P A L A U

The Beginning of Palau from Uab to Miladeldil

by

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Preface

Palau Islands are located at the farthest end toward west of Micronesia. Not counting the Southwest Islands, the group is composed of five islands, namely Babeldaob (Chochalechutem), Koror, Peleliu, Angaur and Kayangel.

Palauans have their own customs and religion which are different from the other districts of Micronesia. Their customs and religions seem to have one origin according to the myths told by the older folks. The religion of Palau which is called Modekngei existed before white men came. Today it seems to be getting stronger and growing in attendance. During the time that Palau was under the domain of Germany and Japan, the customs became weak but now it is growing stronger under the United States.

Those who know the origin of Palau say Palauans were in the beginning, and their customs and religion started then so nothing will abolish them. The council of Palau as well as the clans existed with the children of Latmikaik during the First World and Continued on to the children of Miladeldil of the Second world.

Introduction

This book was prepared and printed in accordance to the myths of Palau. However, it doesn't contain everything about Palau. It puts together only the main parts of the myths told by the interviewees to make one story.

The reader may find some things or myths that are not included here: Or, they may not even sound right. We trust that any person who wants the details or deeper explanations can interview those who know the story of Palau.

We encourage anyone who has any questions about this book to write us or talk to us directly. We still need help for the write-up of this book and others which will follow.

This book doesn't talk about the customs of Palau. The story in it however can reveal somethings that Palauan elders believe to be the beginning of the customs.

Acknowledgment

This book was made possible through the help of many who told the myths in it. I personally would like to thank those honorable chiefs who told these myths so this book could be printed.

The book is dedicated especially to Ngiraklang Malsol of Ngeremlengui, Ngirchomtilou Ngemaes of Aimeliik, Uchelmekediu Ngireblekuu of Peleliu, Rebes Ngiratecheboet of Aimeliik, Rengulbai Uchermelekl of Aimeliik, Bilung Lalo of Peleliu and others who contributed some details to complete the story.

Table of Contents

Preface	3
Introduction	4
Acknowledgment	5
Chapter I	9
The Clam of Lukes	10
Latmikaik	10
Children of Latmikaik	11
Palau (Chochalechutem)	11
Tellebuu	13
Council	13
Dirramelkotk	14
Mengailuodel	16
Years	17
Clans	18
Chapter II	19
Dilidechuu	20
Iluochel and Olungiis	23
Chapter III	24
Dirrachedebsungel and Mengidabrudkoel	25
The Breadfruit of Ngiptal	27
Chapter IV	29
Mengidabrudkoel	30
Chapter V	32
Tellames	33
Chapter VI	37
Dirrabkau and Ngiselacheos	38
Ngiselacheos and the Eye of Temdokl	38
Dirrabkau and Tekiimelab	40
Dirrabkau and the Flood	44
Chapter VII	45
Milad and Tekiimelab	46

Chapter VIII 49
The Children of Milad 51
Second Council 51
Dirrabakerus 52

Chapter IX 53
Pandanus Tree 54
Snake 54

Chapter X 56
Orachel and his Mother 57

Chapter XI 60
"Klechedaol" 61
Death of Orachel's Mother 62

Chapter XII 66
Orachel and the community house (A bai) 68
Orachel and the Chief-god 69
The Trace of Orachel 70

Chapter XIII 71
Tkedelukl and Orange 73
Tkedelukl and Dirrabakerus 73
Meraelked 74

Chapter XIV 77
Dirrabakerus and Kayangel 78

Chart 82

The Clam of Lukes

Long, long time ago there was no human being. The sea was empty so the chief-god saw it and said, "Let there be land." When the land began, the deep became shallow so a clam grew in it.

Latmikaik

The clam grew bigger in Lukes. In a clam there is a shrimp type which was called Latmikaik. Latmikaik grew bigger and became pregnant. She didn't give birth when it was time for delivery.

The chief-god saw it and said, "Let there be storm with currents." Latmikaik delivered during the storm. Because of that Palauans speak of the water that contains the baby before birth as the tide of the sea. It refers to Latmikaik when she was delivering at Lukes.

Latmikaik started delivering fish. There is always a storm when fish breed just like Latmikaik's situation. Her children were both human and fish. They were human beings on land and fish in the sea. Eventually Latmikaik had a lot of children so "Mekaeb" became crowded.

"Form the land by making a pile with the bottom of the sea so you can live on it," she said to her children. Angaur has no shallow place around it because the bottom was piled up to form the island.

Children of Latmikaik

After Latmikaik bore some children, she also gave birth to Uab, Uchererak and Tellebuu, their sister. Uchererak went to heaven. Uab and Tellebuu were tossed by the waves to the community house (Abai) of Ngebeanged. And then they went to Ngetelkou where they live and were fed.

As Uab was fed at Ngetelkou, he grew up fast and became tall. He grew so tall that the people couldn't reach him. They made ladders to reach him and they even became short so they used long poles to reach him. When the long poles got shorter, they piled up stones. Everything got shorter so they said to each other, "Let's buy soil from the chief-god and make a pile to reach him." That too became shorter.

The people no longer could feed Uab so they got together and said, "Let's burn him up." When they started gathering fire wood, Uab inquired, "What are these for?"

"Just for cooking," the people answered. They surrounded him with the fire woods and set them on fire. Uab got burned and fell to form an island. Palau (Chochalechutem/Babeldaob)

When Uab fell, the stones and the soil they piled to reach him scattered along with him. The rock islands from Peleliu to Oikull are the stones and the soil is from Oikull to Ollei.

Uab fell down facing west.

Airai is Uab's bottom; Bkulrengel, his knees; Ngeruudes, his navel; Bkulachelid, his elbow; Renged of Chol, his neck; Ollei, his mouth; Ngetmel, his head; and Beriber of Ngerchelong, his rolled hair in a ball. The east side of Bebeldaob is his back and the west, his front.

This place is called Palau because of the parabolic saying about the burning of Uab. Babeldaob is Chochalechutem (bought land) because it was bought from heaven. Oikull is oikull because it is Uab's grave and the end of Babeldaob (Chochalechutem).

Tellebuu

When Uab was burned, Tellebuu fled to live in a cave. The cave was called, "Cave of Lebuu." Tellebuu lived in that cave and bore children. Her first born was a son, named Seked. Dedaes and Kebliil were her daughters. There were only three.

Council

The population grew on Angaur. People became fierce and wicked. The chief-god saw it and said to himself, "It is fatal if there is no council to control affairs in the community." He then declared, "Let there be a council!"

This time the people were able to live both in the sea and on land because they were both human and fish.

The first council of Angaur had only five members. Ucherkemul Reked was the top man and the following followed after him in lines as they were- Ucherkemul Bebael, Ucherkemul Chais, Ucherkemul Chedeng, and Ucherkemul Lulebangel. Ucherkemul Lulebangel became human but his intestine could still be seen.

Angaur go crowded so the people looked for other places to live. That began their journey to Palau. The first journey came to Peleliu, rock islands, Koror and then Babeldaob (Chochalechutem).

Chochalechutem got crowded too. It was necessary to set up chiefs in every village. The villages which had chiefs were: Ngerechol of Peleliu, Ngermid of Koror, Ngerusar of Airai, Imul of Aimeliik, Ngereuikl of Ngchesar, Ulimang of Ngeraard, and Mengellang of Ngerchelong. These were called Children of Uab. Mengellang was like the head that controlled.

Dirramelkotk

Tellebuu left Lebuu and went to Ngeriab of Peleliu with her children, Seked, Dedaes and Kebliil. She became Dirramelkotk. It wasn't long and she got upset with her children so she dived in the sea. She went all the way to Ngeseberbor in front of Ngchesar and entered in a tree called "dokou". She was there and ate the fish from the fish traps. The people from Ngchesar couldn't find any fish from their traps.

Those traps were the kind that they place in the deep but were anchored in the shallow place. One day the people of Ngchesar went fishing. They dragged a trap to the shallow and brought it up. They found Dirramelkotk in the trap so they were about to beat her up. But she begged them, "My children, don't beat me up. Bring me to the village. Your trap will be filled with fish when you come back late this afternoon. They brought her to Ngchesar to the house of Ibeluu.

She stayed in that house and when she ate, she could't control her appetite. When they gave her food, she ate it all up including the pot and its holder. It was there that she was called "Mengailuodel", meaning eating piles.

Mengailuodel

Mengailuodel couldn't be satisfied with the amount of food she got at Ngchesar so she went to Ngerdmau. She couldn't be satisfied there either so she moved to the house of Reklai at Melekeok. Still the food was not enough for her. Reklai then sent words to Uong of Ngiual, "Come and get the old woman there and feed her." She couldn't be satisfied there either so Uong sent words to Madrengbuked, "Come and get the old woman there and feed her."

Madrengbuked brought Mengailuodel to the house of Tublai and then sent words to Chuorchetei of Ngerchelong,

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"Bring me clams, ray fish and sharks because I'm feeding our mother." Mengailuodel ate and ate as they brought food to her. When she finally got satisfied, she said, "Mad, in three days I'll die so you bury me." After three days she died so they buried her. But on the third day after burial she was raised from death and ascended to heaven.

Years

When Mengailuodel ascended to heaven, she went to Ngedech to rest and then went to Ngetmel. She and Ucheltmel started the years there.

Since then Palauans began to count years. A year for them composes of only six months when the wind blows from the east. When the wind's direction changes to the west for another six months, it is another year. This arrangement was made by Mengailuodel and Ucheltmel.

When the wind starts blowing from the east, the year goes to Ngetmel. It rests at Tmur drying its hair. That's the first month. A child who is born when the year rests is said to slumberous.

From there the year goes to the channel of Echeluu of Ngeraard. A child born at that time is said to be "go-for-luck" person. He has no understanding for deep things because the year sleeps in the channel.

Then the year moves to Ngerulmong of Ngeraard. That time the white sea cucumbers would stand erect. A child born then is said to be healthy, lively and playful.

The year moves that way while the wind blows from the east for six months.

When it reaches Angaur, the moon appears in the west and moves along. And when it comes to Ngerulebuu of Angaur, the moon of Lebuu comes out. This time the arms of the betel nut palms break open on top so it is said to be a bad time for adultery because the news spread rapidly. It continues on for six months and then change to the east.

Kebliil

Seked, Dedaes and Kebliil stayed for a while and then went to look for their mother. They climbed on a drifted wood and rowed it around Kiloll to Ilitech to the house of Ngesilong. While there Kebliil began to bear children. She had four children who were the beginning of the four pillars of Palau's clans.

Dilidechuu

When Uab fell to be an island, he departed through the shallow water of Ngerchelong. He went around as Mrs. Light (Dirramellomes) spreading the light throughout Palau.

After the light was spread, she became hen at night and person during the day. She was called Dilidechuu, meaning, woman-hen. She traveled around.

One day she was at Airai and a group from Angaur went there. When it was time for the group leave, Dilidechuu wanted to go. She asked permission to go along with the group to Angaur.

There at Angaur Dilidechuu married Olungiis. He was one of the gods. He had huge testis. When meal time came he opened up his testicle and got out food to feed the people.

While at Angaur Dilidechuu started to make swamps. This time she was called Iluochel. Her first swamp was called Ngerechei because she went there by the sea.

That time she was young so she was not careful. She just made holes and planted her taro plants just as it is done in the gardens. Now when people work on the swamps and say, do it as it is done at Angaur, it implies that it isn't done as good as it should be.

When she went to Bkulabeluu of Peleliu she stamped her legs into the swamps. That's why the swamps there are small and long.

When she went to Ngesias, she became industrious so the dividing areas of different parts of her taro patch became straight. At Ngerke-iukl the people forced her and took her fruit (uosech). "Your taro patches will produce small taro and you will be gluttonous," she avenged them.

She left them and found some children playing at Ngedbak so she said, "Children, will you louse me?" They agreed and did it. "Thank you very much, children. Now take this "riamel" and plant it. It is something for babies to suck. Let us go to that mountain so I may make you a taro patch."

When they reached the mountain, she kicked the ground and said, "Here is your taro patch." And then took her wand and made a hole at the edge of the taro patch and said, "And here is the place for you to drink."

While at Peleliu, Iluochel delivered Mengidabrudkoel and Tellames. She left her children at Peleliu and continued to make taro patches till she came to Koror. At Koror she married a man she didn't like. When she went to the swamps she gathered a lot of leaves for fertilizers. She also delayed herself by cutting the grass on the solid area near the taro patch.

She continued making taro patch to Ngeremlengui. There she made the taro patch called Ngeruuchel. It was given that name because that was the first taro patch that she dug the mud with her hands and put

fertilizers.

She made the last taro patch at Ngerchelong. When she was done she buried her "ngarek". (A piece of tin made as a half-moon-shape for cutting and preparing taro). The name of that taro patch is Ngerekei.

Iluochel and Olungiis

While Iluochel was there at Ollei, her husband, Olungiis joined her. He went there to make the reception of their wedding. They had to get taro from Angaur for the reception. That was the first wedding reception for Palau.

There were some left over taro. Today they can be found at Ollei in the form of stones.

One day Iluochel said, "Honey, why don't we make a visit to Angaur"? So they set out on a big bamboo raft and started rowing. When they were outside the reef of Ngeremlengui, Iluochel looked toward the land and said, "Honey, why don't we stop at Ngetpang for a visit before we go?"

This time Olungiis said, "You are so excited." However he turned the raft to the reef and rowed toward the land. Today their route in front of Ngeremlengui is called Toachelreoachel.

When they got inside the reef, Iluochel said, "Honey, why don't you leave this here to be a meat for my children?" She was refering to her husband's testis. That's why Ngetpang has a lot of crabs, ray fish and fish.

Dirrachedebsungel and Mengidabrudkoel

Mengidabrudkoel, Iluochel's son married Turang from the house of Ngesechei of Ngiual. She was the queen of Ngesechei.

She got pregnant so as her due month got closer Mengidabrudkoel sent a message to his mother. "Come, my wife will soon have a baby."

When his mother went there she stayed at the house of Chedebsungel at Ngiptal. People called her Dirrachedbesungel.

Then it was about time for Mengidabrudkoel's wife to have the baby so he went to see his mother. "My wife will have th operation tomorrow," he reported. That time every mother had to be operated on so the baby could be taken out. (Usually mothers died.) So his mother explained to him the way to have the baby without operation.

"Tell your wife to sit at the corner of the house with her feet against the wall. And when she gets the pain, you press her back and tell her to labor and the baby will come out." Mengidabrudkoel left and did what his mother instructed him to do.

The community people knew the time so they got together and were about to operate Turang. As they drew near the place they heard the cry of the baby. They all got excited. Some picked up stones and others pulled out sticks used to hust coconuts and ran.

"Who has killed our daughter by himself? they questioned. But when they reached the house (ulengang), they found the baby lying and the mother sitting down. So their excitement turned into dancing. "The mother is alive and the baby is alive too," they chanted. Since then Palauan mothers had normal birth.

Meduuribtal

Dirrachedebsungel remained at Ngiptal so people started to talk about her. "How come this old woman lives by herself without any of her children to fish for her or takes care of her?"

Mengidabrudkoel heard about it so he went to his mother's house. There was a breadfruit tree behind the house. He dived in the sea to the roots of the breadfruit tree and made a hole throughout the main root and on to one of the branches. So when the waves tossed, the fish came out of the branche for his mother.

The people of Ngiptal got jealous and cut the breadfruit tree. Flood swept into the place so Ngiptal sank. After that the old woman crossed to Ngerchebukl. She lived under a tree called "bkau" so she was called Dirrabkau.

Mengidabrudkoel

One day when Mengidabrudkoel's son got older, his father took a clam shell and went to collect materials for his trap. While cutting the vines a fish (uloi) hit him so he fell into the water and was swallowed by the fish.

He was in its stomach till the fish was aground on a stone (Budluloi) of Ngerekebesang. The people there found it. They were about to catch it and Mengidabrudkoel spoke up. "Don't touch it or else you'll hurt me. Help me so I can come out."

When he got out, he knew that he was from the house of Ngeriab at Peleliu so he went and lived there.

Long, long time ago the people of Ngerekebesang got their "Teltull" from Ngeriab. Whenever they made visits to other places as a community, they killed someone from Ngeriab to bring along. This was done for a long time. One day Mengidabrudkoel went to a house and found a woman weeping. "Mother, why are you crying?" he asked.

The old woman said, "Son, this time it is the turn of our house to give "Teltull" so I'm crying over the death of my only child."

Then Mengidabrudkoel comforted her. "Don't cry. I go to the village and when I come back I'll carry the medicine to the "Abai." Medicine is a certain staff to be drunk. The person who carried it was to be "Teltull."

When he brought the medicine to the "Abai", the people said, "He will be "Teltull". So they put him in a canoe and rowed to the end of Obechad. It was getting dark so they stopped and slept in a cave.

Next moringing they found his body blown to fit the whole canoe. "He is a god and not man," they exclaimed. Then his size became normal so they brought him to Ngerekebesang.

When they arrived at Ngerekebesang, the chiefs got together and said, "From now on we no longer get "Teltull" from Ngeriab."

Tellames

Tellames lived at Ngeriab and made coconut syrup. There was a path at the back of his house. Adebetei and Ersoi used to pass by here every evening to see their sweethearts at Euchel.

When Tellames boiled the syrup he skimmed the top and said, "Adebetei and Ersoi, drink," And then made the rest into syrup. He did that every day.

One day as Adebetei and Ersoi passed by his house they heard him saying the same phrase. So they went to his house and asked, "Friend, do you know our names so you call them every day?" And then they said to him, "Put your pot away and let us go and have fun."

"What shall I do with this syrup? It will rise and spill over if no one stirs it," he told them.

"Don't worry. We'll take care of it for you." Then they took a piece of coconut leaf and placed it on top of the pot so when the juice boiled and rose to reach the leaf, it became syrup and didn't come down any more. Thus the three were able to go to Euchel.

When they got there they stood and then heard the sound of the "Abai" approaching. Every kind of fish was there. Ray fish became the floor, barracuda and giant barracuda were the posts and the rest became walls, roof and other parts of the "Abai". It was a complete building when they all joined together. Then Adebetei said, "Let's get in, friend."

It wasn't long after they sat down and then heard some other fish coming.

They were the best fish like wrasses, red snapper and unicorn fish. When they reached the building they lay on their sides and turned into human beings. They were beautiful girls. The two pointed wrasses and said to Tellames, "Friend, that's your girl friend."

They had a good time and slept there till the morning. In the morning Adebetei stamped his feet so the roof fell. When the roof fell down, the firls went out through the door and became fish again and left.

Everyday they went there but one day when they returned home, Tellames took cords from certain vines and made a fishing net. In the evening his friends came to call him but he said, "Just go yourselves and please don't mind me. I am not feeling good."

So they left but he continued to make the fishing net. Next day his friends came again. "Friend, are we going or not?"

"Oh, yea! We're going. Please go ahead and I'll be right there with you." His friends left ahead and he carried the fishing net behind them. He left it in a distance from the "Abai" and joined his friends.

By and by Tellames whispered to his girl friend, "Now when the floor is stamped so everybody goes out through that side, you don't go with them. Rather go out through the other side."

When everyone got asleep Tellames went out and brought his fishing net and spread it where everyone was suppose to go out. And then he went in to sleep.

In the morning Adebetei stamped his feet on the floor so everyone got up and went out. They were all caught in the fishing net except wrasses who went out the other side.

This is the reason why wrasses cannot be caught with a net. He knows where to get out. In case wrasses is caught in a net, it just come up to the net and then finds its way out.

Tellames carried the net to his house. When his mother came home she scolded him. "What will you do with that much fish?"

Tellames chose seven fishes for his mother and then took the rest in the net and dived in Iuesang's fountain of Ngeriab and came up at Ibesang of Ollei. His net could still be found on a rock at Ollei.

Long, long time ago when the women of Ngeriab went to the fountain and saw molds around they said, "Tellames sent food for his mother and they are getting moldy." Sometimes they smelled something like "ngimes" so they said, "Tellames sent 'ngimes' here."

Dirrabkau and Ngiselacheos

One day Dirrabkau (former Dirrachedebsungel) went into the woods and found an egg. She found it on a branch of a tree called "Blacheos" so she took it home.

The egg was in the house for some times and then hatched. When it hatched there was a baby in it so Dirrabkau took it to be her own baby. She called it Ngiselacheos.

Ngiselacheos and the Eye of Temdokl

Ngiselacheos lived with his mother at Ngerchebukl and grew up so he played with his friends. One day they played all the way to Ngeraod.

Ngeraod was a holy place where the gods lived. There they found Temdokl guarding the gate so no one would enter without notice. Ngiselacheos found out that Temdokl's eye was "kluk", a Palauan money.

They returned home and one day they went back to Ngeraod. This time they went close to Temdokl and gouged out his eye and took it with them.

After that the people went freely in and out of Ngeraod so the gods said, "Go check with Temdokl. How come people are coming in without our knowledge?"

The messengers found Temdokl without his eye so they went back to report.

The gods got together and discussed the wickedness of the people and the lost eye of Temdokl. Then the chief-god declared, "This coming full moon a flood will sweep the land."

After the declaration the chief-god took a roasted coconut and gave it to seven heavenly messengers (Tekiimelab) and said, "Take this and go search for Temdokl's eye. If you pass a village and this coconut breaks open then Temdokl's eye is there."

Dirrabkau and "Tekiimelab"

The seven "Tekiimelab" took the roasted coconut and went through the west but it didn't break open. So they went around to the east and searched. As they passed by Ulechong in front of Oikull the coconut broke so they said, "The crime is here." That place is called Ulechong because the coconut broke open there.

They went to the edge of Ngermercherakl and hang the coconut there. (Mercherakl means, to hang.) That place was called Ngermercherakl because they hang the coconut there and went into the village. On their way they found men fishing so they asked from them seven rabbitfish.

Then they went to Ngerchebukl. An old woman was cooking there so they said to her, "Mother, will you please roast our fish. We're going to the village to look for something and when we come back, we'll take them." Dirrabkau agreed so she took the fish to roast.

When they left to the village the old woman cooked her taro until they were done. Then she picked up seven of them and cut each in half. She placed a rabbitfish inside each and tied them.

The messengers looked for Temdokl's eye throughout the village till dark. Then they went back to Dirrabkau. "Mother, we are so late. Give us our fish so we'll just have our meal in the field," they said. The old woman put the taro in a basket, tied it and gave it to them. When they reached the field they were preparing to eat. But when they opened the basket, they saw only taro and no fish. So they asked each other, "Did the old woman forget our fish?" But when they untied the taro they found the fish inside them and were already cooked. "Thanks to the old woman," they said. And then they ate.

After they ate they said to one of them, "Go tell that old woman that there will be a flood this coming full moon. Her son Ngiselacheos should make a big bamboo raft and put an anchor to it that has long and strong rope. They'll need it." He went back to tell Dirrabkau.

When her son got home she told him to make the raft. So he did.

Finally the time for the full moon came so the tide came in all the way to the land. Dirrabkau and her son got on the raft and the tide flooded the whole land.

The raft floated but then the cord that held it got shorter so it capsized. Dirrabkau fell into the water. Then the tide started going out so her leg got caught on a tree of mount Ngeruach of Ngeremlengui. "Uach" is leg that's why the mountain is called Ngeruach.

Milad and "Tekiimelab"

After the flood the "Tekiimelab" returned to look for Dirrabkau. They descended on mount Etiruir and went to mount Olekeriil. "There shall we search for her?" they asked each other. The mount was named Olekeriil because they asked each other there.

They roamed about looking for her and when they were on mount Ngeremesang they saw her caught on a tree at mount Ngeruach. The mount they were and saw her was neamed then Ngeremesang. They went to Ngeruach and took her down. She was dead. So they gathered around her. "What shall we do with her?" And then they said, "Let's go back and inquire of what we will do."

When they got to heaven, the chief-god gave them water. "Take this water and give her a drink and she will become alive."

The "Tekiimelab" took the water in a taro leaf and left. On their way the taro leaf was pierced by a branch of hibiscus tree. The water spilled over it that's why that kind of tree doesn't die easily.

They got together to find means to revive her. When they mentioned one way "Terriid" would say,"No!" And when they suggested another one "Terriid" again would disagree. He didn't agree with anything they said so "Obechad" took a stick for coconut husking and hit him on the head. Now every "Terriid" has a red spot on its head because it refers to blood.

While they were sitting there "Idedeleb" passed by so they took hold of him and put him over the corpse of the woman so she was revived. She became Miladeldil because she died and became alive again.

Children of Milad

Milad lived in Ngebesek, a cave of Ngeremlengui. She lived there and gave birth to her children. Her first child was a son named Imeungs; second was also a son, Melekeok; and third, Ngerebungs, their only sister; and the youngest was a son, Oreor.

Milad scattered her children. Melekeok was very "tekeok" so she put him at the east and Koror was very "sureor" so she separated him. Imeungs was the oldest and was quiet so she kept him. And Ngerebungs was the only daughter so she placed her nearby.

After that Milad went to a hill between Ngeremlengui and Melekeok and from there she threw close to each of her children a stone as their insignias. The hill became known as Ometochel. She threw Ngemolei in front of Imeungs, Ngerutoi in front of Melekeok, Okerduul in front of Ngerbungs, and Ngedmeduch in front of Oreor. These were the signs of Milad's four children.

The Second Council

Then Milad's children began to bear children. Ngerebungs produced Ngebuked. Both her children and children's children bore children so the population of Palau grew bigger.

It became necessary then to set up a council to control the society.

The chief-god sent lower gods to Ngerutechei of Imeong to work on the matter. They first established the council for Imeong and said, "Four of you are 'Chuong' and your wives are 'Buchelchuong.'" "Chuong" means majesty. That was the beginning of the second council for the whole Palau.

When Milad scattered her children she scattered them with their majesty and honor. They respected each other because they were all honorable.

Dirrabakerus

After the scattering of Milad's children and the establishment of the council, Milad left for Ngerdebotar. There she married Tkedeluk1 of the house of Bakerus so she became Dirrabakerus. She gave birth to Techatiei and Kautechang.

Pandanus Tree

Udibong, a woman from the house of Ngerkerong of Aimeliik gave birth to a pandanus fruit so she threw it into Barrak river. It floated out through the mouth at Ngerudelong and went around to Ului, the entrance of Ngeong's channel.

One day two men from Ngeong went fishing with nets. When they drew in their nets a pandanus fruit was in so they took it out and continued fishing. But then they couldn't catch any fish so they put it back into the nets. They good catches when the pandanus fruit was in their nets. So after fishing they brought the fruit inland and placed it at the edge of the field.

Subsequently the fruit started growing. One day the two men went fishing again. But when they passed by the place they saw the grown pandanus tree. So one of them suggested, "Friend, the pandanus has grown. Let's take a leaf and tie it to our nets and maybe we'll catch a lot of fish." So they did. Fortunately they caught a lot of fish.

Snake

Next time the same men went fishing they found a snake coiled on the pandanus tree. So they ran into the village to report. Being a god, the snake knew so it ran away to the dock of Chol and lived in a hole of a tree.

One day Remesechau went to Ngriil to borrow a Palauan money (kluk) from Iechad of Butelbai and the snake saw him. On his way back the snake coiled its tail around a branch and curled down his head and ate up Remesechau, together with his purse and the money in it.

The people of Chol heard about it so they made a plot to kill the snake. They made fire and searched it to kill but the snake learned about it so it fled to Ollei and climbed on a tree under which they kept the canoes. It lived on that tree so its waste fell on top of the canoe underneath.

One day an elderly man and his son went fishing. They found their canoe with the waste of the snake. "What kind of bird is soiling the canoe?" they asked each other. Then they washed it and went fishing. But when they got to their fish traps they were empty so they returned home.

Then another day of fishing came. The same man and his son found a part of their canoe soiled. So the father said, "Son, do not wash it. Let's leave it and see what will happen." They got fish from only one trap and had more than enough. When they returned home, the man said to his son, "From now on we don't wash away the waste from our canoe. That becomes our charm for fishing."

The snake bore a son named Orachel. When he grew up he played and swam with his friends.

Orachel and His Mother

One day the same man and his son went fishing again. They found on their canoe a bracelet and a Palauan money in the waste of the snake. When they brought them to the village the people recognized the bracelet for Remesechau and the money he borrowed from Iechad from Ngriil. They realized then that the snake was staying on the big tree at the coast. So they got together to plot her death.

Orachel used to swim with his friends and one day Tet's son said to him, "Friend, why don't you spend the night with me at my house?" Orachel replied, "Let's do it tomorrow because my house is very far." He told a lie because he only lived on the tree at the coast with his mother, the snake.

The snake already knew that the poeple were ploting her death. When Orachel asked permission to spend a night with his friend his mother said, "Yes, you may go but please ask your friend's mother to sew me a purse and bring it when you come back."

Next day Orachel and his friend went to spend the night together. So Orachel conveyed the request of his mother concerning the purse. While they were lying down he overheard the people talking about killing his mother. Early the next morning he took the purse and left to tell his mother of what he overheard.

The mother said, "I know it that's why I asked you to bring me a purse."

Then she coiled herself up and entered into the purse and said to Orachel, "Take me and let's go toward Eouldaob." So Orachel took his mother under his arm and they left.

As they passed by Ngeraard Orachel asked, "Mother what place is this?" She replied, "This is not the place so keep going."

When they passed by Ngerdmau Orachel saw a fishing net so he asked his mother the same question. But his mother said, "Just keep going. This is not the place." Every place they passed by Orachel asked the question but his mother always replied that it was not the place.

And then they curved at the edge of Bkurrengel and Orachel saw a fishing net at Ngchemiangel. "Mother, what place is this?" he asked. His mother said, "Keep going."

They crossed a deep water to the front of Chelechui and saw a fishing net at Ibangellei. "What place is this, mother?" Orachel asked. She answered, "Keep going."

But as they went to the front of Ngerkeai, Orachel asked his mother again and she said, "This is the place, son. Make a turn here."

So Orachel brought his mother into the village through Ngerudelong. Orachel and his mother made a turn there because their origin was Ngerekeai. The pandanus fruit that a woman from Ngerkerong bore was their ancestor.

"Klechedaol"

Now Orachel said, "Mother, when we passed by Ngeremlengui I overheard the people talking about a trip to Angaur which is tomorrow. Why can't we go with them for a visit?"

She said, "Alright, tomorrow I'll give you a signal so you bring it to Boid and when they see it, they'll make a turn and come."

Early in the morning Orachel took the signal and went to put it at Boid. When the "klechedaol" from Ngeremlengui curved at Ngerengel and saw the signal, they turned to Uchulamii, a coast of Chelechui.

Orachel ran to Uchulamii and there he found Telenguulau making coconut syrup. So he said, "Friend, I'm going to ask a permit from that "klechedaol" so my mother and I may go with them to visit Angaur. Why don't you come along?"

Telenguulau consented because he also wanted to visit Angaur. The three stones he used for his fire place still remain at Uchulamii.

Orachel met the "klechedaol" and said, "I called you here because I want to request a permit from you that my mother, my friend and myself may go with you to Angaur for a visit."

They were permitted so they went to Angaur. On their way back to Palau, Orachel heard a noise at the bottom of the sea. They were at Euchel of Lukes so Orachel said, "Mother, hold the canoe and let me dive

and see the noise down below." So his mother let her tail down and curled it around a stone so the canoe couldn't move and Orachel dived down.

The men knew nothing about it so they kept rowing the canoe. Orachel's mother held on to the stone so her body was stretched but she persevered.

When Orachel got to the bottom, they were cutting logs for a community house (Abai). He got the techniques and went up. But when he checked everything he forgot the black ink so he let the squid go for it. It is said that the black stuff in squids was that black ink for the "Abai".

The Death of Orachel's Mother

Orachel's mother got sick when the "klechedaol" reached Aimeliik. That was due to the time when she held the canoe and the men kept rowing it.

She became very sick so Orachel and his friend Telenguulau took her and went off the canoe. When they reached the middle of the field, she got weaker and thirsty so she said, "Son, carry me down to the river so I may get a drink."

So Orachel carried his mother down, along with his friend to a river between Ngetpang and Aimeliik.

They went to the brink of the river and Orachel said, "What shall I do, mom? Shall I put you down for the drink?"

"No!" she answered. "Just stand close to the water and let me do it myself."

When he stood near the water she remained on his back and just let her head down to drink from the river. Orachel named the river Ngerbuit. It is still so today.

Then they left. But when they got to a mountain near Aimeliik, Orachel's mother died. He put her down and went into the woods to call animals for the funeral of his mother.

That mountain became known as Ngerbadelmangel because Orachel, his friend, and the animals cried over his mother during the funeral.

It was morning when the funeral was over so Orachel and his friend buried the old woman and went to Ngerubesang.

The old men of the village were assmenled at the "Abai". Orachel heard them calling a man, "Ngirabersoech." So he said to his friend Telenguulau, "Friend, just stay here and let me go and find out from that old man whether 'Ngirabersoech' is his title or his house's name." So his friend remained while he went to the "Abai".

When he inquired from the old man he said, "Young man, it's not a title, it's the name of my house." So Orachel said, "May I bring my mother and bury her in your yard and let me be your younger brother?"

The old man granted his request.

He went to his friend Telenguulau and said, "Friend, keep staying here while I go back and bring my mother." He returned to Ngerbadelmangel and brought back his mother from the grave. She was already smelly but he didn't mind. He carried her on his back and went his way. As he reached a hilly place a lot of flies flew to the corpse because the smell attracted them. Indignantly he said, "These are brave flies." He said thus and went on to Ngerubesang and buried his mother at the yard of Bersoech. That hilly place was named Tbekeuleaes.

Orachel and his friend Telenguulau lived at Ngerubesang for some times and then went to live at Ngerames.

Orachel and the "Abai"

Orachel began to put into practice the skill for building an "Abai". Of course, he learned the skill from Lukes. He prepared it and built it at Ngeriuatel, a spot between Melekeok and Ngiual.

Some chiefs of Palau went to buy it and couldn't. But then Esou, the chief of Aimeliik and Obakraluiil, chief of Peleliu also went. Orachel whose origin was Aimeliik somehow kept Obakraluiil from measuring the "Abai" first, but sent Esou to measure it. When he came in, he said, "I'm buying it."

So Orachel said, "Then give the money for it." Esou gave a big "bachel" called Ngereolbai for it. This incident started the practice of giving "desechel" for an "Abai" or a house. The word means, the cost of "omelasech", the cutting of the wood with a hand axe.

After that Orachel said, "From now on your name is no longer Esou but Rengulbai and your contemporary woman will be Dilrengulbai. The four hamlets of your village will be called Eoalbai, and the rulers who will gather in the 'Abai' are Ngarkeai because I brought my mother in a 'keai'. When you have a meal in the 'Abai', you will be the only one whose food is covered with 'keai'.

Orachel and the Chief-god

One day a trip was planned at Ngerames so Orachel said to Telenguulau, "Friend, let's go on this trip." They boarded "Mesikd" and left for the sky. When they reached there Orachel said to Telenguulau, "Please, friend, steer the boat back. I'm going to call on the chief-god." He go off and his friend left. Now when you look at "Mesikd" the last star is Telenguulau who steers it.

Orachel went to the house of the chief-god so he asked him, "What did you come for?" He answered, "I came to see you and have a visit." Orachel was the son of a god so he could go to god's houses.

Then the chief-god had to go somewhere so he said, "I'm leaving but you should not sit on my seat, or open the clam shell."

But when he left, Orachel sat on his seat and opened the clam shell. When he opened it he saw the coast of Ngerkeai to Ngerdebotar. And then he saw a woman standing in the sea and scraped yellow ginger into the sea and was crying. The people were crying for Orachel because he was gone.

When the chief-god came back from the assembly of the gods he saw Orachel's eyes red. "Why are your eyes red?" he asked.

"Nothing! I was making the fire." But actually Orachel was sorry for those he saw crying when he opened the clam shell.

The chief-god knew so he said, "No, you are a rascal! Take this orange for your lunch and get down at Angaur and go."

The Trace of Orachel

So Orachel took the orange and got down at Angaur and started walking on the rock islands toward Koror, leaving his trace behind. Today his trace can be found at Ulong, Ngeruktabel toward Koror and Ongelungel.

Tkedeluk1 and the Orachel

When Orachel reached the coast of Aimeliik, he was dragging his feet. Rocks have stuck to his feet and up to his legs reaching almost his knees. This served as a punishment to him because he sat on the chief-god's seat.

As he reached Ngerdebotar he was very thirsty and his legs got heavier because the rock has gone up a little higher.

Tkedeluk1 and his two sons - Techatiei and Kautechang went out from Ngerdebotar on their way to go fishing. Orachel saw them so he called. Tkedeluk1 and his sons went to him and he begged. "Friend, if you have any water for your children, please give me some." They gave him a drink of water.

Then Orachel said to Tkedeluk1, "Take this orange and plant it. But remember, when it grows, it will bear only one fruit and there is something in it. Keep it because I'm getting heavier and can no longer move around."

He gave the orange and tried hard to go to a small island at the front of Mechebechubel. And there he was turned into a rock. So now it is still there and the name of the island is Orachel.

Tkedeluk1 and Dirrabakerus

Tkedeluk1 and his sons brought the orange into the village of Ngerdebotar and planted it near the house.

It grew fast and had only one fruit.

The orange became ripe and was about to drop but then Tkedelukl and his sons had to go fishing again. So he said to his wife, "We're going fishing so you watch the orange. If it drops, you take it in and keep it till I come."

Kuii who was Dilrengulbai of Aimeliik then left Ngerkeai for Ngerdebotar with her two children in order to ask Tkedelukl for his required share of tapioca dish (chelbakl) for the commumity. They carried two baskets so they brought them to the house.

It was a long journey on a hot day so Dilrengulbai perspired, got thirsty and got exhausted. After they put down the baskets she said, "My daughter, give me some water to drink, please." Dirrabakerus gave her a drink of water.

After Dilrengulbai drank a little of the water she said, "I wish there is some orange juice in my drink."

Meraelked

When she said that, Dirrabakerus quickly said, "Oh, here is an orange and gave it to her.

Dilrengulbai took the orange and started cutting it around. And then she hit something hard like a stone. When she opened it, there was a Palauan money (chelbucheb) in it so she closed it and put it in her hand bag and said, "When my son Tkedelukl comes, tell him that I came for his required share of tapioca dish and I am gaining so I'm leaving."

She said that and bade Dirrabakerus good bye, and left for Ngerkeai.

The name of the money was Meraelked because Dilrengulbai crossed the field with it. That certain money has the mark of the cut around it.

Dilrengulbai kept the money but one day her son got married to a girl of Ngerubesang from the house of Ingas. So she exchanged Meraelked with Ngerbiduul, Rengulbai's money, and used it for her son's marriage.

Dirrabakerus and Kayangel

When Tkedeluk1 and his sons came back from fishing he didn't see the orange on the tree. So he asked Dirrabakerus, "Where is the orange, honey?"

"Honey, your mother Dilrengulbai came and wanted to have an orange drink so I gave it to her."

Tkedeluk1 got so mad. "You are stupid! I told you to keep the orange till I come." He said these and then started to plot her death by letting her drift away from the reef.

Dirrabakerus somehow got to know the plot so she cried while making the fire. So Obechad, one of the stones from the fire place said, "Why are you crying?" The Palauan fire place has three stones. When you face it, the stone at your right is Adebetei, Ersoi is at the back and on the left is Obechad.

"Because Tkedeluk1 will drift me tomorrow at the reef," replied Dirrabakerus.

Then Obechad said, "Oh, do not cry! Get half of a coconut shell that has eyes on it and fill it with ashes and I'll fix it for you. But as for you, get a branch of that hibiscus tree. When your husband drops you, you drift outside Ngerechur and when you get farther away, you scatter the ashes, stick the branch to the bottom and cover the other end of the branch with the coconut shell so there will be a land for you to live on."

Next day Tkedeluk1 said to his wife, "We're going fishing at the reef so get ready." She knew what he meant so she took with her what Obechad suggested and they left.

They were pretending to do some fishing at the reef but when a storm came, he took his boys and returned home. But he left his wife so she drifted away.

She drifted outside Ngerechur and even farther and then scattered the ashes, stuck the hibiscus branch to the bottom and cover the other end with the coconut shell. Such deed formed an island for her to live on. The same is known now as Kayangel and the hibiscus tree is still there - a sacred one.

After this occurance Tkedeluk1 didn't go fishing for a long time. But one day he went with his sons - Techatiei and Kautechang. A strong storm rose so they drifted away to Kayangel at night. They were at the shore and Tkedeluk1 saw a light so he said to Techatiei, "Go to that house and ask for a fire that we may warm ourselves."

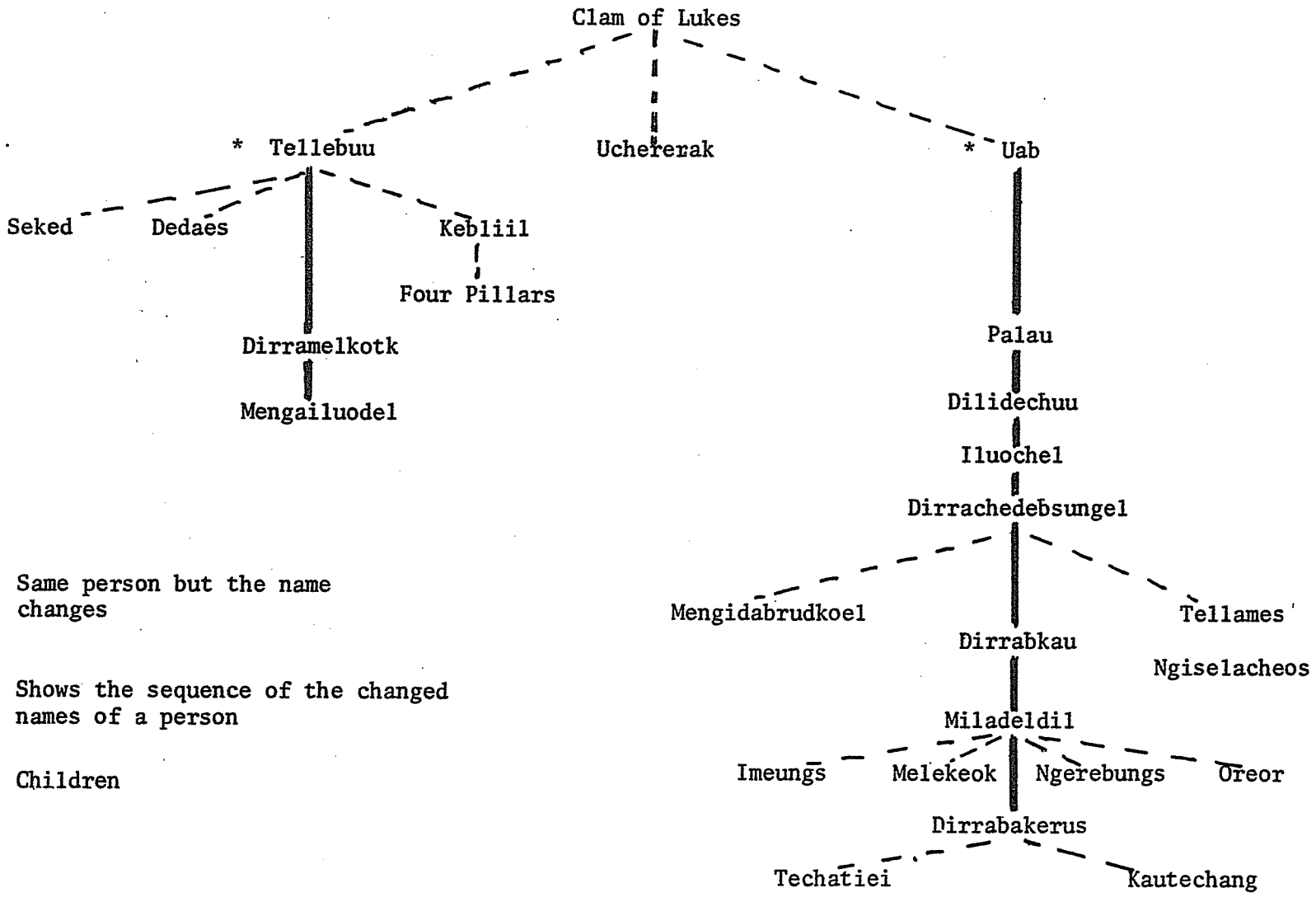
So Techatiei left for the house. As he got closer to the entrance Dirrabakerus asked, "Oh, who is this?" "Yes," he replied. (His name means, who is this.) "Come in, my son!" She anointed him with oil and let him warm himself up by the fire.

Tkedeluk1 waited for quite a while and then said to Kautechang, "Be courageous, son, and go see what has happened to Techatiei. And then

get a fire so we can warm ourselves up because we're dying of chill."

So Kautechang left. Dirrabakerus heard something moving behind the house so she said, "Oh, who are you?" "Yes," Kautechang answered. (His name means, who are you.) "Come in, son!" She anointed him with oil and let him warm himself up by the fire.

Tkedeluk1 waited and waited and none of his sons returned. So he went to the house. When he looked through the door Dirrabakerus exclaimed, "Vengeance on you, Tkedeluk1!" Tkedeluk1 just turned into a rock. Today it is the only rock at Kayangel.


Clam of Lukes
* Tellebuu
Uchererak
* Uab
Seked
Dedaes
Kebliil
Four Pillars
Dirramelkotk
Mengailuodel
Palau
Dilidechuu
Iluochel
Dirrachedebsungel
Mengidabrudkoel
Tellames
Dirrabkau
Ngiselacheos
Miladeldil
Imeungs
Melekeok
Ngerebungs
Oreor
Dirrabakerus
Techatiei
Kautechang
* Same person but the name changes
Shows the sequence of the changed names of a person
Children