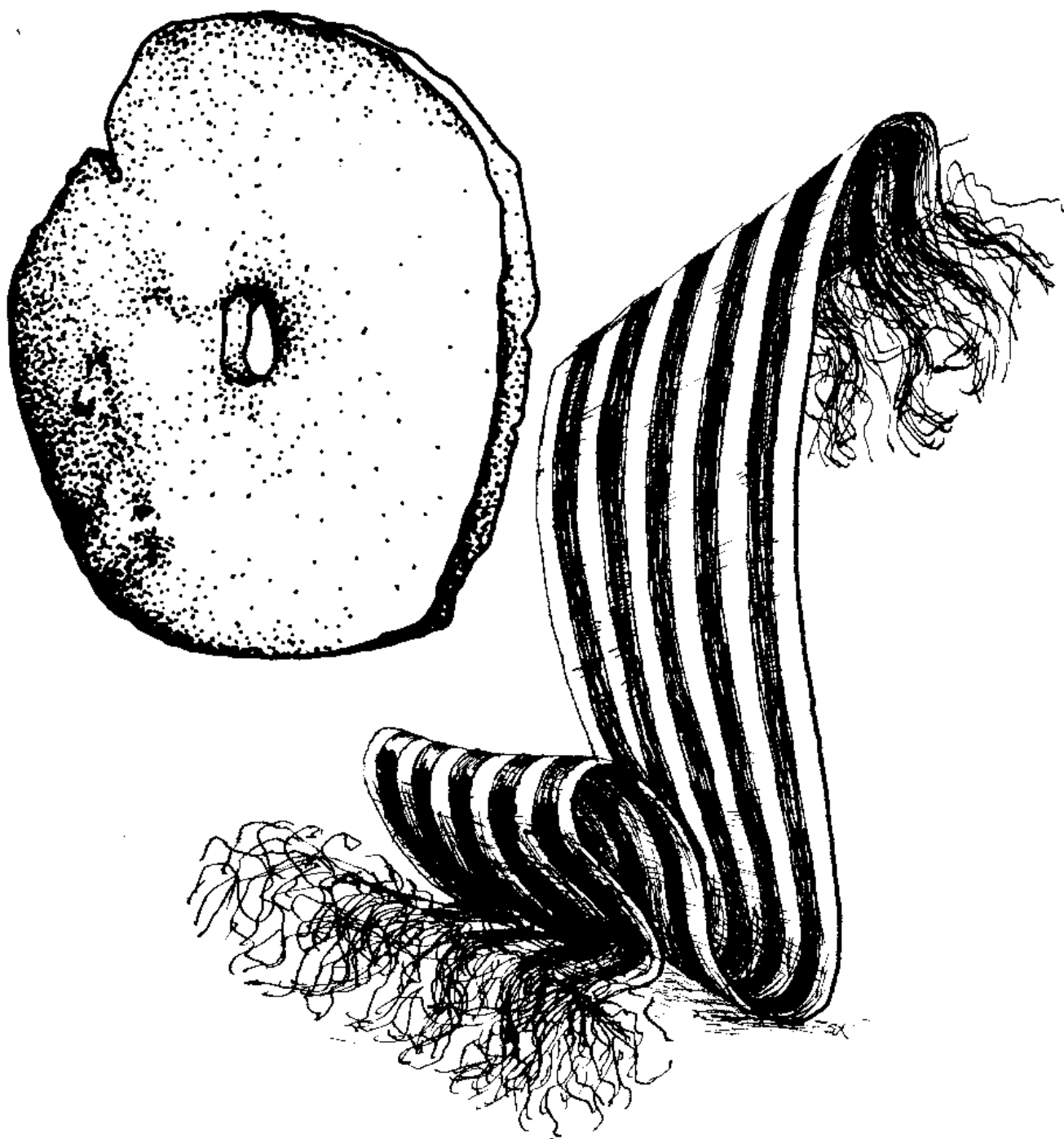


# Welcome to YAP DISTRICT

**Island of Stone Money and Lava-Lavas**



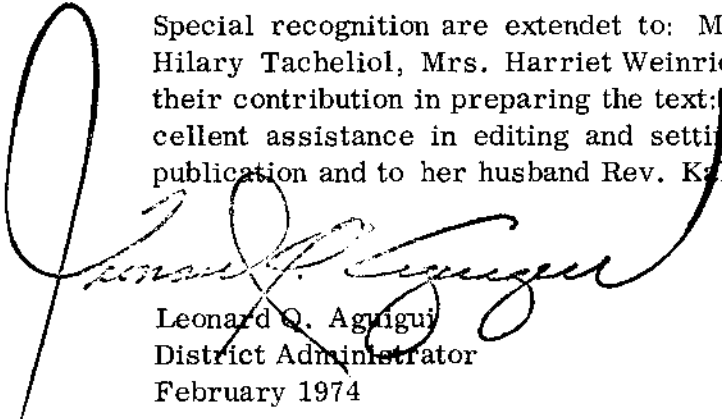


## WELCOME TO YAP DISTRICT!

This booklet is the product of the Yap District Administration's attempts to produce a source of general information on the people, culture, government and brief history of the Yap District for not only our visitors but for the people of the district as well.

We hope that as you take time to read this booklet you will find it very informative and will help you to appreciate our district. Yap today still remains the most interesting district to visit where the people still hold strong ties to their cultural heritage, traditions and customs, in spite of the disruptions caused by foreign influences since the first foreigner set foot on the island in 1526.

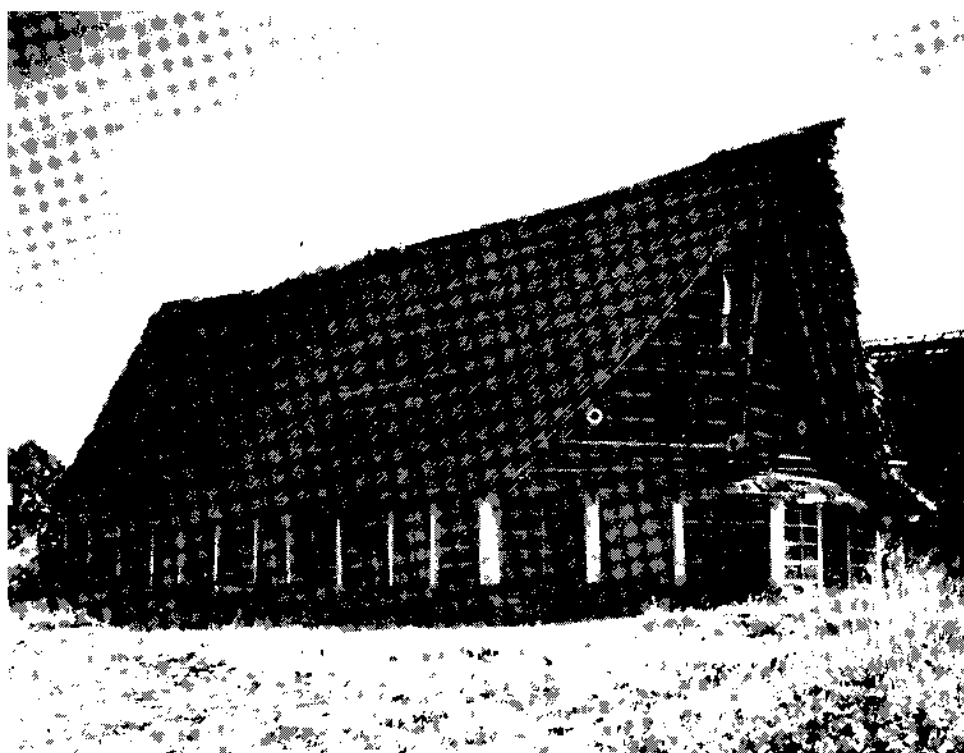
This booklet is produced by the Yap District Administration in cooperation with the other agencies of the District Government. The assistance and contributions by the many individuals and officials for the materials on this booklet are gratefully acknowledged. Special recognition are extended to: Mr. Wilfred Gorongfel, Mr. Hilary Tacheliol, Mrs. Harriet Weinrich and Mr. George Dell for their contribution in preparing the text; To Mrs. Kalau for her excellent assistance in editing and setting the text and photos for publication and to her husband Rev. Kalau for photo contributions.



Leonard Q. Agugui  
District Administrator  
February 1974

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## YAP'S HISTORY IN BRIEF

Yap's continuous contact with the outside world began about a century ago when a German ship sailed into Tomil's Waneday Harbor to open a trading station on Nungoch Island.

The visit meant little to the Yapese who watched in amazement as the ship unloaded in 1869. Ships had come to Yap before. A Portugese explorer Diego DeRocha is credited with the discovery of Yap in 1526, and a number of other explorers and adventurers visited the island in the years that followed.

It was not the first time outsiders had settled in what is now Yap District. A Catholic Mission was started by the spaniards on Ulithi in 1731. A supply ship returned to the island about a year later and to their astonishment discovered that the 13-man colony had been massacred by the natives.

No nation ruled Yap when the Germans opened the Nungoch trading station. Though, Spain, Germany, and Britain all laid claim to the island, but none had ever bothered to challenge the others.

The Yapese then had not the slightest idea of the outside world's politics. They had their own society, their own government, their own way of life. Yapese at that time were skilled navigators who raced their canoes south to Palau to quarry their treasured stone money. They were also skilled builders. Yapese huge thatched meeting and men's houses and stone paved paths around the island were



as well engineered as many buildings and roads found in Europe and America.

Yap was an island of villages which fought wars against each other. After each war, the stronger village ruled the weaker village. As a result an elaborate caste system developed. Other high villages in Gagil Municipality such as Gachpar and Wanyan had a very strong influence over the outer islands of Yap that became known as the Yapese Empire.

The German trading station brought little change to Yap. The trading station had little success due to their failure to get the Yapese to produce large quantities of dried copra. This remained for a shipwrecked American sailor, David Dean O'Keefe, to develop the copra trade and perhaps cause the most changes in Yap's way of life. O'Keefe's direct contact with the Yapese became a legend. O'Keefe then was known by his Yapese followers as "His Majesty".

The legend of O'Keefe can be traced back to 1871 when he was washed ashore on Marba' Nimgil Island (the largest island in Yap Proper). According to history, O'Keefe was a sole survivor of 50 seamen on the Belvidere, which sailed from Savannah, Georgia, 16 months before the tragedy. The Yapese nursed him back to health and he was taken to Hong Kong by the Germans. A year later he returned to Yap as captain of a Chinese junk, to begin his profitable trading career that lasted 30 years.

O'Keefe's Irish temper and constant feuds with Spain and Germany, whose interests in the islands he challenged, helped build his legend. This included occasional skirmishes with pirates, who raided the islands. O'Keefe is best remembered by the Yapese people for the stone money trade which he developed. O'Keefe succeeded where the Germans failed. He learned that they would gladly work for stone money rather than the trade goods offered by the Germans. In exchange for copra, O'Keefe supplied modern cutting tools and sailed with the Yapese to Palau to help them quarry their stone money. The size of his big boat enabled the Yapese to bring back to Yap larger discs in relative safety - safety they never enjoyed in their fragile canoes.

This legend of "His Majesty" came to an end at the turn of the century when he disappeared in the open sea - perhaps in a tropical storm.

Up to this point, other nations' interest in Yap (as other islands in Micronesia) was increasing. The Micronesian islands in the late 1800's was one of the few less developed areas in this hemisphere where no

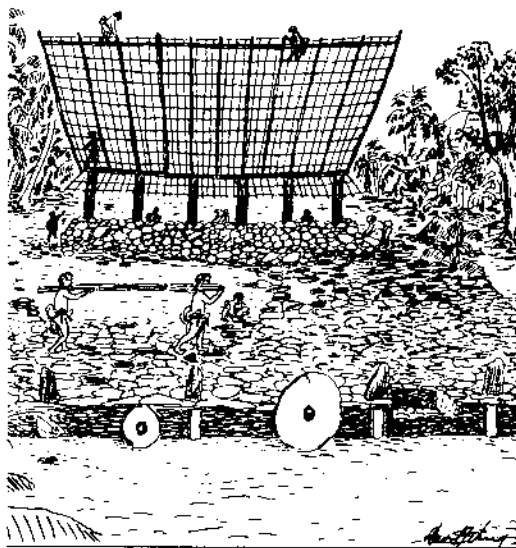


foreign flags waved from their shores. Colony-hungry Germany and Spain both pressed their claims to the island after their empires vanished in the Latin American revolutions. In August 1885, both nations landed parties in Yap to claim the island from the owner-Yapese. A year later Pope Leo XIII upheld Spain's claim, but granted Germany, Britain and other interested nations trading rights on the island.

The Spanish Administration composed of a governor, a garrison (where the present Yap Hospital is located) and Catholic Priest (located where the present St. Mary's School is, on top of Nimar Hill and next to the Yap Museum). At the same time, Germany expanded her trading operations, and by the 1890's, German ships included regular trips to the neighboring islands.

The Spanish-American war added a new chapter to the island's history. Spain sold Yap and other Micronesian islands (excluding Guam) to Germany for \$ 4.5 million.

The development on Yap began to accelerate during the German occupation. The island assumed new importance with construction of a radio tower and undersea cable system linking Germany's Pacific territories with Asian mainland and Europe. New paths were built linking Yap's own villages closer together, a land ownership system was established, municipal boundaries were surveyed, the Tagreng Canal was dug across the island, and new buildings, including Yap's first hospital at Fanbuywol were built.



But these developments, even after the Fanbuywol Hospital was completed, did not end the toll that Western disease was taking among the Yapese. Repeated epidemics had already cut the island's population from more than 10,000 when the German trading station was established, to 7,808 in 1899. By the end of the German administration there were 5,790 Yapese, and this figure had fallen to 2,582 when the Japanese left 31 years later.

The 200-foot radio steel mast which linked German Pacific territories was shelled by a British warship, Minotaur, on the morning of August 12, 1914, and marked the beginning of World War I to the Island. It also marked an end to Germany's dream of a Pacific empire. The Japanese navy occupied Yap by the end of the same year - 1914.

Japan officially assumed administration of the island in 1922 under a League of Nations mandate. Civilian administrators took over from the Navy, and Japanese businessmen began to build stores, farms and a small fishing industry. Japanese settlers began moving to Yap, though in fewer numbers than to many other parts of Micronesia.

Officially the Japanese colonial policy on the island was identical to the conditions set forth under the mandate of the League of Nations. But in reality, was quite different.

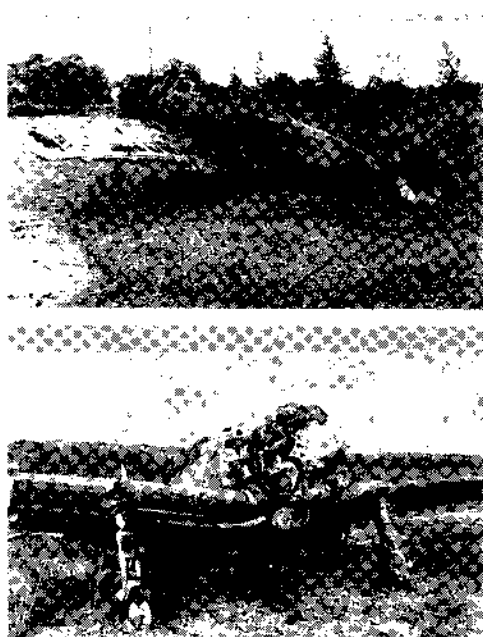
The colonial policy of the Japanese Imperial Government with respect to the mandated Micronesian islands can only be summarized here under four headings: to develop the islands in preparation for future Japanese nationals; to swiftly Japanize the natives through indoctrination, training, propaganda and to promote cultural change; to fortify the islands in preparation for a war of conquest in the Pacific.

In order to achieve these four objectives of the Japanese colonial policy, the following techniques were used: administer the islands in accordance with conditions accepted in occupied territories; allow only Japanese to occupy important posts; develop resources needed by Japan and for Japanese troops based on these islands far away from the "land of the rising sun"; force the natives to share and bear their responsibilities.

Rumors of war gradually began to spread among the Yapese in the late 1930's as the Japanese armed forces started to fortify the island. Guns were tunneled into hillsides overlooking Waneday (Tomil) Harbor. Work started on two airfields located on both the northern and southern portion of Yap. Further preparation included mining of nickel and iron deposits in Gachpar and Wanyan in Gagil; and on neighboring Fais Island, hundreds of Japanese and Okinawan workers stripped away rich phosphate-laden soils, leaving much of the island a wasteland.

Yapese were forced into labor gangs to work on airfields and other military projects. Labor gangs included first year elementary students and old men considered by most Yapese too old to keep up with the heavy work and pressure. Discipline was so se-

vere that some Yapese who were forced to work in some of these projects still tell stories today of beatings handed out to those who failed to obey an order or were not able to complete the heavy load of work assigned to them. Yapese valuable stone money was smashed to pieces as punishment for those who were disobedient to the Japanese. These smashed pieces of stone money were sometimes used as road fill. Old meeting and men houses were torn by the soldiers for firewood.



Yap was not invaded by the American forces. Still, the American forces managed to occupy Yap's neighboring islands of Ulithi, Fais and Ngulu. Daily raids by American planes continued for three consecutive years. Some Yapese can still remember fleeing for safety to places that varied from man-grove muds and taro patches to hidden fox-holes in nearby hills. Air raids were concentrated mostly on the District Center, airfield and military facilities. Ulithi on the other hand, became a major staging ground for the American navy's Pacific 7th Fleet preparing for the invasion of the Philippines.

The Americans occupied Yap without opposition after September 2, 1945, at which time the Japanese finally surrendered in the Pacific. The Navy administered the island until 1951 when the Department of Interior took over. Medical care took top place on the island after the war and for the first time in many years, Yap's population edged upward. In recent years education has been upgraded and in 1966 the newly established Yap High School graduated its first class. During the Japanese days, Yapese could go no further than intermediate school. Today a growing number are going to college and technical schools.

Yet Yap has been slow to change - old ways survive as Yapese try to choose the best of two worlds. Miles of ancient paths join Yap's villages, yet the island boasts one of the best road system in the Trust Territory - much of it built by Yapese themselves, using borrowed government equipment on weekends.

## **HISTORICAL DATES**

- 1526 - Diego DeRocha discovers Yap. Other explorers visited the island in 1528, 1686, 1712 and 1791.
- 1869 - Germans established trading station.
- 1871 - David O'Keefe, an American seaman, is shipwrecked on Yap and taken to Hong Kong by Germans.
- 1872 - O'Keefe returns as skipper of a Chinese junk and begins his famous trade of stone money for copra and sea cucumbers.
- 1874 - Spain proclaims sovereignty over Yap.
- 1876 - Germany sends a warship to Yap to map the island and protect German interests.
- 1885 - Spanish-German feud reaches climax. On August 21st two Spanish ships arrive with a governor, two priests, soldiers, convict laborers, horses, water buffalo, cattle and stones for a governor's house and a mission. Four days later the German gunboat *Iltis* dropped anchor and a small party came ashore to hoist a German flag and claim the island - something the Spanish had not bothered to do in their haste.
- 1886 - Pope Leo XIII awards Yap and the other Caroline Islands to Spain, but grants Germany and other nations commercial rights. Spain sets up a small garrison and begins building six churches.
- 1899 - Spain sells Yap and the remainder of Spanish Micronesia to Germany for \$ 4.5 million.
- 1901 - O'Keefe disappears at sea. Tagreng Canal opens.
- 1903 - Influenza epidemic claims 50 Yapese lives - Germans open the island's first hospital.
- 1905 - German communications station finished, linking Yap with Guam, Celebes and Shanghai
- 1908 - Last Spaniards leave.
- 1909 - Phosphate mines open at Angaur (Palau). Germans recruit 98 Yapese to work there.

- 1910 - Ponapeans who revolted against Germans are exiled to Yap and Palau.
- 1914 - World War I begins. British shelling destroys German communications center, and Japanese navy occupies the island.
- 1920 - Typhoon kills seven.
- 1921 - Japan and United States sign treaty recognising American rights in Yap cable station.
- 1922 - Japanese civilian administration begins under League of Nations mandate. Tattooing banned.
- 1925 - Typhoon destroys nearly all homes on Yap.
- 1935 - Japan leaves League of Nations.
- 1935 - Japan's last census report for Yap shows 3,391 islanders, less than half the number there were at the turn of the century. Yap in 1937 had the lowest birth rate and highest death rate in Micronesia, and one of the lowest birth rates in the world.
- 1938 - 1939 Military preparations begin. Yapese are forced to work in labor gangs. Nickle mine opens in Gagil.
- 1941 - 1942 World War II begins. Japanese build lighthouse in Gagil and intensive gardening begins in a large part of southern Yap.
- 1944 - Americans begin bombing Colonia, the Japanese airfield at the southern end of the island, and the airfield under construction in Tomil.
- 1945 - Americans occupy island after Japan's surrender.
- 1947 - Chamorros, who had moved to Yap during the Japanese administration, are resettled on Tinian by the American navy.
- 1947 - 1948 Four typhoons strike Yap, leaving one dead, destroying causeways to Map and Rumung and causing damage throughout the island.
- 1948 - First protestant church opens.
- 1952 - Navy administration ends. Interior Department takes over the island June 21st, and King W. Chapman is named Yap's first civilian district administrator.
- 1957 - Yap votes to allow sale of alcoholic beverages for the first time to Yapese.
- 1963 - Loran station built. Airport opens.
- 1964 - Bridge across Tagreng Canal, linking northern and southern Yap for the first time since World War II, opens.
- 1965 - First General Election in Yap - Congress of Micronesia.
- 1966 - Yap High School graduates its first class. Peace Corps volunteers arrive.
- 1968 - 1969 District legislature organizes.

## TRADITIONAL YAP

Years before Yap's first contact with the West, the island had evolved its own, complex society. Population was much greater than today - estimates range from 20,000 to 50,000 - so food and land were scarce, and both were apportioned carefully.

The Yapese way of life developed. Villages that lost in battle lost their place in Yapese society and found themselves at the bottom of a complex caste system. Each caste had its own lands, rights and responsibilities.

Yapese ventured from their island, and a Yapese empire of tiny atolls spread hundreds of miles east across the Pacific. A serf-master relationship developed between select Yapese villages and neighbor islands.

Somewhere in the distant past the first of many large discs of sparkling, buff calcite found their way to Yap from Palau and were valued highly. Voyages were organized, and outrigger canoes set out across 250 miles of open sea to bring back the treasured stone. Lives were lost, and the stories men told of hardship only increased the value of stone money. Reputations were made in the voyages, which form a colorful part of Yap's history.

History and tradition are very much part of today's Yap. Old customs remain. So does the stone money, though only the oldest Yapese can still remember the last voyage for it. Thatched houses, old stories, and ancient dances remain. Yapese are proud of the fact that old ways have remained alive on their island while they have disappeared in much of Micronesia.

What remains of traditional Yap today? On the following pages are few of the things you can still expect to find.

BETELNUT - Betelnut chewing is almost universal. Yapese begin chewing as small children, and usually never stop. Unlike many parts of Southeast Asia, where betelnut is chewed old and brown, on Yap it is chewed green. Betelnut chewing has its own

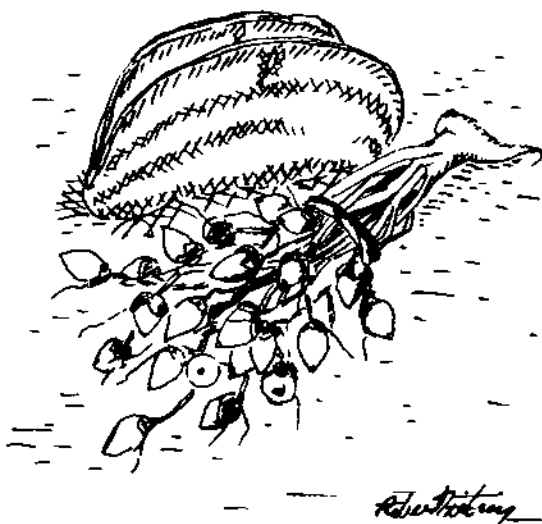
ritual. First the nut (bu) is split, then lime (wach - the same white powder you put on your lawn) and occasionally a speck of tobacco is added, and finally the whole concoction is wrapped in a pepper leaf (gabuy), and chewed. Betelnut is a mild depressant, but its effect wears off in a few minutes.

CASTE - Traces of Yap's once-rigid caste system remain, although they are disappearing. Traditionally, Yapese took the caste of their village. There were seven levels of caste, the two highest being chief's castes. Persons of low caste had obligations to

higher cast villages and could not eat the same food and were not allowed to go certain places. Caste distinctions remain important to many Yapese, especially older persons and those from high caste villages, but Western ideas have done much to break down the caste system among young people.

Sex, as well as caste, divided Yapese society. Women generally were regarded as lower than men and acted accordingly. Women were expected to walk behind men of equal caste and when forced to pass in front of a man, stooped nearly to the ground. Men had their assigned tasks - fishing, canoe making, house building, repairing nets, picking betelnut, picking coconuts, fighting, sailing for stone money. Women had theirs - growing taro, cutting grass, gardening, making thatch, caring for children. Meals for men and women were generally cooked in separate pots and eaten separately.

CELEBRATIONS - Mitmits are Yap's biggest traditional celebrations. Mitmits are often a year or two in planning, and may spread over several weeks when they finally take place. Villages give mitmits for each other - usually in honor of a high chief. Gifts of shell and stone money, canoes, lava-lavas, and (more re-



cently) cloth, canned goods and alcohol are paraded during the celebration and presented to the guest village. The gift giving is mixed with Yapese dances that have been prepared months in advance. Once a mitmit is held, the guest village



is expected to hold one for its host. There's little hurry, and a village may take ten to twenty years to return a mitmit.

American holidays are Yapese holidays; but, except Christmas, are usually marked with little celebration. At Christmas, activities center on the churches. Two other holidays - Micronesia Day (July 12th) and United Nations Day (October 24th) - are also observed. United Nations Day qualifies as the biggest, island-wide holiday. Nearly everyone crowds into Colonia then to watch the island's best athletes compete. The day ends with Yapese dances.

DRESS - Yapese women traditionally wear one or more bulky grass skirts, which extend to between the knees and ankles. Except during dances, when women adorn themselves with decorations, the only thing worn above the waist is a black cord around the neck. The cord means that a girl has reached womanhood.

Neighbor island women wear wrap-around lava-lavas, usually woven of hibiscus or banana fiber. Young girls wear thin grass skirts.

Yapese men wear loincloths, known locally as "thus". Boys begin with one piece of cloth and add others as they grow older, until they have three - red, white and blue is the most popular combination. Upon reaching manhood he adds strands of dry hibiscus, but traditionally when he did this he had to prove his right to wear the hibiscus in a tussle with other young men from his village. Neighbor island men wear a one piece loincloth, instead of the several layers worn by Yapese.



DANCES - Dance is the island's most developed art. Dances and the chants which accompany them were once used to pass stories from one generation to another and were taught with great care.

There are four distinct types of Yapese dances - the bamboo dance, marching dance, sitting dance and standing dance. Two -

the bamboo dance and marching dance - may be performed by young men and women together, but this is a new practice and not Yapese custom. These two dances are the most active and belong to the young. Sitting and standing dances are always performed by men or women separately.



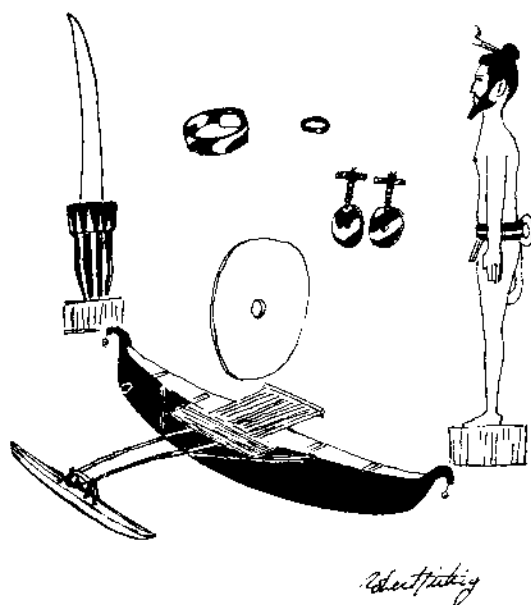
FISHING AND FISH TRAPS - From the air they look like dark arrows resting on the shallow reefs around Yap. From the ground they look like coral walls at low tide, and are completely invisible at high tide. The stone arrows have been used by Yapese for centuries to trap fish. Other types of nets and traps are used, but the stone walls are permanent. Fish trapped in the arrows as the tide drops are speared or netted by islanders.

Perhaps the most colorful fishing technique is the use of torches and long-handled, circular nets at night to catch fish as they jump from the water toward the light.

FOOD - Coconut, taro and breadfruit (in season) are Yap's staple foods. Fish supply much of the island's meat, although chickens, pigs and a few cattle are raised. Other seafood - giant sea turtles, lobster and crab - is also eaten. Some hunt pigeons and large fruit bats for food.

Bananas - fresh or fried - rank as Yap's most important fruit. Oranges, papaya, pineapple, mangoes, tropical "apples" and other fruits add variety to the diet, as do sweet potatoes, tapioca and other vegetables.

Rice has become an important part of many Yapese diets in recent years, but none is grown locally. Canned fish is also popular, and many people living near the district center include bread and rolls with their meals.

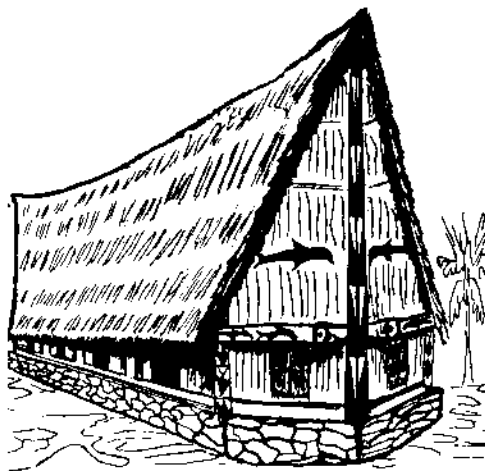


HANDICRAFT - Baskets, jewelry, grass skirts, and carvings are among Yap's most popular handicrafts. The most common baskets are those for carrying betelnut and babies. Early anthropologists reported many types of jewelry which are no longer made today. Most of the jewelry made today comes from turtle or ocean shells. Traditional wooden combs and bracelets are made, as well as earrings and necklaces. More modern are earrings and pendants carved from broken pieces

of stone money in the form of miniature stone money. Yap once decorated canoes and houses with bright carvings, but most of the carving done today - monkey men, bows, canoes - comes from the neighbor islands. Carved canoes and wooden figures are still produced on Yap proper. Other handicrafts include shell money, neighbor island lava-lavas, and items made of polished coconut shell.

LANGUAGE - Yapese have a distinct language with a surprising number of dialects. In recent years Spanish, German, Japanese and English words have been borrowed to describe days of the week, airplanes, motion pictures, government agencies and other new ideas.

MEETING PLACES - Pebais were large village meetinghouses, common on the island until late Japanese days. During the war all the houses were reportedly destroyed. Few have been rebuilt - those that have been, are in Western fashion. Both men and women used pebais. They were originally built in much the same style as men's houses, but had open sides and were larger.



Dapal - the dapal was a woman's area. Few remain today, but once all women went to dapals for menstrual periods. While there, she would make a new grass skirt, bathe, and occasionally make gifts for her husband or boy friend. Men were forbidden to enter the area surrounding the dapal.

Faluw - dozens of large, thatched men's houses, their sharply-pitched roofs jutting toward the sky, still dot Yap's shores. The faluws traditionally were a school (where boys would come to learn from old men), a lodge and living quarters for young bachelors, a meeting place for village leaders, and a storage place for fishing equipment. Faluws were built on large, stone platforms, thrust from shore toward deeper water. The platform also served as an outdoor meeting area, and was provided with stone backrests. Men's dances were practiced at the faluws, and women with the exception of mispils, who entertained the young men, were forbidden to enter.





TATOOING - A few older Yapese wear many tatoos, sometimes covering most of their body. Tatooing was banned by Japanese, and few younger Yapese have taken it up. Tatooing remains popular in some of the outer islands.

Most older Yapese also have pierced ear lobes, but this practice is also dying. One type of body decoration still common is tumeric - an orange powder, spread on the face, arms and shoulders before dances.

## STONE MONEY

His name was Anagumang, and Yapese myths say he was the ancient navigator who found the glistening limestone caves of Palau and returned to Yap with the first stone money. Anagumang, legend says, first ordered his men to cut the piece of stone in the shape of a fish. Not satisfied, he had them cut in the shape of a crescent moon. Finally he settled on a piece shaped like a full moon, had a hole cut in it for carrying and brought it to Yap.

No one knows when Anagumang returned with the first piece of stone money. Radioactive carbon dating indicates that Yapese may have been making toylike prototypes of stone money as much as 1,500 to 2,000 years ago.

The first money was small and may have been used as ornaments or jewelry. The hard, sparkling rock from which the money was quarried is unlike anything found on Yap. Geologists describe it as crystalline calcite -



as hard as marble, the material forms the colorful, glistening walls of limestone caverns.

Hundreds of voyages followed Anagumang's. Some returned, others did not. The hazards of the 250-mile journey to Palau in tiny canoes gave the money its value. Even with the best weather and the finest canoe, the trip took a week, and conditions were often far from ideal. An entire expedition could be lost in a storm. Often pieces of money were given the names of men who died bringing it to Yap, and stories of their deeds passed along with the money.

Arrival of Western traders in the late 1800's took much of the hardship from the quest for stone money. In exchange for copra, traders would allow their large ships to be used to bring stone money from Palau. A German captain who visited Yap in the 1860's was probably the first to do this; but the man best remembered was the Irish-American David O'Keefe. In a few years "His Majesty O'Keefe" had cornered Yap's copra trade through his stone money dealings. During this period the largest pieces of money were quarried - up to 12 feet across, more than twice the size of the largest pieces carried by canoe.

Palau was the chief source of money, but a few of the later pieces came from Guam, and one report describes an ancient quarry site in Formosa where large circular discs were found. Old stories tell of five pieces quarried on Yap itself, about 200 years ago. Since there was no calcite on the island, the moneymakers chose a quartz deposit on Map. One of the pieces reportedly still exists in Taeb, Tomil. Since the money came from Yap, it was not highly prized.

The voyages for stone money ended at the turn of the century with O'Keefe's disappearance and curbs from the German administration on open canoe voyages. A Japanese count in 1929 revealed 13,281 pieces of stone money. No one has attempted a count since, but the best estimates are that perhaps half that many pieces now exist.

During the war the Japanese used Yapese money as anchors for a defense line on the east coast of the island. Some pieces were broken for road construction, and others were smashed by Japanese soldiers to punish troublesome Yapese.

Stone money was apparently a Yapese invention. Nothing like it has been found on other Pacific islands.

Yapese still treasure their strange currency (known locally as "fei" or "rai"). Value (traditionally) is determined less by a money's size than by its age and history. A piece of money might

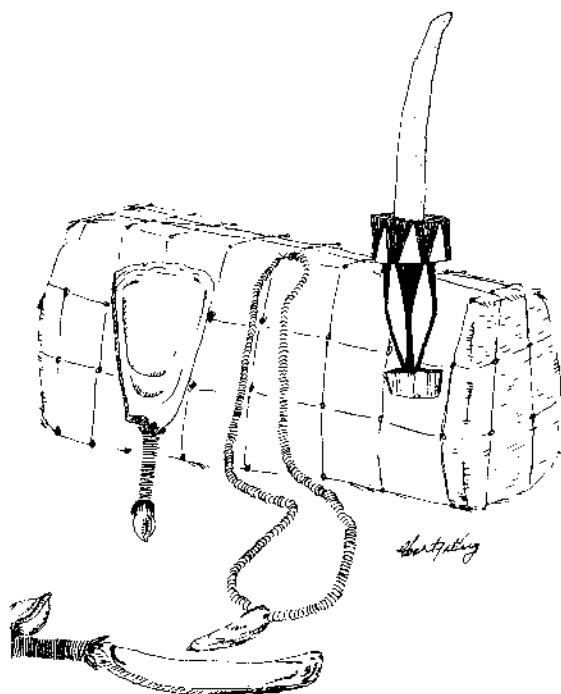
be used still to buy a pig or if it is old and has a very good story behind it, to purchase a tract of land. More likely it will be saved, possibly to be exchanged at a village festival or mitmit.

Occasionally, pieces of money leave the island, though the government has restrictions on its export. Banks in Switzerland and the United States have acquired pieces, as have the Smithsonian Institution and other museums in the United States, Japan and Germany. Outsiders, however, tend to set their own value on the money, and the going rate in the world marketplace now averages \$ 42.-- a foot.

Stone money can be seen nearly everywhere on Yap today, but the best collections are in village-owned "moneybanks". Nearly every village has its bank. One of the largest and easiest to reach is at Balabat on the south edge of Colonia. The largest piece of stone money, 12 feet across, is on Rumung Island.

## Other Money

Beside the large pieces of stone money, Yapese used long necklaces of tiny stones and pearl shells as money. While small shells are in Yap, larger shells from places such as Palau and the Philippines were considered much more valuable and became an important currency called "yar". Coconut rope handles were tied to the shells to make them easier to carry. Shell money was not regarded as highly as stone money, however.



# YAP TODAY

## GOVERNMENT

Yap District has been administered by the United States under the Trusteeship Agreement with the United Nations ever since the end of World War II. Administered first by the Navy, authority was subsequently transferred to the Interior Department in 1951. The District Administrator, as the chief executive of the Yap District Government, assisted by a Deputy District Administrator, reports directly to the High Commissioner, and is responsible for the direction and supervision of all administrative activities of the district government.

As direct Representative of the High Commissioner, the District Administrator is further responsible for carrying out all objectives and policies of the Trust Territory Government in Micronesia in accordance with the Trusteeship Agreement between the United States and the United Nations Security Council.

Under the supervision of the District Administrator and the Deputy District Administrator, the department heads exercise line authority in various program areas. The service departments serve collectively to advise the District Administrator and provide logistic support to the government of the district. The District Administrator's responsibilities include schools, medical facilities, utilities, communications, transportation, law enforcement, and other matters pertaining to the general welfare of the people.

Located on the island of Falalop, Ulithi is the office of the District Administrator's Representative.

The District Administrator's Representative is responsible for the effective administration of the outer islands of Yap District, in accordance with the authority given him by the District Administrator. His responsibilities include coordinating, supervising and encouraging the programs of Public Health, Education, the Public Works Department and Economic development. The ultimate goal is the orderly progress and development of the outer island com-



munities to fulfill the Trusteeship Agreement. Other duties include supervising and training Government employees on the Outer Islands, supervising the maintenance of facilities and equipment. As a "liaison" officer between the Government and private agencies operating on the Outer Islands and rendering them support as necessary.

U. S. Contract and Civil Service personnel hold most of the key positions, although they are gradually being replaced by Micronesians. Peace Corps volunteers are also used as teachers, business advisors, construction and community development specialist, and agriculturists.

The Judiciary Division is staffed by one Yapese Presiding Judge and one Yapese Associate Judge. One U. S. Associate Justice also serves Yap as well as the Western Districts. He also serves as a special judge of the Appellate Court in Guam and the Trust Territory.

The Yap District Legislature, the highest legislative body at the district level, was chartered in 1968 and consists of 12 representatives from Yap proper and eight from the Neighboring Islands. Legislators are elected for two-year terms.

Yap Delegation to the Congress of Micronesia is composed of two Senators and two Representatives. Members of the delegation are always effective in many local affairs. The Yap Delegation office is located in the annex of Y. C. A. general store.

Yap Island proper is composed of 10 municipalities, each of which elects a magistrate and a secretary for a two-year term. Magistrates are often, but not always, traditional chiefs. In addition to their concern for local problems, they gather once every two weeks to discuss island-wide problems. This body acts as an advisory group to the district government.

Municipality	Total Villages	Uninhabited Villages	Population ( '69) - ( '72)	
Dalipebinaw	8	1	333	360
Fanif	15	4	501	535
Gagil	17	3	570	637
Gilman	8	2	180	189
Kanifay	6	None	235	254
Map	18	1	427	475
Rull	24	7	848	1,012
Rumung	7	None	197	205
Tomil	12	None	672	711
Weloy	14	4	416	412

Another organized body, the Outer Islands Chiefs' Council, is similar in nature to that of Yap Magistrate Council, meets twice a year in the outer islands. The Council is composed of traditional chiefs each representing one of the outer islands, a secretary is appointed by him. These chiefs discuss the outer islands' problems and their development economically, politically and socially. The Council also acts as an advisory body to the district administration.

## EDUCATION

Since the early 1960's a major effort has been underway in Yap District as well as Trust Territory-wide to improve education. New schools have been built. Peace Corps and contract teachers have been brought in to expand and improve staffing. Yap proper has 12 government operated elementary and intermediate schools and one maintained by the Catholic Mission. The Outer Islands has 13 government operated elementary schools.

There are two government-operated high schools in the district. The Outer Islands High School run under the motto, "Best in the Western Pacific", is situated on the beautiful isle of Falalop in the Ulithi Atoll - approximately 100 miles northeast of Yap. The other, Yap High School, is located at the edge of Colonia toward the airport area.

Particular emphasis is being placed on teaching English as a second language and training Micronesian teachers. Elementary school curriculum includes English, social studies, science, mathematics, art, crafts and music. High School studies also include agriculture, industrial arts and home economics.

An increasing number of Yapese and Outer Islanders are leaving to study abroad - in places such as Guam, Fiji, Philippines, Hawaii and the U.S. mainland.

## MEDICAL SERVICES

Trust Territory operates a 42-bed hospital for the district in Colonia. The hospital is staffed by Micronesian and American doctors. All nurses at present are Micronesians. The hospital is able to do general surgery, provide dental services, has x-ray facilities and a relatively well-equipped pharmacy and laboratory.

Dispensaries, manned by health aides, are located in remote areas of Yap proper. Similar facilities are provided in the Neighboring islands. A doctor and dentist often accompany the field trip ship to augment the dispensary services. Emergency medical evacuation is supplied by the Navy from Guam. A new Yap District General Hospital is now planned for construction in FY 1975.

## PEACE CORPS

The Peace Corps volunteers program commenced November of 1966. The Trust Territory, because of its unique status as a United Nations Trusteeship, is the only American-administered area where the Peace Corps serve.

Peace Corps volunteers serve two-year terms, live in Yapese and Outer Island villages and are paid a living allowance comparable to Micronesian standard of living. Most of these young college graduates are school teachers and specialists. They work in health, community development, agriculture, economic development and as lawyers.

## NEWS MEDIA

Make sure you don't miss the "Voice of Yap" - WSZA - with its own unique programs designed to suit local atmosphere. WSZA is the right arm of the Department of Public Affairs in the dissemination of information to the general public. The station is operated with 1000 watts of power at 1480 kcs. Late world, territorial, and local news can be heard over WSZA several times daily in English, Yapese and Outer Island. It also features taped programs from Saipan, the United States and the United Nations as well as Micronesian, American and Japanese music.

## ECONOMY

Yap District's income comes from export of copra, trochus and handicrafts, but by far the greatest amount of money entering the district comes in the form of Trust Territory Government wages. At present, tourism is rather limited due to the limited number of hotel rooms available. There are only two hotels - ESA with 8 rooms and Rai View with 10 rooms - both located in Colonia. A new 8-room hotel with dining facility is presently under construction.

## POPULATION

Estimates of the islands' population before first contact with the Spanish vary from 40,000 to 50,000. Estimates are based in part on counts of abandoned house platforms and village sites and partially on population trends during the early part of the present century. Diseases brought in by foreign contacts led to the gradual decline of the District's population.

Following is a glance at Yap's population during the past 70 years:

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	Outer Isl.	Yap Proper
1889.....Spanish Administration.....		7,808
1900.....German Administration.....		7,464
1905.....		6,641
1910.....		6,328
1915.....Japanese Administration....		5,790
1920.....		4,988
1925.....		4,401
1930.....		3,828
1935.....		3,556
1937.....(Last Japanese Report).....		3,391
1946.....American Administration...	1,935	2,825
1950..... (Population for Outer.....	2,064	2,720
1955..... Islands available.....	2,166	2,936
1960..... only during this period)...	2,329	3,357
1965.....	2,456	3,982
1969.....	2,638	4,380
1972.....	2,746	4,790
1973.....	2,730	5,139

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The population of the entire district as counted by the 1973 was 7,869.

## OUTER ISLANDS

### BACKGROUND

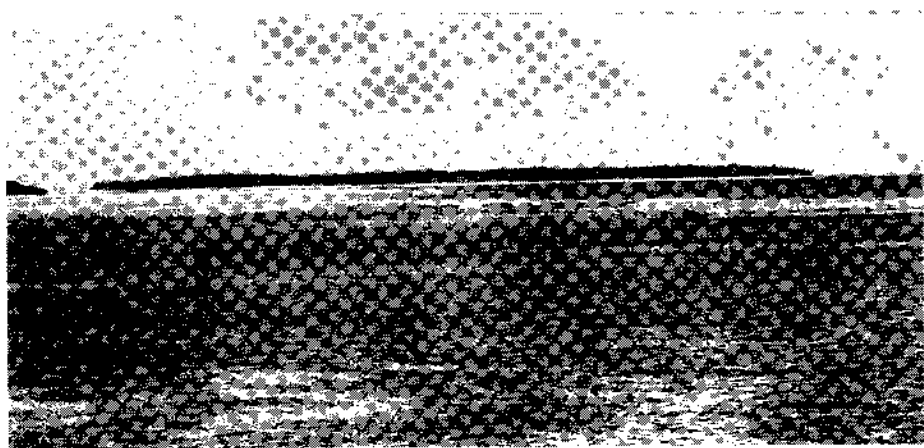
The evidence of archeology, language, physical and cultural characteristics indicates that the outer islanders of Yap were originally settled by the same wave of migration from Indonesia that settled other parts of Micronesia. It is still unclear, however, that the outer islanders of Yap although early theorists postulated their Indonesian origin, they also resemble the Polynesians and the Inca Indians in many respects.



Although the Outer Islanders are geographically and politically Yapese, their culture and language are distinctly varied in many respects from that of the district center. All the Yap outer islands including, the Western islands, the Hall islands and the Namonuito islands in the Truk District were at one time in the past under Yap Empire. In the past it was customary that all these islanders travel by canoes to Yap with gifts to pay their annual tribute to the Yap Emperor. This practice is no longer in existence today.

#### FLORA AND MARINE FAUNA

Stretching nearly 600 miles east of Yap Island are wisps and curls of coral and sand, rising just far enough above the Pacific's waters to support the tiny strands of green jungle, mostly of coconut trees and villages of some of earth's remote inhabitants. These are Yap's outer islands - approximately 130 in number with the total land area just 7.2 square miles. Most of the outer islands are atolls with the exception of the islands of Fais, Satawal and Pikelot. Only the largest islands are inhabited. The total population of the outer islands is approximately 3,000 as of 1973.



The islands are small, but combined with long stretches of coral reef enclosing large lagoons of calm water - they are a paradise for shelling and lagoon fishing. The Ulithi Atoll, known as the world's fourth largest Atoll, and at one time harbored the United States Fleet during the invasion of the Philippines in 1945, encompasses approximately 209 square miles. The island of Fais is considered the highest island in the outer islands (elevation wise). During the Japanese Occupation phosphate was mined on Fais and shipped to Japan.

## TRANSPORTATION AND NAVIGATION

The outer islanders are known as sea faring people. Hundreds of them in the past have lost their way during tropical storms and typhoons. Some survived and many perished. They have sailed waters of the Western Carolines including the Philippine Sea, the Marianas, including the Northern Marianas, the central Caroline, and the Eastern Caroline covering portions of the Marshall District. All this traveling between islands and long voyages to distant islands was done on sailing outrigger canoes built and constructed to perform these long voyages and can withstand the impact of the high winds and rough seas.



The art of navigation is still practiced today among the islanders but to lesser degree. It is taught to the young men by the older men. The art is being taught through verbal instructions and navigational charts that are learned and memorized.

Sailing by canoes between the outer islands is still practiced today but is limited to the central Caroline and a part of Eastern Caroline. In 1972, the people of Satawal Island made a successful voyage on canoe to Saipan in the Marianas covering about 500 miles and returned safely to Satawal. Again in 1973 another trip was made to Saipan with a stop in Rota and sailed back to Satawal island.

### CLOTHING AND ORNAMENTATION

Before the discovery of the outer island by Europeans the basic attire for men and women was pretty much the same as today. The women wear what is commonly called lava-lava. It is a band of bast of woven material wrapped around the waist and extended down knee length. The body above the waist is left bare. The garment is generally held in place by a string to which shell ornaments are often attached. Occasionally, over this string maybe worn an elaborately ornamented



girdle-type belt of varying width. The girdle-type belts made on Fais, Euripik, Ifalik and Ngulu are particularly noted for their ornamentation and design. The lava-lava is made of hibiscus and banana fibers woven on a ground and wall loom. The men's basic attire was a long and narrow band of woven material resembling that of women's lava-lava except that it is strictly made out of banana fibers and not hibiscus fibers. It is worn about the waist and between the legs with one end suspended from the front and the other securely fastened at the back. The men's clothing referred to at times as loin cloth is commonly called "thu". This type of woven materials is very seldom worn by men today. Materials worn by men today are ordered and purchased outside.



## TATOOING

In former times tatooing was extensively practiced throughout the outer islands, and it is still prevalent among the older people. The younger people are less inclined to subject themselves to the practice because of the pain and inconvenience. Tatooing is generally confined to the arms, legs and chest. A wide variety of designs or patterns are employed. In some of the outer islands, such as Elato, Lamotrek and Satawal, very little tatooing is practiced. On Eauripik and Woleai only arms and legs are tatooed. The people of Fais and Ulithi practice the art more extensively and tatooing of the entire body or a large part of it is not infrequent. The art was at one time most highly developed on Mogmog in Ulithi and even Yap nobles formerly visited this island to be tatooed. Tatooing was formerly surrounded with taboos and ceremonial. The art required great skill, and the process took a considerable period of time to complete. During this period neither the artist nor the person being tatooed could have relations with women. In many instances the art could not be done in public, and was performed in a special shelter. Tatooing of the entire body is still practiced today in Fais island, however, to a lesser degree. Most of the outer islands have stopped this practice since the Japanese occupation of the islands.

## MUTILATION

In former times the outer islanders of both sexes practiced various forms of mutilation which are now encountered only rarely. Among these may be noted scarification of the arms, legs and chest and piercing of the septum of the nose. A far more widespread practice, still prevalent is that of puncturing the ear lobes of both sexes in an early age. The holes are gradually widened or enlarged by the use of discs of tortoise or coconut shell, or by other means. Ornament of various kinds, including varieties of shells and coconut rings, are suspended from the ear lobes. In some areas, such as Eauripik, Ifalik, Woleai and Satawal, these ornaments are frequently so heavy and so big that the lobe is often pulled down nearly to the shoulder and a folded 24 page newspaper can be fitted into it.

## DIET

The staple foods of the outer islanders are coconuts, taro, breadfruit and sweet potatoes. Fish is caught often to go with the above mentioned food.



## BEVERAGES

The outer islanders commonly quench their thirst by drinking coconuts or sap drawn from coconut buds. This latter beverage is obtained by binding the young stem of the coconut bud which bear the flower. A coconut shell is attached to catch the flowing juice. The juice is sweet and is collected every morning and evening. It is served to babies and adults alike. The same juice can also be made into alcoholic beverage by allowing the juice to remain in the coconut shell for two or three days during which time fermentation process takes place and thus transform's the juice into an alcoholic drink commonly known as "tuba".

## MEN'S AND WOMEN'S HOUSE

Located on each of the outer islands are one or two men's houses. These men's houses are used for meetings, relaxation and sleeping quarters for young and old unmarried men respectively. Community or island daily activities are being determined in the men's houses. Similarly but in a different capacity there are one or two women's houses in each of the outer islands. A woman is considered to be unclean during her menstruation period. In the outer islands she is required to go to a women's house (Pal) which is especially constructed for this purpose for all the women of the island. The women's houses and their premises are forbidden for men to enter.

## FISHING

Fishing in the outer islands is done often through community fishing or individual fishing or family fishing. Many methods of fishing are practiced in the outer islands such as spearfishing, net fishing, trap fishing, pole fishing, trolling, deep sea fishing, reef fishing, kite fishing etc.

## RELIGION

The first attempt made by missionaries to christianize the islanders was unsuccessful and the missionaries were stoned to death. Later attempts were successful and now the majority of the outer islanders are catholic. Each one of the outer island has a catholic church built by the indigenous people with the assistance and under the supervision of their Parish priest.

## EDUCATION

First school attended by the outer islanders were that of the Japanese. The highest grade attended in the Japanese school was the fifth grade. No outer islander had gone beyond the fifth grade during that time.

Today many outer islander young men and women have gone to college and other institutions of learning. The one high school in the outer islands is located on Falalop, Ulithi. The school campus was at one time a site of a U.S. Coast Guard Loran Station. This high school is called Outer Island High School. Male and female students from all the islands in the outer islands travel by ship to this high school where they remain throughout the school year and return to their home island during summer.



## OUTER ISLANDS IN BRIEF

Yap's outer islands are much the same way they were centuries ago. Thatch roof huts are still far more common than tin roof huts (except on Ulithi where the American Navy left ample amounts of the latter).

Canoes still can be found sailing silently across lagoons and between islands or sailing out to fishing in the open sea. Men still dress in a single loincloth, women in woven, wrap-around lava-lavas. Tatoos are still occasionally practiced (unlike Yap where the practice disappeared during the Japanese days), and many men still pierce their ears and noses.

All the islands but Fais are classified as "low islands" meaning their highest "hill" is no more than a few feet above sea level. Typhoons are a constant threat and islands are sometimes completely awash during severe storms.

While largely unchanged, the islands are not completely isolated from the outside world. Nearly all are equipped with emergency radios. A field trip ship visits every inhabited island group once every month or two and islanders sell copra, trochus shell and handicrafts to buy tradegoods and other necessities.

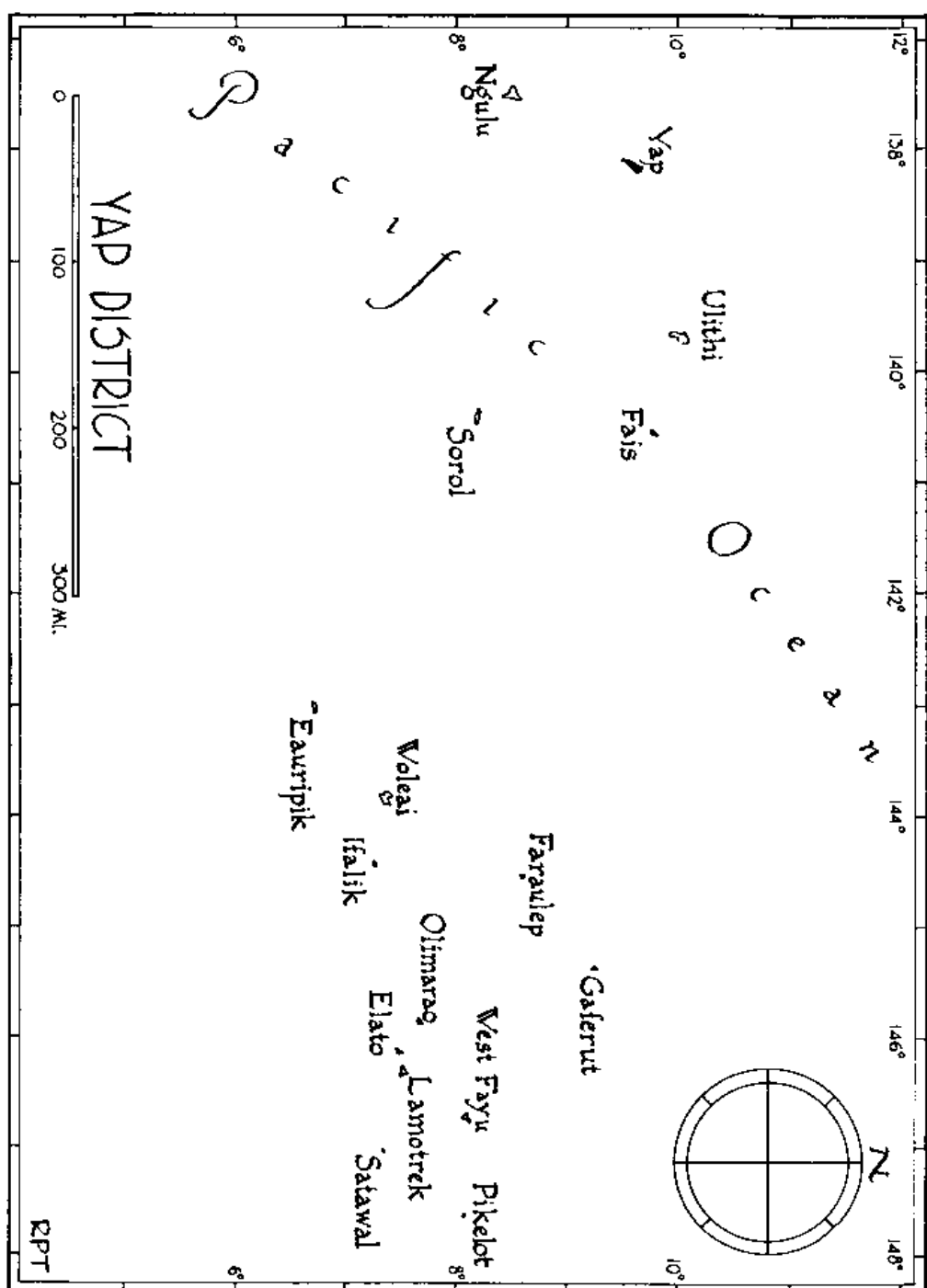
Medical dispensaries, manned by local health aides, are provided on several islands, and Trust Territory doctors and nurses visit during field trips, as do Catholic priests - the people of the neighboring islands are almost all Roman Catholic.

Elementary schools are maintained on most of the islands, staffed by local teachers and Peace Corps volunteers. The Outer Island High School, which occupies an abandoned Loran station on Ulithi, is staffed by local teachers, Trust Territory contract personnel and Peace Corps volunteers. Its first class graduated in 1967.

Ulithi also boasts an operational airfield - a 3 300 foot strip, used occasionally for official visits and emergency flights.

The world of the outer islands is slowly changing, but their isolation has kept most of the old ways alive. Men still sing chants of their forefathers and can still navigate a canoe across miles of open ocean without a sextant or other navigational aides like compass, charts, etc. Traditional chiefs still rule, and old customs flourish.

In their isolation, Yap's outer islands still resemble that mythical, unspoiled Pacific paradise of which many dream.





# VISITOR'S GUIDE TO YAP

## SOME TIPS ...

We are happy to have you as our guest. In the same respect, good manners and good taste are all we ask - no more than you would ask of a stranger. Here are some tips which we feel would make you one of our many enjoyable guests. We certainly hope that - up to this reading - you are still enjoying your visit to our western remote Island of Stone Money.

### VISITING A VILLAGE

Nearly all the land in Yap is privately owned. Once you leave the main road, you're on private land. This includes stone paths, yards, around houses, gardens and coconut groves. Even an isolated coconut tree - alone in the jungle - is considered someone's property and is probably used. The stately men's houses that might be found in some villages are regarded much as you would a private clubhouse at home. The island's beaches are all privately owned and only a few of them are open to the public. You can find out from your hotel manager or consult the District Tourist Commission's office in the Eco-



conomic Development Office located just below from the Rai View Hotel.

If you are planning a trip outside the District Center, it's best first to have permission from the magistrate of the municipality you plan to visit. Hotel managers, District Tourist Commission, and the District Public Affairs Officer in the Distad's building are all willing to help you make arrangements with a magistrate or find a qualified Yapese guide. Arranging your visit first will help you see Yap as a friend, not as a stranger.

### WOMEN'S DRESS

A topless Yapese girl walking down a street in your hometown would probably raise eyebrows. While grass skirts are acceptable apparel in Yap, some Western fashions are not. Short skirts, bikinis, mini-skirts, and hot pants are as out of place in Yap as a topless outfit would be back home.

While you are swimming, you may dress as you would back home. But remember that when you are back on shore, it would be better to slip on a skirt or any garment that won't let your upper thigh show. In case you're tempted to walk through the middle of a village in your swimming suit, mini skirt or hot pants, you better just remember that grass skirted Yapese girl roaming topless through your neighborhood back home.



### 500 - POUND SOUVENIRS

Most people who visit Yap probably wonder how a 500 pound piece of stone money would look sitting in the den back home. The thought of trying to sneak a piece on an airliner as hand-carry baggage undoubtedly discourages most.



The possible loss of Yap's distinctive coinage has prompted the Yap District Legislature and local authorities to control its export. District law requires approval by the Paramount Chief, magistrates and the District Administrator before a piece can be sold to a non-Micronesian. Sales are taxed at 50% of the money's value - gifts at 25% of the estimated value. The District Administrator must approve the export of any piece of stone money.

A number of fine Yapese souvenirs are available at local handicraft shops including some of the biggest stores in Colonia. For those determined to take home some stone money, we suggest the easiest way - a 35 millimeter picture slide.

### TAKING PICTURES

Many Yapese, especially children, are delighted to have their picture taken. But some, particularly older people (mostly women), object to cameras. Ask permission before taking a picture.

### TALKING TO PEOPLE

Yapese people are not naive nor talkative but rather - in a way - bashful. Only those who will or might take issue with this statement are those already brainwashed by Western philosophy. It is not common for the Yapese to be first to trigger a conversation - especially with strangers. It is not that they lack the knowledge to do so but the other way around - they grew up in a society with such manner. When in a village or entering a family yard, always make sure to get a little oriented before asking for permission to take pictures or obtain whatever information needed - even though a magistrate granted you permission to enter such village. We suggest that you always identify yourself to people you are talking to. Most older and middle age Yapese are fluent in Japanese as the younger Yapese are in English. Keep in mind before entering a village that good manners and politeness are good gestures to practice which would get you around with a most enjoyable tour.

### PLACES TO VISIT

There is not so much excitement in Yap as you might find in other places in the world. But it is a fact that there are more interesting places to visit in Yap and might be worth all you have spent for this tour. Few of these places may be found within the boundaries of Colonia while the rest are scattered in remote areas and villages. Further information may be obtained from your hotel, District Public Affairs Office, the District Tourist Commission and the Economic Development Office.

In visiting remote areas and villages it is advisable to have a good Yapese tour guide. Yapese customs and culture differ from other islands in Micronesia. There are still many taboo areas in the villages which women are forbidden to enter. Even walking through a village requires a certain pattern to follow. Since Yap is lacking a tour guide service, we recommend that you check with your hotel for possible assistance. Other written materials on Yap may be available in the Economic Development Office located near the Rai View Hotel.

#### IN GENERAL

Manners are much the same the world over. Excessive noise, stepping over a person and his belongings as though they were logs, walking in front of a person as if he does not exist are considered offensive to most Yapese. When in doubt about what to do, remember what is in good taste back home.

Finally, three Yapese words that may come in handy -

"Kam Magar"	- Thank you
"Siro"	- Excuse me

## ENJOYING YAP'S REEF AND LAGOON

Ten square miles of calm lagoon that surround Yap offer a paradise for fishermen, shell collectors, swimmers and divers.

Fishermen will find a variety of prey - from small lobsters and reef fish to large barracuda and gaudy parrot fish. Tuna are available to those lucky enough to snare one of the handful of boats on the island large enough for trolling. Yapese prefer a net or spear to hook and line, but the fish don't seem to be particular (the small and abundant hermit crabs make excellent live bait to hook and line). If you plan to fish outside the Colonia area, please check with people in the nearest village first. Permission is almost always granted if people are assured you will not disturb the nets, bamboo traps and neatly-placed rock piles they use for fishing. Swimming and divers should also seek permission and be careful not to disturb local fishing areas. If you're a fisherman looking for a new experience, you might arrange with an islander to go fishing with him - you'll find it unforgettable.

If you're a surfer, leave your board at home. All Yapese beaches are protected by reef. The favorite swimming spot near Colonia is off the small island at the far end of the Colonia peninsula. Nearby water is shallow, but the deep channel of Tomil Harbor is not far away. Giliman, Gagil and North Fanif offer the island's best beaches that can be reached by road. Even better beaches are available on Map and Rumung. Be sure you secure permission if you are swimming outside the Colonia area.

Divers and underwater photographers will find a fascinating world in Yap's shallow waters. The Protestant Mission owns an air compressor and will fill your tanks for a small fee. With loaded tanks you can spend your hours exploring miles of underwater reef, one of the several shipwrecks near Yap dating back to German days, or the ancient, coral encrusted, German cables stretching from Colonia out across Tomil Harbor.

Shell collectors will also find much to delight them in the shal-



low water of Yap's lagoon.

Like all tropical waters - Yap's hold danger as well as beauty. Stonefish, coral and seemingly-harmless shells can cause painful wounds and sometimes fatal stings. Moray eels lurk in crevices around rocks and in reefs. Most of the reef's dangers hold little threat to the experienced and wary - but the careless amateur who thrusts his hand into a dark hole before probing it with a knife or a spear had best watch out.

## NOTES-

### CLOTHING

Leave home all but your lightweight, casual clothing.

Men will find slacks and a Hawaiian shirt appropriate for the most formal occasions. Shorts, light trousers and sport shirts make a good basic wardrobe. Zorries are acceptable footwear anywhere on the island, and probably the most comfortable.

Lightweight cotton dresses, blouses and skirts make the best island wear for women. Longer shorts and slacks are acceptable most places on the island. Miniskirts may be acceptable in the district center, but are considered offensive in villages. Short shorts are considered offensive both in the district center and villages.

### SANITATION

Safe, treated water is available in the district center and at the high school.



Water in villages comes from rainwater catchments or shallow wells. While rainwater generally is safe, wells may not be. Villagers drink coconuts instead of water.

Over-the-water benjos provide the primary toilet facilities outside of American areas. For this reason most lagoons near Colonia and larger villages are polluted, and should be avoided when swimming.

## **DISTRICT CENTER**

Donguch, Yap's district center, offers a number of often overlooked points of interest. Today's hospital, for example, sits on the stonewalled ruins of an old Spanish garrison. There are failus, money banks and quiet village paths around the district center.

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

Here are some of Donguch's more interesting points -

### **YAP MUSEUM**

Yap Museum, patterned after a traditional Yapese house, sits on a small hill near the Catholic Mission. It houses a good collection of Yapese artifacts, including several types of traditional money (in addition to stone money), pottery, baskets, lava-lavas, beetlenut pounders and carvings. There are also photos of the island during the Japanese administration.

Visitors will find the museum open and its Yapese curator (who speaks Japanese and English) happy to show them around and explain its displays any weekday. Admission is free.

Supported by the education department and district legislature, the museum first opened in 1966. Since then it has greeted many visitors - including hundreds of Yapese school children.

### **MADRICH**

One of the district center's most colorful sections, Madrich traces its history and its name to Spanish days, and today is home for neighbor islanders visiting Yap. The style of life and dress changes from the rest of Yap in Madrich. The language is Ulithian not Yapese; and women wear striped lava-lavas instead of Yapese grass skirts. Madrich developed on a point of land surrounding the ruins of a Spanish trading station. Neighbor islanders, visi-

ting Yap to attend school, be treated at the hospital or to attend meetings, began to settle in the area, which the Catholic Mission had made available to them. In a few years Madrich had become an overcrowded cluster of run-down tin shanties. In 1967 construction of a modern dormitory complex started. Today it is one of the showplaces of the district center.

#### T A B L A W

Tablaw is the name given the quiet shaded point of the Donguch peninsula. Two Japanese lanterns and a formal gate remain as reminders of the time Tablaw was a Japanese shrine. With the arrival of the Americans the shrine gave way to a quonset naval administration building. Today Tablaw is the home of the Yap District Legislature, whose modern headquarters sits near the Japanese lanterns and a recently-constructed Yapese platform. Behind Tablaw, an eroded causeway leads to tiny, deserted Nungoc Island.



## **SERVICES**

### ACCOMODATIONS

The small (10-room, 18-bed), but modern Rai View Inn and the ESA Hotel (8-rooms, 16 bed) are Yap's only hotels. Located in downtown Colonia, the hotels also have dining facilities.

### BANKS

Banking facilities are available through the Bank of Hawaii, Yap Branch, located in the District Center.

### RESTAURANTS

The Rai View Inn's dining room will find a full fare for breakfast, lunch and dinner. It also has a cocktail lounge for relaxation of guests. YCA'S Snack Bar offers a noon meal and sandwiches. The Protestant Mission Snack Bar offers sandwiches and O'Keefe's Oasis Community Club sometimes serves sandwiches in the evening. One-Day Restaurant, owned and operated by Mr. Fernando Faleuaath, is located in downtown Colonia, serving English, Japanese, and Yapese cuisine, from 8:00 a.m. to 9:00 p.m. daily. Glass-bottom boat to accommodate ten people is also available at this restaurant for a voyage in the lagoon. All Restaurants are in the district center.

### NIGHT SPOTS

O'Keefe's Oasis Community Club is a popular gathering spot for island visitors. Those who prefer more colorful drinking spots may find the Seamen's Club more to their liking. Non-drinkers who find a certain nostalgia in the late-late shows back home won't want to miss the YCA Theater, whose audience is often as interesting as the film. The Protestant Youth Center provides facilities for evening relaxation, including one of the best stocked libraries in the Trust Territory.

### POST OFFICE

Located in downtown Colonia, the post office is open every week day and on Saturday. Yap is served by the United States postal system.

### TELEPHONE

The government operates a small, local telephone system. Overseas service is also available through Government Communications facilities.

### HANDICRAFTS

The Yap Women's Club and Yap Wholesaler offer a good selection of Yapese handicrafts, post cards and shells. Both are in Colonia, although Yap Wholesaler also has a small store at the airport.

### CHURCH SERVICES

The Catholic Mission offers services at several churches throughout the island and at its large church in the main mission complex at Nimar Village, overlooking Colonia. Masses at Nimar are -

Sunday - 7:00 a. m.

9:30 a. m.

Monday - Saturday -

7:00 a. m.

First Friday and Holy Days -

5:30 p. m.

The Protestant Mission is on the south side of the Colonia Lagoon in Worowo Village. Services are -

Sunday - 8:30 a. m. (Yapese)

10:30 a. m. (English)

## HISTORICAL DATES

- 1526 - Ulithi discovered by Diego DeRocha.
- 1543 - Fais and Ngulu discovered by Villalobos.
- 1564 - Sorol discovered by Alfonso DeArel Iano.
- 1686 - Faraulap discovered by Lazeano.
- 1731 - Jesuit establish mission and colony on Falalop, Ulithi.
- 1733 - Supply boat returns to find Ulithi colony of one priest, eight Spaniards and four Filipinos massacred.
- 1793 - Satawal, Woleai, Elato, Ifalik and Lamotrek discovered by James Wilson.
- 1801 - Pikelot discovered by Ibargoita.
- 1828 - Eauripik, Olimarao and West Fayu are discovered by Lutke, the islands were known to earlier explorers through stories from natives.
- 1893 - Godeffroy Co. extends operations to Ulithi, Ifalik, Lamotrek, Satawal and Woleai.
- 1907 - Typhoon devastates Ulithi, forcing evacuation of atoll to Yap.
- 1940 - Japanese phosphate operation on Fais reaches major proportions, and a Japanese-Okinawan community of several thousands develops on the island.
- 1944 - American forces occupy Ulithi (for a short time) and Fais in preparation for the invasion of the Philippines.
- 1945 - Americans occupy remainder of neighbor islands at war's end.
- 1951 - Ulithi, Fais, Sorol and Ngulu made part of Yap District.
- 1953 - Woleai and eastern islands made part of district.
- 1960 - Ulithi Atoll was devastated by typhoon Ophelia.
- 1963 - Establishment and dedication of the Outer Island High School at Falalop, Ulithi.
- 1967 - Outer Island High School graduates first class.
- 1968 - 1969 Outer Island and Yap form district legislature.
- 1970 - Designation of the Outer Islands as Sub-District and appointment of the District Administrator Representative for the outer islands and establishment of his office in Falalop, Ulithi.

# Yap

## Between Flights

*with Carl Heine*

### MOGETHIN!

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

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

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

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

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

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

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

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

All of Colonia is easily accessible from the hotel. The hospital is within hobbling distance (if you arrived ill), the district administration building even closer. And there is a department store of sorts where one can buy a variety of local products--grass skirts, carvings, shell jewelry. Foreign products are available, too, often much cheaper than on Guam. The chances of buying stone money are slim. First, one would have to find a piece, and then legislative permission is required to remove it from Yap.

From the hotel one can see the Protestant Mission, easily the most beautiful complex of buildings on an island dotted with fantastically un-stylish buildings. Not traditional, but still not doing violence to the aesthetics of the surroundings, the church rests

familiarly on the hillside on the lower slope of which is the manse. Across the road is the Protestant Youth Center where one can buy ice cream cones, sandwiches, and passion fruit punch at prices too low to mention. The minister has built the substantial beginnings of a marina, and the entire complex is as scrupulously clean as German compulsion and the protestant ethic demand.

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

A number of car rental operators flourish on the island. Often, it is impossible for the tourist to rent a car, the demand being so great. However, should he be able to secure one, a seventeen mile drive over the best roads (save, perhaps, Saipan's) in the Trust Territory is available -- from the adequate beach at Giliman where one can walk to the reef at low tide and swim comfortably at high tide, to the villages on Map (pronounced "mop") where, more often than not, one can watch traditional dances.

The Yapese are extremely proud of their beautiful island, a mountainous, true continental island, and finding a guide is not difficult. Among the virtues in the vegetation the guide will ask you to observe is the betel nut tree.

Yap grows the finest betel nut in the Trust Territory, and one seldom sees a person leave Yap to visit friends in Palau or Guam without a basket of betel nuts, some pepper leaf, and some lime. The guide will ask the adventuresome tourist to try the betel nut. It is an interesting experience.

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

Unless your guide owns a boat, water transportation is difficult to come by. However, the dauntless explorer who wishes to see O'Keefe's Island will manage, somehow. All overgrown now, and totally in ruins, the house remains as a foundation, a water catchment, and a stairwell which leads interestingly up to nothing. However, from the top of the stairway, one has an overview of

the grounds, and, should one be of a romantic, speculative turn of mind, one can reconstruct the gracious house, imported brick by brick from Hong Kong (along with the skill and labor to build it, I suspect).

It would take a lively imagination to fit the humans into these ruins. David Dean O'Keefe, ship captain, first entrepreneur of Yap, and King of all he surveyed, left Savannah, Georgia, his wife and baby daughter about the middle of the last century, under the shadow of the gallows. He was shipwrecked off the coast of Yap, and was the sole survivor of the tragedy. This Irishman, of the I-can-lick-any-man-in-the-house school, probably survived because of his great strength and excellent physical condition. He was nursed back to health by a Yapese, a medicine man from Kanifay, one of the ten municipalities of Yap. He got along well with the Yapese, and the doctor became his life-long friend. Ultimately, he found an outbound ship and sailed to Hong Kong (where he stayed long enough to find a partner, a Chinese dentist with money and a ship, an old Chinese junk in bad repair); to Nauru (where he stayed long enough to find a wife, a beautiful half

English, half Nauruan girl); and to Palau (where he stayed long enough to discover that the Yapese would work with unbelievable fervor and run many, often fatal, risks to carve stone money and return it to Yap in their light boats). Up to that point, no one had succeeded in convincing the Yapese to do anything so ridiculous as gathering coconuts, husking them, drying the meat, and loading this end product aboard outbound ships.

Thus, O'Keefe discovered the secret that was to make him a rich man, a man with a tropical paradise, a man who stood tall in the banks in Hong Kong, a city that afforded him the best of

everything during his trips there. He had the best of all possible worlds, a captain's paradise. He offered to help transport the stone money safely in his big ship if the Yapese would prepare copra and gather trepang, a sea slug which, when dried, is much favored by rich Chinese for holiday breakfasts. O'Keefe survived German competition, Spanish rule, British aid, Bully Hayes, only to be defeated by German occupation: he made the serious error of hitting the German District Administrator when the latter suggested that O'Keefe fly the German flag instead of his own gaudy ensign. He escaped the island with his sons, and all were lost at sea in a severe typhoon.

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

But I digress:

Should the tourist be lucky enough to be on Yap when a field trip is being readied for the outer islands, and should he have the hearty nature necessary for such a trip, he can arrange quite easily, again, with Joe Tamag, for passage. Twelve dollars, round trip to Ulithi, about \$126 for the long trip to Satawal and back. Field trips come in two sizes -- the short field trip to Ulithi lasts from two to five days. One may live aboard the vessel, or, much preferred, sleep on

the beach on Falalop, Ulithi. The single industry of this tiny island -- 5/8 of a mile long -- is education. During the school year there are nearly 400 students from all of the outer islands, grades seven through twelve, all under the watchful eye of Mike Littler, the principal, and perhaps the best PR man in the Trust Territory. His graduates receive congratulations from President Nixon, and the major speaker at commencement this year (as last) was Rear Adm. Paul Pugh, Commander of the Naval Forces, Marianas. Graduation is the social event of the entire season.

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

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



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

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

- GILMAN

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

improved roads ~~~~~  
unimproved roads or trails

