This is an attempt on our part to straighten something because those who know have heard and spoken. Please notice the change in the title head of our newsletter. When the black noddy bears news as Nahlikend En Leng, it does so in pairs. Also it is not the call of the bird that delivers the message, but rather the beating together of the wings of the two birds in flight that announces the news. As this is an extremely rare occurrence, people take note. There is a popular song in which a young man lies asleep on a still night and is awakened by Nahlikend En Leng. The messengers tell the young man to prepare his heart because his fiance plans to leave him. We here at the HP&CA will continue to keep you informed of anything further we discover.

State of the State Message

Governor Johnny P. David delivered his administration's final (4th) State of the State Message, as required by the Pohnpei Constitution, on January 27, 1995, in the Legislature Chamber. Among his administration's achievements and problems encountered, he reported to the Legislature the need to stabilize the monthly ship service to the outer islands because "the ship is the road to the outer islands". He also reported that "land is precious to Pohnpeians because it is scarce and represents inheritance, tradition, and culture. The establishment of the Lidorkini Museum preserves artifacts of Pohnpei history, culture, and tradition".
Sohsohralahn tiahk oh poadoapoad en Pohnpei

-Lerleen David


Ohpis en HP&CA sohte ahneki manaman en ropada oh kilekehdi wasa kesempwal akan nan limen de sapwen emen emen aramas, ma se sohte alehdi mweimwei. Se peki rehn tohn Wein Pohnpei koaros en iang kit nan nahkpenehn tiahk oh poadoapoad. Kanaiehng wasa kesempwal de wasa poad en nan limomwi en, padakhiheng sapwelimomwi seriht kan kesempwal en wasa pwukat. Tiahk oh poadoapoad en Pohnpei iei me kahrehieng atail weksang de sohte duwehte sahpw teikan nan sampah wet. Tiahk en Pohnpei oh poadoapoad en Pohnpei iei me kahrehieng wehinh Pohnpei ah wia wasa kaselel ehu ohng kitail.

Mwein komwi sohte wehwehki me tohtolahahn aramas en mwehi et inenen tohtohsang pahr silisek samwalahro. Wie tohtolahahn aramas pil kak kahrehieng sohosohralahn tiahk oh poadoapoad en Pohnpei. Met pwehki sang ni aramas ah wie tohtola, me mah kan wie malamalaulaula, ahpw me mah kan me wehwehki laud duwen tiahk oh poadoapoad en Pohnpei sang me pwulopwul kan. Kalahngan oh padahkiheng sapwelimomwi seriht kan oh meh teikan duwen tiahk oh poadoapoad en Pohnpei pwehnk akang sewese nahkpenehn tiahk oh poadoapoad en Pohnpei.

Mwehi me nekilahro pil iei mwehi me pahn kohdo. Kitail anahne nahkpenehn tiahk oh poadoapoad pwe en sewese mwehi me pahn kohdo. Ma kitail anahne mwehi kapw ehu me pahn mwahsang met, kitail anahne nahkpenehn tiahk oh poadoapoad. Mwehi me pahn kohdoh pahn anahne mwehi me nekiiero pwehn kak kahirada mwehi kapw mwahu ehu. Wiewia en mahs iei dipwisou en `keirada ehu mwehi.

Ma kitail sohte pahn nahkpene tiahk oh poadoapoad rahnett, sohng tohto me kesempwal ohng kitail pahn sohrasang kitail. Nahkpenehn tiahk oh poadoapoad en Pohnpei inenen kesempwal ohng kitail, ihme kahrehda kitail anahne sawas pene oh nahkpene sapwlimatal tiahk oh poadoapoad.

Dolen Sokehs, pil wia ehu karasepe mwahu oh sansal ohng kitail. Rahn wet kitail koaros kin kahdaneki takai wet Dolen Sokehs, ahpw ih udahn ede Paipalap, me wehwehki lapalahn paip de takai, oh Soupaip, me wehwehki, soumas de kaun en paip takai.

Nahkpenehn sapwlimatal tiahk de poadoapoad en Pohnpei inenen kesempwal, pwehki wekidekila en mwehi de keirda laud ah mie nan Pohnpei rahn wet. Kosoi tohto me salongalahr de kitail tohn mwehi kapw wet solahr patowan, pil duwehte lepin mahsen akan. Mie lepin mahsen de lokaia me kitail solahr doadoahngki pwe kital wie doadoahngki lokaia en Sapahn (Japanese) oh Wai (English). Karasepen lepin mahsen de lokaia en Pohnpei me kitail solahr doadoahngki iei:

pedengel, me wehwehki uhpene de siai perihri, met pil wehwehki siai ewen kie keng, ansou ieu me doadoahk kin engimwahu rehn aramas oh kin kak kahrehda oihahn dipwisou ieteht, lepin mahsen wahu ieu me pil wehwehki ansouet, iet, de pil metakan
Taro is a life-sustaining and important food on Kapingamarangi. The starchy root with broad leaves grows in patches of mud and must remain wet throughout its growing cycle. The people of Kapingamarangi hand-build their taro patches as the required mud flats do not exist naturally on the coral atoll. Construction of the mud flats entails the continual and strenuous labor of digging furrows up to ten feet deep and often extending several hundred feet in length and 10 to 20 feet in width. The islanders then proceed to fill the trenches with compost material and coconut fiber in order to produce the mud necessary for raising the all-important taro. These mud flats require constant maintenance in order to ensure the nutritive quality of the soil and sometimes require a complete removal and replacement of the damaged taro (brought from undamaged areas) in cases of salt water contamination.

The work is difficult, involves all members of the community, and the crops precarious. As a result the Kapingamarangi have given thanks for the continued success and productivity of their taro patches for centuries in the form of a traditional feast. The modern Kapingamarangi give thanks to the Christian God but before western contact they gave thanks to their own deity by capturing and barbecuing moray eels. March 15 is now a legal holiday on the island during which the residents hold their feast day.

As early as two weeks before the festival, teams of fishermen begin to harvest the moray eels. To avoid injury, the fishermen use traps loaded with grated coconut and upon capture of the eels, empty them into the bottom of their canoes without actually handling them. By the time that they return to land, the eels have tired and have become accustomed to their surroundings enough that it is then safe to carefully pick them up and ease them into the storage ponds on the atoll. A team of fishermen can catch up to fifty eels in one day. There are six districts on the atoll and each district sponsors a fishing team. On the day of the feast, there may be anywhere between 600 and 1000 eels roasting over the open fires.

In the past the High Chief would direct the proceedings and would get the first serving of eel and taro. Unlike Pohnpei proper, there was no distinction between the remainder of the participants and everybody partook equally. Today, the Chief Magistrate of the island runs the celebration, which yachts from all over the world came to witness and if the Micro-Glory is on schedule, others from Pohnpei state may also have the chance to see. Capture and consumption of the eels is not restricted to the annual thanksgiving but is generally reserved for important occasions such as funerals and the anniversary of funerals.
Munitions Detonations
-from the History and Archaeology Section

On January 23, 1995 a U.S. Navy detonation team arrived from Guam for the purpose of destroying remaining World War II artillery rounds left by the Japanese on Temwen Island, a five hundred pound U.S. bomb found at Nanpohnmall, Sokehs and another round in Wone, Kittī. On Tuesday, January 24th, the Public Safety Director, Nickontro Johnny, Officer Inos Primo (also of Public Safety), Disaster and Emergency Assistant, Dais Lorrin, and Field Researcher Retty Lawrence from the Historic Preservation Office accompanied the detonation team to Nanpohnmall to investigate the five hundred pound bomb. Luckily it had already been defused and was lying on the ground next to a newly planted yam ten feet away from a private residence. After cleaning out its hazardous contents they removed it to its present location outside the Department of Land’s Office.

On January 25, Officer Primo from Public Safety and Mr. Lawrence guided the team to Temwen Island. After securing permission from the land owner and the Nahnmariki of Madolenihmw to blast the two live rounds found there, they detonated them on the site after evacuating the elementary school and blocking the road to the blasting site. The two explosions took place at approximately eleven a.m.

The team arrived at the Nahnken’s residence in Wone, Kittī around one o’clock in the afternoon of the same day and finding no suitable place to blast this round, reluctantly transported it to the dredging site at Paliapailong, Kittī. Escorted by state and municipal police vehicles, rolling at no more than five miles per hour, they arrived at the designated blasting site two hours later. The explosion took place between five and six in the evening and they were homeward bound under the moonlit sky of Pohnpei.

The detonation team departed Pohnpei on the twenty-sixth with knowledge of the multiple Japanese hand grenades sunk in the water below the Ninseitamw area in Kolonia. The leader of the team left specific instructions to mention them upon the next request so that they will come prepared to dive.

National Register Sites on Pohnpei

Pohnpei has numerous historically significant sites and several of these are listed in the United States National Register. Here is a list of properties on Pohnpei included.

The Catholic Bell Tower
The Chief Agriculturist House
The German Cemetery
The Japanese Hydro-electric Power Plant
The Japanese Shrine
The Japanese Artillery Road and Pohn dollap Area
The Japanese Elementary School for Pohnpeian Children
Nan Madol
The Sokehs Mass Grave Site
The Spanish Wall

HP&CA Advisory Board

On November 23, 1994 the Honorable Governor Johnny David informed new and old members of the Historic Preservation and Cultural Affairs Board of their appointment or reappointment. He informed them that they would be "responsible for advising the Pohnpei State Historic Preservation Officer and the Governor on the historic preservation program as it is extended to Pohnpei through outside funding sources or as it is developed within Pohnpei in accordance with our history and culture. The board members are:

Miguel Marquez
Ipner Dison
John Billimen
Marcus Olompia (new member)
Rufino Mauricio (new member)
Gibson Meninzar (new member)
Ioanis Peter (new member)
New Year's Resolutions

As most people and organizations do at this time of the year, we at the HP&CA have been examining our performance over the last year and considering how to improve in 1995. We would like to share with you, our readers, a brief overview of our accomplishments during 1994 and some of our plans for the New Year.

Achievements:
- Completed construction and documentation of two canoes (Mwoakilloa and Warasap)
- Co-hosted a Cultural Day Festival
- Continued publication of Nahlikend En Leng
- Issued a grand total of 412 Historic Preservation Permits
- Hosted lectures on Pohnpeian history, legends and traditions
- Organized our research materials into a working research library
- Staff attended a variety of trainings and conferences
- Transferred Pohnpei Lidorkini Museum to Department of Education
- Solicited and received technical assistance from Peace Corps, Japan Overseas Cooperation Volunteers and the University of Oregon

Resolutions:
- Establish a Canoe Display Center at the U.S. Navy built building across from the Lidorkini Museum
- Produce radio programs to teach legends, history and other oral traditions as well as to explain our goals and the importance of historic preservation
- Improve the Public Education program
- Rehabilitate the Spanish Wall
- Rehabilitate the Japanese Shrine
- Develop Plans and Cost Estimates for the restoration of the Japanese Weather Station Building
- Carry out an Archeology Survey of the Nukuoro Marae/Church Building site

(continued page 6)
Establish and oversee a Pohnpei State Register of Historic Places
- Secure adequate space/location for full scale permanent display center
- Develop plans for the preservation and/or development of 25 archeological and cultural sites
- Documentation and teaching of disappearing mat weaving skills

Procedures Manual HPF

In early November, the HP&CA Division received a copy of a Draft Procedures Manual for Historic Preservation Fund (HPF) for the Federated State of Micronesia (FSM). According to Ms. Sellelly P. Singe, the then FSM National Historic Preservation Officer, the purpose of this manual is to clarify the National Park Services requirements and policies for the HPF grant process for the State Historic Preservation Offices in the FSM, and the FSM National Office. Ms. Singe further explained that "the Manual also describes additional preservation-related activities that, while not required by HPF grant program, may be desirable for well-rounded historic preservation programs. It is specifically designed for use by the Historic Preservation Officers of the FSM in administering historic preservation programs funded by each respective state government, assisted by the HPF," Ms. Singe added.

In its introduction, the manual was dedicated to the late Teddy John, the first Micronesian National Historic Preservation Officer.

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