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NOTES AND OBSERVATIONS ON THE PACIFIC CRATERING EXPERIMENTS (PACE)
PROGRAM HEARINGS ON UJILANG ATOLL MARCH 26-28, 1973

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Majuro, Marshall Islands
April 3, 1973

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FOREWORD

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The attached notes/taken by me of the salient events and the public hearings on Ujilang. These notes are not to be considered as a complete record of the proceedings. However they are fairly comprehensive, especially those of the reply of the Enewetak leaders to the Air Force PACE Program presentation. These notes are practically verbatim.

I understand that transcripts and tape recordings of the hearings will be made available to the Administration by the Hearing Officer.

As is now known, the PACE Program was unanimously and unequivocally denounced and rejected completely by the Ujilang (Enewetak) Community. Their reply to the PACE "presentation" was dignified, firm, and logical in view of what has happened to them over the past more than one quarter of a century of exile. They cited the loss of islands and attrition and damage to others of Enewetak Atoll. They want no further damage, no matter how small, done to their beloved homeland. They want no further destruction of their natural resources of land and sea. They refuse to accept the reassuring statements of the PACE officials which minimize the damage and destruction that will result from further explosions on their atoll. They have had enough, it is quite clear.

J.A.T.

THOSE PRESENT AT THE PAGE 85 RINGS ON UJILANG MARCH 26-28 1973

The traditional and elected leaders and people of Enwetak. These included a number of people who had come from Majuro and Ebeye for the hearings.

Major D.A. Holdzway, USAF, the Hearing Officer
Mr. Grant Reynolds, Assistant General Counsel for the Secretary of the Airforce.
Capt. T. Pyrz, USAF, Project Director PAGE
Mr. R. Hanny, Technical Advisor PAGE, (Project Director until very recently.)
Maj. S. Kinsley, USAF, Radiological Officer
Maj. G. Waters, USA
Dr. J. Boran, DASSAC
Sgt. G. Zolena, USAF, Court Reporter
Sgt. T. Wooten, USAF, Photographer
Dr. R. Kiste (Anthropologist) Professor University of Minnesota, Visiting Professor University of Hawaii. (Observer).
Mr. Harry J. Miller, Staff Enwetak
Mr. Joseph Murphy (The MICRONIAN), news coverage.
Mr. Tony De Bram, District Director Public Affairs, Marshalls. Field Trip Officer, Representative of the District Administrator.
Mr. J. Makanishi, District Agriculturist
Mr. R. Walker, District Attorney
Dr. J. Tobin, Community Development Advisor (Anthropologist).
Mr. Sebastian Ongesil, Environmental Health Specialist, Department of Health Services, Headquarters MPTI.
Hon. Ataji Jalos, Congress of Micronesia (Representative of the Ujilang (Enwetak) People in the C.O.M.)
Mr. H. Barry III, Counsel for the Enwetak People. Micronesian Legal Services, Majuro
Mr. T. Kitchell, Executive Director Micronesian Legal Services.
Mr. J. Lick, Counsel, MLS, Majuro
Mr. H. Jack, Assistant Counsel, MLS, Majuro

NOTES AND OBSERVATIONS OF PACE PROGRAM HEARINGS ON UJILANG MARCH 26-28 1973

The field trip ship A/V Relik-Batak arrived at Ujilang at 1300 on 3/26/73 and anchored off the village on Ujilang Island.

Almost immediately after this a boat loaded with Ujilang leaders came alongside and the men came aboard ship. They were all dressed in their best clothing and each one had a large green cardboard sign hung around his neck. These said "MUNA PACE" (PACE IS BAD). This was translated by me and others for the benefit of the PACE personnel who were on deck waiting to go ashore. Their faces showed their surprise and discomfiture. The Ujilang men on the other hand were calm, cool, and collected.

The first group of the field party personnel went ashore on the first boat. These were administration personnel and Dr. Robert Kiste, and MLS personnel. A large arch made from palm leaves had been erected on the beach. A large green cardboard sign at the top of the arch proclaimed "Welcome to Ujilang-Yokra." The two iroij (chiefs) Jomaj and Lorenji stood at the head of a long line of people at the entrance of the arch and path to the council house. Everyone in the community (over 300 people) small children, babes in arms on up to elderly people were massed in front of the arch and on both sides of the long linear path. They all had the same signs hung around their necks: "MUNA PACE."

Everyone shook hands courteously as we proceeded up to the council house. There was a feeling or mood of determination which prevailed throughout our visit to the community.

The rest of the party (the PACE personnel), and others) arrived and went through the same procedure.

It was decided by the Ujilang leaders to meet with their legal advisors (MLS personnel) and plan for the meeting with PACE personnel. They agreed that the PACE slide and movie presentation would be made at 1900, and to a possible meeting the following day.

It was very obvious to me, in observing and talking with the Ujilang people, that their minds had been made up, that they would unanimously reject PACE.

The slide presentation and movie was shown in the evening from 2000 to 2300. Much of it seemed to be irrelevant to me as well as repetitious to the point of boredom. No questions were asked by the audience and the meeting was adjourned until the next day.

I went ashore at 6300 to walk around the village, observe, and sample opinions. The plan to make and wear the "MUNA PACE" signs originated from the local community I was told by a number of people. No one indicated anything to the contrary. I was told that four meetings were held prior to the arrival of the Relik-Batak to decide the best way to handle the situation, to demonstrate the disapproval of the PACE Program by the Ujilang (Anwetak) Community. The use of the signs was decided to be the way to express this disapproval to the PACE personnel from the beginning of their visit to the end.

I asked people what their reaction to the slides shown the previous night was. They all said they felt great sorrow ("elap barowaj") and distress because of the destruction of the islands. The feeling of the people is completely negative toward the PACE Program. They dislike what it has done so far to their islands and fear what is planned.

The hearing was convened at 1000 and PACS Project Director Robert Henry made a short introductory speech. He stated that: The tests will help protect the

FREE WORLD ->

- 1) There would be no long term effects from the program, effects on the environment. He stated that this is the opinion of scientific experts. *TO WHOM?*
- 2) So, PACS will not slow up the rehabilitation program and the return of the people to Eniwetok.
- 3) The entire PACS program will be done before the cleanup of the atoll.

Additional slides and movies were then shown.

Practically all of the people in the audience, which included the majority of the community including the two chiefs and the elected officials and atoll leaders, had the signs "PACS PACS" in front of their bodies, either in their hands or around their necks. This was obviously a reminder, and reinforcement of yesterday's demonstration.

Pictures were shown of drilling holes, of craters, cross-section of surface shots (explosions) and drawings of same. Much of this was obviously irrelevant and meaningless to the people who were obviously concerned with the damage and desolation they were viewing, not the "scientific" results.

This concluded the subject of PACS I. Henry then discussed PACS II. This, he said, consists of a series of high explosive charges, so we can see the effects on Eniwetok geology so we can compare it with the effects of previous nuclear shots on Eniwetok and the effects of high explosive charges elsewhere.

A number of slides were then shown. These included the following:

- 1) Slides of Aomān Island (test site) as it was during the nuclear tests, a desolate island without vegetation, 2) Aomān in 1971 before PACS began, covered with vegetation, 3) Aomān in 1968 before PACS, desolate, 4) PACS testing sites in April 1972 when the Eniwetok leaders and others overflowed Eniwetok Atoll, TNT explosions set in ground, slide of a one-half ton charge, showing bomb; 5) Test bed on Aomān, showing large excavation, 6) Shot (explosion) going off, one-half ton charge, 7) Crater (hole) immediately after explosion, 8) Large crater filled with water, 9) Aomān on Jan. 1973, desolate, showing test bed with materials taken out of the large excavation and placed elsewhere on the island. These were followed by slides of charges detonated in the Continental U.S.A. - the Colorado series consisting of 3-100 ton, and 2-20 ton shots (explosions), site used for grazing cattle, shot going off. Henry minimized shot effects as if to reassure the audience. "I now show you the size of PACS crater to show you how small they are as compared to large craters. The latter large craters one mile across, from the nuclear tests of 1952, the one we want to study, to compare with PACS craters, etc. etc."

The whole tenor of this discussion or description of the tests and slides was to minimize the coming or planned PACS tests.

Henry continued and stated that the remaining tests to be done, Mine Throw, will leave craters 40' deep and 500' across, like the Cactus Crater (a nuclear test crater). This proposed event, as the explosions are euphemistically called, and all others are high explosive shots.

Of 24 events 12 remain to be completed. The proposed shots fired are small

and leave small circles (holes) in the main test bed [on Aomān] and one circle on adjacent island. Remaining crater circles are the proposed crater shots. If approved the tests will take about six months to accomplish Henny said. At the end of the program the materials can be put back in the test bed. After the movies I will speak about the ways of the ways the islands can be restored.

Slides of explosion effects on bird life were shown. This amounted to an admission that birds in the test area (as plotted) would die. This again was minimized as if to reassure the audience that little damage would be done. In the white area (circled) some of the birds would be killed. Outside of the circle no birds would be effected Henny stated unequivocally. The tests would be done over a six month period, one every two weeks. Each test would only effect the birds around the test he assured the audience.

Henny stated that experts at the University of Hawaii have determined that only a few hundred birds would be killed. Usually on Aomān there are only a few birds. The birds are usually on Anjebi and we wouldn't conduct the tests on Anjebi. Slides were shown of large flocks of birds.

Henny then talked about the effects of the tests on marine life. He said that air blasts can also effect or kill fish. Slides were shown with circles plotted where fish would be killed if in the areas at the time of the blasts. Only close to the northern ends of the islands would fish be affected Henny assured the audience, because the shots [explosions] on the reef would be held at low tide.

NOTE: Henny did not describe or discuss the effects on molluscs (clams, etc), living coral, langusta, fish eggs, small fry, or fish in tide pools on the reef at the time of the explosions.

Henny emphasized the allegation that very few birds would be killed because there are very few birds in the test area. He reiterated the allegation that if the sooty tern population were in the test area the PACS program would not be conducted. He claimed that only two or three hundred birds would be affected. Henny repeated the areas where the fish would be affected by the blasts and again claimed that if the affects were not minimal the tests would not be held there.

He discussed the question of the affect of the tests upon the water lens of the islands of the test area. A slide was shown showing a water lens, cross section drawing with potable and sea water areas outlined.

Airforce scientists [again unnamed] tell us that it would take nine months for the lens to rebuild after it had been broken Henny assured the group. Samples taken of water in the craters show that the water lens have not been affected by the tests. Even if they were affected, by filling in the craters the water lens would return to its original condition within nine months he stated.

A slide was then shown which Henny explained as the cross-section which shows how a crater can be restored. The overburden [soil] can be filled in. Top soil can be brought in he stated reassuringly.

A movie of PACE II operation was then shown and narrated by Henry. A great deal of irrelevant footage was shown: loading ships with the PACE equipment, unloading it, etc. The purpose obviously was to show how much time, effort and money are involved in this program and similar Airforce programs. It was obvious propaganda.

Events (explosions) in the Continental U.S.A. were shown. Henry stated that these are similar to events of PACE II if we have approval to do them. These consisted of: a 200 ton charge in Colorado, a 100 tons charge there. A 100 x 15-foot deep crater which resulted, a 500 ton charge which left a hole 15 feet deep; a 40 ton spot in the Albuquerque, New Mexico area which left a crater 300 feet long, 100 feet across and 40 feet deep. The final shot allegedly showed the crater filled in.

Henry then gave a summary of the PACE Program: The Air Force program is to do the shots on Aonson and Runit, to fill the craters in the way they were before PACE began. We know we can do this because we have done this many times in the U.S. he assured the audience.

If PACE is approved we can do it in six months. We can return the land to the way it was, long before the Cleanup /of the atoll/ is completed. That is why we say that PACE will not interfere with your return to the atoll. Rather than interfere, it will assist to your return.

Perhaps you don't understand, we will get together and I will explain, Henry concluded.

The Hearing Officer, Major D.M. Holdaway, USAF, then took the floor and stated: The main point of the meeting is what you think of PACE. He then asked Magistrate Smith Gideon what he wanted to do.

Mr. Gideon stated: There are two main points. One is what the signs said: "EWAHA PACE" which means, PACE is bad. The second point is why of all places have they selected Enewetak to test their bombs? We will wait until tomorrow to discuss the other points. The answers to the other points will be given tomorrow at 0900 Majuro time to the Air Force and to the People of Enewetak. The Hearing Officer then adjourned the meeting until the time stated.

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The hearing convened at 1040 with the officials, leaders, and the rest of the community in attendance.

Hearing Officer: Does anyone want to speak or to make a statement?

Magistrate: I bring a statement for myself and on behalf of the people of this community.

He then asked the audience of Enewetak People: Is PACE good? The audience replied in unison: PACE is bad! (The reply was loud, determined, and definitive.)

Mr. Gideon: Why is PACE bad? I will start with the pictures I saw last night and yesterday. They showed that PACE is bad for our atoll. PACE showed a definite affect on our lives and our community and Enewetak Atoll. It is bad. The things I saw when we visited Enewetak in May point out what I saw was serious damage to Enewetak.

Questions have been raised since the arrival of the paper /AF Draft Environmental Statement Summary/ here. We understand PACE to be as described in the paper sent to us. I will explain what I read in this paper: If I am on Anjebi I will hear "thunder" from Aonson. But don't think it will sound like thunder.

The paper states that they will be able to restore the islands as they were before PACE. My question is: Why don't they fill the craters left by the atomic blasts? Why don't they fill the craters left by the atomic blasts? /He repeated the question for emphasis/. We want to know this prior to our return to Ene-wetak. Why don't they restore these?

In May when we were on Eniwetok we saw craters that resulted from the testing. We saw craters. I saw the tower destruction came from PACE. Whether greater or less than PACE we are afraid that restoration will be impossible. My people do not want to see PACE conducted.

All of the Eniwetok community shouted out in chorus: "We agree" (PACE is bad).

The Magistrate continued: Speaking of tonnage of bombs or holes to result; it was in the paper we saw, described in the paper per strength of tonnage. They explained the length, width, and depth of the holes that would be created by these tests. After I made the trip to Eniwetok though I understand that PACE has begun. I met with my people and the message they told me to convey to the military is this: They do not want another hole, even if it is only 3 feet by 3 feet by 3 feet!

They further state that the paper we received said that PACE wouldn't create holes larger than 100 feet by 300 feet by $\sqrt{7}$ feet. But we still maintain and insist that they should not continue the PACE explosions.

If I could compare PACE to a bomb I would not be wrong, as we know that a bomb destroys things, on land and ocean and if we know this, the potential damage, we should not do it/continue PACE/. That is, there is no difference between PACE and bombs. They are all TNT.

I don't know whether or not you have compared your life with our life. Our life is not like yours. You can live from gold. We must live from the environment; from the land and the sea and our life is from these. Without these we have nothing. We do not have to explain further that Eniwetok with its resources is our homeland. Seeing that you know this we do not know why you insist on doing this for doing these things to Eniwetok, for proceeding.

Chorus: PACE IS BAD!

Those of you today have been to Eniwetok as I have and some of our people have. We know that it has been damaged severely. Islands have been destroyed, many others have been damaged. The question is: Has not Eniwetok done enough for your testing? We do not know to whom you will take this, to the Department of Defense? But we know that Eniwetok has suffered enough. It is enough!

We do not think that Eniwetok is the only place for your testing. You showed us pictures of testing in New Mexico and elsewhere. Why can't you test in New Mexico or Midway Island?

I will not give an example or a parable for Bob Henry. This is dedicated to Bob Henry because he directs the project./PACE/. The parable is a double example. There is a house of Bob Henry. It is 48 feet long and 120 feet wide. There is a kitchen, living room, bedroom, wash house, toilet, etc.

Bob Henry went on a picnic with his family and while he was away I take a bulldozer and proceed to bulldoze part of his house, his kitchen, etc.

What would he do to me if he returns and finds part of his house gone? This is exactly what he has done to me on Enwetak.

This will conclude my remarks for now. Perhaps others will speak.

I ask Bob Henny and those with him that when they return to the Department of Defense in Washington, or to the White House and I gave them this message and we hope that the message that returns to us is that PACE will not continue. This is the conclusion of my remarks for the people. I do not like PACE. We do not want it to continue. We want you to take this message:

PACE IS BAD!

The audience (chorus) shouted out in unison: PACE IS BAD!

Hearing Officer: Is there anyone else in the audience who wants to make a statement regarding PACE?

Ishmael John: I want to add to those words of Smith. He said "it is enough." I restate this: It is more than enough! We have done much and too much for the United States and I call upon the people to say PACE is bad!

Chorus: PACE IS BAD!

Erdej John: Iroij (chiefs), visitors, people, everyone: I am happy to see everyone here to see the needs of Ujilang. I wish now to express some of my reactions from the movies, slides, and what I have seen you have done to Enwetak Atoll and to the people. I also visited and saw holes in Enwetak in May of 1972 when I visited it with the iroij and others. I can only say that what Smith said, We the people of Enwetak do not want PACE continued. PACE is bad! Even before the PACE destruction was considered the people were aware that there was a great deal of destruction to the land, environment, fish, etc. on Enwetak.

As Bob Henny has requested that the project continue, but the people know that before asking permission they [PACE officials] took the liberty of doing the program on Enwetak.

Seeing as they have done the damage before asking, it is futile for them to ask us now after the damage is done, to continue the program!

Lombwe: I have something to say also about the PACE program; to describe my reactions to the actions of the Air Force, to the slides and to the movies. Today we discuss the actions of the Air Force on Enwetak. I will give an example. If I had some belongings (possessions) and Henny had some belongings and I took his belongings without his permission, would this be all right with Henny? This is the same as what has happened on Enwetak. There has been no request for the use of Enwetak.

In World War II I was exposed to danger. There was a great deal of destruction around me from bombs and machine guns. But there was none to compare with the destruction on Enwetak from PACE.

Now I wish to speak of bombs. The program on Enwetak is called PACE. It is our wish that PACE not continue. We have seen what it has done on Aomän and Runit. It has destroyed the land. The land that God gave us is destroyed. I wish to describe some of the results of bombs: destruction of birds, fish,

land animals; whatever we find on the land, all destroyed. Now I will express my reaction to the statement that the land will be restored to its original condition. After scrubbing and excavating it will be destroyed! I saw where Dredrelbwij and Bluklab were. They are gone, they cannot be restored.

This is our Lamorin / "ancestral land" / left to us by our grandfathers who struggled to make this a good land. We repeat: PACE should not be continued, and if you have bombs then return them to America. If you leave them this will be our action: we will sail to where they are and stay there.

Obet: I wish to add to the thoughts of the other speakers. The reason the people say PACE is bad is that two islands are missing in the atoll. They are Dredrelbwij and Bluklab. They were principal sources of foods: clams, coconuts, copra, fish, birds, arrowroot, etc. on these islands in the years up to 1944-45. The reason we say PACE is bad is because it has destroyed these two islands and we say that PACE should not continue.

YOSHITARO Elasar: I want to thank the previous speakers. As you see, this paper / an "INIA PACE" sign which he held up in his hand / is blank on one side. On the other side there is writing. I will explain the meaning of these two words on the paper. One word is Yes and the other is No. In Marshallese they are Jab and Aet. The meaning of this word I will discuss is Yes (Jab). This word is used to describe the use of Enewetak. The reason it says yes, we use the word yes. They took it / Enewetak / they had permission to take it. The reason for this is that the people of Enewetak did not know the reason for the use of yes. Afterwards the word no appeared after the people went to Enewetak and saw the damage that was done. From that derived the word no. Because people were able to go and witness the damage they are afraid that further damage will result from testing.

As described by various speakers, land has been destroyed, torn to pieces and land has been moved from where it was before. And there are those islands that we will not be able to see again.

I heard Bob Henry say that they will restore them to even better condition. But we people do not believe that the lands will be restored to their natural conditions. They cannot be! If the islands were to be returned now the islands would not serve the people as before.

There are not many valuable things that we can get from our islands, gold, etc. but whatever we can find is our gold!

As others have stated before, many important resources of our land are gone.

~~Now I will return to my original statement, the reason the people said yes is because they know no better. After they have seen the destruction, they say no.~~

Now I will return to my original statement, the reason the people said yes is because they know no better. But after they have seen the destruction they say no! I will not say much more. There are others who know more about the destruction, but I will say PACE is bad!

I will talk about Rongelap and Enewetak. If we compare them Rongelap is not where the bombs were exploded, but Rongelap is having hardships. So what about Enewetak where the bomb tests were held? What can we expect? What damage? That is why we say "PACE is bad!"

Jaimón: I wish to add to the people who stood up and said PACE is bad. I refer to the paper sent to us study prior to the arrival of Bob Henry. The paper said that the damage will not be great. According to the pictures and the movies I saw they started the PACE tests in the United States. If it is true that the destruction from the explosions is not long lasting, why were they not done in the other populated states? Why were they done where animals, pigs, etc. are and not people? And if it is true that the tests will not destroy or damage the land why was all top soil and vegetation removed? Why was it not done with all of the soil and vegetation intact? And if these tests do not do heavy damage, why were the people of Eniwetok removed to Ujilang? Why were they not left on Eniwetok and the tests done there?

I believe that the reason they moved the tests to Eniwetok is because the explosives are strong and will do serious damage in the three states/in the United States/, places where they do not want damage. According to Bob Henry there can only be 19 acres damaged from the tests. I have a question for Bob Henry, who is responsible and knowledgeable as director of the program. My question is: how many acres are there between Bikini and Utrik or Bikini and Rongelap? The reason I ask this question is that I have not heard and I do not need to hear from scientists and lawyers. I know that the bomb from Bikini has damaged Rongelap and Utrik and the people have suffered from this.

I believe that that bomb exploded on Bikini years ago was much smaller than bombs exploded on Eniwetok now. Before closing I want to ask a question to the director of the program on Eniwetok. The question or parable is: There is a merchant ship of the United States. It is on the Pacific Ocean. It is a cargo ship, that is all I know about it. If a Russian airplane bombs it and destroys it what will the United States think? What will be the reaction of Americans? If the answer is war then we the people of Eniwetok, because we have no weapons, we would have to react this way: to return there to Eniwetok when they explode the bombs!

In conclusion I want to bring up twelve points:

- 1) On Eniwetok according to Bob Henry there are 12 explosives to be detonated. According to Bob Henry very little damage will result from this. If this is true, if there is no damage, I don't want to get information from scientists or others, I want to see it. I want the first bomb to be dropped on the High Commissioner's house.
- 2) And those people who have done this to us, who have moved us out of our homes, I ask that the second bomb be exploded next to the home of Bob Henry.
- 3) And if it is true that the damage is minimal I ask that the third bomb be placed 19 acres away from the home of the Secretary of Defense.
- 4) I ask that they do as they did to the Eniwetok People: move President Nixon out of his house and place a bomb 19 acres away from his house.
- 5) Also place a bomb 19 acres away from the White House.
- 6) I also want you to take all of the bombs which are left over and put them in a desert in Russia, far away from people, where only animals live. If this is true that the bombs will do no damage.

I would like to say more but think that with all that has been said before it is enough. I agree.

Also: PACE is bad! The reason it is bad, the reason is no good. Ask Bob Henry and those with him.

I suggest that Bob Henry take the bomb to Oscar De Bruin without him knowing it, and see what he says. If he says he does not like it, it is the same with the people of Enwetak. Just as Oscar would not like the bomb to destroy his house neither do we want the bombs to destroy our home.

We don't want Oscar to know in advance that you are taking the bomb to his house. I want you to take one of those bombs you have on Enwetak and see his reaction, see how he feels about it.

Jamo: I want to add to what the magistrate and other speakers have said: PACE is bad! The reason it is bad is because it is poison. It will destroy our atoll. Enwetak is already poisoned. PACE will make it more poisonous.

Magistrate: I wish to conclude the meeting because these gentlemen PACE officials have adequately digested what we have said. We want to again ask Bob Henry and his group to return and take this word to the Secretary of Defense: Stop PACE immediately and do not continue the project! Do not continue it! If the wrong words have been said by any of our speakers earlier I wish to correct them, and want you to take this message back: We do not want PACE! And we ask you to take this word back: We do not want PACE; for we are powerless.

I again ask Bob Henry: while you are walking, talking, and sleeping, that you will remember, and take this word back to the Secretary of Defense.

Hearing Officer: I take judicial notice that all speakers so far have been people of Enwetak (Ujilang). I also take judicial notice that all adults present were at the previous meetings held here.

I also thank you for the warm reception to the island.

Grant Reynolds: Summarized the message that the people of Enwetak want us to take back to Washington. It is clear to me that you have studied the papers and the information given you, and that you understand them, and that your message is: ENWETA PACE.

My understanding is that your feeling is from and rooted from the Land of Enwetak and you do not want it subjected to further explosions.

I was asked by Secretary of Defense Dr. Seaman and Assistant Secretary of The Air Force to ascertain what the feelings of the Enwetak people are. I have summarized to the best of my knowledge: you don't want the program. If I am wrong, please let me know.

In conclusion, we will be happy to listen to any questions that you may have. Thank you for the courtesy with which you have listened to us over the past three days.

Hearing Officer: Thank you for your hospitality. The hearing is recessed and will meet in Honolulu on April fourth.

Magistrate: Made a few concluding remarks and explained the recess to the Enwetak People.

He then said: Let us end with a song. We are sorry because there is only a little handicraft. For gifts to the visiting group it is not enough. We didn't know there would be so many people. Perhaps you Marshallese visitors won't need this, only the Americans.

I will now explain the songs "Enew Bok en Jabar Leen " (A sandbank cannot produce fruit). All of the Enewetak People in the meeting house rose and sang the song. It was beautiful, dramatic, and moving.

The next song was "O Yokwe lok Ailing eo AB" which the Magistrate said means "Oh how I long to return to my homeland, but I cannot because I do not have a boat." The literal and accepted translation of this song, sometimes called the Marshallese National Anthem is "O How I Love My Atoll." This was a very moving experience to hear. The Marshallese visitors were overcome with emotion upon hearing this deeply meaningful song.

The Magistrate then said: We will conclude with another song and then we will give gifts to you.

The concluding song was another hymn: "Möñöñö In Lelok" (Happiness in Living). He then said, after this moving hymn was sung: Enewetak Is Mine! My Enewetak! PACE IS BAD! STOP IT!

There is handicraft for everyone, he concluded. $\sqrt{\text{i.e. help yourselves}} \cdot \frac{Y}{7}$

This concluded the proceedings. The visitors returned to the ship after saying goodby to the Enewetak leaders and community.

The field trip ship got underway for Enewetak at 1530 that afternoon.

Summary

The PACE program was unanimously and unequivocally denounced and rejected completely by the Ujilang (Enewetak) community. Their reply to the PACE "presentation" was dignified, firm, logical and restrained considering what has happened to them over the past more than one quarter of a century of exile. They have stated that they have sacrificed enough for the United States. They cited the loss of islands and attrition and serious damage to others of Enewetak Atoll. They want no further damage, no matter how small, done to their beloved homeland. They want no further destruction of their valuable natural resources of land and sea. They refuse to accept the reassuring statements of the PACE officials which minimize the damage and destruction that will result from further explosions on their atoll. They have had enough, it is quite clear.

The beautiful and moving song and hymns which the community sang were symbolic of their experiences and hope for the future, and were a final message to those whose decisions will affect the lives of the Enewetak People. The symbolism and message are obvious to anyone with any sensitivity or perception and even cursory knowledge of the trials and tribulations of the Enewetak exiles.

Jack A. Tobin