に使われる。



第二十四圖　サイパン島で見たカヌー（昭12.6.10サイパンにて）

(4) テニアン島及サイパン島

（第二十四圖）

昭和十二年六月九日——十二日滯在。殆どカヌーの姿を見ず、汽船上より三艘のカヌーを見たがそれは八丈島より運んだものかも判らない。

カヌーを持ねて

嫌湖内の荷物運搬用其の他に使ふと言ふ。

Document 1937I

Guam—Perch of the China clippers, by Margaret Higgins

Source: Article in the National Geographic magazine, July 1938.

[Attached]

© R. Lévesque

GUAM—PERCH OF THE CHINA CLIPPERS

By Margaret M. Higgins

GREEN, warm, and inviting, Guam lies in the path of the Pan American Clipper ships as once it lay on the direct route of the Spanish treasure galleons that plied between Manila and Acapulco. It is no longer an isolated and forgotten spot on the map, but an important link in a chain that encircles the globe.*

The Clipper service has wrought magic. To be more than 5,000 miles from the United States mainland and receive from home a letter written less than a week ago is something that, to quote one of our houseboys, "no tongue can appreciate."

Before the coming of the air Clippers, Guam had no regular direct mail communication with the United States and by the time a letter arrived it was often more than a month old. Mail either came on irregular and infrequent naval transports requiring a full three weeks for the voyage, or else went by liner all the way to Manila, whence it was brought back to Guam on one of three transports visiting the island from the Asiatic side each month.

Today the trans-Pacific clippers, on a regular schedule of a plane a week in each direction, carry mail and passengers from Guam to Alameda, California, and vice versa, in four days.

The approach by air is very beautiful. But it is no lovelier than sailing into the harbor as we did for the first time one late afternoon nearly three years ago. Eager to go ashore and to see the island and the house in which we were to live, we were ready for the first boat that put off from the transport. Guam is surrounded by coral reefs, and ships must anchor a mile or more from the landing dock. The narrow channel is banked on either side by ironwood trees.

HAPPY MOVING DAYS

There are just so many houses available for American occupancy, and it is necessary for the departing personnel to go aboard the same transport that brings replacements. The departing families leave their houses in operating order, with well-stocked refrigerators, and servants already installed. This makes moving day practically perfect.

Flowers found in almost every room when we arrived had been sent in by one of my kindly Chamorro neighbors.

Guam is a land of brilliant sunshine and deep shadows: happy children and forlorn, neglected dogs and cats; canned milk and cow-drawn vehicles. The natives pack the cinema houses to see western pictures, sing cowboy songs in praise of the great open spaces, and go home to sleep, ten or more in a room, with all the windows closed and locked to keep out evil spirits!

SETTING-UP EXERCISES FOR CHILDREN

We were still at breakfast on the first morning after our arrival, when the Navy band, in Plaza de España, burst into a lively march. Hastily we left the table and went to the windows overlooking the plaza.

On that morning, as on every morning during the school year, except rarely when rain makes it impossible, the children of the Agaña native schools were marching to the plaza for the setting-up exercises which follow the ceremony of raising the flag in front of Government House (page 105).

The children marched into the historic old plaza from every direction—boys and girls of all ages in clean, fresh school uniforms of white drill or khaki. The idea of a school uniform has done much to promote personal cleanliness among native youngsters, many of whom come from extremely poor homes.

After the flag was raised, our ears were assailed by some of the strangest words set to music that I have ever heard. It was several months before I was able to reconcile what the children were singing with what they surely had in mind. It started off like this: "Aw, heil to dee ou' nobu' fra'."

I hesitated to ask what they were singing, for I was sure that I was supposed to know. I should not have been able to guess, even yet, if I had not somewhere come across the words of the Guam hymn, "Oh, Hail to Thee, Our Noble Flag."

A BABEL OF TONGUES

The Chamorro language, one of that great family of Malayan tongues, is the vernacular of the island. All instruction in the schools is carried on in English, by native teachers, but the moment school is out the youngsters begin to chatter in their preferred language, and forget all about Eng-

*See "Flying the Pacific," by William Burke Miller, in The National Geographic Magazine for December, 1935.



Photograph by Mayhew

WHEN THE U. S. S. "CHARLESTON" SHELLED FORT SANTA CRUZ IN 1898, THE SPANISH GOVERNOR MISTOOK THE FIRING FOR A SALUTE

Isolated Guam had not heard that the United States and Spain were at war. The Spanish captain of the port put out in a rowboat to pay a courtesy call, only to learn the island had been "captured." Upon his return, he met a Spanish artillery detachment about to return the "salute." The officers of the *Charleston* discovered that the fortifications they fired on had been dismantled years before.

lish until school opens the following morning.

They call their language *Fino-jaya*, the "Idiom of the South," and refer to Spanish, which many understand and speak to some extent, as *Fino-lago*, or the "Idiom of the North," because the Spaniards first appeared here from the north.

While an increasingly large number of Chamorros now have a working knowledge of English, there remain many who speak only their native language. There are Spanish residents who speak only Spanish and Chamorro, Japanese who have acquired a knowledge of Chamorro, but little English. Thus amusing difficulties often arise, sometimes requiring a battery of interpreters.

One such situation was the setting off of the fireworks display on Guam militia night at the Guam fair two years ago. The fireworks, which had been purchased in Japan, were not unpacked until the hour set for the celebration. The young United States Marine who had charge of the affair saw, to his dismay, that all directions were printed in Japanese. He sent out frantic appeals for help while the eager spectators waited impatiently in the plaza.

A Japanese was found in the crowd who could read the directions, but could speak neither Chamorro nor English. A half-Japanese arrived on the scene who could speak that language but couldn't read it.

At last arrangements were completed, and few in the mass of spectators knew that the directions were read by the Japanese to the half-caste, who translated them into Chamorro for a native patrolman, who passed them on in English to the Marine, who gave the order to fire!

INVITATION TO THE FANDANGO

With mixed feelings of delight and apprehension, a few weeks after our arrival, I accepted an invitation to a fandango. I did not know what a Guam fandango was, but strongly suspected that it might mean some terpsichorean performance in which we should probably not be able to acquit ourselves with credit. Imagine my sigh of relief when it was explained that a fandango is the dinner party and general fiesta that a bridegroom gives on the eve of his wedding.

The lot of the Chamorro bridegroom is, to my mind, a hard one. More often than not all the wedding plans are made by the parents of the contracting parties. The



Photograph by Dr. Spencer L. Higgins

HERE COMES THE BRIDE!

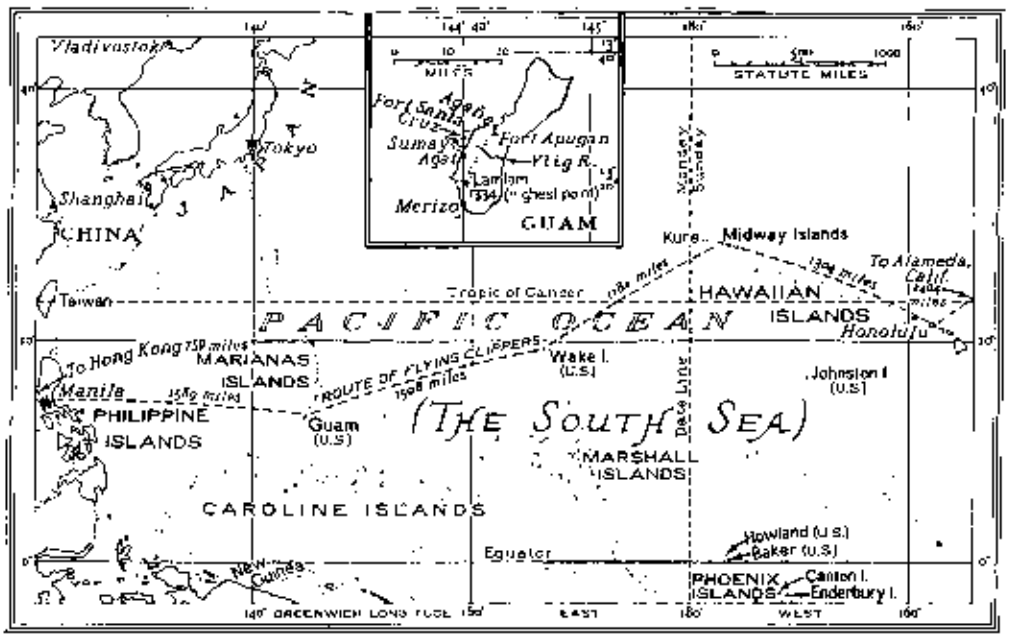
The newly married couple must walk home after the ceremony, which has taken place in the Agaña Cathedral (background). Few girls are married in native dress; a white satin gown with several yards of veil is the proper costume, and the bridegroom must pay for it (page 103).



Photograph from Margaret M. Higgins

PROUDLY THE CHAMORRO BOY RIDES HIS SPIRITED COW!

Cattle take the place of riding horses, trotting along at fair speed and sometimes breaking into a gallop. Often a cow, native rider astride, passes down a road with her calf trotting nimbly alongside. These animals are used as beasts of burden on Guam, as are water buffaloes.



Drawn by Ralph E. McAleer

GUAM, WAY STATION OF FLIGHTS ACROSS THE PACIFIC

Fifteen hundred miles southwest of Wake and 1,600 east of Manila, this southernmost island of the Marianas group is a vital link in trans-Pacific air routes. Huge seaplanes that leave Alameda, touching at Honolulu, Midway, and Wake on their way, roar into Guam for their last stop before reaching the Philippines. Ultimate goal of their 8,746-mile journey is Hong Kong. The flying boats alight at Sumay (inset), formerly the U. S. Marine aviation base on the island.



Photograph by P. Simpson

FROM A COCONUT GROVE CREAKS ALONG A NEW ROOF FOR THE HOUSE

A water buffalo pulls the primitive cart which the Chamorro boys have piled high with palm leaves (page 112). These animals are the hardest workers on an island where human life is easy-going. They carry heavy loads over wet, slippery trails, sometimes sinking to their shoulders in mud.

house in which the couple is to live, its furnishings, even the bride's wedding gown and fandango dress and all the bridesmaids' costumes, are planned by the elders, but the bridegroom has to pay for them.

The bride does not bring a trousseau to her new home. The prospective husband must supply everything.

By no means the least expensive item is the fandango. Any young man of standing in the community is expected to provide a feast for a hundred or more of his friends.

We arrived at the home of the bridegroom's parents at the appointed hour of seven, and were met at the door by a very nervous bridegroom and several of his sisters, cousins, and aunts. His father and mother did not appear until some time later, for it seems they were overseeing final preparations for the feast that was to be served to about 150 guests. These were already arriving, some from Agaña, where the bridegroom lived, and others from the outlying villages.

All the girls were wearing evening dresses, Guam reproductions of pictures in the American fashion magazines. Only the older women wore the native costume, which is the Manila dress, adopted by the women of Guam during the early days of the Spanish régime.

As soon as the bride and her godmother arrived, dinner was announced. Two large rooms in the spacious old Spanish house had been thrown together and long tables were set for the party. I was glad when we were placed at the bride's table, for this was my first fandango and I meant to make the most of it.

CARABAO STEAK AND BROILED FANIJI

The dinner began with soup and ended with ice cream. Roast pig is always the main course on such occasions. Mountainous platters of this delectable food were brought in. The pigs had been roasted almost all day in Spanish outdoor ovens.

There followed roast turkey, fried chicken, carabao steak, and *faniji*, or flying fox. I did not inquire too closely into the manner in which the latter was prepared, and am glad now that I did not, for I have since learned that these large fruit-eating bats are dropped into boiling water, fur and all, without even being drawn. Since learning this I have lost my appetite for faniji, which is really delicious if one likes the gamy flavor of squirrel.

After several meat courses had been served, we were offered steaming platters of native rice, cooked in coconut milk and colored with *achote* (annatto) berries which, besides tinting it a deep orange, give the rice a pleasantly pungent flavor. The native guests doused every course generously with a fiery sauce made of vinegar in which had been steeped small, extremely hot red peppers.

All through the meal, which lasted about three hours, native brandy, *aguardiente*, or "aggie" as it is affectionately called by its admirers, flowed freely. When dinner was over and a string orchestra set about its evening's work, everybody was apparently ready to keep up the festivities until morning.

When the dancing began, my husband led off with the pretty dark-eyed bride. As soon as the dance was well under way, the bride disappeared, and we learned that she had gone back to her own home to await the bridegroom and all his guests, who were supposed to be at her house some time before midnight. While she was at the bridegroom's fandango, her parents had served an equally elaborate dinner to those relatives and friends of the family who were immediately concerned with the conduct of the wedding.

THE BRIDEGROOM TAKES HIS GUESTS TO CALL ON THE BRIDE

About 11:30 o'clock our young host announced that he was ready to pay his call on the bride, and would we please go with him? Off we went, the orchestra in the lead, the bridegroom next, and all the guests trooping after him, to the other side of the town, where the bride lived.

Her house was already so full of people I couldn't see how we were going to get in, but we managed it, and after talking a few minutes with her parents, took our leave, for the dancing would continue until morning, and one time was as good as another to say good night.

We were up early next morning, for the wedding ceremony was to take place at the early Mass in the cathedral, near the plaza, and just a few steps from our quarters.

The bridal party arrived promptly, looking singularly fresh, considering that no one had slept. The bride was gowned in the sort of white satin wedding dress that every Chamorro girl desires. It was made with a very long train, and with it she wore several yards of veil, carried by four sleepy little brown girls in fluffy organdy



Photograph by Dr. Spencer L. Higgins

HOUSETOPS OF AGAÑA, LANDMARKS FOR THE CHINA CLIPPERS THAT SPAN THE VAST PACIFIC

The large smokestack of the power plant, which supplies the island with electricity, looms as the most prominent feature of Guam's capital. The break in the coral reef offshore marks the original mouth of the Agaña River. Under a Spanish governor in 1852, a new channel was dug which led the stream through the city, providing a water supply and laundry facilities close at hand. The river now flows into the sea beyond the outskirts of the town, not visible in this view from Fort Apugan.

Photograph by F. S upan

CHAMORRO MILITIAMEN LINE UP FOR INSPECTION IN FRONT OF THE GOVERNOR'S PALACE AT AGAÑA

Photograph by Mayhew

CHILDREN START EACH SCHOOL DAY WITH A SALUTE TO "OLD GLORY" AND MASS CALISTHENICS

Photograph by P. Simpson

NEAT PLANK COTTAGES WITH THATCHED ROOFS LINE "CORAL ROW" IN THE CHAMORRO SECTION OF AGAÑA

The street, built under U. S. Navy supervision, is of cascajo, a form of coral limestone. A few of the roads that crisscross the islands are of macadam, including a military highway between Agaña and Sumay. Drying racks for clothing are made of palm leaves supported on bamboo sticks.

Photograph by Mayhew

FROM THE PALM-FRINGED SHORE OF GUAM, ISLANDERS PUT OUT TO MEET MAGELLAN AND HIS STARVING CREW FOUR CENTURIES AGO

A scene like this met the eyes of the explorer, when he sighted the island while circumnavigating the globe. the first land he had reached for three months and twenty days. The seamen, brief with scurvy, had been reduced to a diet of rats and leather. After provisioning, Magellan noticed one of his small boats had been stolen. With 40 armed men, he landed, avenged the theft, then sailed away.



Photograph from Margaret M. Higgins

JULIET IN A CHAMORRO BALCONY

Although this maiden of Guam learned English in school, her mother taught her to speak the native tongue. Throughout Spanish and American rule, the aboriginal language has been handed down from one generation to the next, although English has been taught in classes for almost 40 years.

dresses. Their headgear was somewhat awry, but their small faces bore a look of grim determination.

We were invited to attend the wedding breakfast at the bride's house, but this we had to decline. The newly married pair walked from the church to the bride's home, according to the old Chamorro custom.

After breakfast, they went from house to house, still in their wedding finery, to call upon their friends, many of whom had to rush home after breakfast to be ready to receive them.

FRIDAY FAVORITE WEDDING DAY

Because Friday is the favorite morning for weddings, we are awakened early almost every Friday morning by the clatter of the cathedral bells, announcing that another knot has been tied, and that perhaps, for some time to come, another young lad will be trying to pay his fandango bills!

In Agaña, the capital of Guam, where more than half of the island population lives, there are many native families of means, very often of wealth, according to the local scale. They are business men, government employees, and schoolteachers. They read books and magazines, go to the movies, and in other ways keep more or less abreast of the times.

They are, for the most part, mestizos, with Spanish, German, Scottish, or American blood. The natives of this upper stratum of Guam society claim descent, on the Chamorro side, from the ancient chieftains. It is unlikely that there are any persons of unmixed Chamorro ancestry on the island, even in the back country, but of course the mixture of European blood is most noticeable in Agaña, which has always been the capital city.

Many of the men and women of the upper class have had educational advantages that place them above their neighbors. Some have attended school in Manila, Hong Kong, or the United States. The girls and women of this group are handsome, often



Photograph from Margaret M. Higgin-

EVERY CHAMORRO BOY WANTS TO OWN A FIGHTING COCK!

Seldom do children keep cats and dogs as pets, but to be the possessor of a promising rooster is a mark of distinction. Baseball has made inroads into the popularity of cockfighting.

beautiful, and are dressed in the latest fashion from Manila or San Francisco.

The most important official function of the year is the reception at Government House on New Year's Day. Then daughters of the old families of Guam present a picture one does not forget.

There are very definite social divisions among the 20,670 native inhabitants of Guam. I have noted that the town resident feels somewhat superior to the man from the back country, and villagers display a marked envy of dwellers in Agaña.

CHAMORROS ARE STAY-AT-HOMES

Many Chamorros with whom I have talked in some of the remote settlements have never traveled beyond the limits of their own village. They appear to have very little curiosity about the island on which they live, and are sometimes incredulous when we speak of interesting places we have visited which may be within a short distance of their homes, but which they have never seen.

A journey of ten or twelve miles is looked upon as a formidable undertaking. Formerly it meant an all-day journey in a bullcart, or perhaps on foot. Even now that there are automobiles, the trip from an outlying village to Agaña, a ride of perhaps 40 minutes, is still a serious matter, and it is not unusual for the traveler to seek a telephone at once to communicate to his family, through the village patrolman, that he has arrived safely in the city and is well.

Within a few weeks after our arrival we found that we had just about exhausted the possibilities of the motor roads—some 85 miles of improved highways—and that if we were really going to see Guam we should have to see it on foot. The roads over which a motorcar can pass serve only the principal villages, and these are near the seashore. Only footpaths and carabao trails reach into the hills and the jungles, where no wheeled vehicle can travel.

Merchandise and farm products are packed in and out on the backs of the



Photograph by Dr. Spencer L. Higgins

HIKERS BRAVE MILES OF JUNGLE TO SEE GUAM'S CATARACTS

Reaching Maulat Falls, with the deep, cool pool at its foot, entails a hot pilgrimage along liana-hung trails, bare savanna and tall sword grass. Many waterfalls dot the island, but seekers must cut their own path with a *machete* through tangled growth, and fight off hordes of mosquitoes and flies.

strong, patient carabao, or water buffalo, which, in the rainy season, sometimes sinks to its shoulders in mud.

We have had no difficulty in finding guides to take us over the island, but have had to engage a different one for each district we wanted to visit. Each man knows only his own immediate surroundings. In many places the trails are not clearly defined; indeed, we often have to cut our way through the jungle with machetes. Since a mosquito-infested jungle would hardly be a comfortable place to get lost in, we invariably have a native as guide and carrier.

A few weeks ago we planned to explore the Ylig River, following its course up from the seashore in hope of finding, near the source, a spring that was said to be in that vicinity, called by the natives "Dangis Bobo," Candle Wax Spring.

We were told that candle wax "spouted" from it and that the natives had, in former times, made use of the product. Of course we doubted the existence of anything even remotely resembling the spring as described, but it was a good excuse for another hike to that portion of the interior which we had previously visited from another direction.

A guide who lived in that district was engaged; we were to find him at his ranch a mile or two up the river. He was waiting for us with all his large family, at his thatched ranch cabin. He looked me over with an air of disdain that led me to believe that he thought I would never be able to make it.

While the three male members of our group were closing a bargain with the guide, I talked with his grandmother, who, complacently chewing betel nut, sat under a coconut tree weaving thatch for a new roof. Children of all sizes and ages poured out of the little house, which consisted of one room and a small lean-to.

One little girl was looking after all the others and was handing out banana-leaf cornucopias of boiled rice, their breakfast. No other food was in sight, nor had that house, typical as it was of back country homes, any other utensils than two iron cooking pots and a few bowls and ladles made from coconut shell.

THE WIFE DOES ALL THE WORK

Meanwhile the final check-up of cameras, canteens, and lunch kit was completed, and we were ready for the trail. I was surprised to note that our guide brought up the rear, instead of going out ahead as we had expected. However, here the trail was clearly defined, so I thought he was just letting us go on without his leadership until the jungle closed in.

I looked up a few minutes later, to see a woman at the head of the line, Mariquita, the guide's wife, had come up behind us, and, shod with sandals made from bits of inner tube secured with fiber thongs, had trotted past us so quietly we had not been aware of her. She, it developed, was our real guide, and her husband, the grand personage at the end of the line, just a sort of general manager.

She was bareheaded, barearmed, barelegged, and virtually barefooted, for those flapping bits of rubber were a poor protection against the rough, jagged coral rock of the trail, or the thorns of the *limón de China*, or limeberry, bushes that border it, or the miles of sword grass on the savanna that we reached later in the day. Her husband called out an occasional command, which Mariquita hastened to obey. One readily got the idea that she wanted her man to be pleased.

She it was who, with a machete nearly half as large as herself, cut our trail through well-nigh impenetrable jungle, felled large bamboos at three places along the route, and with them quickly improvised bridges over which we passed to the opposite bank of the river.

At her belt she wore, besides the sheath



Photograph by Lawrence Dieu

DEER GIVE THIS BEAN PATCH SCARECROW A WIDE BERTH!

A brown paper bag placed over a coconut husk and stiffened into shape with varnish supplies the head. A few sticks and some gunny sacks make the figure. Chamorro gardeners spend much time creating the fierce effigies, intended to discourage animal visitors as well as birds.



Photograph by F. Simpson

CHAMORRO ROOFERS NEED NIMBLE FINGERS, NOT HAMMERS AND NAILS

Fronds from coconut palms are plaited and tied to the framework, beginning at the ridgepole and working down the steep slope. Wooden walls are painted white, with blue slats covering the cracks. Huge hardwood logs, like those in the foreground, serve as foundations. They are hewn from *ifil* trees and last for generations.

in which her machete was carried during those brief intervals when it was not in use, a small pouch containing her betel nut supply. To this she had recourse several times that day.

The Chamorros do not carry water on the inland trails. They drink from any stream or pond, even when it is obvious that carabaos or other animals have recently been there. Besides, in the jungle one can always get a drink that will at least prevent actual suffering from thirst by cutting a couple of feet of *guiji* vine, which grows everywhere. Sap literally gushes from the vine so cut, and it is not unpalatable.

One cannot go many miles here without coming upon a coconut plantation. It is generally understood that travelers afoot may help themselves to green nuts. This is another good reason for having an agile guide, for the trees are tall, and the only way to get the nuts is for someone to go up after them.

One blow from a machete slices off the husk at just the right angle and at the same time cuts a hole of the right size in the nut itself, from which to drink.

A good nut contains a pint or more of cool, not too sweet juice, which is sometimes referred to as "coconut milk." Real coconut milk is that which is expressed from the ground or grated meat of the ripe nut after it has been steeped a short time in warm water. This product has many culinary uses in tropical lands.

Could Mariquita climb a coconut tree and bring down the nuts? Mariquita was equal to any emergency and appeared to delight in seeing us refresh ourselves with the product of her strength and agility.

THE HUSBAND TAKES THE MONEY TO BET ON COCKFIGHTS

We found Dangis Robo, and, just as the men of the party had suspected, it was no more than an outcropping of gypsum on a rocky slope. Late in the afternoon we completed our 18-mile circuit, Mariquita always trotting along ahead, eager to point out interesting things that we might like to see. As we left her, she dutifully turned over her guide's pay to the head of the family, who probably tucked it away in his cockfight purse.



Photograph by P. Stapleton

U. S. SAILORS AND MARINES KEEP AGAÑA MARKETS PROSPEROUS

Dried coconut meat (copra) was once the only crop sold for money. Demand from officers' families for fish, chickens, and vegetables soon taught the islanders that other products could be sold for cash, too. The market was set up in the old Marine Barracks, which once housed the Spanish garrison. Even today the Chamorros supply most of their own wants by barter.

The Chamorros are incurable gamblers who will bet on anything, cockfights preferred. Even a poor man is sure to have a cockfight purse in which he hoards every cent he can get, convinced that next time his bird will win. His wife may fall ill, his youngsters may need clothing, but the cockfight money remains inviolate (page 109).

The people in the back country have very little cash. Their economy does not seem to call for money. Needs, which are simple, are satisfied for the most part by what can be grown at home or obtained by barter from a neighbor. When clothing must be purchased or when tax time comes around, the Chamorro cuts some copra and thus gets the necessary cash.

Throughout the year he grows enough vegetables for the needs of his own family. He works hard, for it is no easy task to clear the jungle, and this he must do if he is to plant a crop. Much of the land is rocky and has little topsoil. Good land is often covered with such thick jungle growth that to clear it by primitive local methods is an endless task.

There are many fertile valleys yet to be developed, and this a patient government has for many years tried to persuade the Chamorros to do. Unfortunately, Chamorro youths are not interested in any back-to-the-land movement. They all hope to obtain teaching positions or government employment after graduation from junior high school.

I once asked a native boy who was job hunting in Agaña why he didn't stay on the family homestead and learn to be a good farmer.

"Oh," he said, "we can't do that these days. The girls won't marry farmers any more. They want their husbands to be dressed up and go to the movies."

NATIVE FRUITS ARE DELECTABLE

We like to use the native fruits and vegetables and resort to canned products only when fresh foods cannot be obtained. Invariably a local product can be made to serve in place of almost everything from home that we should like to have and cannot get here. Since the mangoes are second only to those of the Philippines, we can



Photograph from Margaret M. Higgins

MYSTERIOUS PREHISTORIC BURIAL MARKERS DOT GUAM

No one knows the age or significance of these stone pillars. Long before the arrival of Magellan in 1521, knowledge of their meaning had been lost. This *latte* is the only one on the island whose stone capital has not been shaken off by earthquakes (page 121).

worry along very well for a few years without strawberries. Guam pineapple is delicious, and papayas at one cent a pound make me wonder whether, after all, I really want to go home.

People who do not like spinach have a happy time in Guam, because spinach will not grow in this climate. However, I often hear spinach haters sing the praises of the Guam substitutes, taro tops and pumpkin tips. The young, tender leaves of taro, or the pale green tips of the pumpkin vine, cooked with coconut milk and a dash of lime juice—well, I have known spinachphobes of long standing to succumb after the first taste.

Most of the products we buy in the local market are to be had by the natives for nothing more than the effort of gathering them. Bananas, breadfruit, custard apples or sweetsops *(atis)*, pineapples, papayas, coconuts, yams, and taro grow wild in many parts of the island. The surrounding reefs abound in small fish, crabs, mussels, and other sea creatures that the natives use.

Though Nature has lavishly provided the island people with all the real necessaries of life, the Chamorro would rather have a can of salmon than any fish in the Pacific. They love American tinned and packaged goods. Canned peas have a special lure, because peas are not grown here. The natives will pass up their own delicious fruits in favor of commercial jam, jelly, or syrup. Oh, how they love store syrup!

Jesús, a lad of 14 who lives near us, has brought me flowers and has served as messenger or errand boy many times, always refusing payment for his services. A short time ago I asked him what I could give him that he would very much like to have, expecting him to suggest a bicycle or perhaps some athletic gear.

"I think, ma'am, I would like to have a can of sardines," he said after a moment

of serious consideration.

A goodly portion of my Christmas shopping for last year was done in the home shop of María, the mat weaver. Her baskets, purses, golf bags, table mats, and even large floor mats, are so delicately woven that they are soft and pliable as silk.

When I first went in search of the weaver's house, I had no other directions for finding her than her name, María, and that she lived in Merizo, on the southern end of the island, a drive of some 20 miles from Agaña. There are many Marias in Guam, and I hesitated to drive so far without more definite information.

I was told, then, to inquire for the house of *Marían Pedro*—Maria who belonged to Pedro. Now, to be sure, there are as many Pedros as Marías; therefore, to distinguish her from others of similar name, she is designated as Marían Pedro Taimonglo—*i. e.*, Maria, belonging to Pedro of the old Chamorro family Taimonglo.



Photograph from Maryaret M. Higgins

"NOW DON'T FALL OUT OF THAT SWING AGAIN!"

The pharmacist's mate, second class, in charge of the health department outpost at Agat, on the west coast of Guam, sets broken arms and treats many ailments. He also vaccinates villagers, enforces health and sanitary regulations, and performs the duties of midwife if occasion demands. Each district dispensary is connected with the Naval Hospital, from which ambulances are dispatched in emergencies.

Chamorros do not generally use the surname unless the family is wealthy or prominent, or bears one of the old Chamorro names. They are very proud of the ancient family designations which, even to the stranger, are easily distinguished from Spanish or other foreign names. One soon learns to recognize as Chamorro such names as Taitano, Taitingfong, Aguigui, Megofna, Fegurgur, and Namauleg.

The letter "n" added to a proper name ending in a vowel has the value of the preposition "of." Thus Joaquinan José means Joaquina of José, and Antonion Julia is Antonio (husband) of Julia.

NICKNAMES ARE POPULAR

The natives are fond of nicknames. A man is more often than not referred to by a



Photograph by Lawrence Dieu

"CAREFUL WITH THAT RAZOR, DAD!"

Sending all the children of a large Chamorro family to a barber shop often is too expensive, so the head of the household takes care of the haircutting. When the girls grow up and start to consult fashion magazines from the United States, which are avidly read on the island, they probably will patronize the beauty shop in Agaña.

nickname of forgotten origin which may once have belonged to his grandfather. All proper names are shortened, and seldom is anyone called by a full Christian name. Vicente and Jesús are known as Ben and 'Sus. Da, Doy, Nic, and Chon are four sisters, Felicidad, Dolores, Nicolasa, and Asunción.

I found María, whose friends call her "Na," seated on the floor of her small thatched house, surrounded by piles of *aggak*, a species of pandanus leaf, from which she was weaving a star-shaped floor mat. Her two helpers were making table runners, while a small apprentice was busy outside, stripping the spiny keels from dried pandanus leaves. The leaves in this form may be used to lash or secure the framework of houses or thatched roofs (page 112).

When they are to be used for mats or other woven articles, the stripped leaves are made into tight rolls and laid aside several days to stretch. They are then unrolled and hung in the sun for two weeks. When they are thoroughly cured, they are ready to be split into strips for weaving.

María weaves without the use of frames, merely counting the strips, and has only one tool, a chisel-like piece of steel slightly curved, wide at one end and narrow at the other. With this she effects a flat fold in the aggak, to make a perfect edge.

For very small articles, cigarette cases and the like, María uses the young green leaves, which, after being steeped for a few minutes in hot water, are curved in the same manner as the large leaves for floor or sleeping mats.

Her home was typical of the middle-class home in Guam, two rooms set about six feet above the ground on stout posts (pages 106 and 112). The roof was of nipa thatch,

with no chimney. Smoke from the small fire over which meals were cooked had to find its way out through the openings under the roof (page 119).

Clean, crisp pink curtains hung at the two small windows, which had no glass, but were equipped with wooden shutters that could be tightly closed at nightfall.

In one corner of the room was a small round table, with a vase of red-paper roses so cleverly made that, although I knew there were no large red roses in Guam, I examined them closely, just to make sure. Religious pictures almost covered the walls.

A long bench stood on one side of the room. Often such a bench is the only kind of seat in the house. Families are large, and to supply chairs enough to go around would, in many cases, be impossible. Chamorros can sit for hours in a squatting position, whether at work or merely in social conversation.



Photograph from Margaret M. Higgins

BESIDE A WAYSIDE SHRINE, A CHAMORRO WOMAN SPLITS PALM LEAVES FOR WEAVING

Many religious markers dot the island of Guam. This one commemorates the establishment, in 1875, of a road, and the development of a tract of land as a coconut plantation. The fence in the background is of plaited palm fronds.

The floors and bench were of *ifil* (ipil), choicest hardwood of the island, often called "Guam mahogany." Years of polishing with coconut husks had imparted to it a rich waxy glow.

In one corner of her small living room I saw the shrine that is to the Chamorro household what the *tokonoma,* or place of honor, is to a Japanese home. Native women can give free swing to their ingenuity in arranging household shrines, and I have seen these in many homes, with every imaginable sort of decoration from fine old Spanish silver pieces to alarm clocks.

María's mind was not entirely on her business affairs the first time I called, for she was holding a novena in her house, and that night, the ninth evening of the observance, she would have to serve a feast of roast pig to the thirty-odd participants who had attended her nine evenings' devotions.

Because I felt that she would like to terminate our interview promptly and get on

with the pleasanter business of preparing the feast, I departed, leaving my order for future delivery—the far-distant future, as I later learned.

LAUNDRESSES ARE HARD ON CLOTHES

We were apprised before we left San Francisco of the destructive methods of Chamorro laundresses, and were told that it would be well to bring a supply of plain, sturdy household linens.

In accord with popular custom, I sent our first bag of laundry to one of the villages in which the women make a business of contract laundry for Navy and Marine Corps personnel and for families as well at a flat monthly rate. When, after a few days I got back a white, starched, and beautifully ironed pile of shreds, scarcely recognizable as anything that belonged to us, I decided to do a little follow-up work.

There they were, a dozen or more *lavanderas*, some waist-deep in the stream that flowed near their village, others on the bank, bending over shallow wooden troughs of soapy water, all seemingly intent on the utter destruction of those piles of clothing at the river's edge.

I looked on in amazement as one piece after another received its drubbing, saw flimsy bits of table linen slapped on the rocks as viciously as were the khaki uniforms from the Marine Base. They play no favorites, these sturdy laundresses, who, with a corncob for weapon and a rock in the stream as a base of operations, can render any garment practically useless after one or two treatments.

It seemed that I might better arrange to have the laundry done at home, under some degree of supervision. We engaged Josefina, and for a few days I was hopeful, but was to learn, after all, that instead of a corncob she was using a stiff coir brush. There seems to be nothing one can do about it.

MILDEW AND FRIENDLY LIZARDS

Despite minor annoyances, life in Guam is, for the most part, very pleasant. Throughout the greater part of the year the days are agreeably warm and the nights comfortably cool. In the hottest season, April, May, and June, people who can do so remain indoors during the early afternoon hours, usually turning out for a refreshing swim before sunset.

Next to giant roaches ("Guam eagles"), our most destructive household enemy is mildew. Clothing, shoes, luggage, and books all take on an undesired fur trimming, almost overnight, during the rainy season, if they are not closely watched. Electric lights are kept burning the year round in all closets and trunk rooms.

Ants, large and small, those that bite and others that merely annoy, are everywhere. Centipedes may crawl out from under almost anything, and one soon learns to be on the alert for them. Their sting is painful though not dangerous.

We have in our house many small lizards, both geckos and the blue-tailed skinks. They are pleasant little things, often making overtures of friendliness, such as dropping in one's lap unexpectedly or perching on the arm of one's reading chair.

Sometimes baby lizards scarcely an inch long jump from the wall to my desk and scamper about, quite unafraid. They eat insects, thus making themselves useful, living most of the time in the large clusters of bird's nest fern, sometimes called air plants, which we use on our walls here instead of pictures or other decorations.

These plants, which seem to me just right for tropical houses, are brought in from the jungle, where they are found on many forest trees. They are epiphytes, not parasitic, and cling to the trees, their own small roots taking sustenance from the air and such vegetable matter and dust as they may find on the bark of the tree.

Set in joints of bamboo or nailed to wooden panels, they are hung throughout our houses, a truly tropical background for the bamboo, wicker, and ifil furniture with which most of the American homes are equipped.

RED FLOWERS FOR TAILLIGHTS

Of flowers Guam has an abundance, but by no means the profusion that song and story would have us believe exists on all tropical islands. Few of the garden flowers grown so easily at home can survive the tropical heat or prolonged rains.

The Antigonon, or *cadena de amor* ("chain of love"), both pink and white, is plentiful, as is bougainvillea. There are many flowering shrubs and trees, most of which have been imported from Hawaii, Mexico, or the Philippines, including the exquisite night blooming cestrum called *dama de noche* ("lady of night"), the fragrant ilang-ilang, and the colorful royal poinciana, or flame tree. Bright crotons are seen at every hand, their gay foliage of



BRIGHT-RED HIBISCUS SIGNALS DANGER AT THE TAIL OF A LOAD OF LUMBER

Truckmen merely pick the flowers from the roadside when they need them, for this variety grows in profusion on Guam all year. *Cadena de amor*, both pink and white, and bougainvillea also are plentiful (page 118).



Photograph from Margaret M. Higgins

A BED OF COALS IN A WOODEN TROUGH MAKES A KITCHEN RANGE IN GUAM

Heavy hardwood framework does not burn through and lasts for many months. No chimneys are necessary; the smoke passes out through openings under the thatched roof. Cooking that requires great and prolonged heat, such as roasting, is done in a Spanish outdoor oven of stone.



Photograph from Margaret M. Higgins

COCONUT MEAT, DEFTLY HUSKED AND CUT, DRIES IN THE SUN

Copra is Guam's export. Chamorros are adept in pulling off the heavy husk, over a hardwood stake driven into the ground, then halving the nut and slicing out the meat. Speed contests, similar to corn-shucking competitions in the Middle West of the United States, are frequent.

red, green, and yellow always in evidence and available when flowers are scarce.

The brilliant red hibiscus we have in profusion at all times of the year.

The driver of a cartload of lumber or bamboo wastes no time looking for a piece of red calico for a danger signal on the tail of his load. Instead, he ties a gay bouquet of red hibiscus to the projecting logs or poles and goes on his way.

Guam is a naval station. The chief income of the island is the money which is spent here for the upkeep of the U. S. Government activities. During the fiscal year 1937 the Federal funds expended in Guam totaled $959,895. During the same year the total island revenues, accruing to the Naval Government of Guam and used here to maintain those activities which pertain to the local government, were $311,072.75.

Many of the benefits enjoyed by the people have been paid for and are maintained from Federal funds and not from local revenues. These items include the principal roads, water system, electricity, telephones, sewage system in Agaña, and the Naval Hospital and Health Department.

Aside from small, privately endowed Susana Hospital, the Naval Hospital is the only one in Guam, and Navy medical officers are the only doctors. This well-equipped institution, which affords free medical and surgical care for the Chamorro people, is operated with funds from the Bureau of Medicine and Surgery, Navy Department, and from a special $20,000 appropriation by Congress for the care of "Lepers and Special Patients."

WORM TREATMENT GIVEN IN SCHOOLS

Besides the usual provision for the care of service personnel, the hospital has two large native charity wards, one for men and the other for women and children. There is also an outpatient clinic that does a rushing business, especially on Monday mornings when mass worm treatment is administered.

All the natives suffer from intestinal parasites, many from hookworm disease, and for some years it has been customary to give routine worm treatment in all native schools, and to administer it to all applicants at the outpatient clinic.

Guam has no malaria, not much dengue fever, and but occasional mild outbreaks

of typhoid. A large percentage of the population suffers from tuberculosis. Gangosa and leprosy are not so prevalent as in former years, but dysentery, yaws, and hookworm are always with us.

Americans can be justly proud of what the Naval Hospital and the Health Department have been able to accomplish in Guam. Since the American occupation the population has doubled and continues to increase at the rate of about one thousand a year.

DEATH IS A GREAT OCCASION

Old Pedro died yesterday. For several days his relatives and friends from other villages have been gathering in Agaña, and his house, in the next block to ours, has been the scene of more than the usual activity during the last 48 hours. Yesterday morning I saw one of his sons in the back yard, busily engaged with a saw and hammer, some boards, and a can of black paint.

Pedro had said good-by to his children and grandchildren, had received the final comforts of his religion, and lay on a straw mat on the floor of his small house awaiting the end, while his daughters and the women of the neighborhood put huge kettles of rice on to boil, and made plans to feed the friends who crowded into the house and overflowed into the street.

Pedro was not to die alone and forgotten. An individual's popularity in Guam is measured by the number of friends who come to be with him when he is ill, and who remain until after the funeral.

I suppose there are few places left where it costs so little to die as it does in Guam. The preparation of a body for burial is taken care of by friends or family, and coffins are, if possible, made at home. The more affluent families purchase these items from a local sawmill, but the average man expects nothing more than to make up a coffin of the right size from any lumber at hand. Lacking suitable material, one borrows from a neighbor.

Lumber is scarce and expensive in Guam. Every board or packing box that comes to the island is valuable. Very often a coffin is needed in haste, for the health laws require burial within 24 hours, and people are put to no end of concern to find material from which to make coffins.

Thus it was that, driving through one of the outlying villages one afternoon, we encountered a solemn procession wending its way to the little cemetery, the bearers carrying on their shoulders a long box nailed together from short boards, several of which bore the stenciled notice, "Kirin Beer."

Guam offers a rich field for archeologists. The island is peppered with prehistoric burial sites, marked by *latte*, or monument stones, which usually appear in double rows, the columns originally surmounted by round stone capitals, some of which weigh several tons (page 114).

Most of these sites remain untouched. The fact that the Naval Government does not permit unauthorized excavation or removal will preserve the artifacts intact until more trained investigators may find their way out here.

The people are naturally gifted in anything that pertains to theatrical production or costuming. Very few Chamorros have ever seen a stage production of any kind. They get all their modern ideas from motion pictures and from magazines.

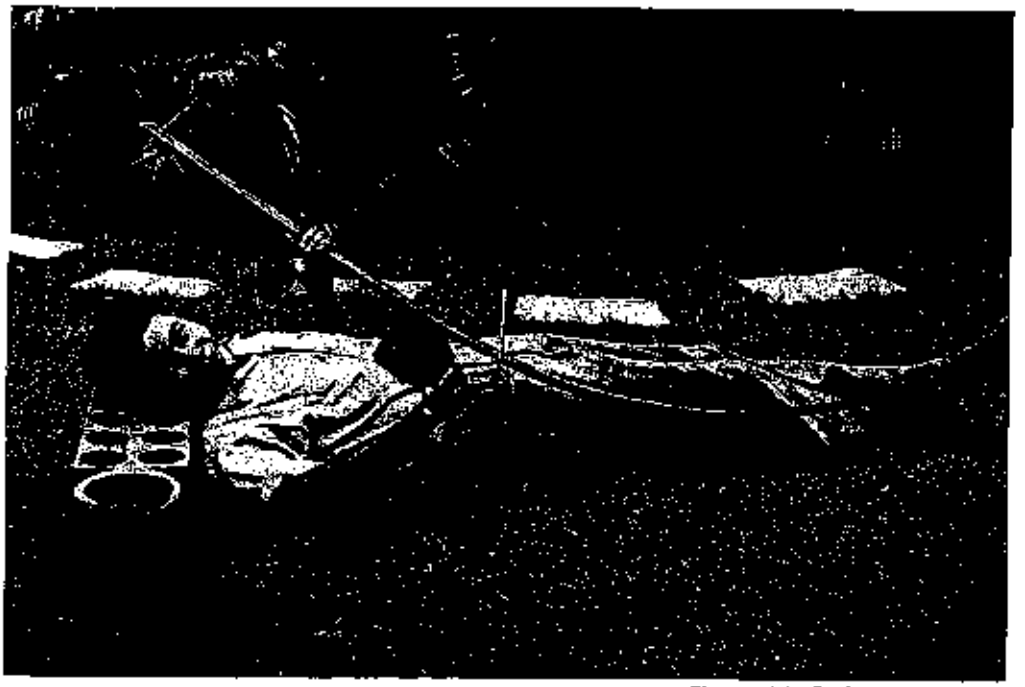
NATIVE INGENUITY REMARKABLE

When the native schools closed last year and the teachers were preparing for the exercises that, in every school on the island, mark the annual closing and, alike to children, parents, and teachers, are the event of the year, I received a message from a young native teacher. She asked if I had anywhere about the house a picture of goldenrod. The elaborate production to be staged by her children called for a great deal of goldenrod.

I was unable to find a picture of that flower among the few books we brought to Guam, nor was I able to obtain such a thing in the station library. Now, it is difficult to describe accurately to another person a flower he has not the faintest chance of seeing, and describe it well enough so that it can be reproduced in paper. However, with the poor description I was able to provide and a still poorer pencil sketch, this young Chamorro teacher put her youngsters to the difficult task of manufacturing crepe-paper goldenrod.

As a tribute to her ingenuity and generalship, I can only say that when I attended her school entertainment and viewed the field of goldenrod that occupied more than half of a good-sized stage, my first reaction was a sneeze! Goldenrod does that to me at home.

The Chamorros like movies, especially western pictures with lots of shooting. As



Photograph by Dr. Spencer L. Higgins

CHAMORRO MUSICIANS RECLINE TO PLAY THE WAILING "BELIMBAU-TUYAN"

A half-coconut shell, attached to the center of the string board, rests on the player's stomach and a coconut grater pillows his head. As he pulls his bow across the single string, he provides a plaintive accompaniment to the *chamorrita*. This melody, to which many different words are sung, is the real folk song of Guam.

a contrast to this, Shirley Temple pictures draw larger crowds at the two local cinemas than the productions of any other single star. Even the great-grandmothers who never leave their homes except to go to church turn out in large numbers to see Shirley. Every little native girl wants to look like Shirley Temple, and mothers sacrifice any likely-looking child to the permanent-wave machine in hope of turning out a copy of their favorite screen heroine.

Yes, Guam has a beauty parlor. It has also several taxicab companies, a dime store, a restaurant, a good drugstore, numerous bars, lunchrooms, and pool halls. There is a post of the American Legion, and both the Elks and Masons have local organizations and very good clubhouses, located in Agaña. Every village has one or two small shops, but the only stores catering to the needs of the foreign population are in Agaña.

At the time of writing, the American service colony, consisting of officers and men, some of whom have their families here, Navy nurses, personnel of the Pacific Cable Company, Pan American Airways, and one or two other organizations, numbers 883.

There are also approximately 70 Americans, mostly former service men, who make Guam their home, having retired here in years past and married native wives. Some 15 Spanish, 40 Japanese, and a few Germans, Danes, and Filipinos, together with 12 Basque missionaries of the Capuchin order, make up the non-native portion of the population.

The natives have practically all the rights of American citizens, with very few obligations. While the Governor is the lawgiving authority and can issue executive orders with the full effect of law, the penal code of the island is based on the California codes, with certain necessary adaptations.

Since 1899 American naval officers, appointed as governors of Guam by the President of the United States, have succeeded each other at approximately two-year intervals, each one doing, or trying to do, what he has deemed most important and best for Guam.

Document 1937J

Hidden Key to the Pacific, by Willard Price

Source: Article in the National Geographic magazine, 81:6 (1942).

[Attached]

Hidden Key to the Pacific

Piercing the Web of Secrecy Which Long Has Veiled Japanese Bases in the Mandated Islands

By Willard Price

With Illustrations from Photographs by the Author

IT WAS three months before Pearl Harbor. A young Australian was speaking of his country's fear of Japan.

"But I think it's foolish," he said. "Why, Japan is thousands of miles from Australia!"

"I think you are mistaken," I said. "Japan is closer to Australia than I am to you."

He smiled at what he took for an effort to be facetious.

"I'll go further than that," I added. "The Japanese world and the Australian world are as close together as the drops in that glass of water."

I got a map and showed him the Australian islands extending to the Equator. He knew about them, but he was puzzled by the swarm of islands north of the Equator.

"Are they really there?" he asked. "Most maps don't show them."

They bore such names as the Carolines, Marshalls, Marianas, and over the mass of them was lettered "Micronesia—Japanese Mandate."

The southern limit of the Japanese Mandate was shown to be the Equator—and the northern limit of the Australian Mandate was also the Equator. Along that line, for some 1,400 miles, Australian and Japanese sovereignty met (map, pages 764-5).

Island Springboards of Aggression

Even the most detailed map of the Pacific could hardly show all of Japan's Micronesian islands, for there are 623 of fair size and more than 860 additional islets and reefs.

The ordinary map contents itself with indicating only the largest. But the largest are not necessarily the most important in the strategy of the Pacific.

The young Australian pored over the island labyrinth with growing excitement.

"Why," he said, "they're in the middle of everything, aren't they? Close to Hawaii, just a jump from Japan, slap up against Australian waters, right next to the Dutch Indies—and look at your Philippines, smothered by them!"

The peculiar position of Japanese Micronesia makes the group strategically the key to the Pacific. And it is a hidden key, almost unknown, for not only is it hardly noticeable on the usual map or globe, but travelers have rarely penetrated it.

From bases in Micronesia, Japan has attacked Hawaii, the Philippines, the Netherlands Indies, and the island possessions of Australia.

But how did this invaluable stronghold, which so largely controls the destinies of the world's largest ocean, fall into the hands of Nippon?

Races Mingle in Micronesia

The story begins before there was a Nippon. The ancient stone buildings, pedestals, and images found on Tinian, Ponape, Kusaie, and, outside of Micronesia, on Easter and other islands, suggest to some students that a prehistoric race of considerable culture once lived in the Pacific (page 768). The earliest peoples of this region, though they left their achievements in stone, left no written records.*

And the Polynesians who came after them also wrote nothing down. Their descendants do not know when or how they came.

But research shows that it was about the beginning of the Christian Era when they began to pack up and move from their old home, the Malay Archipelago. They were pushed out by the incoming Malays advancing from Asia.

It was the eternal story of force—of better machines of war triumphing over inferior machines. The Malays had weapons of metal: the old-timers, weapons of stone. The Stone Age gave way before the Iron Age. Fleets of canoes sailed eastward to the multitudinous islands of the Pacific. That was the great Polynesian migration.

During the centuries that followed, the people of certain islands remained as pure as when they had first arrived, untouched by other races. Their islands were too remote from the Asiatic mainland to be easily affected.

* See, in the National Geographic Magazine, "Mysterious Micronesia," by Willard Price, April, 1936; "Mystery of Easter Island," by Mrs. Scoresby Routledge, December, 1921; and "Westward Bound in the *Yankee*," by Irving and Electa Johnson, January, 1942.



Busy as Ants, Japanese on Saipan Unload Light Lumber for Colonists' Homes

Most Nipponese emigrants to the Marianas live on Saipan, Tinian, and Rota. Seven of the thirteen islands are volcanic and uninhabited. Magellan discovered these dots in the Pacific in 1521 and called them the Ladrones, or Islands of the Thieves, because the light-fingered tribesmen stole supplies from his ship. Spanish priests later renamed them in honor of Maria Anna, widow of Philip IV of Spain.

Not so with Micronesia. Its position, so important today, began to show its importance then. It was close to everything that mattered. Japan on the north, China and the Philippines on the west, the great rich lands of Borneo, Celebes, and New Guinea on the southwest, the Melanesian island labyrinth on the south, pure Polynesia on the southeast, all began to pour racial elements into the pot.

Bloods were mixed. And out of the pot came a man, still brown, but inclined to a Mongoloid yellow, muddied by tinges of Melanesian black, looking at you through a slightly slanted eye and speaking a language that was a jigsaw puzzle of roots from ancestral Polynesian, Malay, Chinese, Japanese, various Philippine tongues, and many others, including Hindustani. Nothing could illustrate more graphically the relationship of Micronesia to the Asiatic world.

Then came Magellan. In 1521 he discovered what are now called the Marianas. He preferred the poetic name Isles of the Lateen Sails, but after he had entered the port of Guam and been pretty thoroughly looted by the swarming natives, he crossed the fanciful name out of his logbook and substituted Ladrones, meaning Thieves.

So the islands were known for more than a century. Then Spanish Jesuit missionaries settled on the islands and charitably renamed them the Marianas after the widow of a Spanish king.

Thanks to the adventurous spirit of Spanish buccaneers, the Pacific became more or less a Spanish ocean.

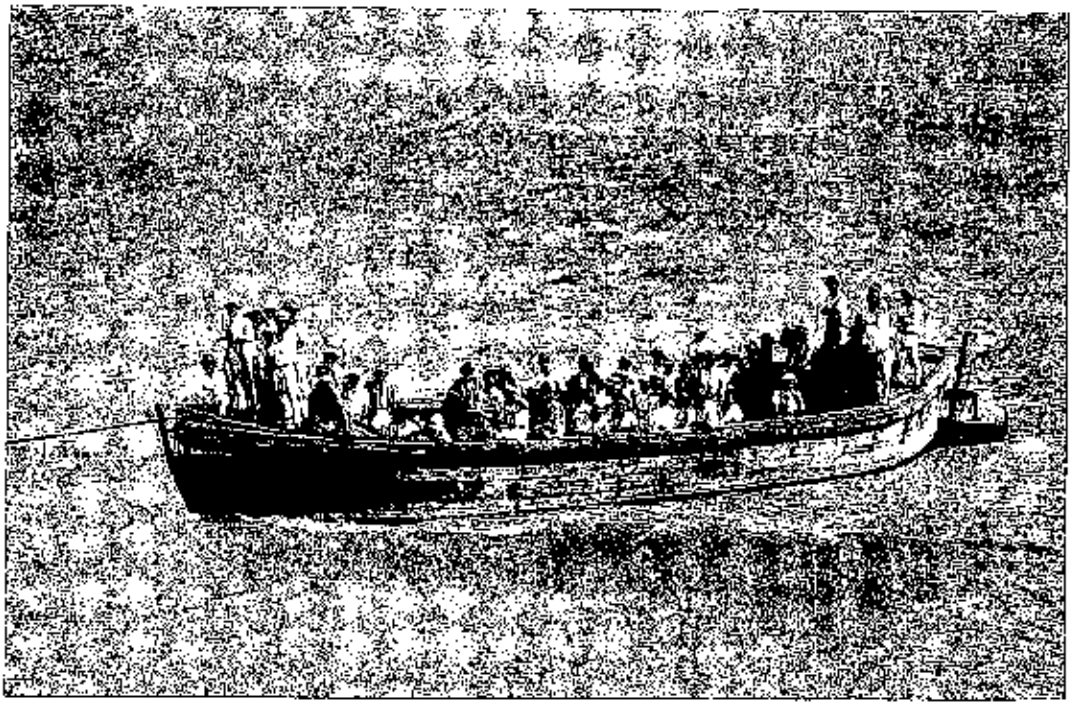
Spain held it very loosely. England might have had it; and Sir George Grey was not the only Englishman to dream of a federation of all the isles of the South Pacific under the British flag. But nothing was done.

And now, with Japan dominant, an Englishman who likes to do his lamenting in the Latin he learned at Oxford remarks to me sadly, "Tarde venientibus ossa." Those who come late to dinner get only bones.

Uncle Sam Might Have Had These Isles

America, too, might have had Micronesia. During the Spanish-American War, the Yankee cruiser *Charleston* entered Guam's harbor and fired at the antiquated Spanish fort. No guns replied. Instead, a boat put out from shore, bringing Spanish officials.

When these worthies clambered on board, they apologized for not answering what they



Swarms of Little Men from the North Ferry Ashore from a Liner at Saipan

Big ships must anchor a mile out, beyond the reefs. Few Americans or Europeans made this trip after 1914, and then only in Japanese ships, for foreign vessels were barred from Micronesia. Because of many years of residence in Japan, the author and his wife were permitted to visit this forbidden island in the Marianas (page 764).

had supposed to be a salute. They explained that they had no ammunition. The officials were much taken aback when told that there was a war on between the United States and Spain. Guam was surrendered forthwith.

At the close of the war America found all Spanish Micronesia and the Philippines on her hands. What to do with them? Certain Americans reminded the Government of the Jeffersonian principle that "nothing should ever be accepted which would require a navy to defend it."

But the lure of oversea possessions was too great—or not great enough. A dangerous compromise resulted. America retained the Philippines and Guam, but turned the rest of Micronesia back to Spain.

Spain had already entered into secret negotiations with Germany, who was hungry for strategic footholds in the Pacific. Therefore, at the conclusion of the Spanish-American treaty, she sold the rest of Micronesia to Germany for some $4,500,000.

Incidentally, Germany had blocked our acquisition of the island of Kusaie in the Carolines as a cable station (page 766).

But Germany was expelled by her present friend, Japan. World War I had scarcely begun when Japan seized German Micronesia in the name of the Allies.

At the peace table, the Allies, America with them, felt compelled to award to Japan the Micronesian Islands as a mandate under the League of Nations. Thus American Guam and the Philippines were outflanked by a Japanese sea empire stretching from Japan proper to the Equator.

Islands Form a Two-edged Ax

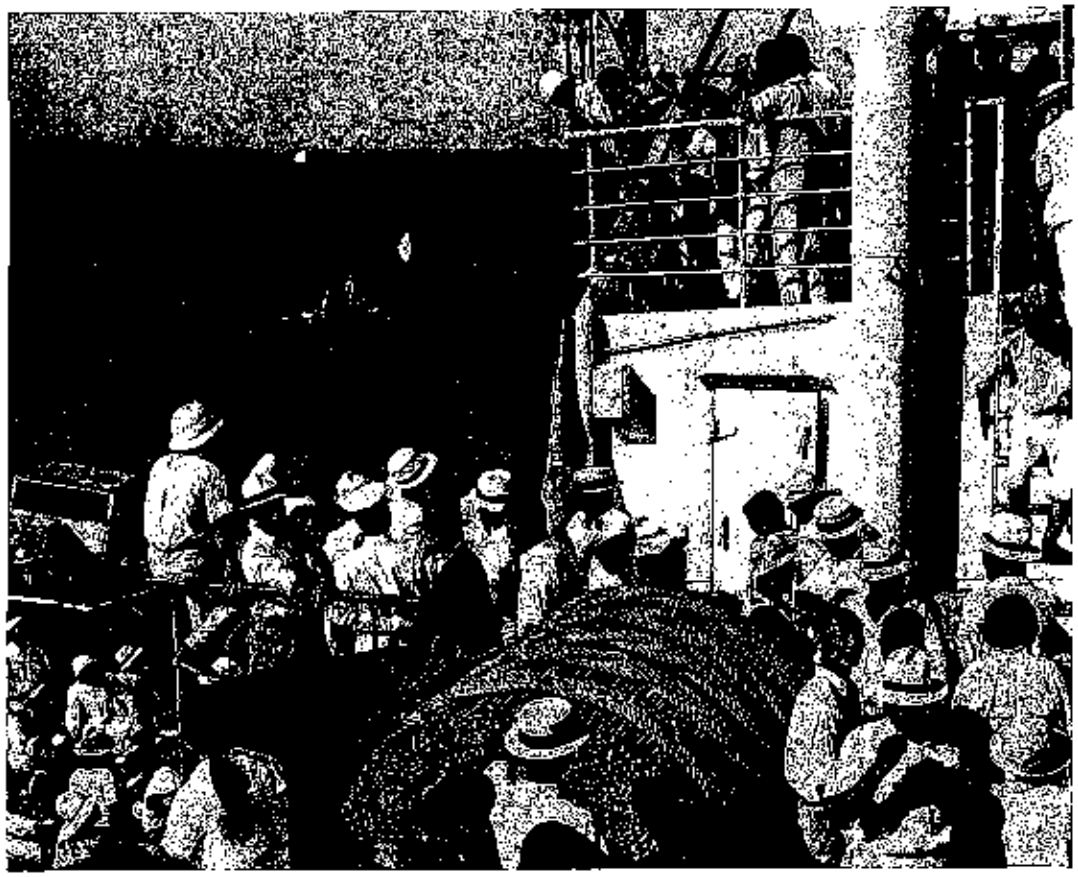
We may think of Micronesia as an ax.

It is a two-edged ax, or, as the carpenter would say, a double-bitted ax. One cutting edge faces Hawaii. The other cutting edge is plunged deeply into the island world of the Philippines, the Netherlands Indies, and Australasia.

The handle stretches northward and is held by Japan.

Nippon swung the ax first at Hawaii on December 7, and the eastern blade made a serious slash in American naval power. Then the ax swung in the opposite direction, toward the Philippines, the Indies, and the lands down under—we know with what results.

There is every indication that Japan intends to swing the ax again toward us in the



To Saipan Comes Another Shipload of Japanese Immigrants

By 1938 nearly 45,000 Nipponese had migrated to the Marianas. Every boat from the land of the Rising Sun brought hundreds of workers. Soon they outnumbered the Chamorros and Kanakas ten to one.

hope this time of cutting through Hawaii to the Pacific coast and the Panama Canal.

Let us study the ax more in detail. We might begin with the handle. It is some 1,800 miles long. It includes the Marianas and stretches far north of Micronesia proper to Japan, taking in the Bonin and the Izu Islands.

Bonin Islands Lie Close to Japan

The Bonins are not without their American background. In fact, the American flag once waved over them; before that, the British. In 1827 the British captain Frederick William Beechey took possession of them for George IV. But the boss of the islands was for many years an American. His name was Nathaniel Savory. He came from Hawaii, bringing with him a Dane, an Englishman, a Genoese, and 25 Hawaiian natives. Savory ruled the little colony.

In 1853 the man who opened Japan dropped in at the Bonins on his way. Commodore Perry dreamed of coaling stations at intervals across the Pacific for the convenience of American ships.

Why wouldn't the Bonins make a good coaling station? But they belonged to Britain—or did they?

Perry decided that they didn't, raised the American flag, formulated an American code of government, and persuaded the colonists to elect Savory chief magistrate. He also established a base for his squadron in the near-by Loochoo Islands. He believed that American presence in islands so close to Japan would persuade that country to listen to American requests.

Then he wrote to Washington. But Washington turned him down. His proposal to extend over the Loochoos "the vivifying influence and protection of a government like our own" and to make the Bonins, and Formosa as well, American outposts, was declined.

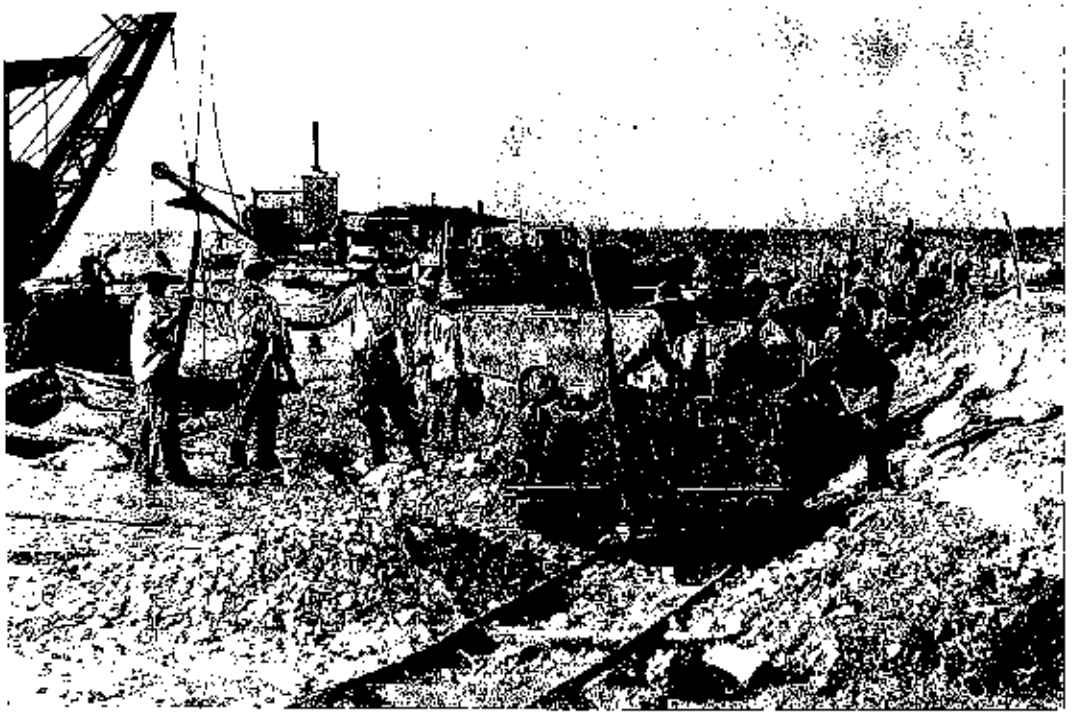
Japan annexed Formosa in 1895, renaming it Taiwan, and annexed the Loochoos in 1879, calling them Ryukyu.

Hidden Key to the Pacific 763



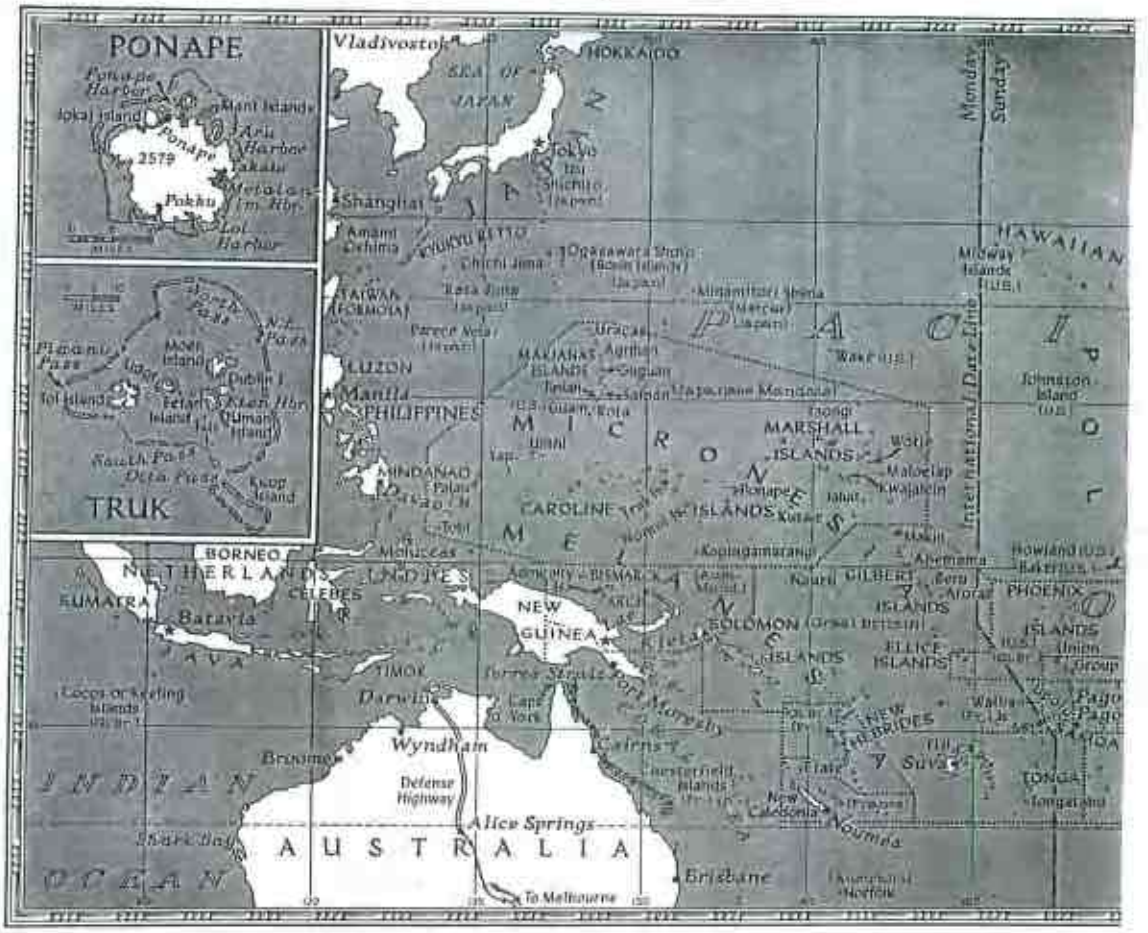
Government House on Ponape, Japan's Largest Mandated Island

This mountainous area of 130 square miles, fringed with a coral reef, is almost circular (map, page 764). It is one of four centers of control for the Carolines, a group of 577 islets stretching 2,000 miles.



For Sugar Boats or Submarines? Japan Builds a Harbor 120 Miles from Guam

The Japanese delegate to the League of Nations admitted in 1932 that $350,000 had been expended here at Saipan to improve docking facilities. He denied reports that a submarine base was being built.



From Bases in Micronesia, Japan Threatens All the Western Pacific

Attacks on Guam and Wake, in December, 1941, and later raids on Australian mandated territory to the south were launched from strategic points in the Japanese Mandate, a 2,800-mile string of volcanic and coral-built islands. It comprises the former German-held Marianas, Marshall, and Caroline Islands, which were turned over to Japan after the first World War under a League of Nations mandate. Insets, upper left, show Ponape and Truk, Tokyo's administrative centers for the eastern Carolines.

In 1861 Japan served notice that she intended to reoccupy the Bonin, or Ogasawara, Islands, claiming that they had really been discovered by a Japanese, Ogasawara Sadayori, in 1593, long before any American or British discoveries. Britain and America finally relinquished their claims to them.

The Izu Islands are the end of the ax handle. Farther down the handle are the Marianas.

But the Marianas are within forbidden Micronesia.

Foreigners Barred by Bland Evasion

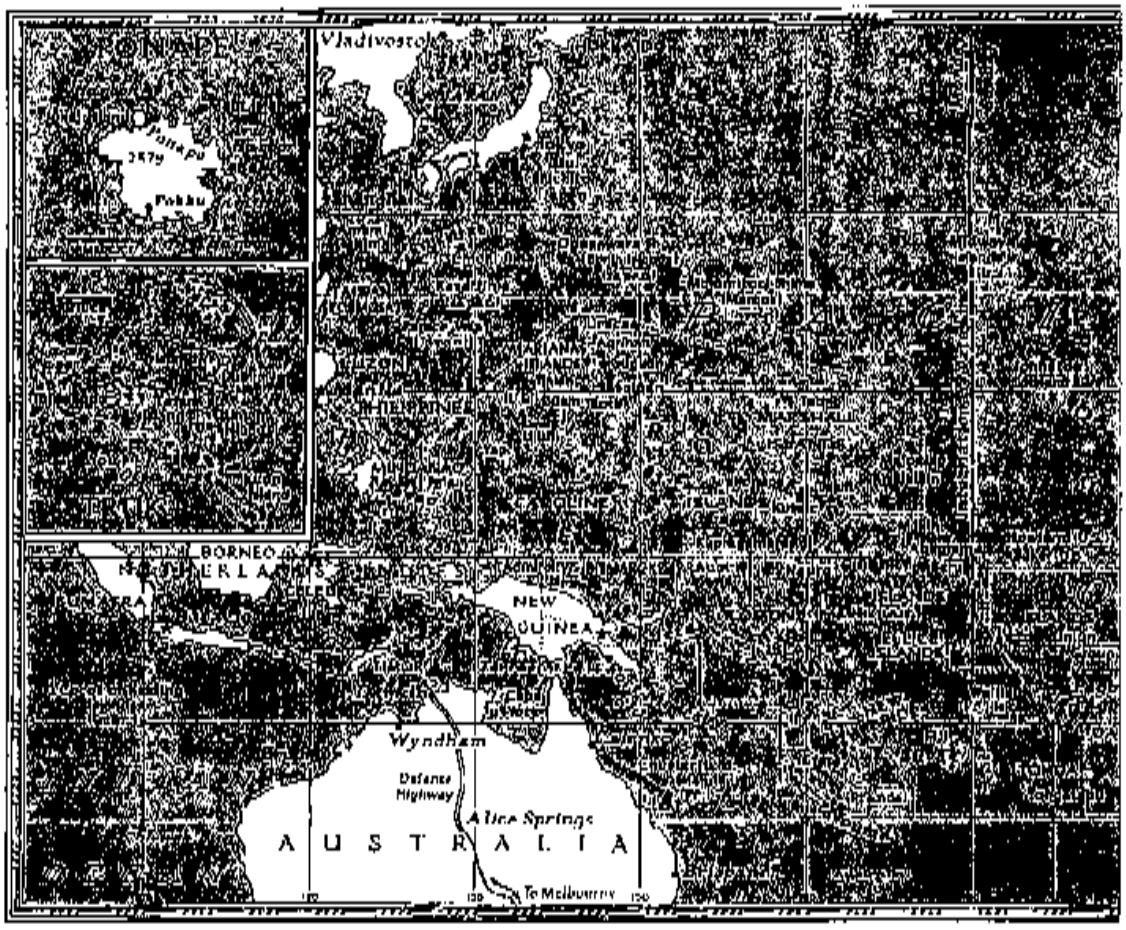
"You and your wife will not wish to go ashore here," said the Japanese captain of the Japanese ship as we neared Saipan, chief island of the Marianas.

It was our second visit to Saipan. There had been trouble before; we knew there would be trouble now.

Foreigners were not welcome in Micronesia. Foreign ships were barred from these waters. You must travel on a Japanese ship, and it had been very hard to get tickets. "Full up" was the excuse in the Tokyo steamship office. If you insisted upon seeing the passenger list and found that the ship was anything but full up, there were other excuses.

The voyage, they said, was very dangerous because of hidden reefs and sudden storms. The ship served only Japanese food. You might weary of raw fish, pickled fish eyes, octopus tentacles, seaweed, and bean curd.

On shore, you were told, you would fare even worse. There were no hotels, no inns, no provision for tourists (except, we found, provision for shunting them along as rapidly



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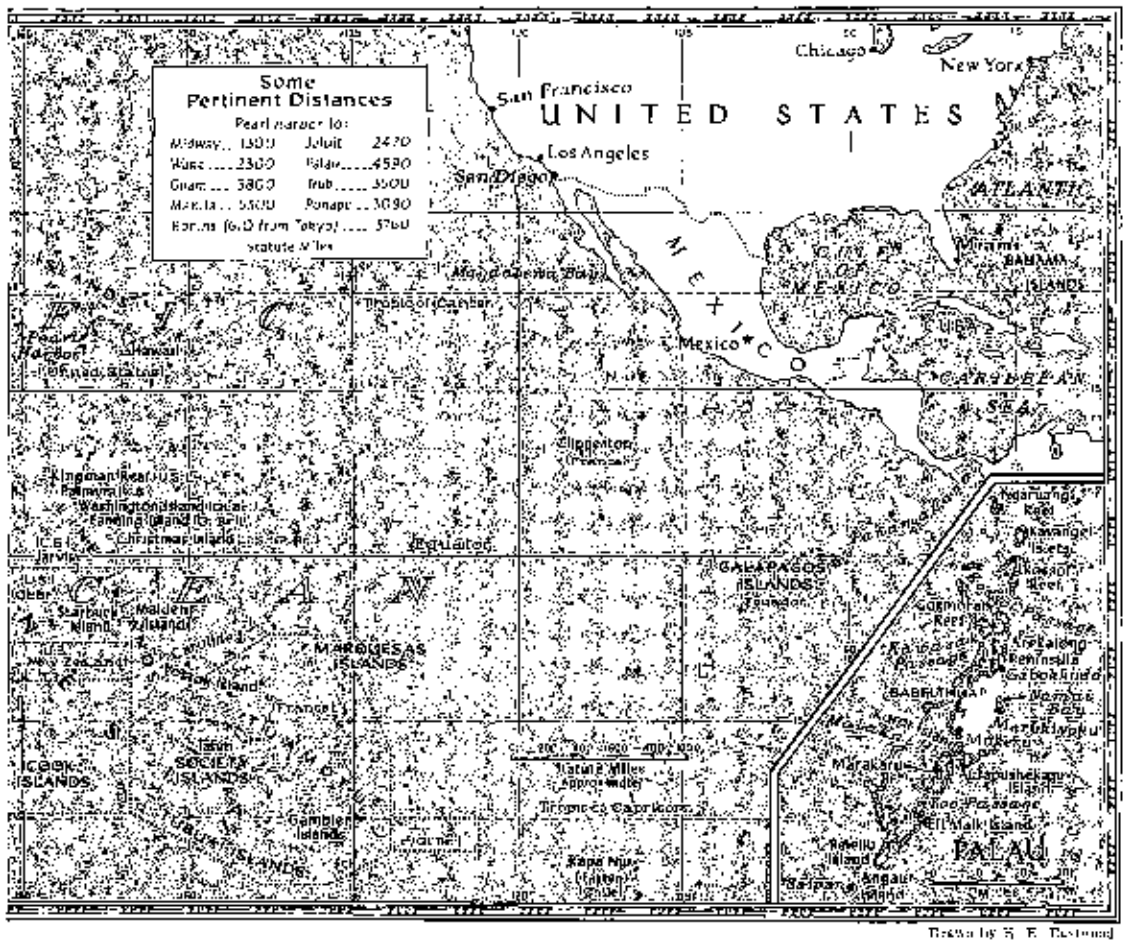
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Hidden Key to the Pacific 765



Drawn by S. E. Dartmouth

United States Ship Lanes to Australia Lie Southeast of Tokyo's Pacific Outposts

To keep these long supply routes open is a major task of United Nations' fleets. From San Francisco to Brisbane and thence to Darwin by train and truck is 9,800 miles. Japanese Micronesia, fortified in violation of the League of Nations mandate, lies north of the Equator. Numerous islands to the south, closer to these vital ocean lanes, are in the hands of Great Britain, Australia, New Zealand, the United States, and the Free French. Palau (inset) is Japan's South Seas headquarters (pages 774, 784).

as possible). You must live with the natives. Some were savage, naked head-hunters. They lined their huts with skulls! And so on and on.

Only long years of residence in Japan on friendly terms with the people of the fishing village where we lived broke down official resistance. We finally secured a paper from the South Seas Bureau in Tokyo permitting any desired voyages to the mandated islands, including both passage and stopovers.

This was a great concession. Since Japan had taken the islands in 1914, two or three American journalists had obtained passage through the archipelago, but none had been allowed to stop off and live for months, weeks, or even days in the islands.

But we found, alas, that government permission had been granted us with tongue in cheek, in the expectation that captains of ships and governors of islands would not take our paper of freedom at face value. They did not. In every port the battle had to be fought over again.

Americans Defy Man-eating Flies

When our captain blandly assured us that we would not wish to land on Saipan, I reminded him that we had a permit from the Tokyo authorities.

"Ah, so," he said. "But they left it to me to arrange details. I fear you would not be comfortable on this island. There are many flies."

I tried not to smile. You must never be amused at a Japanese if you hope to get around him. And you must agree with him.

"Indeed!" I said gravely. "In that case, we would be much better off on board."

Concealed Behind the Little Island of Rere Lies the Snug Harbor of Kusaie in the Carolines

This island of 50 square miles is a mass of mountain and jungle. It was discovered by Americans in 1824, and formerly was named Strong Island after a governor of Massachusetts. Later it became a rendezvous for United States whalers. Sometimes more than a score of ships flying the Stars and Stripes would be in that harbor.

Official Photograph U. S. Navy

United States Warships and Bombers Wreak Havoc on a Japanese Base in the Marshall Islands

This remarkable photograph, made from a Navy scouting plane, shows the opening phase of the Pacific Fleet bombardment of Wotje, one of eight Japanese bases in the Marshall and Gilbert Islands blasted on February 1, 1942. Bombers from an airplane carrier have set an ammunition dump (seen directly over tail of plane) and two fuel dumps aflame. Two enemy ships have been bombed; one is flying the other heading for the beach. The air base installation, storehouses, workshops, barracks, and military compound (center) were wrecked later by aerial bombs and main battery guns from a heavy cruiser. Shore batteries also were smashed.



Square-cut Pillars of Coral Mark the Graveyard of a Vanished Race

Burial remains have been found in the flower-pot capitals and around the bases of these shafts on Tinian Island in the Marianas. Their origin is a mystery to present-day islanders. Scientists believe the columns supported the floors of an ancient temple erected by a forgotten tribe (page 759).

We anchored a mile offshore. A lighter drawn by a tug came up on the starboard side to take off passengers (page 761). The captain was busy on the port side, watching the cargo barges. Just as the tug was beginning to pull the passenger lighter away, we ran down the companionway and hopped in.

There was a shout above us. The captain was glaring down from the bridge. Mary smiled her most engaging smile and held up something she had brought from our cabin. It was a fly swatter.

The captain's face was a study. Never were a smile and a scowl more perfectly combined in one expression.

"So Sorry. Slight Mistake"

On the dock was the ubiquitous Japanese policeman.

"You are the Americans, yes?" he accused us. "I heard about you. But I understood you would remain on board."

"So sorry," I said in the best Japanese manner. "Slight mistake."

I produced my paper. He waved it aside.

"I shall have to take you to the governor," he announced sternly.

This was all that could be desired, for the path to the governor's bungalow led for two miles through town and countryside, affording an excellent idea of Saipan. And when the squat, jovial little governor saw us and found us harmless, he not only permitted us to roam at will over his precious island, but at our request radioed governors of other islands, suggesting that they receive us.

The captain was right—there are flies on Saipan. The formerly unproductive Marianas are now plantations of sugar cane. In the Saipan sugar factory, whose manager trained in an American mill in Cuba, trainloads of cane come in at one end and sugar comes out at the other. The pressed and crushed cane is used as fuel for the boilers.



Beyond a Natural Moat Lies the House of Women

In the *dopal*, or retreat, in Yap, every native virgin must live for six or eight months as she approaches puberty. Older women also must go there from time to time.

A sweet smell not only hangs over the roaring factory but pervades the entire island, and seems to have attracted all the flies of the Pacific.

In a small wayside fruit shop we had lunch, fighting the flies for every bite. Our Japanese policeman ordered bean soup. When it was set before him it contained six flies. We watched with curiosity. Would he send it back? Would he pick out the flies with his chopsticks?

He raised the bowl to his mouth, locked his long upper teeth over the edge to form a sieve, and drank the soup. The six flies remained in the bowl.

He smiled. "We get used to them," he said.

A Hero Even among Flies

The fly is not without honor in Saipan. A fly saved the island. A certain insect was ruining the sugar cane. The sugar experts imported a parasitic tachinid fly from New Guinea, *Microceromasia sphenophori* Vill. by name. It laid its eggs in the pupa of the harmful insect, and when its larvae hatched they fed upon the pupa, thus destroying it.

Therefore flies, at least those of this particular family, are enshrined in the affections of Saipan sugar folk. They must never be killed. And since it is difficult at a glance to distinguish them from other varieties, all flies gain immunity.

Saipan, when one can see it through the flies, is a lovely isle of billowing cane fields edged with coconut palms, breadfruit, banana, flame trees, and tree ferns.

The streets of the port town of Garapan are choked with charcoal-burning automobiles and primitive oxcarts. The buildings include thatched huts of the Kanakas, substantial stone houses left from the German régime—looking as if they had been built for a land of storm and snow—and modern Japanese stores. An old Spanish mission contrasts sharply with near-by radio towers, dried-bonito factories, and a half-mile of geisha houses.



Japanese Colonists Hail a New Source of Sweetness

They decorate a triumphal arch to mark the completion of a sugar factory on Tinian, in the Marianas. Under Japanese rule, sugar cane, yams, coffee, cocoa, and cotton have been grown intensively in this island group, which also produces quantities of copra.

The most inviting houses are the balconied, tropical-Spanish haciendas of the Chamorros, one of the most interesting races of the Pacific. It was their ancestors who had given Magellan too warm a reception.

After Spain occupied the islands, Tagalogs of the Spanish Philippines drifted over and interbred with the Chamorros. Therefore the race today is a mixture of the two races, plus more than a tinge of Spanish.

Gay Chamorros and Grim Fighting Base

Their color is light, their language is half Spanish, their women wear the long skirts and balloon sleeves of the Philippines, and their men play guitars.

We sent for our baggage and stayed at the house of Concepción Reyes. The home of this handsome widow was always overflowing with relatives, friends, and perfect strangers, for if you hear the sound of music in a Chamorro house, you just walk in. There is none of the exclusiveness of the Japanese home.

Music there was, day and night, and dancing on the floor of polished wood—bouncing dances that made the colored pictures of saints and angels tremble on the walls. But not on Sundays. Then guitars were laid aside, the men put on embroidered coats, the women placed high combs in their hair and mantillas over their shoulders, and all went to the Spanish mission.

A grimmer reality in Saipan is its development as a military base. What we learned of the preparations, throughout the whole Micronesian Archipelago, for the war that has now come, proved of interest to our Navy Department and State Department. But such details hardly belong in a geographic article. Suffice it that the Micronesian stronghold will be found a hard nut to crack, but it can be, and must be, cracked.

A little farther down the ax handle is Tinian, another sugar island. Its majestic stone columns, left by a prehistoric race, contrast oddly with the tinkling life of the flimsy Japanese town with its hair-dressing parlors, stores, cinema, and newly built Shinto temple (page 768).

From the shores of near-by Rota you may see the blue hills of Guam, only forty miles away. Guam lies in a hornets' nest of Japanese island bases.

As we sailed past the beautiful island the

next day, a Japanese gentleman at the rail said mournfully. "The largest and finest of all these islands. And not used!"

Well, Japan now has Guam, but is too busy to use it.

Here It Is Always June

Dozens of other islands make up the handle of the ax. But let us now examine the point where the handle meets blade. Here the island chain whose main trend is north and south joins the great east-west chain of the Carolines.

Rich and beautiful islands by the hundreds make up the middle of the two edged ax head. Many of them are high and hilly, gorgeously plumed with tall coconut palms, great breadfruit giants whose many-fingered leaves throw grotesque clutching shadows on the moonlit paths, gigantic mangoes casting a shade so dense that there is darkness at noonday under their low-hanging branches.



Pigs Are Pets Among the Kanakas of Yap

The pink squealers are special favorites of the island's women. Yap has few animals. Principal predatory kinds are huge bats, cat-sized rats, and robber crabs with claws a foot or more long.

Fruit hangs heavy on the wild banana plants, the papaya and orange trees. The green slopes are sharply accented here and there by crimson hibiscus and purple bougainvillea. Passengers on incoming ships are welcomed a mile off, if the wind is right, by the exotic perfume of flowering jasmine - or of fermenting copra!

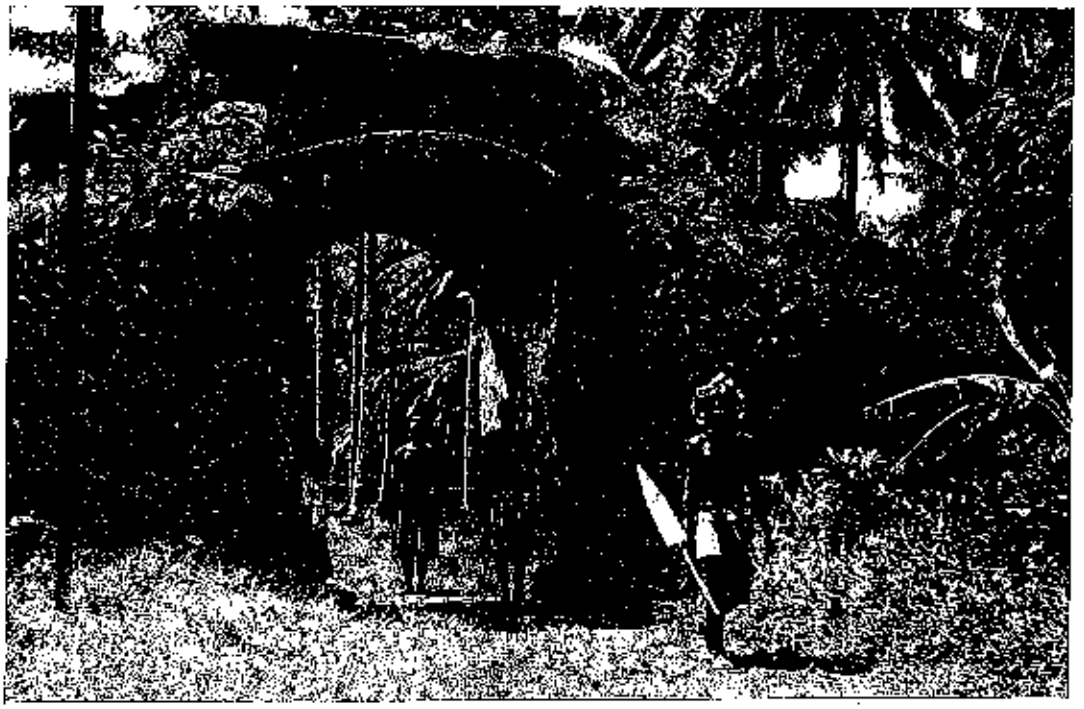
Although these islands are close to the Equator, there is no excessive heat. The temperature usually ranges in the eighties all the year round. The surrounding sea tempers the heat.

The natives cannot measure time by seasons —there are none. Spring, summer, autumn, winter are replaced by everlasting June. Vegetation flourishes throughout the year and there are always fish in the sea.

There are, however, two seasons of a sort. For six months the trade wind blows from the east and for six months from the west. Therefore the islanders speak of the "East Wind Year" and the "West Wind Year."

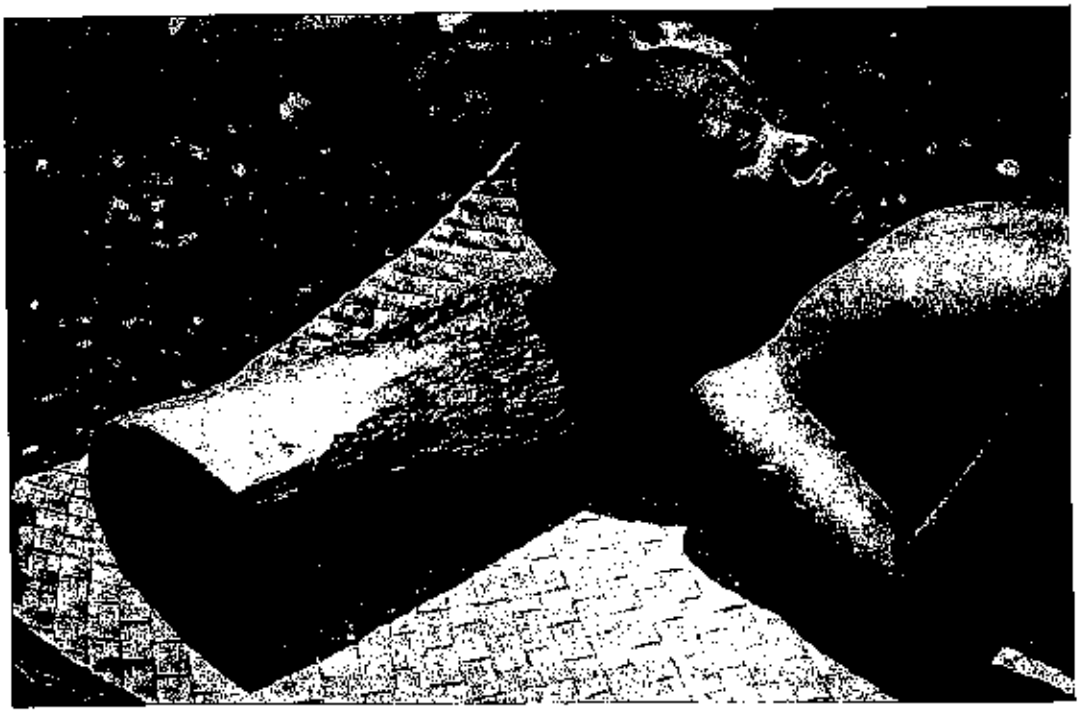
In Spanish times missionaries of the American Board of Commissioners for Foreign Missions came from Boston, put long gowns on the women, taught the men to stop chewing betel nut, and did many other things much more useful than these (page 775).

Their place was largely taken during the German régime by German missionaries, some of whom still remain during the Japanese occupation. But even they will go. Japanese missionaries of the Christian, Buddhist, and Shinto faiths now seek to guide the natives.



A Crumbling Wall Recalls the Era of Spanish Rule on Ponape

Spain sold the Marianas and Carolines to Germany after the Spanish-American War. They came under Japanese mandate after the first World War. Today old men on Ponape greet visitors in Spanish; middle-aged islanders say "Guten Morgen"; youngsters speak Japanese.



His Driftwood Pillow Is Light and Spongy

Other Caroline islanders use blocks cut from the pandanus tree. They spurn Japanese pillows (page 779).

You are oddly reminded of the three régimes—Spanish, German, and Japanese—as you follow an island path. The elderly native greets you with "Buenos días." The middle-aged says, "Guten Morgen." The youngster, "Ohayo."

But some age-old customs persist. On islands a bit off the steamer route, savage, warlike dances are still seen. Low, dark thatch huts are preferred to the inartistic boxes on stilts which the Japanese recommend because they admit more light and air and are off the damp ground.

And it is still considered fashionable to pierce the lobe of the ear and extend the opening until it can accommodate large ornaments and even packages. When the "pocket" is not in use, the dangling lobe is tied up in a neat knot so that it will not snag on the bushes (page 781).



Carefully She Shaves a Sun-baked Fish

This Japanese girl on Ponape will then polish the *katsuobushi* (dried bonito), which has become hard as wood. The delicacy will be shipped to Japan, where an almond eyed housewife will use it sparingly, a few thin shavings at a time, in the family soup (page 782).

Girdling each island, or each group of islands, is a coral reef. Tiny sea creatures and their allies have worked for centuries to build these mighty rings, and are still at work.*

Their task is a tremendous one. The surges of the open ocean that bring them food also seek to destroy them. Coral polyps alone cannot build an island barrier, but they are ably assisted by lowly lime-secreting plants that bind the bulky heads together and make a barrier that successfully resists even the storm waves of the open sea.

Such skeletons of the sea organisms as may be torn from the reef by waves come to rest on the outer slopes below the zone of wave action. On this foundation the reef grows outward and upward as a slowly spreading ring that protects the island behind it.

Reef corals have been dredged alive from depths of forty or fifty fathoms, but it is doubtful if they flourish and build reefs below 200 feet even under favorable conditions.

Truk, Paradise of the Carolines

A fascinating group is Truk, in the Carolines. It includes numerous islets, large and small, dotting a vast, colorful lagoon belted by a white reef.

If I should be reliably informed that heaven was closed to me but were allowed to choose any other spot in which to spend eternity, I should think twice about Truk.

* See "Coral Castle Builders of Tropic Seas," by Roy Waldo Miner, National Geographic Magazine, June, 1934.



Modern Stores, Telegraph Poles, and Radio Towers Flank Palau's Main Street

Here, 600 miles from Davao in the Philippines, is the headquarters of the Japanese South Seas Bureau. Palau's small islands barricade a large fleet base. Immigrants from Nippon have forced the islanders into the interior. Thatched huts have largely disappeared and the *lava-lava* has given way to the kimono.

Its name is not musical, but its sea, land, and sky are a symphony. Consider only its lagoon. It is forty miles across from reef to reef. Here is paradise for the yachtsman. There are no disturbing swells and billows, yet always a breeze.

You sail over broad lakes, shoot through narrow passages between islands, skim past sleepy thatched villages on palm-shadowed beaches, drink sunshine, relish the spray, and haul in barracuda over the lee rail (page 777).

And below, what a pageant! The lagoon floor is a garden of coral and algae, of sea fan and oarweed, of bright blue sea moss and red sea cucumbers, of ultramarine starfish and of swimming fish in all the colors of the rainbow. There are corals like sponges and sponges like corals. There are green sponges, geranium-scarlet sponges, marigold-yellow sponges.

You get color-dizzy and look back at the plain blue sky for relief.

And again the grim note is struck, for in some parts of the mighty lagoon the bottom drops away and there is a reef-protected basin which seems to be big enough for every battleship, cruiser, destroyer, transport, and submarine of the Japanese Fleet.

There are occasional gaps in the encircling reef. The polyps were not thinking of the convenience of the fleet when they left these openings. They were expressing their disgust for fresh-water streams coming from the islands. In these currents the polyps die, for they cannot find their proper food. They thrive only in the salt sea, when it is of proper temperature and depth.

Where the gaps are not wide enough or deep enough, they have been enlarged by man.

Ponape is an example of the type of island too lofty to be submerged and separated into islets. It is the largest single island in the Japanese Mandate and covers about 130 square miles. A vast lagoon surrounds it, rimmed



Using Encirclement Tactics, Kusaie Fishermen Close in on a Catch of Mullet

Future fish dinners have been surrounded by their nets in a likely part of the lagoon. As the men draw nearer the center of the trap, some of the excited fish will leap six feet into the air.



Both Over 70, These Missionaries Have Lived on Kusaie Island for Twoscore Years

The elder Baldwin sister (left) became blind from translating the Bible into the island tongue. A copy of her work lies on the table at right. Here she dictates subject matter for a Kusaie arithmetic.



The Author's Wife Curls up in the Largest Piece of Stone Money on Yap

To this day the disks of calcite with holes in the center are currency on the island. They range from six inches to 12 feet in diameter. One large wheel is preferred to many small ones, for it is not easily stolen. The giant "coins" were brought to Yap by an Irish buccaneer-trader, who mined them on the rocky islands of Palau and exchanged them for coconuts. Calcite is not found on Yap. Originally, the islanders made hazardous 300-mile canoe journeys over the open sea to get their "money" (page 785).

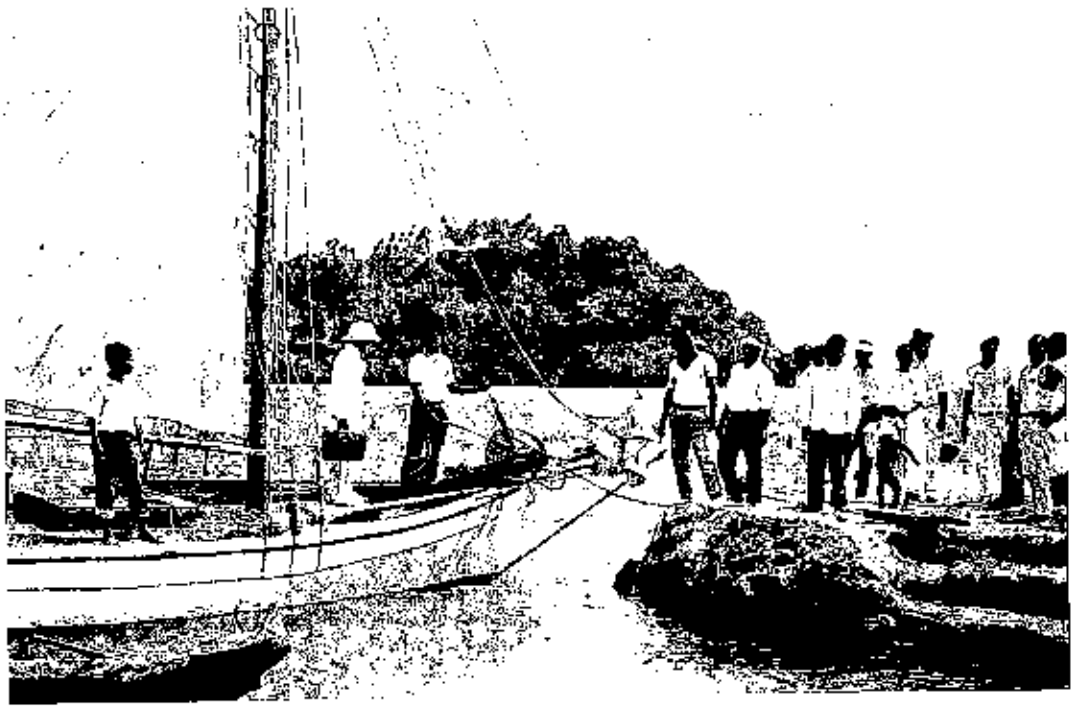
by a reef. Some fifty islets dot the lagoon.

In addition to the ship basin afforded by the lagoon, there are no fewer than six excellent harbors cut deeply into the island itself, and the chief harbor is guarded by majestic Jokaj, a fortified island 876 feet high.

Ponape a Pacific Crossroad

The Spaniards made Ponape their headquarters, not only because of its central position in Micronesia, but because of its relation to other lands. It has been so much a crossroad of the western Pacific that its people are a blend of Polynesian, Melanesian, Papuan, Malay, and Japanese.

Some of the group's lore may be founded on fact. It is so close to New Guinea, says one tale, that crocodiles washed out to sea by the rivers of that great island have drifted over to it. It is close enough to Hawaii, says another, so that ancient Ponapeans venturing long distances in sea-going canoes saw "the midnight sky red with a great blaze of fire as if of a million torches," and, terrified by erupting Kilauea, made haste to return to their own land. It is near enough to



Truk's German Missionary Covers His Parish of 245 Islets by Sailboat

The vast coral reef of Truk surrounds a lagoon 40 miles wide, dotted with islets. In some places the bottom drops off sharply, affording a protected deep-sea basin which seems big enough for the entire Japanese Fleet (page 773 and map, page 764).



The Author and Mrs. Price Visit an All-men House on Yap

Ordinarily women are barred from such a village clubhouse and council hall, but an exception was made for a foreign guest. Upon arrival, visitors receive a ceremonial drink from a coconut.



A Tobi Islander's Conception of a Tobi Islander

No flatterer was the native who made this wood carving. The figure is a caricature of the people of his own home island in the Carolines.

Tahiti, Samoa, and the Marquesas so that there are many similarities of language.

And its present masters make full use of its proximity to Australia.

Arrows Tipped with Sting-ray Spines

A dangerous fellow is the Ponape native. The Spaniards built a high wall six feet thick behind which they could retreat when the island warriors became troublesome. Part of it still stands; also a solid blockhouse that has known many sieges.

The native is friendly when fairly treated, but revengeful when imposed upon. He is stern stuff compared with the gentle folk of Tahiti. Young men slash their arms and burn holes in their breasts to show their contempt for pain.

A sling, plaited out of strips of hibiscus bark, is used with deadly effect. The native bow is taller than a man and the arrow is tipped with the spine of the sting ray.

This spine is so barbed that once it goes in it stays in, infection begins, and death is the usual result. The same spine tips the murderous twelve-foot lance which the Ponapean uses as deftly as any Knight of the Round Table.

The native warrior is denied firearms, but filches them whenever he can and makes trouble for his Japanese masters. He uses a shell trumpet to signal from village to village, and a message will pass from one end of the island to the other with the speed of a telephone call.

Island Warriors Are Well Oiled

The Ponapean loves war dances where mock battles are fought to the music of drums five feet high covered with the skin of the sting ray. For these dances he oils himself from head to foot. The method of preparing this oil is odd, to say the least.

I saw four old women sitting like witches around a big pot. One was stirring. The other three were chewing! Beside them lay piles of dried fish heads. Periodically they would cram several fish heads into their mouths, ruminate like cows for a few minutes, then expel the mash into the pot.

Braving the smell, I approached near enough to see that the pot also contained shredded coconut. With this the masticated heads are stirred, pressed, and kneaded. The mass is then taken out and spread in the sun for a few days. During that period wayfarers will do well to observe a three-mile limit.

Finally the oil is squeezed into small cala-

bashes and applied to the skins of tawny warriors. There it serves the double purpose of reflecting the sun in dazzling fashion and causing the grip of any opponent to skid hopelessly.

The hardy Ponapean sleeps on a wooden floor and uses a wooden pillow. It is literally a block of wood cut from the trunk of the pandanus tree. The wooden pillow of Japanese women has been offered, but was rejected because the thin pad on top of it made it unacceptably soft (page 772).

The native women have as hard a life as that of the men, sometimes harder. They must do all the work while the men make war, or, when not allowed to make it, sit and talk about it.

Women Blamed for Everything

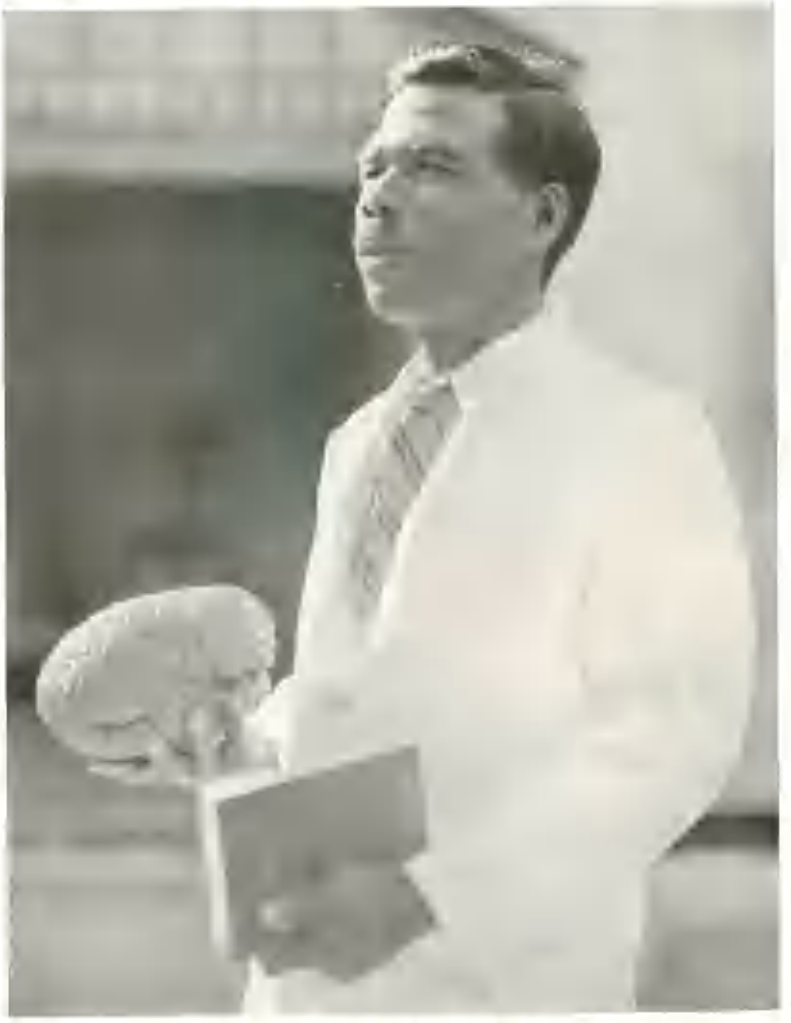
Anything that goes wrong is the fault of women. All bad habits are pinned on them.

"A woman's fault" is the expression for a lie. "A woman's peering" means curiosity. Conspiracy is "a woman's whispering." Favoritism is "a woman's choice." Fury is "a woman's angry voice."

And yet, women remain in demand. The braves marry young. Marriage is a quick and easy process. The prospective mother-in-law briskly rubs coconut oil into the bride's bare back. This is "the anointing." Then a wreath of flowers is placed on the bride's head and the ceremony is finished.

The groom has had nothing to do with it. The girl seems to have been married to her mother-in-law. And, in fact, that is about the way of it, for she is the virtual slave of her husband's mother.

If that worthy dowager does not get on with her, there is an early divorce, or exchange of wives may be practiced. This consists of trading wives in the hope of finding one more congenial to the husband—or to the mother-in-law.



"Give Us This Day Our Daily Bread"

A native minister on Truk uses a breadfruit and a Bible to draw a parallel between daily bread and the Bread of Life for his congregation. More than three-fifths of the natives in Japan's mandated islands are Christians.

The ancestor worship of the Japanese is nothing new to the Ponapean. His own religion consists in being terrified, day and night, by the unseen spirits of his ancestors who haunt the woods, the mountains, the swamps and reefs, and are under the floor and in the thatch roof, conspiring to punish the living for not doing sufficient honor to the dead.

Heaven, to the native of Ponape, is a submarine cavern far beneath the gorgeous coral floor of the lagoon. It is full of lovely sights and the blessed odor of fish oil.

Hell is another cavern, but under the cold



Red Beads Add the Final Touch to Tennis Togs on Yap

The youngster is required to wear clothes when he attends school. Like his classmates, boys and girls, he whips off his garments as soon as the closing bell rings, rolls them into a tight wad, and tucks them under one arm.

earth, a place where one shivers forever in mud and gloom. It is guarded by two devils, women, of course, one holding a gleaming sword and the other a torch.

Island Potato Four Feet Long

The native dislikes the soil, which he farms unwillingly, but loves the sea, where he fishes with daring and skill.

"Will you go shark hunting?" someone called at dawn outside the hut that had been placed at our disposal.

Fal, a young chief who had befriended us, stood outside with a *kap,* the remarkable Ponapean yam, four feet long, under one arm and a harpoon in his other hand. He gave me the potato.

"This," he said, "will keep your woman busy while we go fishing."

My wife was not particularly pleased with this arrangement, but Fal considered the trip too dangerous for her.

Incidentally, she had the last laugh when I arrived home looking as if I had been dragged across the bottom of the lagoon at the end of a troll.

Leaving her with the potato and some dusky neighbor women who were eager to show her what to do with it, we went down to the lagoon.

Fal's boat was a canoe carved from a single log, fitted with a starboard outrigger of bamboo and a sail made of plaited pandanus leaves.

We set out, both paddling, until the morning breeze should come up. The surface was smooth. Objects on the floor of the lagoon were as clear as articles in a show window.

A pancakelike sting ray lay on the bottom, languidly waving the flexible tail of which the Spaniards used to make riding whips to quicken the movements of the natives. Its deadly spines stood erect, waiting for an incautious bather.

Cobalt and orange *mama-tik* swam in and out of the miniature forests of coral.

The poisonous bladderfish blew itself up like a balloon as the paddles disturbed it.

The garfish, which has been known to leap into small boats and stab fishermen to death with its lance, swam idly by.

Fal laughed at the *paikop,* a fish with a homely flat face.

"When we want to make fun of a person," he said, "we call him a *paikop*-face." Evidently the expression was equivalent to our "pie-face."

Young octopi, delicacy of the Japanese, hun-



He Can Carry a Parcel in His Ear

Distended ear lobes still are fashionable in the Carolines. This Truk islander pierced his lobes when he was a boy, then painfully stretched them until he could wear large, heavy ornaments in the "pockets." If he has too many packages to carry in his hands, he can tuck a few away in his ear loops.



For a Trip through the Brush, the Truk Islander Ties Back His Ears

Otherwise the dangling loop of skin might catch in a bush or tree.

grily searched about with their tentacles. The big dangerous ones would be in deep water.

Where rocks projected above the surface, climbing fish hopped and crawled.

I reached into the shallows after a brilliant blue starfish.

"Please, no," warned Fal. "It is called 'a little bit of the sky.' We say that if you take it out there will be a heavy rain. Perhaps it is only a superstition." He shrugged.

Fal had shipped all over the western Pacific. He had picked up English and, along with it, the suspicion that some of the beliefs of his own little island were absurd. But he was taking no chances.

Bonito for Soup

Chugging motorboats passed us, making for the open sea. They were after bonito. The Japanese have made a big industry of it, for every Nipponese family must have a shaving of bonito in the daily soup (page 773).

In front of Tokyo fish stores you will see baskets of what appear to be wooden clubs. You pick up one—it is almost as hard as ivory. But it is really bonito that has been boiled, boned, smoked, mildewed, and then sunned to extraordinary hardness.

A piece of it will keep for ten years and improves with age. It costs plenty, but lasts a long time, since only a slight shaving of *katsubushi*, as the Japanese call it, is enough to flavor the soup for all the family.

We saw a mother-of-pearl diver fix his goggles over his eyes and dive from his small boat while his companion remained in it, spear ready, to defend his partner against sharks.

I remembered an exciting incident I had seen at Truk. A shark had come, the spear had missed him, the shark had turned to strike the rising diver. The boat boy with a wild shriek had jumped from the boat and landed squarely on the fish's belly, so surprising the tiger of the deep that he had rolled over and made off. The two boys scrambled back into the boat and decided they had had enough fishing for the day.

Mother-of-pearl is the iridescent inner lining of several kinds of shells. The Japanese ship quantities of it to their factories to be made into buttons for cotton garments.

We were passing over a slightly submerged part of the reef that separates the lagoon from the ocean.

"Want a drink?" asked Fal.

He dipped his coconut shell into the water where it appeared to be boiling up through the sea from a hole in the reef a few feet below the surface.

The water was perfectly fresh!

"A spring," he said. "Very popular with fishing parties."

Sharks Lured with a Rattle

Suddenly we were no longer over the reef. The steep submarine cliff on the ocean side dropped to unseen depths. Fal prepared to hunt shark.

He used no bait—only a rattle! He dangled a string of coconut shells over the side and clattered it against the gunwale. Fishermen for bonito do something similar. They rap on the sides of the boat, or keep the motor running, to attract the fish.

For nearly an hour Fal patiently rattled. Occasionally a dim shape would rise from the depths, only to sink again. But at last one rose until it took the form of a tiger shark some fifteen feet long. The irregular bands or splotches on its body give it its name. But the name fits its disposition also. There is no more dangerous shark in the South Sea.

He came up until his dorsal fin cut the surface. He swam back and forth a few times, taking in the situation. I manipulated the rattle now; Fal stood with the harpoon poised. He might have been in bronze. He did not move or speak.

The shark swam off. I thought we had lost him and wasn't sorry; then he suddenly came gliding back within three feet of the rattle. The harpoon zinged and sank into his back.

Towed by a Tiger Shark

One surge of his tail like the push of a big propeller, and he was off. The coil of line fastened to the harpoon spun out of the tub.

We grabbed our paddles and turned the boat in the direction taken by the big fish. Fal clamped a piece of wood upon the line where it smoked out over the bow. The boat began to gain headway.

At last the five hundred feet of line had all snapped out. The end of the line was tied to a thwart. As it came taut, our craft leaped ahead and we went wildly careering through the waves. Surf tumbled into the boat. I began to bail with a coconut shell.

Suddenly the line went limp. The boat slackened, I breathed again. But Fal was alert.

"Hang on!" he cried.

Snap, jerk, whirl, and we were off in a new direction.

The shark repeated this maneuver frequently. But he was growing less vigorous. Fal had begun to take in line. Gradually the thrashing fish came into full view.



On Yap, Even a Humble Kanaka Laborer Wears an Ornamental Comb

The combs, symbols of free men, are made of white mangrove wood. They are about three inches wide, and from six inches to two feet long. The higher the rank of the Yap islander, the longer his comb.

Suddenly he dashed straight under the boat to the other side. The line tightened around the hull and turned the canoe upside down before Fal could more than half say, "Look out!"

We came up to find ourselves in a turmoil of bloody water whipped up by a frenzied shark. There were other gray shapes shooting through the water now; the blood had attracted more sharks. Our lives could not have been pawned for two cents at that moment.

Fal saved the situation. He drew his knife from his belt and cut the line. The wounded shark fled, the others following his bloody trail. At least we saw no more of them.

But there was a slightly harrowing experience still ahead of us—swimming to the reef through waters known to be a favorite haunt of the big gray torpedoes of the deep. Legs tingled with expectation that steel jaws would close over them at any moment.

And one could not help thinking of the giant octopi that lurk in deep holes in the outside wall of the reef.

The octopus is not so turgid as he sometimes appears in the aquarium. He can shoot like a comet through the water, trailing his tentacles behind him, and once he takes hold of his prey he does not let go.

We righted the canoe and pushed it ahead of us. It was impossible to empty it, for the bailer had been lost. Two hours of this, and we felt the solid reef under our feet. Then we could hoist the canoe and empty it. The soaked sail was unfurled and sluggishly carried us across the lagoon.

Chill and dripping, we climbed the hill, to find the women still grappling with the giant potato and inclined to be very merry over our tale of the perils of the deep. This so incensed Fal that he took me sharking again the next day, with more success.

Marshalls Marked for Future Action

Going eastward, we reach the eastern cutting edge of the great ax. It consists of the Marshall Islands. These are picturesque coral atolls.

Any volcanic islands which the reefs may once have encircled have long since been submerged or worn away, and nothing remains within the atoll but a calm lagoon.



Like a Spanish Hacienda Is This Home of a Yap Chamorro

Here Jesús Untalán, his wife Micaila, and their twelve children entertained the author and his wife. The Chamorros, part Spanish, take pride in their guitars and mantillas.

Certain of these lagoons are thirty miles or more in diameter. They make ideal bases for Japanese naval concentrations.

It was from here that was probably launched the attack of December 7, 1941, upon Pearl Harbor. It was here that our Navy made its brilliant raid of February 1, 1942, surprising fleets of seacraft and aircraft at Kwajalein, Wotje, Maloelap, and Jaluit (page 767).

And it is here that we may stick a pin in the map to mark future stirring events. For the relation of this ax blade to our effort and Japan's effort in the Pacific is obvious. Past this point American convoys have sailed for northern Australia and have been attacked by aircraft from these atolls.

This blade is the nearest Japanese territory to the Panama Canal and the Pacific coast, as well as Hawaii. Therefore it is highly important to Japan and of vital significance to the United States.

The other cutting edge of the great Micronesian ax is some 2,500 miles away. It consists of the Palau Islands and neighboring groups. From here deadly blows can be struck at the Philippines, the Netherlands Indies, and Australia.

It is our nearest Japanese neighbor, for our Philippines are only 600 miles away—less than the distance from New York to Chicago. And it is about the same distance to the Moluccas and New Guinea. It is near enough to the Admiralty Islands (Australian) for Nipponese aviators to fly over in a relatively short time.

The Japanese recently occupied Lorengau, administrative center of the Admiralty group, on Manus Island.

Palau Naval Base, Japan's Singapore

Palau is the Japanese Singapore. Its more than 100 islands barricade a magnificent fleet base. It is the headquarters of the entire Japanese South Seas government. Officials and officers swarm here in such numbers that the visitor does not draw a breath without an appropriate note being made in the archives (page 774).

We stayed on Palau for a month. It was a place of feverish activity. Hundreds of Japanese civilians poured in from every ship. Towns were leaping up. The natives were retiring to the forests. Industries were being developed, agriculture promoted.

The purpose was to make the island stronghold self-contained and self-supporting in case of siege. Ship basins were being dredged deeper, channels widened, islands leveled to



Swishing Grass Skirts of Yap Women May Weigh 30 Pounds

Cotton cloth has failed to displace this traditional garment on the island. Here the wearers are entering a Spanish mission. Within, the haylike smell of the grass competes with the perfume of the incense. The skirts become cushions when the women sit on the cement floor.

provide airdromes. Planes droned every day over to near-by Davao, Japanese colony in the Philippines, and to the Japanese plantations and trading posts on the shores of New Guinea.

We came away impressed by the rôle Palau was bound to play, not only in the war that was soon to come, but in all the future history of the western Pacific. For here the ax, whoever holds the handle, may swing and cut with tremendous force.

To the northeast lies Yap, the island of stone money (page 776). Actually it is a group of three islands—Yap, Map, and Rumung—plus a scattering of islets. All are set like jewels in a blue, coral girdled lagoon nineteen miles long.

In no other island of Micronesia was primitive native life so clearly revealed as in Yap, where we stayed for nearly a month.

A curious form of slavery exists in Yap. The slaves all live in their own villages. They cannot be bought or sold, nor do they belong to any individual. They are the slaves of all freemen in common, and only a king may give them orders.

There are twelve kings on the Yap islands, for the Japanese have found it convenient to retain the old tribal organization and transmit their orders through the natives' own recognized rulers. Although the domain of each is small, he is properly called a king, since his succession is hereditary and matters of local concern are left entirely in his hands.

"Yap" means "The Land," and to the proud but dwindling natives it is the center of the world. Its location in the western Carolines made it an important cable station, and its inclusion among the islands mandated to Japan 23 years ago brought a strong protest from the United States.

That dispute with Japan was finally smoothed over, but the agreement left the Japanese still in control. Today Yap, despite its comparatively poor harbor, is a Japanese naval station.

The unique geographical position of Micronesia has led Admiral Nobumasa Suetsugu to say, "These islands are made to order for Japan. In fact, the Pacific equilibrium can be maintained only when Japan holds them."

We may question whether Japan's control of the islands is for the general good. But the admiral is right in his conviction that Micronesia, thanks to geography, must affect profoundly the equilibrium of the Pacific.

Document 1938C

Yata Haneda's voyage to the outer islands of Yap District

Source: Yata Haneda. Yap rito no tabi. In Saishu to shiiku 1(1): 419-430 (1939).

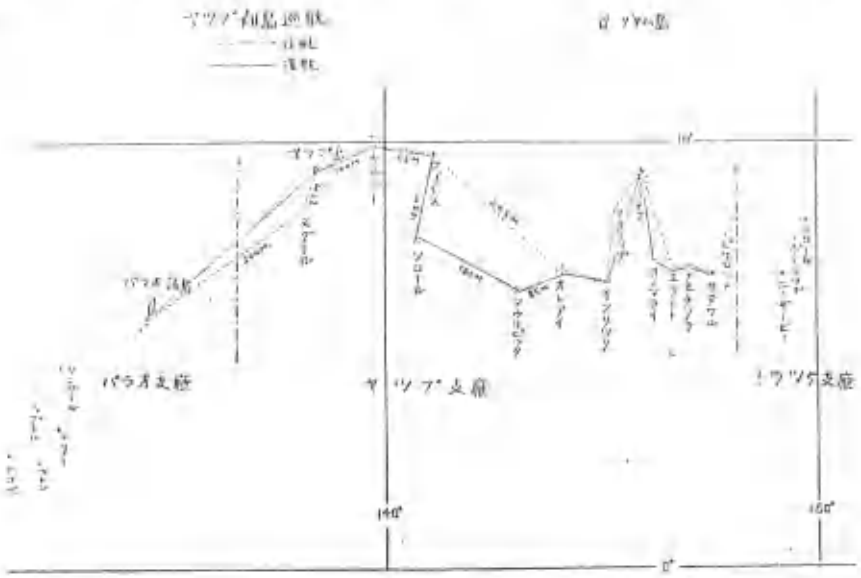
Original text in Japanese

[Attached]

ヤップ離島の旅

羽根田痛太

ヤップ島の東南、西カロリンの海に十餘の珊瑚島が點在する。これ等の島々はヤップ支廳管下に屬し、ヤップ離島と云ふ名の許に一括されてゐる。ヤップ離島と云ふ字の響きからヤップ島の一部か或は又巡航船か何かで簡單に行けさうに思はれるが、なかなかどうして此等の島は文字通り大洋中にぽつかり浮んだ島で一つの島から次の島まで、小汽艇で一昼夜もかゝる。西南のスタール諸島 "Ngulu" と東南に飛び石伝ひに續く諸島より更に東にあるモートク "Latondrek"



サタワル "Sataval" ピゲロット "Pigelot" に至れば殆ど全部の離島オロール "Olol" エンダーバー "Enderby" も期待かである。1710年マスカノ (Francisco Lazcano) により ガルシー諸島が發見せられ、同31年にはグアム島の宣教師カントバ (J. Antonio Cantova) はウルシー諸島中のモグモグ島 Mogmog に達し島民に洗禮を施したが間もなく島民のために殺された。同91年には英國の航海者モルトロックはピゲロット、オレアイ、ソロールを、それ以上百年後にはサタワル、ナモテック、エラート Elato の島々を發見してゐる。この様にその發見の歴史から見れば比較的古い時代に知られたとはいへ何分、大洋中の小天地であるため、文化の波に洗はれる機會もなく、今尚渾然依然とし



4. ヤップ島の女の風俗

女は老幼を問はず、オン Ong と稱する腰蓑をまとひ、首に成女を示す黒色の紐マラフォ matafan を懸ける。マラフォをかけてゐない者は小供か、或は月經ハウス、ダバル Hapall に入つてゐる女かである。



5. ウルシー諸島 Ulussi, ヤール Essor にて
ウルシー諸島より東南の離島及トラック離島にかけては成女は芭蕉布の腰巻モリフオイ（サタワル島でカバレバレと云ふ）を椰子葉及白色の貝にて編んだ珊瑚帯グルbwlにて締めてゐる左倉後のものは娘である。（左端は筆者）

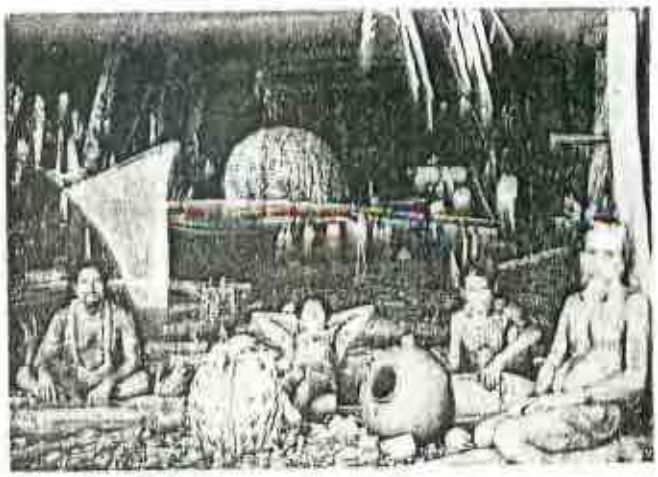




8. ファイスの変身

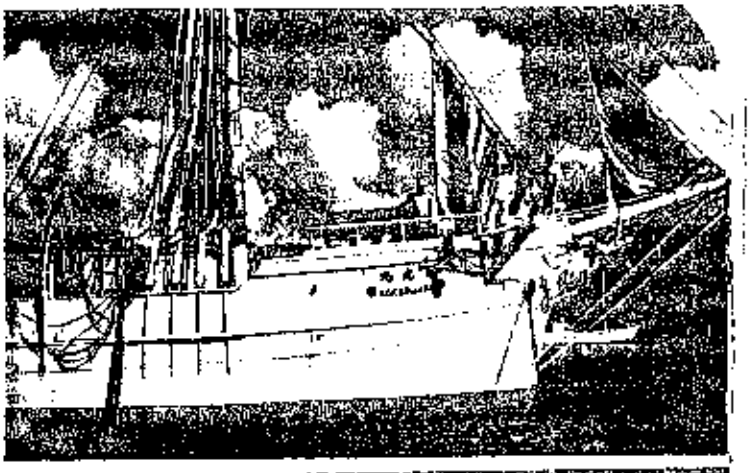
ヤップ島のみが優美の島として知られてゐるが、これとても南洋庁の方針は彼等に着物をきせ、文化住宅に住ませることに汲々とし、彼等固有の風習は急激に崩壊の一途を辿りつゝある。茲に紹介するヤップ離島特に宗教の影響の少ないナモヌッタ、サタワル上り島のトラック離島オロール、エンダービーに至る一帯こそは内南洋に於ける唯一の残された別天地であり南洋の楽土と云ふ感を深くする。これ等の島々は前述の如くヤップ支庁管下にあるが遠に古くよりヤップ等と交通してゐたものゝ如く、矢内原氏"矢内原忠雄：南洋群島の研究"に依ると、ヤップ島民は離島民をピマヤウ"Pimuthaee"と総称しヤップ島のガチヤバル、オネアン、リケン三村酋長の支配下に在つた。離島民はこれ等三村の酋長、村民に対し貢物、賦

7. ファイス島 Faisにて
ファイスの男は体軀頑丈で、特有な変身と蓬髪に飾した褌、マツカル mukal は特に人の目を惹く。



9. ファイスのボートハウスにて
ウルシーでは集会所をファル fal, ボートハウスを mkal, 住家をイム im, と呼び、ナモヌッタ島では集会所をイム im, ボートハウスをファル fal と言ふ如く、離島では、パラオ、ヤップ等の集会所ペバイ Pabay に相当する判然たるものが少ない、ボートハウス又は一つの集会所をもなる。

1. 南洋貿易会社（N.B.K.）の補助艇"[illegible]"
[illegible]
パラオを基地として毎回ヤップ諸島パラオ諸島の島々を定期に巡航してゐる。

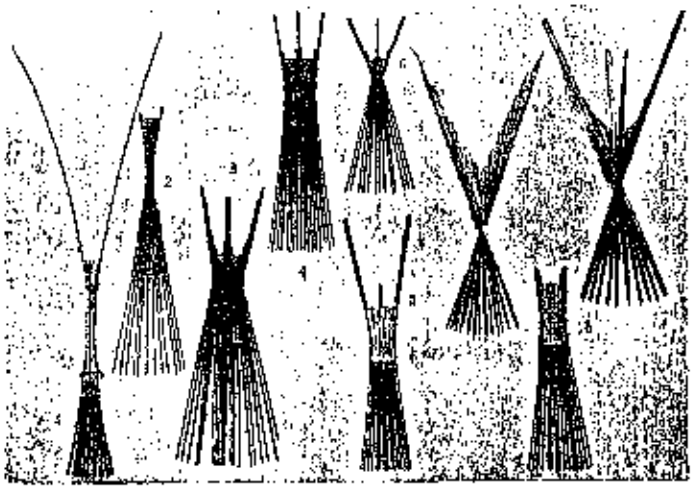


2. クシュー語族女ダール島 Ngulu の風俗。
ヤップ島の南々西880浬にある。その風俗ヤップ島に酷似し、老幼を問はず女は腰衣をつけてゐる。小供は男か女か腰衣を見なければ一寸区別がつかない。



3. ヌダール島の夕焼け





10. ヤップ及ヤップ離島の櫛

男が整髪に用ひる櫛でマングローブ又は竹で作られる。ヤップではロワイ Rowai と呼び一等民は8の如き大形のものを、二等民は1の如きものを、三等民、四等民は2の如き櫛を挿し、五等民は櫛を用ひることを許されない。一等民でも青年は7.の如き竹製の細い櫛を用ひる。離島民がヤップ滞在中は五等民中のミリンガイ milingai 即ち賤民と見做され、これ等の櫛を挿すことを許されないが離島へ帰れば直に挿る誇たくヤップ一等民の大形の櫛を挿し、特にファイスの櫛は立派でグリメス島の軍艦鳥の羽毛を着けてゐるのも見られる。離島では、1、2.の如きものを見ないが青年は同様7、9.の如き竹製のものを用ひる。櫛を得た地名を次に示す

1、2.……ヤップ島
3.……ファイス島
4.……オレアイ島
5.……エラート島
6.……ナモチック島
7.……イフリック島
8.……ナモナック島
9.……ソラップ島



11. A. 鬪飼鈎を入れる道具でタロカギ（カラオ）の木にて作り、シヤップ Siup にて得る（ナモチック）B. 白蝶貝及龜甲にて作つた鬪飼鈎（ナモチック）C. ファイス槍先



12. オレアイ諸島フラフラップ Fulaup よりパリヤツを望む

13. イフリック島 Ifalik　少女 ——
サイサイと云ふ草質植物の葉を少女は腰蓑の前垂にもてゝ，これをレプンノ ailoil（サタワルではチョリマイ）と云ひ細い糸又は琉球帯ウルで綴めてゐる．



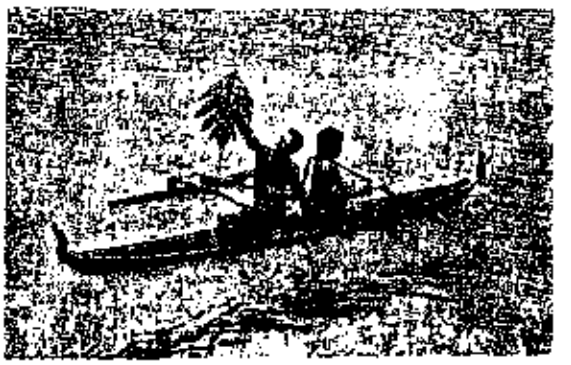


15. フラジップの美人
體には黒黄赤ラン ochre をぬり，頭につけた木の葉の飾りも極めて自然でどこにも原生日本化を認め得ない．





18. 魚釣り用の風カヌーヤイ
パン村の男、ヤイで作った風で、魚具の一種である。ガミアンではカヌーヤイ Kanyig サタワルではロニエヤイク Ronieyaik、奥本氏に依るとイフリックではコン、カヌーヤイ Chom Kaeyai、ヌノートではヨン、カヌーヤイと言うとの事。
先づカヌーにて、この風を掲げ、ヒトデの赤の糸の先に餌の貝コエルル Guilol をつけ海面をたゞよはす。奥本氏に依るとイフリックでは餌の直皮を餌でこすった。コウリウリと云う直径の細き糸一寸程の長さにするともあるが、ヌノートでは写真の如き餌の腹を用ひ、水に浸すと膨脹し其の多くの小さい魚、例へばヨリ（ダーク Dagi）等を食るに用ひる。餌釣りは離れることもあるが、このコエルルは一度かゝれば離れに難いとよぶ。



19. カヌーにて風を掲げる（ナモテックにて）

豚等を貢納し、彼等がヤップ滞在中はヤップ島五等民中のミリンゲイ "milingai" 又も腰民と見做され魚を捕すことを禁ぜられた。土民は彼等に宿所と食物を供給し離島の総ては労働、土器、装飾物、"レン"、櫛等を土産にした。又ミューラー "Müller" に依るとマグール島はヤップ島グロール大酋長の配下にあり織布、漁物、鮮、離皮等の貢納をしたと云つてある。この様に両者の間には可なり古くより密接な関係があつた様であるがその沿革に於ても人種に於ても両者の間には著しい相違があり、離島民はむしろトラック離島、パラオ離島に近いと云ふ。



20. エラート島 Ifalik の女等
数名の男が死ねば女は剃髪する。これ等の離島の一つの島に多くは四・五〇人の人口の住民しかなく、その男が一度に二・三人も死ねば島中婦人で喪にこもることもある。犬と豚とは彼等の相棒である。

ロマンチックな空想を描いて初めて南洋へ渡航する者もサイパン、テニアンを見て、千の様いも湿を感じパラオの日本化トラックの荒を見て嫌悪の念をさへ懐く者もヤップ離島を見て再び南洋を見たはしたくなるだろう。かつて同地を旅行された亡き奥本勘造氏 "ヤップ諸島遍航記 民族学研究 第三巻 第三號"、もマグール島に上陸された時の第一印象は "余は此島に来るに及び始めて嘗の南洋原始の姿を見たり、パラオ離島に於ては殆んど島の如き未開の地にして、島民は南洋種の表現をまたび再もとは、本島の女子は全くの眼みの一つの標識にして裏身具の如きも一も外国文化の跡を有せず" と言つて居られる。

32. ソロール島 Sorol.
大正十一年の暴風のため，全島を洗い41島民家屋も僅かに二・四を数へるに過ぎない．家も極めて陰湿で低平で島内に道もなく，所々に湖をたゝへ，無人島にも等しい寂寞たる島である。
↓





↑
30. アウリビック島の娘等
離島中の美人島と云はれ，肌の美しい娘が多い．若い娘は腰蓑風の短いのをまとつてゐる．



← 16. グリメス島 Grimes の海岸
フラウツプの北東周囲性か0.5キロの孤立した絶海の孤島で海鳥の群る無人島である．椰子樹一本も無く，全島を灌木と蔽ふ土語ウツドと稱する大木の頂上には軍艦鳥が巣くい，砂濱には折かも孵化した燕鳥と稱する海鳥で足の踏み場もなく，人を見ても逃げやうとしない．南貿が鳥糞の採掘を始めたので鳥の楽園も脅かされつゝある．



17. 海鳥の群る
グリメス島→



21. ラモリック島 Lamotrek にて
女の文身は多く腰巻にて隠された場所に多い。
彼女は一枚貝にて掻き取り、陰部には頭髪を下にしたこの島と同形の文身を行なっていた。

當時"昭和十二年"ヤップ廻島間を南洋貿易會社"N.B.K."の補助機關附帆船第貳丸"三保丸""望丸"が年四回パラオ廻島と交互に巡航していた。

筆者は昭和十一年八月下旬より翌月下旬までの間同船に便乗して、此等ヤップ諸島の島々を巡航した。もとより単なる探集旅行であり民族學的立場よりした觀察ではないから目にふれるもの、すべて驚異と珍奇であり、我々の想像外のことも多い。土俗等に就ては既に幾人氏の詳細な報告があるので茲では主に寫眞を題材としてその一二を紹介しやうと思ふ。撮影用器は、ライカA型、パントミクスカメラ、ウルトラゾンフィルター No.2 を使用した。

以下航過順に島の名を擧げ、寫眞の說明と重複するのを避けて簡單に說明する。

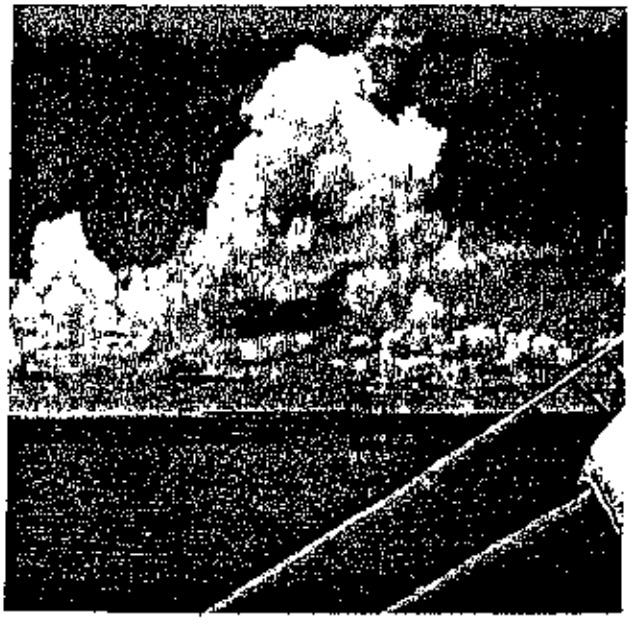
1. ヌゲール島或はクツルー島 Ngulu "写2, 3."

ヤップ島の南南西、81 哩に在る環礁で住民の名もヌゲールと土語同様である。トロキャの汽船で無線電信ヤップに發する。8月27日午後2時パラオ港を雨の中に出帆ヌゲールに向う。同夜碧土服部からの月光を浴びた海面の夜は特に美しい。海鷲かもうもうと船端をたゝく。翌28日午後1時水平線の彼方に島影を望む時、ヌゲールの環礁内に入る。水はあくまで蒼く、赤裸々な裸の男二人腰巻の女一人を乘せたカヌーも大勢にも我武者らの手を振切る。船がヌゲールに近づくと白砂の島や椰子と椰子の中から極色の煙があちらにも、こちらにも、ニョキニョキと出たと思つた。それが初めて見る腰巻の女であつた。遠くより見るとチョコレート色をした上半身より腰巻が先に目についたからだ。この島に第一歩を印した時、初めて感に堪えた。南洋を見た。日本語の解る島民の案内で島内を一巡、カメラの撮影、木皿等を得、二百里北方のヤップ島に向う。20日間ヤップ島マコニーに滞在9月11日出帆までヤップに滞在した。

2. ウルシー諸島

ウルシー環礁は一名マップンジーの環礁"Mackenzie"とも言はれ、又島の名をとりマギラ"Magmog"とも呼ばれる。長徑25哩にも及ぶ20餘の島々をもつ大環礁でヤップの北東100哩に在る。住民が最多のはマップンジ"Falalop"、ヤソール"Asor"

22. サタワル島の海岸
サタワル島 Satawal 或はサセオン島 Sesoni. サタワルの少女サタワル島はヤップの東北東に當り、フライベグリメの如く孤立した島で環礁をなさず、從て船着きは非常に悪く、海岸近くの岩礁に白浪が卷き、波が岸に上つた時、カヌーを進めるには有様である。船の繋留場所は一つ、最も危險な島である。上野の美術出身の彫刻家土方文功氏と弟子の松江保氏、九年前も、この絶海の孤島に獨々として製作に沒頭して居られたが最近銀座の一隅堂に於て作品の發表をされたことは我に同感に堪へない。



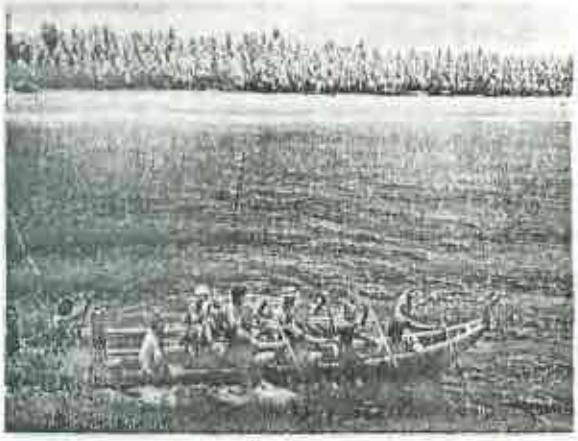
モクモク，コロライ "Wasarai", ロト "Lasho", 9月1日午後ヤップを出帆2日朝，near にこれ等の島々を望む。ヤップに接続した島民は約4名の中 11 名の男で小供が3名若い女は僅に2名で他は皆老婆のみ，日本人は南貿支店の貿易員氏の観測候所に3名，島民は男は例の赤褌を用ひてゐるが女は芭蕉布の腰蓑 "圖 5.6." をつけヤップ，パダールとは全く趣を異にする。

3. ファイス島 Fais

3日正午ファイスに着く，ファイスは全くの孤島で環礁をなさず西側は断崖をなし，船着きが非常に悪い，燐鉱の埋蔵があり一ヶ月前，天城丸で来られた池田燐鉱所長等の一行，海岸に蚊帳をつり群り来る雑群を追つて，海岸には日章旗をひるがへして指揮中だつた。島民は皆駆逐艦までファイスの文身 "圖 8" をなし，褌の立派なることは離島中随一 "圖. 10." 又ファイス婦人の耳環である。"圖 11."

4. オレアイ島 Uleai

5日朝，オレアイ諸島中のフラフラップに投錨，環礁内波静かで，實に風光明眉な島であるが，この島は離島中交通最も多く，日本郵船のパラオ，トラック間の東西航路も時に寄港することもあり，島民の性質悪く，金銭に對する執着も強い，島には犬が多く，夜間採集などに島を歩けば一犬吠へて島中の犬が吠へるといふ有様で誠に不愉快だ，その上病者には創傷性皮膚炎を起すダニの一部，パラオで通関赤蟲と稱してゐるものが多く，風光の美に比して不愉快だ，島民は自然物を利用することは極めて巧みでトウカムリの大きいのを鍋として利用し，椰子の細い繊維などを切るのにカメラの鞄を手に持つて巧みに使ふ，女は芭蕉の腰巻の他には日本製の真赤な布の腰巻をしてゐるのも見受けられる，少女は腰部の前後に羊歯植物の葉をたらしてゐるのがこの島から見られる，日本人は南貿支店に一人，測候所に3名巡査駐在所建設に来た10名位。



23. 威光丸を出迎へるサタワルのカヌー



24. 白波を越へて（サタワル島） Satawal



25. 耳朶を長く延してゐるものが多く椰子殻の耳輪を下げてゐる，この辺になるとトラック離島と風俗も似て来る。

5. イフリツク島 Ifaluk

6日朝オレアイを出帆，同日時イフリツクの環礁を見る，環礁のパッセージが狭く雨にて風光丸通過不能のためボートにて上陸，この島も風光明眉の小環礁で島民は人なつこく，写真器を見てフオトグラーフ，フオトグラーフと叫にぎやかなことやかやとついて来る有様，青年が真赤な顔料を顔にぬり花輪を首に下げ，少女は腰にシブシブをつけた殆んど全裸のもの多く "圖 12" 原始の風景は濃厚となつて来る，環礁内来泊す，カメラにて撮ふ間



26. サタワルの少女（1）

サタワルは離島中でも極めて原始的の島で少女はシビシビ sisi の使バンの木の葉、タロ芋の葉等を前垂に陰部の前後にあて、殆んど全裸に等しい。



27. サタワルの少女（2）

しいかな午後四時出航。

6. フララップ島

離島の珊瑚の島片の一つにフララップと名づける島が非常に多い。巣木氏によるとフララップとは美しく大きな貝だとの事。このフララップ島は直径2哩の環礁でフララップの他ピガエ "Pig" エフト "Eaut" の小島がある。イファリクより北に 80 哩、7 日朝フララップに着。男は日本製の布の腰巻を用ひてゐたが、この島では芭蕉の葉の植物の紫赤等色々の色で染んだものをまとふもの多く、女は、之に反し日本製の純白な布を腰巻きに



23. 亜の如きアウリピッタ Aureipia の環礁



31. アウリピック島，村民の見送り
哀愁哀樂の情の率直であるのは未開土人の常である。しばしの別れにカヌーにて国光丸に乗船する際，遠淺の礁原に腰部まで水に浸し，中には夫，或は戀人の足と云はず臀部と云はず鼻水と涙を混ぜて背めまはしてゐる様は實情の情よりは寧ろ滑稽である

する物が目立つ原始の姿は益々濃厚となつて来る"圖 14. 15." ここでまかの子も歸朝性皮膚病で土語ヤリップと云ふものに犯された者を多數見た。一種の角質層による皮膚病で鱗紋狀 "Tinea imbricata" とゐはれ全身の皮膚が鱗狀紙を呈し，かさかさになり若い娘でも，これに犯されてゐるものは一目見てもそれとする。その土皮膚から薄片が落ち誠に氣味が悪い。

7. グリメス島

フラウツアを午後出帆翌8日朝無人島グリメスに着く，"圖 16. 17." 椰子採制のに事場がやつと出來上つたが椰子が一本もなく，食物は海鳥と亜望坊の他には何もなく，青果が全く得られず長く居るには堪へ難い。その上蚊も非常に多く，錨泊に際した時は筆者も遂に罹病したかつた。

8. エラート島

2時グリメスを出帆翌9日朝エラートにつく，女の坊主が多く "圖 20" ここで珍奇な魚釣具であるパン樹の葉で作つた風カツチヤイゴを得た "圖 18. 19." この風は次のナモチツク島にて島民に實演させたが餘にく風がなく揚らなかつた。この邊はトウカムリが非常に多く，パット，及ファイス携帯と交換する。3時間錨泊の後ナモチツクに向ふ。

9. ナモチツク島

エラート，ナモチツクは極めて接近してゐて海上から見ると兩方の島の島片が一面野の中に見られ一つの大きな環礁の様に思はれるがエラートは經5哩の環礁でエラートの他ファリップ "Falipi"，トアス礁 "Toas" その他二，三の小島よりなり，ナモチツクは主島ナモチツクの他にフライテイ Fahaite，プーク Pugue 等の小島を持つた長さ7哩の小環礁である。エラートよりは僅かに二時間程で午後三時早くもナモチツクに投錨した。ここは



29. アウリピックの島民等

彼靜かで南洋の樂園ともゝふべき島で國光丸は往復常に一泊する，休養の島だ。南貿支店山田吉次郎氏にタロ芋の椰子油煮を御馳走になり久しぶりで人情ここに一泊し，山田氏の空氣銃をかりて遊ぶ。ここでトウカムリ，鸚鵡貝，シヤコ貝の殻か又一の模形，木皿等を入手，山田氏の話に依ると，ここには恐ろしく毒の強い水母があつて刺されると二，三時間は失心狀態になり局所的の痛みのみでなく，嘔吐，下痢，發熱を伴ひ，10日位は氣分が悪いとの事で，山田氏自身刺された經驗があり，胸に痕跡が殘つてゐた。パラオの水産試驗場の實驗船が利島を訪れた時汽艇の漁夫が二人やられ，やはり失心したとゝふことを同船の船長より聞いたので採集しやうと思つてカヌーを漕いでみたが風向の關係で遂に得られなかつた。或はカツオノエボシの類ではないかとも考へる。

10. サタワル島

11日未明ナモチツクを出帆正午近くにサタワルにつく，錨着の非常に悪い孤立した島で上陸に非常に時間をと

つた。最も原始的な種々の珍奇な風習も見られる。[図：22, 23, 24, 25, 26, 27] 惜しい哉、時間の後ヲミテックに引き返す。日没後はサタワル島にてエンジンを止めて休み、翌午前帰12日朝ウミテックにつき、直後は又一路、13日に出港し、マニーラをへて、無人島オルライ Olimarao に約一週間上陸、更にグリメスへ寄港の後、15日朝ウミテックに着く。ヤップ出帆の際、機関長が風邪にて衰弱（アルカリ剤のとりすぎで次から次へと船員が衰弱した筆者もこの点には十分御注意を）。夕方オレアイに上陸測候所の風呂に入り元気を恢復する。測候所の人の話によると、風速見が入港する度に島民が衰弱し、今度も島民の半数が病気となつたとよ。島民の風邪大流行と悪魔退散の祭をするとか。空軍、絶海の孤島で病原菌の侵入を受けたことのない、これ等の島々の人は免疫性も弱んとなく、日に見へぬ病原菌の侵入に依てたまりもなくやられるらしい。

11. **アウリビック島** 16日オレアイに着。午後より気分悪く、臥床する。船は夜アウリビックに向け出航同夜半にて体温38度五分に昇く頭へ痛い。船員の発病者8名に及び、伝染病の疑がある。特効のアスピリンは全部尽くなる。17日朝、アウリビックに着く。この島は離島中の美人島と云はれ皮膚病も稀で島も亦美しいが、上陸出発前ソロールに泊つた。船中気分悪く終日船室にて寝しか。青果の缺乏も其へ originate、オレアイで買つた野生のパパイヤで唯左に我慢した。

12. **ソロール島** 再後の苦しみは忘れた様に18日朝、元気全く恢復し午前中甲板に出て、アンガウル群島の島民人夫に色々な話を聞く。午前10時ソロールの島影を見、上陸3時間の後アイスに向け出航19日朝アイス20日はウルシー諸島ヤソールに着。21日朝ヤップ島コロニーへ入港した訳。船窓から見る、コロニーの風景は南洋へでも居つた様な気持ちであつた。（掲載写真は総て筆者写す）

"採集と飼育"に寄す

我々人民の研究に資する動植物に対しては感謝の意を表し、生物愛護の心を以て接する事が望ましいと存じます。さういふ立派な研究態度を世に示すような記事を特に御掲載頂きたく思ひます（東京、高橋和子）

× × ×

特方の発刊を待ち侘びてゐます。標本の製作に関する記事のないのは実験家として誠に残念の様に思はれます。是非其の方面を掲載して下さい（八幡、亀井勇）

× × ×

一般の書物には採集と飼育とに於いて動もすれば混乱を来たす恐れを持ちます。是はぐ採集通りの御指導を切に望みます（堺、原澤安美）

× × ×

私は生物学外の学問を学ぶ学生で、生物学には素人ですが、併し生物学には特別の趣味をもつてゐます。御誌を非常に立派な雑誌だと思つてゐます（東京、鈴木美彩）

× × ×

生物学者小傳は本誌の内容に一時の重きを加へるもの乍存じます（東京、原澤武朝）

正誤

テンジクダイ（1；379 の図版 38 の下図）

はテングダイ

天然記念物になつてゐる鶴（1；387）

はヒメハルゼミ

Documents 1938D

Guam news for 1938

Source: Articles in The Guam Recorder, August 1937, June 1938, and October 1938.

D1. Who's Who in Guam—Mr. Henry Millinchamp

Henry Millinchamp was born in the Bonin Islands about 1842 of an English sea captain and a woman from Tahiti. His mother died in his tender years and the father brought him to Guam for an education. He was not destined to receive his education from the Padres, however, for a New England whaler, Captain Crosby, took a fancy to him.[1] Nearly nine years of age, he was taken by the Captain to Martha's Vineyard, Massachusetts, which was to be his home, off and on for the next several years. Captain Crosby intended to remain ashore for a while and give the boy an education but a few months found him on the Main again, and the boy with him. What little formal education he received came to him between cruises. Seventeen years were spent with the old sea captain.

During his years at Martha's Vineyard, and while as Captain Crosby's apprentice, he was selected with 25 other boys for training aboard the Navy School ship, **Saratoga**, a selection that gives him pleasure to this day. He remembers also of having the honor of seeing Abraham Lincoln during this time. He did not serve in the Navy during the Civil War.

The elder Millinchamp, now prosperously settled in Guam, wanted his son's assistance and finally succeeded in winning him away from Crosby. The young man, not yet thirty, joined his father and was given a ship of his own [ca. 1872].[2]

Sailing the ocean with Captain Crosby was good schooling for young Millinchamp. He became an experienced navigator and seaman. When his father accepted him as a partner and made him master of his own ship, it was the beginning of a long sea service in the Marianas. He knew their anchorages and harbors intimately. He crossed the course of the Pacific's famous pirates of the last century, O'Keefe of Yap and "Bully" Hayes. The latter was captured and held a prisoner in Guam in the nineties and because

1 Ed. note: There is only one record of a Captain Crosby, in charge of the Cornelius Howland in 1852, and it fits the situation perfectly.

2 Ed. note: I speculate that his father bought the French schooner Margot, condemned at Guam that year.

he was too sick to be put in jail Henry Millinchamp was his keeper. Mr. Millinchamp declares that he was a big man, and cruel.

He owned two schooners, both named **Reina Amelia** for his wife. The first was lost when a typhoon swept Apra Harbor. The second, a fifty-ton schooner, was a small vessel originally in the hands of "Bully" Hayes but taken from him when his crew rebelled, and sailed away leaving him on an island in the Mariana group. Needing a ship, Mr. Millinchamp bought the vessel from the crew, named it for his wife, and went on with his inter-island trade. Later, another typhoon caught it in Apra Harbor and his second vessel was gone.

With the advent of the Americans in Guam he gave up his seafaring life to become a pilot for the Naval Government. He served in that capacity for about sixteen years, retiring prior to the World War because of age.

His father

His father, master of a vessel plying between Batavia and New Bedford, lost his vessel off the Cape of Good Hope before Henry Millinchamp was born. Picked up by a French merchantman he eventually found himself in the islands of the Pacific, settling in the Bonin Islands where his son was born. We find him in Guam in the 1840s where he had set himself in business as a salvager of cargoes and shipwrecked vessels.

Henry Millinchamp today

Henry Millinchamp is 95 years old. Living quietly at Apurguan with a widowed daughter, he spends the day keeping his home and yard shipshape. On his return to Guam as a young man he married Amelia Anderson, a young Scotch-Chamorran woman who bore him six children. Three are living. One son, a leading foreman for the Naval Government, succumbed during the influenza epidemic of 1918. Mrs. Millinchamp died several years ago. Today he has great-great-grandchildren in Guam, the Philippines and the States.

He is a connecting link between the old Guam and the new; between the era of the whaling ship and the air-clipper of today. He loves to be reminiscent bringing the past and present together. He is the grand old man of Guam.

D2. Death of Henry Millinchamp

Mr. Henry Millinchamp, known as the oldest citizen of Guam, passed away on Thursday, 23 June 1938, at the age of 96. He was born in the Bonin Islands in 1842; his father was an English sea captain and his mother a Tahitian. After an adventurous life at sea, he came to Guam about 1872. He is survived by three children and has great-great-grandchildren in Guam, the Philippines, and the United States.

Regular subscribers to the *Recorder* will remember the article concerning Mr. Millinchamp which was published in the "Who's Who in Guam" section of the August, 1937, *Recorder.* His interesting career was described in that number. His last active work before his retirement, prior to the World War, was as a pilot for the Naval *Gov-*

ernment of Guam, in which capacity he served 16 years. His wife, the former Amelia Anderson of Guam, died several years ago.

D3. Health trip aboard the U.S.S. Gold Star

The **U.S.S. Gold Star** departed Guam on 6 September to carry out the following route: Guam-Yokohama-Miiki-Shanghai-Hongkong-Manila-Guam. The ship will get a load at Miiki, Japan, and various other commercial and government supplies at the other ports visited....[1]

D4. Protestant missionaries of Guam

During the year 1901, the Reverend Francis Marion Price with his wife, two married daughters with their husbands, Mrs. Alice Price Logan, and Mrs. Ana Price Foster, and a Miss Channel arrived to do missionary work in Guam and to train native missionaries.[2] Rev. Price, shortly after his arrival, and acting as a representative of the American Board of Commissioners for Foreign Missions, purchased from Mr. William Coe an American-Samoan who had been appointed acting Governor before the arrival of Captain Leary, the section of land known as "Adelup" (Adilog, Adilug, Devil's Point, Missionary Point). Two two-story frame dwellings and two other buildings which were used for quarters for boarding-school pupils were erected. The two dwellings that are now located adjacent to and east of the present Mission Church in Agaña, were originally erected on the site now occupied by the quarters of the Commanding Officer of the Station Ship, **U.S.S. Gold Star.**

During the year 1902, the Mission property in Agaña was acquired with a stone building then located on it at the present site of the first dwelling, next to and east of the Mission church on Dr. Hesler Street. This building was used as a church and for school classes in English. Reverend Price is believed to have been a member of the Congregational Church. He was the first regularly ordained Protestant minister and missionary to carry on misssionary work in Guam. He was relieved by Reverend E. B. Case, during 1903. Rev. Case remained and continued the work begun by Rev. Price for seven years. He was obliged to leave in 1910 due to the lack of funds. The appropriation allowed by the ABCFM having become exhausted, and the small congregation being unable to support their Pastor, the mission was left to take care of itself to the best of its ability until the arrival of Reverend Arthur U. Logan with his wife. Rev. Logan was sent out by the General Baptist Foreign Missionary Society after many requests for a pastor by the local mission.

Rev. Logan arrived September 27, 1911, and remained until the arrival of Reverend D. R. Thomas in 1922. Rev. Thomas was relieved by Reverend A. I. Luttrell in 1925, and he, in turn, was relieved in 1928 by Reverend D. Tenison who remained but a short

1 Ed. note: A full list of the vacationing passengers is given, also a repeat history of the ship.
2 Ed. note: All of these people had been together at Truk before.

time and was sent home due to ill health. Mr. E. O. Gay was designated as treasurer of the local Mission from 1903 to 1925 and also in September 1930, after the departure of Rev. Tenison.

It was through the efforts of Rev. Logan that the present church was erected and the two dwellings on Dr. Hesler Street east of the church were removed from Adelup and re-constructed upon their present sites. The first services were held in the new church in 1921. The present property occupied by the Mission was acquired by the General Baptist Foreign Missionary Society by cession from the ABCFM on 10 November 1911 through Rev. Logan as representative.

Reverend José Aguon Flores was ordained by Rev. Price and Rev. E. B. Case in the early 1900s and was the first Chamorro to be ordained a Protestant minister. He had been a member of the boarding school established by Rev. Price.

During the interval between the departure of Rev. Case and the arrival of Rev. Logan, a period of approximately two years, Rev. Flores was in charge of the mission. He also was given full responsibility for the Mission activities at other times when the American Ministers were absent on leave or until their reliefs arrived. He has been a faithful, earnest, hard worker for his church. He is still preaching and is reported to have a goodly number of followers at Rota, Inarajan, Agat, and Umatac.There are in Guam today a group of the charter members of this first Protestant Church in Agaña. This group includes Rev. Flores and his family, Mr. José Mendiola Taitano and his family, and others. They were the first students of the Bible School established by Dr. Price and this group translated the four Gospels into Chamorro. Mrs. Ana Taitano Gay was also ordained to work as a Bible Woman and went from house to house with her precious translation carried in a little black silk bag. She taught in the Mission School from 1902 to 1907.

The work of the General Baptist Mission in Guam from 1911 to 1920 is described in a pamphlet entitled "The Tropical Isle—A Twenty Years' History of the Baptist Mission in Guam", published by the Women's Missionary Conference and printed by the General Baptist Publishing House, Owensville, Indiana, 1929. The pamphlet contains the personally written stories of each of the American Baptist Missionaries of Guam. There is a personal account of the work done by Miss Laura D. Brooks, assistant to the Logans, who was in Guam from 1912 to 1917. Miss Brooks spent two years in Agaña with the Logans where she conducted a school for children and helped with other Mission work. In 1914 she assisted in the establishment of a church in Inarajan where Rev. Flores was stationed as minister. Travel between Agaña and Inarajan at that time was either "overland, an all-day trip riding cows along the trail; or by sea—a five-mile ride to Piti, the harbor, and a three-hour ride on the sea by steam launch... landing at Merizo... Then eight miles by bull cart... to the little village (Inarajan)."

The Reverend Joaquín Flores Sablán, native of Guam and a graduate of Oakland City College, Oakland City, Indiana, is the present pastor of the Baptist Mission in Agaña. Rev. Sablán teaches social studies in the George Washington High School and

also teaches in the high school section of the Guam Institute. He holds the degree of Bachelor of Arts from Oakland City College, with a minor in education.

Documents 1938E

Annual reports of the Guam Mission of the Capuchin Fathers

E1. Report of the Guam Mission, dated 21 October 1938

Source: Article in Analecta O.M. Cap. 55 (1939): 149-151.

Original text in Latin.

Relatio Missionis de Guam

(21 Octobris 1938).

Reverendissime P. Generalis,

Pergratum est mihi, Rev.me Pater, mittere ad Te hanc annuam relationem de statu nostri Vicariatus Guamensis, Religiosis Capuccinis Provinciae Navarro-Cantabro-Aragonensi commendati.

*1. **Status personalis huius Vicariatus sequens est:** Rev.mus Vicarius Apost., qui et Superioris Regularis munere fungitur; decem sacerdotes Religiosi, sacerdos saecularis (Nativus) unus, et duo fratres laici.*

Ex his sacerdotibus, sex paroecialia officia exercent. Ceteri vero in Ecclesia Cathedrali, ut Vicarii Cooperatores, commorantur. Missionarii scholarum precum et stationum (vigintii) extra Paroecias existentium curam habent.

Frequentissime vocatur Missionarius ad sacrum ministerium exercendum; nemo enim, nisi repentina morte correptus, e vita discedit, quin antea receperit Ecclesiastica Sacramenta.

Omnes Missionarii lingua nativa sermocinantur; aliqui etiam, lingua anglica.

Diebus Dominicis, quatuor Missae in Ecclesia Cathedrali celebrantur. Scilicet: prima, hora quinta, cum magno concursu; secunda, hora septima a Rev.mo Vicario Ap. celebratur: ad hanc Missam plus quam quingenti pueri affluunt; tertia vero, hora octava, quae est Missa solemnis cantata, organo comitante; et quarta, hora decima, ad quam perpauci americani conveniunt: qua in Missa tum sermo tum cantica anglice perficiuntur. In ceteris vero Missis lingua nativa utimur. Et leges liturgicae stricte et accurate servantur.

In omnibus Q. Paroeciis, Religiosae Sodalitates canonice erectae sunt: de SS. Corde Iesu, de B.M.V. (Sod. Puellarum), de B.M.V. de Consolatione. Tertius Ordo B.P.N.

Francisci in civitate Agaña stabilitus est, et omnes sodales diebus assignatis ad Communionem Generaalem accedunt.

Specialis cura adhibetur in puerorum religiosa instructione promovenda. Quotidie enim, manc et vespere, instructio catechetica in Ecclesiae Cathedralis scholis, sub vigilantia Vicarii Ap. habetur. In ceteris paroeciis, eadem instructio quotidie datur sub directione Missionariorum.

Orationes et preces addiscuntur a pueris tam in anglica quam in vernacula lingua: catechetica vero instructio in lingua anglica datur: duobus autem diebus, in quavis hebdomada, in lingua vernacula.

Catechistae Ecclesiae Cathedralis perfecte noscunt linguam anglicam utpote quae ex Magisterio Guamensi Officiali veniunt. Immo vero, duae ex ipsis, in Collegiis Americae Septentrionalis studia perfecerunt.

Pauci sunt pueri, qui cum septimum aetatis annum attigerint, non accedant ad Sacram Sinaxim.

Anno praeterito in nostra Missione erecta est Societas de "I. C. Sancta Infantia" nuncupata, in que societate, plus quam mille infantes conscripti sunt. Et magna spes arridet quod cito ne unus quidem supererit, qui huic societati nomen suum non dederit.

Hoc primo anno centum dollaria americana, in Missa eorum collecta, alacri animo obtulimus SS. D. N. Pio XI.

***2. De novis aedificiis sacris.**—Tria sacra aedificia a fundamentis erecta sunt in vicis "Aniguag", "Yoña" et "Agat". Et perfici potuerunt charitate Pontificii Operis de Propaganda Fide erga hunc Vicariatum Ap., pervalida cooperatione Gubernii Americani et collaboratione fidelium, qui sponte et gratis in constructione eorum adlaboraverunt. Exstat specialis nostra gratitudo et totius Vicariatus Ap. Guamensis ad Gubernatorem Benjamin V. McCandlish, et ad praesentem Gubernatorem Insulae James T. Alexander, qui toto tempore optimas relationes cum Ecclesia Catholica servaverunt.*

In his aedificiis erigendis, magna pars Fratri Iesu de Begoña adscribenda est.

Nova et pulchra ecclesia in pago "Inarajam", aedificatur sub directione P. Barnabae: quae cum absoluta erit, pulchritudine reliquas ecclesias Vicariatus antecellet.

Mense ianuario anni 1938 modestum organum in Ecclessia Cathedrali collocatum est, et ecclesia intus et foris depicta.

Duae stationes missionales: "Yigo" et "Umatag" carent ecclesiis, quia in ultimo magno terraemotu destructae sunt.

Labor Missionariorum, in reparandis sacris aedificiis, est continuus.

***3. Spes et timor pro futuro Missionis.**—Maximus quidem eventus Vicariatus Guamensis fuit ordinatio sacra R. P. Iesu B. Dueñas, die undecima mensi iunii in nostra ecclesia cathedrali de Agaña.*

Hic sacerdos indigena est secundus post R. P. Iosephum Palomo y Torres, viginti abhinc annos defunctum.

Duo Seminaristae huius Vicariatus in Seminario Manilensi de "San José", studiis vacant et magna spes arridet, quod infra duos vel tres annos ad Sacrum Presbyteratus Ordinem accedant.

In nostro Seminario Minore de "Agaña (Guam)" decem invenes ecclesiastica studia incoeperunt rectore novo Presbytero nativo P. Dueñas. Hucusque, ii electi pueri optimam voluntatem et magnum desiderium altari inserviendi manifestant. Faxit Dominus ut in suis bonis desideriis persevernt et omnes ad Presbyteratum perveniant!

Quoad Religiosos Missionarios spectat, valde mihi placet eorum vitae ratio, et ipsorum prompta voluntas ad vineam Domini excolendam.

Multa quoque bona dici possunt de religiosa vita christianorum, de viva fide et de adhaesione populi Guamensis ad Cathedram S. Petri.

Magno tamen timore afficior pro futuro Missionis. Hispani Patres prohibentur a Gubernio Americano (Navy's Secretary) introire ad istam Missionem, ut locum eorum, qui ad suam Provinciam redierunt, teneant. Quattor Missionarii anno 1938 exierut de Missione, et uno tantum saeculari Sacerdote indigena aucta est.

Cum vero activitates Vicariatus de die in diem crescant et numerus Missionariorum minuatur, ita ut iam non sit sufficiens ad opera spiritualia perfecte adimplenda, pro bono animarum suppliciter petimus ut Sacra Congregatio de Propaganda Fide et Superiores Maiores Ordinis Nostri, pro sua discretione et charitate huic gravi necessitati dilectae Missionis nostrae Guamensis, quamprimum providere dignentur.

Summa qua par est devotione permanco Reverentiae Tuae humillimus et obsequentissimus,

Leo Angelus Olano Urteaga, Episc.

Sup. Reg. O. M. Cap.

Translation.[1]

Report of the Guam Mission

(21 October 1938).

Most Reverend Father General,

I am pleased, Most Reverend Father, to send to You this annual report on the condition of our Vicariate of Guam, of Capuchin Religious of the [combined] Province of Navarre, Cantabria and Aragon.

1. The Condition of the personnel of this Vicariate is as follows: A Most Reverend Vicar Apostolic, who is also Regular Superior; ten Regular priests, one secular priest (native), and two lay brothers.

Six of these priests work as curates. The others work in the Cathedral, assisting the Vicar. The missionaries oversee the prayers in the schools and take care of 20 permanent and extra Parishes.

Very frequently the Missionary is called to exercise the sacred ministry, because no-one who may die suddenly will not be denied the last rites of the Church.

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1 Ed. note: Translated by yours truly, with special interest because 1938 was the year of my birth. This may be the last document in Latin reproduced in this second series on the History of Micronesia. World War II will surely bring down the "last curtain" on the last act of this long drama of the Pacific.

All missionaries can preach in the native language; some also speak the English language.

On Sundays, four masses are celebrated in the Cathedral: the first one at 5 a.m., with a large congregatino in attendance; the second one at 7, led by the Most Reverend Apostolic Vicar, and attended by over 50 children; the third one, at 8, is the solemn high mass, with organ music; and the fourth one, at 10, is attended by a few Americans and is performed with a sermon and singing in the English language. In all the other masses the native language is being used. Also liturgical rules are strictly and accurately adhered to.

In all parishes religious fraternities have been canonically erected, that is, of the Sacred Heart of Jesus, of the B.V.M. (Fraternity of girls), of Our Lady of Consolation, A Tertiary Order of our Blessed Father St. Francis exists in the city of Agaña, and all sodality members have a special day assigned to make their general communion.

Special care is being taken to promote the religious education of the children, for instance, every day, morning and evening, there are catechism lessons taking place in the Cathedral, under the supervision of the Apostolic Vicar. In other parishes, the same lessons are being given under the supervision of the Missionaries.

The prayers in schools are recited by the children, not only in English but also in the local language; in fact, religious instruction is given in English, and, in addition, twice a week, in the native tongue.

The catechists in the Cathedral speak English perfectly, so well that even the officials of the Government are in attendance. Indeed, two of them have perfected their knowledge of English at a college in North America.

Few are the children who, having attained their 7th year of age, have not made their First Communion.

Last year in our Mission there was erected the Society so-called of the "Holy Childhood", which over 1,000 children have joined. Much hope is being entertained that soon no-one will be out of it, who fits the name of this society.

This first year one hundred American dollars were collected during their special masses, and this money was speedily turned over to His Holiness Pope Pius XI.

2. Regarding new sacred buildings.- Three sacred buildings were rebuilt from scratch in the villages of Aniguag, Yoña and Agat. And, thanks to the generosity of the Pontifical Works for the Propagation of the Faith, others in this Vicariate were completed, with the able cooperation of the American Governor and the collaboration of the faithful, who voluntarily and freely contributed to the construction efforts. We, and the whole Apostolic Vicariate of Guam, express our gratitute to Governor Benjamin V McCandlish, and the present governor,of the Islands, James T. Alexander, who have always maintained good relations with the Catholic Church.

In the erection of these buildings, a great part was played by Brother Jesús de Begoña.

A new and beautiful church was built in the village of Inarahan, under the supervision of Brother Barnabas. which exceed in beauty all other churches in the Vicariate.

During the month of January of 1938 a modest organ was installed in the Cathodral, and the church appearance was enhanced by it.

Two mission stations, Yigo and Umatac, lack a church, because they were destroyed in the last big earthquake [of 1937].

The work of the missionaries, in repairing the sacred buildings, is on-going.

3. Hope and fear for the future of the Mission.—The big event that took place in the Vicariate of Guam was the sacred ordination of Rev. Fr. Jesús B. Dueñas, on the 11th of June in our Cathedral of Agaña.

This native priest is the second priest after Rev. Fr. José Palomo y Torres, who died about 20 years ago.

This Vicariate has two Seminarians studying in the Seminary of San José at Manila and we entertain a great hope that, within two or three years, they might acceed to Holy Orders.[1] In our Minor Seminary of Agaña (Guam), ten youths are studying under the direction of the new priest, Fr. Dueñas. The select group of boys shows great will and a great desire to acceed to the service of the altar. May God wish that they perdure in their good wishes and all become Priests!

As far as the Religious Missionaries are concerned, I have good reason to say that their lives, and their goodwill, will be kept busy in the vineyard of the Lord.

I could say many more good things regarding the religious lives of the Christians, their lively faith and of their adherence of the people of Guam toward the Chair of St. Peter.

However, there is a fear regarding the future of the Mission. Spanish Fathers are not tolerated by the American Government (the Navy Secretary) to come to this Mission, and some have had to return to their Province. Four missionaries have left the Mission this past year, and one secular priest, a native, has been added.

The activities of the Vicariate are truly increasing day by day and the number of missionaries are decreasing, so that the remaining number cannot cope with the perfect application neceessary for all spiritual works. For the benefit of souls, we beg the Sacred Congregation for the Propagation of the Faith and the major Superiors of our Order, to use their discretion and charity to solve the needs of this Mission of Guam, and provide for them as quickly as possible.

With a great devotion, I remain, Most Reverend Father, your humble and grateful servant,

León Angel Olano Urteago, Bishop.[2]

Reg. Sup. O.M.Cap.

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1 Ed. note: They were future Monsignors Calvo and Flores.

2 Ed. note: Full name: León Miguel Angel Olano y Urteaga, formerly known simply as Fr. León de Alzo, from the name of his birthplace.

E2. Report dated 18 Auguat 1939

Source: Analecta OMCap 56 (1940); 271.

Original text in Latin.

Misioio Missionis de Guam

(18 Augusti 1939)

Reverendissime P. Generalis.

Haec Missio Guamensis rite appellari potest beata, in qua omnes baptizantur, faciunt primam communionem, sunt paucissimi qui contrahunt matrimonium extra Ecclesiam, et omnes appropinquante hora mortis redeunt in sinum Matris Ecclesiae atque cum lacrimis exorant ultima sacramenta, recedentes e vita rite confessi et Sacra Synaxi refecti.

Adventus novorum missionariorum. *Die 1 maii huius anni pervenerunt ad hunc Vicariatum tres sacerdotes ex Provincia Calvariensi: RR. PP. Ferdinandus a Wauwatosa, Xaverius a Detroit et Theophanus ab Hartford qui omnes commorantur in residentia centrali ut dedant se ad linguam vernaculam addiscendam, qua loquuntur omnes incolae cuiusque notitia est valde necessaria in excipiendis confessionibus.*

R. P. Albanus, ex Provincia S.ti Augustini, in suam Provinciam regressus est die 3 augusti, postquam per menses triginta in hoc Vicariatu laboraverat.

Duo novae confraternitates in honorem B.M.V. *—Propter crescentem in dies devotionem erga B.V.M. duo novae confraternitates canonice erectae sunt: una "de Monte Carmelo" vocata, pro mulieribus adultis, et altera "de Lourdes" pro puellis.*

Constructio novarum ecclessiarum. *—Nova aedificatio magnae ecclesiae incepta est apud Santa Cruz intra limites civitatis Aganiensis, quia vetus ruinam minabatur propter terraemotum anni 1937. R.P. Romanus totis viribus operam dat in perficienda hac exstructione, atque ipsi fideles sponte offerunt pecuniam suam ($10,000), lapides et arenam. Alia nova ecclesia apud Umatag benedicetur die nona mensis octobris, dum apud Inaraham spatiosum templum paulatim a fundamentis exsurgit.*

Sancta Infantia. *—Pueri et puellae huius Vicariatus collegerunt summam $56,00. Unoquoque mense fit collectio in ecclesiis nostris.*

Conversio totius familiae ex protestantismo. *—Genitores et quinque filii enixe me rogaverunt ut conferrem eis sacramentum baptismi. Praevia igitur instructione religiosa postquam die assignata baptizati sunt, parentes contraxerunt matrimonium catholicum et omnes receperunt primam communionem.*

Actio catholica *— Qua talis non existit, sed omnes confraternitates uno animo Vicarii Apostolici et parochorum voluntatem permanenter faciunt in catechesibus aliisque operibus.*

"Jueves eucaristicos". *—Confraternitas cui nomen "Jueves eucaristicos" canonice erecta fuit in ecclesia de Santa Cruz; numerus sociorum est 432, qui omnes quinta quaque feria sacra Synaxi sese reficiunt.*

Haec dum significo. Rev.me Pater, impenso animi obsequio me profiteor Reverentiae Tuae humilem servum in Seraphico Patre.
Leo Angelus Olano, Episc.
Sup. Reg. O.F.M.Cap.

Translation.

Report on the Guam Mission

(18 August 1939)

Most Reverend Father General.

This Mission of Guam could be called a happy one, because all are baptized, have made their first communion, and very few have married outside the Church, and also they all return to the bossom of their Mother Church at the hour of death and, with tears, plead for the last sacraments, receiving [eternal] life from the rites of confession and Holy Communion.

Arrival of new missionaries.—On May 1st of this year there arrived at this Vicariate three priests from the Province of Calvary: Rev. Fathers Ferdinand [Stippich] from Wauwatosa, Xavier [...] from Detroit and Theophan [...] from Hartford; all were accommodated at the central residence so that they may dedicated themselves to learning the local language which all islanders speak and whose knowledge is very necessary in hearing confessions.

Rev. Fr. Alban [Hammel], from the Province of Saint Augustine, has returned to his Province on August 3rd, having worked for thirty months in this Vicatiate.

Two new fraternities in honor of the B.V.M..—Because of the increase in the devotion toward the B.V.M., two new fraternities have been erected canonically: one called "of Our Lady of Mount Carmel", for adult women, and the other "of Lourdes", for girls.

Construction of new churches.—A new building for a large church is being constructed in Santa Cruz within the limits of the city of Agaña, because the old one had been ruined by the earthquake of the year 1937. Rev. Fr. Roman [de Vera] is sparing no efforts to finish this structure and his parishioners as well who have voluntarily provided $10,000 of their own money for it, plus stones and sand. Other new churches have been built at Umatac, which was blessed on 9 October last, while at Inarahan a spacious temple has risen little by little from its foundations.

Holy Childhood.—Boys and girls of this Vicariate have collected the sum of $56.00. Every month there is a collection made in our church.

Conversion of a whole family of Protestants.—The parents and five children had begged me strongly to receive the sacrament of baptism. Accordingly, this was done after previous religious instruction, and, after a date was chosen for their baptism, the parents contracted a Catholic marriage and all made their first communion.

Catholic action — It does not exist as such, but all fraternities are of one mind in this Apostolic Vicariate and in the parishes they voluntarily participate in catechism and other works.

"Eucharistic Thursdays."—The fraternity bearing the name "Eucharistic Thursdays" was erected canonically in the church of Santa Cruz; the number of members is 432, who all partake of Holy Communion every Thrusday.

While reporting this to You, Most Reverend Father, I would be pleased if Your Reverence would deign accept it from this humble servant of our Seraphic Father.

León Angel Olano, Bishop.

Reg. Sup. O.F.M.Cap.

Mayhew photos



Plaza de España and Government House — 1912



Plaza de España and Government House — 1939

Documents 1939A

Guam news for 1939

Source: Articles in The Guam Recorder, April, and September 1939.

A1. Guam celebrates Discovery Day

Umatac, Guam—March 6, 1939.

Here today in the tiny village of Umatac, Guam, where Ferdinand Magellan is said to have landed in 1521 when he discovered the Marianas Islands, were gathered together the good people of this and other sections of Guam.[1] From Agaña came Governor Alexander accompanied by other Naval Government officials, both naval and native civilian. From Sumay, on Apra Harbor, came U.S. Marine officers and men and representatives of Pan American Airways which bases there. Troops of Boy Scouts came from Piti in Navy motor launches. These and many hundreds of citizens of Guam—some businessmen from the towns and a large number of farmers from the numerous small ranches—some in American autos and busses but many afoot or in carabao-drawn carts—came to celebrate the landing of the discoverer of the islands which were first named the "Islands of the Lateen Sails", in reference to the fast-moving "proas" of the aboriginal natives. But this pleasant-sounding appellation was cancelled before Magellan departed and, because the natives had appropriated the flagship's gig, he called them the *Ladrones* or "Robber Islands". It was in 1668 that Padre Diego Luís de Sanvitores, Spanish Jesuit, made the first settlement in Guam for the purpose of converting the natives to Christianity, and it was he who [re-]named the island group "Marianas Islands" in honor of María Ana de Austria, Queen of Spain and patroness of the expedition.

At Umatac the crowds of visitors viewed the ruins of the three Spanish forts, situated on strategic high spots overlooking the entrance of the small harbor, which protected this port from the pirates in the 17th and 18th centuries. At anchor in the harbor lay the **U.S.S. Penguin** which had brought a group of Navy and Marine personnel from Apra Harbor. The interested visitors also climbed among the ruins of the church and residence which were built probably in the 18th century and are known to have

1 Ed. note: Magellan came around from the north, and landed either north, or south of the Orote Peninsula, not at Umatac (see HM1 for details).

been destroyed by the great earthquake of 1849. Near the ruins of the church the Guam Teachers' Association—all native teachers in the public school system of the island—unveiled, on March 6, 1926, a monument in commemoration of Magellan's landing, and this spot has been the scene of a community celebration every year since that time.

Commissioner H. A. Quinata and Principal F. Q. Sanchez of Magellan School, Umatac, presented a program including songs, dialogues, and recitations by the Chamorro school children and adults of the community. Special features of the program were the "Magellan Song" by the school children, describing in "mountain music" style the voyage to Guam of the famous navigator; the "Umatac Officials" dialogue, in which each of the officials of the Umatac community was presented to the audience with a humorous verse or two describing his activities; and the remarks by Governor Alexander at the conclusion of the program in which he expressed his appreciation of the excellent program presented by the community and discussed some of the current problems of Guam.

In addition to Commissioner Quinata and Principal Sanchez, who is also the Assemblyman of Umatac, the officials of Umatac include Councilman Juan Q. Quinata, and Patrolman Donald B. Cockrum, Pvt., U.S.M.C. The Reverend Father Pastor de Arráyoz is the pastor of Merizo and Umatac—where he is now building a new church.

Some of the children whose performances were especially noteworthy were Agnes S. Quinata, Francisco S. Santiago, Johnny C. Sanchez, Manuel C. Sanchez, and Ignacio Q. Aguon.

The celebration was of special interest this year to historians. The well-known novelist, Charles Ford, in his recent historical novel, "Death Sails with Magellan", asserts that Magellan anchored at Talofofo, which is on the opposite side of the island, facing the east, instead of at Umatac. The people of Guam are awaiting authentic data on this quesiton which it is expected will be printed in *The Guam Recorder,*.

Illustrations ... [below] give the reader an idea of the appearance of Umatac ... at the present time.

A2. First flight Boeing Clipper

Editor's notes: This was only the first passenger flight, with a Boeing flying-boat. The first test flight and first airmail flight had taken place earlier, with other types of aricraft. This year was also the year of the first Japanese commercial flight direct to Palau.

The world's largest successful commercial airplane *(Boing No. 18)* arrived at Guam, March 1, 1939, on her inaugural flight, and was greeted by an enthusiastic crowd of spectators. Under the command of the veteran Pan American pilot, Captain W. A. Cluthe, the huge 74-passenger plane came to a perfect landing in Apra Harbor at about 3:30 p.m., after covering the 1,303 airline nautical miles (approx. 1,500 land miles) from Wake in approximately nine hours.

The passengers for the first flight, all officials of Pan American Airways, the Boeing Co., Wright Aeronautical Co., and the U.S. Government, were the following: Mr.

Photograph by Mayhew



Ruins of Church—Umatac. Destroyed by earthquake in 1849

Photograph by Mayhew



Main street—Umatac (1937)

Andre A. Priester, Chief Engineer, Pan American Airways System; Mr. Herbert Poncetti, Service Representative, Boeing Aircraft Co.; Mr. C. Thurston Ramsey, Assistant Operations Manager, Pan American Airways Co.; Mr. Almond G. Gray, Assistant Communications Superintendent, Pan American Airways Co.; Mr. Frederick H. Stephens, Airline Radio Inspector, Federal Communications Commission; Mr. George W. Lossow, Maintenance Inspector, Civil Aeronautics Authority; Mr. William T. Miller, Airline Inspector, Civil Aeronautics Authority; Mr. Joseph E. Boudwin, Engineering Inspector, Civil Aeronautics Authority; Mr. John Caffrey, Service Representative, Wright Aeronautical Co.; Mr. Wellwood E. Beal, Project Engineer, Boeing Aircraft Co.; Mr. Francis J. Wiegand, Engineer, Wright Aeronautical Co.; and Mr. Phil Berst, Section Maintenance Superintendent, Pan american Airways Co.

It is reported that Messrs. Poncetti and Beal were the designers of the big plane and that Mr. Wiegand was the designer of the engine. The Civil Aeronautics Authority representatives, acting for the U.S. Government's newest department, were official observers in connection with granting final passenger license to the plane. The Federal Communications Commission representative was inspector for the plane's radio communication, blind landing radio equipment, and direction finding equipment.

By invitation of Airport Manager Richard M. Conley, Governor Alexander and a small party of officers and their wives boarded the plane after arrival for an inspection tour. The luxurious and convenient passenger accommodations, the efficiency of the engineering plant, and the excellence of the navigational and communication equipment were noted by all the guests.

The plane's gross weight is 83,500 pounds (over 41 tons), her wing spread is 152 feet, the fuselage is over 109 feet long, and her power plant consists of four 1500 horsepower Wright Cyclone Engines. This plane is more than 30,000 pounds. (15 tons) heavier than the Martin-type **China** and **Philippine Clippers**. Its maximum flying range is something over 6,500 miles. It is the first of the six Super-Clippers built by the Boeing Aircraft Co. of Seattle, Washington, for Pan American Airways.

The second *Boeing Clipper* has already flown from the West Coast to Baltimore, Maryland, where it will inaugurate trans-Atlantic service early this summer. The third Boeing is to fly to Hongkong for a similar "shake-down" cruise. The fourth ship has been delivered at Treasure Island, San Francisco, and the remaining two are soon to be delivered.

The **Boeing Clipper No. 18**, on her return trip from Hongkong, arrived at Guam March 7. The same group of passengers were carried. Invited to visit the plane at this time were a group of Guam citizens and residents including the folllowing: His Grace, Michael Angel de Olano, Bishop of Guam; Mr. and Mrs. Pedro Martinez, Mr. and Mrs. J. M. Torres, Mr. and Mrs. B. J. Bordallo, Mr. and Mrs. H. W. Elliott, Mrs. W. H. Notley, Mr. José M. Flores, Mr. Francisco Torres, Miss Julia Martinez, and Mr. Benjamin J. Butler. Others were invited but could not attend on account of the late hour of arrival of the Clipper. Included in the crew of No. 18 besides Captain Cluthe

Boeing 314 - Pan Am Clippers

USA



When the Boeing 314 flying boat first made its appearance, it was the largest civil aircraft in service. The aircraft shown above is the California Clipper. (Photo: Jesse Davidson Archives)

Boeing Clipper No. 18, soon renamed the Pacific Clipper. *It was owned by PanAm from 1939 until 1950. The Boeing model designation was 314. (ref. www.aviation-history/boeing/314.html).*

were E. B. Bierer, S. T. Peters, D. C. Pearson, B. E. Michael, J. Prunty, A. L. Loeffler, J. E. Weesner, J. C. Smyser, A. L. Charman, H. La Porte, and L. R. Merrill. All of the crew completed a special course of training at the Boeing plant, Seattle. Mr. F. R. Hollis, who has been stationed at Guam, joined the crew on March 1st.

A3. The Captain's wife likes the sea

Our Island was visited this month [Sept. 1939] by the schooner **Trade Wind**, commanded by Captain Halvor Mikkelsen. This vessel is one of the few commercial sailing craft left in the world sailing the high seas. Captain Mikkelsen is generally accompanied by his charming wife, herself a veteran of 68,000 miles under sail.

In 1937, Pan American Airways found need for a tender to serve as a supply ship in establishment of the aerial trade routes to be flung across the Pacific. The company purchased the **Margaret F. Sterling** and re-christened her the **Trade Wind**. Captain Mikkelsen was selected as her master and moved to Seattle to superintend the refitting of the ship.

The job was more than reconditioning; it was practically a rebuilding. At first the captain would not permit his wife to see the ship, but after a month of pleading he gave in. Mrs. Mikkelsen was horrified. The ship was dark and dingy and thoroughly depressing. She wept that night and the captain reminded her that he had asked her to stay away.

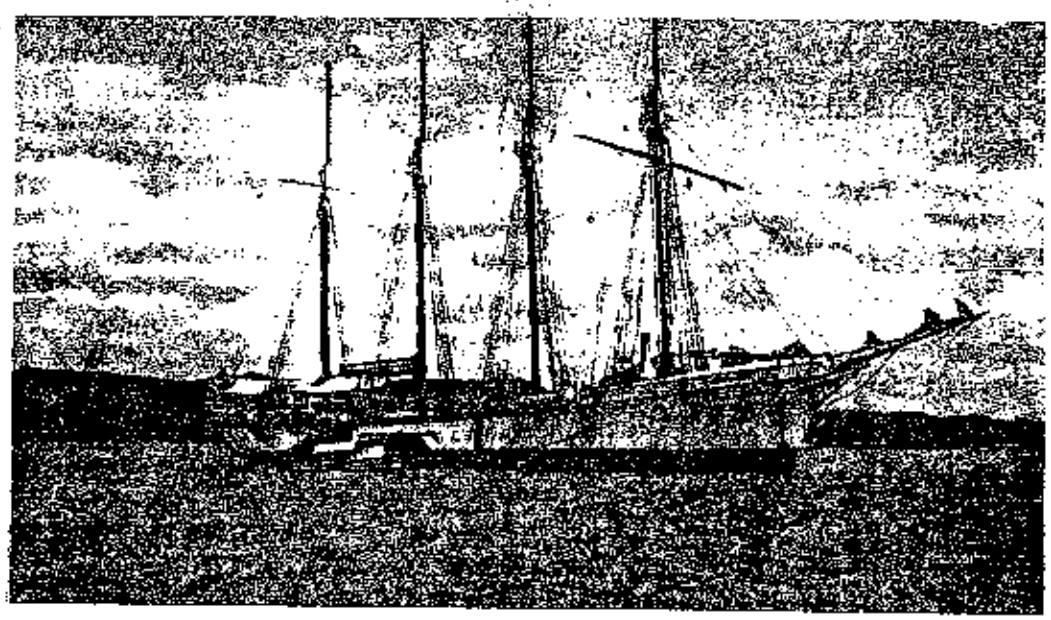
But when the **Trade Wind** was ready to sail and the captain's wife accompanied him with regret and misgivings, what a miracle had been wrought! Standing alongside the construction dock she looked up where the four big fir masts towered 150 feet above the water.

In place of the old weather-beaten black, the hull now gleamed white. On deck holystones had changed grey and splintered planks to a creamy white, and the superstructure was painted to match the hull.

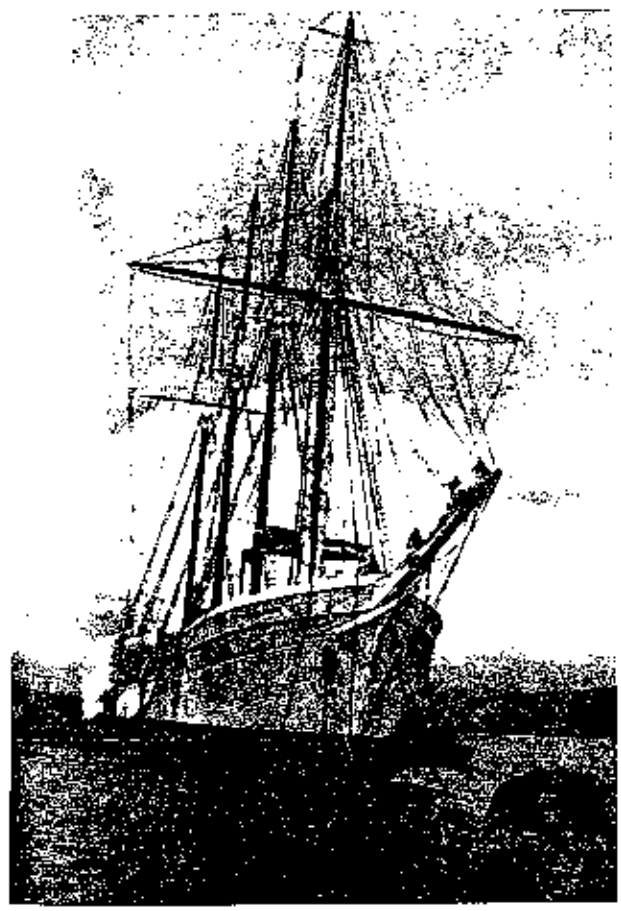
The forecastle (or fo'c's'le' to the nautical), where the crew of another day had been crowded into a dark hole pinched into the narrowing bow, was divided into spacious white cabins with individual port holes. On the top side a glass deck window let sunlight stream down into a mess room and galley.

For the crew a shower bath, with hot and cold running water, had been provided. That pleased the captain's wife but would have caused the clipper skipper of another day to bellow and snort at such niceties.

Mayhew photos



"Trade Wind" moored at Apra Harbor



Pan – Air's Supply Ship "Trade Wind"

Amidship, in a deckhouse, was located a special radio station with a long-range direction finder[1] and a fully-equipped weather observatory for weather map-making and upper air observations. Atop the deckhouse a recreation deck with lounging quarters for the crew was provided.

Aft, below the quarterdeck, was her new home. "I've been in the best hotels in Florida, New York, Seattle and Honolulu, but none have rooms that are better, nor nearly so confortable, as those aboard the **Trade Wind**, Mrs. Kikkelsen says today.

What a sight the brave ship made the day she sailed from Seattle! As sail after sail was flung to a stiffening breeze, from the four 106-foot main masts and the 34-foot topmasts, 18,000 square feet of canvas bellied and ballooned and bent the ten-ton poles of Douglas fir, while the 200-foot long hull surged forward "with a bone in her teeth."

Under the tremendous spread of canvas the log soon was ticking off a speed of 12 knots, faster than many of the plodding steam traders now plying the ocean routes.

So they were off again, Mrs. Mikkelsen to conquer new seas, the captain, who cannot remember how many times he has "beaten around the Horn" or raised Java head in the mists of a murky dawn, to return to a familiar scene.

They were at Kingman Reef and saw Captain Musick with his brave companions fly away into the blue never to return. "Always before, when the pilots and crews had flown in and out of the bases where we were stationed, I had said, "We'll be seeing you soon," or something like that, "Mrs. Mikkelsen reflected. "But that day, after the clipper had become a speck that vanished in the steaming dawn, I remembered that I had shaken hands and said, "Good-bye."

"It puzzled me all day. Why had I said, "Good-bye?" Next day, when the radio crackled the sad news of their disappearance, I rememberered my farewell. I am puzzled still."

However, Melva Mikkelsen is not the first woman to sail the Pacific with her husband. In 1595, Alvaro Mendaña de Neyra brought his wife, Doña Ysabel, with a train of female attendants on a voyage of discovery from Callao. He named an island in the Solomon group for her. She landed on an island he named Santa Cristina that is now marked Tahuata on the maps. Mendaña was stricken with fever [and died] at the island of Santa Cruz. He appointed his wife the governess of the fleet. Later death came to two of the priests accompanying the expedition, and also to Doña Ysabel's brother.

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1 Ed. note: This LORAN, or Long Range Radio Naviagation, system worked with shore-based radio stations each broadcasting on a single but different frequency in the LF, or low-frequency, range. A directional antenna on board ship pinpointed the direction of each available station, and the navigator could draw a line of intersection on his chart and obtain a fix. Naturally, the more stations, the more accurate the fix. This system was also used by military aircraft for the three decades that followed, or until replaced by better systems. Sextants continued to be carried by ship or aricraft, so that the old-fashioned astral navigation methods, by sun or stars, could still be used, when needed. Nowadays, GPS, or geo-positioning system, has replaced them all.

Left alone Ysabel with several hundred rough-and-ready soldiers, decided to press on. She headed her fleet for Manila to re-outfit and return with colonists for the island of Santa Cruz. Fifty men died on the vessel. Another vessel began to leak and disappeared.[1]

But Doña Ysabel reached Manila [with the flagship] and then forgot her ambition, forgot her gallant Mendaña and married. She and her new husband retired to Mexico [rather Peru].

Only 120 years ago a Rose Marie Pinon married a [certain] Captain Louis Claude de Saulces de Freycinet. When she was 23 years old and had been married three years, her husband was placed in charge of a scientific expedition to Hawaii and the islands of the South Seas.

Rose Marie spent three years at sea. She went to Toulon to see her husband off and, according to a newspaper of the period, "she disappeared completely." What happened was that Rose Marie dressed herself in boy's clothes and joined the ship, in spite of the laws that forbade the embarkation of women on state vessels without special authorization.

As she put it, "I had to choose between my affection and my prejudices. I chose the way that seemed happiest for my husband and myself."

By the time the government became aware of Rose Marie's presence on the **Uranie** it was far at sea and radios had not been invented. King Louis XVIII was notified of the infraction of the law. He took an indulgent view because, as he said, "The example did not appear to be contagious."

After leaving Gibraltar, Rose Marie resumed women's clothes. She devoted herself to playing the guitar and being charmingly feminine.

Her husband named Rose Island, 70 sea miles east of Manua in the Samoan Islands, for her. Many years later a lieutenant, who had sailed on the same ship with her, named Pointe Rose and Anse Rose near the Cape of Freycinet in her honor.

There were wives of captains of clipper ships by the dozens who accompanied their husbands from Boston to China. There were the wives of [Protestant] missionaries, who came later, but who came to stay.

So now there is only Melva Mikkelsen to carry on the tradition of the captain's wife who goes to sea. A few more years and that opportunity will be gone, for undoubtedly freight ships will finish the pioneer work of the **Trade Wind** [that] started three years ago.

There they are—Doña Ysabel, a Spanish aristocrat, Rose Marie, a Frenchwoman, and Melva Mikkelsen, with the spark of a French adventurer still burning—three women who went down to the sea in ships because their husbands were captains.

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1 Ed. note: This ship made it to Ponape and the survivors spent the rest of their lives there. Catholic crosses and other artifacts from this ship were recovered in the 1830s and 1840s.

Document 1939B

The women of Guam, by Laura Thompson

Source: Article in Asia and the Americas 44 (Sept. 1944): 412-415.

[Attached]

The Women of Guam

By LAURA THOMPSON

THE WOMEN OF GUAM are a more important factor in island life than is generally realized. While investigating child life and education on the island in 1938-1939, I had a unique opportunity to learn to know many of them. I was frequently impressed by their strong personalities and resourcefulness. In ancient times the women held a high position in the society of the Chamorros, as the natives of the Marianas Islands are called, and this they have retained to a considerable extent in spite of four centuries of exposure to influences from the outside world, first under Spanish and later under American government. And we may predict with assurance that such deep-rooted and tenacious attitudes and values will not have changed fundamentally under two and a half years of Japanese occupation.

Guam has an abundance of fertile land, and when the Japanese took over the island almost every family had its holdings, cultivated in clearings burned out of the bush. Corn and rice were the staples—for, instead of living on the usual South Sea diet of fish and yams or breadfruit, these people had taken over the Mexican Indian food complex of ground corn tortillas and beans, spiced with hot sauces. In fact, although the waters abound in fish, few Chamorros bothered to catch them off shore and the art of deep-sea fishing had been lost. Most families still raised their own food as they had since ancient times, but under American influence the people were developing new wants which only money could satisfy—canned food, good clothes, Wild West movies –and money was scarce. The only export was copra, but trade suffered from depressions and a protective tariff—so the principal source of money was the Naval Government. Government jobs paid well, but naturally there were not enough to go around, on an island of 23,000.

As an anthropologist interested in applied sociopsychological problems, LAURA THOMPSON has been studying the Marianas off and on for fifteen years. Miss Thompson has also done field work in the Fiji and Hawaiian Islands and among the Papago and Hopi Indians.

The Ancient Chamorros

The ancient Chamorros seem to have been tall and muscular—Polynesian in type, somewhat similar to the Hawaiians, and quite different from the Malay-like Guamese of today. The earliest

accounts described them as laughter-loving and gay and they have preserved these traits of playfulness and good nature to the present time. They love to tease one another and often do so by improvising new stanzas to a popular folk tune. They still speak Chamorro, the language which they have retained from ancient times, although with some Spanish admixture. But since the advent of the Americans most of the young people at least have learned some English in the public schools.

The ancient Chamorros were organized into matrilineal clans, that is, into unilateral kinship groups in which descent was reckoned through the female line. In spite of the fact that the Americans tried to enforce a rule of patrilineal descent in Guam, strong traces of the ancient system have survived, although today only older persons bear their mothers' names.

Before marriage in olden days some of the girls were kept in large club houses where the bachelors of the village lived. This did not make them less desirable for marriage—which was usually monogamous. Marriage was marked by premarital service on the part of the young man to the bride's family and an official exchange of property, in which the gifts presented by the bridegroom's relatives so far outvalued those of the bride's as to amount practically to a bride price. The bride went to live with her husband, his family providing and furnishing the house, but was considered for life a member of the clan in which she had been born. A widow usually returned to her own clan with her children and property, collected and presented to her at the time of her husband's death by his relatives.

Of the role of women in the family, Sanvitores, Spanish Jesuit missionary in the Marianas in 1668-1672, wrote, "In each family the head is the father or elder relative, but with limited influence. In the home it is the woman who rules, and her husband does not dare give an order contrary to her wishes, nor punish the children for she will turn on him and beat him." The tie between mother and son was very strong, as it still is today. This contrasted markedly with the relationship between father and son, inasmuch as a boy did not fear or respect his father, and fathers were frequently jealous of their sons.

Women took an important part in the economic life of the group. They were busy with child and household care, food gathering in the jungle and on the reef, fishing with hand nets and on communal expeditions and making coconut oil and earthen pots which they used for cooking. Much of the native medicine, such as herb-curing, was also in their hands. The men, on the other hand, did the gardening, the canoe sailing and deep-sea fishing, and the house-and canoe-building. They spent much time in ceremonials, games and warfare.

For a century and a half after the discovery of the Marianas by Magellan in 1521 this pattern of life remained little disturbed. At the end of the seventeenth century, however, a band of Jesuits established the first permanent Christian mission on Guam. As a result of the Spanish war of conquest, two typhoons, an epidemic of smallpox and other factors, most of the indigenous population was killed. Many Chamorro institutions, such as ancestor worship, warfare, bachelor club houses, chanting, and dancing were suppressed. The survivors were converted to Catholicism and their culture blended in time with intrusive elements from Spain, Mexico, the Philippines and the Orient. When America took over Guam as a result of the Spanish-American war, a new wave of foreign influences began to seep in. The American Naval Government was established.

The Old Customs Live

After forty years of American occupation it seemed as if most of the old customs had been lost. No natives of the indigenous type survived. In fact, the last "pure-blooded" Chamorro was reputed to have died a century before. Looking below the surface, however, we find that many of the most vital features of ancient Chamorro life had persisted through the centuries. Outwardly Guam had been somewhat Hispanized and Americanized.

Take the birth of a modern Chamorro girl. While her mother was carrying her, both parents were subject to tabus in order to protect her from harm and facilitate the delivery. A pregnant woman should not lie or sit on the door-sill lest the presentation be poor, and she should not go out during an eclipse of the moon lest the child be born with a harelip. Moreover, her husband should not kill an animal like a cow lest the infant be nervous and irritable. He should not carry a throwing net or a coiled rope over his shoulder lest the infant be born with the cord around its neck. Pregnant women and newborn children are supposed to be subject to harmful influences from the ghosts of their ancestors, called *taotaomona;* hence they must avoid going to the bush or to the beach, the haunts of these ghost people. For protection, rags or manure are buried in front of the house, and a small cross obtained from a Catholic father is worn.

Under the American system a woman in labor was attended by a licensed midwife who had been

trained in the Naval Hospital at Agaña. Some harmless old customs were observed along with modern medical practice, however, especially in the rural districts. For instance, the afterbirth and cord are usually wrapped up and buried under the house so that when the child grows up he will not run away from home. As soon as the relatives hear of the birth they send rice, bread, chicken, sugar, eggs or other gifts to the parents. The mother-in-law, mother and sisters stay in the house for about a month after birth, until the new mother is ready to work. On the tenth day, after taking her first bath in the sea or in salt water since her delivery, she grinds a little corn, and then begins to do light work. About this time the baptism ceremony is held in the Catholic Church, and the "Churching of Women" takes place some days later.

Both boys and girls learn at an early age to obey and honor their parents, their grandparents and their godparents, and also to respect the oldest brother or sister, who becomes the head of the family at the death or retirement of the parents, according to the old Chamorro custom.

If the child fails to obey he is frightened by being told that the ghost people will get him—or that the *padre* or the policeman is coming. As he grows older, punishment tends to become more severe. If he fails to obey he may be slapped or whipped. He soon learns to fear ancestral and evil spirits. Respect for them reenforces that for his parents and grandparents in building up authority in the family. This attitude of respect for authority is accentuated by the doctrine of the Catholic Church, which takes a dominant place in Chamorro life—and especially in the lives of the women, who are considered the guardians of religion in the home, a role which adds a great deal to their prestige.

The people of Guam are not given the Bible to read, but they may read the Catechism and a sacred history of the Church in Chamorro. During the American regime the *padres* have belonged to the Capuchin Order of St. Francis. Most of them were trained in Basque monasteries in Spain. They are regarded with great respect blended with fear, and their teachings are reenforced by the whole Catholic doctrine, now deeply ingrained in the folk culture of Guam after three hundred years.

Great emphasis is placed on the religious training of the child. Almost as soon as he can talk his mother teaches him to say his prayers. From birth he is present at the *novenas*, or nine-day devotion ceremonies, held regularly in every Chamorro home. *Novena* obligations are inherited through the female line in Guam. Soon the young child tries to join in the chants and songs. At four or five, he begins to take part in the solemn religious processions and pageants which form such a dramatic feature of the religious life of the island.

The little Chamorro girl lives a more sheltered life than her brother. Whereas he begins to go to the garden with his father when still quite young, her world is limited to the home, the school and the village. Helping her mother about the house, she is more closely supervised and has less opportunity for mischief.

Up to the age of eight or nine, little girls of the capital town, Agaña, like to play with dolls, but in the rural villages dolls are less frequently seen. A Chamorro family often has five or six children, and the girls spend much of their time out of school caring for the younger brothers and sisters. They also learn at an early age to grate coconut meat, cook, clean, wash and sew by helping and imitating their mothers.

When they reach the third grade in rural schools they begin to learn the technique of pandanus plaiting, in which Chamorro women excel, and by the time they are fourteen, they are able to make beautifully plaited pandanus coasters, mats and cigarette cases for sale. Later they learn to grind corn according to the American Indian method which came to Guam from Mexico. This is the most arduous and time-consuming task which falls to the women, and most young Chamorro women spend several hours a day at it. By the time the girls reach puberty they have been trained in practically all of the work which a woman in Guam is expected to do and they are well prepared for responsibilities of marriage and child-bearing.

As a result of this long apprenticeship to household tasks Chamorro girls tend to develop self-confidence and poise. They are rarely at a loss in the practical problems of daily life in their own milieu, for they have a definite role and a secure position in the community. Through the years of growth they have learned to live by participating in the community life.

With the onset of adolescence, however, the life of the Chamorro girl becomes considerably more restricted. The Virgin Mary is considered to be the special protector and guardian of the Chamorros. Many *novenas* and two Catholic societies in Guam are devoted to the Virgin. This cult of the Virgin reaches its most intense ceremonial expression in the rites of the Immaculate Conception when several hundred young women, members of the "Daughters of Mary" Society, dressed and veiled in white, accompany the image of the Virgin in solemn procession

streets of Agana. To be accepted in this Society a girl must guard her chastity. She should not go out without a chaperon, especially at night, and she should not go to the movies, to dances or to mixed parties. Except for a few prostitutes and bar girls, only the most modern girls of Agaña, including some nurses, school teachers and house girls, defy convention by refusing to join this Society and pattern their behavior according to its standards.

Marriage

Betrothal and marriage in Guam are looked upon as contracts between the families of the two young people and until recently the women, especially those of the prosperous upper class, usually chose husbands for their daughters. As a result of American influence, however, young people are demanding the right to choose their own mates, and love matches have become the rule. Under the new American code, Guam's divorce law is relatively liberal, but since it is forbidden by the Church, divorce is very rare.

Weddings in Agaña usually follow the old pattern with a few changes due to comparatively recent influences. After the youth has obtained the girl's consent, his father or some other near relative, bringing betel nut, makes a formal request for the girl's hand to the girl's mother or grandmother. He and his family pay practically all the expenses connected with the marriage, including the presents to the girl and her mother during the engagement, a complete bridal outfit for the bride, a large part of the cost of food, drinks and music for the fandango or wedding party and also for the ceremony. Guests also contribute toward the expenses by presenting to the bridegroom's mother a small cash payment which is regarded as a loan to be repaid to the penny at a similar celebration in the future, according to the reciprocal gift exchange pattern.

On the night before the ceremony a dinner is held at the bridegroom's house. The party adjourns at about eleven o'clock to pay respects to the bride's relatives—at the home of her parents. Early the next morning the bridal procession marches to the tune of a band from the bride's house to the Church, where the godmother of the bride and the godfather of the bridegroom are the main attendants. After the ceremony the procession proceeds to the house of either bridegroom or bride for the wedding breakfast.

Once married, the Chamorro woman regains a considerable amount of the freedom she lost during the adolescent period. Secure in her role as wife and mother, she becomes the focal figure in the household, responsible not only for the training of the children and the health and religious welfare of the group, but also for the management of its economic and usually also its legal affairs. In modern Guam the rule is for all the wage-earning members of the family, including the father, and all the grown-up unmarried children, as well as married children still living in the paternal home, to turn over their earnings to the mother. She then distributes the pooled family cash resources according to the needs of each individual and pays the taxes and other fees. Although conflicts arise between the most Americanized young people and their parents over this arrangement, it is still the expected pattern of behavior in Guam.

Strong Personalities

Before Guam was captured, most of the women of the island spent their time caring for their families in their homes, but a few worked for wages as maids, housekeepers, cooks, store clerks, bar girls, nurses and school teachers. These women were mainly residents of Agaña, rather than the more conservative rural villages, and as a rule the women were opposed to allowing their daughters to work outside the home.

Whether in or out of the home, however, the Chamorro women impressed the observer by their strong personalities, intelligence, humor and organizing ability. Many of the American households in Agaña were run by Chamorro women who planned the meals, did all the buying of foods, cooked and directed the work of the other domestics. The experimental training of Chamorro nurses and midwives by the Naval Hospital Staff was very successful, and several of the most able school teachers on the island were Chamorro. In fact, the principal of the only high school for Chamorros on the island was a Chamorro who, besides her regular administrative work, taught a high school class and ran her home for her American husband and six children.

Although Chamorro women had not participated actively in political affairs since the coming of the Spanish rule, they were starting to take part in local public affairs when the Japanese took over the island. In 1939 the above-mentioned high school principal ran for a seat in the Guam Congress. After an exciting campaign, during which feeling between the various factions ran high, she was defeated by a narrow margin. It is to be expected that Chamorro women will be increasingly concerned with politics and other activities outside of the home, and now that Guam has been liberated from the Japanese their influence will undoubtedly be felt toward the further enrichment of island life.

Document 1939C

From a South Seas Diary, 1938-1942, by Sir Harry Luke

Source: Sir Harry Luke. From a South Seas Diary, 1938- 1942 (London, 1945).

Chapter IX — In Micronesia: Nauru and the Gilbert Islands.

[Attached]



From a South Seas Diary

1938-1942

SIR HARRY LUKE
K.C.M.G., D.Litt., LL.D.
Sometime Governor and Commander-in-Chief of Fiji and High Commissioner for the Western Pacific

"To travel hopefully is a better thing than to arrive."

ROBERT LOUIS STEVENSON



LONDON
NICHOLSON & WATSON

CHAPTER IX

IN MICRONESIA : NAURU AND THE GILBERT ISLANDS

[1937]

On the 23rd June we sailed for the Gilbert and Ellice Islands, but three days out of Auki, in order to collect our first mail since leaving Fiji, we made a détour to Nauru, a small isolated island whose *raison d'être* is phosphate. Nauru was formerly German and since 1920 has been under mandate to the United Kingdom, Australia and New Zealand jointly ; but by consent of all the parties the administration has been carried out by Australia. It lies 165 miles from the nearest land (Ocean Island), has an area of 8¾ square miles, is 12 miles in circumference and is fringed with coconut palms ; but everything within the fringe is phosphate. Phosphate is the only thing that matters here, and the natives have become so prosperous on it that they do not trouble to pick their coconuts and make copra. Some of them have as much as £40,000 in the bank and own motor-cars, although they can only use them to drive round and round their tiny island. From the spectacular point of view the most striking features of Nauru are the worked-out phosphate fields : rows and rows of pinnacles of coral anything up to twenty feet high, which are laid bare after the phosphate deposits covering them and lying between them have been lifted. On first exposure to the air the pinnacles go white and then turn to a dirty grey, and in some lights they suggest some fossilized forest in the Mountains of the Moon, in others, vast irregularly pointed teeth or even gigantic graveyards.

We are now entering the region of the Micronesians, but in girth the Nauruans are more like Polynesians and resemble the Hawaiians. The men are heavily built, broad in the beam and corpulent, but the young

women and especially the little girls are pretty and bright and like to display their good teeth. The lagoon-pools along the coconut fringe are the property of the women, who keep and raise fish in them, and they descend in the female line. I was disappointed to find that the wearing of a dozen or so of live "toddy-moths" in the girls' hair, of which I had read in Sir Albert Ellis's book, is no longer in fashion.

The Australian Administrator, Colonel Chalmers, was most kind and hospitable, showed us round the island and had a large luncheon party for me. Thereafter, I was turned over to the Manager of the British Phosphate Commission (B.P.C. for short), who gave us a drastic three hours' demonstration, in the heat of the afternoon, of the whole of the phosphate operations and fields. It was extremely instructive, but exhausting, and his iced beer at the end came not amiss. We sailed at 6 p.m. Nauru has a population of only some 3,400, but it has its own postage stamps.

* * * *

27th June: Arrived in the forenoon at Ocean Island, which is the headquarters of the Gilbert and Ellice Islands Colony despite the fact that it is nearly 250 miles away from the Gilberts Group proper. It is, in fact, about as appropriately situated as the capital of this Colony as would be St. Kilda as the capital of the United Kingdom or Norfolk Island as that of Australia. This islet of 1,500 acres is a miniature Nauru and lives entirely on its phosphate. The latter, it is estimated, will be exhausted in about forty years, when Ocean will be nothing but an empty egg-shell with a few natives clinging to the rim unless in the meantime we can persuade them to let us settle them in, say, the Phœnix Islands or on one of the uninhabited islands of Fiji. The natives of Ocean Island, who are of Gilbertese race and Micronesians, are called Banabans from the island's native name. They are a straight-haired people, rather on the heavy side, the women

wearing their hair long. They seem a shrewd and hard-headed lot and at my meeting with them in their *maneaba* (meeting-house) argued their points well.

We stayed with the Resident Commissioner and his wife in the fine new Residency, and after dinner saw some really good native dancing. The wives of some of the Ellice Islander policemen were in particularly good form.

28th June : There was unexpected rain, and it came on to blow so hard that the *Wellington* had to stand out to sea. I spent most of the day going over the British Phosphate Commission fields and works and got a good general view of the island from one of the trolley cars suspended from the 82-foot high cable-towers. I gather I was the first High Commissioner to have ventured up one of these.

29th June : Spent the morning at the office giving interviews and doing papers, then inspected Government institutions and visited the enterprising Roman Catholic priest. Fr. Pujebet is an unusual missionary, well off, versatile and man of the world, with good taste in music and food. He grows his vegetables with hydroponics (water-culture), the ideal method in these soil-less pieces of coral.

30th June : We sailed at 6 a.m., travelling north, and at 6 p.m. crossed the Equator, one of the remarkable features of the Gilbert and Ellice Islands Colony being that it straddles both the Equator and the International Date Line.

* * * *

We are now among the coral atolls, which can most easily be pictured as more or less circular crowns, built in the course of thousands of years by countless myriads of coral polyps upon the lips of the craters of submerged volcanoes, or some other submerged elevations of the ocean-bed. That part of the crown which projects

above the sea forms the solid land and is in effect a thin ring of low-lying coral, seldom wider than a quarter of a mile and often narrowing down to a couple of hundred yards, which either completely or incompletely encircles a lagoon. The lagoons themselves may be anything from one to thirty miles across; and, even where they are encircled, they are generally connected with the sea by a number of passages navigable by canoes. As the coral polyp dies when it reaches the surface, the atolls at their highest are only a few feet above sea-level, and they support little vegetation other than coconut and pandanus palms and a coarse tuber (*xanthosoma sagittifolium*) known locally as *babai*, which can be grown in specially constructed pits. The products of these three plants afford, in addition to fish, almost the only fresh food of the Gilbertese and the Ellice Islanders.

We landed at Betio on Tarawa lagoon, headquarters of the Gilbert Islands proper, about 2.30 p.m. on the 1st July, meeting the natives in the *maneaba*, the second largest in the Colony, and then, conducted by the Senior Medical Officer, Dr. Kingsley Steenson, making a thorough inspection of the hospital, a cottage-hospital on native lines. That is to say that the wards consist of several rows of native wall-less houses raised above the ground, each holding about twelve persons. There is as yet no nursing staff in the hospitals of these parts and the patients are looked after by some relative or other, known as a "caretaker," who lives with the patient in the ward and is fed by the Government. Owing to this "caretaker" system, sexes, families and diseases are all mixed up, and women may well have babies among a crowd of strange men, women and children. As one of the Native Medical Practitioners of the hospital remarked to me, "they are not shy."

Among the patients I saw were two strange cases. The first was a man whom Doctor Steenson called the "Unicorn Man." An enemy had driven a knife right up to the hilt into his head between the top of the nose and the forehead, but in some miraculous manner it had

missed all the vital spots. The hilt stuck out of his forehead until both it and the blade were skilfully removed ; and, when I saw the man, he was well on the way to recovery with nothing but a deep scar to show for it.

The other case was that of a woman, and this is her story. She was a South Gilbertese, neither young nor beautiful, but none the less plagued by a jealous husband who made her life a burden to her by complaining of her being too ready to talk to other men nothing worse than that. The couple were going from Ocean Island to Tarawa, and before they set out the woman went to the Resident Commissioner and asked for protection, as she was afraid her husband would kill her during the sea-journey of nearly 250 miles. The Resident Commissioner gave the husband a warning and exacted a promise from him that he would behave himself on the journey. The man kept his word and throughout the crossing left his wife in peace. But the moment they landed in Tarawa (which was four days before my arrival) he bit her nose off, this being an old South Gilbertese custom based, I suppose, on the idea that uneasy husbands need have no more fear of their wives being attractive to other men. Something similar is recorded to have happened, with one of the rôles reversed, in the history of mediæval Cyprus, when Queen Eleanor, the jealous wife of King Peter I (he whose visit to London is commemorated in one of the paintings in the Royal Exchange), caught her gallant but incompletely domesticated husband *in flagrante* with one of his two favourite mistresses—I forget whether it was Jeanne l'Aleman or Eschive de Scandelion—and bit the poor girl's nose right off.

I spoke to the woman in hospital, and saw with horror when the Doctor removed the bandage what a thorough job her husband had made of it. I asked Doctor Steenson why he had not tried plastic surgery ; he said that the husband had spat the nose out into the long grass and that it could not be found. The woman was looking miserable and also frightened, and as some kind of con-

solation I gave her what money I happened to have on me, namely three shillings, actually a biggish sum in these parts, where hard cash is rare. For some reason it then occurred to me to ask about the man squatting beside her as her "caretaker"; and I fancy I almost expected to be told that it was the husband. When I demanded to know why on earth he had not only not been locked up but was actually allowed to be the sole other occupant of his wife's ward, I was informed that there were no legal powers to detain an unconvicted prisoner. So I promptly had him gaoled. Imagine that wretched woman sitting there for days and nights with no one but her husband in the house, helplessly wondering from what part of her anatomy he was going to take his next bite. I was glad to hear afterwards that he got two years and twenty strokes of the cat, and I am told by those who know the country that he will probably become a model husband when he comes out.

We dined with Doctor and Mrs. Steenson in their attractive house built of native materials, outside which is a milestone showing the distance to London : 16,001 miles. How infinitely in this climate, not only æsthetically but for coolness and comfort, is such a house to be preferred to the horrible, hot and airless wood and iron bungalows that until recently have been regarded in Fiji and the Groups as the highest form of the white man's architectural expression. Then we watched the best Pacific dancing I have yet seen. The first turn was given by the old men, who I am bound to say looked a bit sinister in long-haired wigs cut square in front with a fringe in the style of mediæval pages. After the ancients had shaken a leg the lads of the village came on and did their act with perfect finish. Not a detailed movement was wrong, and they worked with superbly timed crescendo up to the wild climax and abrupt end. Next came four girls in short black skirts of grass and nothing else except *leis* of wild ginger and jasmine round their necks, who began with a slow, almost hieratic measure that gradually turned into a mild *danse du ventre*. Mellor,

the First Lieutenant, spoke wistfully of a marvellous girl he had seen on the *Wellington's* last visit, who, he said, wriggled her tummy much faster than any of the others. So she was asked for and after some delay produced. But she had evidently gone matronly in the interval and put up, we thought, a disappointing performance considering what Number One had led us to expect.

Gilbertese dancing is of two kinds: there is the restrained, classical type of dance known as the *ruoia*, and the more animated, "free-style" kind which is called *bâtere*. The *ruoias* start with a weird invocation rather like Tarzan's elephant call. The actual word is a long-drawn-out *akeké——ia*, an archaic term whose exact meaning not even the "oldest inhabitants" know; and this call, in addition to marking the beginning of the dance, also gives the note from which the leader draws his own note or key. For these performances the Gilbertese wear round their middle a special dancing mat bound by a girdle of human hair, which is often old and an heirloom. As one who has seen something of the Russian ballet I can honestly say that I have never witnessed anything more accomplished than these islanders' timing and technique generally, or a more wonderful sense of rhythm. While the latter is doubtless natural, the technique is laboriously acquired. For the Gilbertese, as Robert Louis Stevenson noted, "begin as children. A child and a man may often be seen together in a *maniap*, the man sings and gesticulates, the child stands before him with streaming tears and tremulously copies him in act and sound; it is the Gilbert Island artist learning (as all artists must) his art in sorrow."

* * * *

Sunday, 2nd July: Was to have spent the day at Bairiki School, but had to have a painful back tooth out at the hands of Vaughan-Jones and did not feel up to it. While the patient had to restore himself after the operation with one Horse's Neck, I subsequently discovered that the operator required two.

3rd July: While the *Wellington* remained at Tarawa, I embarked in the Gilbert and Ellice Government vessel *Nimanoa*[1] for the Northern Gilberts, and first called at the island of Marakei. Was welcomed by the "Native Government" and then held a meeting in the *maneaba*, where there were many land complaints. The G. and E.s are remarkable as having in each atoll an old-established and smoothly-running form of self-government, by which the affairs of the island are conducted with a considerable measure of autonomy and a minimum of European supervision. Each "Native Government" (as it is called) consists of the Native Magistrate, the Chief of *Kaubure* and a certain number of *Kaubure* (headmen), and the Scribe; and the system, which dates from long before British rule, works with remarkable success.

These Gilbertese *maneabas* are large and impressive in a bizarre way. They consist of huge high-pitched thatched roofs, supported on pillars of coral so low that you have to bend to enter.

To-day I heard a trisyllabic Gilbertese word that consists entirely of vowels (and of only two of them): *aeaeé*, meaning "to tow."

After the meeting I saw the Roman Catholic priest, Fr. Vocat, and then the nuns, and sailed about 8 p.m. Passed a miserable night in my tiny cabin as we ran into a squall and the bunk got soaked by the rain driving in between the slats of the louvres. Had a job shutting the windows as the leather straps had rotted and came away in me 'and, and for the same reason the windows could not be opened again when the rain stopped. I had to spend the rest of the night on the floor as being the only dry spot, but the heat down there was so stifling that I hardly slept a wink. And then, just as I was dropping off about dawn, a damned cock started crowing outside my cabin door.

4th July: Arrived at Butaritari. Socially, Butaritari (or Great Makin) and Little Makin, where I go

[1] Subsequently destroyed by the Japanese.

20



a. *The Phosphate Island of Nauru on the circuminsular road.*

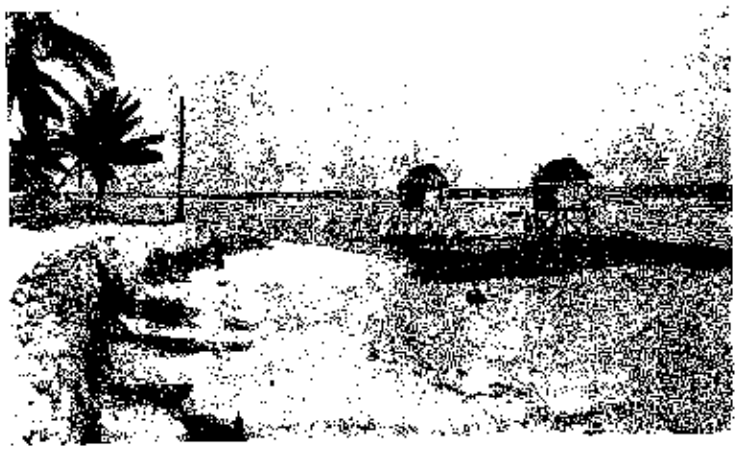


b. *Nauru, lifting phosphate from between coral pinnacles.*



Ocean Island: showing worked-out phosphate field and one about to be worked

36



r. *Gilbertese village latrines.*



s. *Gilbertese cemetery.*

to-morrow, are, together with Abemama and its two satellite islands of Kuria and Aranuka in the Central Gilberts, exceptions to the other Gilberts and the Ellice Islands with their democratic régime, in that they support families of High Chiefs. These no longer have any official functions or executive authority, but they have been allowed the right to a quarter of the produce of the land and they retain a formal precedence and a considerable measure of prestige among the people as the descendants of their former kings. The Makin and Abemama dynasties are branches of the same family (like the Sultans of Muscat and Zanzibar), invaders from some other part of the Pacific who conquered and established themselves in these two clusters of atolls. Makin is pronounced "Muggin."

In a chapter of *In the South Seas* called "The Four Brothers," R.L.S. paints a graphic picture of the last Kings of Butaritari. This is how Tebureimoa, the fourth brother in succession to sit on the bloody throne of the Makins, appeared to him at their first meeting :

> "He wore pyjamas which sorrowfully misbecame his bulk. His nose was hooked and cruel, his body overcome with sodden corpulence, his eye timorous and dull ; he seemed at once oppressed with drowsiness and held awake with apprehension . . . 'Nantemat,' *Mr. Corpse*, was his appalling nickname and he had earned it well."

Kaeia, the present High Chief, who was among those who welcomed me in the *maneaba*, is the grandson of Mr. Corpse, with whom he has features in common, the hooked and cruel nose for example, and the corpulence. But he is fat and hard, not fat and flabby, and were he still a *de facto* ruler would probably be an improvement on his repulsive and degenerate grandsire. Obesity is evidently regarded in the family as *the outward evidence* of their rank. I was told that Kaeia's two younger brothers used to be much fatter than he and that one of them could only get about in a bathchair and had to have the fat of his arms supported by towels. When we saw the cadets they

had slimmed to more dutiful proportions; Kaeia, it appears, now enforces the principle of *seniores pinguiores*.

Butaritari has a fine coral pier, which was built by the seventeen wives of Mr. Corpse's predecessor. This monarch, whose name was Nanteitei, not only put his harem to the normal uses but hired it out to contractors as a labour-gang. In those days it was death to look on the faces of the King's wives, so the Queens were not incommoded at their work by the supervision of a foreman.

The sides of the pier, I noticed, were alive with a scarlet and black variety of crab, very Satanic-looking, while shoals of small fish the size of sardines swirled rapidly up and down alongside it in masses of almost solid density.

5th July: A rough and uncomfortable journey from Butaritari to Little Makin, which revealed to the full the *Nimanoa's* capacity for providing discomfort. Little Makin is the northernmost of the Gilbert Islands and the one nearest to the Japanese so-called Mandated Groups, where Japan's right to remain seems to lack all international sanction since she walked out of the League of Nations in 1935. The people are intensely loyal, and their greatest ambition in life is to see an aeroplane. Here is Kaeia's principal residence. There is quite a good little native hospital, to which a touch of the comic was given by a sow I saw tethered to a post of one of the wards. The Native Medical Practitioners are doing wonderful work in these islands, and so are the dressers who, in places where there is no N.M.P., are the sole repositories of medical science.

We sailed at noon on our return to Tarawa.

6th July: Arrived at Tarawa 9 a.m. after another rough trip. Paid my deferred visit to the King George V School, the Eton of the Gilberts, which occupies the islet of Bairiki some five miles from Betio. Captain F. G. L. Holland, the Director of Education of the G. & E.s, is temporarily running the School as well. He is a man of remarkable versatility: schoolmaster, soldier,

cricketer, gardener, musician[1]; and he and his wife have one of the nicest native-type houses in the Group. The School is the most heartening official thing I have seen in the Colony, and in the afternoon the boys gave a succession of first-class turns: physical drill, all-in wrestling (the Ellice Islanders, of whom there are a few in the School, go in for the *savate*), native dancing, western singing. I am sure any musically educated European audience that had the chance would readily pay to hear their part-singing ("Simple Simon," "Humpty Dumpty," "Dr. Foster went to Gloucester"), apart from the intrinsic interest of the performers.

I thought I had acquired some merit with the boys by being the first High Commissioner to skim over the lagoon in the biggest of their outrigger racing canoes. These craft have an enormous spread of sail and develop a remarkable turn of speed; we must have been doing when all out not less than fifteen or sixteen knots. But my pride had a fall when Holland showed me, after dinner, the following extract from the diary of one of his lads:

20th June, 1939.

Just after dawn, I strolled down the beach with some of the boys. In the east a radiating centre of brightness told of the day, and beneath, on the skyline, the morning bank was already building, black as ink. Then after a time, the golden orb, the sun, rose above the horizon, with its warm rays casting on the rustling coconut trees and the white sandy beach of the islet. The breeze was on our faces. All nature smiled, but in man's heart was worriness and nervousness. The arrival of His Excellency Sir Harry Luke next week caused this restlessness of the human mind.

Some few weeks ago, we practised singing, drill and other preparations for the High Coming."

Another boy referred to Jocelyn in his diary as my "policeman." Holland also showed me the following extract from the diary of his young Ellice Islander clerk, Tofinga, who is coming down to Suva shortly for a spell in the High Commission Office:

[1] Later he received the George Medal for gallantry during the Japanese occupation of Tarawa.

"Iete, one of the Native Medical Practitioners, came here this morning and gave injections to some boys. In addition, he circumcised one boy and extracted a foreign body from the back of one of the prisoners. After his work he played tennis with me, and he beat me 7—5. He played Eritara in the afternoon and he (Iete) was beaten 6—8.

"While I had lunch with Iete, I urged him to put up an idea to the 'Old Boys Club' to have a tennis match with the school one day. He said he would like very much to see such a match. We talked on of many unimportant things. Then I asked him why he was not so fat as he used to be. He answered that it was because he had stopped drinking sour toddy. At this I opened my eyes in astonishment. Then I asked him to explain why he got fat when he drank sour toddy. He said that when he was drunk he would eat and drink as much as a big pig. And then I asked him why other people got thin when they drank sour toddy. To this he answered that they drank so much that they did not feel hungry nor thirsty. I inquired of him whether he had better health when he drank sour toddy or when he did not. He assured me that he felt better health when he did not drink sour toddy."

Toddy is a liquor obtained from tapping the coconut palm, which becomes intoxicating when it ferments and goes sour.

Went on to Abemama in the *Wellington* and arrived there in the afternoon.

7th July: Landed with the Resident Commissioner and Wernham, the District Officer, and had the official meeting, then spent the afternoon lower down the atoll at the Roman Catholic Mission, where the Priest, Fr. May, a cheerful, red-bearded young Swiss, and two nuns (one Australian, the other just arrived from the Somme, from which she had been driven as a war refugee at the age of four) run a training school for "teachers," *i.e.* village schoolmasters-cum-catechists. The budding teachers have to be married and the wives are trained at the same time as their husbands, in housewifery and infant welfare, a very sound arrangement.

After dinner saw some rather dull native dancing, mostly by ugly old men. We were in the middle of the *maneaba* and the performers were at the two ends,

at one end those of Abemama, at the other a dancing party from the former tributary islands of Aranuka and Kuria.

* * * *

I spent a morning with some of the members of Abemama's family of High Chiefs. The dynasty's high light and in his day a considerable personage in these waters was King Tem Binoka, to whom R.L.S. devotes no fewer than seven chapters of *In the South Seas*. Tem Binoka had a real affection for Stevenson, Stevenson an undoubted regard for the King, despite his lurid and violent faults. This is how he described Tem Binoka in 1889 :

> "His corpulence is now portable ; you would call him lusty rather than fat ; but his gait is still dull, stumbling and elephantine. He neither stops nor hastens, but goes about his business with an implacable deliberation. We could never see him and not be struck with his extraordinary natural means for the theatre : a beaked profile like Dante's in the mask, a mane of long black hair, the eye brilliant, imperious and inquiring : for certain parts, and to one who could have used it, the face was a fortune. His voice matched it well, being shrill, powerful and uncanny, with a note like a sea-bird's. . . . He dresses . . . 'to his own heart.' Now he wears a woman's frock, now a naval uniform. . . . In the woman's frock he looks ominous and weird beyond belief. I see him now come pacing towards me in the cruel sun, solitary, a figure out of Hoffmann."

I confess that from a faded photograph I was shown ashore I should not have conjured up so impressive or formidable a vision of the man. He looked to me like a dusky Oscar Wilde in his flabbiest phase bursting through a reefer jacket with three stripes (the "naval uniform"), with a plume of hair that must have bulged heavily from the small yachting cap in his hand. Tem Binoka had no children of his own and was succeeded by his nephew and adopted son, Paul, the last independent King of Abemama. Paul has long been dead, but in the *maneaba* I found his sister, Nei Rita, a heavy, pale, flat-faced old woman with a long upper lip, so deaf that conversation was out of the question. Very different was

Nei Agnes, the widow of her son Tokatake, the last High Chief, with whom I had much talk. Nei Agnes is a refined, rather frail lady of about fifty with beautiful manners and complete *savoir-faire*, rather the sort of person you would expect to meet at a vicarage tea-party. Her father was one Murdoch, a Scotsman who married a Gilbertese woman. Agnes speaks perfect English with a slight American intonation acquired from eight years of schooling in a San Francisco convent. She can also type and play the piano, but had the misfortune to be married off on her return from school to a dissipated member of this degenerate if aristocratic native clan, in which, according to another not-so-pleasant Gilbertese custom called *tinapa* (pronounced *chinapa*), the head of the family exercised his *jus* (not only *primae*) *noctis* over his daughters-in-law.

Agnes told me when she came on board in the afternoon that after her mother's death her father married a second wife, also a Gilbertese—"an old man's darling"—and begat eight more children, "which," she remarked artlessly, "is what probably killed him." She may be right; but, if so, it must have been a lingering death.

She is an avid reader when she gets the chance, and I have promised to send her books and magazines from Suva.

* * * *

Sunday, 9th July: Fr. May and his nuns sailed over from their Mission to lunch. The Australian is seasoned, having done five years at Butaritari, but the French nun is still a bit bewildered and comes out in sudden bursts of perspiration, poor little thing. After lunch Hyde-Smith threw open the *Wellington* to visitors from the shore, who included the only occupant of the gaol. The one thing in the whole ship that awed, in fact, really frightened the children was the stuffed boar's head in the lobby outside my cabin.

After dusk a few of us went out after flying-fish in three sailing canoes. This is a fascinating and picturesque sport. Your illumination consists of flares

of dried coconut leaves, held by the man in the bows, and you have to try to catch the fish with a sort of butterfly net as, startled by the light, they rise from the water and skim swiftly across your path. It is more difficult than it sounds, and you have to be pretty quick with eye and wrist. Our canoe got back to the ship at 2 a.m., one of the others not till six, but it was the greatest fun although I myself only got a few small gar-fish for my pains. Perhaps I shall have better luck or be less clumsy next time.

10th July: Landed before breakfast to see some more links with Abemama's past. First there was produced an aged pair, a man and a woman, who tottered up to the *maneaba* to meet me. The woman was one of the two survivors of Tem Binoka's wives, the favourite of his old age but now a hideous old crone; her companion, an emaciated and feeble old gentleman called Ticup, who claims to have exchanged names with R.L.S., since when he has been known as "Louis Ticup." Lastly, I went to see Mr. Smith, an octogenarian English trader married to an Abemaman wife, one of those strange ex-seafaring men and ex-recruiters of native labour one is liable to find—isolated from their kind but apparently content—in even the most remote Pacific islands. A courteous, *soigné*, specklessly dressed old man who had lost a son in the Great War, "the only half-caste," he said proudly, "to go from the Gilberts to fight in France." Mr. Smith once had a job in the steamer *Janet Nicholl*, in which the Stevensons cruised for several months, and says that R.L.S. was hospitable, liked having people to meals, asked incessant questions about everything and could not have weighed more than 80 lbs.

We sailed at 10 a.m. for the atoll of Beru.

11th July: We arrived at Beru in the morning and landed in uniform for a big meeting in the Government *maneaba*, at which I presented the M.B.E. to Maude, the Native Lands Commissioner for the Gilberts and

Officer in Charge of the Phœnix Islands Settlement Scheme, of which he is the originator. But first, with the proper ritual, I was installed on the sacred Stone of Chiefs, the *Ati-n-toka*, on which only the head of the senior clan, the Karongoa-n-Uea, or the direct representative of the King of England as Overlord and therefore its titular head, is allowed to sit. Should any other person do so, even by accident, he would be *maraia* (accursed) from that day onwards. I was the second European to be honoured in this way, the first having been my immediate predecessor, Richards. As soon as I had been, as it were, enthroned, two flower-decked young girls of the appropriate clans advanced, their brown bodies glistening with coconut oil, took off their wreaths and put them over my head, I countering with chains of beads which I clasped round their necks. Then came the ceremonial presentation of food, which on a big occasion like this takes the form of a competition between the clans. The offerings are held up for inspection in the middle of the *maneaba*, and the losing yams or *babai* or whatever they may be are publicly derided.

Lunched with the Maudes in their nice native house; Mrs. Maude is doing valuable work in developing Gilbertese arts and crafts and in marketing the excellent local hats, fans and baskets. Spent a strenuous afternoon, which began with an intensive inspection of the London Missionary Society's large and efficient Training College at Rongorongo under the guidance of the Principal and his wife, the Reverend G. H. and Mrs. Eastman, and the ever cheerful Sadd,[1] whose name singularly belies him. I then went on to the smaller Roman Catholic Mission, to which the

[1] The Reverend Alfred Sadd, a Cambridge graduate, who refused to be evacuated from the Gilbert Islands in December, 1941, was brutally slaughtered by the Japanese in Tarawa on the 15th October, 1942, together with twenty-one other British subjects, including two greatly respected veteran traders, McArthur and Handley, and several young New Zealanders. The Japanese tried in vain to make Sadd trample on the Union Jack, instead of which, according to a native report published in *The Times* of the 8th December, 1944, "he gathered it in his arms and kissed it."

boy-scouts from Rongorongo sailed me down in their canoe. After dining with the Bevingtons (he is the District Officer) we attended a native dance in the *maneaba*, where the atmosphere was oppressive with frangipane and wild ginger and pungently scented coconut oil, the latter blending formidably with *bouquet Pacifique*. We slept—or, more accurately, spent the night—in the Bevingtons' "sleep-outs"[1]. Although the walls of my sleep-out could be let down completely like those in the "house of the moving walls" in *Hassan*, the heat at night was intense, also the activity of the sand-flies and mosquitoes.

The Southern Gilberts are barely recovering from a severe drought, which has had a disastrous effect on the coconut crop. Where the crop has not failed completely, the nuts this year are so atrophied that I was given some napkin-rings made of fully grown ones. The contrast in the rainfall within the Group is amazing: it has been known to range in one year from 178 inches in the Northern Gilberts to below 6 inches in the South.

12th July: Before breakfast walked with Bevington across a bridge newly made by the natives to the village of Nukan-te-wa. Here is the *maneaba* known as *Tabon-te-bike*, the prototype of all the *maneabas* of the Southern Gilberts and Beru's civic cathedral. Thirty-one clans have the right to sitting-places in it, and any member of a clan, even if he has been away from the island for years, instinctively knows his place in it to a nicety. The position of this invisible kind of family pew (known as the *boti*) is determined by its relation to the beams of the roof; and under the roof, slung in a small box, hangs the skull of the founder of the *maneaba*.

* * * *

In local matters these atolls are governed by "Island Regulations," which are proposed by the "Native

[1] A "sleep out" is a lightly constructed reed cabin built on the edge of the lagoon and used only for sleeping.

Governments," have to be approved by the Central Government and then have the force of law. We have on board the prints of new Regulations, which we are distributing to the islands as we go along. These have just been passed in modification of the old ones, some of which were of a ferociously grandmotherly nature, *e.g.* :

> "No woman may play any games with men unless accompanied by a proper guardian."
>
> "The village policeman shall sound the village conch at sunset, at 9 p.m. and at 5.30 a.m."
>
> "All villagers must be in their villages at sunset. No person may enter or leave the village after sunset without the knowledge and consent of the Kaubure. All villagers must be in their own houses at 9 p.m. It is forbidden to leave the house after that hour without the Kaubure's permission, except for the purpose of going to the latrine as provided for under Latrines, 3."

"Latrines, 3" reads as follows :

> "Village latrines may not be visited after 9 p.m. without a lamp."

But here Mrs. Grundy slipped up, for she forgot to enact that the lamp must be lighted. In islands where the Native Government takes a strict view of drinking sour toddy—at present an offence against the Regulations—you may be punished not only if your breath smells of toddy but if it even smells of onions, which are an antidote to a toddy breath.

Some of the old Regulations, such as those dealing with hygiene and sanitation, cultivation of foodstuffs, cruelty to animals, close time for certain fish, etc., were excellent, and most of these have been preserved, although I rather regret the disappearance of this one, now merged in a more general provision :

> "It is an offence for any person with intent to deceive the public to raise the cry of 'Sail Ho' in the absence of any ship."

Others, such as the curfew and those that forbade quite harmless games and forms of dancing, were framed under Mission influence in an earlier and less enlightened age, and would have been more suitable as by-laws for the

next world. Had they been implicitly obeyed the natives would have been too good to be true, but they are not too good to be true ; they are human and they are South Seas Islanders. In the new Regulations the curfew has been lifted and various other restrictions on human activities removed, and I don't really suppose the morals of the islands will be any the worse for it.

The Gilbertese and the Ellice people are Christians, but it is not always easy for their very genuine devotion to their Church (the principal religious bodies in these islands, in the order of local importance, are the London Missionary Society and the Roman Catholics) to be harmonized with a pre-Christian social structure and a South Seas temperament. Difficulties are apt to come to a head in such matters as the divorce law, for it is impossible, as an experienced Administrative Officer reported recently, " to explain to a native the ideas underlying English divorce law, which has grown up in quite another environment and in response to the needs of a society utterly different from his own. A general impression amongst natives appears to be that, while the Government recognizes that those who have contracted unhappy marriages are entitled to a divorce, for some reason it requires one of them to go and commit adultery first." Here in Beru there has just been an example of the sort of thing that may happen when an attempt is made to fit Western legal notions into the framework of a native society. A woman, determined that there should be no hitch about her divorce, formally asked the Native Government to send witnesses while she committed the necessary adultery. The Government sent a member of the local Court and a policeman, and the divorce was granted the next day.

* * * *

12th July (cont.) : After breakfast bicycled to the Hospital with Vaughan-Jones (I have not been on a bicycle since 1914 in Cyprus) and made a thorough inspection of it. We then embarked Maude and Gallagher

(District Officer), who is coming down to Suva with us to get cured of a badly ulcerated foot, and sailed at noon. It is a pity that Gallagher's gannet, a bird of character called Honk, has had to be left behind.

Document 1939D

Notes from the diary of Father Freddie Meekling, R.C Chaplain

Source: Manuscript kept at MARC, University of Guam.
Note: Father Meekling then wore the rank of Navy Licutenant. He was back at the Marianas as military chaplain, at Guam in 1944 and at Tinian in 1945.

Extracts for 1939.

[On the way to the Philippines aboard USS Henderson]
Dec 18 [1939]
Enroute Honolulu, T. H., to Guam, M. I.

To-day we cross the International Date Line. That means we lose a day and that there will be no Dec. 19. When we return, it will be just the opposite and we will have the same day twice. So far life on board has been the regular routine except for a Chief who took sick in Honolulu and seems to get worse. I think the doctor is worried and plans an operation.

We have two American Capuchin Fathers on board who are going to Guam for duty there.[1] It keeps me busy with three masses every morning. For sometimes the relations between the Spanish Capuchins and the American government have been rather strained. That is to be expected where there is a clash of cultures. They are trying to solve the difficulties, by sending American Capuchins there whenever a Spanish Pater is transferred or dies. American priests being sent to Guam are entitled to Government transportation. All they have to pay is for their food.

Dec. 25

Christmas Day—still at sea. It takes two weeks for us to steam from Honolulu to Guam. Last night we had a Christmas party in the fo'csle. At Mid-night I had a mass in the Passengers' Mess. It was really beautiful and the attendance was good. The Band accompanied the singing of the Christmas Carols. This morning we had an early and a late mass. Hardly seems like Christmas in this tropical climate.

1 Ed. note: Too bad that he does not mention their names.

Dec. 26

The chief died while I was holding his hand. His wife was also with him. He had been baptized a Catholic and was married by a priest but had never been to confession or communion. I gave him the last rites of the Church and died a beautiful death.

Dec 28.

Guam, M.I. Went ashore and took a ride with the Chaplain Linesweaver. It is beautiful. The land is very rich and luuriant. 98% of the people are Catholic. Had dinner with the Bishop.

Arranged for a sight-seeing party around the Island. Had dinner at the Governor's Palace with Governor and Mrs. Alexander. The governor is a Captain in the Navy. The palace was built by the Spanish several centuries [sic] ago and looks like all Spanish mansions in the tropics. The veranda and gardens around the palace were like a dream. The American padres we brought along are already infatuated with the place.

Dec 29

Quite a few Guam people had taken passage with us to go to the Philippine Islands. It is their only means of contact with the outside world. It is about 1500 miles to Manila from Guam. Saw the airport yesterday where the Clipper ships land. Quite a few officers and families are also with us for a trip to China and back to Guam. They are allowed one trip like that when they are stationed in Guam.

1940 January 3

Arrive Manila, P.I. coming into Manila Bay we were reminded that these placid waters were not always the scene of good will. It was in this Manila Bay that our Pacific Squadron under Admiral Dewey destroyed the Spanish Pacific Fleet, May 1, 1898. Spain lost all her ships...

...

1944

November 20

Received orders to resort to 3rd Marine Division now in Guam to relieve Father Kamler...

...

1945

Guam, January third 45

Dear Eddie

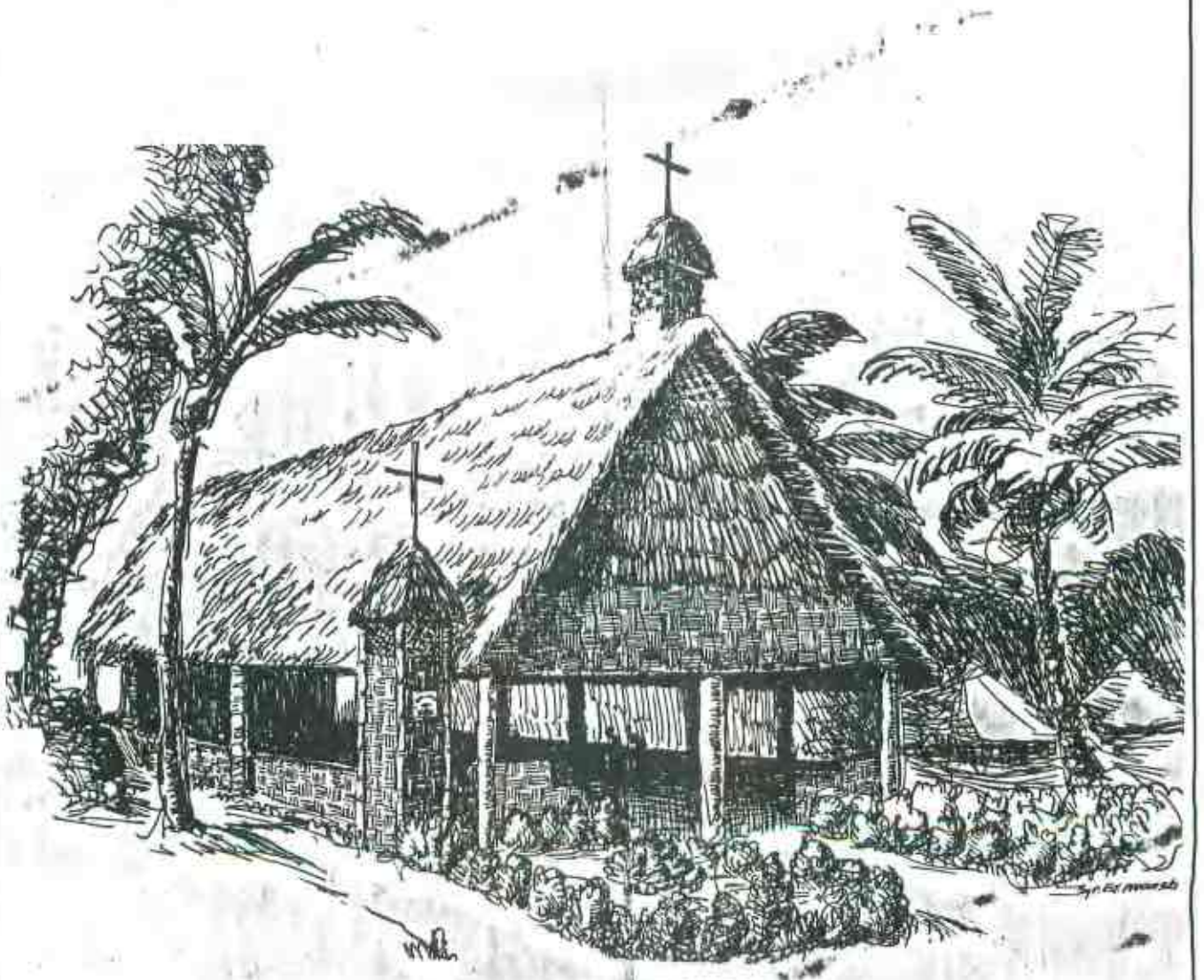
Here it is well into the New Year and no word from you. We're both busy correspondent but we at least write at Xmas (or did until this year). Enclosed are some pictures of my last tour of duty. I just got them.

How do you like my new chapel pictured. In the reverse side? Had high mass Xmas Midnight - 20 piece orchestra and 16 voice choir. It was really something.

Really overworked myself during the holidays but I feel swell now. I take care of two native villages. It is so satisfying but it takes so much time. I drive 28 miles each way over rough roads every Sunday. When do you expect Wosh home? Had nice long letter from Mr. Hungerford. Love to all. Write me soon and tell me all the news.

Your
Fr. Freddie

Did you see my article "I Cover Tinian" in Novena Notes for Dec 8? Wish you would get a few copies and send one to Hungerford & Mother.



THE NEW DIVISION CHAPEL.



Guam's beach road from Agat to Umatac, passable at low tide, continues in use; for steep cliffs have prevented built-up roads



Below— The village at Unamatic is the characteristic group of huts from which farmers go daily, often for miles, to their "ranches"

The two to five pounds of rice consume daily by an average family of seven i hulled by pounding with wooden pestle



Document 1940A

Lonely Guam, by Evelyn G. Nelson and Frederick J. Nelson

Source: Aticle in Asia 36:3 (1936)172-177.

[Attached]

LONELY GUAM

By EVELYN G. NELSON and FREDERICK J. NELSON

THE tropical island of Guam—since 1898 an American possession—has come into new prominence with the opening of the air route across the Pacific. Guam lies defenseless more than fifteen hundred miles from the nearest American territory, the Philippine Islands. In 1934, in accord with international agreements concerning arms limitations in the Pacific, the complete disarmament of the island was effected, even to the removal of a large aviation detail. Only thirty-five miles to the north and plainly visible from the lighthouse on Ritidian Point, is the island Rota, and a little farther north are the sixteen other Mariana Islands held by Japan as a Class C mandate for the League of Nations. To the east of Guam lie the Marshall Islands, to the south the Carolines, and to the west the Palau Islands, all held by Japan and being developed extensively by her immigrants. Thus, not only has the military value of Guam vanished, but her continuance as an American "stepping-stone" in the Pacific is problematical. Furthermore, the probable withdrawal of the United States forces from the Philippine Islands, together with the relinquishment of those islands within a comparatively short time, will serve to make Guam a national liability, since it would then become an isolated outpost in the Pacific more than three thousand miles from the nearest naval base at Pearl Harbor, in the Hawaiian Islands. The situation is further complicated by the fact that "stepping-stones" in the Pacific are becoming not only desirable but incalculably valuable with the development of transoceanic airways and the furtherance of all economic relationships implied by such rapid and regular communication. In view of this situation the little known Island of Guam, with its strategic position, its three hundred square miles of tropical beauty and its dependent native population, presents a national problem which may at any time become international.

Since Guam is one of the seven closed ports under the jurisdiction of the United States, only government vessels and a few especially licensed freighters have been able to stop there, and thus the charms of this South Sea paradise have escaped exploitation. The island is twenty-nine miles long and from seven to nine miles wide, narrowing at the middle to a neck only four mountainous miles across. The highest point, Mount Tenjo, which makes a convenient landmark for approaching vessels, was formerly fortified, but the guns at its summit have been dismantled and the road so laboriously built up to the gun platform is now largely lost in the heavy tropical undergrowth.

Because of the coral reefs and shallows that almost encircle the island, the few ships which visit Guam moor in Apra Harbor, and cargo is loaded and unloaded by freight lighters and tiny steamers, which travel through a narrow six-foot channel five miles to the government landing at Piti. The journey from Piti to Agana, the capital city, is over six miles of hard cascajo road, which winds along the shore beneath high cliffs and through picturesque little villages. On it one may meet vehicles of every description, from Packards to bull-carts. The "jitneys" between villages are filled to overflowing, but many of the Chamorros still plod along on foot or ride their carabaos or oxen in the manner of their forefathers and do not begrudge the four or five hours it takes them to travel an intervening ten or twelve miles to Agana. For it is thither every one journeys, at least for Saturday market or Sunday mass and cockfight.

About ten thousand of the twenty thousand Chamorros, or native inhabitants of Guam, live in Agana and its barrios—though most of them, to be sure, are not strictly townsfolk since they go out daily to work on their "ranches." The city presents a charming appearance, combining as it does old Chamorro and Spanish architecture with more modern structures. The well-swept cascajo streets serve also as sidewalks, and brilliant flowery hedges or bamboo fences surround the whitewashed houses. A number of small stores owned by Americans or Japanese offer most of the essential commodities as well as many of the luxuries found in the United States, but at almost prohibitive prices, made necessary, it is said, by high cost of transportation to Guam. Few of the stores are owned by the Chamorros, who have never shown either interest or skill in business affairs. A saw mill and a coconut oil soap factory comprise the only important industrial enterprises in Agana at present. Around an open plaza are grouped the chief public buildings—cathedral, bank, court, jail, school, market, governor's palace and gardens—and in the cool of the evening much of the population gathers there to enjoy the daily concert given by the United States naval band.

The Governor of Guam is also Commandant of the Naval Station of Guam, which embraces the entire island, and the legislation for all of the inhabitants is in the form of executive orders issued by him. From a political point of view Guam still remains the stronghold of the despot! Ever since 1668 when the first Spanish governor arrived on the island, the office of Governor of Guam has carried with it practically unlimited local power. To be sure, the Spanish Governor of the Philippines could remove a too obstreperous representative by orders on the mail-and-supply ship which put into Apra Harbor once a year; and at present the U. S. Navy Department or Congress might remove the naval officer who is Guam's chief executive somewhat more promptly if occasion required. From point of fact, however, on this remote

island which possesses a military government, no public press, no commercial shipping to link it with the outside world, and which is apparently the victim of frequent Congressional forgetfulness, the Governor is undisputed dictator of all he surveys. Two checks upon tyrannical use of this power are the comparatively short tour of duty, which averages about two years, and the ability of a succeeding governor to repeal or rescind previous legislation.

The first American governors found poverty, ignorance, unhygienic conditions and unfamiliar and appalling diseases rife among the Chamorros, who under the Spanish had become a thoroughly cowed and docile remnant of a once robust people. During the early years of the naval occupation soldiers and marines worked vigorously to establish elementary sanitary and educational measures. In fact one marine wrote to a fighting friend at that time, "It would break your heart to see leathernecks digging sewers and teaching English." A modern hospital, built and equipped largely through an endowment established by Mrs. Russell Sage, and an efficient Department of Health, both of them manned by naval doctors, have done much to check disease and promote health on the island: and since 1900 the native population has more than doubled its numbers. A public school system that involves thirty-eight hundred pupils, one hundred and thirty Chamorro teachers and thirty schoolhouses, including a high school and various vocational schools, is another achievement of the American régime.

The affection of the Chamorros for the United States is very sincere, and apparently has been so from the earliest days of the American occupation. A recent amusing illustration of this friendliness for the ruling country was displayed when the Filipinos on Guam, elated at the passage through Congress of the Hawes-Cutting bill, paraded through the streets with music and slogans bearing such legends as "Independence for the Philippines." Not far behind the jubilant Filipinos came a procession of Chamorros, equally jubilant, with a band and slogans reading "No Independence for Us!" In fact the Chamorros, who under the existing laws are neither aliens nor citizens of the United States, have repeatedly asked Congress to grant them United States citizenship. With the international status in the Pacific as it is, such a grant would doubtless lead to future complications, since the transfer of the island either by sale or by conquest would create a delicate situation.

The Chamorro people still retain the striking beauty and dignity which Fernando Magellan, discoverer of Guam, commented upon four centuries ago. Magellan discovered the Island of Guam on the sixth of March, 1521, after pushing doggedly across the unknown Pacific for three months and twenty days in the face of protests, mutiny, disease, almost starvation. In a desperate plight the intrepid navigator finally sighted two islands and, as he drew near the larger one, invitingly green, a fleet of "flying *proas*," or native canoes, with triangular sails and parallel outriggers came skimming lightly out to meet him. According to Pigaphetta, the chronicler of that historic voyage, Magellan was moved immediately to call the islands *Islas de Velas Latinas*, or the Lateen Sails Islands. This initial impulse was thwarted, however, by the merry, curious, brown-skinned islanders themselves, who surrounded Magellan's ship and proceeded to appropriate everything they could, even to a small boat which trailed astern the flagship. After obtaining water and supplies on the island the Spaniards discovered the numerous thefts, and thereupon the Captain-General himself led a landing party to recover the skiff and to punish the offenders. Shortly after wreaking his vengeance with bullets and fire upon the terrified natives he made sail, renaming the newly discovered islands the Ladrones, or Thieves, a name which has clung throughout the years despite its repeatedly proven inappropriateness.

The claim of Spain to the Ladrone Islands was formally established in 1565, but, except for the visit or raid of an occasional trading vessel en route from Mexico to Manila, the island was left undisturbed for more than one hundred and fifty years. The population during this period has been estimated at thirty thousand. Finally, in 1668, Spanish Jesuit priests, protected by a small garrison of Spanish soldiers, settled on the island to convert the friendly "heathen Indians." Within two years friction arose over the new practices and beliefs, and for more than a hundred years native uprisings prevented successive Spanish governors from permanently conquering Guam or the other Marianas. This warfare, plus new diseases, reduced the native population greatly before peace and Christianity were at last established.

Spanish occupation of Guam ceased when that island was captured during the Spanish-American War by the U.S.S. *Charleston* on June 22, 1898. The capture partook of the character of a comic opera. Owing to the extreme isolation of the island, the Spanish Governor and other officials were unaware of the declaration of war. Consequently when the U.S.S. *Charleston* steamed into Apra Harbor and opened fire on the fort there, it was reported to the Governor that the vessel was saluting the port. A lieutenant of artillery was immediately ordered to Piti, the port village, with a detachment of men who laboriously dragged out two small field pieces in order to give a return salute. Meantime the captain of the port and his boarding party were received on the *Charleston*, where they apologized for the delay in their most courtly Spanish manner.

"Make no mistake," Captain Glass is reported to have replied. "I fired no salute. War exists between our two countries and those were hostile shots."

The Spaniards were astounded to learn that they were prisoners of war, and, upon being paroled to convey the Captain's message to the Governor, were able to prevent the detachment of artillery from returning the significant "salute," which would have been seriously misconstrued by the visitors.

Many traces of the Spanish régime on Guam remain—in island architecture and religious custom and, perhaps more conspicuously, in the dress of the women,

the gay Filipino mestiza costume, with its draped skirt and long train pinned up to disclose a lace petticoat, its gauze waist and elaborately embroidered butterfly sleeves. The younger generation prefers American fashions: school girls wear middy blouses and older girls are frequently devotees of McCall patterns. As for the men, they dress comfortably in denim or duck trousers, a shirt worn outside and a pandanus hat. Everybody wears slippers or "go-ahead" sandals, usually of bead-embroidered velvet.

They are a happy people, the Chamorros, friendly, hospitable and generous to a fault, with intense but transient emotions. Modern enterprise and sustained effort are still foreign to them, and, though education, coupled with a constant urging to industrious production, has aroused in some of them a pride in possessions and a feeling of inferiority because of their own simple way of life, by far the greater number still care little about money. With their hitherto simple wants all bountifully supplied by nature, it has seemed to them most incomprehensible that men should strive ceaselessly for reserves of mañana, especially when days are torrid and the sea inviting.

Owing to the untiring efforts of Spanish priests and governors, the Chamorros, with few exceptions, are devout Catholics, and the daily matins and vespers are fully attended, as well as the services on Sundays and saints' days. Each village possesses its own chapel, and throughout the island are found bedecked shrines and rude crosses. Naturally enough, along with these religious observances there still linger certain old tribal superstitions and beliefs of the *toatomono*, or "people-of-the-before-time."

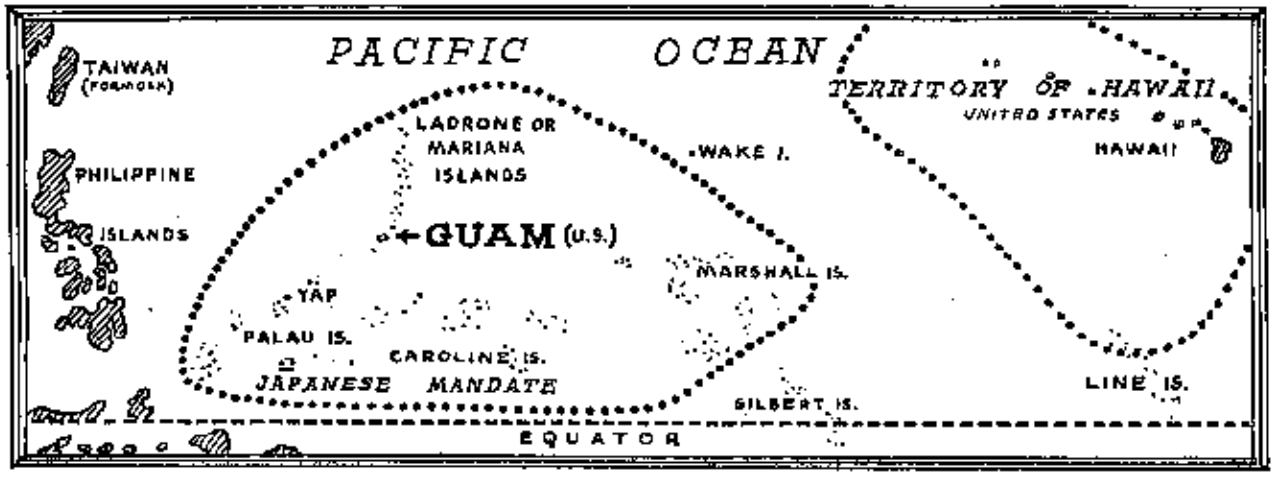
As in all Spanish countries, fiestas or feast days on Guam formerly occurred with astonishing frequency and were observed in so happy and thoroughgoing a manner that the first American naval government found it necessary to abolish all public celebrations of feast days in order to get necessary work accomplished. Public celebrations and processions are now held with special permission, and the Corpus Christi and Good Friday parades in particular are truly impressive. The "promesa" procession is in fulfillment of a vow made after the earthquake in 1858, and to the omission of the anniversary in 1900 many lay the disastrous typhoon which followed!

The Chamorros are a very musical people. They sing both Spanish and American songs; yet their own *Tsamorita* still remains the great melody of the island. To this age-old rather minor refrain many different songs are sung, and new words are constantly improvised whenever groups or families sit and sing in the evening or on holidays. During the various church seasons *novenas* are held, and the plaintive minor chants or familiar carols resound over the island.

Each Sunday afternoon, and on all holidays, the cockpit and the baseball diamond draw their crowds. The cockpit at Agana is now enclosed, but in the villages the pit is still a cleared sandy space about twenty-five or thirty feet square, surrounded by a low bamboo fence over which the excited spectators lean. The betting table is divided into two sections and the fight does not take place until the money on each side balances, and the betting is therefore even.

The fandangos, or dancing parties, are the chief form of entertainment in the Chamorro homes, and these usually take place on the evening before a wedding at the homes of both bride and groom. In addition to paying for the nine or ten course feast (with a little tactful help from the invited guests), the bridegroom is expected to present his bride with a hundred to a hundred and fifty dollars toward her trousseau or purchases for the new home and to pay the church fees as well. This is a considerable economic investment where men's wages run from twenty to forty dollars a month; and it probably accounts, in part, for the fairly large amount of illegitimacy, since birth commissioners do not recognize the validity of common-law marriages, and report as legitimate only those children born to couples married by a priest.

The family continues to be a very close, although a very elastic, unit. Until recent years food was easily acquired and clothing very simple, so that one or two more mouths to feed made little economic difference in any household: even yet all misfortunes are immediately met by a mustering of the resources



GUAM IN RELATION TO OTHER ISLANDS OF THE PACIFIC

of the clan, and widows and orphans receive the most protective care from their relatives. The Chamorros are extremely fond of children, and the children are remarkably well and happy, seldom, if ever, needing any discipline. This genuine affection for youngsters doubtless explains in part why illegitimacy carries with it so little stigma, and why unmarried mothers happily accept the responsibility of the child.

Most of the Chamorros are ranch owners, but only a small minority live on their ranches. The practice of living in town and going out to a ranch daily originated in the fact that the Spaniards made it compulsory to live in the vicinity of a church: church attendance was obligatory, and, moreover, it was much easier in that way to collect the taxes. Thus it happens that the rancher spends two or more hours of each day walking on the road to and from his work, unless he is the fortunate possessor of a bull cart or a bicycle. Even though he does not cultivate his land regularly, his livestock in the country must be watered and fed daily; so the artisans and the employees in governmental departments "go out to the ranch" late every afternoon. Such a system is obviously uneconomical, but economy as a reason for change would have little appeal to the Chamorros.

The "ranches" vary in size from a few acres to large holdings which include coconut plantations with thousands of trees. On no part of the island is the soil of very great depth; rotten coral or a solid mass of hard coral may be reached usually within ten or twelve inches of the surface. Such soil as there is, however, produces excellent crops with very little care. The entire system of agriculture may be pictured as slow and easy, with plenty of tuba, or coconut sap, and siestas to make life pleasant, while crops ripen quickly in the hot sun and abundant rain and give bountiful harvests.

The coconut is by far the most important product of Guam, both from a domestic and a commercial point of view—for the coconut is used for building material, for food and milk and sap, while the dried coconut is the chief article of export. Nevertheless very few ranches specialize in a given product, even copra, but rather tend to raise a little of everything that the family needs. Almost within reach of their porch, the more enterprising countrymen have coconuts, bananas (of which there are at least eleven varieties in Guam), avacadoes, papayas, mangoes, oranges, limes, breadfruit, pineapples, coffee and cacao, a patch of corn, taro and tobacco; while pigs and chickens multiply prolifically without effort on the part of the owner. In addition all Chamorros, men, women and children, take delight in fishing. Surrounded by such a profusion of supplies it is no wonder that the ranchmen refuse to exert themselves constantly, but work merely when money is necessary to buy a few garments, to pay the taxes, to contribute to the church or to bet on a favorite bird at the next cockfight! Indeed one cannot but envy them their almost heavenly contentment.

It has been a long struggle, as directors of the public market in Agana will testify, to induce the ranchmen to produce a surplus of vegetables and fruits and offer them for sale. But in recent years some of the ranchmen have at last discovered that it is easier to cut a little more copra and buy rice from China or Japan with the proceeds than to raise their own rice, and in the same way to import sugar and coffee. The result is that the Chamorros as a whole have become increasingly dependent upon imports: grass mats and fresh fish have lost ground before wicker furniture and canned salmon. The difficulty now arises in Guam, as elsewhere in the areas of economic depression, of a people unwilling to give up a higher standard of living and yet, because of the low price of their only significant export, copra, unable to maintain it by the same expenditure of energy.

There are more than a thousand western residents of Guam, mainly naval or marine corp personnel. The majority live in Agana in very slightly modernized native houses which they rent from the Chamorro owners, while the others live on the marine reservation in Sumay, overlooking Apra Harbor. Their chief duty is to supervise the administration of the island government in all of its branches, and to operate the station ships. The Marine Corps personnel is responsible for the policing of the island assisted by Chamorros and the Marines also drill the Guam Militia, a military training organization for young Chamorros.

Such is life at present in Guam. But what of the future? Most of the improvements which have reacted so favorably upon the health and happiness of the Chamorros during the years of American administration have made the island dependent upon American dollars which flow in through the naval establishment there. The people have been zealously guarded against exploitation from outsiders and oriental immigration has been prohibited. All of this really remarkable transformation of a racial group, together with a more than one hundred per cent increase in its numbers and the launching of an intelligent attempt to make the island economically self-sufficing, has occurred within the life of a single generation. To withdraw either the moral or the financial support of federal and naval enterprises in Guam would result, without doubt, in a serious breakdown of the social and economic structure, as well as of the local government.

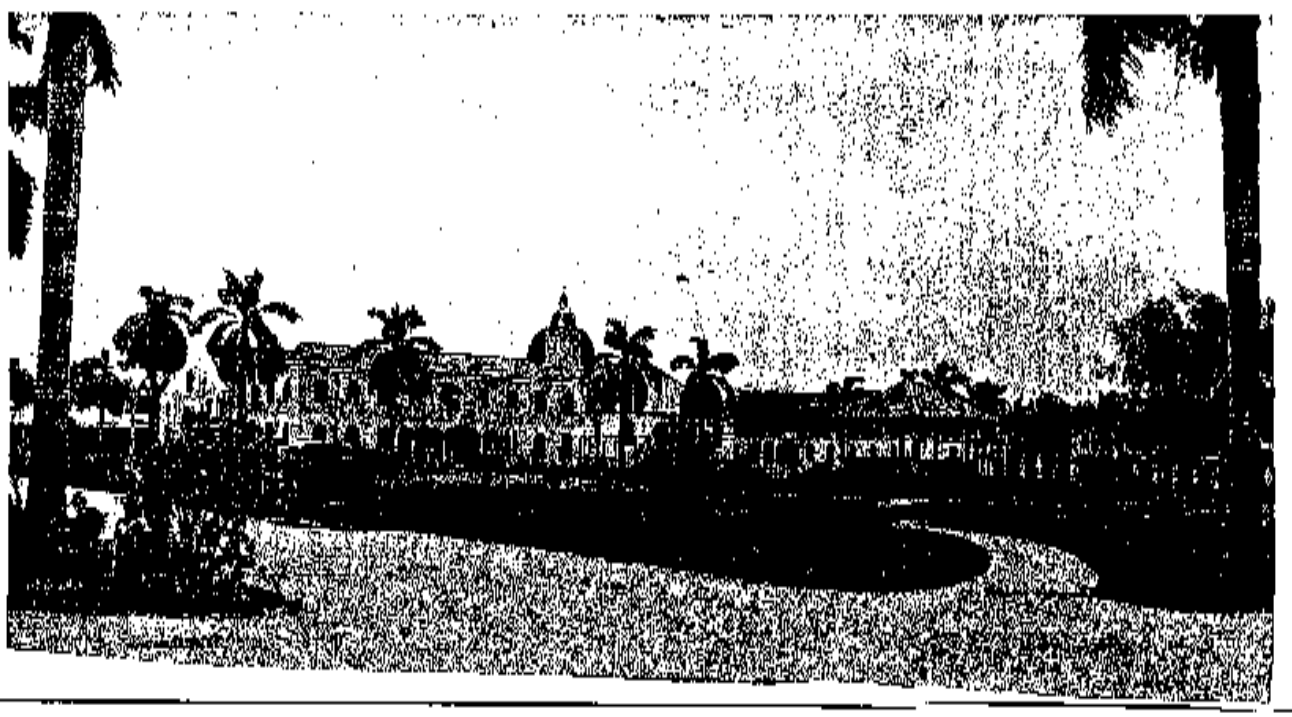
The circumstances regarding Guam place the United States upon the horns of a dilemma. To retain Guam would probably prove to be poor strategy; to relinquish Guam would certainly prove to be poor stewardship. It is likely that for the present a middle course will be followed. Such a prospect was suggested by Admiral Pratt who, as Chief of Naval Operations, advocated a policy whereby the present naval establishment on Guam, considerably reduced and having abandoned all purely naval projects, would continue to function for years to come as a more or less philanthropical enterprise. Under such an arrangement Guam could be expected to serve as an American "stepping-stone" in the Pacific, and quite possibly a proposed "Guam Inn" might become a popular resort for trans-Pacific tourists!



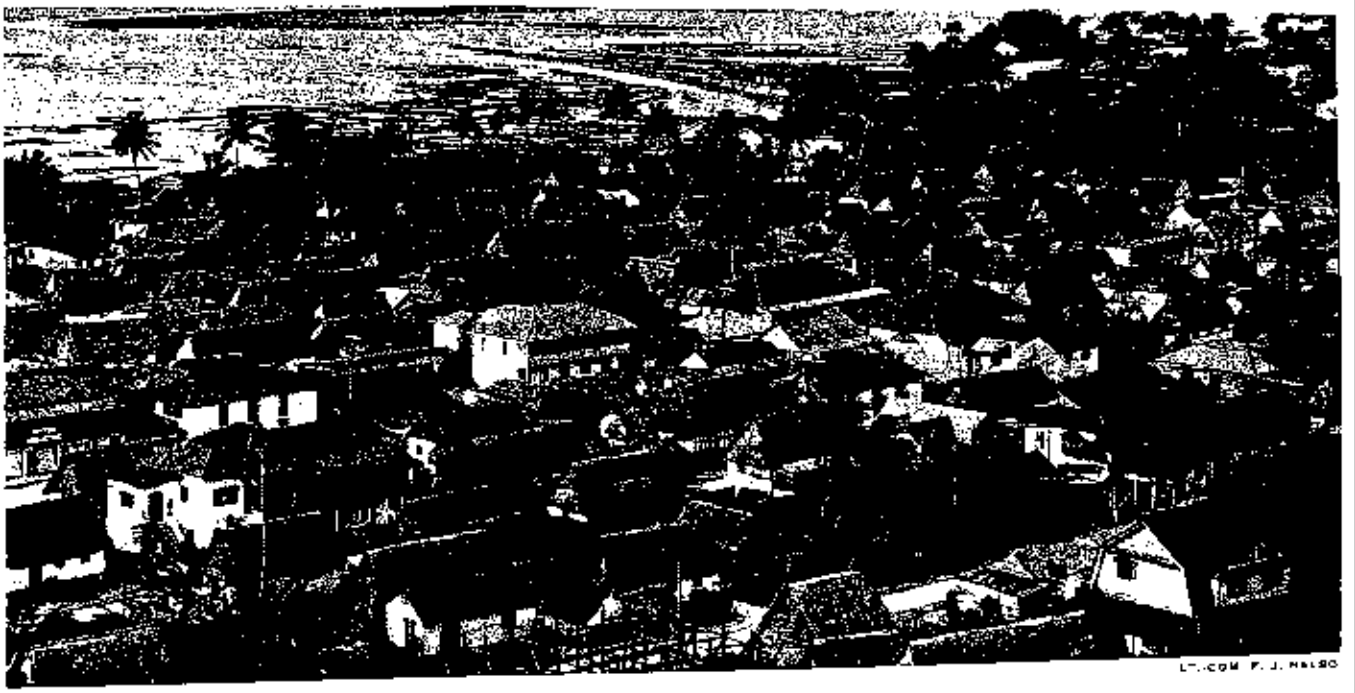
To play the "bilembautugan," the Chamorro musician lies flat on his back, and rests the hollow gourd upon his stomach



The everyday dress of a Chamorro girl, if draped to the left, indicates that she is unmarried; if to the right, she is married



Below —At the northeastern corner of the Plaza at Agana are the Catholic Cathedral, the parochial house and the Bishop's home



U.S. COM. P. J. HALSO

Agaña, capital of Guam, and Agaña Bay, with its protecting reef, are about six miles from Apra Harbor. It is at Apra Harbor that Nature has provided excellent facilities which could be improved into a "Gibraltar of the Pacific"



During the forty odd years since the acquisition of Guam by the United States, the lot of the Chamorro inhabitants has become enviable among Pacific islanders; and they have come to be intensely patriotic. Schools, their own hospital-trained nurses and a militia are features of Guam's everyday life





Effects of the Spanish occupation remain: in the religion of the people, devout Catholics, in some remembered Spanish songs, in the gay Filipina mestiza dress and beaded "go-aheads"

Document 1940B

Guam—Pacific outpost, by Frederick J. Nelson and Evelyn G. Nelson

Source: Article in Asia 41:6 (1941) 298-302.

[Attached]

GUAM—PACIFIC OUTPOST

By FREDERICK J. NELSON and EVELYN G. NELSON

WHAT is our national policy in regard to affairs in the Pacific, and what is Guam's place in such a policy—for Guam may well prove to be the deciding factor in this vital question of America's position in the Far East? The problem of this isolated tropical island, fifty-five hundred miles from our own west coast and completely surrounded by Japanese territory, is a complex one. There is Guam's status as our possession to be considered, together with our obligations to the Chamorro inhabitants who are our wards; there is the position of the island as a proposed advance base which would form the apex of a defense triangle for our west shores and the Panama Canal; and there is the delicate relationship of Guam to the strained international situation in the Pacific and the ambitious hopes and plans of the Japanese people.

For years this problem of what to do with Guam has been puzzling not only military strategists and students of Pacific problems, but also the Congress of the United States. In February of this year the Congress at last came to a decision and appropriated $4,500,000 to improve the naval facilities there. But what does such a decision really signify?

The easiest solution to the problem, as many isolationists in this country have maintained, would have been to turn Guam over to the Japanese. They would be the logical and eager purchaser of this one island which constitutes the only break in their north-south island barrier extending three thousand miles along the 120th meridian, from their northernmost possession to the equator. Another solution, advocated by Admiral Mahan, one of the greatest naval strategists of all times, would have been to make Guam into a "Gibraltar of the Pacific," so strong from a military point of view that it would insure a safe and efficient base for either our commercial or our military operations in that part of the world. Such proposals had placed the United States upon the horns of a dilemma. To have retained Guam without greatly strengthening its facilities and defenses would have proved to be poor strategy. To have relinquished Guam, the only American territory that might serve as a possible barrier to our Philippine possessions, would not only have been equally poor strategy, but would doubtless have been misinterpreted by the Japanese as due to fear of her rising power or acquiescence in her new Asiatic policy; furthermore it would have proved poor trusteeship with regard to the Chamorros, whose greatest fear is that they may come under Japan's domination and receive no more consideration at her hands than did their relatives who fled with some Spaniards to the island of Saipan at the time of the American occupation of Guam.

It is to be regretted now that all seventeen of the Marianas Islands were not taken by the United States in 1898. At that time the Spaniards had removed all the Chamorros to the island of Guam in order to control them more strictly, and the more extensive "capture" would have involved simply the changing of the word "Guam" to "Marianas" when the American flag was raised in Agaña, the capital of the entire group. At the conclusion of the Spanish-American War, Guam was formally ceded to the United States, while Spain immediately sold the other sixteen islands to Germany. The seat of the German government was established on Saipan, one hundred and twenty miles north of Guam, and in the following twenty years a great deal was done to build up a strong German foothold in that section of the Pacific. Had this country owned the Marianas group, it is highly probable that all of the German islands in the Pacific would have been mandated to it, after the World War, as the logical power to direct and develop all of the Micronesian peoples. Such a mandate to the United States of the Palau, Caroline and Marshall islands, which cover a vast area, would have resulted in an entirely different balance of power in the Pacific, and would have restricted Japan to her own archipelago. Actually, after the World War, Japan acquired all these hundreds of small islands and atolls as mandated territory, and now, since her withdrawal from the League of Nations, she holds them as actual possessions closed completely to the rest of the world. She has made extensive improvements on these islands and her construction program, which she has kept

suspiciously secret, has included local railroads, land- and sea-plane landing facilities, docks and repair resources for sea-going vessels, and powerful radio equipment. The only territory she lacks to make her island chain complete is Guam.

After the United States acquired the Island of Guam, President McKinley turned the administration of it over to the Navy Department. In the reports of the first naval officers sent out, are found glowing prophecies that the island would be developed into an impregnable United States fortress in the far Pacific. It was to be one of the nation's greatest coaling stations; it was to be a supply base for commercial and naval ships midway between North America and Asia; it was to be the mid-Pacific cable and communication center; engineering projects were planned to make it an American Gibraltar. The topography of Guam contributes to this viewpoint; for a low, protecting coral reef surrounds almost the entire island, leaving protected bays, lagoons and harbors which can be entered only with an experienced pilot. One large, deep harbor, Apra, able to accommodate many deep-draft craft, is several miles in diameter and, except in a severe typhoon, adequately protected by shore and reefs. If this harbor were freed of coral heads and other navigational hazards, it would be well suited to very large mooring requirements. Furthermore, sharp crags command all approaches to the island from the sea, and the Spaniards had fortified several of these, so that further development seemed reasonable and logical to early American engineers.

A combination of completely dissociated factors brought the collapse of these extensive plans. The estimated expense of the proposed improvements was staggering to a country then unaccustomed to thinking in terms of billions of dollars; and, in a seemingly peaceful world, such an expenditure found few congressional advocates. The establishment of a relay station for the trans-Pacific commercial cable at Sumay, in 1903, temporarily reopened the discussion, but the "hard times" that followed effectively prevented any positive action. About that time the fleet, as well as many merchantmen, became oil-burning, and the importance of a Pacific coaling station vanished. Gradually the development of Pearl Harbor, in the Hawaiian area, and Olongapo and Cavite, in the Philippine Islands, both with repair and dry-dock facilities, resulted in giving Guam less consideration as a Pacific base. During the World War the island emerged temporarily from its retirement; heavy guns were mounted on its steep mountain-sides, a small aviation unit patrolled its waters, and its navy yard was expanded to handle more extensive repairs. But the final blow to plans to increase the military facilities on the island was struck at the Washington Disarmament Conference in 1922 when the United States and Great Britain agreed not to develop naval bases in the Far East, as a concession to Japan, who in turn agreed to accept the famous 5:5:3 ratio in regard to capital ships. So effectively was this agreement carried out that by 1932 all of the armament so laboriously transported through tropical jungle and mounted at strategic points over the island of Guam during 1917, as well as the aviation unit, had been removed and a prolific Nature had hidden all traces of them.

Because of this complete disarmament, the work of the naval government on Guam in the past two decades has resolved itself largely into carrying out a constructive program for the benefit of the remnant of the fine old Chamorro race found on the island. During the two hundred and fifty years Spain had administered the islands, the native population had decreased from an estimated 55,000 to less than 9,000. From conditions too depressing to describe, Guam has gradually emerged as one of the cleanest, most wholesome and most prosperous spots in the tropics. Within forty years the population has more than doubled to over 22,000, due to proper sanitation and medical care and a modern, free public educational system.

The Spanish government discouraged all forms of learning among the Chamorros on the grounds that it would "render them unfit for future usefulness," with the result that these people were almost completely illiterate, their culture consisting chiefly of their distinctive language and songs and tales of early racial heroes. From a primitive beginning, with United States Marines serving as teachers, the school system has grown until over 4,000 pupils are now under daily instruction in elementary, high, normal and various craft and trade schools. The diffusion of American ideals and standards, both social and political, has resulted in a hybrid Chamorro-American civilization with stress upon the American elements.

The greatest problem faced by the naval government has been to rear the subdued, unsophisticated but intelligent Chamorros from a virtual state of peonage into self-reliant Guam citizens. Eventually a money economy replaced the "copra economy," and men were induced to work regularly and dependably for wages—a system foreign to their native philosophy and customs. Wages have more than tripled since they were first established; and, although the

people are essentially farmers and fishermen, expert craftsmen, well trained in the naval shops, are found in all the towns as well as in Agaña, the capital. Extensive hard roads, constructed of locally mined *casajo*, have facilitated intercourse and transportation of labor and goods throughout the island. Since the navy has held Guam as a closed port for foreign shipping and immigration, it has not offered attractive opportunities for investment of capital in plantations. The construction of the Guam Inn for overnight use of passengers on the clipper planes may mean the beginning of a new economic era; for, without doubt, the unspoiled beauty and cleanliness of the island make it the real "paradise of the Pacific."

Extensive training in tropical agriculture under the direction of the United States Department of Agriculture until 1932 has taught the people to diversify the products of their fertile but shallow soil, and the result has been a standard of living with food and comforts hitherto unknown in the Pacific. Convinced that "nothing pays on this island so surely as coconuts," each naval administration in its turn has urged, encouraged, even ordered the planting of coconut palms, so that since 1914 more than 2,000 tons of copra have been exported annually. For this product, the Chamorro people have a constant demand, and, although the price may fluctuate with market conditions, they have the satisfaction of knowing that their labor will always bring them some financial return so long as typhoons do not destroy their trees.

One unsought result of the new Chamorro standard of living has been a gratitude and loyalty to the United States which might well be an example to citizens on the American mainland. The intense admiration of the Chamorros for all that is "states-side" has found expression in a number of petitions to Congress to be granted the boon of citizenship, not simply to derive increased benefits or protection, but that they may be an actual part of the democracy to which they give such whole-hearted devotion. Thus far it has not been found expedient to grant the Chamorros' request since that matter is tied up with the ultimate disposition of the island. Their complete loyalty, together with skill in crafts, does mean that, in the event of an extensive development of Guam, the United States has a dependable, efficient labor nucleus.

The Chamorros do not want independence, even if the United States were disposed to grant it to them. They realize that they lack both experience and financial resources to continue their government without the support which comes to them directly and indirectly from federal appropriations, and from service personnel on the island. They also realize that such independence would mean inevitable annexation of the island, on one pretext or another, by some other world power. And so, although the sincerity of their patriotism is not to be doubted, they do understand the delicacy of their situation, and they strictly train their "Guam militia" to give enthusiastic support to United States forces on the island.

The development by 1938 of trans-Pacific aviation and Japan's aggressive policy in the Far East have served to focus the attention of the United States on Guam and enabled the island to regain its old prestige as a potentially valuable national possession. Without this conveniently placed island harbor, regular flights over the hazardous three thousand miles from Wake Island to Manila would have meant maximum strain on planes, if not serious difficulties; for Guam is the only bit of American territory on the flying route between these two points. In a comparatively brief period of three years, the clipper planes have increased in size from twelve- to seventy-four-passenger units weighing forty tons or more, and this has meant the necessity for larger and more extensive servicing facilities on the island. It has also meant that old ramps built in 1917 are inadequate, and that the new heavy planes, dependent upon winds and weather for safe landings and take-offs, need an increasingly larger cleared bay area, free from all navigational hazards, for safe operation. This also holds true for the large navy patrol and transport planes that use Apra Harbor facilities in ferrying between Pearl Harbor and Cavite.

Those interested in maintaining United States contacts in the Far East have long felt that, if this country as a whole values its air connections with the Orient, the government, with or without the coöperation of private enterprise, must provide for Guam's protection. This means that dredging operations should be carried on extensively to clear the entrance to the harbor and the section near Sumay, the plane base. It means the clearing out of rock and coral formations, and possibly the raising of the German raiding cruiser, *Kormoran*, which was scuttled by her crew as she lay interned in the harbor on the morning the United States entered the first World War. It also means elevation of the encircling coral reefs to breakwater proportion to insure protection from high seas during typhoons. The port for Apra Harbor is Piti, five miles distant and reached only by a narrow

dredged boat channel, which should be deepened and widened to take large ships and thus eliminate the present slow, expensive system of handling all shipments via open lighters, which are constantly menaced by heavy tropical showers. Such an improvement would include adequate docks and a harbor pier.

The general foreign policy of the United States in the Pacific has always been primarily one of peace, designed to maintain political stability there, and from a military point of view only defensive undertakings have been sanctioned. This was shown plainly in the treaty signed at the Disarmament Conference in 1922 and its subsequent enforcement, in the willingness to withdraw from the Philippine Islands in 1946, and in our general policy to limit all naval and military activity to the east side of the 180th meridian. Now, however, it has become evident that our national policies must be clarified. Does our military frontier coincide with our far economic frontier or does it end at Pearl Harbor? If we are really prepared to maintain the "status quo" in the Far East and to hold the Philippines, even at the risk of fighting to enforce this national policy, Guam then becomes a possession of cardinal importance in the Pacific area. Either the island may be an unfortified liability to defend or to lose, or it may be the spearhead of a strong Pacific position.

It is too late to take Admiral Mahan's advice to build Guam into a second Gibraltar. Construction of fortifications, mounting of armaments, creating of large ammunition dumps and many other essential defenses of an impregnable fortress take a long time, especially when much of the material must be transported from the west coast of the United States. Since time has become such a vital factor in our entire scheme of national defense, any such extensive undertaking is out of the question. Fortunately it is not too late to adopt a more modest plan to develop Guam immediately as a small advance fleet base, in line with some such proposal as was recommended to Congress in 1938–1939 by the special naval board headed by Rear Admiral A. J. Hepburn, former Commander-in-Chief of the United States Fleet. This report recommended improvement of Apra Harbor, and installation of base shops, equipment, material, fuel storage and other facilities. Many of these proposals, such as dredging and breakwaters, have primarily a commercial value at present; yet they would also serve a military end, in that land and sea air units, as well as scouting submarine divisions, could then effectively be based on Guam. In fact, it was bluntly stated in this report that such would be the case with or without the improvements in event of a national emergency. The board insisted that some Asiatic base was necessary, that a strong base in Guam might some day prove "indispensible to the success of United States defensive operations," and that "the whole question of the United States' position in the Far East would be considered stable and settled if Guam were made an advanced fleet base."

There was enough opposition to this Guam project in Congress in 1938 and again a year ago to defeat the modest appropriation of $5,000,000 asked to initiate the harbor work there. In the main, three arguments were advanced against the measure. It was claimed that Guam is in too exposed and isolated a position to defend, located as it is in the heart of Japanese territory; that the tremendous cost, which would run over $100,000,000 to make it an effective base, was prohibitive; and, finally, that the project seemed to be at variance with our early policy of remaining east of the 180th meridian and thereby not offending Japan. To each of these objections it was maintained that "new occasions teach new duties" in the matter of national defense and survival, as well as in the field of pure theory. Since Guam is our only break in the Japanese Bonin-Marianas-Palau line across the Pacific, it has become a door of first importance to us. The tiny Japanese island of Rota, only forty-nine miles to the northeast, is visible in clear weather from Ritidian Point, the northern tip of Guam, and that sight brings home the realization that this defenseless door could be closed all too easily! Again and again in Europe and Asia during this past year an appearance of national weakness has been interpreted as an invitation to aggression. Such an interpretation can never be made now that this country has undertaken an initial program for development of Guam's natural facilities. It is extremely unlikely that Japan would have gone to war to take that island, and yet, unless some constructive steps had been taken there soon, it was not impossible that a "temporary occupation" similar to that on French Hainan could have occurred.

Now, however, the United States has embarked upon a new policy of self-assertion—not aggression—in the Pacific. However belatedly, we have decided openly to incorporate the island of Guam in our naval defense program. This decision will give our wards, the Chamorro people, a new feeling of confidence and security; and it should disperse any illusion of weakness or indifference in regard to our possessions and our policies in that part of the world.

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