

Report of Completion

**World Austronesian Studies I : Fieldwork Grant
for M.A. / PH.D Students**

世界南島 學術研究
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Research Background

The topic of my thesis is ‘The Transformation of Traditional Canoe Usage in Taiwan and the Pacific’. I am comparing Orchid Island to Yap in the usage of different types of canoes in my thesis. The research grant provided by the World Austronesian Studies Project helped fulfill my 3.5 months fieldwork period in Guam and Yap.

Traditionally, on Orchid Island and throughout the Pacific Islands, canoes were used for fishing, voyaging, trade and war. Today, some islanders still use these vessels for fishing but I have identified at least four new uses for traditional canoes. These include: tourism, museum exhibitions, cultural revitalization projects, and sports racing. My research aims to explore this transformation of traditional canoe usage the associated changes in meanings and values attributed to canoes in the North Western Pacific on Orchid Island in Taiwan, and Yap in the Federated States of Micronesia (FSM). In particular, I particularly focused on the indigenous and introduced knowledge that has been passed down the generations. For example, how has canoe usage transformed in the accounts through oral traditions and oral histories? How are canoes depicted in contemporary local visual and performing arts, literature, poetry, novels and prose?

The study is framed within a broad historical perspective of social and cultural change from the late nineteenth century to the present; from when foreign colonial powers and other external forces entered these regions and began to intensively transform culture on the two islands. The methodology is a combination of anthropological, historical and cultural studies approaches where I used secondary resources such as books, journal articles, films, archival data and online information, and conducted fieldwork. Through interviews and participant observations, I explored and compared how people think about the transformation of traditional canoe usage, and the central meaning and value of canoes in their lives today.

Relevant Organizations in the Field

Direct flights from Taiwan to Guam are all red eye flights. It was 5 AM early morning when I reached Guam. Once I arrived at customs, I definitely told myself- ‘Welcome to the Pacific’! All the speed and pace disappeared and time started to slow down. After around 20 minutes of queuing up in the line waiting for customs clearance another flight from Palau had landed. It seemed like people from Palau were used to this speed, they sat or laid on the carpet in front of the customs in their own queue and some young men simply took out the guitars to play right in front of the customs, this was certainly a very Pacific style experience. After over an hour, finally I stepped out of the airport and hopped into a taxi to travel to the University of Guam.

1. MARC

From 7th to the 17th of August, I spent my days at the University of Guam (UOG), mostly in the Richard F. Taitano Micronesia Area Research Center (MARC). I want to say a special thank you to the colleagues at MARC, Monique Carriveau Storie, Lourdes T. Nededog and Perry J. Pangelinan who helped me with the research in MARC, and also accommodated me with my short stay in MARC to let me use their facilities on Fridays during the periods which they are no opened to the public.

The location of MARC is a study room that lies in UOG with a small archive which is the library. During the seven days that I worked in MARC, there were not many students because of summer vacation. However, there were some people from the community coming to MARC to find out about their family roots or ancestors. During the time that I was at MARC, there were 4 groups of visitors who came to MARC to inquire about their genealogy, family history or ancestors. MARC ‘strives to acquire, preserve and provide access to collections of archival maps, photographs, texts and cultural materials. This website will host much of our collections as we expand and

dedicate staff time to digital resources¹.

None of MARC's resource can be taken out of the room, but there are self photocopying services available that charges 10 cents per page. Overall, even if MARC is a place that is situated in UOG, MARC not only provides services to the students but it also plays an important role in serving the community through environmental and archaeological consulting.

The midnight of 17th of August, I packed my luggage and got prepared to fly to Yap. The Saturday night flight is a return flight from Guam to Yap to Palau, there were quite a few Japanese passengers going to Palau. I can still recall that night began with a little reluctance on my part but I was also excited to board the flight from Guam to Yap. This was my first visit to Yap, and I have not met anyone from the island before my arrival. There are so many uncertainties and unknowns waiting on the island. I flew on a Boeing 737 plane and landed on a piece of small land with barely any lights on the island close to 1AM. The only lights that one may be able to see are the airport runway lights.

The airport building is extremely small with two telephone booths shaped custom offices to process visa and other landing matters. There is neither passenger bridge nor carousel at the airport, everything is very simple. After passing through customs, there was a lady wearing traditional outfit – grass skirt, topless and barefooted waiting for foreign visitors to give out flower bands for the guests. My contact person showed up at the airport as promised to transport me to my host family in Woorwoo, Rull.

2. Waa'gey

Waa'gey is one of the organizations that I got in touch with before arriving in Yap.

¹ <http://www.uog.edu/dynamicdata/MicroAreaResearchCenter.aspx?siteid=1&p=52>

This is also the organization that I spent most of my time with. The CEO of Waa'gey Regina R. Raigetel and Project Coordinator H. Larry Raigetel are couple from Fais and Lamotrek. Waa'gey in Lamotrek means 'future', but in Yapese this means 'chaos', the founders intended to play with the words. The belief of Waa'gey is to preserve the lifestyle with their sustainable culture and traditional practices, which allowed them to live together with nature and natural resources.

Waa'gey organizes the efforts of volunteers to pass specialized local knowledge from community elders to young people. Today with the introduction of the cash economy and a surge in emigration to the urban centres on high islands, continuation of such traditions must be deliberate. Ongoing Waa'gey projects include dugout canoe, handicraft carving and specialized skirt weaving². Waa'gey workers are from the outer islands of Yap; mainly Lamotrek and Satawal. An increasing number of the outer islanders of Yap State have relocated to the main island of Yap. These islanders migrated to Yap to seek for better medical service, education and to participate in the cash economy. A very direct result for outer islanders to move to the main island of Yap is that – there is the added risk that the traditions of the past will be lost.

Waa'gey divides men's group for wood carving, canoe building from women's group which is in charge of weaving. Men's group works in the canoe house right across the Living History Museum in Colonia every Mondays to Saturdays from 8 or 9 in the morning to 5 or 6 in the afternoon. Five of the workers receive a little amount of stipend from Waa'gey but there are normally six to thirteen workers at the canoe house on an ordinary working day and all of them are either from Lamotrek or Satawal. Women's group is located in a household in Gargey (outer island base area in Tomil) where they only work twice a week, normally on Tuesdays and Thursdays because the ladies need the rest of the time to do housework and to work in the

² <http://www.waagey.org/>

gardens. There are in total six female workers in the weaving group and all of them are from Lamotrek.

During my stay with Waa'gey, men's group built 2 Shoasemal (single person outrigger paddling) canoes, but one has not been finished due to the sickness of the master carver's wife. Moreover, during these 3 months, the workers have completed more than 15 handicrafts made of wood and countless coconut twine. Waa'gey has also cooperated with the schools in Yap to provide canoes to allow students come to use and learn paddling and sailing canoes in order to catch up with the race at the 5th Annual Canoe Festival. There were two middle sized sailing canoes and two single person paddling canoes in good condition and one single person paddling canoe waiting for repair and two single person paddling canoes in the carving progress during September. The women's group weaved 3 modern lava-lava (using modern threads) and 1 traditional lava-lava (in use of banana fiber) for me. Both groups demonstrated the traditional culture works at the 5th Annual Canoe Festival as they were assigned by the board.

The awareness of Waa'gey in their culture withstood the change in time over centuries. But the pace and scope of outside influence is growing at an unprecedented pace are quite similar in the change in canoe usage. In building and moderating traditional canoes, outer islanders have stronger skills than Yapese in general. Canoe is still a part of peoples' daily life in most of the outer islands in Yap State. The three months I spent with Waa'gey is very positive and meaningful that I would elaborate a little more in my research result. Finally, I wish to visit Lamotrek and Satawal in the near future to experience the reality in how they use canoe in their daily lives.

The Yap Traditional Navigation Society (TNS) has always been my priority to work with before arriving in Yap. Due to the lack of full-time employee and also the

organization email being hacked; I was not able to reach TNS until the second month I arrived in Yap. With the late connection to TNS, I participated with Waa'gey more than with TNS; furthermore, in reality Yap main island has less people maintaining in canoe building, rowing and sailing which is also harder for me to work with.

3. Yap Traditional Navigation Society (TNS)

Before I arrived Yap, I was able to gather some information through internet and other sources that described TNS and the building and sailing skills and education that are associated with the organization. I always imagined canoe building is still in good practice on Yap main island. While in reality, there is only one Yapese master canoe carver left who continues to put canoe building in practice. Even if there has been a dedicated push to maintain skills around canoes in Yap, which is shown in particular, in the founding of the Yap Traditional Navigation Society and the Yap Traditional Maritime Institute, the work they have done has been meaningful but limited. In year 2013, the organization had ceased in progress for almost half of the year until 2 months before the Annual Canoe Festival due to the lack of financial support.

On the website of Yap Visitor Bureau that says The Yap Traditional Navigation Society is a non-profit organization that was incorporated in the middle of 2005. The primary goal of this group is to ensure that the traditional navigation and canoe building practices, which are essential parts of the Yapese culture, are promoted and preserved and any deterioration prevented³. The Yap Traditional Maritime Institute is a school founded by the Yap Traditional Navigation Society around July 2006. There are three main purposes of the school: These include revitalize and maintain the traditional Yapese canoe building, sailing and navigating practices; economic development through the use of these traditional practices; and, most importantly, re-instill cultural pride in the youth and broader communities of Yap. The Institute

³ http://www.visityap.com/todo_tns0.html

also offers guests and visitors traditional canoe tours to demonstrate the art of carving, sailing and navigating⁴.

Regardless the lack of employees this year, compared to the past few years, TNS has completed several meaningful events. Needless to say, TNS has either hosted or has been highly involved in the 1st to 5th Annual Canoe Festival, and the canoe building project, at least in the middle sized Popow sailing canoe annually since 2006 to 2011. Aside for canoe building, TNS was also an important participant in the voyages from Lamotrek to Guam, Palau and returning to Yap.

Chief Bruno Tharngan who is the chief in Maap and – also the one and only Yapese canoe master carver – still practices canoe building. Tharngan himself is one of the founders of TNS. He is also still a board member of the organization and as a master carver, he is eager to share his knowledge with the younger generations. Furthermore, he built the first large voyaging canoe and the only Chugpin canoe⁵ in decades.

Research Experience and Statement-- Between Yap Islands and Outer Islands

1. The outer islands and *sawei* system

The maintenance of canoe building, sailing and navigation skills between Yap main island and Yap outer islands is relevant to the traditional system *sawei*. '*Sawei* is the popular term for the formal bicultural exchange system that existed between the resource-rich high island of Yap and its neighboring low coral islands' (Descantes, 2005:1). Outer Islanders normally visited Yap during February and March when the

⁴ http://www.visityap.com/todo_tns0.html

⁵ In 'Yap our Island' (1956: 24-30), It says, the Cugpin canoe is used for travelling and fishing outside of lagoons; in the 1950s the use of this type of canoe was rare. The students who wrote this text, Manggol, Moon and Ruebinaw, described that for travelling long distances, modern ships and airplanes had taken the place of the Cugpin, and that these new types of transport were seen as much safer.

eastern winds were presented. At the height of the system, 15 coral island communities extending over approximately 1,300 km belonged to Yap (Descantes, 2005:3). *Sawei* not only includes the outer islands now belong to Yap State but other islands that is now categorize as Chuuk State including Namonuito, Pulap and Pulusuk to Puluwat⁶. People from these four outer islands that are far away from Yap were normally sent back to their places once they joined the group to reach Woleai (Ushijima, 1982:71), and the distance from these islands to and from Woleai is about 1000 km roundtrip.

The outer islanders are the more skillful canoe builders and navigators due to the need to transport for *sawei* as far as 1,000 km from their island. 'Within Micronesia, the low islands of the coral atolls are where navigation and seafaring have been known and practiced' (Goodenough and Thomas, 1987:3). The high islands in Micronesia that includes Yap, Palau, Chuuk, Ponape and Kosrae depended on the atoll dwellers for trade and ocean travel. 'Puluwat, Pulap⁷, and Satawal, all west of Truk[Chuuk], were where Carolinian navigation was most highly developed and where it continues to be in active use today' (Goodenough and Thomas, 1987 :4).

However, *sawei* canoe voyages between Gachpar Village and the Outer Islands had all but ended before anthropologists began collecting reports about them. Therefore, the ethnographic data represent how the system was meant to operate in

⁶ The tribute expedition began on those islands most distant from Yap, with canoes carrying representatives from Namonuito, Pulap and Pulsuk to Poluwat. At this stop, the Polowat delegate joined them and the fleet moved on, first to Satawal, then Lamotrek. Lamotrek was an important stopover point where representatives from both this island and Elato were waiting to join them. After a period of rest and with favorable winds, this fleet set sail for Ifalik where representatives from Faraulep were waiting, and then for Olimare district on Wottagai island, the highest ranking *sawei* district in the Woleai atoll. Representatives from Eaulipik, as well as the various districts of Woleai, were assembled at Olimare, From Woleai, the people of Pulap, Pulsuk, Namonuito and Polowat usually went back to their home atolls (Ushijima, 1982:71).

⁷ Puluwat and Pulap now belong to Chuuk State.

the nineteenth and twentieth centuries (Descantes, 2005:29). Through the historical data, it is assumed that *sawei* ends at the beginning of the twentieth century. Even though the outer islanders stopped visiting Yap in the *sawei* system, most of the outer islanders still visits the nearby islands once in awhile. Through interviews, Satawal and Lamotrek two of the far outer islands from Yap in Yap State have more skillful navigators, yet Yap main island and outer island Ulithi have lost most of their navigation skills.

During my stay in Yap, I have only visited one of the outer islands, Ulithi for a few days. I have been to four different atolls in Ulithi. In the past, Ulithi plays an important role in the *sawei* system, for Ulithi is the final destination of all outer islands before heading to Yap, and the journey had to be led by a chief from Mogmog. In the older days, people from Ulithi purchased necessary building materials from Yap due to the lack of large logs in the atolls. Once the canoe was completed, people from Ulithi present woven cloth (lava-lava), coconut oil, candy, coconut rope, pandanas mat and pandanas sail to Yap in return for using the log from Yap (Ushijima, 1982:63).

Through interview, one interlocutor mentioned a project in 2009 some people tried to rebuild sailing canoe in Ulithi and also attempted to revive the last part of the *sawei* journey from Ulithi to Yap. The project is trying to work on what Paul D'Arcy argues 'voyaging renaissance, relearned the lost art, reconstructed voyaging canoes based on early European accounts, and sailed along old sea lanes to ancestral homes' (D'Arcy, 2008:166). However, both canoe building and navigation skills are already very weak or close to none in Ulithi. First, they ship a sufficiently large log from Yap to Ulithi and asked an Ulithian to build a sailing canoe in Ulithi. However, for many reasons the log was still there in Ulithi without being carved into a canoe. Then they ship the canoe back to Yap again to invite a chief from Satawal to carve the canoe for

the people in Ulithi. Finally, the canoe was completed; they put the canoe on a ship to transport it back to Ulithi. Now, the canoe lies in Mogmog Atoll in Ulithi right next to all the motor boats on the shore. The concept and the original idea of this project is quite meaningful. To complete the final part of the *sawei* journey, there should be a chief or leader from Mogmog to lead all the crews from the outer islands to reach Yap with the navigation skills. None of the inhabitants in Mogmog inherited this ability. (Interview Data, Nov 2013).

I now cite a paragraph from Paul D'Arcy's book:

The use of motorized vessels threatened to make many seafaring skills redundant. Ships' engines operated independently of wind and current, while the compass provided another means of determining direction. Traditional canoes and skills continued to be used as reliable backups when modern technology failed or was unavailable. Some communities that abandoned traditional seafaring for modern shipping and air services found themselves more isolated than before when these services fell victim to commercial realities. (D'Arcy, 2008:166)

The description from D'Arcy is exactly the case in Ulithi. While Ulithi is quite an exception to other outer islands, Ulithi is the only outer island in Yap State that has regular flight from Yap once or twice every week, and the motor and fiber boat numbers are higher than other outer islands as well. People tend to use modern boats to transport between Falalop where the high school and airport locate and other atolls. Hence the demand on boats became heavier than the canoe since 1970-80 as my interlocutor recalled. That is also the time when traditional canoe started to fade (Interview Data, Oct 2013).

2. Main island Yap and the stone money journey

Even if people normally claim that outer islanders have better canoe building and

navigation skills; Yapese also went on longer voyages in the past days and they have more canoe types than all the outer islanders in Yap State. Yapese once 'at that time were skilled navigators who raced their canoes south to Palau to quarry their treasured stone money. They were also skilled builders' (Office of the District Administrator, 1974:1).

The evidence of Yapese canoe building skill faded faster than the outer island building skill can be traced back to the 1950s. In 'Yap our Island' (1956:29; 154) the work makes clear that in 1950s, not all the Yapese knew how to build canoes and that canoes had already moved into the realm of a purchased commodity. Which are able to be bought with stone money, shell money or dollars. By the time of 1950s, only a certain group of people knew how to build a canoe and even in the past, the canoe building skill in Yap was kept with some selected and skilled people and in 2010s, only one Yapese master carver still practices canoe building. This is very different from most of the outer islands. Take Lamotrek and Satawal for example, until the beginning of this century, almost all the adult men know how to build a canoe, even if they are not regarded as a master carver but they would still be able to produce some canoe carving skill because they spend most of the time in the canoe house/men's house and a canoe would be built once in awhile (Interview Data, Oct 2013).

Yapese use Popow canoe for fishing and long distance travels, this type of canoe is the commonest of all in Yap today. In the past, Yapese also used this type of Popow canoe that towed a bamboo raft to travel further distances to look for aragonite stone money:

According to Yapese historians, when the Yapese wished to develop new exchange currencies they sent out trading canoes to search for new valuables. These canoes traveled as far as Japan to the north and New Guinea and Australia to the south, returning with pearl shells and aragonite

disks which both became Yapese currencies (Nero, 1990: 6).

The 454 km voyage was dangerous, and not all canoes or sailors survived the perilous crossing. Yapese narratives recorded the first voyages to obtain stone money from Palau as the competitions between Fatha'an of Rull and Angumang of Tomil (Nero, 1990:7). The date was no longer traceable but after that, Yapese often travelled to Palau for the stone money.

Until the late 19th century, Yapese still acquired stone disks from Palau, but with a new type of transportation and effloresced with the use of European tools and large ships. It is believed that the first report of transporting a stone disk by ship was in 1843 in order to introduce Captain Cheyne to Tomil and the money was a gift. Later on, David Dean O'Keefe's arrival to Yap has a dramatic change. Prior to this, the heavy stone money was carried by Yapese canoes, but in the 1870's O'Keefe arrived in Yap and established a business that changed this:

Yapese canoes, while as seaworthy as any of the great Micronesian ocean-going vessels, were lightweight enough to make transport of the heavy stone disks hazardous. Islanders often lost their lives in the enterprise, and it is not surprising that they took advantage of the offer of safe and comfortable passage between the islands. One trader dominated this traffic: David Dean O'Keefe, a castaway who arrived in Yap around 1870 and soon built up the island's most thriving business, to the envy of his fellow traders (Morgan, 1996: 35).

Even if O'Keefe isn't the first to set up this shipping business he is definitely one of the most successful in exchange for Yapese laborer to work on copra for transporting stone money from Palau to Yap by ship. Even though the modern ship brought back larger stone money in an easier and safer way, people do not judge them as valuable as those brought back by canoes:

It became easier to get larger pieces of stone money, but, because of the Yapese system of competitive giving, the larger pieces soon became less valuable than those obtained earlier by canoe (Lingenfelter, 1975: 184).

The smaller stone money quarried in Palau using stone tools (the hourglass shape of the central hole indicates a stone tool was used) and transported to Yap by raft are currently more highly valued because of the difficulty of their transport prior to the European period (Nero, 1990: 10). With the 'help' of modern shipping to carry the stone money also led to the lesser use of long distance voyages of Yapese that also resulted in the reducing of navigation and large canoe building skills.

Result and Self-Evaluation

At first I had some hard time during the first few weeks in Yap, I did not get along with my hosting family/ landlord very well and it seemed like there was no good solution to interact with them or a better place to move to. I was quite desperate and I even wrote to my school supervisor to seek for advice. With the experiences staying with 3 different hosting families in Orchid Island over the past 4 years, I have never anticipated the conflict between me and my hosting family in Yap, there were many challenges indeed. However, once I devoted myself largely in my work and started to deal less with my hosting family, the situation became so much better.

I have never thought of me having problem in life instead of in work. Because most of the people understand that canoe building is strongly an area for men instead of women especially in traditional canoe building, if I was a man, it would probably be a lot easier for me to work on this project, but I tried to be careful not to break their traditional taboo and followed their restrictions. Nevertheless all the carvers and workers that I met in Yap were extremely hospitable and were willing to share with

me their knowledge and skills.

With the flourishing of the tourism industry, people are used to having female visitors in the canoe house. I found the workers in Waa'gey feeling a little reserved in the first few weeks when I started to work with them in the canoe house. They started to sit still, put on their shirts and smiled at me most of the time. After a few weeks, they were back to their ordinary lives, some shaved, some cut their finger nails, some lay down to have a rest and they started to adopt me into their group and some also demanded me to hand them tools once I learned how to distinguish this from that and some gave me lessons on how to use the tools and to carve as well. To work within a group of men was not so easy and it was challenging, but I never feel it hard to work on my project.

To describe the 3 months that I stayed in Yap, I would say the first month was like living in a Purgatory, mainly because of my life not my work; I was struggling and unhappy. The second month was the busiest with all the interviews set up and the building of the canoe in the canoe house, been busy but also very constructive. The last month of my stay in Yap, with the visit to Ulithi, I found my project meaningful and I myself was full of hope and energy again.

The result of my fieldwork during this trip is very unique and special. Certainly I gained valuable experiences in Guam, Yap and Ulithi; along with the knowledge and skills I have learned from the islanders, books, journal, newspapers, and other materials. I've also completed 22 interviews with my interlocutors age ranged between their 20s and 70s. These results are invisible and valuable, aside from these entire untouchable outcomes; I have a concrete result to show for my months of hard work, a canoe.

When I was working with Waa'gey, they built two canoes out of a large breadfruit tree that fell after a period of heavy rain. The master carver of the first

canoe is H. Larry Raigetel who is also the Project Coordinator of Waa'gey. One day while the main body of that canoe was nearly completed, the workers of the canoe made a proposal and asked for my permission to name the canoe after my English name Karen. This is such an honour to me; I have never thought that they would want to name a canoe after me. Waa'gey canoe house group built this canoe just for me. I was speechless when I received the gift and this is no doubt the most priceless gift from the islanders as my research outcome.

On the 17th of November, there was a launching ceremony of this canoe in the canoe house at Colonia, Yap. Both US ambassador to FSM and FSM ambassador to the US attended the ceremony. During the ceremony, men and guests gathered in the centre of the canoe house, while female prepared the food for all people and also attended to chant for the builders and the canoe. Six of the canoe house workers were crowned '*wubud*' (*wubud* grass, crowned in a headband shape) by a senior carver to symbolise they have already turned to experienced canoe builders. I was crowned *wubud* by H. Larry Raigetel the Project Coordinator of Waa'gey to represent myself as a qualified worker with Waa'gey too.

I've also experienced two long distance sailing on the large sailing canoe Mathow Maram from Maap to Colonia with the outer island younger crew and Moon Rize from Colonia to Maap with Yapese middle aged crew from Maap. The journey from Maap to Colonia was quite smooth; we went tail wind with only one tack of the sail, after 90 minutes we arrived at Colonia without a hitch even if we were with a short storm in the middle of the trip. The 6 crews on the canoe that day were young with an average age of 22, some of them are still minors and the captain was only 26. However, they know exactly what to do and two of them even had the experience of sailing from Yap to Guam and Palau. The way back from Colonia to Maap was not as smooth as the journey down South. The way to the North that day was head wind

hence we had to either tack many times to reach our destiny or to paddle and pull or push the canoe to make it move faster. With altogether 5 hours canoe sail in two different days, I have experienced storm in the middle of the journey, paddling a sailing canoe, pulling and pushing a sailing canoe and even finally be towed by a motor boat. The 5 hours sailing experience made it possible for me to imagine the life of seafaring journey especially in the middle of nowhere.

Overall, the 3.5 months fieldwork research is very meaningful and fruitful. I would like to thank all the friends who helped and hosted me in Yap and I am especially grateful to all my interlocutors. Once again a big gratitude to World Austronesian Studies Project's generosity to sponsor my fieldwork study. If I ever have another chance to work on my follow up, I would definitely be eager to visit some more of the outer islands in Yap State especially Lamotrek and Satawal where canoe building and navigation skills are still highly practiced.

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Photos In The Field



1. Waa'gey men's group at the canoe house in Colonia selling handmade art crafts. The income from the sale goes directly to the artists. (Nov. 8, 2013)



2. One of the Waa'gey members (Paulino Gelawmai, originally from Satawal) making miniature sailing canoe model for sale. (Oct. 24, 2013)



3. A breadfruit tree that fell early September. The Waa'gey group is observing the log in preparation of building two single person canoes. (Sep. 24, 2013)



4. A Lamotrek style sailing canoe docked at the canoe house with a miniature sailing canoe model on its outrigger. (Oct. 16, 2013)



5. After school or during weekends, high school students and teenage boys help out and learn to carve at the canoe house. (Nov. 7, 2013)



6. At different building stages of the canoes, canoe house members bring their children to join in on the carving and teach them about the carving process. (Sep. 27, 2013)



7. Chief Leo Racheilug from Satawal eating one of the regular meals they have at the canoe house that includes fish, tapioca, taro, breadfruit and rice. (Sep. 26, 2013)



8. A documentary filming group from NHK Japan shooting at the canoe house. (Sep. 27, 2013)



9. Chief Leo Racheilug from Satawal using tools from the nature to measure the angle of the canoe. (Sep. 27, 2013)



10. Waa'gey members teach me in measuring the angle and marking the measurements. (Oct. 12, 2013)



11. Waa'gey female member (Julie Ilemaisou, originally from Lamotrek) weaving lava-lava on the loom. (Sep. 9, 2013)



12. Waa'gey female member (Gina Ilemangit, originally from Lamotrek) placing lava-lava on the loom. (Oct. 31, 2013)



13. Caroline Voyager, a ship that belongs to Pohnpei travels to and from Pohnpei through the outer islands to Yap roughly every 3 months. (Sep 30, 2013)



14. A small airplane commutes between Ulithi and Yap every week. This airplane not only carries passengers but also brings life necessities for the islanders. (Oct. 29, 2013)



15. Chief Bruno Tharngan from Maap taking a photo with his newly completed Chugpin canoe. This is also the one and only Chugpin canoe in Yap. (Oct. 16, 2013)



16. The largest canoe on Yap - Mathow Maram being pushed into the ocean by a large group of people. (Nov. 9, 2013)



17. The modern sail of Mathow Maram sailing in the middle of the ocean. A young crew climbs up the mast because the strings are tangled on the top. (Nov. 9, 2013)



18. A scene in Falalop, Ulithi. A modern boat being docked under the shelter while the canoe in the back is docked without a canoe house. (Oct. 25, 2013)



19. A scene in Mogmog, Ulithi. Many modern motor boats laying one next to the other on the shore of Mogmog. Ulithian rely on motor boats heavily. (Oct. 27, 2013)



20. One day before the Canoe Festival, people sailed in the canoe from Maap to Colonia. The young captain of the day (Magnus Resemanglug, originally from Satawal) is controlling the rudder with his foot. He was also a crew that traveled from Lamotrek to Guam and Palau on the traditional sailing canoe.



21. The only mid-sized sailing canoe in Ulithi built in a project by non-Ulithian. This is now docked on the shore at Mogmog. (Oct. 27, 2013)



22. This canoe is named Simion Hokule'a, which was built by the famous navigator Mau Piailug. This canoe has been to many islands and is over 30 years old. (Nov. 13, 2013)



23. Traditional Yapese sitting dance performance on the second day of the Canoe Festival. (Nov. 11, 2013)



24. During the first day of the Canoe Festival, a racing group broke the bottom part of the mast due to the strong wind. One of the workers is repairing a new part of the mast to replace the old. (Nov. 11, 2013)



25. During the Canoe Festival, modern glass fiber outrigger canoes are used for competitions. (Nov. 11, 2013)



26. Sailing competition during the Canoe Festival is timed after the sail is put up. One motor boat next to it carries the judge on it to make sure the competitors are following the rules. (Nov. 11, 2013)



27. Canoe Karen made by Waa'gey was painted with modern oil paint. The painter in the photo is H. Larry Raigetel, the Project Coordinator of Waa'gey. (Nov. 17, 2013)



28. On the day of launching ceremony of Canoe Karen, I paddled the first time on the canoe. (Nov. 17, 2013)



29. During the Canoe Festival, the largest canoe on Yap was opened to the public to experience a short sailing trip. (Nov. 11, 2013)



30. On the launching day of Canoe Karen, men in the canoe house drink, tell stories and sing all afternoon until sunset. (Nov. 17, 2013)