

# **Inventory of Cultural and Historical Sites and Oral History in the Interior of Aimeliik State. Vol. II: Collection of Oral History**



*Bai er Keai, Ngerkeai (Photo by BCHP 2011)*

**Compiled and Written by  
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**Bureau of Cultural and Historical Preservation**  
Palau Historic Preservation Office  
Ministry of Community and Cultural Affairs

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## **Disclaimer**

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## Omereng el Saul

Aki nguu tia el techall e kmal mo mereng a sulir a rokui el chad el tir a mlo sebechir el lodars a klaingeseu er tir el oeak a cheldechoduch er a beluu er a Imeliik el mo er a rechedal a Obis er a Ibetel a Cherechar. Aki dirrek el kmal lodersii a dmolech el lomereng el saul el mo er a Governor Demei Obak me a rechedal a State Government er a Imeliik er a kmal klou el ngelsurir el kirel a ureor er a ngeiul a cheldechoduch er a Imeliik er a rak er a 2016. E tirke el chad er a beluu el mlengai a cheldechoderir er a se er a uchelel a ureor er a rak er a 1998 me a 2016 a ngar er ngii a: 1998:

Dirraii Yosko Ngiratumerang

Rebluud Kiuiluul Mekemad (chief title of Elechui)

Rdoll Ngiruchelbad (from the highest clan of Ngerkeai - Uchelkeiukl)

Oderai Bachieii Joseph (clan: Blulkei and Ebicheb)

Uchermelekl Teltull Ngirametuker (clan: Tngerur)

Dirrachesel Kerngokl R. Ngiralmu (clan: Tngerur)

Yoi Ikisang Teltull (clan: Chelilai)

Ebas Rubasech Obak (clan: Blulkei)

2016:

Dirrengechel Sariang Timulch

Tkulachudel Teruo Rengulbai

Ongelibel N. Obakerbau

Dilerbai Omecheroll Simer

Governor Demei Obak

Ebas Rubasech Obak



Figure 1 *Ebilrecheungel Dirraii* Yosko Ngiratumerang (right) (Aimeliik Historian from 1978-2015) during Aimeliik Constitution Day 2010 celebration)

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## **Cataloguing Method**

The stories and legends collected by the field team tend to fall within a definite number of categories. It seems that the stories reflect certain common themes which have been identified as follows:

Political (code P): all stories which deal with political or governmental structures, political boundaries, and titles and their distribution.

Legal (code L): all stories relating to land ownership, relations between states, traditional relationships between villages, and restrictions on individual behavior.

Culture Heroes (code C): all stories which deal with the origins and originators of methods and techniques, social institutions, and traditional philosophy. Stories of culture heroes tend to involve extended narratives.

Historic (code H): post-contact events.

Geography (code G): stories which deal with the origins of place names and the sacred geography of Palau.

Mythology (code MT): stories of the gods and heroes of Palau.

Morality (code MR): these stories tend to be intended to teach a lesson and function as fables or allegories. They often have a moral attached.

Migration (code MG): stories which deal with the movement of people throughout the history of Palau.

Sociocultural (code S): stories or information regarding social life, religion and general cultural traditions.

This is flexible and can be expanded as necessary. In some cases a story may fall within more than one category. Multiple coding is possible, and in fact desirable.

**TABLE OF ORAL AIMELIIK HISTORIES BY SITE**

| <b>Site</b>    | <b>Title of Oral History</b>                                           | <b>Oral History</b> | <b>Page Number</b> |
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| B:IM           | Boundary of Aimeliik                                                   | P                   | 18                 |
| B:IM-2:1       | Omebael Bad                                                            | C                   | 18                 |
| B:IM           | Bechachas a Orrengelel a Aimeliik                                      | L                   | 19                 |
| B:IM-2:13      | Ngetkib ma Ngeruluobel                                                 | P/L                 | 19                 |
| B: IM-1:1      | Ngemedir a Rechad era Aimeliik (The Extinction of the Aimeliik People) | L                   | 19                 |
| B:IM-1:1 & 5   | Ngerkeai                                                               | MT/H                | 20                 |
| B:IM-1:2       | Meker-chad era Bolabei (People of Pohnpei)                             | H                   | 22                 |
| B:IM-1:2 & 8:1 | Orachel                                                                | C/MT                | 22                 |
| B:IM-1 & 9     | The Story of Tungalbai and His Meas (rabbit fish)                      | MT                  | 28                 |
| B:IM-1:7 ft.22 | Oleuall                                                                | L                   | 29                 |
| B:IM-1:4       | Omecheroll                                                             | H/G                 | 29                 |
| B:IM-1:10      | Roisebong                                                              | MT                  | 29                 |
| B:IM-5         | Imul                                                                   | P                   | 29                 |
| B:IM-5:15      | Chedengal a Rrull-Rayfish Liver                                        | G                   | 31                 |
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| B:IM-5:4       | Diety Ucherderar of Ngerderar                                          | C/MT                | 40                 |
| B:IM-2:1       | Elechui                                                                | P/L                 | 40                 |
| B:IM-2:1&14    | Bersoech er a Elechui-The Snake of Elechui                             | MT/G/C              | 42                 |

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| B:IM-2:7       | Ngerebungs el Bad                                                              | P/MT/S/C/G      | 43  |
| B:IM 2         | Kabekel (war canoe) of Ngerkebesang                                            | L/C             | 44  |
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## Abstract

This report constitutes a contribution to the Bureau of Cultural and Historical Preservation/Palau Historical Preservation Office (BCHP/HPO) plan to upgrade the existing information pertaining to cultural resources in Palau<sup>1</sup>. This office has identified a fundamental connection between tangible cultural properties (archaeological and historical resources of a physical nature) and intangible cultural properties (the oral histories and traditional knowledge that are associated with the tangible properties). This report is an investigation of the cultural resources of Aimeliik (Imeliik) State. It is a compilation of archival inventories, including published and unpublished sources, and field research of Aimeliik oral history and ethnography. Prior survey of Aimeliik state took place in 1998 which produced a two volume report: Inventory of Cultural Sites and Oral History in Aimeliik State (Volume I: Inventory of Cultural Sites (Olsudong et al, 1998); Volume II: Inventory of Oral History (Holyoak et. al, 1998))

A significant source of Palau ethnography is Augustine Krämer's five volumes which were recently translated in 2015 by Krämer's Ethnography Translation Committee in Palau. His ethnography provides a rich view of Palau's past beginning in early 1900's. Significant descriptions about each village district can be found in Volume II (1919), while legends and stories can be found in Volume IV (1929). Volume III captures major divisions of Palau material culture (1926). Lastly, Volume V (1929) includes illustrations of *bai* (chief's meeting house) and *imuul* (beams) images of legends. Please refer to Appendix IIB for a compilation of Aimeliik stories, associated beams, and bai descriptions documented by Augustin Krämer.

This report is structured into the following regions based on archaeological survey and date: Ngerkeai (B:IM-1); Elechui (B:IM-2); Ngchemiangel (B:IM-3); Medorm (B:IM-4); Imul (B:IM-5); Ngebedech (B:IM-6), Elauesach also known as Nekkeng (B:IM-7); and Ngerdobotar (B:IM-8).

The physical sites included in the inventory are known to act as and be acted upon as signifiers of Palauan identity. Furthermore, they act as tropes for the traditional association of Palauans with clan, lineage and household. Therefore, in order to understand fully the meaning of the tangible resources, it is imperative to collect and catalogue the traditions and stories that give them meaning. We hope that in recording this information we are helping to explain the meaning of these sites and place them within a larger cultural context.

## Background and Objective

This oral history report is intended primarily as a supplement to the archaeological survey conducted in 1998. More specifically it documents additional stories associated to sites surveyed in 1998 and to reveal important cultural sites to be surveyed in the future. The objective of this report is two fold: 1) document additional stories to surveyed sites in 1998 (Holyoak et. al, 1998) and 2) identify culturally important sites which were unsurveyed. At the end of the volume, a discussion of recommendations for future research and the significance of Palauan oral history is presented.

The purpose of the second survey (2016) was to provide oral history pertaining to both previously identified and unsurveyed archaeological sites. The research made use of questionnaires, which will be discussed in detail below.

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<sup>1</sup> Palau Island is the western most islands in Micronesia located approximately 7 degrees north of equator. It is an archipelago of about 350 high and low islands (Olsduong, et. al, 1998:11).

The Bureau of Cultural and Historical Preservation Oral History (BCHP-OH) took as its main focus the collecting of legends, myths and stories about the sites unsurveyed by the survey section. While this is not a complete ethnographic survey, it was compatible with the main objectives of the project and allowed us to meet our objectives within the time limit imposed. As this is a survey, it is by no means to be considered as the definitive collection of oral histories for these states. On the contrary, this is a preliminary undertaking only and is intended to lay the groundwork for future research of a more protracted and sophisticated nature.

### **Methodology and Challenges**

The ethnographic survey of Aimeliik was conducted from January to October of 1998 (first survey) and again from March to August 2016 (second survey). The BCHP-OH section employs three components in its ethnographic interior state survey methods: literature review, fieldwork, and presentation of findings. Previous BCHP survey reports were consulted first to understand what has already been documented including reviewing other ethnographic volumes written in the early to mid-1900s. A list is compiled, providing information to assist the team in developing a scope of work and revise its state survey instruments. This listing was further used when conducting interviews, allowing the interviewer to verify the previously gathered oral accounts as well as document variant versions, or document that variant version occurred. Recordings of interview were transcribed. A major component of this project was to translate the 1998 Aimeliik state report; Appendix I contain a Palauan version of the collected oral histories captured in this report.

BCHP-OH staff worked closely with Aimeliik state personnel to identify potential informants for interviews. In consultation with BCHP archaeology and survey section it was determined that the focus of this second ethnographic survey was on unsurveyed areas of Aimeliik state. Therefore it was decided to focus interview questions on the Ngerderar area (Imul region), Ngerdobotar, and the coastal sites around Aimeliik. In the 1998 Aimeliik survey both archaeology and oral history staff worked in tandem to identify sites and their associated stories. Since BCHP remains in the process (as of 2016) of hiring an archaeologist no archaeological survey took place in 2016. Therefore BCHP-OH staff relied heavily on informants' memories and information without actually visiting such site. In an attempt to evoke memory BCHP-OH staff visited sites with the current Aimeliik State Historian to identify sites and collected their associated oral histories.

One challenge faced was assessing the quality of information given by informants. While our objective was to document as much as information of sites as we could, the potential for misleading information and misinterpretation exists. Sometimes we encountered informants who had read the previous report completed in 1998, stating outright that it contained errors. We explained that while we were not in the position of changing information collected in 1998 but were happy to record their preferred version and pending review might be able to include it in this report.

## **Teletelel me a Chelbengelel a Ureor**

A ureor el mlo er ngii er a Imeliik a ulemuchel er a se er a rak er a 1998 er a Kot el buil el mo er a Ongeteruich el buil. E se er a rak er a 2016 er a Ongede el buil el mo er a Ongeai el buil e ng liluut el mo er ngii a ureor er a Imeliik. A rechedal a Oral History el tir a oureor el melai a cheldecheduch er a beluu el ngar er a eungel a Obis er a Ibetel a Cherechar (Bureau of Cultural and Historical Preservation) a ngar er ngii a kelde el kerbai el lousbech el meruul er tia el ureor: te mo omes e menguii a hong el mla mekedmokl, e mo tuobed el mo mengedmokl er a ureor er a beluu, e a uriul er a le mekedmokl a ureor e ng mo mechederoder el mo er a hong. Me a rechedal a Oral History a mlo omes aike el mla mekedmokl el hong er se er a uchelel el mo er a chelsel a rak er a 1900. Tiakid el teletael a mo ngosuterir a rechad er a ureor el mo ungil el kudmokl a mo teletelel a ureor er a beluu. E dirrek el mo sebechir el lmuut el kmal mo meketakl aike el mlengai el cheldecheduch er a uchei me a lechub e te ngmai aike el kuk ngar er ngii el kakerous el omesodel a cheldecheduch. A omeleiul a cheldecheduch sel le mengai e ng mo moiuid el mo er a babier. A ta er a kmal techel tia el ureor el milkedmokl a oidel a cheldecheduch er a beluu er a Imeliik el ngar er sel hong er a 1998 el mo tekoi er a Belau me ng ngar er a Appendix I er a ulebongel er tia el hong.

Ng uleak a klaingeseu er a delongelel a obis er a Oral History me a kabelement er a Imeliik e ng mlo sebechel el mekedmokl a ngeiul a cheldecheduch el oak a klaingeseu er a rechad er a beluu. Me a ureor a mlo moterekokl el oak a Obis er a Ibetel a Cherechar el kmo, a ureor a di mo er ngii er aike el beluu er a Imeliik el dirkak a ta el le ngar er ngii a ureor er ngii. Me ng mlo bleketakl el kmo ng Ngerderar el beluu el mo er a Imul me a Ngerdobotar me aike el beluu er a Imeliik el ngar er a tkul a daob a mo er ngii tia el ureor er ngii. Se er a uchelel tia el ureor er a rak er a 1998 e ng mle eru el chelechad er a Obis er a Ibetel a Cherechar a milruul er tia el ureor me ng mla er ngii a rechedal a obis er a Archaeology el tir a merael el lomes e mengetukl a ngesechel a cherechar er a beluu me a rechedal a Oral History el tir a kuk merael el melai a cheldecheduch er a beluu el kirel aika el ngesechel a cherechar. E melmuut er a chelechang e a Obis er a Ibetel a Cherechar a kmal dirk osiik er a chad el semmong er a tekoi er a Archaeology, me ng dirrek el tiaikid a uchul e ng mlo diak a chouaitiaikid el ureor er a omengetukel el delengchokl er a rechuodel el mekedemokl er a beluu er a Imeliik er se er a rak er a 2016. Me a rechedal a Oral History a kmal di mlo ultuil aike el cheldechederir a rechad er a beluu el oak aike el lodengei me a sebechir el dobedebek, e a mo er aika el basio a mlo diak el sebechel.

Me ng uaisei, me a rechedal a Oral History a mlo obengkel a Historian er a Imeliik e omais er a beluu el omes a ngesechel a cherechar e melasem el melai a cheldechedechal el ngii a ngar er ngii a klaodengei er ngii el kirel.

A ta er a chelbengelel tia el ureor a bichel a cheldecheduch el medung. E le a urerel a Obis er a Ibetel a Cherechar a melasem el melai e mengeluolu a cheldechedechal a beluu el mo er sel tkul er a bab el sebechel e ng di a techall a ngar er ngii el mo uchul e aki choudur a beluu el oak a cheleuid el cheldecheduch el milchederoder. E le ng ngar er ngii a rechad el mla choiuii sel hong er a Imeliik el milruul er se er a rak er a 1998, me sel ki mongedecheduch er tir e te kmal di beches el melekoi el kmo ng ngar er ngii a cheleuid el tekoi er a chelsel tia el hong. Me aki di mo smodii el kmo ng diak el sebecham el ngmodech aike el mla mekedmokl e meluches er tia el

hong er a Imeliik er a 1998, e ng di a sebecham el kudmeklii a ngmai aike el ngii a kuk omesodir  
e le alta e le bo lomes e ng diak el lokor el mo sebechel el mo uldimukl er tia el hong.

### **Aimeliik Introduction (B:IM;G/P)**

Aimeliik, traditionally known as Ngerebungs, is one of the sixteen states of Palau. In Palau oral history Ngerebungs is one of Milad's children. Milad (a female demigod), formerly known as Dirrabkau, obtained the name Milad which literally means "once who was dead" and was resurrected by the Tekiimelab (demigods) in exchange for her service to them while they searched for Temedokl (one-eyed god) eye. Aimeliik was the only female and the third child. The children of Milad, from the oldest to the youngest were Imeungs (Ngeremlengui), Ngetelngal (Melekeok), Ngerebungs (Aimeliik) and Erenguul (Oreor).

Ngerebungs was the only village in Palau which had four bai (chiefs meeting space) to represent each regional chief (instead of the normal practice of other villages which only had one bai with four corners, each corner representing the four ranking chiefs of the village). The four chiefs were equal in power and authority and none is higher or lower than the others. The village of Elauesachel was added at a later time to make five regions of Ngerebungs. That is when the name changed to Aimeliik. Aimeliik means five regions. The five regions were 1) Ngerkeai, 2) Imul, 3) Ngebedech, 4) Ngereklemadel and 5) Elauesachel. Contemporary villages inhabited and recognized by Aimeliik State Constitution (1982) are Ngerkeai, Imul, Elechui, Ngchemiangel, and Medorm.

### **Eua el bai er a Aimeliik-The Four Bai of Aimeliik (B:IM;G/P)**

When the elders talked about the four bai of Aimeliik, they said that they were the same in rank, status, and class. Even the monoliths for each bai were similar in size and height. The four bai represent the four regions of Aimeliik: Imul, Meker (Ngermidar), Ngebedech, and Ngereklemadel.<sup>2</sup> When a meeting was called between the four regions, the four chiefs would meet and whatever was decided in those meetings would be final. Rengulbai, Chief of Ngerkeai was chosen among the four chiefs as their spokesman because he controlled the largest region.

Because he was the spokesman, people thought that he was higher in rank or more powerful than the other chiefs, but he was not. The four chiefs were equal in status and rank. When a decision was made to conduct community service, Rengulbai would send his messengers from one end of Aimeliik to the other to announce the communal activity. If the work was putting a roof over a bai, people would be up and running at dawn with their woven pandanus leaves to the site because if they came late, the roof would have been completed. Or if it was paving a stone path, a person had to be up early with his or her stone because if that person came in late, the stone path would have been completed. This was the case in Aimeliik because Aimeliik had thousands and thousands of people. There was a saying that Aimeliik was the only place in Palau that was *oullechalech* (literally "possessed the deep forest"),<sup>3</sup> meaning that it had people living all the way into the midst of the forest where people do not usually dwell.

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<sup>2</sup> According to Krämer these original regions were Imul, Ngaramidar, Ngebedech, and Ngchemiangel (Krämer 1919:161).

<sup>3</sup> This notion of *oullechalech* is represented in contemporary Aimeliik and is visible through the green stripe on the state flag. The blue stripe indicates the bountifully marine territory in front of Aimeliik.

### **Boundary of Aimeliik (B:IM;P)**

When we discuss the boundaries of Aimeliik, we refer to boundaries established in the ancient times and passed down from generation to generation until now. The boundary begins at the Ngeremlengui main channel, passes between the rock islands toward Ngchemsed and continues to follow the deep water channel until it comes to face the *Teru el Ekebil* (two young ladies; a rock formation). From there, it goes to the point of Ngerbatmerang and to the tip of the mangrove swamp in front of the mangrove channel of Nekken. The mangrove swamp goes to Aimeliik and from there it follows the Nekken mangrove channel all the way to the Tabecheding waterfall and goes under the new bridge that the Ngatpang people put up. That is the established boundary between Aimeliik and Ngatbang.

The boundary continues along the Ngatpang side of the Tabecheding River to the site called Uakui Byoiing, where the hospital of the Japanese imperial forces stood during the WWII years. It runs from Uakui Byoiing upward to the mouth of the river, then up the hill to a place called Teluong el Lius (one coconut), the tallest hill. From Teluong el Lius, it runs down to a stone platform called Chedesel a Sumech. It is called Chedesel a Sumech because that is where the elders met and ironed out (*suumech*) the boundaries of Aimeliik and the other *Eanged* (Ngchesar, Melekeok, and Ngial). There it runs from Chedesel a Sumech to Irrai, where it reaches a stone platform called Mleuat. *Mleuat* means to sit. It is a small stone platform where the elders of Aimeliik and Irrai got together and sat to discuss and to agree on the boundary of the two villages (*beluu*).

From this point, the Aimeliik boundary went on from Mleuat down to Mekeald el bad, a huge boulder that is adjacent to the rocks of Bad el Smarech (a huge basalt rock in the ocean next to the mangrove in front of Ochelochel). The boundary continues to run from Mekeald el Bad to Ngerchebal, and on to where the boundary meets with Koror on a reef called Cheleu. Rengulbai el Besokel and Koror High Chief Ibedul took a boat ride on the reef and Ibedul asked Rengulbai where he would want to set the boundary. Rengulbai told Ibedul to keep moving until Rengulbai was able to see directly the channel of Chechang through to Singhatoba.<sup>4</sup> Once Rengulbai was able to see directly to Singhatoba, he informed Ibedul that that was where the boundary should be and so it was done and so it was. That is how the boundary was settled between the two villages.

### **Omebael Bad (B:IM-2:1;C/S)**

This huge rock sits in shallow water inside the reef between Ngerchebal and Elechui. It looks small and long when looking at it from land. Because Aimeliik is the only female child among Milad's children, she has a distinguishing mark. When a girl goes through her first pregnancy, she wears a piece of Palauan money around her neck that is called *omebael bad*<sup>5</sup> and is a sign that the girl is pregnant. Since Aimeliik is female, she has a mark that shows that she is a girl. *Omebael bad* is believed to give the child in the womb wisdom and good fortune, and to insure successful development of the child. *Omebael* means shape, form, or mold.

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<sup>4</sup> Near present day Meketii dock in Koror.

<sup>5</sup> According to informants *omebael bad* is a remnant of the time when Dirrengulbai was pregnant with her child Ngebuked, a village of Ngaraard. As a result of this relationship Dirrengulbai led a construction of a stone fortress in Ngebuked.

### **Bechachas a Orrengelel a Aimeliik (B:IM;L)**

The main reason why it is said that Aimeliik is *bechachas a orrengelel*<sup>6</sup> is because when war arrived at Aimeliik, the people did not engage in it, preferring to avoid conflict. They would give money in payment to the invading party would leave because Aimeliik had plenty of money. Aimeliik has four regions and each regional chief was responsible to keep peace and safeguard his village. Secharraimul was responsible for maintaining peace in Keanges (from Chochelochel toward Imul) all the way to Imul. Rengulbai's territory was from Ngertachebeab to Bkul Rengel. He would pay any warring village that would try to take his territory. Ngirametuker would do the same thing for his region, which was from Bkul Rengel to Medorm. It was the same for Torual, who was responsible for the Ngereklemadel area. Ngerkeruu was within Ngereklemadel.<sup>7</sup> So it is said that Aimeliik is *bechachas a orrengelel* because it was never taken by any warring villages<sup>8</sup>. The four chiefs kept peace and amity in their regions from land to sea. The four chiefs were equal in everything; no one was higher or lower than the other. They each were responsible for their territories and they could declare war on the other regions.

### **Ngetkib ma Ngeruluobel (B:IM-2:13;P/L)**

Ngetkib and Ngeruluobel<sup>9</sup> were taken by Aimeliik's warriors and therefore the two villages were under the control of Aimeliik. Both villages remained under Aimeliik and the inhabitants of Ngetkib were relocated to Ngerdai, Aimeliik. They lived there for a very long time until Ngiraked of Irrai died and nobody was appointed to be Ngiraked. Because the Ngereblekuu clan of Aimeliik had strong kinship ties to Ngiraked's clan, a member of Ngereblekuu clan was appointed to the position of Ngiraked. This particular member of Ngereblekuu clan also held the second ranking title Rebes of Ngerkeai, Aimeliik. So when he became Ngiraked, he asked Rengulbai, High Chief of Aimeliik to restore Ngetkib and Ngeruluobel to Irrai so his children could have more water to fish. Because he was originally from Aimeliik, Rengulbai granted his request and therefore Ngetkib and Ngeruluobel went back to Airai.<sup>10</sup> The boundary was set at Ngerchemel.

### **Ngemedir a Rechad era Aimeliik (The Extinction of the Aimeliik People) (B: IM-1:1;L)**

Ibedul mentioned to Rengulbai that he would like to see the number of people in Aimeliik because he was amazed by the results of their work. When Ibedul came, he went to Bai Rekeai and Rengulbai sent word that there was a community meeting. People began to arrive until there was no place for them to sit on or stand and still more people kept coming. Ibedul was dumbfounded to see such a large number of people. After his return trip from Aimeliik, Ibedul went and sought out a magician, a sorcerer from Yap and buried him in Aimeliik. Then the people of Aimeliik started to die like little chickens. Rengulbai sent a query to Ibedul, "What did you bring into our village that has caused so much death?" Ibedul replied, "Go plant croton trees." His meaning was that they should go and plant and gather people so that Aimeliik could be populated again because he had caused the deaths. However, Rengulbai took Ibedul's advice

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<sup>6</sup> Literally, a blackened place for smoking fish.

<sup>7</sup> Most informants refer to the area as Ngereklemadel. However, one informant referred to it as Ngerkeruu.

<sup>8</sup> This notion of *bechachas a orrengelel* is reflected in contemporary Aimeliik through the black stripe in Aimeliik State flag.

<sup>9</sup> Ngetkib and Ngeruluobel are villages in Airai, south east of Aimeliik.

<sup>10</sup> This involved a redistribution of territory, but not the return of the people from Ngetkib.

literally and planted croton trees all over Ngerkeai from the roads to the forest.<sup>11</sup> Ibedul brought death to Aimeliik because when he saw the large number of people, he feared that if Aimeliik ever wished to conquer Oreor, it would be very simple because it had so many people.

### **Cheldebechel -- Clubs Throughout Aimeliik**

1. *Rubak*(elder males) club is called Ngaradeel
2. *Mekekerei el chad* (young males) club is called Ngaramelos
3. *Mechas* (elder females) club is called Ngaraderudm
4. *Mekekerei el redil* (young females) club is called Ngraeolt

### **Ngerkeai (B:IM-1:1 & 5; MT/H)**

Ngerkeai<sup>12</sup> village, one of the four regions of Aimeliik, was named Ngerkeai by Orachel because his mother lived in a *keai* (betel nut sheathe). Orachel's grandmother was originally from Aimeliik. Orachel and his mother travelled through out Palau and in their travel his mother lived in a *keai*. Therefore, when Orachel sold the first bai to Secharmida of Aimeliik, he told him that his name would be Rengulbai because he had taken the bai and that his female counterpart would be Dirrengulbai, that his food should be wrapped in *keai*; and that his village would be called Ngerkeai.

The modern settlement of Ngerkeai is called Mongami, after a Japanese farmer who had a sugar cane plantation in this area. It is now considered to be the capital city of Aimeliik. In Mongami, there is a stone pier named *Kamosang*. It is called that because the men started constructing it but were unable to finish it, so the women got together and completed the pier. Subsequently, they named it *Kamosang*, literally translated as “so you see,” meaning that women can do the job as well as men.

The Aimeliik Elementary school and the Aimeliik Congress and the State Office are all located at Mongami. The people of Ngerkeai moved from their traditional location to the present village site because their population was much reduced. It was less convenient for them to fish and collect salt from the sea because there was less land to do the work. So they moved the location of the village closer to the water to make life easier.

Tungelbai was the god of the village of Ngerkeai. Tungelbai and Medechiibelau went to Ngerechebal, carrying *choes* and *udiud* branches respectively as their throwing sticks. At night Tungelbai switched the sticks and planted the *udiud* near Uchulaudiud. In the morning he planted the *choes* in Aimeliik. Pigeons eat *choes* and fruit bats eat the *udiud* and that is why there are many in Aimeliik (Hijikata 1995:32).

**Table 1 Ngerkeai Council of Chiefs in 1909**

| <b>Klobak -Chief</b> | <b>Female counterpart</b> | <b>Blai-House</b> | <b>Kebliil-Clan</b> |
|----------------------|---------------------------|-------------------|---------------------|
| 1. Rengulbai         | Dirrengulbai              | Klou el Blai      | Uchelkeiukl         |

<sup>11</sup> Today there are still many croton trees throughout Imellik.

<sup>12</sup> Old Ngerkeai-Mechut el Ngerkeai (B:IM-7) entered the Palau Register of Historic Places in 1993. The second Ngerkeai entered the Palau Register of Historic Places in 2004.

|                 |                |              |              |
|-----------------|----------------|--------------|--------------|
| 2. Ngereblekuu  | Direbes        | Ngereblekuu  | Blekuu       |
| 3. Rurcherudel  | Dilrurcherudel | Sob          | Ucheliou     |
| 4. Rengechel    | Dilrengechel   | Roismocheuid | Elui         |
| 5. Erbai        | Dilerbai       | Ikelau       | Ikelau       |
| 6. Rechuldak    | Dirrechuldak   | Ngerulebukel | like I.      |
| 7. Secharmidal  | Uodelchad      | Ngerudelsang | Mengiteretar |
| 8. Arbechang    | Nr. VIII       | Isobei       | like II      |
| 9. Ngiraicherei | Nr. IX         | Iacherei     | like III     |
| 10 Ngiraibelau  | Nr. X          | Ibelau       | like V.      |

Source: Krämer 1919: 167.

**Table 2 Ngerkeai Council of Chiefs in 1974**

| <b>Klobak -- Chief</b>   | <b>Female Counterpart</b> |
|--------------------------|---------------------------|
| 1. Rengulbai             | 1. Dirrengulbai           |
| 2. Rebes                 | 2. Direbes                |
| 3. Rurcherudel           | 3. Dirrurcherudel         |
| 4. Rengechel             | 4. Dilrengechel           |
| 5. Erbai                 |                           |
| 6. Rechuldak             |                           |
| 7. Sechalmidar           |                           |
| 8. Arbechang             |                           |
| 9. Ngiraecherei          |                           |
| 10.Ngiraikelau (Chelid ) |                           |

Source: Lawrence Otaor and Rengulbai Ngodrii (March 11, 1974)

**Table 3 Ngarkeai Council of Chiefs in 1998**

| <b>Klobak -Chief</b> |
|----------------------|
| 1. Rengulbai         |
| 2. Rebes             |
| 3. Rurcherudel       |
| 4. Rengechel         |
| 5. Erbai             |
| 6. Rechuldak         |
| 7. Secharmidal       |
| 8. Ngiraicherei      |
| 9. Meseb             |
| 10. Elid             |

Source: Holyaok et. al, 1998

**Table 4 Ngarkeai er a Ngerkeai 1982/1989**

| <b>Chief</b>           |
|------------------------|
| 1. Rengulbai           |
| 2. Rebes (Ngireblekuu) |

|                 |
|-----------------|
| 3. Rurcherudel  |
| 4. Rengechel    |
| 5. Erbai        |
| 6. Rechuldak    |
| 7. Secharrmidal |
| 8. Arbechang    |
| 9. Ngiraicherei |
| 10. Elid        |

Source: Aimeliik State Constitution 1982/1989.

### **Meker-chad er a Bolabei (People of Pohnpei) (B:IM-1:2;H)**

During German administration in the Caroline Islands certain historical events occurred which caused inhabitants of different islands to cross paths, in this case Pohnpei and Palau. One such event is the Sokehs Rebellion in Pohnpei where chiefs and people of Sokehs kingdom retaliated against the German administration in 1910. The German government introduced and implemented land reforms, tax collections, and building of road which Sokehs chiefs did not agree to. This rebellion began on October 18, 1910 where four Germans and five Mortlockese died (Ehrlich 1979:173). With reinforcement from other villages in Pohnpei the German were able to turn the table against the Sokehs warriors where the rebellion came to an end. A trial was held and fifteen Sokehs were sent for execution.

These details of the execution are regularly described by eye witnesses who say that all the ponapeans present were shocked. One boy fell out of a tree but was unhurt. People were so numb they had to be told to leave. No one had believed that the execution would be so quick, so final, so brutal. The shock, sadness, and fear which it produced were indescribable. Many say that they can tell what happened, but it was all overwhelming and there is no way to describe it accurately (Ibid183).

After the execution the German administration sent 426 men, women, and children into exile. They were first exiled to Yap for nine months and transferred to Palau.<sup>13</sup> Some went to work for phosphate mining in Angaur and the rest went to Aimeliik. Meker is one of the villages in Ngerkeai region where Sokehs people settled during their exile in Palau. When they came to Palau, nobody wanted to take them in, so Rengulbai, Chief of Aimeliik, took them to Aimeliik where they lived in Meker. In Meker they were free to raise crops and fish from the coastal area. The Sokehs people returned to Pohnpei between 1917 and 1927, during Japanese occupation in Palau (Ibid 191).

### **Orachel (B:IM-1:2 & 8:1;C/MT/S)**

A woman named Uodibong was from the lineage/ house of Ngerkerong of Aimeliik. She married into the village of Ngeong when she married Iechadrengeong. During her stay there, she gave birth to her first child, a son. Then she became pregnant again with her second child.

---

<sup>13</sup> There were at least 400 people from Pohnpei settled in Aimeliik in 1911: 300 in Meker, 25 in Imiich, and 75 in Ngerdai (Krämer 1919:162)

When she had gotten big with the child, she told Iechadrengeong that she wanted to return to her home to have her child there. So she came back to her home in Aimeliik. She stayed here until her time to give birth. When she gave birth to her child, it was *Ongor* (Pandanus), the seed of *Ongor*.

At this, she exclaimed, “Alas, everyone gives birth to humans, and I give birth to the fruit of *Ongor*.” She decided to set it adrift in the Berrak bathing pool (*diong*). So she took it to Berrak bathing pool and set it adrift. It drifted out to the Ngerdelong channel passage. It exited Ngerdelong channel and drifted towards Babeldaob. It continued north to Babeldaob until it reached Ngeong. In the meantime, the son of Iecharenggeong was going hand-net fishing with other men from Ngeong. When he raised the hand-net after he had been fishing a while, he discovered the *ongor* fruit (seed). Wondering out loud about this thing stuck onto his fishing gear, he tossed it away. When he threw it off, he could no longer find any fish at all. He searched here and there but could not find any fish. Then the seed got caught again. Whenever it got caught on his fishing gear and he let it remain there, a lot of fish would die in his hand-net. So he decided to let it remain stuck on his hand-net. That was when he really had a big catch of fish.

When the tide came in, they went home, going up by way of the Ngeong hill. As they reached the crest, he placed the seed on the side of the hill that they had to cross when they went fishing, thinking that he would pick it up and take it along with him when he went fishing again. Every time they went fishing, they would take it along, and they would have a large catch of fish. They went fishing many times, taking the *ongor* seed along, and they always had large catches. Then there came a time when they did not go fishing for a long while. When they finally returned the seed had become an *ongor* plant. After that, whenever they passed to go fishing, they would cut one of its young fronds, to tie to the fishing gear. When they tied the leaf to the hand-net, they would have a large catch. They continued this practice for a long time until the *ongor* plant becomes a mature tree, and its leaves were hard enough for weaving (*such* -- hard pandanus leaves). When they went fishing again, they could no longer pull out any fresh young leaves because it had become quite a mature *ongor* tree. Then when they came once again, they were frightened because they discovered a snake in it. (This is the reason why the fresh new leaves of the *ongor* plant are used to adorn trolling lures. The practice derived from when they used it in hand-net style fishing, and then adopted it to trolling. Since then all trollers have also adopted the same practice.)

They then plotted to destroy the snake by setting the *ongor* on fire. When they plotted to kill it, it went away. The snake moved to Desbedall, on the east coast of Babeldaob. When it got there, it perched itself at the top of a large tree, most likely a *btaches* (*Calophyllum inophyllum* L.), which was close to the beach and under which a footpath ran.

One day a man from Ngerechebetang named Remesechau used the path passing under the tree on his way back from collecting on a debt. When Remesechau passed under the tree after collecting his debt, the snake swallowed Remesechau, money and bracelet and all. In the meantime, the villagers had become somewhat suspicious because there was always some kind of animal droppings under this large tree. They speculated about what kind of animal lived in the tree. So

when Remesechau disappeared after being eaten up, the villagers were terribly frightened, firmly believing that a strange man-eating animal lived there. They began to discuss destruction of the tree, plotting to set fire to it.

Because it was a demi-god, the snake knew about the plot so it moved. It moved to a dock in Ollei where there was a large *btaches* tree that had a substantial *delimes* growth on it. *Delimes* is fern-like vegetation which grows on the tops of mangrove swamp trees.

The snake coiled up and settled in that large *btaches* tree in Ollei, where it lived for a very long time. This tree was very close to an *ongeongel* for boats in Ollei. *Ongeongel* is a storage area for watercraft. As this was a big tree, people would beach their boats underneath it. So it lived over the boat storage and left droppings. Its droppings happened to land on a craft belonging to the Tet of Ollei. The droppings would land right on the middle of the boat.

At first, when Tet took it out to collect his fish traps, he wondered aloud what animals had left droppings on his boat. He then scrubbed it thoroughly clean. But when he checked his traps, they were completely empty of fish. On the following scheduled check of the fish traps, he discovered droppings on his craft again when he went to the dock. He gazed upward attempting to spot it, but was unable to see it because the top was blanketed with a large growth of *delimes*. So he exclaimed, "Good grief, what kind of animal leaves its droppings on my boat? Could it be a black noddy (because the droppings were whitish)?" Musing aloud if it was a black noddy, he was rushing out so he said, "I will not bother to clean off since I have to hurry." So saying, he went fishing with his boat and had a large catch. When he returned, he refrained from washing off his craft because it seemed to bring good luck. He pulled it out of the water and placed it in its berth. Whenever he found droppings on it, he would use it in that condition and he always had a large catch.

In the meantime, the snake remained on the *delimes* and gave birth to a young child. The child went swimming every day at a spot along a shoreline cliff in Ollei. He swam there every day because he had become a grown child. As he was swimming there, the son of Tet of Ollei came and found him there. He befriended him so they began swimming together constantly. One day the snake's child brought their lunch. The taro that he took out for them to eat was an unusually large one. The son of the snake told the son of Tet to take the remaining taro for himself. When he took it home, his father and mother asked him where he had obtained it. He told them that his friend with whom he frequently swam near the rocks had given it to him. Tet and his wife then told their son that the next time they went swimming, he should ask his friend to come and sleep over at their house.

The snake, being almost god-like, knew instantly that these people wanted to take her son to the village. So she instructed her son that when he went to sleep over, he should request his friend's mother to make his mother a purse made of *deluus*. *Deluus* is made of a tough fibrous material from the betelnut tree which is sewn on one end and tied at the other end to make a purse. It is not sewn all around.

The wife of Tet made a *deluus* purse and gave it to the snake's son, and he took it to his mother. At this, the snake told its son that the reason it had told him to ask his friend's mother to sew a *deluus* purse is because the snake would go inside the purse, which the son might carry it because they had to leave. The snake informed her child that the people were already discussing plans to kill them.

When the others began to plan their deaths, the snake went inside the purse and told her child to carry it under his arm as they departed. This meant that they were going to travel over the ocean. As they travelled, the snake would frequently ask the son to tell her where they were. When they were in front of Ngaraard, she asked him to look around and inform her where they were. He told her that he observed the fish nets of Ngaraard (the name of this snake's son was Orachel). The snake told her son to continue on if they were Ngaraard fish nets. So they kept on travelling and continued until they reached Ngardmau. When she asked him where they were, he told her that they were in front of Ngardmau. The snake peeked its head out of the purse and said, "This is the hand-net of Ngardmau, so continue on." They kept on going to Ngeremlengui where she told him again to continue going.

When they were at Mechebechubel, she said, "These are fish nets of Ngereklemadel, so keep on going, my son, because it is only a short distance now" (Mechebechubel is Ngereklemadel). They continued travelling past Elechui and kept going until she asked again where they were. So he told her that they had now reached the front of Ngerudelong. So she told him to go in because this was the village. So they turned in until they reached the snake's origin point (*uchelel*) at Ngerkerong. At this time the boy told his mother that when they were in front of Ngeremlengui he had heard the Ngeremlengui young men's association discussing a trip to Angaur, and that he wanted to join them. He wanted them both to join them.

So the boy's snake mother put a magic spell into the *keai* (material from the betel nut tree also used to make *deluus* purses). She placed some kind of magic on it and said that they had to go to Boid in order to flag down the canoe from Ngeremlengui. So they went to Boid where, he, Orachel used the *keai* to wave in the craft. The Ngeremlengui canoe turned to them, and they boarded it. Orachel and his mother boarded the canoe. He carried her under his arm because she was inside the *keai*. He carried her under his arm and boarded the Ngeremlengui canoe bound for Angaur.

They rowed until they reached Angaur. After the Angaur festivities were over and it was time to depart, they again boarded the canoe from Ngeremlengui to depart for Angaur. When they reached Mekaeb while leaving Angaur, he heard a commotion on the ocean floor. He said to his mother that he heard noise coming from the ocean floor, and asked her to lower her tail to the bottom and hold the boat from moving. She lowered her tail (*el mo orkedii era melaos a dellesul*) and wrapped it around a rock. The people of Ngeremlengui continued to paddle, but the canoe would not move. Then he dove down at Mekaeb to obtain the black ink in the water. He went down and acquired the art of building the bai entirely before he came up again. When he appeared, his mother told him to hurry because her back was ready to snap. When he came up, he realized that he had forgotten the black ink which is used to mark lines. He ordered the squid to go back and get the black ink for him. This is why the squid has black inky fluids.

In the meantime, his mother was hurting badly because her back had been stretched to its limits. So they went on to a river where his mother told him that she needed to drink some water because she was very ill. While he stood there, she leaned over from inside the *keai* and drank water from a pool. When she was done, she named the pool Ngebuit from her leaning over to drink. This river is in Ngatpang.

After the drink they continued to travel on and on, as he continued to carry her under his arm. But her illness became worse. When they reached Ngerbadelmangel,<sup>14</sup> she finally died. The reason that the forest is called Ngerbadelmangel is because it is there that his mother died and there that he gathered all the animals dwelling there to mourn and cry at his dead mother's side. When at Ngerbadelmangel, one can hear all the animals and birds there making noises as if crying in mourning.

Orachel buried his mother at Ngerbadelmangel, and then went down to Ngchesar. When he went down, he heard people talking about the house of a snake. When he got there, he heard people saying, "Ngirabersoech, Ngirabersoech." So he went to the house at night and asked Ngirabersoech if he could bring his mother to bury her there. He told Ngirabersoech that his mother was a snake, and he was Ngirabersoech (Mr. Snake).

The old man agreed, so he went back and dug up his mother's body and placed it inside a *keai*. As he carried the body down the hill, throngs of flies started to buzz all around it because it was rotting. The determined flies would not buzz off so he named the place Tbekeueliaes, meaning very aggressive flies. He carried the body to the house of the snake and buried it there. So his mother is buried at the house site of Bersoech.

He then went on to Ngeriuatel and began to carve and build a *bai*. He stayed there until he completed a *bai* and erected it. All of Palau learned that a *bai* was erected there. Everyone wanted to purchase it. Every village planned to purchase it. So he announced that each village would come separately to bid for the *bai*.

The first villagers who arrived were nude and gnawed at their taro when they ate. At first he told them that they will be known as *ngara telok* because they gnawed their unsliced taro.<sup>15</sup> Before long, the second group arrived, and they were completely nude. Every single person was unclothed and it is said that their penises were all erect. He told them that they could not get the *bai* because they were *ngara tebechel*.<sup>16</sup> He was coining names for the village groups which arrived.

By and by, the men from Ngchesar came. They kept yawning and nodding their heads sleepily so he denied them the *bai*. Orachel told them they would not get the *bai* because they were all yawners, and they would be known as *ngara mechiuaiu* because they were all sleepy, or appeared to be sleeping. He said they could not get the *bai*.

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<sup>14</sup> A mountain in Aimeliik.

<sup>15</sup> Because of their ill-manneredness, Orachel did not want them to have the *bai*.

<sup>16</sup> After a type of mangrove that becomes hard when dried out.

The next to arrive to buy the bai from him was Obak of Beliliou. Orachel knew that Obak had lots of money. So he told Obak that he had to measure the length of the bai with his arms, and if he succeeded, he could have the bai. He knew that Obak did not have long arms and could not measure the length of the bai simply by stretching both his arms out. Obak tried again and again to stretch the bai but could not succeed. So Orachel told him that he could not get the bai because his arms were not long enough. So Obak of Beliliou did not acquire the bai.

Finally, Secharmidal arrived. Secharmidal was a chief from Meker, the highest Chief. Orachel told Secharmidal to measure it with his stretched arms. He did so and was able to touch it from one end to the other.<sup>17</sup> He then told him that he had won the bai and hence forth would be known as Rengulbai instead of Secharmidal (that is why he is Rengulbai now), and that his female counterpart would be called Dirrengulbai; and that his food should always be covered with *keai*, as the food of Dirrengulbai would be covered with *keai* as well. In the ancient days, no other village covered their chief's and chieftess' food with *keai* except Rengulbai and Dirrengulbai. This was because *keai* was the container for Orachel's mother. And the bai at Ngeriuatel came to stand in Aimeliik. This was the very first bai.

When he sold the bai, Orachel and his friend Terengulau, a man from Elechui, went up to the skies. Orachel and Terengulau sailed the big dipper into the heavens. When they got to the heavens, a majestic god ordered Orachel not to open the clam shell sitting on the doorway (*cheldeng*) while he was gone. But after the old man left, he began to wonder what was inside that the *rubak* had forbidden him to open it. So he disobeyed and opened it. When he pried it open, he saw the village of Ngerkeai and the village of Aimeliik. He saw people fishing with nets in front of the village; he saw the complete picture of the village, his village. He saw Ngerudelong, he saw Okerduul, he saw everything and became very homesick. In his extreme sadness, he began to cry and could not stop.

When the *rubak* returned, he asked him why his eyes were swollen and puffy. He replied that his eyes were hurting from smoke. At this, the *rubak* handed him a lemon and said, "You are very naughty. I told you not to open that thing, but since you have, nothing can be done about it. This lemon fruit is food for your journey, so take it and leave. When you get there, you will eat it and plant the seed. When the first fruit appears, do not even sell it." So he took it with him when he came down, and he touched down at Ngeaur. He travelled here from Ngeaur, and as he travelled, he left pictographs (*urresel*) on the rock islands. As he travelled, he carried the lemon with him. When he reached the ocean in front of Ngerdobotar, his body had gradually turned to stone and he was becoming very heavy. At this time, he met Tkedelukl, a *rubak* from Ngerdobotar. He asked him for some water because he was quite thirsty. The *rubak* had been fishing and had water with him, so he gave it to him to drink. Then Orachel gave him the lemon fruit and told him to take it home and plant it but not to sell or give away the first fruit it bore. The *rubak* obeyed these instructions so he took the lemon to the village and planted its seed after he ate it.

In the meantime, Orachel kept on walking until he reached the ocean in front of Mechebechubel. He had become very weak at this time because he was almost completely covered with stone.

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<sup>17</sup> Orachel wanted to let Secharmidal have the bai because he was from Ngerkerong, the original home of Orachel's mother.

Today when you go to the isle of Orachel, on the side facing the tiny island where pine trees stand, there is a large rock which appears to be leaning. That is Orachel.

The *rubak* tended the lemon plant with great care. He instructed his wife to watch over it whenever he went out to sea. Every time he went fishing, he would entrust the lemon tree to his wife's care. But he never told his wife not to give it away, only that she had to take care of it. The *rubak's* wife was Dirrabakerus.

After a while, the first fruit of the lemon fell off the tree, so he brought it in and let it sit. One day Dirrengulbai came by. She stopped by Tkedelukl's house to ask for water because she had come from the hot hills and was quite thirsty. Dirrabakerus dipped water and gave it to her. Then she gave her the lemon to add to her water. When Dirrengulbai used her taro-peeling utensil to cut it up, it touched something that made a sound. She then placed it inside her bag and began to hurry. Dirrengulbai said that she was going to leave and that when her son, Tkedelukl returned, he should be told that his mother came and paid a visit and had departed. Dirrengulbai acquired the money that was inside the lemon, and it became known as Ngmeraelked or some call it Rudel. It is sometimes called Rudel because the sharp taro peeler called *rudel* hit it, so it is money with two names, Ngmeraelked and Rudel.

### **The Story of Tungelbai and His Meas (rabbit fish) (B:IM-1 & 9;MT)**

Tungelbai who was a demi-god (*chelid e chad*) lived in Ngerkeai, a hamlet of Ngerebungs, today called Aimeliik. He had a group of *meas*, or rabbit fish (*Siganus lineatus*), as pets. He usually took his fish for a run at the reef flat (*kereker*) in front of Ngerebungs, right next to a small island called Okerduul. One day while he was running his fish, a friend of his from Irrai, now called Airai, came calling. His friend's name was Medechiibelau, another demi-god.

The way Tungelbai ran his fish went like this. He would take a leaf of *sis* (ti plant), strike the water and command his fish to group themselves for a run. The fish would run after him as he ran back and forth in the reef flat. Medechiibelau was amazed at this. He asked his friend if he could take them for a run. Tungelbai naturally said yes because he was his friend. He handed him the *sis* and the commands. Medechiibelau took the fish for a run. He felt good. He asked his friend again if he could go for another run. Again, Tungelbai said yes. He saw the excitement in his friend's eyes and he was pleased with his fish. Medechiibelau took the fish for a run to Bkulrengel, the tip of Ngchemiangel (a village in Aimeliik) facing the reef on the west coast and to Badelsmacher and back to his friend.

He commented to his friend about how wonderful the fish were. Medechiibelau took off for another run on the same course to Bkulrengel and back toward Badelsmacher. Medechiibelau passed Badelsmacher and kept on going toward Irrai. His friend Tungelbai began to call him but he wouldn't stop. Medechiibelau wanted to keep the fish for himself. Tungelbai was so angry with his friend that he started to throw sea cucumbers at him such as *cheuas* (*Actinopyga palauensis*) and *sang*, (spider conchs [*Lambis lambis*]). Medechiibelau was too fast for his friend. And that is why there is such an abundance of *cheuas*, *sang*, and *meas* at Irrai today.

### **Oleuall (B:IM-1:7 ft.22;L)**

Ngerkeai and Imul were neighboring villages that were divided by a large slab of rock called *oleuall*. It is said that when a person from Ngerkeai was in Imul and had committed a crime and was chased by the Imul people, once he crossed the *oleuall* the people of Imul could no longer continue the chase, and there the pursuit ended. The same thing applied to the people of Imul. If a person from Imul went to Ngerkeai and did wrong in Ngerkeai, Ngerkeai people could chase that person only to the *oleuall* and no further. At this point in time, Ngerkeai was the most heavily populated area of Aimeliik.

### **Omecheroll (B:IM-1:4;H/G)**

According to informants this site is called Omecheroll because babies can be heard crying in this area. Omecheroll means birth or birthing canal. During Japanese-American war in the Pacific (WWII) many Palauans went into hiding in caves of caves or hilly areas. Omecheroll was another hide out (Hinangbang) where Ngerkeai people went to take refuge from the effects of the war. Informant Dilerbai Kliu Simer from Ngerkeai, who was married to Simer Eriich of Ngchemiangel, was given the name Omecheroll to mark the time her family went into hiding at the Omecheroll hill during the war. She remembered another child in her family who was not so fortunate and died during childbirth while they were in hiding at Omecheroll hill.

### **Roisebong (B:IM-1:10; MT)**

According to oral history, Turang lived at Roisebong. In the evening they turned into a fish and slept in the water in the depression at top of the crown. During the day they would go and dance at Klsobel area or take bath in an area in Ngebedech. Roisebong contains terraces and two crowns that were surveyed by BCHP archaeologists in 1998 (Olsudong et. al, 1998).

### **Imul (B:IM-5;P)**

Imul, one of the original four regions of Aimeliik, is adjacent to Ngerkeai village. No one today has knowledge of the origins of its people. Ngerkeai and Imul were neighboring villages that were divided by a large slab of rock called *oleuall*. It is said that when a person from Ngerkeai was in Imul and committed a crime and was chased by the Imul people, once he crossed the *oleuall*, the people of Imul could no longer continue the chase, and thus the chase ended there. The same thing applied to the people of Imul. If a person from Imul went to Ngerkeai and did wrong in Ngerkeai, Ngerkeai people could chase that person only to the *oleuall* and no further. At this point in time, Ngerkeai was the most heavily populated area of Aimeliik. Later, the population of Imul went down. This was during the time after Europeans arrived. Because there were less people around, it was harder to get all the work done, and it was not very convenient to fish or get salt. So the leaders decided it would be best to move the village closer to the sea in order to help make that kind of work easier.

**Table 5 Imul Council of Chiefs in 1919**

| <b>Klobak -Chief</b> | <b>Female counterpart</b> | <b>Blai-House</b> |
|----------------------|---------------------------|-------------------|
| 1. Secharaimul       | Dilsechalraimul           | Tereked           |
| 2. Recheckemur       | Dirrecheckemur            | Lulk              |
| 3. Olikong           | Dilolikong                | Ngaramelall       |

|                       |                       |            |
|-----------------------|-----------------------|------------|
| 4. Mekekerengab       | Dilolikong el Kekerei | Klebukl    |
| 5. Osechad ra Deleb   | Dilosechad el Klou    | Medalarang |
| 6. Osechad era Rekong | Dilosechad el Kekerei | Rekong     |
| 7. Kmirengakl         | Diltmirengakl         | Chadelekl  |
| 8. Ongeai             | Dilmeseb              |            |
| 9.                    |                       |            |
| 10.                   |                       |            |

Source: Krämer 1919: 171.

**Table 6 Imul Council of Chiefs in 1974**

| <b>Klobak - Chief -Ngaraimul</b> |
|----------------------------------|
| 1. Secharraimul                  |
| 2. Rechekemul                    |
| 3. Olikong                       |
| 4 Mekekerengab                   |
| 5. Osechadradeleb                |
| 6.Osechadrarrekong               |
| 7. Kmirngakl                     |
| 8. Ongeai                        |
| 9. Ongetiu                       |
| 10.Ongetruich                    |

Source: Lawrence Otaor and Rengulbai Ngodrii (March 11, 1974)

**Table 7 Imul Council of Chiefs 1998**

| <b>Klobak -Chief</b>  |
|-----------------------|
| 1.Secharaimul         |
| 2.Rechekemur          |
| 3.Olikong             |
| 4.Erechur             |
| 5.Osechadrade-ledeleb |
| 6. Dingilius          |
| 7.Osechadera- Rekong  |
| 8. Mkekerngab         |
| 9. Meseb              |
| 10.Tmirngakl          |

Source: Holyaok et. al, 1998

**Table 8 Ngarailcherkei er a Imul**

| <b>Chief</b>    |
|-----------------|
| 1. Secharraimul |
| 2. Rechekemur   |
| 3. Olikong      |
| 4. Erechur      |

|                        |
|------------------------|
| 5. Osechad ra Deleb    |
| 6. Dingilius           |
| 7. Osechad er a Rekong |
| 8. Mkekerngab          |
| 9. Meseb               |
| 10. Tmirngakl          |

Source: Aimeliik State Constitution 1982/1989

### **Chedengal a Rrull-Rayfish Liver (B:IM-5:15;G)**

Rayfish, rrull, was a specialty food for the village of Imul because it had a mangrove channel and it had a mangrove area rich in crabs and rayfish (*debochel*).<sup>18</sup> The rayfish came through the *debochel* and that confirmed the fact that it was truly the food of Imul.

The gods of Imul were putting up a stairway to heaven and worked during the night because they did not want to be seen by humans. They were so busy working that they did not notice the creeping dawn until they looked up and saw that dawn was upon them. They left in a hurry. The gods had rayfish liver for their meal but because they were so busy working, they did not have time to eat them, and when they left, they were in such a hurry that they did not take them with them. Therefore, the rayfish liver was left on top of the rocks on the hill of Imul where the gods were building the stairway. Today, when one goes to the hill in Imul, one can still see the rocks that were used to make the stairway as well as the liver that turned into rocks. The rocks are shaped like the rayfish liver (Figure 2).



**Figure 2 Chedengal a Rrull in Imul (Photo Credit: BCHP 2009)**

<sup>18</sup> Informants also say that *rrull* is also the true food of Ngerkeai.

**Tkerngiil (B:IM-5:1 ft.1;S)**

Tkerngiil is a stone platform in Imul. According to oral history Tkerngiil was a site for council of chief bai. On this site there is an *oilaol* platform. *Oilaol* is a separate platform designated for performances. It is a raised platform on this site. This particular *oilaol* is free from shelter whereas others have a thatched roof. A ten women dance group, each representing one the clans of the village, usually perform a traditional dance on the *oilaol*. The bai that stood on Tkerngiil was for the council of chief, *kelulau*. The term *kelulau* refers to whispering and thus when the chiefs met no noise could be heard from the bai. There is a carved monolith depicting the form of Tungalbai, the god of the village. During the 2016 Oral History survey it was noted that an *ulengang* is now erected in front of this monolith. *Ulangang* are spirit houses built as a shrine for offering to the gods, in this case it was for Tungalbai.

**Rois Mid (B:IM-5:2;G)**

There is a hill in Imul called Rois Mid. When one stands on top of this hill, one can clearly see the mangrove channel of Bibiroi and the village of Ngermid in Koror. That is why it is called Rois Mid. Rois means high mountain and Mid is taken from the last syllable of Ngermid. Since the hill is very high and Ngermid can be seen clearly from its top, it was named *Rois a Mid*.<sup>19</sup>

**The Legend of Bekai Ra Okerduul (B:IM-5:1;MR/C/S)**

There is a small rock island in the lagoon of Aimeliik, about five hundred meters from the ancient village of Ngerkeai called Okerduul. On Okerduul, there lived a female *bekai* (Micronesian megapode) that was half-god and half-bird. Bekai became pregnant and gave birth to a human son whom she named Remusei. When Remusei was twelve years old, his mother began to teach him the necessary skills for becoming a good Palauan man. He built a small house for him and his mother and provided for both of them.

Chief Sechalraimul of Imul, a hamlet in Aimeliik, called his people in one day and told them to go out and collect as many vines as they could so that they could make many new fish traps. Chief Sechalraimul had a son who was also twelve years old. The son heard his father's request and wanted to venture out so he asked his father if he could go. His father sent him to his mother for permission. His mother readily approved and was pleased that her son was eager to learn the ways and skills of becoming a real man.

Taking a canoe, the group crossed to the island of Okerduul, which was known to have the finest vines for fish traps. The group was disappointed to learn that only a few pieces of taro, just enough to satisfy the hunger of one man, were brought for lunch. The head of the group announced that whoever returned with the most vines in the afternoon would have all the taro.

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<sup>19</sup> This is a significant area as it captures the migration from Peleliu coming to Imeliik. Those who made the journey from Peleliu first stopped at Ngermid of Koror because of a pregnant woman who needed to give birth. Once there they gave the name Bibiroi to Ngermid dock signifying the wandering spirit of their travel. After the successful delivery of the pregnant women they continued on to find new settlement in Imul of Imeliik. It is said that they left Peleliu toward north in search of resources in times of drought and famine (Dirrengechel Sariang Timulch 2016). This oral tradition between Imeliik clan, Ngermid, and Peleliu continues to be maintained through customary obligations. Rois Mid-Oublallang el buk er a Imul (B:IM-5:2) entered Palau Register of Historic Places in 2001.

The men began searching for the vines but the boy soon became discouraged because this was his first time and his inexperience was apparent. He fled to the other side of the island so that the others might not see the streaming tears of frustration. On the further side of the island, the boy met Remusei, who was of the same age as he was. Remusei asked the boy who he was and why he was crying. The chief's son told him about himself and of the morning's unpleasant experience.

Remusei had great sympathy for his new friend and offered to help gather the most vines to win the taro. With Remusei's help and instructions, the boy returned to the canoe with many vines before any other men had returned. As others arrived, they were amazed at the boy's large vine collection and gave him the taro as agreed. The group returned to their village and soon the boy was reporting all that he had seen and done on the island. The father was extremely pleased to learn that his son had made a friend. The chief felt that a skillful foster son would be an asset to the family. The chief sent his son and his men to the island to seek Remusei and to bring him back with them.

Remusei was pleased with the invitation but would not accept it until he had discussed the matter with his mother. The mother agreed that he should leave her and the island, as it would not be wise for him to stay since she was a bird and he was human. He should live his manhood with his own kind. She merely requested that if he ever felt mistreated by his foster family, he would return to her for assistance. The boy so promised and left with the others for the village and his new life.

Years passed and Remusei grew to be a fine, healthy and skilled man. His foster father considered him as a second son and all of the family treated him as an equal member. Remusei taught those of the clan many useful skills that he had learnt from his mother, Bekai, such as fishing with nets more efficiently than with traps. His main occupation was collecting sweet liquid from coconut flowers and cooking syrup from it. The highly sought after syrup brought a fine income, all of which he dutifully gave to his father toward the support of the family. Meanwhile, in another village of Ngatpang, an event which would affect Remusei's life was taking place. It is a traditional custom of Palau for men to give a huge feast, known as *mur*, when they have reached an advanced age. The family of the elder is expected to contribute enough money to cover the expense of the feast. When the time came for the High Chief Obarratkedesau of Ngatpang to give his *mur*, his niece was ashamed that she had no money to contribute. Too ashamed to face her relatives, she fled from her home with no specific destination in mind.

She wandered until she came upon Remusei, who was gathering liquid for his syrup. She asked him if he knew where she could spend the night as she had no relatives in the area. He told her to wait until he had finished his work. When he had done so, he took her to his family home. That night, he asked her all about herself and she told him her name was Tkud, from Ngatpang. They talked on into the night and when Remusei eventually asked her to marry him, she accepted his proposal.

During the first week of their marriage, Tkud told her new husband about the *mur* of her uncle and that she had no contribution. Remusei went to his father and explained that he must be given a large piece of Palauan money to contribute, as was his duty to the family of his new wife. The Chief went to his wife, the keeper of the family fortune, but she refused to part with even one piece. Then the Chief went to another chief of the village but was only able to borrow one *kluk*, a piece not of high value.

The Chief returned home and gave the *kluk* to Remusei. Remusei was very upset and hurt as he knew that his syrup business had brought many money pieces into the family coffers. Yet, when he was in need, he was allowed but a small borrowed piece. He took the *kluk* and went to his true mother, Bekai, as he had promised to do if treated unfairly.

Bekai knew the entire story long before his arrival as she was a half-god with supernatural powers. She busily set about preparing an extraordinary large egg and a new grass skirt. Remusei arrived, told his story, and was given the egg and the grass skirt with instructions about how they should be used. He was to go back to his house and, without speaking to his father; he should leave with his wife to attend the *mur*. Just before the two would arrive at the village of his wife's uncle, they were to stop at a stream and bathe. Afterwards, he would break open the egg, which was full of money pieces. One piece, large and of high value and the grass skirt were to be worn by his wife. From the remaining money, he was to select the *mur* donation. The pleased son thanked his mother and left to do her bidding.

Remusei and Tkud arrived at the *mur* where her relatives saw the valuable money hung around her neck and were amazed that she had so quickly found such a wealthy and skillful husband. Tkud took Remusei to her home where the *mur* was in progress and introduced her husband to her uncle. With some of the egg's money, Tkud paid all of the expenses of the *mur* and gave three pieces to her uncle to give to his wife.

After the *mur*, the two returned to Imul village and Remusei went directly to the island to report all to his mother. His mother told him to go back home and to stay there for seven days. Then, he was to give his foster mother a piece of money and take his wife to live in the village of Irrai. The son went home, gave the borrowed *kluk* and additional small pieces as interest to his mother to repay the loan, and announced to the family that he and Tkud would soon leave. His father was very disturbed by the announcement and tried in every possible way to persuade him to stay. The son stood firm on the decision and, following his mother's command, took his wife to Irrai to live in the house of Klai.

Remusei and Tkud left their home in the village of Imul on a bamboo raft. To shade them on the journey, Tkud took along a branch of a mangrove tree (*urur*). When they came to the mangrove tree-lined channel which leads to the village of Ngerusar, Tkud planted the branch on one side of the entrance and named the spot Ulebached.<sup>20</sup> The branch grew and produced leaves, not as those of a mangrove tree but as those of an orange tree. This particular type of orange tree still exists in Palau and is known as *Kerrekur*. The couple settled in the domain of Chief Tucheremel,

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<sup>20</sup> Ulebached literally means "broken."

in a house known as Klai in the village of Ngerusar. She planted the branch of the orange tree near the front platform. It was there in the house of Klai that Tkud bore their first child, a fine boy they named Ochit.

The couple now had a child and needed to establish their permanent home. This time they sailed to Melekeok and Tkud, once more, carried along a branch of her orange tree. They found land in the village of Ngeruliang, built their home, and Tkud planted the branch near the front of their own platform.

One night, for some unexplained reason, the baby cried continuously and could not be soothed. The frantic mother finally took the baby out of the house, where in desperation, she looked up at the full moon and called, “Moon, moon come and take your baby!” To her great surprise, the moon came down to sit in the tree and demanded the promised child. The mother’s screams of fright brought Remusei from the house. He was startled to see the moon in the tree and asked for a full explanation. A tearful Tkud told him all and Remusei could not think of an honorable alternative to keeping the pledge. The devoted parents could not bear to be separated from their baby so they decided that the three would live together on the moon forever.

As they climbed the tree to board the moon, a branch was broken and was also carried to the sky. To this day, people of Palau point to the dark spots on a full moon and explain that they are the man, woman, baby, and an orange tree branch. The round shape of the moon is likened to that of Bekai’s egg, filled with Palauan money and given to Remusei.

### **The Story of Ngiratumerang (B:IM-5:1;MT/C/P)**

This story came from the hamlet of Imul in Aimeliik. It concerns Ngiratumerang, whose mother belonged to the clan of Uchelkeiukl. This put him in line for the title of Rengulbai, chief of Aimeliik. Since he was handsome, the women of Aimeliik flirted with him while he was still a youngster.

When Ngiratumerang was a fine young man, he did not live at home but consorted with the courtesans at the *bai*. In times of warfare, the courtesans did not wish him to risk death and held him back from the fight. This angered his envious friends. One day, as they returned from the battle, they were so mad that they pulled him away from the courtesans of the *bai* and wiped their rectums on his forearm. Ngiratumerang was saddened and shamed. He fled the *bai* for his home and gave thought to how he might live down his disgrace. To keep the memory of his shame he wrapped his forearm in a sheath from a young betel nut tree and tied it fast.

He then left to Ngersuul to seek instructions from Ngiramoai in the art of war. Testing his bravery and courage, Ngiramoai asked him to get him some betel nuts. The betel nut tree was the thinnest and the tallest of all the betel nut trees that stood near Ngiramoai’s stone platform. When Ngiratumerang was nearing the top, the betel nut tree bent double and he had to climb upside-down. He returned with betel nuts. Ngiramoai was impressed. He agreed to teach his lore. Ngiratumerang spent many days under instruction, and finally Ngiramoai was so impressed by his agility and eagerness that he remarked, “My son, you are the only one of my students to master my knowledge of spear-play and strategy.” Ngiramoai then made spears for

Ngiratumerang and told him to return to Aimeliik, but to return to Ngersuul two days before an impending attack for further instructions. When Ngiratumerang returned, he heard of a forthcoming attack and came back to Ngersuul. Ngiramoai told him that when the war party came to the mangrove passage in Aimeliik they would simultaneously attack in three groups. It would be necessary to spear the head of each group.

A conch shell blown on one of the three docks announced the arrival of the war party. Ngiratumerang speared the leader of this first group. A warning from another dock sounded, and he speared the leader of the second group. This happened again on the third dock and another war leader was speared by Ngiratumerang. By then the other two enemy groups were in retreat and everyone was asking, "Who speared the leader?" It was learned that Ngiratumerang was the spear thrower. The courtesans were asking his whereabouts when suddenly they saw him running back and forth on the path with the grace of an *omukrengukl* bird, resplendent in his strength. After this, it was said, "This is a pity for we should have left him with the courtesans. Then he would have been famous only as a lady's man rather than also gaining the honors of war."

#### **Imul-Ketut (B:IM-5:1;MT/S)**

One day the gods of Ngeraad went fishing. They were using the mangrove channel of Imul. They did not have any boat or canoe so they took one of the canoes that was moored at the dock. The next morning, the owner of the canoe came to check his canoe, and to his great surprise, his canoe was wet and smelled of raw fish. When he came back the next day, his canoe was in the same condition as it was the day before. That evening, he hid in the low cabin of the canoe. In a short while, he heard noises and then people were climbing into his canoe and began moving. When they finally came to a stop, he carefully picked himself up. When the gods saw him, they said, "Why didn't you say that you were here?" From then on, the man and the gods went fishing together. The *ruul* (fish net made of palm leaves) of the gods had weights that were *bachel*, *kluk*, *ketut*, and *kldait*, all very valuable Palauan money. The man became greedy for the weights. After they came back from one of their fishing trips, the gods informed the man that they would not be coming again until the next lowest tide. When the gods left, the man went to their net and cut off the biggest weights which were the *ketut*. On the next lowest tide, the gods came but the man was not there, so they took the canoe and went fishing. Arriving at the spot where they usually did their fishing, they noticed that the weights were gone because the net kept floating. So they exclaimed in disbelief, "Our friend is very stupid! We would have given him the weights once were done fishing but he just couldn't wait." Upon their return from the sea, the gods started to summon the weights from the channel, "*ketut, ketut, ketut, ketut.*" All the *ketut* got up from where they were hidden and marched down the road with the gods to their place in Ngeraad.

#### **Imul - Mechas ma Ngelekel Redil (Old Woman and Her Daughter) (B:IM-5:1;MR)**

This story comes from Imul, a hamlet in Aimeliik. It is a story of an old woman who had two lovers and a daughter. One of the woman's lovers was from the hills. Whenever he came to visit, he would bring fruit bats and pigeons for meat. Her other lover was from another island, and came by the sea, bringing all sorts of seafood. The woman was very clever and she arranged for her lovers to come at different times. When her lover from the hill came in, her lover from

the other island would not come and vice versa. It went on and on for awhile until one day it happened that both lovers came at the same time unannounced. The old woman was preparing dinner that evening with confused thoughts because she did not know what to do. Her daughter was thinking about her mother and felt her mother's uneasiness. When dinner was over, the daughter got the bedding together. She prepared two beds for the two gentlemen. She gave one to the man from the hill and the other to the man from the other island. She then went and slept with one of the men while her mother slept with the other man. Thus, both men were happy and everything went well. The *ollachidnger*, or lesson to be learned, is not to abandon your mother when she is in need.

### **Ngelekek Budel and Ngelekek Chelsel <sup>21</sup> (B:IM-5:1;MR/S)**

This story took place in a village called Imul in Aimeliik. Long ago the people very seldom went fishing in the daytime for fear that they might be attacked in the water by their enemies, so they hunted birds for food. The members of the clan of Bartekuu were out in the hills hunting frigate birds. While the members of the hunting party were thus engaged, one of them detoured and followed a path all the way to Ngeraod. As he followed the birds intently he was startled to hear a baby's cry. He looked around and soon discovered that there was a baby under a nearby tree. Astonished, he uttered, "Oh, my child," and stooped down to pick up the child.

The gods who were there, but were invisible to human eye, said, "Rub the man's eye before he steps on us" (only an eye without imperfections, not found in mere humans, can gaze upon the refulgent glory of the gods). When his eyes were touched, the man was overwhelmed and stumbled to the ground, for suddenly there were unknown people around him. The gods then told him to make a cradle from the leaf of a betel-nut tree and put the child in it. The man did as he was told, took the child to his house in the village, and raised him with his own child. As they were growing up, the father usually took them night fishing, but one night he decided to go by himself. He had a very large catch. When he brought his catch home, he found that his two sons were fast asleep, so he quickly ordered his wife to roast some of the fish and wake the boys for dinner. The wife silently obeyed her husband and chose a big fish to be roasted. When the fish was cooked her husband told her to wake up their two sons. But his wife replied, "I will wake up our real son first and let the other son sleep." Ngelekek Budel was awake and heard all of the conversation but he pretended to be fast asleep. He was trying to find out whom his mother was going to wake up first. As he waited in anticipation, his mother did not wake him up, but moved closer to her real son and quietly shook him until he was awake. With this, Ngelekek Budel finally realized that he was not the couple's real child and began secretly wondering who his real parents were. He felt very unhappy about this incident but took care that his adopted parents would not discover his disappointment.

One night when Ngelekek Budel was out fishing with his friends, he picked up a sea cucumber and brought it to his house and hid it inside part of the hollow bamboo floor at the section of the house where he usually slept at night. The next day he pretended he could not get up and told his mother that he was ill. As the days went by, the sea cucumber got more and more putrid and the news of the boy's sickness was known by everyone in the village. The god's, including

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<sup>21</sup> Similar story is captured by Tellei et. al. 2005. See Appendix IIa.

Ngelekek Budel's real mother, heard about it and also knew that everyone in the village was aware that her son was ill. One day the boy's real mother decided to reveal herself to the boy, so she made plans to visit him.

Late one evening, Ngelekek Budel's divine mother visited him in his house. Ngelekek Budel asked why the woman was interested in his condition, so the woman told him that she was his real mother. With this, Ngelekek Budel told her that he was not really sick, but that the putrid smell was a sea cucumber he had hidden in the edge of the bamboo floor. He was very happy to know who his real mother was, but never told anyone about his knowledge that he was not the couple's real child. In the morning he woke up early and discretely removed the sea cucumber from the bamboo floor and threw it away. Nobody knew why the boy had suddenly become well and why the bad smell around him had left.

Ngelekek Budel remained with his adopted parents until he was grown-up. Then one day he asked his adopted father to build him a canoe. His father complied with his wishes and found a big tree called "Kelel a Charm" (literally "animal food") and began building a canoe for Ngelekek Budel. Everyday the father went to the place where the big log was and worked on the canoe. Each time he left the canoe and returned the following morning, he found that more was completed than he had done the previous day. This was because the boy's real brothers, who were gods, were helping him build the canoe. It was not long before the canoe was finished and it was time to pull it to the shore. Since the canoe was in the forest it needed a lot of people to move it to the shore. Ngelekek Budel asked his father when the moving would take place and his reply was, "In about two days."

His father informed his wife that afternoon when she brought him his lunch to prepare food for the people, for in about two days the canoe would be dragged to the shore. His wife then went to her taro patches to get taro for the occasion. She placed each pile of food in a place where they would stop to rest before continuing with their work.

The day for pulling the canoe came, and village people gathered at the spot where the canoe was and began dragging it. At the first stop it was noon and there was food there so they rested and had their noonday meal. They continued dragging the canoe until it came to a very flat and smooth area where all of a sudden the canoe could not be moved an inch. The men who were pulling could not move the canoe, so the whole village of Imul was summoned to help. Still they could not move it. After many futile attempts to drag the canoe, they all stopped, not knowing what they could do. Ngelekek Budel's father, out of sheer desperation, noticed his son standing nearby so he remarked, "Son, why don't you try pulling the canoe?" Ngelekek Budel got up, went over to the canoe, touched it, and began to chant: "Mother, father show me Ngelekek Budel, Metechesel."

Upon speaking, the canoe appeared to jump up and slide down so swiftly that it frightened the men and they fled. As they followed the canoe to the dock, they found their food all prepared and waiting for them, so the men sat down and ate. When the feast was over, Ngelekek Budel finally spoke to his father, saying, "I am leaving." He told him that he was no longer their child and that this was the end of their parent-child relationship. His father begged him for forgiveness and

said many things to mollify him. But in spite of his father's pleas, Ngelekek Budel insisted on departing. Before he left he put a curse on his parent's clan. He said, "When your children grow-up they will become beautiful women, but plagued with misfortune and greed for food." This story teaches a lesson to women or married people who adopt children and mistreat them, favoring their own over the adopted child. Ngelekek Budel means "outside or skin child" and Ngelekek Chelsel, or Metechelsel, means "my inside child."

#### **Ngerderar (B:IM-5:4; P/H)**

Ngerderar was a once a strong village in Imul region. It is believed that Ngerderar was a populated village with strong men who were capable of building bais and other heavy works such as stone platforms and other structures. It is now an abandoned village; however it was used for Japanese encampment during Japanese Administration (1919-1945) in Palau (Figure 2). Informants recalled going to Ngerderar and collecting metal from abandoned carts and other machinery for their household or fishing use.

During the 1998 archaeological survey several features were noted in this area: concrete floor, bottles, and other metal (Olsudong et. al, 1998). In a more recent development the area has been designated as a conservation area "Aimeliik Ngerderar Watershed Conservation Area" where the Protected Areas Network fund provides funds for its beautification for the education and tourism purposes (Figure 3). It is within the scope of their management to ensure that its cultural sites are maintained and restored to maintain value to the site (<http://palaupanfund.org/ngerderar.html>).



**Figure 3 Type 96 25-mm machine cannon near Ngerderar, Aimeliik (Source: Butler and Snyder 1991:55)**

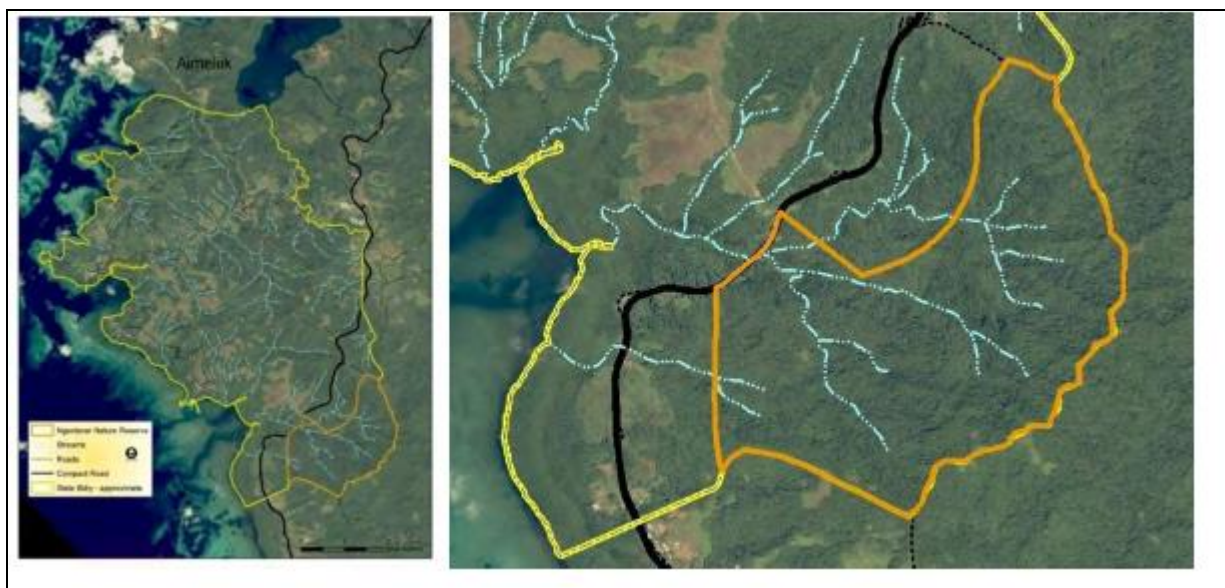


**Figure 4 Map of Ngerderar Watershed Conservation Area (Source: NWCA Management Plan 2011-2016)**

The story of Ucherderar is associated with Ngerderar. Informants have identified that there is big boulder in Ngerderar River that represent the body of Ucherderar. Following is the story of Ucherderar:

#### **Diety Ucherderar of Ngerderar (B:IM-5:4; C/MT)**

Ucherderar was the chief of Ngerderar. He was a demi-god who was carried every where on a litter. In the mornings, he would say, “Take me to the stream so I can bathe” and the men of the village would carry him to the stream at Ngerderar, where he would bathe. When he grew cold, he would say, “Take me to the top of the hill so that I can sun myself.” After a while in the sun he would be hot, and he would tell the men of the village to take him to the stream so he could cool off again. This occurred several times a day, every day for a long time, until the people of Ngerderar decided that they could no longer tolerate this behavior. The men decided that the next time they carried him to the stream; they would toss him into the stream and kill him so that they would not be burdened by his unreasonable requests. The next day they took him to the stream as usual, but while they were still in the hills overlooking the stream they tossed him into the stream. After he was tossed into the stream, Ucherderar cursed the people of Ngerderar. He said, *sei el le bo er ngii a ungil el klebesei er kemiu, me a omerolliu, me a chelsengmiu e ng di mo chull* (Whenever Aimeliik holds a big feast there shall be torrential rain). After he cursed them, he turned into stone. Today the stone that is Ucherderar still stands (Tellei 2005:103). It is common now to hear people addressing those from Aimeliik to appease their diety (Ucherderar) whenever a big event is taking place to prevent rain from falling.

#### **Elechui (B:IM-2:1;P/L)**

Elechui<sup>22</sup> is the child of Uchelkeiukl, the highest ranking clan of Ngerkeai, where chief Rengulbai of Aimeliik is from. In very ancient times, a woman held the title of chieftain. When

<sup>22</sup> Elechui Village-Beluu er a Elechui entered the Palau Register of Historic Places in 1994.

the woman was old and frail and could not perform her task as chief, she went to Ngermedengir clan of Elechui and handed the title to the head of the clan and requested the men of the clan to take the title and oversee the village. From then on, the men of Ngermedengir clan ruled Elechui. The ranking title is Rebluud. People of Ngermedengir clan still hold the title of Rebluud today. The present chief of Elechui is Rebluud Kiueluul Mekemad of the clan of Ngermedengir. Ngermedengir clan is associated with Uchelbang clan of Ngchemiangel and Dilubech clan of Ngeremlengui. Chief Rebluud Kiueluul also holds the title of Oludong in Uchelbang clan. He graduated from the fifth grade of Japanese school in Koror. The Klobak of Elechui is called Ngarachisau.

**Table 9 Elechui Village Council of Chiefs 1919**

| <b>Klobak -Chief</b> | <b>Female counterpart</b> | <b>Blai-House</b> |
|----------------------|---------------------------|-------------------|
| 1. Rebluud           | Ebil                      | Ngermedengir      |
| 2. Rechedioul        | Dilketbub                 | Iked              |
| 3. Meluat            |                           | Ngerdingked       |
| 4. Ibau              |                           | Choumangerenger   |
| 5. Ngiraulau         |                           | Meteulechol       |
| 6. Bitallurei        |                           | Kuros             |
| 7. Rkodoll           |                           |                   |
| 8. Kesuall           |                           | Klei              |
| 9. Iyechad ra Bedul  |                           | Kerual            |
| 10.Mad ra Ikekang    |                           | Ilild             |

Source: Krämer 1919: 172.

**Table 10 Elechui Council of Chiefs 1974**

| <b>Klobak: N garachisau</b> |
|-----------------------------|
| 1. Rebluud                  |
| 2. Rechedioel               |
| 3. Meluat                   |
| 4. Ibau                     |
| 5. Ngiraulau                |
| 6. Bitallurei               |
| 7. Rkodoll                  |
| 8. Kesuall                  |
| 9. Arbedul                  |
| 10.Madraikekang             |

Source: Lawrence Otaor and Rengulbai Ngodrii (March 11, 1974) (Holyaok et. al, 1998)

**Table 11 Ngirachisau er a Elechui**

| <b>Klobak -Chief</b> |
|----------------------|
| 1. Rebluud           |
| 2. Rechedioul        |
| 3. Meluat            |
| 4. Ibau              |

|                   |
|-------------------|
| 5. Ngiraulau      |
| 6. Bitallurei     |
| 7. Rkodoll        |
| 8. Ksuall         |
| 9. Iyechadrabedul |
| 10. MadraIkekang  |

Source: Aimeliik State Constitution 1982/1989

### **Bersoech er a Elechui-The Snake of Elechui<sup>23</sup> (B:IM-2:1&14;MT/G/C)**

This story came from Elechui, a hamlet in Aimeliik. In ancient times, a gigantic snake lived in the hills (today, the hills are named Cheuidelked [seven hills]) of Elechui overlooking the village. Whenever the snake saw smoke, it would come down and devour humans. Smoke was a signal that there were people moving around in the village. This continued for such a long time that the village population decreased and the people became too frightened to cook their food. The chief called a meeting to inform all villagers to collect up their belongings and prepare to move out of Elechui because of fear for their lives. They agreed to abandon their village and move to another place. The villagers decided to move out the next day.

When the day came, everybody got in their canoes and fled. One old woman who did not have anybody to help her, neither husband nor son, stood on the dock asking each passing canoe for a lift. As each canoe passed, the occupants would tell her to wait for the next canoe until all the canoe was gone. The fleeing villagers fled to Ngetmel in Ngerchelong. The old woman was left behind, all alone in Elechui with the threatening snake. Scared for her life, she moved to a cave in the forest and lived her life in fear, sadness, and loneliness. The gods looked down and felt sorry for her, and so they impregnated her. Because her pregnancy was a gift from the gods, her stomach grew bigger and bigger everyday until she finally gave birth to a baby boy.<sup>24</sup> Her son grew each day to a strong fine young man. Then one day he asked his mother, “Are we the only people in this village, and why do we eat raw food, why can’t we cook our food?” His mother told him about the snake and how the other villagers had abandoned her.

The next day, the son began to gather rocks and piled them up until he had seven piles of rocks. Then he built a fire on each pile of rocks until they were glowing red hot. The hungry snake saw smoke and slithered down the hills toward the smoke. When the snake got close to the burning rocks, the boy began to feed the snake with the red hot stones. The snake kept on swallowing the glowing stones until they burnt its stomach. The snake could not move, it had eaten too many hot rocks and died.<sup>25</sup> The boy opened up the snake’s belly, removed the stomach and put it on a wooden platter that belonged to Rebluud and set it adrift. The boy instructed the disemboweled stomach to find the people of Elechui and if they were to ask, “Are you the stomach of this or that animal?” not to expand or pop unless they were to say, “Stomach of the snake of Elechui,” then it could pop. The platter seemed to be guided by the gods because it coursed its way to some people of Elechui who were fishing with hand nets. They asked the stomach if it were the

<sup>23</sup> See Appendix IIB Story 128 for similar story by Augustin Krämer.

<sup>24</sup> The old woman’s house stone platform is still there at Elechui.

<sup>25</sup> One can still see what remains of the red stones that were used to feed the snake.

stomach of that and this animal but nothing happened. Then, they recognized the wooden platter as the one that belonged to Rebluud so they asked, “Are you the stomach of the snake of Elechui.” At this, the disemboweled stomach popped. They knew then that the snake was dead. They brought the news to Rebluud who summoned all the people to share with them the good news. They agreed to return to Elechui. When they returned to Elechui, the boy had blocked the entrance into the mangrove passage (taoch), Ngertong.<sup>26</sup> Rebluud and the villagers pleaded with the boy to let them in but the boy refused. Then they offered him the plot of taro patch at the head of the stream, and that when the *bai* got old and was falling apart, it would be given to him to use as firewood. And so he accepted their offer and allowed them entry.



Figure 5 Painting of Bersoech er a Elechui (Photo Credit: BHP 2011).

### **Ngerbung el Bad (B:IM-2:7; P/MT/S/C/G)**

*Ngerbung el bad* is a significant monolith found in Oublallang er a Ngerkelalk, a terrace set in the Elechui region that is listed in the Palau Register of Historic Places. According to informants Ngerbung el bad is a marker signifying Imeliik as one of Milad’s children. The legend of Milad (a female demigod) began when the seven Tekiimelab (demi-gods) were searching the land for the eye of Temodokl (one-eyed god). They came upon a woman, Dirrabkau, who was boiling taro, and asked her to cook their fish for their evening meal. With her ingenuity, Dirrabkau cooked the fish and inserted them in the cooked taro, thus making taro fish sandwiches. The Tekiimelab took their food and left. Upon finding out the ingenuity of Dirrabkau’s taro fish, they went back and told her of a great flood that would be coming and instructed her to tell her son, Ngiselacheos, to lash a big bamboo raft in preparation. When the floods came, she was prepared, but, as the water rose, her hair caught on a tree and she drowned. The Tekiimelab found her body and breathed life into her nostrils, at which point she became Milad, meaning “was dead.” Milad gave birth to four children: Imeungs, the oldest son, Olekeok, the second son, Ngerbung,

<sup>26</sup> At Ngertong, one can still see the pile of stones that the boy used to block the channel entrance.

the third child and only daughter, and Sureor, the youngest son. These four children of Milad form the four corner posts of Palauan society.

### **Kabekel (war canoe) of Ngerkebesang (B:IM 2; L/C)**

A war canoe of Ngerkebesang was en route to Ngerkebesang from Ngaraard. When it passed Ngeremlengui, the war canoes from that place gave chase. When the canoe from Ngerkebesang was nearing Aimeliik, a blare from a conch shell went up, meaning a chase was on. War canoes from Aimeliik joined the chase. Because the people in the Ngerkebesang war canoe were exhausted from the long chase, they were slowing down. That was when the canoe from Elechui with fresh blood captured the Ngerkebesang canoe. The Ngerkebesang warriors were so exhausted that all they could do was plead for their lives. Therefore the Elechui warriors did not kill anyone or hurt anyone in the canoe, but instead, exchanged canoes with the Ngerkebesang warriors and allowed them to escape.

When the rest of the pursuers finally caught the other canoe, it turned out to be the warriors of Elechui. They were informed by the people of Elechui that they had caught the Ngerkebesang canoe but that the Ngerkebesang warriors had escaped. From that time on, whenever the people of Ngerkebesang went fishing, they would always leave fish for the people of Elechui at the Omebael Rock. Omebael Rock is a rock that is in the reef flat of Elechui next to Ngerchebal. Thus, the people of Elechui never went hungry. They were rich in fish and preserved fish gravy.

### **Women of Oikull<sup>27</sup> (B:IM-2; L/C/MR/S)**

The news that the canoe of Elechui was the fastest canoe brought two groups of women to Elechui in an attempt to take the canoe with them: a group from Oikull in Airai and a group from Ngchemsed in Ngeremlengui. The canoe was actually not really that fast. The canoe of Elechui, which had new men in it, caught up with the exhausted people of Ngerkebesang during the chase. Thus, the canoe of Elechui was considered and lauded as the best and the fastest. When the two groups of women arrived, the chief did not know who to give the canoe to, so he said, "Let us rest tonight and tomorrow you can each take the canoe for a run." A woman from Oikull took her women to bathe at Oldisech, a stream in Oikull. While they were bathing, the woman said to the others, "Tonight I will sleep next to the hearth in the center of the *bai* while each of you will position yourself in the crawl space beneath each *rubak*. I will take Rebluud." The women of Oikull were scheming to make the *rubak* of Elechui happy so that they could take the canoe.

When evening came and it was time to sleep, the women of Oikull took their positions as planned. The woman who slept next to the hearth removed the firewood causing smoke to fill the *bai* and the women of Oikull got into the *bai* and slept with the *rubak*. Rebluud and the woman discussed between them a way that the Oikull women could take the canoe without Rebluud appearing to be biased. The next morning the women from Ngchemsed and Oikull went to the mangrove dock of Roro with the *rubak* of Elechui. The Ngchemsed women boarded the canoe and took it for a run to Bkulrengel and back to the dock. Then the Oikull women boarded the canoe and went for a run to Bkulrengel and back. They headed towards Elechui, but they did

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<sup>27</sup> See Appendix II B Story 134b for similar story by Augustin Krämer.

not stop. They continued paddling on past Elechui. Everyone was waiting for them but they never returned. Rebluud sent one of his men to the hills to see if something had happened to the canoe. The messenger returned and reported that the canoe had already passed Ngerbesechel and was still going. Rebluud said to the women of Ngchemsed, “You should have just gone with the canoe when you went for your run this morning.” However, he and the *rubak* of Elechui knew all along that the canoe would be taken by the women of Oikull.

#### **Ngelekel a Uchelkeiukl (Elechui is a child of Uchelkeiukl) (B:IM-2; L/P)**

As mentioned earlier, Elechui was the child of Uchelkeiukl, the clan where Chief Rengulbai of Aimeliik hails from. Whenever Rengulbai had a trip over water, a person from Elechui would have to go on that trip. The role of the person from Elechui was to bail water so that the canoe would not sink. The man was to save the canoe. Saving the canoe was also saving Rengulbai’s life. At the same time a person from Ngermedengir’s clan would be travelling with Rengulbai, and that person would sit next to Rengulbai and take care of Rengulbai’s bag. Rengulbai’s bag would hold *udoud*, so in case something happened to the canoe, the person from Ngermedengir was to protect and save the bag. This was the only occasion when other people could chew betelnut from Rengulbai’s bag, with the Ngermedengir person preparing the betelnut. Rengulbai’s clan knew this so they would fill the bag with plenty of betelnut and its accessories.

#### **Kabekelir a re Ngara Tengadik (B:IM-2:8; G/C)**

Ngara Tengadik is men’s club was from Ngebedech a village in Ngerberruuch. Kabekelir a re ngara tengadik means Tengadik’s war canoe. A basalt slab on this hill is the embodiment of this war canoe. It is said that when the village is being under siege from an opposing village the Ngara Tengadik take their war canoe paddles to this hill and get into warfare formation with chants and loud cry, thus frightening their enemies and causing them to withdraw (Olsudong et. al,1998).

#### **Malsol’s Tomb in Elechui<sup>28</sup> (B:IM-2:1 ft.17; C/S/P/L/G/MR/MG)**

Malsol was one of the brave and feared warriors of Palau in ancient times. One day, there was a task to be done by the villagers of Ngeremlengui. They were putting up the roof of a *bai*. Malsol and Dirrengulbai’s son were there to lend a hand. Dirrengulbai was and still is the highest title in Aimeliik for a woman. On this particular occasion, Dirrengulbai was married to the Melekeok Paramount Chief Reklai. Dirrengulbai’s son and Malsol were on the top of the *bai* putting on the roof until they came to the end part of the roof. Both men were arguing about who should lay down the last section. While they were arguing, Malsol pushed Dirrengulbai’s son off the roof and he fell to his death. When Dirrengulbai heard about her son’s death, she was saddened, hurt and wanted revenge.

At her husband’s house in Melekeok, Dirrengulbai would not allow Reklai to touch her. When he finally asked her why she would not allow him to touch her, she said that she could not sleep with him unless her pain and suffering over her son’s death were eased. Reklai replied that that was easy. He sent word to Ngchesar for Bekeuelbechab, another well-known brave man, a man to go to war with. Bekeuelbechab started his search for Malsol at Ngerchelong and continued

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<sup>28</sup> See also Appendix II B story 207 for a similar story collected by Augustin Krämer. Another version of this story is captured by Tellei et. al. 2005:105-18. Malsol’s Tomb entered the Palau Register of Historic Places in 1989.

down the west coast of Babeldaob. He found him checking his fish trap in front of Ngeremlengui. As soon as Malsol saw Bekeuelbechab, he knew that Bekeuelbechab wanted his head. Bekeuelbechab stood up and hurled his spears in an attempt to hit Malsol but because of his expertise in warfare, Malsol was able to dodge the spears. When Bekeuelbechab ran out of spears, he jumped Malsol and they fought in the water. Because Malsol was a good fisherman, he grabbed Bekeuelbechab and dove toward the bottom of the ocean hoping that Bekeuelbechab would drown. Bubbles started coming from the mouth of Bekeuelbechab, so Malsol thought that he was drowning. However, the bubbles that were coming from Bekeuelbechab were caused by his laughter because he had a dagger made out of the spiny tail of the rayfish tucked in his loincloth. He pulled out the dagger and stabbed Malsol in the chest.

Malsol then released Bekeuelbechab and they both resurfaced. Malsol begged his friend to take his life but his friend said that he could not because someone else would have the honor of doing that. Bekeuelbechab brought Malsol to Elechui because Elechui is the child of Uchelkeiukl. Dirrengulbai directed all the women of Uchelkeiukl to wear their Palauan bead money<sup>29</sup> and to bring a stone with them to Elechui. Dirrengulbai spat in Malsol's face and the women stoned him to death. The stones piled up and became Malsol's tomb. The tomb can still be seen at Elechui next to the *bai*.

#### **Ng di renguk e Ngusek (B:IM-2; MR/G/S)**

The man belonged to the *blai* (clan house) of Uel (turtle) at Ngerchol of Peleliu state. His name is Ngiraterkedoi, but he also is known as Ngirauel, after his house name. Ngirauel got married to a woman named Dirrauel of the *blai* of Meteolechol, in Elechui of Aimeliik state. They had a wonderful relationship as a married couple so Ngirauel moved his family to live in Aimeliik so that he could help his wife collect *miich* (tropical almonds) and *riamel* (football fruit). They frequently shelled the tropical almonds and scraped the meat out of the fruit to bring to the house of Uchelkeiukl (the highest-ranking clan in Aimeliik). This was the traditional service of the people of Elechui in Aimeliik state. One day, when ongos (the easterly wind season) was at its central direction, Ngirauel said, "I would like to go to Peleliu for a visit." Preparations for a routine visiting trip were made and, at last, Ngirauel and *ruchellel* (his younger relatives) set sail to Peleliu. When en route, he pierced the egg nest of two large and very good turtles at the rock islands. Arriving in Peleliu, he kept thinking that, on his return voyage to Babeldaob, he would go to the rock island to turn the turtles over and continue his voyage. They left Peleliu after a few days, and they stopped at the rock island for two days to take the turtles. In the meantime, the wind moved to the south so they resumed their sailing. They sailed on and on but night fell before they reached Aimeliik. Nevertheless, Ngirauel was happy and excited. The turtles he was taking home were very good, and he was imagining how glad Dirrauel would be. Dirrauel was the only woman Ngirauel loved. They sailed through the rough sea which slowed them down so that by the time they entered the mangrove channel of Ngertong, the whole *beluu* (village) had retired for the night. Ngirauel instructed his young kin to unload their catch and secure the canoe while he went to the house to see if there were people who could help them. On his way to the house, he was grinning and thinking of how he would tell Dirrauel about this great catch of turtles.

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<sup>29</sup> This money was used to pay Bekeuelbechab.

At this time, there was a man by the name of Ngiramelelchedui, from the blai of Uchelkeiukl, in Ngerkeai village of Aimeliik state. He had the habit of going about seducing or sexually abusing women of low *kebliil* (clan), *beluu*, or blai of little importance. Pursuing this habit, Ngiramelelchedui was out in the night, and he went to the house of Meteolechol, in Elechui, where Dirrauel lived and was alone that night. In the house, he started to seduce her for he knew about the absence of Ngirauel. Dirrauel was a gentle woman so she gracefully asked Ngiramelelchedui, who was a man of *meteet* (high clan-*kebliil*), to leave. While she was talking to him, Ngirauel came to the house. It was a quiet night, so Ngirauel could hear a man's voice in his house. This caused him to feel as if his feet were cut off. He managed to reach the nearest wall at the back of the house. As he tried to listen to the voices from inside, he recognized the voice of Ngiramelelchedui. Sure enough, Ngiramelelchedui was trying to seduce Dirrauel but Dirrauel remained silent, just listening. All of a sudden, a very strange feeling ran over him, and his hair stood on end. He was worried sick wondering what Dirrauel's response would be. For him, only death was in mind. But the gentle Dirrauel said to Ngiramelelchedui, "Thank you but please go and don't do this to me because *ngusek* (female affine who functions as a guardian and protector of a wife's fidelity) and I are alone. My husband went to Peleliu and is not yet home, and I am waiting for him." "Who is your *ngusek* here?" asked the *rubak* (male elder). "It is only my heart; it is my heart but my heart is my *ngusek* as well. It would be better for you to leave because I never will accept what you say. I cannot do this to Ngirauel," responded Dirrauel. When Ngiramelelchedui heard this, he let out a hissing sound, stepped outside and left.

At this, Ngirauel put his head through the door and made a noise. Dirrauel asked, "Are you back again?" I thought I made myself clear, so why do you keep coming back?" Her husband responded, "It is only me, Ngirauel." Then he pushed the woven shutter aside and entered. How happy Dirrauel was, for the only man she loved and married had come home. After a while, Ngirauel said, "Come with me and see how fortunate I have been. There are two turtles down at the *taoch* (dock)." His wife called her kin who were near their house to go with them to the *taoch* to help retrieve the turtles. Back at the house, Ngirauel declared, "These are just for *odoim* (protein) for household consumption and the tortoise shell is your shell *udoud* (money) because you are the best."

Note: And that is how this saying spread: "Ng di renguk e *ngusek*." (It is only my heart but it also is my *ngusek* (like one's sister of one's husband). *Ngusek* function as guardians and protectors of a wife's fidelity.) Those good women who are faithfully married use this saying in their lives.



Figure 6 Bai er a Rubak Chisau in Elechui circa. 1909-1910. (Source: Krämer 1919, Plate 9)



Figure 7 Inside Bai er a Chisau, year 2016 (Photo Credit: BCHP Oral History 2016).

### Ngebedech (B:IM-6:1;L/G)

Ngebedech was one of the original four regions of Aimeliik, located between Ngerkeai and Elechui. It has been abandoned for many years. No one today has any real knowledge of what Ngebedech was like. It is considered to be one of the original four *bai* of Aimeliik.

The reconnaissance survey that was done in 1998 showed the remains of stone platforms for houses and a *bai*, and taro patches (Olsudong et.al, 1998). These indicate that there was a large settlement on Ngebedech.<sup>30</sup> Today, Ngebedech is still uninhabited.

Table 12 Ngebedech Council of Chiefs

| Klobak - Chief     | Female counterpart | Blai-House |
|--------------------|--------------------|------------|
| 1. Ngirametuker    | Dirrametuker       | Ngurusudel |
| 2. Ngirukel        | Dirrarukel         | Meres      |
| 3. Ngirachelchong  | Dirrachelchong     | Iecholu    |
| 4. Ngirakui        | Dirrakui           | Kiu        |
| 5. Ngirauel        | Dirrauel           | Mangerkong |
| 6. Metilab         | Dirrarisong        | Tudersii   |
| 7. Ngirengel       | Obaklubil          | Secherik   |
| 8. Iyechad ra Mlel | Obaklubil ra Mlel  | Ngaramlel  |
| 9. Ongetiu         | Dirrekeball        |            |
| 10. Ongeteruich    | Idelad             |            |

Source: Krämer 1919: 173.

<sup>30</sup> Ngebedech Terraces-Ouballang er a Ngebedech me a Oublallang er a Ngerkelalk (B:IM-2:7 & 6:1) entered Palau Register of Historic Places in 1993.

**Ngerberuuch (B:IM-6:1; G/H)**

Ngerberuuch is a hamlet of Aimeliik that is located flanked by Elechui and Ngchemiangel. Ngerberuuch has also been abandoned for years. When the shelling and bombing at Ngerkebesang and Meyuns of Koror took place in 1944, the people were relocated to Ngerberuuch when was then uninhabited. After the war, the people of Ngerkebesang returned back to their place and once again Ngerberuuch was abandoned.

On the recent reconnaissance survey of Ngerberuuch, huge stone platforms for houses, long stone paths running from the mangrove dock to the hills, and stone platform of a *bai* were discovered. Stories of origin or migration could not be collected during the 1998 and 2016 surveys however oral histories of certain people and event from Ngerberuuch suggest that this was once a populous village set with its own council of chief and clubs. Ngerberuuch was under the leadership of Ngerkeai. Today, Ngerberuuch remains abandoned.

**Dirrachelsekl (B:IM-6:1; S/MR)**

In the village of Ngerberuuch, there was an elder woman name Dirrachelsekl of the house of Chelsekl. This woman stole only once but the whole village was very angry with her. Every time something was missing, people would say that it was Dirrachelsekl. Even when there was gossip or rumours going around in the village, the whole village would blame Dirrachelsekl. Dirrachelsekl was so annoyed with and humiliated by the whole village that she went down to the mangrove channel and jumped into the water and turned into stone. It looked more like a monolith in the water. If one was to hit the stone, it would rain in Ngerberuuch. Stealing was the most shameful act in Palau. The lesson to be learned from this story is once you do something really bad, people will always think of you as a bad person.

**Meduch el Beruuch (B:IM-6:1; S/MR)**

Meduch el Beruuch was a big strong man. He thought that the people of Ngerberuuch could not do things without him because he was big and strong. They were always seeking his help. So one day when the whole village gathered to pull something that needed to be pulled, Meduch el Beruuch said to himself that this time he would not go. He wanted to see if the villagers could do it without him. Because it was the whole village, they were united and strong and so they did it without him. This is the *ollachidnger* (lesson to be learned) of Meduch el Beruuch. It means that if you are big and strong and people are always seeking your help, do not become arrogant and convinced that you are indispensable, because people can succeed without you. Different people have different talents, gifts and abilities that, when combined, can be a tremendous force to move mountains and perform seemingly impossible tasks.

**Cheldechedechal a Riamel (Story of the Football Fruit [Pangi or Payan]) (B:IM-6:1; L/MR/S)**

A club of Ngerberuuch travelled to Melekeok as guests at a festivity that was hosted by the people of Melekeok. It was known that whenever a club of Ngerberuuch came to Melekeok, its members would die at the hands of Reklai, the Paramount Chief of Melekeok. When the festivity was over and the people of Ngerberuuch were ready to die, a child begged his father for permission to tell what his mother had told him. His father told him to be quiet but he would not

stop. Reklai said to the father, “Let the child speak.” So he did. He started by saying that he went to gather *riamel* (football fruit) and he collected two fruits, one with two bite marks on it and the other with one bite mark on it. He asked his mother about the marks on the fruit. His mother told him that the fruit with the two bites was eaten by *rengalk ukuruu* (children of different parents) and the fruit with the one bite on it was eaten by *rengalk tang* (children of the same parent). When Reklai heard this, he spared their lives because it reminded him that Aimeliik and Melekeok are *ngalk tang*, since they were both children of Milad.

### **The Little Pied Cormorant and The Cattle Egret (B:IM-6:1; MR/S)**

This is a story of two birds that lived in Ngerberuuch, a hamlet in Aimeliik. This place lies between the hamlets of Ngchemiangel and Elechui. The Cattle Egret bird was perched on top of his favorite place early one morning stretching his wings and contemplating what he would do for the day. As he glanced side ways, his eye caught sight of his friend Little Pied Cormorant trying to catch a fish. The Cattle Egret called out to him and asked, “My friend, I can tell by your puffy eyes that you just got up, but why are you catching fish this early? Do you have any children to feed?” The Little Pied Cormorant uttered a frustrated sigh and said, “My friend, I am hungry.” So Cattle Egret said, “Friend, now why don’t you let me guide us to a place I know that has a lot of fish where you can eat as much as you want without having to dive for it. Look at your eyes. They are red from diving.” The Little Pied Cormorant thought for a while and then said, “Well friend, what you are saying is true. When can we go? Anytime of the day is good for me”, said the Little Pied Cormorant. “Let us then go tomorrow,” said the Cattle Egret.

The Little Pied Cormorant nodded his head in agreement and they decided that they would meet at the same place and at the same time the next morning. The next day when they met the Cattle Egret said to the Little Pied Cormorant, “My friend, when we go, there will be a lot of fish, but just take enough or we won’t be able to get home if you take more than you need.” The Little Pied Cormorant was amazed and remarked, “Is this place full of fish?” The cattle Egret said, “This place, my friend, is full of fish and that is why I am warning you. If you take more than what you need you will be very heavy and may not make it home.” The Little Pied Cormorant did not say anything but was very anxious for them to leave right away. As they flew off the Cattle Egret led the way toward the reef. The tide was going out and they picked a rock to sit on and wait for the reef to dry up. But the Little Pied Cormorant could not wait. He craned his neck trying to spot fish and occasionally would just fly off to catch them. After several attempts, the Cattle Egret remarked, “My friend, control yourself, the tide will be out soon and the reef will be dried up. We do not have to dive for the fish, but just walk on the reef and pick them up.” But Little Pied Cormorant did not listen and told his friend he was going to go in anyway. So his friend remarked, “That is up to you, but do not over-do it.”

There were a lot of fish, and Little Pied Cormorant was eating as fast and as much as he could. And when the reef became dry and fish were just lying around on the dried up reef, Little Pied Cormorant kept on eating. He ate and ate until fish tails were sticking out of his mouth for he could not swallow them. So when the Cattle Egret told him they had to leave he found out he was too heavy to fly. He tried, and while they were both in mid-air, Little Pied Cormorant got sick and threw up. So his friend Cattle Egret said, “Let’s go down and you float on the water and relax a while. When you are strong enough we will fly on.” They resumed their journey and shortly the Little Pied Cormorant suddenly fell into the water. By this time, the Cattle Egret was

getting tired of waiting for him so he said, “My friend you can rest a while, but I will fly home and wait for you.” As he arrived home, he sat on his favorite branch and went to sleep. Finally the Little Pied Cormorant arrived and as soon as he set his foot on the branch beside his friend he got sick again and threw up all the fish he had eaten. Before the sun set he was hungry for his stomach was empty so he began to search for fish to eat. The story teaches a lesson. The lesson is: “Control yourself and just get enough to eat. Do not over do it.”

### **Klubedsengall, the Flier<sup>31</sup> (B:IM-6;MT/S)**

An old woman named Mechad lived in Ngereberuuch. As she was working in her taro patch one day, cutting taro stems from the roots and washing them, she saw a child lying in the water. She dropped everything else, picked up the child, and carried it home, where she gave it her best care. The boy grew up rapidly. When he was old enough to go to the creek and return by himself, he was already possessed by a desire for action. Once he spotted people going fishing on bamboo rafts. He quickly grabbed a taro pick, stuck it into one bamboo pole and jumped on one of the rafts to tag along. Once outside, the people went to the reef. The boy remained on the raft, and when a school of *kemedukl* (adult parrotfish) came, he speared the smallest one and brought it aboard the raft. The people on the reef only caught a few marine creatures. On their way home, they desired the boy’s fish, but he did not want to give it up and took it home instead to his foster mother, who was most pleased with her son, who bore the name Klubedsengall. Because the people were upset by this ingratitude towards them, they no longer took him with them. But this did not last long since the boy was strong enough to pole a raft by himself. The first time, he took along three taro picks. As a school of *kemedukl* came again, he dove toward them with the three picks and killed three fish, which he brought up to his raft. The others who had gone out to fish at the same time as usual watched all this with unbounded astonishment. After returning to the dock, he gave one of the three fish to the son of Rebluud, the head Chief of Elechui, the second he divided among the other boys who were with him, and the third he gave to his foster mother.

On the following day, Klubedsengall visited Rebluud’s son in Elechui with the intention of becoming his friend. He was well received; in fact, the chief was so pleased with the adept youth, whose valuable characteristics he intended to exploit that in order to tie him completely to his family, he planned to marry him to his daughter as soon as possible. In a brief time, Klubedsengall was the son-in-law of Rebluud, although he was still quite young. One day, he went fishing with ten taro spikes and brought back ten fish. All his friends came along on their rafts. They were charmed by the bold fisherman, with whom they wanted to go fishing because gathering small fish on the reef henceforth seemed too unprofitable. The ten fish were taken to Ngermedengir, Rebluud’s house, the same day. Two were sent to his son-in-law’s foster mother and the rest distributed among the house of Elechui. Soon thereafter, Klubedsengall asked his father-in-law to tell the young people of the village to bring bamboo, vines, and bast, so that he could make a fish trap. His orders were all carried out, and he took all the materials out to the fishing grounds, accompanied by his wife and his friend. He caught many fish, which he sent home with his brother-in-law. He himself took the bamboo and the

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<sup>31</sup> In assessing the story line, people, and place name it can be said that it was taken from Krämer Volume IV (1929). For comparison please see this story collected by Krämer in Appendix IIb Story 18. The Aviator Klúbud singál. In 2016, BCHP OH staff was unable to locate informants who had knowledge about this story.

bast and dove into the deep water to finish a fish trap himself. The pair returned home an hour before sunset.

On the next day, they did the same, specifically by Cape Bkurengel. During the following days, they went farther north to Ngeremeduu, the creek at Ngeremlengui. He always made his trap in the depths, while his wife waited up above on the raft. On the very next day, they went still farther north to Iuekako, the large reef channel off Ngerdmau. As his wife was waiting there up on the raft, several fishermen from the island of Ngerkeklau came that way, fishing on the orders of Uchelkeklau to provide fish for a feast. They abducted the woman into their canoe and travelled homewards to their island. As a sign that they had made a good catch, they stuck an areca leaf sheath on a bamboo pole and raised it up as a victory signal. Uchelkeklau's wife, who was up on the summit of the island, saw this from her house. She told Uchel, who went down to the shore to see what they had caught. How surprised he was when he saw a beautiful woman sitting on the outrigger. She pleased him so much that he immediately took her up to his residence on the hill of Ngerkeklau. As he came up there, he called out to his wife, "Pack up your things and move into another house. This woman here is tribute for a feast. She has to stay with me." When the fishermen again arrived at the Iuekako reef passage on the next day, the raft on which the beautiful woman had been sitting was no longer there.

When he had discovered his empty raft, Klubedsengall had gone home to Ngereberuuch to complain to his mother. She was most upset by the loss of the woman for fear of Chief Rebluud and tied a piece of bast around her body, as Palauan women are wont to do. But her son went to the important Chief with a stout heart and told him all he knew. The old man was most vexed by it all and drove him away. Because he thought it was a case of death, he commenced preparations for his daughter's funeral.

Klubedsengall returned to his mother, and they jointly bewailed their misfortune. Then his mother advised him to do as follows: "Strike an *chedebsungel* tree and see if blood comes out. If so, then cut down the tree and carve a bird from the tree trunk." Klubedsengall vainly searched for such a tree, and when he told his mother about it, she said, "Be calm. Early in the morning, go behind the house. An *chedebsungel* tree is lying where I usually relieve myself. The youth did as bid, and when the blow brought forth blood, he carved a *kedam*, a frigate bird, out of the trunk. He informed his mother, who taught him what he had to do next: cover the carving with large taro leaves, lay it in a basket, and take it to the heath of Ngerebusech behind the house. He had to remain there with the basket, and whenever a bird passed, he had to shout, "I'm collecting feathers." He did so, and all passing birds dropped feathers with which he filled the basket and carried it home. On his mother's instructions, he covered the wooden bird with feathers, made a hollow space inside, and crawled into it. The old woman then took a coconut frond and struck the earth while saying a few magic words. Thereupon, the wooden bird arose with its cargo and then slowly descended. After this attempt had been successful, Klubedsengall had to get fish, which his mother smoked. Afterwards, she cooked taro. When all of the travel provisions had been prepared, she said, "Take food with you into the bird as well as a couple of mats, then fly away and search for your wife." She suspected that her son's wife had been abducted. She once more struck the ground with a coconut frond; the bird ascended and flew from there over Belau.

After a lengthy search, Klubedsengall finally discovered his wife and Uchelkeklau on the hill of Ngerekeklau just as they were delousing each other. He directed his path down close to the couple to see if it was really her. And it really was. Since everyone ran there to see the odd bird, he quickly ascended again out of the range of their stones. But he heard a man say to Uchelkeklau that the fishermen desired to go on another large expedition, and he replied, "Very well. Then we can break open the coconut in the morning!"

When the fishermen were out on the reef, the bird sat down on the outrigger of the canoe belonging to Techocho of Ollei, who was the eldest of the fishermen and who offered it a fish, which Klubedsengall drew in with his hands, so they would not notice it was an artificial bird. They caught many fish, and as they were heading for home, Techocho had his canoe towed by another one; the people and he made the bird fast and raised a victory signal, as they had done at the time they had brought the woman. Uchelkeklau noticed it and called out to his wife, "That is quite a heap on one canoe. What can it be?" After the fishermen had landed on the beach, they sent him the report that they had caught many fish but had thrown away the rest because of a large, heavy bird bound to the canoe. What should be done? Uchel said, "First, bring all the fish and the bird, which had best be tied to a breadfruit tree." So it happened. And the couple could now examine it calmly.

As the fish were being distributed, the bird peeped often enough to get ample fish and also sweetmeats, much to the satisfaction of the one inside, but not to Uchel's, who never noticed the trickery. Payment was to be made to the fishermen on the following day. Everyone remained gathered until evening, and only after the payment of the money did the guests head for home. The next day, there was cleaning of the village and the buildings. Only after Uchelkeklau had gone to bathe in the afternoon was the woman alone. Klubedsengall opened the door and beckoned to her. She immediately recognized him, and as she got ready to go to him, he called to her to quickly bring along the basket with the rest of the money as well as some of the sweetmeats. She brought everything with her and joined him. He released the rope holding the bird, closed the door, and waited for the people's return, which soon followed. When Uchelkeklau failed to find his wife, he quietly sat in the house because he thought she had just stepped out. A band of youths soon arrived, and they threw their bundles of firewood in front of the house. The bird was alarmed by the noise, and when it happened over again, it suddenly flew into the sky. The people watched it with amazement.

Klubedesengall set his course for Elechui, to Ngermedengir, Reblud's house. The funeral rites still had not been completed; all of the buildings were still full of people. Klubedsengall opened the door, and the people streamed over to him and shouted, "That must be Turang, our beloved!" When they pulled the woman out, they found him inside too, and sent for his mother. Klubedsengall brought the basket of money, and they went together into Reblud's house, where the crying mourners sat. Pain quickly became joy, particularly when Klubedsengall distributed the money among them.

In the meantime, the children of Elechui were inspecting the bird, and since the door was held open by a supporting stick, they climbed inside out of curiosity. One of them accidentally hit the stick; the door closed, and the bird ascended because of the noise and disappeared to the north. It

landed where present-day Ngerdmau lies and changed itself into land on which the children settled, thus establishing modern Ngerdmau. The villages there -- Ngesebei, Ngerechedech, Ngeretukur, and others -- pleaded with Elechui to allow their children to stay with them. In return, the people of Elechui received the right, which still exists even today, to take any unfinished canoes in Ngerdmau whenever they wanted. Furthermore, whenever a taro disease or any manner of ailment occurs in Ngerdmau, the people there, even today, make a kite for two (*kedam el bkul*), as large as the gable of a clubhouse. A club prepares its line. Then it is taken out to the heath and flown for from five to seven days, while the inhabitants feast and eat outside in memory of Klubedsengall's bird.

### **Ngchemiangel (B:IM-3;MG/G)**

Ngchemiangel is a hamlet of Aimeliik and is within the region of Ngereklemadel (the Palau Power Plant (IPSECO) is located in Ngchemiangel). According to oral history, occupants of Ngchemiangel migrated here from Peleliu and the story is captured in the following section. On the 1998 survey of Ngchemiangel, stone platforms of houses, stone platform of a *bai*, stone paths and monoliths were found and documented; an indication of early settlement in the village of Ngchemiangel (Olsudong et.al,1998).

**Table 13 Ngchemiangel Council of Chiefs, Ikngas side**

| <b>Klobak -Chief</b>           | <b>Female counterpart</b> | <b>Blai-House</b> |
|--------------------------------|---------------------------|-------------------|
| 1. Melachelbeluu               | Obaklubil Rikl            | Secheding         |
| 2. Diangel (Ubai)              | Dilubai                   | Uchelbang         |
| 3. Kekerei el<br>Melachelbeluu | Ngjou                     | Idenges           |
| 4. Urebau                      | Dirrebau                  | Ngarekedolang     |
| 5. Ngirechelui                 | Omelsremellong            | Ibongedong        |
| 6. Kemedangel                  |                           |                   |
| 7. Cholikong                   |                           |                   |
| 8. Uchelchelid                 |                           |                   |

**Table 14 Ngchemiangel Village-Emelngas Side**

| <b>Klobak -Chief</b> | <b>Female counterpart</b> | <b>Blai-House</b> |
|----------------------|---------------------------|-------------------|
| 1. Idolodaol         | Obaklubil Emel            | Ngeaol            |
| 2. Ngirawauch        | Oderai                    | Chebicheb         |
| 3. Iyar              | Omelsermellong            | Ikelau            |
| 4. Ngirmil           | Omelsermil                | Imeduu            |
| 5. Uchel             | Uadil                     |                   |
| 6. Kemedangel        |                           | Telael            |

Source: Krämer 1919: 175.

**Table 15 Ngchemiangel Council of Chiefs in 1974**

| <b>Klobak -- Chief -- Iikelngas</b> | <b>Klobak -- Chief -- Emelngas</b> |
|-------------------------------------|------------------------------------|
| 1. Melachelbeluu                    | 1. Idolodaol                       |
| 2. Ubai                             | 2. Ngirawauch                      |
| 3. Kekerelmelachelbeluu             | 3. Iyar                            |

|               |             |
|---------------|-------------|
| 4. Urebau     | 4. Ngirmil  |
| 5. Ngirchelui | 5. Uchel    |
| 6. Kemedangel | 6. Kemedang |
| 7. Olikong    |             |
| 8. Uchel      |             |

Source: Holyaok et. al, 1998.

**Table 16 Ngchemiangel Council of Chiefs-Ngaratulau**

|                       |
|-----------------------|
| <b>Klobak - Chief</b> |
| 1. Idolodaol          |
| 2. Melachelbeluu      |
| 3. Ngirauauch         |
| 4. Ubai               |
| 5. Iyar               |
| 6. Buikmelachelbeluu  |
| 7. Ngirmil            |
| 8. Urebau             |
| 9. Uchel              |
| 10. Ngirchelui        |

Source: Aimeliik State Constitution 1982/1989.

### **Ngchemiangel Migration Story (B:IM-3;G/MG/L/P)**

The Ngchemiangel village came from Ngchemiangel of Peleliu. Whenever the people of Ngerdelolk went fishing at the bay in front of Ngchemiangel one of them would be killed. Every fishing trip to Ngchemiangel surely resulted in the death of one of the fishermen. After the third death, Obildil was so filled with rage that she went to Oikull in search of Ngirachitei. When Ngirachitei saw Obildil, he asked her what had brought her to him. Obildil related to him what had been happening to her people in Ngerdelolk. She said, “I want to hire you and your warriors to conquer Ngchemiangel.” Ngirachitei then said to her, “Go, I and my warriors will be there.”

After she left, Ngirachitei and his warriors got ready and left for Ngchemiangel. When he and his warriors arrived at Ngchemiangel, they saw the side of a steep rugged mountain that they would have to climb to get to Ngchemiangel. They had no choice but to climb. They were halfway to the top when Ngchemiangel people spotted them, and told their leader Uchelchelid, a demigod, that the warriors were halfway there. Uchelchelid said to his people “Roll down the boulders!,” and so they did. The Oikull warriors retreated to their canoes and returned to Oikull to recoup and plan their next strategy on how to capture Ngchemiangel. After much discussion, they decided that the best thing to do was to cut and use the crotched *ksid* (tree in the strychnine family) from the rock islands because they were strong enough to push off the rolling boulders. After cutting *ksid*, Ngirachitei and his warriors returned to Beliliou to take Ngchemiangel. Once again, they started their climb and were only halfway when they were spotted.

The Ngchemiangel people again said to Uchelchelid, “Uchelchelid the warriors are here!” Again Uchelchelid again said “Roll down the boulders”, and so it was done. But the Oikull warriors

were ready with their *ksid* sticks and they pushed the rocks away and continued to climb. Once again the people cried out to Uchelchelid, “Uchelchelid, the warriors are here!” Uchelchelid replied, “Then let’s flee!” And so they escaped to Angaur and watched their village set ablaze. Uchelchelid then said, “We will now sail to Ochalechutem and make our home there.” So they set sail toward Ochalechutem (Babeldaob).

They stopped at a shallow spot on the ocean in front of what is today Ngchemiangel in Aimeliik for lunch. While they were having lunch, the children saw clams on the ocean floor and loudly wished to have some. Uchelchelid volunteered to get some of the clams for them. As soon as he dove in, the children saw that Uchelchelid had *cherou* (large white scars) on the buttocks and so the children made joking remarks to one another about the white scars. Because he was a demigod he knew that they were talking about his white scars. After they had had their lunch and were ready to move on he told everyone that this place is called Ngetecherou. He took with them a drifting log on their way inland. When they came to the entrance of the mangrove channel it was filled in, so he rammed the log against the land, splitting it in half. Thus, he named the place Imelsubech.

He continued to push the log through the mangrove channel until he came to a landing dock where there was a protruding rock. Then the son of Ngirateuid said to his father who was on the canoe to hold on to the rock so he could explore a nearby hill and return. Because of this, they named the hill Lmuut (turn back). Uchelchelid then named the place where the dock was located Ikisang (let me see). They continued to move inland until they came to a spot where land stretched across the channel. Uchelchelid then split the stretch of land with the log. He named the place Ngermeloched (to split).

They travelled further inward until they came to the end of the mangrove passage, where the canal meets land, and there they planted a tree called *elausachel*. Uchelchelid named the place Elausachel. And so from there, they explored the land on foot. Uchelchelid then divided the land among his people, who became members of the Ngchemiangel council of chiefs. He told Ngirauauch that he would look after the land from the big mountain over there to the end of Ngchemiangel. And he said to Klou el Melachelbeluu that he would oversee the land from the little mountain which lies behind the big mountain all the way down to Medorm and into Uosech. Ngirakidil would oversee the land below Toi Rois to the mangrove and on to Chebud. Ubai was to take Ngesechedui up to the Babelbeluu and down to Omukel. And he, Uchelchelid, would take it from Ikisang up to Lmuut and to Ouballang and Ngerdelungch and, including Ngeruchoi, down to the shoreline, and Imelsubech to Ngerngel, and all the way to Bischerad. And such is the story of Ngchemiangel.

### **Ngerchebal (B:IM-3; G/MR)**

Ngerchebal is an island in front of Ngchemiangel village. It is an important boundary marker between Aimeliik and Koror. According to informants Ngerchebal is shaped like the end tip of a knot (*delibkolel*) for a woman’s money bead, again emphasizing’s Aimeliik’s role as Milad’s only daughter. There is a Palauan idiom that states: *Ng kora Ngerchebal el kal singd el mong ma kal sind el mei*- Like Ngerchebal that is neither going toward one or the other. This refers to the indecisiveness of a person in making a decision or in taking sides.

### **Crocodile Child-Ngalek Ius (B:IM-3:2;MT/G)**

A woman from Ngebedech was pregnant and gave birth to a child but her child was not human but a crocodile. So she said, “Alas, other people give birth to humans but I gave birth to a crocodile. But if it was meant to be then let it be.” She lived with her crocodile child until the villagers began to complain because they were scared of its size. She then said to her child, “I will take you to the mangrove channel and you will stay there and in the mangrove. You will live there and I will watch you from the hill.” So now the hill in Ngchemiangel above the IPSECO power plant is called Omsaolrareius (crocodile watch).

### **Chelderir ar Ruchub<sup>32</sup> (B:IM-3:25; MT/G)**

Chelderir ar Ruchub is a group of rocks at the edge of the mangrove on a flat reef in Ngchemiangel. These rocks are in the shape of a dugong. According to oral history there was a group of men from Ngchemiangel who went out on a fishing expedition for *mesekiu*, dugong. As they search the reef they came upon this area on a high tide. It was full moon and they were paddling over the reef on high tide. As they neared the mangrove the sea water was hitting the rock which was in the shape of a dugong. So thinking it was a dugong, one of the men jumped on the rock. The rock was covered in slippery algae, thus the man injured himself. One by one each man jumped on the rock meeting the same fate. Finally as one of the men readied himself the injured men on the rock shouted out to him not to jump, preventing another accident. This is why this site is called Chelderir ar Ruchub, elderir means “catch as in fishing” and Ruchub refers to the group of men, thus it means “Ruchub’s catch.”

### **Moon and Sun-Buil ma Eos (B:IM-3:30&31;MT/G)**

Buil ma Eos (lit. meaning moon and sun) is a name of a small island surrounded by mangrove in Ngchemiangel village. It is believed that the moon and sun originated from Ngchemiangel Hamlet in Aimeliik. Uchelchelid, a demigod, cut down a tree called *blacheos* (*Gmelina Palauensis*, or Bleeding Heart) in Ngerngel next to Chellibel. Taking off its bark, he piled it in some a nearby mangrove tree. These particular mangroves became known as Chellibel (piled up). He brought the tree to a flat rock on the shoreline of Bkul Rengel and there he began to carve. He carved upon it the moon and the sun and went to a mountain called Roisebuil. From this mountain, Uchelchelid sent the sun into the sky and said, “You will be hot and you will light the day and help tell time to the whole world.” Then he sent the moon and said, “You will keep the world cool and when we count up to fifteen days, you will grow bigger and bigger until you light up the world and we will call you Orakiruu (full moon).” Today the mountain is still called Roisebuil.

A similar story of the moon and sun creation is also captured below. It has slight different variation of place, names and sequence of events however it captures the essence of the story linking significant Ngchemiangel coastal landmarks of Roisibuil, Buil ma Cheos, Iechaderngel, and Bkulrengel.

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<sup>32</sup> Elderir a Ruchub-Bad Misau (B:IM-3:25) entered Palau Register of Historic Places in 1989.

**Iechaderengel<sup>33</sup> (B:IM-3:29; C/G)**

There was once a respected man from Ngchemiangel by the name of Iechad who possessed both human and spirit characteristics. Iechad went to an area called orsachel er a ruchel<sup>34</sup> between Medorm and Roisibuil and began carving the moon and sun. After he carved them he went to Roisibuil and threw them toward the sky. The sun became the light of day and the moon the light of night, but the sun was so fast that it caught the moon before it could complete its cycle. It is said that Iechad took a branch of sislelianged plant and threw it to the sun where it broke off some of its rays which reduced its speed and thus making in synchronized with the cycle of the moon. Thus when one sets the other rises giving an equal time for sun and moon to light up the day and night. Once satisfied with the outcome of his work Iechad brought them to Roisibuil where he sent off the sun first and the moon second. After he completed this task he went to Bkulrengel cape and turned into a rock. It is said that he became the sacred caretaker of Bkulrengel and people who knew the significance of this rock would often ask permission to pass.

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<sup>33</sup> Iechaderengel is a registered in Palau Register of Historic Places. It was registered for its landmark significance in 2006.

<sup>34</sup> Other informants refers to Ngerngel area (B:IM-3:11) where Iechaderngel went to throw the moon and sun to the sky (Olsudong et. al. 1998:145).

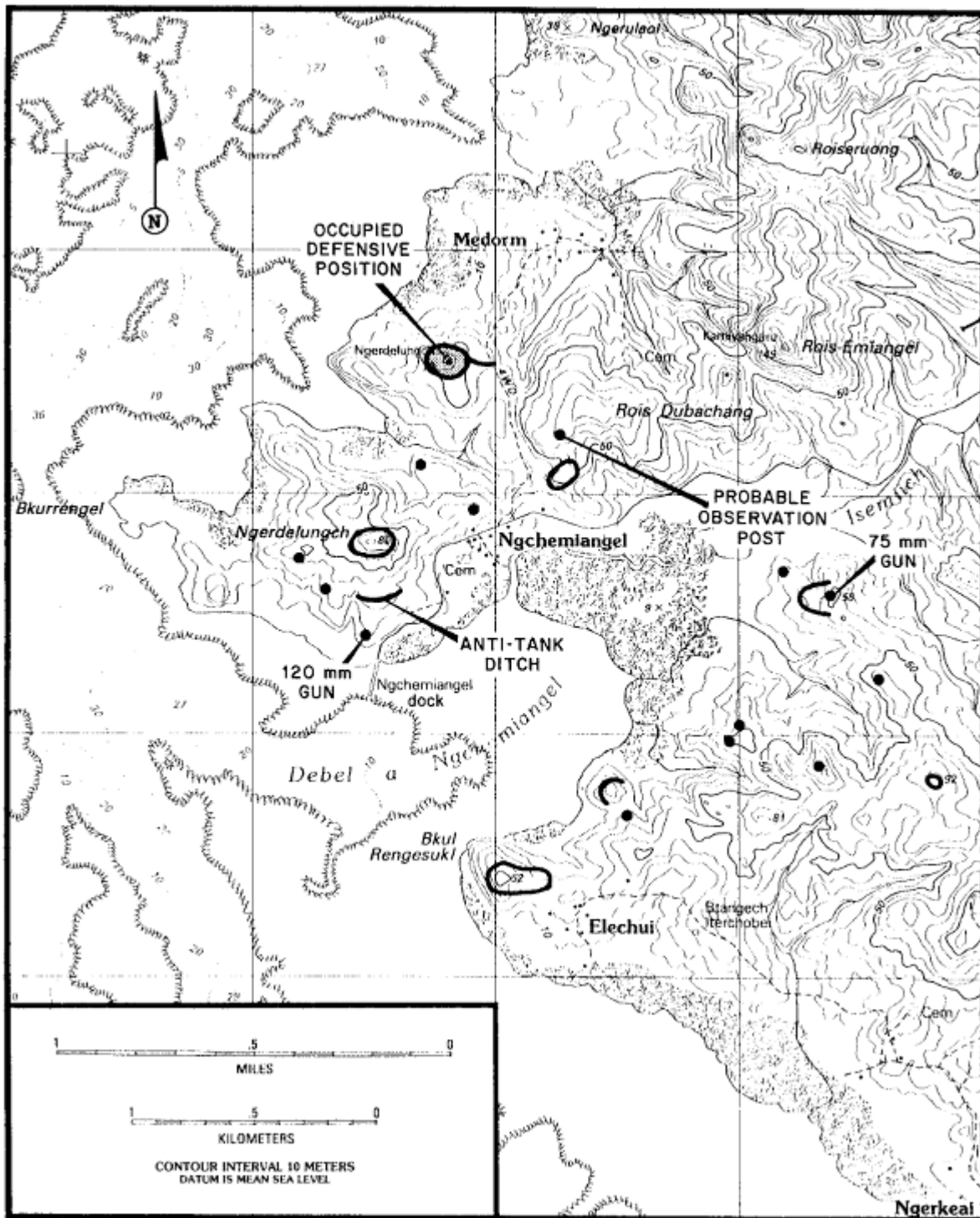


Figure 8 Map of Ngchemiang Bay, Aimeliik State, showing Japanese defensive positions. (Source: Butler 1991:58)

**Medorm (B:IM-4;G/P)**

Medorm, one of the hamlets of Aimeliik, was a territory of Ngereklemadel. The hamlet was feared not because of its warriors, sorcerers, or its people but because of its god. Medorm was a place known for the goodness and honesty of its people. Literally translated Medorm means “needs to be sharpened.” The 1998 survey uncovered stone platforms of houses, stone platforms of *bai*, lengthy stone paths from the mangrove dock to the hills, and monoliths (Olsudong et. al, 1998). The origins and migration of the Medorm people is told in the stories below.

**Table 17 Medorm Council of Chiefs-Uchel**

| <b>Klobak-Chief</b> | <b>Female counterpart</b> | <b>Blai-House</b> |
|---------------------|---------------------------|-------------------|
| 1. Uchel            | Ruong                     | Ongall            |
| 2. Uchermelekl      | Rechamachais              | Dngurur           |
| 3. Krekrii          | Remelached                | Idelbong          |
| 4. Ibedul           | Bachachau                 | Ulechebei         |
| 5. Turbur           | Remengeutek               | Tonget            |
| 6. Remark           | Charau                    | Delongai          |
| 7. Ongeuid          |                           |                   |

**Table 18 Medorm Council of Chiefs-Iechad**

| <b>Klobak-Chief</b> | <b>Female counterpart</b> | <b>Blai-House</b> |
|---------------------|---------------------------|-------------------|
| 1. Ngirabekuu       | Dirrabekuu                | Lemau             |
| 2. Ngeteltang       | Dirrangateltang           | Sangor            |
| 3. Choilal          | Dirrachoilal              | Ioulbai           |
| 4. Baches           | Dirrabaches               | Bukl              |
| 5. Ongeuim          |                           |                   |

Note: Table 17 & 18 were taken from Krämer 1919: 175.

**Table 19 Medorm Council of Chiefs-Uchel**

| <b>Klobak - Chief - Uchel</b> |
|-------------------------------|
| 1. Uchel                      |
| 2. Uchelmelekl                |
| 3. Krekrii                    |
| 4. Ibedul                     |
| 5. Turbur                     |
| 6. Remark                     |
| 7. Ongeuid                    |
| 8. Ongeai                     |
| 9. Ongetiu                    |
| 10. Ongeteruich               |

Source: Holyaok et. al, 1998

**Table 20 Medorm Council of Chiefs- Uchel**

| <b>Klobak-Chief</b> |
|---------------------|
| 1. Uchel            |

|                |
|----------------|
| 2. Ngirabekuu  |
| 3. Uchermelekl |
| 4. Ngeteltang  |
| 5. Krekrii     |
| 6. Ibedul      |
| 7. Turbur      |
| 8. Remark      |
| 9. Ngirkungiil |
| 10. Ongeai     |

Note: Table 20 is the listing of the Medorm *klobak* at the present time.

### **Medorm Migration (B:IM-4:1&2;MG/S)**

According to oral history the people of Medorm trace their ancestry to Ngeaur, an island south of Koror. Medorm is a hamlet in Ngeaur. When people migrated from Ngeaur to this place, they brought the name with them and named this place Medorm. In Ngeaur there is also a place named Medorm. When they migrated from the Medorm in Ngeaur to this place, they also brought with them all the rituals and glories of the clans of Medorm. One of the things that were brought from Ngeaur is a monolith called Matrucheall.<sup>35</sup> This monolith stands on the stone platform of Bai Rebech in Medorm, Aimeliik. Another significant part of tradition that was continued on pertains to when a girl from the house or clan of Ongall gave birth to her firstborn. After she went through the hot bath (*omesurech*) and was ready to be greeted and received by the family and relatives of the husband, she would climb out at the gable end. This type of ritual was practiced in both Medorm of Aimeliik and Ngeaur. However, the leaders of Medorm in Aimeliik who were mostly Modekngei believers discouraged this because they felt that it was disrespectful.<sup>36</sup> Another connection is the name Mekaeb. In Medorm of Aimeliik, there is a place called Mekaeb, named after the Mekaeb Reef in Ngeaur.

### **Smarsbad (B:IM-4:3;G/L)**

Smarsbad<sup>37</sup> consists of two large basaltic columns found leaning against the point of land just outside the entrance to the Medorm mangrove passage. They were left there by the *Ruchel* who were transporting them to Badrulchau, Ngerchelong.

### **Bai Melekeong and Ngereuudes (B:IM-4:8;C/MG)**

The elders speak of the Melekeok people as those from Ngeruangel, an island north of Ngcheangel that sank to the bottom of the ocean. When Ngeruangel sank, the residents drifted to the northern tip of Babeldaob and moved down the west coast looking for a place to settle. They settled on a hill in Medorm. Upon that hill, they erected a stone platform for their *bai* and thus the *bai* became known as Bai Melekeong. They named the hill Ngereuudes. They also brought with them a tree called *remiang* (cycad) that they planted on Ngereuudes. Today, the hill is still

<sup>35</sup> It is important to note here that Beluu er a Lmuut (B:IM:4-1) is a registered site in Palau Register of Historic Places; its significance is associated with the migration from Ngeaur to Medorm.

<sup>36</sup> Perhaps fifty years ago, since it was still practiced circa 1948. It was considered disrespectful since the *rubak* sitting on the platform would have been able to see up the woman's skirt.

<sup>37</sup> In 2016 fieldwork this site was referred to as Smirsbad where informants described that it derived from the root word *olsirs* meaning "leaning something against".

called Ngereuudes. The last part of the name Ngereuudes, *uudes*, is the name of the highest ranking clan of Melekeok, which Paramount Chief Reklai is from.

### **Remiang (B:IM-4:8;G)**

The place where the people of Melekeok planted the *remiang* (cycad) tree became known to the people of Medorm as Remiang. Remiang was a sacred place and those who went there would get sick. This is how it was then, and still is today, because the Modekngei believers used the place to store for safekeeping the personal belongings of their deceased. It is also preserved and safeguarded because of its special significance to the migration of the people of Melekeok.

### **Village God of Medorm-Ngirabekai (B:IM-4:2;MT/L/S)**

The village god of Medorm is Ngirabekai. Ngirabekai was a deity of the Sangor Clan. He was not a good god, but a malevolent one. He would kill people and hurt anyone, including members of the Sangor Clan, who would touch any animals in their immediate clan area. He would strike with great force and when he did, the person would fall to the ground and saliva would bubble out of his mouth. It did not matter what kind of animal may or may not be touched; any animal in the immediate area was taboo, including snakes and even *senges* (tiny crabs). The last time that Teltull Ngirametuker witnessed this type of abusive behavior from Ngirabekai was when it happened to him. He was struck when he was about five years old and that became the turning point. His family abandoned the Sangor land and moved to the hills where they have resided since.

Because Ngirabekai lived on the land, he would notice when there was hunger in the village. On these occasions, he would cause big fish or sardines (*merau*) swim into the mangrove channel for the villagers. Once the sardines were in the mangrove channel, he would route them under the bridge to a pool where the villagers could collect them. Once the fish were in the pool, the villagers would cut nipa palm leaves to block the gap under the bridge. They would collect whatever they needed and the rest would be released back to the sea. Sometimes when there was great hunger in the village, he would also bring in turtles.

Other informants reported that Ngirabekai was a good god and fisherman. Whether the tide was high or low, if one started to smell a raw fish odor, then it was known that Ngirabekai was returning from his fishing trip. It was believed that when an incoming tide bring in dry leaves or coconut shells that were dry inside it is a sign that Ngirabekai had just finished fishing.

Ngirabekai also provided protection. If a man was away and someone came and took something without his knowledge, he could ask Ngirabekai to find the person who took the man's things. He could either go to Bekai or just comment out loud about the missing things and he would launch a search. Once he found the house of the person who took the missing things, he would first clap his hands around the house. If the people in that house did not notice the clapping, he would cause a fireball to dance on the stone platform in front of the house. If the people realized that the dancing fire was the god of Medorm, they would have to come to Medorm to show contrition.

The village of Medorm adopted Ngirabekai and made him its god, thus making him more powerful. Nobody could come to Medorm and take things without permission because Ngirabekai would get them. If someone took or stole something from Medorm, Ngirabekai would search for him/her. Once he found the person's house, he would first turn himself into a fireball and circle the house. If the people did not notice him, he would then run his hands against the walls to cause screeching noises. If still unnoticed, he would enter the person's stomach and soon the stomach would grow in size. The abdomen would continue to enlarge until the person died. Once the abdomen started to enlarge, people would know that the god of Medorm was causing the person's sickness. As it is in the case of many oral stories there exist different interpretation of Ngirabekai, see following story.

First, they would approach Uchel, Chief of Medorm, and make known their intention. Uchel would request the villagers to convene to hear the contrite party. When the apologetic group arrived, it should have brought food or money to give to the council of chiefs of Medorm. Then the person who committed the theft would stand up and apologize to the assembled people of Medorm. He would state his name and what he did. Anyone in the assembled group had the privilege of saying something to the individual in terms of criticism. Then Ngirabekai would immediately leave the individual alone. However, if the people in the house failed to recognize the fireball as the sign of Ngirabekai, he would enter the wrongdoer's stomach and make him sick. Once he entered a person's stomach, that person was sure to die. The stomach would enlarge and stay that way until the person died. That is why in Medorm, one can leave one's belongings unattended and have no worry that somebody might take them.

#### **Monolith near the Bai (B:IM-4:2;MT/S)**

The large monolith standing near the *bai* (at Medorm) is believed to be the remains of the mother god of Medorm. Because the monolith is the remains of a mother god, it symbolized pregnancy. When villagers went fishing, they would place their gear next to the monolith before loading and boarding the boat. This inevitably resulted in an unlucky fishing venture. Consequently, Meruk's father, Rengulbai, declared that the monolith and its accompanying rocks, a pigeon's stone nest and egg, and a stone that appears to have human facial features, would be moved to the *bai*. Thus, they were moved from their original position on the stone dock of Oterlong, the loading and unloading area for the villagers who were going and coming in on boat, to the *bai* where they are located even to the present day.

#### **Kebeas of the Iou Village (B:IM-4:20; MT/S/G)**

Iou is one of the settlements of Medorm. This settlement had its own klobak. There was a merrimia vine that stood on the land called Kebeas. The vine grew very big and each time a leaf fell, a *rubak* of Iou died. This went on and on: each time a leaf fell, a *rubak* died. The leaders and the elders were worried that if this continued it would eventually wipe out the population of Iou. After a meeting with the all the villagers, they decided to cut down the vine. Using clam shells, *kikoi*, they cut off the bark around the vine and left it to die, after a while, it tumbled down.

When the vine tumbled, its trunk covered the mangrove canal dock of Medorm all the way across Toirailang to the other side. The leaves also fell across the other side of Toirailang. Now, there

is a shallow spot in the ocean in front of Itaoch called Ngerkebeas because when the vine tumbled, the top landed on that spot. Another shallow spot in the ocean in front of Medorm is called Bad el Chedib (stone ant) which is because a pet ant of the plant leaped from it as it fell and landed on that spot. The trunk lay in the bottom of Medorm's mangrove channel all the way across Toirailang. It could not be moved for a long time because of its size and weight until one unusually high tide came in and washed it away. The tide that carried it away became known as *mela kebeas*. Therefore, the phrase *mela kebeas* refers to an uncommonly high tide.

#### **Bai Rebech (B:IM-4/G)**

This site is ancient and also the first *bai* of Medorm. A monolith called Matrucheall stands on the stone platform of the Bai Rebech. This *bai* is found on a hill next to the border of Ngchemiang and Medorm. The monolith is sacred and is also one of the significant artifacts brought from Angaur to Medorm. Whenever this monolith was struck by someone, it would rain in torrents, and the wind would get really bad. To stop the heavy rains and the strong winds, the Modekngai people wrapped a grass skirt around the monolith and rubbed turmeric oil on the monolith. If this was not done, the rains and heavy winds would escalate into a typhoon.

#### **Ralm Ilang (B:IM-4;G/S)**

There is land in Medorm called Ralm Ilang, situated along the shore next to Toirailang. This stretch of land got its name from travellers from Babeldaob who were carrying with them numerous barrels of honey. During their trip from Babeldaob, the travellers ate the tough black sea cucumber (*trepang*). This type of sea cucumber makes a person extremely thirsty. The travellers were thirsty from eating the sea cucumber, so they made a stop at this place in Medorm to search for water. They found a fountain of water coming from the rocks at this site. When they drank the water, it tasted sweet, so they declared that this was unusual water because it was naturally sweet. They began to dump out the honey and filled their barrels with the water from the fountain. After they returned to their village and drank the water it was not sweet, but tasted just like regular water. The reason for this is because when one drinks water after eating sea cucumber, the water has a sweet taste because sea cucumbers taste salty and bitter. So they named the place Ralm Ilang (honeyed water).

#### **Ngereklemadel (B:NT-1; P/G)**

On the northern tip of Aimeliik facing Ngeremlengui lays Ngereklemadel. Ngereklemadel was one of the four original regions of Aimeliik. The Chief title of Ngereklemadel was Irakl. Very little is known about prior inhabitants or the migration of the people of Ngereklemadel. Ngereklemadel was uninhabited until a Chief of Ngatpang asked Rengulbai permission to use Ngereklemadel as a settlement for his people. Today, Ngereklemadel is called Mechebechubel and it is now a part of Ngatpang. This area was surveyed as part of Ngatpang reconnaissance survey in 1997.

### **Ongtil a beluu era Ngereklemadel (The Request of the village of Ngereklemadel) (B:NT-1; P/H)**

The people of Ngatpang asked for a settlement site in the village of Ngereklemadel of Aimeliik. Ngatpang was not a village of *keiukl* but a village of *desbedall*.<sup>38</sup> Even the route of their mangrove channel is in *desbedall* in the area of Ngchesar. During German administration in Palau Rekemesik, Ngirkungiil, a high chief of Ngatpang, asked for a settlement in Ngereklemadel because he was always late for a meeting between Palau chiefs and Bingkelang, a German administrator who was assigned to Palau. Rekemesik spent much of his time paddling through the mangrove channel, so by the time he got to Koror for a meeting, he was already late. He was always late for meetings and Bingkelang was always scolding him, therefore he began to stay over at Ngerkeai, a village in Aimeliik, and go to the meetings with Rengulbai. This compelled Rekemesik to ask Rengulbai to allow him to use Ngereklemadel as a dwelling site so he could arrive at the meetings on time. He also promised Rengulbai that he would look after the place and that he would pick up Rengulbai at Ngerdesaol on the way to the meeting and drop him off afterward. The Rengulbai at that time was Rengulbai el Besokel. Rengulbai granted the request of his friend. So Rekemesik and some people of Ngatpang moved their dwellings to Ngereklemadel. Rekemesik did not ask to own the land; he merely asked to allow better access to water transportation. It is common understanding that Ngereklemadel was given to Ngatpang out of good will and relations and such historical event must be honored and not forgotten.

### **Irakl (B:NT-1; G)**

The people of Ngereklemadel were always carrying Irakl (a demigod) to Kelbael, a mountain on top of Mechebechubel, to feel the breeze and to cool off. They carried him up and when he was satisfied, they would bring him down. This went on and on until the people of Ngereklemadel were so fed up with it that they planned to throw him off. When it was time to take Irakl to cool off in Klebael, they did, but on their way down the mountain, they threw him off. Irakl was so mad that he cursed the people of Ngereklemadel by saying that from this day on, the place would be called Mechebechubel, which meant “Easy to spill.” From that day on every event or things that were planned would never materialize. Today, the name Mechebechubel is still used and matters at Mechebechubel never work out as planned.

### **Ngerdobotar (B:IM-8;G/H)**

Ngerdobotar is a village of Aimeliik that was within the Ngereklemadel region. The 1998 survey showed that Ngerdobotar has the remains of a settlement which includes stone platforms for house and *bai*, and stone paths from a mangrove dock to the site of settlement, large taro patches, shell middens and historical bottles were recorded (Olsudong et.al, 1998). During the Japanese administration, several Okinawans were living there for the purpose of cutting mangrove trees for firewood. Tkulachudel Teruo Rengulbai recalls that there is a place called *homb* where remains of old settlement be found. He remembers growing up in Medorm and making trips to Ngerdobotar to collect fruits and crops. During the Pacific war (WW II 1945) people from Medorm went into hiding at Ngerdobotar.

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<sup>38</sup> *Keiukl* refers to the west side and *desbedall* refers to the east side of Babeldoab.

Very little information is known regarding origins of the people and the *klobak*, council of chief, of Ngerdobotar<sup>39</sup> however the following story of Meruk and Bechars continues to be told indicating that the village was populous and it had its own klobak.

### **Meruk and Bechars (B:IM-8; C/P/MR/S)**

This is a story of two men, Meruk and Bechars, who lived in the village of Ngerdobotar, which is situated in the northern part of Aimeliik. During the olden days when Palau was very populous, Ngerdobotar had a large population living there and was very rich in natural resources. It had large swamp areas for taro cultivation, rich thick forests, and the reef provided varieties of shellfish and fish. A big river which never dried up ran through the village and provided ample supply of water to the people. The people living there had everything they needed.

Since the living there was easy, the only thing that occupied people's time was community work within the village. The village chief, called Bechars, was from the highest clan. But nobody liked him because he was mean and treated the people as if they were his children. He scolded them and looked down on them since he was from the highest clan. Meruk, who was the second chief, did just the opposite. He and his wife were kind, soft spoken and treated people very well.

The villagers would gather at their house to eat, chew betel nut, or just to talk. People would bring them gifts of taro, betel nut, and fish. Meruk's house became the gathering place for the residents of Ngerdobotar. Meruk and his wife never complained. As for Bechars and his family, nobody went there and he was left alone. When there was community work to be done, people would stop by Meruk's house to wait and accompany him to work but Bechars always went alone. And when the work was done, they would wait for Meruk and go home with him. Bechars noticed these actions and began to wonder why the people were ignoring him. He called a village meeting but nobody went to the meeting. As time went by, Bechars began to realize what some of his actions were and began to feel ashamed of them. Finally, he went to Meruk's house and said, "My friend, Ngerdobotar has reversed, and I need you to help me. I have called a meeting, but people ignore me. Some went fishing and others simply went on with what they were doing." Meruk agreed with him but when they tried to get the people together again, no one listened. This second time, Bechars realized that no one in the village liked him, and his position and wealth were only for himself and did not apply to the community and its people.

Bechars finally decided on a solution. He summoned Meruk to his side and said, "My friend, I will give you the responsibility of ruling these people. You are the second man, but I will just hold the title while you direct the people. You will receive the portion of food for the chief when there is a feast and I will receive yours." Upon constant urging from his friend Bechars, Meruk agreed and thus it was settled. So Meruk took the responsibility of ruling the people of Ngerdobotar while Bechars just held the title. All the privileges of the chief were given to Meruk while Bechars took the second position.

From this, there is now a saying that goes, "You are like Bechars of Ngerdobotar who turned pale."<sup>40</sup> It means that even if you are of high clans do not think so highly of yourself or show

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<sup>39</sup> In the story of Orachel (see Orachel (B:IM-1:2) story), Tkedelukl from Ngerdobotar was fishing when Orachel saw him and gave the lemon tree to plant in his house.

<sup>40</sup> i.e. showed emotion

arrogance. You still have to treat people well, talk to them kindly, and not look down on them. They in return will respect you.

### **Ngerdobotar “Dai ni Koror” (B:IM-8; H/L)**

During the Pacific War (WW II) many Palauans and Japanese citizens went into hiding in Babeldoab. After the first raid in March 1944 Koror and Japanese residents evacuated to Ngerdobotar in Aimeliik which they referred to it as “Dai ni Koror”– meaning second Koror) (Ballendorf 1986:89). In an attempt to improve and change “island’s industry” the Japanese government (Nanyochu) organized Traveling Island Agricultural Fairs (Junkai Tosan Hinpyokai). The fair was held at different village and in 1943 at Koror Aimeliik was in third place while Ngaraard won first and Melekeok won second (Ballendorf 1986:86).

In *Palauan Children under Japanese Rule: Their oral histories* (2009) Maki Mita interviews Palauans to capture their stories during Japanese administration and war experiences in Aimeliik:

“When the second raid came in July, I was in a place called “Ringyo” in Aimeliik. We, the students of mechanical engineering, worked for Hachimaru troop. Because this troop was in charge of distributing food, we were able to get some food supplies. My duty there was to collect fish which were killed with dynamite by the others. At night we went to Ngerkebesang Island, Ngeremlengui and other places to collect fish, and we brought them to Aimeliik. – *Lawrence Ierago Sr.* (Mita 2009:196).”

“In Aimeliik, there were plenty of coconut trees. But it was forbidden to take coconuts from these trees, as the Japanese army claimed them as their own. But Palauans would go to their own trees, and take some coconuts at night. There were many Japanese civilians in Aimeliik. They also fled into the mountains. Some died of starvation. It was very hard for them to find food -*Ibau Demei Oiterong* (Ibid 29).”

“In Aimeliik, I worked milling timber. The Japanese cut down the trees, and brought them to us; we milled them, and then the Japanese army came and carried them away. Because we worked in the daytime, it was dangerous. When we ran the machines to saw the timber, they made smoke. If a lookout saw an airplane, he put a coconut leaf in a holder, and ran away to take refuge. We often looked up at the place where the lookout was sitting, and if there was a coconut leaf, we stopped the machines, and took shelter. The people who worked there were mostly Palauans, except for a Japanese man named Mr. Aizawa. There was no food supply from the army for this job, so we had to find our own food. There were coconut trees around my house in Aimeliik, but the Japanese military claimed that these coconut trees belonged to them. So, we had to take food from other people’s land -*Singeo Techong* (Ibid 37).”

“My family and I moved to Ngerdobotar in Aimeliik at the end of 1943, at the order of the Japanese government. My father had already passed away, and I was with my mother and my younger sister. I went to Aimeliik in my uncle’s boat. I was only seventeen years old, and I was strong. So, I cultivated the land all day long, and planted tapioca and other

vegetables. Palauan men went to the sea at night to collect kim (clams) -*Dilubch Rechebei* (Ibid 134).”

Captain Koike was a skillful practitioner of kendo (Japanese fencing). One day, he put a knife on the tip of a wooden sword, gave it to us, and instructed us to stab him. We tried to do so one by one. I made a feint, but he just laughed and parried my attack. Even though his forehead was becoming higher, he was healthy. When he ran with us, he said, “Ei, O! Ei, O!” He was aged but very strong. We went to Ngeremlengui from Ngardmau, and then, to Daini Koror (second Koror) in Aimeliik. We were stationed there, and Captain Morikawa became our troop captain. There was another troop of Kirikomi-tai in Melekeok -*Ichiro Dingilius Matsutaro* (Ibid 144).”

I was in Aimeliik during the first air raid. When we saw so many airplanes, we said, “That might be a field practice”, but when they shot machine guns, we realized that it was the real war. We cultivated gardens there, and raised vegetables. When I heard the American airplanes, I hid myself under the tapioca leaves -*Sutella Kyota* (Ibid 150).”

“In Daini Koror we were hungry, but not seriously. I picked and ate fruit. Men caught fish using powder taken from torpedoes hidden amongst the mangroves. They put the powder in a piece of bamboo, and made explosives. So, in my house, there were a lot of fish. We ate denges, a mangrove fruit which we ate during the war. I suppose that *denes* contains protein, because I became taller and taller at that time. If I wanted to eat something sweet, I ate a tip of a bouch [?]; bouch is a tree, and its tip was sweet. We drank water from the streams. Because I could find something to eat, I did not feel very hungry. Those who lived in Daini Koror for several years also raised sugar cane, and cultivated gardens. Each Palauan family cultivated the land as ordered by a Japanese commander, Captain Morikawa. We raised sweet potato and tapioca. Sometimes we went to Aimeliik to harvest vegetables, and brought them back to Daini Koror. There were no air raids in Daini Koror, but we heard bombs from the direction of the high mountain in Ngatpang. In Daini Koror, there were only Palauans -*Ochob Ngiraked* (Ibid 165).”

“In the air raid in March (1944), I took refuge in Aimeliik with my parents, brothers, and sisters. We left Koror for Aimeliik by canoe at night. It took two hours. We moved to the house of my mother’s brother in Aimeliik. It was a big house, and there were gardens and taro-patches. The Japanese soldiers did not come to our place often. I went fishing with my father, and worked in the garden with my mother. We worked very early in the morning or late in the evening. We did not have trouble getting food, such as the others had. Fortunately, we did not meet any danger. Nobody amongst my family or close relatives died in the war. My grandfather directed us appropriately; such as where we should take refuge. Under his guidance, we moved here and there in Aimeliik. When the airplanes came, we took refuge in the forest. Because our house was in an open space, it would have been dangerous to stay there -*Wihlhelm Rengiil* (Ibid 171-172).”

“During the war, people in Meyuns went to Ngerberruuch hamlet in Aimeliik. First of all, they built a bai (meeting house), and after that many houses were built. Even now, there

are several graves of the people from Meyuns in Ngerbeluu. They were from Meyuns, and died during the war. Some of them were children, and some of them were old people. When the food became scarce, we ate *belloi* (bitter and poisonous wild fruit) in the forest, and also *denes* (bitter fruit) from mangrove trees. To make them edible, we had to leave them in a river for more than a day after cooking -*Iwesei Rengechel* (Ibid 208)".

## **DISCUSSION**

### **Preliminary Analysis Of The Data**

The following is intended as a basic consideration of the data gathered in 1998 and 2016. Since the survey is not entirely complete, and since the oral history needs to be considered in the larger context of the entirety of Belau, it cannot be considered as definitive. However, suggestions of important underlying themes have been uncovered and are considered herein.

The stories and legends collected by the field team tend to fall within a definite number of categories. Oral traditions tend to reflect initially the immediate concerns of the people who originate the stories. That is, stories do not arise *sui generis*, but rather signify important themes within a society. The stories that are retained reflect the concerns and interests of the people of Palau over the years. The oral tradition is capable of preserving information over a long period of time. But as with any historical record, selection takes place, both initially and over time. For example, the stories of the time when Palauans inhabited the Rock Islands are five to six hundred years old. On the other hand, if information, for one reason or another, loses relevancy, it can disappear within one generation. The terraces are a case in point. There exists almost no oral history relating to the terraces, and yet these are major constructions that dominate the landscape. Even this absence of information contains clues to the Palauan past. Two interpretations are possible. First, the absence of information about terraces indicates that at some point they lost all relevance to the descendants of their builders after their abandonment. This may have been due to a change in agricultural technique or a stabilization of the political situation after a period of conflict, which led to a new ordering of political relations. The terraces appear to have been built long before the classic prehistoric villages (Lucking and Parmentier 1990: 125). Perhaps the change in the political structure was associated with migration from the Rock Islands and the founding of the classic village sites.

The alternative interpretation is that the Rock Island people replaced the Babeldaob society. Place name such as Medorm can be found in Angaur (island south of Koror) suggest the migration from the direction from the rock islands to Babeldaob. The absence of an explicit conquest narrative makes this hypothesis problematic, since stories about warfare among the Rock Island inhabitants abound. However, there are stories which may help to support this idea. It seems to indicate, along with other similar myths, a conflict between established authority and usurper villages. Whether or not one group represents the earliest inhabitants of Palau is still an open question at this time. Since there is explicit reference in the migration myths to the Babeldaob indigenes, this interpretation is possible. What seems most likely is a process which led to the establishment of a ruling class composed of immigrants from the Rock Islands.

This is demonstrated by the stories relating to Milad and her offspring, specifically Aimeliik in this case. The stories function to explain and reinforce the precedence of certain states and thereby the entire political order. The stories both explain and enact. They are living artifacts which are acted upon by social actors as society is continually reinvented. Milad is the only good survivor and she gives birth to discrete units that are the products of her goodness. Aimeliik is female, which separates her, and each of the others have separate attributes. However, the

purchase of the *bai* by Aimeliik in the story of Orachel demonstrates the particular worthiness of that state. In addition, only Aimeliik is possessed of the deep forest, *oullechalech*. Ngerderar was a village in deep forest that once had its own council of chief and was a populous place. This is due to her population, but also indicates her centrality to the Beluu er a Belau, and once again her special position within the polity of Milad. These attributes of goodness and centrality are essentially political arguments.

The snake as a persistent element, emblematic of immortality in particular, is found through the cycle of myths. The snake as it appears in the stories relating to Aimeliik and Ngeremlengui is mainly concerned with devouring people and disrupting social life. Clearly, since the Palauans encountered no dangerous terrestrial snakes in their country, the snake functions as a metaphor for forces which disrupt social life. The old woman who gets left behind is a victim of the absence of respect for the elderly which is essential to the smooth functioning of society. She enforces the demand for respect by producing a son who destroys the snake representing social disorder and restores the proper and orderly social system. This is symbolized by the control he exerts over the community by refusing their return until certain conditions are met. While the myth contains an element explaining the dominance or privileges of a particular clan, the myth reinforces the importance of social conventions which establish the validity of the social control exercised by elders, and specifically female elders, of the clan and community. It is the community which enjoys everlasting life by bringing order out of chaos.

As Hijikata notes in his discussion of religion in Palau, the indigenous religion was suppressed by the Japanese administration (1995 v.2: 26-27). In addition, the original understanding of myths changes as society changes and the story itself is altered subtly to meet with contemporary understanding. Thus, the versions of the myths that we record today are somewhat altered. Some would say that information has been lost. However, this is based on the false assumption that up until the present time Palauan society has been unchanging and that the body of oral history has remained unaltered since time immemorial. Fortunately, the Palauan body of history and knowledge specifically acknowledges the place of recent history in the oral tradition. Thus, we find stories of the refugees from the Sokehs rebellion and problems in dealing with the German administrator Bingkelang included in the corpus. Also, many Palauan stories are specifically about social change. That is, we have stories which deal with migration and the emergence of the new dominant clans which replace the polity of Chuab with the polity of Milad. Finally, the importance of rank in controlling information means that relations, and the myths and knowledge that establish them, are only valid if they are presented by those with a “culturally constituted capacity” to create social relations and the myths that accompany them (Parmentier 1987: 114).

Furthermore,

The second dimension, of ancient/recent, insures that not all paths are equal. An ancient path is one which was instituted by a god or ancestor, while a recent path is of historical or contemporary origin, and its permanent institutionalization is not yet assured. Expert knowledge of these ancient paths is an essential part of the responsibility of chiefs, and great rhetorical power can be harnessed by a learned elder who, upon hearing of the creative postulation of a new path, can narrate a story accounting for some even earlier pattern of which the proposed action is merely a presupposing replica (Ibid 115).

Thus stories have the ability to institutionalize token or symbolic activities contained as elements within a story as instantiations of established social rules. In other words, stories told with authority are metaphors for the rules of social life. Since society is dynamic, oral history also exhibits an element of dynamism in that it continues to outline and explain the social structure. Thus, oral history must change, or it loses an essential element of the function of oral history: to support the social structure and social organization. Smith explains that the high-ranking Palauans used body decoration to indicate their rank and distinctness as landed groups (1983: 30). In the same way, the stories contained within the corpus of the oral tradition explain and advertise the success of the migrants who succeeded in the struggle for land and rank. The interpenetration of the stories of the old world and the stories of the new are emblematic of the transition in emphasis within individual stories and within the body of oral history as social and historic circumstances are altered. This not to suggest that there is determinism in social or historic change. The stories are contested in nature, hence the different versions which are recorded, and the elements between stories that do not always agree.

Finally, we must ask whether the stories recorded here support Parmentier's argument for "the model of the path as the presupposition for all cultural action and relationship (*sic*)" (Parmentier 1987: 137).

## **Recommendations**

It is important that oral history survey of sites continue to be part of Bureau of Cultural and Historical Preservation annual work plan. Oral history and specific knowledge are considered sacred and not everyone has access to obtaining them. Katherine Kesolei (1977), a Palauan anthropologist and activist, offers five attributes that impede research conducted by non Palauans:

- Information restriction;
- Palauans are unwilling to make their knowledge public;
- It is necessary to ask the proper person;
- In areas familiar to Palauans, the opinions of Palauans are more important than the opinion of foreigner;
- Locality and kinship influence the characteristics of the information.

Kesolei's main argument was that there are protocols which foreign researchers must take into consideration when conducting research in Palau. More importantly there exists certain bodies of knowledge that are restricted to Palauans for discussion which are not be subject to criticisms and analyses by outside researchers.

The objective of conducting oral history survey has been to capture important oral histories from living memories relating to specific sites surveyed by the archaeology and survey section. The restrictions stated by Kesolei were considered in terms of our research design to interview to obtain additional information regarding Aimeliik sites. Rather than using random sampling or targeting certain percentage of the population the survey was careful in identifying informants who had the right access to information or were the proper knowledge holders of certain sites. BCHP OH team was careful not to suggest information already collected and or to suggest

information which had been captured by other researchers. Questions were specific to sites where oral history has been undocumented especially Ngerderar and Ngerdobotar.

This survey recommends that further archaeological survey needs to take place in Ngerdobotar (B:IM-8) area. Based on oral histories and historical events which took place in Ngerderar (B:IM-5:4) and Ngerdobotar it can be determined that these sites are highly significant and must be considered as first priority to be registered in the Palau Register of Historic Places.

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## **Appendix I: Palauan Version**

### **Ngklel a Imeliik (B:IM;G/P)**

A beluu er a Imeliik a ta er a rengelekel a Milad. Ng ongede el klou e di mle ngii el ta el redil. E a rengelekel a Milad a ngar er ngii a kot el klou el mo er a kot el kekere el Imeungs (Ngeremlengui), Ngetelngal (Melekeok), NgerebungsNgerebungs (Imeliik), me a Ernguul (Oreor). E di mle ta el NgerebungsNgerebungs a kloa a bai er ngii el bai er a rubak er aika el kloa el rengedel (ng dimlak leua bek el beluu el chimo bai er ngii e ngar er ngii a eua el saus el melutk er tirke el teua el kot el ngar er a bab el rubak er a beluu). Me tirka el teua el rubak a di osisiu a klisichir el diak a ngar er a bab me a lechub e ng ngar er a eou er a rebebil. E a uriul e a beluu er a Elauesachel a mlo me ng mlo ongeim el rengedel a beluu er a Imeliik. Sei kid e a uchul me ng mlo Imeliik a ngklel tia el beluu. A Imeliik a belkul a kmo ng kleim el beluu. Me aike el kleim el rengedel a Imeliik a ngar er ngii a 1) Ngerkeai, 2) Imul, 3) Ngebedech, 4) Ngereklemadel me a 5) Elauesachel.

A beluu er a Ngerkeai a mlengai a ngklel er a Orachel. A delal a Orachel a kmal mechas er a Imeliik. Ngka el Orachel me a delal a di milrael a beluu, me se el lengar er a omerael e a delal a Orachel a ngar er a chelsel a keai. A uchul me se er a loterur se el mle kot el bai a Orachel el mo er a Secharmidal er a Imeliik, e ng dilu er ngii el kmo a ngklel a mo Rengulbai e le ng mla nguu a bai e a ngklel a klderolel a mo Dirrengulbai e a kelel a mo delekedokel er a keai; e a belual a mo okedongall el kmo Ngerkeai.

### **Eua el Bai er a Imeliik (B:IM;G/P)**

A remeklou el chad se el losaad aike el kloa el bai er a Imeliik e te melekoi el kmo a deruchellir me a klisichir a di mle osisiu. Me a delsachel el bad er aika el bai me ng di osisiu a meklungel me a telongklel. E aika el kloa el bai a omtechei aike el kloa el rengedel a beluu er a Imeliik. Me sel le bo er ngii a ongdibel er aika el kloa el beluu e tirka el teua el rubak a mo dmak e aike el medu er tia el ongdibel aike a mo tekoi. Me ng Rengulbai a miltutk er a chelsir el mo melekinger e le ng merreder er a klou el beluu. Tia ikid a uchul me a rechad a ulemdasu el kmo ngii a kuk klou a klisichel er tirka el bebil er a rubak e a lechub e ng diak leua isei. Tirka el teua el rubak a kmal di osisu a klisichir me a deruchellir. Se el lebo er ngii a ureor el beluu e a Rengulbai a oderechii a oderechelel me ng ngar er a bita el mo er a bita el beluu er a Imeliik el mesubed er a beluu el me er a ureor. Me a lsekum e a bai a kirel el chedool e a rechad a di mo mechesa el lolab a chuklir el mo er a blil a ureor e le a lsekum e te mo meoud e le bo e ng mla mechado a bai. Me a lechub e ng ureor el mengades er a rael e a rechad a kirir el mereched el ngmai a bederir el mong e le a lsekum e te mo meoud e a lebo e ng mla mo merek a rael. Ng mle ua isei a Imeliik e le ng kmal mle betok a rechad er ngii. Ng ngar er ngii a tekoi el kmo a Imeliik a di mle chimo el beluu er a Belau el loulechalech, el belkul a kmo a rechad a di kiei el mo lmuut er a chelsel a oreomel el cheroid er a beluu me ng diak leblechoel el ngar er ngii a delengchokl er ngii.

### **Oliochel er a Imeliik (B:IM;P)**

Se el dosaad a oliochel er a Imeliik e kede olab aike el uldelid er a irechar el me er a chelechang. Me a oliochel a omuchel er a klou el toachel er a medal a Ngeremlengui, el mo

engelakl er a delongelel a chelebachheb el bedul a Ngchemesed el mo melemolem er tia el toachel mo er a medal a Teru el Ekebil. Me ng ngar er sei e merael el bedul a Ngerbatmerang el mo er a medal a okeburs er a taoch er a Nekkeng. Tia el okeburs a merael el mo er a Imeliik e ngar er sei e ng melemolem er a taoch er a Nekkeng el mo er a omoachel er a Tabecheding e mo oeak a eungel a beches el did el lulekedecherur a rechad er a Ngatpang. Me tia ikid a ngar er ngii el loliochel er a Imeliik me a Ngatpang. Me ng melemolem el remurt er a bita er a Ngatpang er a mei er a omoachel er a Tabecheding el mo er a chutem el lomekedo er ngii el kmo Uakui Byoiing el mle osbitar er a resoldau er a Siabal. Me ng ngar er a Uakui Byoiing e remurt el bedul bab el mo er a ngerel tia el omoachel e ngmasech er a ked el mo er a chutem el lomekedo er ngii el kmo Teluo el Lius el kot el kedidai el ked. E ngar er a Teluo el Lius e remurt el metengel el mo er a odesongel el ngklel a Chedesel a Sumech. Te omekedo er ngii el kmo Chedesel a Sumech e le a rubak a mo er ngii a mesumech a tekoi er a oliochel er a delongelel a Imeliik me a bebil er a Eanged (Ngchesar, Melekeok, me a Ngial). E ngar er a Chedesel a Sumech e remurt el mo er a Irrai el mo tmurk er a odesongel el lomekedo er ngii el kmo Mleuat. A Mleuat a belekul a kmo ng dengchokl. Ng di kekere el bad e a rubak er a Imeliik me a Irrai a mo er ngii e dengchokl e mesaod e omeketakl a oliochel er a belurir. Me a oliochel er a Imeliik a ngar er a Mleuat e oldengelengel el mo er a Mekeald el bad el klou el bad el ngar er a bita er a Bad el Smarech el ngar er a daob er a medal a keburs er a Ochelochel. E ngar er a Mekeald el Bad e remurt el mo er a Ngerchebal el mo kebeteche ngii a me a oliochel er a beluu er a Oreor er a chelmoll er a Cheleu. Me a Rengulbai el Besokel me a Ibedul er a Oreor a ngiluu a mlai el mo er tia el chelmoll e a Ibedul a oker er a Rengulbai el kmo ngar er ker a soal a le bol loliochel. Me a Rengulbai a dmu er a Ibedul el kmo di molemolem el mo el mocha ungil el lomes er a taoch er a Chechang el mo er a Singhatoba. Tia ikid er a Rengulbai bocha lungil el lomes el mo er a Singhatoba, e ng dula er a Ibedul el kmo tia ikid a oliochel me ng mlo ua isei. Me tia ikid a mlo teletael e ng mlekedmokl a oliochel.

### **Omebael Bad (B:IM-2:1;C)**

Tia el klou el bad a ngar er a kereker el ngar er a delongelel a Ngerchebal me a Elechui. Se el de ngar er a beluu e domes er ngii e ng ko er a di kekere e kemangel. A Imeliik a di mle ngii el ta a ngelekel a Milad el redil me ng mla er ngii a olengchelel el bertechelel a deb. A redil se el bo ldioll er a ketengel e ng kirel el mekabs a udoud el omebael er a chiklel el ochotel a redil el kmo ng dioll. E a Imeliik a mle redil me ng mla er ngii a ochotel el kmo ng redil. Tia el omebael el bad a ua le ko er a omeob er a ngalek el mo mellomes e melusech e dirrek el mo uchul a ungil el blebelel ngka el ngalek. A belkul a omebael a omeob.

### **Bechachas a Orrengelel a Imeliik (B:IM;L)**

A uchul me te kmo a Imeliik a bechachas a orrengelel<sup>6</sup> se el le metengel a mekemad er a Imeliik e a rebeluu a diak lebo loumekemad. Te bai di ngmai a udoud el lomechar er a reme oumekemad me te lmuut e le Imeliik a mle betok a udoud er ngii. Ng mla er ngii a kloa el renged er a Imeliik. Me tirke el merreder aika el renged a mle ngerchelir el lomudech e mengkar a belurir. Me a Secharraimul me ng mle kirel el mengedmokl a tekoi er a budech er a beluu er a Keanges (ng ngar er a Chochelochel el bedul a Imul) el melemolem el mo er a Imul. E a belual a Rengulbai a mla er a Ngertachebeab el mo er a Bkul a Rengel. Me se el lemetengel a mekemad er a beluu e ng di meketii a udoud el sumesmechii a beluu el mle melai er a belual. Me a Ngirametuker me ng di osisiu el tekoi a loruul er ngii el kirel a belual el ngar er a Bkul a Rengel

el mo er a Medorm. E dirrek el di ua isei el mo er a Torual el kirel a belual er a Ngereklemadel. E a beluu er a Ngerkeruu a mla er a chelsel a Ngereklemadel<sup>7</sup>. Me a uchul e tekoi el kmo a Imeliik a bechachas a orrengelel e le ng dimlak a ta el lemengai er a mekemad er a ngii di el beluu. Tirka el teua el rubak a kmal di milngedmokl a tekoi er a budech me a kltalrreng er a belurir el ngar er a beluu el mo er a daob. Me tirka el teua el rubak a kmal di mle osisiu a klisichir el diak a ta el ngar er a bab me a lechub e ng ngar er a eou er a tang. E a ngerchelir er a belurir e ng di sebechir el kodur a mekemedir er aika el bebil er a renged.

### **Ngetkib me a Ngeruluobel (B:IM-2:13;P/L)**

A Imeliik a ngiluu a Ngetkib me a Ngeruluobel er a mekemad me ng mlo ngar eungel a beluu er a Imeliik. Me a Imeliik a ngiltiterir a rechad er a Ngetkib el mo er a Ngerdai er a Imeliik me te kiei. Me te di mle kiei er sei el kmal mlo meketeket el mo el mo smecher a mle Ngiraked er a Irrai e dimlak a mo tuchelii tia el kleNgiraked. E ng di a kebliil er a Ngerebekuu er a Imeliik a mla er ngii a mesisiich el klauchad er ngii me a kleblillel a Ngiraked, me a ta er a chad er a Ngerebekuu a mlo tuchelii tia el dui el Ngiraked. E ng ngka el rubak el mlo tuchelii tia el dui el Ngiraked a dirrek el mle ongeru el rubak er a Imeliik, ng mle Rebes er a Ngerekeai. Me se er a le bo el Ngiraked e ng millekoi er a merreder er a Imeliik el Rengulbai me lesmechii a Ngetkib me a Ngeruluobel el lmuut el mo er a Irrai, me ng mo klou a kereker el lengar er a chei er ngii a rengelekel. Me a Rengulbai a kilengei e le ng ngka el rubak el Ngiraked a kmal uchelel a beluu er a Imeliik, me tia ikid e a Ngetkib me a Ngeruluobel a mloluut el mo er a beluu er a Irrai<sup>8</sup>. E a oliochel el milkedmokl a ngar er a Ngerchemel.

### **Ngemedir a Rechad er a Imeliik (B:IM-1:1;L)**

A Ibedul a mle soal el mo medengeli a ildisir a rechad er a Imeliik e le ng mle mechas a rengul er a urerir. Me ngii el Ibedul a mlo er a Imeliik me ng ngar er a Bai Rekeai e a Rengulbai a otebedii a tekingel el mo er a beluu el kmo ng ngar er ngii a ongdibel er a beluu. Me a rechad a mlo tmaut el merael el mei me ng mesekeda el di kea a delengcheklir me te di kededechor e ngii a di melelem el merael a rechad el mei. Me ng kmal mlo mechas a rengul a Ibedul er tia el kmal klou el ildois er a rechad. Me a luut er ngii er a Imeliik e a Ibedul a mlo osiik er a chad er a Belulechab el chad er a olai e nguu el mo doklii er a Imeliik. Tia ikid e a rechad er a Imeliik a mlo tmaut el di kaingemengemed el di ua ngelekel a malk. Me a Rengulbai a mesumech a tekingel el mo er a Ibedul el oker el kmo, “Ngera ke ngiluu el me er a belulam me ng mla mo uchul tia el kmal klou el kodall?” Me a Ibedul a kmo, “Bo molalem a kesuk”. A belkul tia el tekingel a melekoi el kmo ng kirir el mo mengudel er a rechad me a Imeliik a lmuut el mo obdois a rechad er ngii, e le ng ngii a uchul me ng ngar er ngii a kodall. E ng di a Rengulbai a kmal mlo outekoi er tia el mo melalem a kesuk me ng mlo tmaut el melalem a kesuk er a beluu er a Ngerekeai el rokir el ngar er a rael el mo er a chereomel.<sup>9</sup> Ngika el Ibedul a mlo soal a le mad a rechad er a Imeliik e le se er a lesa el kmal betok a rechad er ngii e ng mlo medakt e le ng millatk el kmo a bol sorir a rechad er a Imeliik el melai er a Oreor e ng kmal di beot er tir e le te kmal mle obdois.

### **Cheldebechel er a Imeliik**

- Cheldebechel er a Rubak a Ngaradeel
- Cheldebechel er a Remekekerei el chad a Ngaramelos
- Cheldebechel er a Remechas a Ngaraderudm

- Cheldebechel er a Remekekerei el redil a Ngaraeolt

### **Ngerkeai (B:IM-1:1 & 5;MT/H)**

A Ngerkeai a ta er aike el kloa el rengedel a Imeliik el lulengeklii a Orachel el Ngerkeai e le delal a kiliei er a chelsel a keai. E chelecha el sils e a Ngerkeai a lomekedo er ngii el kmo Mongami el ngklel a chad er a Siabal el mle chad er a sers er a deb er a Ngerkeai. E chelecha el taem e ng ko er a ua el rengedel a Imeliik. A skuul me a obis er a amt er a Imeliik a ngar er a Mongami. E a rechad er a Ngerkeai a millukl er aike el delengchekliir er a irechar el mo er ngii e le ng mlo diak a rechad. Me a dirrek el mle meringel er tir a le ngar er sei e lebo er a chei me a lolai a sar er a daob e le ng mlo mekesai a rechad el meruul aika el lureor. Me te millukl er a chelsel a beluu el mo me te mlo kmeed me a ureor a mlo telkib el beot.

A mle chelid er a Ngerkeai a Tungelbai. A Tungelbai me a Medechiibelau a mlo er a Ngerechebal el olab a choes me a uduid el tieuechir. E a bol klebesei e a Tungelbai a chouid aika el tiualech e nguu a tieuechel a Medechiibelau el uduid el dolemii er a bita er a Uchulauduid. E a bo el tutau e ng nguu tia el choes el dolemii er a Imeliik. Me a belochel a menga a choes e a olik a menga a uduid me a uchul e ng betok a belochel me a olik er a Imeliik (Hijikata: 32).

Ng ngar er a beluu er a Mongami e ng ngar er ngii a bdelulachang el ngklel a Kamosang. E a uchul me ng Kamosang a ngklel a lulengades er ngii a resechal e diak lerekir me a redil a mlo dmak e chodesii el rokir. Me ng mlo okedongall el Kamosang el belkul a kmo “ka mo mes” el lochotii el kmo a redil me te sebechir el meruul a urerir a resechal.

### **Orachel (B:IM-1:2 & 8:1;C/MT)**

A Uodibong a mechas er a kebliil er a Ngerkerong er a beluu er a Imeliik. Ng mlo er a beluu er a Ngeong e le ng mlo bechil a Iechadrengeong el rubak er a Ngeong. Me ng mla er sei kid e mechellii a ketengel el sechal e lmuut el mo dioll e mechellii a ongeru el ngelekel. Me a lsa el klunga delel er ngika el ongeru el ngelekel e ng melkinga er a bechil el kmo ng soal el mo remei er a blil el mo omechell, me ng mlo remei er a Imeliik, me ng ngar er sei el mo el mechell. Me a lemechell e ng redechel a ongor. Me ng kmo, “Olekoi! A rechad te omechell er a rechad e ngak a omechell a redechel a ongor”. Ng ulemdasu el kmo ng bai mo mecheklii er a diong er a Berrak. Me ng nguu el mo me ng mecheklii er tia el doing. Me ng omechakl el mo er a taoch er a Ngerdelong e tuobed e omechakl el bedul a Babeldaob. Tia ikid el redechel a ongor el ngalek a ulemechakl er a tkul a beluu el bedul a diluches el mo el mocha er a Ngeong.

Me ng omechakl ngii el ongor e a ngelekel a Iechadrengeong a tobeda ngii me a rechad er a Ngeong el mo er a chei. A bo lomdai er a ukedel el mei e tia a redechel a ongor el telecherakl er ngii. Me ng ko er a mlo mechas a rengul el kmo tia el redechel a ongor ng milekera e metecherakl er tia el uked, e nguu el mdesii. Tia er a le nguu el choitii e ng mlo merek el diak a ta el cheldil el ngikel. Ng mlo meringel el losiik a ngikel el kmal diak a ngera el lebetik. E ngii a lmuut el metecherakl tia el ongor er a ukedel. Ng ko er a mlo omtab el kmo se el di lebecherei tia el ongor me le ngar er a ukedel e ng kmal ngomedii a ngikel. Tia ikid e ng di milcherei ngii el ongor me ng ngar er a ukedel me ng kmal ngilmedii. A lorola tirka el chad er a omenged el mo remei e te uleak a ked er a Ngeong. Me a le ngar er a bebul ngii el ked e ngika el ngelekel a Iechadrengeong a ngiluu tia el ongor el mecherei er a tkul ngii el ked e le ng ulemdasu el kmo me a klukuk e lebo er a chei e ng mei el nguu el merael. Tia ikid e se el lebo er a chei e te mei el nguu ngii el ongor el mo er a chei me te kmal ngomedii. E mereko e kuk mlo er ngii a taem el mlo

diak lebo er a chei el mlo mekeketeket. Me a lleta el mo er a chei tir el chad er a omenged e le me er a ked e ng mla duubech ngii el redechel a ongor er tia el ked. Me ng mlo bek el lebo er a chei e be lengelakl e te kuk ngmai a llel ngii el ongor el llemechet a klekedellir er a chei me se el lebo e te kmal di ngomedii. Me te di mle ua isei me ng klunga ngii el ongor el mla mo sebechel a llel el mo cheuikl. Ng di mle telkib e tirka el chad er a omenged a di kea el sebechir el melai a llel tia el ongor e le ng kmal klunga el kerrekar. E a ta er a klebesei e te kmal kilbetiekl er a lebetik er a bersoech el ngar er a chetebtel ngii el ongor. (Tia ikid a uchul e aike el mengur el llel a ongor a dousbech el mengetakl. Tia el teletael a ulemuchel el ngar er ngii se el lousbech a uked el ngar er a chei el mo el mocha omengetakl, me tia ikid el me er a chelechang e a remengetakl a kmal dirk oba ngii el teletael).

Tirka el chad er a omenged a mocha melib a mo meleseb er tia el ongor e ng di ngka el bersoech a mlo medengei me ng chiliis el mo er a desbedall. Me a lebo e ng mlo me ng kiei er a chetebtel a klou el kerrekar el btaches el mle dechor er a rael el kmeed el mo er a kederang. A ta er a klebesei e a ta el chad er a Ngerchebetang el Remesechau a ngklel a milrael el mo engelakl er ngii el kerrekar er a uriul er a lebo longeriil a belsel. Me a lengelakl er tia el kerrekar e ngka el bersoech a milrekeklii el ta el chad el rokir me a ududel me a kltel. Me a rechad er a beluu a ko er a ngedecha rengrir e le ng blechoel el ngar er ngii a dechil a charm er a bebul a mlai el kloir er a eungel tia el klou el kerrekar. Te mlo melechedech el kmo ng locha ngera el charm a kiei er tia el kerrekar. Me tia ikid er a bo el dibus a Remesechau e a rebeluu a kmal mlo medakt e le te mlo oumera el kmo ng ngar er ngii a kmal kdekudel el charm el menga er a rechad el kiei er tia el kerrekar. Me te mocha melib a telmellel tia el kerrekar e meleseb er ngii. E ng di ngka el bersoech a ko er a chelid me ng mlo medengei me ng mocha osiik er a lebo er ngii. Me ng mlo er a Ollei me ng rullii a blil er a klou el btaches el kmal mle betok a delimes er ngii. A delimes a ko er a kilkul el ngar er a chetebtel a kerrekar er a keburs.

Me ngika el bersoech a mocha chemetii e kiei er ngii el btaches er a Ollei el kmal mlo meketeket. Tia el kerrekar a mle kmeed er a ongeongel el blil a mlai er a Ollei. Ng kmal mle klou me a mlirir a rechad a kloir er a chelechol er a eungel. Me ng kiei er a bebul aika el mlai me a dechil a mereberet el mo er a mlai el ngar er a eungel, me ng ngar er ngii a rirebet el mo er a mlil a Tet er a Ollei. Ng kmal di rirebet el mo er a belngel ngii el mlai. Me a lorola el mo er a chei e ng omes e ko er a omdasu el kmo ng locha dechil a ngera el charm. Me ng mo tmaut el ngotechii ngii el mlil. E se el lebo loldingel a bub er ngii e ng kmal diak a ngii di el ngera er ngii. Me a lluat el mo temel el mo oldingel a bngel me le mei, e ng ngar er ngii a dechil a charm er a mlil me ng ko er a kmal mélanges er a bab el losiik el kmo ng ngerang, e ng di diak el sebechel el mesa a ngera e le tia el kerrekar a di bliull er a delimes. Me ng melekoi el kmo, “Olekoi! Ngera el charm a di chemei er tia el mlik? Kele el bedaoch? (e le dechil a ko er a becheleleu)”. Me ng di millekoi e orrechel el mo tuobed me ng kmo, “Bechere a omelatech e ngak a kmal lorrechelang.” Me ng dmu el ua isei e remiid el mo er a chei e kmal ngilmedii. Me a lemerema el mla er a chei e ng di kea lolatech er a mlil e le ng kmo a lta e tia ikid a uchul a lusech. Me ng kmerd el kursii a mlil el kmongii. Tia ikid e se el lebetik a dechil a charm er a mlil e ng di mechei me ng kmal ngomedii se el lebo er a chei.

Me ngika el bersoech a kiei er a chetebtel ngii el kerrekar el mo el mechellii a ngelekel el sechal el ngklel a Orachel. Ngika el buik a mle blechoel el mo mendedub er a medal a Ollei er a le klunga el chad. Me a ta er a klebesei e ng mendedub e a ngelekel a Tet er a Ollei a merema me te mocha ta rengrir el terung me te mlo blechoel el dmak el mendedub. A ta er a klebesei e a Orachel a ngilai a okurir, me a bocha lomengur e ng otebedii a ongulir el kmal klou el

kukau. Me a bo lemerek el lomengur e a Orachel a melekoi er a ngelekel a Tet el kmo a chomora el e ng nguu me ng kekel. Me a le nguu tia el derengir el kukau el mo er remei e a rechad er a blil a uleker er ngii el kmo ke ngiluu er ker. Me ng dilu er tir el kmo a sechelil el blechoel el dak el mendedub a ngiluu el meskak. Me a Tet me a delal a mocha melekoi er a ngelekir el kmo a lluu el mo mendedub e le nguu a sechelil el mei me le bad. Tia ikid e ngka el bersoech a ko er a chelid me ng mlo medengei el kmo tirka el chad a sorir el melai er a ngelekel. Me ng dula er a ngelekel er a Orachel el kmo se el chobobad er a blil a sechelim e ke melekoi er a delal me ng rosmii a tet el deluus. A deluus a mengai er a mengchongch er a buuch el mesisiich el klalo el sebechel el mo tet se el lemerasem a bita e le melechet a bita el ko er a mo teletelel a tet me ng di blok a medal. Tia ikid e a bechil a Tet a mocha rosmii a deluus e nguu el msa a Orachel me ng nguu el merema er a delal. Me a le nguu el msa delal, e a delal a ouchisa er a ngelekel el kmo kede mo merael me a uchul e ng mle soal a chomolekoi er a delal a sechelim me lresmii a deluus e le ng mo tmuu er a chelsel e ng oltekau er ngii e te merael e le a rechad er a beluu a omdasu a kodellir. Tia ikid er a bocha lolekoi a kodellir e ngika el bersoech a mocha tmuu er tia el deluus e dmu er a ngelekel me ng choblii e te merael. Tia a belkul a kmo te mo oak a daob. Me se el lora el e ngika el bersoech a di oker er a ngelekel el kmo te kirel keltang.

Me a le ngar er a medal a Ngaraard e a delal a oker er a ngelekel el kmo kede ngar er a medal ker. Me a Orachel a dmu er a delal kmo ng omes a uked er a ngikel er a Ngaraard me a delal a kmo di morael. Me te melemolem el me el me er a medal a Ngardmau. Me a delal a otemengii a bdelul er a deluus e kmo, “Aika uked er a Ngardmau, di morael.” Me te merael el me er a medal a Ngeremlengui e a delal a kmo di morael. A le merema er a medal a Mechebechubel e a delal a kmo, “Tia uked er a Ngereklemadel, di morael e rungalek e kede kmal di kmedang” (A Mechebechubel a Ngereklemadel). Te melemolem er a omerollir el me engelakl er a Elechui e a delal a kuk oker el kmo te ngar er ker. Me ng dmu er a delal el kmo te mla me er a medal a Ngerudelong. Me a delal a dula er ngii el kmo mtuchakl e tia kid a beluu. Me te toucheklang me te mlo er a uchelel ngika el bersoech er a Ngerkerong. Tia ikid e a ngelekel a bersoech a ouchisa er a delal el kmo se er a le ngar er a medal a Ngeremlengui e ng ulerrenges er a recheldebechel er a resechal el mesaod a mo er a Ngeaur me ng kmal soal tir el teru a lebong. Me ngika el delal el bersoech a ouelai er tia el keai (mengchongch el mengai er a llel buuch el dirrek el sebechel el mo deluus). Me a louelai er tia el keai e kmo ng kirir el mo er a Boid el mo olechau a mlai er a Ngeremlengui el me engelakl. Me te mocha er a Boid me a Orachel a melach a mlai el oba tia el keai. Me a mlai er a Ngeremlengui a tuchakl el mei el ngoititerir. Me a Orachel a otekur a delal el ngar er a chelsel tia el deluus e te doiderek l er a mlai er a Ngeremlengui el mo er a Ngeaur. Me te meius el mocha er a Ngeaur. Me a bocha le merek a ungil klebesei er a Ngeaur e te liluu el doiderek l er a mlai er a Ngeremlengui el mo er a Babeldaob. Me a le ngar er a omerollir er a Ngeaur el merema er a Mekaeb e a Orachel a orrenges er a rekerukem er a bertakl. Me ng kmu er a delal me ng otengelii a kemril el mo er a bertakl me ng orekedii tia el mlai me ng diak lora el. Me ng orreked er ngii er a bad e tirka el chad er a Ngeremlengui a di melemolem el meius e ng di mlai a diak el sebechel el merael. Tia ikid e a Orachel a tuchelbakl er a Mekaeb el mo er a bertakl me ng nguu a chas er a bai e me dum. Me a le mei e a delal a kmal merengela a ulkel me ng di orrech ed er ngii. E ng di le beldum er a bab e ng mla obes er a chas el lousbech er ngii el meluches. E ngii a engelakl a luut me ng kmu er ngii el kmo mluut el mo me mngai a chas el mei. Sei a uchul me a luut a

ngar er ngii a mechedelekelek el chas er ngii. Tia ikid e a delal a ko er a kmal sochera e le ng kmal mlo meringel el motamet a ulkel. Me a le merema er a beluu e lora el me a lengar er a bita er a omoachel e a delal a kmal mechede a rengul e le ng kmal socherang. Me ng di mle dechor el chelebill er a delal el ngar er a chelsel a keai e ng omuit er ngii el mo melim a ralm. Me a bo lemerek el melim a ralm e ng milngeklii tia el omoachel el Ngebuit a ngklel e le ng mlo omuit er ngii el mo melim a ralm. Tia el omoachel a ngar er a Ngatpang. A uriul er a lolim a ralm ngika el delal e te millemolem er a omerollir me ng di mle kleuoku er a delal el kmal sochera me ng medei.

Te milrael el mocha er a Ngerbadelmangel e a delal a suebek a telil. Me a uchul e ng Ngerbadelmangel te mla er ngii e ng mad a delal me ng bek el bedengel a charm a mlel me te longelii a delal. Me se el de ngar er a Ngerbadelmangel e kede orrenge a lengelel a charm el ua llangel er a kemeldiil. Tia ikid er a le mad a delal, e a Orachel a dileklii er a Ngerbadelmangel e ngii a merael el mo er a Ngchesar. Me a le bo e ng orrenge er a rechad el mesaod er a blai er a Bersoech. Ng orrenge er tir el kmo, “Ngirabersoech, Ngirabersoech.” Me a bocha le kebesengei e ng mocha er a blil a Ngirabersoech me ng meleko er ngii el kmo ke le el sebechel el mo nguu a delal el me doklii er a blil. Ng meleko er a Ngirabersoech el kmo a delal a bersoech e ngii a Ngirabersoech a ngklel, me tia ikid e ngika el rubak a mocha kongei. Me ng liluut el mo er a ked me ng kiesii a debellel a delal e nguu el loa er a keai. Me a loba el merema er a beluu e ng di mlo omekiaes e le delal a mla mo beraom. Me ng kmal di omekiaes a delal e a lorriik ngii el iaes e ng kmal diak lebolak me ng mengeklii tia el chutem el Tbekeueliaes e le ng kmal tekangel aika el iaes. Me ng nguu a delal e merema er tia el blai me ng doklii me chelecha e a delal a delakl er a blai er a Bersoech.

E ngii a merael el mo er a Ngeriuatel me ng mocha melasech er a bai. Me ng di kiliei er sei el rokir a bai. Me a beluu er a Belau el rokir a mlo medengei el kmo a bai a mla mo dechor er sei. Me ng bek el beluu er a Belau a mlo sorir el mo omechar er ngii el bai. Me ng ultebedii a tekoi el mo er a bek el beluu el kmo ko mo oudersta er kemiu el me omechar er a bai. Me a mle kot el mong a mlo el di meu e mengiok a kukau se el lomengur. Me a Orachel a kmu er tir el kmo chelecha e a ngkliu a mo Ngara Telok e le kom di mengiok a mecherrungel el kukau. E ngii a kuk merema ongeru el omerael el me omechar er a bai, me a le mei e te kmal di meu a rebek el chad e a kemedungelir a di dechor. Me a Orachel a kmu er tir el kmo ng diak lsebechiu el nguu a bai e le kom Ngara Tebechel, ng mlo tmaut el omngakl a cheldebechel se el le mei. E ngii a kuk merema cheldebechel er a Ngchesar. Me a le mei e te di ouuas e olterturek a bderir er a klulaul me a Orachel a dmU er tir el kmo ng diak lsebechiu el nguu a bai e le kom di ouuas me chelecha e a ngkliu a mo Ngara Mechiuaiu e le kom di mesulaul.

E ngii a kuk merema Obak er a Beliliou el me omechar er a bai. Ngka el Orachel a mle medengelii a Obak el kmo ng betok a ududel. Me ng dmU er a Obak el kmo ng kirem el mo meliutech er a klemengetel a bai el olab chimam me a lsekum e ng sebechem e ke nguu a bai. Ng mle medengei el kmo a Obak a diak lsebechel el nguu a klemengetel a bai e le ng diak lemekemanget a chimal. Me a Obak a di millasem el di millasem el di kea el sebechel. Me a Orachel a dmU er ngii el kmo ng diak lsebechem e le a chimam a mekedeb me ng diak molai er a bai, me a Obak er a Beliliou a mlo diak el sebechel el nguu a bai.

Tia ikid e a kmal mlo uriul el mei a Secharmidal el kot el rubak er a Meker. Me a Orachel a dmU er a Secharmidal el kmo ke nguu a klemengetel a bai el

ousbech a chimam. Me ng mlo ua isei, ng ngiluu a klemengetel a bai er a bita el mo er a bitang.

Me tia ikid e a Orachel a dula er ngii el kmo ke nguu a bai e ng di a ngklem a mo diak leSecharmida e mo Rengulbai (me ng dirk Rengulbai el me er a chelechang), e a klderolem a mo okedongall el Dirrengulbai; e a kelem a mo delekedokel er a keai me a kelel a Dirrengulbai me ng mo ua isei. Me a irechar e ng dimlak a ngodech el beluu er a Belau el delekedokel a kelel a merreder me a klderolel er a keai, ng di mle ta el Rengulbai me a Dirrengulbai. E le a keai a mle blil a delal a Orachel. Me a bai er a Ngeriuatel a mlengai el mo dechor er a beluu er a Imeliik. E tia ikid a mle kot el bai.

A uriul er a loterur tia el bai e a Orachel a mlo er a eanged ngii me a sechelil er a Terngula el ngar er a mesikd. Me lebo er a eanged e a chelid er a eanged a dmua er a Orachel el kmo se el lora el kele bo momkais er a kim el ngar er a cheldeng er a blai. A riid er ngii el rubak e a Orachel a mla mo melemlim a rengul el kmo ng ngera me ng diak lsebechel el mo omkais er tia el kim el ngar er a cheldeng er a blai. Ng di kea lorekedii a rengul me ng mo me ng mkisii tia el kim. Me a le bkisii tia el kim e ng milsa beluu er a Ngerkeai er a Imeliik el kmal belual. Ng milsterir a rechad el ngar er a chei er a medal a beluu e kmal mlo ungil mesa tia el belual. Ng ulemes er a Ngerudelong me a Okerduul me tia el rokir el beluu. Ng mlo imis el mekngit a rengul el mla mo soal el mo remei me ng longelang el di kea lemechituuk. Me a le merema a rubak er a eanged e ng okere er a Orachel el kmo ngera me ng di obreburek a medal. Me a Orachel a dula er ngii el kmo ng mlo meringel a medal er a chat. Tia ikid e a rubak a nguu a meradel el msang e dula er ngii el kmo, “Ke kmal diak morrenge a tekoi. Ak dilu er kau el kmo ng diak bo mo mkais er ngii e kau a mla mong, ng di kea el sebeched el mekerang. Ke nguu tia el meradel me ng okeuim e mereko e morael. Me se el chomkelii tia el meradel e ke dolmii a chiuesel e a bo le klou el mo ourodech e kele molterau er se el kot el redechel.” Me a Orachel er a lebe lemetengel er a eanged e ng mlo metengel er a Ngeaur. Me a lengar er a Ngeaur e lora el mei e ng milluches a chelebachab me ng ngar er ngii a llecheklel (urresel) el ngar er a chelebachab. E ngii a kmal di uleba tia el merradel er a omerollel.

Me lengar er a medal a Ngerdobotar e a bedengel a kmal loberedang e le ng mla obail er a bad. Me ng merael el mocha kaisiuekl ngii me a Tkedelukl el rubak er a Ngerdobotar. Me ng mocha olengit a ralm er a Tkedelukl e le ng kmal mechede a rengul. E ngii el rubak a mla er a chei me ng mla er ngii a imelel el ralm me ng nguu el msa a Orachel me ng melim. Me a Orachel a mocha nguu ngii el meradel el msa Tkedelukl e dmua er ngii el kmo ke nguu el mo er a blim me ke dolmii e kele molterau er se el kot el redechel. Me ng kmal rirenges a tekingel a Orachel me ng nguu ngii el meradel el mo er a beluu me ng kolii e dolmii a chiuesel.

E ngii a merael a Orachel el merema er a medal a Mechebechubel. E kmal mechtecheto e le ng kmal lobereda er a bad el mla milii ku el rokir. E chelecha el sils e chobo er a iungs er a Orachel e ng dechor el ko er a ulsirs el bad. E se ikid a Orachel (Holyoak et al, 1990:57-62).

Ngika el rubak a kmal mlo ungil el mendedmokl er tia el dellomel el meradel. E se el lebo er a chei e ng kmal lolterekokl er ngii er a bechil. E ng di kmal dimlak lolekoi er a bechil el kmo kele molterau er a redechel, ng kuk di melekoi er ngii el kmo ke mo kerekikl er a dellomel. A ngklel ngika el bechil a Dirrabakerus.

A uriul e ng robeta a kot el redechel ngii el merradel me ng nguu el kudmeklii. E a ta er a klebesei e a Dirrengulbai a milrael el mo me ng mo ultab er a blil a Tkedelukl e olengit a ralm e le ng kmal mle meringel a sils er a omerollel er a ked el mei me ng kmal meched a rengul. Me a Dirrabakerus a mocha sochesebii a imelel e ngmai el msang. E mereko e nguu tia el merradel el

nguu el msa el kerekrur a imelel el ralm . Me ng nguu a ngerekel el mo meluk er ngii e ng subechii er a kmo ng ngerang me ng nguu el sukur er a til e ngii orrecheda el merael. Me ng merael e kmo a le mei a Tkedelukl e kom subedii el kmo a dalam a mle oldingel e merael. A Dirrengulbai a ngiluu tia el udoud el mla er a chelsel tia el meradel me a ngklel a mlo Ngmeraelked e a rebebil er a rechad a kmo ng Rudel. Te kmo ng Rudel e le a ngark el lomekedo el kmo rudel a silbechii er ngii me ng chimo el udoud e teblo a ngklel, Ngmeraelked me a Rudel.

### **Rechad er a Bolabei (B:IM-1:2;H)**

A rechad er a Bolabei a kiliei er a Meker. Tirka el chad a chad er a Sokehs el kmal mle bekeu el chad. Te mlo oldechelakl er a rechad er a Dois el milngedereder er a beluu er a Bolabei e mekdir a merreder.<sup>14</sup> Tia ikid e te uldurekelterir el me er a Belau e le ng mla er a eungel a dereder er a Dois el klebsengir el kirel tia el odechelakl el mo er a rechad er a Dois. Me ng tir me a rechad er a blirir a mle kelebus er a Belau. Me a le mei er a Belau e ng dimlak a chad el soal el melai er tir me a Rengulbai el merreder er a Imeliik a ngiltiterir el mo kiei er a Meker. Me te mla er a Meker el mo merek a kot el mekemad. Me se er a lebo er a eungel a dereder er a Siabal a Belau e te uldurokl er tir el lmuut el mo er remei er a Bolabei. Te mle mekngit el chad e le se er a lora el e te ngilai a mekngit el olai el ngmai el locha er a dellomel me a kerrekar me ng mlo diak lungil lourodech e a kmal miltemall el kerrekar a meduu.

### **Cheldechederal a Tungelbai me a Cheremel el Meas (B:IM-1:1;MT)**

A Tungelbai a mle chelid e chad e mle kiei er a Ngerkeai el rengedel a Ngerebungs e chelecha el taem e ng Imeliik a ngklel. Ng mla er ngii a cheremel el delbechel el meas. Ng mle blechoel el ousekool aika el cheremel el meas er a kereker er a medal a Ngerebungs el kmeed el mo er a kekere el iungs el Okerduul a ngklel. A ta er a klebesei e ng ousekool a cheremel el meas e a sechelil er a beluu er a Irrai (Airai) a mle osiik er ngii. Ngika el sechelil a chelid e chad a ngklel a Medechiibelau.

Tia ikid a teletelel se el lousekool a cheremel meas a Tungelbai. Ng di nguu a llel a sis el nguu el cholebedii a daob e oked aika el cheremel me ng mo cheldull e mo remurt. Aika el ngikel a remurt er a ulel e te remerut el mo e mei er tia el kereker. Ngka el Medechiibelau a kmal mlo imis el mechas a rengul er tia el teletael. Me ng mocha melekoi er a sechelil el kmo ng sebechel el ngoiteterir el mo remurt. Me ng kmal kongei e le te kausechelei el terung. Me ng nguu tia el sis e dmu er ngii a tekingel tia el rurt. Me a Medechiibelau a ngmai aika el meas e kolekel. Ng kmal mlo ungil a rengul. Me ng lmuut el olturk er a sechelil el soal el lmuut el mong. Me a Tungelbai a lmuut el kongei er ngii. Ng omes er a sechelil el ko er a kmal semeriar me ngii me ng kmal ungil a rengul er aika el cheremel. Ngika el Medechiibelau a ngmai aika el ngikel e remurt el mo er a Bkulrengel el mo er a medal a Ngchemiangel el beluu er a Imeliik el chemau a kereker er a keiukl el mo er a Badelsmacher e lmuut el me er a sechelil. Me ng melekoi er a sechelil el kmo aika mera el ungil el ngikel. E lmuut el ngmai ngii el ngikel a Medechiibelau el mo remurt er tia el di osisu el rael me ng mo er a Bkulrengel e lmuut el bedul a Badelsmacher. Ngika el Medechiibelau a di mle el imiu er a Badelsmacher e melemolem el bedul a Irrai. Me a sechelil er a Tungelbai a mo tmaut el omekedong er ngii e ngii a di merael. E le ngka el Medechiibelau a sokol el melai aika el ngikel el mo cheremel. A Tungelbai a kmal ngosecha a rengul er a sechelil me ng mo tmaut el ometech er ngii el lolab a choas me a sang. E ng di ngka el Medechiibelau a kuk kmal bekerurt er ngka el sechelil. Se ikid e a uchul e ng kmal betok a choas me a sang me a meas er a Irrai er a chelechang.

**Imul (B:IM-1:5;P)**

A Imul a ngar er a bita er a Ngerkeai, e mle ta er a rengedel a Imeliik er a irechar. E diak a rechad er a chelecha el taem el medengei el kmo te kmal mla er ker e mei. E mla er ngii a klou el bad el oliochel er a Ngerkeai me a Imul el ngklel a oleuall. Me a omelekoi a kmo se el sekum a chad er a Ngerkeai a ngar er a Imul e tomellii a ngerang e chemiis el imuul er tia el oleuall e a rechad er a Imul di mo diak lsebechir el oltoir er ngii. E dirrek el ua ise el mo er a rechad er a Imul. A lsekum e a chad er a Imul a mo er a Ngerkeai e tomelii a ngerang e te otirii e te di oltoir er ngii el mo er a oleuall e di kea el sebechir el engelakl er ngii. Tia ikid el taem e a Ngerkeai a kmal mle obdois a rechad er ngii er a chelsel a beluu er a Imeliik.

E mo el mong e a rechad er a Imul a di milrael el mo mekesai. E tia uriul er a le mei a rechad er a ngebard. Ng mle mekesai a rechad me ng mle meringel a tekoi er a ureor me a diak lebeot a le bo er a chei me a lechub e lolai a sar er a daob. Me a remerreder er a beluu a dilu el kmo ng bai mo beot a de guu a beluu el mo kmeed er a daob me bo lebeot a tekoi er a ureor.

**Rruul (B:IM-5:1;G)**

A rrull a kmal kelir a rechad er a Imul e le ng mla er ngii a debochel er tir me a chemang me a rrull a kmal mle betok er tir. A rrull a merael el me er a taoch el oak a debochel me ng kmal kelir a rechad er a Imul.

Tia di cheldech duch el chelid e le ng diak a medengei el kmo ng kmal klemara me a lechub e ng diak. A rechelid a mla er a Imul el meruul er a did el mo er a eanged, e di oureor se el le klebesei e le ng diak el sorir el moues er a rechad, e kmal mlo mechesa el oureor me ng dimlak lolechesuar e ng metekakl a llomes. Me te kmal di mle mereched el remiid. E tirka el chelid a mla er ngii a okurir el chedengal a rrull e tia er a loraal e te kmal lulerched me te di ririid e mechei. Me te di chiloit aika el chedengal a rrull er a bebul a bad el le mla er ngii e meruul er a did el mo er a eanged. Chelecha e se el de bo er a ked er a Imul e ng sebeched el mes aike el bad el luluusbech el meruul er tia el did me a chedengal a rrull el mla obult el mo bad. Me aika el bad a ko er a teletelel a chedengal a rrull.

**Rois Mid (B:IM-5:2;G)**

Ngar er ngii a ked er a Imul el ngklel a Rois Mid. Se el sekum a chad a dechor er a bebul tia el ked e ng kmal ungil el mesa a taoch er a Bibiroi er a beluu er a Ngermid. Sei a uchul me ng ulengakl el Rois Mid. A rois a mekididai e a mid a mlengai er a ngakl el Ngermid. E tia el rois a kmal kendidai e sebeched el ngar er ngii a ungil el omes er a Ngermid me a uchul e a ngklel a Rois Mid.

**Cheldech edechal a Bekai er a Okerduul (B:IM-5:1;MR/C/S)**

Ng ngar er ngii a kekere el chelebach eb el ngar er a medal a Imeliik el bekord ngar er a eim el dart el metor a cheridel er a chuodel el beluu er a Ngerkeai el ngklel a Okerduul. E mla er tia el Okerduul e ng mla er ngii a ta el redil el bekai el mle chelid. Me ng mlo dioll ngika el bekai e mechellii a ta el sechal me ng mengeklii el Remusei. A bo el teruich me a eru a rekil a Remusei e a delal a mocha olsisechakl er ngii er a tekoi er a ungil klechad er a Belau. Me ng milkedecherur a blirir e mengedmokl er a delengcheklir.

E a rubak Sechalraimul er a beluu er a Imul a otebedii a tekingel el mo er a rechad el kmo bo molengakt a besebes el mei me doruul a bub er a ngikel. E ngika el rubak Sechalraimul a dirrek el mla er ngii a ngelekel el sechal el mle teruich me a eru a rekil. Ngika el buik a mlo

medengeli tía el tekingel a demal me ng mlo soal el mo osiik a besebes me ng millekoi er a demal el soal el mong. Me a demal a dilu er ngii me ng mo olturek er a delal. Me a delal a kmal kilengei e le ng mlo ungil a rengul el kmo a ngelekel a soal el mesuub a tekoi el mo uchul e ng mo sechal chad.

Me te nguú a mlai e omekall el mo er a Okerduul e le ng mle ungil a besebes er ngii el mo bub er a ngikel. E tirka el chad a ko er a kmal mlo mekngit a rengrir er a bo lodengei el kmo ng di tela el kukau a le ngilai el okurir el di sebechel a ta el chad. Me a mle medal tía el omerael a dula el kmo ngke el ngmai a kot el betok el besebes el mei er a sueleb a ngmai aika el rokui el kukau.

Me tirka el chad a mlo tmaut el osiik a besebes e ngika el buik a kmal chetikol e le ng ketengel me ng kmal diak a ngera el lodengei. Me ng chemiis el mo er a bita er tía el beluu e le ng dimlak el soal a lesa tirka el bebil el lmangel e le ng kmal kekeringa a rengul. Me a le bo er tía el bita e ng mlo kebeteche ngii me a Remusei el kmal di ua klungel. Me a Remusei a okere er ngii el buik el kmo kau ke techa e ngera me ke lmangel. Me ngika el ngelekel a rubak a ouchisa er ngii el kmo ng techang me tía el teletael el le blo er ngii er a tutau.

A Remusei a kmal mlo chubur ngika el buik me ng mocha olengeseu er ngii el osiik a besebes me ng mo sebechel el ngmai aika el kukau. Me ngika el buik a kmal loltirakl a tekingel a Remusei me ng ngilai a betok el besebes el mo er a mlai er a uche er tirka el bebil er a rechad. Me a le merema tirka el bebil er a rechad e te kmal mlo mechas a rengrir er a ildisel a besebes el bla lengai ngii el buik el me mechei me te ngmai aika el kuaku el msang.

Me te luueta el me er a beluu e a uriul e ngika el buik a mocha ouchais a lileues me a lulruul er tía el chelebachab. Me a demal ngika el buik a kmal mlo ungil a rengul er a bo lodengei el kmo ngika el ngelekel a mla mo er ngii a sechelil. Ngika el rubak a ulemtab el kmo ngika el buik a kmal ungil el me chedal tía el telungalek. Tía kid e ngka el rubak a ulderecheterir a rechedal el mo osiik e melai er a Remusei.

A Remusei a kmal mle soal tía el tekoi e ng di dimlak lekengei el di merekmo longedecheduch er a delal. Me a delal a kmal kilengei e le ng diak el lungil a le ngar er tía el beluu e le ng charm e ngii a chad. Ng kirel el teloi er a reua ingii el kiei. Ng di dilu er ngii el kmo a lsekum e te ko er a mo mekngit er ngii e ng lmuut el mo remei. Me ngika el buik a kongei e merael ngii me tirka el bebil el mo er a beches el belual me a klengar er ngii.

A uriul er a betok el rak e a Remusei a kmal klunga el kmal ungil e meduch el chad. Tirka el beches el chad er a blil a kmal ungil er ngii el kmal di ua longeru el ngelekir el sechal me a rechad er a blai a omes er ngii el kmal ta er tir. Me a Remusei a dirrek el lulsisechakl er a rechad er a blil a betok el duch el lesiluub er a delal el Bekai, el ta er ngii a melebed a ngikel el kuk ungil er aika el bub er a ngikel.

A kmal urerel a melenges e meruul a ilaot. Me aika el kmal kesiokel el ilaot a osisebebel a udoud me se el le ngai a udoud e ng kmal di ngmai el msang a demal el kirel a omengedmeklel a delengcheklir.

E ngar er a ta er a beluu er a Ngatpang e ng ngar er ngii a omeruul el kmal mo subechii er a klengar er a Remusei. A irechar e a resechal se el bol meklou el chad e ng ngar er ngii a taem e te mo meruul er a klou el mur. Me tirke el meklou el chad er a blai el mo meruul er a mur a kmal kirir el kldmokl el mo omechar er tía el mur. Me a bocha el temel a rubak Obakratkedesau el mo oumur e a ngelekel a ta er ngii el redil a ko er a kmal merrenga e le ng kmal diak a ta el ududel el mo er tía el mur. Ng kmal mlo imis el merur el diak lsebechel el cholbengelterir a rechedal me ng remiid el di merael el diak lodengei el kmo ng mo er ker.

Me ng mererorael el me metik er a Remusei el melenges. Me ng oker er ngii el kmo ng ngar er ker a sebecchel el mo ultuil er ngii e le ng diak a rechedal er tia el beluu. Me ng dula er ngii el kmo mongiil me a bo kmerek el oureor. Me a bocha el merek el oureor e ng choteklii el mo er a blirir. A bo le kebesengei e ng okere er ngika el redil el kmo ng techa me ng ouchisa er ngii el kmo a ngklel a Tkud er a Ngatpang. Me te di mle chadecheduch el mo chosoi e tia ikid e a Remusei a mocha melekoi a chebechiil er ngii, me ng kongei a tekingel er a chebechiil.

A uriul er a bo lebechiil e a Tkud a uluuchais er ngii el kmo a okdemelel a meruul er a mur e ngii a diak a ngera er ngii. Me ng mocha er a demal e melekoi er ngii el kmo ng ousbech er a ta el klou el udoud e le ng kirel el olengeseu er a rechedal a bechil. Me a rubak a mocha er a bechil e le ng olab a udoud e melekoi er ngii e ng di ngii a chetil el oltobed er a di chimo el udoud. Me ngika el rubak a merola el mo omed a udoud er a ta er a rubak e di mlo sebecchel el nguu a kluk el kmal kekere el udoud.

Ngika el rubak a merola el mo remei el oba tia el kluk el mo omesa a Remusei. Me a Remusei a kmal ngilasech a rengul e le ng medengei el kmo a omengereker er ngii a mla osiseb a betok el udoud el mo er a blai. E a bocha lousbech e ng kmal di chimo el kekere el udoud a loba el lomsang. Me ng nguu ngii el kluk e merael el mo er a mera el delal el Bekai, e le ng dilu er ngii el kmo a bo lemekngit er kau e ke mei.

E ngka el Bekai a di mla mo medengeli tial el omerollet el mei e le ngka chelid me ng di medengei. Me ng mlo tmaut el mangedmokl er a kmal klou el ngais me a chimo el beches el cheriut. Me a le merema a Remusei me louchais aika el tekoi er a delal e ng nguu tia el ngais me a beches el cheriut el ngmai el msang e dmue er ngii el kmo ng mekera a bo lousbech. Ng kirel el lebo er a blil e ng di lmuk er a demal e nguu a bechil e te mo er a mur. E a uche er a lebo er a blil a okdemelel a bechil e te mo er a diong me te melechong. E a uriul e ng mengii tia el ngais e le ng betok a udoud er a chelsel. E a chimo er aika el udoud a kmal klou me ng nguu e a bechil a nguu a cheriut el loa er ngii. E aike el mo medechel el udoud a le ngilt a bo lousbech el mo er a mur. Tia ikid e ng kmal mlo ungil a rengul ngika el ngelekel a Bekai me ng mereng a sulel e merael.

Me a lemerema er a mur e a rechedal a Tkud a kmal mlo mechas a rengrir er a klou el udoud el klabs er a chiklel a Tkud me a rechedel el mla metik er a bechil el kmal betok a ududel e dachelbai el chad. Me a Tkud a nguu a Remusei el mo er a blirir el ngar er ngii a mur er ngii me ng ochotii er a okdemelel. Tia ikid e a Tkud a ngmai a bebil er a udoud el mla er a chelsel a ngais el mecherar tia el mur el rokir e ngmai a klde el msa okdemelel el mo er a bechil.

A uriul er a mur e tir el teru a liluut el mo er a Imul e a Remusei a mo er a chelebacheb me ng ouchais a rokui el tekoi el mo er a delal. Me a delal a dmue er ngii el kmo mluut el mo me mngar er sei el euid el klebesei. E a uriul e ng kirel el nguu a ta er a udoud el msa ngka el kuk ta er a delal e ngii a nguu a bechil e merael el mo kiei er a Irrai.

Me ng merola el mo er a blil me ng olutii a udoud el obengkel a olengil tia el lulemed er ngii el udoud el ngmai el msang a delal el kekedel e ouchisa er a rechad er a blil el kmo ngii me a Tkud a mo merael. A demal a kmal mle chetil me ng di melekoi er ngii el soal a di le kiei. E ng di ngika el ngelekel a kmal di ullab a tekingel a delal me ng nguu a bechil e te merael el mo kiei er a Irrai er a blai er a Klai.

A Remusei me a Tkud a tilobed er a Imul el ngar er a brer. E a Tkud a ngiluu a rechelel a rur me ng ngomderengir er tia el lomerael. Me a lemerema er a taoch er a Ngerusar, e a Tkud a ngiluu ngii el rur el dolmii er a bita er a siseball e mengklii el Ulebached.<sup>15</sup> Me tia el rachel a dilubech el mocha er ngii a llel el diak el llel a kerrekar er a keburs e llel a meradel. Tia ikid el

kerrekar a dirk ngar er ngii er a Belau e lomekedo er ngii el Kerekur. Tirka el teru el obekel a mlo kiei er a blil a rubak Tucheremel er a blai er a Klai er a beluu er a Ngerusar. Ng ngiluu tia el rechelel a meradel el nguu el dolemii er a bita er a odesongel. E ngka el Tkud a mla er a blai er a Klai e mechellii a ketengel el sechal e mengklii el Ochit.

Tia kid er a bocha loungalek tirka el obekel e ng mocha kirir el mo er ngii a ileakl el delengcheklir. Me te tilobed e omekall el mo er a Melekeok, me a lora el e a Tkud a silbechii a rechelel ngii el meradel. Me te mlo er a beluu er a Ngeruliang me te kudmeklii a delengcheklir er ngii e a Tkud a nguu tia el dellomel el dolemii er a odesongel er a bita er a blai.

E a ta er a klebesei e ngka el ngalek a di diak a ngerang e ng mo tmaut el di lmangel e diak lsebechel el mechituuk. Me a delal ngika el ngalek a kmal di kea lodengei el kmo ng mekerang me ng nguu el tuobed er a iikr e le ng kmal mla mo kekere a rengul e a lomes e ng orakiruu me ng omes el bedul a buil e melekoi el kmo, “Buil, buil, mei e mnguu a ngelekem!”

Me ng metengel a buil me ng ngar er a bebul a kerrekar el melai er ngika el ngalek me ng mechese a rengul. E kmal medektang me ng otutii a diu me a Remusei a ketebedakl er a blai. Me ng kmal mlo mechas a rengul er tia el buil el ngar er a bebul a kerrekar me ng oker el kmo ngera chised. Me a Tkud a ouchisa a rokui el tekoi er ngii me a Remusei a mlo diak lodengei el kmo ngera ko er a mo cheldechulel e ng mo ungil tia el tekoi el mla mekedmokl. E le tirka el ongalek a kmal diak lsebechir el mo cheroid er ngika el ngelekir, me tia ikid e te mocha tibir el kmo te di mo er a buil el rokui el di kea lluat el mei.

Me a bocha lolemiakl er tia el kerrekar el mo ngmasech er a buil e ng milsibech a rechelel e mengai el obengkel tia el omerael el mo er a eanged. Me ng me lmuut er a chelecha el taem e a rechad er a Belau a melekoi el kmo aike el ko er a mechedelekelek el de ues se el lorakiruu a tirka el chad, redil, me a ngelekir, me tia el rechelel a meradel. Me tia el chaibibeob el teletelel a buil a lomekesiu er ngii er a ngisel a Bekai el mle mui er a udoud er a Belau el mlo er a Remusei.

### **Cheldechedechal a Ngiratumerang (B:IM-5:1;MT/C/P)**

Tia el cheldecheduch a cheldecheduch er a Imul el beluu er a Imeliik. Ng cheldechedechal a Ngiratumerang el ngelekel a mechas er a kebliil er a Uchelkeiukl. Ng ta er a ngar er a beldukl er a mo Rengulbai el merreder er a Imeliik. E ngka mle ungil sechal me a redil er a Imeliik a kmal mle sorir er a le kekere el chad.

A le klunga el chad a Ngiratumerang e ng dimlak lekiei er a blil e di ngar er a bai el obengterir a remengol. E se el lebo el temel a mekemad e tirka el mengol a mle chetirir a lebo er a mekemad e le ng dimlak lsoirir a lemad. Me a resechelil a kmal ngilasech a rengrir er tia el teletael. Me a ta er a klebesei er a luut er tir el mla er a mekemad e ng ngesechel a rengrir er ngii me te otemetii er a delongelir a remengol er a chelsel a bai el nguu el mei me te tuchiur a chimal. Ng kmal mlo chetil tia el tekoi me ng tuobed er a bai e mei me ng omdasu el kmo ng mekerang er tia el rur el bla lebo er ngii. Ng mocha nguu tia el telechui el chimal el mei me ng lochetii er a mengchongch el lomeklatk er ngii er tia el delal a rur el bla lebo er ngii.

Tia ikid e ng merola el mo er a Ngersuul el mo osiik er a Ngiramoai er a tekoi er a mekemad. Me a lebo e a Ngiramoai a soal el ko er a menguchuii er ngii me ng kmo bo msauch a chemelek el buuch. E tia el buuch a kmal imis el mesengaked e kot el metongakl er aika el buuch el dechor er a bita er a odesengelel a Ngiramoai. Me ng ngmasech me a le bocha er a chetebtel e tia el buuch a medeu me ng di blitokl e melemiakl. Me ng merema el olab a buuch. Ng mlo

mechas a rengul a Ngiramoai er ngii. Me ng mocha kongei el mo olisechakl a dechal er ngii. Me ng mlo tmaut el olsisechakl er a Ngiratumerang e kmal mlo mechas a rengul er a rechedel me a klemieriar el reng er ngii me ng dula el kmo, “Ochellei, kau a di chimo el chad el bla kulsisechakl er ngii el kmal mla nguu tia el dechak er a burech.” Me a Ngiramoai a riruul a biskelengel a Ngiratumerang e melekoi er ngii el kmo ng mo er a Imeliik, e a eru el klebesei er a uche er a urrurt el mo er a Ngersuul e ng lmuut el mei me ng melekoi. Me a Irengesa a chisel a merael el mei el mekemad e ng liluut a Ngiratuemrang el mo er a Ngersuul. Me a Ngiramoai a uluchais er ngii el kmo se el lesiseb er a taoch er a Imeliik e te obii el mo ede el medal. Me ng kired el di omurech er a remengeteklel aika el ede el urrurt.

Me a ltaut a debusech e ng chais el kmo a mekemad a meremang. Me a Ngiratumerang a mrechi ngke el mengeteklel a kot el ururt. E ngii a melebusech a debusech er a ta er a bdelulachang me ng mrechi a mengeteklel a ongeru el urrurt. E lmuut el ua isei er a ongede el bdelulachang me a Ngiratumerang a mrechi a bdelul tia el urrurt. Tia ikid e aika el eru er a medal a mla kaichichiis e kakereker el kmo ng techa milrechii a merreder. E te mocha medengei el kmo ng Ngiratumerang a ulemurech. Me tirka el mengol a okereker er ngii e a le chisengekl e ng remurt er a bebul a cheldukl el bad el rael el klebokel me a bedengel a mengengeldoech er a klisichel.

Me tia ikid e te dula el kmo, “Ng chelbuled, kilo kede milcherei me ng kuk di chad er a redil. Chelecha e ng chad er a redil el chad er a mekemad me ng di mla ngmai a chetengakl.”

### **Imul-Ketut (B:IM-5:1;MR/S)**

A ta er a klebesei e a rechelid er a Ngeraod a mlo er a chei me te mlo tuobed er a taoch er a Imul. Tirka a dimlak a mlirir me te di mle er a taoch el nguu a ta er a mlai. Me a bocha el tutau me leme chad el ouklalo er tia el mlai e ng kmal mechese a rengul e le tia el mlil a di dekimes e berech. A lluut el mei e ng kuk mla lmuut el mo ua isei. Me a bo el klebesei e ng mocha mertii er a ilobech er tia el mlai. E di mle telekib e ng orrenges er a rekerukem e te mocha melemiakl el me tmuu er tia el mlil e ng tobedang. Me a lorolang e ng mekekokil el tometii. Me te mesang me te dula el kmo, “E ngera me ng diak mouchais el kmo ke ngar er tiang?” Tia ikid e ngii el chad a mocha obengterir tirka el chelid el ngar er a chei. E tia el ruul el loba a rechelid el ngar er a chei a ngar er ngii a oremkel el bachel, kluk, ketut, me a kldait el meringel el chad el udoud er a Belau. Me ngika el chad a sokol aika el orukem. Me a ta er a lluut er tir el me remei er a uriul er a omenged e te ulechais er ngika el chad el kmo ng mo diak lebo er a omenged er se el merael el mei el temel. Me a loraer tirka el chelid e ngika el chad a mo er tia el ukedir me ng dortii a kot el klou er ngii el orrumk el ketut. A le bocha el ched el chei e tirka el chelid a merema el mo er a chei e a le mei e ngika el chad a dibus me te nguu a mlai e merael mo er a chei. A le merema er tia el lengar er a chei er ngii e te mlo metik el kmo a orrumk a dibus e le tia el uked a di omechakl. Me te kmal ngosecha a rengrir me te kmo, “Ngika el sechelid a kmal kebelung!” Ng mle sebeched el ngmai aika el orrumk el msang se el bo demerek el ngar er a chei, e ngii a kmal dimlak el sebechel el oserechii a rengul.” Me a luut er tir er a omenged e tirka el chelid a a ngar er a taoch e mocha oleker aika el orrumk, “Ketut, ketut, ketut, ketut.” Me aika el rokui el ketut a kaitebetobed er a le mla er ngii e dokngei tir me tirka el chelid el merael el mo er a belurir er a Ngeraod.

### **Mechas me a Ngelekel el Redil (B:IM-5:1;MR)**

Tia el cheldech duch a cheldech duch er a Imul el rengedel a Imeliik. Ng cheldechede chal a ta el mechas el uluusechelei er a reteru el chad me a ngelekel el redil. A ta er tirka el sechelil ngika el mechas a kiliei er a ked. Me se el lebo loldingel e ng cheltekill a olik me a belochel. E ngika el kuk ta er a sechelil, a chad er a ta er a beluu me ng oeak a daob el mei el chellimaol a bek el bedengel a kall er a daob. E ngika el mechas a mellomes a rengul me se el lemei tirka el sechelil e te me er a kakerous el sils. Me se el lemei a sechelil er a ked e ngika el sechelil el oeak a daob el mei a diak lemei, me te di ua isei. Ng millemolem el ua isei el mlo meketeket, e a ta er a klebesei e tir el teru el chad a di mle ta el me dum el di diak a klaodengei el tir. Me a bocha el kebesengei me loruul er a belsoil ngika el mechas e ng kmal mechedenga a rengul el diak lodengei el kmo ng mekerang. E a ngelekel el redil a omes er ngii a ko er a kmal chubrang. Me a bocha el merek a belsoil e ngika el ngelekel a mocha mendedmokl a dukellir. Me ng remuul a dukellir tirka el teru el rubak e remous er tir. E ngii a mocha mechiuaiu el lobengkel ngka el chimo me a delal a kuk mocha mechiuaiu el lobengkel a tang. Me tirka el teru el chad me a rokui el tekoi a ko er a kmal di mlo ungil. Me a ollachitnger me a lechub e ng suobel el denguu er tia el cheldech duch a kmo, lak mchitii a dalam a lousbech a ngeso.

### **Ngelekekbudel me a Ngelekekchelsel (B:IM-5:1;MR/S)**

Tia el cheldech duch a dilubech er a Imul er a beluu er a Imeliik. A irechar e a rechad a mle medakt el ngar er a chei er a llomes e le te modechelakl er a recherreuir me te di omedikl a charm el mo kall. Me a rechad er a blai er a Bartekuu a mla er a ked el omedikl a bedaoch. Me te ko er a kmal mlo mechesang e a ta er tir a touchakl e lomelemii a rael el tmoech er a Ngeraad. Me a Isa el kmal blak a rengul el lomekbat a charm e ng rirengesii a ngalek el lmangel. Me ng meriik el lomes e ngika a ngalek el lmangel er a eungel a kerrekar. Me ng kmal mlo mechas a rengul me ng oldiu el kmo, “A chedil a ngelekek!,” e mo chelireuakl el nguu ngii el ngalek.

Me a rechelid a kmo, “Mngam a medal ngka el chad e ng tmak er kid”, (e le ng diak el sebecir a redi chad el omes er a rechelid). Me a lengam a medal e ng kmal mlo mechedeng a rengul me ng di mlo meterob er a chutem, e le lomes e te ngodech el chad el liliuekl er ngii. Tia ikid e tirka el chelid a dula er ngii me ng rullii a keai e nguu ngii el ngalek el otungii er a chelsel. Me ng ngiluu ngii el ngalek el mo remei er a blil me ng omekereoul er ngii me a ngelekel.

A lora el me meklou tirka el ngalek e a demerir a mle blechoel lobetiterir el mo er a chei er a klebesei, e ng di a ta er a klebesei e ng di mle ngii el ta el mong. Ng kmal ngilmedii. A le merema er a blai e tirka el teru el ngelekel a mechiuaiu, me ng melekoi er a bechil el kmo mdul a eru er a ngikel e molekiis er tirka el buik me lomesoil. Me bechil a di liluk e mo nguu a klou el ngikel el mei me ng melul er ngii. A bocha el marek tia el ngikel e a rubak a melekoi el kmo molekiis er a rengalek me lomengur. E ng di ngika el mechas a dmu er ngii el kmo, “Ak di okisii a mera el ngeleked e mechere ngke el ta me ng mechiuaiu.” Ngika el Ngelekekbudel a di mekar me ng e kmal ulerrenges er tir el chadecheduch e ng di le ko ng kmal mechiuaiu. Ng mle soal mo medengei el kmo a delal ng ma mo olekiis er techang. Me ng ko er a kmal mengiil e a delal a dimlak lebo lolekiis er ngii, e bai mo er ngika el mera el ngelekir me ng mekekakil el olekiis er ngii me ng mekisang.

Tia ikid e a Ngelekekbudel a mocha medengei el kmo ng diak lemera el ngelekir tirka el lobekel me ng mocha melechedech el kmo ng techa mera el demal me a delal. Ng kmal mlo meknngit a rengul er tia el tekoi e ng di kmal di ulemart me tirka el rirdelii a diak bo lodengeliia tia el kngtil a rengul.

Me a ta er a klebesei e lebo er a chei ngii me resechelil e ng ngiluu a cheremrum el me er a blai me ng mertii er a chelsel a bambuu el ulaol el dukllet a le kebesengei. E a bo el tutau e ng ousmecher er ngii me ng diak lebekiis e melekoi er a delal el kmo ng smecher. Me ng di mle ua isei el mo melai a klebesei me ng mla mo bediu tia el cheremrum me a secherel ngika el buik a mla oberek er a beluu. A mera el delal a Ngelekekbudel a mlo medengeliu tia el chisel a secherel a ngelekel e dirrek el mlo medengei el kmo a rebeluu me te di mla mo medengei. Me a ta er a klebesei e ngika el mera el delal ngka el buik a sokol el mo olecholt er ngii er ngika el ngelekel me ng mocha mengedmokl er ngii el mo oldingel er ngii.

A ta er a klebesei, e ngika el chelid el delal a Ngelekekbudel a mocha omes er ngii er a blil. Me a Ngelekekbudel a okere er ngii el kmo ng ngera me ng mle omes er ngii me ng ouchisa er ngii el kmo ng mera el delal. Tia ikid er a bo lodengei e a Ngelekekbudel a dula er ngii el kmo ng diak lemera el smecher, e tia el beraom a bul a cheremrum el bilertii er a ulebengelel a ulaol el bambuu. Ng kmal mlo ungil a rengul er a bo lodengeliu a mera el delal e ng di dimlak louchais er ngii di el chad el kmo ng mla mo medengei el kmo ng diak lemera el ngelekir tirka el obekel.

Ng kmal di mle tutau e ng omkokl el mekiis e nguu ngii el bediu el cheremrum el ngar er a bambuu el lulaol el nguu el mo choitii. E diak a medengei el kmo ngka el buik ngera me ng di mle kiul el mo ungil me a bul a beraom a mla mo diak.

A Ngelekekbudel a kmal di ulebengterir tirka el obekel me ng klunga el chad. E a ta er a klebesei e ng melekoi er a demal el kmo ng soal el oumlai. Me a demal a kilengei me ng mlo osiik er a mo mlil me ng miltik er a kerrekar el ngklel a Kelel a Charm e mo tmaut el melasech er a mlil a Ngelekekbudel. Me ng mle bek el sils el lebo er tia el ngar er ngii tia el kerrekar me ng melasech er a mlai. E se el ta el lebo lemerek e lora el lluat el mo e ng kuk mla medasech tia el mlai el kuk klou er se el luruul er ngii. E tia uchul me ng ua isei tirka el chelid el bebil er ngika el buik a olengeseu er ngii el meruul er tia el mlai. Me ng dimlak lemeketeket e tia el mlai a merekong me ng mla mo kirel el mengai el mo er a taoch. E ng di tia el mlai a ngar er a chereomel me ng kirel betok el chad a mengurs er ngii el mo er a beluu. Me a Ngelekekbudel a okere er a demal el kmo ng oingerang e a mlai a mo mengai me a demal a kmo, “Ng di chelsel a eru el klebesei”.

Me a demal a mocha melekoi er a bechil er a leme lomechei a sueleb er ngii el kmo ke mo kudmokl a kall e le ng di chelsel a eru el klebesei e ng mo er ngii a omengurs er a mlai el mo er a taoch. Me a bechil a mlo er a meklechel me ng mesab a kukau el lomech er tia el sils. Me ng mlo tmaut el mengedmokl a kall er aike el lebo er ngii e lolengull e lluat el mo melemolem er a omengurs er a mlai.

Me tia ikid el lebo el temel a omengurs e a rebeluu a mlo er tia el lengar er ngii a mlai e mo tmaut el mengurs er ngii. Me a kot el lolengull e ng suelebang e a kall a medechel me te mocha olengull e ousueleb.

Te melemolem el mengurs er tia el mlai el merema er a melemalt el di mededaes el diak a ngera er ngii el chutem e tia el mlai a di mlo rrek el diak lora el. Tirka el chad el mengurs er tia el mlai a mlo diak lsebechir el kursii me a beluu er a Imul el rokir a mle me te mengurs el kmal di diak longitektik. Me te di mle ua isei me te terrebengang el di kea lodengei el kmo te mekerang. Me a demal a Ngelekekbudel a kmal di kea lodengei el kmo ng mekerang e a lomes e ngka Ngelekekbudel el mededechor me ng kmo, “Rungalek, ka mei e kuk bo mesemau?” Me ng mekiis ngii el Ngelekekbudel el mo me ng kmal di mlo el orekedii a mlai e mocha mengesols el kmo, “Chedil, chedam ka mochotii er ngak a Ngelekekbudel, Metechelsel.”

Tia er a ldu el ua isei e tia el mlai a ua el riredেকেল el mo er a bab e ko er a uloech el bedul eou me a rechad a kmal mlo medakt me te di milterakl. Me te mocha oltirakl er ngii el mlai el mo er a kerodel e a lebong e aika kall el medechel el mengiil er tir, me tirka el chad a mocha dengchokl e omengur.

A bocha el merek a blengur e a Ngelekekbudel a mocha mengedecheduch er a demal el kmo, “Ngak a mo merael.” Ng millekoi er a demal el kmo ng di kea el ngelekir me tia ikid a mo ulebengelel er a klaungalek er tir. Me a demal a mocha olengit a klausubes e meluluuch er ngii el meruul er a rengul e ng di a Ngelekekbudel a kmal di milrael.

E a uchei er a loracl e ng millebeakl er tir. Me ng dilu el kmo, “Se el lebo lemeklou a rengelekiu e te mo ungil redil; e ng di te di mo chebuul e ngemokel.”

### **Ucherderar of Ngerderar (B:IM-5:4; C/MT)**

Ng ke el rubak a rubak er a Imeliik el kiliei er a Ngerderar. Ng ka ua le ko er a mle kedidai a rengul el rubak me sel bol soal el mo melechong e ng omekedong er a rebeluu el kmo me mngikak el mo meseb a sils me te kuk nguu el mo meseb a sils e ng ka klou me te otekir er a ko er a ongelungel e nguu el mo meseb a sils. E kuk kesbengang me ng kuk oleker me te mei e kuk nguu el mo er a diong me ng melechong el mekersemang me ng kuk oldiu me te kuk mo nguu. Ng ka di mle uaisei me ng kekeringa a rengir er ngii me te mocha katekoi el kmo ng ka mla mo kired el omdasu er ngii e le ng kmal merengela tia el tekoi el de ngar er ngii. Me a ta er a klebesei el du el kmo bem ngikak el mo er a omoachel e te mo me te olengii el mo er a tkul a omoachel e nguu el mideklii er a chelsel a omoachel. Me ng ruebet er tia el lomoachel a ua lullebeakl er a rechad er a Imeliik el kmo ko kmal dengerenger me ak melebeakl er kemiu me a belumiu a di mo blil a chull. A bol deu a rengmiu e ng mo er ngii a chull me a bol mekngit a rengmiu me ng mo er ngii a chull. A bol tobed a meas er a Irrai e te menga er a meas e kemiu a menga er a chellel. Me le bo er ngii a tebedel a kotiku er a Beliliou e te menga er ngii e kemiu a menga er a chellel. Me sei a ua le story er a Imeliik me a uchul e sel le ngar er ngii a ngera er a beluu e ng di ngar er ngii a chull, ng ua lullebeakl er a rechad er a Imeliik. Me chelecha el sils e ng ngar er ngii el bad el ngar er a chelsel seikid el omoachel el ua lolengchelel a rubak el le ngiluu el choitii me ng mo dengarech er a chelsel me a de bo er ngii er chelechang e ng ua lolekellel bad el ngar er ngii.

### **Elechui (B:IM-2:1;P/L)**

A Elechui a ngelekel a Uchelkeiukl el kot el ngar er a bab el blai er a Ngerkeai el tuobed er ngii ngike el mo rubak Rengulbai er a Imeliik. Se er a kmal irechar e ng mle redil a uleba a omerreder. A lsa mocha mechitechut ngika el mechas el di kea el sebechel el meruul a ngerechelel e ng ngiluu tia el ngerachel el mo er a kebliil er a Ngermedengir er a Elechui e oidii el mo er a bdelul tia el kebliil e dmu er tir me a resechal er tia el blai bo loluchel er tia el dui e lomes er a beluu. Me se ikid e a rechad er a Ngermedengir a mlo merreder er a Elechui. E a kot el rubak a Rebluud. Me chelecha el sils e a rechad er a Ngermedengir a dirk oba tia el dui el Rebluud. Me a merreder er a Elechui er a chelecha a Rebluud Kiueluul Mekemad er a kebliil er a Ngermedengir. Tia el kebliil er a Ngermedengir a oukaubliil ngii me a Uchelbang el kebliil er a Ngchemiangel me a kebliil er a Dilubech el kebliil er a Ngeremlengui. E ngika el rubak Rebluud Kiueluul a dirrek el telechull er a dui el Oludong er a kebliil er a Uchelbang. Ng tilobed er a ongeim el skuul er a Oreor er a taem er a Siabal. A klobak er a Elechui a lomekedo er tir el Ngarachisau.

## **Bersoech er a Elechui (B:IM-2 & 14;MTG/C)**

Tia el cheldechoduch a cheldechoduch er a Elechui el rengedel a beluu er a Imeliik. A irechar e ng mla er ngii a kmal klou el bersoech el kiliei er a ked er a Elechui e tia el ked a lomekedo er ngii er a chelecha el taem el Euidelked me kede ngar er ngii e omes er a beluu er a Elechui. E ngka el bersoech se el leues a chat e ng metengel er a beluu me ng menga er a rechad. E le se el lengar er ngii a chat e te rechad el ngar er a beluu. Me tia el omeruul a kmal di mle ua isei me ng mla mo mekesai a rechad e a rebeluu e medakt el diak lsebechir el menguml a ngau e loruul a kall. Tia ikid e a merreder a mocha omekedo er a beluu el mei e dmu er tir el kmo mongedmokl a klokliu e kede mo tuobed er a Elechui e le ng mla mo kengaol el diak lsebeched el kiei er ngii. Me ng mlo ua isei me te tilobed me ng di mlo cheloit a beluu e tir a kuk mlo mengedmokl a delengcheklir er a ta er a beluu. Tia ikid el sils er a lora el e te mlo kaingesengasech a mlirir e chemiis. E a ta el mechas el dimlak a bechil me a lechub e ng ngelekel a mla er a taoch el lolengit el melidai aika el mlai el me engelakl. Me se el lengelakl a mlai e te melekoi er ngii el mechas el kmo mongiil er a ngar er a uriul el mo el mo e a lluat e aika el mlai a mla merael el rokui. Tirka el beluu a chiliis el mo er a Ngetmel er a beluu er a Ngarchelong. E ngka el mechas a di mlo ngii el ta me ngka el bersoech el ngar er a Elechui. Ng kmal medakt me ng mlo er a chereomel me ng ngar er ngii el kiei er a ii el kmal di ngii el ta me ng di medekdakt. E a rechelid a omes er ngii e kmal chubrang me te rullii me ng mocha dioll. E tia el cherellel a mla er a rechelid el mei me ng ngka el mechas a di mle bek el sils el lora el a delel el mo klou el mo el mechellii a ngalek el sechal. Me ng kmal di merael a klungel ngii el buik me ng klunga el chad el kmal mesisiich a bedengel. E a ta er a klebesei e ng okere er a delal el kmo, “Kid ng kmal di kid el ta a ngar er tia el beluu, e ngera me kede di menga a chemadech el kall, ngera me ng diak lsebeched el melengoes a keled?” Me a delal a mocha ouchais er ngii er a bersoech me a beluu el milrael e choitii.

Tia ikid e a ngika el buik a mocha mengudel a bad el chemudel a kleuid el chelludel el bad e mtaut a ngau er ngii me aika kmal mlo imis el mekeald. E ngika el bersoech a kmal songerenger me a lesa tia el chat e ng oldengelengel el mong. Me ng kmal di mlo kmeed e ngka el buik a mo tmaut el ometech aika el mekeald el bad er ngii me ng omerekakl. Me ngika el bersoech a di ulemerekakl aika el mekeald el bad me ng medul a delel. Ngka el bersoech a di kea el sebechel el merael e le ng mla merkakl a kmal betok el mekeald el bad me ng medei. Tia ikid e ngika el buik a mocha metkii e nguu a delebekul el nguu el loa er a ongall el klokkel a Rebluud e mecheklii. Me ng milngedechoduch er tia el delebekul a bersoech el ua se momechakl el losiik er a rechad er a Elechui e se el chobetik er tir e loker el kmo, “Ke delebekul ngka el ngerrach el charm?” e ng diak mobkuuk el di merekmo ledu el kmo, “Ke delebekul a bersoech er a Elechui e kau obkuuk.” Tia el ongall a ua lomecheliu er ngii a rechelid e le tia kmal di milrael el mo er rechad er a Elechui el ngar er a omenged el lolab a derau. E a bo lomasech el kmo ng delebekul a ngerrach me a ngerrach el charm e ng diak lobkuuk. E a lomes er tia el ongall e ng ongolel a Rebluud me te kmo, “Ke delebekul a bersoech er a Elechui?”. Tia er a ldu el ua isei e ngii a obkuuk me te mlo medengei el kmo a bersoech a mla mad. Me te merema er a beluu me te ouchisa er a Rebluud me ng omekedo er a rechad el mei e mocha ouchais er tir er tia el ungil chais e kongei el lmuut el mo er a Elechui. A lora el mo er a Elechui e ngika el buik a mla tongetengii a taoch er a Ngertong. Me a Rebluud me tirka el chad er a beluu a kmal meluluuch er ngka el buik el kmo bo lsiseb er a beluu e ngii a di chetil. Me te dula er ngii el kmo a mesei er a medal a omoachel a mo klokkel e se el bo lemechut a bai e ng mo idengelel. Tia ikid e ngii a mlochu kongei me te me tmuu er a beluu.

### **Kabekel er a Ngerekebesang (B:IM-2; L/C)**

Ng mla er a ngii a kabekel er a Ngerekebesang el mla er a omerollet el mo er a Ngaraard e me engelakl er a Ngeremlengui e ng tuobed a mlirir el tmak ullel. E a le keda er a Imeliik e ng ngukokl a debusech el louchais el kmo ng ngar er ngii a otiil. Me ng tuobed a kabekel er a Imeliik el mo er tia el rurt. Tia ikid e tirka el chad er a Ngerekebesang a kmal meketeketa el kaiuetoir me te kmal mechitecheto el mla mo beketimel. E a rebikel a Elechui el kmal dirk mesisiich a bedengir a otirii a kabekel er a Ngerekebesang. Ng kmal di kea lsebechir a rechad er a Ngerekebesang el mekerang me te kmal di meluluuch kung. Me a ururt er a Elechui a di kea lomekoad me a lechub e lolemall er tir e bai nguu tia el kabekel er tir el mtechir a mlirir me te nguu el chemiis e tir a nguu tia mle mlirir. Me a lodechemeterir e tirka a chad er a mekemad er a Elechui. Me te ouchais er tir el kmo te miltom er a mlai er a Ngerekebesang me te mla chemiis. Tia ikid e se el ta el lebo er a chei a rechad er a Ngerekebesang e te mlo blechoel el lomechei a odimir tir el chad er a Elechui er a Omebael Bad. Tia el Omebael Bad a ngar er a merk er a Elechui er a bita er a Ngerchebal.

### **Redil er a Oikull (B:IM-2:1;L/C/MR/S)**

A chais el kmo a kot el bekerurt el mlai a ngar er a Imeliik a mlo uchul e a eru el cheldebechel er a redil a mlo sorir el mo melai er ngii. Me ng mla er ngii a cheldebechel er a redil er a Oikull me a cheldebechel er a redil er a Ngchemesed. E ng di tia el mlai a kmal mera er ngii a diak lekuk sa el bekerurt. Me a uchul e a mlai er a Elechui a lolekoi er ngii el kmo ng kot el ungil e kot el bekerurt. Me a le merema aika el eru el cheldebechel er a redil e a merreder er a beluu e diak lodengei el kmo ng nguu el msa techang me ng dula er tir el kmo, “Dolengull me a klukuk e bo molasem er a mlai.” Me a oungerachel er a redil er a Oikull a ngiliterir el mo er a Oldisech el omoachel er a Oikull. Me le ngar er a diong e ngka el oungerachel a melekoi er tirka el bebil el kmo, “A kebesengei e ak mo bad er bita er a chab e kemiu a mo er a chemrungel er a eungir a rubak, e ngak a melai er a Rebluud.” Tirka a millib el mo mengesuseu er tirka el rubak er a Elechui me bo el sebechir el nguu tia el kabekel. A le bocha el kebesengei el temel a cheliuaiu e tirka el redil er a Oikull a tmuu er a chemrungel el mo er aike el kirir el ngar er ngii. E a mlo bad er a bita er a ngau a ngimersii a idungel me ng di mlo mengchat a bai e tir a tmuu a redil er a Oikull me te bad lobengterir a rubak. Me a Rebluud me ngika el oungerachel er a cheldebechel er a Oikull a mocha chadecheduch el kmo ng mekera a lolai er tia el kabekel e diak lebo lodengei el kmo ng ta tekingir. A bo el tutau e tirka el redil er a Ngchemesed me a Oikull a merola el mo er a bdelulachang er a taoch er a Roro tir me a rubak er a Elechui. Me a redil er a Ngchemesed a nguu a kabekel el mo meliuekl er a Bkulrengel e lmuut el me er a bdelulachang. Me redil er a Oikull a kuk ngmasech er ngii e nguu el mo meliuekl er a Bkulrengel e merael el mei el di mle el engelakl er a Elechui. Me a rechad a mengichiil er tir el dimlak el mei. Me a Rebluud a oderechii a chad el mo er a ked me ng omes el kmo kelel bla lemekesakl a kabekel. A le me mlo er a oderuchel e ng kmo a kabekel a mla engelakl er a Ngerbesechel e dirk melemolem. Me a Rebluud a melekoi er tirka el redil er a Ngchemesed el kmo, “Ng mle kiriu er se er a chomnguu a mlai el mo meliuekl e kom di mlo el remiid.” E ng di ngii a mle kaodengei ngii me tirka el rubak er a Elechui el kmo a redil er a Oikull a mla nguu a mlai.

### **Uchelkeiukl (B:IM-2:1;L/P)**

Ng di mla medu er a uchei el kmo a Elechui a ngelekel a Uchelkeiukl, tia el kebliil a tuobed ngke el mo Rengulbai er a Imeliik er ngii. Me se el lsekum e ng ngar er ngii a omerollet a

Rengulbai el oeak a daob e ng kirel a chad er a Elechui el obengkel er tia ikid el omerael. E a ngerchelel ngka ikid el chad er a Elechui er tia el omerael a melimet er a mlai me ng diak lrechorech me a osebecheklel tia el mlai me ng kmal ngerchelel e le ng dirrek el uchul a sebecheklel a klengar er a Rengulbai. E a osisiu el taem e ng ngar er ngii a chad er a blai er a Ngermedengir el ngar er tia el omerael me ng di dengchokl er a bita er a Rengulbai el omtebechel er a til ngka el rubak. E le tia el til a Rengulbai a ngar er ngii a udoud er ngii me a lsekum e ng mo er ngii a ngera e ngka ikid el chad a kirel el kudmeklii tia el tet me ng diak lemekesakl. E tia a di ta el taem el sebechir a redi chad el melamech er a til a Rengulbai e le ngka el chad er a Ngermedengir a mo mengaus a chemachel. Tia ikid a uchul me a rechedal a Rengulbai a blechoel el lomekeek er a til er a betok el buuch me a klekedall er a omelamech.

### **Debellel a Malsol er a Elechui (B:IM-2:1 ft. 17;C/S/P/L/G/MR/MG)**

A Malsol a ta er a kot el mle bekeu el chad er a Belau er a irechar. E a ta er a klebesei e ng mla er ngii a ureor er a rechad er a Ngeremlengui el mengado er a bai. Me a Malsol me a ngelekel a Dirrengulbai el sechal a mla er ngii el ureor. E a Dirrengulbai er se el taem a kmal mla er a bab el dui me chelecha me ng dirk ua isei el diirir a redil. Tia ikid el taem e a Dirrengulbai a bechil a Reklai er a Melekeok. Me a ngelekel a Dirrengulbai me a Malsol a ngar er a bebul a bai el mengado el merema er a ulebengelel a chado er a bai. Tia kid e te mocha kautitekangel el kmo ng techa mo melecha er a mo me ng ulebongel el chado. Me te kautitekangel e a Malsol a odbechii a ngelekel a Dirrengulbai me ng ruebet el mo mad er a eou. Me a lrenges a chisel a kodellel a ngelekel e ng kmal mlo chetil me ng mlo soal el mo melaitechei.

Tia ikid e se el lengar er a blirir er a Melekeok e a Dirrengulbai a ko er a di mengeroid er ngii er a Reklai. Ng di mle ua isei me a Reklai a okere er ngii el kmo ng ngera me ng ua isei, me ng ouchisa er ngii el kmo ng ngar er ngii a kmal meringel el ngar er a rengul me ng diak lsebechel el kmeed er ngii el di merekmo el ngar er ngii a meruul el kirel a kodellel a ngelekel. Me a Reklai a dmua er ngii el kmo tilecha kmal beot el tekoi. Me ng otebedii a tekingel el mo er a Ngchesar er a Bekeuelbechab el ta er a kot el bekeu el chad er a mekemad. Me a Bekeuelbechab mlo osiik er a Malsol me ng ulemuchel er a Ngarchelong e oukeiukl el osiik er ngii. Me ng mlo metngeong er ngii el melachel a bngel er a medal a Ngeremlengui. Me a Malsol a kmal di milsa a Bekeuelbechab e medengei el kmo ng soal el melai er ngii. Me a Bekeuelbechab a tometii el mo mellodel a biskelengel el melasem el omurech er a Malsol, e ng di a Malsol a kmal kladikm er a tekoi er a mekemad me ng oiiu aika el biskang. E a Bekeuelbechab a di kea a biskelengel me ng merungelii a Malsol e te mo kakoad er a daob. E ngka el Malsol a chad er a omenged me ng orekedii a Bekeuelbechab e nguu el tuchelbakl el mo er eou el melasem el orros er ngii. Tia ikid e a Bekeuelbechab a mocha outeriobs a ngerel me a Malsol a rengul e ng rosengang. E ng di aika el terriobs a uchul me ng ngar er ngii a Bekeuelbechab el ocherechur e le ng ngar er ngii a oles el rruul er a kemril a rrull el ngar er a usekerel. Me ng otebedii ngii el oles e nguu el rusur a ulul a Malsol. Me a Malsol a choitii a Bekeuelbechab e te me dum er a bab. Tia ikid e a Malsol a mocha melekoi er a Bekeuelbechab el kmo di le nguu a klengar er ngii e ngii a kmo ng diak lsebechel e le ng ngar er ngii a soal tia ikid el techall el nguu a klengar er ngii. Me a Bekeuelbechab a nguu a Malsol el mo er a Elechui e le a Elechui a ngelekel a Uchelkeiukl. E a Dirrengulbai a mla otebedii a tekingel el mo er a rokui el redil er a Uchelkeiukl me te kuabes a udoud er a chiklir a ngmai a otechir e mo er a Elechui. Me a lebo e a Dirrengulbai a di mlo el tubar a medal a Malsol e a redil er a Uchelkeiukl a metechii er a bad me ng nguemed a telil. Aika

el bad a di mlechudel el mocha olekllel a Malsol. Aika el bad a sebeched el mes er a chelecha el taem er a bita er a bai er a Elechui.

### **Ng di renguk e Ngusek (B:IM-2; MR/G/S)**

Tia a cheldechedechal a redil er a Elechui er a Imeliik me a sechal er a Ngerchol er a Beliliou. A chad er a blai er a Uel er a Ngerchol er a Beliliou a Ngiraterkedoi, e dirrek el omekedo er ngii el kmo Ngirauel, e le ng ngklel a blai. A Ngirauel a mle bechiil er a Elechui er a blai er a Meteolechol, e ngika el bechil a Dirauel a ngklel. A bocha el bechiil e ng kmal ungil a delongelir, me ng ka el Ngirauel a ngiluu a delengcheklel el me er a Imeliik, me ng telkib el olngeseu er a mechas er a omeruu el miich me a riamel, e le te blechoel el ometech a miich e mengort a riamel e olab el mo er a blai er a Uchelkeiukl. Tia a urrerir a rechad er a Elechui er a Imeliik. Te ngar er ngii el mo el mong, e a lsa el mereka a ongos, e a Ngirauel a dula el kmo, “Ngak a kuk mo er a Beliliou el mo oldingel e mei.” Me te rirellii a telkib el omerael, e ng mo doiderekl a Ngirauel el omekall ngii me a ruchellel el mocha er a Beliliou. Tia el omerollir el mo er a Beliliou, e ng silumes a ngisel a teblo el meklou el meringel el chad el uel er a chelebachab. Me a le bocha er a Beliliou e ngulemdasu el kmo, se el kluut el mo er a Babeldaob e ak me el mechero ngii el uel e ngmai e omekall. Me te mlo er a Beliliou me te mla er ngii el sese el klebesei e a luut er tir el me remei er a Imeliik, e te mle tuab er a chelebachab el mle oldingel aika el chelngir el uel. Me te mla er a chelebachab el bekord eru el klebesei e mechero aika el uel. E a eolt a milrael el mo mad er a dimes. Me a lomekella el me er a Imeliik, e te di ulemekall e ng mocha klebesei. E ng di ngika el Ngirauel a kmal mle dmeu a rengul e le aika el uel a kmal mle meklou e meringel el chad me ng mellatk el kmo, a bo leues a Dirrauel e ng kmal mo tmeu a rengul. E le ngika el Dirrauel a kmal di ta el redil el lolatk er ngii a Ngirauel. Me te omekall el ombebesbasech, me a le merema er a taoch er a Ngertong e ng mechiua a beluu. Me ng dula er a ruchellel el kmo, molekerd a chelidid e mongedmokl er a mlai ek bo er a blai e kisang. Me te ngar er ngii a rechad ek ngititerrir el mei me de kaingeseu. Me a ruchellel a mengedmokl er a mlai e olekerd a chelderir e ngii a merola el mo er a blai, el merael e di klim a cheril le ng kmal blak a rengul el mouchais er a Dirrauel er aika el meringel el chad el chelderir el uel.

A Ngiramelelchedui a chad er a blai er a Uchelkeiukl er a Ngerkeai. Ngika el chad a mla er ngii a teletelel el blechoel el outingaol er a redil er aike el metaiiou el beluu me a obliil. Me tia el teletelel, e ng mle ua isei el merema er a blai er a Meteolechol er a Elechui el ngar er ngii a Dirrauel el di ngii el ta er tia el kesus. Me ng ngar er a blai el mengedecheduch el kor er a outetingaol ku er ngika el mechas e melekoi a tekingel er ngii. E le ng medengei el kmo a Ngirauel a mlo er a Beliliou me ng dibus er tia el blai. A Dirrauel a kmal mle medemedemk el dil me ng mengedecheduch el melmesumech er ngika el meteet el chad e ko er a kmal lolengongaok a cheldechedechal. E tia ikid e ng merema a Ngirauel el kmal mle kellechakl a beluu me ng silal rongesii a ngor el sechal el ngar er a blil, me ng ko er a mlo mekedeb a ochil e outekangel el merael el mocha kmeed er a kboub er a rebai. E a lomechederenges er a ngor e ng dongchii a ngerel a Ngiramelelchedui, el melekoi a tekingel er a Dirrauel, e a Dirrauel a di liluk el meketeket e ko er a olngesenges. Me tiaia ko er a rirdelii er a bedengel a Ngirauel a kmo ng ngarang, a cheiul a ko er a di decherong. Me ngii a kmal mlo suebek a rengul el kmo a Dirrauel ngarang mo kmung, e le tia ikid e ng di mlo kodall a lolbedebek er ngii e merekong. A lechub e ngika el medemedemek el dil el Dirrauel a dula er a Ngiramelelchedui el kmo, “Ke kmal mesulang e me morael e a kmal chebuul el di ngak me a ngusek e a bechik a dibus el mlo er a Beliliou, me ak mengiil er ngii.” Ngika el rubak a okere er ngii el kmo, “Ng techa a ngusem?”

Me ng dula el kmo, “E a ng di renguk e ngusek, me bai morael e ng kmal diak kengei er kau le ng kmal chebuul a Ngirauel.” Me a bocha le ua isei, e a Ngiramelelchedui a oumismisk e tobeda er a rikl el merolang.

Tia ikid e a Ngirauel a mocha ultom er a blai e merkerukem, me a Dirrauel a oumisk e kmo, “Ke kuk luueta el mermang?” Ak ko er a mla kmu a tekingek er kau e kau a di mei?” Me tia ikid e ngii el bechil a kmo, “Ngak el Ngirauel!, e sibeklii a ulitech e tmuu. Me ng kmal mlo dmeu a rengul a Dirrauel le ng merema ngike el kot el lolatk er ngii el bechil. Me a Ngirauel a dula er a bechil el kmo, “Rrach, bai morael el mei e ngak a mlo ungil besuk me ng ngar er ngii a teblo el uel el ngar er a taoch.” A bechil a mocha omekedo er tirke el chedal el kmeed er ngii me te mocha er a taoch me te ngmai ngii el uel. A Ngirauel a dilu el kmo, “Aika el uel a chesuchem e le kau a kot!”

[Note: *Tia el belkul a tekoi a lousbech er ngii tirke el mekedung el dil el bechiil, el belkul a kmo ng di renguk e mengkerengek. A bechiil el redil a omkedo er a ochedal a bechil el sechal el kmo ngusel.*]

### **Ngebedech (B:IM-6:1;L/G)**

A Ngebedech a ta er aike el mle kot el kloa el beluu er a Imeliik el mla er a delongelel a Ngerkeai me a Elechui. E kmal meketeketa er a bo lak a delengchokl er ngii me ng di kea remedengeliu tia el beluu. Me ng dimlak a chad el sebechel el smodii a cheldechedechal me a ta er aika el kloa el bai er a Imeliik.

Se er a lengar er ngii a ureor er a 1998 e ng mlo chemolt a odesengelel a blai me a bai me a mesei. Ng ochotii el kmo ng mle klou a delengchokl er a Ngebedech. Chelecha el sils e a Ngebedech a dirk cheloit el beluu.

### **Ngalek el Ius (B:IM-6:2/G)**

Ng ngar er ngii a mechas er a Ngebedech el milchellii a ngalek el ius. Me ng dula el kmo, “Olekoi, a rechad te omechell er a rechad er ngak a omechell a ius. E ng di becherei e ng kuk mlo kirel el ua isei.” Me te dmak el kiei el mo el mo e a rechad a mla mo melekoi e le te medekta er a klungel ngika el ius. Me ng dula er a ngelekel el kmo, “Chelecha e ak ngoikau el mo er a taoch me ke kiei er a keburs. Me ke di kiei er sei e ngak a di ngar a ked e omes er kau.” Me chelecha e se el ked el ngar er a Ngchemiangel el ngar er a bab er a mesil er a dengki er a IPSECO a Omisaolrareius a ngklel (omes a ius).

### **Ngerberuuch (B:IM-6:1;G/H)**

A Ngerberuuch a beluu er a Imeliik el ngar er a delongelel a Elechui me a Ngchemiangel. Tia a kmal meketeketa el diak a delengchokl er ngii. Se er a ongeru el mekemad me Isa el mlo meringel a omelub er a Ngerkebesang me a Meyungs e a rechad a mlo er a Ngerberuuch me te ngar er ngii, e se ikid taem e ng diak a delengchokl er tia el beluu. E a bo lemerek a mekemad e a rechad a liluut el mo remei er a rekebelurir me ng liluut el mo diak a delengchokl er a Ngerberuuch.

E se er a lebo er ngii a ureor er a Ngerberuuch e te mlo metik a meklou el odesongel er a blai me a cheldukl el rael el ngar er a taoch el mo er a ked me a dirrek el odesengelel a bai. E dimlak a rechad el medengei a uchelelir a rechad er a Ngerberuuch. E tia el Ngerberuuch a mla er

a eungel a dereder er a Ngerkeai. Chelecha el sils e a Ngerberuuch a dirrek el dirkak lebo er ngii a delengchokl er ngii.

### **Dirrachelsekl (B:IM-6:1;S/MR)**

A Ngerberuuch a mla er ngii a ta el mechas el ngklel a Dirrachelsekl er a blai er a Chelsekl. E ngka el mechas a kmal di mle ta el lorechorech e ng di tia el chimo el beluu a kmal mlo kesib a rengrir er ngii. Me se el ta el bo ledibus a ngera e a rechad er tia el beluu a di oltelechakl er a Dirrachelsekl. Me ngika el Dirrachelsekl a kmal mlo chetil e merur er aika el blekeradel el mo er ngii me ng mlo suchesokl er a taoch e obult el mo bad. E se el lsekum e a chad a cholbedii ngii el bad e ng mo er ngii a chull er a Ngerberuuch. A omerechorech a kot el mekngit el blekeradel e terached er a beluu er a Belau. Me a omesuub el mengai er tia el cheldecheduch a kmo se el ta el mrelii a mekngit e a rechad e di mereko el omdasu el kmo kau a mekngit el chad.

### **Meduch el Beruuch (B:IM-6-1;S/MR)**

A Meduch el Beruuch a kot el mle mesisiich el chad. Me ng ulemdasu el kmo a rechad er a Ngerberuuch a diak lsebechir el mekera a lak el ngii e le ng kot el mesisiich. Te mle blechoel di ousbech a ngeso. Me a ta er a klebesei e a rechad er a Ngerberuuch a mlo kldibel e le ng mle kirir el ngar er ngii a bo longurs er ngii e a Meduch el Beruuch a kmo chelecha e ng diak lebo lolengeseu. Ng mle soal el mesterir el kmo ng sebechir el di tir. E ng di tia mle chimo el beluu el mlong me a klisichir a di mle ta me ng di mlo sebechir el kmal dimlak lebo lousbech er ngii. Me tia a ollachitnger el suobel er a Meduch el Beruuch. Ng belkul a kmo se el chomesisiich me a rechad lousbech er kau e lak lebo lekedidai a rengum el kmo ng kmal di kau el ta a sebechem e le a rechad a kmal sebechir el di tir el diak lousbech er kau. A rekakerous el chad a ngar er ngii a kakerous el duch er tir el se el lodak e ng klou el klisiich el sebechel el ngmukl a risois e remuul aike el domdasu e ng diak lsebechel el meruul el tekoi.

### **Cheldechedechal a Riamel (B:IM-6:1;L/MR/S)**

A cheldebechel er a Ngerberuuch a mlo klechedaol el mo er a ungil klebesei er a Melekeok. E se el sekum a cheldebechel er a Ngerberuuch a mo er a Melekeok e te mo okodall er a Reklai el ngii a mereder er a Melekeok. Me a bocha el merek tia el ungil klebesei me bocha el kirir el mo okodall e a ta el ngalek a di melekoi er a demal el kmo ng soal el melekoi a tekoi el dilu a delal er ngii. Me demal a olekebai er ngii el kmo lak mongerodech e ng di ngii a di melekoi. Me a Reklai a dula er a demal el kmo, “Hall e ldu tekingel ngka el ngalek.” Me ng mocha mengedecheduch. Me ng melekoi el kmo ng mlo meruu a riamel me ng riruu a teblo el riamel el chimo a ngar er ngii a teblo el klechosech er ngii e tia el kuk chimo a ngar er ngii a di ta el klechosech er ngii. Me ng uleker er a delal er aika el klechosech el ngar er aika el riamel. Me a delal a dilu er ngii el kmo se el rodech el ngar er ngii a teblo el klechosech er ngii a lulenga er ngii a rengalekukeruu e se el di chimo a klechosech er ngii el rodech a lulenga er ngii a rengalek tang. Me tia er a lrengesa aika el tekoi a Reklai e ng mlo diak lokodall tirka el chad e le ng mlo lotkii a Imeliik me a Melekeok el ngalek tang, e le te di diu el ngelekel a Milad.

### **Sechou me a Deroech (B:IM-6:1;MR/S)**

Tia el cheldecheduch a cheldechedechal a Sechou me a Deroech er a Ngerberuuch el beluu er a Imeliik. Tia el beluu a ngar er a delongelel a Ngchemiangel me a Elechui.

Me a Sechou a ngar er a chetebtel a deberbellet er a ta el tutau el ko er a omerek a osebekel e omdasu el kmo ng mo mekerang. E a lomes e ng mesa a sechelil er a Deroech el melngot. Me ng omekedo er ngii e oker el kmo, “Errang, ke ko er a kmal lobrebuk a medam e le ke dirk mlekiis e ngera chised meke di tutau e ke melngot? Ngar er ngii a rengalek el momeka er tir? Me a Deroech a ko er a kmal choitii a telil a dula el kmo, “Errang, a kmal songerenger.” Me a Sechou a dula el kmo, “Errang, ng diak komei me debo er a kulngot er ngii el kmal betok a ngikel er ngii me monga el mo er se el soam el diak molechelbakl, ka momes aika el medam el di bekerekard ku er a omelechbakl.” Me ngika el Deroech a ko er a kmal omdasu e dula el kmo, “Aika el molekoi a kmal mera errang. Me kede mo er a oingerang, ngii di el taem a ungil er ngak.” Me a Sechou a kmo, “Me debo er a klukuk.”

Me a Deroech a kongei e te tibir el mo kebetech er a di osisiu el taem er tia el lemla er ngii er a tutau. Me le kasoues er tia el bocha el tutau e a Sechou a mengedecheduch er a Deroech el kmo, “Errang, se el debo e ng kmal lulis el betok a ngikel me ng ke kuk di mo er aike el sebechem e le ng mo el mo diak lsebeched el nguu a blid a chomoisur.” Me ng kmal mlo mechas a rengul a Deroech me ng kmo, “Ng kmal betok a ngikel er ngii?” Me a Sechou a kmo, “Tia errang a kot el betok a ngikel er ngii a uchul me a kumeklatk er kau. A lsekum e koiusur e ke mo oberoed me ng mo diak mnguu a blim.” Me ng kmal di liluk ngii el Deroech e orrecheda a rengul el leko di lemereched el merael. Me a lorola e a Sechou a oeak medal e te suebek el bedul a chelmoll. E ngii a mechede chei me te mo me te reboreb er a bad e mengiil er a ched el chei. E ng di a Deroech a kmal di kea lorekedii a rengul me ng di merered er a chiklel el omekbat a ngikel e kuk subek el mo me ng omdecham. Ng di mle ua isei me a lluat e a Sechou a dula el kmo, “Errang, morekedii a rengum e ng di mochu berrebirt a chei. Me ng diak a belkul dolchelbakl kede di merael er a chelmoll el melai.” E ng di ngka el Deroech a kmal diak lebo a rengul me ng di kea lrengesii a sechelil e di mong. Me a sechelil a kmo, “Se di kau e ngii di lak moisiur.”

Ng kmal mle betok a ngikel me ng kmal mlerengul el mengang. E ngii a mechede a chei me a ngikel a di roureur ku tia chelmoll e a Deroech a melemolem el di mengang. Me ng di mlenga me a lluat e ng di ultom ku kemril a ngikel er a ngerel el di kea lsebechel el omerekakl. Me a ldela Sechou el kmo ng mla mo kirir el merael e ng kmal lobereda el meringel er ngii a suebek. Me a lengar er a melidiul e ng sochera a Deroech me ng mudech a kllel. Me a Sechou a dula er ngii el kmo, “Me debo er a eou me bo lsebechem el omechakl e molengull me a chobo mesisiich e doraal.” Me a lluat el sobekang e ng di mle telkib e a Deroch a rubet el me er a daob. E tia ikid e ngka el Sechou a kekeringa a rengul el mengiil er a Deroch me ng dula er ngii el kmo, “Errang, molengull e ngak kbo er a uchei el mo er a blai e kchilau.” Me ng kmal di mlo er a blirir me ng mo er tia el deberbellet me ng ngar er ngii e mo mechiuaiu. E mededenga e ng merema a Deroech me ng di mlei el mo er bita er a sechelil me ng kmal di mlo rullii a derberebel e sochera me ng lmuut el mudech a kellel ngikel el di mlo diak. Me a uche er a lengelt a sils e ng songerengera me ng sobeka el mocha osiik a kekel.

Me a suobel el mengai er tia el cheldechaduch a kmo: “Motebecheli a rengum, e kuk di bo er aike el sebechem e lak moleiis er ngii.”

### **Klubedesengall (B:IM-6;MT/S)**

Ng mla er ngii a ta el mechas el ngklel a Mechad el kilie er a Ngereberuuch. A ta er a klebesei e ng mla er a mesei me ng mengedmokl a ditel e meriso e mesa a ngalek el ngar er a ralm. Me ng kmal di chiloit a urerel e ngii a mekiis el nguu ngka el ngalek e merael el mo er a

mei me ng omekeroul er ngii. Ng kmal mle mereched el mo klou ngii el buik. Ng klunga me ng mla mo sebecel el merorael el mo er a taoch el di ngii. A ta er a klebesei e ng milsterir a rechad el ngar er a brer el mo er a chei. Me ng nguu a osib el otungii er a dekel e suchesokl er a brer e dmak ullir. Me a lengar er a ikrel a chelmoll e ng di mla er a brer e ngii a me engelakl a delebecel el kemedukl me ng mrechi a kmal kekerei e nguu el ongesechii er a brer. E tirka el mlo er a chelmoll a di mle mekekere a chelderir. A lorola el mo remei e ng sorir kuk tia el cheldil ngika el buik e ngii a okor e nguu el mo er a blil a delal me ng kmal mlo ungil a rengul er a ngelekel er a Klubedsengall. Me tirka el chad a kmal ngilasech a rengrir er tia el teletelel me ng mlo chetirir a lobengterir el mo er a chei. E ng di ngka el buik a mle mesisiich el sebecel el di ngii el sikesii a brer. Me a le kot el mo e ng ngilai a klde el osib. Me a lora el delbechelel a kemedukl el mei e ng tuchelbakl el mo el olab aika el klde el osib me ng ngmai a klde el ngikel el ongasech er a brer. E tirka el chad el dirrek el tilobed el mo er a chei a di dechor ku el di mechese a rengrir er tia el tekoi. A leme er a kerodel e ng ngiluu a ta er aika el ngikel el msa ngelekel a Rebluud el sechal el merreder er a Elechui, e nguu tia el ongeru er ngii el mesterir tirka el buik el ledilak e ngii a nguu tia el ongelde el mo msa a delal. A bo lekukuk e a Klubedsengall a mlo oldingel er a ngelekel a Rebluud e le ng mle soal el omak er a klausechelei er tir. Me te kmal ngiluu er a tmuil e ngika el rubak a mle soal e le ng dachelbai me ng kmal ungil el mo er ngii me a telungalek er ngii. Ng ulemdasu el kmo ng di mereched el taem e ng bai mekbechir er a ngelekel el redil. Me ng kmal di mle mereched e ng mo bechiil a Klubedesengall e kmal dirk mle kekerei el chad.

Me a ta er a klebesei e ng mlo er a chei el olab a teruich el osib me a le mei e ng olab a tacher el ngikel. Me a resechelil a kmal mlo sorir el obengkel el ngar er a berrul. Te sorir e le ng meduch el ngar er a chei me ng sorir el obengkel e le te di mengoit a temir er a chelmoll el di melai a mekekerei el ngikel. Me aika el tacher el ngikel a kmal di millemalt el mo er a blai er a Ngermedengir el blil a Rebluud. E a eru er ngii a lengilai el mo er a blil a delal a Klubedesengall e tir a remous el mo er a blai er a Elechui. A uriul er tia ikid e a Klubedesengall a dmu er a demal a bechil me ng melekoi er a remekere el chad me lengai a bambuu me a kebeas el mei me lruul a bub er a ngikel. Me a lemei a klekedall e ng ngmai el rokui ngii me a resechelil me a bechil el mo er a chei. Ng kmal ngilmedii me ng ngmai el msa a ochedal a bechil me ng ngmai el mo remei. E ngii a ngmai aika el klekedellel a bub e tuchelbakl el mo er a dmolech me ng meruul a bub er a ngikel. E a uche er a lengelt a sils e ngii me a bechil a merema er a blirir.

A bo lekuk e te liluut el mo me te ngar er a medal a Bkulrengel. A lora el klebesei el mo e te merema er a Ngeremeduu el taoch er a medal a Ngeremelengui. Ng blechoel el meruul a bub er ngii er a dmoelch e a bechil a mengiil er ngii er a bebul a brer.

A bo lekukuk e te liluut el kmal mlo cheroid el mo er a Iuekako, el klou el toachel er a mo er a Ngardmau. Me a bechil a mengiil er ngii er a bebul a brer e ngii a merael a rechad er a omenged er a beluu er a Ngerkeklau el me engelakl, tirka a loldurch er tir a Uchelkeklau el ngar er a chei el mo er a ungil el klebesei. Me te kursii ngii el mechas e nguu el mo remei er a belurir. Me omerollir el mo e te nguu a llel a buuch el nguu el dusmar er a chelsel a dekel e nguu el mekedecherur el ochotel a kmo te kmal ngilmedii. E a bechil a Uchelkeklau el mla er a bebul tia el beluu a ulemes er tir. Me ng subedii a Uchel me ng merola el mo er a kederang el mo omes el kmo ngera te ngiluu. Ng kmal mlo mechas a rengul er a lesa ungil el redil el dengchokl er a bebul a bached er a mlai. Me ng kmal di mle mereched el nguu el mo er a blil er a Ngerkeklau. Me a lora el olengasech e ng melekoi el mo er a bechil el kmo, “Mkedmokl a kloklem e mtobed el mo er a ta er a blai. Ngka el redil a bliongel el mo er a tia el ungil klebesei. Me ng kirel el kiei el

obengkek.” E tirka el chad er a omenged a liluut el mo er tia el toachel er a luekako e a le bo e a brer el bla er ngii ngka el redil a mla mo dibus.

Se er a bo lodengei el kmo ng mla mo dibus a bechil, e a Klubedsengall a mlo er a delal er a Ngereberuuch me ng ouchais er ngii. Ng kmal mlo chetil er a bo ldibus ngka el redil e le ng millatk er a rubak Rebluud me ng nguu a besebes el melebelii er ngii el tekoi er a redil er a Belau. E ng di a ngelekel a di uluutekangel el mo me ng ouchais er a rubak a rokui el tekoi. Me ng kmal ngilasech a rengul a rubak e odikii. Ng ulemdasu el kmo ng mla mad a ngelekel me ng mocha mengedmokl el kirel a kemeldilel.

A Klubedesengall a liluut el mo er a delal me te kmal ko er a ngellomel el di mechese a rengrir er tia el tekoi el lechelebangel er ngii. Me a delal a dula er ngii el kmo: “Ke mo dobechii a chedebsungel e omes el kmo ng tuobed a rasech er ngii. A lsekum e ng tuobed a rasech e ke dosechii a suebek el charm er a chelechedal.” Me a Klubedesengall a mlo tmaut el osiik er tia el kerekar me ng subedii a delal me ng dula er ngii el kmo, “Ke mo chelellakl. E a tutau e ke mo er a rebai er a blai. E ng ngar er ngii a chedebsungel el blengkak er tia el kblechoel el mo ourebai er ngii.” Me ngka el buik a mlo me ng kudmokl aike el dilu a delal, me a ltobed a rasech er a tia el kerekar e ng dosechii a kedam er a chelechedal. E mocha subedii a delal me ng osisecheklii er a tekoi el lebo loruul: ng nguu a llel a dait el sumechii er a chelsel a sualo e nguu el mo er a rebai er a blai er a Ngebusech. E di ngar er sei e se el lebe lengelakl a charm e ng oldiu el kmo, “A kulengit a busech”. Me ng mlo me ng ua isei me aike el me engelakl el charm a mlo tmaut el lorebet a bsechir el mo er ngii me ng mekekii a sualo e nguu el mo remei. Me ng mo me a delal a dmua er ngii me ng milii tia el delsachel er aika el bsechel a charm e liuechii e tmuu er a chelsel. E ngika el mechas a nguu a temikel el olebedii a chutem e ouelai. Tia ikid e ngika el delsachel el charm a mekiis el oba ngka el chad el kluk er a chelsel e mekokil el merola el mo er a bab. Tia kid er a lungia tia el tekoi e a Klubedesengall a mlo ngmai a ngikel el mei me a delal a mengat e mlo meliokl a kukau. Tia er a bocha lemerek aika el okeuil e ng dula el kmo, “Mngai aika el okuim me a eru er a chedecholl e morael el mo osiik er a bechim.” Ng ulemdasu el kmo ng ngar er ngii a rengiluu a bechil a ngelekel. E ngii a lmuut el nguu a temikel el cholebedii a chutem me tia el delsachel a mekiis e suebek el roureur a Belau.

Tia el siik a kmal mle meoud e ng di uriul e a Klubedesengall a mlo metik er a bechil me a Uchelkeklau er a Ngerkeklau el kesais. Me ng merael el mo kmeed el melangch el kmo ng mera el bechil e a lebo e ng mera el ngii. E a rechad a rurta el mo e le te mlo mechas a rengrir er ngika el ko er a ngodech el charm me ng lmuut el merael el mo er a bab e le te mlo ometech er ngii el olab a bad. Tia ikid e ng rirengesii a chad el melekoi er a Uchelkeklau el kmo a rechad er a omenged a sorir el mo er a omenged me ng kmo, “Ng kmal ungil. Kede omeu er a lius er a tutau!” Me rechad er a omenged a lengar er a chelmoll e ngika el charm a mo er a mlil a Techocho er a Ollei me ng reboreb, ngka mle kot el klou el chad er tirka el chad er a omenged el rokui. Me ng olab a ngikel el omea ngika el charm me a Klubedesengall a di mle mereched el kmurs me ng diak lebo lodengei el kmo tia a delsachel el charm. Tirka a kmal ngilmedii me a lorola el mo remei e a ta er a mlai a mengetakl er ngii e le ngka el charm a ngar er tia el mlil. A lora el kmeda er a beluu e te ouelangch el di ua se el mle olengchellir er a le kot el nguu ngke el redil. Me a Uchelkeklau a milsa me ng millekoi er a bechil el kmo, “Ngar er ngii a klou el ngera el ngar er a mlai, se ng locha ngerang?” A lemerema tirka el chad er a omenged er a beluu e te mesumech a tekoi el mo er ngii el kmo te kmal ngilmedei me ng milechoit a bebil er a ngikel e le ng kmal klou el charm a ngar er a mlai. Kede mekerang? Me a Uchel a kmo, “A kot e mngai a

ngikel me ngilecha el charm el lechotel er a meduu el mei.” Me ng mlo ua isei me tirka el obekel a kmal mlo ungil el lomes er ngii.

Me a lorous aika el ngikel e ngika el charm a di omdim e melai a ngikel me a merekos el kall me ng kmal ungia a rengul a chad el ngar er a chelsel, e a Uchel a diak a ngera el lodengei.

E mle kirel el lebo el tutau e ng mo er ngii a omerusel a udoud el mo er tirke el chad er a omenged. Me a rechad a di mla er ngii el mocha kebesengei e te remous a ududir a rechad er a omenged, e a uriul e te merola el mo remei.

A bo lekukuk e ng mlo er ngii a omengedmokl er a beluu. Me a lebo lemerek e a Uchelkeklau a mlo er a diong el mo melechong, me ngika el bechil a mlo di ngii el tang. E a Klubedesengall a nguu a chesimer e olechau er ngii. Ng kmal di mle mereched el dongchii me ng merael el mo e ngii a dmue er ngii el kmo morechedau e mnguu a blil a udoud me a bebil er a merekos el kall. Me ng ngmai el rokui e merael el obengkel. E ngii a kodekedii a lechetel ngka el charm e chosmerii a chesimer e mengiil e le a rechad a kmeda el mei. A lekea lebetik er a bechil er a blai, e a Uchelkeklau a mocha dengchokl e le ng omdasu el kmo ng di tilobed el mor. E tir a merema a rebuik el me oleiit a idungel er a medal a tuangel. Me ngka el charm a kmal kilbetiekl er tia el cherrodech, me a lluat el ua isei e ng sobeka el mo er a bab. Me a rechad a kmal di omes el mechese a rengrir. E a Klubedesengall a nguu el bedul a Elechui el mo er a Ngermedengir el blil a Rebluud. E a kemeldiil a dirk ngar er ngii me ng meseked er a rechad. E a Klubedesengall a mkisii a chesimer me a rechad obuut el mo el oldiu el kmo, “Ng locha Turang!” Me a lotebedii ngka el redil e te mesang me te mesumech el mo er a delal. E a Klubedesengall a nguu tia el blil a udoud e te merael el mo er a blil a Rebluud el dirk ngar er ngii a remengemeldiil. Me a langel a mlo deurreng me a Klubedesengall a mocha merous a udoud er tir.

Tia ikid e tirka el ngalek er a Elechui a mechese a rengrir er ngika el charm me te kmal omes er ngii e tia el chesmerel a seluches er a kerekar me ng di teleu me te tmuu. E a ta er tir a mekera el tuchelii tia el titechel a chesimer me ng mechesimer e a charm a ngmasech e remiid el bedul a diluches. Ng merael el mo metengel er tia el beluu er a Ngardmau er a chelecha e obult el mo beluu me tirka el ngalek a mocha kiei er ngii e ng mocha beluu er a Ngardmau. E a beluu er a Ngesebei, Ngerchedach, Ngeretukur me a lmuut el bebil a melekoii er a Elechui el kmo bechiteterir a rengalek me ledak el kiei. E a lsekum e ng mo er ngii a dirkak lebo lemerek el mlaie er a Ngardmau e a rechad er a Elechui a di subed er tir el ngmai, e dirk ua isei el me er a chelecha el sils. E lmuut ku se lsekum e ng mo er ngii a secherel a kukau me a lechub e ng ngii di el secher er a Ngardmau, e a rechad a mo remuul a teblo el kedam el kuk meklou er a ongiau er a bai er a recheldebechel, el dirk ua isei el mei er a chelecha el taem. E a cheldebechel a rullii a oak e ng ngmai el mo er a ked e olsebek el ngar er a eim el mo er a euid el klebesei e a rechad a ngar er a ungil klebesei el kirel a cheremel a Klubedesengall.

### **Disechir ar Turang (B:IM-6:6; MT/S)**

A Disechir ar Turang a oublallang el bukl el ngar er a mle beluu er a Ngebedech er a Irechar. A kedeb el cheldechedechal tia el Disechir ar Turang ar Turang a Kieir er a Roisebong (B:IM-1:10) e ngar er ngii a sils, e tem o mengilt a reng e mo metengel el mo er a Klsobel (B:IM-1:8) , me ten gar er ngii e meloik, e me melechong er tia el disechir. A Klsobel tia el Mongami er chelechang el ngar er ngii a delengchokl me a obis er a state er a Imeliik er ngii. Ar Turang sel el lechilt a reng e lemei el blechobech er tia el ked a loloik, e a lekong di mo bekerkard tial el ked el ko er a

melilial el di ua el bla el meseseb. Me a uchul me ng mlo Klsobel a ngklel, a milengai er a tial el teletael<sup>41</sup>.

### **Ngchemiangel (B:IM-3; MG/G)**

A Ngchemiangel a ta er a rengedel a Imeliik el ngar er a chelsel a Ngereklemadel. Me a cheldecheduch er a uchelir me a omerollir a rechad er a Ngchemiangel a beldukl er eou. Se er a loruul er a ureor a rechad er a Obis er a Ibetel a Cherechar e te miltik a odesongel er a blai me a bai me a cheldukl el bad el rael me a bleob el bad. Me ng ochotii a chuodel el delengechokl er a beluu er a Ngchemiangel.

### **Cheldechedechal a Ngchemiangel (B:IM-3:21;G/MG/L/P)**

Tia el beluu er a Ngchemiangel a mla er a Beliliou el mei. E se el lsekum e ng ngar er ngii a rechad er a Ngerdelolk el mo er a chei er a medal a Ngchemiangel e ng mle blechoel el mad a ta er tir. Me a uriul er a lemad a mo me ng ongede er a chad e a Obildil a kmal ngilasech a rengul me ng mlo er a Oikull el mo osiik er a Ngirachitei. Me a Ngirachitei er a lesa a Obildil e ng uleker el kmo ng ngera chised me ng osiik er ngii. Me a Obildil a mocha ouchais a chisir a rechad er a Ngerdelolk. Ng mangedecheduch er ngii el kmo, “Ng soak a chobo molai er a Ngchemiangel kau me a rechedam.” Me a Ngirachitei a dmu er ngii el kmo, “Morael e ak mo e eko ngak me a rechedak.” Me a uriul er a loraal, e a Ngirachitei me a rechedal el chad er a mekemad a kudmekelterir e merael el mo er a Ngchemiangel. Me a lemerema er a Ngchemiangel e te mesa a kmal ngesachel el rois el mo er a Ngchemiangel. Ng di kea cheldechulir er ngii me te mocha melemiakl er ngii. Me a le ngar er a melengel el mocha er a bab e a rechad er a Ngchemiangel a mesterir me te melekoi er a merreder er tir er a Uchelchelid el oleb el chelid e oleb el chad el kmo a urrurt a meremang. Me a Uchelchelid a dula er a rechedal el kmo, “Molitai a bad”. Me te toitai a bad. Me a te chemiis a rechad er a Oikull el ngmasech a mlirir e lmuut er a Oikull el mo me te melib el kmo ng mekera e mengai a Ngchemiangel. Me ng kmal mlo meringel el merael a cheldecheduch e te mocha tibir el kmo te mo ousbech a ksid er a chelebachab e le ng mesisiich el sebechel el mtekau e chodubech aika el bad. Me a uriul er a lemetuk aika el kerrekar el ksid e te mocha er a Beliliou el mo melai er a Ngchemiangel. Me te lmuut el mocha melemiakl el mong. Me a le ngar er a melengel e tir a mesterir. Me a rechad er a Ngchemiangel a lmuut el subedii a Uchelchelid el kmo, “Uchelchelid a urrurt a mla mei!”. Me a Uchelchelid lmuut el kmo, “Molitai a bad.” Me te toitai. E ng di a urrurt er a Oikull a kmal keldmokl el olab aika el kerrekar el ksid me te odubech aika el bad el choroid e tir a ngosechang. Me te lmuut el loldiu el mo er a Uchelchelid el kmo, “Uchelchelid a urrurt a meremang!” Me a Uchelchelid a kmo, “Dechiis!” Me te chemiis el mo er a Ngeaur me te ngar er ngii e omes er a belurir el bla lotutii a ngau er ngii. Me a Uchelchelid a dula el kmo, “Mei me doraal el mo er a Ochalechutem me derellii a delenghekled er ngii.” Me te merola el bedul a Ochalechutem. Me te mlo el mo er a meched er a medal a tia el Ngchemiangel er a Imeliik er a chelechang me te ousueleb. Me lousueleb e a rengalek a mes a kim er a bertakl e kmal sorir el mengang. Me a Uchelchelid a mocha melai a kelir. Me a ltechelbakl el mo e a rengalek a mes a cherou er a idekel a btil a Uchelchelid me te mo chacherechur e melekoi aika el cherou er ngii. E ngka mle chelid e chad e me ng medengei el kmo te melekoi aika el cherou er ngii. Me a bocha el merek el ousueleb me lorolang e ng dula er

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<sup>41</sup> Source: BCHP Palau Register of Historic Places-Disechir ar Turang Nomination file (adopted 2005); Dirrengechel Sariang Timulch; Dilerbai Omecheroll Simer.

a rechad el kmo tia a mo Ngetecherou a ngklel. Me a lemerema er a beluu e ng ngiluu a otaor. Me a lemei er a taoch e ng telenget me ng nguu tia el otaor el oibekii me ng metuk tia el beluu er a belengel, me ng mengeklii el Imelsubech. E ngii a lmuut el odbechii tia el lotaor er a chelsel a taoch el merema er a bdelulachang e ng ngar er ngii a bad el ultobed er ngii. E a ngelekel a Ngirateuid a dula er a demal el ngar er a mlai el kmo lorekedii er a bad e ngii bo lemetengel e ng mle soal el mo omes er a ked el di mle kmeed e lluat el mei. Me tia ikid e te kuk mengeklii tia el ked el Lmuut a ngklel. Me a lora el mo kmerd e ng rirebet a klokkel er a daob me a Uchelchelid a dmua er ngii el kmo di morael e bechei e ak mo melasem el melai a kloklem. Me a Uchelchelid a mengeklii tia el ngar er ngii a bdelulachang er ngii el Ikisang (hall e kisang). E tir a merael el mei e a leme e tia klechutem el ngar er a taoch me ng nguu a otaor el tmoech er ngii e mengeklii el Ngermeloched. E tir a lmuut el merael el bedul a chelsel a beluu el me er a ulebongel er a taoch el merema er a beluu me te dolemii a kerrekar el chelauesachel e a Uchelchelid a mengeklii tia el beluu el Elausachel. Me te metengel e merael el omes er a beluu. E a Uchelchelid a mocha meliukes er a beluu er tirka el chedal el mlo chedal a klobak er a Ngchemiangel. Me ng dmua er a Ngirauauch el kmo ng mo omes er tia el beluu el ngar er a rois el mo er a ulebengelel a Ngchemiangel. E kuk melekoi er a Klou el Melachelbeluu el kmo ng mo oba se el kekere el rois el ngar er a uriul er se el klou el rois el mo metengel el mo er a Medorm el mo er a Uosech. E a Ngirakidel a mo omes er a beluu er a eou er a Roi el mo er a keburs el mo er a Chebud. E a Ubai a mo nguu a Ngeschedui el mo er a Babelbeluu el mo metengel el mo er a Omukel. E a Uchelchelid a mo nguu er a Ikisang el mo er a Lmuut el mo er a Ouballang el mo er a Ngerdelungch el mo er a Ngeruchoi el mo metengel el mo er a medal a Imelsubech el mo er a Ngerngel el mo lmuut er a Bischerad. E tia ikid a cheldechedechal a beluu er a Ngchemiangel.

### **Chelderir ar Ruchub (B:IM-3:25; MT/G)**

Ng bad el ngar er tia el bdelulachang er tia el Ngchemiangel. Ng meklou el risois el ngar er tia el meched. Se a le ko a uchul e ng Chelderir ar Ruchub, tirka el rubak a mlo dmak e mo osiik a mesekiu. Me te mle betok el mo osiik a mesekiu me a le bong e ng mle klou a dolech me a daob a omdedaob er ngii e mocha kebesengei. Me tia el dolech a klou a buil me ng mla me elebii tia el risois me ng ko er a omdedaob er ngii. Me te ua se, ng kakid a mesekiu! Me te meius el lokedii e ngka el chimong a suchesokl el mo mechibechobech er tia el bebul tia el bad. E a le mechibechobech er tia el bebul, e tia di iud me ng di mlo mereserasech me te kmo ng mesekiu e le ng mla tuobed a rasech. Me a chimong a suchesokl. Me a le bong e ng di mlo el mo obengkel el di mlo mereserasech e le tia a di iud el bad. Me a ta a mong me ng ke el kmal mlo uriul a le kong mochu melechesokl e te kmo, a rrach lak komei e kid a metemellang. Tia a diak le ngikel e kau a chomei e ke mo dechelam. Me ng di mle kea el bong. Me a uchul e te kmo ng Chelderir ar Ruchub.

### **Buil me a Eos (B:IM-3:30&31;MT/G)**

A buil a mla er a Ngchemiangel el beluu er a Imeliik el mei. A chelid el Uchelchelid a tilkur a blacheos er a Ngerngel er a bita er a Chelibel. Ng tilebtii e ng ngmai a budel el chemudel er a keburs. Tia ikid el keburs a blo lolkoi er ngii el kmo ng Chelibel. E ongakt ngii el kerrekar el mo er a bad er a Bkul Rengel e mocha melasech. Me ng dosechii a sils me a buil e mo er a rois el lomekedo er ngii el Roisbuil. E ngar tia el rois e a Uchelchelid a odureklii a sils el mo er a eanged e kmo, “Ke mo mekeald e mo omekllomes e ouchais a taem el mo er a beluulechad.” E kuk odureklii a buil e dmua el kmo, “Ke mo mengelekolt er a beluulechad e bek el teruich me a

eim el klebesei e ke merael el mo klou el di merekmo bo el mellomes a beluulechad e mo okedongall el kmo Orakiru.” Chelecha el sils e tia el rois a dirk loleker er ngii el kmo Roisbuil.

### **Medorm (B:IM-4:2;G/P)**

A Medorm el ta er a rengedel a Imeliik a beluu el mo er a Ngereklemadel. Tia el beluu a ble lemedakt er ngii, ng dimlak el medakt er a rechad er a mekemad er tir, ng olai, me a lechub e te chad er ngii, ng bai mle chelid er tia el beluu a uchul. Tirka el chad er a Medorm a mle ungil el chad. E tia el tekoi el Medorm a belkul a kmo “mo er a omerorm”. Me a ureor el lulruul er ngii a obis er a Ibetel a Cherechar a miltik a odesongel er a blai me a bai, me a cheldukl el bad el rael er a taoch el mo er a ked me a meklou el bad. E a omerollir a rechad er a Medorm a mo mechedecheduch er tia el babier.

### **Omera el mo er a Medorm (B:IM-4:2;MG/S)**

A Medorm a rengedel a beluu er a Ngeaur. Me se er a ltobed er a Ngeaur el me er tia el beluu e te di uleba tia el ngakl el mei me te mengeklii tia el beluu el kmo ng Medorm. Me a Ngeaur me ng dirrek el ngar er ngii a beluu er ngii el ngklel a Medorm. Te dirrek el se er a lengar er a Medorm er a Ngeaur el mei e te ngilai a ulekdubs el tekingir me a klebkellir er a keblillir er a Medorm el mei. Me a ta er aika el lullab el mei a bad er tir el omekedo er ngii el kmo, Matruchall. Tia el bad a dechor er a odesongel er a Bai Rebech er a Medorm er a Imeliik. A ta er a luleba el mei e millemolem el meruul a kirel se el lemechell er a ketengel a ngalek er a blai er a Ongall. Se el bo ltobed me lomes er ngii a rechedal e ng mo tuobed er a resel a ngelikliabed. Tia kid el teletael a loruul er ngii a rechad er a Medorm er a Imeliik me a Ngeaur. E ng di a remerreder er a Imeliik el oumesingd er tir a chad er a Modekngei a mlo olekebai er tia el teletael e le ng ua lak longull. A ta er a ulekrael el tekoi a ngakl el Mekaeb. A Medorm er a Imeliik a ngar er ngii a Mekaeb el ngakl er ngii el longiklii se el Mekaeb er a Ngeaur.

### **Smarsbad (B:IM-4:3;G/L)**

A Smarsbad (Smirsbad??) a ngar er ngii a teblo el baderitch el debetik el ulsirs er ngii se el detobed er a taoch er a Medorm. E aika a mlo medechel er sei er a Ruchel er a lolengakt el mo er a Badrulchau er a beluu er a Ngarchelong.

### **Bai Melekeong (B:IM-4;C/MG)**

A remeklou el chad a lolekoi er a rechad er a Melekeok e te kmo te mla er a Ngeruangel, el ngar er a diluches er a Ngcheangel e ng rusors el mo er a bertakl. Me a lresors e a rechad a milrael el mo er a diluches er a Babeldaob e merael el bedul eou el oak a keiukl el osiik er a lebo er ngii. Me te mlo er a ked er a Medorm me te kiei. Me a lengar er a ked er a Medorm e te rirellii a odesongel er a bai er tir e mlo okedongall el kmo Bai Melekeong. E tia el ked a lulengeklii el Ngereuudes. Me chelecha e ng dirk okedongall el kmo Ngereuudes. Se el tekoi el uudes el ngar er tia el Ngeruudes a ngklel se el kot el kebliil er a Melekeok el tuobed er ngii a rubak Reklai.

### **Remiang (B:IM-4:8;G/MG)**

A chutem el dillemii a remiang er ngii a rechad er a Melekeok a lodengelii a rechad er a Medorm el kmo ng Remiang a ngklel. E tia el Remiang a mle chedaol me se el sekum e a rechad a mo er ngii e te mo smecher. Me ng mle ua isei er a irechar me chelecha me ng dirk ua isei e le a rechad er a Modekngei a olab a klokklir a remla mad el chad el mo mendedmokl er ngii. Te dirrek el kmal mengeluolu e klekar er ngii e le ng klou a belkul a cheldechedechal el mo er a omerollir a rechad er a Melekeok.

### **Ngirabekai (B:IM-4:2;MT)**

A chelid er a beluu er a Medorm a Ngirabekai a ngklel. E ngka el Ngirabekai a chelid er a blai er a Sangor. Ngka el chelid a dimlak lungil a blekerdelel e ng bai kmal mle meknig el chelid. Ng omekoad me a lechub e ng melemall er a rechad el merutech a charm er a bita er a blai er a Sangor e dirrek el ua isei el mo er a rechad er a blai er a Sangor. Se el lechelebedii a chad e ng di metilech er a chutem e outeriobs a ngerel. Ng dimlak lekltukl el kmo ng ngera el charm a lorutech me a lechub e ng diak lorutech. Ng ngii di el charm er se el chutem a mekull el mo lmuut er a bersoech me a senges. E a Teltull Ngirametuker el ngii a mendedcheduch er tia el cheldecheduch a medengelii a taem tia ikid el teletael a dilubech el mo er ngii el Ngirabekai a uchul. Ng kmal mlo medengei er a lemechelebed er a lengar er a eim a rekir. Me a rechad er a blil a tilobed el nguklii a delengchekklir er a Sangor el mo er a ked me te di mlereko el kiei er sei.

E tia el beluu er a Medorm a ngiluu ngii el Ngirabekai me ng chelid er tir me ng kmal mlo mesisiich. Ng diak lsebechel a chad el me er a Medorm e nguu a klalo e le ngka el chelid a tmaut er ngii. Se el lsekum a chad a nguu me a lechub e ng rucherechii a klalo er a Medorm e a Ngirabekai a mo osiik er ngii. Se el lsekum e ng metik er a blil ngii el chad e ng omis el mo ngau e mo meliuekl er a tia el blai. E a lsekum me a rechad a di okor, e ng mo mengertall er a kbekbel a blai me ng mo mengerodech. E a lsekum e ng dirrek el diak lebo lodengelii e ng tmuu er a delel a chad me ng di mo merael el mo klou. Me ng di merael el mo klou el di merek kmo el mad. E se el lsekum e a delel a chad a di merael el mo klou e a rechad a kmo ng chelid er a Medorm a uchul a rektel ngka el chad.

### **Chelid er a Medorm-Ngirabekai (B:IM-4:2;L/S)**

Ngka el chelid er tia el beluu a Ngirabekai el kiliei er a Bekai. E ngika a mle ungil el chelid e dirrek el meduch el chad er a omenged. A lemeched me a lechub e ng dmolech a chei e lebo er ngii a bul a berech, e ng Ngirabekai el merema el mla er a omenged. Aki mekekere er a ngar er a mong e se el lemei a dolech e ng ngmai a medirt el llel a kerekar me a ulekngall el medirt a chelsel. E kemam a somam el ometech el olab a bad me a lechub e ng kerekar me ng rusors. E a remeklou el chad a oungeroel, e le te kmo aika el llel a kerrekar me a ulekngall a luluusbech a Ngirabekai el mlil er a omenged.

Ngka el Ngirabekai a kiliei er a beluu me se el lebo er ngii a klengerenger e ng mo medengei. Se el lebo leua isei e ng orael a meklou el ngikel me a merau el mo er a taoch el mo er a rechad er a beluu. E se el lsekum a mekebud a ngar er a taoch e ng orael el mo er a eungel a did el mo me ng cheldull e a rechad er a beluu a mo melai. Me se el lebo lecheldull e a rechad er a beluu a duobech a touechel e ngmai el tongetengii a tungelel er a eungel a did. Me te di mo el ngmai aike el kuk di sebechir e tir a lmuut el otobed el mo er a kereker. E a bebil er a taem, se el sa el klou a klengerenger er a beluu e ng otuu a uel.

Ng diak ledi lolsiseb a ngikel e ng dirrek el sebecheklel a beluu. A lsekum ak dibus e a chad a mei el ngmai a kloklek e diak kudengei, e ng sebechek el melekoi er ngii me ng mo osiik er ngke el chad el ngilai a kloklek. Ng sebechek el mo er a Bekai me a lechub e ak di melekoi el klou el mesaod a mlo dibus el kloklek e ng mo tmaut el osiik. Me se el lebetik er a blil a chad el ngilai a kloklek e ng omrotech e meliuekl er tia el blai. E se el lsekum e a rechad er se el blai a diak lesang e ng rullii a ngau el mo meliloik er a bebul a odesongel er a medal a blai. E a lsekum e a rechad er a se el blai a mesa e mo medengei el kmo ngka el meliloik el ngau a chelid er a Medorm, e ng kirir el mo er a Medorm el mo meluluuch. Me a kot e se el lebo e te mo omes er a Uchel el merreder er a Medorm e ouchais er a uchul me te mlei. E a Uchel a ouchais er a beluu me te me mekideb e orrengees er a reme meluluuch. E se el lsekum e a reme meluluuch a mei e ng kirir el olab a blebelir el kall me a lechub e ng udoud el mo er a rubak er a Medorm. E a chad el ngiluu a klalo a mo dechor e meluluuch er a tia el cheldellel a beluu er a Medorm. Ng ouchais el kmo ng techa a ngklel e ngera ng rirellii. E ngii di el chad el ngar er tia el cheldecheduch a sebechel el dmu ngerrelel el mo er ngika el chad. E se ikid e a Ngirabekai a choitii ngka el chad. E ng di a lsekum e a rechad er se el blai a di dimlak lebo lodengeliu tia el ngau el kmo ng Ngirabekai e ng tmuu er a delel ngke el mlo meknig me ng mo smecher. Me se el leta el tuu er a delel a chad e ngke el chad a di mo mad. Me a delel a chad a di mo merael el mo klou el di merek kmo lemad. Me sei a uchul e a rechad er a Medorm a sebechir el di mechei a klokliir el diak longkar e diak lebekikl el kmo a chad a ngmai.

#### **Bad er a Bitu er a Bai (B:IM-4:2;MT/S)**

A klou el bad el dechor er a bitu er a bai er a Medorm a ldu el kmo ng bedengel a delad el chelid. Ng delad el chelid me ng ochotel a kldiull. Se el lsekum e a rechad er a beluu a mo er a chei e ngmai a klekedellir er a chei el ngmai el locha er a bitu er a ngika el bad el chelid er a uchei er a lengasech er a mlai, e se el lebo er a chei e ng kma diak a ta el chelderir. Tia ikid e a demal a Meruk el Rengulbai a otebedii a tekingel el kmo tia el bad me aike el bebil er a bad el lukel me a ngisel a belochel, me a bad el ko er a klikm a mo mengukl el mo tia el bai. Me ng milngukl er tia el lemle er ngii er a bdelulachang er a Ottertong, el ngii a kerodel er a beluu er a tuu me a tobed er tir me tia ikid er a lengar er ngii el me er a chelecha el sils.

#### **Kebeas er a Beluu er a Iou (B:IM-4:20;MT/S/G)**

A Iou a ta er a beluu er a Medorm. E tia a mla er ngii a klobak er ngii. E mla er ngii a dellomel el meleksakd el mla er ngii el ngklel a Kebeas. E tia di milrael el mo klou e se el ta el rrebet a llel e ng mad a rubak er a Iou el kmal di ua isei. Me a rebdelul me a remeklou el chad er a beluu a mlo bekikl el kmo tia a di lolemolem e ng mo diak a rechad er a Iou. Me ng mlo er ngii a cheldecheduch er a beluu e te mocha tibir el mo meluk er tia el kebeas. Me te ngilai a uleknigellel a oruer el mei me te mo tmaut el tuabt a budel tia el kebeas e mecherei me ng di ngii el mo el mad. Ng di mle telekib e ng mo moiiit er eou. Me lebe lemoiiit tia el kebeas e a chelechedal a mlo tongetengii a taoch er a Medorm el mo lmuut er a Toirailang el mo er a bitang. E a llel a dirrek el rirebet er a Toirailang er a bitang.

Chelecha e ng ngar er ngii a meched er a kereker er a medal a Itaoch el lomekedo er ngii el kmo ng Ngerkebeas, e le se er a lemukel tia el kebeas e a chetebtel a mlo moiiit er ngii. E ngar er ngii a kereker er a medal a Medorm el lomekedo er ngii el kmo Bad el Chedib e le mle cheremel tia el kebeas el chedib a silchesokl el mo er ngii er a lemukel. E a chelechedal ngii el

dellomel a blengkangk er a bertakl er a taoch er a Medorm el mo er a Toirailang. E kmal klou e obereod me ng diak lsebechel el mengukl e ngii a mei a ta el kmal mle klou el dolech me ng obechakl el remiid. Tia ikid el klou el dolech el ngiluu el oridii a lolekoi er ngii el kmo ng mela kebeas. Me tia kid el tekoi el mela kebeas a melekoii el kirel aike el kmal dersta el meklou el dolech el mo er ngii.

### **Bai Rebech (B:IM-4/G)**

Tia a kmal chuodel el bai el mle kot el bai er a Medorm. E a bad el lomekedo er ngii el kmo Matrucheall a dechor er a odesongel er a Bai Rebech. E tia el bai a ngar er a ked er a bita er a oliochel er a Ngchemiangel me a Medorm. Tia el bad a chedaol e ta er a klou a belkul el bad el mlengai er a Ngeaur el me er a Medorm. Se el lsekum e ng ngar er ngii a chad el cholebedii tia el bad e ng mo er ngii a kmal klou el chull e kmal mo meses a eolt. E se ikid e a rechad er a Modekngai a mo mcheritii e mengilt er ngii el olab a cheluch me a reng e ngii a mo diak a chull me a eolt. E a lsekum e ng diak lemekedmokl el ua isei e ng di merael el mo klou a chull me a eolt el mo imis el mesisiich el eolt (typhoon).

### **Ralm Ilang (B:IM-4;G/S)**

Ngar er ngii a chutem er a Medorm el ngklel a Ralm Ilang el ngar er a kederaol e merael el mo er a bita er a Toirailang. Tia el chutem a mlo ua isei a ngklel el oak a omerael er a rechad er a Babeldaob el olab a betok el bekai el ngar er ngii a ilaot er a chelsel. Me se el ngar er ngii aika el omerael er a Babeldaob e te menga a bakelungal. E aika el cheremrum se el dongang e ng kmal mo meched a rengud. Me se el lebo lemeched a rengir er tia el omengelel a bakelungal e te mo er a Medorm el mo osiik a ralm. Me te mlo e metik er a ralm el ngar er a rois el me metengel. E se el lolim er tia el ralm e ng kmal merikos me ng kmal mlo mechas a rengir el kmo tia el ralm a ngodech e le ng merikos. Me te mo tmaut el ngmai aika el bekai el ngar er ngii a ilaot el lochubel e tir a mekeek er tia el ralm er a rois. A le bocha er a belurir a bo lolim ngii el ralm e ng kmal beralm el di ua bek el ralm. E a uchul me ng ua isei el merikos, se el lsekum a chad a menga a cheremrum e mo melim a ralm e ng ua isei el mo merikos e le cheremrum a mecherocher. Me te mengeklii ngii el chutem el Ralm Ilang (ilaot el ralm).

### **Roiseruong (B:IM-4:22; C/MT)**

A Roiseruong a olsechall er a irechar me ngar er ngii a until a mle delengchokl er ngii. A delengchokl er ngii er a irechar el nga er a chetebtel a Roiseruong a bekord ngar er a dart me a okeim el metor a kldidiul er a bebul a daob. A tang er a cheldechedechal tia el olsechall el ngar er a Roiseruong el milengai er a Ongerung el rubak er a medorm era uriul er a survey er a 1998 a kmo, a ruchel a mlo mengades er ngii el mle kirel el did el mo er a ianged. Me te mengades er a bebul a Roiseruong a ruchel, e a ta er tir a dengchokl e omdasuang el kmo tia el did a lmechades e a rechad er tia el iou el beluu a mo sebechir el mo er a ianged. Me ng okor e mtutuii a suld e mideklii me ng mengkekedib el mo reboreb e merros. Me to obriid tireka el chelid el milengades er a Roiseruong el rengir ng tutungang. E ngika el chelid el miltutii a suld a doklii tia el cheldeklir me ng obriid. Sei a uchul me ng berried a ika el bad el mle kirel el chades el mo er a ianged (Palau Register of Historic Place Nomination Sheet-Roiseruong).

### **Ngereklemadel (B:NT-1; P/G)**

A diluches er a Imeliik el mo bedul a Ngeremlengui a ngar er ngii a beluu er a Ngereklemadel. E tia el Ngereklemadel a ta er aike el kloa el mle kot el rengedel a Imeliik. E a kot el dui er a Ngereklemadel a Irakl a ngklel. E diak a chad el medengelii a uchelel a omerollir a rechad er a Ngereklemadel. Me tia el Ngereklemadel a dimlak a delengchokl er ngii el mo lmuut er a merreder er a Ngatpang a lolturk er a Rengublai e lebo lekiei er ngii a rechad er a Ngatpang. E chelecha el sils e a Ngereklemadel a lomekedo er ngii el kmo ng Mechebechubel, e mla mo ta er a beluu er a Ngatpang. Me a ureor el mlo er ngii er a Imeliik a dimlak luldumukl er a Ngereklemadel e le ng mla mo beluu el mo er a Ngatpang.

### **Ongtil a Beluu er a Ngereklemadel (B:NT-1; P/H)**

A rechad er a Ngatpang a ulengit me lebo lekiei er a beluu er a Ngereklemadel er a Imeliik. Tia el Ngatpang a diak lebeluu er a kiukl e ng beluu er a desbedall. Me a tochir a ngar er a desbedall er a beluu er a Ngchesar. Me a rubak er a Ngatpang el Rekemesik el Ngirkungiil a mlo olengit er a mo delengchokl er a Ngereklemadel, e le ng mle blechoel el di meoud er a miting er a Oreor el obengkel a Bingkelang, el uluungerachel er a Belau er se ikid el taem. Ng klou el temel a mius er a taoch me a lebo er a Oreor e ng di meoud er a ongdibel. E a Bingkelang a di oungeroel er ngii, me ng mlo el mo di ngar er a Ngerkeai e obengkel a Rengulbai el mo er a miting. Me ng mlo uchul e ng mocha melekoi er a Rengulbai el kmo lebo er a Ngereklemadel me lengar er ngii me se el lebo er ngii a ongdibel e bo lsebechel el mechir. Ng dirrek el millekoi er a Rengulbai el kmo ng mo me ng ngar er ngii e mangedmokl, e se el lebo er a miting e ng mo otekir a Rengulbai er a Ngerdesaol e te mo er a miting e a uriul e ng mo ngoderii. E ngke el mle Rengulbai er se el taem a Rengulbai el Besokel. Me a Rengulbai a kilengei er ngika el sechelil er tia el tekoi. Me a Rekemesik me a rebebil er a rechad er a Ngatpang a ngilukl a blirir el mo er a Ngereklemadel. A Rekemesik a dimlak lolengit er tia el beluu el mo klokkel e ng di mle soal el ousbech er ngii me bo letelkib el beot er ngii tia el tekoi er a olidiuul.

### **Ngereklemadel-Irakl**

A rechad er a Ngereklemadel a mle blechoel el mengol er a Irakl el mo er a Kelbael el rois er a Mechebechubel me ng ngar er ngii e mengeluut. Me se te nguu el mo er a bab me ng mo ungil a rengul e te kuk nguu el me er a eou. Me ng di mle ua isei el mo el mo me a rechad er a Ngereklemadel a kmal mla mo seselk a rengrir er tia el tekoi me te mocha melib a mengoit er ngii. Me a bocha el soal el kuk mo er a Kelbael e te mocha nguu el merael el mong, e a luut er tir e te nguu el mdesii. Ng kmal ngilasech a rengul ngii el Irakl me ng millebeakl er rechad er a Ngereklemadel el kmo chelecha e tia el beluu a mo Mechebechubel a ngklel el belkul a kmo, “ di mechebechubel”. Se ikid e aike el rokui el tekoi el lomdasu el mo meruul a di diak lebo el tekoi. E chelecha el sils e te dirk ousbech er tia el ngakl el Mechebechubel e a bek el telbilir el sorir el mo meruul a diak a ta el sebechel el mo tekoi.

### **Ngerdobotar (B:IM-8;G/H)**

A Ngerdobotar a beluu er a Imeliik el ngar er a chelsel a Ngereklemadel. E a ureor el milekedmokl a mlo metik a util a delengchokl er a Ngerdobotar el diak a medengei el kmo ng mle oingera tia el delengchokl. Me ng milteketek a babier er a omesubel a odesongel er a blai me a bai, me a cheldukl el rael er a kerodel el ngar er a taoch el mo er a beluu el mo er a meklou el mesei, me a ongebitel.

E se er a taem er a Siabal e ng mla er ngii a rechad er a Okinawa el kiliei er ngii e melobech a kerrekar er a keburs el mo idungel. Chelecha el taem e ng diak a remedengeli a cheldechedechal a uchelel a omerollir me a klobak er a Ngerdobotar.

### **Meruk me a Bechars (B:IM-8;P/MR)**

Tia a cheldechedechal a reteru el chad el Meruk me a Bechars el kiliei er a beluu er a Ngerdobotar el ngar er a diluches er a Imeliik. A irechar e ng mle obdois a rechad er a Belau me a Ngerdobotar a kmal mle betok a rechad el kiei er ngii. Tia el beluu a kmal mle ungil besul beluu el betok a ngera er ngii. Ng mle meklou a mesei er ngii, e kmal di mle chereomel, me a chelmoll a ngar er ngii a bek el bedengel a ngikel me a cheled er ngii. E mla er ngii a klou el omoachel el remurt er a chelsel a beluu me ng diak lebo lak a ralm e le ng dimlak a ta el sebechel el mo meched. A rechad el kiliei er ngii a kmal di mla er ngii a rokui el ousbech.

Me ng mle beot a klengar er a rechad e le ng di ngar er ngii a rokui er tir. A di mle chimo el tekoi el loruul er ngii a ureor el beluu. E a Bechars a ngklel a merreder er tia el beluu el chad er a kot el blai. E ng dimlak a rechad el sorir e le ng kot el mle mekngit a blekerdelel me a rechad a mle chetirir. Ng di oungeroel e metengel a osengel er tir e le ngii el chad er a kot el blai. E a Meruk el ongeru el rubak a kuk kmal mle ngodech er ngii. Ngii me a bechil a kot el mle ungil el mengedecheduch e ungil a blekerdelir el mo er a rechad. Me a rebeluu a mle blechoel el kldibel er a blil el omengur, melemelamech, me a lechub e te kuk di chadecheduch. A rechad a mle blechoel el olab a kukau, buuch, me a ngikel el mo er tir. Tia el blil a Meruk a mlo ongedeldull er a rechad er a Ngerdobotar. E a Meruk me a bechil a kmal diak a ngera el lolekoi. E a blil a Bechars me a telungalek er ngii a kmal dimlak a chad el mo me ng di mle cheloit el di ngii el tang. Se el ta el lebo er ngii a ureor el beluu e a rechad a mo er a blil a Meruk e te dmak el mo er a ureor el beluu e a Beachrs a mle blechoel el di ngii el ta el mong. E se el bo lemerek a ureor e te mengiil er a Meruk e te dmak el mo remei.

A Bechars a omes aika el teletael e mocha melebedebek er a rechad el ko er a di okemetii. Me ng omekedo er a miting e diak lebo a rechad. E a lora el taem el mo e a Bechars a mocha omelechiesu aika el omerellel e di ngii el merrengang er aika el teletelel. Tia kid e ng mocha er a blil a Meruk me ng dula er ngii el kmo, “Errang, a Ngerdobotar a mla obitokl, me ak kulengit a ngeso er kau. Ak mla omekedo er a miting e a rechad a oumechad er tir. Ngar er ngii a remla merael el mo er a chei me a rekuk di meruul a urerir.” Me ng mocha dmak ngii me a Meruk e omekedo er a miting e diak lemorenges. Tia ikid el ongeru el taem e a Bechars a mocha medengei el kmo ng diak a chad er tia el beluu el soal ngii, e a deruchellel me a ilteteel a kuk kmal di ngii e diak lebo er tia el beluu me a rechad er ngii.

Tia ikid e a Bechars a mocha melib er a mo semecheklel tia el tekoi. Me ng mekodongii a Meruk el mo e kmo, “Errang, ak meskau a rokui el ngerachel me ke mo oungerachel er tirka el chad. Ke ongeru el chad, e ng di ak di oba dui e kau a mengedereder er tirka el chad. Me a lebo er ngii a mur e kau a mo nguu a blingelek e ngak a mo nguu a blingelem.” E ngka el Bechars a di millekoi aika el tekoi er a Meruk me tia ikid e ng mocha ua isei. Me a Meruk a mlo mengedereder er a rechad er a Ngerdobotar e a Bechars a kuk di oba dui. E a dikesel a kot el rubak a mlo er a Meruk e a Bechars a melai er a dikesel a ongeru el rubak.

Me ng oak tia ikid el cheldecheduch e ng ngar er ngii a belkul a tekoi el kmo, “Ke di ua Bechars er a Ngerdobotar el mlo bekerekard<sup>23</sup>.” Ng belkul a kmo a chom ngar er bab el blai e ng diak lekirem el omdasu el kmo ke ngar er a bab me a lechub el metengel a osengem. Ng kirem el ungil el mengedecheduch e diak el metengel a osengem er a rechad, e tir a mo mengull er kau.



## **Appendix II: Aimeliik Oral History and Ethnography documented by other researchers.**

### **A. Collection from Archaeological Data Recovery for the Compact Road, Babeldaob Island, Republic of Palau, Historic Preservation Investigations Phase II. Volume II: Oral History Documentation. By Julita Tellei, Umai Basilius, and Faustina K. Rehuher Marugg. 2005.**

#### **Story of Dirrengulbai<sup>42</sup> (B:IM-1/C) (Tellei et. al, 2005)**

Dirrengulbai Diluei lived in Ngerkeai next to her relative Rengulbai, the chief of Imeliik. Nearby lived her younger brother Chesou Ngiramellong, a potential heir to the title of Rengulbai of the clan of Uchelkeiukl. Ngiramellong was such a handsome man that he could not be alone with a woman without people speculating that a sexual liaison was being conducted. Ngiramellong left Imeliik and went to Imeong in Ngeremlengui, where he lived in the house of Ngirturong. In Ngeremlengui, he joined the men's clubs and participated in the affairs of the house of Ngirturong.

One day he decided to visit his sister and his maternal uncle, chief Rengulbai, in Imeliik. When he arrived, Rengulbai had gone to the shore to make coconut fiber, so he stopped at the house and visited with his uncle's wife, Dirrakloulblai. She offered him lunch; but since there was no food in the house, she told him to bring down Rengulbai's lunch basket and help himself to the crab that was in the basket. By the time Rengulbai arrived home, Ngiramellong had taken his leave and was on his way to Ngeremlengui. Rengulbai was hungry so he took down his food basket and, finding it empty, inquired about the contents of his basket. His wife related the visit of Ngiramellong and told him she gave him the crab because there wasn't anything to eat in the house. When he heard that Ngiramellong had been alone in the house with his wife, he began to suspect that the two were having an affair. Within the next few days, Rengulbai heard rumors that Ngiramellong and his wife were lovers. He believed the rumors and sent a messenger to Ngirturong that Ngiramellong should not live long enough to return to Imeliik, meaning that Ngirturong should arrange to have him killed. A few days later when the young men of Imeong and Ngermetengel were putting a new roof on the canoe shed at Chelsechei landing place, Malsol and Ngiraburk operating under the orders of Ngirturong killed Ngiramellong. Ngirturong told the two men to take the body to Ordiilsau island in front of Mechebechubel village, then head to Oreor and notify Ngirengemiusch about a body in Ordiilsau that needed to be picked up and brought to Oreor. Ngirengemiusch went to Ordiilsau to pick up the body and when he saw that it was Ngiramellong, he was angry and cursed the body. He knew that, when Ngiramellong left Imeliik for Ngeremlengui, he made himself vulnerable to the elders in Uchelkeiukl clan who had a claim, like Ngiramellong, to the title of Rengulbai. In his anger, he cursed and spat on the dead body of Ngiramellong, which he then took to Oreor.

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<sup>42</sup> Shared story with Malsol's Tomb in Elechui.

The news of Ngiramellong's death reached Dirrengulbai in Imeliik. She heard about the manner in which he died and the abuse that Ngirengemiusch perpetrated on his corpse. She began arrangements for the funeral rites. First, she sent a *melkatk* [ransom payment] for the body of her brother. Then she buried her brother and set into motion her plan to wreak vengeance on those responsible for his death.

She told Rengulbai to prepare her *telechull* [traveling food] and send her off to Oreor because she was going to marry Ngirengemiusch. She went to Oreor, entered the house of Ngirengemiusch in Idid, and pronounced herself his wife. As a wife of Idid, she tended the taro patches belonging to the clan. One day she abandoned her work in the *mesei* [taro patch] and ran up to the house and complained to Ngirngemiusech about being nearly raped by his clansmen in the taro fields. A few days later she tried the deception again when she went to bathe at Kesol pool. Grass skirt in hand, she ran to her husband with her tale of being molested by his relatives. She told him that they disrespected him and that they should leave in search of another place to live, where she would not be molested by people who she considered to be relatives. Ngirengemiusch agreed and the two of them packed and sailed towards Babeldaob. When they had rounded Bkurrengel point off the coast of Imeliik, she noticed a *temaitolok* [sardine] in the boat and she told Ngirengemiusch that she did not want a single reminder of Oreor even if it was just a little sardine. So Ngirengemiusch sailed back to Oreor to discard the offending sardine. They resumed their sailing and when they neared Imeliik, Ngirengemiusch asked her if they should land. She said no because she could still see Oreor from Imeliik and she did not want to be reminded of the abuses she suffered at the hands of his kinsmen. They sailed on, finally landing in Ngardmau. They settled in Ngardmau and she convinced him to build a house rivaling that of the home of Sechaltbuich, the god of Ngardmau. So Ngirengemiusch built the house and it exceeded the grandeur of Sechaltbuich's home. When the house was completed, she sent word to Reklai of Melekeok saying, "My husband has built a most unusual house, he respects neither the gods or chiefs of Ngardmau, he is a threat to your power, you must kill him." Soon after, warriors from Melekeok came to Ngardmau and killed Ngirengemiusch.

When the warriors of Melekeok left Ngardmau for Melekeok, Dirrengulbai packed her things and followed Reklai. He asked her where she was going and she replied, "Am I not your wife, where is a wife's place but with her husband. You are Reklai and I am Dirrengulbai, we are ideally suited to be married to one another." After saying this, she followed him to Melekeok, where she entered into the house of Udes and proclaimed herself Diraudes, the wife of Reklai. At night when Reklai reached out to her thinking to consummate their marriage, he found her lying with her grass skirt tied around her legs. He asked her what was the matter and she replied that she was thinking that it would be a good thing if they hosted a visit by the men's club in Imeong. He agreed and the next day a messenger from Melekeok went to Imeong to invite the men's club to come to Melekeok.

The men's club of Imeong arrived in Melekeok and went to the bai where they were to stay. Dirrengulbai then asked Reklai to appoint her to be the leader of the women married to men from Melekeok so they could prepare food for the visiting men's club. Reklai consented and so she assumed the responsibility of feeding the men from Imeong. She told the women to wear *kelkall* [short grass skirts worn when tending the gardens] so when they brought the food to the bai and

lifted their arms to remove the food baskets perched on their heads, the grass skirts would ride up and their private parts would be exposed. In the past whenever clubs visited, the young men of the clubs would stay in the *chemrungel* [space between the ground and the floor of a house or bai]. Whenever the women of Melekeok lifted their arms to bring down the basket of food they carried on their heads, the young men of Imeong would poke or grab at the women's private parts. Dirrengulbai then went to Reklai and said, "The women married to Melekeok's men are to be pitied, the men of Imeong have molested us and there is nothing we can do about it, don't you think something should be done?" Reklai could not believe that men from Imeong would abuse his hospitality in this manner, but story after story by the women confirmed Dirrengulbai's story and he had no choice but to order their deaths. He sent word to Ngchesar asking, "Is there a cooking pot in Ngchesar large enough to contain the boiled fish of Melekeok?" The meaning of this cryptic message was, can the warriors of Ngchesar handle the slaughter of the men's club in Melekeok. Ngirakebou, the chief of Ngchesar, replied that Ngchesar did not have a large enough pot. So Reklai sent the same message to Ngial. Ngial replied that such a pot existed and, soon after, the men's club of Imeong were invited to visit Ngial.

Fortunately, Uong er Uyos was merciful and he told his people to dig trenches beside the road and cover them with leaves. When the men's club went to Ngial, they were met by a war party at Belod. Those who fled to the side of the road fell into the trenches and were saved, whereas those who stayed on the road were clubbed to death by *brotech* [wooden paddles used as a war weapon] and buried in the middle of the road.

That night after the massacre at Belod, Reklai went to bed and found his wife Dirrengulbai with her grass skirt tied around her legs. "What is still bothering you?" he asked, and she replied, "I carry a deep sorrow within my heart. My brother is dead and the man who killed him is alive and well and my brother is in the ground." When he heard this, Reklai said, "Why didn't you say something sooner? Tell me the name of your brother's killer and I will have him killed." Dirrengulbai revealed Malsol's name and Reklai sent word to Ngchesar to Bekeu el Bechab requesting his aid. Bekeu el Bechab agreed, saying, "Malsol is my enemy, once he beat me and stole my pigeon; do not worry, I will get him for you."

Bekeu el Bechab knew that every full moon Malsol fished near the reef at Elechui in Imeliik, so on that fateful day he hid and waited for Malsol to appear. As Malsol was approaching his favorite fishing grounds, Bekeu el Bechab called out, "Are you Malsol?" and Malsol replied, "Yes I am Malsol, and who are you?" And Bekeu el Bechab replied, "I am Bekeu el Bechab, remember what I told you when you beat me and stole my pigeon, if I don't spear you in the west coast, I will spear you in the east coast." After saying this, the two began to fight. Malsol had the ability to hold his breath for a long time under water, so early in the fighting he caught hold of Bekeu el Bechab and dragged him to the depths of the sea with the intention of drowning him. However, Bekeu el Bechab had some shark teeth in his loin cloth and he used it to cut Malsol, thereby saving himself from drowning. When they surfaced, Malsol asked Bekeu el Bechab to kill him but Bekeu el Bechab refused because Dirrengulbai wanted him alive.

In the meantime, Dirrengulbai had arrived at Imeliik. She told the women of Imeliik, Ngerdiil a *chosm* [a phrase indicating that Palauan money beads should be worn]. The women of Imeliik

wore their money beads and went to Elechui on the orders of Dirrengulbai. Dirrengulbai then sent word to Bekeu el Bechab to bring Malsol to Bai er a Isau in Elechui. Malsol was brought to Bai er a Isau, and, while he lay on the platform bleeding from his wounds, Dirrengulbai sat chewing her betel nut as if nothing of importance was going on. She chewed for a while and then asked him, “What did my brother ever do to you and your friends, what did he do to make you cut him, and when he had fallen to the ground you beat him and killed him?” After saying this, she spat in his face, and, when she judged that he had suffered enough, she took a large rock and crushed his head. Then she turned to the assembled women of Imeliik and said, “Each of you get a stone and those of you who are pregnant get two, one for you and your child, and come and stone him.” Armed with rocks, the women of Imeliik stoned Malsol’s corpse until it was covered entirely with stones. Then Dirrengulbai told Bekeu el Bechab, “Look at the money assembled here today on the necks of the women of Imeliik and take what you want.” Bekeu el Bechab took four money beads and left for Ngchesar. After Malsol’s death, Dirrengulbai was satisfied that her brother’s death was avenged and left Imeliik for Melekeok. That night when Reklai turned to his wife Dirrengulbai, her grass skirt was no longer tied around her legs and he consummated his marriage at long last.

### **Ngeleketbudel and Metechelsel (B:IM-5:1/MR) (Tellei et. al, 2005)**

The following story of Ngeleketbudel and Metechelsel is a morality tale about adoption. In Palau children are adopted to strengthen kinship ties.

Once long ago, some men from the clan of Bartekuu in the village of Imul went out to the savannah and forest beyond the village to hunt for dudek, a white tailed bird. One of the hunters took a turn that brought him to the hills of Ngeraad, which is the home of spirits and demi-gods in Airai. There, he heard the cries of an infant and so abandoned his hunting and proceeded to search for the crying baby. As he was nearing a tree where he thought the baby was, he heard a voice say, “Open his eyes before he steps on us,” and after that he was able to see a baby under the tree in front of him. Then he heard the same voice say, “Cut a swath of betel nut fiber and wrap your child in it and take him home.” After he had done as the spirit commanded, he and his new son went home to Imul, where he told his wife that he had brought home a brother for their son. So the man who the day before had but one son was now blessed with two.

One day, the man and his two sons went fishing. The fish were biting, so they stayed out on the reef all day. When they came home, the boys were exhausted and fell asleep before supper. The man told his wife to grill some fish and to wake the boys up for supper when the fish was cooked. The wife grilled the fish and when it was done, her husband said, “Aren’t you going to wake them up for supper?” and the wife replied, “I will wake up Metechelsel [the one from within] and leave Ngeleketbudel [child of the skin] to sleep.” The adopted son, who was still awake, heard them speaking and wondered who his mother would rouse from sleep. When she bypassed him to wake her birth child, he realized that the couple thought of him as a child of the skin and that his brother was the child from within. He realized that they cared more for their birth son more than they did him. He wondered who his parents were, and to keep his mind from dwelling on his hunger, he began to think of a plan to discover the truth about his parentage.

The next day he went fishing and brought home a sea cucumber, which he hid between the slats of the bamboo floor beneath his sleeping mat. The following morning he pretended to be ill and slept the whole day through. The morning after that he moaned in pretended anguish and said that he was too ill to rise from his mat. By then the sea cucumber was rotting and the foul stench permeated the entire house. His adopted parents, fearing that he was near death, tried to heal him but were unsuccessful. Finally, the details of his illness were known throughout the village and a short time after that became known to the spirits in Ngeraod. One night while he was sleeping a spirit came to visit him and the boy asked the spirit, “Who are you and why are you here?” The spirit replied, “I am your mother, I gave birth to you.” When he heard this, the boy told his spirit mother not to worry because he wasn’t really ill, he only pretended to be ill so he would know the identity of his true mother. The following morning, the boy woke up early and threw the rotting sea cucumber away. When his adoptive family woke up, they were surprised to see him up and about looking very fit.

Some time passed and one day the boy went to his adoptive father and said, “Father, I want to have a canoe, will you make one for me?” His father consented and went to the forests beyond the savannahs to find the perfect tree for a canoe. He found the tree, chopped it down, dragged it out onto the savannah, and began to work on the canoe. During the days the father would chip away at the tree trunk, and at night the spirits would continue the work that the father began in the light of day. In no time at all, the canoe was carved and ready to be pulled from the savannah to the channel. On that day, his mother prepared food to feed the men from the village who would help pull the canoe to the channel. The men pulled the canoe; but when they came to a piece of swampy ground, it would no longer move. They pulled and pushed to no avail so that the entire village of Imul came out to help. Yet they were still unsuccessful, and the canoe would not budge. Finally, in desperation, the man asked his son to try his hand at pulling the canoe. The boy took hold of the pulling vine and said, “Father, mother, show me where is the ‘child of the skin’ and where is the ‘child from within.’” After saying this, the canoe slid out of the swampy ground and glided to the sea without any help from the villagers. The villagers were amazed at this miraculous event and followed the canoe to the channel, where a feast prepared by the spirits was waiting for them. After the feasting, the boy bid his adoptive parents farewell, and though his father pleaded with him to stay, he would not. Before he left, he cursed his adoptive father’s people, saying, “Your line will be beautiful but they will know hardship and will always be greedy.”

## **B. Oral History and Ethnographic records collected by Augustin Krämer (1909-1910)**

### **Story 6. Iechaderengel, The Maker Of The Sun And Ochit, The Man In The Moon.**

*log.* Bai 12 VI<sup>b</sup>, Bai 62 II<sup>b</sup> and Bai 87 VII<sup>b</sup> Illustr.d. pl. 1<sup>c</sup>, Bai 93 II<sup>a</sup>, Bai 100 w., Bai 142 IV<sup>a</sup>.

Iechadrangel lived on the land Ngerngel in Imeliik. One day Secharmida from Meker told his boys to fetch lianas to plait some fish baskets. They went by canoe to the nearby island Okerduul. While some of the boys went to the forest, one remained in the canoe in order to guard it. A strange boy joined him. He said his name was Ochit, his mother was a *bekai*- a megapode and he lived with her in the forest. The two boys played together. However, when the other boys

returned, the foreign boy suddenly disappeared. Back at home the boy told his father about this adventure. The old man asked: Why haven't you brought him along? When the boy could not come up with an answer, his father sent him back with the assignment to fetch his friend. When the two had met again, and the message was delivered, Ochit replied that he first had to ask his mother. His mother said "Go and stay as long as you like, just come back from time to time." So Ochit came into the house of Secharmidal, where he was well received and got a lot to eat. After some time, when he wanted to visit his mother, the old man told him: Go to your mother and tell her, you should stay here with me. The boy did so and reported how well he lived there. Therefore, his mother answered, "Do so, we are quite poor here and only have berries and miserable food to eat!" Thus until he was 15 years old, Ochit lived free and without any worries in the house of Secharmidal. Then he began to cut palm-juice for his master. He started to build a cooking house, where he boiled it. Since the house had only a floor covering half of the house, his mother, who by now visited him in the evenings, started to make a heap of leaves on the other side.

One day, Secharmidal asked him: "You are always making palm-juice! What happened to your mother? Is she dead?" Every night around midnight he heard some noise in the cooking house. Ochit replied: "She is not dead, but I am ashamed. So she always comes to visit me at night, since my mother is a megapode," Secharmidal, though, spoke "Do not feel ashamed. I want to see her!" Gogit said "Come this night then you can see her!" When the mother arrived at night, she remained outside and said that she soon had to leave again. But her son called to her: My father wants to see you, come inside! Then she came inside and jumped down on the ground. Secharmidal said "Is she the one?" Ochit answered, "Yes, this is her!" Now the father asked the bakai "Would you like to live with us?" She said "No, this I cannot do; I have to live in the bush, I am used to this." After that she left. Ochit filled again the pots with syrup; Secharmidal sold them and filled his baskets with money.

One day a rubak from Ngerusar, Tucherem held an *onged*-feast. All his daughters were married to wealthy men only his sister, Tkud, had a poor husband. He told her, "You live with my daughters, who all give me money for the feast; only you are poor and give me nothing. You should go to the cooking house and prepare taro!" The woman cried, chased her husband away, carried her basket and her belongings into the cooking house, and remained there three days. On the forth day she left, wandering over land to Meker. At sundown she entered Ochit's cooking house, while he was out to cut palm wine.

She was good looking; she lit a fire, placed the pots on it and waited until he came home. At nighttime he returned, at the same time as his mother. When he saw the strange woman he barked at her, "What are you doing here? How come you lit a fire here? Tkud replied "I am the sister of Tucherem; he is organizing a *onged*-feast and I am poorly married. Three days ago I chased away my husband and then I heard about you, that you are rich. Thus, I came here. I want to satisfy my brother. Help me! If you do this for me, I will be yours; leaving all relatives I will follow you. Ochit asked "When is the feast supposed to take place?" And Tkud replied "After tomorrow we will go to Ngerusar." At night Ochit told his mother everything, who had again left for the bush: After tomorrow is *tiakl*-payday in Ngerusar; we want to go there. The mother said "Tomorrow night I will come and we will talk about it. You can go!" The following night

the bekai -megapode came to her heap of leaves and dug in it for the money that she had incubated there. She filled a basket with it and gave it to her son with the following words: "Tell nobody about it, but tomorrow you will tell Sechalmidar that you are going to Ngerusar.

In the morning, when they were ready to leave, Ochit told Secharmidar. This one gave him one chelebucheb and one kluk. Silently Ochit thought: I worked so much for him and he gives me so little. Then they left.

When they reached Ngerusar and Tuchermel saw them, he shouted "Open the middle door!" Because he was so pleased to see his sister again. Yet, Ochit did not want to enter the house, together with Tkud he sat down outside on the *olbed*-stone pavement. He sent a man to Tuchermel, that he should call together the fishermen (*runged*) providing for the feast and the oldest members of the family (*rukdeamol*). When these had arrived and were seated in rows in front of the house, on one side the fishermen and on the other the elders Tkud said to her brother "Send also for your sons-in-law, they should be the first ones to present their money." They came but each one of them paid only one *kluk*. Then Tkud spoke to her brother "I am your only sister, since their money donations are so small I will give you my *bus*-marriage-money and in addition I will pay for the other expenses. You treat your children better than me, and now they give you so little and I give you so much!"

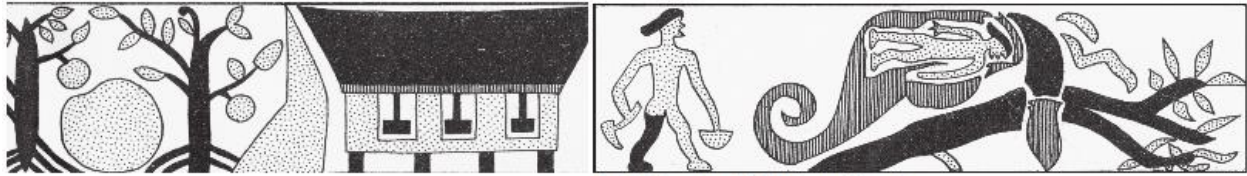
When the *bus* had been paid, Tuchermel gave everything to the family elders as *ongadeding* (form of an anesthetic). When he had done so Tkud called for a man who should publicly announce the money. She paid the fishermen 7 chelebucheb and in addition the 2 leaders 2 kluk for their small chemachel-chew (since the leaders cannot chew so much betelnut, therefore, they have to be rewarded). When this was accomplished, she asked the fishermen: *komerekóng?* (Are you satisfied?) They confirmed this and left.

Now Tuchermel called both of them into the house. His sister looked satisfied, but his daughters looked ashamed. In the house Tkud saw her child by her former husband and she said to her brother: I cannot leave Ochit any more, because he makes me happy. Instead of me, you take care of my child. Maybe I will not come back! Afterwards Ochit heard Secharmidal say "Ochit smells like the bush!"

When both of them had returned to Meker, just like before Ochit continued to cut palm juice for Secharmidal and Tkud lived with him in the cooking house. One day, on his way back from cutting the palm trees, Ochit passed the village-house in Ngerkeai, where the rubak celebrated a feast. He heard his father say that the fat dorsal fin of the *mamel*-fish should be brought to his son Ochit. When the piece of fish was brought to the compound of Secharmidar, his children ate it all and only left a piece of shark that had been sent along for Ochit. When he saw this, he felt angry because he had heard that the good piece was supposed to be his. He had the feeling that he was not treated like a real son. He went to his mother and told her about his anger. He said he wanted to leave with his wife. His mother told him: Good! Me too, I will no longer incubate money, but only lay eggs and they will produce nothing more than small birds. Let me live the way I do, but you look for a better place.

**Story 13. The Master Builder Orachel And His Mother, the Snake Bersoech.**  
*log.:* Bai 1 W. pl. II<sup>b</sup>, Bai 9 III<sup>b</sup> illustr. pl. XIV 12, Bai 17 V<sup>b</sup> illustr. d.-pl. 3f, Bai 18 V<sup>a</sup> d.-pl. 3<sup>c</sup>, Bai 23 II<sup>a</sup> d.-pl. 3<sup>c</sup>, Bai 35 III<sup>a</sup> d.-pl. 3<sup>d</sup>, Bai 37 V<sup>b</sup>, Bai 38 III<sup>a</sup> illustr., Bai 80 e. illustr., Bai 138 VII<sup>a</sup> illustr. d.-pl. 3<sup>e</sup>.

*log.*: Bai 1 W. pl. II<sup>b</sup>, Bai 9 III<sup>b</sup> illustr. pl. XIV 12, Bai 17 V<sup>b</sup> illustr. d.-pl. 3f, Bai 18 V<sup>a</sup> d.-pl. 3<sup>c</sup>, Bai 23 II<sup>a</sup> d.-pl. 3<sup>c</sup>, Bai 35 III<sup>a</sup> d.-pl. 3<sup>d</sup>, Bai 37 V<sup>b</sup>, Bai 38 III<sup>a</sup> illustr., Bai 80 e. illustr., Bai 138 VII<sup>a</sup> illustr. d.-pl. 3<sup>e</sup>.



Bai 23 II a story 13 Cut tree with snake.



f) Bai 17 V b story 13 Funeral for snake mother.



A woman in the village part Ngěóng of Ngabúkěd, was pregnant and gave birth to the *gongór*-fruit of the pandanus on the grassland. She threw it out of the house; everyone was angry about it. Outside it rotted in the sun and the rain that carried it all the way down to the sea. There, in Ngúrang, some people of that settlement were fishing with *deraŭ* -handheld nets. They had caught the fruit in their nets several times, although they had always flung it far away. Finally one of the fishermen put it in his basket and took it home. On the grassland he threw it away, and a tree developed from it. The tree gave birth to a *bersóiög*-snake, which destabilized the area. One day, it devoured in Ngěóng the son of rubak nr. I, Ngauál. Then people of this settlement gathered and drove the snake away with their spears. It escaped to Górabag, a hill south of the isthmus *a* Gól, on the western side, and remained there. Just around this time *a*Rěmšěgău, rubak nr. I from Ngaregobatáng came to *a* Gól in order to borrow money from Ngirameketí nr. II. However, this one did not give him anything. When Rěmšěgău wanted to continue on to Ngaregolóng, he warned him of the galíd Bersóiög in Górabag. Rěmšěgău did not care about it and when he wandered over the isthmus of *a* Gól he was devoured together with his dugong-bracelet by the snake.: (see log. d.-pl. 3<sup>c</sup>). After this event, people from *a* Gól chased the snake away, by lighting a fire underneath the tree, on which it stayed. The snake fled to Bertmák in Metěulögól-Gólei, where she lived on the Deliměs-fern of a *miěg*-tree. One day it dropped its scat into the canoe of rubak nr.1

Kiók, by the name Gareóměł, that helped the canoe, because the rubak now caught a lot of fish with it. People asked: What may cause the canoe to have so much luck? — One day they found Rěmšěgău's bracelet in the dung, they discovered the Bersóiög, and chased her away with fire. She fled to Ngarametěngěł in Ngaramlungúi and lived there in the channel Godararderóng on a *delíměs*-fern tree, where she gave birth to her son Gorágěł. He grew up quickly into a young man. Yet, when his mother devoured the son of Rűngŭl ra mogoáng the fight against her began anew and she escaped with her son to Cape *a*Usàs, at the entrance of the Ngátpang-Bay. One day a fishing canoe from Nggamaséd passed by and Gorágěł asked the occupants to bring him to the southern side, which they did. His mother, *bersóiög* had made herself very small and in this fashion Gorágěł carried her under his arm in the sheath of a coconut blossom. On the other side of Cape Madálabai he wanted to be dropped on the small island Gordĩlsău and from

there he walked to Pkurengël. As he was standing at the headland a canoe on its way from Medórõm to Ngeaur passed by. He hailed it, but the people did not want to take him along. Therefore, he performed some magic that is named after him *godensél a Gorágël*. It is accomplished by sticking a blade of grass into the knot of hair and reciting the necessary saying while nodding the head. This makes you irresistible. People from Medórõm at once took the boy with them and they rowed to Ngeaur, because in those days there still were no sails. The travelers stayed three days as *klegădăol* then they returned. On their way back, when they crossed the estuary Makăep, Gorágël suddenly heard some noise in the depth and asked his mother what this signified. Unnoticed she dropped her tail to the bottom of the sea and, while Gorágël, followed his mother's orders and dove down, she held the canoe with her head. He observed the spirits (*ar ugel*), they were busy building a Bai and were just about to cut tenons into the beams of the frame. He asked them to teach him their craft. He saw how all of them blew away the sawdust with open eyes, so that it flew into their eyes, because they could not close them. Gorágël said: If you teach me the house building magic, then I will show you how to close your eyes, when you are blowing away the dust. — They agreed and showed him the house building magic of Geko *godogûl segăség*, he, in turn, taught them to close their eyes. Then he returned to the canoe, where his mother had been waiting longingly, as she had been holding it all the time against the power of the rowers. Now thoroughly exhausted she let him push her back into the coconut sheath.

The canoe went back to a Imelik and landed in Klsóběl, grassland nearby Ngarekeai. Gorágël walked with his sick mother to Ngát pang, but she died in Ngarbád l mângël, on the way to Melékéiok. He left the dead Bersóiög there and asked the birds *terîd*, the rail, the White-browed crakes *ngórög* and the Purple swamphenvék to look after her, while he went to collect syrup for the funeral feast, the *gameldîl*. Finally, when the feast had taken place, he enforced a *táor*, a noise taboo of one month; this is why the three birds still today cry out at any noise. The white tern *sogósög* had special orders to enforce the taboo. It belonged to Runguelau.

According to another version, the visit of Makaep took place on the way to Ngeaur and there Gorágël showed Golungîs his craft (see story 170). From here the magic went to Ngiragalsákl, who spread the craft all over Palau.

Gorágël interred Bersóiög in Ngarbad l mângël and built a grave on top of it. Yet, when he felt unobserved, he stuck his hand into the ground, took the dead body out and brought it to Ngërupsáng, where he buried her in the stone platform of blai VIII Bersóiog that also got the name, because of this. From there Gorágël went to Ngëráměs on the beach of Melekéiok. There, people were just about to produce small *bersákl*-nets. He offered them to bring them to a good reef with a lot of fish, at the time of the next full moon. They agreed. In the meantime they visited the north. When he returned to Ngërames at the time of the full moon, people had already finished the nets. Together, they went far out at sea, all the way to the horizon, the *úgul a iángěd*, where the water is overflowing just like from a full pot. There was a reef with a lot of soft mud, in which the bamboo poles of the fishermen got stuck, so that they had to take new ones again and again. Gorágël said: Here you can fish! — Yet, the people of Ngërames got stuck there with their nets, as stars in the sky, they are known as Bersákl a riráměs. Gorágël, however, went to supreme chief of heaven, Ugéliángěd, who was just hosting a feast. This one said to his people: Watch Gorágël, when I am attending the feast that he should not go to the bathing pond behind the house. The children, though, did not watch. When Gorágël took a bath he noticed that his

soles turned into stone. *a* Ugél got very angry when he heard about this. He gave Gorágěl a lemon, *kěřekur raiderúrt*, to plant it in Palau. He now went to Ngeaur and then up the west coast.

*a*Tkedlúkl, a man in Ngardebotár was cutting his palm trees, when Gorágěl saw him and asked him for a drinking nut, because his turning into stone made his throat hot. The request was granted and in return Gorágěl gave the man the lemon and told him to look well after the first fruit. Then he moved on. However, when he arrived on the island Gordĩlsau, the turning into stone gradually took over his entire body and he remained there as the rock Gorágěl, that can still be seen today south of the island.

*a* Tkedlúkl planted the lemon in Ngardebotár and a beautiful tree developed from it that soon bore fruits. The old man took good care. Yet, one day, when he went fishing he said to his wife Dira bakěrus, she should take good care, and when she went to the taro field, she said to the children, should a lemon fall down, they should pick it up and place it into the cupboard. When the children were alone, the high-ranking woman Dir'ringũlbai from Ngarekeai arrived and brought two baskets of taro into the house to make *a* Tkedlúkl's son her son-in-law. A lemon dropped in this very moment and the children got it. Since Dir'ringũlbai wanted to drink lemonade, they gave her the fruit. She cut it with a pearl shell; at the same time something rattled inside the lemon and when the woman looked closer, she discovered a lot of money in the cavity. Now she forgot about the marriage and soon left with the treasure. When *a* Tkedlúkl came home, he noticed immediately the missing fruit and the children told him what had happened. Now he waited for his wife and when she came he said to her: Tomorrow I will take you out to sea and drown you. — Dirabakěrus ran to her mother Gobagád and told her everything. This one made some magic with ash and the *blábuk*-stick and she said: When your husband throws you into the water, hold on to the stick and scatter the ash. — She did as she was told and when her husband, with the help of two sons, had thrown her into the ocean, she scattered the ash. It soon clogged to a heap and formed the coral island Ngeiangěl. Now Dirabakerús collected all the wood available in order to make the islands bigger. When the trees grew, she gave birth to a boy and a girl, who grew up and married.

In the meantime Tkedlúkl lived rather poorly with his two sons. One day when they were fishing, a gust of wind made them drift to Ngeiangěl. When they went on shore, they noticed a fire in a house. Since they were freezing, the old man sent his son, to get some fire. The mother recognized him and she made it warm for him. Then the old man sent the other one and this one, too, remained in the house and did not return. Then dying of cold *a* Tkedlúkl turned into a rock, which is still standing on the outside. Therefore, all inhabitants of Ngeiangěl are descendants of the woman Dirabakerús.

Not long ago Blai ra Tkedlúkl still stood in Ngardebotár. Now it is collapsed.

### **Story 18. The Aviator Klúbud singál.**

log.: Bai 2 VIII, Bai 19 IIa, Bai 38 Va d.-pl. 5b, Bai 49 N., Bai 64 I. pl. Va, Bai 73 W., Bai 133 IVb d.-pl. 5c, Bai 142 S. pl. XIIIb.

An old woman called Magád lived in Ngaraberúög. One day, when she was working in her taro patch, cutting the stalks from the roots and washing these, she suddenly saw a child lying in the water. She abandoned everything, took the child, and carried it home, where she cared for it in every possible manner. The boy prospered quickly. When he had grown so much that he could walk alone to the channel and could come back he already started to become adventurous. Once

he saw people leaving on rafts in order to go fishing. Quickly, he grabbed a taro stick, attached it to a bamboo pole, and jumped on one of the rafts, in order to come along. Out at sea people walked on the reef. He, however, remained on the raft and, when a school of kēmēdúkl-bumphead parrot fish came, he speared the smallest one and brought it on board of the raft. People on the reef caught only small sea animals. During the return trip they craved for the boy's fish, he however did not want to part from it. He took it home to his foster mother, who was pleased with her son, who had the name Klúbud singál. People, however, were rather angry about his ungratefulness, and they no longer took him with them. It did not take very long and the boy was strong enough to pole a raft by himself. The first time, he took three taro-sticks with him. When a school of kēmēdúkl-bumphead parrot fish came, he dove down with his three spears and killed 3 fish, which he brought up to his raft. The others, who had gone fishing at the same time, too, watched in utter amazement. Back home on the pier, he gave one of the three fish to Reblūd's son, the high chief of Galēgúi, after he had cut it into pieces he gave the second one to the other boys who were in his company, the third one he brought his foster mother. The following day he visited Klúbud Singál, the son of Reblūd, in Galēgúi, because he wanted to become his friend. He was well received, even the high chief liked the clever young man and he wanted to use him to his own advantage. Therefore, he pulled the boy towards him, in order to marry him as soon as possible to his daughter and, thus, connect him with his family. It did not take long and Klúbud Singál was Reblūd's son in law, although he was still relatively young. One day, he went again fishing with 10 taro sticks and he also brought up 10 fish. All his friends came along with their rafts. They were delighted with the bold fisherman. All of them wanted to go fishing only with him and regarded the collection of seafood on the reef as a rather poor affair. On that day the 10 fish were brought to Reblūd's house in Ngaramedengír, who sent two of them to the foster mother of his son in law. The rest was distributed among the houses in Galēgúi. Soon afterwards, Klúbud singál asked his father in law to order the young people of the village to bring lianas and baste so that he could construct a fishing basket. People followed his directions and he took all the material with him to the fishing site, accompanied by his wife and his friend. He caught many fish, which he sent home with his brother in law. He, however, took the bamboo and the baste and plunged with it into the deep water in order to build there a fishing basket. Both of them returned home one hour before sunset.

The next day they did the same, this time at Cape Pkurengél. On the subsequent day they went even further north to Ngaramedú, the channel of Ngaramlungúi. He always built his basket in the depth, while his wife waited on board of the raft.

The following day they went even further north to alvokáko, the big passage in the reef, opposite of Ngradmau. There, the woman was also waiting on the raft, just when some fishermen came from the island Ngarekeklāu. By the order of a Ugélkeklāu they were looking for fish in preparation of a feast. They took the woman into their canoe and went home to their island. As a sign of a good catch they attached the sheath of an areca palm that was at hand, on top of a bamboo pole and hoisted this flag as a sign of victory. Ugélkeklāu's wife noticed this from her house that stood high on an elevation of the island. She told Ugél about it. He went down to the beach to see what kind of catch the fishermen brought with them. How surprised was he, when he saw a beautiful woman sitting on the outrigger. He liked her so much, that soon he took her with him to his abode high on the mountain of Ngarekeklāu. Arriving up there, he shouted to his

wife, "Pack your belongings and move into the other house, this woman here is the prize of a feast and has to stay with me." The following day, when the fishermen came once again to the reef passage Ivokáko, the raft where the beautiful woman had sat was no longer there. When he found the raft empty, Klúbud singál went home to his mother in Garberúgto lamenting his loss. She was very much concerned about the loss of the woman, because of high chief Reblūd and in her fear she bound a piece of baste around her body, in the fashion Palauan women use to wear it. Yet, her stout hearted-son went to the big chief and told him everything he knew. Now, the old man became very angry and chased him away. As he believed in a misfortune he prepared everything necessary for the funeral feast of his daughter.

Klúbud singál returned to his mother and together they lamented their misfortune. Then his mother gave him the following advice, "Cut a bit from the gaděpsunúngěł-tree and have a look if blood is oozing out. If this is the case, then cut it down and carve a bird from the wood of the tree trunk". Klúbud singál searched in vain for such a tree and when he reported this to his mother, she said, "Remain calm! Tomorrow morning you go behind the house, there lies an old gaděpsunúngěł-trunk, where I usually defecate. Cut this one". The boy did as he was told and when the cut caused some blood to flow he carved a kědám, frigate bird. He reported to his mother and she taught him what he had to do: to cover the carving with big taro leaves, to place it in this fashion into a basket, and to bring it to the grassland Ngarabúsög, behind the house. There he was supposed to wait with the basket and when a bird came he was supposed to shout: ak ruáol ra búsög! "I pick up a feather!"

This he did, and all birds passing by let some feathers drop, with which he filled his basket and then carried it home. Following his mother's instructions, he attached the feathers on the wooden bird and made a hollow space inside, which he entered. At once, the old woman took a coconut frond and, while uttering some magic words, she hit the ground with it. This caused the wooden bird, with the burden in its body, to rise and then to slowly return. As this trial had been successful, Klúbud singál was ordered to catch some fish, which his mother smoked. Then she boiled some taro. When all the provisions for the trip were ready, she said, "Take your provisions with you into the bird and also some mats; then fly away and search for your wife". She suspected that her son's wife had been abducted. Once again she hit the ground with a coconut frond, the bird rose into the air, and flew over Palau. After searching for a long time, Klubud finally found his wife and Ugélkeklāu on the mountain of Ngarekeklāu. They were just about to louse each other. He directed his flight down into the vicinity of the couple in order to make sure that she was really his wife. And she really was. In the meantime, all the people gathered to see the strange bird, therefore he rose quickly out of reach of their stones. Yet, he still heard a man saying to a Ugélkeklāu, that the fishermen wanted to catch a lot of fish and his reply, "Good, then we can break the coconut tomorrow!" When the fishermen were on the reef, the bird sat down on the outrigger of the canoe of Tegógo of Gólei, the oldest member of the community of fishermen. This one offered him a fish, holding it in front of him. Klubud singál pulled it into the bird with his hand, so that they did not realize that this was an artificial one. They caught a lot of fish, and when they returned home Tegógo ordered the others to pull his canoe. With the help of his men, he fastened the bird to the canoe, and raised a victory sign, in the same manner as when they had brought the woman. a Ugélkeklāu saw this and called to his wife, »there is a big lump on one canoe; what might this be!« When the fishermen had landed on the beach, they sent him a

message that they had caught a lot of fish but had thrown away the rest because of a big and heavy bird, which they had fastened to the canoe. What should be done? a Ugél said, »First bring all the fish and then the bird, which should best be bound to a breadfruit tree«. This happened and now the couple could look at it at leisure.

When the fish were distributed the bird often chirped a bit, so that it received many fish and also some sweet dishes to the satisfaction of the person inside, yet Ugél, who did not realize the deception, was concerned. The following day the fishermen received their pay. Everyone remained in the assembly until evening, and only after receiving their pay the guests went home. The following day, the village and the compounds were cleaned. Only after a Ugélkeklau went swimming in the afternoon the woman was finally alone. Klúbud singál opened the door and waved at her. She recognized him immediately and when she was about to run to him he told her to first bring the basket with the rest of the money and some more sweets. She took everything and then joined him. He loosened the rope, with which the bird had been tied up. He closed the door and waited for the people's return, which soon took place. When a Ugélkeklau could not find his wife, he thought that she had gone out and remained quietly sitting in the house. Soon a group of young people arrived. They threw their bundles of firewood in front of the house. The bird was alarmed by the noise and when it was repeated, it suddenly took off and flew high up in the sky. Surprised the people looked after it. Klúbud singál set his course in the direction to Galëgúi, to Ngara medëngír, the house of Reblūd. There, the funeral feast had not yet ended and people were still sitting everywhere. Klúbud singál opened the door and people came towards him shouting: This is Túrang, our darling! — Then they pulled the woman outside, found him there, too, and sent for his mother. Klúbud singál brought the basket with money and together they all moved into Reblūd's house, where the funeral party sat crying. Pain quickly turned into joy, particularly when Klúbud singál distributed the money among them.

In the meantime the children of Galëgúi visited the bird and because the door was left open with the help of a stick positioned at the door; out of curiosity they stepped inside. Suddenly one of them pushed the stick out of place and the door fell shut. Due to the noise the bird took off into the air and disappeared towards the north. The bird landed where Ngardmau is situated today and it turned into firm ground where the children settled and in this manner they founded today's Ngardmau. The settlements there, Ngësëbei, Ngaragëdag, Ngartúkür, etc. turned to Galëgúi pleading to leave their children with them. In return people from Galëgúi received the right to take unfinished canoes whenever they wanted, a right that still persists today. Moreover, whenever a sickness or some other evil strikes the taro plantations in Ngardmau, people there construct a kädám l békl, a "kite for a pair", as big as the gable of a bai. One club prepares its line. Then it is brought to the grassland where people let it fly 5 — 7 days, while the inhabitants feast and eat there in memory of the Klúbud singál's bird.

### **Story 207. Dirrengulbai's Revenge For Her Brother On Ngirangämeúsög and Malsól.**

(Several chants exist about both the last ones) *log.*: Bai 74 I.

Ngirangämeúsög was the head of the men's club Ngaratatirou, which lived in Bai aDngörongër in Gorëör. The rubak from aImeúngs in Ngaram lungúi sent him the message, he should come with his people to kill the brother of Dir'runğulbai in Ngarekeai, who had come to thatch the roof of the canoehouse in Galsegei. This man had become too rich and

powerful for them, so that they feared the predominance of *a* Imelīk. However, people from *a* Imeúngs told him they had heard, that the Goréör-people were out to kill him, consequently they offered to accompany him back to *a* Imelīk. He accepted. However, when they reached Cape Madálabai, came to the island Golterúkl, the men of the Ngaratiróu-alliance who had been hidden behind this island, attacked. Together with the people from *a* Imeúngs, they killed the powerful and feared man. This enraged his sister Dir‘runggūlbai and she sought revenge. She sent a messenger to Ngirangāmeúsōg and offered him her hand. He loved the woman and therefore, accepted the offer. She came to him into his blai Ngāmeúsōg in Ngarekobasáng and lived now with him. However, secretly she concentrated on a way how to kill him.

One day, she told him: I heard *a* Ibēdul wants to kill you, because you are too powerful; come we want to move to another place. — He agreed and the punted in a canoe to the east. When they went underneath the Delebégēl-bridge of Ngarekamāis’ stonewall, Ngirangāmesúōg asked: Where do you want to go? to *a* Imelīk? — She replied: This is much too close. Here they would kill you. We want to go to Ngardmau. — When they reached Pkurengél, they saw a *tamaitolók*-fish sitting on the outrigger. He was sad to see something of Goréör and, because this is what he wanted the canoe sailed to Ngarekamāis to deposit the fish. When they had arrived there, he said to the fish: You stay here, I no longer belong to your relatives, you stay here! — Then the canoe finally sailed to Ngardmau.

Here, high chief Beóug welcomed the arrivals and brought them to the village, where they lived in blai Ngrugěrōng. One day, the woman Dir‘runggūlbai said to Beóug: Send a message to *a* Rāklāi to send some people to kill Ngirangameúsog. — Then came twice people from Melekéiok, but they did not dare to come close to the strong man. This one realized by and by all these attacks and came to terms with his fate. When Beóug had sent the first time a message to Melekéiok, Ngirangameúsog had already received an *urongókl*-sign. One day, when he was sitting and doing his manual work, a *mongol*-girl brought a *bersóiōg*-snake and dropped it on his hand. Then he took his adze and cut the snake in pieces. So they saw how strong he was.

One day, he dozed in Gurdmau’s Bai during daytime. Beóug said to a mongol, she should take a burning twig of a wild *debegēl*-lime and place the glowing embers into his hand. When this was done, he went home to his wife in the evening and said: If you want to kill me, why don’t you say so? I will sit down and die on my own, if you do not dare to do it. — The following morning the Melekéiok-people came for the third time. At the break of dawn they barged into his house; he, however, stayed in the small *ulangáng*-house. He opened the door, stepped outside and threw all the spears, he had ready at hand at them and each one hit.

A spear, however, pierced the palm of his hand. Then he went back to his chamber to die there. So they speared him inside, dragged him then outside, and cut off his head, which they took with them to Melekéiok. Dir‘runggūlbai followed and married the high chief *a* Rāklāi. She said: The head of Ngira ngameúsog shall be my water pot. — Thereupon, they waited until the meat had fallen off and he prepared the skullcap to hang it up.

One day, she said to *a* Rāklāi, she wanted to have a so-called *delepēsákl*, leg-tattoo. When her wish was fulfilled and everything had healed, she reclined one evening on her bed with her back to *a* Rāklāi. After some time, when she had remained in this position, he asked her: Do you want even more, as you always turn your back on me? — Then she replied: *a* Rāklāi, when the men’s club Ngaragoududí in *a* Imeúngs has been completely destroyed, then I will be satisfied. — Thus, *a* Rāklāi invited Gáldēbegēl to come for a *klegadáol*-visit to Melekéiok. The club followed this invitation and all its members came; only Ngiramangerengei from blai IV

Sipóng was missing. He was good looking, strong, and was staying on Pelíliou. People were waiting many days for him. When he finally returned to *a* Imeúngs, he was told his club was in Melekéiok waiting for him. People also informed him about the imminent danger and his family advised him not to go there. He, however, did not want that his friends had to face the danger alone. He ate dinner, made his curcuma-yellow, and prepared his spears. Then he left the same night for Melekéiok. In the early morning he reached the head of the path *a*Ngaraibeságěl. He painted himself yellow and went to the nearby bai. News about this raced like fire through the settlement. At once, *a* Răklăi sent a messenger to Merongór in Ngivál with the following command: The blood of *a* Imeúngs is not allowed to drop on the ground of Melekéiok. Prepare a big feast of *blsĩk*, we come and want to kill them in Ngivál. — Everything was carried out accordingly. All were killed except Ngiramangerengeĩ, whom Merongór hid on the *reákl*-rack upstairs in the house. This one then sent the message: Everyone is dead, except Ngira mangerengeĩ, who escaped. — Thereupon Dir‘runggũlbai got angry and said: I have to have Ngira mangerengeĩ as the topmost on my *galdáel*-heap! — Rubak *a* Răklăi sent back the command to try everything to get him. Ngiramangerengeĩ heard the message. Although they tried to hinder him, he climbed down and said: What shall I do here all alone now that my friends are dead? In the same moment he rushed outside and was speared. Now Dir‘runggũlbai was satisfied. All the dead soldiers were buried in Ngivál. When *a* Răklăi asked Dir‘runggũlbai, what else she wanted, she said: I only wish to have tattoos on the palms of my hands and on the soles of my feet. — At once the dots were executed. When everything had healed and the pair had gone to bed in the evening, the woman embraced her husband with her legs, while her body was lying apart. The following morning *a* Răklăi asked her: Dir‘runggũlbai, what is the reason for your behavior? — She replied: *a* Răklăi, I want to feel something from Goréör and want Malsól killed. —

So the rubak got ready for the fight. The canoes sailed south around Babldáob. However, when they arrived at the east side of the Toágěl mid, they became afraid and did not dare to get closer to Goréör. They sailed north along the west coast of Babldáob, and whenever they arrived at some settlements, they gave pieces of money to the galid spirit, so that they would help them to catch Malsól. When they arrived at Cape Pkurengél, Bagáp from Nggësár, a brave man, was there. He stood on the headland and said: One part should stay outside sailing north, the other one should come into the mangroves. — In this manner, it was carried out. Those sailing outside met Malsól, who was fishing at night. They asked him: Who is there? — He answered: I, Malsól! Who are you? — Then the Melekéiok-people said: No! We want to sail up the coast. — Suddenly they had again become scared. When they met the others again, Bagáp said: Have you not seen a canoe out there? — They replied: Yes, we saw Malsól. — Then he asked again: Very well, was not he the one you wanted? Why didn’t you kill him? — So they returned looking for Malsól, and when they met him again, they attacked him and fought him a long time. Only the following morning, after many from NgatěIngál had been wounded and were killed, one of them hit him with an *ulóiög*-spear in the hand. Since it was the right hand that had been hit, Malsól could no longer throw any spears. He sat down. Now Bagáp jumped on his canoe to kill him. Malsól, though, grabbed him with his left hand and held him under water. Then the others rushed after him and threw Malsól over board and they started to wrestle in the water all the way down to the bottom of the sea. Only when Bagáp, who was the lowest, managed to slit open Malsól’s belly with a *protog*-knife, this one died. They took the body on board of the canoe and brought it to Galěgúi, where they placed it at the rubak-bai Geisau and in their rage crushed it

with stones. They used so many stones, that a heap was formed that today is still considered to be Malsól's grave.

Therefore in times of war between *a* Imelík and Ngatelngál, Galëgúi always remained non attached. When the messengers brought the news about this event to Melekéiok, Dir'ringūlbai was satisfied and now everything remained calm.

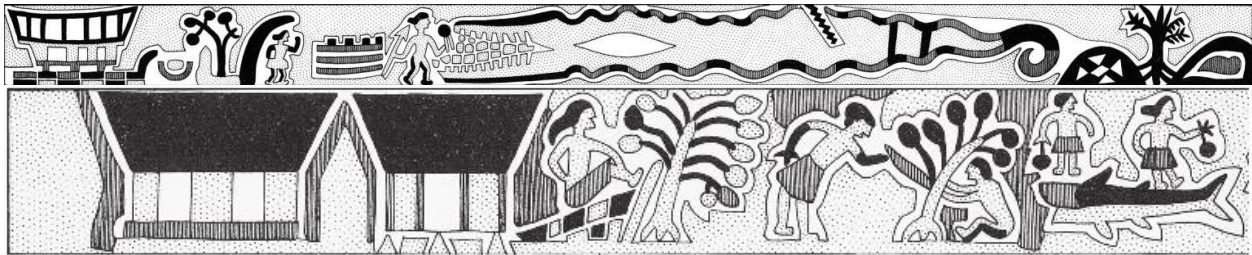
### Chant 207. Dir'ringūlbai To Ngiramangerengei.

- |    |                                                                                                                                                                                                                |                                                                                                                                                                                                                                         |
|----|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|    | <i>kungól raBungaruâu</i><br><i>ëNgira mangerengei gomēlau</i><br><i>meng mē kmu</i><br><i>l bad ra Bai l mogeiúl a bar</i>                                                                                    | 1.<br>When I was mongol in Bungaruâu,<br>Ngira mangerengei sounded me<br>out and entered<br>and slept in the Bai and put his<br>head on a roll of mats.                                                                                 |
| 5  | <i>ë tuóbēd ma kmu:</i><br><i>komogúr?</i><br><br><i>ki mo raMeléngēll ngarengí a</i><br><i>ralm</i><br><i>ë luēá débád l ngálek</i><br><i>a mangesekés rekíd goeáol ra</i><br><i>Meléngēl l mē meteltilēg</i> | When he went outside, I said:<br>Where do you want to go?<br>He.<br>We go to Meléngel, there is water,<br>with the burbling of water<br>we sleep there like children,<br>it cradles us like the well of<br>Meléngel, the falling water. |
| 10 | <i>kungól raBungaruâu</i><br><i>ëNgira mangerengei gomēlau</i><br><i>mē kmu</i><br><i>l bad ra Bai l mogeiul a bar</i><br><br><i>ë tuóbēd ma kmu:</i><br><i>ki mo ra Ibut</i>                                  | 2.<br>When I was mongol in Bungaruâu,<br>then Ngira mangerengei<br>sounded me out and entered<br>and slept in the Bai and put his<br>head on a roll of mats.<br>When he went outside, he said:<br>We go to Ibutblai.<br>She.            |
| 15 | <i>ē ngi goderegelél a klsāu</i><br><i>gēgeikul</i><br><i>l mo klngērēkl ma kmo:</i><br><i>komogúr?</i><br><br><i>ki mogú ra aItúngelblaia songē!</i><br><i>ma ked e katekói.</i>                              | But the lover's messenger<br>comes soon<br>and is angry and I say:<br>Where do you want to go?<br>He.<br>We go to a Itúngelblai, sweetheart,<br>and want to talk with each other.                                                       |
| 20 | <i>kerdí rek l mad argád</i><br><i>gomlílúk ma tebló doubúg</i><br><i>ëgēlagá k bagím ma kubá mēai</i><br><i>l bar</i><br><i>ma k mangēung rekāu ra télia ra</i>                                               | 3.<br>She.<br>Only we die, the human beings.<br>When you are silent, then the two of us will marry<br>Now I am your wife and have the<br>sacred mat with me,<br>and I mourn you on one side of                                          |

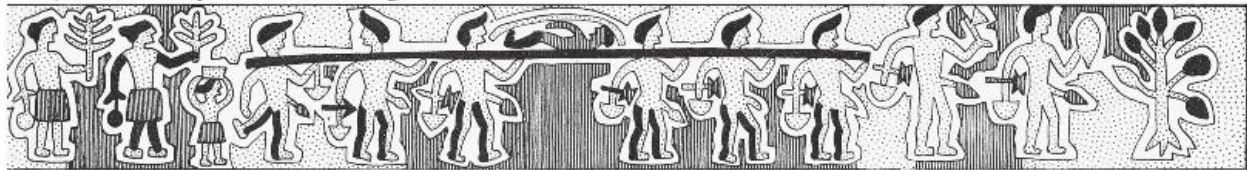
*Mangerengei*  
*ngak ma dĕlĕmám a mlo oldelómt*  
*a búieł*

Mangerengei,  
 I and our mother, the entire length  
 of the moon.

**Story 128. The Snake Of Galĕgúi (Elechui). *log.*: Bai 90 III<sup>b</sup> illustr. d.-pl. 18<sup>d</sup>.**



d) Bai 90 III b story 128 Snake from Galĕgúi.



A *bersóiog*-snake lived on the grassland Gĕuíd bersĕgél, next to Galĕgúi and devoured the inhabitants of the settlement, when they came across the ked. Finally the inhabitants were so afraid, that they fled and moved to another hamlet. They left an old woman behind in the settlement. She lived in a small cave in the bush, never lit a fire so as not to give herself away by the smoke. One day, she felt pregnant and soon afterwards she gave birth to a boy, who quickly grew up. When he had grown up, he asked his mother, "Why don't you light a fire?" — — Then the old woman told him everything that had happened. The boy did not think long, made a heap of wood, lit it despite the cries of his mother, and threw stone inside. As soon as they were hot, he took them with a tongs and run out to the grassland. At once, he saw the snake approaching him and snapping at him. In the same instant, he threw the glowing stones into its throat, and the monster died. He cut the belly open and took out the intestines, and brought them to the house of rubak I Reblūd. There, he took a *gongĕsĭl*-board, heaped them on it, and put it adrift with the following words, "Look for the people from Galĕgúi and answer only, when they say, these are the intestines of the snake Gĕuíd bersĕgél, then start swelling and fill the container". — The board drifted to Ngatmél, where people from Galĕgúi were just fishing with their *deráu*-nets. Soon they recognized where these things came from, and then they knew that the monster had been killed. They decided to return to Galĕgúi. Some went ahead and landed at the channel Ngertóng, where they met the boy, who had killed the snake. After they heard from him that the monster was really dead they went back and fetched the rest of the people. So, Galĕgúi was newly settled.

The boy, however, demanded a reward for himself and his family. First they offered him the head of the almond fish, whenever one was distributed, but he refused. Then they offered him the first almonds of the season, but this too, did not seem enough to him. Only when they said that he should have the taro patches Ngara madál a ralm, he agreed. Therefore, these plantations, at the head of the water, belong to house III Ngerdĭng I ked, and even today, its rubak Meluát has still

the right during rubak-meetings to bring his child into the bai, who is then allowed to choose the best of the food offered there.

### **Story 129. The Savanah Of The Pot Called Ked ra golākáng, Next To Gámliangĕl.**

When people from Gámliangĕl were still resident in the hamlet with the same name in Pelíliou, they and their friend Oikull on Ngurŭkdápĕl, were mischievous and threatened the villages Ngasiás and Ngardolólók, so that both these settlements united and drove away the scoundrels. They turned to Goréör, where high chief *a* Ibĕdul suggested to find a place in the hamlet Ngaragamér in *a* Imelĭk.

Yet, they found it too small here, because they needed 70 houses. Then *a* Ibĕdul sent them to present-day Gámliangĕl, where they liked it and informed *a* Ibĕdul about it, who gave his consent. Thus, they settled in today's Gámliangĕl. Soon they gained power over the settlement Medórŏm. Ngarekeai did not want to put up with this and was also trying to spread its power over Gámliangĕl, however, it did not want to pay deference. Finally it was oppressed and people fled to Ngarebódĕl on Goréör. They paid a piece of money to *a* Ibĕdul, so that he would help them. He then also gave a piece of money to Ngarekeai as *goretél a kĕbĕás* »removing the creepers«, whereupon the Gámliangĕl-people were allowed to return. Yet, later on, they tried again to gain supremacy and, therefore, Ngarekeai constantly harassed them.

One day, the woman Túrang, from blai I NgĕáoI in Gámliangĕl married Gĕbegŭl, rubak I from Ngaragamér, and Gĕbegŭl's sister married Sagarmidár from Mekér on the shore of Ngarekeai. From time to time, the relatives of blai NgĕáoI visited the place Ngaragamér and for each visit they took along 50 drinking nuts as a present. They also ordered people from Gámliangĕl, who were coming with them, to bring the same amount. Yet, when all the people came with their 100 nuts, the sister of Gĕbegŭl was angry, because they had not brought the nuts to her husband to Mekér. Then they agreed to bring the nuts next time there. Finally rubak Gĕbegŭl argued they should bring everything to Mekér. He died soon thereafter and now the Gámliang-people brought all nuts to Mekér and were well treated there. Sagarmidár actually gave a piece of money to Rŭngŭlbai, so that he would treat Gámliangĕl a bit gentler.

Sagarmidár even went himself to Gámliangĕl and brought offerings to *a* Ugĕllĕgalíd asking him the following: Do not allow all bad influences of Ngarekeai to come into the village, but let them fall into a pot. Therefore, there is the proverb:

*gorepetelé a mekngit l tekingél Ngarekeai!*  
It falls the bad behavior of “            ” !

Afterwards, he buried the pot far away on the grassland, and covered it with two coral slabs; therefore, the grassland is named Ked ra golākáng.

Consequently, Gámliangĕl has a friendship with Sagarmidár and often sends him food and other items.

### **Story 130. Money Drifting On A Barringtonia fruit. log.: Bai 79 VIII illustr.**

A man punted from the channel of Galĕgúi to the headland Pkurengesúkl, in order to get some fish from there. After his arrival he tied up his canoe. A barringtonia-fruit floated past, on which lay a piece of galebúgĕp-money. He took it and sold it to rubak Rungŭlbai in Ngarekeai. It

was called Ngarabidūl and today it is supposed to be in the possession of Ngirtūróng of a Iméungs.

### Story 131. Delákl, Who Was Lamented by Women.

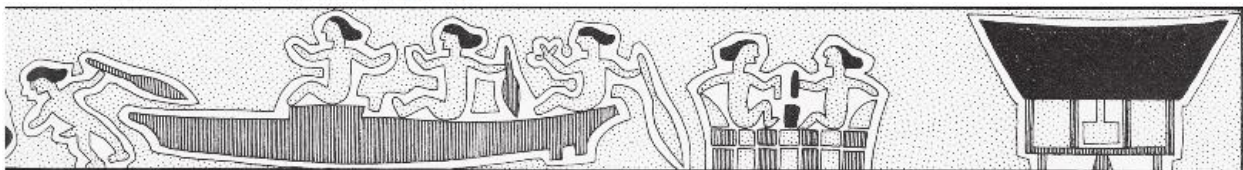
log.: Bai 60 IVbillustr. d.-pl. 29a .

At sunset, a man from Ngapedég, called Delákl, was speared at that place. On the next morning, a man from Melekéiok came and also took the head. Delákl's mother wept, because now her son had died twice. Since he had also been the singer of women's dances, women grieved a lot for him; they danced around the headless body and then buried him.

### Story 132. The Unsuccessful Dugong Fishing. log.: Bai 24 IIIa illustr., Bai 69 IIIa illustr. d.-pl. 18e, Bai 90 Vb illustr. pl. XVII.



e) Bai 69 III a story 132 Wrong Dugong fishing.



Once upon a time, people from Ngapedég went dugong fishing. When a Ugúp reported the sighting of a mesekíu on the bottom of the sea, they quickly installed the net. According to custom, one after the other dove at once down, in order to drive the animal by pushing it into the net. Yet, the observer had been mistaken and misjudged a dark stone for a dugong. As a result they broke their skulls and limbs and in addition, they were also ridiculed.

### Story 133. The Brothers Of Imūl. log.: Bai 68 IIIa illustr.

One day, a man from a Imūl was hiding with a mongol in-between the high wall-like roots of a breadfruit tree. When he had taken off her apron, and saw her pudenda, he cried: I wish this would be some food that I could offer to my brother. — By chance, this one was also hiding in the roots of the tree, he heard the words and was pleased. On the next morning, the older one dug up the money of the family, had his brother come, and said, "Yesterday, I heard your words in the tree and I see that you love me. I thought you were stupid, but you are not. Take all the money, you will manage it well".

### Story 134a. Rangatágēl And Rangém.

log.: Bai 9 IVa, Bai 17 IIa Bai 35 I, Bai 37 IIIa and IIIb, Bai 42 VIIa illustr. d.-pl. 18f, Bai 62 VIII, Bai 118 IIIa.



f) Bai 42 VII a story 134a The two friends.

Ngamsau, a melkesókl, a single reef, lies between a Iebúkūl on Goréör and a Imūl in a Imelík. A stone with two cavities was on the reef, in each of them lived an octopus

One day, Rangém came from a Iebúkūl and pulled the one on his side out, and after him, came Rangátágěl from a Imūl and got the one on his side out. Each one of them wanted to use his octopus as bait for fishing. Yet, they knew nothing about each other.

Soon thereafter, they met, when they returned to the same stone, to get again bait. Rangátágěl asked Rangém, "Where are you going?" — He replied, "Oh, I just wanted to get bait for my fishing-rod. Where are you going to?" — Rangátágěl said, "I only came to look for my goleáol". — Then both realized that they had the same stone and Rangém shouted at once, "Go away!" — However, when Rangátágěl did not want to budge, he shouted again, "Go, otherwise I am going to kill you!" — Yet, Rangátágěl did not yield, whereupon, Rangém said, "You are brave, be my friend!" — Thus they decided to find a solution based on their friendship. Rangém said, "Well, we will take our baits, and we will meet again here tomorrow afternoon." — Rangátágěl agreed and they both met the following afternoon at the golongosóngěl-time at the stone. Rangém invited his friend to come home with him and to spend the night there, to find out if his wife was treating him well. Rangátágěl agreed and, thus, both of them sailed to a Iebúkūl. When they arrived at home, Rangém said to his wife, "Bring taro and other food for my friend". She did everything nicely, and in a friendly manner. When they had eaten, Rangátágěl said, "This is the best taro I ever tasted. Is it not called tatangelél"? — — Pleased his hosts nodded.

On the following morning, the guest said to Rangém, "Now you come with me to a Imūl and spend a night with me". — He agreed and they sailed across to a Imelík. However, when they were still far from the house, they met Rangátágěl's wife, who shouted, "What a fool my husband is. He brings people, whom I probably have to feed". When they reached the house, she was still mumbling some words. Rangátágěl said, "Don't be angry, I brought a friend, who will eat with us and who will stay over night. Bring taro and other foods". — Then she brought taro, placed it in front of Rangém, who said, after he had eaten some, "This taro is excellent, I think it is called bangedákl". —

After their meal Rangém said to his friend: "Let us work together, in order to earn some money". Rangátágěl agreed, and the next day he took away his wife's money, which she had guarded. He went with Rangém to a Iebúkūl.

There, they decided to make a mesekíu l mięg, an "almond fish", in order to sell it. When it was finished it, they brought it to Oikull, where rubak II

Gad r deî wanted to have it. He gave both of them one piece of kluk-money, but soon afterwards he regretted it. He tried to get his money back, without having to return the food, and therefore, he entrusted his sister Dira tkelgáng to try it. She said, "Very well, then you have to arrange for both of them to sleep tonight in the blai". — Following Gad r deî's invitation both of them stayed over night. When night fell, she ate alone, and then said to her brother, "Gad r deî,

you eat with both of them, while I am leaving". — This she did. However, she went outside and in the darkness she lay down on the porch, next to the door, where both of them always sat.

She had given the order to light the clay lamp in such a fashion, that she and her two guests were in the shadow. When everything developed according to her plan, she secretly put her hand inside the house and grabbed Rangatágēl's manhood, which she held tight, while whispering to him to come outside to meet her. Since he could no longer eat in peace, he got up and went outside. She was waiting for him and took him to a nearby bush, where she gave herself to him. Afterwards, she said to him, "Gad r deī is too poor, he cannot pay for the almond-fish." — Now Rangatágēl realized her plan and replied, "Oh, I will give you back the kluk and one additional piece of money. — Then he gave her not only the kluk, but also one additional klsuk-piece and also gave her the mongongau-piece of money, called Melíl a miëg "Shriveled Leaf Of The Almond Tree", which he taken away from his wife.

Rangém did not notice any of this. Only the following morning, when both were sailing in their canoe, he told him what had happened. Then Rangém said, "Very well, when you liked it, then it is all right. I will gladly give away the almond-fish". — —

### **Story 134b. The Clever Women of Oikull. (The Canoe About Love)**

log.: Bai 40 Va, Bai 51 IIIa, Bai 52 IIIb illustr. d.-pl. 18f, Bai 110 IIb, Bai 133 VIII.



Bai 52 III b story 134 b Boat for love.

Once upon a time, a women's club from Oikull visited Reblūd, rubak I of Galëgúi. They had the plan to ask him for a war canoe, offering their favours in exchange. Yet, the women of Nggamaséd had come with the same intention. When these women pestered him, he invited them to try the canoe, which they did. After their return, the Oikull-women likewise made an attempt, but they did not come back, instead they went home with the canoe, of course with his consent. When the women of Nggamaséd reproached him because of this, he merely said, "Why are you coming back?" thus, he had tricked them.

### **Story 135a. The Mean Gadlulóu. log.: Bai 64 IVb.**

Once upon a time, Gadlulóu from Ngát pang went to Ngarekeāi in a Imelík, in order to watch a dance there. The daughter of rubak I Rungūlbai saw him, when he arrived, and at once, she liked him so much that she said to her father, "Give him money, I want to marry him"! Rungūlbai complied with his daughter's request and gave Gadlulóu one piece of galebúgëp-money. Shortly afterwards, they married. Subsequently, Gadlulóu did not treat his wife well in Ngát pang, he made her ugly with the help of bad medicine. Wounds broke out and she got sick. Another man took pity on her, gave her good medicine, and healed her. He also took her away to her home village and returned her to her father.

## Aimeliik Bai in 1908-1910 (August Krämer 1929:105-113)

**Bai 86.** Ngarekeai A Bairekeai *mad.* east. The now collapsed (see Vol. 2) gable (see plate VIII) shows the classic decoration.

East gable: b) and c) with *dilukai*.

Plank b) (*bagēi*) shows 4 suns with rays (2<sup>nd</sup> and 4<sup>th</sup> with whirls), center a *déngēs* tree with birds, left boat with man, below shark, on the trunk a man lurking; right 1 crocodile, below a shark (story 168);

Plank c) with the usual depictions.

West gable: c) with *dilukai* etc., the 3 planks are mounted in Hamburg on the wall of the South Seas gallery.

Interior:

|                  |   |                       |                                                                                                                                                           |
|------------------|---|-----------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------|
| I <sup>b</sup>   | — | story 31 <sup>a</sup> | of the quarrel over the corpse.                                                                                                                           |
| II <sup>a</sup>  | — | —                     | the beach of souls Ngēdelóg on a Ngēaur.                                                                                                                  |
| II <sup>b</sup>  | — | —                     | <i>gadúi</i> fishes.                                                                                                                                      |
| III <sup>a</sup> | — | story 170             | of a Iluógēl planting taro.                                                                                                                               |
| III <sup>b</sup> | — | —                     | cock fight                                                                                                                                                |
| IV <sup>a</sup>  | — | story 170             | left a man with <i>kersél</i> , right women dancing, and crocodiles.                                                                                      |
| IV <sup>b</sup>  | — | —                     | the Galíd Gorekím drinking the blood of the <i>blebaól</i> head, right story 40 of the <i>golubás</i> lizard; fight in heaven (story 10 p 18 footnote 3). |
| V <sup>a</sup>   | — | —                     | fine lemonade vessel.                                                                                                                                     |
| V <sup>b</sup>   | — | story 150             | of the swimming rats.                                                                                                                                     |
| VII <sup>a</sup> | — | story 20              | of Ngáruangēl.                                                                                                                                            |
| VIII             | — | —                     | the food land <i>pelú a</i> Bigákēd ; right 2 women eating.                                                                                               |

**Bai 87.** a Imig A Bairekeai, built in Gámliangēl, was brought down from Old-Ngarekeai.

Interior: Ornament 3 curlew birds abkl 134-136

|                  |                         |           |                                                                                                           |
|------------------|-------------------------|-----------|-----------------------------------------------------------------------------------------------------------|
| I                | —                       | story 63  | of the octopus.                                                                                           |
| II <sup>a</sup>  | —                       | story 183 | of the moray eels in Matáng 1 bad.                                                                        |
| II <sup>b</sup>  | —                       | story 140 | of the poor and the rich rooster.                                                                         |
| III <sup>b</sup> | —                       | —         | 2 <i>gamáng</i> crabs.                                                                                    |
| IV <sup>b</sup>  | foldout 27 <sup>c</sup> | —         | <i>smag</i> fishes.                                                                                       |
| V <sup>a</sup>   | —                       | —         | foreign matter.                                                                                           |
| VI <sup>a</sup>  | foldout 25 <sup>c</sup> | story 190 | shark fight at Ngurukdápēl; the <i>tugot</i> fish is the cause as the tattletale (center under the rock). |
| VII <sup>a</sup> | —                       | story 158 | of Gamasiogēl.                                                                                            |
| VII <sup>b</sup> | foldout 1 <sup>c</sup>  | story 6   | Moon and a Lkud and wife (see Bai 103 and 116), right of the moon 8 figures.                              |
| VIII             | —                       | —         | foreign matter.                                                                                           |

**Bai 88.** A Imig C a Gasél *mad.* west.

Interior:

|                  |           |           |                                                                                                                                                                   |
|------------------|-----------|-----------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| I <sup>b</sup>   | —         | —         | pineapple fruit.                                                                                                                                                  |
| II <sup>a</sup>  | abkl. 113 | —         | hand dance <i>iangsól</i> .                                                                                                                                       |
| II <sup>b</sup>  | abkl. 114 | —         | lizard with spears see story 15, or story 10 page 18 footnote 3, and Bai 86 IV. <sup>b</sup>                                                                      |
| III <sup>a</sup> | —         | —         | the Tekíēlmāláp (story 137).                                                                                                                                      |
| III <sup>b</sup> | —         | story 16  | of the <i>ngas</i> (ironwood) branch.                                                                                                                             |
| IV <sup>a</sup>  | —         | story 173 | bridge of souls in Ngēdelóg.                                                                                                                                      |
| IV <sup>b</sup>  | abkl 115  | —         | Birth.                                                                                                                                                            |
| V <sup>a</sup>   | abkl 116  | —         | Gorekím (see Vol. 3), left fight in heaven, center right Gobagád drinking blood (Melimrásāg), right house in heaven, money tree, thunder and lightning as animal. |
| V <sup>b</sup>   | —         | story 16  | of the death crab.                                                                                                                                                |

) the same plank from the rear gable.

|                  |                         |           |                                                                                             |
|------------------|-------------------------|-----------|---------------------------------------------------------------------------------------------|
| VI <sup>a</sup>  | abkl 116                | story 16  | large <i>kesókēs</i> fishing.                                                               |
| VI <sup>b</sup>  | —                       | —         | <i>mur</i> feast.                                                                           |
| VII <sup>a</sup> | —                       | —         | foreign subject matter (Yap?).                                                              |
| VII <sup>b</sup> | foldout 22 <sup>e</sup> | story 170 | center left <i>a</i> Iluógēl, right Túngēlbai (see Vol. 2), far right and left taro fields. |

**Bai 89.** *a* Imīg D *a* Róu *mad.* north.

Interior:

|                  |   |                        |                                                             |
|------------------|---|------------------------|-------------------------------------------------------------|
| I <sup>b</sup>   | — | —                      | fleet of fishermen.                                         |
| II <sup>a</sup>  | — | story 96               | of Rekesiváng, with him the 7 <i>ketórd</i> (see story 19). |
| III <sup>b</sup> | — | story 103              | of Ngaragarm.                                               |
| IV <sup>a</sup>  | — | —                      | Death feast.                                                |
| IV <sup>b</sup>  | — | —                      | <i>kesókēs</i> fishing.                                     |
| V <sup>a</sup>   | — | —                      | foreign matter: Yap dance.                                  |
| V <sup>b</sup>   | — | story 1                | <i>arúgēl</i> ghosts.                                       |
| VI <sup>b</sup>  | — | —                      | foreign matter: dance, ships.                               |
| VII <sup>a</sup> | — | story 16               | of the <i>ngas</i> (ironwood) branch.                       |
| VII <sup>b</sup> | — | story 120 <sup>b</sup> | of the Spondias tree in Ngát pang.                          |

**Bai 90.** Galēgúi A. Geisau *mad.* east for Photograph of the east gable side see Vol. 2 plate 9<sup>3</sup> (photograph 1255); the gable itself full of spiders in quadrangles, arrayed vertically and horizontally.

Interior: (photograph 1258 seen from *mad.*).

|                 |                     |                      |                                                                                                                                                                |
|-----------------|---------------------|----------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------|
| I <sup>b</sup>  | aqu 45 <sup>t</sup> | —                    | center: island Ngarabebál with sea birds, right 4 Tridacna shells above tropic bird, far left a limestone rock, a sailing boat in between.                     |
| II <sup>a</sup> | Fig 11              | story 4 <sup>b</sup> | of Súmēs and Gogádu, left Ngeaur, right Nggēingēl, center the rock Ngaregebál, on which both boats ran onto, left island with birds and trees, right Pandanus. |



Figure 11 see Bai 90 II<sup>a</sup>.

|                  |                         |                        |                                                                                                                                                                                                                                                                                                                                        |
|------------------|-------------------------|------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| II <sup>b</sup>  | plate XIV24             | story 80 <sup>a</sup>  | end, center Seilil of Ngarsúl (left) attacking the woman with the basket with money; right Ngarevíkl.                                                                                                                                                                                                                                  |
| III <sup>a</sup> | —                       | story 186 <sup>a</sup> | of the battle of the fishes with the taro.                                                                                                                                                                                                                                                                                             |
| III <sup>b</sup> | foldout 18 <sup>d</sup> | story 128              | the snake of Galēgúi; right the grassland Gēuíd bersēgēl, from which the <i>bersóio</i> g snake is coming, into which the boy with the tongs is throwing hot stones, which he has made glowing hot in the fire left of him; further left his mother in a cave; far left Ngatmél, in front of the cave grinding the entrails in a bowl. |
| IV <sup>a</sup>  | foldout 18 <sup>d</sup> | story 168              | of Ngarakeúkl.                                                                                                                                                                                                                                                                                                                         |
| IV <sup>b</sup>  | —                       | —                      | foreign matter.                                                                                                                                                                                                                                                                                                                        |
| V <sup>a</sup>   | —                       | story 35               | of the two brothers.                                                                                                                                                                                                                                                                                                                   |
| V <sup>b</sup>   | plate XIV 11            | story 132              | Incorrect Dugong fishing. Center in the net the stone, which <i>a</i> Ugúp of Ngapedég encountered as he mistook it for a Dugong, right and left boats with fishermen, which are holding the net with sticks (see Bai 69 III <sup>a</sup> ).                                                                                           |
| VI               | —                       | —                      | foreign subject matter from Yap.                                                                                                                                                                                                                                                                                                       |

**Bai 91.** Galēgúi C. *a* Medéu. *mad.* east.

Interior:

|                  |                         |           |                              |
|------------------|-------------------------|-----------|------------------------------|
| II <sup>a</sup>  | foldout 31 <sup>c</sup> | story 98  | of <i>a</i> Ilabangalúl (?). |
| II <sup>b</sup>  | —                       | —         | sacred rock Dingalabóng.     |
| III <sup>a</sup> | —                       | —         | war boats.                   |
| III <sup>b</sup> | —                       | story 181 | of crab and shell.           |

|                 |   |                        |                                       |
|-----------------|---|------------------------|---------------------------------------|
| IV <sup>a</sup> | — | —                      | male and female matter.               |
| IV <sup>b</sup> | — | story 86 <sup>b</sup>  | Meregórog bökü (see Vol. 2).          |
| V <sup>a</sup>  | — | story 16               | of the <i>ngas</i> (ironwood) branch. |
| V <sup>b</sup>  | — | story 69 <sup>b</sup>  | pineapples and rats.                  |
| VI              | — | story 173 <sup>b</sup> | Ngëdelóg bridge (see Vol. 3).         |

**Bai 92.** Gámliangěł A Gëbúd. *mad.* east.

East gable richly decorated in newer fashion (photograph 1253).

b) 1 spider in the center, on both side 2 lions each.

c) story 12 of Mangidáp, the spider, in Ngivál.

d) story 215 of Bars re kesau.

e) foreign men above a row of *klívu* motifs.

f) story 69<sup>b</sup> of pineapple and rats, right a large rooster. The land of *a* Ugél lë galíd.

g) Galid place, from the Galid house left rats are climbing to plank 5, right man with goat (story 92<sup>b</sup>) and rooster.

h) story 63 of the cuttle fish, above 1 large lion.

Interior: Images most without color, decayed.

|                  |                          |                                              |                                                                                                                                                                                                                           |
|------------------|--------------------------|----------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| II <sup>a</sup>  | —                        | —                                            | vine motif of Ngorót.                                                                                                                                                                                                     |
| II <sup>b</sup>  | —                        | —                                            | <i>kesókēs</i> fishing in Nggeiangěł (story 20).                                                                                                                                                                          |
| III <sup>a</sup> | —                        | story 137                                    | of the Tekíělmáláp with the owls' heads.                                                                                                                                                                                  |
| III <sup>b</sup> | —                        | —                                            | feast.                                                                                                                                                                                                                    |
| IV <sup>a</sup>  | foldout 31 <sup>d</sup>  | story 161                                    | Megapode egg heap; man and woman are searching for eggs for Góbakraluíl (see Bai 81 IV <sup>a</sup> ).                                                                                                                    |
| IV <sup>b</sup>  | —                        | —                                            | Monacanthus fishes ( <i>ldúkl</i> ).                                                                                                                                                                                      |
| V <sup>a</sup>   | —                        | story 150                                    | of the swimming rats.                                                                                                                                                                                                     |
| V <sup>b</sup>   | aqu leaf 45 <sup>e</sup> | story 137<br>Vol. 4, p.<br>155<br>footnote 1 | Galid place Ngeráod, 1 man in tree (center) with fish and shell, to the right a man bringing food to a couple right at the house; left of the tree house with money, far left 2 Rubak pounding betel.                     |
| VII <sup>a</sup> | —                        | —                                            | tug-of-war in the moonlight.                                                                                                                                                                                              |
| VII <sup>b</sup> | aqu leaf 45 <sup>c</sup> | —                                            | left a double-being, comprised of two men, who were pushed together by <i>a</i> Ugél'lëgalíd (story 98) when he caught them stealing <i>buōg</i> nuts in heaven; right of him a thief whom he speared, at the betel palm. |

**Bai 93.** Gámliangěł B Túłau. *mad.* east. made in Ngatpang.

Interior:

|                  |   |                          |                                                                      |
|------------------|---|--------------------------|----------------------------------------------------------------------|
| I                | — | —                        | foreign matter.                                                      |
| II <sup>a</sup>  | — | story 6                  | of Jegád re ngél, creating the sun.                                  |
| II <sup>b</sup>  | — | story 7                  | Magád creating the sexual organs.                                    |
| III <sup>a</sup> | — | —                        | foreign matter: Yap dance.                                           |
| III <sup>b</sup> | — | —                        | how the black noddy are killed by throwing sticks.                   |
| IV <sup>a</sup>  | — | —                        | birth.                                                               |
| IV <sup>b</sup>  | — | (story 24 <sup>b</sup> ) | left women, on the dock a bird, right dock with men carrying spears. |
| V                | — | —                        | foreign matter.                                                      |
| VI               | — | story 1                  | the first Galid.                                                     |

**Bai 94.** Gámliangěł C. Bailegáng. *mad.* east.

Interior:

|                  |              |           |                                                                                                                                                                                   |
|------------------|--------------|-----------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| I                | —            | story 140 | of the poor and rich rooster.                                                                                                                                                     |
| II <sup>a</sup>  | plate XIV 26 | story 185 | of the trees as friends, right <i>kelau</i> as end of the gable, the people in the house are dead of fright, house is swaying; left stands the <i>roro</i> tree, 1 tree cut down. |
| II <sup>b</sup>  | plate XIV 13 | story 34  | of the breadfruit tree in Gólei and Ngurusár (left); left a boat with a child from there; inbetween an underground root; right Tegógo in Gólei.                                   |
| III <sup>a</sup> | —            | story 55  | of the sensuous woman.                                                                                                                                                            |
| III <sup>b</sup> | plate XIV 14 | story 14  | of the land fisherman <i>a</i> Tmëológöd.                                                                                                                                         |
| IV <sup>a</sup>  | —            | story 206 | of Mangitúp.                                                                                                                                                                      |

|                  |              |                        |                                                                                                                                                                                                                       |
|------------------|--------------|------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| IV <sup>b</sup>  | abkl 106     | story 149 <sup>a</sup> | of the cripple Kelulau.                                                                                                                                                                                               |
| V <sup>a</sup>   | —            | —                      | eating the totem.                                                                                                                                                                                                     |
| V <sup>b</sup>   | —            | story 31 <sup>a</sup>  | of pulling the corpse.                                                                                                                                                                                                |
| VI <sup>a</sup>  | —            | story 37               | of the alternate singing in Ngarabau.                                                                                                                                                                                 |
| VI <sup>b</sup>  | abkl 107     | story 76               | of Ngiragosigáng, left a Nglabáng, right Gurdmau.                                                                                                                                                                     |
| VII <sup>a</sup> | —            | story 82 <sup>a</sup>  | of the patched up floor.                                                                                                                                                                                              |
| VII <sup>b</sup> | plate XIV 15 | story 88 <sup>a</sup>  | of Rebábág's birds, center the rock where the young bird is sitting, to the right a stone fish trap, far left preparations for the feast, taro banks, above bundles of fish, far left bird cage and kettle with taro. |
| VIII             | plate XIV 9  | story 17 <sup>b</sup>  | of Gobak ra ilámēs.                                                                                                                                                                                                   |

**Bai 95.** Gámliangēl Bairaikeŭau. *mad.* east. This name for the Bai I recorded when documenting the *logúkl*. When documenting the plan of the village, which had to occur in a hurry, I only noted down Bai D. a Pkés as being lost; I believe that this an error and that both names belong to the same Bai.

East gable:

b) fishes bottom left *ulepsúgēl*, center *úlag*, right *úlegei*; above 5 *ngiáog*.

c) 7 *gaeós*.

d) 3 *mese kūk*.

e-h) story 203 of Madlútk, who is ascending heaving on a zigzag path; left bottom Blai a Imēi in Mangal'lang, then follows the *ked* Réngēd; right Ngategéróng and in the corner climbing up madlútk and Dalál ail'lói. 1<sup>st</sup> Branch: betel vine. Gougád, further the women Diraulekól and Diraulegiēp at the bathing basin, in which Mlagél and Gobildép are sitting; 2<sup>nd</sup> branch: first Madlútk and his wife, then in the center Rubagád collecting money; 3<sup>rd</sup> branch: the couple, then rain with *měás* fishes; 4<sup>th</sup> branch: lightning and house of the thunder with *kim* (tridacana) shell, thunder on the house; far top house of Gorekím.

West gable:

b) from left to right, bottom row: fishes, *ngúies* shark, *maderárt*, *mogalás*, *madál*; middle row: *bang l diong*, *goukerēl*, *keróng*, *galděpsúngēl*, above *bang*.

c) 5 *gaeós*.

d) 3 *mese kūk*.

e-h) story 215 of Bars re keŭau, reaching high into the point of the gable, center left male, right female Galid, above left Diledēgú, above Dagēsāg, right Sagageiegáng, above *těmakai melěgēs* fish. Interior:

|                  |   |                       |                                                                            |
|------------------|---|-----------------------|----------------------------------------------------------------------------|
| I                | — | story 96              | of Rekesiváng.                                                             |
| II <sup>a</sup>  | — | story 88              | of Rebábág.                                                                |
| II <sup>b</sup>  | — | story 141             | of the egg chain.                                                          |
| III <sup>a</sup> | — | story 42              | of the Dileáoldil, left Ngeúngēl, right Ngatmél.                           |
| III <sup>b</sup> | — | story 50              | the hero of Ngarebódēl and the Gougelúiep (lying in the center).           |
| IV <sup>a</sup>  | — | story 89              | of the moray eel of Blissang, 2 <sup>nd</sup> right a Urák's house.        |
| IV <sup>b</sup>  | — | story 12              | of Mangidáp, 2 <sup>nd</sup> house left wife of Ngěsegei, left the couple. |
| V <sup>a</sup>   | — | —                     | <i>marárs ra tagerél</i> relatives, not explained.                         |
| V <sup>b</sup>   | — | story 206             | of Mangitíp.                                                               |
| VI <sup>a</sup>  | — | story 82 <sup>a</sup> | of the patched up floor.                                                   |
| VI <sup>b</sup>  | — | story 52              | of the club of Utáoēr.                                                     |
| VII <sup>a</sup> | — | story 103             | of the association of birds.                                               |
| VII <sup>b</sup> | — | story 164             | of Maluád ē lēgúr.                                                         |
| VIII             | — | story 91              | of the Golik re idáp buruógŭl.                                             |

**Bai 96.** Medórōm A. Gsobulngau. *mad.* west. made in Ngát pang. In Vol. 2, described as lost, but in my notes of the *logúkl* I also find the *gad* posts with figures, so that it was still present, although already very old.

West gable: without color.

b) story 168 the sun seeker.

c) instead of the men here the *těmakai* mother with the daughter is filled with money of story 9 (fig 12).

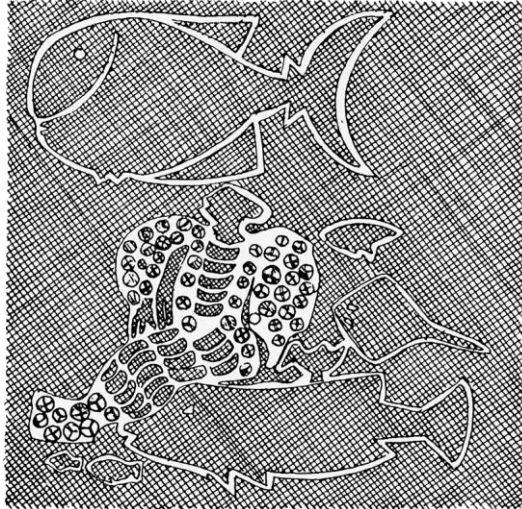


Figure 9 Temekai mother in Medorom Bai 96 (Source: Krämer 1929:111).

d) *mesekūk* fishes, in particularly good execution, figure 12 shows 1 example.

Interior:

|                  |                         |                        |                                                                      |
|------------------|-------------------------|------------------------|----------------------------------------------------------------------|
| I                | foldout 33 <sup>a</sup> | story 123 <sup>b</sup> | of the deceitful rooster Katiók (compare the figure with story 167). |
| II <sup>a</sup>  | —                       | —                      | <i>deróiög</i> birds.                                                |
| II <sup>b</sup>  | —                       | —                      | <i>bang</i> fishes.                                                  |
| III <sup>a</sup> | —                       | —                      | Phallos men.                                                         |
| III <sup>b</sup> | —                       | —                      | <i>tubög l ráod</i> (Vol. 3).                                        |
| IV <sup>a</sup>  | —                       | —                      | rain.                                                                |
| IV <sup>b</sup>  | —                       | —                      | soldiers.                                                            |
| V <sup>a</sup>   | —                       | —                      | curlew birds.                                                        |
| V <sup>b</sup>   | —                       | —                      | chicken.                                                             |
| VI <sup>a</sup>  | —                       | —                      | trees.                                                               |
| VI <sup>b</sup>  | foldout 33 <sup>a</sup> | —                      | nice decorative band of breadfruit.                                  |
| VII <sup>a</sup> | —                       | —                      | heads of the 7 <i>ketórd</i> (story 19).                             |
| VII <sup>b</sup> | —                       | —                      | Men and fishes.                                                      |

**Bai 97.** Medórörm B. Bilekélëk. *mad.* west. made at the village. The photograph (phot. 1250) of the West gable has been published in beautiful reproduction in Kunstwart 1913, 1st July issue accompanying the article 'Heritage to the German Colonies!' by E. KRÄMER-BANNOW.

b) story 173<sup>b</sup> of *a rud ngas*, the Causarina tree without roots, with which the souls in Ngèdeólg are playing; left of the tree the bathing pool, right under the bridge, which reaches to the plank d, the *kim* shell (see Vol. 3) as a black triangle.

c) } Feast of Delép, top left coconut palms and flying foxes, sucking palm juice (story 108).

d) }  
}

e) Gobagád and spirits.

f) money driller (story 138).

g) *kesuk* bush (Croton) and Delép (story 5).

Interior:

|                  |   |                       |                                    |
|------------------|---|-----------------------|------------------------------------|
| II <sup>a</sup>  | — | —                     | birds and fishes.                  |
| II <sup>b</sup>  | — | —                     | male and female matter.            |
| III <sup>a</sup> | — | story 86 <sup>b</sup> | Meregórog bökü (Vol. 2).           |
| III <sup>b</sup> | — | —                     | fight scene.                       |
| IV <sup>a</sup>  | — | —                     | the money vine of Ngorót.          |
| IV <sup>b</sup>  | — | —                     | pineapples and monkeys.            |
| V <sup>a</sup>   | — | —                     | birds ( <i>gotíleg a këleat</i> ). |

V<sup>b</sup> — — birds.  
 VI — story 16 of the death crab.

**Bai 98.** Medórõm Galid Bai Gatailëgáng *mad.* west (plate IX<sup>a</sup>).  
*mad* gable:

Plank a) *blebáol* heads.

- b) center spider with man in stomach (story 12), right and left 2 lions each with mane (mission school).
- c) left spider and houses; center cave, trees, crocodile, boat, bridge, money rooster and the protruding *brúgěl*.
- d) Bars re kesau (story 215) in the stem a lizard, above snake, below branch the money rooster (story 140).
- e) above band of *klívuk* motifs numerous foreigners, boxes, cross, rifles, far right 2 men sitting at a table with cups.
- f) story 69<sup>b</sup> rats and cats, right money rooster.
- g) money (Ngërãod?) left a Galid house, to which rat tracks lead from below plank f); center Galid house with pieces of money and people; far right rooster, bird, dog etc.
- h) story 63 of the cuttle fish (far right), taro field, mountains, women; left Ngaregobatáng house, tree, 1 bird in the air.
- i) lion.
- k) house on stilts, to left 4 people.

Interior:

|                  |   |                        |                                   |
|------------------|---|------------------------|-----------------------------------|
| I                | — | story 123 <sup>b</sup> | of the monster Katiók.            |
| II <sup>a</sup>  | — | —                      | foreign matter.                   |
| II <sup>b</sup>  | — | story 21               | of the moon child in Nggeiangël.  |
| III <sup>a</sup> | — | story 86 <sup>b</sup>  | of Meregórog bókú (Vol. 2).       |
| III <sup>b</sup> | — | story 103              | of the association of birds.      |
| IV <sup>a</sup>  | — | story 59               | of Túlei.                         |
| IV <sup>b</sup>  | — | story 185              | of the trees as friends.          |
| V <sup>a</sup>   | — | story 183              | of the moray eel in Matang l bád. |
| V <sup>b</sup>   | — | story 182 <sup>b</sup> | of the box fish.                  |
| VI               | — | story 69 <sup>b</sup>  | of the rats and the cat.          |



# AIMELIIK STATE NGERBUNS

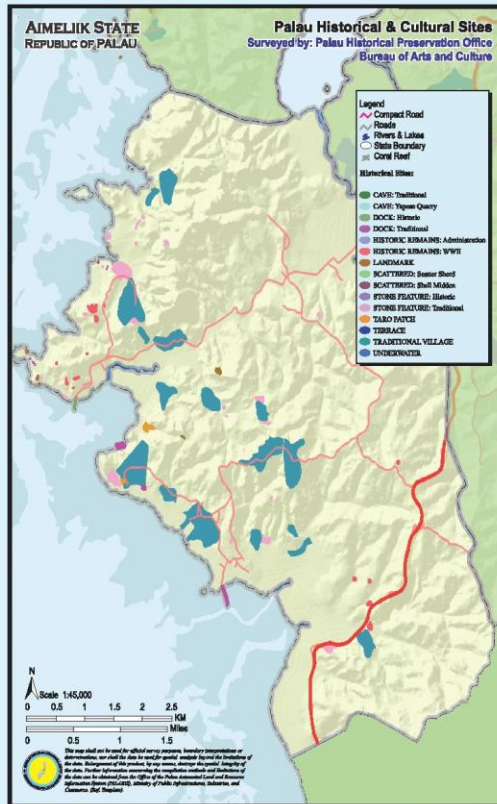
115 Sites Identified/Surveyed (as of 1998)

14 Registered Sites

1 Restored Site

## Registered Sites:

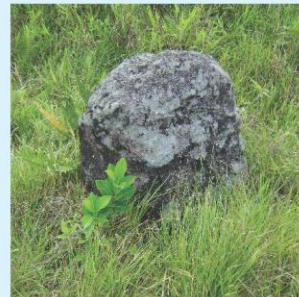
- 1) Elderir a Ruchub  
(Stone Feature)
- 2) Debellet a Malsol  
(Burial) - *Restored 1993*  
(Traditional Village)
- 3) Beluu er a Ngchemiangel  
(Traditional Village)
- 4) Oublallang er a  
Ngerkelalk (Terraces)
- 5) Oublallang er a  
Ngebedech (Terraces)
- 6) Beluu er a Ngerkeai  
(Traditional Village)
- 7) Beluu er a Lmuut  
(Traditional Village)
- 8) Beluu er a Elechui  
(Traditional Village)
- 9) Roismid (Terraces)
- 10) 2nd Beluu er a Ngerkeai  
(Traditional Village)
- 11) Roiseruong  
(Stone Feature)
- 12) Disechir ar Turang  
(Bathing Pool)
- 13) Iechaderngel  
(Landmark)
- 14) Remiang er a Medorm  
(Sacred Tree)



Bal er a Ngerkeai  
(Traditional Chief's Meeting House)



Oublallang er a Ngermeloched  
(Terraces)



Ngerbuns el Bad  
(Stone Feature)



Odesongel ra Tulau  
(Stone Platform)



Debellet a Malsol  
(Malsol's Tomb)



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Remiang er a Medorm  
(Sacred Tree)

*Omeckerreu, Omecheliu, Mengeluolu, e Klekar a Ibetel a Cherechar er a Belau*