

— *Final* —

Past, Present, and Future: Heritage Preservation Planning for Yap State 2016–2021



Prepared by:
M.J. Tomonari-Tuggle

Prepared for:
Yap State Historic Preservation Office
Department of Youth and Civic Affairs
Colonia, Yap

INTERNATIONAL ARCHAEOLOGICAL RESEARCH INSTITUTE, INC.
SEPTEMBER 2016



— *Final* —

**PAST, PRESENT, AND FUTURE:
HERITAGE PRESERVATION PLANNING FOR YAP STATE
2016—2021**

Prepared by:

M.J. Tomonari-Tuggle, M.A.

Prepared for:

Yap State Historic Preservation Office
Department of Youth and Civic Affairs
Colonia, Yap

International Archaeological Research Institute, Inc.
2081 Young Street
Honolulu, HI 96826

September 2016



Acknowledgement of Support, Disclaimer, and Nondiscrimination Statement

This historic preservation plan has been financed entirely with Federal funds from the National Park Service, U.S. Department of the Interior. However, the contents and opinions do not necessarily reflect the views or policies of the U.S. Department of the Interior, nor does the mention of trade names or commercial products constitute endorsement or recommendation by the U.S. Department of the Interior.

The Yap State Historic Preservation Office receives Federal financial assistance for identification and protection of historic properties. Under Title VI of the Civil Rights Act of 1964, Section 504 of the Rehabilitation Act of 1973, and the Age Discrimination Act of 1975, as amended, the U.S. Department of the Interior prohibits discrimination on the basis of race, color, national origin, age, sex, sexual orientation or disability in its federally assisted programs. If you believe you have been discriminated against in any program, activity, or facility as described above, or if you desire further information, please write to the Office of Equal Opportunity, National Park Service, 1849 C. Street, N.W., Washington, D.C. 20240.

It is the vision of the YSHPO that communities will be empowered to nurture, maintain, respect, and preserve their heritage resources, and that the YSHPO will be a meaningful part of this community empowerment. To this end, the YSHPO will become a resource center for information and assistance to communities; a research library for students, communities, and researchers; and a repository of inventory data on tangible and intangible cultural heritage and historical collections. It will promote effective community engagement that encourages participatory decision-making. It will work to transform heritage preservation from the responsibility and work of a government agency into a cooperative community endeavor.

— Yap State Historic Preservation Office, 2016

EXECUTIVE SUMMARY

At the request of the Yap State Historic Preservation Office (YSHPO), International Archaeological Research Institute, Inc., (IARII) has undertaken a project to assist the YSHPO in preparing an Historic Preservation Plan (HPP) for Yap State. The HPP is a statewide tool to guide cooperative efforts to preserve and enhance the cultural heritage of Yap State. Stakeholders in heritage preservation include community leaders and members, state agencies, non-governmental organizations (NGOs), and professionals who have an interest in and connection to the archaeology, history, and culture of Yap State. The YSHPO plays a key role in coordinating heritage preservation in the state, but all stakeholders have a part in implementing the HPP.

The plan is organized in three parts: Introduction and Planning Overview; the Yap State Historic Preservation Plan; and Resource Overview. The first part introduces the planning context for the HPP, including challenges faced and opportunities available for heritage preservation in the state. The second part is the core of the document and the substance of the HPP. The third part provides background information on heritage resources in the state. Appendices provide supplemental data.

Part II of the HPP lays out the vision for heritage preservation in the state. Specific goals of the HPP include:

- GOAL 1: The YSHPO will provide leadership and support to ensure successful heritage preservation in Yap State.
- GOAL 2: Heritage preservation will be integrated into the consciousness of all levels of Yap society (government, NGOs, private entities, and the community), and will provide a sense of identity to all communities and citizens of Yap State.
- GOAL 3: Heritage preservation programs will have long-term sustainability, and will have a holistic perspective that melds cultural resources and heritage to their natural context.
- GOAL 4: Communities will take an active role in heritage preservation, with all community members from chiefs and elders to young children working together to preserve and maintain their tangible and intangible cultural heritage.

The following tables summarize the goals and strategies to achieve the YSHPO vision over a five-year planning cycle from 2016 to 2021; and specific implementing recommendations to meet the goals and strategies. The tables identify the lead agency for each recommendation and suggests partners (for example, other agencies, other branches of government, NGOs, and the community) to assist in carrying out the recommendations. The second-to-last column of the tables, “Implementing Category,” refers to an organizational scheme to classify recommendations into groups; these are as follows:

YSHPO infrastructure:	deals with improving and maintaining the physical capabilities of the YSHPO office
YSHPO staffing and training:	deals with specific staff positions in the YSHPO office and providing training and professional development opportunities for YSHPO staff
Volunteer/intern program:	deals with developing opportunities for volunteers and youth/college interns to assist with YSHPO projects, as a means to build a new heritage preservation constituency
Tangible cultural heritage inventory:	deals with updating and building the Yap State inventory of tangible heritage resources
Intangible cultural heritage inventory:	deals with collecting and synthesizing information on intangible cultural resources, and using that information to update and build the Yap State inventory of intangible heritage resources and to support ICH preservation
Program funding:	deals with ways in which funding for heritage preservation can be expanded
Development review:	deals with integrating and highlighting heritage preservation issues in the review of new development projects
Education:	deals with education in all forms, from curricula in public and private schools, to informational and training workshops for government officials and community members, to on-line informational and educational media that are available to everyone
Interpretation:	deals with sharing information on archaeology, culture, and heritage preservation planning with the general public; interpretation, like education, has an important role in raising awareness about the need for and benefits of heritage preservation
Community empowerment:	deals with ways in which communities can become active, knowledgeable, and forceful partners in heritage preservation
Partnerships:	deals with forming partnerships with heritage preservation stakeholders in order to maximize resources and efforts
Tourism:	deals with ways that tourism and heritage preservation can be mutually beneficial.

The last column “Priority” provides a general order for implementation through the five-year life-cycle of the plan. Priority 1 recommendations have an immediate need; Priorities 2 and 3 can be accomplished at any time during the plan life-cycle, but completion should be carried out within the recommended time frame. Priority 4 recommendations are for on-going actions.

1=immediate implementation; within years 1 to 2 of the plan life-cycle;

2=implementation within years 2 to 3 of the plan life-cycle;

3=implementation by year 5 of the plan life-cycle.

4=actions that should be carried out on an on-going basis.

Goal 1: The YSHPO will provide leadership and support to ensure successful heritage preservation in Yap State.

Strategy 1.1. The YSHPO will develop a strong, efficient internal organization and structure, so that it can be a role model for effective heritage preservation; and increase visibility and interaction with other agencies, NGOs, private entities, and community stakeholders.

Action 1.1.1. YSHPO will work to improve and maintain the physical capabilities and conditions of the YSHPO office, as recommended in the 2016 Yap State Historic Properties Inventory System Assessment, Phase I (Craft 2016).

Implementing Recommendation	Lead	Partners	Implementing Category	Priority
Reorganize existing library collection; reach out to any other universities, organizations, and individuals that have worked in Yap to contribute reports from past investigations.	YSHPO	--	YSHPO infrastructure	1
Create a functioning library and research room that will be inviting and accessible to community members, students, and researchers.	YSHPO	--	YSHPO infrastructure	1
Upgrade computer infrastructure to facilitate inventory and curation needs (e.g., new computer and database program to develop GIS, and inventories of heritage resources, historic collections, artifact curation).	YSHPO	--	YSHPO infrastructure	2
Acquire digital audio recording equipment and digital storage software to better archive the Oral History Collection (OHC) cassette tapes and CDs: "The OHC serves as a central repository for Yap's oral histories and is one of the few means of documenting intangible cultural heritage, providing the adequate technological resources for the recording and storage of this data is vital to preserving Yap's rich cultural heritage" (Craft 2016:16).	YSHPO	--	YSHPO infrastructure	3

Goal 1: The YSHPO will provide leadership and support to ensure successful heritage preservation in Yap State.

Strategy 1.1. The YSHPO will develop a strong, efficient internal organization and structure, so that it can be a role model for effective heritage preservation; and increase visibility and interaction with other agencies, NGOs, private entities, and community stakeholders.

Action 1.1.2. YSHPO will develop a strong site inventory system, as recommended in the 2016 Yap State Historic Properties Inventory System Assessment, Phase I (Craft 2016).

14.

Implementing Recommendation	Lead	Partners	Implementing Category	Priority
Define a site inventory system for tangible cultural heritage that is immediately usable, with the long-term goal of GIS implementation (possibly through the Yap State GIS); compile site data from previous and existing databases (Historic Sites Registry, Excel spreadsheets, hard copy records) into a single site inventory system.	YSHPO	--	Tangible cultural heritage inventory	1
Develop standardized survey and site/feature recording forms (to be used as basis for moving into GIS); work with Land Resources to define GIS fields/metadata, link with FSM users group (composed of like-minded GIS users in each state); identify short-term (e.g., paper forms) and long-term tasks (e.g., requirements for outside researchers); establish costs of doing GIS.	YSHPO	Land Resources, NPS	Tangible cultural heritage inventory	1
Synthesize/catalog existing intangible cultural heritage (ICH) information to develop a single, formal inventory of ICH resources; the inventory should include a definition of criteria for significance (comparable to significance criteria for archaeological sites).	YSHPO	--	Intangible cultural heritage inventory	1
Develop protocols and priorities for archaeological research in Yap; require that outside researchers address research questions related to historic contexts and tie sites/inventory to historic contexts as means to assess site significance; require outside researchers to provide site data on standardized forms that can be easily integrated into the Yap State inventory.	YSHPO	outside researchers	Tangible cultural heritage inventory	2
Develop protocols and priorities for ICH research in Yap, including the documentation of traditions related to tangible resources (i.e., recording the “back story” or traditional foundation of the physical remains).	YSHPO	outside researchers	Intangible cultural heritage inventory	2

Goal 1: The YSHPO will provide leadership and support to ensure successful heritage preservation in Yap State.

Strategy 1.1. The YSHPO will develop a strong, efficient internal organization and structure, so that it can be a role model for effective heritage preservation; and increase visibility and interaction with other agencies, NGOs, private entities, and community stakeholders.

Action 1.1.3. YSHPO will work to increase and enhance staffing.

iv:

Implementing Recommendation	Lead	Partners	Implementing Category	Priority
Create a new position for an EA Feasibility reviewer, whose responsibility will be to liaison with the Environmental Protection Agency (EPA) on the status of new developments that may affect heritage resources, to respond to questions from the public regarding new developments that may affect heritage resources, and to review new developments that may affect heritage resources.	YSHPO	EPA	YSHPO staffing/ training	1
Create a new position for a grants writer. The grants writer could be contracted on an as-needed basis to work on YSHPO and community-based proposals; the YSHPO would be the link between the grants writer and the community.	YSHPO	communities	YSHPO staffing/training	1
Designate a YSHPO point-of-contact who can do outreach to communities to inform them about Yap heritage preservation laws and programs, be the contact person for communities needing assistance, and support community programs in preservation/ interpretation.	YSHPO	--	YSHPO staffing/training	1
Investigate opportunities for volunteers to supplement and enhance HPO staffing. Professional-level volunteers are available through programs such as the U.S. Peace Corps Response Program and volunteer programs through other nations.	YSHPO	volunteer organizations	YSHPO staffing/training Volunteer/intern program	3
Develop an internship program to bring young adults from local high schools and the COM-FSM into the heritage preservation profession. Internships would offer a training opportunity for local students, as well as encourage an interest in heritage preservation.	YSHPO	Department of Education, COM-FSM	Volunteer/intern program Education	2
Pursue and support professional development/training opportunities for YSHPO staff, particularly those opportunities that would provide an intensive and sustained experience; request assistance from NPS to provide training tailored to the needs of the YSHPO.	YSHPO	NPS, outside researchers, other Yap government agencies, NGOs	YSHPO staffing/training	4
Continue networking at national and international conferences on heritage preservation in order to broaden knowledge about methods and practices for implementing preservation programs.	YSHPO	national, international heritage preservation organizations	YSHPO staffing/training Program funding Education Partnerships	4

Goal 1: The YSHPO will provide leadership and support to ensure successful heritage preservation in Yap State.

Strategy 1.2. YSHPO and stakeholders will develop partnerships to maximize existing infrastructure and programs to achieve heritage preservation goals. Because of the strong connection between traditional Yap and Outer Island culture and the natural environment, there is an inherent fit in incorporating heritage preservation within existing natural resources conservation programs (e.g., Micro Challenge). Similarly, heritage preservation can be an invaluable asset to economic development efforts such as tourism promotion.

Implementing Recommendation	Lead	Partners	Implementing Category	Priority
Encourage the use of traditional practices as part of government agency programs/directives. For example, YSHPO and Marine Resources Management Division can work together to promote the use of traditional fishing methods for community use in marine conservation zones; this may require the development of new or revised regulations that encourage traditional fishing practices.	YSHPO	Marine Resources Management Division, communities	Partnerships Community empowerment	4
Work with natural resources partners to protect critical environments such as mangrove areas that serve as natural buffers from storm surge; such protection will help to minimize environmental damage to coastal sites.	YSHPO	communities, NGOs	Community empowerment Partnerships	4
Use annual festivals like Yap Day, Homecoming Day, and the Navigation Festival, and major events like 2018 Micronesia Games, to promote heritage preservation through support for exhibits, demonstrations, and promotional materials.	YSHPO	government agencies, NGOs, communities	Education/Interpretation Community empowerment Partnerships Tourism	4
Encourage the participation of Outer Island communities in heritage preservation through state-sponsored projects, as well as through partnering with Outer Island-focused NGOs.	YSHPO	Council of Tamol, NGOs, government agencies	Tangible and intangible cultural heritage inventory Education/Interpretation Community empowerment Partnerships Tourism	1

Goal 1: The YSHPO will provide leadership and support to ensure successful heritage preservation in Yap State.

Strategy 1.3. Creative funding opportunities will be explored to provide an alternative or supplement to government (State and NPS) funding and conventional grants.

Implementing Recommendation	Lead	Partners	Implementing Category	Priority
Identify alternative funding sources for heritage preservation (e.g., government and NGO grants, including sources such as natural resource granting agencies), and compile into a resource guide for use by YSHPO, NGOs, and communities	YSHPO	NGOs, communities	Program funding Education Community empowerment	1
Consider heritage-related book development/sales as a funding source, either for YSHPO directly or for specific organizations, NGOs, and communities. Books oriented toward visitors could be sold in hotels and dive shops. Books could also be written and produced by students or young adults through the Department of Education or COM-FSM.		YSHPO, Yap Visitors Bureau, communities, Department of Education, COM-FSM	Program funding Education Interpretation	3
Investigate permit fees as alternative funding mechanisms. When the YSHPO is included in the development review process, a fee for development review could be instituted and deposited into an “enterprise account” that goes to YSHPO use; outside anthropology/archaeology researchers could be assessed a fee that would go to YSHPO for heritage preservation projects; visitors to restored community sites could be assessed a fee that would go to the local community.	YSHPO	EPA, Resources and Development, Public Works/Transportation, Planning and Budget, YapCAP	Program funding	1
Consider access fees for tourists visiting restored community sites, with collected fees going to support more visitation, management, and maintenance.	communities	YSHPO, Yap Visitors Bureau	Program funding Community empowerment	2

Goal 2: Heritage preservation will be integrated into the consciousness of all levels of Yap society, and will provide a sense of identity to all communities and citizens of Yap State.

Strategy 2.1. Information about heritage preservation will be disseminated to government officials, communities, young people, and visitors on an on-going basis, to initiate and sustain a dialogue on what heritage preservation is, why it is important, how and what it can contribute to communities, and critical needs for preserving Yap heritage resources.

Implementing Recommendation	Lead	Partners	Implementing Category	Priority
Expand the use of social media to promote heritage preservation to a large audience.	YSHPO	--	Education/ Interpretation Community empowerment	4
Work with partners to develop outreach programs through radio, newspaper, TV, books, and web pages to encourage different forms of expression for cultural sharing and expression.	YSHPO	Department of Education, COM-FSM, Yap Women's Association, local radio, NGOs	Education Interpretation Community empowerment	3
Encourage participants of annual festivals like Yap Day, Homecoming Day, and the Navigation Festival, and major events like 2018 Micronesia Games, to promote heritage preservation through demonstrations, exhibits, and on-site tours.	event organizers	YSHPO	Community empowerment Partnerships Tourism	4
Work with natural resource agencies and organizations to integrate heritage preservation into their management/conservation programs; collaborate with Marine Resources Management Division to promote traditional fishing practices in management zones.	YSHPO	Marine Resources Management Division, Forestry, Micronesia Conservation Trust	Community empowerment Partnerships	4
Provide periodic workshops on heritage preservation for elected officials and other government agency staff.	YSHPO	State Executive, Legislature; Councils of Pilung and Tamol; other government agencies	Education	1
Provide periodic information/training to communities on heritage preservation law, processes, and skills; define links between heritage preservation actions and benefits to landowners and local community.	YSHPO	communities, outside researchers	Education Community empowerment	1
Encourage outside researchers to integrate community outreach into research projects; develop protocols for outside researchers to conduct community workshops/talks, hire community members (skills transfer), give on-site tours to the public.	YSHPO	outside researchers, communities	Education Community empowerment	4
Develop educational opportunities to emphasize the direct links between tangible and intangible heritage resources in order to create a strong framework for a holistic approach to heritage preservation.	--	YSHPO, communities, Department of Education	Education Community empowerment	2

Goal 2: Heritage preservation will be integrated into the consciousness of all levels of Yap society, and will provide a sense of identity to all communities and citizens of Yap State.

Strategy 2.2. Heritage stakeholders will work together to develop educational and interpretive programs at the community level, created and maintained by and for communities. Communities will be encouraged and supported in efforts to develop heritage resource projects, especially those that emphasize the transfer and practice of cultural skills, that bring together knowledgeable community cultural experts and elders with student and young adult participants, and that integrate tangible and intangible heritage resources.

ix.

Implementing Recommendation	Lead	Partners	Implementing Category	Priority
Support and develop apprentice training programs in traditional skills.	--	YSHPO, communities, Department of Education	Education Community empowerment	4
Support and promote cultural practices, such as traditional fishing methods and agroforestry techniques, and traditional skills, such as weaving and sailing.	--	YSHPO, Marine Resources Management Division, Forestry Division, NGOs	Intangible cultural heritage inventory Education Community empowerment	4
Encourage the Department of Education to develop heritage resource programs like those that generated the 1956 <i>Yap Our Island</i> book by 9th grade English and Social Studies students at Yap Intermediate School, and the 1978-1979 <i>Kakrom</i> by Yapese Cultural Studies students at Yap Middle and High Schools.	Department of Education	communities, YSHPO	Education Community empowerment	2
Translate the RICH data into an accessible format for use in school curricula.	Department of Education	YSHPO	Intangible cultural heritage inventory Education	1
Encourage communities that have restored community sites or are applying for restoration grants to install interpretive signs; sign text/illustrations can be a community effort that includes elders and young people; should include protocols for visitors to ensure that village life is not adversely impacted or inadvertently intruded upon. YSHPO/YVB can assist in identifying funding sources for fabrication/installation.	YSHPO, Yap Visitors Bureau	communities	Education Interpretation Tourism	2
Develop access fees for tourists who visit interpretive sites, as a means to generate supplementary funds for community maintenance and heritage programs.	communities	Yap Visitors Bureau, YSHPO	Program funding Community empowerment Tourism	2

Goal 3: Heritage preservation programs will have long-term sustainability, and will have a holistic perspective that melds cultural resources and heritage with their natural context.

Strategy 3.1. Heritage preservation will be integrated into the environmental review process for new developments, by strengthening and enforcing policies and planning processes to enhance informed decision-making on heritage resource preservation and management.

Implementing Recommendation	Lead	Partners	Implementing Category	Priority
Review and revise existing laws, particularly related to the environmental review of development projects (i.e., the Environmental Assessment Feasibility Study), to add heritage preservation as an explicit subject for review.	EPA	YSHPO, State Legislature and Executive; government agencies such as EPA, Public Works and Transportation, Office of Planning and Budget; YapCAP	Development review	1
Create a development review process for heritage resources that is similar to the Section 106 process but designed for applicability in Yap State.	YSHPO	EPA, Public Works and Transportation, Office of Planning and Budget, YapCAP	Development review	1

ix:

Goal 3: Heritage preservation programs will have long-term sustainability, and will have a holistic perspective that melds cultural resources and heritage with their natural context.

Strategy 3.2. Heritage preservation will build on existing infrastructure and programs, such as natural resource conservation efforts, in order to maximize human and fiscal resources.

Implementing Recommendation	Lead	Partners	Category	Priority
Partner with government agencies to develop mutually beneficial natural and cultural stewardship/conservation programs.	--	YSHPO, government agencies	Program funding Partnerships	4
Network with Pacific-based organizations, such as Pacific Digital Library, ANAPacific, and Secretariat of the Pacific Community, to gain insights into other heritage preservation programs and as potential sources of grants.	YSHPO	Pacific-based organizations	Education Partnerships	4
Continue working with UNESCO's ICH program to protect, safeguard, and promote local heritage.	YSHPO	UNESCO	Intangible cultural heritage inventory	4
Promote the use of a range of methods for preservation/management of tangible heritage resources that will allow flexibility in terms of funding requirements. A guide to options can be prepared for distribution to communities that are interested in heritage preservation activities.	YSHPO	--	Tangible cultural heritage inventory Program funding	2

Goal 3: Heritage preservation programs will have long-term sustainability, and will have a holistic perspective that melds cultural resources and heritage with their natural context.

Strategy 3.3. Heritage preservation will be linked with sustainable economic development. Tourism is a main part of the Yap economy and is a natural partner for heritage preservation. Historic sites, cultural performances, and arts/crafts are important components of an eco-tourism-based visitor agenda.

Implementing Recommendation	Lead	Partners	Category	Priority
Develop a comprehensive heritage tourism interpretive plan, or alternatively, carry out plan components as individual actions.	Yap Visitors Bureau	YSHPO, Chamber of Commerce, communities, tourist-related businesses	Tourism Education/Interpretation	1
Develop a tour guide certification program so the transmittal of cultural information to visitors will be accurate and consistent (refer to National Association of Interpreters for examples of tour certification programs; see http://www.interpnet.com/).	Yap Visitors Bureau	YSHPO	Tourism Education/Interpretation	2
Continue development of the Yap State Museum; utilize the new museum as a venue for distribution and/or sale of educational materials; consider including an arts and crafts gallery to display and promote works by local artists.	Yap Visitors Bureau, YSHPO	--	Tourism Education/Interpretation	4
Develop a detailed curation needs and collections management document as part of planning for the new museum. The 2006 Museum Collection Policy should be reviewed and updated, if necessary.	YSHPO, Yap Visitors Bureau	--	YSHPO infrastructure Tangible cultural heritage inventory Education	1
Ensure that existing visitor infrastructure is maintained and, if necessary, enhanced.	Yap Visitors Bureau, communities	YSHPO	Tourism Interpretation	4

GOAL 4: Communities will take an active role in heritage preservation, with all community members from chiefs and elders to young children working together to preserve and maintain their tangible and intangible cultural heritage.

Strategy 4.1. Communities and community partners will initiate, support, and take part in preservation programs, particularly those that emphasize younger members of the community. Heritage preservation stakeholders will develop programs for young community members as a means to develop long-term and sustainable knowledge and interest to preserve community culture, lifeways, and resources. Although there may not be an immediate interest among young people, a structure in place will allow interest to build over time.

AIX

Implementing Recommendation	Lead	Partners	Category	Priority
Develop and support an internship program at the YSHPO to bring young adults from local high schools and the COM-FSM into the heritage preservation profession. Internships would offer a training opportunity for local students, as well as encourage an interest in heritage preservation.	YSHPO	Department of Education, private schools, COM-FSM	Volunteer/intern program Education Community empowerment	2
Work with and support a YSHPO point-of-contact for communities. This person can do outreach to communities to inform them about Yap heritage preservation laws and programs, be the contact person for communities needing assistance, and support community programs in preservation/interpretation.	YSHPO	communities	YSHPO staffing Education Community empowerment	1
Disseminate the results of the 2013-214 ICH workshops to communities, and use this distribution as a means to generate and support continuing documentation of community oral histories and intangible cultural heritage; assist communities in updating the inventory of intangible heritage resources.	YSHPO	communities	Intangible cultural heritage inventory Education Community empowerment	2
Encourage a variety of educational and interpretive projects to engage students and young people. Past examples are the 1956 <i>Yap Our Island</i> and 1978-1979 <i>Kakrom</i> publications.	--	communities, Department of Education, COM-FSM, YSHPO, NGOs	Education Community empowerment	4
Encourage outside researchers to sponsor field visits to their sites from local schools, as well as to make in-school presentations so young people can be introduced to preservation activities.	YSHPO	outside researchers, Department of Education	Education Community empowerment	2

GOAL 4: Communities will take an active role in heritage preservation, with all community members from chiefs and elders to young children working together to preserve and maintain their tangible and intangible cultural heritage.

Strategy 4.2. Communities will take an active role in the review of proposed developments, in order to ensure that new developments do not adversely impact local community integrity, lifestyles, and heritage resources. At the same time, community stakeholders need to have sufficient time and information to allow informed, well-thought comments and recommendations in development review process.

Implementing Recommendation	Lead	Partners	Category	Priority
Review and revise existing environmental law and regulation to ensure that communities have a timely say in development reviews.	EPA	YSHPO, communities, State Legislature and Executive; agencies such Public Works/Transportation, Planning and Budget; YapCAP	Development review Community empowerment	1
Ensure that communities are adequately notified of proposed developments and are informed about potential impacts to heritage resources; develop a notification process of proposed development through which communities are alerted to the development and to the heritage resources that may be impacted.	YSHPO	EPA, Department of Public Works and Transportation, Office of Planning and Budget, YapCAP, communities	Development review Community empowerment	1

TABLE OF CONTENTS

EXECUTIVE SUMMARY	iii
LIST OF TABLES	xxi
LIST OF FIGURES	xxi
LIST OF PHOTOS	xxi
PART I. INTRODUCTION AND PLANNING OVERVIEW	1
I-1. INTRODUCTION.....	3
What is the Historic Preservation Plan?.....	3
A Note on Wording.....	4
Using the Historic Preservation Plan	4
I-2. PLANNING OVERVIEW	5
Yap State Today.....	5
Background to Historic Preservation Planning in Yap	6
Identification of Significant Properties	6
Heritage Preservation Efforts	8
Preservation Planning for Intangible Cultural Heritage	10
Integrated Natural Resources Conservation Planning.....	11
Challenges for Heritage Preservation in Yap State.....	12
Funding.....	12
Human Resources	12
Impacts From Natural Causes.....	13
Human Threats to Heritage Resources	14
Opportunities for Heritage Preservation	15
Partners in Preservation.....	15
Volunteers for Preservation.....	16
Internet Links to Resources	20
I-3. THE YAP STATE HISTORIC PRESERVATION PROGRAM.....	21
Legal Mandates and Regulations	21
Organizational Structure of the YSHPO	22
Responsibilities of the YSHPO.....	22
YSHPO Program and Project Funding	23
On-Going Responsibilities.....	23
Major Recent and Current Projects.....	24
Identified Needs	26
PART II. YAP STATE HISTORIC PRESERVATION PLAN.....	31
II-1. THE YSHPO VISION, PLANNING GOALS, AND PLANNING STRATEGIES.....	33
Vision of the YSHPO.....	33
Planning Goals	33
Planning Strategies	34

TABLE OF CONTENTS (continued)

II-2. HERITAGE PRESERVATION GOALS, STRATEGIES, AND IMPLEMENTING RECOMMENDATIONS	37
GOAL 1: The YSHPO will provide leadership and support to ensure successful heritage preservation in Yap State.....	38
GOAL 2: Heritage preservation will be integrated into the consciousness of all levels of Yap society (government, NGOs, private entities, and the community), and will provide a sense of identity to all communities and citizens of Yap State. ..	45
GOAL 3: Heritage preservation programs will have long-term sustainability, and will have a holistic perspective that melds cultural resources and heritage with their natural context.	51
GOAL 4: Communities will take an active role in heritage preservation, with all community members from chiefs and elders to young children working together to preserve and maintain their tangible and intangible cultural heritage.....	57
PART III. RESOURCE OVERVIEW	59
III-1. ENVIRONMENT AND HISTORICAL BACKGROUND.....	61
Natural Environment.....	61
Prehistory in Yap and the Outer Islands	62
Yap after Western Contact.....	63
Pacific Trade Period	63
Spanish Period	64
German Period.....	65
Japanese Period	67
American Period.....	69
III-2. AN OVERVIEW OF THE HERITAGE RESOURCES OF YAP	71
What are the Heritage Resources of Yap?	71
Tangible Cultural Heritage	73
Intangible Cultural Heritage	77
How Have Heritage Resources Been Documented?.....	78
Tangible Cultural Heritage Research	78
Intangible Cultural Heritage Research	78
REFERENCES AND APPENDICES.....	81
REFERENCES	83
APPENDIX 1. PROJECT BACKGROUND.....	91
Request for Proposal (Dated July 2013)	91
Project Contract (Dated July 2015).....	91
Project Contract Stipulations	92
Secretary of the Interior’s Standards for Preservation Planning.....	93
Standard I. Preservation Planning Establishes Historic Contexts	93
Standard II. Preservation Planning Uses Historic Contexts	93
Standard III. Integrating Preservation Planning into Broader Planning Processes ...	94
APPENDIX 2. STAKEHOLDERS’ PARTICIPATION IN THE PLANNING PROCESS.....	95

TABLE OF CONTENTS (continued)

APPENDIX 3. BIBLIOGRAPHY OF ARCHAEOLOGICAL AND CULTURAL REPORTS FOR YAP STATE	103
APPENDIX 4. LEGAL BASIS FOR HERITAGE PRESERVATION IN YAP STATE	123
Yap Historic Preservation Law Chapter 4. Historic Preservation.....	125
Yap State Bills under Consideration by 2015 Yap Legislature	134
Yap State Regulations with Application to Heritage Preservation	134
APPENDIX 5. HISTORIC CONTEXTS.....	137
The Importance of Names: Cultural Geography	138
Origins	139
Traditional Village Structure on Yap Proper	140
Traditional Settlement on the Outer Islands	142
Inter-Island and Inter-Regional Contacts	143
The Colonial Period in Yap	147
APPENDIX 6. ABBREVIATIONS USED IN THE HISTORIC PRESERVATION PLAN.....	151

LIST OF TABLES

1. Partners in Preservation: Government and Local Non-Governmental Organizations.....	17
2. Partners in Preservation: International and Pacific-Based Non-Governmental Organizations. .	18
3. Online Cultural and Historical Resources.	20
4. Suggested Guidelines for Research Done on Yap State by Outside Researchers	41
5. Summary of Hawai‘i State Historic Preservation Rules for a Historic Preservation Review Process.	52
6. Tangible Heritage Resource Types.	72
7. Intangible Cultural Heritage Resource Domains.....	73
8. Yap Sites Listed on the U.S National Register of Historic Places.	73

LIST OF FIGURES

1. Yap State in the Federated States of Micronesia	5
2. Plan view drawing and photographs of Mangyol and Baleayrech <i>malal</i>	26
3. The Ulithi home page on www.PacificWorlds.com	46
4. Brochure produced for the 2008 <i>aech</i> survey.....	47
5. Flyer for a combined natural and cultural resource management program for high schoolers on Maui	48
6. Cover and introduction of <i>Yap Our Island</i>	50
7. German period postcard, showing Colonia from the ridge on the north side of Chamorro Bay.	65
8. Examples of traditional archaeological properties.	74
9. Examples of colonial period archaeological properties.....	75

LIST OF PHOTOS

1. Yap sites listed on the U.S. National Register of Historic Places in 1976.	7
2. Extreme storm damage to Fitesuwa Men’s House in Anoth Village, Gilman Municipality.....	13
3. Living History Museum in Colonia.....	27
4. Tamilyog Trail trailhead, Dalipebinau Municipality.....	42
5. Marine resource management sign for the Nimpal Channel Marine Conservation Area.....	47
6. The 30-year-old <i>Simion Hokule’a</i> embarking on a voyage from Yap to Palau in 2009	49
7. Remains of the old Japanese lighthouse at Dalap in Lebinaw Village, Gagil Municipality	54
8. Restored Gallas men’s house showing interpretive sign, artwork, and restrooms.	56
9. View of the modern bridge over the German canal in Tomil Municipality.	66
10. Headquarters for the German cable station on Marbaa; opened in 1905.	67
11. Japanese administration building, constructed on top of the remains of the Spanish fort.....	68
12. U.S. Navy aerial documentation of bombing mission, March 31, 1944	69
13. Fish weir at Maap	76

PART I.
INTRODUCTION AND PLANNING OVERVIEW



I-1. INTRODUCTION

“The spirit and direction of the State are founded upon and reflected in its historic past.”

–Yap State Historic Preservation Act of 1989

As required by the *Yap State Historic Preservation Act of 1989*, the Comprehensive Statewide Historic Preservation Plan is a major tangible product of the State’s Historic Preservation Planning Process. This plan articulates a vision of the future for historic preservation across the state and identifies goals and strategies for achieving them in the future. It is a tool for the Yap State Historic Preservation Officer (YSHPO¹), his staff, and others throughout Yap, for guiding effective decision-making on a general level. It is a means to coordinate preservation activities, and to communicate State-wide preservation policy, goals, and values to the preservation constituency, decision-makers, and interested and affected parties across Yap.

WHAT IS THE HISTORIC PRESERVATION PLAN?

The Historic Preservation Plan (HPP) for Yap State details the state’s historic preservation goals for the next five years, 2016 to 2021. Rising sea levels, economic development, natural deterioration/erosion, and neglect constitute just a few of the preservation concerns that Yap State must address in the coming years. The HPP provides a road map to deal with threats to traditional and historic buildings, structures, districts, sites, and objects that are significant to Yapese culture and history. The HPP also addresses issues concerning the preservation of intangible cultural heritage (ICH) and Yap State’s efforts to work with ICH program of the United Nations Educational, Scientific, and Cultural Organization (UNESCO) to protect, safeguard, and promote local heritage.

The HPP takes a multi-layered approach to heritage preservation. It lays out a vision; describes goals for the life span of the plan; and recommends strategies and specific actions or steps for implementation. While implementation of many of the plan recommendations falls on the shoulders of the YSHPO, the HPP is also the stakeholders’ guide for heritage preservation, and stakeholders can use the HPP to support their own programs. The importance of community participation in the heritage preservation partnership cannot be overemphasized.

The HPP is conceived and designed in a manner that is specific to Yap’s social and cultural framework, although it follows the guidelines of the U.S. Secretary of the Interior’s *Standards for Preservation Planning*. It has been developed through the Historic Preservation Program in the Division of Civic Affairs in the Department of Youth and Civic Affairs. The Historic Preservation Program is responsible for identifying, protecting, preserving, and developing historic properties and traditional culture.

¹ For the purposes of the HPP, the acronym YSHPO is used interchangeably for the Yap State Historic Preservation Officer, as well as the office over which he presides.

A NOTE ON WORDING

The U.S. Secretary of the Interior’s standards are organized around historic property types. In the parlance of U.S. historic preservation law and regulation, “historic property” is a formally defined term, and refers to “any prehistoric or historic district, site, building, structure, or object included on, or eligible for inclusion on, the National Register, including artifacts, records, and material remains relating to the district, site, building, structure, or object.”²

The people of Yap are proud of their past and the inherent feeling of being unique in the Pacific region. Historic properties, like dancing grounds, stone money (*rai*), and platforms and paths, are part of the everyday landscape, and while important in their own right, have a greater value in being the physical, tangible focus for transmitting community stories, and traditional skills and knowledge (i.e., the intangible of culture) to the next generation. Thus, in Yap, the interests of the YSHPO and stakeholders are focused on traditional culture first and on tangible historic properties to a lesser extent. While the HPP is technically a “historic preservation plan” within the context of U.S. National Park Service (NPS) guidelines, a more apropos term for the HPP is “heritage” preservation, which is used interchangeably with “historic” preservation in this plan. In Yap, heritage preservation serves a greater and unified goal when the tangible and intangible are brought together.

USING THE HISTORIC PRESERVATION PLAN

The Historic Preservation Plan is organized in three parts. The core of the plan is Part II, the Yap State Historic Preservation Plan, which lays out the vision for heritage preservation in the state, presents goals and strategies to achieve that vision, and provides implementing recommendations to meet the goals and strategies. Chapter II-1 details the YSHPO vision, and defines the terminology (goals, strategies, and recommendations). Chapter II-2 presents the recommendations based on the HPP project research and input from stakeholders.

Summary and supplementary information is presented in the Part I, Introduction and Planning Overview, and in the Part III, Resource Overview. A key section in Chapter I-2 discusses challenges and opportunities for heritage preservation in Yap.

Appendices provide supplemental information on the project scope (Appendix 1), public outreach in the planning process, focusing on the stakeholders’ meetings in October 2015 (Appendix 2), a bibliography of archaeological and cultural reports for Yap State (Appendix 3), the legal background to historic preservation in Yap (Appendix 4), historic contexts to help structure YSHPO priorities for heritage preservation efforts and future research (Appendix 5), and a glossary of abbreviations and terms used in the HPP (Appendix 6).

² This definition comes from Title 54-National Park Service and Related Programs, Subtitle III-National Preservation Programs, Division A-Historic Preservation, Chapter 3001-Policy (accessed online at <http://uscode.house.gov>, January 2016).

I-2. PLANNING OVERVIEW

Social, economic, and environmental conditions in Yap State today play a part in decision-making related to heritage preservation. This chapter begins with a general description of present day Yap, presents a background summary of preservation planning that has taken place in the state, and concludes with a discussion of challenges and opportunities for heritage preservation.

YAP STATE TODAY

Yap State is one of four states in the Federated States of Micronesia (FSM) and consists of a main group of five high islands called Yap Proper (Marbaa, Gagil, Tomil, Maap, and Rumung) and a far-reaching set of atolls and small raised limestone islands that extend approximately 500 miles to the east; one atoll lies approximately 65 miles south-southwest of Yap Proper (Fig. 1). The capital of Yap State, Colonia, is located on the eastern shore of Marbaa, the largest of the high islands in Yap Proper. Government buildings, small hotels, businesses, industrial facilities, and residences line the embayment called Chamorro Bay, and extend north and south along the shore. The international airport is situated about 3 miles to the south in the central part of the island.

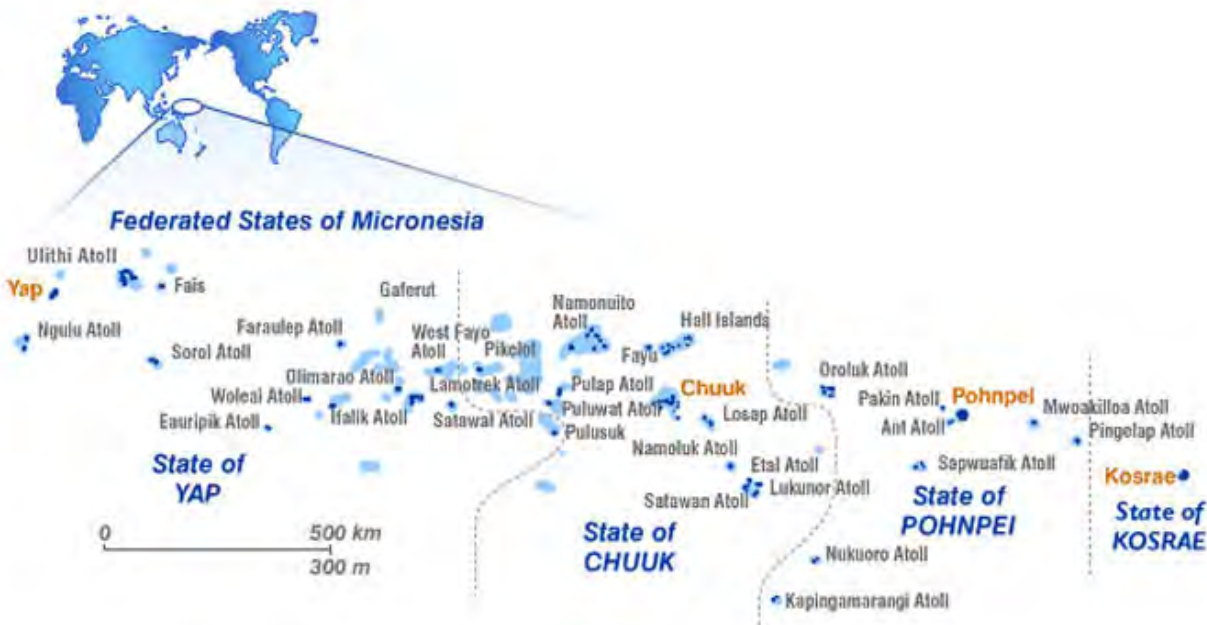


Figure 1. Yap State in the Federated States of Micronesia.

The Yap economy is largely dependent on U.S. aid through the Compact of Free Association (COFA), which is scheduled to expire in 2023. Locally, tourism is a major economic driver for the state, and there are several hotels and diving operations on Yap Proper that cater to an expanding eco-tourism industry; there is one advertised hotel on Ulithi Atoll. Subsistence agriculture and fishing play a role in food security, but the importance of imported food, fuel, manufactured goods, machinery, and vehicles is

increasing. There is some semi-commercial agricultural production, with the island's biggest export being betel nut, a village-based industry having combined annual sales of approximately \$3 million (Yap State Environmental Stewardship Consortium 2004:6).

In addition to the executive, legislative, and judicial branches, Yap State government has a traditional leadership branch consisting of the Council of Pilung for Yap Proper and the Council of Tamol for the Outer Islands. Chiefs of each of 21 municipalities in the state³ sit on the two councils. The leadership branch has a strong voice in all aspects of local and state decision-making and plays a critical role in heritage preservation.

BACKGROUND TO HISTORIC PRESERVATION PLANNING IN YAP

Heritage preservation efforts in Yap State are headed at the governmental level by the Yap State Historic Preservation Office (YSHPO) and supported by other government agencies, independent non-governmental organizations (NGOs), outside researchers, and concerned individuals. The YSHPO is modeled on historic preservation offices in the U.S.

Efforts at heritage preservation in Yap are founded on the U.S. concept of historic preservation, as set forth in U.S. legislation and programs. Less than a decade after passage of the U.S. *National Historic Preservation Act* (NHPA) in 1966, historic preservation activities under the NHPA were initiated in what was then the U.S.-administered Trust Territory of the Pacific Islands (TTPI). District Historic Preservation Committees were formed and began inventories and resource identifications, albeit under severe financial constraints (Force 1977:5–6).

IDENTIFICATION OF SIGNIFICANT PROPERTIES

During this early period of historic preservation in Micronesia, the focus of documentation was on historic properties as defined by the NHPA; i.e., prehistoric or historic districts, sites, buildings, structures, and objects. In 1976, three sites in Yap were nominated to the U.S. National Register of Historic Places (NRHP): Rull men's meeting house and money bank (Rull Municipality); Spanish Fort foundation (Weloy Municipality); and O'Keefe's Island (Tarang Island in Weloy Municipality) (Photo 1). Referencing Apple (1972), Force (1977:18–19) identified the following sites as also having potential for listing on the NRHP:

1. Gacham (Tomil Municipality). A sacred site to which spirits of the deceased visit at night; it is also said that the topsoil from this region was washed away by a great storm and formed the outer islands of Yap.
2. Kaday Village (Dalipebinau Municipality). A village with several stone platforms and house foundations, a cobble-paved, cross-island road, and stone backrests with relief carvings of fish and a lizard.
3. Okau Village (Weloy Municipality). A sacred village that was traditionally a place of residence for priests, some of whom could make rain.

³ The State is divided into 21 municipalities, of which 10 are located in Yap Proper (formalized during the German period and roughly based on 12 traditional polities). The municipalities of Rumung, Maap, Gagil, and Tomil occupy the islands of the same name; Marbaa Island includes Fanif, Weloy, Rull, Gilman, Kanifay, and Dalipebinau. The Outer Island municipalities are roughly coterminous with individual atolls and islands: Ulithi, Fais, Sorol, Ngulu, Woleai, Eauripik, Ifalik, Faraulap, Elato, Lamotrek, and Satawal.

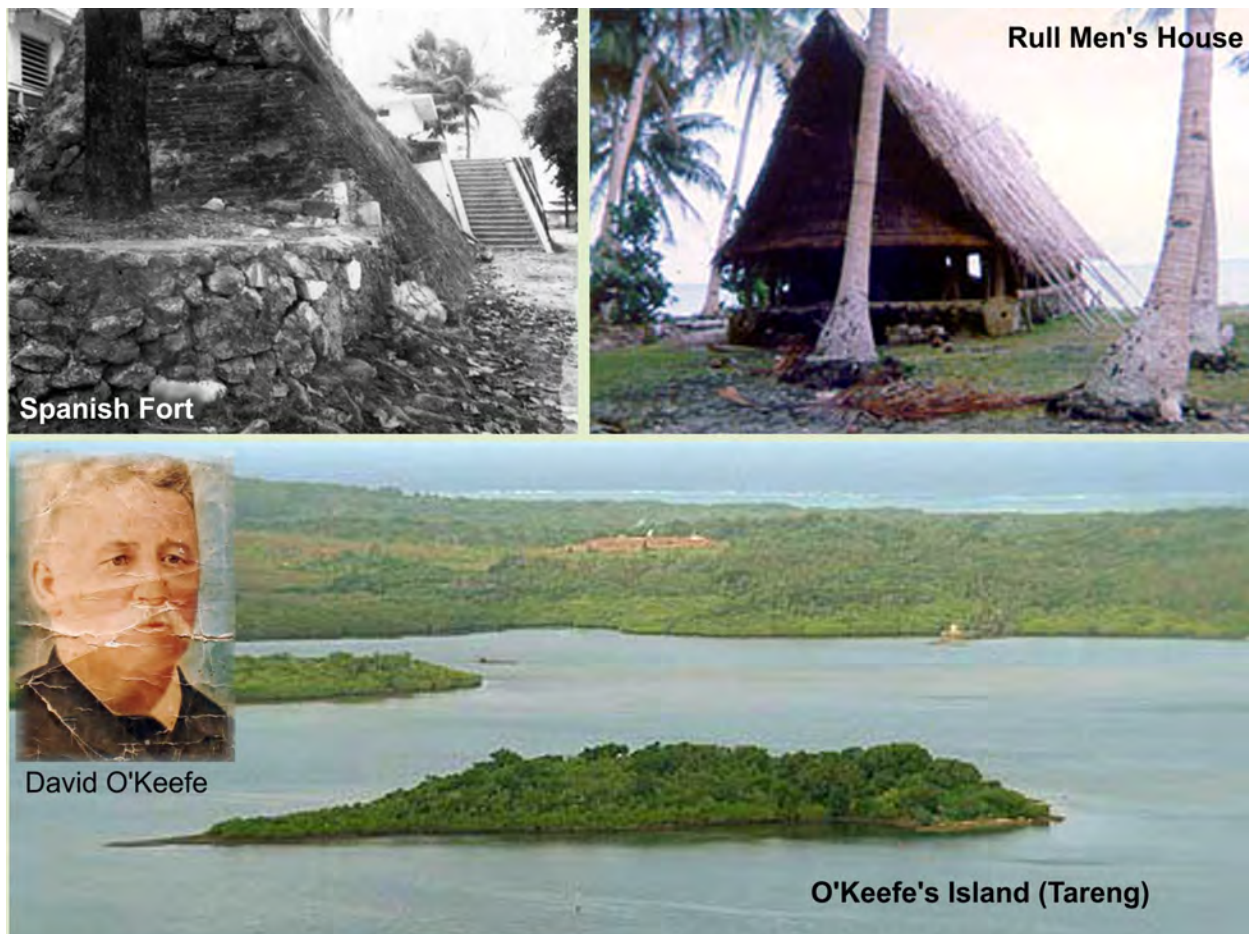


Photo 1. Yap sites listed on the U.S. National Register of Historic Places in 1976.

4. German Cable Station (Toraa, Rull Municipality). Large concrete tower bases dating to 1905, related to German development of a Pacific cable network in which Yap was a strategic hub with end points in the Dutch East Indies, Guam, and Shanghai.
5. The Tagreng Canal (Tomil Municipality). A canal in Tomil Municipality built in 1901 by Yapese labor to facilitate travel from Rumung, Maap, and parts of Fanif and Gagil Municipalities to Colonia; also known as the German canal.

In addition to Apple's site recommendations⁴, Force (1977:19, brackets added) added other sites to the list of potential NRHP nominations:

Stonework areas at Nif [Nef] and especially at Gal in Kanifay Municipality are worthy of inventory and the latter very possibly for nomination. Featured are enormous back rests, an abundance of stone money, pavements, and house platforms. A small but well-constructed house platform at Dulukan is probably worthy of listing. At Gitam (Rull Municipality) there is a cemetery in which there are a number of large mound-graves.

⁴ Apple (1972) also recommended that the World War II remains of large guns and wrecked aircraft in the vicinity of the old Japanese airport had potential for interpretive development as parks, but Force (1977) did not evaluate them to be of great historic importance.

Some graves have significant associations on Yap, but whether or not these are they must be determined. Finally, a substantial area (possibly qualifying as a district) of stonework at Dugor in Weloy Municipality appears to hold promise as an area of significant sites. Both Map and Ramung Municipalities possess numerous money wheels, stone platforms, and traditional structures in good condition.

Force (1977:19) also noted that sites in more remote parts of Yap Proper and in the Outer Islands should be identified and evaluated.

In 1983, the Bechiyal Village Historic District in Maap Municipality was listed on the NRHP. In 2004, Dinay Village in Rull Municipality was added to the Register.

HERITAGE PRESERVATION EFFORTS

In the 1970s, impacts to heritage sites by construction were already being seen, and traditional culture was undergoing change (Force 1977:14). Force (1977:74) notes that cultural tourism had potential for economic development, but that:

Research and education are essential to regeneration. Regulations and their enforcement are required to preserve some things (such as historical sites) from loss. If it is properly treated, a cultural heritage can be as great an asset to a tourist destination as balmy trade winds and scenic splendor. Like any other asset it must be skillfully and carefully managed. Like any other resource, a cultural heritage can be “used up.” If an important historic site is bulldozed, it is lost just as surely as the cutting of a stand of trees results in the “loss” of a portion of a forest resource.

A consideration of the greatest importance in relation to the use of native culture in the development of tourism is authenticity. In the development of promotional literature, in the making of reproductions of artifacts or structures, and in the performance of native music and dance, authenticity is essential. Anything else will dishonor cultural heritage. Inspiration and guidance should be sought from museum collections, scientific publications, and older persons who are knowledgeable about traditional ways. Authenticity costs no more than invention and quality can be had as easily as trash.

Force (1977:64) describes the Yap Museum, which opened in 1966 and had received support from the District Legislature and Education Department. It was housed in a traditional Yapese, thatched-roof community building, and contained a representative collection of ethnographic items from Yap Proper and neighboring islands. At the time of Force’s survey, a Peace Corps volunteer, Richard Marksbury, was dealing with two critical needs: a comprehensive catalog, and insect-proof exhibit cases that could be locked. Force (1977:65) notes that a future need was “recruitment and training of indigenous personnel.”

With the formation of the Federated States of Micronesia (FSM) in 1986, Yap State as an independent entity created its own version of the NHPA. In 1989, the Second Legislature of the State of Yap adopted the *State Historic Preservation Act of 1989*. As stated in Section 403 of the act (Yap State Government 1989):

The State Government is empowered by the Constitution of the Federated States of Micronesia and the Constitution of the State of Yap to protect, conserve, and develop objects and places of historic and cultural interest within the State. It is the policy of the

State to exercise that power to preserve the sites, structures, buildings, objects, areas, traditions, arts, crafts, stories, and songs of historic and cultural significance for the benefit of present and future generations.

Micronesian Resources Study

In the late 1980s, as part of the legislative action to create the Compacts of Free Association, the U.S. Congress appropriated \$750,000 from the Historic Preservation Fund to allow the National Park Service (NPS) to undertake a comprehensive study of unique and significant natural, historical, cultural, and recreational resources in the former TTPI.⁵ This study came to be referred to as the Micronesian Resources Study, which began in June 1988 and involved 17 scholars from 11 academic institutions in Micronesia, the United States, and Australia. The study was coordinated by the Micronesian Endowment for Historic Preservation (MEHP), with NPS oversight.

The goals of the Micronesian Resources Study included:

- Establish a user-friendly electronic database that could be used by the Micronesian Historic Preservation Officers to store data on archaeological and ethnographic resources and apply these data to land use and development planning.
- Through contacts with academic institutions and organizations, carry out pilot projects in archaeological and ethnographic resource identification and management, in locations selected by Micronesian officials based on local priorities; Evans (n.d.) documents the Yap project.
- Coordinate the archaeological and ethnographic work and ensure that both reflected local perspectives.
- Train Micronesian Historic Preservation Office staff to use the database and to conduct inventory research.
- Produce a model process by which national, state, and local governments can consult with local groups about the cultural resource management concerns.

In 1990, a video program called “Yesterday and Tomorrow: Historic Preservation in Micronesia” was developed by Allan F. Burns (1990) of the Department of Anthropology, University of Florida, under the auspices of the MEHP (part of the Micronesian Resource Study, of which the Evans [n.d.] research was a part). Most of the activities shown on the video were recorded in the FSM. The subject of the video was historic preservation, and its intent was to “inform people of the variety of archaeological sites, historical locations, traditional activities, and local wisdom in Micronesia” (Burns 1990:1), as well as to pass on the message of why historic preservation programs are necessary and how they operate.⁶

⁵ <http://micronesia.csu.edu.au/MEHP/Program-English.htm>, accessed December 2015.

⁶ A copy of the final report for this project (Burns 1990) is filed in the YSHPO library, but the video program itself was not located. A VHS copy of the video may be reposited in the Palau Historic Preservation Office, Bureau of Arts and Culture (K. Marsh, pers. comm., October 2015).

University of Oregon Micronesia and South Pacific Program

In the early 1990s, the YSHPO, with the assistance of the University of Oregon Micronesia and South Pacific Program, undertook a multi-year planning process for development of a cultural and historic preservation plan. Three planning volumes were produced (Descantes et al. 1993; Drought et al. 1994; Bodone and Mityay 1996). The initial phase of work in 1993 involved an extensive survey to identify the cultural preservation needs of Yap State. Over a period of approximately nine months, the YSHPO, with the assistance of University of Oregon Technical Assistants, conducted research and interviewed people for a full representation of Yap State (Descantes et al. 1993). The following year, the YSHPO separated the cultural preservation needs summarized in Phase I into different organizational jurisdictions, and developed Action Plans for those needs that fell under YSHPO jurisdiction (Drought et al. 1994): cultural training workshops; traditional award programs; guidelines for controlling research carried out by outside researchers; development of a state museum; cultural and historic sites survey; documentation of traditional practices; codification of traditional law; and YSHPO review of local development projects. The third report documents accomplishments, ongoing projects, and methodologies of activities carried out subsequent to completion of the two early phases of work (Bodone and Mityay 1996).

Projects Linked to Tourism

Within the past two decades, several efforts have been undertaken to integrate heritage preservation with economic development, primarily tourism. In the village of Bechiyal at the northern end of Maap Island, a cultural center with restored community structures was developed under the guidance of the chief of the village and master builder, John Tamag. The chief took on apprentices and passed on traditional skills to young community members.

A University of Oregon student used Wachoelaeb Village as a case study of village-based tourism (Vasquez 1995).

In recent years, communities have applied for restoration grants from the Yap State Legislature to restore community buildings, sometimes with the intent to offer them for visitation by tourists. For example, the Gallas men's house in Ngariy Village, Rull Municipality, was restored, and subsequently, the Yap Visitors Bureau funded construction of a restroom facility to cater to the needs of tourists when visiting the site. Informal interpretive signs are posted in the interior of the restored building.

In 2010, the Mangyol Stone Money Bank site at Makiy Village in Gagil Municipality was nominated for listing on the UNESCO World Heritage List, as part of a trans-boundary nomination that includes O'Keefe's Island in Weloy Municipality, and two stone quarries in the Republic of Palau (Fitzpatrick 2007). The Mangyol complex is also being considered for development as a tourist destination, which would provide identity and income for the local community.

PRESERVATION PLANNING FOR INTANGIBLE CULTURAL HERITAGE

Intangible cultural heritage (ICH) has more recently become an explicit focus of preservation planning, recognizing a fundamental difference between U.S. and Yap preservation perspectives. In 2011, an FSM planning study focused on cultural mapping, planning, and policy development (Kim 2011:5):

Cultural mapping involves research, collection and inventory of cultural information and resources primarily through community consultations. The purpose of the cultural mapping report is to summarize cultural key findings as well as the current situation of cultural practices, resources, and recommendations to improve cultural sector in FSM.

Key findings of this project reaffirmed “the need to document, safeguard, promote and better manage culture in order to improve FSM’s economy, health and environment sectors, and political and social development,” and the need to better represent and integrate cultural identity and practices in community and government planning and decision-making (Kim 2011:6). Recommendations in the areas of cultural identity, language, documentation/preservation/protection of traditional knowledge and historic sites or properties, cultural education, cultural industries, environment and natural resources, and government/public sector are apropos to the present HPP and have been incorporated, where appropriate, into the plan’s recommendations.

INTEGRATED NATURAL RESOURCES CONSERVATION PLANNING

Since the early 1990s, integrated natural resources conservation has built a movement in Yap, stemming in large part from the Convention on Biological Diversity which was brought forward at the Earth Summit in Rio de Janeiro on World Environment Day, June 5, 1992. The FSM was one of 195 nations and the European Union that signed and ratified the Convention. It subsequently came into force in the FSM in December 1993. By this action, the FSM, and Yap as a state of the FSM, made a commitment to an integrated effort at natural resources planning and preservation.

Since then, several natural resource plans and action strategies have been developed that can serve as a model for heritage preservation, and into which heritage preservation can be integrated. In compliance with Article 6 of the Convention, the FSM prepared *National Biodiversity Strategy and Action Plan* (NBSAP; FSM 2002); the first draft of the *Yap Biodiversity Strategy and Action Plan* (YBSAP) was prepared as part of the process of developing the national plan (Yap State Environmental Stewardship Consortium 2004).⁷ Subsequent to the development of the NBSAP and YBSAP, efforts have been made to integrate natural resources conservation into the national and state planning processes and to build up programs and projects in public and private sectors. For example, *A Blueprint for Conserving the Biodiversity of the Federated States of Micronesia* (TNC 2003) was created through a partnership among the FSM national and state governments, The Nature Conservancy (TNC), U.S. Forest Service, United Nations Development Programme-Global Environment Fund, and the U.S. Department of the Interior. The study identified 130 Areas of Biological Significance (ABS) within the FSM, of which 24 sites were identified as high priority Action Areas for immediate conservation action. The *2004–2023 FSM Strategic Development Plan* reiterates the biodiversity preservation theme (FSM 2004a). In 2010, the U.S. Forest Service assisted the FSM in preparing the five-year State-Wide Assessment and Resource Strategy (SWARS) for forest resource management (FSM 2010).

In all of these cases, it could be argued that heritage resources are an integral part of biodiversity preservation. A recent example of this type of integration is a study of traditional fish weirs (*aech*) that was initiated by the YSHPO (Jeffery and Pitmag 2010; see also <http://www.islandculture.info/yaptraditionalfishweirs/index.htm>, accessed December 2015). There may be as many as 800 *aech* along 100 km of coastline of Yap Proper (M. Falanruw, pers. comm., October 2015). The study brings together

⁷ It should be noted that the YBSAP has its origins in 1999. Following a meeting of traditional leaders from throughout Micronesia, the Council of Pilung mandated an Environmental Stewardship Consortium (ESC) to work cooperatively with Yap State Government to develop an environmental stewardship program for Yap State.

archaeological survey and oral history to identify structures that can be revitalized to reinvigorate marine resource activity in villages, and the associated traditions and customs. It was also known that many of the *aech* histories and how the *aech* were built and used were being lost with the passing away of the elders and there was an urgent need to document this information before more was lost.

CHALLENGES FOR HERITAGE PRESERVATION IN YAP STATE

Heritage preservation in Yap State is faced with many challenges. Yap is known for its enduring traditional culture, where long-standing customs continue to be practiced on a daily basis. However, this attribution may be lost if care is not taken immediately to address the challenges to preserving and supporting the tangible and intangible aspects of Yapese culture. At a minimum, these challenges include limited funding, limited human resources, and impacts from natural and man-made causes, including changing cultural norms.

The ultimate challenge, voiced as a recurring theme of stakeholder and YSHPO comments during the October 2015 consultation for the HPP, was the need to maximize resources and encourage sustainability to ensure the long-term success of heritage preservation efforts in Yap State. There have been numerous heritage preservation projects in the past that energized participants and generated positive results in the short-term. However, in the long-term, the projects faced inertia or were not completely implemented. The challenge is to develop an HPP that will speak for the YSHPO and preservation stakeholders, and that can be then implemented in a sustained manner.

FUNDING

Funding for heritage preservation programs by the YSHPO and stakeholders is limited and competitive. Although the YSHPO receives NPS funds for administrative support, as well as for projects such as the HPP development, the office must expend limited resources to search out and apply for grants from other sources to support additional programs and projects. Examples of recent funding sources are the United Nations Educational, Scientific and Cultural Organization (UNESCO), the Prince Claus Fund, based in Amsterdam, the Netherlands (Yap State Government 2015), and the U.S. Ambassadors Fund for Cultural Preservation (Yap State Government Public Information Service Facebook page, accessed March 10, 2016). Heritage preservation partners must similarly deal with constrained budgets and a search for alternative funding sources.

HUMAN RESOURCES

Yap has a small population that is faced with great needs and demands, many of which are for fundamental human services. A handful of committed people often share a multitude of varied responsibilities. Further, the gradual shift to a cash economy has required paying jobs that place time demands on those with traditional knowledge and responsibilities. Communities in the Outer Islands are further challenged by their physical and cultural distance from the government center on Yap Proper.⁸

⁸ During the present HPP project, contact with Outer Islanders was limited by budget constraints to participants at the one formal workshop and a meeting with members of the Outer Island-focused NGO, Waa'gey.

IMPACTS FROM NATURAL CAUSES

Climate change, rising sea levels, and destructive typhoons and storm surge negatively affect the heritage resources of Yap State. They have major direct impacts on the preservation of tangible heritage resources in coastal areas. For example, the cultural center at Bechiyal in northern Maap was confronted with problems of typhoon-induced repair and maintenance problems that resulted in its closing. More recently, the Fitesuwa Men's House in Anoth Village in Gilman Municipality was restored, but subsequently was seriously damaged during an extreme storm event (Photo 2). Hunter-Anderson (2014:13–14) describes the potential effect of rising sea levels on *malal* complexes:



Photo 2. Extreme storm damage to Fitesuwa Men's House in Anoth Village, Gilman Municipality.

Some *malal* complexes built on reclaimed land are now experiencing seasonal flooding. The flooding is believed due to sea level rise, which averaged 1.8 mm per year during the 20th century (IPCC 2007). Since 1969 Yap daily sea level records show a rising trend; since the 1990s, variation in sea level has been considerable. For example, the highest values since mid-2002 are lower than the higher values in the mid-1970s (see <ftp://ilikai.soest.hawaii.edu/woce/d008.dat>). Tropical cyclones, tsunamis, and El Nino

events cause large deviations in sea level in tropical islands like Yap, so such variation is expected.

However, if the rising trend persists, low-lying *malal* complexes will be highly vulnerable to erosion from storm surges and king tides, despite sea walls that once protected them.

Climate change has negative impacts on intangible heritage as well. Rising sea levels increase the salinization of groundwater that can affect the health and sustainability of taro and forest gardens. This is a particularly acute threat to the atolls of the Outer Islands, almost all of which lie within the 2 to 5 m zone of sea level rise and storm surge. In an extended paper on climate change in the FSM, Fletcher and Richmond (2010:14) point out this tangential effect of rising sea level, which also affects the coastal strand of Yap Proper:

marine inundation ... is extremely damaging to atoll freshwater supplies, the soil, the forests that supply food, and the wetlands in which island residents grow taro as a consumable staple. Long before the question of atoll landforms surviving sea-level rise is settled, human communities will have been forced to abandon these environments unless a climate adaptation strategy is developed that provides them with potable water and sufficient food.

The effect on food production in the Outer Islands is forcing out-migration to Yap Proper, as well as other international destinations, which results as stress on cultural traditions and language of the displaced population, as well as pressures for development on Yap Proper to accommodate and integrate new residents. As noted by the non-profit organization Waa'gey (www.waagey.org):

More and more of our people in the neighboring islands are relocating to the main island of Yap. Broadly, neighboring islanders migrate to this urbanizing center to seek better opportunities such as medical needs, education, and to participate in the cash economy. While this is still the case today, we cannot ignore this looming problem in the not too distant future; that of climate change and the sea level rise.

HUMAN THREATS TO HERITAGE RESOURCES

Human threats to heritage resources come in a variety of forms, both direct and indirect: development; new economic activities; looting, vandalism (both intentional and inadvertent), and neglect; and changing cultural norms.

Although new development (for example, for infrastructure, housing, agriculture, and tourism) has not yet played a significant role in heritage preservation, there is potential for intensive new development that could affect heritage resources on a massive scale. Proposals for land acquisition by Chinese entities in 2013 presage large scale landscape changes in the future. Pressures from other economic development options could also have impacts, albeit to a lesser extent. Outer Island migration to Yap Proper due to rising sea levels may create demand for increased development to accommodate the new population.

Economic activities that are new to Yap can undermine traditional culture. For example, tourism directed to a mass market can threaten cultural integrity and authenticity, and developing infrastructure for mass tourism could affect preservation of tangible resources.

The majority of land on Yap is privately owned under a complex traditional tenure system, and is used and managed through a mix of traditional and modern technologies. The availability of new technologies, such as heavy earth-moving equipment, and opportunities for commercial (and often unsustainable) exploitation of natural resources, is opening an avenue for land degradation (Yap State Environmental Stewardship Consortium 2004; FSM 2010) that could also adversely affect heritage properties. The private ownership of land also requires complex arrangements for heritage preservation, particularly in terms of establishing responsibilities for long-term maintenance of heritage properties. As Kim (2011:25) points out, maintaining and upgrading historical sites is oftentimes problematic because it is difficult to determine who is responsible for these actions.

The reality of land tenure and decision-making authority in Yap is that implementation of any preservation strategy requires that landowners, local communities, and decision-making bodies are in agreement with regard to historic preservation needs. For tangible heritage resources, it is especially important to engage landowners and the local community in the process since they will ultimately be directly responsible for long-term maintenance of resources.

As is the case with tangible resources, intensive development and modernization may accelerate the current rate of cultural change, and changing culture and cultural norms will impact intangible heritage resources. As noted by Krause and YSHPO (2014a:1):

Yap State is revered as having been quite successful at maintaining traditional customs and patterns despite the acculturating effects of globalization and modernization that encroach upon less developed societies around the world. Such elements as Yap's traditional landbased village hierarchy, continual reliance on traditional forms of currency, vibrant village participation, and a vast wealth of traditional knowledge and practices are still found throughout Yap's islands today. But there is also agreement that many of these forms of Yapese heritage are disappearing fast as key knowledge holders pass away and younger generations embrace many aspects of Western culture in favor of learning more about their own.

There is particular concern about the diminishing use of local language, with English becoming the common speech. Greater diversity in school populations (i.e., Yapese, Outer Islanders, and Filipino and other foreigners) is forcing the use of a common language, usually English; and if Yapese is used, then Outer Islander students are finding their own language falling into disuse.

OPPORTUNITIES FOR HERITAGE PRESERVATION

As many challenges as there are, heritage preservation in Yap State is nonetheless sustained by a committed group of citizens, communities, and organizations (beginning with the YSHPO), that shares a belief in the importance of heritage preservation. One objective of the HPP is to identify opportunities that can help, encourage, and sustain the efforts of these stakeholders.

PARTNERS IN PRESERVATION

Given the state of limited funding and limited human resources for heritage preservation in Yap State, partnerships are important for preservation success and sustainability, particularly through shared projects for heritage and other resource management. Table 1 lists some government agencies and local NGOs that can partner with the YSHPO and with each other in heritage preservation.

Table 2 lists a sample of international and Pacific-based NGOs that can partner in heritage preservation programs. While some focus on issues such as environmental stewardship or education, others have specific heritage missions. For example, Pasifika Renaissance is a Japan-based, non-profit organization that endeavors to preserve and promote cultural and historical heritage in the Pacific Islands as a means to revitalize traditional culture and empower local communities. Projects include documenting oral traditions for educational use, creating Internet websites on the culture and history of different islands, sharing historical and academic materials with local communities, creating social studies curriculum, and providing technical heritage preservation assistance. It also promotes cultural tourism, including the commercialization of traditional crafts.

VOLUNTEERS FOR PRESERVATION

Several nations have established volunteer programs that can provide needed human resources for heritage preservation in Yap State. The following are three examples: the U.S. Peace Corps Response, the Australian Volunteers International, and the Japan Overseas Cooperation Volunteers.

Established in 1996, the U.S. Peace Corps Response provides opportunity for qualified professionals to serve in short-term assignments. Volunteers provide targeted assistance in diverse assignments covering agriculture, community economic development, disaster risk reduction and mitigation, education, environment, health, and youth in development. Positions range from three months to one year in length and are designed to address development needs as identified by the host country. Information is available at www.peacecorps.gov/volunteer/response.

The Australian Volunteers for International Development (AVID) program is run by the Australian Department of Foreign Affairs and Trade. It seeks to build understanding of Australia's international role and commitment to integration with the Indo-Pacific region, and to improve the economic livelihoods of people in developing countries. Volunteer assignments are in priority areas of governance, health, social infrastructure and services, and education. Australian volunteers work with a range of host organizations including NGOs, government agencies, educational institutions, humanitarian organizations, private sector enterprises, and United Nations agencies. Information is available at www.dfat.gov.au/volunteers.

The Japan Overseas Cooperation Volunteers (JOCV) is based in the Japan International Cooperation Agency (JICA). Volunteer programs support activities by citizens who wish to cooperate in the economic and social development as well as the reconstruction of developing countries. In principle, JOCV volunteers are assigned to developing countries for a period of two years, although short-term volunteers can be recruited and dispatched for periods of less than one year in response to local requests. A JOCV program established in 1990 (under the name Senior Cooperation Specialist Program) is the Senior Volunteers. Volunteers in this JOCV program fall between the ages of 40 and 69, and participate in cooperative activities in developing countries that utilize their specialized knowledge and technologies; areas of expertise include agriculture, forestry and fisheries, energy, health and medical care, and human resources (e.g., education, culture, sports). Information is available at <http://www.jica.go.jp/english/index.html>.

Table 1. Partners in Preservation: Government and Local Non-Governmental Organizations.

Organization	Description
College of Micronesia-FSM (COM-FSM)	only accredited higher education institution in FSM that holds libraries of cultural materials; offers courses and activities pertaining to culture and history; many students are involved in cultural activities and teaching traditions
Department of Education (DOE)	has a prominent role in establishing and strengthening heritage curriculum; has programs in culture and native languages; cultural curriculum in elementary schools mandated by law
Environmental Protection Agency (EPA)	responsible for environmental review of new developments; encourages indigenous methods of fishing, farming, as well as conservation
FSM Office of National Archives, Culture, and Historic Preservation (NACH)	cabinet-level office that serves as an archival and historic preservation office and oversees all legal and administrative work on cultural heritage, culture, and historic preservation; focuses on documenting and preserving historic sites and intellectual property; provides technical assistance and advice, monitors projects of each state's HPO
Marine Resources Management Division (MRMD)	partner to encourage traditional fishing practices in conservation zones, as an alternative to strict, no-take policy, which can impact communities (fish are flourishing but community can't take advantage); emphasis would be on "management" rather than "conservation;" actively involved in MicroChallenge
OurYAP (Our Youth are Promising)	Yap State's Youth Congress; non-profit youth organization created under the mandate of Division of Youth Services, as the umbrella organization of youth clubs in Yap State and the FSM, with the mission: "OurYAP shall—as its primary purposes—promote the well-being and development of Yaps' Youth for the benefit of all people of the state. To promote Youth Networking, disseminate ideas among youth clubs, develop youth plans, ideas and coordinate youth programs and activities within their respective communities."
Waa'gey	community-based organization that uses traditional skills to confront social, economic, and environmental challenges faced by Outer Islanders. "We pursue the preservation of native technologies and arts both to protect our distinctive Outer Island identity, and to solve specific problems relating to import dependency, urbanization, climate change, and unemployment."
Yap Community Action Program (YapCAP)	founded in 1979; supports programs aimed at environmental and cultural preservation; dedicated to protecting and conserving Yap island environments and culture; YSHPO serves on its Board of Directors; major current project is management plan for the Ngulu Atoll Marine Managed Area that will serve as a model for other marine biodiversity projects in the Outer Islands
Yap Visitors Bureau (YVB)	promotes Yap State as a tourist destination; involved in cultural projects like Yapese-English dictionary, Yap State Museum, restoration projects
Yap Women's Association (YWA)	non-profit organization representing 73 registered women's groups of Yap State; founded in 1955 on volunteerism, local products, and traditional values

Table 2. Partners in Preservation: International and Pacific-Based Non-Governmental Organizations.

Organization	Description	Additional Information at:
Habele Outer Island Education Fund	dedicated to the advancement of educational opportunities in the remote islands and atolls of Micronesia; provides support to low-income students; programs include K-12 tuition scholarships for students attending non-public schools, book donations to public schools and libraries, development of local language materials, and organization and support of after-school clubs; special emphasis on support of students from Outer Islands	www.habele.org
Island Research and Education Initiative (iREi)	all-volunteer NGO that carries out research and education projects pertaining to cultural and environmental heritage, particularly on the Outer Islands; focus is on cultural and environmental preservation through biology, linguistics, geography, ethnography and anthropology; projects include development of original textbooks for early childhood education, elementary, and secondary curricula custom designed for Micronesia, GIS mapping in FSM, an FSM atlas, and recording of indigenous place names; based in Pohnpei	www.islandresearch.org
Micronesia Conservation Trust (MCT)	supports biodiversity, conservation, and sustainable development in Micronesia; based in Pohnpei; administers a grants program that can provide long-term, sustained funding to community-based organizations and other NGOs	www.ourmicronesia.org
The Micronesia Challenge	global, online and on-the-ground network of Pacific islanders that works with international governments and organizations, corporations, schools, and educators; launched in 2006; at the government level, The Challenge is a multi-jurisdiction commitment among the FSM, the Republic of the Marshall Islands, the Republic of Palau, Guam, and the Commonwealth of the Northern Mariana Islands to conserve at least 30 percent of the near-shore marine resources and 20 percent of the terrestrial resources of Micronesia by 2020; strikes a critical balance between the need to use natural resources today and the need to sustain those resources for future generations; has aided in strengthening or establishing over 150 protected areas throughout Micronesia; although emphasis is on natural resources, there is an integral link between cultural and natural resources in Micronesia preservation	www.micronesiachallenge.org
Pacific Resources for Education and Learning (PREL)	independent non-profit that helps Pacific schools improve educational outcomes by providing research, development opportunities, training, technical assistance, group facilitation, information resource activities, dissemination, and evaluation services; major benefactor of the Pacific Worlds Project (see www.pacificworlds.com)	www.prel.org

Table 2. Partners in Preservation: International and Pacific-Based Non-Governmental Organizations (continued).

Organization	Description	Additional Information at:
Pasifika Renaissance	Japanese-based non-profit organization founded in 2014; endeavors to preserve and promote cultural and historical heritage in the Pacific Islands in order to revitalize (“renaissance”) traditional cultures and empower local communities; mission statement: “In rapidly modernizing Pacific Island societies, the information on islanders’ culture and history that they can access is largely limited. Traditional knowledge has been getting lost without proper documentation. Learning about their past enables them to strengthen their cultural identity and to create the present and future culture based on their traditions.”	www.facebook.com/PasifikaRenaissance
Seacology	Berkeley, CA-based non-profit organization with mission to protect threatened island habitats by working directly with local communities to conserve their natural resources and improve their quality of life; provides funding for community projects in exchange for establishing marine or forest reserves; a Seacology-funded, heritage-related project on Yap is restoration of Tamilyog Stone Path in Dalipebinau (now Tamilyog Trail)	www.seacology.org
Secretariat of the Pacific Community (SPC)	principal scientific and technical organization in the Pacific region; international development organization owned and governed by 26 country and territory members; mission is to “work for the well-being of Pacific people through the effective and innovative application of science and knowledge, guided by a deep understanding of Pacific Island contexts and cultures;” renowned for knowledge and innovation in such areas as fisheries science, public health surveillance, geoscience and conservation of plant genetic resources for food and agriculture; focus on major cross-cutting issues, such as climate change, disaster risk management, food security, gender equality, human rights, non-communicable diseases and youth employment	www.spc.int

INTERNET LINKS TO RESOURCES

There are numerous Internet links to Pacific-based organizations that provide historical and cultural information that would be useful in heritage preservation. Table 3 lists a sample of these organizations.

Table 3. Online Cultural and Historical Resources.

Name	Description	Additional Information at:
Digital Micronesia. Federated States of Micronesia	electronic library and archives with historical summaries, links to other sources, historical photos (including construction of Tagreng Canal); compiled by Dirk Spennemann, of Charles Sturt University, Australia	http://micronesia.csu.edu.au/Yap/index.html
Micronesian Seminar	private, non-profit NGO that has been engaged in public education for 30 years; leading research center for culture, history, and major issues pertaining to Micronesia; based in Pohnpei; online resource for publications and the online MicSem Forum on cultural and social issues; directed by Fr. Fran Hezel, SJ, since its inception	www.micsem.org
National Register of Historic Places	viewable and downloadable copies of National Register of Historic Places nomination forms; searchable by name	focus.nps.gov
Pacific Digital Library	collaborative digital library development project created by a team of Pacific islander librarians following a three-week training workshop in Pohnpei in May 2009; online source of newspapers	www.pacificdigitallibrary.org
Pacific Worlds	non-profit, online resource that is a vehicle for cultural preservation and the perpetuation of indigenous traditions in the Pacific, and comprises an indigenous-geography education project serving Hawai'i and Pacific schools; primary aim is to explore indigenous viewpoints and understandings of the environment and society through first-hand information from people of the area, supplemented with historical writings, documents, images, and maps; see link to Ulithi webpage	www.pacificworlds.com/yap/
Trust Territory of the Pacific Islands (TTPI) Photo Archives	online collection of TTPI photographs from the University of Hawai'i Pacific Collection (other government records, photographs, audio, and maps in the UH Library)	libweb.hawaii.edu/digicoll/ttp/ttpi.html
Yap Traditional Fish Weirs	website for YSHPO project to document traditional Yapese fish weirs (<i>aech</i>); describes how <i>aech</i> were used as a sustainable fishing method; includes link to full archaeological report (Jeffrey and Pitmag 2010)	www.islandculture.info/yaptraditionalfishweirs/
Yapese Online Talking Dictionary	interactive dictionary with voice capability	talkingdictionary.swarthmore.edu/yapese/
Yapese-English Dictionary	online version of John T. Jensen's 1977 <i>Yapese-English Dictionary</i>	www.trussel2.com/yap/

I-3. THE YAP STATE HISTORIC PRESERVATION PROGRAM

In recent years, significant changes in staff, serious impacts on office infrastructure from storms⁹, and several office moves have disrupted the operations of the YSHPO. Despite these adversities, several projects have been completed or are on-going, and the YSHPO is moving forward to energize its vision for the program. This chapter discusses the current status of the YSHPO in terms of legal mandates and regulations, organizational structure, responsibilities, funding, identified needs, and examples of major projects. It forms the background to Part II: the Yap State Historic Preservation Plan.

LEGAL MANDATES AND REGULATIONS

The legal basis for heritage preservation in Yap State is founded on U.S. historic preservation legislation, regulation, and programs. The U.S. *National Historic Preservation Act* was enacted in 1966, and historic preservation activities in what was then the Trust Territory of the Pacific Islands (TTPI) were started in 1975 (Force 1977:5–6). The regulatory framework for participation in implementing NHPA requirements is provided in U.S. Code of Federal Regulations at 36 CFR Part 61, Procedures for State, Tribal, and Local Government Historic Preservation Programs. Yap State HPO activities are structured by provisions of the *Historic Preservation Fund Grants Manual* (NPS 2007), which details the requirements of all activities funded by the Historic Preservation Fund. In 1989, the Yap State legislature in the newly established Federated States of Micronesia passed its own historic preservation legislation, the *Yap State Historic Preservation Act of 1989* (Title 5, Chapter 4).

The *Yap State Environmental Quality Protection Law* (Title 18, Chapter 15) is a second fundamental law affecting heritage preservation in Yap State. Regulations implementing the law establish procedures for the review of new development for potential environmental effects, including effects on heritage resources (called the Environmental Assessment Feasibility process, or EA Feasibility). Proponents of new development are required to prepare a Preliminary Environmental Impact Statement and submit it to the Environmental Protection Agency (EPA) prior to commencing any work. If the EPA Board determines from the Preliminary Environmental Impact Statement that the project may have a significant environmental impact, then the proponent will be required to prepare an Environmental Impact Statement (EIS) before undertaking any work. The YSHPO is invited to comment on the development. As of July 2015, these regulations were being amended.

Also as of July 2015, several new or revised environmental protection laws that may affect to heritage resources were under consideration in the Yap State Legislature. These include the following:

Researcher Permit Bill: This bill, if adopted, would amend the existing requirement for researchers undertaking research within Yap State to obtain a research permit. Currently, only anthropological research requires a permit. The bill seeks to amend the fees, the penalties, the potential royalties collected, and make it a requirement that all researchers, whether undertaking sociological or environmental research, are required to obtain a permit and share all data and a copy of any final published works.

⁹ For example, Typhoon Sudal in April 2004 damaged or destroyed 90 percent of public utilities and public property on Yap (FSM 2004b).

Development Review Process Bill: This bill, if adopted, would establish a new Chapter 19 to Title 18¹⁰ to establish a coordinated process for the review of project proposals. The review process would involve relevant government agencies and departments, including the Resources Advisory Council. The bill seeks to establish a permit system for significant development projects.

Resources Advisory Council Bill: This bill, if adopted, would establish a new Chapter 20 to Title 18 to establish a Resources Advisory Council that would be comprised of government and traditional leaders. This Council would, among other things, provide guidance to the EPA when undertaking environmental impact assessments.

Network of Protected Areas Bill: This bill, if adopted, would establish a Network of Protected Areas within Yap State, a sustainable financing mechanism for support of locally managed protected areas (both marine and terrestrial), a Network of Protected Areas Officer, a Network of Protected Areas committee, offenses against protected areas, visitor permits and access fees, and State enforcement support for locally managed protected areas.

ORGANIZATIONAL STRUCTURE OF THE YSHPO

The YSHPO is an office of the Division of Civic Affairs, in the Department of Youth and Civic Affairs. The office is headed by the Yap State Historic Preservation Officer, who oversees a staff of five coordinators, each responsible for one of five functions: NPS Program Administration, Yapese History Collections, Restoration, Registration, and Museum; the Registration Coordinator is assisted by a surveyor. In 2016, a cultural resource professional, funded by NPS, joined the staff with a commitment to carry out at least two heritage preservation projects per year, prepare grant applications for historic/cultural preservation needs on behalf of the YSHPO or communities, and provide training to field workers and/or the existing staff.

The YSHPO is advised by a Review Board that consists of representatives of the traditional Councils of Pilung and Tamol, the Yap Women's Association (YWA), Yap Community Action Program (YapCAP), and government agencies including the Environmental Protection Agency, Department of Education, Department of Resources and Development, and Division of Media and Protocol.

RESPONSIBILITIES OF THE YSHPO

As established in Section 406 of the *Yap State Historic Preservation Act of 1989*, the YSHPO has the following responsibilities:

- (a) Participate in programs and activities of the Institute of Micronesian History and Culture;
- (b) Conduct and support archaeological surveys for identification of historic properties;
- (c) Acquire and preserve documents and oral statements on the history and traditional culture of the state;
- (d) Promote, conduct, and support the restoration, stabilization and maintenance of historic properties;
- (e) Conduct studies, surveys, and investigations on public or private activities that may have impact on historic properties or traditional culture;

¹⁰ Title 18 of the Yap State Code refers to Conservation & Resources; Division 4 of Title 18 is Environmental Protection; Chapter 15, Environmental Quality Protection, creates the Yap State Environmental Protection Agency (EPA).

- (f) Promote the establishment of a State Museum and operate or support the operation of the museum;
- (g) Promote the establishment of a State Historic Park System and administer or support the administration of the system;
- (h) Promote, conduct, and support education programs on historic preservation;
- (i) Coordinate public and private activities to preserve historic properties and traditional culture;
- (j) Promulgate rules and regulations, subject to the approval of the Governor, necessary for the effective implementation of this chapter;
- (k) Receive and administer grants and funds; and
- (l) Enter into contracts, to exercise powers and perform duties enumerated in this section, and engage in such other activities consistent with the purposes of this chapter.

YSHPO PROGRAM AND PROJECT FUNDING

The YSHPO is funded in large part by the NPS through the Historic Preservation Fund (HPF) grants-in-aid program authorized by the NHPA. This funding covers the costs of administration, programs, and specific projects. Within a budget ceiling established by the NPS, an annual grant application is made in March and is submitted through the FSM national government (each state and the FSM as a nation submit applications). The NPS monies are funneled through the national government and then disbursed to states.

The *Historic Preservation Fund Grants Manual* (NPS 2007) details the requirements of all activities funded by the HPF. All HPF-assisted activities must meet standards set by the Secretary of the Interior, and all grantees must comply with audit requirements. The HPF Manual lists eligible grant-assisted activities for which applications can be made. These include technical assistance provided by the SHPO, public participation in preservation planning, and public education on historic preservation in general; other activities that are directly related to HPF-defined Program Areas for Historic Preservation Planning, and Survey and Inventory include developing or supporting development of ordinances, regulations, and standards, developing historic contexts and planning studies, and developing advanced planning technologies like GIS.

YSHPO funding also comes from other sources, including Yap State funds through the Legislature, grants from outside/international governments and NGOs, and from UNESCO. Applications for these funds are prepared in-house. Recent awards include a 2015 grant of 2,000 Euros from the Prince Claus Fund for Culture and Development, based in Amsterdam, the Netherlands, to repair damages to the restored Gallas Men's House after Typhoons Hagupit and Maysak (Yap State Government 2015), and a 2016 grant from the U.S. Ambassadors Fund for Cultural Preservation to restore and preserve the Mangyol Stone Money Site in Makiy Village (Yap State Government Public Information Service Facebook page, accessed March 10, 2016).

ON-GOING RESPONSIBILITIES

On an on-going basis, the YSHPO carries out inventory activities directed to both tangible and intangible resources. Community projects to restore structures (funded by restoration grants from the State Legislature) are the main instigators for YSHPO inventory documentation. Restoration projects include work such as re-roofing or rebuilding community houses and repairing stone platforms damaged by storms; the restoration projects offer an opportunity for young members of the community to work with and learn from knowledgeable individuals and elders, thereby reinforcing community mores and gaining traditional skills and knowledge. Community proposals for restoration assistance are reviewed by

the YSHPO and the Review Board, and are managed by the Restoration Coordinator. YSHPO staff meet with the community, and assesses the community commitment for long-term care and upkeep. Approved projects lead to field surveys by the Registration Coordinator and the collection of oral histories by the Yapese History Collections Coordinator. The office averages at least six restoration projects a year (Craft 2016:8).

As part of its inventory responsibility and as time allows, YSHPO staff also revisit previously identified sites that require updated information (survey, compass and tape mapping, GPS recordation, and condition assessments).

For intangible resources, the Yapese History Collections Coordinator has been compiling community-based oral histories into a YSHPO database, of which there are currently an estimated 300 entries. These ICH surveys were carried out by local workers selected by the chiefs in Gagil, Tomil, Gilman, Fanif, and Rull Municipalities, and the Outer Islands, and generally pertain to oral histories related to community structures.

The YSHPO is also responsible for the review of development projects through the Section 106 process (where U.S. federal funds are involved) or through the Yap State EA Feasibility process. Currently, coordinators in the office provide project review input to the YSHPO, who is responsible for the formal review. On occasion, staff may be involved in the survey of areas proposed for development. For example, Thompson and YSHPO (2012) is a YSHPO review of a wind energy project on the ridge north of Chamorro Bay. Survey identified a complex of World War II-era Japanese fortifications and field guns, for which recommendations to mitigate the adverse impacts of the wind energy development were made (Thompson and YSHPO 2012:27–28), including avoidance of the trench system, realignment of the access road to minimize damage to the trench system, review of final design plans, and construction monitoring by a member of the YSHPO staff.

The YSHPO staff assist outside researchers in doing archaeological and ethnographic fieldwork for projects sponsored or affiliated with the office.

The YSPHO provides assistance to members of the public that request information on heritage resources, of which oral histories are the most common interest (Craft 2016:16). Office staff discuss the research needs of the interested party and access the relevant resources on file. However, there is no tracking system for requests for information so the amount of time expended on this service is not clearly defined.

For outreach purposes, the YSHPO maintains a social media Facebook page, established in May 2013, as a means to promote and support heritage preservation programs. It posts information on historic preservation efforts in Yap, encourages followers to share historic photos, stories, and videos, and invites questions and comments to which responses will be posted in return. It also encourages comments in local languages.

MAJOR RECENT AND CURRENT PROJECTS

The YSHPO, either as the primary agency or in a support role, is involved in several major current projects. Three NPS-funded projects are the Historic Preservation Plan (on-going), a Statewide Reconnaissance Survey (in proposal stage), and an assessment of the Yap State historic properties inventory system (Craft 2016).

A recent comprehensive survey of intangible cultural heritage (ICH), sponsored in part by the NPS, UNESCO, FSM, and Yap State Government, was carried out in 2013 and 2014. It involved community workshops and interviews that produced six volumes of oral history documentation for the state (Krause and YSHPO 2014a–2014f). As noted on the cover of the Tomil pilot project report (Krause and YSHPO 2014a):

Following the March 2013 UNESCO funded workshop on capacity building for the safeguarding of intangible cultural heritage (ICH), YSHPO embarked on a pilot project in the municipality of Tomil in order to collect and record elements of intangible cultural heritage (ICH) that community members wished to document. The pilot project also served to help YSHPO understand how an ICH safeguarding program may best be implemented in the state of Yap given the social, cultural and economic realities present today.

The major result of the ICH project is the Register of Intangible Cultural Heritage (RICH) (comparable in concept to the Register of Historic Places for tangible resources). A related but indirect contribution of the RICH process was to raise public awareness of the need to identify, document, and safeguard Yapese and Outer Island ICH. As noted by Krause and YSHPO (2014a:2), “by being a participatory and collaborative effort, the hope is that empowerment with the process will lead to local ownership and heightened interest in managing ICH.”

Work at the Mangyol Stone Money Bank site at Makiy Village in Gagil Municipality has been on-going since 2010, when it, O’Keefe’s Island, and stone quarry sites in Palau were part of a trans-boundary nomination to the UNESCO World Heritage List (Fitzpatrick 2007). This nomination was “judged by reviewers as weak in archaeological documentation from Yap compared to the archaeological documentation of quarry sites in Palau” (Hunter-Anderson 2014:1). Subsequent efforts to improve documentation include survey and mapping of Mangyol, as well as a comparative sample of stone money banks (Thompson and YSHPO 2012; Hunter-Anderson 2014) (Fig. 2).

Additional work also included oral history interviews (Hunter-Anderson 2014), excavation at Mangyol and two other *malal* sites (Sand et al. 2014), and preparation of a significance assessment and management plan for Mangyol (Watson n.d.). The UNESCO World Heritage nomination is presently under review by UNESCO. On-site, the *malal* has been cleared and is maintained on a regular basis. In early 2016, the YSHPO received a grant to restore the community structure at Mangyol, which is currently underway. Long-term plans are to develop an arrangement among the Makiy community, YSHPO, other stakeholders, and professionals to co-manage the site for public interpretation, tourism, education, and preservation.

Another major project in which the YSHPO is involved is the development of a new Yap State Museum, which will operate on the grounds of the existing Living History Museum (Photo 3). Design of the museum building, which was funded by the Yap State Government, has been completed; an application for building construction has been made to the Japanese Grant Assistance for Cultural Grassroots Projects (GCGP). Primary staffing will be the Museum Coordinator in the YSHPO, although this position may shift to the YVB in the future. Maintenance and upkeep will be handled by the YVB. It is possible that the museum will transition to NGO status (independent of the YSHPO) to provide more flexibility in funding. Although the concept of the museum is to focus on intangible cultural heritage (i.e., a “living” history) with a target audience of both tourists and the local community, it will also be important for curation and exhibit space as well. There remains a needed plan for organization, interpretation, exhibits, demonstrations, and curations management.

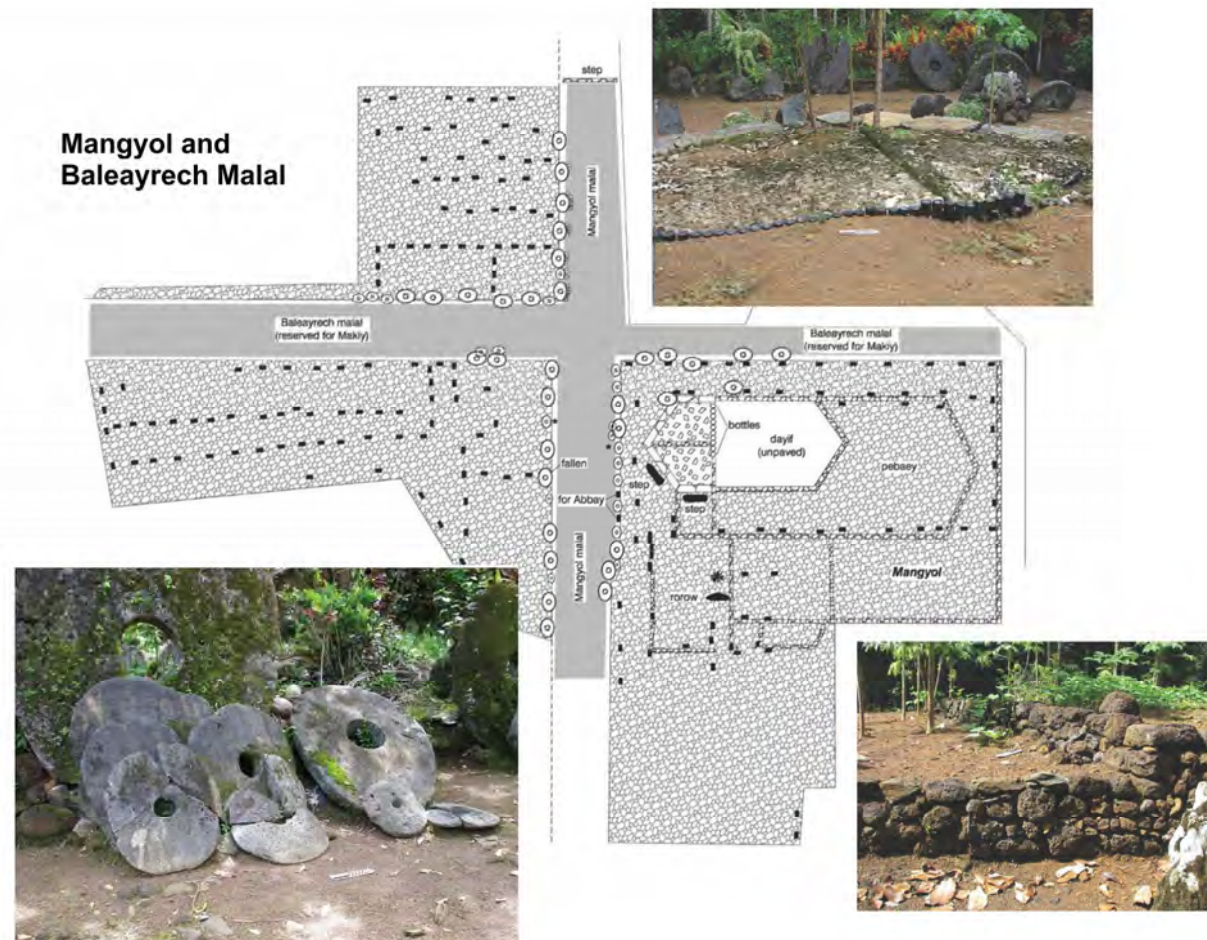


Figure 2. Plan view drawing and photographs of Mangyol and Baleayrech *malal* (source: Hunter-Anderson 2014).

A current YSHPO and Yap Visitors Bureau (YVB) venture is coordinating with community and NGO partners to create a Yapese-English dictionary, an update to a dictionary that was done many years ago. The purpose of this cultural project (called the Dictionary Project) is to protect and preserve the Yapese language as a direct means to protect and preserve the Yapese culture. Part of the effort will involve high school and college-age students.

The YSHPO is involved in the creation of a cultural advisory group called the Wa'ab Cultural Heritage Society, with a core group from the Dictionary Project. Initial funding for the group has been provided by the Board of the Living History Museum. The purpose of the group is to provide support and assistance to the YSHPO in verifying cultural/historical information that has been collected/researched, and to function as a consultation group for outside researchers.

IDENTIFIED NEEDS

As noted in Part I of this HPP, there are many challenges for successful heritage preservation in Yap State. Fundamental challenges relate to the YSHPO, as identified during on-island consultation with office staff and preservation stakeholders, as well as a recent NPS-funded inventory system assessment in

2015 (Craft 2016). These challenges are reflected in needs that address resource inventory (additional staff training for survey, inventory, and mapping, GIS development and use, assistance with inventory database development, oral history and ethnographic collection); artifact curation and treatment; grants writing; and improved office infrastructure.



Photo 3. Living History Museum in Colonia.

Inventory Needs. The 2015 inventory system assessment (Craft 2016) identifies key issues: the inventory of historic properties consists of 135 site records in an outdated and unutilized digital database called the Historical Site Registry (HSR); additional data are also contained in an informal inventory of recently created MS Excel spreadsheets managed by the Registration Coordinator; there is no filing system for long-term maintenance of paper site files nor is there a geodatabase for identifying site locations; and the office Resource Library, which contains excellent reference material, is in need of reorganization and updating. The assessment identifies six corrective actions to bring the YSHPO into compliance with NPS standards:

1. Establish a fully integrated and NPS-compliant site inventory within a modern digital database management system (update computer software that supports the HSR database; link HSR and Oral History Collection databases; develop a GIS geodatabase);
2. Standardize inventory data (revise site numbering system; revise and standardize data fields; update existing site data; update digital database of Resource Library collection);
3. Support and pursue skill development (resource identification and evaluation standards, archaeological and ethnographic research and field methods; use and maintenance of inventory data; electronic database system use and maintenance; proper curation of paper and digital records);
4. Create a work plan for updating and maintaining the inventory (develop standard operating procedures for inventory system maintenance; develop a filing system for paper records and for oral history cassettes and CDs; reorganize and maintain the Resource Library; update and maintain the Oral History Collection database, see below);
5. Develop a Public Access Work Plan (consider Internet-based information sharing; tracking system for information requests);
6. Create and implement a Disaster Management Plan (particularly in anticipation of typhoons, which in the past have seriously damaged office infrastructure and records, and required office relocations).

An assessment that is particularly pertinent to intangible cultural heritage relates to the YSHPO collection of oral histories. Craft (2016:15) writes:

A vital component of the YSHPO's Resource Library is the Oral History Collection. Oral history interviews are conducted by YSHPO staff and form a crucial component of their activities in protecting and preserving Yap's cultural heritage. The Oral History Collection (OHC) consists of audio recordings of oral history interviews, which are stored on cassettes and CDs. The 2014 End-of-Year report states that 29 oral histories were collected on Yap proper during that reporting year, while 22 were collected on the outer islands. The oral histories are catalogued in a digital database on FileMaker Pro 6.0 software, which has been in use since 2009. Older oral histories are listed in an Excel spreadsheet, which has not been updated since 2008. CDs and cassettes are stored in cardboard boxes in a metal cabinet. Individual cassettes/CDs are labeled with a catalogue number, but there are no box labels or apparent filing system, although staff seemed familiar with the internal organizational system and are able to pull relevant tapes on request.

It should be noted that, under the Survey and Inventory Program Area of the *Historic Preservation Fund Grants Manual* (NPS 2007:6–16), automating the state inventory and acquiring advanced survey and inventory technologies (e.g., GIS) are eligible activities for grant assistance (Section H(3)e and f). Computer mapping and analysis technology such as GIS is also listed as an eligible activity under the Historic Preservation Planning Program Area (NPS 2007:6–13).

Artifact curation and treatment. Section H(2)g of Chapter 6 (Grant Assisted Program Activities) of the *Historic Preservation Funds Grants Manual* (NPS 2007:6–15) stipulates that:

Archeological collections and accompanying data and records must be curated in a repository meeting contemporary professional standards, the Secretary's "Standards for

Archeology and Historic Preservation,” and 36 CFR 79 except when other disposition is required by 43 CFR 10, the regulations for the Native American Graves Protection and Repatriation Act (25 U.S.C. 3001).

Further, collections and accompanying data and records generated by grant-assisted work must be made available for scholarly research, interpretation, preservation, and resource management needs (Section H[2]h).

At present, there is no formal mechanism or procedure for curating cultural and archaeological collections. Cultural materials that are intended to be incorporated into the planned museum are housed in glass display cabinets in the YSHPO office and are on occasion the subject of viewing, particularly by school groups. Although a Yap State Museum Collection Policy has been prepared, and covers a full range of curation protocols from acquisition to de-accessioning, the section on the actual storage (i.e., curation) of materials is brief and requires additional characterization of such procedures and protocols related to the condition of cultural materials when accepted to the curation facility (cleaned, labeled, with associated record of provenance, special conservation procedures, if needed); the condition of the curation facility (temperature and humidity control, fire detection/suppression, security, adequate and secure records storage, insect and vermin prevention), and a disaster management plan, particularly given the intensity of typhoons and storms in the recent past.

Grants writing. Although the YSHPO receives NPS funds for administrative support, as well as for projects such as the HPP development, the office must expend its limited resources to search out and apply for grants from other sources to support additional programs and projects. A great benefit to the office would be an individual tasked specifically to address and coordinate grant applications for both the YSHPO as well as communities.

Improved office infrastructure. Present physical conditions of the YSHPO facility are not conducive for achieving the historic preservation vision. Due to several office moves and past typhoon damage, the library has become disorganized and scattered. One of the staff members is using an outdated operating system (Windows Vista) on a laptop. Another staff member uses the conference room table for a desk and thus has to find alternative space when a meeting is being held. A proposal to the State Legislature to repair the roof which leaks during heavy storms and to rehabilitate the conference room into two spaces (a research space/library and a conference area) to make it more amenable for consultation with the public was not funded, but should be reconsidered.

PART II.
YAP STATE HISTORIC PRESERVATION PLAN



II-1. THE YSHPO VISION, PLANNING GOALS, AND PLANNING STRATEGIES

“A vision statement should stretch the expectations and imaginations of those involved; it provides the inspiration and the framework for the plan.”

– Kamehameha Schools, Punalu‘u Ahupua‘a Plan (2010)

VISION OF THE YSHPO

It is the vision of the YSHPO that communities will be empowered to nurture, maintain, respect, and preserve their heritage resources, and that the YSHPO will be a meaningful part of this community empowerment. To this end, the YSHPO will become a resource center for information and assistance to communities; a research library for students, communities, and researchers; and a repository of inventory data on tangible and intangible cultural heritage and historical collections. It will promote effective community engagement that encourages participatory decision-making. It will work to transform heritage preservation from the responsibility and work of a government agency into a cooperative community endeavor.

PLANNING GOALS

The overall goal of the HPP is to establish a system by which the YSHPO vision can be achieved; a system in which all preservation stakeholders are working in concert to ensure the long-term sustainability of Yap State’s tangible and intangible heritage resources. Specific goals of the HPP include:

- GOAL 1: The YSHPO will provide leadership and support to ensure successful heritage preservation in Yap State.
- GOAL 2: Heritage preservation will be integrated into the consciousness of all levels of Yap society (government, NGOs, private entities, and the community), and will provide a sense of identity to all communities and citizens of Yap State.
- GOAL 3: Heritage preservation programs will have long-term sustainability, and will have a holistic perspective that melds cultural resources and heritage to their natural context.
- GOAL 4: Communities will take an active role in heritage preservation, with all community members from chiefs and elders to young children working together to preserve and maintain their tangible and intangible cultural heritage.

Achieving the HPP preservation goals will take a methodical, and sometimes painstakingly slow, process of small steps, but success can be measured in the success of each step. The following strategies are a road map to the small steps.

PLANNING STRATEGIES

Planning strategies provide a thematic approach for addressing the HPP goals, with strategies supporting multiple goals (e.g., the strategy for developing a strong, efficient internal YSHPO structure supports, in different ways, all four of the listed goals). Given limited resources in funding and staff, the primary strategies of the HPP are as follows:

- The YSHPO will develop a strong, efficient internal organization and structure, so that it can be a role model for effective heritage preservation; and increase visibility and interaction with other agencies, NGOs, private entities, and community stakeholders. Enhancing and improving the present YSHPO organization and structure will help to achieve the four stated goals of the HPP. It will allow the YSHPO to carry out its legislatively required preservation responsibilities, serve as a model for all preservation stakeholders, and support heritage preservation projects, especially those developed by local communities.
- YSHPO and stakeholders will develop partnerships to maximize resources and achieve heritage preservation goals. Because of the strong connection between traditional Yap and Outer Island culture and the natural environment, there is an inherent fit in incorporating heritage preservation within existing natural resources conservation programs (e.g., Micro Challenge). Similarly, heritage preservation can be an invaluable asset to economic development efforts such as tourism promotion.
- Creative funding opportunities will be explored to provide an alternative or supplement to government (State and NPS) funding and conventional grants.
- Information about heritage preservation will be disseminated to government officials, communities, young people, and visitors on an on-going basis, to initiate and sustain a dialogue on what heritage preservation is, why it is important, how and what it can contribute to communities, and critical needs for preserving Yap heritage resources.
- Heritage stakeholders will work together to develop educational and interpretive programs at the community level, created and maintained by and for communities. Communities will be encouraged and supported in efforts to develop heritage resource projects, especially those that emphasize the transfer and practice of cultural skills, that bring together knowledgeable community cultural experts and elders with student and young adult participants, and that integrate tangible and intangible heritage resources.
- Heritage preservation will be integrated into the environmental review process for new developments, by strengthening and enforcing policies and planning processes to enhance informed decision-making on heritage resource preservation and management.
- Heritage preservation will build on existing infrastructure and programs, such as natural resource conservation efforts, in order to maximize human and fiscal resources.
- Heritage preservation will be linked with sustainable economic development. Tourism is a main part of the Yap economy and is a natural partner for heritage preservation. Historic sites, cultural performances, and arts/crafts are important components of an eco-tourism-based visitor agenda.
- Communities and community partners will initiate, support, and take part in preservation programs, particularly those that emphasize younger members of the community. Heritage preservation stakeholders will develop programs for young community members as a means to develop long-term and sustainable knowledge and interest to preserve community culture,

lifeways, and resources. Although there may not be an immediate interest among young people, a structure in place (i.e., long-term programs) will allow interest to build over time.

- Communities will take an active role in the review of proposed developments, in order to ensure that new developments do not adversely impact local community integrity, lifestyles, and heritage resources. At the same time, community stakeholders need to have sufficient time and information to allow informed, well-thought comments and recommendations in development review process.

The following chapter brings together the recommendations generated by background research on the history, archaeology, culture, and historic preservation planning in Yap, on-site interviews with Yap stakeholders and the YSHPO, and communication with archaeology and historic preservation specialists who have done work on Yap. It is organized by the goals and strategies outlined above, and includes specific actions and implementing recommendations.

II-2. HERITAGE PRESERVATION GOALS, STRATEGIES, AND IMPLEMENTING RECOMMENDATIONS

As noted in the previous chapter, the overall goal of the HPP is to establish a system in which all preservation stakeholders are working in concert to ensure the long-term sustainability of Yap State's tangible and intangible heritage resources; four specific goals help to focus preservation efforts. Planning strategies provide a thematic approach for addressing the HPP goal, with strategies supporting multiple specific goals.

This chapter presents implementing recommendations for each strategy, listed by four specific HPP goals. Implementing recommendations fall into the following general categories:

YSHPO infrastructure:	deals with improving and maintaining the physical capabilities of the YSHPO office
YSHPO staffing and training:	deals with specific staff positions in the YSHPO office and providing training and professional development opportunities for YSHPO staff
Volunteer/intern program:	deals with developing opportunities for volunteers and youth/college interns to assist with YSHPO projects, as a means to build a new heritage preservation constituency
Tangible cultural heritage inventory:	deals with updating and building the Yap State inventory of tangible heritage resources
Intangible cultural heritage inventory:	deals with collecting and synthesizing information on intangible cultural resources, and using that information to update and build the Yap State inventory of intangible heritage resources and to support ICH preservation
Program funding:	deals with ways in which funding for heritage preservation can be expanded
Development review:	deals with integrating and highlighting heritage preservation issues in the review of new development projects
Education:	deals with education in all forms, from curricula in public and private schools, to informational and training workshops for government officials and community members, to on-line informational and educational media that are available to everyone
Interpretation:	deals with sharing information on archaeology, culture, and heritage preservation planning with the general public; interpretation, like education, has an important role in raising awareness about the need for and benefits of heritage preservation
Community empowerment:	deals with ways in which communities can become active, knowledgeable, and forceful partners in heritage preservation
Partnerships:	deals with forming partnerships with heritage preservation stakeholders in order to maximize resources and efforts
Tourism:	deals with ways that tourism and heritage preservation can be mutually beneficial

GOAL 1: The YSHPO will provide leadership and support to ensure successful heritage preservation in Yap State.

Strategy 1.1: *The YSHPO will develop a strong, efficient internal organization and structure, so that it can be a role model for effective heritage preservation; and increase visibility and interaction with other preservation stakeholders.*

Action 1.1.1: YSHPO will work to improve and maintain the physical capabilities and conditions of the YSHPO office, as recommended in the 2016 Yap State Historic Properties Inventory System Assessment, Phase I (Craft 2016).

Implementing Recommendations for Action 1.1.1:

Reorganize existing library collection; reach out to any other universities, organizations, and individuals that have worked in Yap to contribute reports from past investigations.¹¹ Lead: YSHPO.

Create a functioning library and research room that will be inviting and accessible to community members, students, and researchers. Lead: YSHPO.

Upgrade computer infrastructure to facilitate inventory and curation needs (e.g., new computer and database program to develop GIS, and inventories of heritage resources, historic collections, artifact curation). Lead: YSHPO.

Acquire digital audio recording equipment and digital storage software to better archive the Oral History Collection cassette tapes and CDs: “The OHC serves as a central repository for Yap’s oral histories and is one of the few means of documenting intangible cultural heritage, providing the adequate technological resources for the recording and storage of this data is vital to preserving Yap’s rich cultural heritage” (Craft 2016:16). Lead: YSHPO.

Action 1.1.2: YSHPO will develop a strong site inventory system, as recommended in the 2016 Yap State Historic Properties Inventory System Assessment, Phase I (Craft 2016).

Implementing Recommendations for Action 1.1.2:

Define a site inventory system for tangible cultural heritage that is immediately usable, with the long-term goal of GIS implementation (possibly through the Yap State GIS); compile site data from previous and existing databases (HSR, Excel spreadsheets, hard copy records) into a single site inventory system. The inventory system should include data fields for oral histories or links to information related to associated intangible cultural heritage. Lead: YSHPO.

¹¹ Digital files in the EndNote citation referencing program were provided to the YSHPO as part of the present HPP project. It is recommended that digital reports be printed in hard-copy and placed in the Resource Library for easy access by the public.

Implementing Recommendations for Action 1.1.2 (continued):

Develop standardized survey and site/feature recording forms (to be used as basis for moving into GIS); work with Land Resources to define GIS fields/metadata, link with FSM users group (composed of like-minded GIS users in each state); identify short-term (e.g., paper forms) and long-term tasks (e.g., requirements for outside researchers); establish costs of doing GIS. Lead: YSHPO. Partner: Land Resources, NPS.

Synthesize/catalog existing intangible cultural heritage (ICH) information to develop a single, formal inventory of ICH resources; the inventory should include a definition of criteria for significance (comparable to significance criteria for archaeological sites). Lead: YSHPO.

Develop protocols and priorities for archaeological research in Yap (see Table 4 for suggested guidelines); require that outside researchers address research questions related to historic contexts (see Appendix 5) and tie sites/inventory to historic contexts as means to assess site significance; require outside researchers to provide site data on standardized forms that can be easily integrated into the Yap State inventory. Lead: YSHPO. Partner: outside researchers.

Develop protocols and priorities for ICH research in Yap, including the documentation of traditions related to tangible resources (i.e., recording the “back story” or traditional foundation of the physical remains). Lead: YSHPO. Partner: outside researchers.

Action 1.1.3: YSHPO will work to increase and enhance staffing.

Implementing Recommendations for Action 1.1.3:

Create a new position for an EA Feasibility reviewer, whose responsibility will be to liaison with the Environmental Protection Agency on the status of new developments that may affect heritage resources, to respond to questions from the public regarding new developments that may affect heritage resources, and to review new developments that may affect heritage resources. Lead: YSHPO. Partner: EPA.

Create a new position for a grants writer. The grants writer could be contracted on an as-needed basis to work on YSHPO proposals as well as to help communities with community-based proposals; the YSHPO would be the link between the grants writer and the community, and would provide necessary background information to the grants writer so residence in Yap would not be a requirement (i.e., the individual will be able to work remotely). Lead: YSHPO.

Designate a YSHPO point-of-contact who can do outreach to communities to inform them about Yap heritage preservation laws and programs, be the contact person for communities needing assistance, and support community programs in preservation/interpretation. Lead: YSHPO.

Investigate opportunities for volunteers to supplement and enhance HPO staffing. Professional-level volunteers are available through programs such as the U.S. Peace Corps Response Program (www.peacecorps.gov/volunteer/response) and volunteer programs through other nations (e.g., Australian Volunteers International, at www.australianvolunteers.com; Japan Overseas Cooperation Volunteers, at www.jica.go.jp). Lead: YSHPO. Partner: volunteer organizations.

Implementing Recommendations for Action 1.1.3 (continued):

Develop an internship program to bring young adults from local high schools and the COM-FSM into the heritage preservation profession. Internships would offer a training opportunity for local students, as well as encourage an interest in heritage preservation. Lead: YSHPO. Partner: Department of Education, COM-FSM.

Pursue and support professional development/training opportunities for YSHPO staff, such as specialized workshops, field schools, and work opportunities with outside researchers, particularly those opportunities that would provide an intensive and sustained experience; request assistance from NPS to provide training that is tailored to the needs of the YSHPO. Training in mapping and survey,¹² GIS, and database management, is recommended. Lead: YSHPO. Partners: NPS, outside researchers, other Yap government agencies, NGOs.

Continue networking at national and international conferences on heritage preservation in order to broaden knowledge about methods and practices for implementing preservation programs. For example, in 2014, the YSHPO attended the Ninth Session of the Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage in Paris, France. It was an unparalleled opportunity to present the 2013-2014 “Yap ICH program to a global audience and to also continue to learn about ICH safeguarding through dialogue with other State Parties on how they are successfully implementing their own ICH programs” (Krause and YSHPO 2014a:21). Lead: YSHPO. Partners: national and international heritage preservation organizations.

¹² An example of a staff training effort that resulted in a manual for survey and mapping, tailored to work in Yap, is Descantes (2004). This project combined staff training through feature recording on O’Keefe’s Island, completion of an updated NRHP form for the island complex, and preparation of a survey and mapping manual. Examples of detailed plan view maps are presented in Fitzpatrick (2007:68–70).

Table 4. Suggested Guidelines for Research Done on Yap State by Outside Researchers (adapted from Drought et al. 1994:18).

1.	Prior to conducting research, all researchers must contact the YSHPO, and must obtain a research permit from the Department of Youth and Civic Affairs.
2.	Prior to conducting research, all researchers must agree to work with local counterparts, with the goal of providing training opportunities.
3.	Prior to conducting research, all researchers must disclose to the YSHPO the amount of financial assistance provided to cover all their costs while on Yap.
4.	Prior to conducting research, all researchers must discuss with YSHPO the means in which private knowledge will be protected.
5.	Researchers must indicate how locals will be credited for their contribution of traditional knowledge (e.g., as authors, co-authors, primary sources, principal authorities).
6.	Researchers must indicate to the YSHPO how persons who contribute information will be paid, and if so, how much and when.
7.	If any monetary profit will come from the research, the researcher must indicate how these profits will be distributed.
8.	During fieldwork, researchers must offer to sponsor field visits by local school, youth, or community groups, and/or carry out community presentations on the research work.
9.	Researchers must provide a draft research document to the YSHPO for review and comment, and a digital copy and three hard-copies of a final research document for YSHPO files. Copies of any unedited materials as they were recorded from community sources must also be submitted.
10.	In addition to providing three hard-copies of the completed research document, researchers must provide a separate “Executive Summary” document in which they summarize their work in language that is understandable to non-professionals.
11.	Researchers must submit to the YSHPO all publications that may be prepared after the completion of the project. This includes professional publications (e.g., journal articles, books) or any other publications that are based upon information given by people in the community.
12.	Researchers must contact the Land Resources Division for instructions on collecting GPS/GIS data that will be consistent with the Yap State GIS.
13.	Researchers must pay a research fee that will be deposited into a YSHPO enterprise fund for use in other historic preservation projects.

GOAL 1: The YSHPO will provide leadership and support to ensure successful heritage preservation in Yap State.

Strategy 1.2: *YSHPO and stakeholders will develop partnerships to maximize existing infrastructure and programs to achieve heritage preservation goals. Because of the strong connection between traditional Yap and Outer Island culture and the natural environment, there is an inherent fit in incorporating heritage preservation within existing natural resources conservation programs (e.g., Micro Challenge). Similarly, heritage preservation can be an invaluable asset to economic development efforts such as tourism promotion.*

Implementing Recommendations for Strategy 1.2:

Encourage the use of traditional practices as part of government agency programs/directives. For example, YSHPO and Marine Resources Management Division can work together to promote the use of traditional fishing methods for community use in marine conservation zones; this may require the development of new or revised regulations that encourage traditional fishing practices. Lead: YSHPO. Partners: Marine Resources Management Division, communities.

Work with natural resources partners to protect critical environments such as mangrove areas that serve as natural buffers from storm surge; such protection will help to minimize environmental damage to coastal sites. Seacology is an example of a non-profit organization that funds community projects in exchange for communities establishing marine or forest reserves (for example, it funded the preservation and restoration of Tamilyog Trail in Dalipebinau Municipality (Photo 4), in exchange for the community dedicating 75 acres of native forest adjacent to the trail). Lead: YSHPO. Partners: communities, NGOs.



Photo 4. Tamilyog Trail trailhead, Dalipebinau Municipality (source: Seacology.org).

Implementing Recommendations for Strategy 1.2 (continued):

Use annual festivals like Yap Day, Homecoming Day, and the Navigation Festival, and major events like 2018 Micronesia Games, to promote heritage preservation through support for exhibits, demonstrations, and promotional materials. Lead: YSHPO. Partners: government agencies, NGOs, communities.

Encourage the participation of Outer Island communities in heritage preservation through state-sponsored projects, as well as through partnering with Outer Island-focused NGOs. Lead: YSHPO. Partners: Council of Tamol, NGOs, government agencies.

GOAL 1: The YSHPO will provide leadership and support to ensure successful heritage preservation in Yap State.

Strategy 1.3: *Creative funding opportunities will be explored to provide an alternative or supplement to government (State and NPS) funding and conventional grants.*

Implementing Recommendations for Strategy 1.3:

Identify alternative funding sources for heritage preservation (e.g., government and NGO grants, including sources such as natural resource granting agencies), and compile into a resource guide for use by YSHPO, NGOs, and communities. Lead: YSHPO. Partners: NGOs, communities.

Consider heritage-related book development/sales as a funding source, either for YSHPO directly or for specific organizations, NGOs, and communities (see www.uapress.arizona.edu/Books/bid2593.htm for an example of a book on Western Apache history published by University of Arizona Press, with all royalties going to the Fort Apache Heritage Foundation). Books oriented toward visitors could be sold in hotels and dive shops. Books could also be written and produced by students or young adults through the Department of Education or COM-FSM. Partners: YSHPO, Yap Visitors Bureau, communities, Department of Education, COM-FSM.

Investigate permit fees as alternative funding mechanisms. When the YSHPO is included in the development review process, a fee for development review could be instituted and deposited into an “enterprise account” that goes to YSHPO use; outside anthropology/archaeology researchers could be assessed a fee that would go to YSHPO for heritage preservation projects; visitors to restored community sites could be assessed a fee that would go to the local community. Lead: YSHPO. Partners: EPA, Department of Resources and Development, Department of Public Works and Transportation, Office of Planning and Budget, and YapCAP.

Consider access fees for tourists visiting restored community sites, with collected fees going to support more visitation, management, and maintenance. Lead: communities. Partners: YSHPO, Yap Visitors Bureau.

GOAL 2: Heritage preservation will be integrated into the consciousness of all levels of Yap society (government, NGOs, private entities, and the community), and will provide a sense of identity to all communities and citizens of Yap State.

***Strategy 2.1:** Information about heritage preservation will be disseminated to government officials, communities, young people, and visitors on an on-going basis, to initiate and sustain a dialogue on what heritage preservation is, why it is important, how and what it can contribute to communities, and critical needs for preserving Yap heritage resources.*

Implementing Recommendations for Strategy 2.1:

Work with partners to develop outreach programs through radio, newspaper, TV, books, and web pages (Fig. 3) to encourage different forms of expression for cultural sharing and expression. Possibilities include a “Micropedia,” an encyclopedia of Yap culture and history compiled from ICH reports, professional papers, oral histories, and other resources; contributions to the Pacific Digital Library¹³; and radio programs on Yap culture and history. Lead: YSHPO. Partners: Department of Education, COM-FSM, Yap Women’s Association, local radio, NGOs.

Encourage participants of annual festivals like Yap Day, Homecoming Day, and the Navigation Festival, and major events like 2018 Micronesia Games, to promote heritage preservation through demonstrations, exhibits, and on-site tours. Lead: event organizers. Partners: YSHPO.

Expand the use of social media to promote heritage preservation to a large audience. For example, the YSHPO Facebook page provides informational postings about heritage preservation issues and opportunities, invites new Facebook friends to contribute postings, and shares the page with others in Yap State, such as communities, schools, and COM-FSM students, as well as NGOs and other government agencies. Lead: YSHPO.

Work with natural resource agencies and organizations to integrate heritage preservation into their management/conservation programs (Photo 5); collaborate with Marine Resources Management Division to promote traditional fishing practices in management zones. Lead: YSHPO. Partners: Marine Resources Management Division, Forestry, Micronesia Conservation Trust.

¹³ The Pacific Digital Library is a collaborative digital library development project created by a team of Pacific Islander librarians following a three-week training workshop in Pohnpei in May 2009 (available online at <http://www.pacificdigitallibrary.org>).

Implementing Recommendations for Strategy 2.1 (continued):

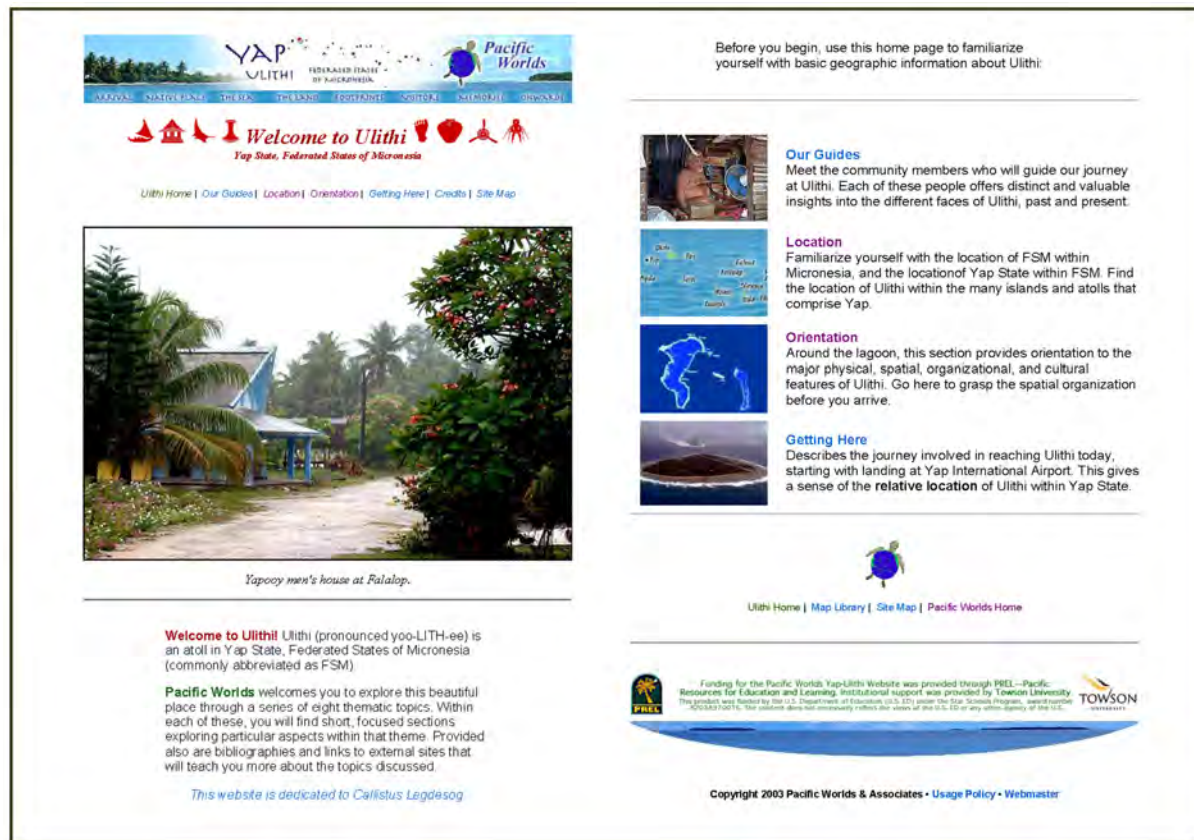


Figure 3. The Ulithi home page on www.PacificWorlds.com. This leads to personal accounts of traditional life on Ulithi Atoll, illustrated with photographs and drawings.

Provide periodic workshops on heritage preservation for elected officials and other government agency staff. Lead: YSHPO. Partners: State Executive and Legislature, Councils of Pilung and Tamol, other government agencies.

Provide periodic information/training to communities on heritage preservation law, processes, and skills so they can carry out their own programs and projects;¹⁴ define direct links between heritage preservation actions and their benefits to landowners and the local community. Possibilities include organizing workshops for communities that receive restoration grants, or requiring outside researchers to provide training (every project should include a local counterpart team member). Lead: YSHPO. Partners: communities, outside researchers.

Encourage outside researchers to integrate community outreach into research projects (e.g., distribution of results to encourage community interest in long-term sustainability of resources and programs; see example of the 2008 *aech* project (Fig. 4); develop protocols for outside researchers to conduct community workshops/talks, hire community members (skills transfer), give on-site tours to the public. Lead: YSHPO. Partners: outside researchers, communities.

¹⁴ Heritage preservation information workshops on the Outer Islands may be particularly valuable since the present HPP project did not include the opportunity for a visit to any of the Outer Islands.

Implementing Recommendations for Strategy 2.1 (continued):



Photo 5. Marine resource management sign for the Nimpal Channel Marine Conservation Area, a joint community initiative of Okaw and Kaday Villages, Welo Municipality. A heritage preservation message can be included in the sign design to complement the natural resource message.



Figure 4. Brochure produced for the 2008 *aech* survey. In addition to the brochure, a poster and website were created to share the results of the survey with the public.

Implementing Recommendations for Strategy 2.1 (continued):

Develop educational opportunities to emphasize the direct links between tangible and intangible heritage resources (Fig. 5) in order to create a strong framework for a holistic approach to heritage preservation. Understanding that there are links between tangible and intangible lends authority and motivation for a well-rounded preservation program. For example, restoration of community structures involves the documentation of a tangible resource by survey and mapping, transmits traditional building skills, and records oral histories about the structure; developing an interpretive program around the restored structure provides an opportunity for the community to work together in capturing a community legacy for the public, and a source of community pride in sharing it with others. Lead/Partners: YSHPO, communities, Department of Education.

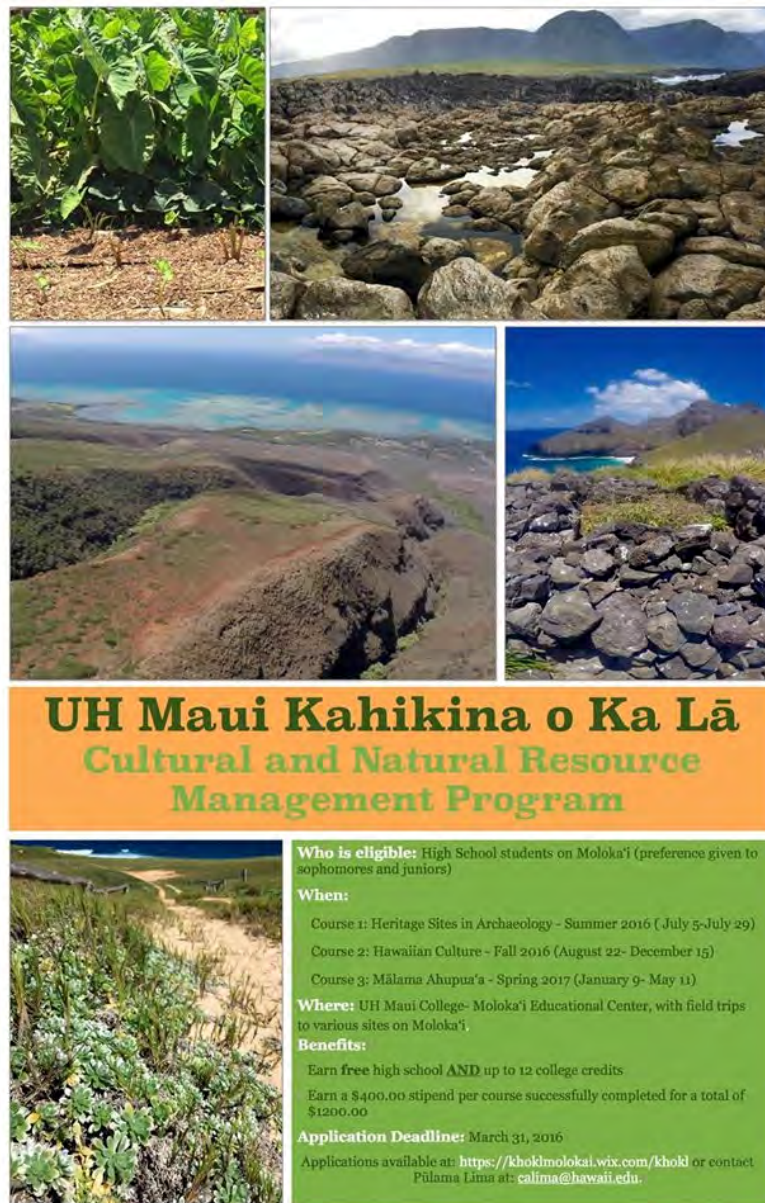


Figure 5. Flyer for a combined natural and cultural resource management program for high schoolers on Maui, sponsored by the University of Hawai'i Maui College – Moloka'i Educational Center.

GOAL 2: Heritage preservation will be integrated into the consciousness of all levels of Yap society (government, NGOs, private entities, and the community), and will provide a sense of identity to all communities and citizens of Yap State.

***Strategy 2.2:** Heritage stakeholders will work together to develop educational and interpretive programs at the community level, created and maintained by and for communities. Communities will be encouraged and supported in efforts to develop heritage resource projects, especially those that emphasize the transfer and practice of cultural skills, that bring together knowledgeable community cultural experts and elders with student and young adult participants, and that integrate tangible and intangible heritage resources.*

Implementing Recommendations for Strategy 2.2:

Support and develop apprentice training programs in traditional skills. For example, a program to combine an apprentice program in traditional fishing with restoration of *aech* (traditional fish traps) is described on the website www.islandculture.info/yaptraditionalfishweirs/: “only a few elders still have the knowledge to build and maintain *aech*, and it is investigating apprentice training programs so the knowledge can be passed on.” Lead/Partners: YSHPO, communities, Department of Education.

Support and promote cultural practices, such as traditional fishing methods and agroforestry techniques, and traditional skills, such as weaving and sailing (Photo 6). Lead/Partners: YSHPO, Marine Resources Management Division, Forestry Division, NGOs.



Photo 6. The 30-year-old *Simion Hokule'a* embarking on a voyage from Yap to Palau in 2009 (source: <http://microbuds.smugmug.com/Yap/Traditional-Navigation-Society>). The voyage, which was sponsored by the Traditional Navigation Society of Yap, was a recreation of the sailing expeditions to Palau to quarry stone money. The *Simion Hokule'a* was guided by Master Navigator Ali Haleyalur of Lamotrek.

Implementing Recommendations for Strategy 2.2 (continued):

Encourage the Department of Education to develop heritage resource programs like those that generated the 1956 *Yap Our Island* book by 9th grade English and Social Studies students at Yap Intermediate School (Fig. 6), and the 1978-1979 *Kakrom* by Yapese Cultural Studies students at Yap Middle and High Schools. Lead: Department of Education. Partners: communities, YSHPO.



How This Book Was Made

Growing out of a need to better understand, evaluate, and preserve Yapese culture, this book was undertaken as an English and Social Studies project by the ninth grade of Yap Intermediate School ...

In organization of the study was first discussed the broad areas with which Social Studies deals, and then outlined the areas of Yapese life which we thought we would like to include ...

Following the definition of a general area and the major topics within it, the class divided into groups and prepared questions they felt should be answered about each topic. The members of each group then selected general and specific responsibilities and began the task of gathering information, interviewing individuals, collecting artifacts, drawing pictures, preparing demonstrations, making field trips, etc. [They] wrote their materials to the ability, in English. The teachers then worked with each student individually, discussing and improving his report. ...

Following this improvement the committees prepared their reports for oral presentation, accompanied by the visual aids which they had made or gathered. Following each report there was a period of open discussion and questioning, which often led to further exploration and consequent revision of the material.

Figure 6. Cover and introduction of *Yap Our Island*, a 1956 production of the 9th grade of Yap Intermediate School.

Translate the RICH data into an accessible format to use in school curricula. Krause and YSHPO (2014a – 2014f) emphasize that: “educators can build on the design and approach of the RICH to create innovative student projects to provide more information to be added to the RICH, formulate ways in which students can help safeguard reported elements (such as classes on traditional handicrafts), or simply to educate them on the valuable cultural heritage found within these pages.” Lead: Department of Education. Partner: YSHPO.

Encourage communities that have restored community sites or are applying for restoration grants to install interpretive signs; sign text/illustrations can be a community effort that includes elders and young people; should include protocols for visitors to ensure that village life is not adversely impacted or inadvertently intruded upon. YSHPO/YVB can assist in identifying funding sources for fabrication/installation. Lead: YSHPO, Yap Visitors Bureau. Partners: communities.

Develop access fees for tourists who visit interpretive sites, as a means to generate supplementary funds for community maintenance and heritage programs. Lead: communities. Partners: Yap Visitors Bureau, YSHPO.

GOAL 3: Heritage preservation programs will have long-term sustainability, and will have a holistic perspective that melds cultural resources and heritage with their natural context.

***Strategy 3.1:** Heritage preservation will be integrated into the environmental review process for new developments, by strengthening and enforcing policies and planning processes to enhance informed decision-making on heritage resource preservation and management.*

Implementing recommendations for Strategy 3.1:

Review and revise existing laws, particularly related to the environmental review of development projects (i.e., the Environmental Assessment Feasibility Study), to add heritage preservation as an explicit subject for review. Lead: EPA. Partners: YSHPO, State Legislature and Executive; government agencies such as EPA, Department of Public Works and Transportation, Office of Planning and Budget, and YapCAP.

Create a development review process for heritage resources that is similar to the Section 106 process but designed for applicability in Yap State. An example of the Hawai'i State historic preservation rules related to the review of new development is presented in Table 5. Lead: YSHPO. Partners: EPA, Department of Public Works and Transportation, Office of Planning and Budget, and YapCAP.

Table 5. Summary of Hawai‘i State Historic Preservation Rules for a Historic Preservation Review Process.

Law and Process	Summary
Law and Regulation	Hawaii Revised Statutes Chapter 6E-42 is a law to preserve, restore, and maintain historic properties for future generations and requires that before government projects commence, or before any permit, license, or other entitlement for use for any other project is approved, State Historic Preservation Division (SHPD) must be consulted regarding the potential effects of a project on historic properties or burial sites, and any impacts on such resources mitigated. Hawaii Administrative Rules §13-275 specify the means by which this is accomplished.
Purpose:	To establish a historic preservation review process that is designed to identify significant historic properties in project areas and then to develop and execute plans to handle impacts to the significant historic properties in the public interest.
Application:	Applies to nearly every development of real property in the state (all projects by or for state or county agencies, or funded by state or county agencies, and includes private projects for which an agency/applicant permit is required).
Participants:	Law and regulations are administered by the State Historic Preservation Division (SHPD). Agency/applicant with jurisdiction over the project is responsible for complying with the historic preservation review process; provisions enable interested organizations and individuals that are concerned with the effect of the project on historic properties to participate in the process.
Step 1: Project review by SHPD	Agency/applicant with responsibility over a project (including private projects for which an agency permit application, such as for grading, grubbing, construction, etc., is made) consults with the SHPD; the SHPD reviews the request and prepares a letter of determination. <i>The reviews/comments of the SHPD at each of the following steps determine whether process ends or proceeds.</i>
Step 2: Identification and Inventory	SHPD determines whether (a) historic/cultural properties are known to be present, and/or (b) if a <i>historic/cultural property survey</i> is needed. If a survey is needed, the agency/applicant with project jurisdiction is responsible to have a survey conducted (SHPD does not itself conduct survey). If SHPD determines that no historic/cultural properties are present, and no survey is needed, project may proceed.
Step 3: Significance Evaluation	If SHPD determines that historic/cultural properties are present or if the survey finds such properties, SHPD identifies “significance” by state (and/or) federal standards. If SHPD determines that there are no significant historic/cultural properties present, project may proceed.
Step 4: Determination of Effect	SHPD determines whether the subject project will have direct or indirect effects on any significant historic properties. If SHPD determines there will be no effect on significant historic/cultural properties, project may proceed.
Step 5: Determination of Mitigation	If SHPD determines that the subject project will have an effect on significant historic properties, mitigation of effect is required by one or more means: preservation, archaeological data recovery, historic data recovery, architectural recording, and/or ethnographic documentation.
Step 6: Mitigation Plan and Mitigation Action	The agency/applicant will prepare a mitigation plan to address the requirements of SHPD, obtain SHPD approval of the plan, and have the approved mitigation carried out.
Step 7: SHPD Verification	When mitigation plans have been carried out, the agency/applicant submits a request for verification and approval to SHPD. Verification and approval must be obtained from SHPD before project may proceed.

GOAL 3: Heritage preservation programs will have long-term sustainability, and will have a holistic perspective that melds cultural resources and heritage with their natural context.

***Strategy 3.2:** Heritage preservation will build on existing infrastructure and programs, such as natural resource conservation efforts, in order to maximize human and fiscal resources.*

Implementing recommendations for Strategy 3.2:

Partner with government agencies to develop mutually beneficial natural and cultural stewardship/conservation programs. For example, the 2008 survey to document the archaeology and oral histories of traditional fish weirs (*aech*) showed “the Yap *aech* to be a ‘sustainable fishing method’ using ‘traditional ecological knowledge and practices’ that, in this day of dwindling fish stocks and the need to live in harmony with our environment, is a pathway for Yap and other parts of the world toward sustainable fishing” (<http://www.islandculture.info/yaptraditionalfishweirs/index.htm>, accessed December 2015). Lead/Partners: YSHPO, government agencies.

Network with Pacific-based organizations, such as Pacific Digital Library, ANAPacific, and Secretariat of the Pacific Community, to gain insights into other heritage preservation programs and as potential sources of grants. Lead: YSHPO. Partners: Pacific-based organizations.

Continue working with UNESCO’s ICH program to protect, safeguard, and promote local heritage. Lead: YSHPO. Partner: UNESCO.

Promote the use of a range of methods for preservation/management of tangible heritage resources that will allow flexibility in terms of funding requirements. For example, documentation of heritage resources is a relatively low-cost form of preservation in which the information related to the resource is being preserved; in contrast, restoration of a heritage resource such as a community structure is a high-cost effort requiring short-term time, labor, and supplies for the physical restoration, and long-term maintenance; in-between options include production of education and/or interpretive materials, and maintenance of the resource with no restoration. A guide to options can be prepared for distribution to communities that are interested in heritage preservation activities. Lead: YSHPO.

GOAL 3: Heritage preservation programs will have long-term sustainability, and will have a holistic perspective that melds cultural resources and heritage to their natural context.

***Strategy 3.3:** Heritage preservation will be linked with sustainable economic development. Tourism is a main part of the Yap economy and is a natural partner for heritage preservation. Historic sites, cultural performances, and arts/crafts are important components of an eco-tourism-based visitor agenda.*

Implementing Recommendations for Strategy 3.3:

Develop a comprehensive heritage tourism interpretive plan, or alternatively, carry out each of the following plan components as individual actions:

- Review existing interpreted sites and heritage tourism infrastructure (e.g., road signs, restrooms, interpretive signs), as well as other tourist-oriented venues that have potential for incorporation into a heritage tourism plan (e.g., Tamilyog Trail, see Photo 4).
- Identify other heritage resources that are or may be accessible to the public; for example, reconstructed community structures, remains of Japanese aircraft at the old airport, the Japanese lighthouse (Photo 7).



Photo 7. Remains of the old Japanese lighthouse at Dalap in Lebinaw Village, Gagil Municipality (source: missingaircrew.org). Note the interpretive sign on the structure wall in the center of the photograph.

Implementing Recommendations for Strategy 3.3 (continued):

- Evaluate visitor types and needs in the context of heritage interpretation; who are the visitors, what would they be interested in, how would they find interpreted sites (i.e., road map); are restroom facilities needed, what are the dos and don'ts of visiting village areas, what are the contacts for more information.
- Identify villages that are interested in promoting community heritage resources.
- Point out public locations where interpretive/educational materials can be displayed (e.g. government offices, hotels, airport, shopping areas).
- Consider development of historical parks and self-guided tours; develop criteria to select sites for interpretation (e.g., community desire, minimal impact on daily village/ community life, easily accessible by visitors, available support amenities/ infrastructure like water, restrooms, parking).
- Point out locations where traditional Yap and Outer Island arts and crafts can be purchased.
- Design a map of Yap that shows these visitor destinations (as well as the directional road signs that point toward these locations); the YSHPO and communities could identify the appropriate locations that would be shown, the Yap Visitors Bureau would be responsible for production and distribution (costs could be shared among the Chamber of Commerce and tourist-related businesses), and the communities would benefit from the exposure and potential income from visitors' fees.

Lead: Yap Visitors Bureau. Partners: YSHPO, Chamber of Commerce, communities, tourist-related businesses.

Develop a tour guide certification program so the transmittal of cultural information to visitors will be accurate and consistent (refer to National Association of Interpreters for examples of tour certification programs; see <http://www.interpnet.com/>). Lead: Yap Visitors Bureau. Partner: YSHPO.

Continue development of the Yap State Museum; utilize the new museum as a venue for distribution and/or sale of educational materials (brochures, posters, reports, books); consider including an arts and crafts gallery to display and promote works by local artists, such as carvings, textiles, basketry, and other arts and crafts. Lead/Partners: Yap Visitors Bureau, YSHPO.

Develop a detailed curation needs and collections management document as part of planning for the new museum. This document should address, at a minimum [1] inventory of currently held items; [2] procedures for acquisition of new items, including condition of items when accepted to the curation facility (cleaned, labeled, with associated record of provenance, special conservation procedures, if needed); [3] structural requirements for the curation facility (e.g., temperature and humidity control, fire detection/suppression, security, adequate and secure records storage, insect and vermin prevention), and [4] disaster management plan, particularly given the intensity of typhoons and storms in the recent past. The 2006 Museum Collection Policy should be reviewed and updated, if necessary. Lead/Partner: YSHPO, Yap Visitors Bureau.

Implementing Recommendations for Strategy 3.3 (continued):

Ensure that existing visitor infrastructure is maintained and, if necessary, enhanced. For example, the restored Gallas Men's House in Ngariy Village, Rull Municipality, has informal interpretive signs within the structure and a nearby restroom facility to cater to the needs of the tourists/visitors when visiting the site (Photo 8). The signs are paper photocopies in plastic sleeves and show effects of weather damage; the restroom, which was funded by the Yap Visitors Bureau, was built about a year after the restoration of the men's house and may need to be refurbished. Lead: Yap Visitors Bureau, communities. Partner: YSHPO.



Photo 8. Restored Gallas men's house showing interpretive sign, artwork, and restrooms.

GOAL 4: Communities will take an active role in heritage preservation, with all community members from chiefs and elders to young children working together to preserve and maintain their tangible and intangible cultural heritage.

***Strategy 4.1:** Communities and community partners will initiate, support, and take part in preservation programs, particularly those that emphasize younger members of the community. Heritage preservation stakeholders will develop programs for young community members as a means to develop long-term and sustainable knowledge and interest to preserve community culture, lifeways, and resources. Although there may not be an immediate interest among young people, a structure in place (i.e., long-term programs) will allow interest to build over time.*

Implementing Recommendations for Strategy 4.1:

Develop and support an internship program at the YSHPO to bring young adults from local high schools and the COM-FSM into the heritage preservation profession. Internships would offer a training opportunity for local students, as well as encourage an interest in heritage preservation. Lead: YSHPO. Partners: Department of Education, private schools, COM-FSM.

Work with and support a YSHPO point-of-contact for communities. This person can do outreach to communities to inform them about Yap heritage preservation laws and programs, be the contact person for communities needing assistance, and support community programs in preservation/interpretation. Lead: YSHPO. Partners: communities.

Disseminate the results of the 2013-214 ICH workshops to communities, and use this distribution as a means to generate and support continuing documentation of community oral histories and intangible cultural heritage; assist communities in updating the inventory of intangible heritage resources. Lead: YSHPO. Partners: communities.

Encourage a variety of educational and interpretive projects to engage students and young people. Past examples are the 1956 *Yap Our Island* and 1978-1979 *Kakrom* publications; new possibilities include radio riddle competition on cultural subjects, with prizes for winning riddle solvers; family history interviews between young children and their elders; competitions among communities to encourage traditional skills transfer (e.g., which community can catch the most fish using traditional fish baskets). In the compilation of the RICH documents (Krause and YSHPO 2014a – 2014f), it is emphasized that: “educators can build on the design and approach of the RICH to create innovative student projects to provide more information to be added to the RICH, formulate ways in which students can help safeguard reported elements (such as classes on traditional handicrafts), or simply to educate them on the valuable cultural heritage found within these pages.” Lead/Partners: Communities, Department of Education, COM-FSM, YSHPO, NGOs.

Encourage outside researchers to sponsor field visits to their sites from local schools, as well as to make in-school presentations so young people can be introduced to preservation activities. Lead: YSHPO. Partners: outside researchers, Department of Education.

GOAL 4: Communities will take an active role in heritage preservation, with all community members from chiefs and elders to young children working together to preserve and maintain their tangible and intangible cultural heritage.

***Strategy 4.2:** Communities will take an active role in the review of proposed developments, in order to ensure that new developments do not adversely impact local community integrity, lifestyles, and heritage resources. At the same time, community stakeholders need to have sufficient time and information to allow informed, well-thought comments and recommendations in development review process.*

Implementing Recommendations for Strategy 4.2:

Review and revise existing environmental law and regulation to ensure that communities have a timely say in development reviews. Lead: EPA. Partners: YSHPO, communities, State Legislature and Executive, agencies such Public Works and Transportation, Planning and Budget, and YapCAP.

Ensure that communities are adequately notified of proposed developments and are informed about potential impacts to heritage resources; develop a notification process of proposed development through which communities are alerted to the development and to the heritage resources that may be impacted. Lead: YSHPO. Partners: EPA, Department of Public Works and Transportation, Office of Planning and Budget, YapCAP, communities.

PART III. RESOURCE OVERVIEW



III-1. ENVIRONMENT AND HISTORICAL BACKGROUND

This section of the plan presents background information on the environment and history of Yap as a framework for understanding the heritage resources of the state.

NATURAL ENVIRONMENT

Yap is the westernmost state in the Federated States of Micronesia (FSM), and consists of 26 inhabited islands and a total land area of 49.7 square miles in a span of over 100,000 square miles of ocean (Yap State Environmental Stewardship Consortium 2004). At the western edge of the state is Yap Proper, which consists of five high islands: Marbaa, Tomil, Gagil, Maap, and Rumung. Fourteen populated islands, primarily atolls, stretch to the east for approximately 500 miles: Eauripik, Elato, Fais, Faraulep, Gaferut, Ifalik, Lamotrek, Olimarao, Piagailoe (West Fayu), Pikelot, Sorol, Ulithi, Woleai, and Satawal. Satawal and Pikelot Atolls are the farthest east of the Outer Islands. Ngulu Atoll lies to the south approximately 65 miles south-southwest of Yap Proper and is the westernmost atoll in the FSM.

The five high islands of Yap Proper are contiguous and separated by narrow channels. They occupy an area of 38.7 square miles, a significant portion of the state's land area. The islands are bound by a common barrier coral reef, with mangrove swamps lining much of the shore; small sand beaches exist only along sections of the northern coast of Maap. The land is densely vegetated, mostly rolling hill terrain. Savanna covers much of the inland areas; Yap has the greatest extent of open savanna lands in the FSM, with some areas supporting a distinctive association of savanna specialized species not found in the eastern FSM (Yap State Environmental Stewardship Consortium 2004:4).

The Outer Islands consist primarily of low-lying coral atolls and islands with limited soil and fresh water. Ulithi Atoll and Fais Island are the closest islands to Yap Proper, lying 103 miles to the east-northeast. Ulithi is the largest atoll of the Outer Islands, covering an area of 1.7 square miles. Fais Island is a raised coral island with a fringing reef. Until Typhoon Lupit in 2003, Fais Island supported the largest expanse of limestone forest in the FSM. Limestone forests contain a specialized community of native and endemic species growing from pockets of soil in hard limestone rock. Falling leaves from the tree canopy are the main source of nutrients to sustain the shallow soil.

Yap has a tropical climate, with relatively uniform temperatures, averaging 82 degrees Fahrenheit in spring and summer and 90 degrees Fahrenheit in fall and winter (Yap State Environmental Stewardship Consortium 2004:3). Rainfall is high, with an average 120 inches per year; a pronounced wet season spans the months from June to October.

Typhoons occasionally hit Yap, and until recently there was an occurrence of only one in 20 years (Yap State Environmental Stewardship Consortium 2004:3). In recent years, however, they have become more common. For example, four typhoons affected Yap between November 2003 and April 2004. The first of the four typhoons was Typhoon Lupit, which devastated Ulithi Atoll and Fais Island with rainfall reaching over 10 inches on Ulithi, and gusts up to 98 miles per hour (mph). Typhoon Sudal was particularly destructive when it hit the islands on April 9, 2004: 132 mph winds and wave heights of more than 35 feet caused widespread damage on Yap Proper, damaging or destroying 90 percent of private residences and affecting almost all public utilities and public property (FSM 2004b). In April

2015, Ulithi was hit again, this time by Typhoon Maysak, which destroyed many of the buildings and much of the infrastructure on the atoll.

PREHISTORY IN YAP AND THE OUTER ISLANDS

According to legend, Yap was originally settled by five supernatural beings that emerged from the earth at a well on land now called Thoolong, which is a sacred area.

Archaeological and paleontological research in Yap and the Outer Islands suggest an occupation of the islands from around 3,000 years ago, although the evidence for and nature of this early settlement is poorly understood (Rainbird 2004:154–155, summarizing data from a number of sources). Work on Fais Island shows that it was probably settled for at least 1,900 years (Rainbird 2004:166, based largely on research by Intoh 1991, 1996). Analysis of ceramics from excavations at the southern end of Yap indicates a long history of pottery use, extending from the time of early settlement, with three distinctive, chronologically based types: early Calcareous Sand Tempered (CST) ceramics; Plainware ceramics between around 850 and 650 years ago; late Laminated Ware from around A.D. 1450 into the post-Contact period (Intoh 2008:124).

Hunter-Anderson (2014:13-14) posits a shift from early inland locations to coastal areas in association with sea level decline and resultant beach progradation, as well as land reclamation in mangrove swamps. She sees Yapese legendary history as a corollary support to archaeological hypotheses:

Yapese legendary history suggests this was the case (and see Cordy 1986:75-78). Yapese historians tell that the first 34 villages in Yap were located on hills. An example is Dinay Village in Rull (Beardsley n.d.). It is important to determine when this process of coastal occupation began in Yap, since it may be related to the start of construction of malal complexes. There is indirect evidence that lowland settlement and coastal taro gardening had begun sometime after 1000 C.E. (Hunter-Anderson 1999). This inference is based on a paleosediment coring study in 1986 that showed a shift in pollen and other microscopic indicators in the soil column, from mangroves to fresh water swamp. The shift occurred at 1.3 m down a 270 cm-deep sediment core from a taro patch in Toruw Village, northeastern Map Island. This taro patch is approximately 250 m inland from the present shoreline, as are the other taro patches in the vicinity. Numerous residential and community stonework features in Toruw and neighboring coastal villages have been built on the sandy substrate seaward of these taro patches (Hunter-Anderson 1983:42).

Descantes' (2005) archaeological investigations at Gachpar Village in Gagil suggest that coastal land reclamation started between c. 1310 and 1470 C.E., which coincides with the lower sea levels of the Little Ice Age (Nunn 1999, 2007 and see Hunter-Anderson 2006 regarding the significance of the dating of Gachpar land reclamation). Seaward settlement movement down from interior sites may have occurred later in other areas of Yap. For example, archaeological survey and excavations in Dinay Village, Rull, revealed complex stonework and other features (house foundations, terracing, irrigation channels, walkways, taro pits, etc.) in linear configurations along the hillsides but no malal, pebaey, faluw, or rai. Radiocarbon dates suggest Dinay was abandoned by c. 1600 C.E. (Beardsley, pers. comm., 2011), possibly coinciding with later seaward settlement here.

Settlement of the eastern atolls and small islands is not well known archaeologically, although work on Fais shows early settlement occurring from around A.D. 200-400 and the first evidence for pig in

Micronesia (Intoh 2008:125, 135). Continuous contact with Yap Proper, as well as Palau, is evidenced by occurrence of ceramics throughout the excavated sequence; a green schist stone, which is a major geological component of Yap, was also found on Fais (Intoh 1996:113-114). A pearl shell bonito lure shank of a type that is rare in Micronesia, suggests a link with the Solomon Islands, from which a similar ethnographic sample is documented.

Ngulu Atoll to the southwest of Yap has been settled for about 1,600 years, based on excavations by Intoh (1981).

The language scheme of the western Pacific includes Western Austronesian spoken in Palau and the Mariana Islands, and Nuclear Micronesia in the Outer Islands. Although the Yapese language does not fit neatly into this language scheme, it is clearly linguistically different from the Outer Islands. Intoh (1996:111) writes that the “existence of two separate language subgroups in Micronesia has been considered to denote a complex colonization history for the region. At least two major population movements into Micronesia have been considered, one from the west and another from the south.” The people of the central Caroline islands that make up the Outer Islands of Yap State are linked by some common “clan names, a similar socio-political organization, traditional belief systems, and many feature of material culture with Truk” (Sudo 2006:65).

YAP AFTER WESTERN CONTACT

First Western contact in Yap was made in the early 1500s, probably by the Portuguese captain, Diogo da Rocha, who may have spent four months on Ulithi (Rainbird 2004:14). In the two centuries following, Yap Proper and the neighboring islands were sighted, passed by, or only very briefly visited; Hezel (1979) lists only six accounts of possible encounters with the Yap islands before 1700 (five Spanish and one Dutch). Between 1700 and 1800, there were 14 records; those before 1750 were Spanish and those in the second half of the century were British and American.

In 1804, Don Luis Torres, who would become vice-governor of Guam, brought oxen, hogs, and plants to the atolls, leaving most of them at Woleai (Rogers 1995:89). After this time, Carolinians re-instituted trading relations with the Mariana Islands (exchange networks that had existed prior to the coming of Westerners to the Pacific), exchanging seashells, turtle shell, coil hemp, and woven mats for iron tools, copper pieces, nails, knives, glass beads, bead necklaces, and colored cloth.

PACIFIC TRADE PERIOD

The China trade and whaling were major economic activities in the Pacific in the early 19th century. British, Americans, and Russians joined Spanish traders in a triangular route across the Pacific (Hezel 1983:84–85). Trade involved ships leaving the western coast of the Americas with cargoes of ironware, muskets, powder, cheap cloth, and bric-a-brac to trade in the Pacific islands for *bêche-de-mer* (sea cucumbers), sandalwood, tortoise shell, shark fins, edible bird nests, and mother-of pearl. From the Pacific islands, these ships continued on to China where these items, highly valued in China, were traded for silk, tea, and spices. The ships then returned to Europe or America to sell their wares.

Whaling, another major commercial endeavor of the 19th century, brought large numbers of British and American ships into the Pacific. In the 1820s and 1830s, Guam was the major port-of-call for these vessels, particularly British whalers who dominated the industry at that time. Later, in the 1840s and 1850s, Pohnpei and Kosrae became important ports-of-call for whaling vessels, especially as American whalers replaced the British as the most efficient hunters of the great sea mammals. At the

industry's peak in the mid-1850s, over 50 vessels stopped in Pohnpei for reprovisioning (Hezel 1983:132).

Despite its relatively large size, Yap Proper was largely ignored by merchants and whalers. When two Spanish vessels came to fish for *bêche-de-mer* in the 1830s, the entire crews of both ships were murdered (Hezel 1983). Andrew Cheyne, an English trader, put in at Tomil in 1843 and attempted to set up drying sheds to process sea cucumbers. He was forced to abandon the enterprise and leave the island when antagonism between the Tomil Yapese and the British arose, partially related to an influenza epidemic that was probably introduced by sick men on Cheyne's crew. After an absence of 15 years, Cheyne returned to the Pacific and took on a new business partner, Alfred Tetens, who set off from Palau to Yap in 1863 to obtain *bêche-de-mer* in a largely successful expedition, at least according to his own account. The following year, Cheyne again called at Yap to obtain sea cucumbers but again influenza broke out. Despite the mixed success of these endeavors, in the following years, others began to visit Yap in search of *bêche-de-mer*.

In 1869, a German trading company, J.C. Godeffroy & Sons, established the first permanent trade station on the island (Hezel 1975). Yap very quickly became the center of commercial interest in the Caroline Islands and was home to a handful of foreigners who had set up permanent residence (Hezel 1975, 1983:264–265).

In the late 1800s, while expeditions to obtain *bêche-de-mer* continued, copra became the new backbone of the Pacific economy (Hezel 1983:211). Irish American David Dean O'Keefe, who had washed ashore at Yap after his ship sank in a typhoon, played a critical role in integrating the island into the world economy (Hezel 2008). By transporting highly valued stone money from Palau on his ships, O'Keefe provided an incentive for the Yapese to obtain *bêche-de-mer* and pearl shell, and to produce copra, island products that O'Keefe could sell elsewhere. O'Keefe's actions also had an effect on the political situation: he dealt primarily with Rull and its allies, and thus intentionally or not, led to the dominance of this confederacy over Gagil (Berg 1992:161). Other traders entered Yap to compete with O'Keefe. His primary rivals were Eduard HERNSHEIM, who concentrated on copra production, and Crayton Philo Holcomb, who engaged in a number of speculative schemes; both Europeans arrived in 1874.

By 1880, Yap was established as the commercial hub of the Caroline Islands and was the leading producer of copra in Micronesia. An annual average of 1,500 tons of copra was exported by the four major trading concerns: O'Keefe, HERNSHEIM, Holcomb, and the German successor to J.C. Godeffroy & Sons, the Deutsche Handels-und Plantagen-Gesellschaft (DHPG). Each had regional headquarters in Yap and smaller trade stations on Palau and other smaller islands in the area (Hezel 1975). Between 20 and 30 vessels visited Yap each year. The importance of the island was further established when it became a coaling station for steamers sailing between Guam and Manila.

SPANISH PERIOD

Motivated by the increasing presence of British and German traders in the Caroline Islands, Spain attempted to assert its 300-year old colonial rights over the islands. However, Germany and Great Britain protested, and it became clear that these rights would only be recognized if Spain established actual administrative control over the islands. When German Chancellor Bismarck announced his intention to annex the Carolines in August 1885, Spain raced to physically claim Yap. Although Spanish ships arrived first, Germans followed almost immediately and were the first to assert control over the islands. Outrage over the German actions and the threat of war with Spain, however, led Bismarck to suggest arbitration by the papacy to settle the dispute. Ultimately, Germany was willing to give up its claim to the Carolines as long as its commercial interests were guaranteed protection.

For 13 years, from 1885 to 1898, Spain had administrative control over the islands, although the papal decree allowed Germany to establish naval and coaling stations, plantations, and other agriculturally related projects. For their part, Spain did little to develop the islands, but they established Catholic missions as they had in other Micronesia islands.

During this period of interaction with foreigners, as well as with other Micronesian peoples who had been exposed to Spaniards on Guam, the Yapese population was severely impacted by foreign diseases. Estimates of pre-contact population levels are as high as 50,000, though a figure closer to 30,000 may be more reasonable (Labby 1976:2). In 1898, a Spanish census found only 7,808 Yapese (Labby 1976).

GERMAN PERIOD

Germany purchased the Caroline archipelago from Spain at the close of the Spanish-American War in 1898 (Fig. 7). The Germans fostered mercantile enterprises and social reforms, and instigated public works projects such as the construction of piers and navigation beacons. Extraction and export of copra remained the primary economic interest, but phosphate mining was established on Palau, Nauru, and Fais Island (Rainbird 2004:23). In 1901, Germans hired local Yapese to expand the narrow waterway between Tomil and Marbaa to facilitate inter-island navigation; the channel is known as the German Canal or Tagreng Canal (the modern bridge over the canal was constructed in 1964) (Photo 9).



Figure 7. German period postcard, showing Colonia from the ridge on the north side of Chamorro Bay.



Photo 9. View of the modern bridge over the German canal in Tomil Municipality.

The German colonial authorities instituted changes to Yapese culture (Evans n.d.). They created a ban on inter-island voyaging, which caused a collapse in the transport of stone money from Palau. *Mispil* (mistresses of the men's houses) were prohibited. Warfare, which had evolved into bloody conflict because of introduced guns, was banned; Berg (1992:161) writes that the traders Cheyne and Teten supplied the Rull confederacy with firearms in exchange for *bêche-de-mer* and copra, and island-wide armed conflict reached its height in 1867 and 1868. Geo-politically, the 12 loosely established traditional districts were reorganized into ten municipalities with distinct borders; German authorities also supported Gagil in its conflict with Rull, thus changing the balance of power in Yap Proper (Fitzpatrick 2008:142). A 1903 census counted 7,156 resident individuals (Berg 1992:151, referencing Mueller 1917).

In the first decade of the 20th century, the German-Netherlands Telegraph Company linked the German Pacific colonies into the global submarine telegraph network (Bruton 2014) (Photo 10). In 1906, the company ran telegraph cable from the Dutch East Indies to Yap and Guam, with a spur from Yap to Shanghai. From the ends in the Dutch East Indies, Guam, and Shanghai, links to cables operated by other companies connected the Pacific colonies to the U.S., Philippines, Europe, and China. Bruton (2014, brackets added) writes:

Between 1906 and 1914, Yap became a major German naval communications centre and was an important international hub for cable telegraphy as it offered one of the two key alternative routes to the US-controlled Commercial Pacific cable [between Manila and San Francisco]. Yap Island formed a key node in the German telegraph cable line which also included Guam, Shanghai, the Dutch East Indies, and the Philippines.



Photo 10. Headquarters for the German cable station on Marbaa; opened in 1905. The building was later converted into a post office by the Japanese administration (source: Micronesian Seminar and Trust Territory Photo Archives, University of Hawai'i).

At the end of World War I, the Pacific cables were divided among the British, American and Japanese cable companies operating in the region. In 1919, the Japanese were awarded a mandate to Pacific islands, including Yap, by the Treaty of Versailles. The island's strategic importance in the global telegraph cable network led the U.S. to contest Japanese control over the island. In 1922, the Japanese mandate was recognized, but the U.S. was given equal access to the island and shared control of the telegraph station and the cable from Yap to Guam.

JAPANESE PERIOD

As World War I commenced in 1914, Germany lost control of the Caroline Islands to the Japanese. At the end of the war, the League of Nations mandated the administration of the islands to the Japanese, directing Japan to promote the well-being and progress of the native population. Japan ruled the islands using a civilian government with the goal of creating an extension of their culture and economy in Micronesia (Peattie 1988) (Photo 11). Japanese, especially Okinawans, were encouraged to immigrate to Micronesia to work on plantations and in other economic enterprises, but there was little investment in development on Yap. Within Micronesia, Chamorro from the Mariana Islands were encouraged to immigrate to Yap, and became prominent in economic and political life (Poyer 1995:224).

Despite the League of Nations prohibition against the military build-up of the islands making up the Japanese Mandate, in the late 1930s the Japanese began secretly constructing airfields, gun emplacements, munitions buildings, and naval bases in the Micronesia holdings. On Yap, intensive construction, including the building of an airfield and fortifications, began in earnest in 1944 (Poyer 1995:235).



Photo 11. Japanese administration building, constructed on top of the remains of the Spanish fort (source: Trust Territory Photo Archives, University of Hawai'i).

Evans (n.d.) describes conditions on Yap during World War II:

The Japanese used forced labor to fortify the island against possible invasion. They also prohibited fishing, and most large Yapese buildings were destroyed to reduce the targets for aerial bombings. Garden food became scarce when the Japanese ran out of supplies and commandeered large amounts of local produce. Some of the Japanese may have starved. The Yapese, with their intimate knowledge of the variety of food resources on the island, were able to survive. Very few children were born during this period, even to fertile women. Older women, interviewed in 1989, said that Yapese women were unwilling to subject infants to such conditions. The population of Yap reached its nadir during and immediately, after World War II. The first census of the new American colonial administration counted only 2,582 Yapese.

During the war, Yap was by-passed in the Allied strategy of island-hopping toward the ultimate target of the Japanese homeland. The Japanese airfield and Colonia harbor, however, were targets of intensive bombing in mid-1944 (Photo 12). Dunn (2006, brackets added) writes that:

Yap assumed increased importance [to the Japanese] late in May 1944 when the Allies rapidly advanced westward in New Guinea and Yap became a transit point for Japanese air reinforcements. With the Allied invasion of the Marianas, Yap became a key base for launching attacks against Allied invasion forces. For a time in June and July 1944 it was the primary source of resistance to long range American bomber attacks in the central Pacific.



Photo 12. U.S. Navy aerial documentation of bombing mission, March 31, 1944 (National Archives and Records Administration, College Park, MD).

By the beginning of August, the Japanese were retrenching to the Philippines, and Yap became a “backwater to the Pacific war” (Dunn 2006).

AMERICAN PERIOD

The American military government administered Yap and the other Carolinian islands from the end of the war until 1951. During this period, military bases were established at various locations; for example, on Falalop, Asor, and Mogmog in Ulithi (Craib 1981:49). The Chamorro who had moved to Yap in the 1930s were repatriated to Saipan and Tinian by 1948 (Poyer 1995:2470). In 1951, a United Nations mandate was granted to the United States to govern the islands as a part of the Trust Territory of the Pacific Islands (TTPI). The U.S. established a civilian government with the administrative center on

Saipan in the Mariana Islands. The Americans brought social improvements in the form of new education and health-care systems as well as political development through promotion of local democracy, but they made few contributions to economic development. Evans (n.d.) describes:

Culture change increased rather than decreased its pace during the American administration through an American style education system, wage labor, off-island travel, and a greater dependency on imported food items. The increased pace of change was encouraged both by the jump in conversion to Christianity that occurred in the 1950s, and the increase in the American administration budget and the number of government jobs available to Yapese that occurred after the Solomon Report was written in 1962.

In 1981, the Trust Territory mandate expired. In 1983, a plebiscite in the pan-Micronesian entity of the Federated States of Micronesia (FSM) approved the Compact of Free Association (COFA, or Compact) with the United States; the Compact was established to govern the relationships of free association between the United States and the three Pacific Island nations that formerly comprised the TTPI. The Compact was signed by the U.S. president in 1986. By these actions, the FSM, which includes all of the Caroline Islands except those in the Palau archipelago (which became the Republic of Palau), took full responsibility over its internal and external affairs.

Under the terms of the Compact, the U.S. would provide the FSM with guaranteed financial assistance, defense, and other services and benefits over a 15-year period; benefits would include disaster response and recovery and hazard mitigation programs under the Federal Emergency Management Agency, as well as services from the National Weather Service, the United States Postal Service, the Federal Aviation Administration, and the Federal Communications Commission. In exchange, the U.S. was granted certain operating rights in the FSM, denial of access to FSM territory by other nations, and other agreements. In 2003, the Compact between the FSM and US was renewed for 20 years.

III-2. AN OVERVIEW OF THE HERITAGE RESOURCES OF YAP

This chapter discusses the heritage resources of Yap State, particularly as they relate to defined resource categories and the status of knowledge about the resources. The chapter concludes with a section on the history of heritage preservation documentation in Yap State.

WHAT ARE THE HERITAGE RESOURCES OF YAP?

The heritage resources of Yap State include tangible historic properties and intangible cultural heritage (ICH). As defined by the *Yap State Historic Preservation Act of 1989*, tangible historic properties are sites, structures, buildings, objects and areas of significance in the history, archaeology, or culture of the people of the State of Yap; tangible properties also include cultural landscapes and submerged resources, as well as archival materials like images, artifacts, and documents (Yap State Government 1989). Intangible cultural heritage include traditions, arts, crafts, stories, songs, and technologies that are indigenous to the people of the State of Yap. Tables 6 and 7 define these different categories of resources.

The definition of heritage resources in Yap contrasts with the legal definition of “historic property” in U.S. historic preservation law and regulation. As noted in Footnote 1 (above), “historic property” is a formal, defined term in U.S. and FSM legislation. In U.S. law, the term refers to “any prehistoric or historic district, site, building, structure, or object included on, or eligible for inclusion on, the National Register, including artifacts, records, and material remains relating to the district, site, building, structure, or object” (from: Title 54-National Park Service and Related Programs, Subtitle III-National Preservation Programs, Division A-Historic Preservation, Chapter 3001-Policy, accessed online at <http://uscode.house.gov>, January 2016). Thus, the National Register does not include or address intangible resources (NPS 1997:4):

It is not used to list intangible values, except in so far as they are associated with or reflected by historic properties. The National Register does not list cultural events, or skilled or talented individuals, as is done in some countries. Rather, the National Register is oriented to recognizing physically concrete properties that are relatively fixed in location.

FSM Title 26, which clearly states that it is “the policy of the Federated States of Micronesia to protect and preserve the diverse cultural heritage of the people of Micronesia,” defines three categories of historical sites and antiquities. Historic property is defined as “sites, structures, buildings, objects, and areas of significance in local history, archaeology or culture.” Cultural attribute refers to “all aspects of local culture, tradition, arts, crafts, all social institutions, forms of expression, and modes of social interaction.” Historical artifact is “an object produced by human beings 30 or more years previously.”

Table 6. Tangible Heritage Resource Types.

Resource Type	Definition	Examples
Traditional archaeological properties	Physical remains of traditional activities dating from pre-Contact through the Colonial period	Shell middens, surface architecture, artifact scatters
Colonial period archaeological properties	Physical remains of activities dating from the Pacific trade, Spanish, German, Japanese, World War II, and Trust Territory periods	WWII airplane wreckage, Japanese lighthouse complex, Spanish fort
Submerged archaeological properties	Physical remains of traditional and Colonial period activities that are underwater	<i>Aech</i> (fish weirs), plane or ship wrecks
Traditional cultural properties	Historic property that is associated with cultural practices or beliefs of a living community that (a) are rooted in that community's history, and (b) are important in maintaining the continuing cultural identity of the community	<i>Aech</i> (fish weirs), dancing grounds, stone money banks, sacred areas; Dinay Village; Bechiyal Village
Cultural landscapes	Interconnected and dynamic systems of the natural and cultural environment; landscape reflects human adaptation, use, and modification of the natural setting (topography, water, plants, animals) over time; includes character-defining features that, individually or collectively, contribute to the landscape's physical appearance	O'Keefe's Island (Tarang); sacred sites; stone path networks
Archives and collections	Historical documents (text, maps, photographs); material remains that are excavated or removed during an archaeological survey, excavation, or study; associated records that are prepared or assembled in connection with the survey, excavation, or study; material goods that reflect traditional arts and crafts	Reports, field notes, historical photographs, historical maps; curated artifacts; collected artifacts from living groups
Architectural resources	Standing buildings of traditional style (50 years or older) or that date to the Colonial period	Milew community center which is housed in a building that may have been the old Japanese airport terminal

Table 7. Intangible Cultural Heritage Resource Domains (based on UNESCO ICH program).

Resource Type	Definition	Examples
Traditional craftsmanship	Local knowledge that is passed down from generation to generation, e.g., how to make crafts and techniques used for construction	Fabric weaving, basketry, canoe and bamboo raft building, fish weirs, tuba, coconut ropes
Performing arts	Cultural expressions that reflect human creativity, including vocal and instrumental music, dance and theatre, sung verse	Traditional dances, martial arts, juggling, kite flying
Knowledge and practices concerning nature and the universe	Traditional ecological wisdom and indigenous knowledge	Knowledge about local fauna and flora, traditional healing systems, rituals, beliefs, initiatory rites, cosmologies, shamanism, possession rites, social organizations, festivals, languages and visual arts, traditional navigation, medicines
Social practices, rituals, and festive events	Habitual activities that are shared by and relevant to many of a group's members	Ceremonies or gatherings to celebrate or honor such things as birth, marriage, seasonal changes
Oral traditions and expressions	Oral methods used to pass on knowledge, cultural and social values, and collective memory	Chants, proverbs, riddles, tales, nursery rhymes, legends, myths, epic songs and poems, charms, prayers, songs, dramatic performances

TANGIBLE CULTURAL HERITAGE

Five sites in Yap State are on the U.S. National Register of Historic Places (Table 8), and documentation is on standard NRHP forms (in PDF format, online at <http://focus.nps.gov/>); an update to the O'Keefe's Island nomination was prepared in 2008 (Descantes et al. 2008). One-hundred-thirty-five (135) sites are listed in a YSHPO digital database called the Historical Sites Registry (HSR), which has not been used or updated since the office was seriously damaged in Typhoon Sudal in 2014 (Craft 2016:9); sites are identified by a unique and somewhat complex numbering system that is no longer used. The YSHPO Registration Coordinator has created an informal inventory system in MS Excel format to enter site information generated by field surveys completed for restoration projects; the system includes provisions for narrative descriptions, field survey forms, plan view maps and photographs; sites are identified by name.

Table 8. Yap Sites Listed on the U.S National Register of Historic Places.

Name on NRHP	Date Listed	Municipality	Period Represented
Rull Men's Meeting House	09-30-1976	Rull	Traditional
O'Keefe's Island	09-30-1976	Weloy	1825-1899
Spanish Fort	09-30-1976	Weloy	Spanish (1887)
Dinay Village	04-14-2004	Rull	Early Prehistoric/Traditional
Bechiyal Village	06-19-1983	Maap	Prehistoric/Traditional

Although there is presently no way to generate a tabular list of inventoried sites, it is nonetheless possible to call out examples of sites that represent the resource types listed in Table 6: traditional archaeological properties; colonial period archaeological properties; submerged archaeological properties; traditional cultural properties; and cultural landscapes.

Traditional archaeological properties: This type of tangible resource includes a wide range of historic properties, including sites, structures, and objects (Fig. 8). Surface architecture like platforms and stone paths, as well as artifact scatters and subsurface cultural deposits, fall into this category, which represents the physical remains of past human activity.

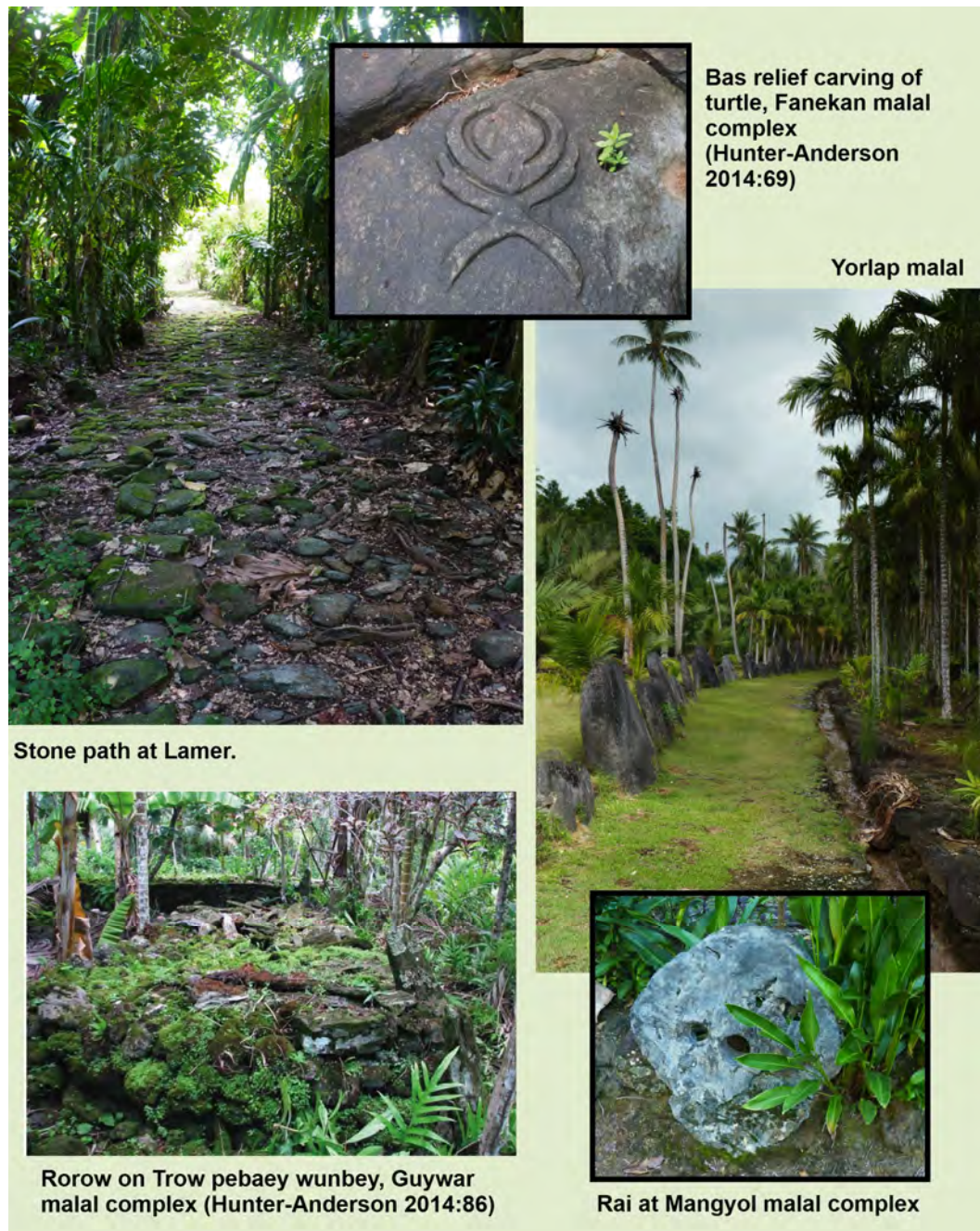


Figure 8. Examples of traditional archaeological properties.

Colonial period archaeological properties: Like traditional archaeological properties, Colonial period properties include sites, structures, and objects, and represent the physical remains of past foreign activity following Western contact in the early 1500s (Fig. 9). The Spanish period is presently best represented by the foundation of the Spanish Fort in Colonia. Examples of German period sites include the Tagreng (German) canal in Tomil Municipality, which was one of the major projects undertaken by local Yapese during this period (now crossed by a bridge built in 1964), and concrete towers of the German communications complex at the present COM-FSM. Japanese sites include the remains of the old Japanese airport runway south of the present airport and downed aircraft in the area (King 2006), the foundation pedestals of the Japanese school at Gagil, and the lighthouse complex in Dalap in Lebinaw Village (Hunter-Andersen and Moore 1992, 1995), also in Gagil.



Figure 9. Examples of colonial period archaeological properties.

A recently identified archaeological complex of Japanese origin, located on the ridge line north of and overlooking Chamorro Bay, consists of Japanese World War II fortifications (Thompson 2011). An artillery unit attached to the 49th Independent Mixed Brigade, Imperial Japanese Army, set up a fire base on the ridge. In-situ remains of this military occupation include five Type 95 75mm Field Guns (an additional gun lies beside the lower access road) and remains of infrastructure for servicing the guns (steel trolley tracks, ammunition trolley, earthwork gun emplacements, reinforced bunkers, dugouts and communication trenches).

Submerged archaeological properties: Submerged resources are physical remains of traditional and Colonial origin and includes sites and structures such *aech* (fish weirs) (Photo 13), and objects like Colonial period plane or ship wrecks. *Aech* have been the subject of recent comprehensive research by the YSHPO (Jeffrey and Pitmag 2010; see also Jeffery 2013, 2014, as well as earlier work by M. Falanruw).



Photo 13. Fish weir at Maap (source: Jeffrey 2013:33).

Traditional cultural properties: This type of tangible resource overlaps with traditional archaeological properties (including submerged properties), and is perhaps the most relevant category for Yap heritage preservation. Because of the on-going, living nature of traditional Yapese culture, many of the archaeological heritage resources are coterminous with traditional cultural properties, as typically defined in U.S. historic preservation documentation. For example, traditional villages and stonework architecture like *malal*, while not always actively used, are still known by their function, ownership, and place in community life.

Tangible and intangible resources are inextricably linked. While there has always been a component of oral history research in archaeological studies, recent archaeological investigations (e.g., the *aech* surveys, work for the UNESCO nomination of stone money bank sites, and the NRHP

nomination of Dinay Village) have explicitly emphasized the critical importance of integrating cultural/community knowledge with archaeological data as a basis for a holistic understanding of the nature of the resource, as well as for appropriate management. In essence, the intangible is critical to understanding the tangible: the intangible is the “intellectual” background to tangible historic properties. As noted by Jeffery (2014:9):

Western constructs of heritage and the separation of intangible and tangible heritage in research and management, much like the separation of natural and cultural heritage, is not appropriate with Pacific Island nations.

An example of an archaeological survey that was driven by cultural knowledge is the nomination of Dinay Village to the NRHP (Beardsley 2004). Documentation of Dinay was part of a program to locate and record early settlement sites on Yap, as described by oral history. Dinay Village, which is traditionally known as the place where fire and pottery were introduced to the people of Yap by the gods, was archaeologically located in the general area described in oral histories. The site was found to be virtually intact and consists of 13 household complexes, a unique pottery oven, stone paths, bathing pools, stream crossings, irrigation channels, a central meeting plaza with a community well, sitting/meeting and resting platforms, and a semi-pyramidal grave structure.

Cultural landscapes: Like traditional cultural properties, cultural landscapes can overlap with other resource categories. The essence of cultural landscapes is that the resource is system-based, integrating the natural and cultural environments as a reflection of human adaptation, use, and modification of the natural setting over time. Thus, it is the physical appearance of the overall landscape that is important. An example of a cultural landscape in Yap is O’Keefe’s Island (Tarang) in Weloy Municipality, which is a clearly bounded and modified area related to a single historical individual, whose activities on that island are represented by archaeological remains as well as changes to the island itself (see Descantes et al. 2008 for updated NRHP nomination).

An example of a traditional landscape is the network of stone paths that connects villages on Yap Proper. Paths are archaeological sites but also reflect the human modification of the islands to make cultural connections; they are also named (see Thompson and YSHPO 2012:42, in describing stone paths between Tomil and Kanifay).

Architectural resources: There are few architectural resources of the Colonial period. One possibility is the building which presently houses the Milew Multi-Purpose Center; this may be the remains of the old Japanese airport terminal (F. Reg, pers. comm., October 2015).

INTANGIBLE CULTURAL HERITAGE

By its very nature, intangible cultural heritage (ICH) is difficult to catalog in a comparable way to tangible resources. Oral history interviews on various topics of cultural importance can be tabulated into an inventory (for example, Craft 2016:14 writes that “29 oral histories were collected on Yap proper [in 2014], while 22 were collected on the outer islands”) but it is the content of the interview, not the interview itself, that is the ICH. Table 7 (above) summarizes the ICH, as defined by the UNESCO ICH program.

HOW HAVE HERITAGE RESOURCES BEEN DOCUMENTED?

The history of heritage preservation research in Yap State extends back to the Colonial period, when German, Japanese, and American researchers documented the culture and archaeology of the islands. Since the creation of Yap State, much of the work has been carried out by YSHPO and FSM staff, as well as by outside researchers.

TANGIBLE CULTURAL HERITAGE RESEARCH

Table 3-1 in Appendix 3 is a tabular bibliography of archaeological reports, current to October 2015. Investigations within the past 20 years have created the bulk of knowledge about the origins and prehistory of Yap Proper and the Outer Islands.

INTANGIBLE CULTURAL HERITAGE RESEARCH

Although ethnographic and oral historical studies have a long history in Yap (e.g., the Hamburg Museum of Ethnography South Seas Expedition of 1908–1910, Japanese research in the inter-war years, and extensive anthropological efforts during the TTPI period; see detailed discussion in Descantes 1988:75-104), this section focuses on the documentation of intangible cultural heritage as a directed and explicit research subject related to heritage preservation. Table 3-2 in Appendix 3 lists the studies that have taken place since the mid-1950s.

Documentation and research on selected cultural topics have been completed by outside researchers, Peace Corps volunteers, Yapese students, and the YSHPO. School projects by Yapese middle and high school students made valuable contributions to the documentation efforts of Yapese cultural heritage; they contain photographs, illustrations, and stories (Yap Ninth Grade Intermediate School 1956; Yap Senior High School Cultural Studies Class 1978a, 1978b, 1979). They are also in a narrative format that is easy to read and understand.

In the early 1980s, the B.P. Bishop Museum in Honolulu, Hawai‘i received funding from the National Endowment for the Arts (NEA) to rerecord wax cylinders recorded by Japanese ethnologist, Iwakichi Muranushi, who was part of a 1935-1936 expedition to the Caroline Islands, jointly sponsored by Tohoku Imperial University and the Bishop Museum (Tatar 1984, 1985). One of the objectives of the NEA project was to send portions of the collection from a particular area back to that area. The Bishop Museum sent copies of Yap-related recordings, notes, and photographs from the expedition to Yap in 1984; a duplicate set of materials was sent to the Micronesia Area Research Center in Guam. Subsequently, the Bishop Museum published a selection of songs and related materials (Tatar 1985).

In the late 1980s, an ethnography study was conducted by the Yap Cultural Inventory Group (YCIG), as part of a pan-Micronesia archaeology-ethnography research effort funded by the Micronesian Endowment for Historic Preservation (MEHP) (Evans n.d.). The ethnography study had four goals: preparing a cultural inventory of resource-related cultural attributes, providing training to the Yap State Historic Preservation Office, creating a model of Local Consultation Process that could be used when traditional cultural attributes were threatened by modern development, and providing recommendations for the use and protection of 17 key Yapese cultural practices: traditional dance; traditional attire; traditional structures; stone structures; traditional money; traditional canoes; mats and baskets; pottery; fishing; traditional eating ranks; population and family planning issues; education; funerals and burials; sacred places and traditional religion; medicine; and transmission of land.

In 2009, the YSHPO published a booklet containing a small sample of oral histories that had been collected and transcribed (YSHPO 2009:introduction by James Lukan, YSHPO Officer). The 18 oral history transcriptions deal with “the socio-political structure and how it legislates social order between individuals and communities,” and include subjects such as routes, community structures, sacred objects and places, burial practices, infant care, inter-community relations, mediums of exchange, verbal arts, mythology, and navigation.

A major effort of the recent past was the documentation of ICH in 2013 and 2014, sponsored by the NPS, UNESCO, the FSM national government, Yap State Government, Yap State Department of Education, and the Councils of Pilung and Tamol. It involved community workshops and interviews that produced six volumes of a Register of Intangible Cultural Heritage (RICH) for Fanif, Gagil, Tomil, Gilman, and the Outer Islands (Krause and YSHPO 2014a–2014f).

The YSHPO continues to collect oral histories and assists community-based efforts to this end.

REFERENCES AND APPENDICES



REFERENCES

Alkire, William

- 1965 *Lamotrek Atoll and Inter-Island Socioeconomic Ties*. Illinois Studies in Anthropology No. 5. University of Illinois at Urbana-Champaign, Urbana, IL.

Basso, Keith

- 1996 *Wisdom Sits in Places: Landscape and Language Among the Western Apache*. University of New Mexico Press, Albuquerque, NM.

Beardsley, Felicia

- 2004 *Dinay Village, Yap, National Register of Historic Places (NRHP) Nomination*. Prepared for the Yap State Historic Preservation Office.

Berg, M.L.

- 1992 Yapese politics, Yapese money and the Sawei tribute network before World War I. *The Journal of Pacific History* 27(2): 150–164.

Bodone, F., and B. Mityay

- 1996 *Yap State Historic Preservation Office. Post-Phase II Projects and Resource Bibliography*. Prepared by the University of Oregon Micronesia and South Pacific Program, Technical Assistance Program, Eugene, OR, and the Yap State Historic Preservation Office, Colonia, Yap.

Bruton, Elizabeth

- 2014 German cable telegraphy in World War One: Yap Island. *Innovating in Combat. Telecommunications and Intellectual Property in the First World War*. <http://blogs.mhs.ox.ac.uk/innovatingincombat/yap-island-german-cable-telegraphy-world-war-one/> (accessed March 9, 2016).

Burns, Allan F.

- 1990 *Micronesia Video Project*. Submitted to Division of Historic Preservation, Department of Community and Cultural Affairs, Commonwealth of the Northern Mariana Islands. Contract No. C62755-01. Department of Anthropology, University of Florida, Gainesville, FL.

Cordy, Ross

- 1986 *Archaeological Settlement Pattern Studies on Yap*. State Historic Preservation Office, Trust Territory of the Pacific Islands, Saipan.

Craft, Cacilie E.

- 2016 *Yap State Historic Properties Inventory System Assessment, Phase I*. Prepared for Yap State Historic Preservation Office. GANDA Report No. 2342. Garcia and Associates, Tamuning, Guam.

Craib, John L.

- 1980 *Archaeological Survey of Ulithi Atoll, Western Caroline Islands*. Pacific Studies Institute, Guam.

- 1981 Settlement on Ulithi Atoll, Western Caroline Islands. *Asian Perspectives* 24(1):47–55.
- Craib, J.L., and S. Price
 1978 *Archaeological Reconnaissance of Selected Areas on Yap*. Pacific Studies Institute, Guam.
- Craib, J.L., and G.R. Mangold
 1999 Storm in a test pit: effects of cyclonic storms on coastal archaeological sites in western Micronesia. In *Australian Coastal Archaeology*, edited by J. Hall and I.J. McNiven, pp. 299–306. Research Papers in Archaeology and Natural History 31. Department of Archaeology and Natural History, Research School of Pacific and Asian Studies, The Australian National University, Canberra.
- Descantes, Christophe
 1998 *Integrating Archaeology and Ethnohistory: the Development of Exchange Between Yap and Ulithi, Western Caroline Islands*. Ph.D. Dissertation, Anthropology, University of Oregon, Eugene, OR.
 2004 *Mapping Micronesian Cultural Landscapes and Archaeological Sites. Field Training on Tarang, Yap*. Prepared for Yap State Historic Preservation Office. Research Reactor Center, University of Missouri, Columbia, MO.
 2005 *Integrating Archaeology and Ethnohistory: The Development of Exchange Between Yap and Ulithi, Western Caroline Islands*. British Archaeological Reports International Series 1344.
- Descantes, C., B. Mityay, and A. Kugfas
 1993 *Yap State Multi-Year Preservation Plan, Phase I: Assessment and Fact-Finding*. Prepared by the University of Oregon Micronesia and South Pacific Program, Technical Assistance Program, Eugene, OR, and the Yap State Historic Preservation Office, Colonia, Yap.
- Descantes, C., M.O. Rudo, P. Tairuwepiy, and W. Pitmag
 2008 [draft] *O’Keefe’s (Taraang) Island, Yap State, Federated States of Micronesia, National Register of Historic Places Nomination*. Submitted to U.S. National Park Service, Pacific West Region.
- Drought, Amy, Andrew Kugfas, Bernadette Mityay, and Tony Marliol
 1994 *Multi-Year Cultural and Historic Preservation Plan. Phase II: Drafting of Action Plans*. Prepared by the University of Oregon Micronesia and South Pacific Program, Technical Assistance Program, Eugene, OR, and the Yap State Historic Preservation Office, Colonia, Yap.
- Dunn, Richard L.
 2006 Yap Island – The Air Battles. <http://www.missingaircrew.com/yapsum.asp> (accessed March 2016).
- Evans, James
 n.d. [draft] Yap Ethnography Project. [Yap Cultural Inventory Group]. Ms, in the files of the Yap State Historic Preservation Office, Colonia, Yap. [Note: the copy in the YSHPO Library does not have a cover or title page; the name of the author was provided by C. Descantes, pers. comm., March 2016]

Fitzpatrick, Scott M.

- 2007 Transboundary Nomination for the Yapese Stone Money Sites in Palau and Yap, UNESCO World Heritage List. Ms. on file, Yap State Historic Preservation Office, Colonia, Yap.
- 2008 Maritime interregional interaction in Micronesia: Deciphering multi-group contacts and exchange systems through time. *Journal of Anthropological Archaeology* 27:131–147.

Fletcher, Charles H., and Bruce M. Richmond

- 2010 *Climate Change in the Federated States of Micronesia. Food and Water Security, Climate Risk Management, and Adaptive Strategies*. Report of Findings 2010. Center for Island Climate Adaptation and Policy, Sea Grant College Program, University of Hawai‘i-Mānoa, Honolulu, HI.

Force, Roland W.

- 1977 *Historic and Prehistoric Sites, Preservation of Culture and Cultural Tourism in the Trust Territory of the Pacific Islands*. Technical Report No. 1. Prepared for the Government of the Trust Territory of the Pacific Islands. United Nations Educational, Scientific, and Cultural Organization (UNESCO), acting as Associated Agency for the Executing Agencies, United Nations and United Nations Development Programme (UNDP), Paris.

FSM (Federated States of Micronesia)

- 2002 *The Federated States of Micronesia National Biodiversity Strategy and Action Plan*. Federated States of Micronesia, Pohnpei.
- 2004a *Strategic Development Plan (2004-2023). The Next 20 Years: Achieving Economic Growth and Self-Reliance*. Volume I: Policies and Strategies for Development. Federated States of Micronesia, Pohnpei.
- 2004b Typhoon Sudal leaves Yap in state of emergency. News release, Government of the Federated States of Micronesia. <http://www.fsmgov.org/press/pr041204.htm> (accessed January 2016).
- 2010 *Federated States of Micronesia State-Wide Assessment and Resource Strategy 2010 – 2015*. Federated States of Micronesia, Pohnpei.

Fujimura, Keiko, and William Alkire

- 1984 Archaeological test excavations on Faraulep, Woleai, and Lamotrek in the Caroline Islands of Micronesia. In *Caroline Islands Archaeology: Investigations on Fefan, Faraulep, Woleai, and Lamotrek*, edited by Y.H. Sinoto, pp. 65–149. Pacific Anthropological Records No. 35. Bishop Museum Press, Honolulu, HI.

Hezel, Francis X.

- 1975 A Yankee trader in Yap: Crayton Philo Holcomb. *Journal of Pacific History* 10(1):3–19. <http://www.micsem.org/pubs/articles/historical/frames/yankeetradfr.htm> (accessed December 2015).
- 1979 Foreign Ships in Micronesia: A Compendium of Ship Contacts with the Caroline and Marshall Islands, 1521-1855. Trust Territory Historic Preservation Office, Saipan. <http://www.micsem.org/pubs/articles/historical/forships/yap.htm> (accessed February 2016).

- 1983 *The First Taint of Civilization: A History of the Caroline and Marshall Islands in Pre-Colonial Days, 1521–1885*. Pacific Islands Monograph Series No. 1. Pacific Islands Studies Program, Center for Pacific and Asian Studies, University of Hawaii. University of Hawaii Press, Honolulu, HI.
- 2008 The man who was reputed to be king: David Dean O’Keefe. *Journal of Pacific History* 43:239–252.
- Hunter-Anderson, Rosalind
- 1983 *Yapese Settlement Patterns: Ethnoarchaeological Approach*. Pacific Studies Institute, Guam.
- 1984 Recent observations on traditional Yapese settlement patterns. *New Zealand Journal of Archaeology* 6:95–105.
- 1991 A review of traditional Micronesian high island horticulture in Belau, Yap, Chuuk, Pohnpei, and Kosrae. *Micronesica* 24(1):1–56.
- 2014 *Report on an Archaeological Survey of 14 Malal Complexes (“Stone Money Bank Sites”) in the Yap Islands, Micronesia*. Prepared for Yap Historic Preservation Office, Department of Youth and Civic Affairs.
- Hunter-Anderson, R., and D. Moore
- 1992 The Japanese Lighthouse Complex, Dalap, Lebinaw Village, Gagil Municipality, Yap State. Micronesian Archaeological Research Services, Mangilao, Guam.
- 1995 Archaeology and oral history of the Japanese Lighthouse at Yap. *ISLA – A Journal of Micronesia Studies* 3(2): 257–277.
- Hunter-Anderson, R., and Y. Zan
- 1996 Demystifying the sawei, a traditional interisland exchange system. *ISLA – A Journal of Micronesia Studies* 4(1): 1–45.
- Intoh, Michiko
- 1981 Reconnaissance archaeological research on Ngulu Atoll. *Asian Perspectives* 24(1):69–80.
- 1991 *Archaeological Research on Fais Island*. Department of International Cultural Relations, Hokkaido Tokai University.
- 1996 Multi-regional contacts of prehistoric Fais islanders of Micronesia. *Bulletin of the Indo-Pacific Prehistory Association* 15:111–117.
- 2008 Ongoing archaeological research on Fais Island. *Asian Perspectives* 47(1):121–138.
- Intoh, M., and F. Leach
- 1985 Archaeological investigations in the Yap Islands, Micronesia: First millennium B.C. to the present day. *British Archaeological Reports International Series* 277:200.
- Jeffery, Bill
- 2013 Reviving community spirit: furthering the sustainable, historical and economic role of fish weirs and traps. *Journal of Maritime Archaeology* 8(1):29–57.

- 2014 The Underwater Cultural Heritage of the Federated States of Micronesia. UNESCO, Asia-Pacific Session 4. Pattya, Thailand.
- Jeffery, B., and W. Pitmag
 2010 *The Aech of Yap: A Survey of Sites and their Histories*. Yap State Historic Preservation Office, Colonia, Yap.
- Kamehameha Schools
 2010 *Punalu'u Ahupua'a Plan. He 'Āina Momona 'o Punalu'u*. Prepared for the Land Assets Division, Kamehameha Schools. Townscape Inc., Honolulu, HI.
- Kim, Myjollyne Marie
 2011 *Into the Deep: Launching Culture and Policy in the Federated States of Micronesia*. Secretariat of the Pacific Community on behalf of the Federated States of Micronesia, Office of National Archives, Culture and Historic Preservation, Pohnpei.
- King, Thomas
 2006 World War II Japanese Aircraft at the Old Colonia Airport, Yap State, Federated States of Micronesia. Reconnaissance and Assessment .
http://tighar.org/Contract_Services/Yap/csYap.html (accessed March 2016).
- Krause, S., and YSHPO
 2014a *Report: Tomil ICH Inventory Pilot Project, Phase 1 of Yap State's Intangible Cultural Heritage Program*. Yap State Historic Preservation Office, Colonia, Yap.
- 2014b *Yapese Register of Intangible Cultural Heritage (RICH) -- Tomil Municipality, 2014*. Yap State Historic Preservation Office, Colonia, Yap.
- 2014c *Yapese Register of Intangible Cultural Heritage (RICH) -- Gagil Municipality, 2014*. Yap State Historic Preservation Office, Colonia, Yap.
- 2014d *Yapese Register of Intangible Cultural Heritage (RICH) -- Fanif Municipality, 2014*. Yap State Historic Preservation Office, Colonia, Yap.
- 2014e *Yapese Register of Intangible Cultural Heritage (RICH) -- Gilman Municipality, 2014*. Yap State Historic Preservation Office, Colonia, Yap.
- 2014f *Register of Intangible Cultural Heritage (RICH) Yap State -- Outer Islands*. Yap State Historic Preservation Office, Colonia, Yap.
- Labby, David
 1976 *The Demystification of Yap: Dialectics of Culture on a Micronesian Island*. University of Chicago Press, Chicago, IL.
- Lessa, Willam A.
 1950 Ulithi and the outer native world. *American Anthropologist* 52:27–52.
- 1966 *Ulithi: A Micronesian Design for Living*. Holt, Rinehart and Winston, New York, NY.

Lingenfelter, Sherwood

- 1975 *Yap: Political Leadership and Culture Change in an Island Society*. University Press of Hawaii, Honolulu, HI.

Morgan, William N.

- 1988 *Prehistoric Architecture in Micronesia*. University of Texas Press, Austin, TX.

NPS (National Park Service)

- 1997 *How to Apply the National Register Criteria for Evaluation*. National Register Bulletin 15. National Park Service, Cultural Resources, U.S. Department of the Interior.
- 2007 *Historic Preservation Fund Grants Manual*. National Park Service. Online at http://www.nps.gov/preservation-grants/HPF_Manual.pdf.

Peattie, Mark

- 1988 *Nanyo: The Rise and Fall of the Japanese in Micronesia, 1885–1945*. Pacific Islands Monograph Series No. 4. Center for Pacific Islands Studies. University of Hawai‘i Press, Honolulu, HI.

Petersen, Glenn

- 2000 Indigenous island empires: Yap and Tonga considered. *The Journal of Pacific History* 35(1):5–27.

Pickering, Robert B.

- 1990 An ethno-archaeological investigation of Yapese mortuary behavior. *Micronesica*, Supplement 2:153–170.

Poyer, Lin

- 1995 Yapese experiences of the Pacific War. *ISLA – A Journal of Micronesian Studies* 3(2):223–255.

Prasad, U.K., and M.J. Tomonari-Tuggle

- 2008 *An Ethnographic Overview and Study of the Cultural Impacts of Commercial Air Tours over Haleakalā National Park, Island of Maui*. Prepared for National Park Service, Pacific West Region – Pacific Islands Support Office. International Archaeological Research Institute, Inc., Honolulu, HI.

Rainbird, Paul

- 2004 *The Archaeology of Micronesia*. Cambridge University Press, Cambridge.

Rogers, Robert F.

- 1995 *Destiny’s Landfall: A History of Guam*. University of Hawai‘i Press, Honolulu, HI.

Rubenstein, Donald H.

- 2003 A tale of two islands: Tourism, culture, and conflict in Yap State. In *The Progress Report of the 2000 and 2001 Survey of the Research Project “Social Homeostasis of Small Islands in an Island-zone,”* Kagoshima University Research Center for the Pacific Islands Occasional Papers No. 39, pp. 25–34.

- Sand, Christophe, David Baret, and André-John Ouetcho
 2014 *Archaeological Fieldwork on Yapese Dancing Grounds (Malal) in Yap. Preliminary Data – April 2014*. Institut d'archéologie de la Nouvelle-Calédonie et du Pacifique (IANCP).
- Sudo, Ken-ichi
 2006 Rank, hierarchy and routes of migration: Chieftainship in the Central Caroline Islands of Micronesia. Chapter 4, in *Origins, Ancestry and Alliance*, edited by J.J. Fox and C. Sather, pp 57–72. ANU E-Press.
- Takayama, Jun
 1982 A brief report on archaeological investigations of the southern part of Yap Island and nearby Ngulu Atoll. In *Islanders and Their Outside World*, edited by M. Aoyagi, pp. 77–104.
- Tatar, Elizabeth
 1984 Letter to Honorable Mr. John Mangafel, Governor, Yap State, transmitting copies of material from 1935–1936 Japanese ethnographic expedition to the Caroline Islands. January 4. B.P. Bishop Museum, Honolulu.
 1985 *Call of the Morning Bird. Chants and Songs of Palau, Yap, and Ponape, Collected by Iwakichi Muranushi, 1936*. B.P. Bishop Museum, Honolulu, HI.
- Thompson, Adam
 2011 Report on the Historic Resources within the Proposed Windmill Farm on Yap Island. Appendix 3, in *Initial Environmental Examination. Federated States of Micronesia: Yap Renewable Energy Development Project*, by Asian Development Bank.
- Thompson, Adam, and YSHPO
 2012 *An Inventory of the Stone Money Banks on the Island of Yap. The 7 Registered Sites*. Yap State Historic Preservation Office, Colonia, Yap.
- TNC (The Nature Conservancy)
 2003 *A Blueprint for Conserving the Biodiversity of the Federated States of Micronesia*. The Nature Conservancy.
- Vasquez, L.J.
 1995 *Developing Village-Based Tourism: A Case Study of Wachoelaeb Village, Yap State, Federated States of Micronesia*. Master's Project, PPPM Department and the Graduate School of the University of Oregon, Eugene.
- Watson, Trisha Kehaulani
 n.d. [draft] *Mangyol Heritage Sites and Traditional Cultural Landscape Site Assessment and Updated Management Plan 2014–2020*. Prepared for Yap Historic Preservation Office.
- Yap Ninth Grade Intermediate School
 1956 *Yap Our Island*. Yap District, Department of Education, Colonia, Yap.
- Yap Senior High School Cultural Studies Class
 1978a *Kakrom*. Volume I. Yap Department of Education, Colonia, Yap.
 1978b *Kakrom*. Volume II. Yap Department of Education, Colonia, Yap.

1979 *Kakrom*. Volume III. Yap Department of Education, Colonia, Yap.

Yap State Government

1989 Yap State Historic Preservation Act of 1989.

2015 Yap HPO Completes Dutch Funded Project. Yap State Government Briefs, December 1, 2015.

Yap State Environmental Stewardship Consortium

2004 *Yap State Biodiversity Strategy and Action Plan: Chothrowliy yu Waab*. Yap State Environmental Stewardship Consortium, Colonia, Yap.

YSHPO (Yap State Historic Preservation Office)

2009 *Yap State Historic Preservation Office. Ethnographic Collections & Documentation of Oral Histories*. Yap State Historic Preservation Office, Colonia, Yap.

APPENDIX 1.

PROJECT BACKGROUND

This section presents background information on the Historic Preservation Plan (HPP) project, including summaries and extracts from project documentation (e.g., the request for proposal and final contract). It also include the NPS requirements for an HPP.

REQUEST FOR PROPOSAL (DATED JULY 2013)

The Yap State Historic Preservation Office (YSHPO) hereby solicits for proposals from qualified and interested individuals, firms and organizations for the development of a Yap State Historic Preservation Plan for Yap State, Federated States of Micronesia. The development or writing of the plan includes: (1) outlining the steps for effective identification, management, objectives, policies and preservation of prehistoric, historic and submersed cultural resources; (2) review the state, national and other registers and identify and evaluate nomination of cultural resources; (3) establish guidelines for addressing preservation concerns including threats, disaster management and knowledge about cultural resources in Yap State; (4) define artifact curation policy, involving the public and professional participation in the HPP process; and (5) address public concerns relating to historic preservation.

PROJECT CONTRACT (DATED JULY 2015)

In accordance with Section 10(b)(3) (c) of the U.S. *National Historic Preservation Act of 1966*, as amended, the Historic Preservation Office of Yap State (YSHPO) is responsible for the formulation and periodic updating of a state Historic Preservation Plan (HPP). The purpose of the HPP planning process is as follows:

- The HPP for Yap State will detail the state's historic preservation goals for the near future. Rising sea levels, economic development, and natural deterioration/erosion constitutes just a few of the preservation concerns that Yap State must address in the coming years. The formulation of an HPP will provide a response to the rising concerns and threats of prehistoric and historic buildings, structures, districts, sites, and objects significant to Yapese culture and history. The HPP will also address issues concerning the preservation of intangible and tangible cultural heritage (ICH/TCH) and Yap State's efforts to work with UNESCO's ICH program to protect, safeguard, and promote local heritage. One issue that will certainly be part of the planning process will be to develop a historic register of *intangible* cultural heritage that would serve a similar function as the state register of historic sites.

- Public and professional involvement will be highly encouraged during the HPP process. The public will have an opportunity to express opinions and concerns for the preservation of cultural resources in Yap State. Additional consulting parties will also be invited to join in the HPP process, including local government officials, traditional cultural leaders, the Yap State Historic Preservation Review Board and any other historic preservation organizations. The planning process should also lead to an agreement with local officials and the public to set up site stewards that provide regular updates on the preservation of selected historic properties or resources. Public involvement should result in identifying preservation concerns before problems arise. The final plan will be made accessible, through the Internet and other means, to the general public.

- To outline the steps for effective identification, management, objectives, policies, and preservation of prehistoric, historic, and submerged cultures resources.
- To review the state, national and other registers; identify and evaluate nomination of cultural resources.
- To establish guidelines for addressing preservation concerns including threats, disaster management, and knowledge about cultural resources in Yap State.
- To define the artifact(s) curation policy involving the public and professional participation in the Historic Preservation Plan (HPP).

In summary, and as stated in the Section IX of the project contract:

Required by the Act, the Comprehensive Statewide Historic Preservation Plan is a major tangible product of the State's Historic Preservation Planning Process. The State Plan is a document that articulates a vision of the future for historic preservation across the State and identifies goals and strategies for achieving them in the future. The State Plan is a tool for the State Historic Preservation Office and others throughout the State for guiding effective decision-making on a general level, for coordinating State-wide preservation activities, and for communicating State-wide preservation policy, goals, and values to the preservation constituency, decision-makers, and interested and affected parties across the State.

PROJECT CONTRACT STIPULATIONS

Based on the request for proposal (dated June 2013) and the project contract (dated July 2015), the HPP planning process includes the following components:

1. Background research, which will include previous archeological, historical, and cultural investigations in Yap, which is to be completed within 2 months of notice to proceed.
2. An on-site consultation along with field work is to be completed within 10 days. This will include a summary letter that is to be submitted 2 weeks after the completion of the on-site consultation.
3. An assessment and review is to be completed within 4 months of the notice to proceed, along with a summary letter submitted for comment by YSHPO staff and other interested parties (as determined by YSHPO staff).
4. A draft plan of preparation is to be completed within 8 months of the notice to proceed. The Historic Preservation Plan (HPP) draft is to be submitted for review by YSHPO staff and other interested parties (as determined by YSHPO staff).
5. The final preparation plan is to be completed within 12 months of the notice to proceed. This final HPP is to be submitted within 45 days of receiving review comments from YSHPO staff.
6. An outline will be created of the steps for effective identification, management, objectives, policies as well as prehistoric, historic, and submerged resources.
7. A review of the state, national, and other related registers will be conducted, along with identifying and evaluating the nomination of cultural resources.
8. Guidelines will be established for addressing preservation concerns, including threats, disasters management, and knowledge of cultural resources in Yap State.
9. The artifact curation policy shall be defined, involving the public and professional participation in the HPP process.

10. Public concerns shall be addressed relating to historic preservation.
11. Periodic reporting to YSHPO on the progress of the project, challenges, problems encountered, expenditure reports are due by the date requested by YSHPO or NPS by Contractor. If the project crosses Federal fiscal years, those issues will be addressed by YSHPO, NPS, or Contractor at that given time.
12. Programmatic and fiscal reports will be provided per scheduled request by NPS or YSHPO.

SECRETARY OF THE INTERIOR'S STANDARDS FOR PRESERVATION PLANNING

The following is taken from the National Park Service website (http://www.nps.gov/history/local-law/arch_stnds_1.htm).

STANDARD I. PRESERVATION PLANNING ESTABLISHES HISTORIC CONTEXTS

Decisions about the identification, evaluation, registration and treatment of historic properties are most reliably made when the relationship of individual properties to other similar properties is understood. Information about historic properties representing aspects of history, architecture, archeology, engineering and culture must be collected and organized to define these relationships. This organizational framework is called a "historic context." The historic context organizes information based on a cultural theme and its geographical and chronological limits. Contexts describe the significant broad patterns of development in an area that may be represented by historic properties. The development of historic contexts is the foundation for decisions about identification, evaluation, registration and treatment of historic properties.

STANDARD II. PRESERVATION PLANNING USES HISTORIC CONTEXTS

Preservation planning uses historic contexts to develop goals and priorities for the identification, evaluation, registration and treatment of historic properties. A series of preservation goals is systematically developed for each historic context to ensure that the range of properties representing the important aspects of each historic context is identified, evaluated and treated. Then priorities are set for all goals identified for each historic context. The goals with assigned priorities established for each historic context are integrated to produce a comprehensive and consistent set of goals and priorities for all historic contexts in the geographical area of a planning effort.

The goals for each historic context may change as new information becomes available. The overall set of goals and priorities are then altered in response to the changes in the goals and priorities for the individual historic contexts.

Activities undertaken to meet the goals must be designed to deliver a usable product within a reasonable period of time. The scope of the activity must be defined so the work can be completed with available budgeted program resources.

STANDARD III.
INTEGRATING PRESERVATION PLANNING INTO BROADER PLANNING PROCESSES

The results of preservation planning are made available for integration into broader planning processes. Preservation of historic properties is one element of larger planning processes. Planning results, including goals and priorities, information about historic properties, and any planning documents, must be transmitted in a usable form to those responsible for other planning activities. Federally mandated historic preservation planning is most successfully integrated into project management planning at an early stage. Elsewhere, this integration is achieved by making the results of preservation planning available to other governmental planning bodies and to private interests whose activities affect historic properties.

APPENDIX 2.

STAKEHOLDERS' PARTICIPATION IN THE PLANNING PROCESS

The primary effort over 10 days on Yap was informing and involving the Yap community and professionals in the HPP process. A workshop organized by the YSHPO was held on October 6, 2015. It was advertised to the local community by radio and direct invitation. Twenty-five people attended; they represented the Councils of Chiefs (Pilung and Tamol), State Legislature, government agencies, NGOs, and interested citizens. Following a brief PowerPoint presentation on the HPP and planning process, the workshop opened to questions and comments.

One-on-one discussions were held with all staff members of the YSHPO, the heads of Marine Resources Management Division and Land Resources Division, the Gagil representative on the Council of Pilung who is also a member of the Review Board (he also brought two younger members of the Gagil community to the meeting), a biologist with the Forestry office who is a long-time researcher and advocate for environmental protection on Yap, members of the Yap Women's Association, and the head of Waa'gey, an organization for Outer Island community support and cultural preservation. Contact was also made with heritage resource professionals who have worked or are working in Yap.

In all cases, the main focus of discussions was three-fold: what are the important heritage resources of Yap; what are the main threats to these resources; and what can be done for heritage preservation over the next five years.

A constraint of the present planning effort is that, due to budgetary restrictions, on-island interaction with stakeholders was limited to 10 days, and there was no opportunity to go to the Outer Islands.

This appendix includes the announcement made by the YSHPO, the informational hand-out and questionnaire that were distributed during the field visit, a list of all individuals who participated in the stakeholders' input sessions, and a list of professionals who were contacted by phone and/or email.

Much appreciation is extended to everyone who participated in the workshop, and especially to those who made time for follow-up discussions and also introduced me to other stakeholders who were unable to attend the workshop. Their insights made a substantive contribution to development of the historic preservation plan. The heritage resource professionals provided invaluable perspectives on the challenges and rewards of doing historic preservation work in Yap. None of these discussions could have happened without the leadership and assistance from the YSPHO and staff, who supported and facilitated the consultations, and contributed their own perspectives on the future of historic preservation in the state.

NEWS BRIEF ARTICLE, RADIO ANNOUNCEMENT, AND ADVERTISEMENT

Source: Yap State Historic Preservation Office (YSHPO)

The Yap State Historic Preservation Office hereby wishes to inform the general public of a project to be implemented soon in October on the development of the Yap State Historic Preservation Plan to be conducted by the International Archeological Research Institute, Inc. (contractor). This project begins with a workshop or training sessions to be conducted by the contractor starting on October 6th and possibly to the 7th, if needed, with local stakeholders for the preservation and protection of Yapese history and cultural heritage. Both the traditional councils of Pilung and Tamol have been informed in letters to inform communities, NGOs, CBOs and other interested groups or individuals to call in and register at YSHPO. The workshop/training will cover areas such as the importance for the development of the plan and its usage, how the plan can assist in the social and economic development areas, and using such plan to access funding for safe-guarding our heritage including the natural environment. After the workshop, the contractor will meet with stakeholders consisting of public and private sectors representatives, community-based organizations (NGOs, CBOs, etc) and staff of YSHPO to discuss and share issues of interests on the short and long term basis, and contribute to the development of the plan. The workshop/training will be conducted at the Yap CAP/ECE Conference room in Colonia at 9:00 am on October 6, 2015. Interested entities and individuals are welcome to attend the workshop and should avail themselves with the contractor after the workshop in order to offer their inputs on the best means and manners in the preservation and protection of the Yapese cultural identity and traditional practices.

Those communities, NGOs, CBOs or any organizations currently catering to the tourism industry are encouraged to attend and participate in the workshop/training. Any interested entities (NGOs, CBOs, government departments, agencies and offices) are hereby requested to please limit the number of their representatives to the workshop in order to accommodate all interested parties.

Please contact YSHPO for more information, clarification or any question one may have with respect to this announcement by calling 691-350-4226 or coming/visiting YSHPO during normal working hours. Kindly keep in mind that registration is needed to secure a slot in the workshop/training and for logistic planning purposes. Registration closes by 4:30 pm on September 30, 2015.

Thank you very much for your understanding and contribution to the implementation of this important project.

Past, Present, and Future: A Vision for Preserving Yap's Heritage Resources

The spirit and direction of the State of Yap are founded upon and reflected in its historic past.
–Yap State Historic Preservation Act of 1989

The Yap State Historic Preservation Office (Yap SHPO) welcomes you to a community workshop to help in developing a Yap State Historic Preservation Plan (HPP). The Yap SHPO is being assisted by International Archaeological Research Institute, Inc. (IARII) of Honolulu, HI.

WHAT IS THE YAP STATE HISTORIC PRESERVATION PLAN?

The Yap State Historic Preservation Plan (HPP) will lay out a vision of the future for preserving Yap's heritage resources. Facing challenges like economic development, rising sea levels, tourism, and natural deterioration, the HPP will identify preservation policy, goals, and strategies for achieving the preservation vision. The HPP will be a major tool used by the Yap SHPO and others throughout the State to guide decision-making on historic preservation issues, and to coordinate State-wide preservation activities.

The HPP will be conceived and designed in a manner that is specific to Yap's social and cultural framework, although it must follow the guidelines of the U.S. Secretary of the Interior's *Standards for Preservation Planning*. It is being developed, and will be implemented through the Historic Preservation Program, which is run by the Yap SHPO, in the Division of Civic Affairs, Department of Youth and Civic Affairs. The program has the responsibility of identifying, protecting, preserving, and developing historic properties and traditional culture.

WHAT ARE YAP'S HERITAGE RESOURCES?

The heritage resources of Yap State include tangible historic properties and intangible cultural heritage. As defined by the *Yap Historic Preservation Act of 1989*, tangible historic properties are sites, structures, buildings, objects and areas of significance in the history, archaeology, or culture of the people of the State of Yap; tangible properties also include cultural landscapes and submerged resources, as well as archival materials like images, artifacts, and documents. Intangible cultural heritage are traditions, arts, crafts, stories, songs, and technologies that are indigenous to the people of the State of Yap. Examples of heritage resources include:

- Tarang (O'Keefe's) Island (site and landscape)
- Malal dancing grounds and associated stone money (site and objects)
- Rull men's meeting house (building and site)
- Japanese lighthouse complex, Lebinaw Village, Gagil Municipality (site)
- Aech (fishing weirs) (sites and structures, some are submerged)
- Traditional dance
- Yapese language
- Oral histories
- Traditional tattooing
- Traditional pottery making

WHAT ARE THE PRESERVATION CHALLENGES FACING YAP?

There are numerous challenges facing heritage resource preservation in Yap, among which are natural hazards like rising sea levels, typhoons, and storm surge, that can destroy coastal sites, as well as traditional marine resources; construction for new development that can impact historic properties; and new economic activities that can undermine traditional culture. In addition, archaeological and cultural sites can experience deterioration from looting, vandalism, and neglect.

The Yap SHPO is tasked with identifying historic properties and traditional culture, but there is a need for more site inventory and evaluations. Long-term records and collections care is needed to ensure that collected materials like reports, historical photographs, maps, and artifacts are preserved for the future.

WHAT ARE THE PRESERVATION OPPORTUNITIES?

At the same time, there are many opportunities for heritage resource preservation: within the Yap SHPO and in partnerships with and among the community and other stakeholders. For example, important archaeological and cultural sites can be recorded and restored for community pride and to enhance cultural identity in times of change, as well as for heritage tourism; historic preservation activities can be included in school curricula to generate interest among young Yapese; participation in UNESCO World Heritage and World Park programs can promote and preserve traditional cultural heritage.

Examples of HPP goals that support preservation opportunities include: identify significant heritage resources; encourage and strengthen community involvement in historic preservation; establish partnerships for preservation and to promote heritage resources; improve efficient retrieval of information for research, as well as for distribution to local communities (information management). An essential role for the Yap SHPO is to provide a central place where researchers, students, and community members can access cultural information. The Yap SHPO strives to empower communities to preserve and protect their heritage.

HOW CAN WE WORK TOGETHER TO PRESERVE YAP'S HERITAGE RESOURCES?

While the Yap SHPO has the primary governmental responsibility for preserving Yap's heritage resources, other stakeholders are an important part of the preservation equation. These include the Councils of Pilung and Tamol, government agencies like the Yap Visitors Bureau, Environmental Protection Agency, and Department of Education, non-governmental organizations, local communities and community groups, tourism and development organizations, and archaeology and cultural researchers. With everyone's participation, the heritage resources of Yap can be preserved and protected in a way that will support the move into a future that is firmly based on a historical and cultural foundation.

We need your input and ideas to develop an HPP that reflects a community vision for preservation and protection. Please help!

Table 2-1. Contacts Made for Yap Historic Preservation Plan Project, October 3-13, 2015.

Name	Affiliation	Interview Date
Ayin, Luke	Workforce Enrichment Division, Resources & Development; Historic Preservation Review Board	10-06-15
Ayin, Paul	Gagil Municipality; Fisheries Division	10-12-15
Buchun, Christopher	Department of Education; Historic Preservation Review Board	10-06, 13-15
Bumoon, Louis	Lamer Community	10-04, 06-15
Chigiy, Carmen	Yap Women's Association; Dictionary Project; Gilman Municipality	10-06, 12-15
Chugen, Michelle	Yap State HPO, NPS Grants Manager	10-05, 08-15
Evans, Don	Yap Visitors Bureau (General Manager)	10-12-15
Falanruw, Margie	Forestry Division	10-09-15
Falownug, Kenmed	Yap State HPO, Museum Coordinator	10-05, 06, 08-15
Fillmed, Stan	Kaday Community	10-06-15
Fillmed, Christina	EPA	10-06-15
Fithingmow, Francis	Council of Pilung (Gagil); Historic Preservation Review Board	10-06, 12-15
Gilney, Martin	Keng Community	10-06-15
Kadannged, John	Tomil Municipality	10-06-15
Ken, Francisco	YapCAP	10-06-15
Leewes, Terry	Yap Women's Association	10-12-15
Lukan, Aaron	Gagil Municipality	10-12-15
Mangatinag, Maria	Yap Women's Association	10-12-15
Manna', Sherry	Yap Women's Association	10-12-15
Marlee', Agnes	Yap Women's Association	10-12-15
Mohoral, Clement	Yap State HPO, Surveyor	10-05, 06, 07-15
Mooteb, John	Yap State Legislature	10-06-15
Ngaden, Laura	Election Commissioner; Yap Women's Association (president); Historic Preservation Review Board; Yap Visitors Bureau (Board of Directors, chairman)	10-06, 12-15
Raigetal, Larry	Waa'gey.org	10-09, 10-15
Reg, Francis	Yap State HPO, Historic Preservation Officer	10-04, 05, 06, 08, 09-15
Ribilyan, Elizabeth	Department of Education; Dictionary Project	10-13-15
Rigaagag, James	Makiy Village, Gagil Municipality	10-06-15

Table 2-1. Contacts Made for Yap Historic Preservation Plan Project, October 3-13, 2015 (continued).

Name	Affiliation	Interview Date
Ruechugrad, Peter	Tomil Municipality; Dictionary Project	10-06-15
Runman, John	Yap State HPO, Yapese History Collections Coordinator; Gagil Municipality	10-05, 07, 12-15
Rutun, Ted	Yap State Legislature, Speaker	10-06-15
Sowuth, Joe	Videographer	10-03, 13-15
Tamagken, Sebastian	Media and Protocol Office; Historic Preservation Review Board, Chairman	10-06, 13-15
Tamangmow, Tom	Yap Visitors Bureau, Product Development Manager; EPA Board of Directors; Mangyol World Heritage Advisory Group	10-06, 07-15
Thineyog, Leo	Yap State HPO, Restoration Coordinator	10-05, 06, 09-15
Tun, Carmen M.	Yap Women's Association (past president)	10-12-15
Waayan, John	Land Resources, Chief	10-08-15
Yinmed, Joey	Yap State HPO, Registration Coordinator	10-05, 06, 07-15
Yinug, Grace W.	Yap Women's Association; Kaday Village	10-12-15
Yinug, James	Marine Resources Management Division, Department of Resources & Development	10-06, 07-15

Table 2-2. Professional Contacts Made for Yap Historic Preservation Plan Project.

Name	Association with Yap Heritage Preservation
Craft, Cacilie	Guam-based archaeologist; recently prepared an assessment of the YSHPO inventory system (Craft 2016)
DeFant, David	Guam-based archaeologist; former archaeologist for Palau Historic Preservation Office
Descantes, Christophe	worked in Yap in the 1990s and 2000s; carried out a 1993 historic preservation planning project for Yap State, and a 2004 archaeology survey training project for FSM historic preservation personnel on Tarang Island; doctoral dissertation is based on fieldwork in Ulithi
Hunter-Anderson, Rosalind	has carried out archaeological and historical research in Yap and Micronesia since the early 1980s; recently completed survey of 14 <i>malal</i> as part of the nomination of the Yap stone money banks to the World Heritage list
Jeffrey, Bill	carried out research on Yap <i>aech</i> (fish weirs) and prepared materials on <i>aech</i> for public outreach
Liston, Jolie	extensive experience in Micronesian archaeology; spent over 10 years in Palau, carrying out fieldwork and working with the Palau Historic Preservation Office
Marsh, Kelly	Guam-based cultural/historical consultant; extensive experience in Palau, particularly with public outreach programs
Sand, Christophe	works at Institut d'archéologie de la Nouvelle-Calédonie et du Pacifique (IANCP); extensive experience in archaeology, historic preservation, and historic preservation training in the Pacific; carried out survey and excavation of <i>malal</i> as part of the nomination of the Yap stone money banks to the World Heritage list

APPENDIX 3.
BIBLIOGRAPHY OF ARCHAEOLOGICAL AND
CULTURAL REPORTS FOR YAP STATE

This appendix contains tabular listings of archaeological and cultural reports on Yap State, current to December 2015; it also includes a table of planning and cultural resource management documents, also current to December 2015. The last two columns in each table refer to the locations of copies of the reference. “In HPO” means that a hard-copy is available in the YSHPO Library. “Digital” means that a PDF file has been attained, and has been submitted as part of the final deliverable of the HPP.

Table 3-1. Archaeological Reports and Academic Publications on Yap Archaeology.

Author	Year	Title	Publisher	Island	Municipality	In HPO	Digital
Adams (ed.)	1997	Micronesian Resources Study: Yap Archaeology, Archaeological Survey of Gachlaw Village, Gilman Municipality, Yap	Micronesian Endowment for Historic Preservation, FSM, and U.S. National Park Service	Marbaa	Gilman	x	
Adams, Campbell, and Ross	1990	Report of the Archaeological Survey of Gachlaw Village, Gilman Municipality, Yap, FSM	Department of Anthropology, Oregon State University, Corvallis, OR	Marbaa	Gilman		
Beardsley	2004	Dinay Village, Yap, National Register of Historic Places (NRHP) Nomination	Yap SHPO	Marbaa	Rull	x	x
Bellwood	1979	The prehistory of Micronesia: The island of Yap	In <i>Man's Conquest of the Pacific: the Prehistory of Southeast Asia and Oceania</i> , ed. by P. Bellwood, pp. 285–286	general	--		
Cordy	1980	Archaeological Survey in Balabat and Gitam Villages, Yap	TTPI, SHPO	Marbaa	Rull		
Cordy	1980	Archaeological Survey of “Road E,” New Yap Airport (Rull Municipality)	TTPI, SHPO	Marbaa	Rull	x	
Cordy	1981	A Summary of Archaeological Work in Micronesia Since 1977	TTPI, SHPO	general	--	x	x
Cordy	1981	Yap Village Archaeological Reconnaissance Survey	TTPI, SHPO	Yap	--		
Cordy	1986	Archaeological Settlement Pattern Studies on Yap	TTPI, SHPO	Yap	Rull	x	
Craib	1977	A Typological Investigation of Western Micronesian Adzes	Department of Anthropology, California State University, Long Beach, CA	general	--		x
Craib	1980	Archaeological Survey of Ulithi Atoll, Western Caroline Islands	Pacific Studies Institute, Guam	Ulithi	Ulithi Atoll		
Craib	1981	Settlement on Ulithi Atoll, Western Caroline Islands	<i>Asian Perspectives</i> 24(1):47–55	Ulithi	Ulithi Atoll		x
Craib	1983	Micronesian prehistory: an archaeological overview	<i>Science</i> 219 (4587):922–927	general	--		x

Table 3-1. Archaeological Reports and Academic Publications on Yap Archaeology (continued).

Author	Year	Title	Publisher	Island	Municipality	In HPO	Digital
Craib and Mangold	1999	Storm in a test pit: effects of cyclonic storms on coastal archaeological sites in western Micronesia	In <i>Australian Coastal Archaeology</i> , ed. by J. Hall and I.J. McNiven, pp. 299–306	general	--		x
Craib and Price	1978	Archaeological Survey of the Maap Powerline	Pacific Studies Institute, Guam	Maap	Maap		
Craib and Price	1978	Archaeological Reconnaissance of Selected Areas on Yap	Pacific Studies Institute, Guam	Maap, Gagil, Marbaa	Maap, Gagil, Rull, Weloy	x	
de Beauclair	1960	Micronesian prehistory: an archaeological overview	<i>Journal of East Asian Studies</i> 9(2-3):64–67	general	--		
de Beauclair	1963	Some ancient beads of Yap and Palau	<i>Journal of the Polynesian Society</i> 72(1):1–10	general	--		x
de Beauclair	1963	The stone money of Yap Island	<i>Bulletin of the Institute of Ethnology, Academia Sinica</i> 16:147–160	Yap	--		x
de Beauclair	1967	Infant burial in earthenware pots and the pyramidal grave on Yap	<i>Bulletin of the Institute of Ethnology, Academia Sinica</i> 24:35–40	Yap	--		
Denfeld	1980	Inventory of Japanese Military Sites, Alignment 5B, Airport Historical Area	Pacific Studies Institute, Guam	Marbaa	Rull		
Descantes	1998	Integrating Archaeology and Ethnohistory: the Development of Exchange Between Yap and Ulithi, Western Caroline Islands	Ph.D. Dissertation, Anthropology, University of Oregon, Eugene, OR	Marbaa, Ulithi	--	x	x
Descantes	2002	Contained identities: The demise of Yapese clay pots	<i>Asian Perspectives</i> 40(2):227–243	Yap	--		x
Descantes	2004	Mapping Micronesian Cultural Landscapes and Archaeological Sites. Field Training on Tarang, Yap	Research Reactor Center, University of Missouri	Marbaa	Weloy	x	x
Descantes	2005	Integrating Archaeology and Ethnohistory: The Development of Exchange Between Yap and Ulithi, Western Caroline Islands	<i>British Archaeological Reports International Series</i> 1344	Yap, Ulithi	--		

Table 3-1. Archaeological Reports and Academic Publications on Yap Archaeology (continued).

Author	Year	Title	Publisher	Island	Municipality	In HPO	Digital
Descantes, Intoh, Neff, and Glascock	2004	Chemical characterization of Yapese clays and ceramics by instrumental neutron activation analysis.	<i>Journal of Archaeological Science</i> 28:1185–1190	Yap	--		x
Descantes, Neff, and Glascock	2002	Yapese prestige goods: the INAA evidence for an Asian dragon jar	<i>In Geochemical Evidence for Long-Distance Exchange</i> , edited by M.D. Glascock	Yap	--		x
Dickinson	1982	Temper sands from prehistoric sherds excavated at Pemrang site on Yap and from nearby Ngulu atoll	<i>Bulletin of the Indo-Pacific Prehistory Association</i> 3:115–117	Tomil, Ngulu	Tomil, Ngulu		
Dodson and Intoh	1999	Prehistory and palaeoecology of Yap, Federated States of Micronesia	<i>Quaternary International</i> 59(1):17–26	Tomil, Marbaa	Tomil, Rull		x
Dye	1978	Preliminary field report, Yap Airport	Ms. on file, YSHPO	Marbaa	Rull, Dalipebenau	x	
Fitzpatrick	2007	Transboundary Nomination for the Yapese Stone Money Sites in Palau and Yap, UNESCO World Heritage List	Ms. on file, YSHPO	Gagil	Gagil	x	x
Force	1977	Historic and Prehistoric Sites, Preservation of Culture and Cultural Tourism in the Trust Territory of the Pacific Islands.	Technical Report No. 1. Prepared for the Government of the Trust Territory of the Pacific Islands. UNESCO	general	--		x
Fujimura and Alkire	1984	Archaeological test excavations on Faraulep, Woleai, and Lamotrek in the Caroline Islands of Micronesia	BPBM PAR 35:65-149	Faraulep, Woleai, Lamotrek	Faraulep, Woleai, Lamotrek		
Gakuhari, Intoh, Nakano, and Yoneda	2014	Strontium isotope analysis of prehistoric faunal remains excavated from Fais Island in Micronesia	<i>People and Culture in Oceania</i> 29:69–81.	Fais	Fais Island		x
Gifford and Gifford	1959	Archaeological Excavations in Yap	<i>Anthropological Records</i> 18(2)	Yap	--		
Glumac	2010	Portable Handheld X-Ray Fluorescence (XRF) in Provenance Studies of Yapese Stone Money	GSA Denver Annual Meeting, 31 October -3 November 2010.	Yap	--		
Gordon	1980	Preliminary report, Yap Airport salvage investigations	Yap SHPO	Marbaa	Rull, Dalipebenau		

Table 3-1. Archaeological Reports and Academic Publications on Yap Archaeology (continued).

Author	Year	Title	Publisher	Island	Municipality	In HPO	Digital
Grafte, E.	1962 [1873]	The Carolines Island of Yap or Guap, According to the Reports of Alfred Tetens and Johann Kubary	Translated from the German in 1942 for the Yale Cross-Cultural Survey in Connection with the Navy Pacific Islands Handbook Project; Human Relations Area File	Yap	--	x	
Hayakaya	1979	Some Archaeological Materials from Yap in 1977	Cultural Anthropological Research on the Folk Culture in the Western Caroline Islands of Micronesia in 1977	Yap	--		
Hazell and Fitzpatrick	2006	The maritime transport of prehistoric megaliths in Micronesia.	<i>Archaeology in Oceania</i> 41:12–24	general	--		x
Hunter-Anderson	1980	Preliminary report, Toruw Village archaeological survey	Pacific Studies Institute, Guam	Maap	Maap		
Hunter-Anderson	1981	Yap Proper, Phase I: Background research	Pacific Studies Institute, Guam	Yap	--		
Hunter-Anderson	1981	Yap Archaeological Survey, Toruw Village, Yap Proper, Phase II	Pacific Studies Institute, Guam	Maap	Maap	x	
Hunter-Anderson	1981	Yapese stone fish traps	<i>Asian Perspectives</i> , pp. 81–90	Yap	--		x
Hunter-Anderson	1982	Settlement Pattern Studies in Nlul Village, Map Island, Yap	Micronesian Archaeological Survey Report Series 20. Micronesian Archaeological Survey, Saipan	Maap	Maap		x
Hunter-Anderson	1983	Yapese Settlement Patterns: Ethnoarchaeological Approach	Pacific Studies Institute, Guam	Maap	Maap	x	x
Hunter-Anderson	1984	Recent Observations on Traditional Yapese Settlement Patterns	<i>New Zealand Journal of Archaeology</i> 6:95–105	Maap	Maap		x
Hunter-Anderson	1985	Relieved stone carvings from Yap, Western Caroline Islands, Micronesia	<i>Bulletin of the World Journal of Prehistoric and Primitive Art</i> 22:108–109	Maap	Maap		x
Hunter-Anderson	1986	Indigenous Freshwater Management Technology of the Yap Islands, Micronesia.	Research Institute of the Western Pacific Technical Report No. 63. University of Guam, Mangilao, Guam	Yap	--		x
Hunter-Anderson	1991	A review of traditional Micronesian high island horticulture in Belau, Yap, Chuuk, Pohnpei, and Kosrae	<i>Micronesica</i> 24(1):1–56	general	--		x

Table 3-1. Archaeological Reports and Academic Publications on Yap Archaeology (continued).

Author	Year	Title	Publisher	Island	Municipality	In HPO	Digital
Hunter-Anderson	1999	A Cultural Ecological Explanation of the Role of Giant Swamp Taro in the Evolution of Yapese Culture	Paper presented for “Pacific Migrations and Environmental Change in Prehistory” symposium, 19th Pacific Science Congress, Sydney, Australia	Yap	--		x
Hunter-Anderson	2014	Report on an Archaeological Survey of 14 Malal Complexes (“Stone Money Bank Sites”) in the Yap Islands, Micronesia	Yap SHPO	Yap	Rull, Fanif, Weloy, Kanifay, Gilman Maap, Tomil, Gagil, Rumung	x	x
Hunter-Anderson and Moore	1992	The Japanese Lighthouse Complex, Dalap, Lebinaw Village, Gagil Municipality, Yap State	Micronesian Archaeological Research Services, Guam	Gagil	Gagil	x	x
Hunter-Anderson and Moore	1995	Archaeology and oral history of the Japanese Lighthouse at Yap	<i>ISLA – A Journal of Micronesia Studies</i> 3(2): 257–277	Marbaa	Gagil		x
Intoh	n.d.	Report on the Survey Work in the Map Cultural Center in Yap, Federated States of Micronesia	Department of Anthropology, University of Otago, New Zealand	Maap	Maap	x	
Intoh	1981	Reconnaissance archaeological research on Ngulu Atoll	<i>Asian Perspectives</i> 24(1):69-80	Ngulu	Ngulu	x	x
Intoh	1988	Changing Prehistoric Yapese Pottery Technology: A Case Study of Adaptive Transformation	Ph.D. Dissertation, Anthropology, University of Otago, New Zealand	general	–	x	
Intoh	1990	Ceramic environment and technology: A case study in the Yap Islands in Micronesia	<i>Man and Culture in Oceania</i> 6:35-52	general	--		x
Intoh	1991	Archaeological Research on Fais Island	Department of International Cultural Relations, Hokkaido Tokai University	Fais	Fais Island	x	
Intoh	1992	Why were pots imported to Ngulu Atoll?: A consideration of subsistence strategy	<i>Journal of the Polynesian Society</i> 101 (2):159–168	Ngulu	Ngulu		
Intoh	1993	Archaeological Research on Fais Island, Preliminary Report	In <i>Cultural Anthropological Research on Historic Media in the Caroline Islands</i> , edited by Kazuhiko Komatsu	Fais	Fais Island	x	

Table 3-1. Archaeological Reports and Academic Publications on Yap Archaeology (continued).

Author	Year	Title	Publisher	Island	Municipality	In HPO	Digital
Intoh	1996	Multi-regional contacts of prehistoric Fais islanders of Micronesia	<i>Bulletin of the Indo-Pacific Prehistory Association</i> 15:111-117	Fais	Fais Island		x
Intoh	2006	Living strategy and environmental change on Fais Island, Micronesia	<i>Anthropological Science</i> 114 (3):245	Fais	Fais Island		
Intoh	2008	Ongoing archaeological research on Fais Island	<i>Asian Perspectives</i> 47 (1):121–138	Fais	Fais Island		x
Intoh (ed.)	1995	The Acceptance of the Outside World on Fais Island in Micronesia: 1994 Research	Preliminary report prepared for Yap State Historic Preservation Office, Colonia, Yap	Fais	Fais Island		
Intoh and Dickinson	2002	Prehistoric pottery movements in Western Micronesia: Technological and petrological study of potsherds from Fais Island	In <i>Fifty Years in the Field. Essays in Honour and Celebration of Richard Shutler Jr's Archaeological Career</i> , edited by Stuart Bedford, Christophe Sand, and David Burley, pp. 123–134	Fais	Fais Island		
Intoh and Leach	1984	The Pottery Traditions of the Yap Islands. Preliminary report of the survey work conducted in the Yap Islands from May 1983 to January 1984	Department of Anthropology, University of Otago, New Zealand	Yap	--		
Intoh and Leach	1984	An Archaeological Survey of the Yap Islands. Interim Final Report for the Historic Preservation Office, TTPI, Saipan	Department of Anthropology, University of Otago, New Zealand	Yap	--		
Intoh and Leach	1985	Archaeological Investigations in the Yap Islands, Micronesia: First Millennium B.C. to the Present Day	<i>British Archaeological Reports International Series</i> 277:200	Yap	--		x
Intoh and Shigehara	2003	Prehistoric pig and dog remains from Fais Island, Micronesia	<i>Anthropological Science</i> 112:257–267	Fais	Fais Island		
Intoh and Yamaguchi	1996	An analysis on historic photographs taken on Fais Island in Micronesia during the Japanese Period	<i>Hokkaido Tokai University Bulletin (Humanities and Social Sciences)</i> No. 9:37–63	Fais	Fais Island		
Iwamoto	2007	Wisdom in the Basket: Cognitive Mapping and the Articulation of Perceptions and Values Regarding Coastal Resources of Wa'ab, Yap State, Federated States of Micronesia	M.A. Thesis, Department of Geography, University of Hawai'i-Mānoa, HI	Yap	--	x	

Table 3-1. Archaeological Reports and Academic Publications on Yap Archaeology (continued).

Author	Year	Title	Publisher	Island	Municipality	In HPO	Digital
Jeffery and Pitmag	2010	The Aech of Yap: A Survey of Sites and their Histories	Yap SHPO	Yap	Fanif, Kanifay, Gilman, Weloy, Dalipebenau Gagil, Tomil, Rumung, Maap	x	x
King	1978	Archaeological Reconnaissance Survey of New Alignment, Yap Airport	TTPI	Marbaa	Rull, Dalipebenau		
King	1978	Archaeological Survey of Various Community Development Projects on Rumung	TTPI	Rumung	Rumung		
King	1978	A cursory Archaeological Reconnaissance of “Alignment Six,” a Possible Realignment of Yap Airport, and Its Associated Road and Quarry	TTPI	Marbaa	Rull, Dalipebenau		
King	2006	World War II Japanese Aircraft at the Old Colonia Airport, Yap State, Federated States of Micronesia. Reconnaissance and Assessment	TIGHAR; online at http://tighar.org/Contract_Services/Yap/csYap.html	Marbaa	Rull	x	x
Kirch	1978	Archaeological Reconnaissance of the Proposed Yap Airport Alternative Sites, Yap District	Department of Anthropology, B.P. Bishop Museum, Honolulu, HI	Marbaa	Rull, Dalipebenau	x	
Kugfas	1980	Archaeological Survey of the New Dalipebinau Road	Yap SHPO	Marbaa	Dalipebenau		
Kugfas	1980	Archaeological Survey of the Tomil Water System	Yap SHPO	Tomil	Tomil		
Lee	2006	The Morphological Examination of the Human Skeletal Remains from Fais Island, Federated States of Micronesia	Laboratory of Physical Anthropology, Kyoto University, Kyoto, Japan	Fais	Fais Island	x	
Lee, Katayama, and Intoh	2009	Morphological examination of the human skeletal remains from Fais Island	<i>People and Culture in Oceania</i> 25:53–84	Fais	Fais Island	x	x
Moon	1976	O’Keefe’s Island, Yap, National Register of Historic Places (NRHP) Nomination	TTPI	Tomil	Tomil		x
Moon	1976	Rull Men’s Meeting House, Yap, National Register of Historic Places (NRHP) Nomination	TTPI	Marbaa	Rull		x

Table 3-1. Archaeological Reports and Academic Publications on Yap Archaeology (continued).

Author	Year	Title	Publisher	Island	Municipality	In HPO	Digital
Moon	1976	Spanish Fort Foundation (Yap Hospital Site), National Register of Historic Places (NRHP) Nomination	TTPI	Marbaa	Weloy		x
Pickering	1990	An ethno-archaeological investigation of Yapese mortuary behavior	<i>Micronesica</i> , Supplement 2:153-170	Marbaa	Rull		x
Pickering, Price, Lingenfelter, Denfeld, Gordon, and Hanson	1980	Archaeological and Ethnographic Investigations, Alignment 5B Airport Historical Area, Yap, Western Caroline Islands	Pacific Studies Institute, Guam	Marbaa	Rull		x
Price	1982	Predevelopment Review for O’Keefe Island, Yap Proper	Pacific Studies Institute, Guam	Marbaa	Fanif		
Price	1982	Predevelopment Review for the German Transmitter Station, Yap Proper	Pacific Studies Institute, Guam	Marbaa	Rull		
Price	1983	Yap Airport Monitoring Survey, Yap	Pacific Studies Institute, Guam	Marbaa	Rull, Dalipebenau		
Steadman and Intoh	1994	Biogeography and prehistoric exploitation of birds from Fais Island, Yap State, Federated States of Micronesia	<i>Pacific Science</i> 48(2):116–135	Fais	Fais Island		
Takayama	1982	A brief report on archaeological investigations of the southern part of Yap Island and nearby Ngulu Atoll	<i>Islanders and Their Outside World</i> , edited by M. Aoyagi, pp. 77–104	Marbaa, Ngulu	?, Ngulu Atoll		
Takayama and Intoh	1980	Brief Reports of the Archaeological Excavations on the Southern Parts of the Yap Islands and Ngulu Atoll	Yap SHPO	Marbaa, Ngulu	?, Ngulu Atoll		
Thompson	2011	Report on the Historic Resources within the Proposed Windmill Farm on Yap Island	Yap SHPO	Marbaa	Weloy		x
Thompson and Yap HPO	2012	An Inventory of the Stone Money Banks on the Island of Yap. The 7 Registered Sites	Yap SHPO	Marbaa, Rumung	Gagil, Kanifay, Fanif, Tomil, Rumung	x	x

Table 3-2. Reports and Academic Papers/Books on Yap Intangible Cultural Heritage and Anthropology.

Author	Year	Title	Publisher	Island	Municipality	In HPO	Digital
Alkire	1965	Lamotrek Atoll and Inter-Island Socioeconomic Ties	<i>Illinois Studies in Anthropology</i> No. 5. University of Illinois at Urbana-Champaign, Urbana, IL	Lamotrek	Lamotrek		
Alkire	1970	Systems of measurement on Woleai Atoll, Caroline Islands	<i>Anthropos</i> 65:1–73	Woleai	Woleai		
Alkire	1981	Traditional exchange systems and modern political developments in the Yap District of Micronesia	In <i>Persistence and Exchange. Papers from a Symposium on Ecological Problems of the Traditional Societies of the Pacific Region</i> , ed. by R.W. Force and B. Bishop, pp. 15–23	general	--		x
Alkire	1984	Central Carolinian oral narratives: Indigenous migration theories and principles of order and rank	<i>Pacific Studies</i> 7(2): 1–14	general	--		x
Alkire	1993	Madrich: outer islanders on Yap	<i>Pacific Studies</i> 16(2): 31–66	Marbaa	Rull		x
Alkire and Fujimura	1990	Principles of organization in the outer islands of Yap State and their implications for archaeology	Recent Advances in Micronesian Archaeology, <i>Micronesica</i> Supplement 2:75–88	Outer Islands	--		
Aoyagi	1977	Culture change and social organization in Yap and Palau, Micronesia	<i>Shien</i> 37(2): 43–65	general	--		
Aoyama	2001	Yap Day: Cultural politics in the State of Yap	<i>Kagoshima University Research Center for the Pacific Islands Occasional Papers</i> 34:1–13	Yap	--		x
Aoyama	2003	Politics of dancing: cultural and social negotiation among the islands of Ulithi Atoll and Yap Proper	Section 1, Report 2, The Progress Report of the 2000 and 2001 Survey of the Research Project “Social Homeostasis of Small Islands in an Island-Zone.” <i>Kagoshima University Research Center for the Pacific Islands Occasional Papers</i> 39:11–15	Yap, Ulithi	--		x
Berg	1992	Yapese politics, Yapese money and the Sawei tribute network before World War I	<i>The Journal of Pacific History</i> 27(2): 150–164	Yap, Outer Islands	--	x	x
Burns	1990	Final Report, Micronesia Video Project	Department of Anthropology, University of Florida, Gainesville, FL	general	--	x	
de Beauclair	1961	Ken-Pai: a glass bracelet from Yap	<i>Asian Perspectives</i> 5(1): 113–115	Gagil	Gagil	x	x

Table 3-2. Reports and Academic Papers/Books on Yap Intangible Cultural Heritage and Anthropology (continued).

Author	Year	Title	Publisher	Island	Municipality	In HPO	Digital
de Beauclair	1962	Addenda to 'Ken-Pai': a glass bracelet from Yap	<i>Asian Perspectives</i> 232–235	Gagil	Gagil		x
de Beauclair	1967	On religion and mythology of Yap Island, Micronesia	<i>Bulletin of the Institute of Ethnology, Academia Sinica</i> 23:23–37	Yap	--		
de Beauclair	1968	Social stratification in Micronesia: The low-caste people of Yap	<i>Bulletin of the Institute of Ethnology, Academia Sinica</i> 25:45–52	Yap	--		
Defilipps, Maina, and Pray	1988	The Palauan and Yap medicinal plant studies of Masayoshi Okabe, 1941-1943	<i>Atoll Research Bulletin</i> 317:1–25	general	--		x
Defngin	1958	Yapese names	In <i>The Use of Names in Micronesia</i> , edited by J.E. de Young. Anthropological Working Papers No. 3	Yap	--		
Defngin	1959	Yam cultivation practices and beliefs in Yap	Anthropological Working Papers, Saipan	Yap	--		
Defngin	1966	The Nature and Scope of Customary Land Rights of the Yapese Community		Yap	--		
Evans	n.d.	Yap Ethnography Project (draft)	[Yap Cultural Inventory Group]	Yap	--	x	x
Falanruw	n.d.	Taro growing on Yap	In <i>Research Extension Series</i> , pp. 105–109, Hawaii Institute of Tropical Agriculture and Human Resources	Yap	--		x
Falanruw	1990	The food production system of the Yap Islands	In <i>Tropical Home Gardens</i> , edited by K. Landauer and B. Brazil, pp. 94–103	Yap	--		x
Falanruw	1990	Traditional adaptation to natural processes of erosion and sedimentation on Yap Island	Research Notes and Applications to Reduce Erosion and Sedimentation in Tropical Steeplands, <i>Proceeding of the Fiji Symposium, June 1990</i> , IAHS-ISH Publication No. 192	Yap	--		x
Falanruw	1994	Culture and resource management: Factors affecting forests	In <i>Proceedings of the Session on Tropical Forestry for People of the Pacific</i> , XVII Pacific Science Congress, pp. 31–36	Yap	--		x
Falanruw	1994	Food production and ecosystem management on Yap	<i>ISLA – A Journal of Micronesian Studies</i> 2:5–22	Yap	--		

Table 3-2. Reports and Academic Papers/Books on Yap Intangible Cultural Heritage and Anthropology (continued).

Author	Year	Title	Publisher	Island	Municipality	In HPO	Digital
Falanruw	1994	Traditional fishing on Yap	In <i>Science of Pacific Island Peoples: Ocean and Coastal Studies</i> , edited by J. Morrison, P. Crowl, and L. Crowl, pp. 41–58	Yap	--		
Falanruw	1995	The Yapese Agricultural System	Ph.D. Dissertation, University of the South Pacific, Suva, Fiji	Yap	--		
Hegge	2005	Performing Identity. The Importance of Dance in Yap, an Island in Micronesia	Master's Thesis in Social Anthropology, Norwegian University of Technology and Science, NYNU	Yap	--	x	
Hunter-Anderson and Zan	1996	Demystifying the sawei, a traditional interisland exchange system	<i>ISLA – A Journal of Micronesia Studies</i> 4(1): 1–45	Yap, Outer Islands	--		
Jeffery	2013	Reviving Community Spirit: Furthering The Sustainable, Historical, and Economic Roles of Fish Traps and Weirs	Yap SHPO	Yap	--	x	
Kim	2011	Into the Deep: Launching Culture and Policy in the Federated States of Micronesia	Secretariat of the Pacific Community for the FSM	general	--		x
Komatsu	1993	Cultural Anthropological Research on Historic Media in the Caroline Islands	Committee for Micronesian Research 1991, Osaka University, Osaka, Japan	general	--	x	
Krause and YSHPO	2014	Report: Tomil ICH Inventory Pilot Project, Phase 1 of Yap State's Intangible Cultural Heritage Program	Yap SHPO	Tomil	Tomil	x	x
Krause and YSHPO	2014	Yapese Register of Intangible Cultural Heritage (RICH) -- Gagil Municipality, 2014	Yap SHPO	Gagil	Gagil	x	x
Krause and YSHPO	2014	Yapese Register of Intangible Cultural Heritage (RICH) -- Fanif Municipality, 2014	Yap SHPO	Marbaa	Fanif	x	x
Krause and YSHPO	2014	Yapese Register of Intangible Cultural Heritage (RICH) -- Tomil Municipality, 2014	Yap SHPO	Tomil	Tomil	x	x

Table 3-2. Reports and Academic Papers/Books on Yap Intangible Cultural Heritage and Anthropology (continued).

Author	Year	Title	Publisher	Island	Municipality	In HPO	Digital
Krause and YSHPO	2014	Yapese Register of Intangible Cultural Heritage (RICH) -- Gilman Municipality, 2014	Yap SHPO	Marbaa	Gilman	x	x
Krause and YSHPO	2014	Register of Intangible Cultural Heritage (RICH) Yap State -- Outer Islands	Yap SHPO	Outer Islands	--	x	x
Labby	1972	The Anthropology of Others: An Analysis of the Traditional Ideology of Yap, Western Caroline Islands	Ph.D. Dissertation, Department of Anthropology, University of Chicago, IL	Yap	--		
Labby	1976	The Demystification of Yap: Dialectics of Culture on a Micronesian Island	University of Chicago Press, Chicago, IL	Yap	--		
Labby	1976	The Demystification of Yap: Dialectics of Culture on a Micronesian Island	UNESCO/ICHCAP, Republic of Korea	Yap	--		
Lessa.	1950	Ulithi and the outer native world	<i>American Anthropologist</i> 52:27–52	Ulithi	Ulithi		
Lessa	1952	An Evaluation of Early Descriptions of Carolinian Culture	<i>Ethnohistory</i> 9:313–403	general	--		
Lessa.	1966	Ulithi: A Micronesian Design for Living	Holt, Rinehart and Winston, New York, NY	Ulithi	Ulithi		
Lingenfelter	1975	Yap: Political Leadership and Culture Change in an Island Society	University Press of Hawaii, Honolulu, HI	Yap	--		
Mahoney	1958	Land tenure patterns on Yap Island	In <i>Land Tenure Patterns in the Trust Territory of the Pacific Islands</i> , edited by John de Young, pp. 251–287	Yap	--		
Merlin, Kugfas, Keene, and Juvik	1996	Giddi nge gakiy nu Wa ‘ab: Plants, People and Ecology in Yap State	Program on Environment, East-West Center, Honolulu, HI	Yap	--		
Metzgar	2004	Sacred space, taboo place, negotiating Roang on Lamotrek Atoll, Micronesia	<i>Journal of the Humanities and Social Sciences</i> 3:2–18	Lamotrek	Lamotrek		
Michio, Taura, and Sakamaki	2001	The present situation of agriculture in Yap	The Progress Report of the 1999 Survey of the Research Project “Social Homeostasis of Small Islands in an Island-Zone.” <i>Kagoshima University Research Center for the Pacific Islands Occasional Papers</i> 34:91–93	Yap	--		

Table 3-2. Reports and Academic Papers/Books on Yap Intangible Cultural Heritage and Anthropology (continued).

Author	Year	Title	Publisher	Island	Municipality	In HPO	Digital
Nero	2011	Paths to knowledge: Connecting experts in oral histories and archaeology	In <i>Pacific Island Heritage: Archaeology, Identity and Community</i> , edited by J. Liston, G.R. Clark, and D. Alexander	general	--		x
Noritake	n.d.	“Yapese Tradition” and Yalen yu Wa’ab: The Cultural Representation and Practice of Yap Day	National Historic Preservation Office, Pohnpei, FSM	Yap	--		
Pickering	1990	An ethno-archaeological investigation of Yapese mortuary behavior	<i>Micronesica</i> , Supplement 2:153-170.	Marbaa	Dalipebenau		x
Pickering, Price, Lingenfelter, Denfeld, Gordon, and Hanson	1980	Archaeological and Ethnographic Investigations, Alignment 5B Airport Historical Area, Yap, Western Caroline Islands	Pacific Studies Institute, Guam	Marbaa	Rull, Dalipebenau		x
Price	1975	The Transformation of Yap: Causes and Consequences of Socio-Economic Change in Micronesia	Unpublished Ph.D. dissertation, Washington State University, Pullman, WA	Yap	--		
Schneider	1949	The Kinship System and Village Organization of Yap	Unpublished Ph.D. Dissertation, Harvard University, Cambridge, MA	Yap	--		
Schneider	1953	Yap kinship terminology and kin groups	<i>American Anthropologist</i> 55(2):215–236	Yap	--		x
Schneider	1957	Typhoons on Yap	<i>Human Organization</i> 16(2):10–15	Yap	--		
Schneider	1957	Political organization, supernatural sanctions and the punishment of incest on Yap	<i>American Anthropologist</i> 59:791–800	Yap	--		
Schneider	1962	Double descent on Yap	<i>The Journal of the Polynesian Society</i> , pp. 1–24	Yap	--		x
Sudo	2006	Rank, hierarchy and routes of migration: Chieftainship in the Central Caroline Islands of Micronesia	Chapter 4, in <i>Origins, Ancestry and Alliance</i> , edited by J.J. Fox and C. Sather, pp 57–72	general	--		x
Tatar (ed.)	1985	Call of the Morning Bird. Chants and Songs of Palau, Yap, and Ponape, Collected by Iwakichi Muranushi, 1936*	B.P. Bishop Museum, Honolulu, HI	general	--	x	

Table 3-2. Reports and Academic Papers/Books on Yap Intangible Cultural Heritage and Anthropology (continued).

Author	Year	Title	Publisher	Island	Municipality	In HPO	Digital
Uag	1968	A Legendary History of Yap, as Told by Raphael Uag to Frank Molinski	Good News Press, Yap	Yap	--		
Ushijima	1974	Preliminary report of ethnological research on Yap	<i>Bulletin of the Institute of Anthropology, Nanzan University</i> 3:1–40	Yap	--		
Ushijima	1976	Native money on Yap, Micronesia	<i>Bulletin of the Institute of History and Anthropology, University of Tukuba</i> 2:84–125	Yap	--		
Walleser	1913	Religious beliefs and practices of the inhabitants of Yap	<i>Anthropos</i> 8:607-629,1044–1068	Yap	--		
Weinstein	2010	Archiving the ephemeral: Dance in ethnographic films from the Hamburg South Seas Expedition 1908–1910	<i>Seminar: A Journal of Germanic Studies</i> 46(3): 223–239	Yap	--		x
Yap Ninth Grade	1956	Yap Our Island	Yap District, Department of Education	Yap	--	x	
Yap Senior High School	1978	Kakrom, Volume I	Yap Department of Education	Yap	--	x	
Yap Senior High School	1978	Kakrom, Volume II	Yap Department of Education	Yap	--	x	
Yap Senior High School	1979	Kakrom, Volume III	Yap Department of Education	Yap	--	x	
YSHPO	2009	Yap State Historic Preservation Office. Ethnographic Collections & Documentation of Oral Histories	Yap SHPO	Yap	--	x	

* Photocopies of original materials from B.P. Bishop Museum in YSHPO.

Table 3-3. Planning Reports and Academic Papers/Books Related to Heritage Management in Yap State.

Author	Year	Title	Publisher	In HPO	Digital
Adams, Ross, and Campbell	1997	Recommendations for protection and use of the historic and cultural resources of Yap State	In <i>Micronesian Resources Study: Yap Archaeology</i> , edited by W.H. Adams, pp. 43–47		
Bodone and Mityay	1996	Yap State Historic Preservation Office. Post-Phase II Projects and Resource Bibliography	University of Oregon Micronesia and South Pacific Program, and Yap SHPO	x	x
Burns	1990	Micronesia Video Project	Department of Anthropology, University of Florida	x	x
Craft	2016	Yap State Historic Properties Inventory System Assessment, Phase I.	GANDA Report No. 2342. Garcia and Associates	x	
Descantes, Mityay, and Kugfas	1993	Yap State Multi-Year Preservation Plan, Phase I: Assessment and Fact-Finding	University of Oregon Micronesia and South Pacific Program, and Yap SHPO	x	x
Descantes	2004	Mapping Micronesian Cultural Landscapes and Archaeological Sites Field Training on Tarang, Yap	Research Reactor Center, University of Missouri, Columbia, MO	x	x
Drought, Kugfas, Mityay, and Marliol	1994	Multi-Year Cultural and Historic Preservation Plan. Phase II: Drafting of Action Plans	University of Oregon Micronesia and South Pacific Program, and Yap SHPO	x	x
Edwards	1995	Damage to ceremonial property in the State of Yap: Theories of recovery	International Legal Perspectives 7:119		
Falanruw and Ruegorong	2015	Dynamics of an island agroecosystem: where to now?	In <i>Shifting Cultivation and Environmental Change: Indigenous People, Agriculture and Forest Conservation</i> , edited by Malcolm F. Cairns		
Falanruw	1994	Culture and resource management: Factors affecting forests	In <i>Proceedings of the Session on Tropical Forestry for People of the Pacific, XVII Pacific Science Congress</i> , pp. 31-36		x
Falanruw	1994	Food production and ecosystem management on Yap	<i>ISLA – A Journal of Micronesian Studies</i> 2:5–22.		x
Fitzpatrick	2007	Transboundary Nomination for the Yapese Stone Money Sites in Palau and Yap, UNESCO World Heritage List	Palau Bureau of Arts and Culture, Belau National Museum, and Yap SHPO	x	x
Fitzpatrick	2008	Preservation and Management for Yapese Stone Money Sites in Palau and Yap	Palau Bureau of Arts and Culture, Belau National Museum, and Yap SHPO		x
Fletcher and Richmond	2010	Climate Change in the Federated States of Micronesia. Food and Water Security, Climate Risk Management, and Adaptive Strategies, Report of Findings 2010	National Oceanic and Atmospheric Administration, University of Hawaii Sea Grant College Program, Honolulu, HI		x
Force	1977	Historic and Prehistoric Sites, Preservation of Culture and Cultural Tourism in the Trust Territory of the Pacific Islands	Technical Report No. 1. Prepared for the Government of the Trust Territory of the Pacific Islands. UNESCO		x

Table 3-3. Planning Reports and Academic Papers/Books Related to Heritage Management in Yap State (continued).

Author	Year	Title	Publisher	In HPO	Digital
FSM	2004	Strategic Development Plan (2004-2023)	Federated States of Micronesia		x
FSM	2010	Federated States of Micronesia State Wide Assessment and Resource Strategy 2010-2015	Federated States of Micronesia	x	x
Jeffery, Beger, MacLeod, Richards, Hengeveld, and Carpenter	2007	Guidelines in Recording and Monitoring the Natural and Cultural Attributes of Submerged Historic Sites in the Federate States of Micronesia	National Historic Preservation Office, Pohnpei, FSM	x	x
Jeffery	2013	Reviving community spirit: furthering the sustainable, historical and economic role of fish weirs and traps.	<i>Journal of Maritime Archaeology</i> 8(1):29–57.	x	x
Kim	2011	Into the Deep: Launching Culture and Policy in the Federated States of Micronesia	Secretariat of the Pacific Community, Pohnpei, FSM		x
Kuwahara	2001	Tourism, traditional culture and autonomy in a small island: Yap faces a new millennium	The Progress Report of the 1999 Survey of the Research Project “Social Homeostasis of Small Islands in an Island-Zone.” <i>Kagoshima University Research Center for the Pacific Islands Occasional Papers</i> 34:1–5		x
Parker	1994	Micronesian Resources Study, Protecting Historic Properties and Cultural Traditions in the Freely Associated States of Micronesia: A Report on Cultural Resource Management Needs in the Republic of the Marshall Islands, the Federated States of Micronesia, and the Republic of Palau	National Park Service, Preservation Planning Branch, Interagency Resources Division, Washington D.C.		x
Price	1975	The Transformation of Yap: Causes and Consequences of Socio-Economic Change in Micronesia	Ph.D. dissertation, Washington State University		
Smith	1991	Using Customary Practices in Marine Resource and Coastal Management in Yap State, Federated States of Micronesia	Paper prepared for circulation at the South Pacific Commission workshop on “People, Society and Pacific Islands Fisheries Development/ Management, 23rd Regional Technical Meeting on Fisheries.		x
Thompson	2013	Tourism in Yap and Micronesia: Will China run the show?	<i>Asia Pacific Bulletin</i> 199.		x

Table 3-3. Planning Reports and Academic Papers/Books Related to Heritage Management in Yap State (continued).

Author	Year	Title	Publisher	In HPO	Digital
FSM	2004	Strategic Development Plan (2004-2023)	Federated States of Micronesia		x
Watson	2014	Mangyol Heritage Sites and Traditional Cultural Landscape Site Assessment and Updated Management Plan (Draft) 2014–2020	Prepared for Yap Historic Preservation Office		x
Yap State Environmental Stewardship Consortium	2004	Yap State Biodiversity Strategy and Action Plan: Chothowli yu Waab.	Yap State Environmental Stewardship Consortium	x	x

APPENDIX 4.
LEGAL BASIS FOR HERITAGE PRESERVATION IN YAP STATE

This appendix includes references for the legal foundation for heritage preservation in Yap State.

YAP HISTORIC PRESERVATION LAW

CHAPTER 4. HISTORIC PRESERVATION

- [§401.](#) Short title.
- [§402.](#) Findings.
- [§403.](#) Declaration of policy.
- [§404.](#) Definitions.
- [§405.](#) Implementation of policy.
- [§406.](#) Powers and duties of the Division.
- [§407.](#) Councils of traditional leaders.
- [§408.](#) Harming or removing historic property prohibited.
- [§409.](#) Penalties.
- [§410.](#) Severability.

§401. Short title.

This chapter shall be known and may be cited as the "State Historic Preservation Act of 1989".

Source: YSL 2-56 §1, modified.

Commission Comment: The original State Historic Preservation Act was enacted in YSL 1-58. Section 2 of YSL 2-56 repealed that Act in its entirety and provided that its provisions supersede it. Section 1 of YSL 2-56 explain that its provisions make necessary modifications and adjustments to the Act so as to be consistent with the [Executive Branch Reorganization Act](#).

§402. Findings.

The Legislature finds that:

- (a) The people of the State have an ancient and distinguished history which have played an important role in the history of Micronesia.
- (b) Sites, structures, buildings, objects and areas of historic and cultural significance within the State have been damaged and destroyed, and objects removed from the State.
- (c) Traditions, arts, crafts, stories, and songs of historic and cultural significance are in danger of being lost as elders pass away and their knowledge with them.
- (d) The spirit and direction of the State are founded upon and reflected in its historic past.

Source: YSL 2-56 §2, modified.

Cross-reference: The constitutional provisions on Traditional Leaders and Traditions is found in [Yap Const., Art. III](#). The statutory provisions on the councils of traditional leaders is found in [chapter 1 of this title](#).

§403. Declaration of policy.

The State Government is empowered by the [Constitution of the Federated States of Micronesia](#) and the [Constitution of the State of Yap](#) to protect, conserve, and develop objects and places of historic and cultural interest within the State. It is the policy of the State to exercise that power to preserve the sites, structures, buildings, objects, areas, traditions, arts, crafts, stories, and songs of historic and cultural significance for the benefit of present and future generations.

Source: YSL 2-56 §2, modified.

§404. Definitions.

As used in this chapter, unless the context otherwise requires, the term:

- (a) "Director" means the Director of Youth and Civic Affairs.
- (b) "Division" means the Division of Civic Affairs within the Department of Youth and Civic Affairs.
- (c) "Historic property" means any site, structure, building, object or area of significance in the history, archaeology or culture of the people of the State of Yap.
- (d) "Traditional culture" means any tradition, art, craft, song, story or technology indigenous to the people of the State of Yap.

Source: YSL 2-56 §2, modified.

§405. Implementation of policy.

- (a) The State Government, including its agencies and political subdivisions shall implement a program to identify, protect, preserve, and develop historic properties and traditional culture. The program shall be known and referred to as the "Yap Historic Preservation Program".
- (b) The State Government, including its agencies and political subdivisions, prior to permitting, assisting or engaging in any activity which may have an impact on historic properties shall notify the Division of Civic Affairs.
- (c) The Division shall take all steps reasonable and necessary to determine the nature and magnitude of the impact such activities are likely to have on historic property or traditional culture. Should the Division determine that significant effects are likely, it shall initiate consultation with any concerned agency, political subdivisions, or person to clearly identify the historic properties or traditional culture subject to impact.
- (d) The Division shall maximize beneficial effects and eliminate or mitigate any harmful effects to historic properties or traditional culture.
- (e) Any agency, political subdivision or person, upon receipt of notification that consultation is necessary in the opinion of the Division, shall enter into such consultation. Any activity which is the subject of consultation shall cease if there is a threat of immediate and irreparable harm to an historic property or traditional culture.

(f) If an irresolvable conflict arises between the preservation of historic properties or traditional culture and the activity which is the subject of consultation, all parties to the consultation shall submit reports of their findings and recommendations to the Director of the Department of Youth and Civic Affairs and the Governor.

(g) The Director and Governor shall review the conflict and enter a decision to resolve the conflict. The decision shall be binding upon all parties to the activity which is the subject consultation.

(h) Prior to entering a decision, the Director and Governor shall consider the value of the activity to the economic and social development of the State and the value of the concerned historic property or traditional culture.

Source: YSL 2-56 §2, modified.

Cross-reference: The constitutional provisions on Traditional Leaders and Traditions are found in [Yap Const., Art. III](#). The statutory provisions on the councils of traditional leaders is found in [chapter 1 of this title](#). The statutory provisions on the Executive are found in Title 3 of this Code.

§406. Powers and duties of the Division.

With the approval of the Director of Youth and Civic Affairs, the Division shall have these powers and duties:

- (a) Participate in programs and activities of the Institute of Micronesian History and Culture;
- (b) Conduct and support archaeological surveys for identification of historic properties;
- (c) Acquire and preserve documents and oral statements on the history and traditional culture of the State;
- (d) Promote, conduct, and support the restoration, stabilization and maintenance of historic properties;
- (e) Conduct studies, surveys, and investigations on public or private activities that may have impact on historic properties or traditional culture;
- (f) Promote the establishment of a State Museum and operate or support the operation of the museum;
- (g) Promote the establishment of a State Historic Park System and administer or support the administration of the system;
- (h) Promote, conduct, and support education programs on historic preservation;
- (i) Coordinate public and private activities to preserve historic properties and traditional culture;
- (j) Promulgate rules and regulations, subject to the approval of the Governor, necessary for the effective implementation of this chapter;
- (k) Receive and administer grants and funds; and
- (l) Enter into contracts, to exercise powers and perform duties enumerated in this section, and engage in such other activities consistent with the purposes of this chapter.

Source: YSL 2-56 §2, modified.

§407. Councils of traditional leaders.

- (a) The Council of Pilung and Council of Tamol shall advise the Division on matters and activities that concern historic properties and traditional culture.
- (b) The Division shall deliver reports on the activities of the Division that concern historic properties and traditional culture to the Council of Pilung and the Council of Tamol upon the request of the council.

Source: YSL 2-56 §2, modified.

Cross-reference: The constitutional provision establishing the Council of Pilung and the Council of Tamol is found in [Yap Const., Art. III, Sect. 1](#). The statutory provisions on the councils of traditional leaders is found in [chapter 1 of this title](#).

§408. Harming or removing historic property prohibited.

No person shall wilfully remove, or cause to be removed, historic property from the State or the public domain, or wilfully deface, disfigure, disturb, damage or destroy such property.

Source: YSL 2-56 §2, modified.

§409. Penalties.

A person who violates any provision of this chapter, or rules and regulations promulgated pursuant to this chapter, shall upon conviction be punished as follows:

- (a) If the value of the historic property involved is less than \$1,000.00, by imprisonment of not more than one year, or fined not more than \$1,000.00, or both; or
- (b) If the value of the historic property involved is \$1,000.00 or more, by imprisonment for not more than five years, or fined not more than the value of the property, or both.
- (c) The value of the property involved shall be deemed to be the highest value, by reasonable standard, of the property.

Source: YSL 2-56 §2, modified.

Cross-reference: The statutory provisions on Crimes and Punishment are found in Title 11 of this Code.

§410. Severability.

If any provision of this chapter, or amendments thereto, or application thereof to any person, thing or circumstances is held invalid, the invalidity does not affect the provisions or application of this chapter, or amendments, that can be given effect without the invalid provision or application, and to this end the provisions of this chapter, and the amendments thereto, are severable.

Source: YSL 2-56 §2, modified.



Guide to Title 18, Chapter 15: Environmental Quality Protection

Overview

Chapter 15 of Title 18 of the Yap State Code, also known as the "Environmental Quality Protection Act", establishes the Yap State Environmental Protection Agency, its powers, duties, and administration (§1501). Chapter 15 also contains general offenses regarding environmental quality protection. This document provides a summary of these provisions.

Government Authority

Article 8 of the Yap State Constitution establishes how the Government may regulate conservation and the development of resources. Section 1 of Article 8 states: '*The State Government may provide for the protection, conservation and sustainable development of agricultural, marine, mineral, forest, water, land and other natural resources*'. Section 5 of Article 8 states:

"The State recognizes traditional rights and ownership of natural resources and areas within the marine space of the State from the high water mark up to and beyond 12 miles from island baselines. No action may be taken to impair these traditional rights and ownership, except the State Government may provide for the conservation and sustainable development of natural resources within the marine space of the State from the high water mark up to 12 miles from island baselines."

These two sections of the Constitution give the Yap State Government the ability to regulate for the protection and sustainable management of natural resources, even where those regulations may otherwise infringe on individual private property rights.

Policy

The Act establishes the background and overarching policy for the application of Chapter 15. The Chapter creates an obligation for the State Government, through the Environmental Protection Agency, to "to use all practical means and measures, including financial and

Page 1 of 5



Yap State Environmental Protection Agency

P.O. Box 178 Colonia, Yap FM 96943 Tel: (691) 350 2113 Fax: (691) 350 3892 Email: epayap@mail.fm

technical assistance, to foster and promote the general welfare, to create and maintain conditions under which man and nature can exist in productive harmony, and fulfill the social, economic, and other requirements of present and future generations of the State of Yap.” This requires the Agency, as an Agency of the State Government, to use all practicable means to:

- (1) Fulfill the responsibilities of each generation as trustee of the environment for succeeding generations;*
- (2) Assure for all Yapese safe, healthful, productive and aesthetically and culturally pleasing surroundings;*
- (3) Attain the widest range of beneficial uses of the environment without degradation, risk to health or safety, or other undesirable or unintended consequences; and*
- (4) Preserve important historic, cultural, and natural aspects of Yapese heritage, and maintain, wherever possible, an environment which supports diversity and variety of individual choice (§1502).*

Environmental Protection Agency Board

Chapter 15 establishes the Yap State Environmental Protection Agency, and provides that it is to be comprised of five members. These five Board members are appointed by the Governor with the consent of the Legislature. Board members must be FSM citizens, have their nomination confirmed by the legislature within 30 days of nomination, and inspire the ‘highest degree of ability and confidence to carry out the policy and purpose’ of Chapter 15. Each board member serves for a term of three years. The Board is required to elect a Chair and Vice-Chair. Board members are required to meet at least quarterly, and all meetings and records are to be open to the public for inspection. The Board must notify the public of the time and place of all meetings.

The Board has bylaws which detail the requirements of Board members, and give details as to how to conduct meeting and make decisions on behalf of the Agency. Board members are entitled to administrative leave with pay to perform their duties as Board Members, or \$25 per



Yap State Environmental Protection Agency

P.O. Box 178 Colonia, Yap FM 96943 Tel: (691) 350 2113 Fax: (691) 350 3892 Email: epayap@mail.fm

day if they are not Government employees. The Board is also required to keep records of all of its actions and decisions (§1504).

Agency Staff and Assistance

Chapter 15 states that the Board is to appoint a full time Executive Officer to administer the Agency. The Executive Director is not a Board member, and is to be supported by necessary supporting staff approved by the Board (§1505).

The Governor is to provide the Agency with any required technical assistance through relevant government departments, offices and agencies of the State Government. The Attorney General is the legal counsel for the Agency (§1506).

Powers and duties of the Agency

The Agency is granted the general authority and responsibility to control and prohibit the pollution of air, land and water. Specifically, the Agency is required to:

- (a) Promulgate and enforce regulations that effect the purpose of Chapter 15;
- (b) Accept funds and spend them to effect the purpose of Chapter 15;
- (c) Administer a state-wide program for the prevention, control, and abatement of pollution of the air, land, and water;
- (d) Establish criteria for classifying air, land, and water in accordance with their present and future uses.
- (e) Regulate pesticide use and importation;
- (f) Administer a fire permit system;
- (g) Keep records of all of its activities; and
- (h) Exercise all powers that are necessary for carrying out its duties (§1507).

Right of entry

The Agency has a very broad authority to enter private and government property to inspect, take samples, get evidence, conduct surveys, copy records, and investigate offenses. This power may be unconstitutional, and it is recommended that the Agency obtain a warrant and request the assistance of the police to enter any property for these purposes (§1508).

Page 3 of 5



Yap State Environmental Protection Agency

P.O. Box 178 Colonia, Yap FM 96943 Tel: (691) 350 2113 Fax: (691) 350 3892 Email: epayap@mail.fm

Environmental Impact Assessments

Chapter 15 requires any person wishing to undertake a development to provide an environmental impact assessment (EIA) to the Agency that is consistent with Chapter 15 and Agency's regulations regarding EIA. The EIA is required to be completed prior to taking any action that significantly affects the quality of the environment. The EIA is to be made available for public inspection and copying (§1509). Chapter 15 specifies certain requirements for EIAs, and the regulations provide further details for this (see the summary on Environmental Impact Assessments for more detail).

Annual report

The Agency is required to submit to the Governor and the Yap State Legislature, not later than October 30 of each year, a report on its activities for the preceding fiscal year (§1510).

State and FSM EPB cooperation

The Agency is authorized to enter agreements with FSM agencies to carry out its functions (§1511).

Offenses and Enforcement

The Agency, with this assistance of the Attorney General, is authorized and required to bring enforcement action against any person who violates any provision of Chapter 15, or any of the Agency's regulations (§1512).

There are several offenses listed in chapter 15. These offenses are:

(a) Discharges of waste.

Where the Agency finds that waste is being discharged, or threatening to be discharged into the environment, or a waste management facility is approaching capacity, the Agency is able to:

- (1) require the discharger to submit for approval a plan or specific action to manage the waste discharge; or



Yap State Environmental Protection Agency

P.O. Box 178 Colonia, Yap FM 96943 Tel: (691) 350 2113 Fax: (691) 350 3892 Email: epayap@mail.fm

(2) issue a cease and desist order, and direct that the discharger to comply with those requirements, including time schedules and remedial and preventative measures.

(b) Discharge of Pollutants

No person is permitted to discharge any pollutant to the air, land, or water unless they do so in strict accordance with a law, regulation or permit that explicitly permits the discharge. Any person who intentionally or negligently causes such a discharge to occur is required to comply with any clean up orders or mitigation requirements ordered by the Agency.

Any person who violates any provision of Chapter 15, or any provision in any of the Regulations will be liable to a civil penalty in an amount not less than \$100.00 and not more than \$10,000.00 for each day of the violation.

Any person, or the Attorney General acting on behalf of any person, may bring an action in court for declaratory or equitable relief on behalf against any person to protect their air, land, water or other aspect of the environment from degradation.

In the event that a court finds that any of the Agency's adopted standards or requirements within its regulations are unreasonable, the court may impose or require the adoption of a reasonable standard or requirement.

In addition to civil penalties, the Attorney General may bring an action for damages in the Trial Division in the Yap State Court.

Any person who makes a false statement in any application, record, report, plan or other document filed or maintained in accordance with this chapter or any of its regulations is guilty of an offense and upon conviction will be fined between \$100 and \$10,000, and imprisoned for between 3 and 6 months. Similarly, any person who tampers with any monitoring system, device or method that is required by Chapter 15, regulation, permit or order, is guilty of an offense and upon conviction will be fined between \$100 and \$10,000, and imprisoned for between 3 and 6 months.

YAP STATE BILLS UNDER CONSIDERATION BY 2015 YAP LEGISLATURE

The 2015 Yap State Legislature was considering several bills that might affect heritage preservation.

Researcher and Information Ownership Bill: This bill, if adopted, would amend the existing requirement for researchers undertaking research within Yap State to obtain a research permit. Currently only anthropological research requires a permit. The bill seeks to amend the fees, the penalties, the potential royalties collected, and make it a requirement that all researchers, whether undertaking sociological or environmental research, are required to obtain a permit and share all data and a copy of any final published works.

Resources Advisory Council Bill: This bill, if adopted, would establish a new Chapter 20 to Title 18 to establish a Resources Advisory Council that would be comprised of government and traditional leaders. This Council would, among other things, provide guidance to the EPA when undertaking environmental impact assessments.

Development Review Process Bill: This bill, if adopted, would establish a new Chapter 19 to Title 18 to establish a coordinated process for the review of project proposals. The review process would involve relevant government agencies and departments, including the Resources Advisory Council. The bill seeks to establish a permit system for significant development projects.

Network of Protected Areas Bill: This bill, if adopted, would establish a Network of Protected Areas within Yap State, a sustainable financing mechanism for support of locally managed protected areas (both marine and terrestrial), a Network of Protected Areas Officer, a Network of Protected Areas committee, offenses against protected areas, visitor permits and access fees, and State enforcement support for locally managed protected areas.

YAP STATE REGULATIONS WITH APPLICATION TO HERITAGE PRESERVATION

Yap State Earth Moving Activities Regulations: enforced by Public Safety and EPA; These Regulations require individuals undertaking any earthmoving activities that involve the use of heavy machinery, or the movement of more than 10 cubic yards of soil/coral etc, or will result in the filling of wetlands or coastal waters, to obtain a permit from the EPA prior to commencing work. The person must comply with the terms and conditions of that permit.

These Regulations are current to July 2015; they are being reviewed, with the new regulations awaiting authorization from the Governor.

Yap State Environmental Impact Assessment Regulations: enforced by Public Safety and EPA; Any person undertaking any project, except for work on existing structures, basic research that does not disturb an environmental resource, interior alterations to an existing structure, or construction using exclusively traditional materials and techniques, is required to prepare a Preliminary Environmental Impact Statement and submit it to the EPA prior to commencing any work.

If the EPA Board determines from the Preliminary Environmental Impact Statement that the project may have a significant environmental impact, then they will notify the proponent and require the proponent to prepare a draft EIS, and then a final EIS before undertaking any work.

Non-compliance with any conditions of an approval, failing to obtain a PEIS or, where required, a final EIS before commencing work, or undertaking any work outside the scope of an approved PEIS or Final EIS, is illegal. The EPA will issue a Cease and Desist Order in any such scenario, and the proponent may be prosecuted, or have their approval revoked.

These Regulations are current to July 2015 and are being amended.

APPENDIX 5. HISTORIC CONTEXTS

Defined in National Register Bulletin 15, an historic context is “an organizing structure for interpreting history that groups information about historic properties that share a common theme, common geographical area, and a common time period” (NPS 1997:53). It is the cornerstone of the planning process. Historic contexts are the framework for carrying out historic preservation activities: identification, evaluation of significance, and decisions about treatment of properties. The use of historic contexts in organizing these major preservation activities ensures that a wide variety of historic properties are preserved and managed, rather than only a small, biased sample.

Historic contexts are defined by processes or patterns that are represented by different types of historic properties, or in the case of Yap, different types of heritage resources. This appendix contains suggested historic contexts for Yap State that can inform heritage management planning and future research. In particular, management and research projects that can integrate tangible and intangible cultural heritage resources are encouraged. For example, the context titled “Inter-Island and Inter-Regional Contacts” can be the framework for a survey and identification of stone money (*rai*) on Yap Proper that includes both archaeological documentation as well as the recording of oral histories (i.e., the “backstory”) related to each *rai*. Another example falls in the context “The Importance of Names: Cultural Geography;” a proposed survey of the stone path network on Yap Proper (F. Reg, pers. comm., October 2015) can include the documentation of names of paths and important locations along paths.

Bibliographic references are listed with each historic context and also appear in the main Reference section of the HPP.

THE IMPORTANCE OF NAMES: CULTURAL GEOGRAPHY

In his work with the Western Apache of the southwestern United States, Basso (1996:xiii, summarized in Prasad and Tomonari-Tuggle 2008:83) found three significant connections between the name of a place (including the process of naming it) and the meaning and value of that place to the people that lived there: [1] naming a place is claiming it as one's own territory; [2] the names of lineages, i.e., people's names, connect them to the place from which they come; and [3] where something occurs is far more important than when it occurs.

This correlation between places and people is ultimately a cultural connection that can be described and explicated in names of geographical locations, names of natural features, and names in the built environment, both terrestrial and marine (for example, stone paths have names as told in oral traditions). Understanding the cultural meaning of names can play a key role in understanding the heritage resources of Yap State.

Basso, Keith

1996 *Wisdom Sits in Places: Landscape and Language Among the Western Apache*. University of New Mexico Press, Albuquerque, New Mexico.

Prasad, U.K., and M.J. Tomonari-Tuggle

2008 *An Ethnographic Overview and Study of the Cultural Impacts of Commercial Air Tours over Haleakalā National Park, Island of Maui*. Prepared for National Park Service, Pacific West Region – Pacific Islands Support Office. International Archaeological Research Institute, Inc., Honolulu.

ORIGINS

Legends and traditions relate the coming of Yapese and Outer Islanders to the islands of Yap State, sometimes to specific locations and bringing specific cultural cargo. Archaeological data have been less explicit in defining these origins, although human settlement may have occurred about 2,000 years ago, as documented at a very limited number of small beach sites in Gilman (Takayama 1982; Intoh and Leach 1985); paleoenvironmental data suggest a longer settlement history, possibly as long as 3,300 years (Dodson and Leach 1999; Intoh 2008). In the Outer Islands, work on Ngulu demonstrates occupation for about 1,600 years and on Fais, occupation from the period AD 200–400; radiocarbon dating combined with ceramic analysis indicates a much shorter settlement history for the eastern islands, dating from around A.D. 1200-1350 (summarized in Intoh 2008:124-125, 135).

Both avenues of study (traditions and archaeology) can provide complementary data on early settlement in Yap State. For example, legendary history relates that there were originally 34 hilltop villages on Yap (Beardsley 2004; Hunter-Anderson 2014:14). Among them is Dinay Village (in Rull Municipality), which is traditionally known as the place where fire and pottery were introduced to the people of Yap by the gods. Archaeological documentation at Dinay was formulated as part of a program to use traditional history as a means to find sites, in this case the early village. Survey was successful in locating the village, which is partially intact and partially used for gardening; it was found to retain 13 household complexes, stone paths, bathing pools, stream crossings, irrigation channels, a central meeting plaza with a community well, sitting/meeting and resting platforms, and a semi-pyramidal grave structure. Importantly, it contains a unique pottery oven which may be consistent with the traditional history of the gods introducing pottery to the people of Yap.

Beardsley, Felicia

- 2004 *Dinay Village, Yap, National Register of Historic Places (NRHP) Nomination*. Prepared for the Yap State Historic Preservation Office.

Hunter-Anderson, Rosalind L

- 2014 *Report on an Archaeological Survey of 14 Malal Complexes (“Stone Money Bank Sites”) in the Yap Islands, Micronesia*. Prepared for Yap Historic Preservation Office, Department of Youth and Civic Affairs.

Intoh, Michiko

- 2008 Ongoing archaeological research on Fais Island, Micronesia. *Asian Perspectives* 47(1):121-138.

Intoh, M., and F. Leach

- 1985 Archaeological investigations in the Yap Islands, Micronesia: First millennium B.C. to the present day. *British Archaeological Reports International Series* 277:200.

Takayama, Jun

- 1982 A brief report on archaeological investigations of the southern part of Yap Island and nearby Ngulu Atoll. In *Islanders and Their Outside World*, edited by M. Aoyagi, pp. 77–104.

TRADITIONAL VILLAGE STRUCTURE ON YAP PROPER

The system of traditional villages that represents the ethnographic present was not likely to have occurred until relatively late in the occupational sequence, from 250 to 600 years ago (Rainbird 2004:157, referencing the work of Intoh and Leach 1985 at Gatchepar Village on the east coast of Gagil, and at Gitam Village on the east side of Marbaa).

Rainbird (2004:155) summarizes the settlement pattern of traditional village systems, as recorded by a number of ethnoarchaeological studies (e.g., Cordy 1986; Craib and Price 1978; Hunter-Anderson 1983, 1984; Pickering 1990):

Most villages appear to fit roughly into concentric environmental zones. The *faluw* (men's house) is located facing, or adjacent to, the lagoon, with a taro swamp located inland. On the other side of the taro swamp, on the lower slopes of the hills, is the main village area consisting of house platforms, at least one *pebaey* (community building), stone paths, tombs (depending on the rank of the village), dancing areas (*malal*, where the *rai* 'stone money' are normally displayed) and a number of *wunabey* (stone-paved platforms with stone-slab backrests). Higher up the slope, above the village, are found the mounds which form the yam and swidden gardens and this is also the location of the menstrual houses. The village area also extends out in the other direction, beyond the *faluw*, onto the fringing reef, and in this zone are located a variety of stone-built fish traps.

Stone paths link areas within villages, and connect villages across the islands, creating a physical network of communication.

Agriculture consists of shifting and site-stable systems that utilize managed water flow via ditches and landscape modifications (Yap State Environmental Stewardship Consortium 2004). Typical staple crops on Yap Proper include salt-tolerant giant swamp taro (*Cyrtosperma chamissonis*, and to lesser extent, *Alocasia macrorrhiza*) and yams (*Dioscorea* spp.), with an agro-forest complex of coconut (*Cocos nucifera*), bananas (*Musa* spp.), breadfruit (*Artocarpus altilis*), and Polynesian chestnut (*Inocarpus fagifer*). Pandanus (*Pandanus* spp.) provides nut for fruit, and leaves for weaving (in particular, for manufacture of sails). Falanruw (1990) presents a detailed discussion of food production on Yap Proper.

Swamp taro is grown in coastal swamps, hillside depressions fed by springs, and along streams (Hunter-Anderson 1991:37). Mangrove areas along the coastline may have been intentionally modified to create cultivable swamps (Hunter-Anderson 1991:15; see also Hunter-Anderson 1983): walls several feet high were built on the seaward edge of the mangroves, preventing the necessary tidal salt water inundation and eventually killing the mangroves; the walled areas were then filled with organic debris, with inland runoff adding more soil and nutrients. Hunter-Anderson (1991:15) notes that "there has been no survey of the extent of this 'made land' on Yap nor a determination of the time scale of this activity but it appears to be areally quite extensive."

Yams are a traditionally important crop and are grown on forested slopes in a swidden-type fashion (Hunter-Anderson 1991:22). Larger trees are periodically ringed and/or fired to force their leaves to drop, allowing light to penetrate the forest canopy on to planting area; the cut undergrowth is piled up and burned prior to planting the yams at the base of trees. Other crops are also grown in mixed gardens in these areas.

Subsistence management extends into near-shore waters, where marine resources are managed and controlled in highly developed and diversified systems. Like land in and around a village, the reef is divided into parcels and owned in the same sense as land parcels. Fish traps (*aech*) were constructed on some reef parcels, with more elaborate traps for village consumption and simpler ones for individual families. Until the historical introduction of pigs and chickens, fish, crabs, and turtle provided the majority of the meat and protein in the Yapese diet.

Cordy, Ross

- 1986 *Archaeological Settlement Pattern Studies on Yap*. State Historic Preservation Office, Trust Territory of the Pacific Islands, Saipan.

Craib, J.L., and S. Price

- 1978 *Archaeological Reconnaissance of Selected Areas on Yap*. Pacific Studies Institute

Falanruw, Marjorie

- 1990 The food production system of the Yap Islands. In *Tropical Home Gardens*, edited by K. Landauer and B. Brazil, pp. 94–103. United Nations University Press, Tokyo, Japan.

Hunter-Anderson, Rosalind L.

- 1983 *Yapese Settlement Patterns: Ethnoarchaeological Approach*. Pacific Studies Institute, Guam.
- 1984 Recent observations on traditional Yapese settlement patterns. *New Zealand Journal of Archaeology* 6:95–105.
- 1991 A review of traditional Micronesian high island horticulture in Belau, Yap, Chuuk, Pohnpei, and Kosrae. *Micronesica* 24(1):1–56.

Intoh, M., and F. Leach

- 1985 Archaeological investigations in the Yap Islands, Micronesia: First millennium B.C. to the present day. *British Archaeological Reports International Series* 277:200.

Pickering, Robert B.

- 1990 An ethno-archaeological investigation of Yapese mortuary behavior. *Micronesica*, Supplement 2:153–170.

Rainbird, Paul

- 2004 *The Archaeology of Micronesia*. Cambridge University Press, Cambridge.

Yap State Environmental Stewardship Consortium

- 2004 *Yap State Biodiversity Strategy and Action Plan: Chothowliyu yu Waab*. Yap State Environmental Stewardship Consortium, Colonia, Yap.

TRADITIONAL SETTLEMENT ON THE OUTER ISLANDS

Settlement organization and food production in the Outer Islands of Yap State have different characteristics than on Yap Proper, understandably given the differences in natural environmental contexts. Agriculture is dominated by agroforestry and taro cultivation, although it is concentrated on the largest or larger islets within an atoll complex; for example, in Ulithi Atoll, only four (or possibly as many of nine islets historically) of the 40 islets that comprise the atoll are occupied, with the smaller islets used for root and tree gardens, or for natural resource collection (Craib 1981:49).

Village organization on Ulithi is an example of the contrast with Yap Proper settlement. Villages and hamlets are clustered along the lagoon strand on the leeward side of an islet, with the location correlated to the widest portion of the islet (Craib 1981:49-50). Within the village are residences, a men's house, women's house, canoe houses, and cookhouses; except for residences and men's houses, most structures are built directly on the ground. The style of men's houses built on platforms is said to be historical introduction from Yap (Craib 1981:50). Graves occur individually within the village, as well as in clusters bordering the village. Coral rubble trails cross through the village.

Similarly, land use on a raised coral island like Fais was different from both Yap Proper and the atolls of eastern Yap State. The outer edge of the coral reef drops sharply into the ocean and therefore, the main method of fishing was angling and open sea fishing, particularly for the favored shark (Intoh 2008:123). Rich soils, from which phosphate was mined by Germans and Japanese in the early 20th century, provided a medium for cultivation for subsistence crops as well as tobacco, which was an important exchange item. Based on archaeological evidence, villages were clustered along the southern shore. Wells were dug for water.

The language of the Outer Islands is basically the Nuclear Micronesian language, which is widely spoken in the central Caroline Islands and in Chuuk, and which is significantly different from the Yapese language (Intoh 2008:124).

The Outer Islands are known as the home of master navigators, whose expertise carried them across a wide reach of the western Pacific. Over centuries, canoes from the atolls of the far east of Yap State made the tribute journey to Yap Proper, and contact between Yap and Palau was not uncommon (see discussion, below). Some of the voyages ended in unintentional drift contact with the Philippines (Intoh (2008:124):

In 1664, alone, Father Andrea Serrano in the Philippines recorded 30 canoes that drifted from the Carolines. In 1697, Clain illustrated 29 Carolinians on Samar Island in the Philippines who had been blown to the west in two canoes. These Carolinians became lost when trying to return to Fais Island from Lamotrek, to which they had gone in two canoes (Hezel 1979).

Craib, John L.

1981 Settlement on Ulithi Atoll, Western Caroline Islands. *Asian Perspectives* 24(1):47–55.

Intoh, Michiko

2008 Ongoing archaeological research on Fais Island. *Asian Perspectives* 47(1):121–138.

INTER-ISLAND AND INTER-REGIONAL CONTACTS

The central place of Yap in the western Pacific allowed voyaging and trade with other islands to the east, west, and north. Inter-island and inter-regional contact within the Caroline Islands, between the Carolinian atolls and the Mariana Islands, and between Yap and Palau are well documented in ethnographic, archaeological, and oral historical studies, although the timing for such contact is still inferential.

Much has been written about the *sawei* system of exchange and its interpretation as a reflection of a “Yap Empire” (e.g., Alkire 1965; Descantes 1998; Hunter-Anderson and Zan 1996; Lessa 1950, 1966; Lingenfelter 1975; Petersen 2000). The political center of the empire was Gagil, with the Outer Islands atolls in a series of hierarchical relationships based on their distance from the main island; thus, Ulithi was subordinate to Yap; Fais, Woleai, and Sorol were below Ulithi; Eauripik, Ifaluk, and Faraulup were lower ranked than Woleai; and thus so, extending east to the most distant atolls. Annual tribute flowed toward Gagil, beginning with Outer Islanders from the furthest east islands sailing west and expanding into a fleet with each succeeding island to Mogmog (the seat of the high chief of Ulithi Atoll, and the highest ranking island among the Outer Islands; see Rubenstein 2003:27); from there, the combined fleet sailed to Gagil.

Tribute from the Outer Islands included woven fiber cloth, pandanus mats, coconut oil, sennit rope, tobacco, and mother-of-pearl and *Spondylus* shell; they also were holders of valuable navigation knowledge and skills. In return, Gagil provided products that were not available in the atolls, such as *Tridacna* shell, turmeric, timber, yams, bananas, sweet potatoes, bamboo, and pottery, and offered aid during natural catastrophes.

Berg (1992:161) suggests that Germans in the early years of the 20th century encouraged the continuation of the system (in contrast to forcing changes to other aspects of Yap culture) through improvements to transportation between Yap and the Outer Islands, increased contract work, and the resettlement of Outer Islanders on Yap after typhoons.

There is archaeological evidence for interaction between the Outer Islands and Yap Proper (Rainbird 2004:164–165, summarizing research that has been carried out in the Outer Islands). Excavation on Lamotrek by Fujimura and Alkire (1984) exposed archaeological deposits almost 2 meters deep, containing pottery, stone, and large *Tridacna gigas* shell adzes (*T. gigas* is not historically known on the atoll). Petrographic analysis of the pottery showed that it originated from Yap; the stone and *T. gigas* were also imported but could have come from Chuuk. Archaeological work on Ulithi by Craib (1980, 1981; also Craib and Mangold 1999) recorded surface structures and extensive midden and artifact scatters that included large quantities of Laminated Ware pottery. On Mogmog, Descantes (1998) found Yapese Plainware pottery in early cultural deposits. Work on Fais Island produced pottery, as well as a green schist stone, that indicates a connection with Yap (Rainbird 2004:166, based largely on research by Intoh 1991, 1996).

There was also a comparable inter-regional system of exchange in the opposite direction, toward Palau, which is 280 miles to the southeast (Berg 1992; Fitzpatrick 2008, among others). Based on oral histories, ethnohistorical accounts, and archaeological study, interchange with Palau focused on the import of stone money disks from quarries on Palau under the control of the chief of Koror (Morgan 1988:33). Fitzpatrick (2008:135) writes:

Stone money disks (also referred to as *rai* or *fei* in Yap and *balang* in Palau) up to 4.5 m in diameter and weighing as much as nine metric tons, were carved almost exclusively from natural limestone caves and rock-shelters around the Palauan archipelago. The

disks were then transported by ocean-going canoes and/or rafts, or European trading ships after contact (in the case of the largest stones), back to Yap Island almost 400 km away.

Stone disks of aragonite, quartzite, and limestone, have been found in archaeological contexts (Fitzpatrick 2007:20). Excavations in stone quarries in Palau indicate that the Yap-Palau connection may have its origins, or at least earliest known occurrence, in the 13 or 14th centuries (Fitzpatrick 2007:Table 4). Fitzpatrick (2007:43) describes the end of the Palau connection:

The last stone money disk quarried in Palau was by a Yapese man named Gilimoon of Dechmur, Romil [sic] in the early 1930s and given to Figir of Luwech, Rull. This enabled him to return to Yap after he had been exiled to Angaur Island in Palau. The disk was later used by the Japanese for building an airport (Gilliland 1975).

Rainbird (2004:159, brackets added) summarizes the two types of “money:”

Berg [1992] proposes that two main types of ‘money’ existed on Yap. The first, and most valuable, consisted of small *Spondylus* shell beads known as *gau* that came from Eauripik Atoll, Udot Island in Chuuk Lagoon, and Etal Atoll in the Mortlocks group, south-east of Chuuk. The second was stone discs quarried and transported from caves in Palau by the Yapese. These stone discs are known as *rai* in the north of Yap and *fei* in the south; they are made of calcite and range from a few centimetres to metres in diameter. ...

Gagil controlled the *gau* resource, while Rull had access to the quarries of Palau, and thus the stone discs that have made Yap famous as the ‘island of stone money’. This balanced access to valuables promoted stability between the main confederacies, although the introduction of European shipping [initiated by David O’Keefe] resulted in ‘inflation’ as larger *rai/fei* were transported from Palau.

Yapese also voyaged north to the Mariana Islands, but substantive evidence for this contact is less certain than for the Outer Islands and Palau. Excavation in Dinay Village in Rull Municipality found pottery in the earliest layers that is similar in style, shape and composition to the earliest pottery types in the Marianas, as well as the Palau archipelago (Beardsley 2004).

Alkire, William

- 1965 *Lamotrek Atoll and Inter-Island Socioeconomic Ties*. Illinois Studies in Anthropology No. 5. University of Illinois at Urbana-Champaign, Urbana, IL.

Beardsley, Felicia

- 2004 *Dinay Village, Yap, National Register of Historic Places (NRHP) Nomination*. Prepared for the Yap State Historic Preservation Office.

Berg, M.L.

- 1992 Yapese politics, Yapese money and the Sawei tribute network before World War I. *The Journal of Pacific History* 27(2): 150–164.

Craib, John L.

- 1980 *Archaeological Survey of Ulithi Atoll, Western Caroline Islands*. Pacific Studies Institute, Guam.

- 1981 Settlement on Ulithi Atoll, Western Caroline Islands. *Asian Perspectives* 24(1):47–55.

- Craib, J.L., and G.R. Mangold
 1999 Storm in a test pit: effects of cyclonic storms on coastal archaeological sites in western Micronesia. In *Australian Coastal Archaeology*, edited by J. Hall and I.J. McNiven, pp. 299-306. Research Papers in Archaeology and Natural History 31. Department of Archaeology and Natural History, Research School of Pacific and Asian Studies, The Australian National University, Canberra.
- Descantes, Christophe
 1998 *Integrating Archaeology and Ethnohistory: the Development of Exchange Between Yap and Ulithi, Western Caroline Islands*. Ph.D. Dissertation, Department of Anthropology, University of Oregon, Eugene, OR.
- Fitzpatrick, Scott M.
 2007 Transboundary Nomination for the Yapese Stone Money Sites in Palau and Yap, UNESCO World Heritage List. Ms. on file, Yap State Historic Preservation Office, Colonia, Yap.
 2008 Maritime interregional interaction in Micronesia: Deciphering multi-group contacts and exchange systems through time. *Journal of Anthropological Archaeology* 27:131–147.
- Fujimura, Keiko, and W. Alkire
 1984 Archaeological test excavations on Faraulep, Woleai, and Lamotrek in the Caroline Islands of Micronesia. In *Caroline Islands Archaeology: Investigations on Fefan, Faraulep, Woleai, and Lamotrek*, edited by Y.H. Sinoto, pp. 65–149. Pacific Anthropological Records No. 35. Bishop Museum Press, Honolulu, HI.
- Hunter-Anderson, R., and Y. Zan
 1996 Demystifying the sawei, a traditional interisland exchange system. *ISLA – A Journal of Micronesia Studies* 4(1): 1–45.
- Intoh, Michiko
 1991 *Archaeological Research on Fais Island*. Department of International Cultural Relations, Hokkaido Tokai University.
 1996 Multi-regional contacts of prehistoric Fais islanders of Micronesia. *Bulletin of the Indo-Pacific Prehistory Association* 15:111–117.
- Lessa, William A.
 1950 Ulithi and the outer native world. *American Anthropologist* 52:27–52.
 1966 *Ulithi: A Micronesian Design for Living*. Holt, Rinehart and Winston, New York, NY.
- Lingenfelter, Sherwood
 1975 *Yap: Political Leadership and Culture Change in an Island Society*. University Press of Hawaii, Honolulu, HI.
- Morgan, William N.
 1988 *Prehistoric Architecture in Micronesia*. University of Texas Press, Austin, TX.
- Petersen, Glenn
 2000 Indigenous island empires: Yap and Tonga considered. *The Journal of Pacific History* 35(1):5–27.

Rainbird, Paul

2004 *The Archaeology of Micronesia*. Cambridge University Press, Cambridge.

Rubenstein, Donald H.

2003 A tale of two islands: Tourism, culture, and conflict in Yap State. In *The Progress Report of the 2000 and 2001 Survey of the Research Project "Social Homeostasis of Small Islands in an Island-zone,"* Kagoshima University Research Center for the Pacific Islands Occasional Papers No. 39, pp. 25–34.

THE COLONIAL PERIOD IN YAP

First contact between Westerners and the people of Yap and the Outer Islands was made in the early 1500s. However, a consistent and on-going foreign presence did not begin until the early 19th century with the activities related to a global trade network involving Europe, America, and China. This long era of colonial occupation ended with establishment of the state of Yap in the independent Federated State of Micronesia.

In the early 19th century, Spanish, British, American, and Russian traders criss-crossed the Pacific in a triangular route that brought cargoes of Western goods to trade in the Pacific islands for *bêche-de-mer* (sea cucumbers), sandalwood, tortoise shell, shark fins, edible bird nests, and mother-of-pearl. From the Pacific islands, these ships continued on to China where these highly valued items, as well as furs from the northwest America coast, were traded for silk, tea, and spices. The ships then returned to Europe or America to sell their wares.

Whaling was another major commercial endeavor of this period. In the 1820s and 1830s, Guam was the major port-of-call for these vessels, and was later joined by Pohnpei and Kosrae. At the industry's peak in the mid-1800s, over 50 vessels stopped in Pohnpei for reprovisioning (Hezel 1983:132). Despite its large size, Yap Proper was largely ignored by foreigners, and was not a player in this industry.

It was not until 1869 that a permanent trade station was established on Yap, operated by the German trading company J.C. Godeffroy & Sons (Hezel 1975). In the following decade, the island became the center of commercial interest in the Caroline Islands and was home to a handful of foreigners who had set up permanent residence (Hezel 1975, 1983:264-265).

In the late 1800s, copra became the new backbone of the Pacific economy (Hezel 1983:211). Irish American David O'Keefe was a key player in this trade. By transporting highly valued stone money from Palau on his ships, O'Keefe provided an incentive for the Yapese to obtain *bêche-de-mer* and pearl shell and to produce copra. Competitors soon joined the trade, with O'Keefe's primary rivals being Eduard Hensheim and Crayton Philo Holcomb. By 1880, Yap was the commercial center of the Caroline Islands and was the leading producer of copra in Micronesia. O'Keefe, Hensheim, Holcomb, and the German successor to J.C. Godeffroy & Son, the Deutsche Handels-und Plantagen-Gesellschaft (DHPG) had regional headquarters in Yap (Hezel 1975). The importance of the island was further established when it became a coaling station for steamers sailing between Guam and Manila.

Motivated by the increasing presence of traders in the Caroline Islands, Spain attempted to assert its 300-year old colonial rights over the islands, which demanded establishing actual administrative control over the islands. A concurrent German presence, however, forced arbitration by the papacy, ultimately resulting in Germany giving up its claim to the Carolines as long as its commercial interests were guaranteed protection; it was allowed to establish naval and coaling stations, plantations, and other agriculturally related projects. For 13 years, from 1885 to 1898, Spain had administrative control over the islands, but did little to develop the islands other than establishing Catholic missions as they had in other Micronesia islands.

At the close of the Spanish-American War in 1898, Germany purchased the Caroline archipelago from Spain. Copra remained the primary economic interest in the region, but the Germans also fostered mercantile enterprises and social reforms (Rainbird 2004:23). Phosphate mining was carried out on Fais Island in the early 20th century. Evans (n.d.) describes changes to Yapese culture that were instituted by the German colonial authorities:

The Germans prohibited mispil (mistresses of the men's houses) and warfare, which imported guns had made quite bloody. The Germans also reorganized the traditional political system, introducing a system of ten municipalities with distinct borders, that replaced the twelve traditional, compositionally fluid, alliances. Both the Germans and the Japanese destroyed parts of the painstakingly crafted stone path network that linked villages together.

A major enterprise of this period was the German-Netherlands Telegraph Company, which linked the German Pacific colonies into the main submarine telegraph networks that connected to the U.S., Philippines, Europe, and China (Bruton 2014). In 1906, the company ran telegraph cable from the Dutch East Indies to Yap and Guam, with a spur from Yap to Shanghai, thus becoming “an important international hub for cable telegraphy” (Bruton 2014).

As World War I commenced in 1914, Germany lost control of the Caroline Islands to the Japanese. At the end of the war, the League of Nations mandated the administration of the islands to the Japanese, directing Japan to promote the well-being and progress of the native population. Japan ruled the islands using a civilian government with the goal of creating an extension of their culture and economy in Micronesia (Peattie 1988). Japanese, especially Okinawans, were encouraged to immigrate to Micronesia to work on plantations and in other economic enterprises; Chamorro from the Mariana Islands moved to Yap where they became favored workers by the Japanese.

Life on Yap in the early years of World War II was relatively unchanged, but as Allied forces moved closer, military construction, including the building of an airfield and fortifications, began in earnest (Poyer 1995:235). Although Yap was by-passed in the Allied strategy of island-hopping toward the ultimate target of the Japanese homeland, it was still recognized as an important transit point for Japanese air reinforcements and a key base for launching attacks against the Allies in the central Pacific (Dunn 2006). Thus, the airfield and Colonia harbor were targets of intensive bombing in mid-1944, and particularly in June and July. By the beginning of August, the Japanese were retrenching to the Philippines, and Yap became a “backwater to the Pacific war” (Dunn 2006).

With the end of the war, the American military government moved into Yap and the other Carolinian islands. Military bases were established at various locations; for example, on Falalop, Asor, and Mogmog in Ulithi (Craib 1981:49). The Chamorro who had moved to Yap in the 1930s were repatriated to Saipan and Tinian by 1948 (Poyer 1995:2470). In 1951, a United Nations mandate was granted to the United States to govern the islands as a part of the Trust Territory of the Pacific Islands (TTPI). The U.S. established a civilian government with the administrative center on Saipan in the Mariana Islands. The Americans brought social improvements in the form of new education and health-care systems as well as political development through promotion of local democracy, but they made few contributions to economic development.

In 1981, the Trust Territory mandate expired. In 1983, a plebiscite in the pan-Micronesian entity of the Federated States of Micronesia (FSM) approved the Compact of Free Association (COFA, or Compact) with the United States; the Compact was established to govern the relationships of free association between the United States and the three Pacific Island nations that formerly comprised the Trust Territory of the Pacific Islands. The Compact was signed by the U.S. president in 1986. In 2003, the Compact between the FSM and US was renewed for 20 years.

Bruton, Elizabeth

- 2014 German cable telegraphy in World War One: Yap Island. Innovating in Combat. Telecommunications and Intellectual Property in the First World War. <http://blogs.mhs.ox.ac.uk/innovatingincombat/yap-island-german-cable-telegraphy-world-war-one/> (accessed March 9, 2016).

Craib, John L.

- 1981 Settlement on Ulithi Atoll, Western Caroline Islands. *Asian Perspectives* 24(1):47–55.

Dunn, Richard L.

- 2006 Yap Island – The Air Battles. <http://www.missingaircrew.com/yapsum.asp> (accessed March 2016).

Evans, James

- n.d. [draft] Yap Ethnography Project. [Yap Cultural Inventory Group]. Ms, in the files of the Yap State Historic Preservation Office, Colonia, Yap.

Hezel, Francis X.

- 1975 A Yankee trader in Yap: Crayton Philo Holcomb. *Journal of Pacific History* 10(1):3–19. <http://www.micsem.org/pubs/articles/historical/frames/yankeetradfr.htm> (accessed December 2015).
- 1983 *The First Taint of Civilization: A History of the Caroline and Marshall Islands in Pre-Colonial Days, 1521–1885*. Pacific Islands Monograph Series No. 1. Pacific Islands Studies Program, Center for Pacific and Asian Studies, University of Hawaii. University of Hawaii Press, Honolulu, HI.

Peattie, Mark

- 1988 *Nanyo: The Rise and Fall of the Japanese in Micronesia, 1885–1945*. Pacific Islands Monograph Series No. 4. Center for Pacific Islands Studies. University of Hawai‘i Press, Honolulu, HI.

Poyer, Lin

- 1995 Yapese experiences of the Pacific War. *ISLA – A Journal of Micronesian Studies* 3(2):223–255.

Rainbird, Paul

- 2004 *The Archaeology of Micronesia*. Cambridge University Press, Cambridge.

APPENDIX 6.

ABBREVIATIONS USED IN THE HISTORIC PRESERVATION PLAN

AG	Yap State Office of the Attorney General
AVID	Australian Volunteers for International Development
COFA	Compact of Free Association
COM-FSM	College of Micronesia, Federated States of Micronesia
COP	Council of Pilung (Chiefs of Yap Proper)
COT	Council of Tamol (Outer Island Chiefs)
CRM	Cultural resource management
CPRP	Coordinated Project Review Process
DAF	Yap State Division of Agriculture and Forestry
DOE	Yap State Department of Education
EPA	Yap State Environmental Protection Agency
ESC	Yap Environmental Stewardship Consortium
FAS	Freely Associated States
FSM	The Federated States of Micronesia
GIS	Geographic Information System
HPF	Historic Preservation Fund
HPP	Historic preservation plan
HSR	Historic Sites Registry
ICH	Intangible cultural heritage
IREI	Island Research and Education Initiative
JOCV	Japan Overseas Cooperation Volunteers
KDCO	Kaday Community Development Organization
MCT	Micronesian Conservation Trust
MEHP	Micronesian Endowment for Historic Preservation
MicSem	Micronesian Seminar
MRMD	Yap State Marine Resources Management Division
NACH	FSM Office of National Archives, Culture, and Historic Preservation
NBSAP	FSM National Biodiversity Strategy and Action Plan
NGO	Non-Governmental Organization
NHPA	U.S. National Historic Preservation Act
NPS	U.S. National Park Service
NRHP	U.S. National Register of Historic Places
OPB	Yap State Office of Planning and Budget
PREL	Pacific Resources for Education and Learning
QU	Queen's University

R&D	Yap State Department of Resources & Development
RICH	Register of Intangible Cultural Heritage
SDP	Strategic Development Plan
SPC	Secretariat of the Pacific Community (formerly South Pacific Commission)
TNC	The Nature Conservancy
TTPI	Trust Territory of the Pacific Islands
UNESCO	United Nations Educational, Scientific, and Cultural Organization
USGS	United States Geological Survey
YapCAP	Yap Community Action Program
YBSAP	Yap State Biodiversity Strategy and Action Plan
YSHPO	Yap State Historic Preservation Officer and Yap State Historic Preservation Office
YVB	Yap Visitors Bureau
YWA	Yap Women's Association

