

Oral History and Ethnography Section Special Projects:

- 1. Educational Campaign on Palau Culture Principles (2015-2016) by Palau Society of Historians**
- 2. Mechesil Belau Conference 2016**
- 3. Republic Of Palau Non-Communicable Diseases Prevention and Control Strategic Plan of Action**
- 4. 2016 International Austronesian Conference**



Photo Caption: Palau Society of Historians visit to Palau International Coral Reef Center as part of the 2015-2016 Educational Campaign



Bureau of Cultural and Historical Preservation
Palau Historic Preservation Office
Ministry of Community and Cultural Affairs

December 2016

Disclaimer

ACKNOWLEDGMENT OF SUPPORT

This report has been financed in part (or in full) with the Historic Preservation Funds from the U.S. National Park Service, Department of the Interior.

DISCLAIMER STATEMENT

This publication was put together by the Bureau of Cultural and Historical Preservation/Historic Preservation Office in partnership with the National Park Service, Department of the Interior, United States of America. However, the contents and information contained herein do not necessarily reflect the views or policies of the Department of the Interior.

NONDISCRIMINATION STATEMENT

The Palau Bureau of Cultural and Historical Preservation and Historic Preservation Program receive U.S. Federal financial assistance for recording of histories and traditions, and identifying and protecting cultural, traditional and historical sites and properties. The U.S. Department of Interior strictly prohibits unlawful discrimination on the basis of race, color, national origin, age or handicap. Any person who believes he or she has been discriminated against in any program, activity or facility operated by a recipient of Federal assistance should write to: Director of Equal Opportunity Program, U.S. Department of Interior, National Park Service, P.O. Box 37127, Washington, D.C. 20013-7127

**© 2016 Bureau of Cultural and Historical Preservation
Ministry of Community and Cultural Affairs, Republic of Palau 96940
Published 2016**

Table of Contents

Disclaimer	2
I. Introduction	4
II. Educational Campaign on Palau Culture Principles (2015-2016)	4
III. Mechesil Belau Conference 2016	7
IV. Republic Of Palau Non-Communicable Diseases Prevention and Control Strategic Plan of Action.....	13
V. The 2016 International Austronesian Conference	15
Appendix A: State Outreach Field Forms (Ngardmau, Airai, and Angaur)	23

I. Introduction

This report is a compilation of other projects carried out by Bureau of Cultural and Historical Preservation Oral History and Ethnography Section (BCHP-OH). These projects were conducted with financial assistance from other sources and partially funded (through staff time) with the Historic Preservation Funds. Each funding source will be duly recognized according to each project.

II. Educational Campaign on Palau Culture Principles (2015-2016)

by Palau Society of Historians and Oral History and Ethnography Section of Bureau of Cultural and Historical Preservation Office With Financial Assistance from Office of the President, Palau

BCHP Staff Support: Meked Besebes, Lynda Tellames, and Sylvia Kloulubak

Capacity: Lynda Tellames (Staff Historian) served as Project Coordinator with assistance from Meked Besebes (Cultural Anthropologist/Ethnographer) and Sylvia Kloulubak (Historical Preservation Specialist II).

Background and Rationale:

Palau culture is a shared way of living among our society, but other Palau cultural aspects are practiced more than others. Culture is something we learn and teach, that guides our actions, customs and behaviors, and provides a source of creativity and innovation that manifests in various ways (SPC 2010:16) The Palau Society of Historians believes that while efforts are being made through different sectors in preserving Palauan language and culture there still need to be more education on important cultural principles. Palau Society of Historians (Klobak er a Ibetel a Cherechar) proposes to launch an educational campaign on important Palau valuable cultural practices. Palauan culture needs to be taught at all levels if we are to preserve our culture and use it as an enabler for this developing nation.

Changes come in different forms and we must be prepared for them, this was a sentiment echoed in a recent meeting between President Tommy Remengesau Jr., MCCA Minister Baklai Temengil, Palau Society of Historians, Krämers Local Reviewers Committee, and staff of Bureau of Cultural and Historical Preservation which took place on January 20, 2015. The colors of our culture continue to be vibrant on this island despite the influx of different people from distance land. We must realize that our culture separates us from the masses and it needs to be one of our priorities in terms of heritage management. The sense of cultural loss can be seen among many Palauan youth who choose not to use Palauan language for everyday conversation nor understand basic Palauan cultural principles. Based on these observations the Palau Society of Historians petitioned President Remengesau for financial assistance to launch an outreach campaign promoting Palau fundamental cultural principles. Palau Society of Historians together with staff of Bureau of Cultural and Historical Preservation Oral History Section has worked

over the years to document and produce educational materials promoting Palau culture and life ways in schools. This has not been an easy task because as a living culture there are different interpretations and variation of a certain aspect within our cultural norms.

Funding Assistance from the Office of the President

President Tommy E. Remengesau Jr. presented a check for \$25,000 to the Palau Society of Historians and Bureau of Cultural and Historical Preservation to implement this project which will entail radio talk show, TV appearance, meeting traditional leaders, teachers, and programs targeting the youth.



Figure 1 MCCA Minister Baklai Temengil-Chilton (far left) with Palau Society of Historians. President Tommy Remengesau Jr. handing \$25,000 check to Palau Society of Historian Chairperson Diraiterir Theodosia Belailes.



Figure 2 Society of Historians meeting discussing topics to be presented in their State by State outreach project.



Figure 3 Staff Historian Lynda Tellames (standing in back) and members of Society of Historians during Angaur State visit.

Radio Talk Show Schedule (November 20, 2015 – January 29, 2016)

Date	Time	State	Historian
November 20, 2015	9am	Kayangel	Obakrakelau Eos Ruluked
	1pm	Ngarchelong	Rteruich Katsushi Skang
December 04, 2015	9am	Ngardmau	Adelbai Kloulubak Towai
	1pm	Ngaraard	Floriano Felix
December 11, 2015	9am	Ngaremlengui	Uchelrutchei Wataru Elbelau
	1pm	Ngiwal	Rechemang Gabino Llecholech
January 08, 2016	9am	Aimeliik	Dirrengechel Sariang Timulch
January 15, 2016	9am	Koror	Ochob Rachel Becheserrak
January 15, 2016	1pm	Airai	Rebechall Takeo Ngirmekur
January 22, 2016	9am	Peleliu	Smau Amalei Ngirngesang
January 22, 2016	1pm	Angaur	Dirraiterir Theodosia F. Blailles
January 29, 2016	9am	Sonsorol	Laura I. Miles
January 29, 2016	1pm	Hatohobei	Sabino Sakarias

State Outreach

The purpose of these state visits were to discuss important cultural principle captured in Rechuodel Volume I and II regarding kinship, chiefly title, and changes which have been made in cultural practices pertaining to: (1) Cheroll- Birth ceremonies(2) Klisiich el Oeak a Klengelakel me a Cheroll- Hereditary strength and status (3) Kebliil, Telungalek me a Ongalek- Clan and families, and (4) Dui me a Klobak- Chiefly titles and council of chiefs. Please see Appendix A for Outreach Field forms for Ngardmau, Airai, and Angaur state visit.

III. Mechesil Belau Conference 2016

BCHP Staff Support: Sylvia Kloulubak, Historical Preservation Specialist II

Support Capacity: Ms. Kloulubak supported the organization of this conference by taking notes and providing conference minutes to all concerned agencies in the government.

Funding Assistance: Republic of Palau; Mechesil Belau Inc.

The Mechesil Belau Conferences celebrated its 23rd year in 2016. Over the past 20 years these conferences have been active in issue driven policies leading to the passage of 19 law and 3 Constitutional Convention Amendments. These conferences are led by two traditional women leaders, namely *Bilung* Gloria Salii and *Ebilreklai* Gracia Yalap. They convene a series of consultative meetings with women from each state in Palau in preparation for each conference. This is how the women leaders identify and define issues to be addressed during a particular year and the appropriate theme for each yearly conference. In the earlier days of the conferences, there was a time when the Conference would take place for 4-5 days. Eventually, there would be 2-3 days conference and in recent years with so much taking and having learned from the past, the conferences will take one to two days. In 2008, an effective and influential member of the Mechesil Belau Conference, Katharine Kesolei, was elected to the national legislature of Palau, the 8th Olbiil er a Kelulau. She was re-elected in 2012 to the 9th Olbiil er a Kelulau. Her presence at the national legislature ensures that women and cultural perspective is well represented in legislative process in Palau. She was called to eternal rest in 2015.

The Mechesil Belau Conference has served as a platform for policy development and to whom the national government provides annual update on their programs. The Mechesil Belau Conference has led to the passage of very strong drug laws in Palau. The conversion of funerals from overnight to day funerals has had an important impact on health, time management and food preparation. The Mechesil Belau Conference has been a strong advocate for issues under the following themes:

- (1) Preservation of culture and tradition;
- (2) All aspects of health for women, children, and family;
- (3) Equal education for all; and
- (4) The protection of environment.

Issues discussed in Mechesil Belau Conference which resulted in the passage of 19 laws 3 amendments during the 2nd Constitutional Convention are as follows:

- (1) Collection of certain species (RPPL 4-35),
- (2) Increased penalties for controlled substance (RPPL 5-3);
- (3) Exemption of departure tax for Palauan Students (RPPL 5-8);
- (4) To Prohibit Prostitution (RPPL 5-20);
- (5) Education Assessment Act of 2002 and Sat 9 (RPPL 6-25);
- (6) Increased penalties for illegal taking, possessing or exporting dugongs and turtles (RPPL 6-28);
- (7) Division of Labor Related to Hiring of Foreign Workers (RPPL 6-32);
- (8) Establish hours of Sale and Consumption of Alcoholic Beverages (RPPL 6-41);

- (9) Amend the Anti-Prostitution Act increase Penalties (RPPL 6-49);
- (10) Require Cabarets and Clubs to Close by 2:00am (RPPL 7-49);
- (11) Eliminate spouse exemptions related to child sexual abuse (RPPL 7-55);
- (12) Introduction and Strong support of National Health Insurance (RPPL 8-14)
- (13) Impose 5 years Taking of Hawksbill Turtles (RPPL 8-23);
- (14) Penalty for Failing to Report on Child Abuse (RPPL 8-32);
- (15) Palau Family Protection Act (RPPL 8-51);
- (16) To mandate written Palauan Language in Every School in ROP (RPPL 8-55);
- (17) Establish Palau Language Commission (RPPL 8-7)
- (18) Increase penalties for killing or causing injuries to Dugong (RPPL 8-57);
- (19) Increase prohibited period of taking of groupers (RPPL 8-58)

Amendments to the Constitution of the Republic of Palau were as follows:

- (1) No same sex marriage,
- (2) In case of conflict the Palauan version will prevail and
- (3) Government shall provide to the requests of Traditional Leaders



23rd MECHESIL BELAU CONFERENCE
Ngarachamayong Cultural Center
Koror, Republic of Palau 96940
Septemeber 20 - 21, 2016

THEME:

“Omengull, Omeruul el llemalt ma Klemerang”

September 20th, 2016

OPENING PROGRAM

Chelitakl	- SDA Choir
Nglunguuch	- Fr. Rusk Saburo
Belau er Kid	- Palau National Anthem
Chesols	
Cheldecheduch:	Kuoll Ibedul Yutaka M. Gibbons
Cheldecheduch:	- Kuoll Reklai Rafael Bao Ngirmang
Cheldecheduch:	- Keynote Address -His Excellency Tommy E. Remengesau, ROP- President
	- The Senate, 9 th Olbiil era Kelulau
Cheldecheduch:	- House of Delegates, 9 th Olbiil era Kelulau
Special Performance	-
Omengesimer (Nglunguuch)	SUELEB (Bekl chad)
Time: 11:00 – 12:30	-

AFTERNOON SESSIONS

Time: 12:30 -1:30 PM. Omesodel a Tekoi el kirel a Mekngit el Kar

Guest Speaker: Mr. Perez

Time: 1:30 – 2:30 pm Omesodel a 99 Year Lease

– Guest Speaker: Mr. Eching

Time: 2:30 – 3:30 pm Kerremelel a Belau ma Klechibelau

*Panel: Dertal mechas el omtechei a belurir

Kodall:

1. Mo olengeasek a omengitel a udoud el di mo mengkad a blals
2. Mo diak dongisois ra rechad ra mork, al sal kemangel el eru el sandei e dongemeldiil
3. Diltang a kemeldiil. Lak dongemeldiil ra tara beluu e de luut el mengemeldiil re Belau - 'double dip'
4. Di mengudel a kirel a blals, techel otungel
5. Mo diak a cheledechcheduch ra uchei ra kemeldiil
6. A beldokel a kirel mo tuobed ra uchei ra rechad al tobed
7. Lak dorrob a omeliong ra re buch el sechal ma chellungel ra a rengalek er a blai
8. A rubak a mengkad a blals ea redil a mengedmokl ra re buch el sechal e omklaol e omdoud er a rengalek, meruul a deterir a rengalek el redil ma ongolir a rengalek el sechal e melechang a techel otungel
9. Mo diak dongoit a bali/diak el meral udoud er Belau
10. Buch el sechal – ABC/diak di losisiu a klokliir a rechad el di mililil ma remirruul a ureor
11. Sel le cheldecheduch e lak molai er a rechad el dimlak le mesaul er ngikal redil el mlad a bechil
12. Buch el sechal sel le chelsengrir a ruchedemiu ea ki mengoit a udoud

*A redil er a Belau a kot el cheleoch. Te mesuk a:

1. Techel otungel
2. Chelebechiil
3. Riimeliu/Toluk
4. Deterir a rengalek el redil
5. Melai a ongolir a rengalek el sechal
6. Melai a ududir a rengelekir ma chetemir/meklechir
7. Melai a social security, pension, insurance ra rebecherir me tir

Cheroll:

1. Stop el mengoit a diak el meral udoud er a Belau
2. Lak mo mdoud er a temel a cheroll, ngdi kodall
3. Lak mosubed er a kebliil el mei er a cheroll, ngdi telungalek
4. Sechal em stop el mor tial omengat. Te di redil a mo er a omengat. Stop el mo er a omengat el diak a ngercheliu el mong e di mengebuul er chobliil. Omengat a diak el 'party'. Mo diak omelim el rrom, omelamech el marijuana ma omelai el mekngit el kar
5. Ngdiak a ousekool a osurech
6. Ngdiak a classmate el mo er a omengat
7. Alsekum a redil a mlechell ra ketengel eng mo tuobed, ng mo mesurch leng kar eng di ng kirel bechiil e mo tuobed. Ng diak domasch ra kmung ketengel a ngeleked el sechal meng

mo tuobed a bechil. Cheroll a di mora redil, ngdiak le bora sechal. A mesobil el redil a di omengat el ralm.

8. Lak molab a udoud er a omengat el mo 'savings' e rengkal ngalek. A okdemelel a melai a buu el diil ea demal a melai a bus.
9. Diak a rengalek el ngara tara beluu el omechell el mla mo klou a ngelekir e mei'l mo mesurch e mo tuobed (ng mla mo omengerker)

Time: 3:30pm - 4:30pm Health - Siungel a Bedenged: Palau Health Foundation, National Health Insurance, Referral

*Panel: *Ngirachitei* Dr. Victor M. Yano, *Ngiracheruang* Dr.

Stevenson Kuartei ma Dr. Emais Robert: Palau Health

Foundation & Fundamental Rights, Usbechel a Ongael, National Health Insurance ma Referral

1. Dr. Yano NHI: Ngesou el mora remechuodel, ng kirel ker? Ngar ngii a sebechel mo ngesou el mor tirkel homebound ma ruungerachel er tir (caregiver) el oeak tial NHI?
2. Dr. Kuartei & Yano: Omesodel sel beches el chelechad el Palau Health Foundation
3. Dr. Yano: Omesodel a usbechel a ongael el kar
4. Dr. Robert: Omesodel a referral program. Ngera kngtil ma klungiolel. Daitai em report er tial ukeruul ra ikrel Belau, ke dorrenge a chais el uase ke diobtiterir ar smecher el mora ukeruul.

September 20th, 2016

Time: 9:00 – 10:00 am. Education (Skulir a Rengeleked)

*Panel: Ministry of Education: Minister Sinton Soalablai ma Rechedal, *Oukerdeu* Dr. Patrick U. Tellei

1. Mo mesaod el kirel a 'teen pregnancy'
2. Dr. Tellei: Palau National Education Master Plan
3. School and Community in Partnership in school curriculum
4. Skuul ma buai a mo dmak e oltaut a tekoi ra health ra chelsel a skuul
5. Tekoi era siungel a bedenged ma siukang a mo soiseb era school curriculum
6. Dr. Tellei: Ouchais a record ra rak ra 2015 ma 2016 el lolab ra cheroll, kodall, cheldecheduch ma ocheraol (aikel lolab)
7. Mo tara program el mora rengalk era school a mo osisecheklel a ngara sers. Morengii a sers era bek el skuul ma rengalk a mesuub el ngara sers. Mo part era skuul program.

Time: 10:00 – 11:00 am. Environment (Lukel A Klengar)

*Panel: Palau Public Utilities Corporation (PPUC): Kione Isechal, Senator Rukebai Inabo ma omtechei ra House of Delegates

1. Baeb era mekikiongell el diak lungil meng metemell ma ikal mekikiongell a omelloes el mora daob
2. Tekoi er a mechut el baeb ma beches el baeb
3. A baeb a asbestos el meknigil er a bedenged meng kirel mutechei a mechut el baeb, ng ngar ngii a udoud? E oingerang eng sebechel meruul?
4. Cheral dengki el di merael mor bab.
5. Tial service charge er a ralm ng mongerang? Tela a mora dengki ma tela mora ralm?
6. Senator Inabo and HOD Representative: Ng sebechel a Olbiil Er a Kelulau el subsidize a cheral a dengki
7. Ralm – Ngera meng di merael mor bab a cheral?
8. A loan el om dilu ko melai er ngii el me meruul a baeb, ng kirel ker? Tial loan ng dirrek el sebechel lomechar a supplies ra sewer? Ng sebechel aikal baeb ra ralm ma sewer el mo chacheroid? Ng kmal kaiuekeed meng uchul eng mo chemars ea sewage a tmuu ra baeb ra ralm. Ngera ma ikal sewer pump a dirk osisiu?
9. Ng dirke ngar ngii a 'subsidy program'? Uanger a teletelel?
10. Ngar ngii a llach el kirel a otebedel a information – confidentiality policy? Rechedemiu el oltobed a information ra dengki ra rechad/chelechad (Okesi: a kabelment a blals ea tara rechad a mo meleng ra basio ea PUC a melasem el mengeriil er ngikal beches el chad el meleng)

11. Sel domekedong loker el kirel a bill er kid ra ralm el uase ngera meng uaisei el kmal klou, ea rechedemiu a di kmo “hall e ki bom check e kim call er kau” e di diak el return a call. (Okesiu: mechas el di ngii ma terul ngelekel e kmal meringel a cheral a lmir el di ngii ma lou laundromat, te mla oleker ra rechedemiu el mong mete dmak el dechor e omes ra metor le te di kmu ng lecha chemars a baeb, mete mong metomes ra metor e kmal diak el bekerurt el uai sel le chars a baeb)Sewer – Baeb era mekikiong el diak lungil meng di bediu a beluu, ma rakt ma rekas a kmal klou. Lak moruul a bomb em connect a baeb el mora sewer. A hotel el ditir el connect a baeb er tir el mora main line.

❖ Panel: Ministry of Finance: Minister Elbuchel Sadang; Director Casmir Remengesau; Mr. Erbai Matsutaro

1. Climate Change fund sel omngai aikal ludoud eng mor engerang a mla meruul el lureor? A sers a di telemal e diak a ngesue el merar mechas.

❖ Panel: Ministry of Natural Resources, Environment & Tourism: Minister Umiich Sengebau ma edal.

1. Ka mouchais el kirel a PAN Program ma PAN Fund. Telal ludoud a ngara elsel a PAN Fund ea udoud ng mor? E telal ludoud mora bek el state government?

❖ Palau Conservation Society: Yalap Yalap – ouchais el kirel a conservation era Uel er Belau

❖ Palau Coral Reef Center: Dr. Yimenang – ouchais el kirel a conservation era Maml

Time: 12:00 am - 1:00pm - SUELEB (Bekl chad)

Time: 1:00pm - 2:00pm Law Enforcement

*Panel: Ministry of Justice: Antonio Bells ma rechedal ra obis ra
Bureau of Public Safety ma Attorney General

1. Ngera solution el kirir a re kelebus? Ng betok a klakoad e dirrek el dikea loruul a itabori.
2. Ko mekerang er tial blirir a rekelebus?
3. Ngera meng kmal mechitechut a otutel 'enforcement' a llach.
4. Ngklou a mekngit el kar er Belau. Ka mouchais el uase ngkmal uangera klungel.
5. El ikal mekngit el kar ngokiu a ngerang e mei?
6. Ngera meng kmal mechitechut a skel ikal klalo?
7. Te rua techal chad a olsiseb a ikal klalo - mekngit el kar?
8. A ki omes er a re bulis er dersteuang el merael er a rael me mouchais a uchul meng uaisei.

Time: 2:00pm - 3:00pm Land Issues

*Panel: Judiciary: Obis er a Palau Land Court ma Obis er a Clerk of Courts lobengterir a rechedal a Obis er a Palaris ma Palau Public Land Authority

1. Open a claim el kirel a ikel chutem el dirke ngar chimal a state government.
2. Mouchais el kirel a rokui el lease er Belau. A ikal lease ngara ngklir a rua techang?
3. A klungir a rechad er a ngodech el Beluu e lolab a lease er tir er Belau nguangerang?
4. Mouchais el uase a ikal lease ngar ker er Belau - mochothii er a map.

❖ Panel: Senator Uduch Sengebau ma committee era ngii; House of Delegates

1. Ngerang meko moreked er tial lach era utem?
2. Kam sodii sel lach era utem el pending era Olbiil

Time: 3:00pm - 4:00pm Health - Siungel a Bedenged: Elderly, Geriatric Care, NCD

*Panel: Ministry of Health - Minister Greg Ngirmang and
Staff for the following areas: NCD, Elderly Care and
National Health Program.

1. Omomdasu eng kirel mla morngii a blirir a rechad el smecher er a omelai el mekngit el kar - rehabilitation center?
2. Omesodel a tekoi er a health
3. Institutional Review Board (IRB) el mo llach
4. Blirir a remechitechut el diak a leborngii e ousbech era toktang mar nurse
5. Ko mekerang el kirel a tekoi ra 'prevention', kmal klou omengitel a udoud ra kemeldiil e bai diak a mora tekoi ra ukeruul?
6. Ng sebeched el chemoit a betok ludoud el 'prevent' a kodall? Ng mekesai a udoud el mechoit el kirel a 'prevention' e bai betok a mechoit er a kemeldiil. Ng sebeched el 'prevent' a kodall el di uaia tekoi er a mekngit el kar (drugs)?
7. NCD Program – kom kirel kel tang? Kom mla mekerang?
8. Statistics ra kodall ma cheroll ra rak ra 2015 ma 2016 (kodall – ngera mle uchul a kodall)
 - Ildisir e rechad el mla mad
 - Idisel a cheroll el di chad er a Belau
 - Ildisir a rechuodel el mla mad
 - Ildisir a remekereki el chad el mla mad

Time: 4:00 pm Resolutions

1. 23-01-16 – Ar Mechesil Belau a omtok era 99 year lease.
2. 23-02-16 – Ar Mechesil Belau a oltaut
3. 23-03-16 –
4. Resolution – ukaeb edi dolterau er ngii er belau e diak el tobed era Belau; ukaeb dongang er ngii a rechad era belau ma elsel a siukang er kid; morengii a price er ngii el mora locals ma mora rechad era ngodch el beluu; eral a ukaeb ma emang; ea tourist di longang a tuna; mo diak dolterau a klengikel el mora rechad era bebil a beluu; ma lapulapu a di mora rechad er belau e diak dolterau er ngii el mora rechad ngodch el beluu.

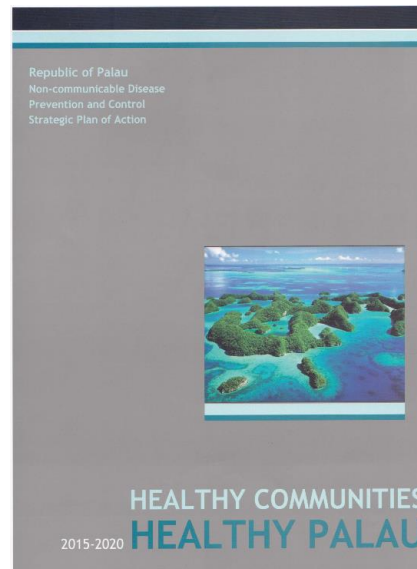
6:30 pm – 9:00 pm DESIIL – *Kom kmal mesulang me sel mei er rak.*

IV. Republic Of Palau Non-Communicable Diseases Prevention and Control Strategic Plan of Action

BCHP Staff Support: Sylvia Kloulubak (Historical Preservation Specialist II)

Capacity: Ms. Kloulubak represented the Ministry of Community and Cultural Affairs in the working group toward the completion Non-Communicable Diseases Prevention and Control Strategic Plan of Action (2015-2020).

Funding Source: Republic of Palau; Enacted laws: RPPL 8-27, RPPL 9-6 and RPPL 9-15



Executive Summary

Sustainable development requires healthy people. Today, the greatest threats to the health of Palau's people, and therefore, to Palau's sustainable development, are non-communicable diseases (NCDs). Currently, NCDs cause over 70% of deaths, and have lowered Palauan's life expectancy. Heart disease, stroke and cancer claim the most number of lives among working age people. Without action, premature death, productivity losses and the high cost of health care due to NCDs will erode gains in health and socio-economic progress.

Evidence-based cost-effective interventions to counter NCDs exist. These interventions encompass policy and environmental changes, healthy lifestyle promotion, early detection and treatment of metabolic risk factors, advocacy and community outreach, and reliable data collection/surveillance (Figure 1). Palau intends to apply these interventions to the 4 behavioral risk factors - (1) tobacco use; (2) Harmful alcohol use (3) unhealthy diets (4) physical inactivity - and to the metabolic risk factors that lead to the (5) 4 major NCDs. Comprehensive action in these 5 areas of work is necessary to halt and reduce the NCD burden.

This strategic plan of action, evolving from a diverse group of stakeholders, provides the vehicle to move Palau away from the current unhealthy situation brought on by NCDs, towards a vision of "healthy communities in a healthy Palau, with people living long, happy and purposeful lives." Multisectoral partnerships, political and cultural leadership and community mobilization are necessary to drive this plan into action for a healthier and richer Palau.

Acknowledgements

The Palau Non-Communicable Disease (NCD) Prevention and Control Strategic Plan of Action 2015-2020 emerged from the joint efforts of multiple stakeholders from the community, and from the public and private sectors. The Ministry of Health, with support from the World Health Organization and the US Centers for Disease Control and Prevention, coordinated the strategic planning workshop, which initiated the planning process. The various individuals and/or agencies/institutions that contributed to the creation of this plan include the following:

Institution/Agency	Abbreviation
Office of the President	ROP PRES
Council of Chiefs/Rubekul Belau	COC
Mechesil Belau	None
9 th Olbiil Era Kelulau	OEK
Governors Association	GA
Ministry of Education	MOE
Ministry of Natural Resources, Environment & Tourism	MNRET
Ministry of Finance	MOF
Ministry of Justice	MOJ
Ministry of Public Infrastructure, Industries and Commerce	MPIC
Ministry of Community and Cultural Affairs	MCCA
Ministry of State	MOS
Ministry of Health	MOH
Office of Environmental Response and Coordination	OERC
State Governments/Legislatures	
Cheldebechel (Community Groups)	
Ulekerreuil a Klengar/NCD Coalition	UAK
Coalition for a Tobacco Free Palau	CTFP
Community Transformation Grant/Kotel a Deurreng	CTG/KAD
Omellemei ma Ulekerreuil a Bedenged/Cancer Coalition	OMUB
Community Health Centers Governing Board	CHC Board
Palau Behavioral Health Advisory Council	PBHAC
Palau Early Childhood Comprehensive System	PECCS
Parents and Teachers Association	PTA
Faith based Organizations/Churches •Church of Latter Day Saints•Palau Evangelical Church•Catholic Mission•Seventh Day Adventist•Palau Evangelical Church•Family Federation/FFPWU•	FBOs
Food Industry •Western Caroline Trading Company•Penthouse Hotel•	
Palau Community Action Agency/Head Start Program	PCAA
Palau National Olympics Commission	PNOC
Belau National Museum	BNM
United Nations Development Program	UNDP
Principals' Association	None
Pacific Islands Health Officers' Association	PIHOA

V. The 2016 International Austronesian Conference

BCHP Staff: Meked Besebes (Cultural Anthropologist/Ethnographer)

Capacity: Prepared a paper and presentation for this conference; took part in dialogue in forging regional platform for Austronesian cultures.

Financial Assistance: Republic of China (Taiwan) and Republic of Palau

Theme: *Reconciliation, Coexistence, and Sustainability: Articulating the Social-Ecological Wisdom of Austronesian Family*, November 23-27, 2016, Taipei-Taiwan

Conference Descriptions:

Human confronted with changes and conflicts constantly in history; these conflicts may derive from the natural environment change, the social transition or competition of resource utilization. Nevertheless, we also see cases that peoples reconciled after conflicts, achieved mutually-beneficial arrangement with their wisdom. Sustainability cannot be attained without change. Instead, it requires resilience to adapt to the change, maintain the function and survive the challenges. Widely dispersed in the Pacific, Austronesian peoples constantly adapted to survive in the network of species and habitats, and gain fruitful experience, knowledge and wisdom of reconciliation during the process of migration.

The theme of 2016 International Austronesian Conference “*Reconciliation, Coexistence, and Sustainability: Articulating the Social-Ecological Wisdom of Austronesian Family*” is meaningful in three aspects: First of all, a homeland is the result of the integration of material relations, social relations, and cosmology. The purpose of reconciliation is to build a homeland of dwelling. Therefore, there should be constant actions taken to reconcile the relations not just between people and people, but also between people and the land. Secondly, indigenous peoples have long history interacting with the land. The indigenous knowledge of social ecological resilience and wisdom of reconciliation can enrich the imagination for the future development of Taiwan. Thirdly, by sharing and exchanging the social ecological knowledge, Taiwan and other members in the Austronesian family can achieve deeper understanding and establish stronger supportive network to foster further collaboration.

Topic: Safeguarding our most valuable resources: People, Cultures, and Environment

Presented by

Meked Besebes, Cultural Anthropologist, Bureau of Cultural and Historical Preservation,
Ministry of Community and Cultural Affairs

“*Ng kora Beriber ma Emaredong.*¹”

¹ Like Beriber and Emaredong both from a village in Airai who lived next to one another separated only by a rock. One had an abundance of food while the other starved. When they learned of each other they began to share and cooperate so that both prospered. This Palauan idiom highlights the importance Palauan place on mutual cooperation and inter-dependence).

The Palau Story

Palau is an archipelago in the western most part of the Pacific. It comprise of over 350 island which includes high volcanic and low atoll islands. It is surrounded by a barrier reef and its island in the north and south secure an economic zone in which it share borders to the Philippines (west), Indonesia (south), and Guam and Yap (North east).

Palauan language is the predominant indigenous language spoken in Palau.² Other indigenous language spoken are Hatohobian and Sonsorolese spoken by people who settled and claim ownership to Hatohobei and Sonsorol Island, south west island of Palau.

The indigenous inhabitants of Palau consider themselves as origin settlers of the Palau island archipelago. Stories are retold of how Palau was created and where its inhabitants had come from. The origin of Palau Island is often depicted with the story of Uab, the giant deity, who grew enormously by the day and eventually met his end when the inhabitants of the island could no longer supply the ample food for his demand.

In a much later part of pre-history the Southwest Islands of Palau were settled by people traversing over the water in search for new home. The inhabitants of Hatohobei and Sonsorol carry their own settling stories and origin of where they had come from.

Palau traditional leadership consists of the village council of chiefs complete with their female counterparts. A village usually had 10 men representing clans in the village and thus making up the council of chief, *klobak*. Women played a critical role in selecting chiefs to represent their clan in council of chief. The general rule of selecting a chief was dependent on the men's performance and capability to provide for his clan folks. Ultimately the chief was responsible for the wellbeing of his clan in the village.

The *bai*, men's chiefly meeting house, was at the center of each village and paths connected it to all houses. The *bai* was considered the house of whisperers, *olbiil er a kelulau*, where meetings and decision making was elite art. Chief were groomed by their clan/house elders and equipped to master politics of soft negotiation and competition that strengthen relationships with other while bringing prestige and honor to their own clan. The chiefly women counterpart played an important role where they oversaw women affairs in the village and were regularly consulted by chief for major village decisions. Oral histories inform us of how and why such political system came about.³

Evidence of this traditional leadership can be found in cultural sites and landmarks all over Palau. The most obvious of them all is the traditional architecture of *bai* which continues to be used today. Other remains such as stone works, paths, fortresses, and whole village layout can be found in Babeldaob, rock islands, and island's north and south of Koror. More significantly, place names of traditional villages and important landmarks are still being used today.

Social values based on kinship and interdepend social structure slowly diminish as more individual or nuclear principles slowly infiltrate the minds of leaders and commoners alike.

Village structures were strong and stories are told of set rules in place to address every aspect of individual and communal life. Council of chiefs comprising of a representative from each clan of the village where the law makers, decision makers, and enforcers of societal laws. Village organizations based on age grade society was well established for men and women.

² The Palauan language has been compared closely with languages spoken in Indonesia, Taiwan, and the Phillipines (Permentier 1981:16)

³ The legend of Mesaodngerel is often told of a snake deity who taught chiefs the politics of *olbiil er a kelulau*, house of whisperer.

“A rekel a bobai a diak lobart.”⁴

Indigenous way of dealing with the “other” has always existed whether through adaption into family or village treating them as enemies and thus addressing them accordingly⁵

That principle of dealing with others existed in Palau and there are stories told among clans and village of how these relationships unraveled. Inter village wars were common however set values of maneuvering and warfare prevailed and wars were fought with tactic and dignity not with shock or perversion. The spirit of unity was strong in each village and was necessary especially in time of inter-village warfare and competition of wealth. But that began to change when colonial government had every intention of shift that consciousness toward nationhood and to adapt the colonialist identity which benefitted the colonist in international affairs especially its rivals of the time.⁶

Palau colonial history began with the Spanish, to Germans, and ended with the Japanese. Often as it is in the case of the islands in the Western Caroline Islands one can find this strand of colonial rule often rewritten and retold to explain the process in which change occurred and outside influences and ideologies interfered with the natural progression of cultural development that had been set in motion for thousands of years.

At the end of the colonial rule and beginning of another regime Palauans were embarking on another level of cultural development in search of its own destiny. Between 1945 and 1980 Palau went through a process of self-determination and transformations at many different levels affecting Palau and its indigenous people. Though life was increasingly becoming different from the traditional structure Palauans knew they continued to honor family, clan, and village lineages. Palau proclaimed its independence in 1994 selecting a democratic form of government. Paramount chiefs, Ibedul and Reklai, continued to hold their position as two most influential paramount chiefs in Palau and each village council of chief continued to carry out their role for the village though many changes were made.

State Politics: Indigenous Culture, Land, and Marine environment

In this segment of my presentation I would like to address current directions in which Palau has taken to address three of its important resources: Indigenous cultures, land and marine environment.

Land

Land was and still is important resource to the indigenous people of Palau. Land was traditionally owned by families and clans. Culturally land was used for dwelling and cultivated for food crops. Land was divided among clans and household in each village.

Traditionally land was owned by families and clans in which the selected chief serve as the administrator of that land. There were land areas which were not owned by families or clans and therefore were considered as a shared space in which villagers were permitted to use under the supervision of the village high chief. Changes came during colonial era where there was a shift of communal ownership to individual ownership of land and other properties. In order to fulfill their economic ventures colonial administrations began to register land under individual ownership. This was the beginning of public land documentation under individual ownership in

⁴ You cannot hinder the ripening of a papaya, a Palauan idiom meaning that social change is an inescapable part of life.

⁵ Abe 1986:161

⁶ Higuchi 1986:108

Palau. Therefore lands were registered to individual names and/or to clan chiefs who was alive that time. This factor is mentioned because it was this impetus that stemmed most land disputes among family and clan today in Palau.

During trust territory time in Palau (1946-1980) there was an outmigration of people from Babeldaob, Peleliu, and Angaur to Koror in search of educational and employment opportunities. Historically Koror has been a center for foreign trade and it continued to be as many government offices were housed in the building built prior to 1945. Koror population grew as more non-Koror residence and foreigner's flood into Koror in search of better opportunities.

After gaining its independence in 1994 the Babeldaob road became the biggest infrastructure to be built connecting 10 states (villages) in Palau thus providing access to undeveloped pristine land of Babeldaob. Laws were passed to address different aspects of Palauan lives and one of them was to address economy. In the interest of building Palau's economy 39 PNC was passed which allowed individual land owners to lease land to foreign individuals or corporation for no more than 50 years and in 2007 it was amended (RPPL No.7-33) to allow 99 year lease term. In reading this legislation one finds out that economic gain for the improvement of livelihood has been and continues to be at the heart of this law. In the past 10 years Palau have experience an exponential growth of business proposal from foreign nationals who have signed the 99 years land agreement.

In the interest of economy there are many issues which we now face in Palau. Displacement of people is now a growing concern among Palauans. Babeldaob and outlying migrants are being let go of their rented leased land or apartments in Koror. Residences continue to receive notice of eviction for as early as 6 months from serving date which has caused much distress to individuals and families. The government, through foreign aid, has developed a short term scheme to assist those who are displaced under these terms.

In other instance there are clan properties which have been leased out for a 99 year term by the clan chief. Stress results from the fact that rental fees collected are not distributed equally and in most cases members are left with no adequate land to farm or to build their dwellings. Moreover owners and stage government no longer have the right to manage the resources (land, streams, wetlands) in the leased area. A majority of Palauans continue to lament the current situation however there lacks a national effort to address the issue of people and resource displacements. Agriculture and terrestrial management are of most importance in Palau. Traditionally women were agriculturist where they worked the taro field to produce the main source of starch to balance the high fish diet provided by men. Traditional men and female organizations continue to play important role in food production and carrying out traditional village work. They now play a key role in initiating food security projects in land cultivation and irrigation to produce culturally important food. Traditional organizations and NGO has become a key player in revitalizing traditional cultivation method and creating programs for transmitting associated knowledge and skills to children of Palau.

It is important to mention here that Palau needs to put in place a form of protection for safeguarding the knowledge associated with traditional medicine and healing.

Indigenous People and Cultures

Like many Pacific Island nations Palau rich heritage can be found in its people, language, arts, and traditional leader.

Language

Indigenous language spoken is predominantly spoken is Palauan with dialects spoken in Hatohobei and Sonsorol. Oral communication and the use of mnemonics have been the traditional way of recording and transmission of knowledge. The Palauan language was spoken throughout Palau from the north in Kayangel to southern Island of Peleliu and Angaur. Early education took place at home where children accompanied their parents in their daily chores and thus learning important names, descriptive words, and techniques for general work or specific knowledge. Education continues as the child grows and become a young adult in which he can join a village organization. Method of education was through observations, gentle verbal instruction, and supervised practices. This type of education continued to be practiced but was on its way to a decline when formal education was introduced by colonial administrations.⁷

In order to preserve its indigenous language and culture Palau's Constitution recognizes Palauan as the office language and has enacted laws to promote its use in schools. The Education Act Palauan Language (RPPL 5-15 section 31e) states that written Palauan Language shall be a mandatory part of the core curriculum for the first through twelfth grade for every school chartered in the Republic or funded by public funds. While this is so we are still facing the real threat of our language becoming endangered as the younger generations are more attracted by media that does not promote our language.

Expression of Culture and the Arts

Protection and promotion of expressions of culture and the arts is another area that we continue to struggle with in Palau and also in Micronesia. For example let us look at Pottery. Palauans women were skilled potters with knowledge of processing raw clay into low fired clay for utilitarian and ceremonial use. Evidence of pottery in Palau date back to 3,500 years ago; pot sherds can be found all over Palau, its atolls, and rock islands. Pottery production is an ancient Palau heritage ceased to exist about 100 years ago when imported materials became readily available and thus replacing all pottery needs in the society. There is effort now to revive this important material culture. In 2010-2012 Palau government in partnership with the Council of Indigenous Peoples of the Republic of China (Taiwan), organized pottery workshop to revive the process of clay making and art of coil method which was the main building method used in ancient Palau. Indigenous potter Hengming Hwa (華恒明) (Sasunud Maivalu from Paiwan Tribe) helped assisted in training of how to use Palau clay for pottery making. Although the actual practice was no longer being practiced the art of pottery was being preserved in memories and in the language. Terms used for different clay processes, tools, and usage of pottery were still prevalent in Palau. In some cases these terms have been adopted and placed on similar utensils or process.⁸

Palau has yet to enact a law for the protection of Traditional Knowledge and Expression of Culture bill to protect and promote all forms of culturally significant arts and cultures in Palau. It is not simply to promote and protect culture it's about bringing back the confidence to rely on important traditional knowledge of how to survive and be better caretakers of our designated homes.

Traditional leadership

Palau Traditional Council of Chiefs, *Rubekul Belau*, is a recognized Advisory Board to the Office of the President. This council comprise of a 16 chiefs representing the 16 states of Palau.

⁷ CoPopChi 1997:122

⁸ *Bekai* is the Palauan term for jar or food container originally made from low fired earthenware.

They advise on proposed bills and are key decision makers in major developments. They keep and uphold traditional values and principles in contemporary Palau society. Regionally the Rubekul Belau has been involved in the formation of Micronesian Traditional Leaders Conference.

The first Micronesian Traditional Leaders conference was held in Koror and Melekeok-Palau from July 7-10, 1999. The Micronesian Traditional leaders of being caretaker of the land and sea. “The resources were managed and conserved by our ancestors using the traditional practices that evolved and refined for thousands of years. With the special knowledge, skills, experience, and value inherent in traditional and customary practices and with the continuity, stability, and strength offered by the traditional leadership, it is appropriate that the traditional leaders continue to oversee the responsibility of being the primary stewards of our environment and society⁹ The Micronesian leaders have come out with strong resolution urging their government to use cultural, traditional, and customary guidance to strengthen cultures and customs of Micronesian islands. Specifically they want the following:

1. To have a separate branch in the constitutional government to house traditional leaders and for them to have equal powers.
2. Education: To have indigenous languages, customs, and cultural principles be taught at all grade levels public and private schools.
3. Environment:
 - To have Traditional leaders play an active role in permitting process for major developments concerning tourism developments, environmental protection, and historical and cultural preservation in Micronesia region.

Equal in strength Palau women play a key role in deciding who become a village chief. Mechesil Belau, lit. Women of Palau, comprises of women leaders from the 16 states of Palau. Since 1995 Mechesil Belau meets annually and serves as a platform from which to take action towards improvement of lives of women, families and communities. Traditional women leaders from each state have a series of consultative meetings to identify and define issues to be addressed each year.

The body of literature concerning Palau historical change is overwhelmingly reliant on written records that are perpetuated to whatever discourse it fits. The period in Palau history when opportunities became available for indigenous people to attain western education and thus contributing to the course of their island destiny is one that is most researched and written about. Oral history serve as a tool to collect information based on memory and experience of specific place or event.

Environment

There is no question that Palau as taken progressive steps to protects its marine and terrestrial resources. Since independence (1994) laws have been enacted, policies made, and participation in regional and international effort to conserve its main natural resources.

On the issue of Marine resources there have been laws passed in the attempt to maintain and revitalize species in Palau’s designated exclusive economic zone. In 2003, the Protected Areas

⁹ Koror Declaration-Declaration of the Fifth Micronesian Traditional Leaders’ Conference, November 22-25, 2010, Republic of Palau

Network Act (RPPL No. 6-39) was passed into law to protect Palau's natural resources that are vulnerable to destruction by the growth of population and development. This is to protect the full range of biodiversity in terrestrial and marine resource of each state in Palau.

The Micronesia Challenge is a groundbreaking commitment by the leaders of Micronesia (the Federated States of Micronesia, the Republic of the Marshall Islands, the Republic of Palau, the US Commonwealth of the Northern Mariana Islands, and the US Territory of Guam) to put under effective conservation at least 30% of Micronesia's near-shore marine resources and 20% of its terrestrial resources by the year 2020.¹⁰

As of 2009, Palau's communities have established and are managing more than 40 protected areas covering more than 40% near shore marine areas and 25% terrestrial areas.

Palau Shark Sanctuary was founded in 2001 in an effort to end the annihilation of Palau's sharks as a result of rampant shark-finning at the hands of foreign long-line fishing vessels licensed by Palau to fish in their waters. Palau Shark Sanctuary seeks a declaration by Palau establishing the waters of Palau's Exclusive Economic Zone as a sanctuary for all sharks. Subsequently in 2015 Micronesia Shark Sanctuary was signed into law (Public Law No. 18-108, on Feb. 27).¹¹

In 2015 enacted into law the Palau National Marine Sanctuary act which will allow domestic fishing but prohibit most commercial exports of fish from Palau.

In 2015 Palau completed its Climate Change Policy where it addresses immediate threats relating to climate change.

It is important to note here that the traditional concept of *Bul* has been a driving force in environmental conservation in Palau. *Bul* is a moratorium concept in which chiefs used to monitor certain marine species. Based on the chiefs observation where resources were being depleted, as in fishing or depending on weather, they collectively agreed to close the harvest of certain species or an area. It is this valuable principle in which traditional and elected leaders have agreed to use for addressing and designing conservation laws.

Forging Regional Dialogue

Based on these issues presented the following topics are proposed for regional dialogue to strengthen Austronesian traditional cultures:

1. Create a platform to discuss the protection of indigenous rights to their land from economical ventures that would cause for displacement and/or lack of access to fertile land for food production.
2. Support traditional medicine and healing; traditional agricultural systems are part of holistic healing between people and the land.
3. Support Traditional Men and Women council of chiefs and leader's platforms to strengthen cultural values and principles.
4. Support a platform for discussion and training for protection and promotion of Indigenous Language, Arts, and Expressions of Culture.
5. To forge a strong regional effort to protect the marine environment and strengthen mutual respect of indigenous people's traditional rights and laws passed down by their ancestors and caretakers for future generations.

¹⁰ <http://micronesiachallenge.org/>

¹¹ <http://www.pewtrusts.org/en/about/news-room/press-releases/2015/03/02/pew-commends-federated-states-of-micronesia-action-to-protect-sharks>

References

Abe, Goh

1986 An ethnohistory of Palau under the Japanese colonial administration. Unpublished PhD dissertation. Department of Anthropology-University of Kansas, Kansas City.

Higuchi, Wakako

1986 Micronesians and the Pacific War: The Palauans *In* An Oral Historiography of the Japanese Administration in Palau. Micronesian Project

Koror Declaration-Declaration of the Fifth Micronesian Traditional Leaders' Conference, November 22-25, 2010, Republic of Palau

Palau Climate Change Policy: For Climate and Disaster Resilient Low Emission Development
2015 Secretariat of the Pacific Community (European Union funded Global Climate Change Alliance: Pacific Small Island States Project.

Palau Conservation Society

2010 Strategic Plan 2010-2015, Bai Ra Maibrel, Koror, Palau.

Palau National Committee on Population and Children (CoPopChi)

1997 Sustainable Human Development: Progressing with the Past, United Nations, The Republic of Palau.

Appendix A:

Society of Historian Outreach Field forms for Ngardmau, Airai, and Angaur State.



Oral History and Ethnography Section
Bureau of Cultural and Historical Preservation

Palau Society of Historian Outreach Field Form

Date/Time: *June 11, 2015 @ 6:00pm-12:00am*

Place: State office, Ngardmau State

Staff present: *Lynd Tellames, Sylvia Kloulubak, Errolflynn Kloulechad, Sunny Ngirmang, Calvin Emesiochel and Marlene Theodore*

Historian Present: *Diraiterir Theodosia F. Blailes, Rechiuang Demei Otobed, Rteruich Katsushi Skang, Floriano Felix, Rechemang Gabino Llecholech, Renguul Peter Elechuus, Rechedebechei Ananias Bultedaob, Adelbai Kloulubak Towai, Uchelrutechei Wataru Elbelau, Rebechall Takeo Ngirmekur, Ochob Rachel Becheserrak, Smau Amalei Ngirngesang and Laura Ierago-Miles*

Project: *Historians' State Outreach Program*

Purpose: *To start the historians' state-by-state education a outreach program (to revisit and review rechuodel 1&2).*

Activity/Event (location, venue, topics discussed, List questions asked by participants): *Ngardmau State, Bai er a Ngardmau, (1) Cheroll (2) Klisiich el Oeak a Klengelakel me a Cheroll (3) Kebliil, Telungalek me a Ongalek, and (4) Dui me a Klobak. Most questions asked were related to the selection of a chief and the process of becoming a chief.*

Logistic Arrangments (Transportation, Food): *We used the BCHP vehicle (demio) and the old age van. Ngardmau State Gov't. provided some food and coconut drinks and BCHP provided bento, sandwiches, water and juice.*

Result (# of participants; attach sign-up sheet): *The meeting was attended by fourty nine participants from Ngardmau State (Traditional Chiefs and their counterparts, Club leaders and members, teachers, state workers, students and other interested individuals)*

Type of Media (Video; digital photo; audio recording) *Video Recorder and digital photos by Simeon Adelbai of BNM, Audio recorder by Sylvia of BCHP.*

Form filled by: **Lynda Tellames**
Print name and sign

Date: **June 25, 2015**



Oral History and Ethnography Section
Bureau of Cultural and Historical Preservation

Palau Society of Historian Outreach Field Form

Date/Time: *September 29, 2015(6:00pm – 11:30pm)*

Place: **Ked Center, Airai State**

Staff present: *Lynd Tellames, Meked Besebes, Sylvia Kloulubak, and Errolflynn Kloulechad*

Historian Present: *Diraiterir Theodosia F. Blailes, Floriano Felix, Dirrengechel Sariang Timulch, Rebechall Takeo Ngirmekur, Renguul Peter Elechuus, Rechemang Gabino Llecholech, Rechiuang Demei Otobed, Sabino Sackarias and Laura Ierago-Miles*

Project: *Historians' State Outreach Program to Airai State*

Purpose: *To continue the historians' state-by-state educational outreach program (to revisit and review rechuodel Volumes 1&2).*

Activity/Event (location, venue, topics discussed, List questions asked by participants): *Airai State, Airai Community Center, (1) Cheroll (2) Klisiich el Oeak a Klengelakel me a Cheroll (3) Kebliil, Telungalek me a Ongalek, and (4) Dui me a Klobak. Most questions asked were related to the selection of a chief and the process of becoming a chief. Some elders asked questions about traditional birth ceremony and settlement of a deceased titleholder.*

Logistic Arrangments (Transportation, Food): *We used the BCHP vehicle (demio) and the old age van. BCHP provided sandwiches, water and juice.*

Result (# of participants; attach sign-up sheet): *The meeting was attended by fifty seven participants from Airai State (Traditional Chiefs and their counterparts, Club leaders and members, teachers, state workers, students and other interested individuals)*

Type of Media (Video; digital photo; audio recording) *Video Recorder and digital photos by Simeon Adelbai of BNM, Audio recorded by Sylvia of BCHP.*

Form filled by: **Lynda Tellames**
Print name and sign

Date: **October 05, 2015**



Oral History and Ethnography Section
Bureau of Cultural and Historical Preservation Program

Palau Society of Historian Outreach Field Form

Date/Time: *May 05, 2016.*

Place: *Legislature Building, Angaur State*

Staff present: *Lynda Tellames and Penny Witman (Peace Corps Volunteer)*

Historian Present: *Diraiterir Theodosia F. Blailes, Floriano Felix, Dirrengechel Sariang Timulch, Rebechall Takeo Ngirmekur, Sabino Sackarias and Laura Ierago-Miles*

Project: *Historians' State Outreach Program to Angaur State*

Purpose: *To continue the historians' state-by-state educational outreach program (to revisit and review rechuodel Volumes 1&2).*

Activity/Event (location, venue, topics discussed, List questions asked by participants): *Angaur State, Angaur State Legislature Building, (1) Klisiich el Oeak a Klengelakel me a Cheroll (2) Omeltkel a Chad el mo Meluchel er a Dui, and (3) Omelai el Dui (Rubak me a Mechas). Most questions asked were related to the selection of a chief and the process of becoming a chief. Some elder women asked about the*

Logistic Arrangements (Transportation, Food): *Angaur State Boat. BCHP provided assorted pastries and fruits and drinks for Angaur State Elders, and also paid for our meals in Angaur.*

Result (# of participants; attach sign-up sheet): *The meeting was attended by twenty two citizens of Angaur State (Traditional Chiefs and their counterparts, Club leaders and members, teachers, state workers, students and other interested individuals)*

Type of Media (Video; digital photo; audio recording) *Digital photos by Penny Witman (Peace Corps Volunteer) from BCHP.*

Form filled by: **Lynda Tellames**
Print name and sign

Date: **May 11, 2016**