

NPS Form 10-900  
(Rev. 10-90)

OMB No. 1024-0018



United States Department of the Interior  
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES  
REGISTRATION FORM

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in How to Complete the National Register of Historic Places Registration Form (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name Dinay Village  
other names/site number YP-RL90-0001

2. Location

street & number N/A not for publication \_\_\_  
city or town Rull Municipality vicinity \_\_\_  
state Federated States of Micronesia code FM county Yap code 060 zip code 96943

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1986, as amended, I hereby certify that this  nomination \_\_\_ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property  meets \_\_\_ does not meet the National Register Criteria. I recommend that this property be considered significant  nationally  statewide \_\_\_ locally. ( \_\_\_ See continuation sheet for additional comments.)

James Lukan 1/8/04  
Signature of certifying official Date

Yap Historic Preservation Office  
State or Federal agency and bureau

In my opinion, the property \_\_\_ meets \_\_\_ does not meet the National Register criteria. ( \_\_\_ See continuation sheet for additional comments.)

N/A  
Signature of commenting or other official Date

N/A  
State or Federal agency and bureau

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4. National Park Service Certification  
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I, hereby certify that this property is:

- entered in the National Register  
    \_\_\_ See continuation sheet.
- determined eligible for the National Register  
    \_\_\_ See continuation sheet.
- determined not eligible for the National Register
- removed from the National Register

\_\_\_ other (explain): \_\_\_\_\_

*for* Edson Beall  
Signature of Keeper

4/14/04  
Date of Action

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5. Classification  
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Ownership of Property (Check as many boxes as apply)

- private
- public-local
- public-State
- public-Federal

Category of Property (Check only one box)

- building(s)
- district
- site
- structure
- object

Number of Resources within Property

Contributing	Noncontributing
___	___ buildings
<u>1</u>	___ sites
___	___ structures
___	___ objects
<u>1</u>	<u>0</u> Total

Number of contributing resources previously listed in the National Register 0

Name of related multiple property listing (Enter "N/A" if property is not part of a multiple property listing.)

N/A

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6. Function or Use

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Historic Functions (Enter categories from instructions)

Cat: <u>Domestic</u>	Sub: <u>Village Site</u>
<u>Industry/Processing/Extraction</u>	<u>Manufacturing facility</u>
<u>Industry/Processing/Extraction</u>	<u>Processing site</u>
<u>Culture</u>	<u>Oral history</u>
<u>Agriculture/Subsistence</u>	<u>Irrigation facility</u>
<u>Agriculture/Subsistence</u>	<u>Horticulture facility</u>
<u>Health Care</u>	<u>Medical practice</u>
<u>Funerary</u>	<u>Graves</u>

Current Functions (Enter categories from instructions)

Cat: Vacant/Not in Use Sub: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

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\_\_\_\_\_

\_\_\_\_\_

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7. Description

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Architectural Classification (Enter categories from instructions)

N/A

\_\_\_\_\_

\_\_\_\_\_

Materials (Enter categories from instructions)

foundation N/A

roof N/A

walls N/A

other N/A

\_\_\_\_\_

Narrative Description (Describe the historic and current condition of the property on one or more continuation sheets.)

See attached continuation sheets.

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8. Statement of Significance

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Applicable National Register Criteria (Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing)

- A Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B Property is associated with the lives of persons significant in our past.
- C Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D Property has yielded, or is likely to yield information important in prehistory or history.

Criteria Considerations (Mark "X" in all the boxes that apply.)

- A owned by a religious institution or used for religious purposes.
- B removed from its original location.
- C a birthplace or a grave.
- D a cemetery.
- E a reconstructed building, object, or structure.
- F a commemorative property.
- G less than 50 years of age or achieved significance within the past 50 years.

Areas of Significance (Enter categories from instructions)

- Prehistoric Archaeology
- Ethnic Heritage: Pacific Islander
- Exploration/Settlement
- Social History
- Invention
- Other: Oral History
- \_\_\_\_\_
- \_\_\_\_\_

Period of Significance 1,000 B.C. to A.D. 1600

\_\_\_\_\_

\_\_\_\_\_

Significant Dates N/A

\_\_\_\_\_

\_\_\_\_\_

Cultural Affiliation Micronesian

\_\_\_\_\_

\_\_\_\_\_

Significant Person (Complete if Criterion B is marked above)

N/A

Architect/Builder N/A

\_\_\_\_\_

\_\_\_\_\_

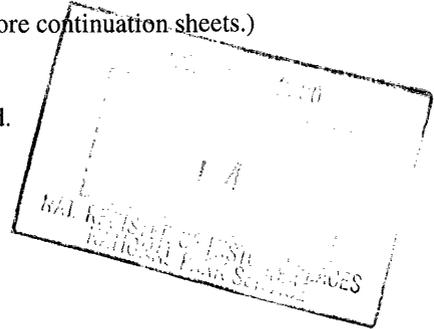
Narrative Statement of Significance (Explain the significance of the property on one or more continuation sheets.)

9. Major Bibliographical References

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

Previous documentation on file (NPS)

- preliminary determination of individual listing (36 CFR 67) has been requested.
- previously listed in the National Register
- previously determined eligible by the National Register
- designated a National Historic Landmark
- recorded by Historic American Buildings Survey # \_\_\_\_\_
- recorded by Historic American Engineering Record # \_\_\_\_\_



Primary Location of Additional Data

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other

Name of repository: \_\_\_\_\_

10. Geographical Data

Acreage of Property 14.8 acres

UTM References (Place additional UTM references on a continuation sheet)

Zone	Easting	Northing	Zone	Easting	Northing
1	<u>54</u>	<u>1 81 956</u>	3	<u>54</u>	<u>1 81 800</u>
		<u>10 52 635</u>			<u>10 52 750</u>
2	<u>54</u>	<u>1 82 000</u>	4	_____	_____
		<u>10 52 925</u>			

See continuation sheet.

Verbal Boundary Description (Describe the boundaries of the property on a continuation sheet.)

Boundary Justification (Explain why the boundaries were selected on a continuation sheet.)

11. Form Prepared By

name/title Dr. Felicia R. Beardsley (email: beardsley@qnet.com)

organization Dept of Anthropology date 21 June 2003

street & number University of California telephone 909-787-5524

city or town Riverside state CA zip code 92521

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Additional Documentation  
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Submit the following items with the completed form:

Continuation Sheets

Maps

- A USGS map (7.5 or 15 minute series) indicating the property's location.
- A sketch map for historic districts and properties having large acreage or numerous resources.

Photographs

- Representative black and white photographs of the property.

Additional items (Check with the SHPO or FPO for any additional items)

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Property Owner  
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(Complete this item at the request of the SHPO or FPO.)

name \_\_\_\_\_

street & number \_\_\_\_\_ telephone \_\_\_\_\_

city or town Colonia, Yap state FM zip code 96943

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Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including the time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Project (1024-0018), Washington, DC 20503.

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Dinay Village  
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**7. Narrative Description**

At its most basic, Dinay Village is unique on Yap when compared to other traditional villages—it is the place where pottery and fire were introduced to the people of Yap by the gods, according to oral history. It is also a very real place that shares many features commonly found in traditional villages, but which also displays a range of differences that sets it apart from all other ancient living places. One of the most important features in any traditional village is missing here—platform names. *Daf* (house platform) complexes, their adjoining terraces (*wunbey*) and other accompanying features generally carry a name tied to an estate or series of estates, which are in turn associated with discrete lineages. Names are not forgotten, at least not easily. Villages that have been occupied for several generations, perhaps several centuries, still retain their platform names. By extension, platform complexes that have no names are generally considered old, so old that both the names and lineage associations have been forgotten. Dinay is unique in other ways as well: 1) it contains a pottery oven (there is no other like it in the region; in fact, prehistoric era pottery ovens have not been reported from the region); 2) it has a diverse pottery assemblage that includes two new types of pottery for Yap recovered well below the occurrence of known pottery types; both of these new types are similar to the earliest pottery reported from the nearby Mariana Islands and Palau archipelago, and potentially extend Yapese settlement back another millennium or two, to at least the early part of the first millennium B.C.; and, 3) it contains the antecedent to tribute dais commonly found in traditional villages that routinely consist of raised rectangular stone platforms; the Dinay version is a low, rounded stone feature bordered by a series of standing schist slabs.

From the few oral histories recorded about Dinay, the village played a key role in the development of the material cultural complex of the island and the Yapese culture (see Oral History section below)—principally, the development of pottery. As one of the 34 earliest settled sites, according to the oral histories, Dinay contains information that can provide the living population with insights into the development of Yapese culture and society. Dinay is a site from the earliest part of Yapese culture—the Exploration and Settlement era, which at present has no comparable representative sites that have been systematically examined and documented. Archaeological investigations have demonstrated that Dinay village contains many features similar to later traditional villages—*daf* complexes with their accompanying terraces, taro ponds and kitchen areas; a network of well manicured, raised stone paths; stream crossings that consist of boulders laid end-to-end; a dendritic series of stone-lined irrigation channels that direct water flow off the slopes and into the taro ponds; a well-integrated hydrological management system that consists of stone retaining walls, pavements and bridges; a stone-lined well and central meeting area; meeting platforms at the entrance to the village, as well as resting platforms just beyond village boundaries but adjacent to the main stone path that connects Dinay to ancient villages (part of the early 34) north and south. There is also a semi-pyramidal grave structure within the village; its presence during initial occupation is questioned, although it may provide insights into later practices related to treatment of the dead. What Dinay does not have is stone money (suggesting the village could have been occupied before the time of stone money), nor does it have a *pebaey* (community meeting house), a *malal* (dancing ground), or a *faluw* (men's house).

Today, Dinay stands abandoned, nearly hidden in a thick cover of jungled vegetation. The only visitors to the site seem to be local property owners who use the site as an extension of their gardens. It is, for most of Yap, forgotten as a place; however, its association with the development of pottery and fire is periodically recounted in stories of the past. Archaeological investigations, the first systematic examination of one of the earliest settled sites, have demonstrated that it contains a relatively rich, intact subsurface deposit that will likely yield a great deal more information on early settlement and other associated activities.

Environmental Setting

At 9 degrees north latitude and 138 degrees east longitude, Yap consists of an extended stretch of islands that consist of four main islands—Yap, Maap, Rumung, and Gagil Tamil—separated from one another by narrow ocean channels. Located in the western Caroline Island chain in the western Pacific, Yap is one of four States in the Federated States of Micronesia. Yap is

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**Narrative Description (continued)**

geologically unique from the other Western Micronesian islands as it lays on the continental side of the Andesite line; its geology, in other words, is continental in nature (i.e., old), consisting predominately of sedimentary-metamorphic schist derivatives. Together, the islands of Yap Proper are surrounded by a fringing reef that transforms the group into the shape of a fish, according to oral history, some 30 km long by 13 km wide at its widest point and covering an area of about 95 sq km. Beyond the reef to the east and stretching nearly across the western half of the Pacific along the Caroline archipelago are a series of low coral islands that make up the Outer Islands of Yap.

The terrain on Yap Proper is mixed, with rocky coastlines or sandy beaches alternating with regions of mangroves that turn inland along the mouths of freshwater streams. In the south, the landscape is a nearly level plain. It is a dissected bench underlain with a very soft volcanic breccia, buy according to oral history, the southern lands are the youngest part of the island and are often described as the result of a great deluge in the vague and misty past, when both gods and humans walked the planet. The northern part of Yap consists of hilly, mountainous and jungled terrain, randomly broken by high plateaus nearly bare of vegetation. Scattered across the highland peaks are savannahs dominated by ferns and grasses supported by red clay soils that would become a vital materials source for pottery manufacture. Nearly all of the hills are criss-crossed with irrigation channels that drain from one taro pond into another and ultimately into the stream courses that then empty into the lagoon. The rocky terrain has not only influenced the development of a megalithic culture, but it has also spawned a belief that some stones and rocks near certain villages possess supernatural forces enabling the stone to move, grow or even menstruate in order to influence the fertility of the respective village (de Beauclair 1986a).

The climate of Yap is characterized by high rainfall, high temperatures, and high humidity; just the sort of climate that promotes rapid chemical and physical reactions necessary for soil formation and the decomposition of organic materials. From July to October, Yap is under the influence of the intertropical convergence zone, that is, that boundary area between the trade wind systems of the Northern Hemisphere and the Southern Hemisphere. This is the wettest part of the year, averaging about 33 cm of rainfall per month and accompanied by variable, shifting but predominately southwesterly winds. The remainder of the year, November to June, is dominated by the northeast trade winds, with rainfall declining to a low of about 18 cm per month between February and April, only to begin increasing thereafter. Temperature too varies, but much less seasonally than between day and night. The average temperature of the warmest and coolest months differs by less than 1 degree C, as compared with a difference of about 7 degrees between the warmest and coolest times of the day. Fully developed typhoons are generally uncommon, affecting the islands less than other parts of the Pacific. Most of these storms pass to the north and then move westward to northwestward.

Long ranging sea birds also inhabit the island seasonally, with nesting sites occupied a short time each year. Marine fauna includes the full variety of species that occupy both shallow and deep waters, within and outside the reef; shellfish, crustaceans, turtles, marine mammals, reef fish, flying fish, and pelagic fish appear at various times of the year in the waters surrounding Yap. The limited range of native terrestrial fauna includes birds, fruit bats, and various reptiles and insects. Floral and faunal species introduced by the founding population and subsequent waves of prehistoric and traditional era settlers include (but are not limited to) pigs, chickens, dogs, cats, monitor lizards, taro, yams, bananas, breadfruit, betelnut, papaya, cacao, and many medicinal plants. Coconut and citrus also occur on the island and play a major role in local subsistence, but their presence as either native or introduced species remains a controversial topic of discussion.

Dinay Village is located in Rull Municipality, on Yap Island in Yap Proper. It occupies a north-south trending stream drainage in the hilly interior of the island. The stream ultimately drains into the lagoon, less than one kilometer south-southeast from the point where the stream leaves the village. To the east and west, village boundaries are defined by the savannahs occupying the ridgetops, while the north and south boundaries of the village appear to be arbitrarily defined. It is possible natural

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**Narrative Description (continued)**

features, such as a rock outcrop, or change in drainage slope could have once served as north-south boundaries; however, changes in the composition of the jungle, such as land-clearing activities of the Japanese (readily recognized today as heavy, almost impenetrable stands of bamboo), quite possibly could have obscured any recognizable natural features. A number of small stream drainages tributary to the larger drainage that forms the focal point of the drainage basin cut through the site. These drainages are fed in part by upslope run-off, in part by the irrigation channels that flow from taro gardens directly into these *intermittent stream courses*, and in part by subsurface springs. They have been effectively integrated into the overall design and construction of the village, as many of the secondary streams are lined with rock walls and feed into (and through) bathing pools. Soils are predominately characterized as Rumung-Weloy complex (a gravelly silty clay loam residuum derived mainly from green, chlorite and talc schist); these soils are common to low-lying foothills. Lining the main drainage through the site, soils are predominately characterized as Ngersuul Variant, a silty clay loam that accrues at the base of narrow inland valleys. It is formed in alluvium derived mainly from schist. Betelnut, coconuts, breadfruit, pandanus, papaya, banyon, hibiscus, cacao, Polynesian chestnut, limes, oranges, bananas, taro, a variety of medicinal plants, and plants used for purposes such as ornaments and firewood appear throughout the site, and immediately outside its boundaries. Chickens, fruit doves, dogs, land crabs, monitor lizards, and insects were noted in the site area.

Physical Characteristics

Dinay occupies an area roughly 300 meters by 200 meters in size, or nearly 15 acres, and is located within an inland mountain drainage on the island of Yap. The village stretches from the base of the drainage to barren ridgetop savannahs, and varies in elevation from 30 to 75 meters amsl. Most of the village is located on the western slope of the drainage; this portion of the village is virtually intact, with a modicum of alterations resulting from later, traditional and historic era use of the site. That portion of the village on the eastern slope of the drainage has been heavily altered by farming activity, as well as road and housing developments; it has been excluded from this nomination and has not been included in either the area or acreage determination.

The site consists of 13 *daf* (household) complexes, a pottery oven, stone paths, bathing pools, stream crossings, irrigation channels and other features of a well-integrated hydrological management system, a central meeting place or plaza complete with a community well, sitting/meeting and resting platforms, and a semi-pyramidal grave structure. Stone is the principal building material used at the site. Each *daf* complex, for instance, consists of at least one hexagonal boatshape house foundation which is outlined by slabs of schist stacked horizontally on top of one another, producing a relatively short but multi-course dry masonry retaining wall. The foundation is usually oriented north-south (tradition dictates house foundations are always oriented north-south, according to local historians), with their pointed ends further emphasized by a tall, narrow projecting stone, much like the bow of a boat. Inside the retaining wall is an earthen foundation, usually filled with sediments excavated from an adjoining taro pond; one end of the foundation usually exhibits a leveled pavement of stone embedded in the earthen foundation. The superstructure of the house remains unknown, other than it was likely made from organic materials, had a raised floor and a high, steep thatched roof—looking in many respects like traditional houses occasionally observed in modern villages today.

Extending from the *daf* foundation is a level terrace, *wunbey*, built up as needed with taro pond sediments. Stone slab backrests would be placed around the *wunbey*—how many and in what sort of pattern remains unknown; few *in situ* backrests were documented. A *daf* complex may have more than one *wunbey*, which served a very practical purpose of terracing the slope on which the *daf* complex (and village) was located. Generally two taro ponds were associated with each *daf* complex, a possible reference to a traditional practice in which taro consumed by men and women were grown and harvested from separate gardens. Each *daf* complex is supposed to have a separate kitchen area, but only one complex, *Daf7*, has a

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**Narrative Description (continued)**

recognizable and separate kitchen area, complete with stone-lined structural foundations and a refuse disposal area, which also contained the remnants of cooking pots.

At least four *daf* complexes are considered unique in Dinay. *Daf 1* is interpreted as the medicine man's house, primarily because it is geographically set apart from the rest of the village (spatially, it does not appear to be separate from the rest of the village, yet on the ground it is located in a very discrete, isolated area), and because it was the only *daf* on which an old and rather large *arr* tree was growing. *Arr* trees, according to historians, are traditionally used for medicine and magic—both activities that require privacy and isolation owing to the spiritual dangers inherent in their associated rites, as well as their patented knowledge. This was also the only *daf* at which aragonite flakes were observed (aragonite is a crystalline limestone; it is more frequently associated with stone money, however, small portions of it were also used in magic and medicine).

*Daf 6* is unusual in that it is the only *daf* complex oriented east-west. Outside of the different orientation, the *daf* complex contains all the features it ought to contain—*daf*, multiple *wunbey*, taro ponds, even the segment of a stone path complete with long shallow steps that extend from the *daf* to a channelized stream that is tributary to the main stream through the site. An east-west orientation is considered highly unusual, and has been described by historians as 'taboo' and is supposed to bring nothing but bad luck to the residents.

*Daf 7* is of special interest because it is the largest complex in the village. It has multiple *wunbey*, a distinct and separate kitchen area adjacent to which is a deliberately fashioned bathing pool, and (from an archaeological perspective) a thick refuse pile complete with the rakings of cooking fires (ash, charcoal) and broken cooking pots. *Daf 7* has been interpreted as the home of a high ranking lineage, probably a chief. Beyond its sheer size, at least two other features set this *daf* complex apart from the others in the village. One is a scattering of marine shell (prestige food) observed around the lower *wunbey* of the complex; the second is a tribute dais located on the first *wunbey* that extends directly off the *daf* foundation. Such tribute/food presentation platforms appear in traditional sites as raised, square to rectangular stone platforms. The tribute dais at *Daf 7* is not raised, but is roughly the same elevation as the rest of the *wunbey*; yet, it is set apart from the *wunbey* by its construction design (there is one other tribute dais in the village, at *Daf 11*; however, the *Daf 11* feature is highly degraded). It is circular in shape and lined with several flat schist fragments, arranged in a geometric, almost wedge-like pattern in an effort to imitate a solid, filled circle. Further, it is outlined by an array of upright schist slabs that define the perimeter of the dais. It is highly likely this type of tribute dais is antecedent to the later, traditional era raised tribute platforms.

*Daf 12*, the fourth complex of interest, is important not just in Dinay but in the region. It contains the usual features such as a *daf*, multiple *wunbey*, and two taro ponds, but is also contains the one feature that sets this complex apart from every other *daf* complex in the village as well as elevates Dinay into a unique position in the region—a pottery oven. The pottery oven was built into the original ground plan of the *Daf 12* complex. It is a stone-lined keyhole shaped structure built into the slope below the *daf* foundation. During the World War II Japanese occupation of the island, the oven was expanded horizontally as well as vertically; the expansion damaged the original shape of the feature as well as the associated cultural debris, but it has also proven to be beneficial from an archaeological standpoint—it has provided a window into the construction methods employed in the original oven. The façade, or inner stone wall lining of the pottery oven, consisted of horizontally stacked, densely packed, elongated schist boulders set into a stone and earthen embankment (dry-wall masonry). This manner of construction generally creates the appearance of a solid rock wall with no gaps or broad interstices filled with soil and smaller cobbles and pebbles. Behind the façade of this seemingly solid rock wall there is a melange of boulders, cobbles, and pebbles randomly packed into the earthen embankment. Soil visible in the wall, and eroding from it, is highly oxidized, as if subjected to intense and repeated episodes of sustained exposure to excessively high temperatures.

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**Narrative Description (continued)**

According to Rehder (2000), most furnaces in antiquity were generally round, as this shape tends to have a lower heat loss rate than the same volume of space enclosed by a square shape. The makers of the Dinay pottery oven appear to have recognized the general principals of a furnace in their design of the pottery oven, namely to insure a uniform and continuous transfer of heat from the burning fuel to the objects to be heated, and further that additional controls in regulating the temperature could be enhanced by a stone and earthen wall. Following Velde and Druc (1999), the *Daf* 12 pottery oven is best described as a pit kiln, a semi-enclosed structure with no roof. These type of kilns tend to be semi-circular, oval or circular, produce a consistent temperature over long periods of time with a given amount of fuel, and can accommodate a high level of ceramic production with a better quality in the ware produced simply because the firing atmosphere can be controlled. Production, or firing, would likely have entailed piling the unfired pottery, one layer above another. The pots would probably have rested on a bed of fuel, with fuel intermixed throughout the layers, and covering the entire heap. Whether broken pottery sherds would have been included in the heap, placed strategically around the unfired pots to protect them from exposure to the flames and smoke, is unknown. Unfortunately, the Japanese era expansion of the oven was also accompanied by a scouring of floor deposits down to the schist substrate the forms the geological foundation of this part of Yap. This act removed any and all direct material evidence of the oven's use in the manufacture of pottery.

A network of well manicured, raised stone paths tie the *daf* complexes together and form the backbone of the village transportation web. Paths appear in all manner of style, from those that consist of cut and fill techniques where a path is cut into a slope with the excess material used to level the tread opposite the slope face (and held in place by a retaining wall), to those that consist of a completely filled and raised tread flanked on both sides by a stone retaining wall and topped off by a leveled stone pavement. Steps with shallow long treads are included in path designs where necessary. It is not clear if there were women's paths throughout the village. These are paths that are unpaved and run parallel to the principal stone paths in the village, as well as follow alignments which bypass certain areas of men's activities.

The main stone path that unites Dinay with other ancient villages to the north and south is a product, according to oral history, of a punishment inflicted on a thoughtless village (see Oral History below). It is a raised stone path, wider and higher than any of the paths within the village, and it runs parallel to the main stream of the drainage basin. This path consists of an earthen core built from sediments removed from the area alongside the path; a long ditch is visible in this place. A stone retaining wall can be seen in patches on both sides of the path, along with a leveled pavement across the tread of the path. At each end of the village, a deep ditch is cut across the path producing a break in its alignment, as if to announce to the traveler that they are now entering (or exiting) a village. Once outside the village boundary, the path narrows and becomes an unpaved foot path with a tread that consists of compacted sediments. At the south end of the village and adjoining the main stone path, there is a small resting platform; it is defined simply as a doubling in path width. At the north end of the village and stone path, there is a large resting or sitting platform downslope but adjacent to the western toe of the path. A narrower path descends from the main stone path to this paved platform, which is mirrored on the opposite side of the stream by another paved sitting platform. Backrests are present on each of these platforms. According to local information, this was a formal meeting place, where the people from Dinay would meet with people from other villages. Such a meeting place would prevent disruption of the village by outsiders, as well as maintain a veil of secrecy about the strength or resources within the village. Once invited into the village, the outsiders would cross the stream dividing the two platforms. The stream crossing (and all stream crossings in the village) consist of a series of boulders strategically placed so one can pass from one side to the other without getting their feet wet. Even at high stream flows the tops of the boulders at crossing points remain dry.

Inside the village there is another meeting area on which the village's stone paths converge. This was probably intended for village residents rather than for meetings with members of other villages. This meeting area is paved, and consists of several terraces, each with an array of backrests installed. The community well is also located at this meeting area. The well is round, and lined in a manner similar to the walls lining the pottery oven. During the Japanese occupation, the well was widened, with

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a portion of the well lining torn out to reveal an interior of randomly packed boulders, cobbles and pebbles embedded in the earthen embankment. The excavated material was cast aside into a large incongruous heap just beyond the well.

Throughout the village there is a dendritic series of stone-lined irrigation channels that captures the water flow (e.g., rain run-off) from the upslope reaches and directs it into taro ponds and away from built features. Just as the irrigation channel directs water into a taro pond, it also drains water from the opposite side of the pond and guides it to the next downslope taro pond. Ultimately, the water flow is directed into tributaries to the main stream of the drainage basin. In addition to the irrigation channels, the tributary streams have been channelized, with stone retaining walls built along their courses to contain, and perhaps control their potential meanderings. Other hydrological control features include retaining walls and pavements that seem to serve as stop-gap measures for deterring erosion throughout the village.

One final feature present in Dinay is a semi-pyramidal grave complex, located near the uppermost boundary of the village. Its presence raises some questions as to the timing of its presence. Was it a family burial, or perhaps the final resting place of 12 brave soles from Waned (see Oral History below)? Does it indicate Dinay was at one point in its history a low-caste village, and therefore a potential recipient for burials? Did Dinay maintain a high- or medium-caste status with the graves belonging to some high chief within the village? Altogether, there are four graves clustered together. Each is semi-pyramidal in shape, with two visible tiers in three of the structures, along with standing stones placed at the corners and roughly in the center of each side (many of these, however, have collapsed). Construction techniques used on the graves is somewhat different from that used throughout the rest of the village. Flatter, more fitted stones were used in the construction, with some indication that the stones were slightly shaped to provide a more accommodating fit.

Today the jungle has engulfed Dinay, which has at least in part protected it from the sundry forces of degradation. But it also means that many plants, particularly fast growing plants common as pioneering species, have taken root in the walls, foundations and stone paths. Their occupation of these rocky interstices is continuing a process begun long ago—gradual distortion of these architectural features, shifting constituent stones out of alignment, causing walls to gradually settle in a pudding-like formation, and promoting erosion as more of the earthen substrate is exposed. As the ground cover in the jungle presents a dense mat of verdure, it also decreases site visibility. Ground surfaces are hidden, many if not most standing features remain obscured. In 1999, during the archaeological reconnaissance survey, most all the pavements, foundations, irrigation channels and so on were shrouded by vegetation. A return to the site in 2002 for exploratory excavations saw the site returned to its hidden state, with the main difference being vegetation was thicker as more pioneering species had occupied those areas cleared in 1999.

Period of Occupation

Radiocarbon dates derived from charcoal samples recovered in test excavations are pending. From oral history accounts, the site is one of the earliest 34 settled villages in Yap, which places the site within the era of Exploration and Settlement. Elsewhere in Western Micronesia, that would place initial occupation at least within the first millennium B.C., an association made all the more probable by the recovery of pottery similar in style, shape and composition to the earliest pottery types in the Marianas and the Palau archipelago. One pottery type recovered near the base of the Dinay excavations is a blackware, comparable to the blackware pottery from Palau which dates between 2,500 and 2,800 B.P. The second pottery type is a thin, dense redware recovered from the base of excavations and appears similar to the earliest pottery in the Marianas, *Marianas Redware*, dating between 3,000 and 3,500 B.P. Continuous occupation, or at least use, of Dinay is indicated in the archaeological record, with the occurrence of visible alterations to the site structure and landscape made during the Traditional era, a vaguely defined period that coincides with the time frame covered by oral history. However, by that time Dinay's role in the development of Yapese material culture was the stuff of legends; the village had lost its status and was treated as a low-

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**Narrative Description (continued)**

caste village. Large raised garden beds associated with Traditional era occupation not only represent a more intensive use of the land within village boundaries, but are visibly scattered throughout *daf* complexes, often overlapping existing features.

Abandonment of the village is estimated as A.D. 1600 at the latest. This places final occupation sometime before the arrival of Europeans and is in keeping with another feature of local history: Dinay Village is a site beyond the limits of oral history; in the vernacular, it is a place before time, 'before the before.' Status as a 'site before time' is further reinforced by another custom in Yap where every house platform has a name which is associated with the estate of a particular lineage. As custom dictates, these properties are handed down from one generation to the next over the course of centuries; property names remain intact and are associated with a growing battery of oral histories that describe the history, use and obligations accrued for that particular property. However, for Dinay, no one can recall the names for any of the house platforms, a circumstance that indicates both names and lineage associations were forgotten long ago. This not only raised eyebrows among local historians and informants, but inevitably produced the same comment among all, 'this must be a very old site indeed.'

Identity of Site Occupants

The site was occupied by a Micronesian population ancestral to the current inhabitants of Yap. Information on specific lineage ties to modern families remains unknown.

Likely Appearance of Site during Period of Occupation

Dinay was a self-contained community during the earliest period of Yap's history. As part of a larger network of villages occupying the interior mountain slopes of the island, Dinay was, according to oral histories, one of 34 such early villages. Some of these villages were sacred, some the homes of warrior heroes, some the domains of mythic beings, and some the focus of specific industries—like Dinay. In the days when both humans and spirits intermingled, the gods introduced fire and pottery to the people of Yap at Dinay; it was a reward for an act of kindness. The village became, from its very earliest days, the center of pottery manufacture, as the pottery oven at *Daf* 12 infers. Here was a large, industrial sized furnace that could mass-produce cooking pots, faster and of higher quality than more simple open fire techniques employed at a single household. There was a high demand for new pots. They were required when priests/shamans would retire for a period of seclusion in preparation for annual festivals; they were required to stock the kitchens of every household, in accordance with customs that dictated men's food to be cooked separately from that of women's and children's (twin taro ponds at each *daf* complex further reinforces this division—one pond supplying the taro for men; the other supplying taro for women and children); some pots were required to hold fires; separate pots were needed for the menstrual place, along with new pots required upon the woman's return home; pots were presented as gifts to visitors; they were an integral item in the active trading network; they were needed in all canoes that set out from Yap on long sea voyages not only for cooking but for use when landing on strange islands; new pots were, in other words, required for nearly every occasion and circumstance, just about every economic venture, political transaction, celebration, inauguration, sacred act, ritual act, magic, medicine, and so on.

According to de Beauclair (1986d), pottery on Yap displayed few variations. However, one type of pot, *log-pei*, had a very specific function (mentioned above)—it was used to hold fire. These pots were generally very similar in design to cooking pots and were used by magic men and priests to hold the ashes from a fire, so that the ashes could not be used for black magic. For them, it was also taboo to make a fire directly on the ground, especially in the neighborhood of water. To do so would raise the ire of the *gaffy*, eel spirit, which would not only take offense but was also likely to seek revenge, an act that was much feared. The *log-pei* also served another, more practical function—is was a portable source of warmth on rainy days.

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A limited number of sacred pottery was also produced, to be used as containers for sacrificial offerings in taboo places. It is not known if Dinay was one of the villages in which this type of pottery was produced. However, the lower levels of occupation in Dinay did remit two new types of pottery for Yap—a blackware and a redware—both of which have comparable examples dating to the earliest periods on Palau (blackware, 2,500 to 2,800 B.P.) and the Marianas (redware, 3,000 to 3,500 B.P.).

During its long occupation, roughly 1,000 B.C. to A.D.1600, Dinay was awash with activity. Within the village, taro ponds were worked by the residents of the *daf* complexes; cooking fires were lit for the daily preparation of meals; medicine or magic was performed at the isolated residence of the medicine man; village residents, working their way across the village along its well-manicured, smoothly paved stone paths, would gather water from the community well, while at the same time discussing the matters of the day with fellow residents leaning against the backrests on the expansive pavements surrounding the well; some one could be presenting food or other commodities on the tribute dais of *Daf 7*, the chief's residence; others may be working to maintain the stone work and remove accumulated sediments from the irrigation channels, while still others were insuring the stone paths retained their smooth tread; and, elsewhere in the village, pottery was being fashioned and readied for firing. Outside the village, visitors would arrive to be greeted at the north entrance sitting platforms, where they would be interviewed, exchange news, and as circumstances permitted, perhaps allowed to enter the village.

By all appearances, Dinay was an active center of industry. Its role during the much later Traditional era remains unknown, as does its history of fluctuating changes in status (shifts between high-caste, middle-caste and low-caste). The appearance of graves in one part of the village suggests that at least at one point in its history, Dinay was a low-caste village. Sometime before the arrival of Europeans, Dinay was abandoned. The names of its *daf* as well as their lineage associations were in time forgotten, and the site slipped into the obscurity of the past.

Oral History

The oral histories of Yap are legion. They cover all manner of traditional custom, political organization, hero stories, and stories detailing the mythic world of spirits and people. There are, for instance, a host of stories that describe the 34 earliest settled village sites on the island, outlining their importance in the developing history of Yap as well as their interactions with one another. The oral histories associated with Dinay Village are no different. The most prominent story describes Dinay as the place where pottery and fire were introduced to the people of Yap by the gods. In the body of oral histories for Yap, this is Dinay's legacy—it is a story told and retold in many forms (Christian 1899, de Beauclair 1986d, Gifford and Gifford 1959, Mueller 1918).

In a time when spirits and humans lived together, fire was still unknown. The people of Yap would dry their main food, taro, in the sun on the bare hilltops (the savannahs). Dinay, like many villages from this period, were located nearby, under the jungle canopy just downslope from the hilltop savannahs; here it was cool and usually had a stream flowing through the drainage. At this time, food was eaten raw and tasted bitter; it was hard to digest. One day, a woman and her two children were placing their taro slices in the sun, when suddenly Thunder, *Dira*, fell down onto a nearby pandanus tree [in one version, Thunder, when descending, assumed the form of a thunderbolt; in another, it took the form of a rooster—rosters are equated with the sound of lightening, *dirraa*, and are associated with Dinay Village. *frb*]. Thunder got painfully caught in the thorny branches, and asked the woman to help him down. She was afraid, but finally assisted him and he asked her what she was doing. When seeing the hard taro, he took two pieces, put them into his armpits, and they became soft and good to eat. Then, he sent the woman to fetch a branch of the hibiscus tree, and after having removed the bark, passed it through his armpit. He split the branch, sharpened one piece and made a

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**Narrative Description (continued)**

groove in the other, producing a *liog*, a fire drill, which he put into use [on Yap, the two parts of the fire drill consist of the same kind of soft wood, contrary to fire drills elsewhere that consist of two different kinds of wood—a hard and a soft one. *frb*]. On the fire, he roasted the taro. On the following day, he instructed the woman to fetch some clay, without stones, of which he formed a cooking pot, which he fired. Before leaving he taught the woman two magic formulas, one to make the pot last long, for a buyer who paid a good price, the other to cause the pot to break quickly to punish a stingy customer. Receipt of this knowledge—making fire and cooking pots—put Dinay into a unique position; it was now responsible for dispersing this knowledge throughout Yap.

Collection of additional oral histories associated with Dinay have proven difficult; what follows is the result of casual conversations with local historians who drew upon their vast knowledge of traditional Yapese history. They include a story about the construction of the main stone path that connects Dinay to the other villages north and south, as well as a story about a mass grave located within the site. No other stories related to Dinay were forthcoming.

The Main Stone Path. Once, a long time ago, the village of Aringel paid tribute to a chief who lived on a hill above Aringel. They would deliver fish to the chief. One day, a man was taking his fish to the chief, but the chief was not at home. The chief's wife, however, was. But, she was only wearing her underskirt (in those days, women generally wore three grass skirts). When the man delivered his fish to her, she asked his help in preparing them. As he worked, he sang a song about how he wanted to make love to the woman. She, however, did not understand the words or allusions in the song, although she thought it sounded quite lovely.

When the chief returned, his wife told him about the man and the fish delivery, and then sang the song she had heard. Upon hearing the song, the chief got very angry—is *this* how the man talked to my wife, he thought. He turned his anger onto the people of Aringel, and started thinking of a punishment for them. He decided to move far away so that the people would have to spend a lot of time building a road to his new place. Every time they would make the long trek to pay their tribute, they would be reminded of how rude they had been. So, he decided to move to Tamil. On his way, he stopped to see his brother in Rull. But upon hearing the chief's plan, the brother convinced the chief to settle in Rull. And, so he did. The people of Aringel built the large raised stone path from Aringel to Rull as their punishment. This is the same stone path that passes through Dinay.

The second story is about a mass grave, how many individuals it contains, and who they were.

The Mass Grave. At one time, a long time ago, Waned, Map, Runuw, and Fanif were allies. The people from Runuw would plant taro, and when it was ready they would send word to Waned through Talngith to come and get the taro. In return, the people of Waned would go fishing and would deliver fish to the people of Runuw in exchange for taro. These were the days when there were many wars between villages; Gilfith Village was the enemy of Waned.

At one point, word was sent to Waned that the taro was ready. Ten men were sent in a cargo canoe, *thowab*, which are no longer in use. When the *thowab* reached Talngith, they picked up two more men, so that there were 12 in all. The people of Gilfith Village attacked and killed all 12 men. Then, they brought the bodies to Balabat Village in Rull. At that time, it was customary to lay the dead out on the beach and sometimes pull a canoe over them. The bodies, though, would usually be mutilated—coconuts dropped on them, arms and legs cut off, and so on.

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A man from Kanif who was living in Nglog heard the story of the 12 men who had been killed. So, he gave some money to the village of Balabat so that he could take the bodies. He took the dead and buried them in Dinay Village. They are buried in one big cemetery; it was a mass grave with 12 uprights. The grave is a large stone platform; though whether it has tiers and is pyramidal like other graves is another part of the story that we just don't know.

In Yap, burials took on different forms: burial at sea; burial by setting corpses afloat on rafts; communal burial sites located some distance from villages; burial in low-caste villages for high-caste owners of land in those villages; and for warriors slain during inter-village fighting and also occasionally chiefs, burial was within the villages (de Beauclair 1986f). In general, only low-caste villages prepared the dead and maintained cemeteries; most of the time, high-caste villages do not have cemeteries in them. In the above story, Dinay Village was the recipient of the 12 dead men associated with Waned. This assumes a connection between Dinay and Waned, and that Dinay was most likely considered a low-caste village at the time. In Waned, Dinay is the name of the highest estate; although it is unknown if the village of Dinay was named after this estate or if the estate was named after Dinay Village. The machinations of village naming, as well as earned rank in a highly stratified Yapese society, are highly complex. According to de Beauclair (1986g), villages of the low-caste were often established on lands of a benevolent chief, whereupon the village would take on the name of the chief or his estate. Through acceptance of life on land that could never be their own, the people exchanged security and sustenance for servitude and loss of prestige. Villages too, could ascend and descend in rank (high-caste, middle-caste and low-caste) depending on the outcome of wars and inter-village conflict; shifts in status are also possible as rewards for acts of courage or humanity, or as punishments for acts of treachery. Oral histories describing Dinay's place in village stratification, as well as its possible history outlining its change(s) in status, remain to be identified and told.

Current and Past Impacts

Dinay has remained virtually intact and relatively untouched, languishing in a somewhat *benign environment* since its abandonment. Historical documents make scant reference to the site. The ethnographic literature from the first decades of the 20<sup>th</sup> century mention the site, but only in reference to legendary histories recounting the introduction of fire and pottery to the people of Yap. Modern maps also make note of Dinay as a place name, but the village site itself as a physical location was not indicated. Local residence talk about the site simply as a place in the jungle, but not an active village site or even an abandoned village. To them, it was a place to take refuge during World War II; it was a place to hunt pigeons and other small game; it was a place where ghosts were said to be very active; and it was a place with very large, very old banyon trees (the homes of ghosts) could be seen from the lagoon, serving the same purpose as a landmark for navigators.

During the Traditional era, raised garden beds were distributed throughout the village, though mainly in the lower slope reaches of the village, close to the stream course. Raised gardens generally represent an intensification of gardening activities and increased pressures on land use, both of which accompany a rapidly expanding population across the island. The presence of these raised beds, so close to *daf* complexes, suggests that Dinay was already abandoned. Stone used in the walls of the raised beds were scavenged from the *daf*, their adjoining *wunbey*, pavements, retaining walls and stone paths. Pavements too were ripped apart and absorbed into the expanded garden areas. By the time of the Japanese occupation (just prior to and during World War II), Dinay was once again the recipient of intensive gardening activity. Japanese gardens, however, are not based on a raised bed system but instead make use of unlined field systems defined by a series of parallel furrows. These furrowed fields are visible throughout the village, and are further identified by the presence of pioneering vegetation, namely bamboo, that is now growing throughout the village.

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**Narrative Description (continued)**

Other Japanese contributions to the modification of Dinay include enlargement of the well in the middle of the village. Debris from the 'expansion' was cast aside into a large incongruous heap of soil and rock adjacent to the well. Further modifications include enlargement of the pottery oven, also by the Japanese. In both expansions, segments of the walls lining both the well and oven have been dug out, interrupting the neat and continuous pattern of boulders used in the original construction. Each dug-out section exposed both soil and the interior boulder and cobble rubble used in support of the finished walls. In the lower portions of the site, on the alluvial slopes at the base of the drainage, the Japanese built a fortified structure (only a foundation of earth and bricks remains, along with drainage ditches), as well as foxholes and a slit trench that runs parallel to the stream yet remains camouflaged by the jungle canopy.

Further, historical era modifications to the site can be observed by the succession of vegetation communities present across the site. Any gardening activity, whether it was raised beds or furrowed fields, would have needed the forest canopy removed. Their subsequent abandonment would have promoted new jungle growth, and the first stages of reforestation would be initiated. The current pattern represents a young pioneering stage, certainly post-World War II. Toward the upslope portion of the site, larger forest trees are present (i.e., this part of the site has been abandoned longer than the downslope reaches). Even so, these larger trees are part of secondary forest regrowth, similar in many respects to the rest of the jungled landscape on Yap. Further, the appearance of poison trees (*Semicarpus venomosa*) across the site mark the transition in vegetation communities; these trees are opportunistic and thrive in disturbed environments.

Today, the site is used for local gardens. Taro ponds continue to be worked, while crop plants (e.g., citrus, betelnut) are interspersed throughout the jungled vegetation covering the site. There are no raised garden beds or furrowed fields, with gardening activities generally taking place outside *daf* foundations. But, man is not the only agent of change or modification within the site. Nature too has also affected Dinay. Trees and other vegetation growing on the *daf* and platform complexes have distorted the shapes of these features, as well as promoted soil formation that has partially buried a number of these features. Recent storms in 2002 brought strong winds and heavy rains that toppled some of the larger trees on the site including one which had a root system that grew into and through an intact portion of the pottery oven wall. Uprooted by one of these storms, the tree and its roots tore the wall segment apart, leaving a section of the wall interior exposed and subject to further erosion.

Previous Investigations

The first systematic archaeological investigation at Dinay occurred in 1999, when the Yap Historic Preservation Office inaugurated an archaeological reconnaissance and survey program geared toward locating, recording and documenting the 34 earliest settled sites according to oral history. The program began by collecting a few oral histories related to each of these sites; predominately, collected histories focused on the location and composition of the sites. Dinay was the first village on the list to be investigated. Its contribution in shaping the culture of Yap, mainly as the place where pottery and fire were introduced to the people of Yap by the gods, was the principal reason for selecting Dinay as a starting point for the program. In 1999, the reconnaissance began initially as an exploration of a crudely circled area on a map; it was, at the time, unknown if any portion of the site remained visible or had been swallowed by the jungle, or if the village even existed at all. Local informants described encountering a stone foundation or two hidden in the jungle, but nothing that amounted to an entire village. Office staff began simply by cutting their way through the jungle. They soon stumbled upon the remnants of *daf* foundations, platform complexes, taro ponds, stone paths, irrigation channels, bathing pools, formal stream crossings, a pottery oven, a tribute center, meeting platforms, even a medicine man's complex—in short, the village of Dinay began to take shape. The village was mapped concurrent with clearing activity. By the time the last *daf* complex was mapped, the jungle had begun to close in on the site, reclaiming it once more.

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In 2002, the first phase in a systematic excavation program at Dinay was undertaken. The purpose was primarily exploratory to determine whether there was a subsurface cultural deposit at the site, and if one existed how deep it might be and whether or not it contained charcoal and other datable materials that could be used to place the site into a temporal framework. Two *daf* complexes were selected for this investigation—the kitchen area of *Daf* 7 and the pottery oven of *Daf* 12. The first was selected because it contained a visible debris flow that included pottery fragments, charcoal and flaked stone. *Daf* 7 is the largest, most expansive *daf* complex in Dinay, which suggests it supported a high ranking lineage within village limits (and therefore likely to contain a wealth of material debris). It was also interpreted as the home of a chief primarily because of another unusual feature present: on the first *wunbey* (terrace attached to the *daf* platform) there is a discrete, rounded stone dais intended for the receipt of tribute; such a structure in the Traditional era would have consisted of a raised stone table. The *Daf* 7 tribute dais is assumed to be antecedent to the raised stone table. The pottery oven of *Daf* 12 is a unique feature in Yap and the western Pacific. Prehistoric pottery ovens in Micronesia have not been reported prior to the work in Dinay—the first exploratory excavation phase provided an opportunity for a concentrated examination of the feature; whether it was indeed Yapese, Japanese, or potentially a Japanese modification of a traditional Yapese feature.

Results of the 2001 exploratory excavation phase were promising. Excavation in *Daf* 7 exposed a succinct, uninterrupted and episodic stratigraphic sequence that began accumulating atop a pebble-laden streambed. The stratigraphic sequences consist mainly of erosional deposits and sediment flows that contained a variety of pottery sherds, charcoal and other remnants of cultural activity. At least four different types of pottery were recovered; two of which are new to the archaeological record of Yap. The first is a blackware, the second a thin, dense redware. Both pottery types are located at the base of excavation and correlate with the earliest pottery types reported from Palau and the Marianas.

An initial architectural examination of the pottery oven of *Daf* 12 confirmed suspicions that the oven was originally built into the *Daf* 12 ground plan, but was expanded and modified during the Japanese era. Modifications included horizontal extension of the oven, as well as a scouring of the basal deposits, removing all traditional cultural materials. At the base of the oven there is the schist parent soil, overlain by a dense layer of charcoal and heavily oxidized soil eroding from the oven walls; Japanese glass bottles were embedded in the charcoal sediments below the oxidized soil

No further archaeological investigations have occurred at Dinay.

**8. Statement of Significance**

Dinay has no precedence. It is an exceptional site in the archaeological record of Yap as it represents the earliest period in Yap's history, the era of Exploration and Settlement. It is also testimony to the compatibility of oral history and archaeology. The documentation of Dinay was the inaugural project of the Historic Preservation Office's archaeological program geared toward locating, recording and documenting the 34 earliest settled sites according to oral history. Using the information collected from oral history, the Yap HPO set out to locate Dinay, the village described as the place where fire and pottery was introduced to the people of Yap by the gods.

Not only was the village located in the general area described in oral histories, but a reconnaissance survey and exploratory excavation demonstrated it to be virtually intact, with a network of *daf* (household) complexes woven together by well-built stone paths, with resting platforms, sitting and meeting platforms, a well, irrigation channels, bathing pools, stream crossings, and at least two architectural features which places Dinay in a unique position on Yap and in the region—a pottery oven and the antecedent to tribute dais. The condition and integrity of Dinay is generally good, although the forces of nature and successive episodes of jungle growth have left their mark through distorted alignments, erosional channels and soil formation that has buried many features.

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**Statement of Significance (continued)**

One of the most significant features in Dinay is a pottery oven, for which there is no parallel in the region. The pottery oven is essentially a pit kiln, which would have served at the center of an industrial level production system, where pottery could be mass-produced to meet the growing demands for new cooking pots from every segment of the ancient society. The other feature which distinguishes Dinay from other villages is a rounded tribute dais—like the pottery oven, it too has no precedent in the island's archaeological inventory. It appears to be the forerunner of later, Traditional era raised stone table or presentation platform, which are generally square to rectangular in shape. The site too has an extensive, intact subsurface deposit from which at least four different kinds of pottery were recovered. Two of these pottery types are new to the archaeological record of Yap and confirm the presence of an earlier and very different pottery tradition than is currently reported for the archipelago. Both of the new pottery types were located at the base of the excavation; both too have correlates in other parts of western Micronesia. The first, a blackware, appears similar to some of the earliest pottery in Palau (dated roughly between 2,500 and 2,800 B.P.); while the second, a thin dense redware appears similar to the earliest pottery in the Marianas (dated roughly between 3,000 and 3,500 B.P.).

Finally, one of the most important features of any traditional village is missing in Dinay—platform names. *Daf* complexes, their platforms and accompanying features generally carry a name that is tied to an estate or series of estates, which is in turn associated with discrete lineages. Names are not forgotten, at least not very easily. Villages that have been occupied for several generations, perhaps several centuries, still retain platform names. These are important as they become symbols of identity. A person's standing in the community and their responsibilities in society are often equated with *daf* complexes they inherit. Platform complexes that have no names are generally considered old, so old that both names and lineage associations have been forgotten. To have an entire village where no one can recall platform names or lineage associations is unprecedented. To local historians, this alone is proof that Dinay belongs to the class of earliest settled sites on the island.

Relative to National Register Criteria, Dinay meets National Register Criterion D as an archaeological site representative of Micronesian heritage and prehistory, that has yielded and will likely yield additional information important to the traditional history of Yap, Micronesia and the Pacific.

Historical Context

Little is known about the history of Yap. Information gleaned from scattered oral histories, a small number of historical eyewitness accounts, and the few archaeological investigations that have taken place provides precious little beyond a sketchy outline of events since the arrival of the founding population early in the first millennium B.C. Most of the archaeological and historical work on the island has concentrated on traditional sites representing later periods of occupation, often within the last 1,500 years. Very few earlier archaeological sites have been the subject of systematic inquiries, perhaps because later period sites have the advantage of a more extensive body of oral history associated with them, as well as a living population that often still uses the sites—there is, in other words, more information that can be gleaned for the later period sites. But what about the period of island history prior to the establishment of these later sites? The lack of archaeological work for this earliest era is conspicuous, but also not unexpected considering the rather limited investigations that have been undertaken across the island. For Yap, one of the most basic features of any history—a defined chronology—has yet to be completed in full.

What is known, or rather accepted, is that sometime early in the first millennium B.C., the founder population arrived on-island. From whence they came is one of those unknowns, but which is alluded to through the oral histories of settlement. According to these oral histories, this is the period when both spirits and humans walked the earth together. This was also the time when the traditions of Yap were coalesced. Several villages (34 to be exact) existed at this time; all of them were located in the mountainous interior of the four islands that make up Yap Proper. Yap, at this time, was a much smaller place; the southern planar extension had not yet been formed; coastlines had not prograded; and some of the oceanic channels had yet to

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**Statement of Significance (continued)**

be formed. One of the villages of this period was Dinay, the place where pottery and fire were introduced to the people of Yap by the gods. As a response to a single act of kindness, Dinay was propelled into the position of leadership; it became the center of the pottery industry, and was also obliged to dispense information on both fire-making and the manufacture of pottery. These two, very crucial introductions were revolutionary and ushered in a significant life-style change for the people of Yap. Pottery would soon become a commodity in high demand, with several villages in the later (much later) Traditional era responsible for its production.

Dinay can be considered the place from which a significant and important part of Yapese culture and traditions emerged; few other villages can make this claim. There is no other site like it in the assemblage of archaeological sites on-island; and, it is certainly one of the very few earliest settled sites to be systematically investigated and documented. With less than 0,01% of the site excavated, Dinay still harbors a wealth of information about this period in history, as well as information on the development of one of the most important industries on the island.

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**10. Verbal Boundary Description**

Dinay is located roughly one kilometer northwest of the modern village of Gitam, one of several historical pottery-making villages on Yap. The same drainage that cuts through Dinay also flows through Gitam. A footpath runs parallel to this stream course; however, as it nears Dinay, the footpath increases in width and is transformed into a raised stone path. Entrance to the village is immediately and directly recognized by the appearance of a deep cut across the path and a resting platform adjacent to the path. Following the stone path northward along the stream for roughly 300 meters will bring one to the north end of the village, also denoted physically by a deep cut across the path. At this point, the streamside path is diverted to the west, onto two sitting/meeting platforms separated by the stream. From here, site boundaries continue westward up the jungle covered slope for about 250 m, to the transitional point between jungle and ridgetop savannah. Thence, the site boundary turns southward, following the jungle-savannah transition for about 300 meters, whereupon the boundary turns eastward and runs about 200 m downslope to the stream along a vegetation boundary between jungle and a thick layer of pioneering growth dominated by bamboo.

Boundary Justification

The portion of Dinay Village included in this nomination is confined to the jungled western slope of the drainage, stretching from the base of the drainage to the ridgetop. The site boundary is defined by the limits of visible cultural features, which also coincide with natural features: the streambed, a footpath, a stone path with distinctive deep cuts delimiting the span of the ancient village, the edge of the jungle, the point where village meets ridgetop savannah, and a man-made swath of pioneering vegetation dominated by bamboo.

**Additional Documentation: Maps, Figures and Photographs**

1. USGS Map of Yap showing location of Dinay.
2. Planview map of Dinay Village.
3. Planview map of *Daf 7* complex.
4. Planview map of *Daf 12* complex.
5. Photographs
  1. Pottery oven at *Daf 12* complex.
  2. Detail of opening, pottery oven at *Daf 12* complex.
  3. Pointed end at *Daf 12*, looking north.
  4. *Daf 6* complex, *wunbey* and *daf* foundation, looking west.
  5. Tribute dais, *Daf 7* complex.
  6. Backrest in tree roots, *Daf 8* complex.
  7. Well, looking north.
  8. Boulder foot bridge across stream between meeting platforms at north entrance of village, looking north.
  9. Channelized stream, retaining wall on south face of streambed, looking east.
  10. Pottery and midden, *in situ*, kitchen area of *Daf 7* complex.

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**Additional Documentation (continued)**

Photograph descriptions:

All Photographs contain the following information:

1. Dinay Village
2. Yap, Federated States of Micronesia
3. F. Beardsley
5. Pacific Rim Research Unit, University of California—Riverside

Content descriptions of individual photographs:

Photograph 1

4. December 2002
6. Pottery oven at *Daf* 12 complex, looking south  
Uprooted tree on south side (Photo 9A, Roll 2)
7. Nr. 1

Photograph 3

4. April 1999
6. Pointed end at *Daf* 12, looking north
7. Nr. 3

Photograph 5

4. April 1999
6. Tribute dais, *Daf* 7 complex, looking west
7. Nr. 5

Photograph 7

4. December 2002
6. Boulder foot bridge across stream between  
meeting platforms at north entrance of village,  
looking north (Photo 12A, Roll 2)
7. Nr. 8

Photograph 2

4. December 2002
6. Detail of opening, pottery oven at *Daf* 12,  
looking east (Photo 16A, Roll 1)
7. Nr. 2

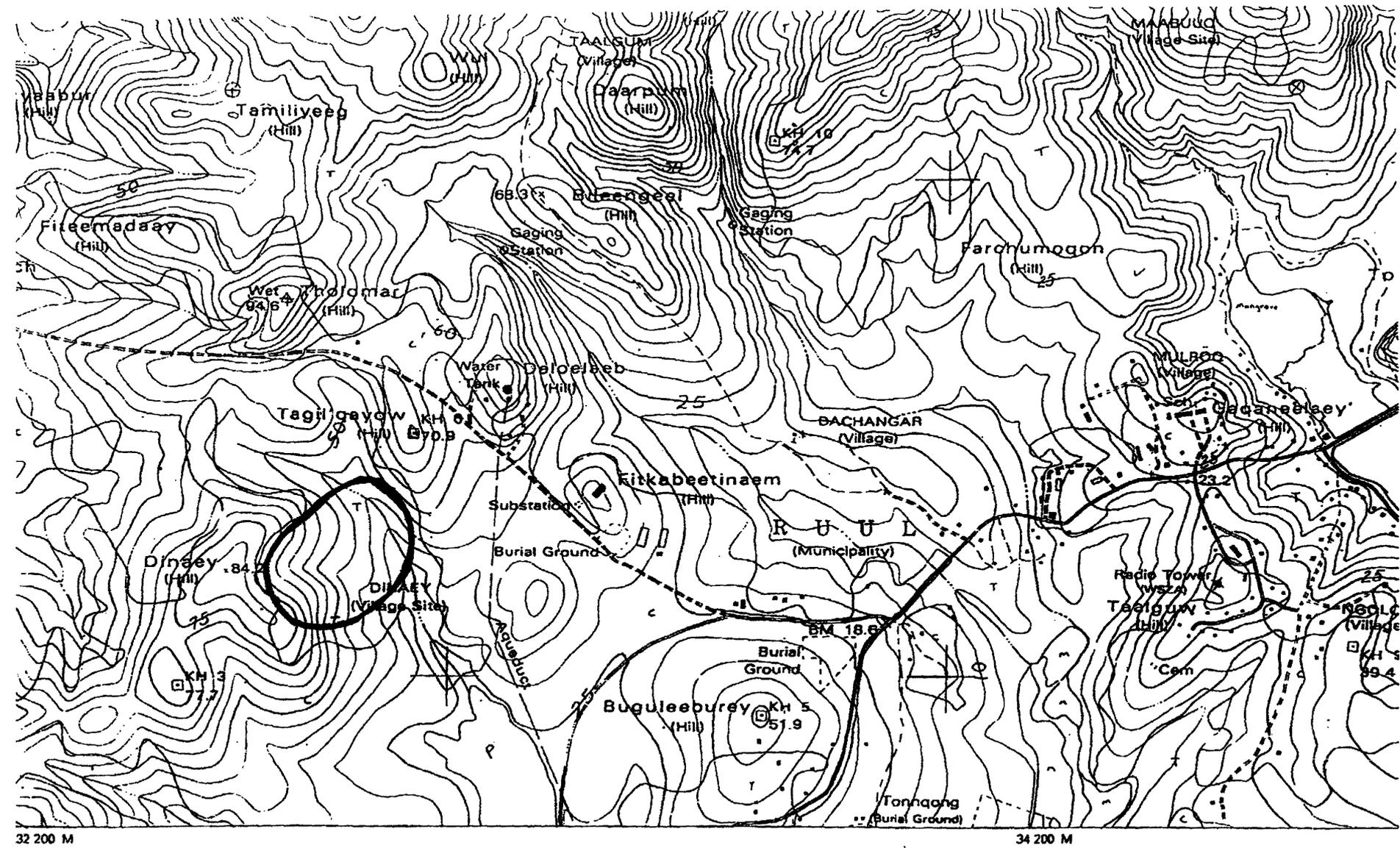
Photograph 4

4. April 1999
6. *Daf* 6 complex, *wunbey* and *daf*, looking west
7. Nr. 4

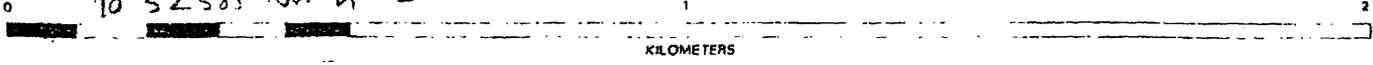
Photograph 6

4. April 1999
6. Backrest in tree roots, *Daf* 8 complex  
(Photo 16A, Roll 2)
7. Nr. 6





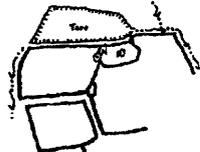
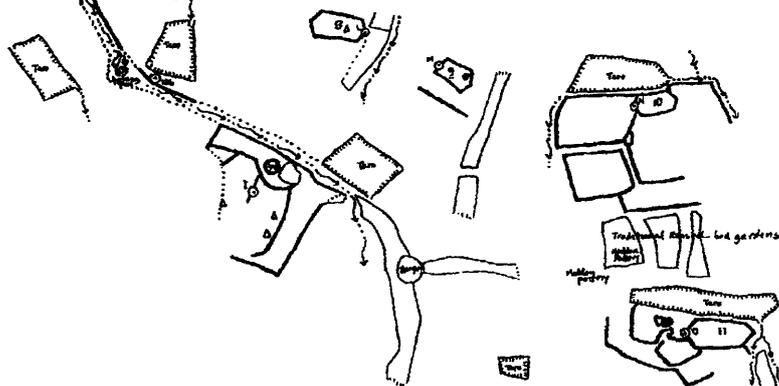
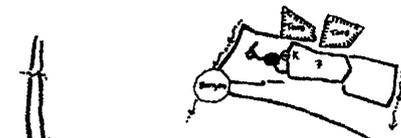
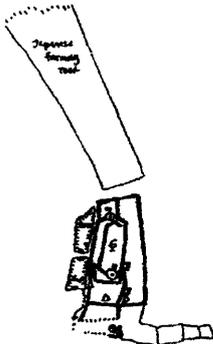
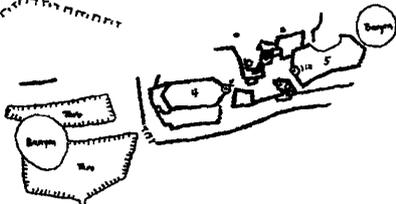
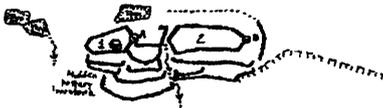
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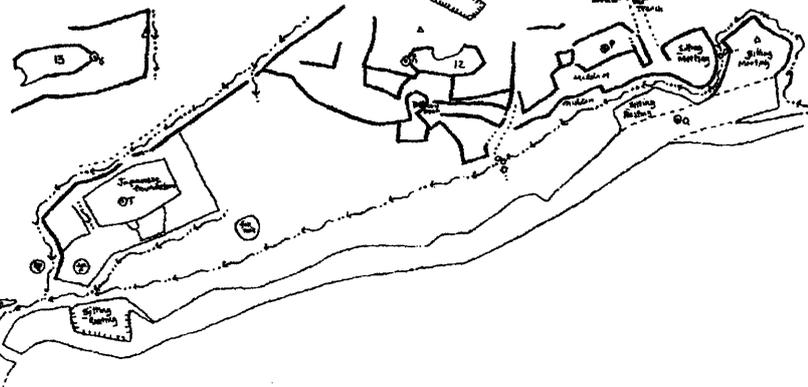
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modern  
kitchen  
and  
bath



Traditional  
kitchen  
and  
bath



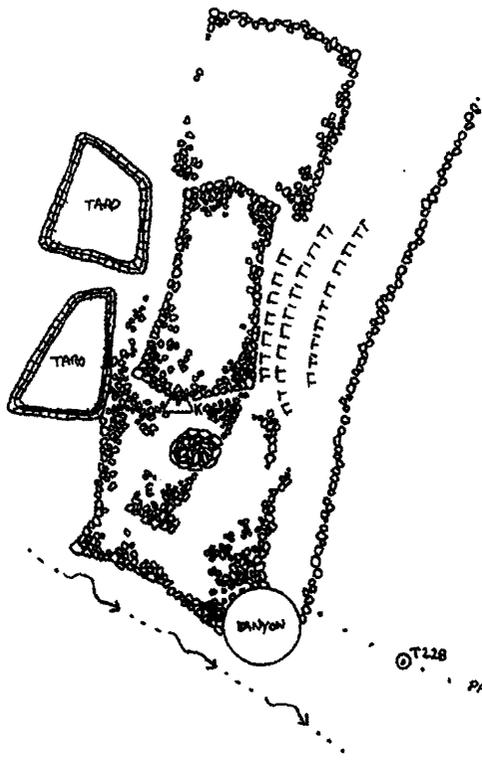
- Z →
- datum point
  - ▭ traditional partition
  - brick wall, 24x24
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  - △ brick fire
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  - steel door
  - wall
- Scale 1:40

DINA VILLAGE, YAP  
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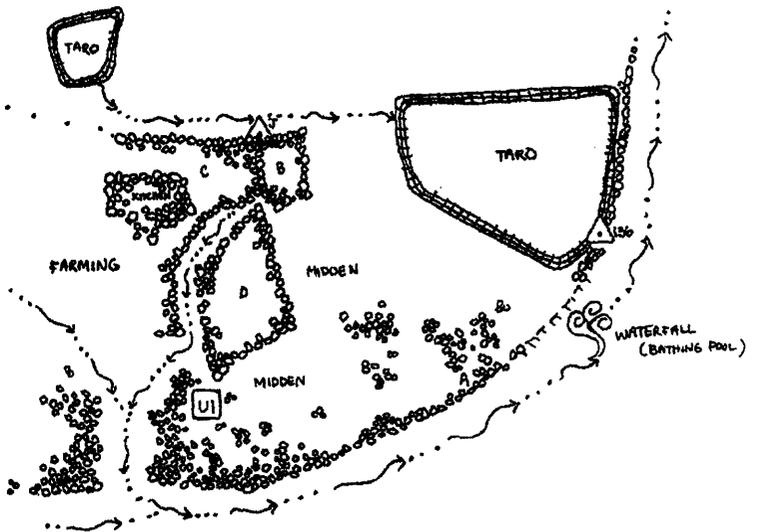
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FARMING



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### DINAY VILLAGE YAP

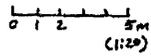
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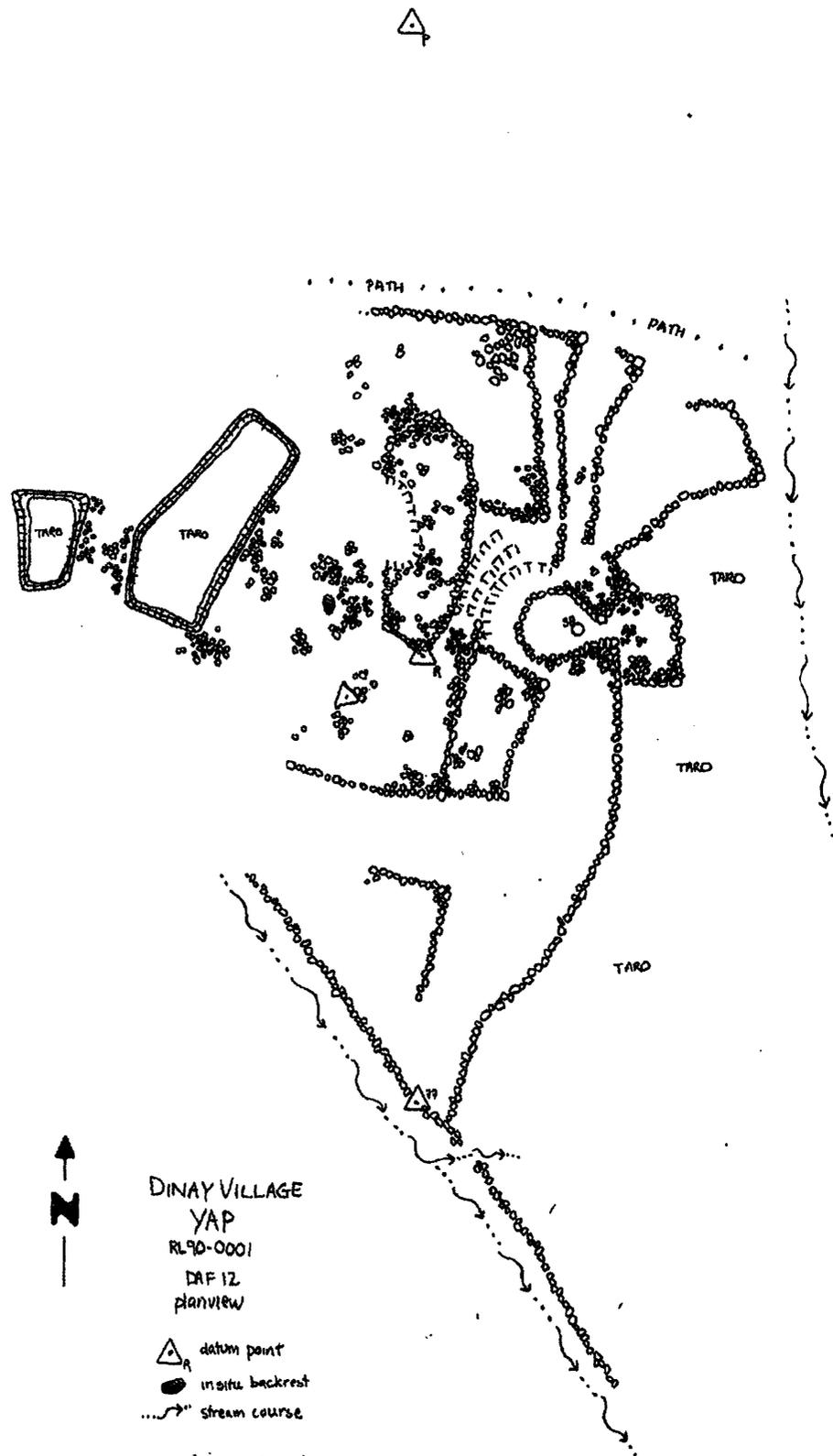


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DINAY VILLAGE  
 YAP  
 RL90-0001  
 DAF 12  
 planview

- △ datum point
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- > stream course

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