

# The Diaries of a Marshall Islands Peace Corps Volunteer



*Joanne Besonen*

# The Diaries of a Marshall Islands Peace Corps Volunteer 1975 - 1977

*Joanne (Johnson) Besonen*

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This book has been published for the sole purpose of preserving and sharing my memories of my time as a Peace Corps volunteer in the Marshall Islands. It is not to be sold for profit by anyone including myself. This book is intended as a gift of love to the people of the Marshall Islands and other Peace Corp Volunteers.

## **Disclaimer**

My diaries have my perceptions, understandings, and misunderstandings, as I tried to learn a new language and culture, and live in a new unfamiliar place. There are inconsistencies with spelling of names and Marshallese words. When I was in the Marshall Islands from 1975 to 1977, I seldom saw the written Marshallese language. It was spoken. There were no newspapers, magazines, nor catalogues. There were some books at the school. Books were not sent home with students. They might end up out in the outhouse for toilet paper. I did not see the names of people written down. Eighth grade students had to pass an English and math exam to continue on to high school. If they passed the exam, they had to leave home to go to Jaluit High School, and some went to the District Center in Majuro. That could be a big and lonely move to leave home after eighth grade. The big push was the English language and not the Marshallese language. I learned to speak Marshallese the two years I was there but not fluently.

I don't remember any calendars in the Marshall Islands. So if I got off with the name of the day for a given date in my diary, it stayed off. Now in 2022, I am not going back to rewrite my diaries for 1975 to 1977. It only shows how we rely on the calendar in the United States, and it was not a part of life when I was in the Marshall Islands.

-Joanne

## Foreword

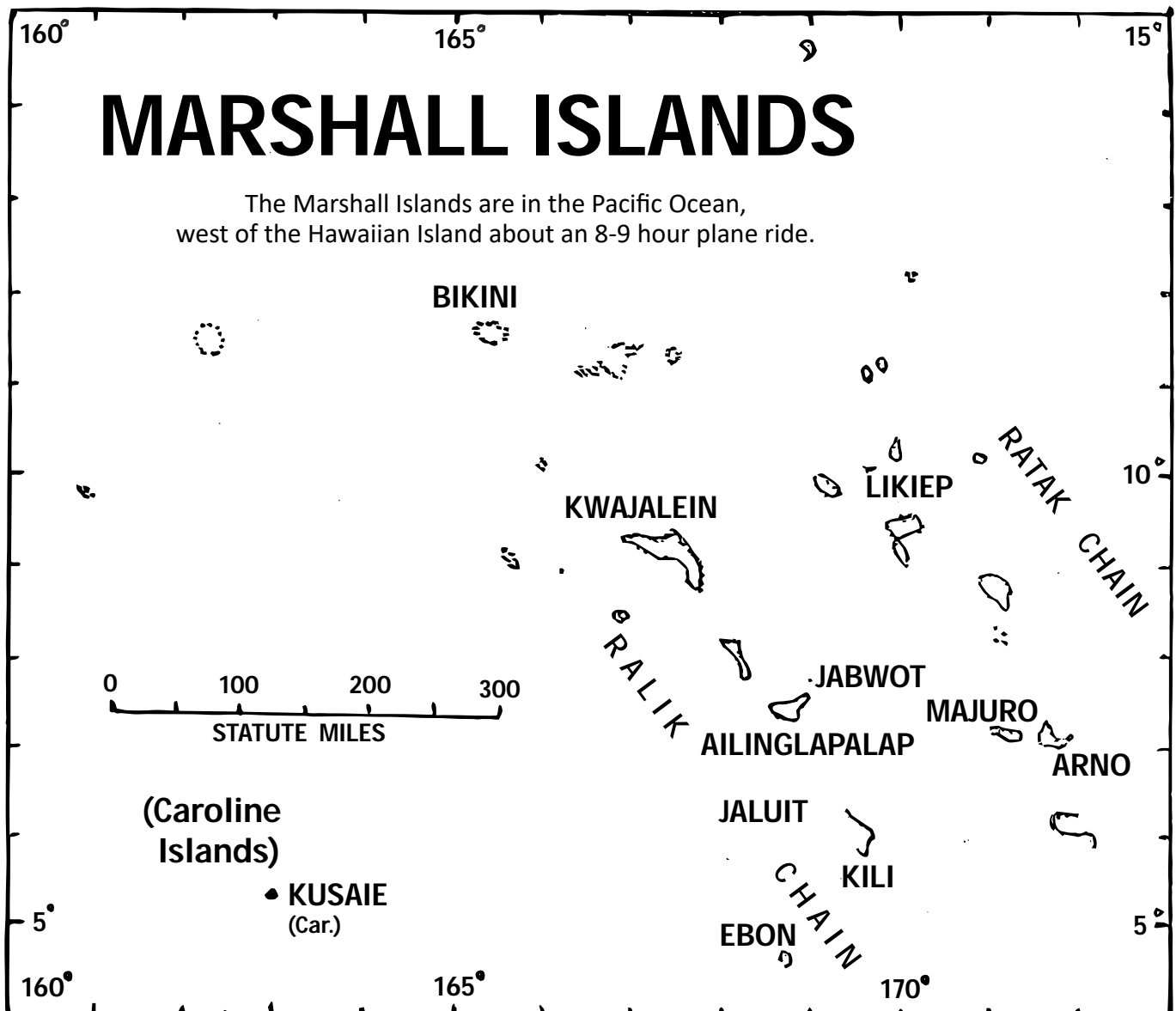
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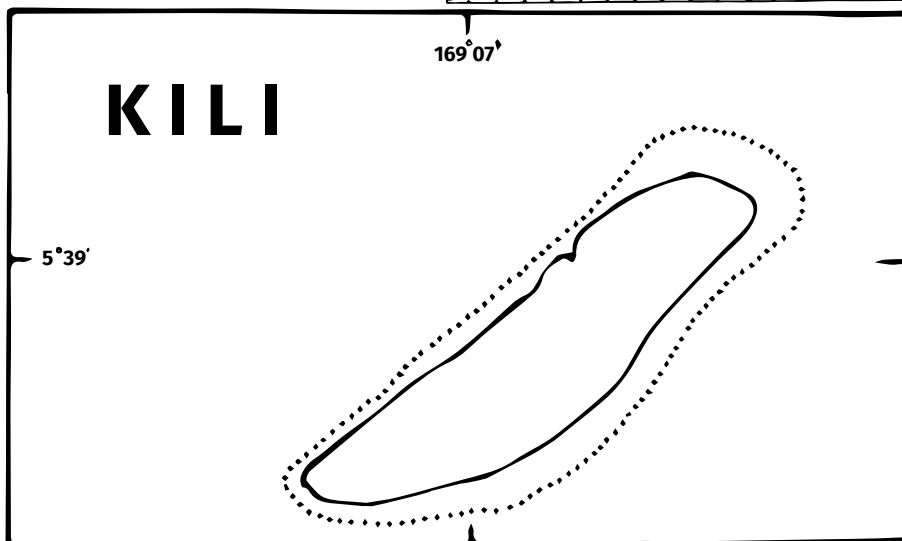
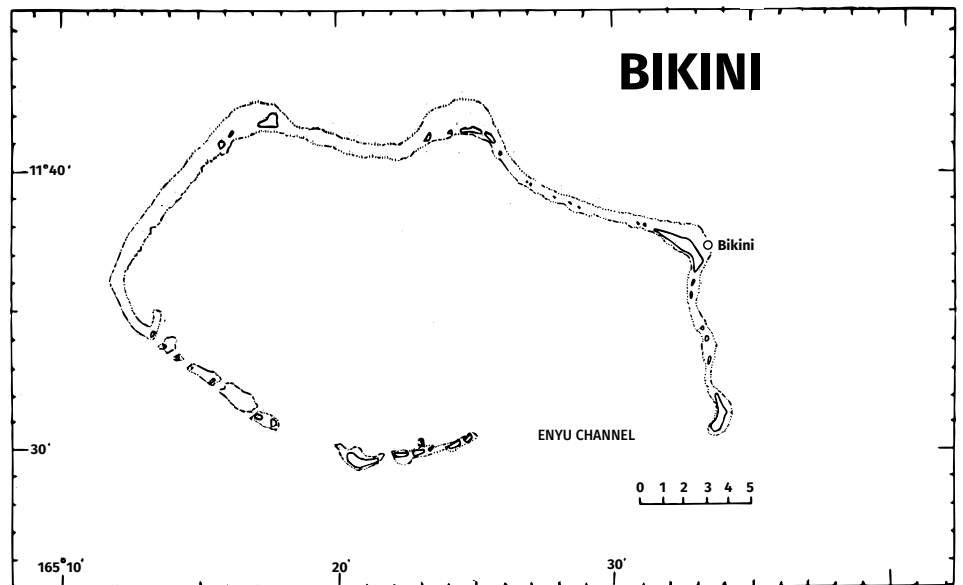
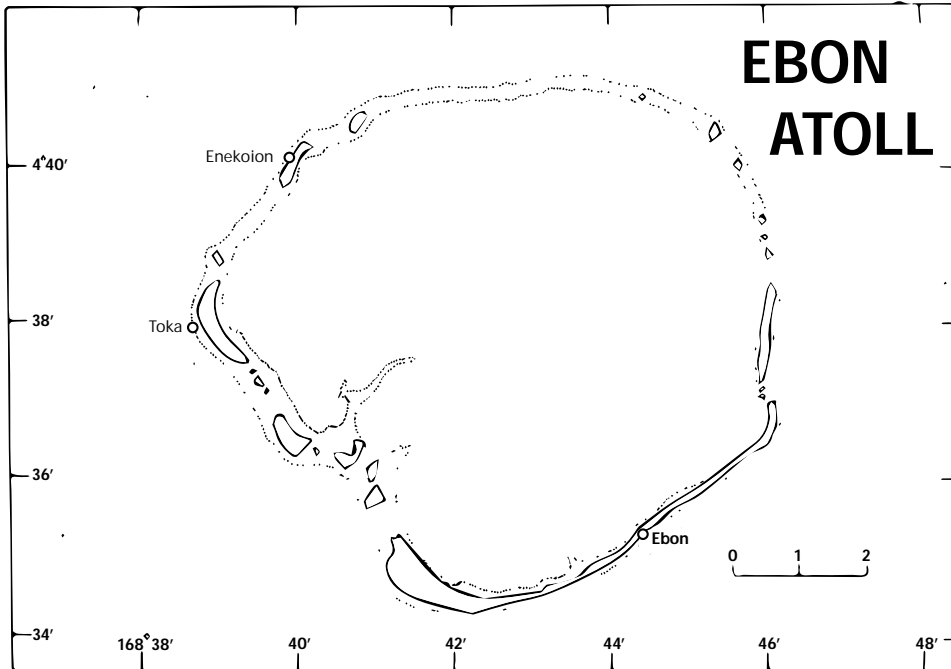
My diaries are in cursive writing. There are many schools in 2022 that no longer teach cursive writing, because computers use printing. With the passage of time, people won't be able to read cursive writing. Even now in 2022 there are people who cannot read cursive. Sarah at Globe Printing asked David if he could read cursive before he started typing. He could and he went forward with the typing. I stopped using cursive writing as it has becoming outdated. I now print when I write.

-Joanne Besonen

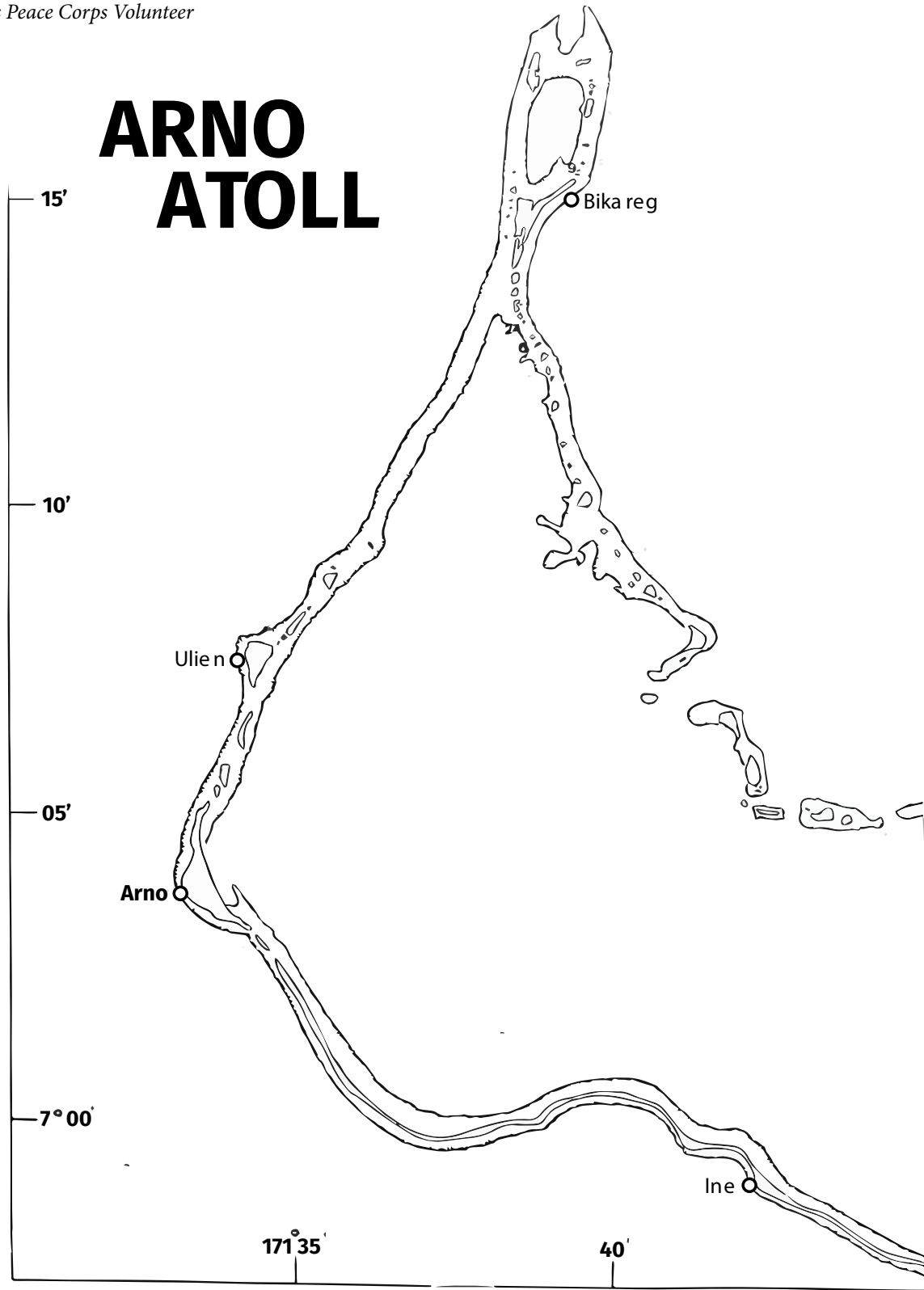
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# ARNO ATOLL



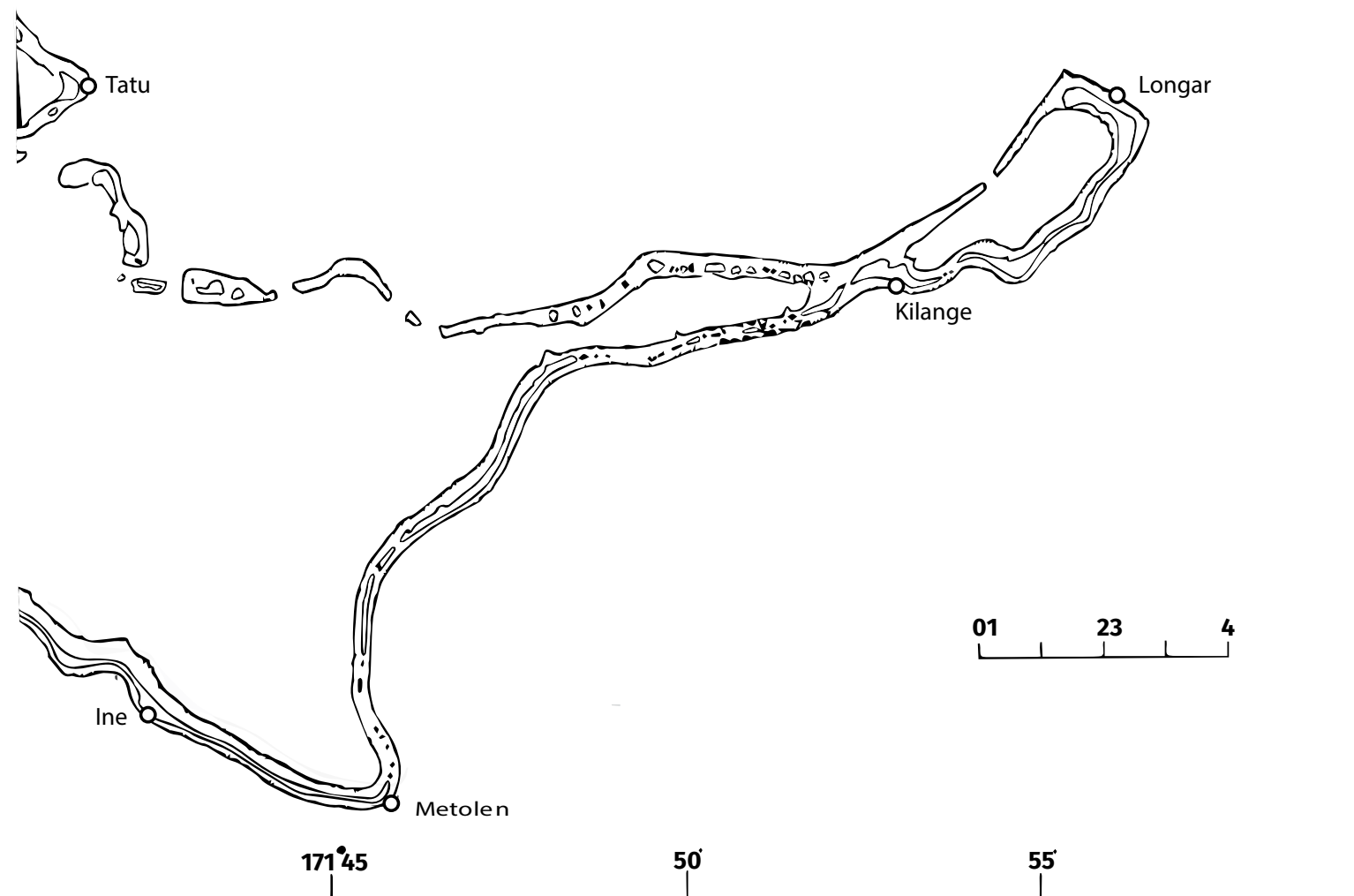
**What is an atoll?**

**What is a lagoon?**

Here it is. . .

Volcanoes formed. "There was a great noise and the water shook." (page 5 from Micronesian Backgrounds of Historical and Social Settings, draft edition by Alice Shorett) "The tops of the old volcanoes disappeared under the water. (page 14) A coral reef, continue to grow. The mountain sank in the middle and the coral reef kept growing."

"The coral reef circle is called an atoll." (page 14) The ocean water in the middle of the atoll is the lagoon. Arno Atoll is unusual because it has three lagoons



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**June 19, 1975 Taije (Thursday)**

**Left Home  
25 Years Old and Off on My Own Adventure**

Left Toledo 7:45 arrived Chicago 7:38 at O'Hare. Left Chicago 9:08 on American Airline DC-10. How lucky! Given a window seat over the wing. I was really excited to see the United States countryside, but for most of the way, all I could see was blue sky above me and white clouds below. Saw snatches of mountains but very little. Didn't see much of Wyoming because of clouds below. 1 ½ hours from San Francisco when we were near Rocky Spring, Wyoming. Arrived in San Francisco 11:30 Pacific Standard Time and 2:30 Eastern Standard Time. Reached an altitude of 39,000 ft. Pikes Peak in Colorado is 14,110 feet. Mt. Elbert in Colorado is 14,431 ft. I figured we were traveling 320 MPH. That would probably be right if average of all speeds was taken but we were traveling as fast as 575 MPH. I was perturbed because I thought my figuring was all wrong but the steward said it would be right if taking the average. 2,081 miles from Detroit to San Francisco. Speed not constant. Diddle on runway and landing. Total time with stops and all was 7 hours from Toledo to San Francisco. Left 4:30 Pacific Time and arrive 11:30 Pacific Time. Left 7:30 EST and arrive 2:30 EST. Roomed with Julie and Paulette at Hotel Californian. First meeting was informal with wine. Saw slides of Majuro and Arno Atoll in Marshall Islands. Really spaced and fell asleep immediately. American Airlines 707, 727, DC-10 and 747 large to small.

**June 20, 1975 Bolaide (Friday)**

**San Francisco**

I had to be to the health clinic by 8:30 AM. I made sure I ate breakfast because I didn't want to faint. No problems. The smallpox vaccination and typhoid vaccination not bad at all. Lida and I went walking in San Francisco. Shopped at Macy's. There were some really nice shirts and tops (India imports). Lida seems like a really cool person. Graduated 1968 and has had 5 years of college. California requires an extra year of college over the 4 years in Michigan before one can even teach. We seem to have similar views and beliefs. There are a lot of oriental people (Chinese and Japanese) here in San Francisco. They are very polite and mellow people. I like them. Many bookstores here that aren't like the Book Nook in Monroe. These particular bookstores cater to one interest and subject only. Three guesses. What! Saw a guy who was selling his macrame on the sidewalk. He said he makes enough money to survive, and he would sell me 3 pounds of jute. Darn. It doesn't sound like I'll be able to get it over in the islands. Tonight I went to a Japanese restaurant with 6 other people. It was really interesting. They cooked the food right at the table in front of us. The plates were pottery thrown on a potter's wheel. It was difficult to eat with the chopsticks. Well, it did keep me from gobbling my food and eating fast.

**June 21, 1975 Jadede (Saturday)**

Drank a Bonsai cocktail out of Buddha's Big Belly. What a pleasant fellow he is.

**Honolulu, Hawaii**

Left California Hotel at about 4:00PM for San Francisco airport. Took the plane to Honolulu around 7:45PM and got to Honolulu about 1:00AM. I like Hawaii. It has nice weather, in fact much nicer than San Francisco. The fog kept coming in off the ocean and settled over San Francisco. I really liked the high hills (mountains) I saw June 22. I really liked the way there were no doors on the hotels. Other than that, I didn't see too much of Hawaii. The Hawaiian people I find very attractive. They are very friendly.

**June 22, 1975 Jabot (Sunday)**

**Johnston Atoll**

We left the airport from Honolulu to go to Majuro this morning. Left on Continental Airlines. It's getting much easier for me to know what I have to do at the airports with baggage and all. I don't find riding on a plane all that different from riding on a bus. In fact for seeing the country, I think a bus would be better. It wouldn't be so bad if the clouds didn't obstruct the view. We stopped at Johnston Atoll where the nerve gas is stored. What a barren ugly island! I couldn't stand to be on that island. Just the thought of what the purpose of that island is for makes it ugly.

**June 23, 1975 Mande (Monday)**

**Lots of New Learning in Majuro**

I guess I can write here because we crossed the International Date Line. Landed on Majuro. It was beautiful with the expanse of sand and patches of tropical vegetation covering sections of the sand. Had to fill out forms and come to find out I was sitting in a position that is considered an open invitation to males in Marshallese. If someone were to have stepped over my legs, that means he would be accepting the invitation. I found this bit of news out from Judy. She teaches here on the island of Majuro. She teaches at the protestant school. The pastor is also the principal of the school. She mentioned how if she and her husband were to kiss publicly, the people from Majuro would leave quickly. It is TABOO. I went walking along the beach and saw the fast-moving crab and a small Portuguese man o' war. They are poisonous. This is now the rainy season. I have learned some words in Marshallese. Yokwe means "You are a rain-bow." Lic is the ocean side of the island and ar is the lagoon side. Camul dada means, "Thank you much." I do not know the spelling though.

**June 24, 1975 Juje (Tuesday)**

Last night it really rained. It rained all night long. When I was falling asleep, I could hear the pounding rain. This morning we all washed out of buckets. Reminds me a lot of camping at Michigamme. We took the oral polio vaccine, and had a TB test this morning. The health clinic is different from that found in the United States. I want to go and visit their hospital which is orthopedic and pediatric. The Marshallese girls are beautiful. They have smooth dark skin and beautiful, beautiful thick long black hair. The people all have beautiful, dark, dark eyes. The people have a quietness and peacefulness about them. They have beautiful handicrafts. They make crown wreaths and weave together flower petals very tightly and then wear them. The flower leis they made all of us when we got off the plane were beautiful. Today I saw a Marshallese mother throwing stones at her little boy for misbehaving. I almost stepped over a boy's legs but stepped aside at the last minute and he jerked his legs in. It is taboo to step over someone's legs.

**June 25, 1975 Wenje (Wednesday)**

**Language Class**

Started language class today. As usual when I start something new that I am anxious to get, I feel pressure on me. We worked on language from 8:00 to 12:00. We then had a break from 12:00 to 3:00. From 3:00 to 4:30 we had our language class down by the beach. What a beautiful place to have our language class. I saw a mother throwing stones at her child for misbehaving. I don't know the child rearing practices here in the Marshallese culture, but I do know that the people are more polite, friendly and well-mannered than what I have been used to and experienced. There seems to be melody, music, and harmony from and among these people. I had fried tuna steak for dinner. It was different from the canned tuna I have eaten in the United States.

**June 26, 1975 Taije (Thursday)**

More language class today. It seemed to come easier. There really is something to training your tongue to move in a different way to the new sounds. Kathy, our language instructor, is a healthy beautiful person. She has a sense of humor. Barbara, a Japanese American woman and I went walking around Majuro going toward the airport. We saw a group of boys doing handstands. They were eager to show us that they could stand on their hands and liked it when I clapped. I talked to Rosendo about making some bars and a balance beam out of the natural materials from the tropical island. If the people can make their outrigger canoe, I'm sure it can be worked out. The outrigger is a very narrow canoe and needs the outrigger to balance it in the water. Nails aren't used. Nothing like taking that which is natural and using this naturalness. Don't fight nature! Work with nature. The children love to climb and swing around trees.

**June 27, 1975 Bolaide (Friday)**

**A Garden ??**

I had language class this morning until 12:00 then we went on a picnic. I had a beautiful time swimming. Very few Marshallese have gardens, however there was a family with a large garden out at Arno. We saw the garden. We were told that head cabbage probably wouldn't grow because it is so sandy. I'm planning on planting a garden. I really think my garden will grow. I shall plant head cabbage, green and yellow beans, green peppers, tomatoes and onions. I really think all the vegetables will grow very well except possibly the onions. The reason I think so is because these vegetables grew very well on Kolakowski's farm and this farm was very sandy. I worked on this farm. The dirt road along the lic side of the island was fantastic because there was much vegetation and many, many beautiful graceful palms. It was really great when there was a break in the palms and I could see the blue ocean with the waves breaking into white foam through the palms.

**June 28, 1975 Jadede (Saturday)**

**A Feast**

Today I took a language test, but have no idea how I did. I have started some embroidery on a blouse I made. We had a spontaneous feast. Hana from Hawaii prepared the tuna. It was delicious. Barb and I worked on the rice dish. We cooked carrots, onions, cabbage and celery together and put this with rice with soy sauce. Mary and Kathy cooked the breadfruit. Kathy is my language instructor and I really like her. The breadfruit looks like a huge overgrown Osage orange. It is cooked in a pit dug in the ground. When it was cooked, the women scraped the charred outside off with a piece of broken glass. It was on the starchy side, somewhat on the order of a boiled potato only more fibrous. It smelled somewhat fishy but also reminded me of a chestnut. Breadfruit can be prepared many ways. At KITCO in Majuro they cook the breadfruit like French fries. We cooked way too much rice so made rice balls. We took them with us to the Reef. We didn't want to waste food. The Reef, a young nightclub, is one of the many things in Majuro that shows the direction Majuro is headed. Feast was fun and a success. Also had tiny clams.

**June 29, 1975 Jabot (Sunday)**

**Learning English and Learning Marshallese Language**

On Majuro the Marshallese are proud to speak English (the young) and we are proud that we can speak Marshallese as we pick it up. There was a fight after the Reef closed and the two people fighting fought in English. The one person said, "You picked the wrong man to fight with." Many of the people at the Reef spoke some English. Says something about what's happening at Majuro. How SAD!! THIS BEAUTIFUL CULTURE SHOULD NOT BE LOST AND FORGOTTEN!!! If people from where I came were to see how the people lived, they would say, "The poor people. They are poverty cases." But, these people live a simple, easy, happy life. Who is the real poverty case?

**June 30, 1975 Mande (Monday)**

**Live on Bikini ??**

I'll have to include June 29 and June 30 here. Sunday – June 29 – Barb and I went to church at the Catholic mass at Assumption with Agnes. The preacher was white and I really found his sermon rather political. He got going on the subject of communists. Agnes came in the afternoon and gave Barb and me a necklace. Barb's was made of shells and mine was made from seeds from Truk. Most of the Marshallese on Majuro go to the Protestant church and the pastor is Marshallese. Monday – June 30 – Language class in morning. Went to Reef Monday night. A Marshallese from Bikini asked me if I would like to go to Bikini. I looked straight at him and said I wanted no part of Bikini. He said it was quite barren. When I said there was no way I would want to live on Bikini, he said, "Thank you." I don't feel he said it in a cynical way.

**July 1, 1975 Juje (Tuesday)**

**Bikini Makes Me Feel Like Crying**

I wondered today why the man thanked me. I wish I had asked him. I think he really knows how I feel about it. Why do people have to be pushed from their homes so they can test their stupid bomb. When I was talking to the man from Bikini, I almost felt like crying. It makes me so very angry about what happened there. I really wonder about the blue shirt workers wandering around Majuro. They are Americans and wear navy blue shirts. I wonder what they are up to. When I was walking back last night and the moon was out, the clouds reminded me of the mushroom shaped cloud that hung in the atmosphere after the bomb had been dropped. I went down to the dock today. They were loading the Tiger Line with copra (dried coconut) to go to Japan. They were also loading our stuff, food, and luggage on the Militobi that will take us to Arno. We leave at 12:00 tonight. I wonder what my family will be like. I'm really excited to see them.

**July 2, 1975 Wenje (Wednesday)**

**Arno, Arno**

The boat got to Arno at 4:00AM. They used a large motor boat to haul all the food and luggage and people to shore. We formed a line of people to get the food from the boat to the truck. Three girls and I walked the mile to the school where the luggage was. It was pouring rain all morning and all the way to the school. We walked down the dirt road (the only road on Arno), a rather muddy road to the school. How beautiful in the rain with the oceanic tropical vegetation right out to meet the road. A few trucks and some motor bikes. I have 2 mamas and chuen (one) papa and I'm not yet sure how many brothers and sisters. I do know Jolinda, Reete and Lemikut are three of my sisters. Tonight the people of Arno village had a welcoming party for all the volunteers. They walked in a circle and sang and brought baskets of coconut, breadfruit, dried and salted fish, and rice balls. The baskets with the food were woven green coconut palm leaves. One of the men did a Marshallese dance. I really enjoyed that. They made us flower crowns and leis and put them on us. We sang songs to them also. Everyone then feasted. I took a shower and washed my hair using only one bucket of water. For lunch today I had breadfruit, that was sliced which looked like a pancake and fried spam. I had coconut milk and coffee to drink. Oh yeah, while on the ship people threw cans and cardboard boxes overboard. The people could do this when they drank coconuts and the waste was biodegradable but the waste is now getting so that they aren't biodegradable. We do not go inside the home with our jorries (flip flops) on. They are left outside the door. I like my family and new home.

**Peace Corps Training on Arno, Arno, 1975**

Vocabulary

- |                |   |                             |
|----------------|---|-----------------------------|
| 1. Yokwe       | - | You are a rainbow; Greeting |
| 2. Lik         | - | oceanside                   |
| 3. Ar          | - | lagoon side                 |
| 4. Camul dada  | - | Thank you much              |
| 5. Eno moña es | - | That was a good meal        |

Meeting

1. See Hilmer 3:00 Friday

Monday	-	Go to Arno
2:00	-	Go to hospital for shot
6:30, 8:30, 9:30	-	Sunday Service

Wednesday or Friday

7:45	-	Have laundry ready
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Tuesday, Thursday & Saturday - Mail goes to Honolulu

1. Martin Butler – District Curriculum Coordinator
2. Annette Busche – Teacher Education

Math program – from Australia

English – some from New Zealand

Art – Vary stateside activities along with crafts from Micronesia

Encourage use of local materials

1. Life Science
2. Physical Science

Vocabulary – Marshallese IV

- |           |   |  |
|-----------|---|--|
| 1. Ka     | - | these (by speaker)                             |
| Kane      | - | those (by person spoken to)                    |
| Kan       | - | those (away from speaker and person spoken to) |
| 2. Jeen   | - | cents  |
| Tala      | - | dollar   |
| 3. As     | - | my   |
| Am        | - | yours  |
| An        | - | his, hers, its                                 |
| An Hilmer | - | Hilmer's                                       |
| ar        | - | our  |
| am        | - | your   |
| air       | - | theirs   |
| 4. Eta    | - | my name  |
| Etam      | - | your name                                      |
| Etan      | - | his / her name                                 |
| 5. Bar    | - | head   |
| Boti      | - | nose   |
| Loni      | - | mouth  |
| Mej       | - | eyes   |
| Ne        | - | leg  |
| Ba        | - | arm  |
| Loje      | - | stomach  |
| Lojilini  | - | ear  |
| Menono    | - | heart  |
| 6. Botu   | - | my nose  |
| Botim     | - | your nose                                      |
| Botin     | - | his nose                                       |
| Neo       | - | my leg   |
| Neem      | - | your leg                                       |
| Neen      | - | his leg  |
| Sun       | - | Al   |
| Moon      | - | Allān - means moon & month                     |
| 7. Emotak | - | it hurts                                       |
| 8. Elab   | - | It's big                                       |
| 9. Edrik  | - | It's small                                     |

Days of Week

1. Mande - Monday

2. Juje	-	Tuesday
3. Wenje	-	Wednesday
4. Taije	-	Thursday
5. Bolaide	-	Friday
6. Jadede	-	Saturday
7. Jabot	-	Sunday
Luken eno	-	very good
Ar	-	past
Each	-	present
Pantak	-	sunrise
Ranen Lokan Al	-	sunset
Jebon	-	morning
Relob	-	noontime
Elkin reloo	-	afternoon
Joda	-	nighttime
Bon	-	night
Ran	-	daytime
Loken bon	-	Midnight jiloil mo – This is Marshallese. I do not know the meaning.

Tomorrow 8:30 We will

Ilju ruwalitok aua jumotton jenaj ijinno jikul – This is more Marshallese and I do not know what it means.

Start school

Tomorrow at 8:30 we will start school

### **July 3, 1975 Taije (Thursday)**

I got up early this morning and had pancakes for breakfast. Then Reete and I found Cheryl and Debbie and Herbert and we went shelling on the lic (ocean) side of the island. Many of the tiny shells I picked up had hermit crabs in them, so I didn't keep them. We then went over to the ar (lagoon side) of the island and walked along the sandy beach. There was a coconut palm somewhat parallel to the sandy beach. Reete and Herbert climbed the coconut (ne) palm and then jumped on the pile of sand they had made below. I decided to climb the coconut palm and I jumped to the sand the children had piled up.

We saw an older woman on the beach and the children told her what I had done. She didn't exactly approve, I think because she thought I would get hurt. I had a great time though. The lagoon was blue blue and beautiful.

What a beautiful place to raise children. Not a wonder that these people are real flower children and children of nature. I would have to say that these people are living the real and right way. They make almost everything they use. There is the house which has a loft and below the loft are two small bedrooms, a kitchen and tiny, tiny, I guess you could call it a living room. They also have a cook house where they also do handicrafts. On the floor are mats over stones. The mats are made from the green coconut palm leaf. The brown mats are made from the pandanus. I finally got so that I could do some of the weaving on the mat after a little frustration. They also make decorations from dyed coconut fiber and shells. It is really fantastic how the people use their natural environment (shells, sticks, coconut leaves and fibers, and pandanus fibers) to make their home and their handicrafts.

Tonight we went to the school to learn some Marshallese dances. Their dancing is really beautiful. They used to do much more dancing until the missionaries came over. They still remember some but some of it has been lost. There is also Western influence in the dancing. This reminds me very much of when we would camp at the shack in Michigamme, Michigan.

For our shower we use a bucket of water from the catchment. For lighting we use kerosene lanterns. Mama helped me sharpen my knife today. She is really a beautiful person. She reminds me of Grandma. She really enjoys helping me and Debbie and Cheryl to do the handicrafts.

**July 4, 1975 Bolaide (Friday)**

This is more Marshallese language training.

- |              |   |                                   |
|--------------|---|-----------------------------------|
| 1. Ar        | - | past positive (completed action)  |
| Ar jab       | - | past negative (completed action)  |
| 2. -j        | - | present or progressive (positive) |
| -j jab       | - | present or progressive (negative) |
| 3. Naj       | - | future (positive)                 |
| Ban          | - | future (negative)                 |
| 4. Naat      | - | when                              |
| 5. Janin     | - | not yet                           |
| Nanin        | - | almost                            |
| Ebak         | - | close to                          |
| Mottan jirik | - | almost                            |
| 6. Ijinno    | - | start                             |
| nij          | - | completed                         |

Cultural

El mane mon mama (name of person)

Kin kilen kan an

Jeblik melonien kin toij kan

Remon kaitoktoklimo

Zeb e lik mül i ing

Kuñ len

**July 4, 1975 Bolaide (Friday)**

What a beautiful day today. From 8:30 to 12:00 I had language class with Kathy as instructor. I was interviewing people for the training program we have to set up. I got home late for lunch. We had flying fish, rice and pumpkin for lunch. The pumpkin was delicious. It was boiled then mixed with flour and milk and baked.

After dinner I sat with mama im (and) mama im jibu (grandma) and danced and sang in Marshallese. Dance in Marshallese is eo and sing is lal. Here are the words to the song:

El mon mon mama

Kin kilen kan an

Jeblik melonien kin toiej kan

Remon kaitoktok limo

It was really fun dancing and singing with mama im (and) jibu im Melinda, im Jolinda im Reete. Jibu really enjoys dancing and singing. Everyone really enjoys dancing and singing. I was really happy to see grandma. I met her on the beach yesterday. She is great and loves to sing and dance.

The people are really beautiful. Likeo and Monica are very very pretty girls. Likeo asked me about the wrap around dress I had on and I on the spur of the moment (spontaneously) decided to give her and Monica one. Afterwards I hoped I hadn't embarrassed anyone in the family because I'm really not familiar with Marshallese culture and custom. But after all they are my sisters and my other sisters wouldn't be embarrassed if I gave to them.

Tonight I went out to play my flute and some children came up with an outrigger canoe (karkar). They



took me out in the karkar and na annanil karkar. The paddle is called jubwa. Na annan il karkar means I paddled the canoe. I went out with Telea and Jabina. When we got back Jabina gave me a fish and I gave it to mama.

Karkar - canoe

I like it here. It's a beautiful way to live. I'll have to wait and see how I feel two years from now.

I saw what was written (with help) by Maylinda who is a year and five months. It was like any young child's scrawled writing.

**July 5, 1975 Jadede (Saturday) Kuale – breadfruit nut**

Ewui whywin kwoj kamat kuale?

How do you cook the kuale?

Yep - basket

Wat - flower

Kualkuil - wash

Boil kuale ruo (two) hours then break open and eat.

Another beautiful day. It was very sunny and after the language class we had out by the lagoon, we decided to go swimming. When I was walking out along the beach in the water, Lisa and a little girl (I think her name was Adridra) pointed out a sand shark to me. I left the water, but sand sharks really aren't dangerous. Lica is a little boy who is deaf and cannot talk. He communicated quite well by the use of body language (gestures). Every chance I had I would try to teach him a word. I would say the word and he would watch my lips and then I would hold his hand to my mouth, throat or chest so he could feel the vibrations. He said "wat" today which means flower in Marshallese. He will need a lot of help to get the speech and to learn to read lips. It really takes a lot of patience, and it really takes me a lot of patience to learn Marshallese spelling and words. I make a lot of mistakes with the spelling and words.

It was really fun picking flowers (wat) and breadfruit nuts (kuale) which Adridra put in the basket she wove from coconut leaves. A basket is called (yep) in Marshallese. The kuale are boiled for two hours then eaten.

I went to the school at 5:00 to hear Jesse the magistrate speak to the volunteers. He said some of the families were embarrassed because they didn't have the luxuries to offer us that we have in our wealthy America. The people shouldn't feel this way at all. They have some riches and wealth and beauties that could not be found in America. The people have an ordinance that prohibits alcoholic beverages on the island. This was done because when some Marshallese people drank, they got in a fight and there were some killings.

The people here seem much more contented than American people. They really know how to enjoy the simple beautiful things in life. They don't rush to bars, nightclubs with loud blaring bands, strobe lights and black lights, and dirty smoky loud factories to make their living.

Tonight we had breadfruit sliced very thin and deep fried and salted. Cooked this way it tasted like potato chips or French fries somewhat. It was very good. We also had rice, spam and pancakes. The Marshallese way of eating is with the hands. They have rice for almost every meal except breakfast. The diet is a very starchy diet and high in carbohydrate content.

**July 6, 1975 Jabot (Sunday)**

Today we got up and got ready to go to church. They ring three bells for church. The first bell everyone ignores. The second bell people begin to get ready and the third bell signals that church is starting.

We cleaned out the truck (pickup) to go to church. The floor of the back of the truck was swept and then burlap bags were laid on the floor. We all piled in the back of the truck to go to church. However, the minister was sick so there was no church.

## **Went Clamming**

Because there was no church today, we kept going and went for a Sunday drive in the truck. We went to a place on the lagoon where it was rocky and went clamming. Mama showed Debbie, Cheryl and me how to turn over the larger rocks and dig for clams. I used part of an inner coconut shell to dig for the clams. On the average they were the size of a half dollar or smaller. Then mama picked a leaf from the pandanus (bub) and used it for a knife to cut open the clams. When she got the clam opened she ate the clam raw. I tried the clams raw and they are very good. I also got a pandanus leaf that is very sharp on the edge and cut open the clam and ate some of the raw clams. They have a salty clam taste (quite the descriptive eh?).

We also took the leaf of the coconut and made a whirly wheel. It was made by doing what is called the Chinese knot in macrame. Then the vein of the coconut leaf was used for the handle. The whirly wheel really worked in the ocean breeze. What a simple little toy and yet the little babies and children really had a great time with them. So did I! They weren't plastic whirly wheels bought from the store, but a simple toy made from the beautiful natural environment.

It looked like it was going to rain so we left. For dinner we had rice with spaghetti and beef stew mixed together and then put on top of the rice. We also had lobster that was really delicious. Mama for many meals stands at the table and fans us while we eat. This is a Marshallese custom to make guests as comfortable as possible.

After dinner I embroidered on a blouse I made. I embroidered for most of the afternoon. Then Debbie, Cheryl and I went for a walk on the beach.

### **July 7, 1975 Mande (Monday)**

We had language class again this morning at 9:00. Before we went to our language class we ate breakfast. For breakfast we had donuts that mama made and a cupcake.

After language class we had lunch. For lunch we had macaroni and cheese and rice with hash on top of it. We had coconut milk to drink. While we ate lunch, mama stood and fanned us with her fan.

This afternoon at the technical training we divided into groups and each group drew up definitions for co-teacher and replacement teacher and drew up five objectives for each. Some people really seem hung up on wanting their situation definitely defined for them when they get on their outer island. They better not get too hung up on definitions and should be flexible and open minded about it. Many people have never really taught in a classroom. I guess this could be some cause for concern to them. I am really glad for the two years teaching experience I have had at Ida Elementary School.

## **Weaving Mats**

This evening when we got back from technical training mama showed us how to weave a mat using coconut leaves. Two leaves were used to weave the mats. Each leaf was split down the center. Two halves were laid next to two other halves. Two leaves from each side were then crossed over. These crossed leaves were then woven together. The weaving was done on each side of the crossing. After all the weaving was finished, the mats were then braided down the edge. These mats can then be placed over small stones on the floor of the home or cook and craft house and this makes a very comfortable floor to sit and walk on. These mats last at the most only about two weeks to two months. The sleeping mats, (jaki) are woven from pandanus and last much longer than the mats we wove. Of course the sleeping mats take much longer and much more work to weave.

After we finished weaving the mats, Debbie, Cheryl, and I went for a walk on the beach. How much more fun it would have been though if I were sneaking out to meet someone on the beach. The stars were out and there were sand crabs running all along the beach. I wanted to run along the beach, but I was barefoot and afraid that I might step on one of these creatures.

I hope my mouth doesn't annoy and bother me tomorrow. I think some kind of bug bit me at the corner of my mouth yesterday and it spread to all over my mouth. My mouth really itched and burned today. Different times today bumps (a rash) would come out on my lips. I hope it goes away soon. I later realized I was allergic to the clams.

I also have a small lump under my arm. I sure hope it isn't cancer. It is very uncomfortable at times. It hurts.

### **July 8, 1975 Juje (Tuesday)**

Hilmer was our language instructor. We had language class again from 9:00 – 12:00. We had a large lunch. Lunch is the largest meal of the day. Today we had breadfruit with peanut butter on it and rice with corn beef hash and a cupcake and peaches.

We had technical training in the afternoon. We saw role playing of what it might be like when we get out on our outer island. There will possibly be problems such as how we shall get our luggage to where we shall be staying and where we shall live and problems that may come up in our teaching assignment. We then broke into groups and planned a ten minute lesson. We planned a lesson using numbers counting from 1-10. The number would be written on the board and then the number of objects would be held up and a student would shape his body into the number.

We went to the school at about 8:30 and practiced dancing in Marshallese. The little children helped teach us one of the Marshallese dances.

### **July 9, 1975 Wenje (Wednesday)**

#### Micronesian Education

1. Children discover for themselves. Teacher does not tell children or lecture children.  
Discovery technique
2. Process oriented discovery method
  - a. Doing activities
  - b. Children observe, interpret, communicate, investigate and discuss freely in their own words.
  - c. The teacher provides materials and guidance and does not lecture and give out information to the children.
  - d. Children find out for themselves.
  - e. The teacher allows lots of time for children to carry out the activities in the units.

Mama koman wud. (Mama made the crown.)

Mama made the crown. She used shells and fiber in weaving. Emōn.

Kwaj ele - You know

Kajidok - Ask

Today mama gave me a wud which is a crown made from shells. She also gave Cheryl and Debbie one. She made them. They are really pretty.

## **Land Rights**

Tonight we had a cross cultural meeting and discussed land tenure and the culture. There are some definite cultural differences from the United States. I'll try to put some of them down. Land rights are matrilineal. Also the oldest person in the family is considered king or boss in Micronesian Marshallese culture. If the oldest daughter desired to have her younger sister's child, she could. Also marriages used to be arranged because of the land. Land is considered very important. In fact, it is almost sacred.

Another thing is that you should not talk to a man or boy about his sister. It would be very embarrassing to tell a brother that his sister was very pretty. Also the girl says very little when she is around her brother. She is to be quiet and when she is in the same room as her brother, she is not to stand straight but to lower her head. The daughter will not mention that she has to go to the bathroom in front of her brother.

The family is extended. Children can go and live with grandparents or brothers and sisters of the mother and father if they are not happy living with their parents. It is one large family.

Akiko told how she was the oldest in the family and it was taboo for anyone to touch her head. When she went to the United States she was very angry when people would touch her head because all her life she had been taught this was wrong. She was in the states 3 ½ years while she went to school. She stayed at a boarding school.

It is also interesting how cross cousins cannot marry but parallel cousins can marry. For example: If a mother and her brother both have children then these children cannot marry, but if a mother and her sister have children, the first children (1<sup>st</sup> cousins) can't marry but second cousins can. Another thing is there are not really cousins. They are all considered sisters and brothers. There are not really aunts in this society. A child can have more than one mama. This is confusing to me and I'm not sure I got it right.

### **Ladrik Enana (Bad Boys)**

I found out another interesting cultural aspect. Clothes can be left out on the line but not underwear because (ladrik enana) bad boys will take them so underwear is brought in at night.

The older people are very much respected. This is really nice because the older people really are wise and important in the community. This society realizes that young people have a lot to learn and the young people respect the older people. This is quite different in the United States where some times old people are more or less pushed aside and forgotten. TV, newspaper, and magazine advertisements all make the big push that young people are more important. They almost always use young people in their commercials. This society seems to take care and care for the people and humanity much more than the American capitalistic society.

We practiced more Marshallese dancing tonight. Marshallese dancing is very nice. It is peaceful, and graceful and makes use of quite a little footwork. I am really enjoying learning some of the Marshallese dances.

### **July 10, 1975 Taije (Thursday)**

I can't really remember what I did on this day because I didn't write it down and I let myself get behind. I do remember that quite a few of us went swimming in the ar (lagoon) for much of the afternoon. The waves were very large.

After swimming, Cheryl, Debbie and I came back and took a shower. We had fish for dinner. It was really delicious. That was only the second time we have had fish.

Bako	-	Shark
ile	-	Use the palm fiber to put and string fish on

### **July 11, 1975 Bolaide (Friday)**

I was supposed to go out fishing in the boats, but decided not to because I thought they would be practicing Marshallese dancing Bolaide (Friday). When I was walking to the school, I met Ruth. She was a Marshallese woman. She didn't have a flashlight so we walked together and she used the light from my flashlight. I ended up going to the church before the school and saw a play that the people put on. The play was titled "Flight to Heaven." It showed some young boys getting sidetracked on the flight to Heaven because they were smoking, drinking and playing cards.

After the play I went to the school but there was no Marshallese dancing practice. I was talking to Kathy and Maryanne. Maryanne, come to find out, knows Brigid Akapito from Truk. Brigid is right in Marquette going to school at Northern Michigan University. How neat to have this indirect contact with someone from the islands and going to school in Marquette, Michigan.

I was going to walk back home by myself but Maryanne and Kathy wouldn't let me. They got the bikes and I rode behind Kathy. I was glad I did because Maryanne ended up falling over in the road on her bike. I had to get mama up to get into the house.

### **July 12, 1975 Jadede (Saturday)**

#### **Kamin (First Year Birthday Party)**

Today is the day of the kamin (first year birthday party). Lupira was one year old and the family is having a birthday party to celebrate her first year birthday. It rained all morning and much of the afternoon also. We were supposed to have games but the rain didn't allow us to have the games. Today is also Micronesia Day so beside celebrating Micronesia Day we celebrated the kamin.

The boat came in around two o'clock. Howard, a Peace Corps Representative from Saipan came on the boat. Also the boat brought our chickens for the celebration. We cut up the chickens. I was really glad I had my bakbok (small machete) instead of just a pocket knife. We ended up with two wash tubs of chicken that had to be cooked.

We cooked the chickens out in the cookhouse over an open fire with screens placed over the fire. It was hot, smoky work but very enjoyable. First we had only one fire. Then another fire was started on the other side. This helped make the chicken cooking go faster.

We did manage to get all the chicken and fish cooked before the village showed up. What a feast. People brought coconuts, and breadfruit. We had rice, breadfruit, donuts, fish, chicken and coconut milk to drink. There were really a lot of people. We served the older people before the younger people, because older people are very much respected here. Then the younger people were served.

We sang some Marshallese songs and did a Marshallese dance. We did the Marshallese dance much better at practice. When we did it at the picnic, we did it too fast and the singing wasn't loud enough.

After eating, Howard, the Peace Corp Representative and Akiko sat in the front with gifts of wud (flower wreaths), shells and shell weavings. I was really surprised at the reception and welcome the people gave them. I was wondering how the people felt about the Peace Corps and this was partly answered for me. They really gave a lot of gifts to Howard, and he must have had about twenty wud (flower wreaths) placed around his neck and on his head.

After the ceremony everyone went home. Everyone was really tired. I know I sure was.

### **July 13, 1975 Jabot (Sunday)**

None of us at our house made it to church. We all slept later than we usually do. We slept until ten o'clock. Most of today everyone just took it easy after the big day we had yesterday. After supper Debbie, Cheryl and I did go walking on the beach.

### **July 14, 1975 Mande (Monday)**

Hilmer Level 3 TESL Lesson – TESL is teaching English as a second language.

Hilmer practiced with students for getting different intonations. Asked, "Is that a boy?" Answer, "Yes, he's a boy." Is that the sea? Answer, "No, it isn't, it's the sky."

Shut – Open – Used. This hand shut fist, open hand. "My hand is shut." "My hand is open." Is my hand open? "No it isn't. It's shut."

When Maryanne started giggling Hilmer put finger to mouth and said, "Shhhh."

Hilmer bent down and showed students their hands and eyes and gently tapped Maryanne's foot.

Normal discipline problems. Maryanne, Kathy and Nang are real hams.

Timius Science Lesson – Material Grade 1 & 2

- a. Lessons done in Marshallese
- b. Tie – Plastic (English term)
- c. For discipline problems, Timius made Maryanne and Nang change seats.
- d. Classify objects and grouping them
- e. When Kathy had a cigarette and used it to get attention, Timius took it away.
- f. Kathy took a lime and Timius had her stand up and it fell to the floor and Timius got it back.
- g. Lesson was material object. The concept was material. Some students asked what was material. Timius passed out objects to be classified according to material.
- h. There was an undecided group and students would decide what the undecided group was in at a later lesson.

Maryanne - Math Grade 3 & 4

First Day of School

- a. Took roll
- b. Jimmy didn't feel well so excused from class
- c. Attribute blocks
- d. Maryanne told children reitok. Look to see how "attribute" was pronounced.
- e. Attribute
  - i. lalo
  - ii. Timon (Maryanne) Tiamon (Hilmer did it correctly.)
  - iii. Kileb
  - iv. Meijel
- f. Separated attribute blocks into thick and thin
- g. Children then separated blocks into red, yellow and blue.
- h. Separate into different shapes
  - v. Rhombus
  - vi. Triangle
  - vii. Circle
  - viii. Square

Attribute

Mejel	-	Thick
Meni	-	Thin
Kileb	-	Size
Jekjokin	-	Shape
Lino	-	Color

From lower grades math lesson is usually 30 minutes.

Eokwe	-	Ok
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**Dress for Dora**

I started on a dress for Lupina tonight. I cut out a pattern by looking at a dress that I had made for myself. I have never sewed for a baby before. Nor had I ever sewed without a pattern. It ended up that the pattern was too large for Lupina. It fit Dora, Lupina's three year old sister, so I decided to make the dress for Dora and Nareia is going to make the dress for Lupina.

I did manage to get the dress cut out. I was sure hoping I wouldn't waste the material.

**July 15, 1975 Juje (Tuesday)**

- I. Maryanne – TESL Lesson TESL is teaching English as a second language
  - A. Took roll of children in school
  - B. Held up pictures of a dress, a door, etc and the children said
    - a. "That is a door."
    - b. "That is a dress."
    - c. "It's a door."

- d. "It's a dress."
  - e. "That's a cup. It's a cup."
  - f. Held up a ball. "That is a ball. That's a ball. It's a ball."
  - g. Stand up. "We are standing up."
  - h. Sit down. "We are sitting down."
  - i. 2 kids stand up. "We are standing up." Class says, "They are standing up."
  - j. 2 girls walk to the door. The class says, "They are walking to the door."
  - k. Walk to the window. Class, "They are walking to the window."
- C. When children weren't listening Maryanne said, "Listen."
- II. Maryanne – Math Lesson using Attribute Blocks
- A. Had children say, "attribute blocks"
  - B. Attribute blocks & sorting
    - 1. Jokjokin - Shape Tiamon
    - 2. Mejel - Thickness
    - 3. Meni - Thin
    - 4. Lino - Color Brena
    - 5. Kileb - Size
    - 6. Drik - ?
  - C. Sorting according to colors and thickness then thinness and size
    - 1. Thick yellow - Thin yellow
    - 2. Thick red - Thin red
    - 3. Thick blue - Thin blue
    - 4. Small yellow - Large yellow
    - 5. Small red - Large red
    - 6. Small blue - Large blue
- III. Maryanne – Property – Science Lesson
- A. Children say, "Property"
  - B. Children give properties of a pencil.
  - C. Bolt – Property is iron
  - D. Property of object "nail"
  - E. Children were given a number of objects that they were to classify according to property.
    - 1. With several other objects
      - a. Wood
      - b. Battery
      - c. Rock
  - F. When children jumped up to leave, Maryanne said, "Wait." - "Jijet. - Sit down."

Shoulder - 3in not including seams

Length - 11 ½

Armhole - 4 ¼

- G. Children named the objects and property in the objects.
- H. Children went outside and picked up some objects of their own that they then named and classified.
  - a. Child took his objects to front of room and asked, "Ta property an meni?"  
What property does this have?

Are you ready?

Listen

Wait - Kotar

Quiet

Jab karoro - Talk about what we are doing

Jab Kōnōno - Be quiet stop talking

ō -  
o - ō  
ô - aw

#### Vocabulary

Keroro - No talking  
Kōnōno - Talk about ..  
Kōtar - Wait  
Kakije - Break- Recess  
Rup - Break(a broken object)

### Marshallese Alphabet

A Ā B D E I J K L M N Ñ O Ō Ô P R T U Ū W Y

No C, F, G, H, Q, S, V, X, Z

J is pronounced as CH

KW appears to take the place of QU

A ah

A a short a as in hăt

B bē

D dfei

E ā

I ē ak - or

J c che c ak che c or ch

K kē

L lē

M mē

N nē

Ñ ngē

O waa

Ō er as in her

Ô âw

P Pē

R řē

T tē

U oo as moon

Ū teeth closed and tongue back from teeth

W wē

Y y as in English alphabet

Large Machete - Jaje

Small Machete - Bakbōk Marshallese spelling

### Dora's Dress

Well, I worked on Dora's dress today and fitted it on her. I did have to make some minor alterations. I spent this evening doing embroidery on the belt part. I didn't get the belt finished tonight. I'm excited and anxious to see how the dress turns out when I'm finished. I'll let you know dear journal how the dress turns out when I'm finished.



### **Talented Mama at Handicrafts**

Tonight at dinner mama gave Debbie, Cheryl and me a pin she made from shells and coconut fiber. She is very talented in handicrafts. I'm really glad for all that mom and dad taught me. I'm glad mom took the time to teach my sisters and me how to sew, embroider, and how to work with our hands.

Mama is going to teach handicrafts to those of us who are interested. She uses the fiber from coconut leaf. The fiber is scraped from a certain side of a particular coconut leaf. I believe it is the white coconut leaf. The fiber is naturally white and to get the other colors dye is used. The people do not make their own dye as they probably used to. They use the dye bought from the store.

### **Explanation of Bwij and Iroij System**

Also today I read an article about the bwij and iroij system. The iroij supposedly is in control of all the land. There are then the commoners or dri jerbal or workers under him. The land is passed on matrilineally. It is a very complicated system of land ownership. The alap is the person who really runs or is in control of the land. This land is passed on to the eldest female in the family when the previous alap dies. However the other members of the family work the land. The land stays in the family and land is of utmost importance in Marshallese culture. The land owned is called a wato. The land is divided in the strips that run from lagoon (ar) to the oceanside (lik). Outsiders cannot buy the land because the land is all owned by families. All the land is owned. Land ownership is complicated because of the extended families. Marriage is sometimes arranged to increase land holdings. Most of the court cases have to do with land ownership. In the past, warfare and black magic was also used to increase land holdings.

Oh yes, I must mention that last night and tonight mama held church here at home. It looks as if she may do this every night. We sing a song or hymn and then mama prays.

### **July 16, 1975 Wenje (Wednesday)**

Timius – 15 minute TESL lesson

#### Substitution Drill

- 1) Ch sound
  - a) "This is a piece of chalk," Timius said.
  - b) Class repeats, "That is a piece of chalk."
  - c) "This is a piece of string," "glass," "paper."  
"This is a cup."
  - d) "That is a piece of string," "glass," "paper," the class repeats.
  - e) "Put your right hand up.  
Put your right hand down.  
Put your left hand up.  
Put your left hand down."

#### Marshallese Language Arts – Pre-reading – Timius

- A. Showed students the book entitled Tira
- B. Ladrik  
deddeb – eddeb  
right – annon  
left - anniñ

#### Things in the picture on the cover of the book

- C. Don  
waini - ripe brown coconuts fallen from tree

- ieb - basket
- ni - coconut
- wud - means flower or flower crown
- ladrik - boy
- jijet - sit down
- babu - baby
- rit - read
- jeje - write
- D. Got another book
  - Kajinok
  - emok - tired
  - babu - baby
  - kiki - sleepy
- E. Tira - Phonics of "Tira"
  - 1. T – te'
  - 2. D – dre'
  - 3. W – we'
  - 4. A –
- F. –
- G. Flash cards before reading the book, so children become familiar with the words
  - a. Baba- Papa
  - b. Jijet – sit down
  - c. Amok - tired
  - d. Babu - baby
  - e. Tira – name of boy
  - f. Jeje – write
    - i. Sound out words such as baba  
Be ah be ah
- H. When a child was embarrassed to go to front of class Timius just chose another child.
- I. Children take recess 15 minutes. The lesson was not finished.
- J. Timius said he used his own approach to the pre-reading lesson. He is preparing students to read the book and at same time increase vocabulary.
- K. Timius right at beginning set up rules so children know them and must also follow them. In this way the children know what is expected of them.
  - a. Timius had excellent control of his class. He started out by letting children know there were certain rules they must follow.

Math Lesson – Diagram for children to work on instead of attribute blocks.

R TH  
B T  
Y

Th - Thin  
T - Thick

Children must know from beginning

Th - Mini  
T - Mejel  
R - Red -biroro  
B - Blue – bilu  
Y - Yellow – lalu

Timius said start out hard and then ease back.

Must gain respect of children.

They don't respect you if you let them do whatever they want.

- A. A child had a lime and Timius took it from the child.
- B. Jerkal - circle  
triangle  
square  
tiamon - diamond
- C. He held up attribute blocks and children had to identify.
- D. Children then divided into groups of four and five.
- E. Children put attribute blocks on diagrams according to properties.

Art Lesson – Timius

- A. Uncontrolled  
Scribble  
Pre-schematic  
Schematic
- a. Timius is trying to see where the children are in artistic ability.
- B. He told children to draw a picture of their father fishing, bringing fish home to mama to cook and then they ate it.
- C. When children turned in picture Timius gave children gum and told them to return to school Monday.

Basic unit in culture is respect.

Pija – draw and also picture

TESL (Teaching English as a Second Language) 8:30 to 9:15 Room #2

Math 9:20 to 10:05

Science 10:10 to 11:00

Room 1 - Lowest level we have

Room 2 - Level 2

Room 3 - Level 3

TESL will be 15 or 20 minutes. For rest of time, teach an art lesson.

Week I - Check lesson plans at 8:00

Monday Math lesson – Room 1 Start out math lesson.  
Maryanne  
No observation

Tuesday TESL – Room 3 Take to Chuck & Hilmer  
Follow group 3  
Observe Science – Room 3

Wednesday Day off – no teaching  
Observe TESL – Room 3

Thursday Science – Room 2 - Follow Group 1  
No observation  
Ti or science – See Timius

Friday Teach TESL – See Kathy Nang – Room 2 - Follow 3  
Observe math same day – same room

Week II

Monday Teach Science - Room 1 - Follow 10  
See Nang Nang

Tuesday Science Room 2 - Follow Group 8  
See Akiko  
Observe nothing

Wednesday Math – Room 2 – Follow Group 10

Thursday TESL – Room 2 – Follow 4  
See Kathy Nang

Friday Math – Room 1 – Follow Group 1  
Maryanne  
No observation

Prepositions

at	-	ilo
in	-	ilo
to	-	nan
from	-	iln
before	-	nan
after	-	mojin
for	-	ñon
rainbow	-	eia
yokwe	-	you are a rainbow

Plan for Week I & Week II

Week I

Mon. Math – Hana

Tues. TESL – Gene – Gymnastics Joanne

Wed. Free from teaching

Thurs. Science – Joanne

Fri. TESL – Sandy

Week II

Mon. Science - Sandy

Tues. Science - Gene

Wed. Math - Joanne

Thurs. TESL – Joanne – Gymnastics

Fri. Math – Sandy

Only one person teaches. The rest observe.

11:00 – 11:30 W Th F M T W In order to get the extra three hours of teaching in

**July 16, 1975 Wenje (Wednesday)**

Picked a place for the bar. Timius cut a hibiscus to make the gymnastics bar.

We had a meeting tonight to discuss the iroij system in the Marshallese culture. The moon was out and the walk down the sandy lane through the breadfruit, pandanus and coconut trees was beautiful. I was only wishing I was sneaking off to meet someone. It was such a beautiful night. It shouldn't have been wasted.

## **Explanation of Iroij**

The meeting was very interesting. Here are some of the things we discussed. For one thing it is impossible for an outsider to buy land because there is no one person who really owns the land. The iroij is the person who is technically in control of the land. The land is then owned by the family which can be very complicated because in Marshallese culture there is the extended family.

When the land was bought in Majuro for the airport they had to pay the iroij and also the many different people that the land belonged to.

There used to be several ways to increase one's land holdings. These ways were through arranged marriages, warfare and black magic. Marriage is still a way for people to increase their land holdings.

I was interested in how magic used to be used. The iroij supposedly has extra power. Akiko is from Cha iroij family. She was brought up where no one was allowed to touch her head. When she went to America, she would become very angry because people would touch her head. Supposedly this takes away some of the special power from a person. This applies in particular to descendants from an iroij family and the oldest child in the family.

## **Coral Stone Yards**

I found out another interesting thing. There used to be a purpose for the stones around the house besides appearance. The stones make a loud crunching noise when someone walks on them. This served as a warning to people in the home when there used to be the warfare. I can really understand this, because one night I was awakened by crunching gravel outside, and the bottom wooden planks were open to let in fresh air and a breeze. I jumped down to the foot of my sleeping mat and mama shined on her flashlight and there was a dog staring in. Mama thought this very funny and laughed at me.

I believe some of the people believe in demons and spirits. They do not really like to talk about them and admit this. I brought the subject of demons and spirits up during the discussion and Mike, a staff member, asked Maryanne about spirits. Maryanne didn't say much about them and didn't say she believed in them. However after the meeting she came up to me and said she didn't want to say anything during the discussion, but she thought she had seen one at one time. I brought this up because I can't say that I don't believe in spirits. Also our language teacher, Jimmy said he was scared of demons during our language class.

After the discussion we had a birthday party for Shelley and Nechela. We had Tang and coconut milk to drink and a very smoky tasting cake, donuts, fish and breadfruit to eat.

This evening mama gave me some coconut oil to put on my hair and skin after I take my shower. I put a little on my hair. It really helps. My hair didn't feel so dry.

### **July 17, 1975 Taije (Thursday)**

Today, mama came to school at three o'clock to teach those people interested in handicrafts how to weave. We used bub (leaves) from the pandanus to weave the mats. I think I'm catching on. I still don't know how to start the mat or how to finish it.

## **Coconut Oil**

Oh yes, I must mention the coconut oil. This morning after my shower I put on some coconut oil. It made my skin feel really smooth and soft. Also I didn't seem to be bothered by mosquitoes today and it was still, cloudy, and on and off rain showers. It was a perfect day for mosquitoes to be out, yet I wasn't bothered by them. I'm going to use this coconut oil every day and check out my theory about it keeping mosquitoes off. The Marshallese people do not seem to be bothered too much by mosquitoes and they use it. One little girl told one volunteer her skin was enana (bad) because she was so bothered by mosquitoes.

I finished the dress I started tonight. It is really cute. It is a blue plaid with little bell sleeves. The ribbon around the neck I embroidered myself. This is the first dress I ever made for a really young, small child three years old. It is also the first dress I ever made without a pattern. I was really pleased with the way it turned out. Now I am going to make a dress for Jolinda. It should be easier because now I know what I'm doing.

Mama wants me to teach the Marshallese women how to sew. I guess I could but it would be quite a

challenge since we have no patterns out here. Mama also asked me if I would make her a dress. I really enjoy taking on a challenge.

Tonight we had fish for supper. I really like fish and I sure try to let the family know that I like fish, because then we may have it more often.

### **Sewing Machine – Floor vs On a Table**

They seem interested in my tape measure and pin cushion. While I was sewing, some Marshallese boys were using my tape measure to measure their height and waist and hips. I put the sewing machine, which was the hand crank kind, up on a table to sew. I noticed Nareia sewed with the machine right down on the floor. I can't do this because it is very uncomfortable for me. I have to keep shifting position when sitting on the floor weaving. My legs go to sleep and get stiff on me. The Marshallese women can sit in one position for a long time it seems without getting tired. They can squat and work at something for hours. I couldn't sew though with the sewing machine on the floor. I would never get a dress finished. I would constantly have to change my position.

### **July 18, 1975 Bolaide (Friday)**

I had to meet with a Marshallese staff member to discuss my lesson plan. My lesson plan was on what makes day and night. Hilmer was the Marshallese staff member. His ulcer was acting up, so we met out in the lagoon to discuss my lesson plan. His ulcer feels better when he is out in the water.

I had no problem remembering what I had written down for the behavioral objectives, procedure and materials. When we went up on the beach, Hilmer looked at what I had written. He also mentioned that I had said everything that was on the paper.

Then Timius, Hilmer, Ralph, Steve, Eugene, and I played keep away with the ball. The little children also played. It was great fun playing in the water.

### **Marshallese Medicine**

At about four o'clock I went up to the school to do some more work on my mat. I didn't quite finish weaving my mat before the meeting on Marshallese medicine. This meeting was very interesting. William, an older Marshallese man, told us about different herbs and plants that could be used for some ailments. I am going to try to record these.

Diarrhea – Mukmuk (starch) (Marshallese term for arrowroot) My family used starch in the United States, too.

Severe Case of Diarrhea – This plant grows separately. There is a small fly that always flies around this plant. You would have to drink it once a day for three days. Keran is the name of the plant. You put the menikeran (the bug that flies around the plant) in with 3 of the inside new leaves along with the menikeran.

Constipation – Grind coconut. Bero is the Marshallese term. Smash Bero and put with ground coconut and mix in water. You then take the solution and drink it. If you drink it more than once, you end up with diarrhea.

Headache – Merikeran must be three offshoots on main stem. You take one shoot or small inner leaf from inside and one worm from each of the three. You don't eat the plant and worm. You put this crushed mixture on your head. You put this on your head at 8:00PM, 12:00 and 4:00AM.

For cuts – Nin you take root and scrape nin. Nin is the Marshallese term for the plant. You wash the root and scrape the root and squeeze it on the wound and the wound will stop bleeding and will close. Put root scrapings in cloth and squeeze.

Diarrhea – Flour and water works for diarrhea, as does starch and water.

Swollen areas and aches from falls – Smash and drink shoot of banana. It is for falls.

For sadness and heartbreak – Branch from coconut palm. It always faces the sun. It is the leaf that follows the sun. This leaf quivers and shakes when it is very still and there is no wind. You take this leaf and

gently swat the person all over at the same time the song is chanted. This is really a part of Marshallese magic. Songs in magic do not make sense. The song is very old Marshallese and doesn't have really any meaning. This is supposed to take away the sadness from the person.

Toothache – There is a worm that is I think acidic and you put it on the decay. This stops the toothache. However it will also eat away your tooth and the tooth will disappear.

When you have stomach ache and lumps in your stomach, you massage your stomach with coconut oil.

If you eat too much starch and get heartburn you can eat the young coconut, soft coconut you can remove with your fingers.

For smashing and grinding you can use a clam shell and a stone. The clam shell is the mortar and the stone is used as the pestle.

### **July 19, 1975 Jadede (Saturday)**

What a beautiful day. We got up at 7:00 o'clock so we could be to the school by eight o'clock. When we got to the school we had to wait because the boat wasn't there yet. We started to walk in the direction of rokionilok. It was beautiful walking. Maryanne took a coconut shell she found on the side of the road and enlarged one hole in it. She then threw it over the heads of some people walking with us and it sounded like some strange bird flying overhead.

We had walked some distance when a man came riding up on his jikutar (bike with motor) and said the boat was waiting for us out in the ar (lagoon) in the other direction. I then was given a ride back to the school on the bike. I really didn't enjoy it. I enjoy walking much more.

We then walked from the school past our house and over to the ar (lagoon) to go to the boat. We had to walk over coral to get to the boat. We took the boat that was powered through the water by two motors.

When we got to Bikarej we couldn't take the boat up because the bottom would be ripped open on the sharp coral. The coral is hard to walk on especially with jori (flip flops) on. The coral is very sharp and I had to be careful I didn't cut my legs or feet.

### **Marshallese Picnic**

We had a picnic Marshallese style. We wove plates from the coconut leaves. They made excellent plates and we used our fingers to eat with. We had corn beef hash, Vienna sausages, and cheese from the can. We also had homemade donuts. We had Tang and coconut milk to drink. For dessert we had peaches and fruit cocktail.

Nang climbed the coconut palm using the notches cut in the tree for climbing. He took a knife up with him and cut down the coconuts and then came down and cut them open so we could have coconut milk to drink.

Then some of the people from Bikarej came over singing and gave us shell marmar (necklaces) and wud (flower) marmar. The shell and flower necklaces were beautiful. Two Marshallese women put them around our neck.

After this I tried climbing the coconut tree using the notches. I didn't go all the way to the top and knock down a coconut, but I should have so that it would have been a successful climb.

We were then invited to a home where we landed. They gave us some ne (young coconuts) to drink and in return we gave them some sugar, rice and crackers. After this little ceremony, we started walking across the island in the direction of the school.

We came to a fresh water stream when we left the path and cut off through the woods. Except for the kind of trees, the swamp and woods reminded me of that in the Upper Peninsula and around Michigamme. There wasn't much of a stream. It was very shallow and dry in places. We were going to go fishing where one wades in and stirs up the mud and I guess grab up the fish.

The water was very warm. It felt like bath water. We ended up not going fishing because we were told that our legs would swell and itch if we went in fishing. I have no idea what it was that would have caused the swelling and itching. I think it would have been interesting to see this kind of fishing.

We kept walking on the path and when we came to the school, I went to look through the slats in the window. It was small and had one large room that could be partitioned to make two rooms. It looked like the school didn't have all that much to work with. They had maps up of Micronesia and multiplication tables up in the front of the room over the blackboard.

We went farther down the path and then stopped and spent the rest of the afternoon sand crawling and just laying and sitting out in the water and talking. Barb, Mike (a staff member), and I spent all afternoon sand crawling and soaking in the sea water.

We then went up with the other people and had a Marshallese picnic. We had dried fish, coconut milk and the dried taro that taste somewhat like figs or dates. The boat then came.

The evening was beautiful. When we landed, there was a beautiful blue and fuchsia sunset which cast a pinkish hue to the evening. We had to walk over the sharp coral that was shades of blue, pink, and lavender. Very pretty but really rough going for walking. When we were walking back through Arno, we noticed part of the road had fresh white sand put on it. Not all the road was finished but what was, was beautiful in the moonlight.

### **Scraping Breadfruit**

When I got home I helped mama scrape breadfruit. She had a lot to do. We used coconut shell to hold the hot breadfruit and broken glass to scrape it. It sure is hard work. My hand really got tired from scraping the breadfruit. We had to scrape the black, charred layer off. It is charred from laying on the hot coals of the fire to bake it.

A very nice day!

### **July 20, 1975 Jabot (Sunday)**

#### **Beautiful Thatched Church**

We went to the ten o'clock mass today. Mama, Jolinda, Cheryl, Debbie and I walked to the thatched church. The church is beautiful. It is all thatched. The service was conducted by a missionary who could not speak Marshallese. There was a Marshallese girl doing the translating.

The sermon was about a man who led the king's army and had money, riches, a beautiful place to live and yet he had a disease that kept him from enjoying all this. He had leprosy and there is no cure for leprosy. A girl however told him there was a man who could cure him. He didn't know how he was going to go to Israel to ask this man for help because he had just conquered this land. The missionary told how the man had tried everything, even magic, but nothing had worked. (This to me smacked somewhat to the extent of saying to the Marshallese, "Your magic is worthless.")

The missionary then told how the leper was told by a servant of Jesus that he should go and bathe in the River Jordan seven times, and he would then be cured. As the leper was told, he was cured after the seventh bath in the River Jordan.

What I don't understand is how some people feel cultures are ignorant and stupid because they believe in their magic and yet I'd say these seven baths in the River Jordan smacked of magic, too. How can people draw the line?

After church mama showed us her house. It had two rooms, the living quarters and the kitchen. The outhouse was not finished because they must have been working on finishing the house when Bonabis died. Mama also showed us some pictures of her and other Marshallese people. She showed us a few pictures of her husband's funeral. She then stayed there to rest and we went back home.

We went back to church at three o'clock. We took mama some breadfruit, pears and corn beef hash to eat! We then went to church. This time the sermon was led by a Marshallese minister. We sang hymns in Marshallese.

Oh, I forgot to mention at the beginning that mama gave Debbie, Cheryl and me a shell bracelet and pin this morning. She is very proud of what she makes for us.



### **Dora's Blue Plaid Dress**

Dora wore the blue plaid dress I made her. She looked very pretty in the dress. I took her out to the beach to get some pictures of her. I really hope they turn out. We took pictures of her in the dress I made without a pattern and me in my dress of the same style. I'm excited to see the pictures I took today. I sure hope the picture of Dora running towards me laughing turns out.

### **Tearing Down Beautiful Thatched Church**

Oh yes, I want to add that it makes me sad that they are going to tear down the thatched church so they can put a concrete one in its place. They are doing this because they have to keep repairing the roof.

#### **July 21, 1975 Mande (Monday)**

##### Lesson Plan

##### Music – "Dance of the Moon"

##### Behavior Objectives

- i) The children will be able to sing the words and tune of "Dance of the Moon."
- ii) The children will be able to clap the two different rhythms of "Dance of the Moon."
- iii) The children will all be able to use coconut shells and beat out the two rhythms of "Dance of the Moon."
- iv) The children will all be able to sing the words and tune of "Dance of the Moon."
- v) The children will all be able to sing the words and tune of "Dance of the Moon" at the same time they are doing the dance.

##### Procedure

- i) I shall put the words to the song on the blackboard.
- ii) We shall sing the song in parts until the children can sing the entire song.
- iii) The children will all clap out the Rhythm #1 of "Dance of the Moon." After they get the rhythm, they will keep clapping the rhythm while they sing the song.
- iv) The children will all clap out Rhythm #2 of "Dance of the Moon." After they get Rhythm #2, they will keep clapping the rhythm while they sing the song.
- v) I shall then show the children the dance steps and they will do them in a circle. The children will then sing while they are doing the dance.

##### Performing the dance

The children will break into groups.

- i) One or two children will beat out Rhythm #1 using coconuts.
- ii) One or two children will beat rhythm #2 using coconuts.
- iii) The other children will sing and dance, "Dance of the Moon."
- iv) I shall play the tune of the song on the flute.

##### Material

- i) Flute
- ii) Coconut shells
- iii) Blackboard and chalk

## Plane Came for Pregnant Woman

What a day today was. First I observed Hana teach the children a lesson in math using attribute blocks. After this when I was going home, I saw a lot of people down on the beach. I walked down and there was a plane that had landed out in the lagoon. They had come to get a pregnant woman to take her to Majuro to induce labor. She was going to have the baby in Arno with the help of a midwife. However she had been in labor yesterday and all last night. It must have been quite an ordeal for her. I hope she is okay in Majuro tonight.

While we were watching, some girls were watching and looking at a skull. I went over. Kathy Nang was there too. She said, "Rubelli." "Do you know what that is?" I said, "A white person or American." I asked her how she knew it was Rubelli (white person) and she said by the teeth, the tobacco stain on the teeth. It was old and Marshallese didn't smoke. They quit smoking a ways back.

I didn't think it could be a grave of the family who was digging, because I doubt if their family would have dug up a grave of theirs. They do not walk over graves. They feel graves are a place of great peace.

Timius didn't get the parallel bar up because it was his turn to cook supper. That's why I made up the lesson plan tonight on music.

Kathy and Jebina and I went to practice out on the beach. We did the dance in a circle in the sand. The moon was out bright and it was a beautiful night. The sand shone white and the white waves rolled gently to shore. What a beautiful night. Kathy said if people saw us they would probably think we were doing a dance to some demon or spirit. When I got back in, I decided to call the song "Dance of the Moon" ("Eb ilo Allen"). How appropriate and fitting on this beautiful night.

Jab keroro - Be quiet

Raise your hand

Kajutak beom ñat kokanon ka

Lena

Adredra

Georgia

Erija

Darben

Mira

Bernie

Muna

Bedrua

Kom aai

Eni katak menken menke

Today we are going to feel, look at, and think about some materials.

Ran in jonaj enjaki, im lale im tomnak ken menken.

(i) Pick up the rock.

Boke rok ne.

Pick up the water.

Boke aibij ne.

Why can't you pick up the water?

Etke kwj jab meroñ boke aibij ne.

(ii) Pick up the stick.

Boke alal ne.

Pick up the water in the cup.

Boke aibij ne ilo cab ne.

Why can you pick up the water now?

Etke kwj meroñ boke aibij ne cab kia?

(iii) Catch the plastic.

Bori plastic e. Jolok plastic ne ñan ña.

Catch the water.

Bori aibij e. Jotok aibij ne ñan ña.

Why can't you throw the water to me?

Etke kwj jab meroñ jotok aibij ne ñan ña?

(iv) Catch the stick.

Bori alal e. Jotok alal ne ñan ña.

Catch the water in the balloon.

Bori aibij e ilo bujan e. Jotok aibij ne ilo bijan ne.

Why could you throw the water to me now?

Etke kwj meroñ aibij e ñan ña kia?

(v) Rock e im alal im plastic.

Jonaj legiti ilo group juon (one).

Aibij in dren nin ni jonaj ligiti ilo group ruo (two).

How are materials in Group I alike?

Ilo wewan et alop menken ilo Group juon rej aer wot juon?

Eion wot juon ke?

How are they alike?

## Solids

1. Ebon lutak
2. Rebin – hard
3. Ebin
4. Ning

## Liquid

1. Lukat
2. Adrak
3. E jab ning
4. E jab ebin
5. Ejab rebin

(vi) What name could we give to materials that are in Group I?

Anaj ewi et eo jonaj nae aton menken ilo Group juon? Lali menken ilo Group in ewi wawer?

What name could we give to materials in Group II?

Anaj ewi et eo jonaj nae aton menken ilo Group ruo? Lali menken ilo Group en ewi wawer?

Kia e konan bwe alop ren boktok nan na jilu menken jen Group juon im ruo menken jen Group ruo.

We'll all stay together.

Jenaj alop ber ibben ron.

#### Solids

1. Menko rebin  
im ning

#### Liquids

1. Menko dren wot

### **July 22, 1975 Juje (Tuesday)**

Today I taught the Marshallese children "Eb ilo Allun" ("Dance of the Moon"). They really seemed to enjoy it. They caught on very quickly. Much more quickly in fact I believe than I catch on to some dances and songs. Tomy and another little boy played the rhythms on the coconut shells. The children sang the song and did the dance in a circle. I played my flute.

This night we went shelling. The moon was out full, bright, and silvery and Venus was shining very bright. First we went out on the coral to search for shells. The little boys showed us how to turn rocks over to find cowrie shells. We weren't finding any so I went up on the beach where there are many small rocks. I used my flashlight and looked for puka shells. I wasn't finding any at first and then when my eyes knew what they were searching for, I started finding them.

Mama got me interested in the puka shells when she showed me her bottle full and said she was going to make me a necklace. I would like to make a puka shell necklace myself with shells I find myself.

### **July 23, 1975 Wenje (Wednesday)**

Today for technical training we didn't teach. Our group observed a TESL lesson.

#### **Dating Practices**

Tonight we had a cross cultural meeting on dating practices in the Marshall Islands. It was a real get down discussion.

Men and women do not meet publicly. They meet secretly at night. Men and women do not walk together publicly holding hands unless they plan to get married. It is taboo for men and women to kiss in public. A Marshallese person is embarrassed if they would see two people kiss publicly. If they saw two people kiss publicly, they would walk away and pretend they hadn't seen. A Marshallese man and woman may koba, (live together) and even have children without being married.

The husband and wife do not get it on in the house, because many times the whole family sleeps in the same room. They make love out in the bushes. They may even sneak off to the bushes when they are out making copra (dried coconut).

If a boy wants to get a girl's attention, he may make some noise from a hiding place or go up and give her something when she is out working. They may then meet secretly at night.

Someone asked Akiko how Marshallese men liked aggressive women. Akiko turned to Kathy to discuss it with her. Akiko then said Marshallese men did like aggressive women. In fact, if the woman was on top and moved helicopter style, the man saw stars. It wouldn't do for the girl to just go up and down though.

After this we made chocolate milk. Andy, Evie and I were talking to Kathy after the talk we had and we got into a discussion of magic. Many Marshallese people still believe in magic. Kathy said she didn't, but from talking to her I got the impression that she did believe in it. She was telling how when she was delivering Ester, her little baby, that there were two older women with her. One of the older women was doing magic on her.

Supposedly you won't be affected by the magic if you do not believe in it. Also supposedly if you know magic, you will be able to counteract magic performed on you.

After this, Lida, Cindy and I went for a walk on the beach. We walked down the white sandy beach shining in the moonlight, and then when a rain squall came up suddenly, we headed back to the school. We made it back just as it started to downpour. After the quick downpour the moon came out full and bright and Cindy, Lida and I headed on down the beach again. We headed in roukionlok direction and walked all the way down to where we landed on the boat the first day we came to Arno. I didn't get back until 2:00 o'clock. I was sure hoping I would make it up in time, because I had to teach the next day.

### **July 24, 1975 Taije (Thursday)**

#### **Difficult Lesson – Limited Marshallese**

I practiced my science lesson on Neched. The lesson had to do with solids and liquids. First a child picked up the solid rock and then I told the child to pick up some water I poured onto the floor.

Then I had another child pick up a stick and water that was in a cup. After this I threw a piece of rubber at a child and told him to catch it and throw it back to me. I also threw a handful of water and told a child to catch it and throw it back to me. After this I threw an iron bolt and water in a balloon for a child to catch and throw back.

I then had the children list and name some properties of solids and liquids and try to think of something to call them using the Marshallese vocabulary. Parts of the lesson were difficult at times because my Marshallese is very limited right now.

This evening I went to the school and we practiced square dancing. I didn't get a chance to do "Eb ilo Allun" with the children.

Timius helped me put up a parallel bar. Actually Timius put it up and I watched. It is right down by the sandy beach and beautiful blue lagoon. How nice to practice gymnastics outside and by the lagoon under the gently swaying palm trees.

I had thought that some kind of matting would be good under the parallel bar and Timius suggested putting sand from the beach under the bar. This was an excellent suggestion. Gymnastics on the parallel bar is natural like climbing and swinging in a tree so why not use the natural materials you have around you. The sand from the beach makes an excellent mat and is much softer to fall on than the hard ground.

### **July 25, 1975 Bolaide (Friday)**

#### **Uncomfortable Lesson**

Today after Sandy's TESL (teaching English as a second language) lesson which lasted for about a half hour, I took the children out and we collected sand and put it under the parallel bar. \*\*Sandy, Eugene, Hana, Joanne

A Peace Corps teacher taught a health lesson on the heart today. He covered an awful lot of technical material about the heart and read his entire lesson. He drew a heart on the board and as a wrap up exercise he had the children draw pictures of the heart and its chambers. Some of the children didn't put much time into drawing the heart, so he took their picture and tore it up and made them do it over. When he did this to the first little girl, I was really surprised and inside me I felt a dropping sensation. I think this hurt and really embarrassed the children.

Nang, one of the staff members was observing him and he really did not approve. I decided then that this was not right. He came right out and admitted that he wasn't working as hard as he probably should be, and yet this was what he had torn up the children's pictures for. He felt they hadn't put enough work into them.

I said to this man that we had asked him to button his shirt when working with the children, and yet he again came and taught the children with his shirt wide opened. I told him that he should be consistent. He accused the children of not putting any effort into their drawings and yet what he was accusing the children of, he himself was guilty of. He even admitted that he probably didn't put enough or as much effort into learning the language as he should.

He had no right to tear up the children's drawings of the heart (menono). After all, these were the children's art work. Furthermore I don't think the children understood all the chambers of the heart they were drawing. He hurt the children's feelings.

Tonight Hana brought her ukulele and I brought my flute. I also brought coconut shells that the children used as rhythm makers. Hana played some Hawaiian songs on her ukulele. I played the Indian song and dance "Eb Ilo Allun" ("Dance of the Moon"). It is in the key of B with five sharps and also a minor key. Hana is really excellent at picking up rhythms and tunes on her ukulele. She picked up "Eb Ilo Allun" ("Dance of the Moon") very quickly on her ukulele and played along with me on the flute. The children really picked up the song quickly and the rhythm. They really love singing and dancing. They really enjoyed "So Mi Mi," "Eb Ilo Allun" and really got going with the singing, rhythm and dancing. Later the children, Hana and I went down to the beach and danced and sang on the moonlit beach. The children did a lot of Marshallese songs for us.

### July 26, 1975 Jadede (Saturday)

#### **Truck Ride to Ine, Arno**

I got up around 7:00 o'clock this morning and packed what little I needed for the weekend trip to the island of Ine. Ine is in the Arno atoll. There wasn't enough room in the pickup truck, so some of us walked. We walked almost to the school in Lukarit. In the meantime the truck had taken the people out to Ine and returned to pick us up. Mike (a member of the training staff,) Eugene, Barb, Ralph, Chuck and I walked.

When the truck came back, we all piled in. The Marshallese driver drove a rapid pace down the narrow dirt road with the plant growth and trees right out to the edge of the road. One Peace Corps Volunteer was standing up in the back and every once in awhile he would yell out, "Ride 'em cowboy," and "Yipee." I estimate we were bouncing down the narrow lane about 35 miles per hour. I think we got to Ine around two o'clock. Driving through Ine I noticed it was much like Arno. We drove past the house of the iroij.

#### **Lonely Feeling House**

I didn't like the house we stayed at. It had two refrigerators, an electric stove, kitchen sink, bathroom with shower, toilet and sink. None of these contraptions worked. The house itself had two bedrooms, a bathroom, a kitchen, a hall and a living room. There were no curtains in the windows either. I really didn't care for this house. Out here I would much rather live in a thatched hut that I could make cozy and charming. I would be much more at home. What an ugly, lonely house.

Cleaned some fish a Marshallese man brought. I'm really glad for all the useful and neat things my parents taught me.

Tonight some of us went walking on the moonlit beach. We ended up practicing some square dance steps out on the white sandy beach. The other people sat down after we finished and got tired from our frenzied square dancing on the beach. I decided I didn't want to sit there. I was in a strange mood because I was feeling lonely. I decided to walk back by myself. On my way back, I noticed a rope hanging from a tree. I grabbed the rope and ran and swung on the rope. Steve and Eugene were the only people up back at the house. Steve was writing letters and Eugene was pacing around saying he couldn't stand to live in the house being isolated. The wind was whistling and moaning in the kitchen windows and it sounded as if it were winter out. It made the house seem even more lonely.

#### **Brownies**

The people from the beach (Barb, Ralph, Mike, Chuck, Cheryl, Debbie, Joyce, and I) came back and I decided to try to make chocolate cake and bake it in the oven Ziggy (Ed) had made from a ship biscuit can. Everyone tried very hard to stay up until the cake was finished. Chuck made a pan out of one layer of aluminum foil because we had no pan to bake the cake in. Chuck also mixed up some excellent frosting. He made the frosting from Nestle chocolate, peanut butter and honey. I mixed up the cake.

I put the following ingredients into the cake:

2 cups of flour

1 ½ cups Nestle chocolate

1 cup sugar	2 large tablespoons shortening
3 teaspoons baking soda	1 large tablespoon peanut butter
1 ½ cups milk made from Coffeemate and water	

I was hoping that one large tablespoon of peanut butter would take the place of an egg. It ended up the cake took about 1 ½ hours to bake. When the cake cooled I put the frosting Chuck had made on the brownies and everyone had a piece. This was around three or four in the morning. \*\*The brownies turned out fine. We did cut off the crusty black, burned bottom of the brownies.

### **July 27, 1975 Jabot (Sunday)**

I got up at 7:30 this morning and went out swimming (tutu) in ar (lagoon). How refreshing. I then went back and washed my hair outside and carried a bucket of water into the shower in the bathroom for my shower.

After my shower, I decided to go for a walk to see the school and Ine. I couldn't see sitting back at the house and not getting out to see Ine. After all, I could sit in the house and play cards back in the states.

### **School at Ine**

The school was in a sad state. There were papers all over the floor and it didn't look like the rooms had been cleaned and straightened out at the end of the school year. The school was made out of corrugated tin. I then started off on my walk to explore Ine. The streets were bare of people. It was around 11:00. I walked past the house of the iroij and on to the next village. I wanted to meet Hilmer's family but walked too far. I hadn't paid enough attention Jadede (Saturday) when Hilmer came out to the truck. Anyway Hilmer's house was right in Ine across from the home of the iroij and I ended up in the next village.

I stopped and talked to a little boy who lived in the village after Ine. He mentioned something about timon (demon) in Ine but I couldn't catch what he was saying about the timon (demon). Anyway he then sprung quite a surprise on me when he said "Atom Joanne." Come to find out he had gone to school a couple days of this previous week of technical training and he lived in Ine. He will return to Arno Wenje (Wednesday), July 30 of this week.

### **Thatched Church**

I then walked to look at the thatched church. There were still some women there talking after the service. The church windows and walls were very ornate in the weaving done on them. The women offered me some mē (breadfruit) and ni (coconut to drink) and I sat and ate and talked to the women with the limited Marshallese I had learned thus far. As I was sitting talking, the truck drove by with Timius, Kathy, Nang, Maryanne and some other people. They were visiting some people.

### **Very Seasick**

When I got back, the clams a Marshallese man had brought us were ready. Debbie fried them. She floured them, then fried them. We packed up after lunch and went out to the boomboom, a boat we were taking back to Arno. The waves were large and the water was rough. I was really enjoying riding the waves, large swells of water. Then Barb got seasick. I mean she really got seasick. Her hands and feet lost feeling and she must have been nauseous to the extreme because she was really clutching her fists. Everyone started massaging her to try to help her. We ended up going to shore to let Barb off, because she couldn't stand the half hour to hour ride we still had before we would get back to Arno. Mike, Steve, Chuck, Barb, Joyce and I got off. Mike wanted me to get off to help. We let Barb and Joyce rest for awhile, then started out walking. We ended up leaving Barb, Joyce, and Chuck at the hut of Erwell. Mike, Steve and I trucked the eight miles back to Arno. When we got back, I was really beat. I had gotten sick just a little after we left Barb, Joyce and Chuck. I was really glad I got sick on the side of the road, because then I felt fine for the rest of the hike back.

When we got back, I picked up my bedroll at the school (named Madrikdrik) and walked on home to Butbutlon. When I got home, I ate and naturally Cheryl and Debbie wanted to know all that had happened. I was annoyed because I was so fatigued that my mind had stopped thinking, and I really did not feel like talking at all. I did manage, though, to fill them in on what had happened after we got off the boat.

**July 28, 1975 Mande (Monday)**

I got up at 7:30 this morning, ate a breakfast of pancakes, did my laundry, then took a shower and headed off to school. Mama wanted to do my wash because she knew I was feeling naninniej (almost dead; sick) from my cold. I said, "Jab kwe jermal im jermal im jermal na jermal. Na enon kia." (No, you work and work and work.)

**Buiro – Preserved Breadfruit**

We finished working on the buiro. Buiro is preserved breadfruit. I'm going to tell how the Marshallese preserve breadfruit. First the breadfruit is gathered. This is done in the summer to carry the people through the winter when breadfruit is out of season. We scraped (kwekwe) the breadfruit. We peeled the breadfruit using cowrie shells as peelers. The shell knife peelers are made by rubbing one end of the shell until a hole is rubbed through and the sharpened shell works much as a potato peeler or carrot peeler. The skin comes out of the other end of the shell. We then cut the breadfruit into quarters and removed the core, and put the quarters in a burlap bag. This bag of quartered breadfruit was then secured out in the saltwater (logit) of the ar (lagoon). This was all done Friday. The breadfruit was left out in the ar (lagoon) over the weekend.

Here is the rest of the preparation of the buiro. We did this today. A hole about three feet or two feet across and about three feet deep was dug. It was lined with brown breadfruit leaves (very well lined) and the breadfruit leaves were then covered with rice bags (plastic) and then another layer of breadfruit leaves. The fermented breadfruit was removed from the burlap bag that had been put in logit (ocean) in the lagoon. This was sort of rinsing the soaked fermented breadfruit. It was then put into the lined hole. We then kneaded the breadfruit in the hole with our hands until it was a mushy mass or to the consistency of soft bread dough. Breadfruit (dried and brown) leaves were put over the breadfruit and the plastic bags sticking out of the hole were folded over the leaves. Large flat stones were then laid on top to hold down the plastic. This was then covered with coconut palm branches. We were then told that the leaves would have to be changed every three days. I don't know how the preserved buiro will be prepared when it is to be eaten. I'll have to wait and see.

So far I know of a few ways breadfruit can be prepared. It can be fried, baked on coals of fire, like a baked potato, and then the charred black skin scraped off and made into soup. I have tasted the soup once and it tastes like potatoes somewhat when put in the soup.

Tonight the rain is really pounding on the tin roof. It is a downpour and it is really loud on the corrugated tin roof.

Tomorrow I'm going to bake bread. Nareia went next door and borrowed the people's oven. The oven is the kind you set on top of the kerosene stove. I really hope my bread turns out okay. I'll know tomorrow when I bake it. I'm really glad for the experience mom and dad gave me in doing these kinds of things.

**July 29, 1975 Juje (Tuesday)**

- (1) Lupuke jen logit  
Pearly shells from the ocean
- Erabulbul  
Shining in the sun
- Kal Pupa  
Covering the shore
- Ne ijilu  
When I see them
- Burwa ej ba yokwe yuk  
My heart tells me I love you.
- Elap jen a  
More than
- Elap dupuke I logit  
All those little pearly shells



(2) Jen etal in alele  
Jen ale ale ale ale alele  
Aolep konan alele  
Keneke bao iik ilo bade  
Jolok ok o ar  
Ijene tolok i logit  
Im renaj autok nan na-a  
Jen etal in ouu  
len ale ale ale alele.

### **Making Bread and Fry Cakes**

Today I decided to bake bread. After observing today, I tramped back home in the rain with the jar of yeast from the little store. I made a very large amount of bread. This was around noon.

Then I had to go to language class. During language class I was worried about the bread. I was sure it would raise and overflow onto the table. As soon as the language class was over I went straight home through the rain. Nareia had put one loaf of bread in the oven. I made two other loaves and we squeezed these into the oven that sits on top of the kerosene stove. The loaves turned out to a golden brown and were really delicious. Hot homemade bread! Everyone really enjoyed the bread.

But, they seemed to enjoy the fry cakes as much if not more than the bread. Nareia really liked them, and so did the rest of the family. It makes me really feel good when people really enjoy and eat what I cook. I put sugar on the fry cakes.

Later tonight mama asked me to go along with her to take grandma home. We stopped at Erna's imon (house) on the way and mama told Erna about the donuts with sugar on. Erna asked me to show her and help her to make these yeast raised sugar donuts, so I'm going to help her Saturday.

### **July 30, 1975 Wenje (Wednesday)**

#### **Math Lesson**

I taught a math lesson today to the 4 and 5 grade level. I taught the lesson in Marshallese. Before I taught the lesson, I presented it to Hilmer, a Marshallese staff member. I asked him what he thought about the lesson. Hilmer said it would be good if the children understood the lesson.

The lesson was using the base blocks in base ten. I used a game called Find the longs or 10s. The children were to circle the pairs of numbers that added to one long (10 units) with no remainder. I was really pleased with the lesson and my Marshallese language for the lesson went very smoothly. The lesson was excellent because it gave me an idea of how fast each child could work. The children were really interested in the lesson.

#### **Swimming in the Lagoon**

In the afternoon I went swimming in the ar (lagoon). It was so peaceful today. The water was very calm and a very calm blue. I could see to the white sandy bottom. I had on the bright pink and orange flowered wrap around dress that I had to pin because in the water it floated up into one piece of material. Pinned though, it worked nicely for swimming. Swimming around me were some beautiful white fish. They were beautiful and added to the peacefulness and serenity of the afternoon.

We were all waiting for the plane to land with the new Peace Corps director that was taking Rosendo Andrew's place. He is not a Marshallese man and I must say I would much rather have the director for Peace Corps Micronesia be a Marshallese. The plane didn't come today.

### **July 31, 1975 Taije (Thursday)**

#### **Math for Micronesia**

1. Do children learn from free play? If so, in what ways? If not how will you use the free play unit?
2. How many divisions are there in the math program Level 2 book? Why is this sequence used?

3. In level 2 books, how many units are there in each division?
4. How can you use this program in your classroom to meet the needs of individual students?
5. How is level one divided?
6. How many weeks are devoted to each unit in level 2? How is the fifth week to be utilized?
7. What is the longest time that you can continue with one subject?
8. What aspect of math should be worked on every day?
9. List five objectives of the attribute blocks.
10. What is the purpose of working with the different bases and base blocks? What skill will the students develop?
11. Make educational and value judgments of the workbooks to be used after book 2. What is your opinion of them? Should they be supplemental? If so, how?

### Art

1. List four of the general objectives of the art program
2. Name the five stages of development in children's art. Give a definition of each.
3. Name 3 skills that are stated as skills to be developed in the art program and specifically state how this program facilitates them.

### TESL – Teaching English as a Second Language

1. List 5 elements involved in teaching techniques of TESL
2. If you are not sure of the reason for a revisionary drill in a lesson, where do you look?
3. "It is the kind of sentence which is important." What does this mean?

### **August 1, 1975 Bolaide (Friday)**

I was reading today My Second Voyage to the South Seas by Dr. Augustin Kramer. It is very interesting. I found something I particularly like so I'm going to quote it here.

"In a young native colony, there is little to govern. At least little [concerning] a jurist. Such [a person] is only required by a concentration of whites – not for the [natives]. [The natives] have governed themselves from earliest times entirely without assistance – and for the most part quite well. When the white mix in their governments, the native states and their organic components are destroyed. It is the same way with religion. The missionaries are much too overzealous and ambitious in their proselytizing so that they may report a great success to their churches at home. Yes, it is the churches who have already caused so much disaster in the world, the churches in their religious zeal and not religion. They stick their heads together in fear like a herd of sheep but the shepherds scatter the black and white sheep and chase them with their dogs. The secure nations endure the attack; the weak native [cultures] are destroyed. One would wish that our spiritual leaders would take the teachings of Gregory I to heart – when he instructed the Apostle Augustine and his emissaries not to take everything up at once with the heathen but rather to guide them gradually into the new dogma. One considers that it took more than 500 years to convert all of Germany and we are trying to force entire peoples into utopia in a single lifetime. The number of medical missions preaching the word is increasing. They should be the pioneers. It must be evident to every thoughtful person that a government and a religion is already established everywhere but not medical science. China and Japan have declined our first two with thanks but our doctors are always welcome. In point of fact, a number of doctors and, when necessary, a troop of police [suffice to constitute] a perfect young colony. Is it not almost comical that on many of our South Sea islands representatives of our government are present who govern little more than a dozen whites? Would it not be better for the white colony to elect a head from their midst – a bur-germeister – and let the natives have a medical missionary who would do nothing more than heal and advise. (I must say Augustin I agree with you. It is stupid for the church to preach against the magic and religion of the native people and in the same breath turn around and spout off about the great healings and magical cures and advice of the church.) Then come the school teachers

and then the missionaries and the government. In this way we would have a true colonization and not depopulation, as is without exception written on the wall in the South Sea!"

[I rather like this little excerpt from My Second Voyage to the South Seas.]

I see people teaching about batteries and light bulbs and electrical currents and yet some of these same people aren't taking the time to learn the culture from the people. This is very sad. The people should not lose their culture to the light bulb. When I left the states, all I heard on the radio was the energy problems. How nice not to have a radio and listen to all the garbage.

### **Sunday a Day of Rest**

I was making bread while I was reading. The family really like bread and the sugared, yeast raised donuts. Tonight mama asked me if I would make bread tomorrow, so we could eat it Sunday. Here in the Marshall Islands, the people try to finish their work Saturday so they can rest Sunday. They relax and take it easy Sunday.

#### **August 2, 1975 Jadede (Saturday)**

I worked today on baking bread. While the bread was rising I went out to bathe (tutu) in the (ar) lagoon. Cheryl, Debbie and I decided the dresses weighed us down too much and hindered our freedom, so we took them off and wrapped them around our heads like a turban. We had a very pleasant and refreshing swim. It was really nice without the dresses flapping around our ankles.

I decided today I was for sure going to make the cream filled donuts. They turned out really delicious. For the cream filling I used a can of condensed milk, a can of water, a half teaspoon salt and one cup of sugar along with the Marshallese syrup that is caught from the coconut tree up where the young coconuts form. This could be compared to our method of making and getting maple syrup. This syrup is called jak-roo. Then thicken the filling. The cream filled donuts were really delicious. Mama seemed to really like them, but I noticed Jolinda and Dora only took a couple bites and set the donut aside. This is something new and different to some of the Marshallese.

I was supposed to help Erna bake bread and make yeast raised donuts. Mama, Jolinda, Dora, and I walked down to Erna's at about 6:00 but she was going to church tonight. On the way down to Erna's, mama gave Dora and Jolinda some breadfruit (me). She gave them quite a large piece and they ate most of it. Here I had thought they were full when they didn't eat the donuts. Some Marshallese think American baking is too sweet and yet they really pour the sugar in their coffee and tea.

#### **August 3, 1975 Jabot (Sunday)**

Well, today didn't turn out to be the day of rest I thought it was going to be. I went down to the school because the new Peace Corps director Bob is coming in today. When I got there, Julie wanted my bread recipe and wanted me to help her make donuts. I didn't feel at all like mixing the bread so I told her how to mix the bread.

I then went home for an hour while the bread was raising. I ate lunch with Nareia. We had mackerel and breadfruit (the Marshallese really like this) and a dessert made from (iu) the spongy solidified coconut pounded down with a stick and then sugar and a little water was added. After lunch I went back to the school.

I deep fried the donuts while Julie shaped them and put them on the floured brown paper to raise a little. The filling had already been made so it would cool. The Marshallese seemed to prefer just the sugared yeast raised donuts. I noticed Maryanne took two small bites and then laid the donuts aside. This is Marshallese custom to taste the food and never refuse the food. I asked Maryanne about the donuts being too sweet and she said they were somewhat. The Americans on the other hand really gobbled down the cream filled donuts and really enjoyed them. Some of the people didn't know Julie and I had made the donuts and thought that the donuts had been made in and shipped out from Majuro. I got the feel some people think they are very limited in what they can do.

**August 4, 1975 Mande (Monday)**

I can't remember what happened specifically this day except that I had a splitting headache during language class in my left temple.

**A Science Experiment**

Why are the results different?

Variables

1. Shaft too tight
2. Number of rivets
3. # of twists of rubber band
4. Position of rivets
5. # of rivets on each side equal or unequal
6. Miscounting
7. Strong or weak rubber band
8. Interaction at a distance
9. Touching interaction

Do Experiment

- a. First predict how many turns
  - b. Then do interaction and observe
  - c. Record observations
1. First experiment: Rivets close to center, 2 twists of rubber band
    - i. Prediction \_\_\_\_\_
    - ii. Observation 8
  2. Second experiment: Rivets out at end, 2 twists of rubber band
    - i. Prediction \_\_\_\_\_
    - ii. Observation 13

Which variables were the same in the two experiments?

Which variables were different in the two experiments?

Know

1. Interaction
2. Evidence of interaction
3. Before, during, after
4. Tell if a system has changed
5. System
6. Interaction at a distance
7. Touching interaction
8. Be able to give example for
  - a. Give variables of a given Experiment
  - b. Give 3 main variables plus one or two others of the Whirlybird system.

Read & Make

9. Histogram
10. Bar Graph
11. Line Graph

3 Main Variables of Whirlybird system

1. # of twists of rubber band
2. # of rivets
3. Position of rivets

### Other

4. Position of variable
5. Weak or strong rubber band
6. Shaft tight or loose
7. Position of shaft on axis on the arm

### Pendulum

- 0 – 10
- 1 – 18
- 2 – 21
- 3 – 23

1. Experiment – First use one rivet for weight and work up to six. Keep track of # of swings. All variables same except for # of rivets.

### **August 5, 1975 Juje (Tuesday)**

I went to language class today with the headache again in my left temple. During language class, my headache got worse and it was really an effort just to repeat the language after Hilmer. Towards the end of language class I felt much better. Hilmer mentioned that I could go home now and finish my bread. He was teasing me because during a previous language class I had been worried about the bread raising and going all over the table. I told Hilmer that I wasn't baking bread today, but was going to make a waini pie (my name for a coconut cream pie.) He said he really liked pie so I asked Hilmer to the dinner we were planning for Bob tonight.

I then went home to finish the waini (coconut) pie I had started this morning. I had finished the crust around noon time.

I grated some waini (coconut) on the waini (coconut) grater. It is like a very small saw horse you sit on and there is some metal with teeth that the waini (coconut) is grated against. I tried to get all the waini (coconut) out of the shell and ended up grating the shell.

Because I grated in shells, mama said it was enana (bad) and threw out what I had grated and had one of my brothers grate the waini (coconut) for the pie. We squeezed all the oil out of the waini and I was going to make coconut oil. However, the coconut has no flavor when the oil is removed from the coconut.

The dinner was really nice. Nareia and Mama used the material Cheryl had given them for table cloths. I gave Mama the rainbow Ojo de Dios (Mexican God's Eye) tonight and told her the story about it. Hilmer did the translation into Marshallese for me. Chuck and Bob, the new Peace Corp director, also came to the dinner. The Ojo de Dios is a weaving on two crossed sticks (+). I used yarns that were the colors of the rainbow. Ojo de Dios is Spanish that means Eye of God.

For the dinner we had buiro, pumpkin cake (very heavy), lukwuj, rice, tuna, and another kind of fish. We had Tang to drink. Mama gave Cheryl, Debbie and me each a yep (basket). Marshallese weave baskets out of dried pandanus leaves that are pounded and cut into strips.

While I was helping Nareia do the dishes she whispered to me, "I really like you." I told her I really liked her. Nareia, her husband Patrick, Dora and Lupina are a really beautiful together family.

I finally went to bed around 2:30 AM. I got the chills and went outside to get a drink. I thought, "This is really crazy. It's not cold." I put my purple bedspread over me and still had the chills, so I put on the heavy sweater Mom crocheted for me. I fell asleep.

### **August 6 & 7, 1975 Wenje (Wednesday) and Taije (Thursday)**

#### **Very Sick**

I woke up this morning still dressed in my heavy sweater jacket and wrapped in my purple bedspread. I had a fantastic burning fever in place of the chills I had last night. I was really sick.

Mama then used some of her Marshallese medicine on me. She had me take everything off to my waist and wrapped me in wet cool towels to take the heat out of my body and lower my temperature. It really felt good, because when I woke up I could just feel the heat radiating from my body.

I slept all day. I really didn't eat anything because I wasn't hungry. I really had diarrhea also. I really don't remember being sick like this ever before.

Both Wenje (Wednesday) and Taije (Thursday) seem all run together because I was really sick both of these days. I laid in bed all day Wenje and Taije with a fever and diarrhea. They were really lost days. I remember getting the chills a second time and again bundling all up and again waking with a raging fever. The second time though I didn't let Mama wrap me in cold towels, because it felt better to be just swabbed with the smaller, cool washcloth.

I do remember that the health aide came to see me Wenje (Wednesday) night and gave me some Kolin Pectin for my diarrhea which really helped somewhat.

I finally managed to have enough energy to take a shower Taije (Thursday) night even though I was very weak and it was really an effort.

### **August 8, 1975 Bolaide (Friday)**

What a blessing. I woke up this morning feeling well enough that I could get up and make it down to the school. Today is the day of the big farewell party.

This morning Hana, with the help of some other people, put a huge pig in a fire in a pit and covered the pig with burlap bags, banana leaves and sand.

Then this afternoon I was working with Kathy, Nang, Maryanne and some other people (Julia, Evie, Bernie, Lida) in preparing taro. The taro was like a starchy brown potato. It was boiled and this was called uroj. We used a mortar and pestle to mash the uroj. The pestle was made from the coconut branch. This took a lot of work.

While we worked on the uroj, the second pig was cooking in a huge pot over fire in a pit. I helped cut up this pig into small chunks of meat. The meat was then all put into the pot with diced onions, soy sauce, fresh limes, and about 5 bottles of catsup. This was cooked slowly over the fire all afternoon. How delicious it was. It tasted like barbecued pork.

In the evening we took Doris, the pig in the pit, out of the pit only to find that the rain in the morning had put out the fire and Doris had not cooked at all. After being over the warmth still left in the pit, the meat even smelled as if it was getting ready to spoil. Hana was just sick. We all got to work immediately and cut the pig up and threw it into the pot over the pit. We really got the fire going because the party and feast were about to begin.

I went home to shower and change before the feast. I had dropped the lower hem of my dress into the grease from the first cooked pig and was all greasy from helping cut up Doris. Mama was upset when I got home, because I had stayed so late to help and she felt I would get sick. I worried about this, because I was pushing myself after having been so sick. I showered and put on the long mumu Nareia had made me. She also made one for Cheryl and Debbie.

The farewell party turned out great. We ate, watched a puppet show with puppets made from coconut shells, and sang, and listened to a junkband. The children were fascinated by the puppet show. I don't think some of the people had ever seen a puppet show.

### **August 9, 1975 Jadede (Saturday)**

I woke up this morning feeling really shitty and with diarrhea. I sat thinking, if the two years are going to be like this, I don't know if I can make it. However, after taking a shower, I felt much better and up for the boat ride I had to make in order to get from Arno back to Majuro.

Kili	-	Close
Mwijar	-	Cut hair
Kakure	-	Break, destroy

Kob	-	Dig
Enjake	-	Feel
Dredrelok	-	Finish
Korat	-	Frown
Jerakake	-	Get up
luni	-	Push, hit
Jukuneene	-	Hop
Biuijloke	-	Kick
Luj	-	Lose
Kamonbod	-	Make a mistake
Komalkit	-	Move
Drodreloltak	-	Put down
Okwil	-	Quarrel
Jibwe	-	Touch

Note – The spelling for the Marshallese words above may be incorrect due to my very limited Marshallese.

#### Ideas to help the year move smoothly

- A. Keep track of all materials used.
- B. Take inventory at the end of the year.

### **Ebon in the Marshall Islands 1975**

#### Supplies & Luggage

1. Sugar, spaghetti, silverware, catsup
2. Scrub brush, 639 Coleman lantern, clothes pins, chorries (flip flops), stove wick, kerosene lamp wick
3. Pan, plastic pails, shampoo, tooth brush, toothpaste, teapot, cups, glasses, plates
4. Groceries and mosquito coils
5. Nails, fish hooks, baking powder, toilet paper, soda, starch
6. Matches, shampoo, Salvo, which is a laundry soap
7. Stove
8. Books
9. Stainless steel bowl, grate, rice, toilet paper, yeast, soy sauce
10. Rolled up mats
11. Books, flute, kerosene container
12. Broom
13. Clothes washing pan
14. Shovel

#### Food

15. Ship Biscuits
16. Peaches
17. Fruit Cocktail
18. Cheese & Stewed Tomatoes
19. Salad Dressing
20. Coffee and Coffeemate
21. Cream Flake Shortening
22. V8 Juice
23. Flour
24. Canned Milk

25. Mackerel
26. Tuna Fish
27. Roast Beef
28. Peanut Butter, Green Beans
29. Bucket of Flour

## **1975**

### **Majuro**

While in Majuro I didn't keep a log. I really didn't care for Majuro. They are rapidly westernizing Majuro with electricity, stores, etc, etc. While in Majuro I stayed with Maryanne. I became really close friends with Maryanne and really liked her family. There was Rotha, Loni, and their children. The children were Catherine, Cataline, Keith and Jackson. Maryanne had two children, Jack and Kaina. The very last day when I had to leave I got to meet Maryanne's alal who's name was Adajio. He seemed like a really nice person. He had a quiet, gentle way about him.

While in Majuro I went to the Reef, Kitco and Seven Eleven. I also went to several of the Kung Fu movies at the theater. I enjoyed them because I enjoy romantic literature and art and they were of this nature. Most of the movies usually had a happy ending and the settings and costumes were very beautiful. You can still see the remains of the Japanese culture by the Kung Fu movies and the people eating rice for every meal, which was introduced by the Japanese. Now at the theater they usually show a Japanese and an American film when they show a double feature. The people really enjoy the Kung Fu films and they like to pretend and play Kung Fu and the martial arts.

After getting back to Majuro I ended up staying there for about a month before finally leaving on the Militobi for Ebon, Ebon.

### **September 26, 1975 Bolaide (Friday)**

#### **Getting Ready to Go to Ebon, Ebon**

This was about a day before the Militobi was to be leaving on the Southern run. I found out I wouldn't be able to get a barrel of kerosene so decided I would do the best I could. I got a six gallon plastic container and had that filled with kerosene. Then I got three scented candles, two strawberry and one vanilla. I guess I'll just have to change my hours around and get up early and try to get things finished before dark. Then I can relax in the evening and burn the scented candles. I don't want to read by candle light because this would really be hard on the eyes.

I also went to education office and picked up my education supplies. This was done Friday. Anyway I forgot to pick them up before the office closed and wasn't able to take them out with me. They were all English supplies and no Marshallese readers. I would have felt it a much greater loss if I had gathered all the Marshallese books and left them behind.

Then came Friday night and I went to the Reef. When I was getting ready to go, I had planned on wearing a shirt I found in the ar (lagoon) along with my blue denim skirt but Rotha brought me a beautiful flowered dress to wear. I felt very dressed up in the dress. It was a very pretty dress.

After the reef everyone decided to go out to a house party. It turned out to be quite a party. The High Commissioner, Peace Corps personnel person from Washington, and Peace Corps director all showed for the party. A lot of people showed up. Then everyone decided to go for a skinny dip. I kept my distance from some of the persons diving at me. When we got out of the water I thought, "What if I can't find my clothes?" but it turned out to be another woman who couldn't find hers. I finally located them for her.

When we got back to the house after swimming, they passed around a huge brandy snifter. Many people crashed at the house. A group of us left. I didn't care to stay at the party all night.



### **September 27, 1975 Jadede (Saturday)**

This was a rainy, dreary, tense day for everyone. First of all, the Peace Corps Director decided he had to talk to a couple people and this made the day tense for all. It very much upset two of the people.

Also we had to pack all of our boxes in the hold of the ship. We waited around and waited around for most of the day, because it was raining and they will not open up the hold of the ship when it is raining. We did get our boxes down to the dock and they were covered with a tarp. When we went to load the boat at around ten at night after an intense meeting with the Peace Corps Director, we found some of the boxes soaked and ready to fall apart. We had to repack some of the boxes, before we could load them. When we got finished, it was around 11:30PM. We were tired and all of us had to be back down to the boat by 4:00AM Sunday morning. This was another delay because we were supposed to leave at 5:00PM, but because of the heavy rain all day we didn't.

There were some bright points in this day. One was that I got to meet Maryanne's alal (boyfriend). Another was that Maryanne's mother really liked a grey, black and red blanket made in China that I gave her. Maryanne and her mother packed a teak, Marshallese word meaning gift for the voyage. It was a really nice gift. They took the whole bunch of bananas that had just ripened and cut them off the stalk and packed them in a box for me. They were beautiful, delicious yellow bananas.

All day Saturday Maryanne's mother worked sewing a dress for me to wear on the ship. It was a beautiful brown, gold and orange flowered dress with white. It was very practical for the ship and I wore it down to start out the ship voyage. At four in the morning, Sunday, Maryanne and Adajio went down to the ship with me. Lee Ander gave me a ride down in his pickup truck, because he was also going on the Militobi for the dedication of Jaluit High School. Lee Ander is head of the education department.

We left the dock at 4:00 but didn't get out of the lagoon until around 7:30 or 8:00 because they got a rope wound around the propellers.

### **September 28, 1975 Jabot (Sunday)**

#### **Out to Sea on Field Trip Ship Militobi**

I slept on the field trip ship Militobi from 4:00AM until 8:00AM, and when I woke up I went down to breakfast. We had bacon, eggs, and bread. I then slept until noon and lunch. After lunch I went up to the top deck and sat there trying to stay awake until dinner, but the motion of the waves made me very sleepy, so I again went to sleep. When I woke up I went down to dinner. The meals so far on this trip have been very good. After dinner there was a little excitement. Grant caught a tuna which was about the size which they call Bonito. I ran down to see them pull in the tuna, which was gray, black with beautiful blue and purple coloring on its sides. It was flopping all over the sleeping deck of the boat. Larry who is a volunteer on Jaluit, caught the fish by the tail and held it up. The fish was very strong because when Larry held the fish up, it made his whole body vibrate from the struggling fish.

#### **Tuna Heart**

Larry then tried to locate the heart of the tuna to pluck it from the fish, because in Marshallese culture this is considered a delicacy. At first he couldn't find the heart and said, "Achelok heart!" (no heart) which made the people laugh. When he did find it, he pulled it from the breast of the fish and took a bite of the still beating heart.

I was standing there watching and Larry told me to take a bite. I finally decided to try it out of curiosity and was just about to take a small bite when the heart beat. I jerked it away from my mouth and said, "It's still beating." And all the people started laughing. I didn't realize that all the people were watching me to see if I would take a bite. I did take a small bite and it really isn't bad at all. It was very tender and had a slightly salty taste.

A little later Larry said, "You just passed a little test because all the people were watching to see if you would do it, because the heart is considered a delicacy and very important in Marshallese society." I didn't realize that all the people were watching me to see if I would eat some.

We all went up on the roof to listen to Peace Corps hour. Afterwards I decided to sleep up there under the stars. I shared my mat and blanket with Julie. It got very windy up there. I woke up about 1:00AM Monday morning and the waves seemed to have changed. Before they were all parallel and the boat rocked back and forth from side to side. When I woke up though, it seemed to be rocking not only from side to side but with an added rhythm of front and back rocking. I had read how the Marshallese used the waves in navigation in the old days and how when one neared land, the waves were no longer parallel, but some other waves from hitting the land would go out and hit the parallel waves at angle to the parallel waves. I can't remember the degree of angle. Anyway I figured that there would be land by around 2:00, and I heard today (Monday) that land had been sighted about 2:00.

It was also a little after 1:00 when I noticed the waves seemed to change and I fell back asleep. When I woke up again, Larry said to watch the moon. I watched the moon and it was circling up there. We were going in circles because they had gotten lost.

I didn't sleep up on the roof all night because it got too windy. I went down below on the deck where everyone was sleeping to finish my sleeping. This was the second deck.

### **September 29, 1975 Mande (Monday) - Jabwor, Jaluit**

This morning when I woke up, we were at the dock in Jabwor, Jaluit. There was a dock and we were able to get right up to the dock here. We got to the dock about 7:00AM and they had to unload everything. We were told we would be leaving Jaluit at about 1:00PM. This gave us some time to see a little of the island.

Jabwor, Jaluit is not a very pretty island. There is still some evidence of when the Japanese ruled the island. There were two tall cement buildings that were Japanese and a large metal, iron cone shaped thing that may have been a base for some huge gun. I don't know, though.

### **Jaluit High School**

Also on Jabwor, Jaluit, they have just finished Phase I of the new high school. They will now be finishing or rather working on Phase II. The people are very excited that they have a brand new cement school building and are very excited about the dedication which will be October 5. They are planning quite a ceremony for the dedication of the school. The people are very proud of the new school, but I was sad to see some more cement buildings going up in place of the beautiful trees and vegetation. Maybe once they landscape around the school, it will be better, but right now it looked pretty sterile and barren to me. That's what building sites are like though.

### **One Inch Paint Brush**

I saw Cindy while in Jabwor, Jaluit. She is teaching at the Catholic Mission School. She put quite a little work in a drab little one room and made it look cool, clean and refreshing. She painted the whole room with a one inch paint brush. The room was dirty and very dingy, but now it is a clean, light blue.

They are trying to rapidly westernize Jabwor. They are also building a theater. I haven't seen Ebon, Ebon yet, but I have heard it is a beautiful island. I would like to see the people proud of their island, the vegetation and their culture. I shall try to promote this as much as I can.

Also today I saw a flying fish skimming across the water. This was the first time I ever saw a flying fish. I wish I'd had binoculars so I could have gotten a closer look at this thing caught between the sea and the sky.

Julie, Mike, Nancy, and I went to Kili and stayed at Bill's place. Bill is staying at the house Ralph Waltz built for himself and his Marshallese wife. Ralph is the person who wrote the curriculum for art.

I made donuts while the others took turns shining the flashlight so I could see if the donuts were ready. It was nice to take a break from the ship. It also set me thinking again how much it was like our vacation at Michigamme, Michigan in the shack. The only thing was that it was really hot drinking hot tea with honey and cooking donuts over the hot grease. There should have been a howling winter wind outside with snow blowing and falling. I'm really glad mom and dad taught me how to live and some of the important things in life.

**September 30, 1975 Juje (Tuesday)**

I kept waking up during the night and especially towards morning to see if it was light out. I really didn't want to miss the boat because I am excited to see Ebon.

**Kili**

Last night when we got to Kili, all the people gave us a really warm welcome. On Kili the people all live clustered in a village with the woods, trees and vegetation covering the rest of the island. Kili I guess is government owned land and that is why the people from Bikini were moved to Kili. Kili is not an atoll. Kili is a single island alone. I sure wish the people could go home to Bikini. They want to go home very much. I only wish they had their home to go back to, but the United States did the atomic bomb testing on Bikini.

We got up and made it back to the ship, after Bill Cope got his supplies from the ship. We were headed for Namorik by 9:00AM. At lunch we had some delicious fish that was caught by two people on the ship. It was really delicious.

Wednesday	-	Arrived	
Thursday	-	Uno	
Bolaide	-	jkool (school)	
Jadede	-		
Ruo	-	bilitorok	- me kamat iloan
bwebwe me	-	ni im jidik aibij	
enetonak	-	porch	
<u>teak</u>	-	Marshallese word meaning "gift for the voyage"	
jakaroo	-	drink from sap of coconut tree – lukon eno	

**Oct 1, 1975 Wenje (Wednesday)**

**Uncomfortable Night on Militobi**

Today I arrived at Ebon Ebon. After a really poor night on the Militobi, I was really glad to get off and not have to go any farther. At Namorik we picked up fifty people. They brought baskets of mē (breadfruit) and many, many bananas. The sleeping deck was packed with people and to make matters worse, it really rained and blew all night. I was sleeping where the rain really poured in and I was drenched all night, so I rolled up in my mat and tried to sleep. Towards morning I could stand it no longer, so I went and sat with an old woman who was also cold, and we sat wrapped in my blanket together. She gave me some chicken and bread she had baked.

**Ebon, Ebon**

At around noon we saw Ebon, Ebon. Erbi, Mike from Fiji, and some other people helped me carry my stuff to the house I was to stay in. Emilia and Maden were very busy cleaning the house. Jibi was also cleaning. They were scrubbing the floors down with a broom and washing out the cupboard. Jibi, whose husband is no longer living, will be living with me. Right now she is sleeping with Maden while her husband is in Jaluit. Maden's husband is among the sixty people who joined another fifty people from Namorik who are all going to Jaluit for the dedication of the new high school. The Militobi will also be stopping at Kili to pick up some people there who want to go to the dedication. That should be a miserable trip with that many people cramped on the small boat.

**October 2, 1975 Taije (Thursday)**

**Jakaroo**

I spent all of this day painting the room in bwebwenato (talking room) with the blue paint Cindy from Jaluit gave to me. It took most of the day because all I had was a three inch paint brush I borrowed from Erbi. Whenever I got thirsty, I drank jakaroo which is the sap caught from the coconut tree where coconuts are forming. The men every evening put the bottles up in the palm tree to catch the sap and every morning get the bottles. They put the bottles out morning and night to catch the sap. It is a delicious drink. I

like it best with water added because then it isn't so sweet. This is the milk that the Marshallese people give to their babies. They don't have cows. However, it is very common to see a Marshallese woman bare her breast so her baby can eat. She will do this whenever she might be in church or wherever.

This day Maden also brought me a half a breadfruit and a bowl of flour and water cooked with a little sugar that the Marshallese people eat.

### **Ebon Church**

When I finished painting, Maden and I walked and I saw the church. It is a large church and the Marshallese people are very proud of it. Church is very, very important in the Marshallese culture. The missionaries really did the do. In fact Ebon is named after the Boston missionaries who came here. On the walk, I also met some of Maryanne's sisters. Maryanne's father lives here on Ebon. They have a well in their yard that is made by flat stones layered around in a circle on upward.

Tonight Lina, Edna, Tammy, Hermila, Tone and Emilia all came over to see me. Erbi, who is the principal of the school, is the father of the five girls. Edna is the oldest of the five. She is 11 years old. They are a really beautiful family.

### **October 3, 1975 Bolaide (Friday)**

I worked cleaning the kitchen and painting the cupboard with the remainder of the blue paint. I did this after I got home from school. Erbi decided to start school today. We worked cleaning the school yard a little and in the afternoon we worked cleaning and straightening the office. The office has some books on social studies, math, science, art and music, plus the English books far outnumbering all the other books put together. The books were not in any order, so I set to work putting the books into their own groups with all social studies together and math, science, art, and music and English. I found out later this helped me especially when I needed books in the area of art and music.

Friday night Maden came and we bwebwenato (talked and reminisced). She brought out a beautiful picture of a Philippino in a very lavishly designed frame. The wood of the frame was cut in scrolls and beautifully covered with shells. She told me that an old man had done the frame. By the way she kept wiping the dust off the glass of the picture, I got the impression that she liked this man. Her little boy Johnny is the son of the Philippino man. She also told me that she had a little girl named Joanne by the Philippino man. Joanne died when she was five months old from a very high fever. They could get no medicine for the baby because there was none in Ebon. Baby Joanne's grave is in my backyard.

Maden who is twenty-four now has two children. Johnny is the son of the Philippino man and Gaske is the son of her husband now who is Marshallese. Maden said the Philippino man she knew in Kwajalein is "enana" (bad). When I asked her why, she said because Marshallese men are good. I guess it's because the Philippino man had a Philippino girlfriend and was just spending or passing time with Maden. Anyway Maden ended up liking him and then he returned to his Philippino girlfriend.

### **Drinking Is Enana (Bad)**

Maden also told me how a woman got a black eye that I noticed the first day I got to Ebon. The woman's husband was drunk and had hit her. Marshallese women do not like their men to drink because the men become violent and start striking at people and walls. Also the men go from puka (woman) to puka (woman), and when they drink they are inclined to go on the prowl even more.

### **October 4, 1975 Jadede (Saturday)**

Today I made donuts and bread. While the bread was rising, I hung up the blue sheets with flowers that I brought from the states. I also put down the reed mat that I bought in Majuro that came from Japan. It was originally eighteen dollars but I got it for five dollars because a rat had chewed one edge. It was chewed on the center seam. It reminds me of the pattern found in old carpeting in older homes. I also unpacked my books and used two stones as bookends. I brought in a huge clam shell to use for the coconut plant sprouting from the coconut, or iu. The coconut plant really sprouts from the "iu" which is what is formed as the coconut ages. It is pulpy, somewhat like the white pulp inside the dry sticks of weed

my sisters and I used to eat when we were kids. The Marshallese people like to take this and break it up by pounding with a pestle made from a wooden stick. They then add a little water and sugar. In Majuro the people freeze it and stick a stick in it and sell it for popsicles. The children have their popsicles in this way. I also brought out my scented candles. I got these in Majuro, because I thought they might help me to stretch my kerosene. I could only get six gallons. I couldn't get a barrel because the first people who went out to their islands got the barrels and they had none left. When I got finished, the room in bwebwenato (to talk) looked very nice.

Note: The Marshallese people make the dekka in nin from this huge clam shell. They use this smooth hammer to pound the bub (pandanus leaves) to make it soft to weave their mats. It is a big, heavy stone pounder shaped like a large smooth gourd with a handle.

The dough was then raised enough and I spent the rest of the afternoon making yeast raised donuts and baking bread. I then divided the donuts and gave the donuts and a loaf of bread each to Emilia and Maden. I eat my meals with Maden's family. This was good because then there would be donuts and bread to eat on Sunday. Here in Ebon the people do not cook, work or bake because they are very church oriented. They very strictly observe the Sabbath. It's really rather nice, because it feels great to have one day from the work where you do nothing but relax.

### **October 5, 1975 Jabot (Sunday)**

#### **Church**

Today I woke up about six thirty and went out and helped Maden rake all the dead mē (breadfruit) leaves. I guess Jabot doesn't officially begin until church starts. After this, I got ready for church and Maden and I walked to church for the 10:30 mass. The whole center section of the church was filled with young girls and boys. All of the women sat on the right-hand side and the men sat on the left-hand side of the church. The men and the women do not sit together. However during the sermon instead of paying attention to the sermon, the women are looking the men over and vice versa.

The people really get into their singing. The women all sing high and their singing is sometimes high screeching. They don't try to sing to fit their voice range. They try to hit every high note and this makes their singing screeching.

After church, Maden and I went walking. We walked to the end of the road and then stopped at the house at the end of the road. There the people offered us bub (pandanus) and we sat and sucked on the bub. I also saw a man shaving by just using a razor blade. He didn't have the blade in a razor. Apparently he didn't have one. He did a fine job of shaving with no nicks.

As we walked back we stopped and visited people on the way back. Every house we stopped at offered us food, and even though I wasn't hungry I ate a little, because the offering of food is very important in the Marshallese culture and to refuse is considered an insult or at the least impolite. Some of the homes we stopped at were kept clean and neat and others not so. One house we stopped at had many small children. The baby was covered with a miserable looking rash, and the family didn't look like they really had it that much together. This family offered us uroj or taro to eat.

#### **People Happy to Have Photos Taken**

I had taken my camera with me and was taking pictures. The people really felt special when I asked them if I could take their picture. Some people would even stop me and ask me to take their picture. At one house I asked an old woman if I could take her picture. She said I could and I immediately snapped a picture. She got excited and started combing her hair not realizing I had already snapped the picture. When I told her I had already taken the picture, she seemed disappointed and seemed to think the picture would be bad because she hadn't combed her hair. I assured her it would be a good picture. She had very white hair that was set off by a very brightly colored, flowered dress. She also had a walking stick.

As we walked on back, we came to the small church of Ebon and they were having mass. This was in the afternoon. Maden said we should go in, so we did and listened to the afternoon mass.

## Church Important in Marshallese Culture

Church is all important in much of the Marshallese culture and especially here at Ebon where the Boston missionaries had a big influence. The singing is in Marshallese here at Ebon and so is the sermon. It is also a part of the Marshallese belief that once they smoke or drink, they are no longer good Christians.

### Oct 6, 1975 Mande (Monday) What is the School Here at Ebon Like?

#### Ebon, Ebon School

The school here at Ebon is a tin building with eight rooms and an office. There are no glass windows, only tin flaps that push outwards and upwards to open. When school is finished for the day, sticks are pushed down behind the hinges so people cannot break into the school.

The classrooms have a cement floor with no tile or carpeting on it. There is a large blackboard but no bulletin boards. The teachers are Marshallese and do not decorate their classrooms.

#### High School

There are grades one through eight at the school at Ebon. There is no high school at Ebon. The high school is at Majuro, and they have just completed Phase 1 of the brand new high school at Jabwor, Jaluit. If children from the Outer Islands want to go to high school, they must pass a test in order to enter high school. The test is in English and math. The students study English (TESL), math, science, social studies, and music and art.

Today the students did not have classes. They spent the day, as did the teachers, cleaning the school yard. There were papers on the ground, and the ground under the mē (breadfruit) trees was covered with the dead leaves. I went back home and got a leaf rake. Hanako had brought her rake, which was a handle with the dried heavy veins of the kimej (coconut leaf) wrapped and tied all around the handle.

This rake works very well. The Marshallese people are excellent at using what they have in their environment. They have many, many different uses of the coconut tree.

#### Uses of the Coconut Tree

Here are some of the uses:

1. Drink ni (juice inside young unripe coconut)
2. Use waini in cooking - Waini is grated coconut from ripe mature coconut.
3. Making copra – Copra is dried coconut used as export.
4. Using the dried leaf to do handicraft
5. Making the Marshallese broom
6. Cutting off the branch where the young coconuts are forming and catching the liquid that would ordinarily go into the new coconuts forming. This is called jakaroo. The Marshallese people give this to the children to drink. When the jakaroo is boiled, it makes a syrup called jakamia, much like our maple syrup.
7. Binep is made from grated waini. The milk is then all squeezed out from this grated coconut put in water. This is then put aside to sit for 2-3 days for the cream to rise to top and skimmed off. It is then boiled a short 10 minute time. The Marshallese people use binep (coconut oil) for a body oil, bumps and sores and use it to wash their hair.
8. Use binep for grease for frying
9. The people take the iu (pronounced you) from the older fully ripened coconut and eat this. In Majuro the people mashed it up and added a little water and sugar and would then freeze it. This was the children's popsicle. People can freeze in Majuro, but not on Ebon. No refrigeration.
10. Weaving throw-away eating plates
11. Handicrafts
12. Fuel source for fires

## **Small Library**

Now back to the school. The discussion of the importance of the coconut tree was intended. The office has a library with rather old books. When I came the books were not categorized at all. I put them in departments such as science, social studies, math, English, music and art. Soon some of the other teachers saw what I was doing and pitched in and helped. This helped greatly when we wanted reference books on a particular subject.

The teachers are the only personnel of the school. There are no hot lunches or lunch programs, no secretaries, no janitors and no teachers' aides. The children go home for lunch. School starts at 8:00AM and the children go home for lunch at 12:00. They then return at 1:00PM and school is finished by 2:30PM.

The school has limited supplies. They do have a typewriter and a ditto machine. They have a nice world map in the office but none in the classroom. The classrooms are very bare. (Now, 46 smarter years later, that map should have been posted in the 8<sup>th</sup> grade classroom.)

### **October 7, 1975 Juje (Tuesday) Discipline of Children and Problems of Child Rearing**

#### **Discipline of Children**

Children in the Marshall Islands are like children everywhere. There are well-behaved children and then there are children who cry and throw temper tantrums until their parents finally yield to their demands.

I haven't noticed that Marshallese parents use spanking as a means of punishment and discipline as past practice in America. I have observed the parents throwing stones at the children when they have misbehaved, at the same time they are verbally punishing the children.

Many times when the mother tells a child not to do something, the child will become angry and start throwing stones at the mother. The parents many times do nothing when the child talks back and throws stones back. However, if the parents are very angry, the child may not fight back.

One day a boy killed a chicken that belonged to someone else. The woman came and complained. Mother verbally punished the boy, at the same time she kept throwing stones at him. She never really hit him with a stone though.

#### **Mosquitoes**

The children have a beautiful environment to grow up in. They have the beach with trees hanging out over the water and they also have the woods or jungle. However, at night if a family doesn't have a mosquito net or burn mosquito coils, the children may spend part of the night crying because of the annoying mosquitoes.

The children if put into an American school would be behind the Rubelli (American) children of their age. There are reasons for this. For one thing, children on the outer island do not use money. Children in America are dealing with money at a very young age. Their parents give them allowances and send them to buy things in the store.

Marshallese children are not aware of all the things happening in the world. Their world is pretty much their own island. They don't have TV and radio, although there are some radios.

People don't understand the concept of energy crisis, solar energy, atomic energy and pollution. They really aren't faced with these problems. They use their own human energy. They don't work at pushing a pencil. They wash clothes by hand. They don't turn a valve to get hot and cold running water, or push a button to cook their food and bake, or turn a key to go from one place to another. There are no vehicles. There are some bicycles. There are water catchments and open wells. The first time I lowered a coffee can down to the water, the can floated on the water. Maden taught me to flick my wrist to send a snaking motion down the rope so the can cut into the water. Then pull up the can of water.

**October 8, 1975 Wenje (Wednesday)**

## **Marshallese Foods**

The Marshallese through their history have really learned to provide for themselves through use of their environment. They pass this down generation after generation from the older people to the children.

Their main sources of food come from mē (breadfruit), bub (pandanus), uroj (taro), coconut and fishing. They have found many variations in preparing food from these. They are able to make many dishes.

### **A. Variations of Breadfruit - Mē is Marshallese term**

One variation is billiturok. The mē (breadfruit) is peeled and then quartered. The core is cut out. Waini (coconut) is grated on the ranki (grater) and the mē is boiled in the milk squeezed from the grated waini (coconut). When I talk about "the milk," this is made by squeezing the grated coconut in water, and you get a milky white liquid. The grated coconut is then removed from the white liquid.

The mē (breadfruit) may be boiled in water only or it may be placed unpeeled in a fire. It is then cooked on the order of a baked potato. The charred outer skin is then scraped from the breadfruit usually with a piece of broken glass. It is then ready to eat.

Bub (pandanus fruit) is the Marshallese popsicle or lolly. The children suck on this yellow fruit for the sweet juice from the bub. Sometimes the people boil this and it is easy to eat. It is very fibrous and whenever anyone is finished eating it they spend time pulling the yellow fibers from between their teeth.

*See photo.*

The problem of supplying food for large war parties was met by the Marshall Islanders in ingenious ways. Before modern science developed food for the astronauts, the Marshallese had learned to make a food that would occupy little space and last for years. They prepared jenkun, a dried cake of boiled pandanus juice. It remains edible for as long as ten years after preparation. It is so nourishing a single slice will make a meal. I think I'd compare the taste and texture to a fig without the seeds.

Jenkun is still made as it was in Tannini's time, in rolls about as long as a man's arm and three or four inches across, wrapped tightly in pandanus leaves and bound solidly with sennit (coconut fiber, rope). For ceremonial occasions jenkun is formed into enormous cakes. The end slices of these huge jenkun are given to the iroij.

Mixed with water jenkun becomes jenneb. It's a nourishing liquid food.

Uroj or taro is grown in patches out in the jungle. It has huge leaves and large bulbous roots.

*See photo of big taro leaves, but no photos of the root.*

The root is dug and then prepared. So far I have had uroj prepared in two ways. One way is where it's boiled in water. It is on the order of a boiled potato. It is light brown in color. This is very good when eaten with waini. Another way is where the uroj is pounded with a pestle after it is boiled and a little water is added and balls or cakes are formed.

Fish is prepared in many ways. Many times the people do not scale or gut the smaller fish and sometimes this is true of large fish. When the fish aren't scaled they are doubly hard to eat because you not only have to watch for bones but you have to watch for the scales also. The fish may be boiled in water, filleted or salted. I ate some fish soup that was really delicious especially when eaten with the baked mē (breadfruit). This soup was made by putting the scaled, gutted and cut up fish in milk squeezed from grated waini (coconut) and adding a little water and salt. This "al in ik" or fish soup is really delicious. The Marshallese people never cut off the head and throw the head away because the precious fish meat is wasted in this way. They pick off every little piece of flesh and eat it. In fact, in olden days the heads were given to the iroij, and still is given to the iroij.

I have already discussed different uses made of the coconut tree. There are others besides the ones I have talked about.



**October 9, 1975 Taije (Thursday)**

**Funeral**

Bella and Paula went to Majuro for the funeral of a woman. Later a message came over the wireless that the woman had died in Majuro. Evidently she no longer wanted to live when her husband died. She no longer wanted life and amour (life in Marshallese) was useless to her. Jibi mentioned how she worked and worked and wouldn't eat.

The people of Ebon, Ebon had a funeral for her. I shall describe the funeral.

**October 10, 1975 Bolaide (Friday)**

After school was out I walked home and noticed everyone was walking in the direction of the church. When I saw Maden, she asked me if I wanted to come to a funeral. I said I did and she told me to get some change, soap, or something to give at the funeral. I went and got some soap and matches and walked with Maden to a house going towards the church. I noticed everyone had their little offering wrapped in a mē (breadfruit) leaf, so I went and got a leaf and wrapped my soap and matches in it.

I then went and sat outside the house. There were people sitting outside the house and people sitting inside the house. A prayer was said at the beginning of the funeral. The body was not present at the funeral. After the prayer, I heard people starting to sob and cry and moan. I was curious so decided to go into the house. The daughters and people very closely related to the deceased woman were in one room and all the other people were seated on the floor of the porch. I sat next to Emilia. All of the people were very solemn and some were crying silently. They were actually wailing. It seemed as if they took turns crying. One daughter really sobbed and wailed and kept saying "mama." When she finally became tired and her crying turned to sobbing and finally stopped, one of the other close relatives started their deep mourning.

Erbi said a prayer. Then a woman sat fanning the daughter while she seemed to sleep. When the other person stopped, she took up her wailing.

After everyone sat for about an hour, people went into the room of the relatives and laid their gifts on the mat. The gifts were small such as soap or matches and small change. I laid my soap and matches on the mat and left with the rest of the people.

**October 11, 1975 Jadede (Saturday)**

In the morning I got up and baked bread. Well I didn't really bake it but I threw the ingredients together, and set the bread aside to raise.

**Washing Clothes**

While the bread was rising, I did my washing in the usual Marshallese style. I went out in the yard with my wash tub, scrub brush, board and clothes and Salvo. I put the board in the water and on the edge of the tub and laid a dress across the board and scrubbed the dress with the scrub brush. This is how I washed all of my dresses and clothes.

**Baking Bread in Omom (Marshallese Oven)**

When I finished my wash I took the raised bread in the pans and went over to Emilia's house to bake the bread. She has an omom.

Erbi made Emilia's omom. It was made by putting a barrel in a hole dug in the ground and then filling the barrel half full with dirt. Emilia didn't start the fire with paper but started the fire with the woody leaf part of the coconut tree. She then put the lots (inner coconut shell) in a mound over the starting flame. After this she put the dried outer coconut shell on top of the lots. I helped her throw small stones on top of this and we waited for the fire to burn out under the stones.

When the fire had burned out under the stones and the stones were hot, I carried my three loaves of bread over along with one peach pie. I put the bread in the omom and then Emilia helped me put a tin cover on the barrel set in the ground. We then put leaves over the cover and on top of this put a burlap

bag with stones all around the edges of the bag.

Emilia took the bread from the oven, because Roger and I went down to the Ralik Ratak the ship that was coming from Majuro and bringing all the people back from Jabwor, Jaluit. The bread was a nice brown and was not burned on the bottom.

### **October 12, 1975 Jabot (Sunday)**

#### **Storytelling**

I went to church at ten o'clock this morning and sat under the thatched roof with the women. Before church is the women's big gossip session. Each woman likes to try to outdo the other with her gossip whether true or not. Some of the stories are not true, but more a figment of some of the women's imagination. Many of their stories are what they think happened and many times not necessarily what really happened.

This morning Hanako had the attention of all the people, which pleased her just fine. She had this story that two young people had made love one night when all the people had gone to Jaluit for the high school dedication. As her story grew, it seemed the two people had gotten stuck together while making love and were found this way by some people. The people threw water on the two young people. Hanako's source for this story? I do not know!

Hanako asked me if I had heard of such a thing as this in America. I told her I had never heard of this before, but I had heard of it happening to dogs. I had seen my sister and brother's-in-law dog get stuck with a Great Dane for about an hour.

I said to Hanako that it probably was an embarrassing situation for the two young people and Hanako said, "Uh! No it wasn't. The girl stood up as if she was proud of the whole incident."

So Hanako got the prize of everyone's attention for that Sunday. Of course this made the day for Hanako. Hanako is a great story teller. She's fun and makes people laugh. Of course if you are a part of one of her stories, you may not laugh.

#### **Jaluit High School Dedication**

There was some talk that had a little more truth and common knowledge about it. This was that the people who had gone for the high school dedication were pretty unhappy with the ceremony. It seems there wasn't enough food for all the people. The people from Jaluit cooked some rice and put two cans of canned milk into a half gallon of water. Besides this, there was no food on the boat because the people had run out of the bananas, bao, mē (breadfruit), bilawe, and other kinds of Marshallese food the people may have taken with them. The boat was also very crowded.

### **October 13, 1975 Mande (Monday)**

#### **Menstruation**

After school, I went to the house across from my house where the women go to weave jaki (sitting and sleeping mats). They asked me about customs and rituals when American women menstruate.

They told me that in their culture when a woman menstruates she is not supposed to shower or go swimming. I told them that in America this was not true. Women were especially urged to take a shower. I also told them that I had just read a chapter in a book titled Marriage East and West, that told about the intricate customs about women in India during and after completion of menstruation. I told them that in some Asian cultures it was also true that it was bad for women to take a bath. This chapter also told how women were not to look at men or other people or hold their children because they were considered unclean at this time. I did tell the women that earlier in the history of America, women may have held this belief that they should not take a shower and that perhaps in America, some people still believed they should not take a shower. But, I believe a bath or shower is good.

Nejōn gave me a wud (flower wreath or halo worn on head). It smelled very good. Then she continued to tell me the Marshallese custom of giving and receiving a wud. It is acceptable to give a young girl who

hasn't started her period a wud. However, if a girl is having her period you should not offer her the wud by putting it on her head. If you are not aware that the person you are offering the wud to is menstruating, she should refuse to accept and wear the wud, because during these three days a woman does not smell good and shouldn't. She doesn't shower, nor does she wear perfume, nor does a woman wear a nice smelling wud. This is Marshallese custom.

I then asked Nejōn about women using a piece of folded cloth and when stained whether women washed the cloth and reused it. Nejōn confirmed that this was true. I told her how American women now used napkins that were thrown away after use or that women also used tampons that were thrown away. I explained to them what a tampon was. I told them how some doctors and nurses highly supported the use of tampons and how some doctors and nurses really thought tampons were not good to use. Nejōn then said, "Americans lukon (really) use money," and I had to agree. Americans do very much use money. They want so much, use so much, and dispose of so much, no wonder they have their pollution problems.

I told Nejōn how in the past history of America, women used a cloth and washed it and reused it. Perhaps a few women in America still do. I don't really know. There may be a few who do.

### **October 14, 1975 Juje (Tuesday)**

#### **My Omom**

Today I made an omom (an oven). I dug a hole and then put bricks on the sides. The hole is three bricks across on all sides. The omom is about two and a half feet deep. After I finished building up the sides, I threw a little dirt back into the bottom of the hole. Maden and I are going to the lik (oceanside) to collect white lei (small stones) to put around the top of the omom. We'll probably go to get stones either Wenje or Taije. I don't know how the omom bakes yet. I'll know when I make banana bread.

### **October 15, 1975 Wenje (Wednesday)**

#### **Tutu (Bath) in Ar (Lagoon)**

I took a tutu (bath) in the ar (lagoon) in the evening of this day. The water was quite calm and peaceful and the sky was beautifully streaked with pink. If the sky was this pretty on the ar (lagoon) side, it must have been really beautiful on the lik (oceanside) because that is where the sunsets are. There are the trees blocking my view of the sunset on the lik (open ocean side). People live on the lagoon side, because there is the pounding surf and waves on the oceanside of the island.

#### **Gift of Bananas**

When I finished my tutu, I went back to my house. A little while after I got back, Nejōn and her husband stopped over and brought me a whole stalk of bananas. Only the upper bananas were ripe and the rest were green.

I then asked them to stay and mona (eat). Nejōn really enjoyed the ship biscuits with peanut butter, and jelly. She also really enjoyed the milk I mixed from Carnation Instant Milk. She said it was a long time since she had drank milk. Her husband also enjoyed the ship biscuits. They said it was different from what they usually ate. When they left, I told them I would bake some banana bread and bring it to them, and I gave them some ship biscuits and a can of butter.

Nejōn and her husband have a boy in my eighth grade English class named Richard. She asked how he was doing and I told her that it was early to tell but that he seemed to be doing okay. Nejōn's husband is a brother to Erbi who lives next to me.

### **October 16, 1975 Taije (Thursday)**

#### **A Very Together Family**

There is a family who lives next to me that I really like. Emilia and Erbi have five girls whose names are Edna, Tone, Hermila, Lina, and Tammy. The girls are all very pretty like their mother. Edna is in my seventh grade English class and Lina is in the first grade.

This family especially seems to have it together. The girls are very polite and Tammy is also well be-

haved. Tammy is like Dora from Arno, Arno. She is different from some children who throw a temper tantrum and cry until they get what they want from their mothers.

Emilia is always very busy. She is always washing the family's clothes by hand, or cooking, or weaving jaki (mats) or doing something. Her husband is also usually very busy. He teaches at the school, sometimes takes Sunday mass, and is also principal of the school. When he gets home from school, he goes fishing and this week was very busy working on a new shower house for his family.

The family has two karkar (outrigger canoe) which Erbi made. They were carved out of the trunk of the mē (breadfruit) tree. Erbi made Emilia's omom for her and he also makes jakaroo from the coconut tree. One day when I went to borrow the bread pans of Emilia that Erbi made, the girls told me that the two had gone to the lik (oceanside) to dig taro or uroj.

One very bright moonlit night I sat and talked with the family. Nejōn and her husband were also there. I sat and observed the family. Erbi told all the girls to go in and go to bed which they did. I then sat and listened to them laughing, giggling and playing. I sat there thinking, "Pretty soon Erbi is going to tell them all to be quiet and go to sleep." I no sooner thought this, than Erbi said in Marshallese, "Be quiet and go to sleep." This really hit home because I remembered when Mom and Dad would sit outside in the bright moonlight and talk and how the four of us would laugh, giggle and play until daddy finally said, "Shut up and get to sleep." I could remember how unfair I used to think it was that we had to go in and go to sleep on beautiful, bright moonlit nights. We wanted to be outside playing. It's getting too dark to write now. I can't see.

### **October 17, 1975 Bolaide (Friday)**

These are notes to help me catch up diary.

\*\*No school, baked banana bread.

Sat. – went walking to lik (oceanside) with Mike and Roger after kamin (first year birthday party) and then went walking through Ebon in moonlight. Mike and Roger are Peace Corps Volunteers in their second year.

Sun. – Nancy came and had communion at church big event for people. Sat. \* talked with Erbi and Emilia, Nejon and husband. Didn't make it to see Irene.

Mon. – Went to Irene's. Met Wina.

Tues. – Went to Irene's and jumbo (walked) to Erji. Didn't see Wina.

### **Baking Banana Bread in My Omom (Oven)**

There was no school today because we had school Monday and Monday was a legal holiday. I decided to try out the omom I made. I baked banana bread from the bananas Nejon gave me.

I made six loaves of banana bread and all of them were black on the bottom. I made too large of a fire and this heated the stones I threw on top of the fire too hot. The first three loaves turned out black on the bottom so I cut off the black. Then I made a fire on top of the stones to reheat the stones to bake three more loaves of banana bread. Again, I made too hot of a fire and the bottom of the banana bread came out black. I cut off the black.

I gave a loaf to Emilia and Maden. I put aside a loaf for Nejon and had two loaves left.

### **October 18, 1975 Jadede (Saturday)**

Mike and Roger stopped over and sat for awhile eating banana bread and talking. Then the three of us left to go to a kamin for some relation to Jibtak from Toka, Ebon.

### **Jumbo (Going for a Walk)**

After the kamin, Mike, Roger and I walked to the lik (oceanside). It was a beautiful full moon night. On the way to the lik we stopped to look at a karkar (outrigger canoe) that Roger and his papa are working on. It was sitting in a clearing and the moonlight was shining down on the karkar. I got the most serene and peaceful feeling standing and looking at the karkar in the moonlight.

We then walked on to the lik (oceanside). When we got to the lik we sat on a log under a dead tree and there was a brisk wind coming off the logit (ocean). Sitting under the dead tree made me think that if it were a bit colder, I could be sitting near Lake Superior under a tree that had lost its summer leaves to winter.

We got up and walked on farther. I sat down. I couldn't help but notice two rocks that really stood out in the moonlight. One rock was very smooth oval shaped with a hole in the center. The other rock had what looked like claws reaching out.

After awhile we walked back towards the ar (lagoon) side through all the shining moonlit trees. As we walked on the path, I noticed how it became more serene and peaceful as we moved away from the thundering, crashing, never-ending, ceaseless, restless waves. This made me realize the practicality of living on the more serene quiet ar (lagoon).

### **Lik (Ocean Side) and Ar (Lagoon Side)**

The people of Ebon, Ebon do not live on the lik (ocean side). All of the homes of the village are on the ar (lagoon). Many of the people believe there are demons on the lik. This is also one of the reasons the people do not live on the lik. Also, the people will not go to the lik at night because of their belief that there are demons on the lik. Although, some people took me out fishing where I had to whack the fish on the spot just behind the head with the blunt side of the machete. The tide was out. We walked on the coral. The water rose and fell among the coral like a breathing, living being.

When we got to the road we walked through the village. This was the first time I had walked through Ebon in the full moon. It made Ebon look different from the daytime Ebon. It looked very peaceful. We walked all the way to the end of the island where the church is located. On this end of the island, they have a monument for the astronauts who have landed on the moon. What a contrast this is with the culture of Ebon.

### **Coral Stone Yards**

In the moonlight Ebon looked very primeval and primitive. One house especially stood out in my mind. This place had a large dead tree in the center of the yard with patches of black and white in the moonlight. At the base of the tree were some very white lei (coral stones) from the lik and other patches of lei scattered on the darker stones covering the yard. These darker stones had been there for awhile. The new stones from the lik (ocean) shone very white in the moonlight. There was a very small shack in the back of the dead tree. All in all this setting had an eerie effect.

### **October 19, 1975 Jabot (Sunday)**

#### **Communion**

Today was a pretty big day because people came from Toka Island and Enekoion Island to take communion at the church in Ebon, Ebon. This morning I took a loaf of banana bread to Bulej, the Iroij of Ebon. I found out last night from Hanako that if you give food to people, you should always give some to the iroij first.

I went to church to see what it was like. I never went to church in the states, nor was I baptized, nor had I ever taken communion. I decided that if they came to me, I would take the bread and wine with my own interpretations. It turned out that the wine wasn't wine at all but was Hawaiian Punch. I'm sure that all the people took communion with their own interpretation. Some people say that if you smoke or drink you are not a Christian. Some say you can't take communion if you sleep with a man and many other crazy beliefs and interpretations.

I ran into Nejon on her way to church with her husband in the afternoon. I was taking the banana bread to her, so I gave it to her. Nancy and I continued on walking.

### **October 20, 1975 Mande (Monday)**

I went to Irene's house. I didn't make it last night even though I told Irene I would come. Last night I sat in the bright moonlight and talked with Emilia, Erbi, Nejon and husband. I kept thinking I should go to Irene's and I also kept thinking I would like to meet Wina, because Roger had said that Wina knew magic or anyway it was rumored that she did.

Strangely enough I met Wina tonight while walking in the bright moonlight with Irene. Strange circumstance and incidents do happen.

Whether or not Wina knows magic I really don't know, but the night had a magical setting. The three of us, Wina, Irene and I were sitting on the wojwij, which is a springy moss the Japanese brought to the Marshall Islands when they were in control. There was a mareia (frangipani) tree above us and the light yellow mareia petals were drifting down in the moonlight and were covering the wojwij. Over near the ar (lagoon) was a large burning tree stump glowing with red embers. Red sparks drifted and shot from the stump.

I had been sitting awhile before I found out that I was sitting with Wina. We had met her and Erji on the road. She brought me a huge stalk of sugar cane that she went and cut. I chewed on this while she and Irene smoked the cigarettes they had asked me to buy. In Ebon it is very taboo for women to smoke cigarettes.

Wina kept making comments dealing with sex. At one point she threw me a mareia (frangipani). I looked at it in the moonlight and noticed that it was brown around the edges. I gave it back to her and said, "Ese wud joran," and she said to me, with no surprise in her voice, "kwe botoktok?" I affirmed her question. "Ese wud joran," means "This flower is spoiled."

The reason I looked at the flower was because the previous day Sunday, Nejon had explained to me that it is okay to give a wud to a girl who has not yet started to menstruate, but you should not give a wud to a woman who is menstruating. If you do offer a wud to a woman and she is menstruating, she should refuse to take it. The reason is because the flower would be ruined. The days a woman is menstruating she also does not take a shower. These days she is supposed to smell bad.

We sat out in the moonlight talking and Irene and Wina played the guitar. We sang until Nejon and her husband came out. They tore into Irene and even me. You see we were sitting right next to their house. Nejon said, "Joanne, you have school tomorrow. Why aren't you sleeping? Are you going to make it tomorrow morning?" Her husband said just about the same thing and Irene and I walked away rather somberly and solemnly. She had also torn into Irene about the cigarettes. She suspected they were for Irene and Wina. When I got home, I was really surprised to see it was 3:00 in the morning.

### **October 21, 1975 Juje (Tuesday)**

I only got three hours of sleep the night before. I wanted to be sure to be to school on time so with this in mind all night, I woke up at 6:00 this morning and went out to pick up leaves. I didn't want to be late this morning and give Nejon more to talk about. This would really set things on fire.

Tonight we had the first night of adult education classes. This was merely for the people to decide when they wanted to meet and what classes they wanted to study. They decided they wanted to meet Tuesday and Thursday at 7:30 to 8:30. I told them it was their decision on what they wanted to study. They didn't seem to want a decision. They wanted to study math and English.

### **Magic?**

After this Irene and I walked back in the moonlight to the house with the large dead tree in the yard. Winep wanted to go too but Wina was afraid. Now I was confused as to who knew the magic, because Roger had said the name Wina I thought, but he had said Wina lived at this house. I don't think Wina does live here but Winep does and the two names are very similar. Who does know magic if it is known at all? I'll have to wait and maybe after I have lived here longer, I shall learn more. I asked Irene and she said Winep did but Wina didn't and then she said neither of them did.

Anyway this night was strange also, but not with a nice setting like the night before. Tonight I was very tired and laid down on Erji's porch while Irene and Winep bwebwenato (talked). The mosquitoes were really bad, and I was tired on the walk back home and ended up walking Winep and Irene home, because they were afraid to go themselves because they were afraid of demons.

**October 22, 1975 Wenje (Wednesday)**

**The Flute**

Today I started to give Edna lessons on the flute. We have decided she will study the flute every day from 3:00 to 4:00. When she plays and blows the flute, her head gets dizzy. This never happened to me when I started playing the flute, but one of the band directors said that many people do get dizzy when first learning to play an instrument because they hyperventilate.

I think I'll also start to practice the flute again and learn some new songs. I think I'll try to practice an hour every day again. The people really enjoy listening to the flute, and when I play and help Edna learn, children sit on my porch and watch and listen.

**October 23, 1975 Taije (Thursday)**

School today. I don't feel like writing today.

**October 24, 1975 Bolaide (Friday)**

There was no school today because we had school Mande (Monday), and Mande (Monday) was Columbus Day. Alee, the superintendent of the atoll, decided we wouldn't have school today.

**Sewing Dresses for Edna and Tone**

Emilia asked me if I would make Tone and Edna a dress each. I said I would try but that this was only the second time I had sewn a dress without using a pattern. I used Edna's shirt waist dress that was bright orange and yellow for a pattern. I decided to use the pretty blue sheets I was using for curtains. I brought these from the curtains I had hanging in the barber shop. My father was a barber.

Tone's dress really went together easily which rather surprised me. I had thought the puff sleeves would be quite difficult but they weren't.

Tonight Edna, Tone and Hermila slept with me because Jibi slept with Maden, Jim and Gaski and Johnny because Gaski was sick. It was good to hear the noises of Edna, Tone and Hermila sleeping. I sewed quite late this night.

I also got bitten by a woror (insect) from the jakaroo (sap collected in bottle from coconut palm). I couldn't figure out how I had gotten two small burns over my left breast and showed Edna the two blisters that had formed overnight. She said, "Oh you probably were bitten by a woror."

**October 25, 1975 Jadede (Saturday)**

I worked most of today on the second dress for Edna, but this dress didn't go together as well as the first one. I was having trouble with the sewing machine. I couldn't figure out what was wrong with the machine and Emilia didn't come until evening. She had been helping all day for a kamin that was to be tonight.

**Kamin is First Year Birthday Party**

The kamin was for a little girl who had just turned one year. Emilia had helped because I believe the father of this little girl was Erbi's son.

I went with Emilia and her daughters, Irene, and Maden. They passed food out to everyone. They gave Roger and me a basket that was already prepared and kept going around passing out food to people according to how many were in a family.

**Marshallese Bread**

There was tuna, uroj (taro), kwanjin (breadfruit), ni (young coconuts) to drink and loaves of bread. The bread was particularly fascinating to me because to look at it you wouldn't know that it wasn't made from yeast. Emilia told me the bread was made from flour and jakaroo (sap collected from where young coconuts form) only with a little grease. No baking powder or yeast had been added and yet it looked like a loaf of bread I might bake from yeast. The bread had been baked in an omom (Marshallese oven).

The people sat and ate after the prayer, but there was no way they could eat all of the food, so they took the food home with them to be eaten Jabot (Sunday) because the people do not cook on Jabot (Sunday). The people are always glad to get food that they can eat Jabot (Sunday).

### **October 26, 1975 Jabot (Sunday)**

There weren't too many people at church today in the morning probably because of the kamin last night. Edna and Kinebe, two students in my eighth grade class asked me if I wanted to go for a walk with them. I did and said first I would stop and see Irene.

As it turned out Kinebe, Irene, Edna, Tone, Lina and Hermila and I went for a walk. Irene wanted to stop at Wina's house which we did only to find out that she wasn't there. It turned out that we found Wina and another woman sitting and making wud (flower headbands) near two abandoned homes.

### **No Romance in Peace Corps for Me**

I sat back and listened to the talk drift to tearing Nejon down. I asked Wina if Nejon had come back and said anything to her. Wina then told me how Nejon had accused her of giving me a man through the cigarettes and I guess she thought I had smoked a cigarette, too. She needn't have worried about magic through the cigarettes because I didn't use my money nor did I smoke a cigarette.

However if magic had been tried, it would have had to be through the sugar cane Wina gave me. She brought me a very large stalk of sugar cane. Then she and Irene mentioned Roger's name a few times. However this was not the first time, I had heard him mentioned. Maden brought the subject up to me as did Kinebe and Edna at one of the kamins. Maybe they were trying to get information, but there was no romance ever between Peace Corps Volunteer Roger and me. While in Peace Corps, I did not complicate my life with romance.

When Wina and Irene mentioned how Nejon was afraid they had laid a man on me through a cigarette, I mentioned that Nejon needn't worry because I was the one who would make the decision and choice of a man for myself. Irene and Wina mentioned that they thought Nejon was jealous because I talked to them and that she was jealous because I didn't come and see only her. There is lots of time for storytelling on Ebon. That was a main pastime.

When we were finished talking we headed back. Kinebe had gone back with Edna and Lina because they were going to church in the afternoon. We stopped at Wina's and she again gave me some sugar cane. The stalk was large and had some of the roots left on.

### **October 27, 1975 Mande (Monday)**

#### **Picnic**

There was no school today because today is Veteran's Day. Irene, Hermila and I went on a picnic to a small island, Aniormij, off Ebon, Ebon. We paddled a canoe (karkar).

We took a basket of food with us. I had made doughnuts out of flour and jakaroo and also took some mē (breadfruit). Irene brought some biliturok and Emilia brought along fried fish and a drink from boiled jakaroo. I had also brought along a small amount of sashimi which is fish in soy and had added some onion, salt, and black pepper.

I did find sitting in the karkar uncomfortable because there were no seats and one has to sit on the side. The bottom is V shaped. Hermila could paddle the karkar (outrigger canoe) very well and she could tell I had paddled a canoe before.

When we got to the island, we ate and I was tired after I finished eating so I lay down on two palm branches and went to sleep. When I woke up, Hermila asked me if I had a headache because when Marshallese women sleep or lay in the sun, they get a headache. She said maybe American women didn't get headaches because they seemed to enjoy sleeping and lying in the sun.



## Washed Hair

Irene and I then went swimming and washed our hair with the salt water and coconut oil which left our hair very greasy. However this is considered one of the best ways to wash hair by the Marshallese people. The Marshallese women tell me that if I wash my hair with binep (coconut oil) I will soon have kilmij (black) and aitok (long) hair. It may be good for my hair and help to keep my hair from breaking off, but I don't think it will ever give me hair as long as some of the Marshallese women. Of course my hair does look darker when it is greasy.

Hermila and I then paddled back which was difficult because we were going against the wind. Irene bailed out the water because the waves slapped over the edge and into the karkar (outrigger canoe).

## Carving Karkar (Outrigger Canoe)

When we got back, I sat and watched Pat and Bennett (two older Marshallese men) shaping a karkar (outrigger canoe) from the trunk of a mē (breadfruit tree). They used an ax and adz. They had finished the bottom part and were working on the upper part. They had laid the bottom part on the flattened side of the trunk and drew around it for the correct size and shape.

It was quite interesting watching the men shape the canoe and carve it from the trunk of the mē (breadfruit tree trunk), especially since I had just finished paddling one.

**October 30, 1975 Taije (Thursday)**

## Demons – Student's Name and Writing

Discussion of demons that people frequently mention here at Ebon, Ebon. They fear these demons and they are very real to them.

In eighth grade English class, we read a story about a sea monster Tuputupua. I decided to have the students write about some of the demons of Ebon, Ebon that the people are afraid of. I have heard the people talk about the demons. The students are learning English. I am learning Marshallese. I have not edited nor proofread their writing here.

### Elbi

The people of the village of Ebon, Ebon are afraid of Wenanak. They are afraid of this demon, because it bites the people and the Wenanak has a big nose. This demon lives in the banana tree.

### Kilbert

The people of the village Ebon, Ebon are afraid of Wenanak. They are afraid of this demon, because Wenanak eats the people. This demon lives under the tree.

### Neibon

The people of the village Ebon, Ebon are afraid of Wenanak. The demon eats people. The Wenanak bites the people and hits the people. All of the people of Ebon, Ebon are afraid of the Wenanak.

### Jiem

The people of the village Ebon, Ebon are afraid of the shark. The shark is big. They are afraid of this demon, because the shark eats people. The shark is big. They are afraid of this demon, because the shark eats people. This shark lives in the water.

### Edna

The people of the village Ebon, Ebon are afraid of the shark. They are afraid of this shark, because the shark eats people and bites people and kills people. The shark lives in the ocean. They are afraid of this shark because the shark has big eyes.

### Joff

The people of the village Ebon, Ebon are afraid of the demon ig long tong. They are afraid of this demon because the demon eats people.

### Jojo

The people of the village Ebon, Ebon are afraid of the Wich will eat them. They are afraid of this demon because he has one leg and look for the people. This demon lives in the forest.

### Kelon

The people of the village Ebon, Ebon are afraid of the timon (demon), will kill the people. They was afraid with the timon. The timon was angry he will kill them. We want to go and run to our house and suting the door and wintos. The people sitting in the house. The open the door and winto and went to the fores and make some food. Now the timon is coming in, we're going to our house and souting the door and wintos and sitting down.

### Barijur

The people of the village Ebon, Ebon are afraid of Uimenanue. They are afraid of this demon, because the demon eats people and kills. This demon has one eye and big arm and the big face his black. This demon lives on the tree.

### Gray

The people of the Ebon, Ebon are afraid of Wonenak. They are afraid this demon, because he fight people. This demon lives in the little hold under the green wood. The demon looks in their ugly faces.

### Eti

The people of the village Ebon, Ebon are afraid of dog will eat them. They are afraid of this demon, because he has long teeth and look for the people.

### Anjen

The people of the village Ebon, Ebon are afraid of jujukeb, because the jujukeb have a sharp teeth and a long tail and the jujukeb cuts the people is head off and cut the people lig off.

I then asked Hanako, a teacher I worked with in first and second grade, about the demons the people were afraid of. She told me that Wonenak was one of the demons. This demon was very long and dark. The Wonenak lives inside bushes and is seen at night.

Another demon she mentioned is the Mejenkwar. This demon is a kind of ghost. When this demon is walking with you, your teeth are black. It is black between your teeth. When the demon stops walking with you, the blackness between your teeth goes away. I wonder what some people say about the people whose teeth are black between because they are rotting away. I'll have to wait. Maybe I'll find out.

Another demon is Nonieb. This demon looks human. It is on the order of a leprechaun and lives under the rocks. The Vimenanue is also a leprechaun type demon.

The Akak is almost like the Mejenkwar. It sometimes crawls and touches one's back. Perhaps this is the demon Maden thought was touching her. One night Maden and I were walking back from a Kamin (Jad-ede, Oct 24) and I was walking on the right side of her. I reached behind her and tapped her on the left shoulder and she really jumped. Realizing it was me when I laughed, she turned and said, "I thought it was a demon."

Hanako told me she had never seen any of these demons. However the people are afraid to walk at night because of the real fear of demons. One night when Winep and Irene and I were walking, I ended up walking both of them home even though I was very tired, because they were afraid of demons.

### **October 31, 1975 Bolaide (Friday)**

#### **Adult Education**

A lot of people came to the night classes. The adults are different to work with because they come because they are really interested in learning. You don't have to constantly remind them not to be so loud and to do the reading. When I think about it though, all the students in my classes are really interested in learning.

Peace Corps Volunteer Roger volunteered to help teach adult classes Friday and Tuesday and Jimkon also helps. I work with Robert and Joledrik and really like working with them. They are really interested in the Marshallese history I am working with them on in English.

There are people who come that have quit school in the first grade all the way to people who have gone two years to college. The college most Marshallese people go to is (CCM) Community College of Micronesia.

I also finished the two dresses I have been working on all week. The dresses are for Tone and Edna. I made them from the blue sheets I brought from home. The sheets were curtains in my dad's shop, curtains here at Ebon and now dresses.

### **November 1, 1975 Jadede (Saturday)**

#### **Coral Stone Yards**

Maden and I carried lei (coral stones) from the lik (oceanside) to throw on the top of the dirty stones around the steps of my house and around the table where Maden washes dishes. Jibi and I dug out around the well and we put the small white stones around the well. All the yards are covered with stones carried from the lik. The small white stones help to keep dirt and sand from being tracked into homes, and I have heard that in the olden days the stones also served the purpose of warning a family if someone was coming near the house. In the olden days the clans made war with each other. They don't now.

I also baked two pies today. They were made from peaches and fruit cocktail. I gave one pie to Maden and Jim and their family and one to Roger, Kristina and Jolidrik. They were baked in the omom (oven).

### **November 2, 1975 Jabot (Sunday)**

#### **Photos of Tone and Edna in New Dresses**

I didn't feel well today in the morning and didn't feel like going to church, but decided to because I really wanted some pictures of Edna and Tone in the two dresses I made without a pattern. Tone and Edna looked beautiful in blue with their dark black hair and beautiful dark skin.

After church I asked them to walk with me to the lik (oceanside). It was a beautiful, peaceful walk because the sun wasn't shining down hotly. I took pictures of Edna and Tone standing and climbing on the rocks.

After walking along the beach for quite a ways, we cut back toward the ar (lagoon side) on a path cutting through the jungle. These paths are used in hauling waini (coconut) from the jungle to the homes.

#### **Sit on Japanese Moss to Make Wud (Flower Wreath)**

We came out at the house with the yard full of trees with purple, yellow and crimson blossoms. All week long I had thought how nice it would be to make a wud (wreath of flowers for head) for Edna and Tone out of the violet blossoms. I had thought of making them each one early Sunday morning to wear with their dresses. When we came out of the jungle at this house, two girls were sitting on the wojwij (Japanese moss in some yards) and making wud. Edna and Tone stopped to watch and talk a little and we were invited to sit and make wud (flower wreath for head). It was really pleasant sitting on the Japanese moss under the trees laden with blossoms and braiding the flowers into wud while the music of John Denver from the radio station in Majuro drifted out through the flowers. I finished one and put it on Tone's head and decided to run home and get more film to take more pictures.

#### **Lobster**

When I got home, I found a woven basket of kimej (coconut palm leaves) sitting on my chair filled with 3 large lobster. Kristina had boiled the lobster. There was buiero (preserved breadfruit) wrapped in leaves in the basket. I decided to take the basket of lobster and buiero when I went back with the film. I thought it would be quite pleasant to sit under the blossoming trees and have a picnic when we finished making wud (flower wreath). I also put some butter in a tin and set it in the sun to melt. The melted butter was delicious with the lobster. The Marshallese people eat all of the lobster. They throw none of it away, not even the insides.

I knew that Kristina and Joledic had sent the basket and that Roger had brought the basket. I knew because the empty pie tin was also in the basket. I took a peach pie to the family the night before, when Maden and I walked to Hanako's house to get some kerosene.

When we finished eating, Tone and I walked back and I stopped at the home of Erbi and Emilia. Nejon and Jormor were talking with the family. I hadn't seen or talked with Nejon since the incident with the cigarettes, and I wondered just recently if she was embarrassed and was purposefully avoiding me. I got there just about the time everyone was ready to go to church. I didn't care to go again but Nejon stood out in the road calling for me to go with her.

### **Toilet Paper**

I decided to go with Nejon and was lucky because church at the small church was just finishing when we got there. We went on to Nejon's and I drank ni (young coconuts) and she again gave me a stalk of bananas and limes. I ate a little at Nejon's and then they returned with me to my house. I made banana donuts on my porch and talked with Nejon and Jormor. It really started pouring rain and they ended up sitting until 12:00 midnight. Before they left, Nejon, Jibi and I went to the ar (lagoon) to go to the bathroom. This is when I learned that Marshallese people use the logit (ocean) instead of energy to get money for toilet paper. However in their outhouses, you will see books with pages torn out and they really like Sears catalog. Teachers do not like to send books home, because they may end up in the outhouses. Young children who are not yet school age often do not wear anything from the waist down. This makes sense. It saves on laundry. Who wouldn't want to cut down on laundry when it is all done by hand?

\*\*Nejon gave me a dress and as I walked down the road with her, everyone commented on the dress and wanted to know where I had gotten it.

### **Jibi Fixes Water Catchment**

Jibi surprised me when she climbed over the railing of the porch and reached up to fix the tin that directs the rain off the roof of the house into the torpedo that is used for a water tank. She is really a pretty woman and has a sense of humor people like. When she had trouble fixing the tin she said, "Aw shit."

### **November 3, 1975 Mande (Monday)**

#### **Raining So No School**

The children didn't come to school today, because it was raining and continued raining all day. They walk to school. The teachers showed at school in the morning and worked on dittos for children and also used this free time for reading books that interested them.

I mentioned when I went into the office that days like this were only good for sleeping. I would have loved to sleep all morning with the patter of rain on the tin roof. It is very lulling and makes me sleepy.

I spent the morning looking at books on the Marshall Islands, Fiji, and South Pacific in general. I also had Hanako translate some Marshallese history into Marshallese language.

This day was peaceful and I enjoyed it because there was not the bright sun shining. Emilia and I sat on the porch and talked. I was able to talk to Emilia in Marshallese about things I felt in teaching.

### **Can Be Difficult for People to Live in Small Village**

Emilia told me that people of Ebon didn't like some people. This wasn't the first I had heard this. I had heard this from people before. She told me about two people who had lived together for ten years. She also told me that they had no children. She said Wina didn't know magic.

\*\*\*Tues. made mokmok – dress from Hanako

Wed. tutu and a dress from To

The above are notes to myself so I can catch up on my diary later on.

**November 4, 1975 Juje (Tuesday)**

**Dress from Hanako**

When I walked into Hanako's class, she gave me a red, orange and yellow dress that she had made. It looked very much like a Japanese style with the wide flared sleeves. She told me to put it on so I walked out to the school outhouse to change. I opened the door on her husband Alee.

After I had changed, I walked back to the classroom carrying the dress Nareia from Arno had made for me. All of the children got very quiet and stared at me. I thanked Hanako for the dress.

**Church**

We only had two classes this morning because the first Tuesday of every month the people go to church at 10:30. I went to church and sat next to a woman. During the church service, she slipped her breast out of her dress to show me a sore on the order of a boil on her breast. After showing me, she slipped her breast back into her dress.

After church I decided to walk back along the lik (oceanside). The logit (ocean) was blue, blue with white rolling waves and the sun was very hot reflecting from the water and the white sand. I took a path back towards the ar (lagoon) through the cool green jungle.

I returned to school at one o'clock for the afternoon and we had the classes we had missed in the morning. After school I remembered that I had told Nejon that I would come and make mokmok (starch). I didn't really feel like going, because I was tired and besides there was adult education this night.

**Some People Remember the Japanese**

However I did go. On the way an older man, remembering when the Japanese were here and in control of the Marshall Islands, told me my dress looked like a dress the Japanese wore. He told me how the Japanese sewed up the bottom edge of the sleeve and then used this for a pocket for cigarettes and matches.

**Making Starch**

When I got to Nejon's I found out she had already dug up the mokmok (a plant to make starch). It was on the order of a potato only whiter. She showed me the leaves and said that when the leaves were dried and brown, it was okay to dig up the mokmok. We washed the mokmok using the dried fibers from the coconut husk. After washing the mokmok, we grated it (called irir). The grater is a large piece of tin that the Marshallese drive a nail into over and over. The rough side is used. We grated all of the mokmok. The grated mokmok was then put into a cloth sack and squeezed into a pail of water. This turned the water white. The bag was then put into a second pail of water to be sure to get all the starch from the grated mokmok. This was repeated until all the grated mokmok had been put into the water and all the starch had been squeezed from it. The remains of the squeezed mokmok (plant to make starch) was then thrown into the garbage hole or given to the pig.

I reached to the bottom of the pail and sure enough it felt very much like starch. It had that solid feeling on the bottom of the pail, and when I ran my fingers through this solid material on the bottom of the pail it turned to a liquid that was hard to pick up.

When all the starch had settled, Nejon poured off the water and the starch on the bottom of the pail was left and allowed to dry.

Mokmok (starch) is used in Marshallese cooking to thicken different things they cook especially the iu (pith in very mature coconut that sprouts new plant). Mokmok is used when they run out of flour.

**November 5, 1975 Wenje (Wednesday)**

Today I went swimming in the ar (lagoon) with Edna, Tone, Lina and Jenti. We swam and walked quite a ways along the ar (lagoon).

## Swimming and Showering

We were swimming and playing at one place in the ar (lagoon) when T, the mother of Rellen, a little girl in my second grade class, came out and gave me a dress. The dress was a shirt waist style much too large for me but very comfortable. She told me to wear it when I had finished swimming and showering. This put an end to my swimming, because I had to carry it above my head to keep it from getting wet.

When I got back, I showered with a bucket in the little outdoors tutu (bath) house and put the dress on. I was sitting in my room in bwebwenato (talk), when Maden, Jim and an older man came and sat on the floor and looked at magazines and books I have. They asked me what I was writing and I told them that I tried to write what happened every day. Maden asked to see and I pushed the book towards her and she read what I had written.

## Fishing with Maden and Jim

Tonight I went fishing with Maden and Jim. We took two machetes, a Coleman lantern, a flashlight and bucket. On the way to the lik Jim spotted a baru, large crab, and killed this and threw it into the bucket.

The tide was out and we went walking along with the lantern and flashlight. This really reminded me of when my sisters and I used to go fishing in the ditch by our house. Only instead of using a spear we used the machete and swung it at the fish. We didn't use the sharp edge. The blow of the machete on the fish stunned the fish and we then threw the fish into the bucket. Jim and Maden were good at this. At first I missed every fish. Then after about five fish missed, I got the hang of it and could get the fish almost every time.

I was nervous at first, because I was not used to the kinds of living things in salt water. We saw a small baby shark. The water was only up to our knees because the tide was out. I was mesmerized watching the ocean water rise and fall in the coral like a living, breathing being.

We quit when we had almost a full bucket. Maden ate a raw fish, then handed me a fish to eat raw. The Marshallese people often eat raw fish, and when the father brings the fish home and the mother cooks the fish, the little children grab the fish and chew on the raw fish. Often the women do not scale or remove the guts from the fish, nor do they cut the head off and throw it away. Throwing away the head is considered really crazy by Marshallese tradition.

When Maden handed me the raw fish I thought, well, "Why not try to eat the fish." Primitive people way back ate their fish and meat raw as do different cultures today. Besides the Marshallese eat the fish raw and they seem to be healthy people. I ate the whole fish raw except the guts.

This also made me think about some Americans' concept of killing their meat and eating it. People in America do not like to see something being killed and yet Americans are great meat eaters. This was even true of me. It's true though that if you want to eat fish or meat, you have to kill the animal before you eat it. After we finished fishing we walked home. We got home about 1:00 and I went to sleep, but Maden cooked the fish during the night.

## November 6, 1975 Taije (Thursday)

Last night I woke up startled in the night. Of what I really don't know. Today I was bothered that Maden, Jim and the older man had said the book in bwebwenato (talk) was bad.

## Bok in Bwebwenato – Talking Book

This really bothered me because I thought that maybe the people wouldn't like me writing about them. If I do make it available to the public, I'll leave out some names. I'll rewrite some. It is Marshallese history. I want to see Marshallese history preserved and saved.

It's hard to hide the fact that I write in it when people stop in all of the time when I am writing. They always ask me what I'm writing. I wouldn't want people to stop telling me things about their culture and themselves because they didn't want me writing about them. Of course, then again it would probably please some people immensely to know I was writing about them.

\*\*\* Bolaide – Adult education. Nancy came and Enekoion and Ebon had a baseball game. Roger and Irene came after class and we drank coffee and I cooked donuts.

**November 7, 1975 Bolaide (Friday)**

**Baseball Game**

Nancy came from Enekoion today because there was a baseball game between Enekoion and Ebon. We watched the game. Ebon won the baseball game. Mae and a couple other women pounded on a piece of tin with sticks. Enekoion was doing very well until they blew it in the last quarter and Ebon won.

**Adult Education Classes**

After the game we had adult education classes. I'm working with the people who really know English. They are studying Marshallese history in English. After class, Roger, Irene, and another Marshallese girl came to my house and we sat and talked and drank coffee. I cooked donuts on the porch and the people finished them off.

**November 8, 1975 Jadede (Saturday)**

This morning after picking the leaves up from the gravel, I went with Jibi into the jungle. The forest reminds me of the forest in Upper Michigan only with different trees. We gathered the sprouting coconuts and I then husked the coconuts on a sharp pointed stick. The point was metal. After getting a third of a burlap bag of coconuts, we went to the taro (uroj) patch and dug taro. We only dug four of the bulbous roots. We dug them with a sharpened stick. This was our shovel. We then headed back with me carrying the burlap bag.

**Iu (Coconut Embryo) Pudding**

When I got back I told Maden what we had done and she said, "That's man's work. Women don't dig taro." I broke open all the coconuts and took out the (iu) embryo. Maden helped me take the iu from the waini (coconut) and then I took a large pan with jakaroo added. I added a little vanilla and boiled this. After it had boiled, I added flour and water and some starch to thicken it. When it was thickened, I added two beaten eggs. A woman had brought me four eggs, because I had taken some food over to the women working on the jaki (mats). I then sliced bananas Nejon had given me and the banana iu pudding was finished. I gave some to Emilia and some to Maden. Jibi thought the pudding was number one but Maden said it was too sweet. Maden had just made some iu herself. She had ground the iu on a grinder Emilia had and had added jakaroo (coconut sap). Hers was just as sweet.

**Mike and Book in Bwebwenato (Talk)**

After finishing work in the morning, I decided to do nothing for the rest of the afternoon. Mike came from Toka and I sat and talked with him for the afternoon. He will be finished this summer and I mentioned how it would be exciting to see everyone after you haven't seen them for two years. Mike said, "That's true. But you'll run out of things to say."

I thought about that and then said, "I guess I'm glad I'm keeping a journal, because if I tried to tell someone what I had done in the two years, I could probably do it in one hour, but if someone reads my journal, they'll get a more realistic idea of what my life was like during these two years."

**November 9, 1975 Jabwot (Sunday)**

I wasn't planning on going to church today, but Edna came and waited for me and said in a shocked voice, "You aren't going to church." I decided to go with her.

\*\*\*Mon.

Tues. - Japanese ship came, went to Nejon's

Taije - Went to Nejon's and took pie to her. School

Bolaide -

These are notes to catch up diary.

I was supposed to go on a picnic with Nejon today at 6:00 but didn't make it to her house because I decided to cook peach dumplings for the picnic. Just as I was finishing, I heard Nejon's loud voice and laughing. She was on her way to church.

After church I came back and slept while I waited for Nejon. She had stopped at Erbi's and Emilia's to eat. We were still supposed to go on a picnic. Edna and Tone slept with me.

### Iu

Nejon finally came, and I thought finally we are going on that picnic, but of course we had to stop for the afternoon church service. After church we went to Nejon's. She made a huge pot of iu over a fire outside. She crushed the iu (spongy coconut when new plant starts), jakaroo and added al. Al is the white liquid when grated coconut is squeezed in water. The grated coconut is strained from the water. When it boiled, she added a pan of flour and water to thicken it. She poured bowls and everyone ate. It tasted like cream of wheat.

Nejon gave me another huge shirt waist dress today. She also gave me another huge stalk of bananas. Then she walked back to my house with me. Jormor was supposed to meet Nejon at my house and the two of them would walk back home together. However, Jormor never showed up and Nejon ended up sleeping the night at my house.

### **November 10, 1975 Mande (Monday)**

Nothing special happened today. It was just another Monday.

I remember now. A Japanese fishing ship came today. I went to the lik (oceanside) to see the ship. Edna and Tammy went with me. The ship was a short ways from the beach and loud music from Japan was coming from the ship. I don't know if it was from a recorder or from one of the movies some of the people said they were showing on the ship.

Roger said he and two Marshallese guys went out to the ship. From all his talk of wanting to live his life on Anearmish, he really seemed to have enjoyed the cold beer, music, etc, from the Japanese ship.

I wanted to go and watch the ship a second time and listen but never made it. I went to Nejon's in the afternoon, because she wanted me to teach her how to make donuts. As it turned out she already knew how to. We were both going to go down and watch the ship but never quite made it. On the way we talked to T and she said the ship had left. Then Nejon told T I wanted to study from her how to make pancakes. I sat and watched T. Her pancakes were very good. They really rose.

When she finished, Nejon and I and Jormor started back towards my house. Jormor and I carried the basket of three pumpkins and three papaya Nejon gave to me. We sat on the porch and drank coffee and ate pancakes, ship biscuits and tuna salad.

Somehow, when Nejon asked me about a picture, in a book on Southeast Asia, where the people had worked themselves into a trance, we got on the subject of magic. They told me that the people of Fiji did not walk on hot rocks by the use of magic. It seems it is something they learn, and they also put something in their teeth.

People of Ebon used to know magic but the work of the Boston missionaries has wiped this out, somewhat. Nejon told how there was one person who could damage a person's eye through the use of magic.

### **November 11, 1975 Juje (Tuesday)**

#### **Adult Education – Math for Cash Crop**

School again tonight. We worked on a problem of waini (coconut), or copra that is dried coconut. Many of the people cannot figure out the math for their own waini. \$.003 of every thing made on the waini produced goes to the iroij (hereditary king) as a form of tax. One fourth of everything produced goes to the alab (first born head of family clan). Here is the problem the people worked on:

A person makes 1,026 pounds of waini (dried coconut) and \$225 is paid for a ton of waini. How much is paid for a pound of waini?

The person would get \$0.11 a pound. For 1,026 pounds he would get 112.86. He would have to pay .003 cents on every pound of waini produced to the iroij which would be \$3.08. \$109.78 after paying iroij .003 per pound.



One quarter of the \$109.78 would go to the alab. This would be \$27.45. This would leave the person who made the waini \$82.33. Irene Tolwi's father is an alab, but Irene told me he didn't collect the money from the family. It doesn't seem fair that you are chosen if you are first born, but this is the way the land is passed down in the family and the family clan has been around a long time in Marshallese history. If you are born an alab, then everyone in the family would pay you one quarter of everything made on waini (copra that is dried coconut). People not born an alab in a sense rent the land from the alab by paying one fourth.

### **November 12, 1975 Wenje (Wednesday)**

There was no school this morning because it rained. Irene spent the night because it rained when we walked back from adult classes. Jibi, Irene, Emilia and I sat on the porch and drank coffee and ate papaya.

#### **Pumpkin Pies and a Banana Cream Pie**

When everyone left, I peeled the three pumpkins and boiled them. Then they were ready to make pies when I got home from school in the afternoon. We had school in the afternoon because it had stopped raining.

I made three pumpkin pies and one banana cream. I gave one pumpkin pie to Emilia, one to Maden and a banana cream to Irene's family. I didn't get finished baking the pies until about 9:00. The omom cooks very slowly and I made a rather small one.

### **November 13, 1975 Taije (Thursday)**

I got up early this morning because I wanted to take a pie to Nejon and if it sat until noon it might spoil. It was a bit of a hike to Nejon's and I was worried about being late to school. However Nejon told me to take her bicycle and bring it back after school.

I asked Richard to take the bike back, because my foot had started to hurt and swell from when I had scraped it on a rusty nail the night before.

### **November 14, 1975 Bolaide (Friday)**

#### **Cracking Open Coconuts**

I helped crack the coconuts open with a machete to get them ready to make copra (dried coconut). There was really a large pile and I helped do maybe 2/3. This was after school. Then I decided to make banana donuts and was cooking them when Jimkon brought me a huge piece of tuna to be eaten as sashimi. I decided to wait until after night classes.

When school was finished, Irene and I walked back through the rain with a piece of poster paper over our heads. We sat on the porch and drank tea and coffee and ate sashimi, donuts and breadfruit. I soaked my foot in some water I boiled, because it was swelling and the redness was starting to spread.

#### **Lucky for Me – No Diabetes & I Had Dried Milk**

This really worried me, because Jibi told me how her second husband had died. He had a small sore or scratch on his foot and his foot swelled up and was all red. It was like this for three months and his toes ended up falling off. She said he had diabetes and this was why it was so bad and he died. However, I have no intention of waiting until my toes end up falling off. I intend to do something about it now and I did.

#### **Joanne's Home Remedy – Bread and Milk**

After soaking my foot, I wrapped the two toes in bread and milk. When I got up Saturday morning the redness had not spread and the bread and milk had taken out the soreness.

### **November 15, 1975 Jadede (Saturday)**

I cooked the tuna left over from last night, and made some more banana donuts and coffee. It was raining when Irene and I woke up this morning. Jibi, Irene and I sat on the porch and ate donuts, fried tuna, breadfruit and sashimi that Maden had brought over.

Then I walked with Irene to her house. I had a splitting headache. This scares me now because I had a

splitting headache for two days before I got really sick for two days at Arno. Irene asked me if I wanted to lay down and I did. I fell asleep and thought I had slept only a short time but when I got home the clock said 5:00PM. I had gone to Irene's about 10:00. When I walked back, it seemed like I had left Ebon for a day and was just getting back. I had slept the kind of sleep I had when I was sick at Arno – very deep sleep. I've been at Ebon six weeks now. I had been at Arno six weeks and had gotten sick the last two days there.

### **November 16, 1975 Jabot (Sunday)**

\*\*\* Walked with Roger and Emilia to see a ship that came to look for oil and phosphates. The Japanese mined phosphates when they were here.

### **Drunkenness Enana (Bad)**

Roger came over this afternoon and I sat and talked and bitched to him because I wasn't in the best mood today. For one thing a husband came after he had drank jamunga (fermented coconut sap). He told me I shouldn't go and talk to this one woman. He asked me if I had given her some flour, which I felt was none of his business. What a friend and I exchange that belongs to us does not concern other people. I do not like to talk with people who are drunk.

Emilia came while I was talking and she sat and talked awhile then said she was going to see the ship that had come. Very smart of Emilia to leave the situation!

\*\*\* Mande – making waini – the process

Juje – PTA – Teachers in front and parents sit back. Mostly grandparents although considered parents. Make a law for 7:30 curfew for school children. 10:00 in Majuro when school and when bell rings all people go home (school children)

The above are notes to catch up diary.

\*\* The Japanese had mined phosphates when they were here.

It wasn't really a ship. It was a large sail boat that had people who had come to test for phosphates and oil. Emilia and I watched the men work awhile, then we left with Erbi to walk to the house at the end of the road.

### **Sick Man to Hospital by Wooden Carts**

There was a man very sick at this house from sugar diabetes. There were several people here. It was a gesture from the people towards the sick man and his wife. They come as a sort of comfort to them.

The man was very sick and his leg hurt him very much. He didn't know the people around him. Hanako then decided the doctor should see him. (The doctor had given the man some medicine earlier). When Hanako returned, she said the doctor said to bring the man to the hospital. They tied two copra (coconut) carts together and put a mattress on the bottom, and then the men put the sick man in and he was taken to the hospital. This was their ambulance.

### **November 17, 1975 Mande (Monday)**

\*\*\* Wenje – took food to man in hospital sick from diabetes, describe hospital

### **Cash Crop - Copra**

I want to explain the process of making copra (dried coconut) because this is the source of what little money the people do make.

First the waini (mature brown coconuts) is brought from the jungle by the people or by the stevedores. It may be brought in the boomboom (motorboat) or in burlap bags in the copra cart. Then the men take off the outer husk using a sharp pointed stick with metal on the end.

When the coconuts have been husked, the women and men crack the coconuts in half using their machetes. I helped do this. The coconuts are then set out in the sun to dry. If it is going to rain, all the coconut halves have to be turned over. It did really rain one night and Maden, Jim, Jibi and I had not turned the coconuts over. In fact it rained off and on all this week, which really increases the work in making copra

(dried coconut).

Jim had to put the waini in a kind of stove the Marshallese make to dry the waini. It is on the order of a smoke house.

When the waini (coconut) had dried somewhat in the shell, the men cut the waini (coconut) from the lot (inner coconut shell). This is slow and tedious labor to do all of the coconut halves. When it is cut from the lot, it is again laid out in the sun to finish the drying process. Every time it rained, someone had to go out and cover the pieces of waini (drying coconut).

Finally when it is dry, it is put into the bags and the top of the burlap bag is tied with fibers from the coconut branch. One bag of waini brings little money now. It brings about \$5.50 for one burlap bag. Before when the Japanese were here, the people got a good price for their waini (dried coconut). There have been times they got as much as twenty dollars and there have been times they have gotten as little as \$2.00. When a bag of copra (dried coconut) brings \$2.00, the people don't even bother to make copra because it is not worth all the work and time. They are better off to plant taro and work so they have a food supply when times are really rough.

The people must also pay 0.003 cents on every pound of copra plus if they are not an alab they must pay one quarter to the alab. The alab is the person lucky enough to be the first born.

### **November 18, 1975 Juje (Tuesday)**

#### **Parent Teacher Association**

Today in the afternoon we had a PTA (Parent Teacher Association) meeting. All of the teachers sat in the front of the room and the parents sat facing the teachers. In the Marshallese culture, it is the grandparents who take care of the children which frees their children of some of the responsibilities as parents. In Marshallese culture they are considered grandparents in the sense of American grandparents who help the parents raise the children.

This had one purpose where the teachers sit in front of the parents and it was that if the parents wanted to confront the teachers or contest the teachers about the grade, they could. However in Marshallese culture I don't think teachers worry as much as American teachers about being contested. Many children had no one representing them so report cards of their grades and work went unnoticed because the report cards were not given to the children to take to their parents.

After looking at the grades, the PTA with Jormor as president brought up business. They discussed petitioning the council for a law saying all school children have to be off the road and at home by seven thirty. Everyone seemed to be in agreement that this was something good. If I were a student I wouldn't like this. However unlike places in America where boys and girls use cars for dating, the Marshallese boy and girl can meet by merely walking and, it seems to me girls at a younger age have children than in America because of the culture.

The women also stayed after the meeting because it was raining and they decided to have a party for me Thursday.

### **November 19, 1975 Wenje (Wednesday)**

Maden and I went to the hospital to take food to the sick man. Maden took bub (pandanus) and I took a beef vegetable soup. The people all take food to the hospital because the woman hasn't time to prepare and get food and also constantly watch the sick man.

#### **Diabetes**

I don't really understand why it is okay for someone with diabetes to drink jakaroo (coconut sap) because it is a very sweet drink that is caught in a bottle from the coconut tree. The branch where new young coconuts grow is cut and the juice instead of going into the formation of young coconuts is caught in the bottle.

Also the people bring starchy food such as rice, breadfruit and taro which I feel someone with diabetes should stay away from. What other food is there though?

## Man in the Hospital

I think I'll describe the hospital because it doesn't have wards or a waiting room, or a reception room or an emergency room. The hospital is a wooden building with unpainted walls on the inside. It has one bed.

When the doctor started giving the man the IV, he hung it on a nail someone drove into the wall. All night and all day members of the family keep watch on the sick person. They fan him to keep away mosquitoes and when he is too warm. They may rub his arm or stomach or leg. The woman of the sick man brought her mattress and slept on this beside the bed of the sick man.

### November 20, 1975 Taije (Thursday)

The women of the PTA decided to have a party for me. They worked on a jaki (woven mat) to give to me and brought all kinds of food. People do not have beds. They sleep on mats.

## Party for Joanne

They moved all the desks of the eighth grade classroom to the walls of the room so the center of the room was empty. They pushed tables together at the back of the room and put all kinds of food on the table so that the table looked like it was prepared to feed all the people of the banquet. They had a table and chair in front of this with food on plates and told me to sit there and eat. When I sat down, they presented me with a jaki they had made. This mat was woven from the long leaves of pandanus that were cut into strips.

## Gift of Jaki (Woven Sleeping Mat)

This jaki took a lot of work. First they had to lay the green leaves from the bub or pandanas in the sun to dry. When the leaves were dry they pounded them with the heavy dekka in nin which is made from the huge tridacna shell or hard white coral from the lagoon. When the pandanus leaves are soft and pliable from pounding, they are cut into ½ inch strips and they are finally ready to start weaving.

When they presented the jaki to me, they said it was for me and a man to sleep on. They said they had all done magic while weaving the jaki. I then told them I hoped the magic worked and brought me a good man.

Hanako then told me all of the food was for me on the table. They told me I should eat and poop and eat and poop all the next day. Then everyone ate. The women ate from the baskets of food they had brought and I ate from the plates.

When everyone finished eating, Nejon decided to show me a dance in the way of the Japanese. They were forced to speak Japanese in school when the Japanese controlled the islands. (I'd also say the children are forced to speak English, if they want to go to high school now.)

Then they asked me to sing. I said I couldn't but would play my flute. I played "La Cinquataine" and "Flight of the Bumblebee." Then I played "So Mi Mi" and Hanako sang and they told me to dance. I remembered Nejon saying the Japanese danced very graceful and Americans looked like monkeys jerking all over the place. I did my own version of dancing to "So Mi Mi" and when I finished Nejon said, "You really dance good," and Emilia said I would have to show her how.

When the party was over, I took all the women's pictures with the jaki (sleeping mat). Then Emilia and some other women put all the food on a copra cart. We stopped at the home of Bulej to give him a basket of food. I was careful to include only heads and no tails of the fish. It is custom when there is a party or food passed out, some must be given to the iroij.

I also woke up Jibi and Maden and gave them some food and a big basket. I gave a large pan to Erbi and Emilia because I knew I couldn't eat all the food. The next day Maden didn't do any cooking.

There was ni (young coconut), uroj, mē, fish, jabwator, iu and other food at the party. A washtub full of uroj (taro) and mē (breadfruit), a tub of fish. Is it any wonder I couldn't eat all of this food?

**November 21, 1975 Bolaide (Friday)**

**Hanako Teaches First and Second Grade**

Hanako, the teacher I co-teach with in math and music, has first and second grade combined which makes it very hard on her because this gives her forty young children. It is especially difficult with kids this age when you have to get right down with the kids and take their hands to show some of them how to write. Forty children in a class is too many.

**Germ**

One thing I'm sure Hanako got across to her children is the concept that dirt carries germs. For the whole first marking period she would check their hands. If the children had dirty hands, Hanako would rap them across the knuckles with a stick and say germs. I especially watched to see if she would rap Bwein across the knuckles when he had cut the tip of his little finger off. She didn't. She rapped him on the shoulders with the stick.

\*\*\*Jadede - made jabwator – tell process. Jim brought back fish and mejen wot (clams.) Maden admits she is pregnant. Had me thinking she is big from eating.

Jabot – Baby died. Went to funeral.

These are my notes to catch up my diary.

**Class Discipline**

Hanako will yell and yell at the children to be quiet some days, and they won't listen. She will then go around the room hitting the kids with a stick. Then they are quiet. Heaven knows this helps her frustration. It's really rough to go into a classroom where the discipline is a stick and I don't use one. Sometimes I must say I really feel like using a stick. 40 children is way too many students for one teacher to control! It is so easy for a person to pass judgment if the person is not in the situation teaching 40 children.

Hanako spends as much time putting or I should say re-putting up her alphabet and numbers, because all the school has now is some scotch tape.

There are times Hanako yells quiet and the children ignore her. Then she will take a stick and run it across the corrugated tin which really makes a racket. She will then proceed to work with some children at her desk and the children will take up their loud talking about two minutes later.

\*\*\* Mon. – Child rearing practice

Tues. – Singing for Christmas

**November 22, 1975 Jadede (Saturday)**

**Making Jabwator**

I helped Maden make jabwator today. First I helped Pat an old man irir (grate) the uroj (taro). Then Maden added some jakaroo (coconut sap). We then took a long stick and twisted some mē (breadfruit) leaves from the tree. The leaves of the mē tree are very large and grow in groups of eight or nine on one branch.

We poured about a cup of the uroj (taro), waini (grated coconut and water, strained) and jakaroo mixture onto the large green mē (breadfruit) leaves and wrapped the leaf around this and tied it with the fiber from a bub (pandanus) branch. It is very fibrous and doesn't break all that easily. The waini I believe was grated coconut mixed in water, and then grated coconut strained out and the white liquid is used.

When we were finished wrapping all the mixture in the leaves, Maden dropped each one in a pot of boiling water. She boiled them about one and a half hours. We ended up scorching some because the water boiled away. Maden said, "Don't tell Jim." I said I would take them and then Jim wouldn't know. They were okay to eat. Jim brought back fish and mejen wot (clams). The fish were beautifully colored.

Maden admitted she was pregnant. I once said, "Pretty soon you'll have another one like Gaski." Maden said, "Jab, keneke ij lukon mona." She actually had me believing she was large from eating a lot. Gaski's birthday and first kamin will be January and Maden is expecting February I think.

### **November 23, 1975 Jabot (Sunday)**

#### **Funeral for Baby**

A little baby died during the night, apparently while sleeping. The baby didn't appear to be sick. Anyway the parents didn't know the baby was sick.

All the people went to the funeral in the evening. The baby was lying with a sheet covering it up to its head. It had wud (flower crowns) laid across it (about three or four). The mother and grandmother and members of the family sat with the child. The baby looked as if it were sleeping very peacefully.

People came in the room and sat and gave their soap or money. When one group of people had finished sitting awhile, another group of people would come in and sit and offer their money or soap. Some people gave quarters and some gave as much as a dollar. Every once in awhile the minister from the church would say a prayer.

There was no wailing or crying that I saw at this funeral. Obviously though the family was sad.

### **November 24, 1975 Mande (Monday)**

#### **Discipline of Children**

I very seldom in fact have never seen a Marshallese spank their child. They will yell and yell at the child and also throw stones at the child. If the child still doesn't listen, they will aim closer. They keep aiming closer and if they are really angry, they will hit the child on the legs or feet. I have seen Maden do this with Johnny.

They seldom get up and take from the child whatever they want the child to stop playing with. I often see little children playing with knives and large machetes and sometimes the parents say nothing. There is a well at Emilia's and Erbi's that is level with the ground. I would be afraid a child would fall in this especially at night. They have a small child named Tammy.

#### **No Indoor Toilets**

There is a four-year-old youngster who makes no effort when he is sleeping to go outside when the child has to go to the bathroom. No one seems to make any effort to train him. The room where the child sleeps smells strongly of urine at times. The child has slept with me a couple of times and I told him he had to tell me when he had to go to the bathroom. He didn't, and when I did take him outside to try to get him to go to the bathroom during the night, he started whining. His blankets really smelled like pee in the morning. I hung them on the line in the morning to air. No washing machines, either! Go get the great big wash basin, scrub board, and scrub brush and salvo. Squat, lay the piece of clothing on the board in the tub, and start scrubbing with the brush.

#### **A Letter I Wrote In Marshallese**

*Wednesday, November 25th, 1975*

*Yokwe Maryanne,*

*Inaj jiji letta eo, ña wot. Ej lomnak inaj komane bur bwe kwoj konaj melele.*

*Ej jokwe iturin Erbi, Emlia im bamle im Gibi, Maden im Jim im bamle. Ej jokwe ippa Gibi. Aor jilu room ko ilo im, juon room in kiki, juon room in bwebwenato im juon room in moña. Aolep ien iar bwebwenato im moña ion etanak eo.*

*Ej rukaki ilo English class raulitok im tiltilemjuon. Bareinwot ej rukaki ilo class ruo in bwinbwin im class juon im ruo in al im komane pija. Erbi ej principal im lukon emon principal. Ñat iar rukaki ilo class juon im ruo iar jiboñ Hanako.*

*Bareinwot ej jiboñ ilo class on dritto. Aor class on dritto Juje im Bolaide. Roger jiboñ im Jimkon jiboñ. Ñat aor class on dritto Irene im ña etaital ñan jikol ippendron.*

*Ej jilikenwej jokra ñan kwe bwe ejab komane. Ejañin atal im bukote mejen wot keneke ñat logit ebat aor jikul. Ej lukon konan atal im bukote mejen wot. Kilmej loe aolep mejen wot ko im mama on Irene im jatón le-*

*drik Irene komane jokra. Iar ba mokta Maryanne lukon konan ña jilikenwej jokra im kilmej ba, "Inaj komane." Kilmej atal ñan class on dritto im lukon konono bwinbwin keneke kadak jen armij jen Japan. Kilmej rukaki ilo bwinbwin eo ilo koman waini einwot ese. Jete wonan on iroij? Jete wonan on alab? Jete wonan om?*

*Kia aolep armij katak ilo Christmas. Erbi ej rukaki ilo jitoen. Mokta iar jab al ilo bwinbwin bwe kio emelele. Ejab nana!*

*Ebon lukon emon. Lukon emon armij, moña im aolep kein eo.*

*Ekonan ba Merry Christmas im Happy New Year kio! Aonaj et en Christmas. Jiji letta ñan ña im jab jiji konan kwai jiji on Atasio Philips. Ejelok ak lukon jidrik.*

*Jokwe yuk,*

*Joanne*

Now in 2022 I am going to loosely paraphrase this letter I wrote in November 1975 to Maryanne who lived in Majuro. I wrote other letters in Marshallese, but this is the only one I happened to keep.

-Joanne

Wednesday, November 25th, 1975

You are a rainbow Maryanne,

I am writing you a letter. I live by Erbi, Emilia and family and Gibi, Maden, Jim and family. I live with Gibi. I have a room for sleeping, a room to talk and visit, and a room for cooking.

I teach English class for eighth grade. I help first and second grades to make pictures (art class). Erbi is principal and he is a very good principal. I help Hanako with first and second grades.

I wanted to go get clams (mejen wot), but I had school. I said I would make bottled clams (jokra) for you, because you really wanted some. Kilmej said he'd make the bottled clams. People remember people from Japan. (Note from author – Japan ruled the Marshall Islands after Germany. Then the United States took the Marshall Islands territory after World War II.)

In adult education, we worked on a math problem for how much the iroij (hereditary king) would be paid for his share of copra (dried coconut). How much money goes to the alab (first born head of family clan)? How much money does the person making the copra get for his share?

Now people are practicing Christmas songs. Erbi is the teacher of jitoen (a particular part of the island). Not bad!

Ebon is very good. Good people and good food.

I want to wish you Merry Christmas and Happy New year. Write me a letter.

Yokwe Yuk (You are a rainbow),

Joanne

### **November 25, 1975 Juje (Tuesday)**

#### **Choir Practice for Jittaken and Jittoen**

Jittaken and Jittoen have started their practice of Christmas singing. Erbi from Jittoen will write all the parts by numbers. Then the people will sing their parts according to the numbers. They will sing Do for one, Re for two, Mi for three, Fa for four, So for five, La for six, Ti for seven and Do again. This is really effective because after conditioning for awhile, when one sees the number, he sings the note. In this way all parts, soprano, tenor, alto and bass are learned and covered. Kind of like typing. You see the letter, and hit that key with your finger. So with the Christmas song, you see the number, and hit that note with your voice.

After everyone gets the notes in his head, then everyone starts to study the song with the words replacing, do, re, mi, fa, so, la and ti with the words.

The missionaries taught this to the people and this has carried on for a hundred years or more now. The

missionaries were quite effective in some of their teaching to say the least.

There was a boy who couldn't sleep. I asked him, "Why?" He said because of a timon (demon). I told him not to worry. I'd make the demon go away.

### **November 26, 1975 Wenje (Wednesday)**

#### **Dream of Demon**

Last night I had a dream that a demon with a gray, very wrinkled and crunched together face was trying to make my face look like his. I got in a fight with the demon and we were fighting on the edge of a hole. He was trying to push me in and I was trying to push him in. I don't know who ended up getting pushed into the hole. Obviously I dreamt this dream because of the talk about demons and I said I would fight the demon and make him go away. (Was it obvious, December 17, 1976, I fell in a well.)

Last night Jibi had a dream that Paula's dead mother had come and laid down beside her. This really scared her and she got up, left, and went to sleep with Maden and Jim. The next night Jibi slept again with Maden and Jim because she was afraid. However she didn't sleep well because she was cold.

### **November 27, 1975 Taije (Thursday)**

#### **Thanksgiving**

Today is Thanksgiving. There is no school today because the school calendar follows that in the states. However the people here do not celebrate Thanksgiving and why should they. It was cloudy today which made it seem a bit more like Thanksgiving. I cooked a lot today to give to Maden and Jim and Emilia and Erbi.

I cooked iu which is coconut embryo pudding. I then cooked a huge pot of spaghetti and cheese and tomato. The spaghetti was very buggy and I thought I would have to throw it away. However Maden said, "Don't throw it away it's okay, just wash it." It turned out the bugs stuck to the spaghetti. After boiling it I spent about an hour picking out the bugs. I also cooked donuts and corn.

I must mention the turkey separately. When one is used to cooking a huge twenty pound turkey for Thanksgiving it is pretty disappointing to dump a tasteless turkey from a can. I tried doctoring it up with catsup and lime. It didn't help all that much.

When I was finished, I gave half to Maden and Jim and half to Erbi and Emilia. They really seemed to enjoy the food. It was something different for their taste buds.

#### **Field Trip Ship**

Everyone is getting excited because rumor has it that a ship is coming tonight. Jim's father told me it would be here tonight and I didn't believe him. However it came tonight. It was in the lik (ocean). It didn't come into the lagoon because it was dark and ships don't like to navigate into the lagoon in the dark because they don't care to rip their sides open on the coral.

The people were hungry for cigarettes. For the last three weeks they have been out of cigarettes and have been making do by chopping up chunks of pipe tobacco and rolling this in banana leaves. We were practicing singing tonight and someone had evidently gotten out to the boat and gotten some cigarettes. Someone threw some cigarettes, and the people all grabbed for them (the men anyway).

The people have also been out of flour and rice and sugar which I can't say is all bad, because here on Ebon they then really work at fishing and preparing food from mē (breadfruit), uroj (taro), and iu (coconut embryo pudding). I much enjoy eating these Marshallese foods more than rice and donuts every day, especially rice day after day. When they have rice and flour and sugar, the people tend to abandon the hard work of preparing mē (breadfruit), uroj and iu every day. They eat a whole lot more rice.



**November 28, 1975 Bolaide (Friday)**

**Field Trip Ship in Lagoon**

It was a pleasant sunny morning today and the boat was in the lagoon when I looked out to the lagoon. We were supposed to go to school today (teachers only) to work. I went to the school and asked Erbi if I could go talk to Bob and Roger when I saw Bob talking to Roger. I wanted to hear what was happening in Majuro and to get my mail. Bob brought our mail with him. It was good to hear from the outside world and from home. Joyce sent me a turquoise necklace she had made.

After reading my letters quickly, I went back to the school, and then Erbi said we wouldn't have to work at school because the ship was here. Then I went out to the new field trip ship that was not designed to be a field trip ship. It's called the Micronesian Princess.

It has a huge cargo carrying space but little deck space, which doesn't make it the best field trip ship, because often there are a lot of people traveling between islands. Also the cargo they carry doesn't fill all the space in the hold of this huge ship and everything gets jostled around.

Bob, Nancy and Roger came over in the evening for a spaghetti dinner and I set Nancy to work picking the bugs out of the spaghetti. Later Nejon stopped by, and she and Roger gave each other a hard time.

**November 29, 1975 Jadede (Saturday)**

Roger asked me earlier to help him bake twenty loaves of bread. He brought the flour over early this morning.

I mixed up eight loaves and baked these in Emilia's omom (oven) and then mixed up another batch to make eight more loaves. I cooked four loaves at a time in Emilia's omom.

Roger asked Emilia to help him make baskets but I don't think he was really interested in learning. Emilia finished two.

Emilia killed a chicken and gave it to me to cook for Bob, Nancy and Roger for dinner tonight. Emilia made a salad from not yet ripe papaya that she shredded on a shredder. She added fruit cocktail and mayonnaise and it tasted as good as any cabbage slaw mom had ever made from cabbage, fruit and mayonnaise. Surprising what a little ingenuity will do. She also brought over rice. We had fried chicken, salad, rice with gravy and Bob brought some Scotch.

Roger and I went to get the rest of the bread. I asked Roger what he was going to carry the bread in and he said a box or a bag. He asked Emilia to help make baskets and I worked all day making bread and he did not make baskets. When we got to Erbi's and Emilia's, Emilia was busy making baskets for Roger. When Emilia asked if he wanted some jakaroo (coconut sap beverage) he said, "Uh! Ejab konan. (I don't like.)" I thought he could at least refuse politely.

Then I helped him carry the bread. I didn't go to the houses except for one. That house was Kilmej.

Roger barely made it to the boomboom. They almost went without him. I saw a great falling star as the boomboom was leaving the shore with Nancy, Bob and Roger.

**November 30, 1975 Jabot (Sunday)**

**Field Trip Ship Goes to Toka**

I went to Toka with Jim, Rainer and two other Marshallese men. We went in a speed boat a little after noon. We went because the night before the Micronesian Princess went to Toka. Today is an exception. When the boat comes everyone works no matter what day it is, because the boat waits for no one. The people from Toka spent their Sunday loading copra onto the field trip ship. Rainer wanted to take some jokra (pickled clams) to the ship that he had not sent on the ship when it was at Ebon, Ebon.

I saw Bob, Nancy and Mike again. Toka is much like Ebon except that it doesn't have a wide road like Ebon. From what I have seen and heard, Ebon is one of the nicest islands in all the Marshall Islands.

If I were living in Mike's place, I would sure clean it up and fix it up. It definitely has potential, but it

looks like a bachelor lives there!

## **Nancy Stranded**

Nancy didn't especially want to stay at Mike's for the night but that's what she ended up doing. A Marshallese man came and asked her if she wanted to go back to Enekoion in the morning and she said she would go back this afternoon. Then he told her the boat had already left. She was asked but not really given a choice. The Marshallese really enjoy talking about who's sleeping with who. Many times their talk is speculation and sometimes it is for real.

When I got back, Emilia asked me to help her make donuts for when we sang. We made a huge batch of donuts and coffee and tea and after finishing practicing Christmas singing, we snacked.

### **December 1, 1975 Mande (Monday)**

Amima is finally here. He is the son of Amhram whose house I was supposed to live in. He has been in Majuro all this time. Amima went to college for just a little while at Community College of Micronesia (CCM).

## **My New Class Schedule**

So now Alee will make up a new schedule. Now I teach English from 8:00 – 8:30, first and second grade music and art from 9:00 – 9:30, then second grade math from 10:00 – 10:30 and eighth grade reading and writing from 10:30 – 11:00. I teach art in the afternoon from 1:30 to 2:00.

This evening we really had a feast after we finished singing at 12:00 midnight. This was prepared by bass and soprano. The bass supplied the fish and the soprano supplied the titimon and ber. We ate the titimon, which makes me think of cream of wheat from plates woven from kilmej (coconut leaves) and lined with the banana leaf. Very practical and useful plates and really do eliminate dish washing.

### **December 2, 1975 Juje (Tuesday)**

The family structure of the Marshall Islands seems to end some of the trauma of children when grown and starting their own separate families. The older people care for children right up to the day they die. The parents and grandparents help raise the children.

This eliminates old folks homes in the Marshall Islands. There is no such thing. Very seldom do the mother and father live separate and apart from their children. They live with one or more of their children.

Take Maden and Jibi as an example. Maden is twenty-four, has two children and another on the way. However, there are times Jibi keeps after Maden to do this and do that and don't do it this way or that. This is an accepted pattern of family living in the Marshalls. Maden is not yet married because she koba (lives with) Jim. Jim moved in with Maden after Maden's father died. The man usually leaves his side of the family and goes to the woman's side of the family. The families are extended and are matrilineal.

There are times Jibi talks about Maden. This embarrasses Maden and makes her angry, the same as when my mom did this to me a few times.

### **December 3, 1975 Wenje (Wednesday)**

## **Like My New Class Schedule**

Nothing special today. Had our schedule changed because Amima is here. Before I taught seventh grade English from 8:00 to 8:45, second grade math from 9:30, eighth grade TESL from 10:00 – 10:45 and first and second grade music and art from 11:00 – 11:30. I like my schedule much better now. I work a lot more with the eighth grade and do not work with seventh grade. Here's my schedule now: 8<sup>th</sup> TESL from 8:00 – 8:30, break 8:30 – 9:00, music and art for first and second from 9:00 – 9:30, recess 9:30 – 10:00, second grade math from 10:00 – 10:30 and 8<sup>th</sup> grade reading and writing from 10:30 – 11:00. In the afternoon I teach art from 1:30 – 2:00.

### **December 4, 1975 Taije (Thursday)**

Today was a real bummer of a day for me. I really felt like I wanted to go home. It was very strong. This hasn't happened before. I think it was partly because we changed schedule and it was like the frustrating first few days of school. Also the kids gave me a rough time. All in all it was a bummer of a day.

### **December 5, 1975 Bolaide (Friday)**

Today was a good day. The feeling has passed. It's gone now. A good day at school, too.

When school finished I decided to take my camera out and take some pictures. I wanted to take some close-up pictures of some of the plants of Ebon because I haven't done this yet.

### **Thatching**

I also went down to the church where people were rethatching a roof where the people from the Jittoen end of the island eat. I took some pictures and also helped with a little rethatching. All the women work on the rethatching and the men then work at putting up the thatching for the new roof.

I shall explain how the thatching is done. All the old pandanus leaves are slid off stick and burned. Then new dried pandanus leaves are put on the stick about a foot from the wide end. Then another leaf is overlapped about  $\frac{3}{4}$  of an inch and again folded over the stick about a foot from the end. A hole is made into the two pandanus leaves and the heavy vein from the coconut leaf is run through the hole. This is repeated until the end of the stick is reached. A stick is about a yard long or a little longer.

The women stack up the thatching they finish and the men work at putting up the new roof. They overlap each stick with thatching. They start at the bottom of the roof and work up. Thus the top row of thatching overlaps the bottom row of thatching each time. So the thatch sections overlap like shingles on a house overlap. The roof must last for about a year because they did this roof for last Christmas too.

### **December 6, 1975 Jadede (Saturday)**

### **Clamming**

Today I woke up and the way the sun was shining made me think of snow on the ground with the sun shining brightly. The feeling and longing for winter came again this morning and I really wanted to go somewhere, anywhere but just to move for a change. I really wanted to go to Enekoion.

I'm really glad Maden asked me to go looking for mejen wot (clams) today. It made the day turn out to be tremendously interesting and different. I only went a little ways from Ebon to look for mejen wot but it made my day and I saw a whole new world.

Jim had a scuba mask and located the mejen wot then removed them from the coral with a screwdriver. He did this by sticking the screwdriver into the slightly opened shell. The touch makes the clam, clam right up. Twisting the screwdriver loosens the clam embedded in the coral. Maden and I sat on coral with water up to our chests and cut the mejen wot from their shell.

### **Longyar - Lovemaking**

Maden mentioned Longyar in Arno Atoll and how girls were schooled in the art of lovemaking. She didn't mention the helicopter or the coconut but she mentioned sitting in the water and feeling the motion of the ocean.

### **Beautiful Coral**

When we had quite a few mejen wot (clams) we started back. We had about a half of a flour bag full. Jim gave me the mask and I walked through the water looking at the under sea world of the lagoon. The shapes of the coral were beautiful and fascinating. The graceful coral was sprouting from the floor of the lagoon. I know if I had seen a shark under the water swimming, I would have panicked. With the mask one can see a long way under the water. Looking down in the water one doesn't see the fascinating shapes of coral because the waves and water refract but looking at the coral under the surface of the water with a mask, one sees all the beautiful sea world.

\*\*\* Mande – Started working with colors and the eighth grade was fascinated to see how you could mix primary colors and get all other colors. They don't make distinction in colors the way American culture does. All reds and shades of red and brown are brera to them. Making a paint brush from a plant.

### **December 7, 1975 Jabot (Sunday)**

At church different groups sang. The north end of Ebon took their turn, people from the south end took their turn, people from Toka took their turn and Ratic Dron took their turn. Jibi told me it has been one hundred and seventeen years since the missionaries came. Jibi said people were really crazy before the light of God came. She said they were really crazy because the people used to really fight and make war upon one another. I wonder what would take the place of the people's religion if it were destroyed.

Their life centers around their religion. As far as I have seen, much of their celebrating and parties are church oriented. Christmas seems to be one of the biggest and best parties of the year. The people start practicing singing a whole month before Christmas. One night when we practiced we had donuts, tea and iu. Another night we really had a feast. We had fish, ber, titimon made from uroj (taro).

Once when Roger and Emilia and I were talking, Roger told Emilia that the missionaries had lied. She vehemently denied this.

### **December 8, 1975 Mande (Monday)**

#### **Colors**

I started working with colors with the eighth grade. They were really fascinated to see how you could mix the three primary colors to get all other colors.

The people here really don't make the distinction between that many colors. To them all shades of violet, reds, and browns are either brera (red) or brown. I have also noticed this on occasions when I have asked them what color dress they want. They say color doesn't matter. They don't make an effort to mix and match harmonious colors as Americans do.

This is not to say they don't like colors. Quite the contrary. The brighter the color of material or dress, the better they like it. On special days or Sundays, they often don their brightest colored dress. The bright colors look very nice on the people.

#### **Paint Brushes**

The school only had ten paint brushes and I have twenty students in my eighth grade art class. I was worried about enough paint brushes. One of the Marshallese teachers Jimkon showed me how to make one and Erbi helped me make one. All you do is take the thick stem of a certain grass and pull it from the ground. You then pound the end that is white with a rock to separate the fibers and you have a fine artist's paint brush.

I took this brush to class and asked the children if they knew how to make them. All of them did. The next day they all brought two or three each. When they were finished, they threw them away and brought two or three more for the next art lesson.

A larger brush can be made from the bub (pandanus fruit). The discarded bub people have eaten is thrown in the ar (lagoon). Then the sweet pulp not eaten from the bub is washed away by the wave action. You can find these excellent brushes (fij) all along the ar (lagoon).

#### **Birthday Cake**

Emilia asked me to help her make a birthday cake for Alee, the atoll supervisor of Ebon, Ebon. She brought over the flour and four eggs from her chickens. I was a bit apprehensive because I had never baked a cake before without a recipe. However I began to realize after working with flour quite awhile, while here a short time, that cake, pancakes, donuts, cookies and bread are all just variations in the use of flour.

Emilia baked the cake in her omom and it raised beautifully. I then frosted it using two jars of peanut butter and a half of a can of Hershey's syrup. This is all I had that I could think of to make frosting. I don't

know the recipe for making frosting with sugar and grease. I'll have to write to mom.

We made two round cakes and a rectangle. Emilia was very concerned. We hurried and gave one to Bulej the lesser iroij than Kabua Kabua, because he had seen us baking the cake.

I went with her when she took the cake to Bulej. When she gave the cake to Bulej, she humbly knelt and handed the cake to the iroij.

### **December 9, 1975 Juje (Tuesday)**

Emilia, Irene, Maden, Melina, and some other women and I went to Hanako and Alee's home at about 5:30 this morning. Emilia carried the cake and I carried a pot of coffee. Many of the women had brought a chicken also to give as a gift to Alee.

It was just beginning to streak dawn, but people were already starting to rise and I noticed on our way to the early morning birthday party, one woman was carrying a torch.

When we got to Alee's home other people were just leaving. We gave the cake, coffee and chickens. Hanako gave everyone tea and donuts. We ate and then went back. I had time to pick up the big breadfruit leaves before heading on to school. The big breadfruit leaves that fall are picked up off the coral yards every morning. Makes sense! If the big leaves were left to catch rain water, what a lot of mosquito breeding pools there would be!

### **December 10, 1975 Wenje (Wednesday)**

Kilmej and Bulej and the men who always sit outside while we sing decided it was their turn to make food for the night.

#### **Food at Christmas Choir Practice**

They had prepared a huge tub of rice and a huge pot of boiled fish with onions. Two plates were made and Bulej was offered first. He said he had eaten and then Kilmej was offered. He also said he had eaten. The plate was then given to me. Everyone was then served and thoroughly enjoyed eating. They really liked the soup. Onions are a treat because we don't eat them too often.

### **December 11, 1975 Taije (Thursday)**

#### **Fishing**

When I started out this morning, I saw two fish about one and a half to two feet long outside Maden and Jim's door. Jim had gotten them the night before when he had gone fishing. The type of fishing he had used in getting the fish is turon. This is where a pole with rubber hosing is used. It is on the order of a sling shot only a rock isn't used but a spear.

Pat, an older Marshallese man had gone with Jim and paddled a karkar (outrigger canoe) along while Jim fished under the water. They had been very lucky last night.

Last night Maden had made baked breadfruit which was delicious. She had let the breadfruit set the night before which had started them on their way to ripening. Then yesterday she had cut out the core and poured al in waini into the hole. Then she wrapped them in the breadfruit leaves and baked them in Emilia's omom. Al in waini is the white liquid poured off after the grated coconut is rinsed in water.

#### **Dried Salted Fish**

Today when I came home from school, Maden asked me over to eat. She was very busy salting the fish. The fish had been sliced and she was salting it with salt and lime. Then she will let it set in the sun to dry.

While she salted the fish she told me to eat. I had a whole baked breadfruit, fried fish, sashimi made with the fish, al in waini and lime. While I was eating Jimkon brought me a pan of mē soup (breadfruit) which had been made with onions.

## **No Refrigeration**

This really set me to thinking. When the people have food, they have a lot at one time which they must consume or it will spoil since they have no refrigeration. When they don't have any, they end up making a meal of boiled bananas only or breadfruit and water. I can understand why they are large, especially the women. If the food isn't eaten, it will spoil. Also, there is the thought that we may not have all this good food tomorrow. Why can't the food be spread out every day? This thought is idealistic but definitely not so.

### **December 12, 1975 Bolaide (Friday)**

## **Rewarding Day**

Today an incident happened at school to offset the bumper day of December 4. I had asked the eighth grade to get into their groups. They started moving their desks into their groups. Jojo was moving his desk when another boy grabbed Jojo's desk, and put it into his group. Jojo was ready to fight back. For one thing this boy is one of the oldest boys in the class and also the largest. There are certain men and boys that the other men and boys will not cross because they are afraid of them. I believe this kid is one of those boys in the eighth grade class.

I grabbed the desk from him and gave it back to Jojo. The boy didn't fuss because he knew he was in the wrong. Later when I was going around and helping the groups, Jojo looked at me and said, "Thank you."

Some of the eighth grade boys really test me and about five really make me angry at times. They are the five who really want to show off to the rest of their class.

### **December 13, 1975 Jadede (Saturday)**

This morning I helped Jibi crack open brown mature coconuts. I went with Maden and Jim into the jungle to bring back the coconuts in the dreka (cart for hauling waini). I also helped Jibi crack the coconuts open.

## **Humid and Hot**

I was really sweating because today was extremely humid. It was cloudy and rainy all this week. Today I couldn't help but think that it would rain. I was drained of energy with the least little effort from the humidity and heat.

I went to lie down and fell asleep. I awoke and it was pouring rain, so I went back to sleep for the rest of the afternoon. I got up around five and it was still pouring down rain.

This evening a man who stays with Hanako and Alee's family came to get Irene, Melina, Emilia, Maden and me. Hanako had worked all day preparing a birthday party and I mean she really worked. There were maybe fifteen or twenty women at her house. She had made up baskets of food. The baskets were made from kimej (coconut fronds). Instead of lining them with banana leaves, she had lined them with aluminum foil.

There was a half of a breadfruit, a half a loaf of bread, rice, four donuts, a huge piece of fish, titimon, and some kind of meat. I'm not sure what. I'll have to ask Hanako Monday. Hanako had also made ber from iu. Most of the women ate the ber and drank tea. They then took the basket home for food for Sunday. Most everyone had eaten dinner before they came.

### **December 14, 1975 Jabot (Sunday)**

## **Too Much Food and No Refrigeration**

Today is a perfect example of an overabundance of food for the day, for me anyway. Last night was the party at Hanako's. Then this morning we got up at five o'clock and went to the home of Bulej because it was his son's birthday. It was also Jim's (Maden's koba) sister's son's birthday.

We first went to the home of Bulej. I gave a towel and one person gave a chicken and many of the women gave soap or some money. Then the wife of Bulej told us to come and eat in the evening.

From here we went to Jim's sister's house. The house is right next to the house of Bulej. I gave a towel and the others gave money and soap. I was down to my last bar of soap. We were then all given a basket

of food, not nearly as elaborate and well prepared as Hanako, but Hanako always goes all out. In the basket woven from kimej was rice, jabwator (made from uroj (taro) and pig. We had tea to drink.

So here again things weren't evenly spread out. There was the party last night and two parties today. There was the food from Hanako last night that was to be eaten this morning and today, the food from Jim's sister, and tonight the food from the party by Bulej and wife. I'll have to wait until this evening to see what kind of a preparation they prepare. This is Sunday afternoon.

### **December 24, 1975 Wenje (Wednesday)**

There was school today in the morning and we had no classes in the afternoon. Practiced singing songs in the morning. Yesterday afternoon (Dec 23) I helped Hanako make a cake for Peace Corps Volunteer Mike Borman. We cooked the cake in the omom (outside oven). I then made fudge frosting to put on the cake.

After we finished practicing songs, I went home to finish Maden's dress. I had started it Tuesday night after spending all afternoon baking the cake and then making peach turnovers for Hanako for Christmas. I had finished sewing a dress for Maden for Sunday, Dec. 21 and she wore that to church. It was red with blue and green trim around the neck and sleeves. Then she had asked me to sew a dress for her for Christmas Day. This didn't put me in the best of mood because she had made fun of the smock sleeves I had put on the dress and then had turned around and asked me to sew her another dress for Christmas Day.

### **Christmas Eve Party**

Ratik Dron the women's church club had a Christmas Eve party for the teachers of the church, the policeman, and Nancy, Mike and me in the evening. When we walked into the church they put wuds (flower crowns) and marmar (necklaces) from flowers on us. Everyone sat around the sides of the room. Up in the front of the room was a huge table piled with gifts to be passed out to the guests. The table had a lot of mats piled on it and many of the gifts passed out were jaki (woven mats from pandanus leaves).

I got a woven purse from bub (pandanus leaves). Nancy got a jaki and Mike got the cake and a box full of miscellaneous such as soap, mosquito coils, jorries (flip flops), etc. After all the gifts were passed out, we had a prayer and then everyone went outside to feast on the food the women had prepared. Note that Marshallese people go barefoot or wear jorrie, the Marshallese word for flip flops. Note that I do not know how to make the plural for Marshallese words.

There was rice with papaya, sugar, and meat together. There was chicken, potato salad, bread, banana bread, buiro, bub (pandanus) cake and mē (breadfruit). We had coconuts to drink. None of us finished eating all the food. Nobody really did. Most of the people took their plate of food back with them to be eaten by other members of the family or to be eaten later in the night or the next morning.

Mike, Nancy and I went back and sat on my porch talking until 4:00AM. We had some of the cake and drank coffee. We happened to notice that Emilia was still up trying to finish dresses for all her daughters for the next day. We took her over some cake, the chicken Mike had gotten in his box of miscellaneous, and some coffee.

Then we all crashed. All except Emilia.

### **December 25, 1975 Taije (Thursday) Ran in Kraistmas**

### **Christmas Day**

This day has to be recorded. It's definitely not my concept of a homey, warm, family togetherness with a home full of good smells such as roasting turkey and spicy pumpkin pies at Christmas time. But it sure hit home as to what Christmas for the Marshallese people on Ebon means.

We spent the entire day in church. It was like a grueling work day to me with an hour taken out for a lunch break.

Different groups would sing. In the morning Enekoion school, Toka and Ebon schools sang. Each took their turn. Ratik Dron also sang. After each group sang, they formed a circle and walked around singing and people sitting around the edge of the church joined in and everyone in the circle would walk past a

table with the teachers of the church standing at the table. Everyone would put an offering on the table as they walked by and the teachers of the church would grab up the money as fast as it was laid on the table and count it.

I took part in the Christmas celebration, though next year I may not because I definitely do not believe in this. This work of the missionaries sure did catch on here. This really turned me off, and almost turned me off on Christmas too.

Anyway, back to the story. We then took a break for lunch which lasted about an hour. Each family ate the food they had prepared the day before. However, each family sat with their group. I ate with Maden and Jim and we sat with all the people from Jittoen.

After lunch everyone headed back to the church for the ordeal. Mike and Nancy wanted to cut out but ended up returning because Jittoen had gifts for them. I was glad this happened because I thought if I have to sit here all afternoon they ought to be here, too. Jittoen after singing, presented Nancy with a woven purse like the one I had received Christmas Eve, and presented Mike with a woven hat that was too small for him. They had given me a shell necklace made to look like three flowers on the necklace. Very beautiful.

After we finished, Jittaken sang and then Toka sang. After each group sang they formed a circle and everyone joined in and as they walked past the table, they put money on the table. After each group sang the circle didn't walk past the table once but several times, and every time money was put on the table.

I had five dollars that Maden and Jim had given me as a Christmas present to be used when the circles were formed, and everyone filed past the table and laid money on the table.

Anyway the entire day was spent in the church singing, then forming a circle with everyone joining in and putting money on the table. This was repeated throughout Christmas Day. By 6:00PM everyone was tired but they all sat in their group to eat again. Peace Corps Volunteers Nancy, Mike, and I left. Everyone dragged himself home exhausted.

This was Christmas Day in the Marshall Islands. This was what we had practiced a month and a half for. I lost my song sheets but every song was much like the other in what it said and rhythm and tune. Every song had to do with the Lord coming to the earth to bring life, truth, and a better way of life to the world.

After the Christmas celebration, Nancy, Mike and I did pretty much nothing except to sit around and relax for the next couple days.

### **January 1, 1976 Taije (Thursday)**

#### **New Year's Eve**

The next eventful event after Christmas was New Year's Eve. Nancy and I spent much of the rainy afternoon of the last day of the year making donuts so we could give them out when people came around singing to the houses and wishing everyone a Happy New Year.

We went over and talked with Jibi and Maden a bit in the evening after we had drank a little wine Roger had sent me. Of course we drank secretly because Marshallese really place a taboo on women drinking at all and do not approve of the men drinking. I ended up falling asleep and Nancy and I awoke and went to my house next door to sleep until about four in the morning when we were awakened by Mike, Amima, Mina (Amima's brother) and Christopher. They had all come from drinking jamuken which is made by letting jakaroo (coconut sap) set for about two or three days. If it sits too long, it isn't drinkable because it becomes like vinegar if fermented too long.

#### **Christopher Has German Ancestry**

Mike said I would be interested in talking to Christopher because he came from the Capellis from Germany. The Capellis from Germany had managed to buy Likiep from the iroij and they had intermarried with the Marshallese. Christopher knows German, Marshallese and Japanese but does not know English. Likiep is an atoll in the Marshall Islands.

Christopher does not have Micronesian or Polynesian features. His nose is not at all wide and flat. It is straight, narrow, long and pointed. His skin is only slightly dark.



## **Christopher Played His Accordion**

We ended up talking Christopher into going back and getting his accordion. We did this by Mike and I saying we would do the polka if he would play his accordion. Christopher brought back his accordion and he did know how to play the polka on the accordion. Mike and I did the polka because we had told him we would if he played his accordion for us.

However Christopher had problems because the place for the thumb broke through the plastic and this is pretty essential to holding the accordion and moving the side with the buttons back and forth. We spent the rest of the morning until about 6:00AM listening to Christopher try to play his accordion. He ended up playing his accordion by pressing his chin into the folding part to hold it in order to play it.

I guess many of the people on Likiep also have accordions because the Capellis intermarried with the Marshallese. Christopher lives at the house that has the prettiest yard in Ebon. The yard is full of flowers and shrubs and there is Japanese moss on the ground. When you sit inside the hedge of shrubs along the road on the prickly Japanese moss under all the flowering trees, you really feel peaceful and cut off from the road and the rest of Ebon. Maybe that's why they put the hedge and all the trees so they wouldn't have to say "Yokwe" to everyone passing on the road, and so they wouldn't be asked a question by everyone passing by on the road.

### **January 4, 1976 Jabot (Sunday) Observation**

People in America put their babies in play pens so they can get their work finished. Then they can sew or knit or cook or whatever without the baby tearing up patterns, eating pins and a hundred other things.

Here the children aren't put in cribs to keep them penned up out of the way.

Another interesting observation is that the women are not constantly aware of their physical appearances. They wear no makeup and never worry about dieting. Dieting is not a part of Marshallese culture.

### **January 5, 1976 Mande (Monday)**

#### **No Make-up nor Glamour Products**

The absence of consciousness of physical appearance is due to a number of things. For one thing there are no forms of media such as TV, magazines and newspapers playing up the glamorous lives of the beautiful people and advertising all the glamour products to make one beautiful. There are a few radios.

### **January 6, 1976 Juje (Tuesday)**

Another reason is that the people just plain do not have the time to worry about appearance what with cooking and scrubbing clothes. Furthermore, smoke in the eyes and cooking over open fires isn't the easiest way of life.

This isn't saying the people couldn't be caught up in this. This can be seen when they sometimes go to church and show off a new dress. Also, who won't take an easy life and beautiful life with money if given the chance.

### **January 7, 1976 Wenje (Wednesday)**

#### **My Birthday Party**

My birthday party was today and all the women from the church groups called Ratak Dron celebrated at about 1:00 this morning. All yesterday I baked bread, made tuna fish sandwiches, popped popcorn and made iu! Maden helped me make iu (coconut pudding). Jim made a huge pan of tea for the women to drink. I didn't want to celebrate because it actually meant a lot of work for me. However, the women were coming and they would really be disappointed if there was no food and party.

The women were supposed to come at midnight but came at 4:00. I laid down and fell asleep. They brought me money, soap, a green and white loose shift type dress, a gaudy bracelet and earrings that came from some five and ten store from somewhere, a red chicken, a stalk of bananas, and about four or five squash and pumpkins. After giving all this to me, I served the tuna sandwiches, iu, popcorn and tea.

## **Twirling a Stick and Exercise**

Then all the women wanted me to twirl a stick because Jibi had seen me showing Edna and Tone and had spread the word among her club. Jibi was president before Emilia was elected this year. They also wanted to see me do some exercises so I had them all stand up. They were puffing after the first little exertion. They find it amusing Americans exercise and jog.

In the afternoon Erbi let me take off because he knew I was tired from cooking and not sleeping most of the night.

### **January 14, 1976 Wenje (Wednesday)**

## **Weaving Jaki (Pandanus Mat)**

I started my jaki. I first started by pounding the mang (pandanus leaf) with the large heavy rock called the dekka in nin (coral stone pounder). Jibi let me use her white mang she had prepared. She prepared this by drawing it over a fire when green and then setting it out under the sun to dry. Pounding with the dekka in nin is to make it soft and pliable for weaving.

After finishing, I cut them into strips with a jabwon. This is a wooden handle shaped device with sharp pointed metal teeth for cutting the dried pandanus leaves into strips. I found out I made a mistake when I was pounding the mang by pounding on a fold. This causes the cut strip to break and can weaken a mat considerably. Now I know.

Jibi helped me start the mat. I didn't see her start the corner, but I worked on starting all the rest. I believe she started with five brown and then twenty white. We then alternated ten brown, twenty white, ten brown, and twenty white for the length of the mat. The brown and white gives a plaid design.

### **January 15, 1976 Taije (Thursday)**

Field Trip Ship came on January 15<sup>th</sup>.

### **January 17, 1976 Jadede (Saturday)**

## **American Music**

It was on a Saturday Jibi and I were weaving on the mat at Pat's house which is across from my house, when we were listening to Pat's radio. Jibi mentioned to me that sometimes when she listened to the radio it made her sad. She said, "Maybe I'm crazy." I told her, no, because it made me sad at times because music has the power of making recollections and making one think thoughts. She said it made her sad because she wanted to go to America and Kwajalein. This didn't surprise me because it was a Kwajalein station with American music that was also having the effect of making me think of back home.

## **Family Jealousy and Magic**

Jibi also confided to me that she heard a story. A woman feared for her daughter, because the boyfriend's mother didn't like the girlfriend. There is gossip going about Ebon that the guy's mother and one sister were doing magic to make the man leave the woman. Jibi explained this magic to me. She told me that if a mother doesn't approve of a coba (live together friend) she can talk to a brown stone. Evidently the man's mother and sister had talked to a brown stone and wanted the man to jolok (throw off or throw away) the girlfriend.

I don't know if there is any connection or possibly this is how the gossip was started because the man's sister, who I remember, once hid on my porch because she didn't want some passerby to see her and tell her mother she has been coming to see and enjoyed visiting the girlfriend lately much more openly.

### **January 23, 1976 Bolaide (Friday)**

Emily, Irene and I started to night school but there was no kerosene in the lantern and Jimkon was not to be found. Jimkon and Jamo are being paid by sister Dorothy to teach night school.

## **Signs of Possibly Death**

We then ended up sitting at Jamo's home and talking. Jamo was telling how he had seen the demon of a person near his icebox. The next night the person had died. He also told about a time when some Marshallese had been sitting and talking and had spilled perfume (bwin naj) and a person had died. The om (small shell) came walking in. They told me this meant someone in the family would be going on a trip or boat.

### **January 24, 1976 Jadede (Saturday)**

#### **Jamo Is Sick**

Tonight around 10:00 Jibi told me to come with her because Jamo was sick and pretty soon would die. This surprised me especially after the conversation the night before. I went with her and Jamo was lying outside and they carried him inside. He had gone to another island in the Ebon Atoll (Enekoion) to make copra (dried coconut) and had gotten very sick. He was in a coma when the boomboom got back. I guess he had trouble with diabetes. The doctor said he had too little sugar in his blood and gave him a transfusion.

### **January 25, 1976 Jabot (Sunday)**

#### **Jamo Died**

Jamo died some time this night. I had gotten up at 3:00 in the morning because the mosquitoes were bothering me and went to Jibi's room to get a lamp. Jibi wasn't there. She had gone to Jamo's because he had died. I didn't realize then but found out the next morning. Everyone was talking about it and going down to his home. In the afternoon everyone went to pay respects. People took money, soap, flour, rice, or sugar. People came from Toka and Enekoion, too. Peace Corps Volunteers Nancy and Mike came over too. Jamo was an iroij. I found out later, today was his wedding anniversary.

### **January 26, 1976 Mande (Monday)**

#### **Funeral and First Year Birthday Party**

There was no school today because of Jamo's funeral. The school children all met at the school and then filed down to pay their respects and give their cents. After this, the children, Nancy, and I ate a sweet soupy rice pudding. Then Erbi told me there would be no school for that day.

I spent the afternoon making banana bread for Kaski's kamin (first year birthday party). I made four large pans. Maden and Jim spent all day making bread at Taborah's house across from the school.

### **January 27, 1976 Juje (Tuesday) Preparation for Kamin**

I got to see all the preparations for a kamin first hand. Taborah again worked all day making bread. When I got home from school at noon, I mixed up a huge washtub of donuts and cooked them in the afternoon after school finished. Emily and Elmera had worked from noon on making raised donuts and were busy when I got home. I then pitched in and brought my stove over.

In the evening, after cooking donuts, some other people and I started peeling papaya to make tataki. It is papaya, pig, salt, pepper, soy and onion boiled together to make it really good.

### **January 28, 1976 Wenje (Wednesday) Kaski's Kamin. Dream of someone at the window**

#### **Lots of Fish**

The women started cooking huge pots of rice. About five or six men went out fishing with durong, which is a sling shot rubber hose on a long handle. The logit (ocean) was very good because they came back with a lot of fish and some very large fish called cows. These are blue.

The fish were cooked by putting the small fish and cut up pieces in a woven kimej (palm leaf) basket and dipping the basket in boiling water until the fish were finished. All the fish were cooked in this way.

## **Woven Coconut Palm Plates**

Jibi and I worked to make the woven plates from the coconut palm leaf (kimej). Other people helped at different times. There must have been from 80 to 100 woven plates.

I went to bed around 2:30AM and other people were beginning to wind things up. People were supposed to come at 4:00AM but no one did. I awoke at 6:00AM and other people started getting up, too. I found Emily and Elmera sitting up making titimom. They hadn't slept all night. I then took over. People started coming at 7:00 and sat on the ground. Bulej and two reverends sat on my porch.

All Ratak Dron came. The women sat on the ground. I had to run off to school before they began eating. Really disappointing after all the work not to be able to sit down with everyone and enjoy myself. I came back at my break 8:30-9:00 to give Kaski my watch and grab a bite to eat. The people all really enjoyed the banana bread.

### **January 30, 1976 Bolaide (Friday)**

#### **Pregnancy Check**

A woman had been worrying for the past three weeks because she hadn't had her period since she came out on the ship and was spotting. She didn't see how she could be pregnant but wanted to make sure. An American and two doctors, a man and his wife both from Australia came out on the seaplane. The woman thought she'd be going in, but the doctors came to check her here at Ebon. They used my bedroom for the checks. It turned out she wasn't pregnant. The doctor told her once Julie hadn't had her period for a year. A change in environment can affect a person.

#### **Australian Doctors**

The doctor and his wife spoke very British English having come from Australia. They were interesting. She had spent six months in Indonesia, a year or two in Spain and Greece, and would be here in the Marshalls until March. They would only be in the Marshalls for three months and then going to the Solomon Islands for two years. She mentioned how she had tried to educate people on diabetes but they weren't interested here. Very frustrating, she said. Further complicated because insulin must be kept in the refrigerator and there is no electricity. She enjoyed being a doctor because it was very educational if you were interested in people. Medically you ask people questions that you would never ask a person socially.

### **January 31, 1976 Jadede (Saturday)**

#### **White Coral Stones at the Graveyard**

Went to the ending of Jamo's funeral. Different people were called to put stones on Jamo's grave. Six days were allowed to pass before stones were laid on the grave. This was to allow time for Jamo's spirit to rise before the grave was sealed in with coral stones. The whole graveyard had been weeded and fresh white stones were placed on the graveyard. This was the grave of the iroij (Marshallese royalty) behind the house of the iroij. All iroij have been buried here. Then they had food. Everyone got ni (young coconut to drink), breadfruit, rice with the papaya, pig and soy sauce on top and fish. There was also bread.

### **February 2, 1976 Mande (Monday)**

#### **I Have Lice**

I have lice. I've had them for about a week now. Everyone here has lice and it's almost impossible to not get them I'd say. The people usually wash their hair with binep (coconut oil) or go out in the lagoon and wash their hair with binep and the salt water. This makes their hair always greasy. The Marshallese pick the lice from each other's hair. I have had Marshallese girls go through my hair and it really feels good when they go through my hair and pick the lice nits out. You can never pick out all the lice nits. The nits are the eggs that the lice attach to the shaft of the hair.

**February 6, 1976 Bolaide (Friday)**

PTA meeting today. Made pumpkin bread for meeting. Parents and grandparents came to get the report cards. Each person had to give a bottle of jokra (clams) or jakmia (coconut sap syrup) before getting the report card. Everyone ate and then played musical chairs.

**Musical Chairs**

Few of the people had played before and they really enjoyed playing. They screamed with laughter every time someone was left without a chair and especially when there was only Rainer and Bonnie left. When the music stopped, Bonnie got the chair and Rainer missed and sat on the floor. Then they had their meeting. They discussed people bringing a bottle of jokra, jakmia or salt fish for every child who has a report card. They then decided on salt fish for next meeting and for every report card there would be given one salt fish. They also discussed lack of water for children and lack of water catchment and decided to bring it up before the council. The meeting ended about 11:00 tonight.

**February 8, 1976 Jabot (Sunday)**

**Book Hawaii and Fret About Leprosy**

I read the book Hawaii and asked Jibi about leprosy.

**February 9, 1976 Mande (Monday)**

Today, Monday, February 9, 1976, I was very much bothered by what Jibi told me about leprosy on Ebon. I went to the island of Toka in the evening.

**February 10, 1976 Juje (Tuesday)**

There was a picnic for first, second and eighth grades, but I did not go on the picnic because I was at Toka this Tuesday.

**February 11, 1976 Wenje (Wednesday)**

Got back from Toka this morning. Came back on the boomboom. I was disappointed that I didn't come back on a karkar (outrigger canoe), because after last night I really wanted to watch a good Marshallese sailor operate his karkar. Wrote a letter to Bob today concerning my questions about leprosy.

**Letter to Peace Corps Director About Leprosy**

Robert Haslett  
Peace Corps  
Majuro, Marshall Is.

*Note – I never sent this letter. I did not send this letter because I decided I was going to terminate. However, the morning after I made the decision, I stepped outside on the coral stones that covered the yard. The lagoon and sky were one continuous, serene, pale pink arc. The peace and calmness were a most beautiful experience. I thought, "I can't leave here."*

Dear Bob,

I have something that is worrying me and I want to write you in order to get some answers. I happened to be reading the book Hawaii and read about the horrible disease leprosy and the leper colonies they used to have. After reading about this, I asked Jibi, the woman I'm staying with, if there is leprosy in the Marshall Islands. She told me there used to be a lot in the Marshalls and that there still is this ugly disease here. She told about how they used to send all people with this disease to an island in the Jaluit Atoll. Then I happened to ask her if there were any cases of this disease on Ebon and she said there was, and told me the names of the two girls that were treated in Majuro two years ago. (I think it was two years ago.)

Needless to say, this made me uneasy because I have never been in contact or faced with some-

thing like this. So – I'm going to ask you some questions about this. Will you check with a couple of good doctors in Majuro for me and write me back as soon as possible? I'm sure that if there is any danger, you would contact me in some way before the next ship. First, is there a cure for this disease? I was told by the health aid in Toka there is. If there is a cure, does this just arrest the disease or is it a complete cure? In TB, I think the medicine just arrests the disease somewhat and the person isn't really cured. I also realize that a person with TB isn't allowed to work around food others eat, such as in restaurants. This brings me to the next question. How is leprosy spread? Do they know now how this disease is spread from one person to another? If a person has been treated, is there danger of contamination from the person? I have been in contact with one of the girls who was treated (so I was told by two members of the family I'm staying with) for three years at the hospital in Majuro. This was two years ago the two girls were treated. I have also eaten food that was prepared by the girl and one of the foods was mixed directly with the hands. At the time, I didn't realize that she had leprosy. We were all working, cooking food for a kamin (first year birthday party) my family was having January 28. I didn't ask about leprosy on Ebon until this last Sunday, February 8. If I had known, I can say I wouldn't have eaten any of the food prepared for this kamin, but since I didn't know, I really enjoyed helping, eating and celebrating at this kamin. Now at celebrations, I'm afraid to eat anything because I don't know who prepares what and this girl always likes to help in preparing a feast.

When I was working with her cooking donuts, I had noticed that her skin was quite unattractive with lumps on her skin that weren't mosquito bites. She always has them. Her face is also marked. Both this girl and her sister's skin looks the same as do their faces. However I hadn't thought anything about this at the time, because I see skin diseases out here. She also made titimon half of the night which is prepared with the hands and not cooked afterwards.

Also, a girl who used to live with the family of leprosy lived in my house just before I got here. She is the sister of the two girls with leprosy. However she was not hit by this disease.

Would you also let me know if this disease is caused by bacteria, virus or what?

I looked in the Peace Corps Health Manual and found a lot about skin infections but nothing mentioning leprosy. Up to this point I have had no skin problems. Knock on wood! I do know that if any unexplained sores developed, I would probably be upset and get in contact with you immediately.

I asked Mike if he knew anything about this disease and he didn't, so we went to the health aide in Toka and asked him, but my questions weren't answered satisfactorily. I didn't feel I knew that much more when I went away, than before I came and questioned him. He said he didn't know of anyone on Ebon, but he didn't come to Ebon until last March and the people don't really mention this. I probably could have gone two years without knowing if I hadn't happened to read the book, Hawaii and asked the particular question. The doctor did say they definitely have leprosy in the western atolls.

I haven't asked our health aide because I don't want to get a lot of people excited. As it was when Mike and I asked about leprosy, the health aide wanted to know why we were asking. We didn't mention that I had heard a family here at Ebon had it. We merely said we were curious. And I was!!

Nothing like asking a lot of questions, huh Bob? And if I hadn't asked the one leading question, I would still be blissful. Ignorance is bliss, but ignorance is no excuse, also.

Please let me know the answers some way. There are no workable radios on Ebon right now, but when the ship gets here there should be. Even if the radios were working I'd have probably written, because I wouldn't want to upset a lot of people if there is no reason.

- Joanne

p.s., Will you also send me out some Kwell Lotion or shampoo for head lice if you haven't already done so on this last ship? One more question I forgot: What are the symptoms?

**February 28, 1976 Jadede (Saturday)**

Iu (coconuts fallen from tree)  
ranke (grate) the waini (coconut)

**March 1, 1976 Mande (Monday) Evening**

**Making Coconut Oil**

I went with Jibi to get iu (coconuts starting to grow). When I got back I made iu (coconut pudding). I stayed up late in order to ranke (grate) the waini (coconut) from the shell. I worked until about 1:00 in the night. Then I put all the waini (grated coconut) (about a bucket full) in water and squeezed all the grease from the waini (grated coconut) and let it sit until the next night. Then I scooped off all the grease which was white, much as cream is skimmed from whole milk. This is then boiled and boiled and boiled. All of the water, that may have been skimmed off with the grease, evaporates and the white liquid then turns to a clear light brown coconut oil. This coconut oil really enhances the flavor of fish fried in it. The fish has a delicate coconut flavor, and Marshallese say that the fish doesn't spoil as fast.

**Making Buuro – Preserved Breadfruit**

The people of Ebon have been making buuro. I guess this is about the time of the year they make it, because now all the breadfruit that has been growing on the trees has about reached its full growth. They peel the breadfruit they knock down from the tree, then put the quartered, peeled breadfruit in a burlap bag that is then put in the ar (lagoon) for a day. This is then put into a hole in the ground lined with breadfruit leaves.

**March 2, 1976 Juje (Tuesday)**

**Jakaka – Another Kind of Preserved Breadfruit**

There is another way of preserving breadfruit. The breadfruit is allowed to sit for one or two days until it has started to ripen and soften. This is the kind of breadfruit that has the kuole nuts in it. The green rough skin is then scraped from the breadfruit. The core is taken out and the breadfruit is flattened and put in a woven basket lined with kimej (coconut leaves.) The basket is then covered on the top with breadfruit leaves and tied shut. It is put on the hot stones of the omom (Marshallese oven) and the hot stones are piled around the baskets. They are then covered with breadfruit leaves. Then Jibi and I put an old worn jaki (mat) on top of this and then we piled sand on top of this. We put sand on until no steam was escaping. If steam was escaping, more sand was piled on. This was then baked overnight. If it was raining the next day, the omom was opened by removing the sand. If it was sunny the next day, the sand was removed and so were the baskets of breadfruit. The kuole nuts were removed and flat patties were formed from the softened breadfruit. They were about the size of a three inch cookie. For about a week this is dried under the sun. The Marshallese people then like to eat it with waini (coconut). It tastes somewhat between a dried date and a dried fig. It is called jakaka. Jenkun is very similar to this only it is made from pandanus (bub). It is a roll about 2 inches in diameter and placed in mang (dried pandanus leaf). It is then sliced.

**March 5, 1976 Bolaide (Friday)**

**Newborn Healthy Boy**

Early this morning I believe about 2:30AM Maden gave birth to a healthy baby boy. She had her baby in her home and the health aide came to her home. I should have gone over to Maden's about 12:00 when Jim came to get Jibi because Maden was having pains. I'm sorry I didn't because then I could have seen an actual birth. I heard Maden cry out a few times. Then I heard the baby start crying. I went over to see if it was a boy or girl. Emilia, Jibi, the doctor, and another woman were there. I saw the doctor cut and tie the umbilical cord. Then the women in the room held the baby.

**March 6, 1976 Jadede (Saturday)**

**Childbirth Practices**

Jibi mentioned some of the childbirth practices of long ago. She told how the women used to place hot stones on their stomach after the birth of the baby to stop the pain. She said Marshallese women don't do this now because the American doctors said this was harmful, because it made the blood harden within instead of allowing it to flow free. She also told me something else that I find really hard to believe. She said that women after giving birth and after a few days would heat pure lime juice to boiling. Then they would lie down and use a bottle to put this boiling lime juice up into their uterus. I asked didn't it hurt and she said it didn't, which I don't understand. I then asked her if this harms the woman and she said some it did. She said maybe that is why a woman had to go to Majuro for an operation (hysterectomy). In Marshallese custom, women after giving birth wait for about five days, and then for a month or two after take a bath in hot water morning and night. This is supposed to help remove anything in the uterus left from birth. I don't know if Jibi and I understood each other. I'm not fluent with Marshallese.

**March 10, 1976 Wenje (Wednesday)**

Today Jibi was heating a large bucket of water over a fire outside for Maden to take a shower.

**Reading The Agony and the Ecstasy**

Today I just finished reading The Agony and the Ecstasy. Michelangelo was really quite a person. I would like to see his marble statues of pure white in Italy (Florence) and the Sistine Chapel's ceiling he painted. That was definitely quite a task, when my own neck and arms ache just painting a small ceiling a solid color.

**March 11, 1976 Taije (Thursday)**

**After Childbirth**

Jibi told me how all Marshallese women used to, after childbirth, heat boiling lime juice and water and squirt it up the vagina into the uterus. This shocked me. She said it didn't pain the woman as dipping your hand in boiling water does. I don't understand why not. Some Marshallese women don't do this now, but some still do.

Marshallese women, after having a baby, are supposed to wait a year before they start having sexual intercourse again. This is to insure a healthy child. If she does not wait it is said the new baby, so soon following the previous baby, will have very soft skin. I'm inclined to agree. I see one woman's new baby sick with throwing up, diarrhea and his skin extremely soft, and his bones protruding. She complains she has no milk in her breasts. There is also the possibility of malnutrition.

**March 14, 1976 Jabot (Sunday)**

**Breadfruit in Season**

There is a lot of breadfruit now. Breadfruit is really in season on Ebon during February and March and everyone has been working very hard making buiro. This helps sustain the people through the months of April and May when there is no breadfruit. Buiro is preserved breadfruit.

**March 15, 1976 Mande (Monday)**

**Making Buiro from Breadfruit**

People make buiro by peeling the breadfruit with a shell or knife and taking out the core and then slicing the breadfruit in sections. A burlap bag is then filled and taken to the ar (lagoon) and beaten with a stick until the bag of mē (breadfruit) becomes waterlogged and sinks. It is then allowed to sit in a tree for two or three days or weighted down in the ar (lagoon). It is then taken from the bag and put in a hole in the ground lined with breadfruit and banana leaves. The lining of the hole is changed every other day or so.

- Omom buiro
- Boil buiro
- Making jibkon woja
- Salting fish



**May 11, 1976 Juje (Tuesday)**

**Plants Brought from Kusaie**

The Truk Islander got back from Kusaie today. People from Ebon had a special trip to get seeds to bring back to Ebon. They brought back banana plants to start, huge uroj (taro), some bamboo so they could have fishing poles, and Jim brought back an orange tree. I don't see why the orange tree can't grow if a lime tree does and Ebon has lime trees. The orange tree also has thorns as lime. Brought back sugar cane and pineapple and mango, too.

**May 12, 1976 Wenje (Wednesday)**

**Truk Islander Leaving for Majuro**

Truk Islander left Ebon for Toka in the morning. It was leaving for Majuro at 5:00PM today. The boom-boom (wooden boat) from Toka came over to get me, Jibi's son from a Japanese during the war and Joseph. Jibi gave me buiro, breadfruit; Jim gave me bananas and Joseph gave me some jokra (clams) to take back to Majuro. I also took the salt fish Jibi and I made.

**May 13, 1976 Taije (Thursday)**

**Seasick**

Took the Truk Islander from Ebon to Majuro. I was sick all day. I ate breakfast and then lost it all. Thought I would try lunch, but the walk to the dining area did it and one look at the food was enough. Had to go back and lay down. As long as I laid down, my stomach didn't roll. Thank goodness. Got in Majuro at 9:00PM. Was excited to see Lida and Maryanne!

**May 18, 1976 Juje (Tuesday)**

I came into Majuro on the Truk Islander. It made a special trip to Ebon to take the men from Ebon to Kusaie to bring back plants and seeds. They brought back some new varieties of uroj (taro) and bananas. They also brought back an orange tree, bamboo, and other plants.

After it went to Kusaie, it headed straight back to Majuro. It took one night and one day and then we were in Majuro. I was sick the whole trip. The only time I felt okay was when I was laying down, so I stayed in the laying position.

**May 19, 1976 Wenje (Wednesday)**

When I got to Majuro I wanted a cheeseburger and coke. Ha ha ha ha!!!

Decided to go to Fiji so got everything in order the next three days and left for Fiji before I spent everything staying in Majuro.

**May 20, 1976 Taije (Thursday)**

**Fiji**

Lida and I went to Fiji together but didn't stay together. Came into Fiji at Nadi and arrived at night. Lida had a run in with Immigration, because he wanted to see how much money she had and she became angry. Well, this upset Lida and the next morning she complained to the owners of the Coconut Inn, and they got on the phone. I decided to leave then, because I was anxious to get going on my vacation. I'm glad I did, too.

I ran to the bus stop and just made the bus. It was ready to leave. So I was starting off myself. Sure did enjoy the open bus ride from Nadi to Suva. It was under \$4.00 for this seven hour or so trip.

**Suzanna**

I met Suzanna (Fijian) and Naren (Indian) on the bus. They asked me to come and have lunch with them, so I did when the bus stopped for a half hour break!!

I went to her village and it was up in the rocks. Her home was thatch with mats covering the floor. Under the mats I believe there was some kind of leaves or grass because it was soft and spongy and very

comfortable sitting on the floor or lying.

The family all lives together in Fiji much as in the Marshall Islands.

I also met John, a friend of Suzanna's who was working on his brother's trimaran. John was from California.

### **The Market in Suva in Fiji**

Suzanna and I went around Suva together. The market was really interesting. The people sell all kinds of vegetables and handicrafts and fruits. There are Fijian and Indian people selling their vegetables and fruit at the market. There are pineapple, apples, oranges, okra, ginger, bananas, potatoes, papaya, lettuce, cabbage, rice, flour, grog, tapa, grog bowls, wood carvings, necklaces and jewelry from shells and coral, and on and on. Suzanna would buy some vegetables and then cook them up. The fresh vegetables were delicious.

### **Trimaran Belonging to John's Brother**

We spent about a week on the trimaran. The trimaran had never set sail under John or his brother. They had got the trimaran with the intention of sailing but they never did and now they were trying to get it ready to sell.

### **Like Being on a Carousel**

It had a tape deck and I was surprised when Suzanna put the Leonard Cohen tape in with "Suzanne." I hadn't heard that song or record for a long time. It was like being on a merry-go-round or carousel because the yacht drifted around in circles and I would see the lights of Suva and the huge mansion of the man who owned the motel Tradewinds, where you can't wear sandals or zorrie (flip flops) because this is one way of keeping out the local people.

Being on the yacht and watching the lights of Suva circle by as we drifted in circles and listening to Leonard Cohen made me restless and I don't like feeling restless.

### **Village of Devingele on Outer Island of Kandavu**

After about five days on the yacht, the little ship Evelyn that Suzanna and I were taking to the outer island Kandavu was going to leave. I guess I was restless because I knew I wanted to go to Kandavu. I had some letters from Michali to take to his village Devingele.

We stopped at about three villages before we got to Devingele. Suzanna and I slept crowded together on the lower bunk of the captain's room. We were lucky because we didn't spend that much time on the Evelyn because every time we stopped at a village we stayed with Fijians. We stayed with relatives of the captain the first night at a village and in the next village Suzanna had a cousin who was teaching at the school. We were pretty lucky because we only had to stay on the Evelyn when we were traveling.

We were heading for Devingele when the wind and rain really picked up. The ocean got really rough and they put the life boats out behind. The captain decided to turn around and go back. Suzanna and I got off at a village and it was only about an hour hike from this village to Devingele by a path.

### **Delivering Letters**

When I got to Devingele I gave Sala (Michali's sister) her letter. I had found out on the Evelyn that Michali's father was in Suva working at the Javaloe, I think it is, and had been waiting for me very early Sunday morning at 12:00 Saturday night. Suzanna and I almost missed the Evelyn because we took a bus that took the long way into Suva. We were sure lucky they waited awhile. Our bags had already been removed from the Evelyn.

I have no idea who spread the word to Michali's father that I had a letter for him from Michali.

We left on the Evelyn from Suva Sunday and got back to Suva on a Sunday exactly one week later.

For three days I was at Devingele with Michali's family.

Got to Devingele Tuesday. The Evelyn went on to other villages and picked up Suzanna and me on its return.

## **Summer of 1976 Taught at CCM**

### **Teaching Summer Class at Community College of Micronesia (CCM)**

When I got back to Majuro, I taught summer class at Community College of Micronesia in Majuro. I taught Marshallese history. I studied and studied to be able to teach the class. I did not keep up a diary that summer. No time!

Very tentative assignments for Peace Corps volunteers for Summer 1976 for Adult Basic Education and Community College of Micronesia (CCM). About 5 people are needed to work with Dorothy for Adult Education Requirements.

Ted -

Joyce – English for CCM or Adult Education

Evie – open

Lida- English in Adult Education, possibly art at CCM

Debbie – open

Cheryl -

Joanne – English at CCM Note that I ended up teaching Marshallese History

Nancy – open

Hana – English for Adult Education

Ken – taught math for CCM

Greg – worked with sister Dorothy

Chuck -

Vonnie – Adult Education

Dixie – English at CCM

*Note that some assignments were changed*

## **September 17, 1976 Bolaide (Friday)**

### **Back Out to Ebon for Another School Year**

Arrived back out at Ebon today after being on the Robert de Brum for five days. We stopped at Jaluit, and Kili, then Ebon. It was strange looking down the Ebon path after having been away (almost as in a dream I had earlier where I was looking down the road). This was a special run for the De Brum to pick up high school kids and take them to Jaluit to school. So they didn't pick up waini or copra (dried coconut).

## **September 25, 1976 Jadede (Saturday)**

### **Kamin (First Year Birthday Party)**

One of the teachers named Amima had a kamin today. His little girl named Betina turned one year old. They really had the food. There must have been over a hundred loaves of bread. There was rice, fish, barbecued chicken, turtle, taro, and coconuts to drink. The food was passed out to everyone who came and everyone took home baskets loaded with food.

## **October 1 - 8, 1976 Child Rearing**

### **Child Rearing**

Have to put something about the small children. They know they can get their way by turning on the tears. The parents tell them they can't have something or can't do something and the child starts to cry and they immediately get their little wish. I'd say this is the reason for much of the whining and crying. If the kid knew he wouldn't get his way just by turning on the tears, I don't believe there would be half as much crying and temper tantrums.

Parents throw stones at the kids sometimes but do not aim for the child. However, then when the child is angry, he throws stones at his parents and other children, and he aims. Children are sometimes reprimanded for throwing stones but normally aren't.

## Men - Women

There is a physical discrepancy between the men and the women. This is due to the roles of men and women. The man is trim and muscular whereas the woman is overweight.

The man digs the taro, works the ground and plants the taro, climbs the coconut tree to get the young coconuts to drink and makes jakaroo (coconut beverage), make copra (dried coconut), fishes, sails the karkar and paddles the karkar (outrigger canoe).

The women cook and taste their cooking. They watch the kids, sit and weave, sit and wash clothes. They do the Marshallese shuffle. They don't run or exercise. I do not know if they practice birth control. They may live together as an extended family. Their children can certainly help them to do all the hard physical work in their old age.

### Foods

The diet consists of variations of cooking using breadfruit, taro, flour, fish, and iu (coconut like pudding) and bananas. The diet is very starchy and the source of protein is fish.

The Marshallese have developed all kinds of variations to keep them from getting tired of breadfruit and taro.

kwonjon – baked, boiled breadfruit

Biliturok – fried breadfruit

einbotbin – ?

boljej – ?

Taro – jabwater, boiled, titimon, jukjuk

Flour – pancakes, bread, donuts, gravy, banana bread

Can't forget rice. It's as much a part of the diet as in China or Japan. Japan controlled the Marshall Islands before the United States.

### October 9 & 10, 1976 Jadede (Saturday) and Jabot (Sunday)

#### Tracing Family Blood Line – Matrilineal

In Marshallese custom the weto (land) and blood is traced through the mother. Therefore, it is okay for first cousins to marry if the son is from a sister and the daughter is from a brother or vice versa. However it is not okay for a daughter from a sister to marry the son of another sister.

Beda, Jibi's son is now living with (coba) Joseph's daughter Ardella. Jibi and Joseph are sister and brother. This is acceptable in Marshallese custom and later it will be acceptable if they have children or wish to marry.

The reason is because Beda and Ardella are not from the same bwij (family line) because they had different mothers who were not sisters or from the same bwij. When Joseph married or had a family, his children belong to his wife's bwij (family line). Jibi's children belong to her bwij. Joseph's children are not a part of Jibi's bwij. This is my understanding.

### October 11, 1976 Mande (Monday)

Last year Paula was the coba of Beda (living together) but they separated. When I got back after this summer, Jibi's brother was living in the house I lived in last year. His wife left him and the children and he came from Ebeye to Ebon to live. Beda and Ardella started to coba.

Coba – living together

**October 13, 1976 Wenje (Wednesday)**

**Field Trip Ship Militobi**

Militobi came to Ebon early this morning. I had thought I heard it over on the lic (oceanside) during the night. We didn't have school today because the ship came. Sure didn't get much mail. I only got a letter from Julie, Nancy and Lana. I sent out a whole handful so maybe I'll get some when the next ship comes. The Militobi is really low on water because it is making a long trip. Mili, Jaluit, Kili, Namorik, Ebon and Ailinglaplap.

**October 15, 1976 Bolaide (Friday)**

The Militobi left today. I guess it did manage to pick up all the waini (dried coconut) even though it was rumored it wouldn't because it was so low on water. I made a trip back out to the Militobi because I thought I had more mail, but it was only a package of math books I had given to the principal of Toka (Jibtok) and he left with the super cargo man.

**October 16, 1976 Jadede (Saturday)**

**James Came on Plane to Campaign at Ebon**

Plane flew down today and brought James Milne, Alee Term and Hanako Term down to Ebon. James Milne said the trip was about \$1,000 I think. He is running for the Nitijela, which is the district legislature. He came down campaigning and for a meeting at Ebon. Alee and Hanako came for the ride. The first thing Hanako did was hop on her bike and ride down through Ebon to let everyone know she had come on the plane. She got her bike last year and after that she no longer had legs. She only had wheels.

**October 17, 1976 How to Make Jabwatór**

**Directions for Jabwator Made from Taro**

Jabwatór is made from taro.

First of all plan to spend a whole day because it is a whole day's work. It is a variation of taro (uroj). The men go out and dig the taro from the taro patch and bring it back. Then it is peeled and it has a thick tough skin and brown holes so it has to be peeled rather deep. After it is peeled, it is grated (irir) on a piece of tin that has holes punched in it with a nail. The rough side is used. This is hard and takes a long time. For one thing when you make jabwatór you don't make just 10 or a dozen because it's so much work. You make about 40 or 50 and give some to the families on each side of you. Then sometimes when they make it they will give you some.

When the taro is grated, it is very sticky, probably because it is so very starchy. Now that a bucket of taro is all grated, you are ready to mix in the al (white coconut milk) and sugar. That is if you have al that is grated (ranke) about ten coconuts and squeezed the grated coconut in water to remove the milk and have sifted all the grated coconut out. Then you mix in the al as I said and you mix and you mix and you mix with your hands. When it has the fluidity of an unbaked cake or thicker, you are ready to pour it in taro leaves and put it in the oven (omom).

You should have preheated the omom about an hour or an hour and a half before you were ready because you have to make the fire in a hole in the ground, put the stones on top and wait for the fire to burn out underneath. Then, you make a hollow in the rocks and set the jabwatór on the hot stones and put hot stones on top of the jabwatór. Then cover with breadfruit and banana leaves, and then burlap bags. Make sure you have enough burlap bags so that sand doesn't sift down on the jabwatór. The sand keeps in all the heat of the omom (oven).

If you started the jabwatór about 1:00 o'clock PM you might be able to remove it from the omom about 12:00 midnight and eat it. So that is almost 12 hours.

Now you see why one family doesn't make it all too often and it is good to exchange food with your neighbor. It helps you to get a variety of food, because you may spend a whole day cooking one kind of food.

**October 24, 1976 Jabot (Sunday)**

**Church on Sunday and Day of Rest**

Sunday, day of rest, and it really is. But you know it is nice to have one day set aside where you know you won't do anything because you do the work all the other days.

For Marshallese, though, the majority go to church from 10:00 to 12:00 and then in the afternoon, too.

**October 25, 1976 Mande (Monday)**

Sewed this morning and then in the afternoon, I went out and helped make jabwatór (see October 17, 1976) directions for jabwatór. Around midnight I went out and helped take it out of the omom and tasted it. It tasted good.

There was no school today because it is Veterans Day. No, I mean United Nations Day. I think tomorrow is Veterans Day but we'll celebrate UN Day tomorrow because no one can cook and work on Sunday which was yesterday, so the cooking was done today.

**October 26, 1976 Juje (Tuesday)**

**United Nations Day Celebration**

It was UN Day celebration today at Ebon. Majuro had its celebration Saturday and Monday. There were all kinds of games and they were on the radio such as baseball, and volleyball. We had a field day at Ebon. There were races between the school children, women, and men. They had foot races, relay races, and basket weaving races between the women.

I ran in a race and won a dollar. The women of Ebon aren't too speedy because at a young age they start to become (kilep) large. They do very little physical activity other than cooking, eating, carrying kids on their hips, and washing clothes. Their arms get a lot of exercise scrubbing clothes but they don't walk fast. They shuffle and when they bathe in lagoon (tutu in ar) they don't swim but rather sit in the water.

There was jukjuk, jabwatór, fish and coconuts. Every weto (family owned property) was to bring 20 jabwatór, 20 ni (coconuts) and five fish. They gave Roger and me a huge basket of food.

Everyone had a laugh when Tokjen was going to be in a race and jumped a desk and missed. The desk rolled over and he fell on his ass.

**October 29, 1976 Bolaide (Friday)**

I am supposed to go to Toka tomorrow and help at the school there. We'll see because you can never be sure. The boomboom (wooden boat) may break down or some excuse will come up. The change will be good for me I think. Toka is having their celebration for UN Day today.

**October 30, 1976 Jadede (Saturday)**

Well didn't make it to Toka today. Found out I would go to Enekoion instead because there is no place for me to stay at Toka. Hosia, the man who runs the Toka boomboom (wooden boat) came to Ebon today but not to take me. He came to get uroj (taro) from Jibi because there is none at Toka because the people don't plant any like the people from Ebon and Enekoion. That's okay I didn't go because it rained hard today.

**October 31, 1976 Jabot (Sunday)**

**I Went to Enekoion**

I went to Enekoion. The boomboom (wooden boat) from Enekoion came today in the afternoon. Rainer who is Waina's coba (live together) runs the Enekoion boomboom this year. I made it to Enekoion in the late afternoon, maybe around 5:00PM. I found out I would have a house to myself. The family whose weto (land) I am living on belongs to Jonita and Mun. There is Tari, Jabre, Kojimi, Waina, Mien, who are their children. They have more children, too.

**November 1, 1976 Mande (Monday)**

**Enekoion School**

There are two teachers to teach grades 1-8. The two teachers are Jabkoj and Bellis. Now I'll help or try to help Bellis and Jabkoj work with grades 1-4 from 8:00 – 11:00 with a half hour recess and with grade 5-6 from 11:00 to 3:00 with an hour and a half lunch break. They have classes in a one room thatched hut and in the tin and plywood church (one room). There are only 10 families.

**November 2, 1976 Juje (Tuesday)**

**Counting the Votes**

I went to Ebon today to bring supplies to Enekoion. The Enekoion boomboom (wooden boat) went because the first Tuesday of every month there is church from 10:00 – 12:00. The Ratak Dron also meets after church. Today the people voted for the Representative, a Senator, Netijela and Con-Con. They voted from 7:00AM – 7:30PM. They then spent all night counting votes and tallying them on the blackboard at the school at Ebon, Ebon.

**November 3, 1976 Wenje (Wednesday)**

The votes were all tallied for Ebon Atoll by morning and they called the votes in to Majuro on the wireless. All night long the Public Works office was open to take the tally from all atolls and islands. There would be four Representatives chosen – one from Ralik ruk, Ralik an (north), Ratak ruk and Ratak An'. Jibtok the principal of Toka school was chosen for the Con-Con by Ebon Atoll. Made it back to Enekoion about 12:00. The Marshall Islands are divided into Ratak (Eastern) Chain and the Ralik (Western) Chain. So Ralik ruk is southwestern part. Ralik an is northwestern part. Ratak ruk is southeastern part and Ratak an is the northeastern part. Very confusing to me! I need a map in front of me.

**November 4, 1976 Taije (Thursday)**

**Enekoion in Ebon Atoll**

Enekoion is much smaller than Ebon. There are only ten families. There are no bicycles or motorcycles or dreka (wooden cart) here. The people are eating a lot of iu (like a coconut pudding) and uroj (taro) cooked together because the breadfruit is not in season. The buiro (preserved breadfruit) that was made last March doesn't quite last until December. Then the uroj (taro) tides the people over. There should be a lot of breadfruit starting December. There is a little mejwan now but very little. For "mejwan," did I mean mejanwot which are bottled clams? I'm not sure.

**November 5, 1976 Bolaide (Friday)**

**Mun Makes Rope**

I like Mun and Jonita. Mun is working on his karkar (outrigger canoe) now. He has it finished except for the sail. He is working making rope from the fibers of the coconut husk. He twists a small amount together and ends up with a pile of twisted fibers about 10in. Long. These he twists together then to make a rope. He can keep adding until the rope is as thick as he wants.

**November 6, 1976 Jadede (Saturday)**

**Tari Knocks Bird Out of Tree with Stone**

I went to the lik (ocean side) to bring back white coral rocks to put on the yard where Tari and I pulled up the weeds and grass that began to grow. If no stones were put down the grass and weeds would just grow up again. When I went to the lik (ocean side) I saw Tari trying to get a bird with a stone. It is called karkar when you throw stones whether you throw them at your children or whether you throw them at a bird. She didn't kill it but knocked it out of the tree and stunned it long enough for her to grab it. The bird was angry and kept pecking at Tari. It is called a kone (coon). It is grayish black with a white patch on its head. I took a picture of Tari with the bird she got by throwing stones. The Marshallese make me think of the American Indians with their skills of survival depending on their own bodies and on nature to provide for them.

Tari killed the bird for me. I found out because she brought the bird to me all black and charred minus the feathers and feet only. The rest of the bird, head and all was intact. She was proud to give me the bird to eat. I ate the bird head and all except the large intestine. Back in the United States when I read my diary, I'll see what I did eat to be polite to Tari for her efforts of kindness for me.

In the evening though when I heard the coons singing in a croaking voice I thought, "I hope the demon of the coon doesn't come to me tonight."

I took a picture of Tari with the bird and I also took a picture of Mun making rope.

### **November 7, 1976 Jabot (Sunday)**

Today, Sunday, is the birthday of Jabkoj. I made a cake and the women of Enekoion went to wish him Happy Birthday. Went to Toka with people of Enekoion. They go to Toka for church every Sunday.

### **November 9, 1976 Juje (Tuesday)**

Today was the birthday of Bellis. We took food, soap and chicken to him. We ate donuts and sashimi – raw tuna.

### **November 10, 1976 Wenje (Wednesday)**

#### **Started Christmas Choir Practice**

It rained today. Last night we started practicing singing for Christmas. Reverend Bombom is the teacher. He learned from missionary teaching to teach four part harmony by numbers. The numbers represent Do Re Mi Fa So La Ti and Do. Jittaken, Jittoen, Toka, and Enekoion will practice from now until Christmas.

Boy are there ants in my house. Whenever I sit down to eat (on the floor) the ants miraculously crawl out of the woodwork to join me for dinner. Even sitting outside I end up sitting on the swarms of ants. I wonder why Enekoion has so many ants. Ebon didn't have so many as this.

### **November 11, 1976 Taije (Thursday)**

Jonita keeps bringing me food and doesn't give me a rest. I can't begin to eat all this food. She brings me it sometimes three times a day and huge amounts. I can't tell her not to because she would be hurt. I feel guilty throwing it away. I try to throw what I can't eat away without the family seeing or I try to get the kids to eat it. They usually want something different that I've cooked though, because they have already eaten what Jonita gives me.

### **November 12, 1976 Bolaide (Friday)**

#### **I Choose Marshallese Country over City Slums**

I am reading Child of the Dark by Carolina Maria de Jesus. She lives in the favelado, the "cheap stockings under the velvet and silk of Sao Paulo" is how she describes it. The slums where people die from eating rotten meat they pick from garbage cans. The people here in Ebon complain they are hungry when there is no ship to bring rice, yet they bring me food and they themselves have huge portions and stay very big. When I read Carolina's book, I think how difficult to live in a city slum with no way to get money if you can't find a job. There really is no way to get food without picking the garbage pails. What a contrast to living here at Ebon where we get our food from the lagoon, taro patch, coconut trees, breadfruit trees, pandanus and bananas.

### **November 13, 1976 Jadede (Saturday)**

Today I thought of my sisters back home in the United States.

*\*Please note. I got off here with the dates and names of the days of the week. I did not have a calendar. This is a part of my diary. – Joanne 2022.*



**November 14, 1976 Mande (Monday)**

Enekoion doesn't have a lot of iu (young coconut) like Ebon does, because it is much smaller. People eat a lot of iu and taro cooked together when there is no breadfruit in season which is now. There will not be any breadfruit until December. Also, the buiro (preserved breadfruit) from last March was eaten during the summer. Right now there is no rice or flour or sugar at Ebon and everyone is waiting for the ship.

**November 15, 1976 Juje (Tuesday)**

**Missionaries Taught How to Sing Harmony**

We have started practicing singing for Christmas. A lot of groups sing Christmas Day and all day of Christmas is spent in the church. The Marshallese learned a way of singing four part harmony from the missionaries and starting November they practice singing every night. There is soprano, alto, tenor and bass. They first practice notes and then words.

**November 16, 1976 Wenje (Wednesday)**

I sing alto, because that is in my voice range. I need a strong alto singer beside me to sing the part, because I hear the soprano part that is the melody.

Here are some lyrics.

"Ion melaj in Betlem (Bethlehem)

Maram (Mary) jen loñ ej romok

Rar roñ al eo Enjel (angel) ro

Lomor emotok rainin"

**November 19, 1976 Jadede (Saturday)**

**Rainy Day Good for Sewing**

It really rained hard today. I embroidered on a blouse. I am embroidering the picture of the cover of the book, The Two Towers which is the second part or book of Lord of the Rings by JR Tolkein. It is a very interesting cover and it struck me that it was a popular poster with students at Northern Michigan University. A rainy day is good for sewing.

**November 20, 1976 Jabot (Sunday)**

**Reverend Attacked by Shark**

It was cloudy today and it rained. The boomboom (wooden boat) from Enekoion didn't come today because it really rained this morning. Some people (five to be exact) went to Toka anyway for church. They walked on the path worn in the coral over the years from people walking back and forth from Toka to Enekoion. Reverend Bombom was bitten by a shark on the ankle quite a while ago (years ago) when the logit (ocean) wasn't really low.

**November 21, 1976 Mande (Monday)**

**Food Shortage**

There was no school today because of the food shortage. Also it really rained today and all day it was cloudy. I sewed all day making Tari a dress.

**November 22, 1976 Juje (Tuesday)**

We didn't have school today because there has not been a ship and the teachers want to get food for their families. They need more time to fish and go to Anear to bring back iu. The children are needed by their parents to help get food. Everyone is really anxious for the ship including me. I hope I get some mail. I must have sent out 20 letters on the last ship in order to get a few letters this time. It rained some today. Sewed today, too.

**November 23, 1976 Wenje (Wednesday)**

*\*\* It is easy for me to get my days mixed up, because I do not have a calendar, so the stars mean I'm not sure of the name of day.*

Today we had school only in the morning from 8:00 to 10:30AM. We only had math and English because of the food shortage. Even during a so-called food shortage the people make sure they don't shed any pounds. Food materializes from the ocean, taro patches, pandanus trees and some breadfruit. Today is clear with no rain. I really liked these past rainy days. Really rained last night with a huge wind. I got dressed in the night because I really thought there was a typhoon.

**November 24, 1976 Taije (Thursday) \*\***

Today is Thanksgiving. It isn't a Marshallese holiday but it is on the school calendar and there is no school.

**November 25, 1976 Taije (Thursday) \*\***

**Field Trip Ship Robert de Brum Came**

The ship came today in the morning which is another reason there is no school. The people of Enekoion and I piled into the boomboom (wooden boat) and headed for the ship which went to Ebon first.

**November 26, 1976 Bolaide (Friday)**

Again there is no school because Bellis James, one of the teachers, has a store and he had to go to the ship which is now anchored at Toka.

**I'm Going to Kusaie**

I have decided to go to Kusaie. The ship left around 5:00PM this evening and I am on it heading for Kusaie which was in the Ponape District and is now going to be a separate district.

**November 27, 1976 Jadede (Saturday)**

Spent this whole day on the ship heading for Kusaie. I'm not sure if I'm glad I decided to jumbo (trip) and see Kusaie because I hate riding on field trip ships. This particular field trip ship is called the Robert de Brum named after a de Brum. The de Brums are descended from a Portuguese navigator who came to the Marshall Islands. The Capellis and de Brums bought Likiep from Marshallese in 1877.

**November 28, 1976 Jabot (Sunday)**

**Arrived at Kusaie**

Arrived at Kusaie this morning. It took us Friday night, Saturday and Saturday night to get to Kusaie from Ebon. Kusaie has green mountains. It is volcanic. It is only 34 miles from Ebon but very different. It has a large church like Ebon and the people are very Christian conscious as the people at Ebon are. The missionaries came to Kusaie first and then went to Ebon. There are four villages at Kusaie: Devinsak, Malem, Wutway and ???. Malem is the village where the ship docked. There are many small stores and the road is dirt with cars and trucks. It reminds me of Majuro and I wouldn't care to live in Malem, I know. Climbed a mountain in the afternoon with Chris, a PCV (Peace Corps Volunteer) from Michigan also.

**November 29, 1976 Mande (Monday)**

This morning I went with the crew from the ship to help pick up rocks to take back to Ebon for the omom (oven). I picked up small stones the size of my fist or smaller because that is the size the Marshallese people use in their omom (oven). A man from Tonga was searching for very smooth black round stones smaller in size than a football because he said that is what they use in their omom. Kusaie has very large breadfruit. They bake the breadfruit in an omom (oven).

## **Not a Typical House on Kusaie**

Monday evening – I went with some of the people from the ship. First we went to a house that really surprised me. It was not like all the other houses on Kusaie. It was a typical home seen in America. I found out why. The man living here was from Hawaii and was working with agriculture. He had his own generator to supply electricity.

He served us a green salad with a delicious dressing he mixed up himself. We had red snapper and I am going to write down the recipe because it was really delicious. Here is how he fixed it:

Bake the fish in tea leaves until it is done.

1/2 c. Olive oil or coconut oil

1/2 c. Soy

3 spoons of sugar

Heat the grease very hot and then pour the soy in very slowly. Then add 3 spoons of sugar and boil until it is really bubbling. Then remove from the heat and pour over the fish. Serve with rice.

After we ate at George's house, we went to the party the magistrates were giving. There were four of us who ate at George's house. There was Head of Transportation of TT in Saipan and he is from Ebon, a man from the Philippines, the captain of the Robert de Brum, and me.

## **Food at Kusaie**

The food from the party the magistrates gave was very similar to food prepared for kamins and parties on Ebon. There was sashimi (raw pickled fish), fried fish, dried chicken, lobster, crab-baru, potato salad, rice, bread, fried bananas, watermelon, katak (smooth like mashed potatoes) in jakamia sauce (a sweet syrup), baked breadfruit, tea, and colas of different flavors. I was stuffed but still I want to try Kusaian cooking. I found out it is very similar to Marshallese cooking such as that done on Ebon, but no watermelon on Arno or Ebon. After we finished eating, a large group of people sang us the songs they were working on for Christmas. They practice the songs using numbers as taught by missionaries like the people of Ebon practice singing their songs. We rode back to the ship in a jeep.

### **November 30, 1976 Juje (Tuesday)**

The magistrates and their wives came to the ship for lunch. They were invited last night by ?? to come and have lunch.

## **Heading Back to Ebon and Seasick**

Today at five o'clock we headed back for Ebon.

### **December 1, 1976 Wenje (Wednesday)**

Spent this whole day on the Robert de Brum heading back to Ebon. Laid down all day because when I sit up I feel seasick. I really don't like field trip ships.

### **December 2, 1976 Taije (Thursday)**

## **Arrived Back at Ebon**

This morning we arrived back at Ebon. I went and stayed with Tabo and Sweep and Jibi for the day waiting for the Enekoion boomboom. I didn't make it back to Enekoion today and spent the night with Tabo and Sweep.

### **December 3, 1976 Bolaide (Friday)**

## **Back at Enekoion**

The boomboom (wooden boat) from Enekoion came today and I arrived back at Enekoion in the late afternoon.

**December 6, 1976 Mande (Monday)**

Spent this week helping at Enekoion school. Friday we had a PTA meeting and the people prepared food for the meeting. There were coconuts to drink, titimon, fried fish, rice, and tokatoki. The parents looked at the grade cards and then signed them. Afterwards we practiced singing Christmas songs.

**December 13, 1976 Mande (Monday)**

**Back at Ebon, Ebon**

The boomboom didn't come to Enekoion Saturday or Sunday but it came today so I packed everything on the boomboom and headed back to Ebon. I'll be in Ebon until the end of January now. It feels good to be back to Ebon again. Didn't go and practice singing because I was tired and I felt like sitting and talking with Tabo.

**December 14, 1976 Juje (Tuesday)**

Went and practiced singing tonight. Some of the women from Jittoen prepared baked breadfruit and turtle (won) in the omom (oven) and we had this to eat after singing practice.

**December 15, 1976 Wenje (Wednesday)**

Practiced singing at Emilia's and Erbi's again this evening. It is pretty easy to pick up the alto part because Emilia and Takwoj know their parts and I can listen to them and pick up the alto part.

Maden was looking at me as if she were angry. I don't know why though. Today when I took Morrison back, she seemed really anxious for me to leave. Before I left, she gave me a donut because she was cooking donuts for the small birthday party of Jim's sister's child.

**December 17, 1976 Bolaide (Friday)**

**Fell in the Damn Well**

Fell in the damned well! I went outside tonight to get water from the well and it was really dark having come from a room with an Aladdin lamp. I didn't realize I raised my feet so high when I walked, but anyway I stepped over cement that was about a foot and a half high and no ground met my foot – only air. I had a hard time pushing myself from the well because my leg was really weak and I was, too. I concentrated on pushing myself from the well, because I didn't want to fall to the bottom. When I was out of the well, I reached down to the calf of my left leg and felt a huge hole. The iron bolt the size of my index finger had pierced my leg. I made it to the house and laid down and Tabo and Sweep got the doctor for me. He gave me some pain medicine and said I would need stitches.

I was afraid to have stitches but decided to. The doctor gave me a shot of pain medicine in the calf of my leg. Then he cleaned the wound. He put some medicine on his finger and stuck it in the wound Tabo and Sweep told me. I did not black out but almost and sure saw plenty of blue stars. He stitched it up.

There are open wells all over Ebon Atoll. I'm really surprised more small children don't fall in the wells than there are. Many of the wells don't even have raised cement but only rocks around the edges. Small children have fallen in the wells and drowned. I know of two. A baby of Melina and a baby of Me and Jemis. Those wells aren't safe. They are dangerous.

I'm really lucky the iron didn't go in my eye or head, especially the back of my head.

After the accident I kept thinking maybe someone did magic on me, because I couldn't get the thought out of my head how I happened to step right over that cement.

I look at it as just my own stupidity for not taking a light!

## PEACE CORPS / MICRONESIA

TRUST TERRITORY OF THE PACIFIC ISLANDS

District Office  
P.O. Box ~~336~~ 336  
Saipan, Mariana Islands  
96950

19/April/77

Joanne Johnson, PCV  
Majuro, Marshall Is.

Joanne:

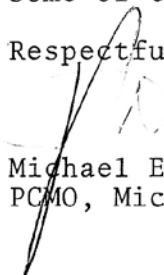
There must be some sort of humor in going to the well for water and falling in but the accident you had sounds quite painful and I'm glad to know that you are having minimal problems at this time. I have filed your letter in your medical chart and it seems quite an adequate description of the accident, therapy and followup.

I will be in Majuro starting the 31st of May through June 4th. I realize that this doesn't leave much leeway for the field trip ships but I'm not sure I care to spend a couple of months waiting for those notoriously sporadic excuses for transportation.

PC will take care of dental problems that arise with PC service. It is a little cumbersome but but it goes something like this. You get an authorization from us to see a dentist at home for xrays, cleaning and exam. If anything further needs to be done there is a number (toll free) on the authorization to call in Washington. The problem is described or forwarded by mail and PC then compares it with your pre-PC exam. If it is indeed a new thing, PC then authorizes the care or treatment. A bit cumbersome but eventually it all seems to get done and the nice thing is you can have it done by the dentist of your choice.

I hope this answers most of your questions and that you enjoy your last few months with the Marshallese-undoubtedly some of the nicest people on earth.

Respectfully,

  
Michael E. Chaffin  
PCMO, Micronesia

This letter is part of my Peace Corps medical records. There is a reason for the delay in communication. The accident happened December 17, 1976. This letter is dated April 19, 1977. I had to wait a couple months for a ship to come to Ebon to pick up my mail. Then I had to wait another couple months for a ship to return.  
Joanne

**December 22, 1976 Wenje (Wednesday)**

I can't walk and it really gets tiresome just laying around. I use a tin from shortening to go to the bathroom because I can't walk out to the outhouse. It's a ways from the house. I'm really lucky to be living with Sweep and Tabo, because they really help me. Jibi helps me, too. I'm sewing a dress for Tabo. It helps break up the monotony of having to stay put.

**December 23, 1976 Taije (Thursday)**

Maden came and helped me cut out her dress because it is hard for me to move about. She asked me to sew her a long mumu for Christmas. I told her she would have to help cut it out. Then I started sewing it. Really she cut it out December 22, and I'm sewing it today.

**December 24, 1976 Bolaide (Friday)**

Today Tabo and I spent cooking for tomorrow. I couldn't walk so sat all day and cooked. We made a yellow layer cake with fudge frosting. The cake was baked in the omom or tin oven on the kerosene stove. I also made donuts with cream filling and a pumpkin pie for Roger. Three times Roger brought me fish since I've hurt my leg.

**December 25, 1976 Jadede (Saturday) Christmas**

**Today I Walked and Lots of Singing for Christmas**

Today I walked and it was as if it was a long time since I'd seen the trees, flowers, and been walking around. I went to the church in the morning with Maden and Jim gave me a ride in the dreka (wooden cart). At noon I was given a ride back to Monwakatak on the back of Jimkon's cycle. Then in the afternoon, I limped back down to the church. Many groups sang the songs they have been practicing since the beginning of November. Here are all the groups that sang: Ebon Youth Group, Ebon School, Jittoen, Jittaken from Ebon, Toka School, Toka people, Enekoion School, Enekoion adults and Anilook. Toka and Anilook and Jittaken also danced Marshallese dancing which is like a soft shoe or shuffle and you could hear the feet shuffle in unison on the cement floor of the church.

Again the whole day was spent at the church and after every group, a circle formed and filed past the dri-kaki ko (teachers) of the church and money was laid on the table. I just sat back and watched all the proceedings. I didn't take part.

Wrote these down in Sweep's class Thursday, February 3, 1977

**American:**

1. What's mine belongs only to me.
2. Save for the future.
3. If I work hard enough I'll make it to the top.

**Micronesian:**

1. What I have is yours, what you have is mine.
2. Worry about tomorrow when tomorrow comes.
3. Work a little, rest a little, whatever you do, try to keep other people happy.

**January 28, 1977 Wenje (Wednesday)**

**Field Trip Ship Militobi Came Today**

Ship Militobi came today.

**January 29, 1977 Taije (Thursday)**

Wrote to Joyce, Bob, Evie, Mike, Lana, Helen, Ray, Mike, Joyce, Edna, John, Jan, Mrs. Leist, Debbie, Julie, Nancy, and Angie. I asked John about the pictures. I'm trying to trace them.

*\* Note here in 2022 proofreading, I found a discrepancy in the dates and names of the days again. I had no calendar in the Marshall Islands. - Joanne*

**February 1, 1977 Mande (Monday)**

Had a long talk with a woman tonight while this man and woman went out for a walk. I was upset all day because I really wanted to go over to Enekoion. I decided to stay and help though because Erbi, a teacher whom I really respect, asked me to stay longer. I kept wishing I had gone over because I really need a break from Monwaktak.

**February 2, 1977 Juje (Tuesday)**

Today really upset me because I found that cockroaches had chewed the gray dress I was embroidering. When a rat chews a clean new dress it is supposed to be bad luck. Last year a rat chewed Nancy's new shirt and this year she has been sick for months.

**Hard Working Family**

Edna's birthday is today. I really like Erbi and Emilia, Edna, Tone, Hermila, Lina, and Tammy. They are really a beautiful and together family. Erbi, after school, goes out fishing for his family and works planting his taro patch. The family's taro runs almost from the ar (lagoon) to the lik (ocean). He also makes jakaroo (sweet coconut sap beverage) in the morning and the evening. He knows how to look after his family. He doesn't sit and complain. He really works and he has a very sunny disposition and outlook on life. He is trying to save his money to send his children to school to a university in the states.

Many things about this one family make me angry. This one man lays around and sleeps a lot. He does not make jakaroo (collecting the sap that goes into the newly forming coconuts at top of tree). He does not go fishing. He does not plant taro on the weto (land) he lives on. He does not climb the coconut trees.

This family points out that babies in America get big faster because of the protein and vitamins they get. What kind of food did he bring out from Majuro? A case of Pepsi, several boxes of gum and lollies. No mackerel and I'm not sure how much food with good protein and vitamins.

The field trip ship Militobi came January 28. We have not had a ship since the Robert de Brum at the end of November. The parents were worried because there was no milk on Ebon. This man brought back a case of grape pop from the ship. No food value! And it fizzes in the mouth because it's warm. There's no refrigeration in people's homes.

Then this guy asked me if I got a case of milk! I only got 12 cans because I expected this might happen.

Later when I got back there was a case of milk. I had talked with the mother who had adopted one of the parents.

The father took two of his children for a walk. He left behind the one who will be starting school next year and will be six. The one left behind was really crying. To me there seemed to be no apparent reason.

I saw this father kick and kick this child one day when he tripped over the child laying on the floor. Often people lay on the floor to relax, because there are no chairs nor couches.

I found out a reason for this possibly. He was not the father of this child. It makes me sad. I like this child. He's a good kid and deserves to be treated kindly. No child should be treated like this.

This child is quiet, in fact almost withdrawn, and he is very polite. The mother from what I have seen does not intervene. It seems she is afraid of him. The child has to bear with the parents he has.

In Marshallese custom a woman may koba (live) with several men and have several children before she settles down with one man. This is accepted by Marshallese custom.

**February 3, 1977 Wenje (Wednesday)**

I cried today. I was so upset about everything.

**February 7, 1977 Jabot (Sunday)**

Letter to Peace Corps Director.

*\* Note that I do not think I ever sent the letter.*

## The Co-Op

I looked over to the Co-Op today and for the first time I can remember, the Co-Op was open with goods on the shelf. It was the front door, open, and not the back entrance. And there were people there buying, too.

The Peace Corps Volunteer who was supposed to help with the organization of the Co-Op left on the Militobi Wednesday, February 2<sup>nd</sup>. He was there two years and just in the five days he has been gone, today I actually saw the Co-Op in real operation, with the front doors open and people buying.

It's too soon to say, but! Now that the people aren't looking to the rubelli (American) to keep things going, maybe the people themselves will in time take care of the debts too.

But, you're probably wondering why I'm dwelling on the Co-Op – some other area of work with Peace Corps – when my work is with co-teaching. Simply because I see what I'm doing as about as useful as the work the former Peace Corps was doing at the Co-Op.

## Co-Teaching with the Teachers

I've been working all year with the teachers in math and science. Several times the teachers mention the science program is too much work. They come to me and ask, "Joanne, what are we going to do tomorrow?" Many times they haven't even read the lesson. It's not as if they read the lesson and found parts they didn't understand. It's not as if they really looked over all materials in the box and made themselves familiar with what is in the box and then couldn't find what they were looking for. It's more that they want me to read the lesson and find the materials in the box for them and then tell them step by step what to do.

Here's only one small example: One of the teachers had a lesson using iron balls that were in the box. I knew the balls were in the box because after looking for things one becomes familiar with what is in the box. To continue with this little episode though.

I was sitting there and I told this particular teacher that the balls were in the box. He glanced over the things on the top and hardly moved anything to see what was in the box and said, "I don't see them." I said, "They're in the box because I have seen them before.. Look again."

Again, hardly moving anything, he said, "I don't see them."

I said, "But they're in the box."

With this the teacher got angry and said, "I'm quitting," and started to walk away. At this point I walked to the box and took out the metal balls and handed them to him. You see, I was sitting there so I was supposed to find them for him because it was so much easier.

It's not that I don't enjoy working and helping people when they really have a problem they don't understand, but when I find I am only an excuse to give them a lot of "kakije" time (rest time), I become disillusioned.

Maybe when I'm gone the classes will be better than what they are now. It isn't that the teachers can't teach. They are very capable and some are excellent teachers. But some feel that since I'm here, they can rely on me to do their work.

## Sometimes Disillusioned

My co-teaching work is not the only thing that has disillusioned me and made me unhappy. My home life upsets me too. I was upset when a woman mentioned how American babies get bigger much quicker than Marshallese babies because American babies get more proteins and vitamins. She then mentioned that the doctor's baby is larger than hers because he probably gives the baby vitamins. She knew she was pregnant. Why didn't she bring out vitamins instead of jars of lollies, and boxes of gum, and a couple cases of soda pop?

Well, anyway the Militobi came and the father of this same baby brought back boxes of gum and a case of grape soda but no milk. What does he ask me then, "Joanne, did you get a case of milk?" Again, the rubelli (American) will take care of things. But, I hadn't. I had only brought back 12 cans. Then they look at me as if I won't share my food with love.



I have gladly shared the cheese, tuna, mackerel, milk and peanut butter, along with the other foods I have brought out. I make sure to point out that these foods are very high in protein and good foods for a healthy body. Spam and corned beef, too.

I was actually becoming embarrassed by the amount of tins my family and I were throwing out. More I can tell you than any other home here on Ebon. While other people were fishing to get their protein, I was setting the example of the easy way. THE AMERICAN WAY.

Open a can, or have a TV dinner for supper tonight. Something even I do not believe in when my parents had a garden.

### **Buried the Cans**

Anyway I went out and dug a hole and finally the man from the family came out to help and we had a very deep hole. I threw all the cans we had eaten from along with the old tins from the years before I came. I don't want Ebon to start looking like the lik (oceanside) by the Blue Pacific in Majuro with tins piled waist high. I'm sure it was once a beautiful oceanside as here on Ebon.

The Marshall Islands were to become self-governing, self-economic, and able to stand on their own without a crutch. If they don't do it themselves then this may never be.

For these few reasons I am considering terminating today, Monday the seventh day of February of the year 1977. I would read this letter to the people, too. Maybe this would have more effect than the two years I have been working here.

The way I look at it is I'm not needed.

\*\* April 7 Note - I don't think I ever sent the letter I wrote.

### **March 5, 1977 Jadede (Saturday)**

#### **Kamin (First Birthday Party) for Janbero**

Maden and Jim's child's kamin. Janbero – Sand Pebble, is one year old now. I helped with the kamin. We worked all night long. There was donuts, rice, tataki in pig, boiled and fried fish, rice, sashimi, coconuts to drink, tea. Kamins are a lot of work but everyone enjoys cooking together, eating together and preparing for the party together. But they are also glad when it is all over.

I helped all night and then just as dawn was breaking, I went and lay down and promptly fell asleep and no one wanted to wake me because they thought I was really tired. They were right. I missed the job of dividing all the food up. Mostly kids came to the kamin. I don't know why the adults didn't show for this kamin. They sent their kids to bring home the food from the kamin.

### **March 6, 1977 Jabot (Sunday)**

#### **Back Over to Enekoion**

I went over to Enekoion.

### **March 12, 1977 Jadede (Saturday)**

#### **Boiled Ocean Water for Salt**

I boiled down ten buckets of ocean water today because I had no salt and Bellis's little store on Enekoion had no salt. I came over to Enekoion Sunday, March 6. I had opened my last box of salt at Ebon when I was helping with the kamin of Janbero. The baby in the family, who I was staying with, was having a first birthday celebration.

Making salt is an all day job and a hot, hot, hot job. I had to keep bringing firewood and keep the fire going. I kept thinking of the poor factory worker working with blast furnaces eight hours a day, day after day, week after week, and year after year. I don't think I could take it, in fact, I know I wouldn't take it.

From ten large buckets boiled down, I ended up with a coffee can, a shortening can and a half of a pan of salt. "Ebwe" (Okay). I gave Jonita the shortening can and half of a pan and I kept the coffee can. It'll last me for the rest of my time here at Ebon and Enekoion.

**March 19, 1977 Jadede (Saturday)**

**Swamped**

Bellis and Jabkoj, the two teachers from Enekoion told the students we would all go and “koman mejon wot.” That is get the clams from the coral. It was like a picnic. When the tide was out, we walked over the coral to Anear. Bellis and Jabkoj decided we would use an outrigger canoe to get back. They were gone when the outrigger came and Jela, Lukon, Tari, and I climbed in and started paddling. Lukon suggested we go with no men.

Anyway it turned out to be a stupid thing to do, because none of us knew we should stay in the middle of the coral between Anear and Enekoion because at the edge of the coral large waves break. That’s where we were and the waves swamped the canoe and we sank. Lukon suggested we leave the canoe and I said no, that would be a crazy thing to do. Jela and I were really scared. We were both afraid sharks might come.

Lukon and Tari thought it was a great adventure. They didn’t really realize our predicament. We were lucky though because Jonita and Mun saw us and sent Kojmi, but Kojmi turned back because he got tired from paddling against the wind and waves. Jaja then reached us. We were lucky.

Bellis and Jabkoj saw us and started to swim out to us. Bellis grabbed two coconuts and Jabkoj grabbed a log. When they saw Jaja they turned back. It sure gave them a scare.

When Jela and I were safe, I mentioned to her I had been scared because I thought about our discussing magic and she said the same thought had been in her mind.

When we got back, I cleaned the mejon wot. La Mun made jokra. He salted and limed the clams and put them in a bottle. Ended up with one full bottle.

I was planning on sending them to my sister and her husband but they didn’t have a good top. Also one night when all we had to eat was rice, we ate jokra (the clams). Then the next night I made al in mejon wot. We dipped ground boiled taro in the al in mejon wot (clams in a sauce). That is really good.

I had planned on sewing Ellab’s dress today. Oh well if I start it Monday, I should be able to get it finished.

**So Be It**

I was a Peace Corps co-teacher in the Marshall Islands. After training, I was assigned to Ebon Atoll.

The men fished. Young boys learn about the test strength of the sea, wind, and tides that can take an outrigger and play it in or let it go.

We went on a school picnic in a clumsy, wooden boat with a motor. We clammed and fished.

When it was time to go home, no boat came. Lukon, Jela, Tari, and I volunteered to paddle an outrigger to get help. Midway across the channel between two islands, a few breakers hit us. We swamped. We tried bailing.

Lukon wanted to swim to shore. “No,” Jela said, “Stop bailing clams and fish. Sharks might come.” None of us wanted to be bait!

Up in a coconut tree, Tari’s brother saw us. He, Jonita and Mun sent a boat.

After the rescue, a minister, who I had noticed walking with a limp, told me he was durong fishing where we swamped. Durong is snorkeling with a slingshot pole to fish. A shark nearly severed his Achilles’ tendon. He couldn’t walk for a year.

We live the lives of fishing people. Amen.

*Joanne wrote this story for the newspaper The L’Anse Sentinel, August, 2009.*

When she later checked her diary, she made some corrections after it was published in The L’Anse Sentinel, L’Anse, Michigan.

**March 21, 1977 Mande (Monday)**

**Wedding Moved Ahead to Thursday**

I asked Bellis and Jabkoj if I could skip school because I found out Ellab’s wedding has been moved to Thursday instead of Saturday.

## **The Wedding Dress and Back to Ebon**

I sewed all day but was worried about fitting the sleeves. I fitted them on Jela.

When the boomboom (wooden boat) came to Enekoion, I was informed that Emilia wanted me to ride back to Ebon because everyone was worried about the dress.

I threw everything in a bag that I thought I would need through Thursday. I reached Ebon when it was dark. There was no more time to sew today. I went to see Emilia and she said everyone had been worried about the dress not knowing if it would be finished or not.

### **March 22 & 23, 1977 Juje (Tuesday), Wenje (Wednesday)**

Ellab is the daughter of iroij. Iroij Bulej is born royalty. I worked on Ellab's dress, veil, and Tony and Edna's veil. I also made a slip because the material of the dress was very light and thin and airy.

Ellab came and tried on the dress. It fit beautifully and turned out beautifully. The sleeves turned out really nice. All day March 22 and 23, people at Waikiki (home of Ellab) cooked for the kamin and wedding. They cooked loaves and loaves of bread and donuts and pig and jabwatór, fish, rice, sashimi, barbecued pig, tea, and, turtle.

### **March 23, 1977 Night -**

Everyone took mats and money to Bulej because he is the iroij and Ellab is his daughter. I went with Emilia when she took a mat. They gave us some cookies, bread, and pig.

### **March 24, 1977 Taije (Thursday) The Day of the Wedding**

#### **The Day of the Wedding**

What a big disappointment. It was raining really hard when I awoke. When there was a break in the rain, I went to the school to get some modeling clay to put in the "lot" (coconut shell) to make Ellab's bouquet.

It was really raining, but I started the bouquet of red and yellow meria (fragrant plumeria flower of frangipani). I used dried pandanus leaves and kimej for the bouquet. It was a good thing I started it, because there was a break in the rain even though the sky remained heavily overcast. The family decided to start the wedding.

Ellab walked down the sandy street of Ebon with Edna and Tone carrying her train. They walked to the church where Ellab and Jimkon Edwards were married by the minister, Reverend Keju.

After the church ceremony, people went back to the home of Iroij Bulej and Tokwoj, the parents of Ellab. Jimkon and Ellab changed into more comfortable clothes.

Yards of cloth were spread out on the yard of Japanese moss. The food was on plates set on the material. People sat on the ground which is Marshallese custom. People ate to celebrate the marriage of Ellab and Jimkon and their kamin (first year celebration) for their baby Merian. After the wedding, I went back to Enekoion.

### **April 6, 1977 Wenje (Wednesday)**

#### **The Militobi Came – 5 Cups Flour and Few Cans of Spinach**

The Militobi came. I was really glad the ship finally came again after two months. I had nothing left but about five cups of flour and a few cans of spinach. Besides that I was eager to get some mail.

The pictures did come. I have been worrying about them for two months now because I thought they would be on the last ship. Just about a week ago, I dreamed I saw them on a friend's table when I was sitting talking to him. The Marshallese say if you dream and see them, then you will.

I'm stocking up for April and May now. It is the last time I have to go and do my shopping on a field trip ship. I'm glad.

I got two bags of flour, three sugar, three yeast, three grease, one can of coffee, one box of tea, three bags of rice, a case of canned milk and a case of mackerel. Should give me a little protein and tide me over until I go in to Majuro now.

Martin from back in the United States, sent me some more large black and white prints. I sure do enjoy them. They are really nice.

### **Mosquitoes**

Bob sent out some vitamins and three bottles of insect repellent. Sure am glad to get the insect repellent. The mosquitoes have been horrible. People have been lighting fires that really smoke in the evening, because the mosquitoes have been so bad. That has been a big part of the conversation. You don't greet someone without asking, "How were the mosquitoes at your place last night?"

Sad news though. There were no mosquito coils on the ship. I have a few left but very few. The mosquito coils are green and are like a coil of incense. I like the smell okay.

I asked the people what their ancestors did when there were no mosquito nets or mosquito coils. The mosquito coils smoke like incense. They told me that parents sat up all night long fanning the mosquitoes away from babies. Also people would go and bury themselves up to their head in the sand on the beach so they could sleep at night. The mosquitoes sure can be annoying and make life miserable.

### **April 9 & 10, 1977 Jadede (Saturday)**

#### **Former Contract Teacher Houses**

I spent Saturday and Sunday at Toka because I rode over in the boomboom (wooden boat) to give my letters to the captain. There was no boomboom returning to Enekoion. I slept in the former contract teacher's house. There is one on Ebon Ebon and on Toka. Before Peace Corps, contract teachers with the government came and taught at the schools. They were paid as regular teachers would be paid in the States.

The homes provided for these contract teachers sure aren't the typical Marshallese home. The first home I lived at in Ebon, Ebon was used by a former contract teacher. It had two bedrooms, a living room and a kitchen, but no bathroom. No tile floors. It was homey, because it was all wood. At some atolls, there are tile floors with bedrooms, bathroom, kitchen, living room, cupboards and closets. There are still some dressers. These houses were built on someone's wato (land) and the people were told when they were no longer used, they would get the house. That's how it was I believe. Jibi got the house. There was no furniture when I got to Jibi's house.

### **April 23, 1977 Jadede (Saturday)**

#### **Left Enekoion Island and Back to Ebon Island in Ebon Atoll**

I came back over to Ebon from Enekoion. Good to have a change of scene again. Tabo, Sweep and family have gone to live with Sweep's mother for awhile so I have the house to myself, which is nice. There is not a lot of crying and loud children now. When I need to study to teach classes, I need quiet. I have so much to learn day by day and every day.

### **April 30, 1977 Jadede (Saturday)**

#### **Teachers Gave Me Going Away Party**

The teachers gave me a going away party. I would much rather just leave and not go through all these parties but that is their custom and they are aware that a Peace Corps Volunteer leaves after two years. They sure cooked up the food. There was titamon, sashimi, tataki in bao, bread, cake, uroj (taro), tea, coconuts to drink, fish, rice. The food was delicious. Each teacher gave me a basket. The baskets are beautiful.

### **May 10, 1977 Juje (Tuesday)**

#### **Fourth Grader Very Sick and Delirious**

Stopped at the hospital to see a fourth grader. She has had a really high fever now for about seven days. She is very delirious and the Marshallese people say konono in riap ak bwebwe, meaning talking in lies or crazy talk. She kept repeating she wasn't going to take the towel used to cool her body. She kept wringing the water from it as though she was washing clothes. Many of the Marshallese believed her deliriousness was from the fever but they also explained it in terms of a demon being in her body which could be consid-

ered true in a sense.

I asked the doctor if he had any medicine that would help and he said if we could get her to drink the medicine the ampicillin would really be a help.

### **May 11, 1977 Wenje (Wednesday)**

Every day I went back to the hospital to see how the girl was. Everyone in the village who knew the local medicine magic was trying to help her.

I always wanted to know what she was saying in her deliriousness and the people sitting around fanning and stroking her would tell me she was only crazy. And yet, I don't know why but I really wanted to know what she was saying.

### **May 12, 1977 Taije (Thursday)**

It really seemed to me that she might be trying to tell us something.

When I was at the hospital May 10, the girl talked about a ship coming and it made me feel scared because I remember when Jamo died there was mention of riding away on a ship because the om had come into the home.

Most people however interpreted the coming of a ship as her seeing the yacht, that was owned by a very wealthy man named Richard. He was working with the Bishop Museum in Hawaii. They were collecting surface collections from some of the islands in the Marshall Islands and Kusaie. Then they planned on returning later and doing some digging.

The last day I saw the fourth grade girl was Friday at noon. She really appeared to be worse to me. I noticed that her gums were bleeding and her ears.

### **May 14, 1977 Jadede (Saturday)**

#### **Dr. Yoseb**

When I left the hospital, I went directly to the health aide, Dr. Yoseb, and asked him why the girl's gums and ears were bleeding. I was told that he really didn't know because it was very hard for him to run any tests, because there is no equipment for lab work. The health aide did say though that it could be caused by taking aspirins over an extended period of time. I told the health aide Yoseb that I really thought she should be flown into Majuro. He said he would see the next morning and if there was no improvement he would then send her!

### **May 15, 1977 Jabot (Sunday)**

I found out the next morning though that she had died very early in the morning. I was really upset. The thought that a plane had not been sent down in time to help her really upset me.

In the afternoon all the school children went to see the girl at the church. I was also there. I was not crying but it suddenly hit me very hard when all the school children filed in. It came to me. The young girl wouldn't have to wash all those clothes anymore. At her funeral, I played the beautiful "On Wings of Song" by Mendelssohn on my flute.

#### **Left Majuro in the Marshall Islands**

After this May 15, 1977 diary entry, I stopped writing. I took a field trip ship back to Majuro. My next and last diary entry in the Marshall Islands was Monday, June 13, 1977. Here it is.

### **June 13, 1977 Mande (Monday)**

Left for Manilla in Philippines at 11:30 and got to Nauru at 1:30. Had to sit in Meneng Hotel in Nauru until 10:30 and then Nancy and I walked to the airport (about an hour's walk). Left for Philippines at 12:00 midnight and got to Philippines around 10 o'clock in the morning. Ticket from Majuro by Air Nauru was \$347.00.

## APPENDIX

### Text Message Interaction

To Ken from Joanne – Have you seen this? All I can do is walk around saying, “Mmm. Mmm. Mmm.” It erased any thoughts I had about wanting to go back! I still have my beautiful memories of people outside and stopping to visit at each yard covered with the white coral stones. Not so now. It is the reality check. I like my reality and my memories better. - Monday, March 28, 2022 12:30 AM

To Ken from Joanne - YouTube site viewed today, April 3, 2022 “Bike ride through Marshall Islands, Ebon by Sara Cannon.”

This is a quote by Sara Cannon, April 23, 2016. “I rode my bike from Ebon Atoll’s airport on Ebon, Ebon, to the other end of island. Note this video sped up to twice the speed. It is actually about a 45 minute bike ride. Along the way I slipped on a palm leaf, got chased by dogs twice, and had a few technical difficulties. It was on adventure.”

### Now There’s an Airstrip – None in 1975 to 1977

Here are notes by Sara Cannon as she rode her bike.

It rained earlier in the day so it’s a little slippery. There’s the first house since the air strip. (Noted by Joanne Besonen as she watched the video, no airstrip when I was there as a Peace Corps Volunteer in 1975-1977.) Dogs chased her so she picked up speed. She was unscathed. “Isn’t it beautiful?” Sara said, “Be right back. Technical trouble. My chain came off.” All the rain puddles usually evaporate in a couple hours. Japanese ruled Marshall Islands at one time. There was ripe breadfruit all over the ground so it smells good. (Note by Joanne Besonen as she watched the bike ride video, I did not see ripe breadfruit laying on the ground when I was there as a Peace Corps Volunteer in 1975-1977.) People are starting to come back from church. (Note by Joanne – at the end of the bike ride I recognized the big, beautiful church built by the Marshallese and missionaries in the 1800’s.)

“From Majuro to Ebon on the Rebuuk Ae” Video on YouTube

It is a very well-lit ship. Very modern ship. There are berths with nice beds and air conditioners. Not at all like the Militobi I rode on to Ebon, Ebon, September 28, 1975, when I took a bite of the beating tuna heart that Peace Corps Volunteer Larry handed to me.

### 1975 to 1977 No Huge Pier at Ebon

The Rebuuk Ae tied up to a big huge pier at Ebon. Field trip ships like the Militobi and Robert de Brum used to anchor in the lagoon. People motored a wooden boomboom out with dried copra (coconut) and supplies from the ship were motored in to Ebon when I was there from 1975 to 1977.

Now they have a sling and lift big loads of supplies out of the hold of the ship and set it on the wharf. When it started raining, they covered the supplies in the boomboom (boat) with a blue tarp. There were porpoises or were they sharks or both following the boat?

In this video I saw people still carrying burlap bags of dried coconut on their shoulders to the beach. They loaded bags of dried coconut in the sling on the ship with a couple big globes of pandanus fruit. But I also saw people throw bags of copra (dried coconut) one by one by hand in to the hold of the Rebuuk Ae. Then they stacked them by hand. Someone pulled in a fish. It was not a tuna.

There were bottles of bottled water on the ship. I saw a couple houses like I remember on Ebon with a coral stone yard. The wide street through Ebon with hedge along it looked unfamiliar to me.

Here are some other sights and sounds:

Outside fire with boiling pot.

The big, beautiful church built by missionaries and Marshallese.

Heard rooster crowing

Outrigger canoe

Piling copra (dried coconut) by hand

The Rebuuk Ae left the lagoon of Ebon Atoll out through the channel

Text Messages, continued ..

From Ken to Joanne – The oral history I’m indexing is by a PCV (Peace Corps Volunteer) sent to teach English on Majuro in 1968. - March 28, 2022 4:02 PM

From Ken to Joanne – Thanks for sharing. Guess things have changed since you were there (on Ebon). You have inspired me to write some more anecdotes. Will share once polished. - March 28, 2022 4:40 PM

From Joanne to Ken – And you have inspired me. I just got back from Northern Michigan University. I am in process of finding someone to type up all my diary entries. I am also going to organize my photos with labels on photos and take to Globe, a very reputable print shop in Ishpeming, Michigan. Been working on getting that started today. Thanks for inspiration. I was glad I could see the videos and not have to travel all the way over there to be so disappointed to see very little familiar to me. I saw few people outside and from the street no coral stones covering the yards. I’ll share when I pull it together. For time being I’ll mail separate excerpts. - March 28, 2022 5:01 PM

From Joanne to Ken – Were you ever able to view the video of the bike ride down Ebon Island? - Tuesday, March 29, 2022 10:36 PM

From Ken to Joanne – Yes. Did you have a problem with dogs there, too? - Tuesday, March 29, 2022 10:41 PM

From Joanne to Ken – No, not at all. I don’t remember ever seeing any dogs. Do you? I do not remember seeing any dogs in Majuro either. You ask good questions. Very to the point questions! - Tuesday, March 29, 2022 10:47 PM

From Ken to Joanne – As I recall nearly all the dogs were named Blackie, but my neighbor on Mili had a nice dog named Blue. - Tuesday, March 29, 2022 10:52 PM

From Joanne to Ken – Interesting! Why don’t I remember seeing any dogs?!! I had a cat when I got to Ebon but I do not remember feeding it. It was beautiful black and white. It was the first cat I ever had. I did not become a cat lover until around 2000 when we got our first cat named Kisa. Now I have a strawberry blond named Oliver and I spend lots of time trying to keep track of him and trying to please him when he is begging for something. - Tuesday, March 29, 2022 11:10 PM

From Joanne to Ken – I took 2 diaries to print shop today. I decided I wanted reliability so I am paying for the typing at Globe Printing in Ishpeming, Michigan. I still have 2 more diaries to get organized to take to be typed. I did not want to keep track of a college student who would be cheaper but might be partying, job hunting, love hunting and all the other things that keep them so busy. And I did not know I was going to get so involved in this! But it’s good. - Tuesday, March 29, 2022 11:27 PM

From Ken to Joanne – Hope you get your money’s worth. - Wednesday, March 30, 2022 4:31 PM

From Joanne to Ken – I feel good about it. I plan to get a letter out to you tomorrow. The diaries and photos have been sitting about 46 years waiting for me to get started, and now I am. - Wednesday, March 30, 2022 4:35 PM

From Daniel to Joanne and forwarded to Ken – I think you’ll be interested in this information I got from a financial advisor today – From Daniel – Very interesting! I really like the boats. Thanks for sharing. I read up a bit on Marshallese economy, Wikipedia. In 2013, they had \$53.7 million of exports and \$133.7 million of imports. Their total economy in 2016 had an output of \$180 million which is \$3,300 per person. That is very small compared to the United States \$58,021 per person for the same year. They’re a major hub for the tuna industry and fishing has been very important to their economy. - Thursday, March 31, 2022 12:41 PM

From Joanne to Daniel and forwarded to Ken – Thank you! Fishing was their subsistence when I was there. George Washington said for a healthy economy, you need more exports than imports. When I was there with lots of hard work people got by with their subsistence way of life. But from the bike ride through Ebon by Sara Cannon, it looks like they have lost a lot of that way of life. Especially when Sara commented about the ripe breadfruit that smelled so good laying on the ground. I wonder how people

spend their days now. - Thursday, March 31, 2022 12:44 PM

From Ken to Joanne – I guess people in the states send a significant amount of money back to the islands. - Thursday, March 31, 2022 6:14 PM

From Joanne to Ken – Thank you for the Peace Corps Yearbook pages. Now I can picture the Larry who handed me the tuna heart, because of the pages you sent me. I was so fixed on the beating heart I was holding and about to take a bite of that Larry did not even exist. Thanks for helping me to fit the puzzle pieces. – Thursday, March 31, 2022 9:40 PM

From Joanne to Ken – I did not know that people sent back money. Thanks for that interesting information. - Thursday, March 31, 2022 9:42 PM

From Ken to Joanne – I think sending \$ home is common for immigrants. - Friday, April 1, 2022 1:19AM

From Joanne to Ken – Thanks for your letter. I'd rather take a bite of a hundred beating tuna hearts one at a time than go on a 17 hour boomboom (open wooden boat) ride on the open ocean! At night at that!! I can laugh but I was not on that ride!!! How did you feel about that ride? - Friday, April 2, 2022 5:51 PM

From Joanne to Ken – Oh, did you have a back-up motor on the open ocean ride? - Friday, April 2, 2022 5:53 PM

From Joanne to Ken – From your letter do you know why the Americans were asking about Longar University in the Arno Atoll? Being a man, you may have missed out on some of the stories. I may have heard it on Arno but certainly on Ebon. At Longar University they taught the young women how to do the helicopter to please the men. Now that would certainly catch the fantasy of the American male tourists. I just got another good laugh! Boomboom (open wooden boat with motor) ride and the helicopter!! What did I do for entertainment on Ebon? I worked side by side with the people and we talked. - Friday, April 2, 2022 6:39 PM

From Joanne to Ken – What was the name of the college we taught at in Majuro the summer of 1976? I taught Marshallese History. I had to study and study to teach that class. I kept no diary then. No time!! A Marshallese teacher who took the class paid me a nice compliment. Said I really knew the history. Was it Community College of Micronesia (CCM)? I sure would not make it in that class now! What did you do that summer? Thanks for helping me out. - Friday, April 1, 2022 10:08 PM

From Ken to Joanne - CCM is correct. I taught a math class with Steve. - April 2, 2022 10:52 AM

From Ken to Joanne - No back up engine in the boom (boomboom) (wooden boat). - April 2, 2022 11:02 AM

From Joanne to Ken - Thank you for verification. I got so busy, I did not know what other people were doing. With moving around, my second year was harder. With David gone, I am so thankful for my home. It is my anchor. You have my respect that you extended a 3<sup>rd</sup> year in the Marshalls and then went on for a tour in Beijing. Was that 2 or 3 years? (2) Thank you for replies, very, very much appreciated. - April 2, 2022 11:05 AM

From Joanne to Ken – I never did send my leprosy letter to Bob Haslett, District Representative for Peace Corps. I found the original in some papers. We were all so young back then and took our chances. Still do. I did not know anyone could die so quickly until it happened to David and me. April 2, 2022 11:21 AM

From Ken to Joanne – According to Wikipedia, the population of Ebon Atoll was 902 in 1999 and 706 in 2011. - Sunday, April 3, 2022 12:43 PM

From Joanne to Ken – Thank you. Marshall Islands Census 1971 gives 734 for Ebon; Arno 1232 and for Mili 652. It appears Ebon did not change much in forty years from 1971 to 2011. My figures are from "Political Affairs Officers" with name of Tony de Brum given. - Sunday, April 3, 2022 1:32 PM

From Joanne to Ken – Yokwe. Did you watch the YouTube video titled, "From Majuro to Ebon on the Rebuuk Ae?" It came on after the bike ride video by Sara Cannon. This time I did not stop after the bike ride. I let it continue to play. The visuals are so much better than the bike ride video. Let me know when you view it. - Sunday, April 3, 2022 3:12 PM

From Joanne to Ken - Thank you for your letter and permission to use your writing appropriately. I



just got home from post office and mailing transcription of our texts and a couple excerpts from my Marshallese Diaries. When I got home I got your letter of permission from my rural mailbox. So with the snail mail delay gap you may think, "Well I already gave permission." I love snail mail, both the sending and receiving. It makes me feel peaceful. I also appreciate text for quick clarification. You are good at both! Thank you. Have a great day. - Monday, April 4, 2022 12:24 PM

From Daniel to Joanne forwarded by Joanne to Ken – According to Wikipedia the Marshall Islands still use U.S. dollars as their currency. However on 2-26-2018, they passed the "Sovereign Currency Act of 2018" which makes the 'SOV' the new legal tender of the Marshall Islands. Later in that year September 2018, the (IMF) International Monetary Fund warned the Marshall Islands not to launch its own blockchain-based cryptocurrency.

If successful the SOV will be issued by the Republic of the Marshall Islands through an "initial coin offering" starting with 24 million SOVs in circulation. No date has been confirmed for this potential offering. - Monday, April 4, 2022 3:56 PM

From Joanne to Ken – What I just sent you is from the financial consultant. - Monday, April 4, 2022 3:57 PM

### **Covered with Buildings – Delap - Uliga - Djarit**

From Ken to Joanne – Ok, I watched the Majuro video. I know (D.U.D.) Delap – Uliga – Djarit is now covered with buildings. - Monday, April 4, 2022 5:27 PM

### **The Sting of the Scorpion**

From Joanne to Ken – Thanks for information that Delap – Uliga – Djarit is now covered with buildings. I found no mention of scorpions nor cockroaches in my diary entries. Scorpions are a prominent memory in the Marshall Islands for me. I remember the vivid scorpion tattoos Peace Corps Volunteer Dave had on his forearm. And I remember the scorpion sting wounds Joyce got. I also remember seeing Joyce and Dave walk along the beach. The sting wounds as I remember were down by Joyce's ankle that left an ulcer about half inch in diameter and half inch deep. Those images were a reminder to me that I did not want to come in contact with the long slender, jointed tail ending in a curved, poisonous sting. One day when I wanted to look at my old mail in a manilla envelope, there was a scorpion in the envelope. Another time a man from a field trip ship asked me for a roll of toilet paper. I gave him a roll and he carried it around for awhile before he noticed a scorpion hanging out in the hollow of the roll. - Tuesday, April 5, 2022 3:57 PM

From Joanne to Ken – What is your definition of Marshallese "iu"? - Tuesday, April 5, 2022 9:44 PM

From Ken to Joanne – Can you use it in a sentence? - Wednesday, April 6, 2022 7:54 PM

From Joanne to Ken – "The people are eating a lot of "iu" and "uroj" (taro) cooked together because the breadfruit is not in season." When I had just "iu" cooked, it reminded me of cream of wheat. They thickened it, but I do not know the recipe. Do you see that young coconut on the ground starting to grow in the diagram. The word for it is "iu". I guess I should color the diagram and write over words for the coconut tree. That is something else for me to do, because if I am going to do this, I need to do it right the first time. So I am going to enhance the diagram. - Wednesday, April 6, 2022 8:17 PM

From Joanne to Ken – Did you see in that one YouTube video where they said they have 500 students and at times run low on food? That would be a scary prospect! This next mailing I have ready, you'll read entries where there is no school because the families have to fish and work to gather food. Everyone including me was waiting for the ship to come with supplies. - Wednesday, April 6, 2022 8:33 PM

From Joanne to Ken – I tried using the term coconut pudding for "iu," but that did not seem right because it did not taste like coconut. Tasted like cream of wheat to me. So I have to remember to accept the cultural gap. Thanks for listening. - Wednesday, April 6, 2022 9:03 PM

From Joanne to Ken – That was 500 students at Jaluit High School in the video. (They live in dorms there. And some really miss their families back home on their islands.) - Wednesday, April 6, 2022 9:06 PM

From Joanne to Ken – Will you please text me the story about the thatched church on Arno? I think in one of your writings you had a few lines about how the church was rebuilt. I have skimmed your numerous

writings and decided to cut out my skimming and text you. I am sad the beautiful thatched church is gone, but I understand. The first shingles on our home were replaced after about 24 years. No leaks but the shingles had gotten curled and brittle. Now again after 15 years I am having a new roof put on this spring. No leaks, but I have decided while I am healthy and able, I'll do it now and hopefully it will last the rest of my time here. If I end up with the 100 year longevity of my mother, I'll need a little over a 25 year warranty on the new shingle job. Thanks again for helping me out. - Tuesday, April 12, 2022 9:34 PM – *Note by Joanne May 19, 2022 and not part of any text message – Dave Bier from ABC Contracting said my roof is in very good shape and does not need re-roofing at this time. He is the expert, so I am taking his advice.*

From Joanne to Ken – [Photo of thatched church text to Ken with information about photo] left to right – Cheryl, Debbie, Mama Limkoj, and Jolinda. I have a letter from Mama written in very fluent Marshallese dated 8-24-1975, so that would be August 24, 1975. It was sent “Seamail,” so I do not know if I received it in Majuro or Ebon. I only know I have had her letter in my photo album for over 46 years. Tuesday, April 12, 2022 9:52 PM

From Joanne to Ken – Ken, for your peace of mind, I am not using your letters. They are your writing, not mine. I am using my own writing, and I hope you might use your own some day. You are a good writer. I would like to use the text messages you have texted to me, and the “I only once rode in a Marshallese sailing canoe...” writing. I asked to use that, because I don't have the sailing knowledge you do. I have lots of photos of the outrigger canoes and of one being sculpted from the trunk of the breadfruit tree at Ebon. I hope you have not thought I was going to use your writings. I have more than enough writings and photos of my own. - Friday, April 15, 1:17 PM

### **Thatched Church at Arno, Arno**

From Joanne to Ken – I asked about the thatched church on Arno because I have the beautiful photos of the church. I was not at Arno long enough to learn about the church nor the fate of the church. That is why I asked you and was hoping to use information you wrote to me about it. If you want to develop the photos I texted you of the church, please do. I was in the beautiful thatched church. It was cool from the thatched roof and so aromatic. It smelled like hay, and I love the smell of hay. When in the Marshall Islands, I sent my film to my beautiful, wonderful mother. She developed the prints and mailed them back to me. It was a long, drawn-out process. I think she sent back double prints, and I passed out and shared and kept a copy for myself. - Friday, April 15, 2022 1:32 PM

From Joanne to Ken – Maybe people from Ebon back then still have some of the photos. I don't know. - Friday, April 15, 2022 1:36 PM

From Ken to Joanne – There was no church building on Longar (in the Arno Atoll)

From Ken to Joanne – (Peace Corps) Training was on Arno, Arno. School there was plywood, built by Seabees, same as on Longar. - Sunday, April 17, 2022 11:25 AM

From Joanne to Ken – So you asked how did I happen to teach Marshallese history at Community College of Micronesia the summer of 1976. I was assigned to. Maybe someone thought, “Oh, she has a social studies major. Let's assign her to teach Marshallese History.” So! Joanne goes looking for materials, and studies and studies so she can! I don't even remember where I found materials to study, copy, and pass out to students. I like math, but it sure was not my major nor my minor, so I'll stick with social studies. - Tuesday, April 18, 2022 11:16 PM

From Ken to Joanne – I don't know anything about the thatched building in your photo. Been reviewing my slides. I was wrong to say the school building on Arno, (Arno) and Longar, (Arno) were the same design. Will send you some pictures eventually. - Thursday, April 21, 2022 9:46 AM

From Joanne to Ken – Thank you so much for your research. I am proofing and editing the typed copy. Here is what I came across for, “July 20, 1975 Jabot (Sunday) Oh yes, I want to add that it makes me sad that they are going to tear down the thatched church, so they can put a concrete one in its place. They are doing this because they have to keep repairing the roof.” I only came across this after I picked up my typed copy on Tuesday, April 19, 2022. How difficult it can be to find tidbits of information! - Thursday, April 21, 2022 10:16 AM

From Joanne to Ken – When I was teaching Native American history, a Native American student named Kristin, said in class, “I would not want to go back.” Maybe I put too much of a romanticized spin on the past. I surely agree with her! I fret about reroofing my home this spring and it isn’t even a thatched roof. Again thank you and thank you for your support and help. I am into the close scrutinizing work of editing and proofreading, and if you had not followed up like you did just now, (about the thatched church on Arno, Arno) I may have forgotten the roofing texts I sent you. - Thursday, April 21, 2022 10:35 AM

From Joanne to Ken – Texts can be so much more memory efficient than talk. That was 9 days ago I sent you the “roofing” text! I hope you and Cindy had a great travel vacation. Did you go to Mono Lake (in California)? I was so impressed with Mono Lake when David and I went there with you and Cindy in August, 1991. - Thursday, April 21, 2022 10:47 AM

From Joanne to Ken – Wow! A little over 30 years ago David and I were at Mono Lake with you and Cindy! David is a part of my whole being. - Thursday, April 21, 2022 10:59 AM

From Joanne to Ken – Pen and paper and photos are great, but text has taken it a step farther with automatically recording day, date, and time. (And quick written reply and shared photos.) - Thursday, April 21, 2022 – 11:02 AM

From Ken to Joanne – We considered Mono Lake but Tioga Pass road was still snowed in. Went to Muir Woods instead. - Saturday, April 23, 2022 12:05 PM

From Joanne to Ken – We still have piles of snow here. I had a washout on my driveway from a hard rain a few weeks ago. I just got in from raking and shoveling the gravel back in and spreading hay to mulch it. I can’t get at my gravel pile. It is buried under plowed, frozen snow from this winter. Thanks for your reply. I mailed out letter yesterday. Appreciate questions. I can’t always answer, but they make me think to figure out the memory gap. You, Cindy, and family have a good weekend. - Saturday, April 23, 2022 12:42 PM

From Ken to Joanne – Sent out slides (of Marshall Islands) today to get them digitized. We are considering trip to Oregon in June to see my cousin. Her husband was PCV (Peace Corps Volunteer) in Gabon. - Sunday, April 24, 2022 9:49 PM

From Joanne to Ken – I like how you stay in touch with Peace Corps and former volunteers. I think you’ll really enjoy revisiting the Marshall Islands with your digitized photos. They’ll spark lots of memories for you. I am glad to know you did that! I had to look up Gabon. I thought it was in Africa but was not sure – Sunday, April 24, 2022 10:08 PM

From Joanne to Ken – You sent me information on the Republic of the Marshall Islands status that will come up soon. Will you please send that to me? I can’t find what you sent me and do not remember the details. Thank you. - Monday, April 24, 2022 9:04 PM

From Joanne to Ken – This is my plan with your permission. Title will be “The Diaries of a Marshall Islands Peace Corps Volunteer Co Teacher” by Joanne Johnson “with text messages by Joanne and Ken.” Do I have your permission? If you give permission, do you want your last name included? For all the texts, I have decided to use “Joanne” and “Ken” for each one. What do you think and how do you feel about it? - Tuesday, April 26, 2022 11:43 AM

From Joanne to Ken – If you prefer not, you can be the ghost texter and remain unidentified. It is fine with me. - Tuesday, April 26, 2022 3:40 PM

From Joanne to Ken – Now I am smiling. That would give it an air of mystery. I like that! “Texts by Joanne and Ghost Texter” No that won’t work. Too much like timon (demon) in the Marshallese culture. “Anonymous” would be a better choice. - Tuesday, April 26, 2022 3:49

From Ken to Joanne – Before the end of the Trust Territory (of the United States) of the Pacific Islands, a compact of free association was negotiated. The compact is up for renewal next year (2023). My contribution to your work is so minor. Feel free to use my last name. - Tuesday, April 26, 2022 4:27 PM

From Joanne to Ken – Thank you so much for your support! Here it is, “with text messages by Joanne Besonen and Ken Ng.” Your support has been huge. I told David at Globe Printing I did not know if I wanted it (my diaries) digitized, which is something he gets really excited about. Then you text me that you

digitized your photos and I decided I am going to go with it digitized. I told them at Globe Printing they are going to have to yank me out of Covington with my pencil and paper. Thank you. You will still get a hard copy. I like to turn the pages. I do not even know what that cost will be yet. I am learning as I go. I use pronouns and common nouns in places where I feel a name could make someone feel uncomfortable. I am only using first names. For so many people (in the Marshall Islands) I never did learn a last name. Spelling of (Marshallese) names are incorrect or inconsistent. I did not have a roster of my students at Ebon and never thought to ask for one. - Tuesday, April 26, 2022 4:58 PM

From Ken to Joanne – Finding family relationships could be challenging. Some people took a family name like De Brum. Some kids took their father's first name as their last name. - Tuesday, April 26, 2022 6:15 PM

From Joanne to Ken – So true! Those koba (living together) relationships could be fickle, yet accepted in Marshallese culture. It did seem though as people matured, many did choose a lifelong mate and became settled. Security and stability for me is nothing to mess with. The change for me came fast, but I am happy where I live. What were your observations of koba (living together)? - Tuesday, April 26, 2022 6:31 PM

From Ken to Joanne – I found it ironic. Because of the missionaries, people took marriage and divorce seriously. As a result, people would koba (live together) sometimes for years before getting married. - Tuesday, April 26, 2022 – 11:06 PM

From Joanne to Ken – I only saw one wedding in the 2 years I was there. It was a grand wedding. She was the daughter of the iroij (hereditary king), who was a quiet, tall, stately man. I sewed her wedding dress. The dress turned out beautiful. Her wedding and kamin (spelling?) for their son were celebrated at the same time. That made sense to me. Only one party to cook for! Did you see any weddings? - Tuesday, April 26, 2022 11:29 PM

From Joanne to Ken – Aha! You are right! Correct spelling is koba (living together). There is no C in the Marshallese alphabet. Thank you! - Tuesday, April 26, 2022 11:35 PM

From Joanne to Ken – I know CCM is Community College of Micronesia. What college is MOC? Thank you for the help. - Wednesday, April 27, 2022 3:39 PM

From Ken to Joanne – MOC doesn't ring a bell. I was able to attend a kemen my second year on Arno. - Wednesday, April 27, 2022 8:59 PM

From Joanne to Ken – Thanks. I have in my diary that for adult education, there were people all the way from 2<sup>nd</sup> grade to 2 years of college and the two colleges were CCM and MOC. I have no idea where I came up with MOC. I don't remember adult ed ever really taking off. Good first meetings, but .... Every so often I come across a line where I know I need to get that out of there. Just today I came across a sentence of what someone said about Roger. I couldn't believe it was said back then and I can't believe it now and he was there when it was said. Ribald! No filters! I did not get to know him, but he seemed like a good person and was working with another man carving out a karkar (outrigger canoe). So he surely got involved in the culture. Quite a few kamin on Ebon. - Wednesday, April 27, 2022 9:27 PM

From Joanne to Ken – Proofreading and editing the diaries make me pay attention. I was making wud (flower headbands) with some girls and ran back home to get (photo) film. Roger's family had left on my porch 3 lobsters to return pie tin from pie I baked them. I took the lobster and BUTTER back to picnic with my wud (flower headbands) friends and left the butter in the sun to melt. Delicious! BUT how did I ever happen to have butter on Ebon? I had no refrigeration. I do not remember and do not have an answer. I am putting this out there but do not expect you to know the answer either. - Thursday, April 28, 2022 1:28 AM

From Ken to Joanne – I remember having butter in a tin imported from Australia. - Thursday, April 28, 2022 1:39 PM

From Joanne to Ken – Thanks, I'm glad to know. I sure don't remember how I got that butter. The (diary) entry date is November 2, 1975, so I must have gotten it off the field trip ship when it came to Ebon. - Thursday, April 28, 2022 1:46 PM

From Joanne to Ken – Things we take for granted were not taken for granted on the outer islands. So

much not taken for granted there that looking back I wonder how I ever came to have it (the butter). -  
Thursday, April 28, 2022 1:53 PM

From Joanne to Ken – Do you know if any of the outer islands have computers or smart phones (cell phones, now in 2022)? Surely Majuro must. (Majuro is the district center.) - Thursday, April 28, 2022 8:35 PM

From Ken to Joanne – I don't know. Possibly Kwaj (Kwajalein).

From Joanne to Ken – Thanks.

My Memorial for Erbi, Emilia, Edna and Tone Herkinos along with David, Alice and Waino Besonen and John and Edna Johnson. You're beautiful forever.

Dedicated to Erbi, Emilia, Edna, Tone, Hermila, Lina, Tammy and Cleonic Herkinos and my late husband David Besonen, Jibi and all her family and the Marshallese people and Peace Corps Volunteers.

The two bridesmaids, shown on the front cover, are sisters Edna and Tone.

**MARSHALL ISLANDS CENSUS 1971**  
**Political Affairs Officers**  
**Tony de Brum**

<b>ATOLL</b>	<b>POPULATION</b>
Ailinglaplap	1,101
Ailuk	338
Arno	1,232
Aur	330
Ebon	734
Jabot	84
Jaluit	921
Kili	400
Kwajalein	5228
Lae	199
Lib	125
Likiep	398
Majuro (DUD)	7321
Majuro (Laura)	2151
Maloelap	430
Mejit	316
Milli	652
Namorik	453
Namu	536
Ronglap	145
Ujae	169
Utrik	215
Wotho	103
Ujelang	265
Wotje	394
<b>Total</b>	<b>24240</b>

## Epilogue

Peace Corps Volunteer Nancy and I traveled Southeast Asia to the Philippines, Singapore, Malaysia, Thailand, and Sri Lanka (Ceylon). Then we flew to Zurich, Switzerland, and home to the United States. I got a teaching job in Covington, Michigan.

In 1979, I went to San Diego, California to see a former 8<sup>th</sup> grade student Edna, from Ebon, Ebon and her father Erbi. Edna was there for treatment for a brain tumor. She was very special to me. I received letters from people in the Marshall Islands. As time passed, I did not keep in touch.

I met my husband David Besonen in 1981, four years after completing my two year tour with Peace Corps in the Marshall Islands. We had 40 years together from the day of our first date.

I kept my diaries and photos for over 46 years. Then I decided to publish them with help from Globe Printing in Ishpeming, Michigan.

My late husband gave me the gift of time to publish them after he died in 2021. He did not choose to leave. I did not choose for him to leave. Neither of us chose this for us. To fill the void, God sent me in the direction to publish my diaries and photos. They show the beauty of the people and the islands. I love you, David.

## Reminiscences

My beautiful mother and father, Edna and John, helped me with my photos of the Marshall Islands from 1975 to 1977. I snapped photos with a camera given to me as a send-off gift from my co-workers at Ida Elementary School in Ida, Michigan.

After I snapped photos, I sent them in on the field trip ship that brought supplies and mail to Ebon Atoll from the District Center of Majuro in the Marshall Islands. It might take two months for a ship to come to Ebon Atoll. I sent my mail and film on the ship back to Majuro where it was then mailed to Michigan. My Mom and Dad had my film developed and sent me back more unprocessed film and the photos. It was a long process, because I had to wait for my photos and new film to get back to Majuro. Then it might be another two months for the next field trip ship to come back to Ebon Atoll.

Stacey Willey, co-owner of Globe Printing, asked me more than once if I was going with black and white photos. My answer each time was, "No, I want the colors." The blues of the Pacific Ocean in the Marshall Islands are amazingly beautiful. They are very different from the blues of the Great Lakes of Michigan.

## Bibliography (not in order)

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My Second Voyage to the South Seas by Dr. Augustin Kramer.

"Marshall Islands Census 1971," Political Affairs Officer Tony de Brum.

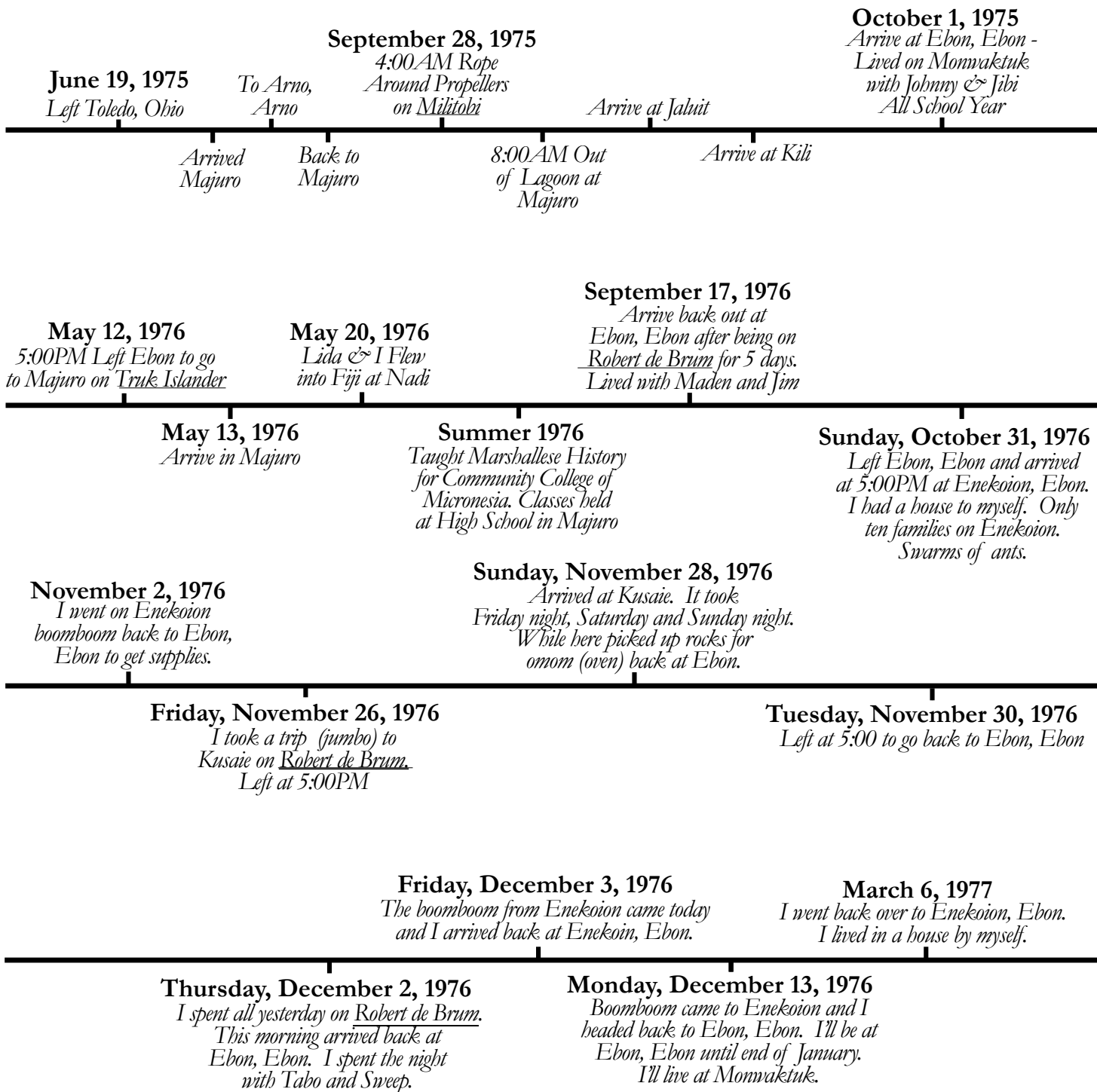
Ken Ng - "Marshallese Sailing Canoe." from letter from Ken Ng to Joanne Besonen dated March 21, 2022. Permission to use excerpt from letter was given by Ken.

Text messages by Ken Ng used by permission.

Wikipedia information texts by Daniel LaBar.

# Timeline

June 19, 1975 to  
Spring, 1977



## March, 1977 to Summer, 1977

# Timeline

**March 21, 1977**

*Boomboom came to Enekoion.  
Head teacher Erbi's wife wanted  
me to come back to Ebon, Ebon.  
Everyone was worried about the*

*I went back over to  
Enekoion, Ebon  
after the wedding.*

**April 30, 1977**

*The teachers gave me a  
going away party.*

*wedding dress being finished in  
time for Ellab's wedding. She is  
daughter of Iroj (Marshallese royalty).*

**April 23, 1977**

*I left Enekoion, Ebon and  
came back to Ebon. I have the  
house to myself at Momvaktuk.*

**May 2, 1977**

*Back to Majuro*

**Monday, June 13, 1977**

*Ticket from Majuro by Air Nauru  
was \$347.00. Flew to Manilla  
in Philippines via Nauru.*

**Monday, June 27, 1977**

*Nancy and I took a bus to train station.  
We took the train to Kuala Lumpur.  
In evening, we caught a ferry to  
Penang in Malaysia.*

**Thursday, June 23, 1977**

*Ticket from Manilla to Singapore  
\$209. Independent Singapore is  
Chinese with Indian and Malaysian  
in the minority.*

**Saturday, July 2, 1977**

*We got in to Bangkok in Thailand.  
While in Thailand we traveled to Chang Mai.  
Touring Thailand went to hill tribes Labu, Lisu,  
Akeka Village and Meo Hilltribe.*

**Tuesday, July 26, 1977**

*We left on Ceylon Airline for  
Colombo, Sri Lanka (Ceylon)  
and arrived at 5:30AM  
the next morning.*

*From Switzerland Nancy and I flew  
back home to the United States.*

*About or after*

**August 15, 1977**

*We flew into Zurich, Switzerland.  
We flew out of Colombo, Sri Lanka.*

**Note:** Ebon is an Island in the Ebon Atoll.  
Enekoion is an island in the Ebon Atoll.  
Toka is an island in the Ebon Atoll

**Examples:** *Ebon, Ebon*      *Enekoion, Ebon*  
*island, atoll*      *island, atoll*



## Thank You

Thank you to David Sutherland for all the fine and close work of typing and correcting. Thanks to Sarah Zinski for all the organizing and copying. I extend gratitude to Stacey Willey and Kurt Gronvall who are the owners of Globe Printing in Ishpeming, Michigan. You bring happiness to people. Ken Ng from California helped with the text messages to clarify, verify, and inspire.

Are there computers and smart phones in the Marshall Islands now in 2022? Most likely Kwajalein, the United States military base. Maybe Majuro, the District Center. It was only 47 years ago, kerosene lamps were used for lighting and there were no airstrips on the outer islands, nor big cement wharfs.

Thank you to the Marshallese people for making me feel so welcome.

Thank you to Daniel LaBar, my family, my mother Edna, father John and late husband David Besonen who supported my interests.

Thank you to Nancy Besonen who stepped up to fine tune editing and proofreading. She wrote for the L'Anse Sentinel for 30 years and managed to stay out of trouble and keep her appreciative readers.

Stacey Willey did a final proofreading before my diaries were printed. Thank you, Stacey.

Thank you to Peace Corps for bringing people and cultures together.

Joanne Besonen

## About the Author

Joanne (Johnson) Besonen was born in Toledo Ohio. Her father, John Johnson, was born in Ishpeming, Michigan and mother Edna was born in Toledo, Ohio.

Joanne majored in social studies at Monroe County Community College in Monroe, Michigan and Northern Michigan University in Marquette, Michigan.

She treasured her time as a Peace Corps Teacher in the Marshall Islands. The people of the Marshall Islands and their homeland were beautiful, wonderful, and an interesting part of social studies to her. She kept her diaries of her time in the Marshall Islands with her throughout moving to different places and still has them with her today.

Joanne moved to Covington, Michigan to work at the Covington Elementary School in 1978. In 1981 She met her husband David Besonen in Covington, just four years after her time in the Peace Corps in the Marshall Islands.

Joanne taught at Ida Elementary School in Ida, Michigan, schools at Ebon, Ebon and Enekoion, Ebon, and a summer at Community College of Micronesia (CCM) in Majuro that is the District Center of the Marshall Islands. In Upper Michigan, she taught at Covington School in Covington, Michigan. She also taught at Sidnaw School, Laird School, C.J. Sullivan Elementary School and L'Anse High School that were a part of the L'Anse Area Schools. All were within a 40-mile radius of Covington. Covington School was its own school district until it closed in 1986, when L'Anse Area Schools annexed Covington School.

After 39 years of marriage, her husband David gave her the gift of time to publish these diaries, when he went to his Great Eternal Peace. She thinks, "It wasn't his choice. It wasn't my choice. It's something that happened to both of us. He is in me. He is forever a part of my whole being."



RECEIPT NO: 2

DATE: Nov. 16, 1976

SLIP IN EJ KAMOL KE EMOJ AO KOJERBAL TRIP IN NAN SCHOOL IN: Enekoian nan Ebon  
AILIN: Ebon Atoll ILO KILAAAN JERBAL KO AN ATOLL PRINCIPAL EO IM ILO  
KILAAAN JERBAL KO AN CO-TEACHER EO. DRETTAN WOMEN TRIP IN: \$5.00 RECEIPT  
IN EJ KAMOL KE OFFICE EO AN EDUCATION DEPARTMENT ENAJ KOLLAIKLOK WOMEN TRIP IN NAN  
ARMIJ IN: Rinor Tolwi EJ LALE IM KOJHEROK BOAT IN WAAN EBON COUNCIL.

RI KAMOL: Joanne G. Johnson  
ATOLL PRINCIPAL EBON ELEMENTARY SCHOOL  
Amam Alis

RECEIPT NO: 3

DATE: Nov. 16, 1976

SLIP IN EJ KAMOL KE EMOJ AO KOJERBAL TRIP IN NAN SCHOOL IN: Enekoian  
AILIN: Ebon Atoll ILO KILAAAN JERBAL KO AN ATOLL PRINCIPAL EO IM ILO  
KILAAAN JERBAL KO AN CO-TEACHER EO. DRETTAN WOMEN TRIP IN: \$5.00 RECEIPT  
IN EJ KAMOL KE OFFICE EO AN EDUCATION DEPARTMENT ENAJ KOLLAIKLOK WOMEN TRIP IN NAN  
ARMIJ IN: Rinor Tolwi EJ LALE IM KOJHEROK BOAT IN WAAN EBON COUNCIL.

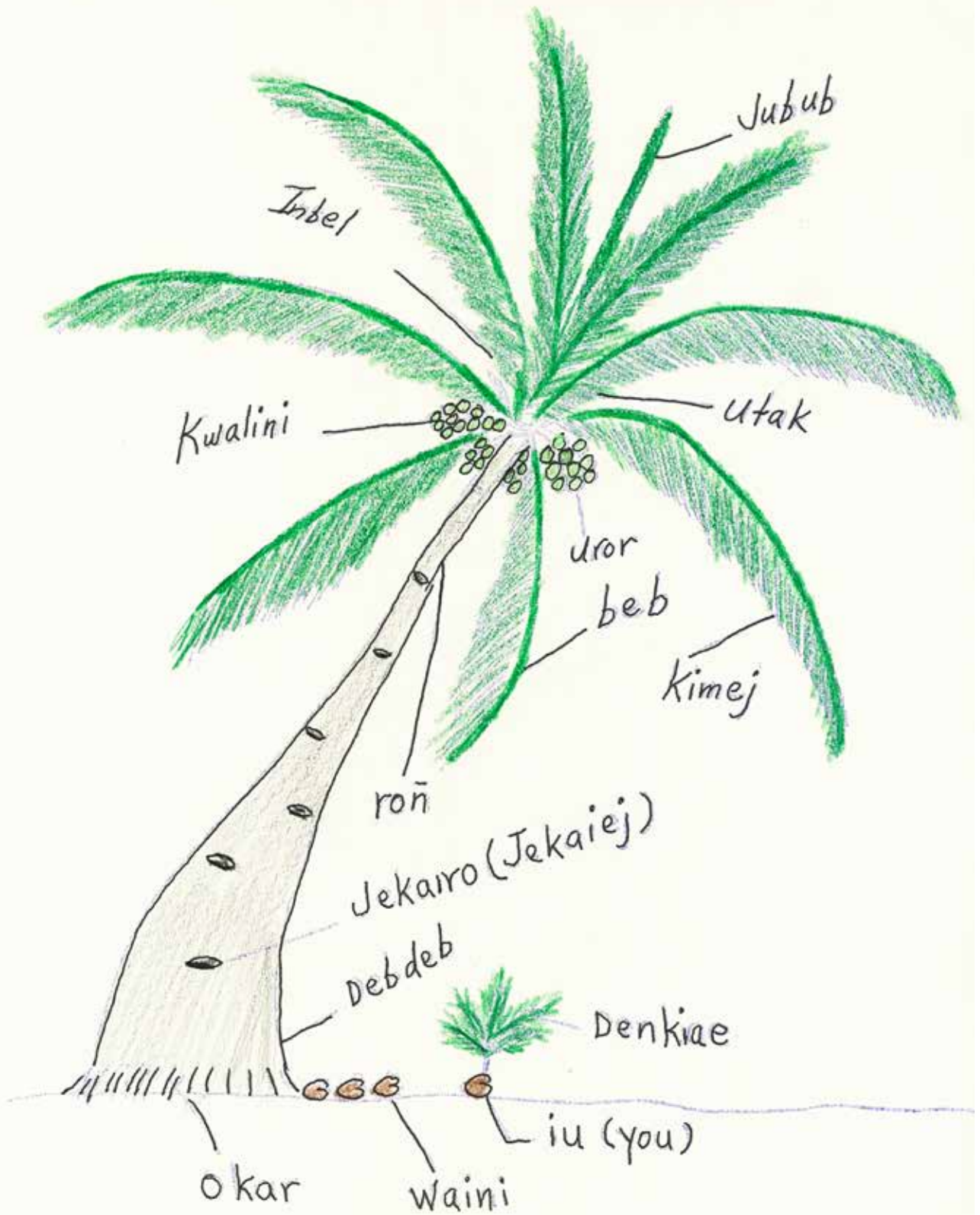
RI KAMOL: Joanne Johnson  
ATOLL PRINCIPAL EBON ELEMENTARY SCHOOL  
Amam Alis

RECEIPT NO: 4

DATE: Dec 13, 1976

SLIP IN EJ KAMOL KE EMOJ AO KOJERBAL TRIP IN NAN SCHOOL IN: Enekoian nan Ebo  
AILIN: Ebon Atoll ILO KILAAAN JERBAL KO AN ATOLL PRINCIPAL EO IM ILO  
KILAAAN JERBAL KO AN CO-TEACHER EO. DRETTAN WOMEN TRIP IN: \$5.00 RECEIPT  
IN EJ KAMOL KE OFFICE EO AN EDUCATION DEPARTMENT ENAJ KOLLAIKLOK WOMEN TRIP IN NAN  
ARMIJ IN: Rinor Tolwi EJ LALE IM KOJHEROK BOAT IN WAAN EBON COUNCIL.

RI KAMOL: Joanne G. Johnson  
ATOLL PRINCIPAL EBON ELEMENTARY SCHOOL  
Amam Alis



I took family photos  
with me to the  
Marshall Islands.  
Peace Corps  
suggested volunteers  
take family photos  
so the Marshallese  
people could see  
a little of how we  
lived in the  
United States.



Joanne

JUL • 54



Joanne with sister and mother



Joanne 2nd from left and 3 sisters

JUL • 54



Maternal grandparents and grandchildren



Joanne with beagle, father, sister's



Paternal grandmother



Father-Photos taken in Upper Michigan





Joanne in front of canoe with 2 sisters



Upper Michigan



Upper Michigan



Joanne at far right at sister's wedding



Mother and Father



Sister and Mother



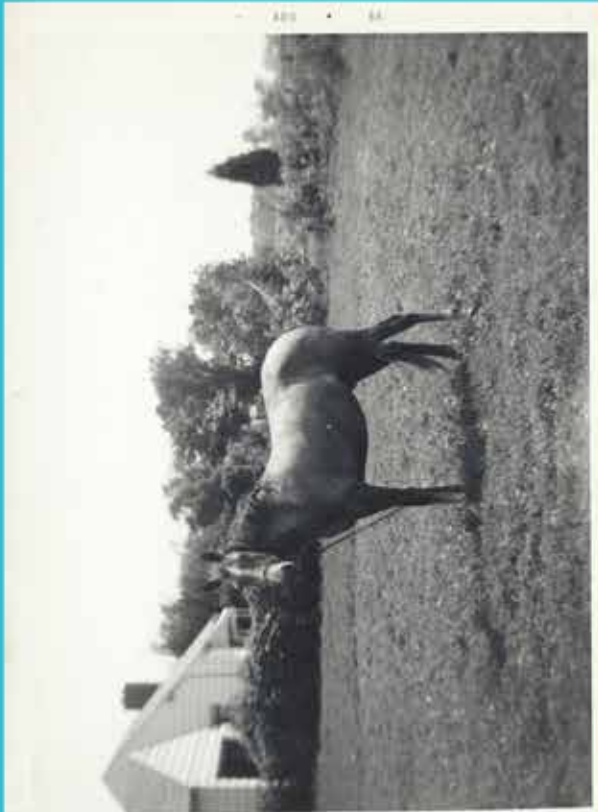
Joanne and sister



Joanne and sisters



David and Joanne met 4 years after Peace Corps



Two Cents



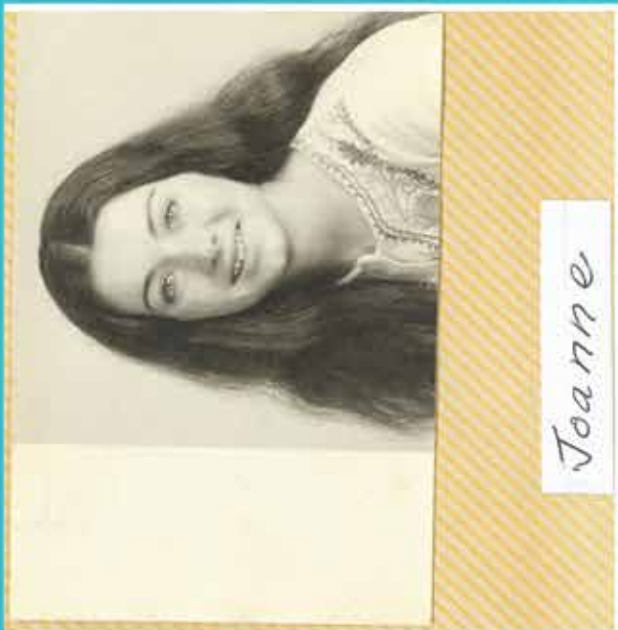




Mama Limkij



Arno, Arno  
1975, Dora



Joanne



Majuro - \_\_\_\_\_ and Peace Corps Volunteers Barbara and Joanne



Arno, Arno Peace Corps Volunteers Barbara and Joyce





Thatched church at Arno, Arno



Cheryl, Mama Limkij, Joanne and Jolinda - 1975



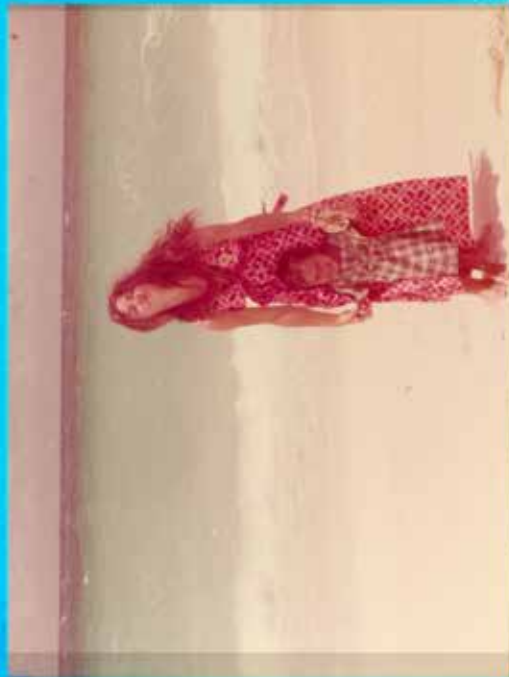
Arno, Arno, Mama Limkij holding Joanne, Jolinda and Deborah - 1975



Cheryl, Deborah, Mama Limkij, Joanne and Jolinda standing on coral stores



Arno, Arno - 1975  
Mama, Limkij & Jolinda



Arno, Arno - 1975  
Joanne and Dora



Peace Corps Volunteers Cheryl,  
Deborah, Mama Limkij, & Jolinda



Joanne and Dora



Arno, Arno  
Mama Limkij and Jolinda



Dora



Arno, Arno  
Dora



Arno, Arno - Washing clothes  
Deborah, Joanne, Manta Limkij



Arno, Arno - 1975  
Cheryl, Dora, and Deborah



Mama Limkij



Dora



Arno, Arno



Ebon, Ebon  
Edna - October 1975



Ebon, Ebon  
Hermila and another girl  
standing by taro patch



Tone - 1975



Ebon, Ebon  
Edna 1975



Ebon, Ebon - A girl and Hermila  
with dreka (cart)



Tone - 1975



Ebon, Ebon - Mathen drinking young immature coconut



Mathen - 1975



Well Joanne fell over and bolt pierced left calf muscle



Mathen - 1975







Ebon, Ebon - Home of Christopher with some German ancestry. Japanese moss yard. Ar (lagoon) side of island



Ebon, Ebon - Thatched roof on home



Small church on Ebon, Ebon



Peace Corps Volunteer Roger



Two girls making wud (wreath) of flowers to wear on head





Ebon, Ebon -  
Joanne - 1975



Ebon, Ebon  
Joanne 1975



Joanne holding cat at  
her home on Ebon, Ebon 1975



Beautiful church on Ebon,  
Ebon



Beautiful church on Ebon,  
Ebon



Edna and another girl  
making wud (flower wreath)



A girl on  
Ebon, Ebon



Edna on  
Ebon, Ebon



Hermila wearing a wud  
(flower wreath)



Girls standing on coral stone on lik (ocean side) of Ebon



Hermila wearing a wud (flower wreath)



Hermila in center holding large leaf with flowers to make wud (wreath)



Edna on lik (ocean side) of Ebon, Ebon



A girl on Ebon, Ebon



Ebon, Ebon - Matthen holding baby Gaske and Johnny



Ebon, Ebon - Hermila wearing  
a wud (flower wreath)



Hermila wearing a wud (flower  
wreath) and carrying leaf with flowers



Tone and Edna on coral stone  
on lik (ocean side) of island



Ebon, Ebon  
Sunday, November 2, 1975  
Photos by Joanne  
I sewed these dresses  
for Edna and Tone from  
sheets I brought from  
the United States. I  
used a handcrank  
sewing machine for  
the sewing I did  
on Ebon, Ebon.

Ebon, Ebon  
Sunday, November 2,  
1975  
Above - Tone and  
Edna on coral rock  
on lit (ocean) side  
of island  
To the right - Tone  
and Edna



Ebon, Ebon  
Sunday, November 2, 1975  
Edna



Tone and Edna on  
lik (ocean) side of Ebon,  
Ebon, Sunday November  
2, 1975

Ebon, Ebon  
Tone and  
Edna - Sunday  
November 2, 1975



Ebon, Ebon - Mathen is  
holding Gaske. Jibi is in  
center with Johnny in  
front of her and Allab  
is wearing red and white  
dress. They are sitting  
on mat made from  
pandanus leaves. The  
woven mat is on coral  
stones from the ocean  
side of island. Coral  
stones cover the yards  
on Ebon, Ebon.



Ebon, Ebon  
This house with  
thatched roof  
is where I  
went to a  
funeral for a  
mother. The  
mother's body  
was not present  
at the funeral  
here in Ebon.  
There was a  
funeral for her  
in Majuro too.

Ebon, Ebon  
This house  
really caught  
my attention  
in the moon-  
light. It is  
the last house  
on the right  
when going to  
the large  
beautiful church  
on Ebon. <sup>by</sup> Joanne



A girl making  
a wud (flower  
wreath worn  
on the head).  
Photo by Joanne  
Ebon, Ebon





Ebon, Ebon  
Nejon and  
Hanako - Hanako  
is the first  
grade teacher.  
Photo by Joanne  
Johnson

Ebon, Ebon  
Sitting near  
the Karkar  
(outrigger  
canoe) having  
a picnic of  
lobster from  
Peace Corps  
Volunteer Roger.  
We listened to  
John Denver on  
radio. Photo by  
Joanne



Ebon, Ebon  
l to r - Hermila,  
Barijur, Tonk,  
and Johnny by  
karkar (outrigger  
canoe)  
Photo by Joanne



Ebon, Ebon  
Tone with a  
wud (flower  
wreath) on her  
head. Beautiful  
dress made by  
Joanne from  
sheet brought  
from United  
States.  
Photo by Joanne

Ebon, Ebon  
Girl making flower  
wreath may live  
where Christopher  
lives at house with  
beautiful flowering  
trees and Japanese  
moss under trees.  
Christopher's family  
tree goes back to  
Germany when  
Capellis came to  
Marshall Islands.  
Photo by Joanne



Ebon, Ebon  
Hermila making  
a wud (flower  
wreath).  
Photo by Joanne



Ebon, Ebon  
Barjjur is  
making a wud  
(flower wreath)  
sitting in front  
yard of home  
of Christopher.  
There's lots of  
flowering trees  
and yard of  
Japanese moss.  
Photo by Joanne

Ebon, Ebon  
Tone is  
standing near  
her father's  
karkar (outrigger  
canoe).  
Photo by Joanne



Ebon, Ebon  
Andrik - son  
of Alle and  
Hanako. Alee  
is the atoll  
supervisor and  
Hanako is the  
first grade  
teacher.  
Photo by Joanne



Ebon, Ebon  
pandanus

Bub (pandanus)  
The fruit has  
many sections  
that are broken  
apart and  
eaten. The  
dried leaves  
are used to  
make mats,  
baskets, and  
thatching.



Bub (pandanus)  
fruit

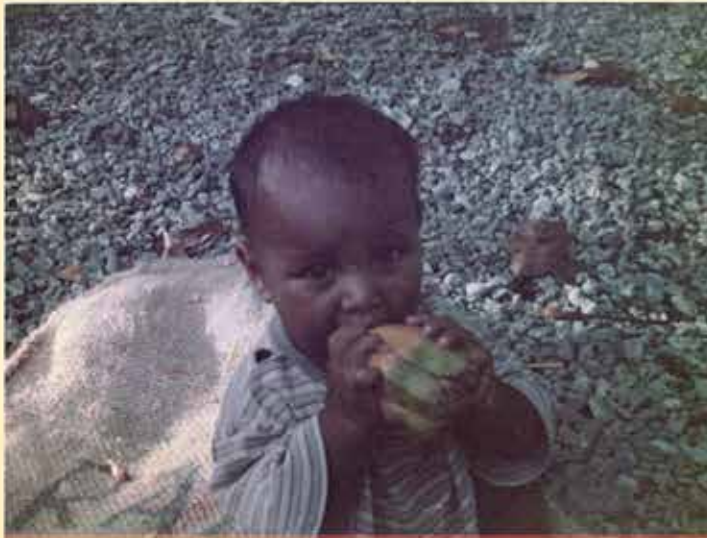


La Kilmej  
(Black) brings  
bub (pandanus)  
leaves on a  
riake (cart)  
to be used  
in thatching  
the roof of  
the place of  
Jittoen (end  
of Ebon,  
Ebon with  
large church).

Ebon, Ebon  
Joanne  
is thatching  
using dried  
pandanus  
leaves.



Ebon, Ebon  
Start at the  
bottom row  
with the  
thatching and  
work up  
just like  
shingles on  
a house.



Graske  
There's no G  
in the Marshallese  
alphabet, but  
that's what  
Joanne thought  
she heard. Is  
it Kaske then?  
This boy is  
eating bub  
(pandanus).

Ebon, Ebon  
La Bennett  
holding the  
pole for  
throwing  
up the  
thatching.  
Start at  
the bottom  
and work  
up.



Ebon, Ebon  
Rethatching  
the roof for  
when people  
will eat here  
at Christmas  
time. It's  
done once  
a year to  
be ready  
for Christmas.



Ebon, Ebon

Stan is  
a very  
polite,  
friendly,  
and nice  
boy.

The school of  
Ebon, Ebon  
is a tin  
building with  
concrete  
floors. There  
are eight  
classrooms  
with an  
office. Little  
if any art on  
the walls.



Tone is  
wearing her  
new dress  
Joanne made.  
She's wearing  
a wud (flower  
crown) she  
made and a  
wud (flower  
crown) Joanne  
made.



Jim is going up the coconut tree to hang a bottle to collect sap that is so good to drink with baked breadfruit. He cut off the stems where young coconuts form and bound the stems. The sap flows into the bottle.

The sap that is so good to drink is called jachroo in Marshallese. This was the view looking out at the lar (lagoon) from the back window of my house.



Jim is giving me ni (young immature coconuts) to drink.





Ebon, Ebon  
Jim husked  
waini (ripe  
mature coconuts)  
He husked them  
with his pointed  
stick and put  
them in the  
burlap sack.

The Marshallese  
eat ripe bananas.  
They boil the  
unripe green  
ones. When boiled,  
they remind me of  
a boiled potato.



Ebon, Ebon  
Nejon is holding  
a large bunch  
of bananas  
she brought me.



Ebon, Ebon  
Marshallese -  
kinipu  
English -  
papaya

Ebon, Ebon  
Marshallese -  
meria  
English -  
frangipani



Ebon, Ebon  
Marshallese -  
wutbel  
English -  
hibiscus



Irene Tolwi's little girl. Irene and author were the same age. Young children can easily stoop like this. No chairs so people squatted like this. Try it. Keep your feet flat on the ground.

Johnny was Maten's son by a Filipino man working on Kwajaleen. Jibi adopted him.



Kaske Notice all the bub (pandanus) that has been eaten and thrown out to dry to be used in a fire for cooking later. Burlap sacks or woven pandanus mats were used to sit on the coral stones.



me  
(breadfruit)

La Ti is working  
on his kōrkōr  
(outrigger  
canoe)



La Ti is working  
on his kōrkōr  
(outrigger  
canoe) at  
Ebon, Ebon.  
He is making  
it from the  
trunk of bread-  
fruit tree.  
No power saws  
there!



La Ti is  
taking a  
break so I  
can take a  
photo.  
Ebon, Ebon

Ebon, Ebon  
The kōrkōr  
ko (outrigger  
canoes) lined  
up for the  
race.



Ebon, Ebon  
Spectators  
at the kōrkōr  
(outrigger canoe)  
race



Ebon, Ebon  
Körkör  
(outrigger  
canoe)

The canoe  
races were  
in the logit  
(ocean) on the  
ocean side  
(lik).



Three körkör  
ko (outrigger  
canoes) at  
a time  
raced.



Minna and  
his kōrkōr  
(outrigger  
canoe)

Hanako with  
her bottle  
of vodka  
that was to  
be the  
prize for  
the winner  
of the race.



Minna - It  
was thought  
he had won  
the race,  
but the  
umpires  
said he  
shortcut.  
Quite an  
argument!



Nathen in  
the silver  
hat that  
he would  
often be  
seen in on  
Ebon, Ebon

Yosef was  
the owner  
of the  
winning  
kōrkōr  
(outrigger  
canoe).



Ebon, Ebon  
The sailor  
of the  
winning kōrkōr  
(outrigger  
canoe). He  
sailed the  
winning kōrkōr  
for Yosef.  
He has the  
vodka Hanako  
offered for  
the prize.







Ebon, Ebon  
Nathen and his kōrkōr

#### Marshallese Sailing Canoe by Ken Ng

I only once rode in a Marshallese sailing canoe. . . . The design was novel to me. The hull was about 10 feet long and was made by hollowing out part of the trunk of a breadfruit tree. It was pointed at both ends and roughly 16 inches wide at midship. The wooden mast was about 7 feet high and was mounted in the center of the boat. One corner of the triangular, cloth sail attached to the top of the mast. A wooden boom ran the length of the base of the sail. The boom was flexibly attached to the prow and secured to the mast. There was no keel or centerboard. A single outrigger provided stability. The craft was steered with a paddle held by the person sitting in the stern. I sat near the middle of the boat and Hain, my school's headteacher, was seated in the rear. As we headed out into the lagoon, the outrigger, which was always kept on the windward side, counterbalanced the heeling of the boat. I thought the procedure to turn around was rather clever. The boom was disconnected from the front and the opposite end of the boom was connected to the stern. In effect, the prow and stern of the vessel were reversed. The steersman also moved to the opposite end of the boat. (Note: Joanne saw lots of sailing canoes at Ebon.)



Emilia

Erbie is  
on his bike  
with a burlap  
sack. What's  
in the bag?  
Coconuts?  
Taro?



Ebon, Ebon  
Emilia is  
cooking bread-  
fruit in her  
omom (Marshallese  
oven). Erbie  
built it for  
her.



A girl is looking for head lice nits (the insect eggs) in Irene's hair. It is relaxing to have someone do this.

Ebon, Ebon  
Mathen,  
Materi or  
Maderi - Note  
Joanne has  
used Mathen  
and Maderi,  
but there is  
no letter h  
in the  
Marshallese  
alphabet.



Mathen is searching for head lice. The lice can be very annoying. They make your head and neck itch.



La Pat was blind and lived on Ebon, Ebon.

One day he had on a pink paisley shirt. I liked it. I told him. He gave it to me. So I sewed him a shirt from a polyester material I had.

When I took him the shirt I had sewn, he came out with no shirt on. To be respectful to me, he said he had to go put on a shirt. I handed him the shirt saying, "Here put on this one." I liked Pat.

Later I fretted that I had used polyester, a material that does not breathe. It's hot and humid in the Marshall Islands. A cool material that breathes like cotton or cotton/polyester is important.



Johnny in the ar (lagoon).



Ebon, Ebon  
Jimkon, Allab  
or Ellab (not  
sure of spelling)  
and people  
eating under  
the thatched  
roof at Jittoeri  
(wide end of  
Ebon, Ebon  
with large  
church). It  
is Christmas 1975.

The first and  
second graders  
are singing  
"The Angel  
Band," a South  
Carolina Folk  
Song. They are  
singing in the  
large Ebon, Ebon  
church. Joanne  
played the  
flute with them.



Matten and  
Johnny - It's  
Christmas  
time 1975.



Alee, who is the Ebon Atoll Supervisor is taking a picture at Christmas time.

Peace Corps Volunteer Nancy came over to Ebon, Ebon at Christmas time. Nancy was on Erethoion of Ebon Atoll.



Mathen is washing clothes. She can squat very easily and keep both feet flat on the coral stones.



Ebon, Ebon Jamo who is a lesser iroij (born royalty) died January 25, 1976! His funeral was January 26, 1976. It is hot and humid in the Marshall Islands.

Jiba is mourning for Jamo.



Mathen is having fun in the ar (lagoon).



The Truk Islander is headed back to Majuro, May 12, 1976. Nakien, Jiba, and her son are on the Truk Islander heading for Majuro. Her husband died. Jamo was a lesser iroij (born royalty). An om came into their home on Friday, January 23, 1976, when Emilia, Irene, and I were visiting. The om (small shell with little animal in it) came walking in. In Marshallese culture, this means someone is going on a trip or boat. Jamo died Sunday, January 25, 1976 on their wedding anniversary. His wife is taking the Truk Islander into Majuro to take care of business after Jamo's death. School is out for the summer, and I am taking the Truk Islander into Majuro for the summer too.





Ebon, Ebon  
L to r - Anjer,  
Jaff, and \_\_\_\_\_  
They are coming  
back from  
going for mejen  
wot (clams).  
This was the  
day Nancy and  
I walked the  
length of  
Ebon, Ebon.

Jibi is the  
woman I  
lived with.  
She was my  
mother's age.  
Her first husband  
was killed at  
Kwajalein during  
WWII. Her second  
husband died  
Christmas 1974  
from sugar  
diabetes.



Beda is Jibi's  
son and Mather's  
brother and  
Tabo's.



Fiji  
Suzanna from  
Colombo very  
near Suva. I  
met her on the  
bus from Nadi  
to Suva. We  
traveled around  
for a month  
together.

Fiji - This  
picture of  
Suzanna was  
taken on John's  
brother's  
trimaran.  
John was from  
California.



Fiji - 1 for  
John and Naren  
They tie dyed  
the huge  
sheet used  
as a sun  
awning on the  
trimaran.



Fiji - Suzanna is bathing at the waterfalls at her village of Colombo. The sun happened to be streaming through the trees and made it possible to take this picture.

Fiji - Ruthie is the wife of Suzanna's auntie's son. She is holding her little baby girl.



Fiji - These are relatives of Suzanna. This photo was taken at Suzanna's home at the village of Colombo.



Fiji - Market in Suva. The pineapples are peeled and quartered so people can munch on them while marketing. They are grown in Fiji. I believe the apples may be from New Zealand.

Fiji - Each of these two women are munching on one of the bananas they are selling.



Fiji - This man is selling peppers at the market in Suva.



Fiji - The smoke is from burning the sugar cane in Fiji.

Fiji - Luisa, She is Leesa's girlfriend. They live together.

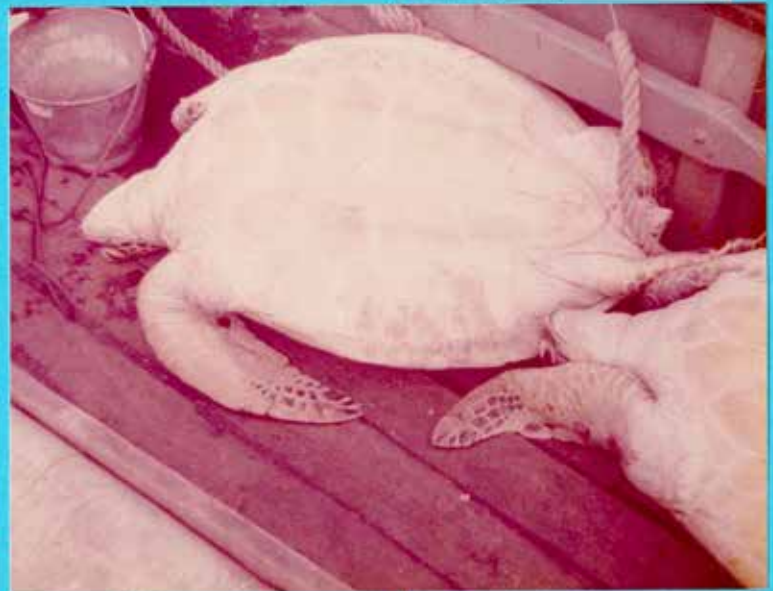


Fiji - This is Leesa. His brother Michali worked on the Militobi in the Marshall Islands as a cook. Leesa gave me four letters to deliver in Fiji. I never had time to deliver the one letter to his uncle.



Fiji - This is the captain of the Evelyn. He let Suzanna and me sleep in the bottom berth in his cabin. He also let us keep our things in his cabin and took us to a family he knew at Richmond at Kandavu.

Fiji - The Evelyn was delivering the large turtles from Kandavu to Suva. Kandavu is an outer island of Fiji.



Fiji - The cook on the Evelyn has a big friendly smile.



Fiji - School children are on break at the village of Devingele on the outer island of Kandavu.

Fiji - Indian school children are waiting to get on the bus to go home. They wear uniforms. Indian and Fijian school children do not attend the same school. Segregation is practiced.



Fiji - Fijian school children at Devingele on the outer island of Kandavu. School children in Fiji wear uniforms. The children in this photo are wearing their school uniform.



Fiji - Place for drying copra (dried coconut). Waini is the Marshallese word. This oven in Fiji is much larger than any I have seen in the Marshall Islands. The fire is put in the barrel and can be slid in and out.

Fiji - One of the Fijian homes at the village of Devingele on the outer island of Kandavu.



Fiji - Another home at Devingele on Kandavu. The leaves are put on the outside over a kind of reed that runs from the floor to the ceiling. The roof is tin. Tin is hot. Thatch is cool.





Ebon, Ebon  
Edna and  
Ellab on  
March 24,  
1977

Ebon, Ebon  
Edna and  
Tone are  
carrying Ellab's  
train. They  
are walking  
down the only  
street of  
Ebon to the  
big, beautiful  
church.



Ebon, Ebon  
Reverend Keju  
will join Ellab  
and Jimkon  
in Holy  
Matrimony.



Ebon, Ebon,  
Iroi Bulej is  
the father of  
the bride.  
Bulej on the left

Ebon, Ebon  
Tokwoj is the  
mother of  
the bride.



Ebon, Ebon  
Jimkon is  
the bridegroom.  
Edna and  
Reverend Keju  
are in the  
background.



Ebon, Ebon  
Ellab is in  
the big, beautiful  
church.

Ebon, Ebon  
Ellab and  
Jimkor are  
at the altar.



Ebon, Ebon  
Jimkor and  
Ellab are  
united in  
Holy Matrimony  
March 24,  
1977.



Ebon, Ebon  
Jimkon and  
Ellab have  
left the  
church.

Ebon, Ebon  
Jimkon, Ellab  
and Tone  
are outside  
the church.  
March 24, 1977  
Jimkon and  
Ellab were  
united in Holy  
Matrimony. It's  
a special day.



Ebon, Ebon  
Jibi on the  
wedding day.



Ebon, Ebon  
Jimkon's mother  
and his father  
Maki. Maki  
built the boomboom  
(wooden boat)  
for Dr. Yoseb.  
Jimkon's mother  
is holding son of  
Jimkon and Ellab.  
Their son Merian  
turned one year  
old March 24,  
1977.

Ebon, Ebon  
Tabo is a  
happy witness  
of Holy  
Matrimony.



Ebon, Ebon  
Markej  
(Margaret) is  
a witness of  
Holy Matrimony.



Ebon, Ebon  
The wedding feast  
and kamin. Cloth  
was laid on Japanese  
moss. Iroij, Reverend,  
teachers and people  
of village such as  
Headman and council  
members are  
seated on Japanese  
moss.

Ebon, Ebon  
Jimkon's mother  
is holding Merian,  
the son of Ellab  
and Jimkon. It  
is Merian's first  
birthday kamin  
March 24, 1977.



Ebon, Ebon,  
Jimkon and  
Ellab are  
cutting their  
wedding cake.



Ebon, Ebon  
Iroij Bulej and  
Tokoj sitting on  
Japanese mat  
in front of their  
home at wedding  
dinner.

Enekoion, Ebon  
Elji is Tari's  
older brother.  
He is the son  
of Jonita and  
Mun.



Enekoion, Ebon  
Tari threw a  
small stone and  
knocked this  
bird out of the  
air. She roasted  
it on a stick  
over a fire  
and proudly  
presented it  
to me.



Enekoion, Ebon  
Tari is on  
lik (ocean) side  
of Enekoion  
Island in Ebon  
Atoll. The tide  
is out.

Enekoion, Ebon  
Mun is making  
rope from  
coconut husk.



Enekoion, Ebon  
Mun is making  
rope from  
coconut husk.



# Gifts from the Marshallese People









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Joanne Besonen

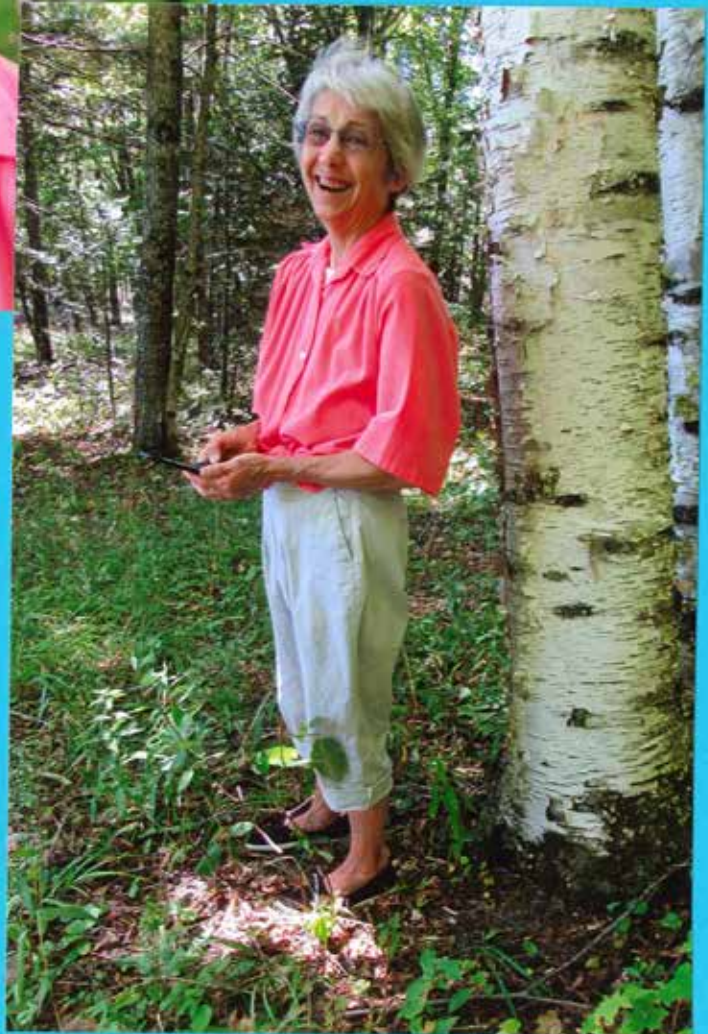


Photos of  
Joanne  
Besonen by  
Nancy Besonen  
on September  
4, 2022 in  
Covington,  
Michigan

Thank you,  
Nancy.

Joanne now lives in Covington, Michigan with her cat Oliver "a tree climber extraordinaire" according to her late husband David.

Joanne feels that the people she has known and continues to meet all have something to share. We learn from one another and help each other to laugh.



Not the  
end. A  
beginning.

