Palau



Volume 4

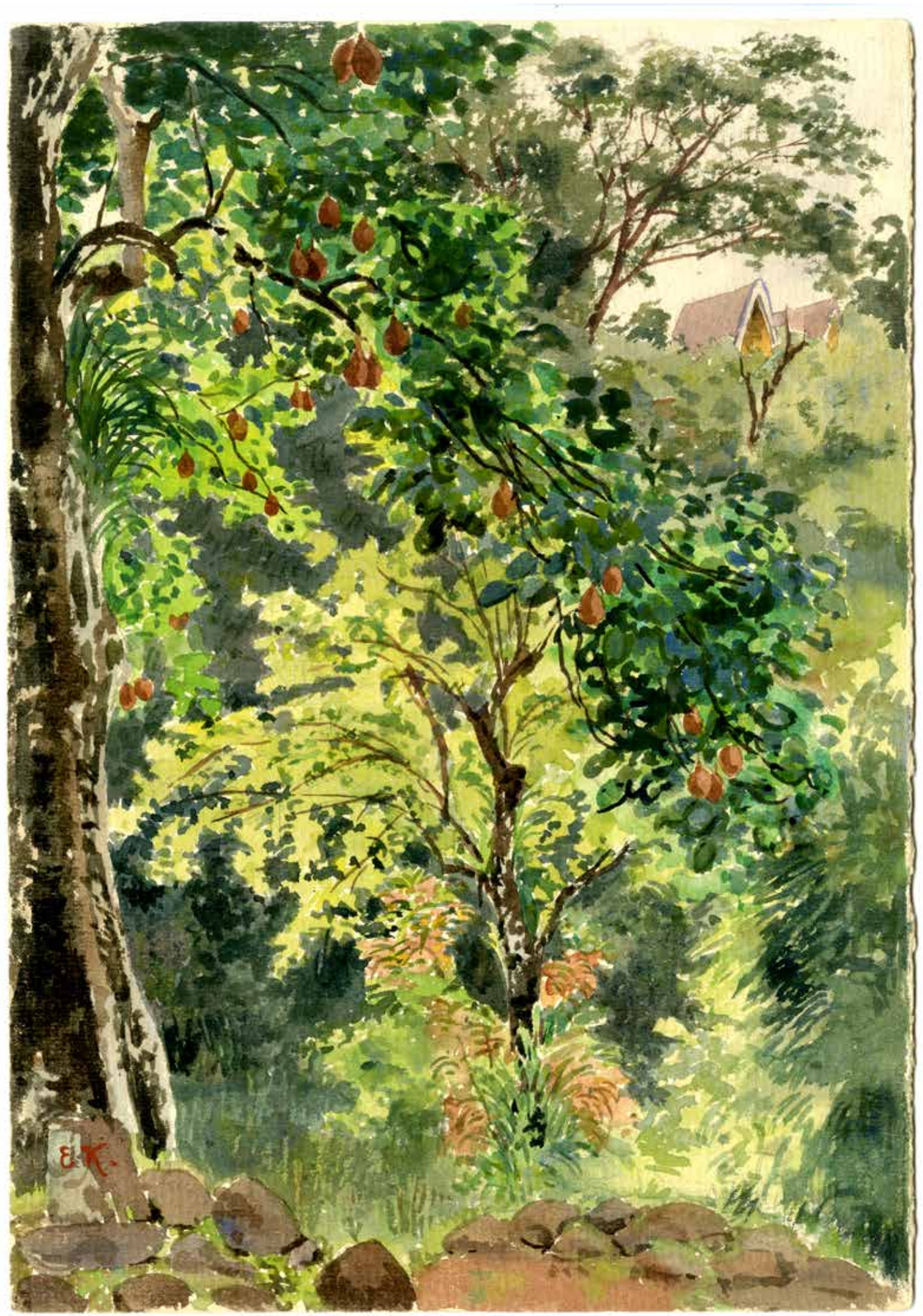
Stories and Chants

Index on botanical, zoological and Palauan words

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Riamel Football fruit tree. EK aquarelle

HAMBURG SCIENTIFIC FOUNDATION

RESULTS
OF THE
SOUTH SEAS EXPEDITION
1908-1910

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VOLUME 4

Translated by
Dr. Carmen C.H. Petrosian-Husa

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PALAU

BY

PROF. DR. AUGUSTIN KRÄMER

VOLUME 4

SECTION VII:
STORIES AND CHANTS

SECTION VIII:
INDEX ON BOTANICAL, ZOOLOGICAL AND PALAUAN WORDS

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A storyboard presented to Augustin and Elisabeth Krämer, showing them at work painting and interviewing Palauans in bai *a* Dngŏróngĕr. Their dog was added to the carving upon their request.

Foreword.

Only now in the year 1929, after 25 years of work, my treatise on Palau is finished. I considered Palau worthy of such a special effort, not only because of its unique storyboards, but, being a fringe area, it can help solving question of mixed cultures, and thus the question of the origin of cultural units generally. Some insights I contributed in (Vol.) 5b, in the section about cross-cultural studies.

Due to news received from WILLIAM GIBBON I can again, just like in Vol. 3, report some news: In December 1926 a big earthquake occurred; the tremors lasted until August 1927. In this time, from March to May, they were sometimes 12 in one day. One night in August, there was one around 11 o'clock at night, then 2 at midnight, and another one around 1 o'clock in the morning. This caused everyone to wake up and remain awake full of anxiety until morning. Each tremor lasted about 2—3 seconds.

In addition, on May 28, 1927 a typhoon passed over Palau, the second one since my departure in 1910. It started at 8 o'clock in the morning and lasted until 11 o'clock. Pelíliou in the south was hit the worst. Everywhere, a lot of houses were flattened, such as the two still existing bai Meketí in Goréor, A and B on the map in Vol. 2. The third one C has been demolished a long time ago, because of a Japanese road construction, when the main road had been straightened. C was placed in place of the dilapidated B. This was also the occasion when it was newly painted. According to WILLIAM's report, both the collapsed Bai had only been reconstructed on Nov. 28, 1927, the bai G *a* Dngoróngĕr only on Dec. 11. Both bai, D *a* Dmásăg and H Săgămús, were still on the ground around the turn of the year, just like the canoehouses *a* Delúi and Săgămús. In *a* Imelik the bai Rkeái (A' Vol. 2) and in *a* Imeúngs the Gorúkei were reconstructed.

In Vol 1., the damage, caused by the typhoon on Nov. 26, 1912, was already mentioned. The reconstruction of the Bai certainly needed a long time because of the many rotten beams that had broken. This also means that the majority of storyboards might have disappeared on Palau. We cannot even foresee all the old items that have been destroyed by the Japanese cultural policy. The photographs in the Hamburger Illustrierten (magazine), nr. 52 from December 31, 1917, only give a brief impression. I want to remind that the Germans had the intention to transform Palau into a nature reserve, which would have become a unique memorial of the old national traditions.

In Vol. IV I present about 250 stories and chants, of which most are new, as is proven by literature documents. Due to a release on my part, P. HAMBRUCH already published a small portion in his Südseemärchen (South sea stories), with No. 9, 17[a], 18, 137, 140, 141, a. 167. As a matter of fact, there are more than 250, because many of the individual stories proved to be connected and therefore to have been merged; for instance stories 12, 17, 19 etc. Many numbers include, due to technical reasons, 2—4 sub-stories, a—d. In addition, a lot of historical information is included in Vol. 2, where the settlements are mentioned, just like in the index of bai, in Vol. 5.

Considering this quantity of texts, it seemed appropriate to present only short versions, so to say the outline of the story, in order not to use up too much space and not to add to the printing costs. Because of this, we also refrained from a comparison of the Palauan texts, particularly because we presented already some original texts for linguists in Vol. 3. The chants and songs were of course an exception. If individual words are written differently there, than in the preceding volumes, for instance Bĕlau and Pĕlau instead of Palau, *kelulau* and *kalulau*, etc., then this was done on purpose, because the transcript of the poetic forms was attempted in the same fashion as my ear had heard it. The storytellers are rarely mentioned, because often there were several, who told a story. In addition, a name does not mean much, and as shown by the matrilineal layouts, the homeland of an individual person is often quite arguable.

Concerning Goréor I owe a lot to the title-rubak Ibĕdul I, Ngiraikelau̯ II and Rekesivang VIII. Fig. 1 shows how Ngiraikelau̯ told the stories and WILLIAM translated them. The tireless WILLIAM GIBBON was often put to an acid test, when I kept on asking many, seemingly insignificant questions. I still remember a day, when I had heard story nr. 14 in Goréŏr, and wanted to hear more about the fishwife. Suddenly it was too much for him, and he angrily burst out warning me in a fatherly fashion: You must not believe in such nonsense; it is only a history! E. KRÄMER was just as tireless to paint the *logukl* in watercolors, just like Miss EMMA MAYER in Hamburg, who worked for their reproduction in print. Evidence of the realistic reproduction can be found in Vol.. 5. The color plates and the double plates in Vol. 5 show only a small portion of the material, though still enough to give an impression of the opulence of decoration. How much existed can best be seen in the bai-index in Vol. 5, which shows the most important ones. The photographic plates were created from my own photographs.

I am much obliged to the Notgemeinschaft der deutschen Wissenschaft, which made the publication of the Vol. 4 and 5 possible.

Stuttgart, April 5, 1929. AUGUSTIN KRÄMER

[2]Whatever I did not hear myself during the field research, thus, which is from other authors, has always been cited.



Cordilyne flower with gecko. Glass plate scan, Hamburg Museum.



Glass plate scan, hamburg Museum.

Section VII. Stories And Chants.

Wherever a story is entirely or partially represented in a bai as *logukl (log)*, then this information is added underneath the title of the story. An index of bai and of the storyboards *(log.)* represented on and in it can be found in the following Vol. 5. bai 89 V^b means: bai nr. 89, tie beam *(a imŭl)* V., back *(but = b)*- side or front side = *a (madál)*; thus, everyone can see where and how often a story has been depicted. As already mentioned, most of the old bai have been destroyed by the typhoon or they have collapsed, therefore, the reproductions in Vol. 5, drawn or painted in watercolors in every detail by E. K. (double plates = d.-pl.) 1—35 a. pl. I, or we photographed them, or made a frottage, represent the last remnant of a vanished culture.

Story 1. The Creation Of The Spirits of the Land.

log. in bai 89 V^b, bai 93 VI, bai 105 V^a, (bai 126 V^a?).

In the oldest days there was no land and people did not exist, only a volcanic rock, the *risóis*, rose out of the sea. Galid spirit Tpereákl [1] and the woman Latmikáik originated from it; he went to heaven, from where he often came down, and she lived at the bottom of the sea. In due course she created numerous fish and the first human beings *arúgel*. First she gave birth to two sons, *a* Ugéliángĕd and *a* Ugéldátk [2], then two girls. In addition many sons and female creatures in the form of fish were born. The first two sons married the two girls and the other man the fish-women.

Now the long fish, the eels and rays etc., started to build a house [3] for the couples, while the other fish fetched stones from the bottom of the sea and piled them up, until an island appeared above the surface of the sea; this is todays Ngeaûr. The galid spirit piled up more and more, until a high tower made from sand and stone was created; he had the form of a human being and was called *a* Guáp. When the giant had been completed, they started a fire at his feet so that he toppled over. The debris created the Gogeál-islands and the Pélau-land. The galid spirit spread all over Palau. There still existed no sun.

Story 2. The Giant *a* Guáp And The Creation Of Palau.

log. bai 33 VIII. d-pl. 1^a, bai 100 I; not sure if this is *a* Guáp, because he is accompanied by money bai 114 VII^b, like A-B Meyer ’81 pl. 5, row 7.

Soon after the creation, a giant grew up in the house Ngatĕlkou [4] on *a* Ngeaûr. He was called *a* Guáp and ate so much that the inhabitants were threatened by famine. After his birth he grew so rapidly that repeatedly a new and bigger house had to be built for him, because his head kept growing through the roof. Finally he became so tall, that nobody could see his head anymore. His size as well as his ravenous appetite made *a* Ugel pelaû, the high chief of *a* Ngeaûr, come to the decision to kill the giant. He ordered his people to pile firewood around the feet of the monster and then lit it. Soon the giant collapsed and fell towards the north, destroying the piled up coral stones; this created the Gogeál [5]. His body remained lying were it was and became today’s island Babldáob: The head is the peninsula of Ngaregolóng, which initially had been separated from the body; his back is the eastern side, the buttocks are *a* Iraî, and his legs, pulled up in his pain, became the landscape of *a* Imelīk.

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[1] the many seas running in front of the surf are called *peréakl*. *a* Ugéliángĕd “the first one in heaven”, *a* Ugéldátk “the first one of the nether-world”. The descendants of Latmikáik was so numerous, that even today, when many people arrive, one after the other, people say: *ngórogo-magéla* Latmikáik “just like the giver of life Latmikáik”.

[2] The name appears later also for Ngiraidemaî in Ngabiúl (see Vol. 2, p. 27 and story 3); *datk* s. Bai 133 E.

[3] This house is mentioned in story 193.

[4] According to another version the Gogeál supposedly are his waste, which he left underneath himself while dying.

[5] Kub. II p. 122 of Ngardmaû

Story 3. The Descendants Of Mlagél Latmikáik And Their Creations. Wealth And Poverty.

With the exception of *a* Ugéliangĕd, also called *a* Ugéllëgalíd, and of *a* Ugĕldákt, later on of Ngiraidemai͡ [1] from Ngaramásăg on Ngeau͡r, on the last place the following galid spirit were still their descendants: *a* Ugél pebáël, called after the *pebáël*-rabbit fish like *a* Ugéla gái and *a* Ugel kemúl'l gadéng [2] named after the shellfish and the tail of the shark. Further on, we have to mention here the demigod, *galidëgád* Golungīs and Ngirauluóng [3] from Ngarapelau͡. On Pelilioŭ there are galid spirit Gereóměl from Pkulapelú and *a* Guóděl from Ngardolólok; on Ngarekobasáng it is Ugélkóbasáděl, on Gorèŏr it is Ugélkldéu.

Two brothers, "wealth" *a* Síĕg and Galebūl "poverty" went to the north, to Ngaregolóng; *a* Síĕg went to the western side Keúklgolóng, to Gólei, where he cleaned the place. He also went to *a* Ukál, in order to plan a village there, while Galebūl went to Ngabiúl, in order to construct a settlement there. Then he went via *a* Gól and Ngabúkĕd to Ngaradermáng nearby *a* Ulimáng. However, Síĕg followed the western coast down to Ngaragatáng in Ngardmau͡, then to *a* Imelīk, where he remained and died. Finally Galebūl went from Ngaradermáng further on to Melekéiok and, after he had attended Síĕg's funeral, he continued to Goréŏr, where he, too, got sick and died. He was buried on the mountain Túkŭr nearby Ngarekesauáol, while Ugél kldéu is buried nearby Gongmīl in the east.

Story 4a. The Magic of Coming Together *(gomsaubúkl).*

log. Bai 22 IV^{b} d.-pl. 1^{b}, Bai 26 VI^{a}, Bai 33 III^{a}, Bai 36 II^{a}, Bai 40 II^{a}, Bai 55 eastern gable plate IV^{a}, Bai 161 *br*; see also A.B. MEYER' 81, plate 3, 1 row.

The creation of the land and of the spirits had been completed, but still there was no sun. One tall palm tree grew on Ngeau͡r and on Nggei͡angĕl and on each one of the two islands lived a *galidëgád*, a demigod. Each one of them made his magic, called *gólei*, for the purpose of *gomsaubúkl* [4], "the get together". They wanted to talk to each other, to chat. The magic worked well, so that the two palm trees bent towards each other, and they both rode along the palm tree trunk until they met. The magic words are the following (also to shorten work or other things):

ke rekós pedagalá [5] *ra ngerém ë Ilemál*	You fulfill your command, *a* Ilemáng,
meskók tial pedógel	give me this fulfillment,
loragadél [6] a klóel [7]	accelerate the work in the taro patch,
mak urëged, r tial klóel rë gëlagá lë gə́ós.	and I work faster today
ëSagageigá [8] *mekebedógĕl*	Sagageiegáng fulfills it,
ë ke kloleklél [9] Tmerégĕd *mé* Tmekílt	You are my son, quick and
me Tmerekóng [10]!	fast and get things done.

Story 4b. Suměs from Nggei͡angĕl and Gogádu from *a* Ngeau͡r.

log. bai 90 II^{a}, illust. II in Vol. 5.

Once upon a time, Súměs the "taro-fork" and Gogádu the "fire-tongs" were looking for each other, yet they always missed each other. Súměs came to a Ngeau͡r and Gogádu came to Nggei͡angĕl. However, they could not meet each other.

[1] see story 1.

[2] a is more correctly written *a* Uger're kemur lgadéng and Ugér' re kemúr lgái (see story 172^{a} a. Bai 135 IV.)

[3] Ngirailuóng from Golei.

[4] More about it in story17^{a} about Típětipakmíĕg, where a special chant is also mentioned (p. 48).

[5] *pedógĕl* to fulfill, see these constantly repeated words in story 215 and the following (WALL.: *bedóchel* strong, effective).

[6] from *oregĕd* to accelerate.

[7] from *mesál* to excavate, to plug away the marl in the taro patch.

[8] The fulfiller of the magic, see Ngariáp on Peliliou

[9] for *kloklél* his thing, poss. of *klálo*.

[10] thought to be 3 galid spirit; *mekílt* = *merégĕd* quick.

Once they came upon each other on the island Ngaregebál without recognizing each other. Súměs asked: where are you going to? Godágu replied: I am looking for Súměs! Only then they recognized each other, they ate together, told each other their news, and were content.

Story 5. The House With The Stone Pillars.

log. bai 14 V^{b}, bai 97 w.

When the galid [1] spirit wanted to settle in Ngaregolóng, they brought parts of the house, made of stone, on rafts, yet lost most of them on the way. Thus, one pillar is located at the Pkulatáp rivál, where it can still be seen. North of Galáp they lost the roof, today this is a big stretch of sand. Finally only a few house posts arrived in this fashion in Ngaregolóng, where the galid spirit started to construct a stone house, the Bairemegau͡ [2]. Yet, Galid spirit Iegádrengél did not want human beings to know about stone houses, therefore he created the sun, because galid spirit cannot work during daylight hours. They had to stop their work and turned into stone.

Story 6. Jegád re ngél, The Maker Of The Sun And Gogit, The Man In The Moon.

log. bai 12 VI^{b}, bai 62 II^{b} and bai 87 VII^{b} Illustr.d. pl. 1^{c}, bai 93 II^{a}, bai 100 w., bai 142 IV^{a}.

Jegád re ngél lived on the land Ngarenégl in *a* Imelīk [3]. One day Sagamidár from Mekér told his boys to fetch lianas to plait some fish baskets. They went by canoe to the nearby island Gokerdūl. 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 Gogit, his mother was a *bakai͡*- 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, Gogit replied that he first had to ask his mother. This one said: Go and stay as long as you like, just come back from time to time. — So Gogit came into the house of Sagarmidár, 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, Gogit lived free and without any worries in the house of Sagarmidár. 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, Sagarmidár 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. Gogit replied: She is not dead, but I am ashamed. So she always comes to visit me at night, since my mother is a megapode — Sagarmidár, though, spoke: Do not feel ashamed. I want to see her! —— Gogit said: Come this night then you can see her!

[1] They seem to be the ones from the depth of Makáep, story 13; the god of the land Delangerík (Vol. 2, p.12) also belongs to them.

[2] Even today the rubak-bai of Ngaremegau͡ in Ngival is called like this. In Ngëúngĕl and Ngarametóng (Ngaregolóng) the no longer existing galid spirit houses were called Ngruëlëgau͡. In this last place, even today the stone pillars of a former Galid bai are still there. Yet, the one mentioned in the legend was situated more towards the east of Ngarametúkĕr on the eastern acclivity, where in former times Delbóng was situated. Today, basalt columns are still lying around nearby the hill Delóbog, they are also called Ngaruëlegau͡ (Bairuelegau͡).

[3] see story 7, Vol. 1.

— 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. Sagarmidár said: Is she the one? — Gogit answered: Yes, this is her! — now the father asked the *bakaî* -hen: 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. Gogit filled again the pots with syrup; Sagarmidár sold them and filled his baskets with money.

One day Rubak I from Ngurusár (see story 147), Tugërëmél a*gónged*-feast. All his daughters were married to wealthy men, only his sister, *a* Tkus, 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 Mekér. At sundown she entered Gogit'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? *a* Tkús replied: I am the sister of Tugërëmél; he is organizing a *gónged*-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. —— Gogit asked: When is the feast supposed to take place? —— and *a* Tkús replied: After tomorrow we will go to Ngurusár. —— At night Gogit told his mother everything, who had again left for the bush: After tomorrow is *tiakl*-payday in Ngurusár; 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 *bakaî* -hen 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 Sagarmidár that you are going to Ngurusár. ——

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

When they reached Ngurusár and Tugërëmél saw them, he shouted: Open the middle door! Because he was so pleased to see his sister again. Yet, Gogit did not want to enter the house, together with *a* Tkús he sat down outside on the *gólbed*-pavement. He sent a man to Tugërëmél, that he should call together the fishermen (*rúnged*) providing for the feast and the oldest members of the family (*rukdemáol*). 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 *a* Tkús 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 *a* Tkús 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, Tugërëmel gave everything to the family elders as *gongadëding* "anesthetic". When he had done so *a* Tkús called for a man who should publicly announce the money. She paid the fishermen 7 *galebúgĕp* and in addition the 2 leaders 2 *kluk* for their small *gamágĕl*-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 Tugërëmél called both of them into the house. His sister looked satisfied, but his daughters looked ashamed. In the house *a* Tkús saw her child by her former husband and she said to her brother: I cannot leave Gogit any more, because he makes me happy. Instead of me, you take care of my child. Maybe I will not come back! — Afterwards Gogit heard Sagarmidár say: Gogit smells like the bush! —

When both of them had returned to Mekér, just like before Gogit continued to cut palm juice for Sagarmidár and *a* Tkús lived with him in the cooking house. One day, on his way back from cutting the palm trees, Gogit passed the village-house in Ngarekeaî, where the rubak celebrated a feast. He heard his father say that the fat dorsal fin of the *máměl*-fish should be brought to his son Gogit. When the piece of fish was brought to the compound of Sagarmidár, his children ate it all and only left a piece of shark that had been sent along for Gogit. 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.

Thus, Gogit and *a* Tkús left and went north. When they reached the savanna Pkurengél, they heard somebody working with an adze. They followed the noise and found Jegárengél working on the plot of land called Ngarengél. He was just about to carve the moon from the wood of the *plagéos*-tree. He had already finished the sun[1], he had thrown it into the ocean, and it had left. He also had sent along three galid spirit to help rolling the sun wheel across the sky. While he was still working on the moon, Gogit asked: When you throw this into the water where will it go? — Jegárengél replied: It is going wherever it wants! — Gogit had another question: May I accompany it? — The master replied: Good! —

When the moon was finished, they placed it on top of the water and Gogit entered it together with his wife. Jegárengél said: If you go now with the moon, do not get angry at me, later on because it does not come back. We will see each other, but we cannot come together again.[2] — Therefore, people still see today Gogit and *a* Tkús in the moon. Jegárengél transformed himself into a stone, which, even today can still be seen on Pkurengél. The following story, about the creation of the sexes, reports how Jegád went into the sun and, therefore, can be considered to be the sun god.

Story 7. Jegád re ngél The Creator And His Sister Magád re ngădăsákĕr[3].

log. bai 7 II^{a}, bai 8 V^{b} illustr. d.-pl. I^{d}, bai 12 IV^{b}, bai 93 II^{b}, bai 142 IV^{a}.

In Ngarsúl,Magád re ngădăsáker, the sister of Jegád re ngél, created *vuk* [4], while he built *kirs* [5] in Pkurengél. It was night. He sent her a message to bring her things to him, but she replied: No! My things are not going behind his, but his things go behind mine. — When the messenger reported this, he went by canoe with his *kirs* to Ngarsul. When he came on shore, Magád had placed her *vúk* behind her house and had covered them with leaves.

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[1] see story 5; see also the *gĕrabái*, Vol 4, illustr. 5a.

[2] This refers to the course of the moon, which is separated from the one of the sun, with which the god puts himself together! According to Kub. V, p. 56, the sister - the moon - was created at the same time, and was supposed to travel together with the sun. Yet, she was pleasure seeking and came late, this is the reason that the nights are dedicated to pleasure.

[3] Ngădăsaker supposedly is a section of the savanna nearby Ngarsúl, see village 35 of district V and story 125 about the Bersóiog.

[4] *vuk* the female, *kirs* the male private part.

When Jegad approached her with his bundle, a certain agitation stirred within the vuk and also in the kirs. They hurried towards the vuk and united with them. Magád wanted to drive away the kirs, but she could not manage. Those pairs, which ran up the mountain, became the chiefly families a Uděs and a Idíd, etc. The rest became the common people. Afterwards, Jegád created the sun and the moon and later on went himself into the sun. According to some other information Jegád formed the human beings from soil and then breathed on them. This is supposedly reported in a chant from Ngeaur, but I was not able to obtain it.

Explanatory Note.

Concerning the creation legend KUB. I reports the following:

(p. 44) "In the beginning Palau was dark and uninhabited and situated on a rock, which to this day has the name Royoß a bujul and which is situated on the western tip of Ej melijk (see Rois búiel Vol. 1.) lived the spirit Irakaderngel with his wife Eiluaj ngadassakor. These two carved the sun and the moon with a shell adze, threw them into the air and daylight was created."

(p. 45) "there still were no human beings. The Kalit-couple now created people, the man was shaped the men and the woman was shaping the women. When they were about to make the parts, which differentiate men and women, it happened that Ajkaderngel wanted to see his wife's creation, while readily showing her his work. The woman, however, became angry (makroß) and quickly hid the part. From this time onwards all woman wear the Karyut, an apron made of Pandanus leaves, while the men walk around stark naked."

(p. 45) "A legend about the moon tells about a man with the name Aremesej and his wife Atkuk, who both were fed up with Palau. They went on top of the rock Royoß a bujul in Eimelijk, from where they originated and they called on the moon. When the moon came closer, they stepped on the neck of a snake and thus reached the moon, where they still live today and in which they can be seen in each moonlit night. On the moon there is only one orange tree, from which they live."

The same legend can be found in KUB. V p. 58, only the names are Arameséy and Aðkuðk, besides there is another version, where a woman playing with a child in the moonshine shouted: "Come and take your child". When the moon came, she asked it to wait, until her husband would be back from fishing. When he had returned, all the three of them went into the moon.

KUB. V., p. 55 reports the first time like this:

People lived already in Palau at the time when it was still completely dark, and actually the ones on Angyaur were very wild and supposedly were very hairy, they had strong Keresupsup-hair on the head. People living in the north were supposed to be completely different from them and above all they had been created on the spot where they lived. The siblings Irakadjerngel and Eluay [1] Ngadasáker are attributed with their creation. Both of them lived in Eimeliik on Baobeldaob, in the area of the headland Ngel (therefore the name kad er ngel, human being from Ngel). They formed human beings from earth and the blood of different animals. The mother of the creating couple was a snake, they themselves, however, were asexual, neither man nor woman, just like the people they had created. Subsequently the human beings did not like to live like this and the two creators shaped the genitals. It happened that the sister covered her work with leaves and denied her guileless, curios brother a glimpse.

[1] Elsewhere there is another *a* Iluaireng magád, so that this one and the former name Magád . . . are united here, as the one for women, like *iegád* is used for men

They fitted the parts onto the human beings and created marriage by placing each couple together, yet many of the couples fell apart. Therefore, the human race, in all its characteristics, shows traces of these first circumstances. Women are demure and carefully cover their private parts, while men can walk around stark naked without any scandal. Most marriages seldom last very long and separation is easy and customary, until the right halves have found each other. However, depending on their ancestry from the blood of the rat, the snake, the rooster, etc. human beings will be thieving, sneaking, courageous, etc.

In KUB. V., p. 3 the following is written: A legend is the key to the present-day Palauan notion of the psychological characteristics of human beings. Accordingly, the clay used (by Irakaderngel) to create the first human beings was mixed with the blood of different animals; therefore, people exhibit today the qualities of such animals in their character.

Story 8. The Immigration Of Galid Spirit *a* Ugélkeklau From The East.

log. bai 49 N., bai 55 VI d.-pl. 1f, bai 105 III^{b} illustr. pl. XIV 19; hair-flyer: bai 2 V^{a}, bai 59 IV^{b} d.-pl. 1e, bai 99 VII^{b}, bai 128 VIII d.-pl. 1f; end Mógĕmog: bai 15 VI^{b} illustr. pl. XIV 20, bai 63 S., bai 78 VI^{b} illustr., bai 138 II^{b} pl. XI^{a} and VII^{a} illustr.

a Ugelkelau came from Matáng rengos [1] in the east. Lalekuór was a famous female pirate, who raided the seas around Pónape. She and her daughter *a* Lalamóng as well as many others, too, traveled with him westward. First they came to Ngerí [2] on Yap and then they reached Pélau. During the journey they passed the time playing cat's cradle[3]. People from Yap accompanied them. Initially, they landed at *a* Ngeaur [4], where they stayed for a long time; they stayed in Ngabëángĕd. Ugélagadéng the "master of sharks" also lived there. He ordered the strangers to catch some shark for his feast (see story 172). At night, they twisted a rope, which was very strong for a shark, Ugélagadéng, however, told them it was too weak. They tried nevertheless and went out to sea. Now Ugélagadéng turned into a shark, bit through their line, and carried it to shore, where he hung it on a Dracaena (orredakl).

The foreigners still caught some small sharks and brought them to the galid spirit, who was rather angry about the meager catch. The fishermen found the dripping wet rope that had been bitten through, hanging at the Dracaena (orredakl); but they were afraid to talk about it with the galid spirit. Therefore, they left Ngeaur, leaving behind one girl, in exchange they took a Palauan woman along.

They moved to Pelíliou, to Rois siá, the mountain of Ngasiás, where previously a village was situated. Their ruk-dance delighted the woman of this settlement so much that they sent them a *blolóbol*. — Then they crossed over to Ngardolólok that they slowly populated. Ugélagadéng had followed them there. Since they wanted to be rid of him, yet he did not want to let them go. Therefore, they gave him the name *a* Guóděl and moved on. To his great satisfaction they left some of their people behind. In this way, Ngardolólok was left so vacant, that people from the nearby island Ngarekersául[5]had to move there, in order to help the village.

[1] *matáng* "forked", *gongós* "east" (see story 10). The name Keklau supposedly was also brought from there, and it probably means "people from adjaú", see Keklaū: Vol. 2. When suddenly 5—6 men died because of god Ugélmadál, the shark, they emigrated. When people from Keklau come to Ngardolólok, they blow the conch shell beforehand because, should they encounter children with *golbiúngĕl*-necklaces, they have the right to take them away, as they belong to the same tribe because of the ones who had stayed behind

[2] even today a long taro field nearby Ulimáng has this name.

[3] *galídëbáol* cat's cradle, the "passing on"; compare with the rock in Gólei,Vol. 3.

[4] The word is also Central Carolinian, see district X. Vol. 2..

[5] belonging to Ngardolólok, it seems that this is Ngargersiul.

On their way north, they first went on shore on the limestone rock of Nguruktúkdápěl and founded the settlement Goikúl. Later on, the place was named Nguruktúkěruikúl[1]. Some of them stayed here, the rest moved on to Ngarenggól[2], whereto they brought the title Ugél‘lë galíd.

In those days the village Goréŏr was very poor and was suppressed by Ngarekobaság [3]. The reef-people of *a* Ugélpelú helped the people from Goréŏr and the foreigners supported them. Some of them turned towards Ulăbăgád [4], between Ngatkip and Ngarsúng, or to Tuápěl [5] nearby Ngurusár, in order to help this place against Ngarmíd. Here, they tied their hair together, attached a feather and let it fly to Ngarmíd *(ngam gogúi)*. As the feather constantly turned in the air, the women of Ngarmíd called the local entrance there Pipirói. Curiously they followed the line made of human hair and arrived in Tuápěl, where they became the mongol of the foreigners[6]. Now, these sent a messenger to Ngarenggól, his order was to attack on the following morning the settlement Ngarmíd from the south.

They stayed for a while on the island Ngamóle͡i nearby *a* Imeúngs, there they received also a delivery of women *(úlŏg)* from Ngërutëge͡i. Here too, they let a feather fly, which floated to Ngëluóng, the channel of *a* Imeúngs. Despite this, they continued to *a* Ugĕráel in Ngardma͡u, where they danced on the canoes, in return Ngatpúiĕg [7] provided some women, and they moved on to Gurdma͡u in order to found in its vicinity the settlement Gomelátĕgmólŏg.

From here they once again dispersed in several parts [8]. Some people went overland to Ulengërëval‘l nearby *a* Gól, others to Ngëúngël, where the 10 Gádlbai-titles were created. Still others moved from there overland to Ngrīl. However, the majority sailed to the island Ngarekekla͡u at the northern tip of Babeldáób, where they settled, build a stone bridge, etc. Since the number of inhabitants rose, they had to get food from Ngatmél and Gólei.

They would do the same from the north, in order to free the village Goréŏr of its oppressors. Thus, Ngarmíd was destroyed, and the women remaining there were handed over to the Ngëruluóbël. Now, the unsatisfied ones travelled further up the west coast to Makáep [9] in *a* Imelīk, then to Tuágĕl mlungúi, where they attempted to establish a settlement on the reef, yet the strong tides and a flood washed away the stone walls and killed many.

During the journey *a* Ugélkekla͡u was always accompanied by a rooster [10]; he also introduced the *kesókĕs*-fishing technique to his new residence, and in this way the settlers got their fish [11]. The settlement Ngarekekla͡u [12] prospered, it was rich and powerful. One day, Gësëbe͡i, rubak I from Galáp, sailed with his wife to Ngeiangël; *a* Ugélkekla͡u went also there and seduced the woman. When Gësëbe͡i heard this he collected people from area of Ngregolóng and destroyed Ngarekekla͡u, whose inhabitants emigrated to the south.

[1] *metúker* = “bay”
[2] At the exit of the Malágal-harbor, in the north, the beach looking to the east.
[3] see the story 195 of *a* Ugélpelú
[4] also pronounced Ulabágăd.
[5] The small island is so close by Ngurusár that in the interior of the channel the canoes could be heavily loaded.
[6] log. d.-pl. 1^{e}, see Bai 59 IV b; mixed this legend with the Bai of story 11.
[7] Ngatpúiĕg and Gurdma͡u are village parts of Ngardma͡u.
[8] A part of the Ngardolólok–people came later (see KUB. II, p. 117) via Nggësár to Ngëbúrĕg nearby Melekéiok.
[9] between Ngardebotár and Medórŏm, inside of the island Ngeīl.
[10] Compare story 11 about Boi, in particular regarding the rooster; illustration of the *kesókĕs* Bai 105 III^{b}.
[11] see story 60.
[12] The story about Ngarakekla͡u see story 9.

While doing this the following happened: The woman Baulngasúr had given birth to a child. She sailed on board of the canoe of Ugélkekla͡u. When they passed the beach of Ngaramedei, where in former times the channel Makëáld had been situated, the high ranking woman Gourót from blai ra kī, therefore, called Gourót ra kí, was taking a hot medicinal bath [1], because she had just given birth. When Gourót saw the woman Baul with her newborn baby, she shouted: I am lucky, just now I have also given birth to a child. Give me your child and we will be relatives. — *a* Ugél, however, demanded that she first ask permission from her younger brother *a* Iderĕba͡u and when this one consented Ugél said: Good; and because you have taken a hot bath here, this place shall be called Makëáld.

Later, they sailed on, passing today’s Kekla͡u, looking ashore from *berípĕr* Garigūl, then further on to Ngará mĕga͡u in Ngivál, where they settled. Rubak I *a* Guóng of Ngaragëlūk, from the other side of Ngivál, saw that the new arrivals had very little food and, therefore, offered them some coconuts in exchange for their Yapese women. Yet, Ugélkekla͡u refused; on the contrary he wanted some additional women from them, because his entourage supposedly counted many thousand men. Thus, one evening when it was already dark, he went out and made the birds howl and sing [2]. Shocked, the people from Ngivál ran away. Thus, he took his úlŏg-women’s tribute of Ngaregëlūk to the *ked* Meregórŏgbŏkú [3] and then sailed to Kekla͡u, where he took possession of the land Ngamëa͡u.

He made his people go on shore, after they had driven away the people from Kélebis, today’s Jóul pelú. There he placed a Lalamóng, the daughter of Lalekuór, who had come with him from the east, into the house *a* Lukĕláp [4], while Ugél himself took blai Ngaruëlĕu and Garingói. Then he brought people from Ngea͡ur to Medórom, Ngátmade͡i and Ngaremásăg, the ones from Pelíliou to the mountain Gámliangël, the ones on the island Ngemelís to Nggamaséd, the ones from Ngëregóng, Pelúgoár and Magaragárd to Ngaregama͡i, the ones from Metúkĕr uikul to Goikúl. Now, *a* Lalamáng gave birth to Gátu “the cat” and Mangerengér “the sea snake”. However, she did not enjoy the education of these two children, because they ate a lot and did not want to work at all. When all her efforts failed, she treated the two so badly that they ran away.

Reaching the landing place *a* Imetĕrtórŏg, Mangerengér said to Gatu, “Sit on my head”. The cat did so, and the sea snake swam away with it to Uékeŭíd [5]. When they arrived, it was low tide. Mangerengér placed itself in the form of a fish trap, in order to catch fish for both of them. When many of them had gathered within its coils and caused the surface to become agitated, Ngira dedema͡u on the plot of land called Rokie͡i, noticed this. He ran outside and saw the sea snake catching fish with its posture. This one called to him: I am thirsty; turn around and bring me a young coconut, afterwards you can have as many fish as you like!

— Rokiei did as he was ordered and brought a whole bunch of nuts. One of them he split and placed one half under the head of the snake, one he gave her to drink. Then he caught many fish and noticed how the *mangerengér* had accomplished this, discovering thereby the design of a weir, a *peng*, which he also introduced to the Yapese and the Pelauans.

[1] the beach is between Ngësáng and Ulimáng. Another informant said, that, after having given birth, Gourót came to the beach in order to clean herself. There she met the woman *a* Iderba͡u, the sister of *a* Ulonggóng, who had also just given birth and offered her warm water to clean herself.
[2] *mesurŏg* more about it in Vol. 3 *ulongkāk* “to sing in howling sounds” to whine.
[3] see story 86b.
[4] Central Carolinian name.
[5] This means Mógĕmog; the word is tantamount to the “70 islands” Ngarekeuíd.

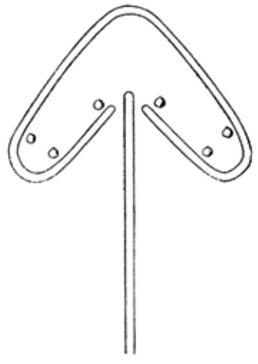
Therefore even today, when constructing a weir, people still place six coconut halves at certain locations of the trap, at the same time they are calling on Rokiei͡ and Mangerengér and many fishermen. Mangerengér had ordered Rokiei͡ to carry the cat on shore and to take care of her. In this fashion she became the mother of all the following cats. By the way fishing baskets supposedly came from Mógĕmog. Sorau, the god of the sea, supposedly was their creator (s. *log.* 30^{d} on plate 1f).

Story 9. How Money Came To Palau.

The Money-Island Ngorót[1] (sequel to 8).

log.: bai 6 II^{b} illustr., bai 11 IX^{b}, bai 29 IV^{b}, bai 48 n. a. S., illustr. pl. II^{c} a. d., a. Vol. 5 illustr. 6 and n., bai 60 E. illustr. KUB. VIII pl. 45, bai 65 VIII, bai 70 VI^{a}, bai 73 I, bai 75 IV^{a}, 84 III^{b}, bai 96 w. illustr. Vol. 5 illustr. 12, bai 117 w. illustr., bai 133 w. pl. X^{b}, bai 137 X^{a}, bai 139 V^{a} pl. XI^{b}; from blai Ngatĕlkóu: bai 29 IV^{a} d.-pl. 2^{a}; about the curlew on Ngarekeklau͡: bai 11 II^{a}, bai 34 II^{a} illustr., bai 46 III^{b} d.-pl. 2^{b}, bai 82 E., bai 108 III^{b} d.-pl. 2^{c} a. pl. XIV 10, bai 119 d.-pl. 2^{c}. End of *a* Rdegor's journey: bai 6 II^{b} illustr., bai 65 VIII, bai 121 IV^{a}.

Once upon a time, a canoe from Ngarekeklau͡ [2] went fishing on the reef Kiúiĕd, that got its name from the Micronesian Starling-bird, which visited the canoe. When the fishermen took their fishing basket they found a dead *mirogórog* [3]-spotted hawkfish inside, which they placed on the outrigger. Then a *kiúiĕd*-starling [4] flew there and picked some eggs from the body of the fish; then he flew to the island Ngarekeklau͡. There, in front of the house of *a* Ugélkeklau͡, stood a tree [5] with a big crutch in the notch, in which water had accumulated. The starling drank from it and a little bit of the rye fell into the water. A fish hatched from it. When the chief sent his son up the tree to fetch some betel-leaves from the entwining pepper-plant, this one found the small fish, fetched it with a coconut shell and brought it down.



It began to grow so that soon a wooden bowl had to be used instead of the shell. But soon this one, too, no longer sufficed so that the fish, it was a female, was placed into the bathing pond. Since it also grew there rather quickly, the people of the village were afraid and complained about its presence in the bathing pond. Now the boy had to put it into the sea, actually into a hole in the channel Tĕru lekebíl in Ngatmél [6]. However, there too, it grew to such a size that canoes no longer could enter through the reef entrance. Since its caretaker had to feed it and because the monster ate so much, it soon caused a famine on Ngarekeklau͡. Consequently, *a* Ugélkaklau͡ decided to bring the fish to Ngeau͡r.

At first it came to the reef entrance Ngid and devoured a man who was fishing there. Then *a* Ugélkeklau͡ took a branch from a Dracaena (orredakl)and made some magic, so that the fish escaped in the direction of the Metéu-entrance in the Ngamai͡ Bay.

Fig.2. The rings are the 6 halves of coconuts, which are placed down when a fish trap is officially opened.

[1] KUB. I, p. 49 Ngrogot; here the legend has already been mentioned. Meanwhile my manifold chronicles (1907 and 1910) bring a lot of new information and all in another light, so that I present my account complete with the necessary footnotes from KUBARY's descriptions.
[2] others say people came from Gólei and went to the island Ngaregúr (nearby Ngarekeklau͡) in order to eat the fish there; in doing so they forgot one in the canoe, when they had reached home.
[3] a young *tĕmakai͡* grouper, Serranus albofuscus.
[4] according to some other information a *deróiŏg*(little pied cormorant) bird.
[5] according to KUB. a bars. The bird came from Ngurusár, it supposedly had given birth to the small fish.
[6] see story 10.

From there it swam down the coast and visited the entrances of Ngatpáet near Nggësear, Ngatagalábad nearby Goikúl, Ngarekedlúkl nearby *a* Irai͡, the Toágĕl mid nearbei Goréŏr, Kesebŏkú nearby Malágĕl [1]. There, at Cape Ngaremedíu it gave birth to a *gamáng*-mangrove crab, in the Toágĕl Pélau to a turtle and in Toeagĕl'lióu to a megapode, both of which supposedly incubate their eggs in the sunlight (see story 191). In the Déngĕs-entrance the fish gave birth to a *rekúng*-land crab and this one to *dag rekúng* "crab excrement". Finally the fish came to the big strait Makáep [2] between Pelíliou and Ngeau͡r. There it found at the promontory Pkul a dúdĕs a good place, a cave with water, whereit gave birth to a daughter [3], who received the name Dilĕpelau͡.

She grew up quickly. One day she saw some children from Ngeau͡r bathing in the saltwater nearby the cave. She asked her mother, if she could play with the children and when she got the permission she joined the crowd. A daughter of rubak II *a* Ugélabúŏg from Ngarapelau͡ reported at home about the new play mate and was asked to bring her home. In the evening, when the children were bathing again in the sea and when Dilĕpelau͡ once again joined them, the daughter of the chief invited her to come with her to blai Ngatĕlkóu [4], where her mother awaited her, hoping that Dilĕpelau͡ would stay in their family. Dilĕpelau͡ dove down to her mother and asked for her permission. Yes do so, this one said, and when they treat you badly, then come back to me.

— So the girl stayed with her friend in *blai* Ngatĕlkóu and grew up. Then it happened that Dilĕpelau͡'s body and limbs swelled. The chief was afraid that she might be leprous. Therefore, he separated her in a special shed. Her food was delivered with the help of a pole. His daughter also had to stay away. Still, she used every chance to see her friend unnoticed and faithfully stayed with her. Grateful Dilĕpelau͡ endured until her time had come to reward her.

Some time later, when the old folks were not at home, the friends played together as usual. Then Dilĕpelau͡ suddenly said: My time has come; accompany me down to the sea, to Dúdĕs, where we first met! — Together they went down and on the beach the invalid said to her companion: Give me your *gotúngĕl*-bag. — Dilĕpelau͡ took it, put her swollen fingers inside, and wiped them off and at once the bag filled with money. Afterwards, she took *sis* and *lap* [5] leaves and said: Take them home and plant them, *sis* is good to wash away sickness and *lap* brings back money.

— Aggrieved, the daughter of the chief returned to her house Ngatĕlkóu, which became one of the richest in Palau. Dilĕpelau͡, though dove down to her mother and told her what had happened. Then the female fish told her daughter to sit on her back and swam away with her. However, she swam in such a fashion, that her daughter remained above the water and told her to collect all pieces of driftwood, so that it would accumulate to an island, on which she could accomplish her birth. When Dilĕpelau͡ had created an island, she gave birth to an egg, from which a curlew *delărók* [6] hatched and from her swellings came so many pieces of money that the entire island, called Ngorót was covered with them like with pebbles.

[1] see the entrances Vol. 1.
[2] 1907 belongs to Makiap; also called Gĕúgĕl.
[3] The father is not mentioned, compare with story 193 about Tĕlámĕs and the fish-women at the same spot; below the *dukl*trigger fish is mentioned as the husband.
[4] *Blai* VII Gomuréng in Ngarapelaū was supposedly also called Ngatĕlkóu. It certainly has a close connection with blai I, that received the title Dilĕpelaū (see below) and when *delásĕg* had the shellfish *gai* (see Bai 29 IVa). KUB. mentions rubak I *a* Ugerepalau as the master of the house and the house Matelgou. D.-pl. 2^{a} shows the rich house with the platform for the exhibition of women when they had their first child, the lament of the birds, etc.
[5] When someone collects a debt, he takes along *lap* leaves, over which he says some magic words.
[6] KUB. calls him first *okak (=gokak)*, later on Adalrok.

The curlew grew up very fast and gave birth to many chicks. Now the fish-mother said, it is about time to think also of the man, who once so lovingly raised me and cared for me on Ngarekeklau͡. Fill the curlew with money and send it there as a reward. —

The Delărók asked his mother: What is this island? Is it a fish, as it constantly swims here and there? — Dilĕpelau͡ replied: See, you were born here and I was born in Ngeau͡r. You can fly and visit all our people. —
Thus, the curlew first flew to Ngeau͡r, then to Pelíliou, where he first remained floating in the air above Ngaremangiau͡ with "shivering wings"[1]. Then he flew to Ngardolólok and settled close to the galíd-house. Yet, some people threw stones at the strange bird until the galid spirit managed to "unify all opinions", which is why house nr. 1 is still known today as Gomūg tŏkói. The legendary stone, called Delărók, is also standing nearby this house as a reminder of this encounter. From here the bird flew to Goréŏr where it sat on the house of rubak nr. 1. People took a bamboo pole as a ladder – *did* –, in order to climb it and to catch the bird. Therefore, the name *a* Idíd for this house.

It flew away to Ngaramlungúi to the house of rubak nr. II Ngirturóng; when it wanted to rest there on the ground there, children threw at it for their amusement and nearly killed it. Therefore, the house is called Ngarturóng from *turūdĕl* "playfully destroying". It continued its trip to Ngabúkĕd to the house of high chief Mad. People thought the bird's big wings would destroy the house, yet it stayed, therefore the name Túblai [2]. When continuing its flight north, it floated above the main square of Ngaregolóng, still and unmoving *galăl'lákl*, this is why this place has its name Mangal'lákl. Finally Delărók reached the island Ngarekeklau͡. After it heard that this was be the right place, he sat down on the ground. When the rubak had gathered in the bai, it first vomited the money into the basket of *a* Ugélkeklau͡, then it was the turn of the other chiefs. Only one, *a* Ilamúr [3], was missing because he had gone fishing. When he arrived late and saw what had happened, he grabbed the bird and squeezed it (see log. d.-pl. 2[c]); only one piece with the name Dabú came out, a round piece of glass, with a diameter of 5 cm.

According to another information the animal supposedly died because of this above-mentioned rough treatment, which is why there is so little money on Palau. According to a third information Góbak rabau͡ from Ngarabau͡ supposedly sent for the Delărok. He also received it and brought it to the bai, where the bird was placed on a mat. When they squeezed it, however, shouting: *delĕrók mo magel!* Curlew, deliver! Instead of money only *bagadei͡* -dung came on their mats, this is why the bai still has its name. Finally, according to another information, the fisherman gave the bird some cooked coconut kernel to eat, after which it produced the very big *br'rak* Ngarugedík that is said to be still in the possession of the family nr. II in Goréŏr. Besides it supposedly said to the fisherman: Make a new net, then you will catch many *mesekíu*-sea cows, and you will become a rich man.

Thus it happened, that the fisherman became the rich Kloulúbak from Ngarekeklau͡. The bird itself turned into a stone that is said to be still standing there today and which is called Malk [4]. In the opinion of the Palauans, the island Ngorót is still swimming around in the sea; if a ship happens to come near then a gust of rain is hiding it. The title Dilĕpelau͡ went to Ngeau͡r to blai I of Ngarapelau͡, as a reward for the friend's fidelity. Money only arrived there and in Ngarakeklau͡ [5], from where it was distributed all over the archipelago.

[1] see also the title Diramangiau͡ of family II of *a* Ikelau͡ in Goreŏr. The children asked: *mang kiau raukúp*? "What kind of bird is this?"
[2] The explanation is not clear; probably *tu* = to enter, as for instance *bomtu ra blai* = means "go into the house". In Polynesian, though, *tu* means "to stand", which would be a better explanation.
[3] now rubak IV of Keklau͡, according to KUB. his mother was called Eluajerueleu.
[4] see story 11 about Bói.
[5] acc. to KUB. the 3 rich houses are Ngatĕlkóu on Ngeau͡r, Karmong in Keklau, where the "mother of Baraks", Adaltal a barak *(= dalál a br'rák)* is, and the house of Ardahor in Kyangle (*blai* I Ngardókou in Ngardíms on Nggei͡angĕl). I was told the following houses where the richest: Ngatĕkou on Ngeau͡r, Gomúg tŏkói in Ngardolólok, *a* Idíd on Goréŏr, Blósŏg in Ngarmíd, Goráol in Ngarekeai͡, *a* Udĕs in Melekéiok, Ngaruĕós in Ngaragĕlūk (Ngival), and Terékĕd in Kekláù.

The Journey Of Rdegór.

Money from Ngorót came also to Nggei͡angĕl. *a* Rdegór, rubak I from Ngardims, went fishing with his son. At night they reached a reef where the boy fastened the canoe to a rock. The father had fallen asleep. Suddenly the son realized that the canoe had drifted further and further away from the island. When he looked at the rock, he noticed that it was the tail of a giant *dukl* [1]- trigger fish, who is considered to be the husband of the fish-mother Tĕmkai͡. After some time the boy remarked that the canoe touched ground. They had arrived on the shore of an island, which was tightly covered with stones. He picked them up and threw them playfully around [2].

Yet, they always returned. He put some pieces into the canoe and slept on the outrigger. In the meantime the fish brought the canoe back to Nggei͡angĕl, where father and son woke up. When the old man saw the money in the canoe, he asked his son where it came from and the son told him what had happened. The father scolded his son, because he had not woken him up. Then they ate breakfast. But when they opened the nuts, part of the money flew away, and they immediately stopped. Therefore, it is not allowed to open nuts in the interior of rich houses.

Dilĕpelau͡ supposedly had come to Ngáruangĕl where she was killed because of her money. As a punishment for this, a flood came over the island; story 20 about Ngáruangĕl, however, tells a different story.

Story 10. The Story Of Melíp And Gabëlebál.

log.: bi 5 IV[b] d.-pl. 2[c], bai 8 V[a], (bai 55 VI[b]), bai 88 II[b], lizard and sun bai 130 w. illustr. 19, in Vol. 5 a.

Laiebád was the son of *a* Ugéltmél, who was the *galíd*, the god of Ngatmél [3] and lived in heaven. His favorite bird was the little pied cormorant *deróiŏg* [4]. From time to time *a* Ugétmél came down to earth, where he chose a wife in Ngatmél, who gave birth to the already mentioned Laiebád.

One day, when he went fishing with a companion, his canoe drifted with a westerly storm to the east, all the way to Matáng rengós [5], the double mountain. The companion climbed one of the rocky cones, the home of a big lizard lived [6]. He soon became its victim. Laiebád became aware of it, when the blood of his friend dripped from above on his hand. Then he knew that his friend was dead [7]. Sadly he climbed from the other side on top of the mountain and when he spotted his father's favorite bird he quickly jumped on its back. At once the *deróiŏg* flew away, into the sky/ heaven. A tall almond tree stood at the entrance of the channel that led to the Ugéltmél's canoe house [8]. The bird sat down on it and Laiebád waited until his father returned home.

The following day he finally arrived in the company of another son, who carried bananas. Laiebád stepped down and asked for one. The boy did as he was asked. However, when Laiebád asked his father for more, he gave him two and said to his son, who had come with him:

[1] *Monacanthus* sp.
[2] according to KUB. he collected stones in his basket and threw them after the many curlew so that only few of them remained. Ardahor's house became the third richest one in Palau. Because of Gólei's fortune see at Ngiratei͡ (story 30a). The island became green and for instance the money carrying tree *kelau ra* Ngorót and the vine *besepesél a* Ngorót, which is depicted so often on the bai in an ornamental fashion.
[3] Ngatmél is situated in the NE-corner of the big island Babldáob, Vol. 2.
[4] The *Graculus melanoleucus Vieill*, black, white, half a seabird, half a terrestrial bird, frequently at Lake Ngardok.
[5] This can only be Kusáe, that consists of a northern and a southern part, both high mountains, separated by a deep saddle, therefore, forked in the east, see story 8.
[6] this seems to be a kind of *golubás*; it has to be imagined as the child of the sun armed with its rays, see bai 88, IIb.
[7] see bai 49, KUB. VIII, p. 304. "The Matan el pat, the bi-*ramiform* tree, on which the Troyok-bird sat, which belonged to Angel keklau; it fought foreign arrivals". This is all that is known about this legend.
[8] *Terminalia catappa*, called *míĕg* or *gotógĕl*.

Share and ask for his name and how he came here. — In this manner *a* Ugéltmél learned that Laiebád was his son [1]. This one followed him into his house and helped with the work.

One day the father told his sons: Do not go to the other end of the house! Laiebád became curious and when his father had left, he asked his brother what was in the other end of the house. When this one told him that he did not know, he convinced his brother to go there together in order to find out. They both went there and opened the door and saw Ngatmél lying deep down in front of them. When Laiebád saw his home, he got very homesick and started crying. *a* Ugél heard it and asked his second son: Why is Laiebád crying? Did you hit him? — No replied the other, and reported what had happened. Therefore, *a* Ugéltmél talked to Laiebád: Do not cry; in two days you will be at home. — When the time for departure came closer, the younger brother gave his older one the following advice: When someone offers you farewell presents, refuse all of them; ask only for what is on the bottom of the fish baskets. — Laiebád did as his brother had told him, refusing everything that was offered to him [2]. Only when he was asked if he wanted to have what was in the fishing baskets did he say yes and, thus, he received a few hand held fishing nets, the well known *derau͡.* In this manner these nets arrived in Ngatmél and spread all over Pélau, because he learned the art to make them [3].

a Ugéltmél also taught him the art of navigation, showed him the necessary stars and explained him the yearly moons [4]. — On the second day after the incident in the heavenly house, when the instructions were finished, Ugéltmél placed his son together with the hand-held fishing nets into a bamboo pole, he closed it, and threw it down into the sea nearby Ngatmél, so that it drifted there.

It was just morning low tide *(bor)*, when Kĕrorumáng, rubak nr. I of Ngatmél came to the beach. The piece of bamboo was lying there. He kicked it with his stick and had a shock when he suddenly heard a voice inside shouting: What is this? Who is injuring me? — Quite alarmed he ran inland. After some time he took courage, returned, and opened the tube. To his surprise Laibád came out, he told him his adventures, and returned with him to the village. There, Laiebád stayed with his mother. Some time later he ordered his friends to cut the young shouts of the *garamál* [5], to skin it and to store the stems for some time in salt water. Then he showed them how to build the frame of the *derau͡* -net with these previously prepared twigs. When the May-moon was 5 days old all had finished their nets. In heaven *a* Ugél saw this and threw the *gúiĕt*-tree [6] into the ocean. There, the fish gathered around it dragging it to Ngatmél.

Then the young men jumped in with the catchers and scooped fish in great numbers out of the water.[7] However, *a* Ugél's favor resulted in unhappiness for his son. Laiebád married and had two sons, Melíp and Gabëlebál. Once a big *ruk*-dance was supposed to take place in Ngatmél and Laibád belonged to the group of men who were supposed to train and prepare for the dance in *klemeai͡,* seclusion. These men were not allowed to eat fish. Laiebád did not follow this rule, which angered the god of the village.

[1] compare Terkélel story 19.
[2] compare story 137.
[3] see p.-vol. 3.
[4] see Vol. 3, fishing techniques; *log.* bai 55 VIb depicts Kĕrorumáng's fight with rubak Iegád ë gúi (story 11) about the time of the full moon
[5] Hibiscus tiliaceus.
[6] *alled ugul a gúiĕt*: WALL. chuít er a Ngatmél, constellation of the stars. "pillar of Ngatmél" to which, according to the legend, a great number of fish supposedly had come, *gúiĕt*; coconut branches as signs of a taboo, story 195.
[7] see story 11 about Boi, and there the water hole Úgul a gúiĕt re Ngatmél.

One day, when Laiebád, his wife, and his two sons sailed to the island Ngaregúr, which is situated quite close to the north of Ngátmél, a strong southwestern wind arose that carried the canoe out of the lagoon into the open sea. For a long time they wandered about until they landed in Uékeüíd [1]. They lived there for a long time, and when Laibád became old and weak; he ordered both his sons to fetch lianas and to plait fish baskets with which they should catch some fish. When they checked the basket, that had been set out, a turtle and a number of fish were inside. They speared them. Then they went to the next resting place and Melíp suggested they roast the turtle for their parents here. Gabëlebál, however, shouted: Why? We will eat it ourselves! — Melíp had to give in, yet he pitied his poor old father, so that he hid a piece of roasted meat in his hair.

In the evening, when both brothers came back home, the younger one, Melíp, went ahead up to the house with the fish basket. Gabëlebál quickly followed him, out of fear that Melíp would spill the beans. Melíp prepared the fish and cooked them. When he had finished, his older brother said: Come, now we want to wash ourselves! — and when the younger one pretended to have some more work to do, Gabëlebál urged him so much that he went with him. While the first one washed his body and his hair, Melíp only cleaned his body. Afterwards both of them went to their parent's house, ate dinner, and went to the bai to sleep.

Yet, when Gabëlebál slept, Malíp silently left and returned to his father's house. He knocked until the old man woke up. What do you want, my son, he asked. Are you hungry? — Melíp negated and pressed to enter the house until the father agreed. Then Melíp went into the house, fetched a long wooden bowl from the rack and placed the piece of meat from his hair on top of it. The father asked him what this was and he replied: Wake up mother and eat! — He told them everything that had happened with Gabëlebál. After both the old people had finished eating Melíp, just like he had come, quietly returned to bed. The following evening Laiebád told his good son: Go again with Gabëlebál to the bai; when he sleeps, return unnoticed, because I want to talk to you!

— As he had been told. Melíp came back. This pleased the old man, he took him outside into the night, showed him the stars, and instructed him about navigation. He told him about the seasons, the winds, and the moons. And so he did during the following nights, until he had taught his son all, that he had learned from *a* Ugél in heaven [2]. Some time later, Laiebád said, you still need a good canoe, too. I plant here a breadfruit tree for you and, in order to prevent Gabëlebál to fight your right of possession of the tree trunk, I will do the following: I place the small plant into a bowl, a *Tridacna* shell and cover all of it with earth, so that he cannot see it. As the tree grows, it will enclose the shell. You know where it sits. If Gabëlebál tries to fell the tree then his axe will splinter, and if you have not told him beforehand, he will have to acknowledge your right. Yet, you should still create an additional proof, in case he proves to be difficult. When the tree trunk is well developed, cut it at the top and place a stone on top of it, so that this one also grows in, this time at the other end. — Soon afterwards Laiebád died and Melíp followed his advice. When the tree had grown tall and had a thick stem, Melíp called his friends and said:

Help me my friends, I want to cut down this breadfruit tree, in order to build a sailing canoe. Gabëlebál heard this and contested the younger brother's right to the tree, which belonged to him the older one. Melíp gave in and said: You shall have it, even though it is mine, which I can prove. I will be satisfied with the old canoe. —
When Gabúlebál began to cut down the tree at the bottom, Melíp shouted: Aim a bit higher, here is a stone in the tree, which will spoil you adze. — Let him talk the older one said, this is my canoe! —

[1] see story 8.
[2] According to another Palauan source the old man told his bad son everything incorrect, so that he perished.

Thus, Melíp let him go ahead and saw how the axe hit the shell and cracked. Don't you see, he shouted laughingly, this is my tree? I held the seedling in my hands and planted it in the shell. — Gabëlebál, however, did not care and when the tree had been felled, he started to cut off the branches from the upper trunk. Once again Melíp shouted: Aim a bit lower, there is a stone in the trunk. Gabëlebál, though did not care and once again broke his adze. Then his companions discussed how this could be possible. Melíp told them what had happened. But Gabëlebál lied and insisted he had planted the tree. The younger one gave in and said: You shall have the new canoe, I will be content with the old one. — in this way Gabëlebál had his way.

Melíp, however, gathered his friends in order to restore the old canoe and to newly rig it. In order to get a new sail he travelled over the ocean to his father's home country Ngatmél, stayed there some time, filled his canoe with taro, and sailed to the nearby island Nggei̯angël, where he replaced the old sail by a new one. Then he returned to Uékeŭíd. Upon his arrival the canoe of his brother was just about being finished and was just being painted. The new journey of both brothers was to begin shortly. Melíp's companions advised him to immediately ready his cargo consisting of provisions for the new journey. He replied to place all of it along the beach and said Gabëlebál could take from it as much as he wanted. Gabëlebál heard this and filled his canoe with them. Some was left over; Melíp asked for it and received it. He said: this will be sufficient for us.

— When everything was ready for departure the older one started to punt the canoe out into deep water. Before setting sails, it was a seafarers' tradition to anchored the ship in the lagoon and people from Mógĕmog had a particular suitable spot for this. Gabëlebál knew nothing about this, he hoisted the sail and sailed away. Melíp called: He does not understand it! [1] Then he got his canoe ready for sailing and people watched eagerly what he would do. He asked: Are my doormats [2] here and my lime? They were brought and he stored them in the right hold. After everything was on board, they punted out. Everyone was sitting on the beach, in order to see if he would know the right anchorage. However, outside in the lagoon Melíp, took the anchoring pole, fastened the rope to it, and stuck it into the right hole. All were surprised, soon afterwards he hoisted his sail, and sailed away. When Melíp's canoe had reached the middle of the ocean he commanded his people to bring the doormats and to cover all the hatchways with them. All were perplexed by this measure, but soon they realized what it was for. Because immediately afterwards incredible swarms of sardines came, whole schools jumped out of the water, and if the hatch would have been open the ship would have sunk. Thus, they made the best of it, filled their baskets, and sailed on [3].

Melíp intelligently and courageously mastered many adventures. The most dangerous was also the last one. In the ocean around Ponape, the pirate Lalekuór made a nuisance of herself. All ships that came into her domain were captured [4] and their crew was killed. Courageous Melíp sailed into her waters. When he finally met her in her big, beautiful canoe, he wanted to have this canoe. Boldly he addressed her asking for a coconut to drink. He received her on the bow, stayed there in conversation and when Lalekuór drank, bending the head backwards, he threw her lime into the eyes so that she cried out loud in pain and was unable to see anything. Then he killed her, chased away the crew, and took possession of the canoe [5]. When he installed himself comfortably on the new canoe, Gabëlebál arrived, weakened and sad.

[1] *melobótop iikr* is an expression for, verbatim: "he navigates outside".
[2] the rectangular weave of coconut fronds that is hung outside of a residential house
[3] here is a certain parallel with the Samoan legend of Gaiuli and Gaisina, who followed an instruction and covered their hatchways, thus, saving their canoe from the jumping mullets (the Samoan islands I vol. p. 427.
[4] according to a Palauan definition, this was accomplished with her big elongated lab. min. *(begél),* which she left floating in the sea and with which she ensnared the ships. She seems to have been the wife of *a* Ugélkeklau̯ from Matang rengós (Kusáe), from whom she had a daughter *a*Lálămong, see story 8, a. 30a from Ngirateï.
[5] see the gable of blai 130 in Ngarmid, where the giant Ngaleksmaoáng is depicted.

He had lost nearly all his people, the remaining ones were so hungry that they had nearly eaten up the sail. They had not found any land. Melíp received them friendly, gave them food, and brought them home to Uékeŭíd, where he became the founder of the navigational instructions in the Caroline Islands.

Story. 11. The Galid spirit Bói [1] With His Schools Of Fish.

log.: bai 25 VI^{a}, bai 41 VIII illustr. d.-pl. 2f (Jegádëgŭ̇i), bai 47 VI^{b} illustr. d.-pl. 2^{e}, bai 54, bai 55 III^{b}, bai 59 IV^{b} illustr d.-pl. 1, bai 74 VIII, bai 76 I, bai 100 w., bai 102 IV^{a}, bai 113 II^{a}, bai 120 VI^{b}, bai 129 I, bai 130 V^{b} illustr. d.-pl. 2^{d}, bai 137 III^{b}, bai 144 III^{a} illustr. d.-pl. 2^{e}, bai 149 I. The broken rain-arm of Medegei̯pélau is shown: bai 115 IV^{b}, bai 132 V^{b} illustr., bai 145 I. Boi with the many spears see KUB. VIII pl. 43.

Boi is the god of gusts of rain that are accompanied by fish and birds. He is considered to be the liberator of Ngariáp. Compiling different sources, his complete story is the following: Rubak nr. I from Ngardíms on Nggei̯angël, *a* Rdegór, built an old fashioned canoe for the open sea, a *kaberúŏg*. Then the *telbákl* [2], the specialists in the magic of construction arrived and said from time to time: *ngara kĕléd r tiáng* [3]? What is our food for this?

— The owner said: Fish and taro. — Good they said, call us when you are finished. — *a* Rdegór, however, did not do so, instead he left with his daughter. Close to Nggei̯angël is Lemau̯, a spot of deep water. When the two of them passed by, the *telbákl* climbed out of the water, into the canoe, and shouted: "Now *a* Rdegór, what did we say? We have built the canoe. You are a liar!" — They condemned him and then disappeared again. At once a storm started and drove the canoe southwards. It reached Gólei̯ at the northwestern headland of Babldáob.

There, Boi lived and since he was alone he welcomed the people. He took Rdĕgór's daughter as his wife. Soon, though, her health became unstable. She grew skinnier and grouchy. When the father asked her for the reason, she complained about her plight: My husband is treating me badly! — When the father pressed her to explain in more detail, she confessed after some reluctance: He is breaching the rules. He has many "spears"[4], all of them enter the openings of my body at the same time. — Then the old man pondered how to safe his daughter from this demon. Boi was always cutting palm-juice. One day, *a* Rdĕgór said to him: When you go cutting, bring me a sheath of flowers [5]— Bói brought the old man what he had wanted and the old man fashioned a canoe with a sail from it, with which he sailed along the beach for his amusement. When Bói was gathering palm-juice he saw it and shouted down from the palm tree: This is good! When I am finished, I will also give it a try. Come *a* Rdĕgór, you cut the sheath of the blossoms, while I sail. — The old man came to the shore and explained Bói, who had come down from the palm tree, how to operate the vehicle. Finally he said to him: When you are out at the reef and you have to tack, then you simply say: *úgulagĕtiú, bor a teliáng, ë ng dilú uadám* Tack, go to the other end, because the father said so.

Bói did everything as had been explained. Yet, when he was on the reef and said the words, the magic malfunctioned, and he realized that his father in law and his wife wanted to get rid of him. He called back: *uádam*, it is your place, I am leaving! [6] — After a long journey, his canoe landed in Ngurungór on Pelíliou and he moved from there to Ngariáp, where everyone was in mourning.

[1] already story 10 brings some information about him; especially the following story 12; he supposedly is the galid spirit of Ngaregëu on Pelíliou, although he is originally from Ngatmél, see also story 197.
[2] commonly called *godŏgŭl*, see construction of a house.
[3] *kĕléd* poss. c. pers. plur of *kál* food.
[4] in Palau for intercourse the membrum virile is shortly called "spear"*lild* (actually the cane, from which the shaft of the spear is made). Illustr. see Bai 54 a. KUB. VIII, pl. 43[3].
[5] The sheathes of the coconut's blossoms are strong and have the form of a dinghy. Usually they are only 1—2 feet long.
[6] see story 100 about Tangerengói.

The women were crying because of the human sacrifice [1] who was supposed to go to Ngarekobasáng. Seeing their grief, Bói felt pity and offered himself as a substitute. On the following day the war-canoe left with him as the sacrifice. When they reached Cape *a* Pkulagobagád, he created a roaring gust of rain, forcing them to go under ground. The crew of the canoe went into a cave, while Bói remained on board, in order to pay attention. He went into the hull of the canoe and turned into a *mangerengér*, a sea snake, which slowly started to swell to such an extent, that the canoe started sinking. Shocked the chiefs hurried over and shouted: You god of Ngariáp, if you so desire, we will give up the sacrifice!

— Immediately the snake shrank and soon Bói was sitting again in form of a human being on the outrigger. The journey ended on the beach of Ngarekobasáng. Bói was the first one to go on shore and soon started playing cock fight with the children who had gathered there. His rooster was a coconut wrapper, the lower part of which was charcoaled, so that the animal's belly appeared to be black, while the upper side was reddish. Even today chicken, drawn in this fashion, are therefore still called *del 'lúl suls*, "roasted coconut wrapper". While they played, he took the chance to ask, who owned the best rooster in Pélau. The children replied, that all were bad, only *a* Jegád ë gúi [2] in Ngatmél owned a real good one.

— Thus, he took his toy chicken and moved northwards up the coast. Arrived in Ngatmél, he asked Jegád if it was true that he had the best rooster. When his answer was affirmative, Bói said to his rooster: Now you have to fight. But only push once and then fall down as though dead. — So it happened. Shocked about the outcome, Jegád invited Bói to come into his house, in order to appease his anger. He asked him not to be upset and offered some money as compensation. Bói said: I do not want your money! — Jegád replied: Then I offer you my rooster as compensation! — Bói, however, had his eye on something else, something which he desired and Jegád said soon enough: Then take my favorite fish, the most cherished ones I own.— Bói agreed and went to the channel where he fastened the bunch [3] of fish to a line, then he moved with his treasure down the west coast and arrived in *a* Imelīk. He sent a message to the high chief and to Gálid Itúngĕlbai, that he wanted Gokerdūl, the small island in front of the coast, to leave his spawning fish there. Túngĕlbai did so, but Boi passed by with his school of fish, followed by the friends of incubating fish, wind and rain. Túngĕlbai was enraged hurling spiny sea urchins and other sea animals after him. Bói, however, continued unerringly and came to Ngurultágĕl nearby Ngarmíd.

There, in the water Uél, the high chief *a* Jegád rultágĕl cared for his own favorite fishes. Bói put his fish also in there and attached them to the line. Now a great turmoil started in the water. The water became turbid and soon it was found out that Bói's fish had killed some of the fish, which had already been in the pond. Then Jegád rultágĕl became angry and hit Bói. He struck at his backside. Thus, he escaped with his pigeons and fish to Ngurusár [4], where he once again fastened the last ones.

When the woman of the settlement passed him he asked one after the other to delouse him. All of them refused. Only the last one was willing to do so [5], even though she was afraid. She was still working on him when the women returned. In the evening, when she went home, he gave her 2 *kĕmĕdúkl*-fish [6] and also released for her the eel *kitelél*, which had been bound to the end of the line. This one swam up the channel to the river *a* Ulogúl, and ever since has been venerated as goddess Diraulogūl in Ngurusár.

[1] see story 12 Mangidáp.
[2] he was mentioned in Vol. 2. As a galid spirit, he gave birth to a girl from a tick knee. see log. Bai 41 VIII.
[3] *l mál* the school of fish.
[4] It is said, that he went to *a* Pdúl and *a* Ulābăgád, this is the name of the extinct settlement next to Tueapël. He supposedly still is in this last place.
[5] compare story 202.
[6] a big, green-blue kind of scarus.

Bói married Diralámes from Ngurusár. One day, he brought the blossom of a coconut into the house of her mother and attached it there. To Boi's great pleasure a lot of juice seeped out of it. However, when his mother-in-law returned from the taro field and saw a lot of flies around the source of the sweet juice, she threw the blossom away, which soon enough returned to its tree.

The following is another information how Bói got his fish: Bói's mother was an old woman in Ngatmél, which is situated on the northeastern headland of the big island Babldáob. The old woman was called Gobagád l tmél.[1] Most of all, the boy loved fish, which he placed into small ponds, more than everything. His mother took a few leaves of a *Dracaena* (orredakl)and said some magic words over them. Now, whenever the boy held the leaves above the water, the fish came towards him and with this magic trick he filled the water of *a* Ugul a gúiĕt rengatmél [2]. When this one became too small, he took a line and gave it to his mother, asking her to say some magic words. His mother did so and now he looked first for a new place for his fish, finding it nearby Gokerdūl, a small island on the beach of *a* Imelīk. He had an agreement with the local *galid* spirit *a* Itúngĕlbai, that the site was to be cleared, so that he could care for the fish from Ngatmél. Tungĕlbai promised to do so and Bói continued his trip to Ngramíd, where he really liked it.

Then he came to Ngatmél, in order to get his fish. Túngĕlbai saw Bói in his gust of rain coming down the western coast. But the gust passed Gokerdūl, because Bói preferred to go to Ngarmíd. Furiously, Tungĕlbai wanted to chase him, but Bói threw *mólog*-sea cucumbers, *gaisóis*-sea stars and the *kmai*-crab after him; this one pinched the chief and kept him so long busy until Bói could escape. He went to Ngularaltágĕl nearby Ngarmíd. There he became annoyed, took his fish and pigeons, and went to Gomológŏl [3] nearby *a* Iraĭ. Rain and wind followed him there. Then the powerful demon Medegeĭpélau [4] was just fishing at that place, surprised he watched the procession, and asked Bói: What is this? — This one replied: These are my fish!— Now Medegeĭpélau asked to be allowed to lead the fish? Bói permitted it and, totally enchanted, he led them up and down four times.

The fifth time, however, he left with the line to *a* Iraĭ. Ranting and threatening Bói went after him, but he was not heard. He was helpless against the powerful and devious Medegeĭpélau [5]. Even today, in the month *gĕĭag* [6] big schools of fish come into the waters of *a* Iraĭ, and people catch a lot of them. Bói left in a rage. He returned to Ngaregolóng and fetched the rooster. This one had come into his house and had killed his chicken. Jegádĕgúi from Nggúi in Ngaregolóng bought the rooster from Bói paying a lot of fish and pigeons for it, so that he once again had his favorite animals.

Story 12. About Mangidáp[7] rutkól And Human Sacrifices In Ngarekobasáng.

log.: bai 13 II^{a}, bai 16 VI^{a}, blai Ngësëgeĭ bai 22 VIII^{b}, bai 26 III^{b} d.-pl. 3^{a}, bai 36 VII^{a}, bai 49 N., bai 55 e. pl. IV^{a}, bai 56 V^{a} d.-pl. 3^{b}, bai 67 V^{b}, bai 84 III^{a}, bai 92 e., bai 95 IV^{b}, bai 98 w. pl. I ^{a}, bai 99 w., bai 102 E., bai 112 II^{a}, bai 140 III^{b} pl. XII^{b}, bai 142 V^{b}, bai 145 VII^{b}.

[1] Even today, fishermen and palm cutters still call on her. See story 10.
[2] the trunk of *gúiet* from Ngatmél, see story 10 about Melíp and Gabëlebál.
[3] Island width 19^{o}.
[4] see story 197.
[5] in several bai (115 IVb, 132 V b) he is depicted with a broken rain-arm, a sign that he was harmed in the fight.
[6] around November, the entire area of the lagoon at the headland of Babldáob, nearby Gomológŏl?, Pkúl a pngeĭ, Ngasmasáog (closet to the island ng Kesíl'l) is filled with schools of fish. This phenomenon happens in many places of the South Pacific, etc. as a pre-solstitial phenomenon.
[7] "Spider", into which the galíd can turn.

Mangidáp was educated in the house Goděbísěg [1] in Ngatanggau on Pelíliou. One day, he saw a woman in the house Ngaruketkól in Ngariáp. Thus, he cast his thread to the Spondias-tree standing in front of the house and went over. He lived there together with the old woman, who was his mother. Often, the handsome boy went to Ngeríkl, by climbing on the *godebísěg*-tree in front of the house, casting his thread over and then gliding on it there. From this tree he threw his thread to another tree, on which the fishermen had built their *skokl*-platform to observe the fish. From here he watched the fishermen from Ngival, how they caught shark with a loop outside the reef, in the open sea. He was so interested in it that he wanted to see this at close range. When a canoe came close to the edge of the reef he threw his thread at its mast and followed. Soon the helmsman noticed the man on the tip of the mast and called to the sailors: "Go into the direction of the open sea, then the man on the tip of the mast will die!" However, their guest did not die.

Thus, they turned around and sailed inland to Keklau. On their way north, passing the village Ngivál, Mangidáp cast his thread on a large breadfruit tree there and moved over. A blai was next to the tree. There he stayed and lived together with the female owner of the house. The women of Ngivál sent messengers, urging him to marry the woman, but he did not want to. This one had already noticed that he desired Túrang re ngësëgei, the daughter of high chief Rësëgei, from the part of the village called Ngaremegau. Indeed, one night he climbed the breadfruit tree, threw his thread to the spondias-tree in front of blai Ngësëgei, and went there just in time when Túrang went to take a bath. When she passed the tree, he bit off a piece of an apple and threw it down in front of her. She picked it up muttering to herself: What kind of a bird might this be?
— She looked up, but did not see anything, because Mangidáp sat high in the treetop. Then she went to the bathing hole, cleaned herself, and returned.

When she passed again the tree, he threw the seeds of the fruit he had eaten down in front of her. Thus, she realized that it had to be a human being. Soon he spotted him and called him to come down. He climbed down to the lower part of the tree and Turang asked him his name. He said: Mangidáp!

— When she had also told him her name, he told her to go into the house; after sunset he would leave the tree and would visit her in the adjoining house [2]. She did what he had told her and, in that night, they became a couple. In the morning, only when the children came to the adjoining house to bring Turang's food, they saw the man and they told the girl's parents their suspicion. Towards evening the old ones called the new couple and asked both of them if they wanted to stay together. After both of them had agreed the parents consented to the new union. From now on two bowls of food, instead of one, were brought every day to the adjoining house. Turang became pregnant. When she was eight months pregnant, she told Mangidáp. He became sad, because in those days it was not known in Ngivál that women could give birth in a natural way. People cut their bodies of all of them open to take the baby out [3]. Mangidáp decided to ask his mother in Ngariáp for advice and therefore said to his wife: Stay and wait, I will go to my mother. In one month's time I will be back.

— He threw his thread all the way to Ngariáp and hurried over. His mother told him how it was to be done: the feet must be propped up against a post, while a man or a woman should press and caress the woman who is about to give birth. Immediately after birth a potion should be drunk, then, after 1—2 weeks a sweat bath should follow [4]. Finally, the *ngásăg*-day has to be celebrated, when she shows herself publicly after the bath, beautifully dressed, standing on coconut fronds in front of the house on the stone pavement..

[1] named after *godebísěg*, a tree similar to a Calopyllum, at the beach with leaves that burst with a loud noise in the fire, (see story 173c).
[2] seems to be a shrine *uilangáng*.
[3] see MÜLLER Yap p. 685.
[4] called *bliúkūl*; the sick person sits in a chest that is covered with mats. It is heated with hot water, in which leaves are soaking.

When Mangidáp knew everything, he returned to Ngivál. There, people had built many small houses in order to keep the poor pregnant woman company and to supply her with the best food. She was now in her tenth month. He said to her. When you feel the labor pains, you tell only me. I want to save you. — In the first quarter she felt the labor pains early. She told him and he ordered her to wait and not to tell anyone. When the pains became so strong that she could hardly bear them, she wanted him to tell her parents. He, however, took her into a corner, had her sit down and brace the legs against the wall, while he pressed and massaged her from the back. Around midday, Turang delivered a boy in this manner. He took him and told the mother to press on until the placenta came, too [1]. When the child cried, people in the neighborhood were very excited, because they thought that someone had, without telling them, cut open the woman in labor. But then they found all alive in the adjoining house.

They were glad, danced around, and sang:

a dălál a dikoié,	His mother lives,
ma ngálek a dikoié,	and my child lives,
a madál a Bai iē	on the front gable iē,
l mălánget a túangĕl	block the door;
l kmu ma lak [2] a tuóbĕd	therefore, nobody goes outside,
a ríkebil ră gomëágĕl [3]	the girls in the room
l díak a mëklí [4]	did not do it again.

Then, Turang took a hot bath [5] daily until the *ngásăg*-day, when it was the turn of the steam bath. Mangidáp organized it on the 10. day. Beforehand, he went via Ngardmau to Ngarebŏkú [6], in order to fetch from there the long mangrove stilts for the steam shed. An archerfish *(a ulói)* saw him passing the channel on a string. The fish sputtered at the string and broke it, so that Mangidáp fell into the water and was devoured by the fish. Afterwards (see d.-pl. 3[a]) the fish swam out into the open sea. Yet, when falling into the water, Mangidáp had a *kikói* [7] in his hand, because he wanted to cut the stilts with it. He started to scrape the fish with it from the inside, he ate from it, and also hoped to free himself in this way. The fish swam to the big entrance *a* Ivokáko, in fact to a branch with the name *a* Nglás. Due to Mangidáp he was so much in pain there, that he turned around at once and swam to the small entrance Mesíkm in the south. Here, too, he could not stand it and hurried further south to the small island Ngurúr close to Ngarekobasáng.

There the fish died and at first sank with its weight to the ground, yet, when it started to decompose it drifted to the surface and finally landed on the stone Badlulói, that was named after it. It is situated close to the shore of Ngarekobasáng. The inhabitants of the island found it there and cut at it, in order to open it. However, they were terribly shocked when a voice could be heard from the inside: Watch out that you do not cut me. — At first they fled, but when high chief Gobak ë ra ulŏgŏtóng shouted: If it is a demon, it is my demon; if it is a man, it is my man! — they returned and now they found in the inner parts of the fish a completely exhausted man with no hair and with thin, half digested skin. In the house of *a* Ulŏgŏtóng they placed him on top of a fire on a smoking grill. When he was dry, they washed him in warm water and medicine, which made him slowly come back to his senses. Now he explained where he came from and soon afterwards he went cutting palm juice.

[1] *ongémăk ra rágăd* »press the placenta«.
[2] *ma lak* and not.
[3] *gomëágĕl* a room in the house, where the woman, who had given birth, *(mlagél)* is sitting.
[4] *mëklí* one more time, this means, that before all had died and therefore could no longer give birth to any children.
[5] *gosúrŏg* from *măsúrŏg* »to take a hot bath«, this is still custom today.
[6] nearby Ngivál on the east coast.
[7] According to another information, when she saw it, the woman gave the fish *kĕlát*, the mullet, a mother-of-pearl shell, in order to cut with it the *ulói* dead. This is why the *kĕlát* has such prominent gills.

In the meantime people from Ngariáp had been looking for him everywhere. Now they learned that Mangidáp stayed on Ngarekobasáng. Thus, all of them set forth to visit him there [1]. When the chiefs arrived they asked about his adventures and his health and wanted to take him home to Pelíliou. People on Ngarekobasáng, though, refused to set him free. So the chiefs of Ngariáp thought about what they should offer in order to free Mangidáp. Finally, they decided to offer the chiefs of Nagrekobasáng a young man as a sacrifice for their big feasts. —— They said, when you roast him on a grill over the fire, the smell of human flesh will please you. Especially young men, enclosed to practice the festive dance, will be strengthened by the fragrance, just like their female servants. — Ngarekobasáng accepted the proposal [2] and set Mangidáp free. His people were happy to bring him back to Pelíliou.

When they had been home for one month, they heard that the dancers in Ngarekobasáng had gone into the Bai in preparation of a big feast. Thus, at the following moon, they decided to sail to Nagrekobasáng with a young man as their sacrifice. That happened. They sailed with a big war-canoe and stopped to rest in a small passage called Búikmangai͡, between Ngurukdápěl and *a* Mototói. From here they went to the rock Badriáp and blew the conch shell, in order to announce their arrival with the "money".

Then they took the boy to the cave Gongobítěl l dělág, they drowned him, removed his intestines, in order to throw them into the cave, placed small sticks into his abdominal cavity, so that his body would keep its shape, then they stitched him up again. Then they took the body to blai Ulõgõtong, in the village Ngarekobásang, where they placed it on the grid on top of the fire, into the smoke. Each day it was brought to blai Ngarmeseksíkt and was placed upon a big stone in front of the main gable, so that the dancers locked in there could enjoy the odor. This went on for about one month, until the preparations for the feast were complete. On the last day [3] Ngariáp also paid its financial contribution to the feast[4] and stayed 4 days in order to see the dances and to taste the food. After paying another fee on the 3. day, they took the body from blai Ulõgõtong to the rock Badariáp, wrapped it in mats, and finally they performed the funeral rites in the ground of the cave.

Then they sailed home to Pelíliou. After some time, when once again, such a big feast took place, people from Ngariáp delivered the second human sacrifice — for the chiefs of Ngarekobasáng and their god. When a canoe came to Pelíliou to announce the 3rd. feast, Rulebúsõg [5], who was half men half galíd, was moved and took pity. He turned into a mosquito-larvae and entered the water of a tridacna shell, from which his mother used to drink. She swallowed the larvae, which in the body of the woman turned into a child. In this manner Rulebúsõg was reborn and quickly grew up. Everything developed within a few weeks. After one month the child was already a young man and when the war canoe returned, in order to fetch the victim, and when three days were spent with *ngabīl*-feasting (last meal) were over, he offered himself and was accepted. On their trip north, when they reached Ngaregĕu [6], where a resting place is situated nearby Pkul a Boi, everyone went on shore, only the boy remained on board and the demon of Ngaregĕu by the name of Boi jumped on the outrigger.

[1] *klegădáol* the state visit.
[2] It is said that the human sacrifice *(tengtúngĕl* or *teltúl)* were in fact only delivered twice. When the Ngariáp-people arrived with their "money", they stopped at the rock Badriáp and blew the conch shell. Then the young man was received and killed in the nearby cave Gongobítěl l delág by drowning him; his intestines were removed and thrown into the cave and his body was stuffed with leaves. It was closed by sewing it and the body as a whole was smoked and roasted on the grill.
[3] *bedikl kărăkar* the last day of preparations.
[4] The participants of a big dancing feast participate also in the costs of the dancing feast.
[5] *galíd* from Ngariáp.
[6] island close to Pelíliou, see story 11 about Boi.

He sat down on the float, so that people thought it was the boy. Yet, Rulebúsõg was in the hull of the canoe and turned into a sea snake [1], which swell so much that the entire canoe was filled with it. One of the traveling party came on board, in order to fetch the young man and to bring him on shore. Appalled he saw how the canoe was nearly sinking threatened by this load. He ran back on shore to report. Quickly they sent back a message, saying the demon should not be angry, they would give up the sacrifice.

Then the snake became smaller and turned back into Rulebúsõg. People, with Boi, as a companion on board, continued sailing north. In Kekerél tói [2] and in Buikmangái came Gamasiógĕl [3], the man in the two caves came and invited them on shore, which they did readily. Here Rulebúsõg repeated his charade, while Boi sat on the float. Once again people begged for his forgiveness and the demon was pacified, became once again a young boy, together with Boi he sat down on the float and blew the conch shell. As soon as Rulebúsõg had calmed down, people from Ngariá took heart again. Thus, they continued sailing north and arrived at the cave Gongobítěl l dělág. Rulebúsõg saw that his compatriots were inclined to relinquish him, therefore, he swelled once again into the form of a snake. In their fear people jumped into the water and begged for his mercy. When Rulebúsõg sat again with Boi on the float and blew the conch shell, people from Nagrekobasáng thought that the sacrifice had arrived.

They came down to the beach where the canoe had arrived. A fourth time the boy swelled to the form of a sea snake, this time to the extent that the canoe sank in the shallow water. People from Nagrekobasanáng did not see any boy and got angry. They did not to believe the reports of the Nagriáp-people, until the high chief Góbak ra Ulõgõtong visited the canoe and assured himself, that they had told the truth. Then they realized that the human sacrifice *(teltul)* was a wicked thing and they dismissed their request; from then on, they took a pig instead of a human being. Yet, on that day, when they saw Boi, who had sat on the float, the old lust was kindled once again. After the canoe had sunk, he had come on shore carrying his pigeons and chickens on a stick. They tried to get him as *teltul*. Boi, however, ran inland. At Cape Kermúr he jumped over to Madalai͡ on Goréor, thus escaping his pursuers. They went back, fetched Rulebúsõg from the canoe, and brought him to blai ra Ulõgõtong where they offered him the best food. Then they smoked a pig, in the same fashion as if it would be a human being, and they practiced their dance.

Meanwhile, people from Nariáp had returned to Pelíliou, content to be free of delivering tribute. Yet, the chiefs of Nagrekobasáng could not calm down so easily, that they had gotten away so cheaply. At the beginning of the feast they sent a canoe to Ngariáp with an invitation to come to the feast and to pay their financial share of it. People of Ngariáp came together with Rulebúsõg. They stayed 3 days, paid their share, and then they went back home. A canoe from Ngarekobasáng accompanied them and stayed 3 days on Pelíliou without achieving anything.

When they returned home, a canoe from Ngariáp went with them and stayed 3 days in Ngrekobasáng. Yet again, the chiefs could not let the Ngariáp-people leave alone and sent along an accompanying canoe. Therefore, the Ngariapiáns also had to accompany them back home. In this fashion, they went back and forth and it looked like it would never end. When they went north the seventh time the two canoes from Ngariáp and Nagrekobasáng arrived at the two small islands Joulõmăkáng and Bablõmăkáng [4].

[1] the black and white striped *mangerengér*.
[2] *kekeréi* small, tói passage, in contrast to Klóultói, the big "passage", see Vol. 1,story 17c.
[3] see story 158.
[4] see Vol. 1.

There, they intended to separate, but the people from Nagrekobasáng were still unable to go home. Now they sailed several times back and forth between the islands. Finally, the chiefs of Ngariáp decided to bestow the high title Gaspángĕl on the high chief of Nagrekobasáng. Thus, this title came to Nagrekobasáng and the two places had once again a good relationship.

Story 13. The Master Builder Gorágĕl And His Mother, the Snake Bersóiŏg.

log.: bai 1 W. pl. II^{b}, bai 9 III^{b} illustr. pl. XIV 12, bai 17 V^{b} illustr. d.-pl. 3f, bai 18 V^{a} d.-pl.3^{c}, bai 23 II^{a} d.-pl. 3^{c}, bai 35 III^{a} d.-pl. 3^{d}, bai 37 V^{b}, bai 38 III^{a} illustr., bai 80 e. illustr., bai 138 VII^{a} illustr. d.-pl. 3^{e}.

A woman in the village part Ngëóng of Ngabúkĕd, 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 *derau͡* -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 *bersóiŏg*-snake [1], which destabilized the area. One day, it devoured in Ngëóng 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* Rĕmĕsĕgau͡, rubak nr. I from Ngaregobatáng came to *a* Gól in order to borrow money from Ngirameketí nr. II [2]. However, this one did not give him anything. When Rĕmĕsĕgau͡ wanted to continue on to Ngaregolóng, he warned him of the galíd Bersóiŏg in Górabag. Rĕmĕsĕgau͡ 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^{c}). 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 Metĕulŏgól-Gólei, where she lived on the Delimĕs-fern of a *miĕg*-tree.

One day it dropped its scat into the canoe of rubak nr.1 Kiók, by the name Gareóměl, 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 Rĕmĕsĕgau͡'s bracelet in the dung, they discovered the Bersóiog, and chased her away with fire. She fled to Ngarameténgĕl in Ngaramlungúi and lived there in the channel Godararderóng on a *delímĕs*-fern tree, where she gave birth to her son Gorágĕl. He grew up quickly into a young man. Yet, when his mother devoured the son of Rŭngūl 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 Gorágĕl asked the occupants to bring him to the southern side, which they did.

[1] According to information provided by rubak I, Bagés from Ulimáng, *a* Mdágăl, Meléngĕl, Ngiralebe͡ī —— Keklau͡, etc. Bersóiŏg, the mother of Goragĕl, supposedly was born by Dilĕdĕgú in Ngariáp. A great flood carried the grand mother, the mother and the child away and brought them to Ngaregobatáng in Keklau͡, where Rĕmĕsĕgau͡ was rubak I: he was the one, who found the three persons in the channel of Ngaramadlsár (bl. VIII Ulimáng). He brought them home, where he had a hot bath readied for them. First Bersóiŏg was washed, then Gorágĕl, which angered the old woman. When she was lying at the other end of the house, a young *aukál'l*-tree sprouted out of her body. People planted it outside with the following words: We thought it was a human being, but it is a tree. —When Dileděgú had turned into a tree she stayed a few days with Rĕmĕsĕgau͡ then she went to Ngabúkĕd . . . . . This explains the connection between tree and snake, and the sacredness of the *ukál'l* (see construction of a canoe, Vol 3.)
From Nagregolóng the trip went to Ngaraberúŏg in *a* Imelīk and after a break there it continued in an old *kaberúŏg*-canoe to Ngarakeúkl on Pelíliou and from there to Ngeau͡r. On the way the Bai building galíd was visited, etc.

[2] According to another information he was called Mong dĕráol.

is mother, *bersóiŏg* had made herself very small and in this fashion Gorágĕl carried her under his arm in the sheath of a coconut blossom. On the other side of Cape Madálabai [1] he wanted to be dropped on the small island Gordīlsau͡ and from there he walked to Pkurengèl. As he was standing at the headland a canoe on its way from Medórŏm to Ngeau͡r 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* [2] *a* Gorágĕl. 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 Medórŏm at once took the boy with them and they rowed to Ngeau͡r, because in those days there still were no sails. The travelers stayed three days as *klegădáol* then they returned. On their way back, when they crossed the estuary Makáĕp, Gorágĕl 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 Gorágĕl, 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.[3] 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. Gorágĕl 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 *godogúl 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 [4].

The canoe went back to *a* Imelik and landed in Klsóbĕl, grassland nearby Ngarekeai͡. Gorágĕl walked with his sick mother to Ngátpang, but she died in Ngarbád l mángĕl, on the way to Melékéiok. He left the dead Bersóiĕg there and asked the birds *terīd*, the rail, the White-browed crake *sngórŏg* and the Purple swamphen *vék* to look after her, while he went to collect syrup for the funeral feast, the *gameldīl*. 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 *sogósŏg* had special orders to enforce the taboo. It belonged to Runguelau͡.

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

Gorágĕl interred Bersóiŏg in Ngarbad l mángĕl 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 Gorágĕl went to Ngërámĕs 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 iángĕd, where the water is overflowing just like from a full pot.

[1] see Cape Gomolúgel on map 3, latitude 29'.
[2] poss. of *godèl* grass; compare comb *gosond.*.
[3] for the *gad* posts, the *ometúĕt a ngálek*, (not *ometäet !)*.
[4] On the way, Gorágĕl supposedly painted figures on the rocks of *a* Ulong, they are considered to be the onset of the Palauan *logukl*. He had received the most important tools for the construction of houses from the galid spirit, a ruler, a master *gĕrabái*, a pencil, made from the sheath of a coconut *gósĕgósu* (respectively a cuttle bone *lut* from the cuttle fish and its ink) and the ash, *gat,* used as color to draw lines, etc., see also the *gĕrabái* for this story. Vol. 5, illustr. 5b.

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 make new ones again and again. Gorágĕl 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. Gorágĕl, however, went to supreme chief of heaven, Ugéliángĕd, who was just hosting a feast. This one said to his people: Watch Gorágĕl, 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 Gorágĕl took a bath he noticed that his soles turned into stone. *a* Ugél got very angry when he heard about this. He gave Gorágĕl a lemon, *kĕrĕkur raiderúrt*, to plant it in Palau. He now went to Ngeaûr and then up the west coast.

a Tkedlúkl, a man in Ngardebotár was cutting his palm trees, when Gorágĕl 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 Gorágĕl 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 Gordīlsaû, the turning into stone gradually took over his entire body and he remained there as the rock Gorágĕl, that can still be seen today south of the island.[1]

a Tkedlúkl planted the lemon in Ngadebotár 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 bakĕrús, 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'rungūlbai from Ngarekeai arrived and brought two baskets of taro into the house to make *a* Tkedlukl's son her son-in-law.[2] A lemon dropped in this very moment and the children got it. Since Dir'rungūlbai 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. — Dirabakĕrús 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 Ngeiangĕl. 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 *a* Tkedlúkl lived rather poorly with his two sons. One day when they were fishing, a gust of wind made them drift to Nggeiangĕl. 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 Nggeiangĕl are descendants of the woman Dirabakerús. Not long ago blai ra Tkedlúkl still stood in Ngardebotár. Now it is collapsed.

Story 14. The Story Of The Glowing Pearl Shells,
The Fish-Woman Dilětekú, The Land-Fisherman *a* Tmĕlógĕd
And Ugér a roisáng (Ngiraidemai).

log.: bai 1 IV^{b} d.-pl. 4^{a}, bai 11 IX^{a}, bai 48 N. pl. II^{c}, bai 76 III^{a}, bai 81 I, bai 94 III^{b}, bai 99 E., bai 109 VII^{b} illustr. pl. IX^{b}, bai 113 IV^{a}, bai 121 VI^{b}, bai 131 VIII, bai 132 VIII, bai 145 IV^{a}, bai 146 IV^{a}; sea snake end: bai 24 VIII illustr. d.-pl. 3^{d}.

[1] see the illustr. in Vol. 1, illustr. 40.

[2] This marriage is called *omŏg* and it is the privilege of high-ranking women.

The two galíd Gatítĕl [1] and Galímongál were cutting palm wine in Ngariélĕp on Goréŏr. One day, Galimongál went fishing to the Toágel míd and saw, at the place Ngaramutidég, a pearl shell emanating light through the opening. He tried to reach it, but it closed so that he could not find it any more.

He went home gathered some sticks and build on the spot a platform — called *skokl* — to observe the shell. He also told Gatítĕl his adventure, this one had been supposed to meet him after cutting the palm trees, but arrived after the platform had been finished. The shell opened after sunset and it brightly shimmered in the depth. They dove down to it, caught it, and brought it home. After removing the flesh, the open shell illuminated the entire interior of the house as if it would be daytime. They considered to cover the entire settlement Ngariélĕp with a roof and to mount the shell as a sun on the ceiling. They created the mountains Ngurungevíkl, Ngeiángés, and Túkŭr and the Gogeál-rocks. Then they fetched a portion from Nagregúr, which they wanted to place on top of the other. However, when they came in its vicinity galid spirit *a* Ugél kobasáděl threw a burning coconut husk into the air, so that they thought that daybreak was nearing and they dropped their mountain which became the island Malágal.

Here another story blends in, which ends with mine. In KUB. 88 V pp. 59—64 the excerpt is the following: Gadabedei and Gersoi [2], two brothers had a sister Oukimim [3], they lived in Ogwit [4]. Gersoi quarreled with his brother and decided to emigrate. He hollowed out a large calophyllum-tree trunk (Btaches) and made in there 3 compartments, the front one for provisions, the middle one for the sister, the back one for himself. Then he prepared Auleld [5] from coconut kernel and syrup as supplies and was ready to leave. Gadabedei, however, discovered everything in the last moment, he jumped into the first compartment and placed the lid on top of it.

The tree-trunk drifted to the southwest, to the Ngkesól [6]-reef, between Nggeiangel and Ngaregŏlóng. When the shore was hit, the lid sprang open, and Oukimim was washed out of the canoe and was lost. Then the tree-trunk continued to drift into the direction of Golei. On the way, Semdíu from Ngarduais (close to *a* Irai), who was visiting his friend Tegógo [7] in Gólei, found it. Semdíu took the tree-trunk to Gólei with intent to shape from it the outrigger for his canoe. Yet, when he had received the money Tegógo owed him, he returned to Ngarduais and forgot about the piece of wood. However, this one pursued him of its own accord on the east coast, drifting outside the reef to the south. The tree-trunk tried to enter all the passages in the reef, yet, when trying to enter it always positioned itself crosswise and, therefore, had to drift onwards.

Finally it landed in Ngarduais where Semdíu's people found it. He now gave the order to carve it for his canoe. But, when people were working on it, they suddenly heard voices from the inside and horror-stricken they reported this to Semdíu, who told them to continue their work, if human beings were inside, then they were his relatives, and if they were gods, they were his gods. Soon the two brothers Gadabedei and Gersói appeared with their Aulél and their palm juice. In due course they taught the Palauans how to prepare it.

[1] Name of a fish.

[2] KUB. Akapekémek and Kersoy, see story 193 about Tĕlámes.

[3] *aukim* your pudend. muliebr. poss. 2: *kim* tridacna shell. Meaning?

[4] KUB. adds here: (Palauan name for Uogóy or the Mogomok- [Makenzie]-Islands). The word comes, without any doubt from Vokeuíd or Uékeŭid "70 islands", as Mógĕmog is called in Palau, see story 8 a. 10.

[5] *uléld*, dish made from syrup and coconut.

[6] KUB. Kossol.

[7] KUB. Tahooko.

In the morning, when collecting his palm juice, Gadabedei̯ always found his coconut shells empty. He watched carefully and noticed at night a fish coming from the sea to the shore, taking off his fishtail and then, in the form of a human being, climbed the palm trees. Quickly he sized the tail and brought it into the house of Semdíu, where it was hung up. In the morning, when he returned to the place, he found a naked woman lying under the trees, who asked for an apron. He took her with him to his house, he learned her name Diletekú [1], and married her. She gave birth to a daughter Merúpélau, who grew into a beautiful girl.

One day, the chiefs from Madál in Goikúl and Ngarduai̯s came to visit. She was supposed to entertain them. Diletekú sent her daughter to Semdíu to fetch the taro pounder that she could not find and when she returned with the message that it was in the *ulangáng* — the shrine, she went there and noticed the suspended fishtail. In this moment she felt a great longing for her watery homeland. She advised her daughter to serve the father and at night she disappeared into the sea with the tail. Since the fishtail had become too light because it had dried, she exchanged it with the one of the Karamasim-fish [2]. Thus, she soon reached her old home-country in the depth.

My recordings continue like this:

Around this time, the palm wine-cutter Gadabedei̯ [3] lived in Ngarduai̯s and he managed to steal the glowing pearl-shells in Ngariélĕp. One day, when he discovered that his palm-wine had been drunk, he looked carefully around and found the tail of a *tekú*-fish, an Albacore-Yellow Tail on the ground. He carried it home and hung into the smoke. Shortly afterwards, when he came back, he found a woman prostrated on the ground. He took her home and kept her. The other fish-women had escaped. Diletekú gave birth to a daughter, Merú pélau̯. One day her mother discovered her fishtail and escaped with it into the sea. Due to the smoking process it had become too light, therefore she said to the boxfish *karamasūs*: Give me your tail! — He, however, said: What am I supposed to do with a dry tail? — Then Diletekú replied: Good, then I will give you two *góngolungĕl*-litters[4] in front and two in the back. Then the crabs will come and carry you, if you want to reach deep water. — Then the boxfish gave her his tail and she swam into the depth.

Soon afterwards Merú pélau went north with the luminous shells, but she arrived too late for the feast in Ngabúkĕd, so that she could not sit in the circle of *rubak*. Therefore, she scattered some ash and sat on it. Soon, the land underneath her started raising, and in a short time she sat high in the air and could watch the *kikeruau̯*-feast.

This was the moment when *rubak* Bangai from Ngarietët [5] saw her and she delighted him so much, that he sent a messenger and asked her to become his wife. She agreed at once to travel with him to his place. His way led through the water. She asked: How come you always walk through water; wait a moment I will arrange matters. — She took some ashes, said a magic spell, and then scattered them. This caused the surrounding land to rise and they could walk over land [6].

So Merúpélau lived in Ngarietët while the children of Gobagád prepared the land of Galáp, (see story of Galáp) But one day, Merúpélau and Bangai had fight and she escaped to Galáp, in order to return to Ngarduai̯s. There on the stone path *(ugulagáng)* Ugér a roisáng was just beating coconut baste. He asked her where she was going to. She said: To *a* Irai̯. He said: Wait a little bit!

[1] KUB. adds Ʌilaϑuguō: (*djuguu* a young Kersuuk Coryphaena) more correct *tekú* and *gersúŏg*; daughter.
[2] The boxfish Ostracion, see below.
[3] see story 193.
[4] The boxfish has two horns in front that look carrying sticks, see story 182 b.
[5] north of Bay Ptilërang on the mountain of *a* Gól.
[6] see story 58 about Gobagád. The raised land was Ked *a* Iruáng, it connected Ngabúkĕd and Galáp, which had been separated beforehand.

— Because he liked her. He invited her to come home with him and asked for her hand. She accepted, married him, and gave birth to a son, *a* Tmëlógŏd [1].

In Ngurú lemuóng, she gave her pearl shells to the palm-cutters of her husband [2], who lived there. The boy grew up quickly. Soon he got his own way and was allowed to bring the palm-cutters in Ngurúlemuóng their food. The father Ngira rois did not want to allow him, because the gleaming pearl shells were there in the house. He wanted to save them from the boy. Therefore, he made the condition that the boy was supposed to make some noise when he was coming closer with the food. This allowed people in the house to hide the pearl shells. His mother also reprimanded him not to forget it.

Since the boy wanted to know the reason, but was not told, one day he did not make himself conspicuous when coming closer to the house and he saw the gleaming pearl shells. He delivered the food, went home, and soon complained to his father that he had seen something so beautiful that he wanted to have it. First Ngirarois was angry with his son, but soon he complied. He fetched one of the pearl shells, cut a piece out of it and fashioned a fishing hook from it for *a* Tmëlógŏd. Now he fished everyday with it in the sea from the bridge Ngarapesóng [3]. Yet, when he came home, the first thing his father always did, was to take away the line and the hook from him, before he accepted the fish.

Then one day, it happened that a big fish, a Gold makrele dolphin-fish, took the hook and bit off the line. Angry the boy returned home, and when Ngirarois realized the loss of the hook, he scolded his son a great deal. He threw his fish-basket into a corner and shouted: Do you think, you a big guy here, that such things could happen to you. I picked up your mother on the beach! — Saddened *a* Tmëlógŏd went to the galid spirit-woman Gobagádra Tegei̯ëbai̯ [4] and asked for her advice. She said: Bring me some ash and a *blabuk* [5]; I will say some magic over it; then throw the ash into the sea at the spot, where you lost the hook; then throw yourself in it, together with the *garamál*-stick, and search for the hook!

[1] KUB. Aϑmolókoϑ, father Augel a Royša ”the first one on Roisang”; the chiefly title Molób is the name of rubak VI in Galáp. KUB. V p. 61, gives information about the reason and the path on this journey (everything in rectangular braces is my addition): “Then it happened that the land Ngarbukud (Ngabukĕd) celebrated a rubak; the chiefs of Ngarduaī̆s all went there and Amerúul pélau (Merú pélau) also wanted to go there, but all vehicles had already left. Therefore, she bundled her apron and ran overland to Ngoršúl (Ngarsúl), where she took a rest in Ngotogúyul (rock-cape Ngurugúiel) then she ran on the sea shore via Taperngesang (Cape Taprengësang) Ngaruϑoy (Island Ngurutói), Aybay (Ngarupešnag) *a* Ibaⁿlanding place in Ngërupesáng to orangol in Molegoyók (Ngĕrang gol (?) in Melekéiok), from where she swam over to Ngiwal and hurried along the beach, that had just been freed from high tide. She hurried via Kekláu to Galáp (. . .) where she dressed and went to Ngarbúkuϑ. On the way she picked up two small stones with which she played and when she arrived at the destination of her trip, she found Bai Aruau (Bai rë ruau̯) filled and there was no space for her on the pavement in its surrounding area. Therefore, she sat down on her two small stones and they soon began to grow, so that she sat as high as the others. All people from Ngarbúkuϑ people marveled at her and many chiefs wanted to marry her. She, however, lent Ardyál from Ngaritéd an ear and became his wife. One day, when she worked here in her taro patch, her husband’s nephew came back from fishing and showed her his catch, consisting of several fish and a not much valued dmay (*dmai)*. Now she said this may should be put aside for her and then she continued working, until evening. When she came home very tired, she learned that her husband had eaten the dmay. She did not say a word, but she refused to eat anything else and when all of them were asleep she left the house, in order to return to Ngarduaī̆s. However, in Galáp she met *a* Ugel a Royša, who had the chiefly title Molób. He convinced her to stay and to become his wife”. —— The flight because of the fish seems to be based on totemic reasons.
[2] Today a stone-pot by this name is still in Galáp.
[3] According to KUB. at the tip of the stone barrage Ngarabosŏ.
[4] according to KUB. he first talks with his mother, who went to Adalál Obakaϑ in order to look for help. Tgeī̆ëbaī̆ⁿ(I also wrote Tegeī̆ⁿkëbai) supposedly was also a blai in Galáp; the woman I of this place is even today still called Gëbi ra Tegeī̆ëbaī̆ⁿ. More about Gobagád, see Ngabúkĕd and story 58; see the stone in Galáp.
[5] KUB. ash and a little bit of Karamal-wood; yet, it was a *blabuk*-stick made of hibiscus.

— The boy did as he was told; he threw himself into the sea and arrived at the beautiful place [1] Ngëdíp. He sat down at head of the stone path and saw a group of women coming to fetch water. He asked them about where to and why and they told him Diletekú was lying very sick at home and they wanted to bathe her in hot water. Then he said: *aúdŏgúl ma gëuíd*. Hearing these words, the woman returned to Diletekú, and reported everything. She ordered them bring *a* Tmëlógŏd; he entered the house at the opposite end. When the old woman saw him, she immediately recognized the similar looks of the boy and her daughter. Come here she called: He came to the corner where she was resting and asked: "What is wrong with you?" — She replied: I ate some food that came from above. It got caught in my throat[2]! He said: This is my hook! He had her open her mouth, put the *blabuk*-stick in it, and took the hook out [3].

She asked him about his origin and he told her, he was Merúpélau's son. The old woman cried when she heard how her daughter had been humiliated. Then Diletekú said: Take the hook, go above and when you are up there, when you are fishing, you say: I want to have a bunch of bananas on the line! Then you reel in! — Hereupon the boy returned to his home country and started again to fish from the canoe. When he reeled in the line, there really was a bunch of bananas [4] attached to it, another time almonds with syrup, etc. All this was sent by his grandmother. Some time later, when he cast the hook at night, he shouted: If only there would be land attached to it, so that I have a place of my own. — Just then there/it was a flood/high tide. Then his hook got stuck at the bottom. He called his friends to help him, but reprimanded them to keep quiet. Thus, they all pulled at the line together.

Soon treetops appeared, then came the land itself. The men pulled more and more of it to the surface. However, they did not wait until everything was finished, but they jumped on top of it and took possession of nearly all of it, so that *a* Tmëlógŏd only got only *blai* Ibedagáng and a Idelëgëdei͡ [5] that still is in the possession of his family. He gave the hook to his father, who left it with the palm cutters. Nobody knows where it went then. Tmëlógŏd was angry with his father. When he had planted the land he had reeled in, he ordered all animals, as the crabs, etc. and the trees to look out for his plantation. He said to them: Take good care; when my father comes and even takes one leaf, we will chase him away. —— One day Ugéraroisáng [6] was at the beach, when a heavy downpour occurred. Thus, he went into the plantation and cut off one banana-leaf, in order to use it as an umbrella.

Yet, as soon as he had done this, all trees and animals made a terrible noise, so that the old man ran away quite shocked. He turned to the north, first to the house *a* Idemai͡ in Ngabiúl, then to Gólei. However, he did not stay there, instead he continued his journey and came again to Ngabiúl. There, he met an old woman from the house *a* Idemai͡, who was collecting pandanus leaves as thatch for her roof.

[1] KUB. the land Adaϑk (see story 1). Further on, it is written there: »On the way the fish came to meet him, and since he was chewing betel nut, he took it out of his mouth and he gave a bit to some of them. In this manner they got red spots on the mouth, which can be seen at many of them. Others asked him, where he was going to and he answered by shouting impatiently šwalék *[sualek* my basket!]. Doing this the chewed betel nut sprayed out of the mouth and colored the bodies of the fish red (all kinds of *holocentrum*). Only the one of the *[dudálem* green lip-fish] followed him to the land Adáϑk. Both of them sat at the spring, when some girls arrived«. ——

[2] *gëókl* the stopper of the pharynx; in fact the T shaped fish hook

[3] KUB.: "and because *dudálem*, who accompanied Admolókod, was behaving very strangely and because he was dancing, the old woman started laughing, which caused a big fishing hook to fall out of her mouth" . . .

[4] today a red kind of *omuít pesengél* still grows in Galáp and it is identified as the banana of Tmëlógod.

[5] Blai I and II of Galáp; another informant mentioned Itelegedei͡, Ngaruerdú bl. 12 and Teregësíp bl. 14; here the stone, in which the hook had gotten stuck.

[6] That he and galid spirit Medegei͡pélau are one and the same, can be deduced from story 197 about the last one.

She was thirsty. He stamped with his foot on the ground and at once a spring developed [1], from which she drank. Then he carried her bundle of leaves home Ugéraroisáng wanted to become her child. Therefore, he removed all water sources from the neighborhood of the house. He only left some in a *kim*-shell standing in front of the door. When the old woman was once again thirsty and looking for water Ugéraroisáng quickly turned into a mosquito larvae, which swam in the *Tridacna* shell. When the woman saw the water she drank it all. Soon the rumor started that the old woman was pregnant and a short time later she gave birth to aboy who quickly grew up. When he went along fishing and the catch was distributed he did not get the *gai*-shellfish, then he urged them again and again for a new distribution until he finally had it. Then he cooked it and brought it together with some taro to the council of the chiefs Ngarilíd; he, however, wanted to keep the head [2]. Finally, he kept the entire *gai* for himself and therefore, it is still today considered sacred for the *galid* spirit Ngiraidemai͡ and he belongs to *blai a* Idemai͡. In Galáp, *a* Tmëlógod turned into a *mangerengér*-sea snake. Even today he is still called Ngiraptelulagáng "master of the head of the trail" and he is the *galíd* of *blai* Telegëdei͡.

Story 15. The Children Of *Lild*(Thin Bamboo) — Ngalekél a líld.

There is another story about Tmëlógŏd: On the land Ngaremonge-lóng [3] next to *blai* Bedél, situated in a corner of the big stone path of Galáp, stood a lot of *líld*-bamboo. Every morning, four children came out of the undergrowth and fought in pairs with the bamboo against each other. Ugér a roisáng sent his son Tmëlógod to look who was causing this noise. But before he arrived, they had already disappeared into the undergrowth. He told his father that he only found broken bamboo on the way. Then the old man ordered him to hide and watch what was happening. This the boy did. When the four children were playing again, Tmëlógŏd stepped out and asked them where they belonged. They replied: Here!

— Where is your house? he continued asking. They replied: We live in the bamboo! — He reported this to his father, who told him to play again with the children on the next day and then to have a look at their house. The boy did this, but he only saw bamboo. When Ugér a roisáng heard this, he decided to blow the Triton horn shell, to encircle the bamboo with his men, to dig it up and to throw it into the sea, so that the galíd-children would be scattered and could no longer cause any mischief.

This is what happened. One part of the bamboo drifted to Uli máng, one part to Mangal'lang, another one to Melekei͡ [4], after its destruction the inhabitants took refuge in *a* Irai͡. According to another information the lizard (see bai 88 II^b and V^a) made spears out of bamboo and gave them to the rainbow (Gorekím) with the following words: "Have a fight!" The weak ones were sent out and driven back by the Galáp-people. The bamboo was dispersed and thrown into the ocean.

This short story is not without importance. In KUB. II, p. 121 it is written, that Mangal'lang, Ulimáng, Galáp, Nggësár and *a* Irai͡ call themselves Ngalekél a lild as the original relatives. It is explained there in detail that these children developed in Ngaregolóng, at the place Delbodk next to Mangal'láng that is today's uninhabited village Delbóng, also mentioned in story 16.

[1] according to KUB. called Ngatakomátak.

[2] KUB. V, p. 65: Yet, Irademay always announced that he had super natural ancestry. He demanded from all fishermen to receive the ghay-fish, and when he sent this to the chiefs into the bai, he demanded the head for his mother. Yet, when he was in the vehicle with the chiefs and there was bad weather that only he knew to pacify, he remained seated on the Dosomel (the outrigger), the most distinguished seat. Due to similar events people came to believe that he was a kalid, and they accepted him as such.

[3] Maybe the same as the land Ngurulemóng or lemuóng in story 14.

[4] from Ngarsúng, see story 136.

Because of their high spirits thy infuriated the entire district and had to flee. One part drifted to the east, another one to Nggësár, where Bokháp (obviously rubak V Bagáp) had already control over the land, a third party funded *a*Iraî´, other splinter groups settled in Galáp and Ulimáng.

Also ”the god of war Horgim, honored in the entire group”, supposedly had his origin in Ngatmél, where he emerged when a bamboo pole was cut (see KUB. V 48). More about Gorekím, this god of war in Vol. 3.

Story 16. The Story About Ugélsúng, The Death Crab Gaulauoságăl, And The Sailing Race For The Ngas-Twig.

log. about the death crab: bai 4 I plate III[a], bai 17 IV[a], bai 33 VI[b], bai 37 IV[b], bai 50 VII[a] illustr. d.-pl. 4[b], bai 68 IV[b], bai 88 V[b], bai 97 VI, bai 99 E., bai 112 III[a], bai 118 VII[b] illustr. d.-pl. 4[b], bai 119 II[a] illustr aqu., bai 121 II[b], bai 125 I, bai 126 II[b], bai 130 V[a], bai 139 VII[a] pl. XI[b], bai 151[br.], see also A. B. MEYER’ 81 pl. 3 row 3. about the race: bai 6 II[a], bai 7 IV[a], bai 16 VIII, bai 19 VI, bai 25 V[a], bai 33 II[a], bai 35 V[b], bai 54, bai 69 IV[b], bai 71 VI[a], bai 74 II[b], bai 75 II[a], bai 76 III[b], bai 77, IV[a], bai 79 II[a], bai 80 VII[b], bai 83 V[b], bai 88 III[b], Bai 89 VII[a], bai 91 V[a], bai 102 V[a], bai 115 I, bai 118 VI[b] illustr., bai 120 VIII illustr. d.-pl. 4[c], bai 129 VIII, bai 134 VIII, bai 136 IV[b], bai 137 VI[b], bai 140 IV[b] pl. XII[b], bai 141 VI[a], bai 143 IV[b], bai 144 II[b], bai 147 I, bai 148 IV[b], bai 150 IV[a], bai 151 IV[a], further on see KUB. VIII pl. 42[5].

Karakár, the daughter of Ugélsúng’s sister in Ngarsúng near *a* Iraî, was pregnant. Since it was the first time she was expecting a child they assigned her a *ulangáng*-spirit house. The father of the child was a man called Gosilék from the nearby village Ngërulák. But this was a secret, because he did not dare to propose, because Karakár was so rich. He always came secretly at night to visit her and left again before daybreak. One day, he fetched his fishing baskets and found them filled with *ngiáog*-fish. He threw them into the canoe, which was filled with water so they could swim. There they fought each other and one hit the other one from the side, so that he died, then he hit him from the other side, so that he woke up again. When Gosilék noticed this, he decided to kill Karakár in this manner. In the evening he went to her and secretly hit her from one side, and then he went home again. Next morning, the young woman’s mother sent some children to wake her up.

The small ones returned and told her that Karakár would not wake up. The old woman sent the children once more, telling them to lift the mat and look at the sleeping woman. Then they returned and reported that Karakár was dead. The mother was very sad and cried. All the people of the village came to see the deceased, who was lying in state in the middle door of the house. Until evening the woman wailed their lament, then the body was brought to the cave Itumrúkl [1], so that galid spirit Galauoságăal could fetch her there. When Gosilék heard this, he took a canoe and, in the company of his two younger brothers, went to the cave Itumrúkl. Arriving there he told his two companions to hold the canoe, while he climbed to the cave. He found the body, took it with him to the canoe and loosened her mat-clothing and hit her on the other side, so that she awoke. Surprised Karakár asked how she had gotten there. Then he told her: Your mother killed you and brought you to the cave! — Then the woman became angry with her mother and she said: Good, then I will become your wife, your relative, in short I want to be yours altogether. —

Afterwards, they both sailed to Ngërulák. Gosilék placed his wife into a spirit house. Her relatives did not know anything of her and she always went bathing in the morning and in the evening. Yet there, a palm-wine-cutter up in his coconut tree saw her. He went to her relatives in Ngarsung and cried: You are mourning her, yet she lives! I have seen her in Ngërulák! —— I might be mistaken, but you must know her. Do have a look!

[1] *gëbirukl* bended; female bodies were deposited there, men were thrown into the water.

— Thus, the mother went to see her. When she came to the spirit house, and saw her, she said: My daughter if you want to marry Gosilék, why did not tell me. You were dead, and I brought you to Itumrúkl! — Yet, Karakár was angry, she took a small mat that was designed for her child, placed it on top of her head and went crying to the water hole *ralm a* Karakár in Ngërulák and dove down. Her mother went crying after her and did not find her. Karakár swam away underneath the earth and at low tide she came up outside of the mangroves. She went to the east following the coast all the way to Ngësang nearby Galáp. There she sat down on a rock to dry her dress. Rubak *a* Guóng from Ngësáng saw her sitting there and admired her beauty. He offered her to come with him into his house. She followed him and soon the marriage festivities were celebrated, although nobody knew where she came from.

After some days she gave birth to a boy, who was named Goukobókop. He soon grew into a young man. One day, he played with spears when one of the spears slid away and flew all the way into the middle of the chiefs’ meeting. Then *a* Guóng became angry and shouted: What are you doing here? I picked your mother up on the beach! — He went and asked Karakár: Where do we belong to? — She, however, did not want do reveal it, and only when he was about to hit her, she said: Our place is not in Ngarsúng, in Jóuldaob. — Now she told him everything that had happened, also in much detail she talked about the customs and traditions in her family. Goukobókop memorized everything very well and he said to his fellow club members: Let us hold a *galbákl*-tribunal, we want to visit Jouldáob!

— So it happened. First they slept in Goukúl, then they sailed to *a* Iraî, where his companions wanted to sell the dish. Yet, Goukobókop urged them on to Ngarsúng. When they anchored there, the boy went to the stone-seat, the *ptangg* of his uncle, in front of the *blai a* Jélag. There he sat down. This surprised the people in the house. The uncle Ugelsúng was flabby and most of the time he was lying on his mat. He said: Leave it, we will see what kind of person he is!

— Then they called him inside. The old man sat in the *ugul*-side [1] of the house. While the others entered through the *rsél*-door under the tip of the beam, the boy entered through the middle door. The old man immediately noticed the resemblance with his niece Karakár. He remarked: Maybe she did not die and this is her son! — They cooked their food and talked with him. In the evening Ugélsúng said: I have no betel nut chew, someone should give me one! — The boy said: I will give you one.

— Everyone shouted: How do you know how he wants it prepared? — He, however, took a loop made from a rope, and the *kikói*–pearl shell, in order to cut the stalks. Then he placed the loop around his feet and climbed the right *búŏg*–palm. Everyone was surprised and shouted: How is this possible! — Then the old man asked for the betel-leave. Once again the young man said: I will bring you one! — and all were once again surprised and paid close attention. He, however, went to the correct bush fetching the right hollow leaves, which the old man normally used. When this one saw, how the boy knew everything, he said to himself: He has to be my nephew!

—The next day, Ugélsúng said: There is not enough firewood here! — At once the boy said: I will fetch some. Once again, everyone was surprised how he knew where the adze was, etc. Then he chopped only three bent sticks, as it was the local custom. He brought them into the house and placed them into the fire. Now Ugélsúng was sure. In the evening he said to the boy: Send your friends to the shore, I have to talk to you — When they were alone, the old man asked the boy and this one told him everything about his mother. Good, said Ugélsúng, but do not yet tell anyone.

[1] The root-side of the *gorongóděl* beam, which is placed along on top of the doors

I am old and feeble; go back to your mother and quickly return, because you will be my successor. I will give you a *galebúgép*-piece of money for your *galbákl*-tribunal. Take it home with you and soon come back, because I am old and feeble and will die soon. Tell Kárakar, that it was not her mother but Gosilék who killed her and that we, when we had found her dead, did everything to give her a good burial!

Goukobókop and his comrades returned to Ngësáng where he told his mother everything; then he went back to Ngarsung. People said: What does he want again? — Yet, Ugélsúng remained silent and secretly initiated the boy into the laws of the title and into the customs and traditions of the house. He said: When I die, transport me in a *kabekl*-canoe to Itumrúkl. People in the canoe have to try to deliver me to the Galauoságăl-crab. You as the last one take the trunk of a banana plant with you and a bunch of young coconuts, immerge with both of them at the hull of the canoe.

When you no longer see my copse [1], let go off the banana stem and the bunch of young coconuts, emerge on the outrigger side, between the float and the hull of the canoe. Then sit down on the outrigger and blow the conch shell, so that everybody knows that you are Ugélsúng. In case they want to spear you, they will only hit the stem and the nuts. Then, when you come and when people do not spread a *telut*a͡u -mat for you in order to walk on it, do not care because our galid spirit will give you some. When you come into the house of mourning and when you walk out of the middle of the house and they do not give you any food, then you should not be angry, because our galíd will give you some. When you finished grieving and you want to sit on your stone-seat, you talk to them:

ptangg, ak mon Ugélsung ng diak?
stone-seat, I am yours Ugelsung, or not?

then it will answer you ói. These were Ugélsúng's teachings. When he had passed away, Goukobókop did everything in this manner. It happened just like the old man had presumed: The chiefs and the family in Ngarsung did not want to acknowledge Goukobókop as their leader. The rubak hosted a sailing competition [2] in order to identify their real high chief; it was to be the one who first brought home a branch of the Casuarina, of the *ngas*, from Ngge͡iangĕl, he was supposed to become Ugélsúng. Now the rubak cut down *ukal'l*-trees to build canoes for the race. Only Goukobókop cut down a *titíměl*-tree, which had grown from a kernel, the fruit of which his mother had eaten.

Everybody laughed about him, because it was decaying tree and not very light [3]. He worked little on it, because his galid spirit worked for him during the night. One day, people asked the reputed Ugélsúng when they should sail and he said: After tomorrow. —— Now they really had to hurry and actually could not quite finish it. Still they all started; among the sailors was also the galíd of Delbóng nearby Mangal'láng, who had the stone of the mast in his canoe that is now lying in Mangal'láng. In addition participated Medege͡ipélau with the canoe Gobakul and *a* Nggei with the canoe Gogadú from Nggasagang. From Pelíliou there was the *galíd* spirit *a*Guóděl with the canoe Tukekli and Remádlëgalíd with the canoe*a* Galáuad. Goubókop, whose galid spirit helped him in all matters, was the first one to arrive in Ngge͡iangĕl and took the *ngas*-ironwood twig.

[1] This means when the crab has accepted the body. The one from whom it accepts it becomes the successor of the title holding chief. In case several men had plunged into the water and if the body was not accepted, then it is brought back into the village, where it is interred. Then the oldest brother or the son of the sister becomes chief.

[2] called *blútĕk* from *om*lútĕk "to race" Ngaregĕu e; in KUB. V, p. 30 and in SEMP. II, p. 157, this story is reported without the previous, though very crippled.

[3] In SEMP. the reason for the race has been misunderstood, as the victor should become king of Kreiangel. In his version, the rubak then took heavy trees, while clever Kalid searched for half eaten wood, which he hollowed out, and covered with light bulrush. Then, during the journey the wind lifted his light canoe and carried it over the mountains.

With the help of his servants he pushed his canoe on shore, covered it with the leaves of the *tórŏ*-bind weed and ordered the white ants [1] to cover it completely, so that it could not be recognized. Rightfully, he feared that, because of his cunning and his velocity, his competitors might destroy his canoe.[2] Therefore, the others did not find it and all of them slept at night in Ngge͡iangĕl. The following morning, when the rubak looked over the water, Ugélsúng's red sailing canoe was already anchored there; early in the morning the galid spirit had pushed it down there. He suggested to the chiefs to set off and allowed them to leave; then he quickly caught up with them and was the first one in Ngarsúng. There he planted the *ngas*-ironwood twig high up on top of the rock Rëtăg of the Gogeal Ngerëam, where the Casuarina-tree can still be seen today. Still the race was still not yet finished.

They still had to sail south to Pelíliou and Ngea͡ur. There was galid spirit with *utóug*-hooks, which hooked sails and rigging and ripped them apart. Because of this the passage between the islands Ngesebús and Ngaregu (also written Ngergói) was especially feared and was therefore also called Toi ra mălát a ëárs, the "passage, where the sails tear"[3]. However, Ngelsúng had already learned from his uncle, that this place was best met by sailing with ten sheet ropes instead of one. In this manner he was well prepared. Now, when the canoes, all of them in addition loaded with clay pots, passed this spot, the galid spirit were positioned on both sides with their hooks and broke the sheet ropes and the sails; Ugélsúng was the only one who managed to pass tolerably well. All the other ones came through the big passage with broken rigging and demolished pots to the flat land Desóměl [4], between Ngardolólok and Ngasiás. Still today it is known as Goleúl klúgŏs[5], the place for hooking the sheet ropes.

Even today you can still see there countless broken pieces thrown over board by passing canoes. Ugélsúng sailed with his pots to *a* Ngea͡ur, there he sang out all the titles, and this is the reason why there are so many Ugél there. From there he supposedly sailed to the horizon Ugu la iángĕd, and nobody heard anything from him ever since. Finally, some others thought he had returned to Ngarsúng and during this trip perforated the gogeál-wall of Ngerëam, thus, creating the Gongolúngĕl-gap. This concept leads to a combination with Medegei pélau that can be found in story 197. KUB. V, p. 30 tells us the following:"When they reached the passage between Ulóng and Urukdjapel, a vicious god created a storm and ripped their sail-sheet-ropes apart, so that they could not continue. Yet, Augél Sum had seven of them and arrived in Pililu with the help of the last one".

He came home with the broken twig and during his trip had to survive a lot of unpleasant events. Reaching Eyrray, he took a short cut and sailed right through a rock face, today it is still standing detached and is called Aytumrúkul. Today, when the weather is very stormy, the natives still use the passage that was created in this manner. The passage where the hostile kalidjs destroyed the ropes of the sails of the arriving people is, therefore, called Aklemadjáol, this means "the passage of the sailing sheet ropes". —The Itumrúkl passage is now the Gongolúngĕl-channel, the government had it excavated at the place of the former isthmus; the cave Itumrukl is situated nearby on the eastern side. The Toi ra klemadáol is confused with the above mentioned one, because *klemadáol* means construction of stones, and not sheet rope.

Story 17. The stories of
a) Tipĕtip a kmíĕg [6], Góbak ra ibedagál, b) Góbak ra iláměs, c) Gosilék, and d) the Frog King.

log. about Típĕtip: bai 24 II[b], illustr. d.-pl. 4[c], bai 35 IV[b] illustr. d.-pl. 4[d], bai 63 S., bai 68 S., about Góbak ra

[4] KUB. reports the canoe was hollowed out by white *ngal*-ants, which made it lighter, than the others

[1] The place of the one who looses his canoe in a race, cannot be copied during sickness by a so-called *këóngĕl*-sickness-canoe, see medicine

[2] at the northern headland of Pelíliou, inserted on map 2 in-between Ngesebús and Pelíliou

[3] the "float" of the outrigger.

[4] *goleúl* a place where you can have something, respectively hook something; *klúgŏs* a. *kluged*, word for *klemát*-sheet.

[5] "Collecting almonds". *kmíĕg* is not quite understandable, as *Terminalia catappa* is only called *míĕg*. Probably the Polynesian *talie* is decisive, the first syllable of which is otherwise omitted.

iláměs: bai 21 VI[b], bai 25 VI[b], bai 51 VI[b], bai 83 VI[b], bai 94 VIII illustr. pl. XIV 9, bai 99 II[a], bai 107 I, bai 127 II[b], bai 128 W., bai 151 V[a] d.-pl. 4[f], about Golsilék: bai 1 E. pl. II[a], bai 2 VI[b], bai 11, VI[a], bai 16 VII[b], bai 21 II[b], bai 25 I., bai 36 IV[b], bai 38 VI[a], bai 48 N,. pl. II[c], bai 49 V[b], bai 51 V[b], bai 55 III[a], bai 65 VI[b], bai 69 VII[b] pl. V[b], bai 80 IV[a], bai 96 VII[a], bai 99 IV[b], bai 118 II[b] illustr. d.-pl. 5[a], bai 120 III[b], bai 127 II[b] d.-pl. 4[e], bai 129 V[a], bai 131 VII[a], bai 133 II[a] pl. IX[d], bai 140 III[a] pl. XII[a], bai 142 IV[b], bai 144 VI[b], bai 151 III[a] d.-pl. 4[f], Frog King: bai 52 V[b] illustr. d.-pl. 5[d], bai 140 V[a].

17a. Típětip a kmíěg.

Once upon a time, Dile děgú [1] and her brother Sagageiegáng [2] lived as spirits in Ngariáp on Pelíliou in the southern part of the Palauan archipelago. There they are still called upon today as the inventors and the executers of the *góleī*-magic. However, they did not stay long there; they moved around Palau. It is said they moved up the eastern coast together. First they stayed in Ngaramedíu, where they sized the famous piece of money *bágěl* Tap ra medíu. Yet, here Kerengókl, as she was called from now on, sent her brother onwards with the words: *mókěs ë vés* "goodbye". Then, present-day people of Melekéiok lived on the high gogeál-rock Ngaramedíu, the southern cape marking the entrance into the harbor of Malagál.

Yet, the centipedes *gëvúl* harassed them, finally they grew so tall that they fed on human beings. Therefore, people started to fear them and emigrated. The only human being left behind was the girl Kerengókl. She was called Típětip a kmíěg, because she was so poor that she had to collect *míeg*-tropical almonds to earn a living. In addition, she ate also raw taro, since people then did not know how to light a fire. Soon the girl also left and moved up the eastern coast of Babldáob. In Melekéiok she visited her companions of Ngaramedíu and lived some time on the place Bab l ked. Then she went to Ngatmél on the northern end of the island. From here she walked at low tide across the dry isthmus Magédage͡ī [3] to the island Ngaregúr, in order to look here for almonds, too. One day, she saw there two *galua͡īs*-trees rubbing against each other in the wind, so that smoke started to rise and sparks were flying [4].

She shoved her taro into the glowing embers and after some time, when she took it out, it was roasted and tasted excellent. In this way, she invented cooking. After roasting her taro for a while in this fashion, she took dry branches of *galua͡īs* and *gosëkěd* dye fig trees and tried herself to light a fire. She put one piece on the floor and standing on it twirled a second one with both hands. In this manner she managed to light a fire. One day, when Kerengókl was busy cooking, a man by the name of Ngiraikikimói suddenly appeared. He came from the islands in the northeast, from Mógěmog, called Uekeuíd — the "70 islands"

më kebedógěl lómsaubukl	You fulfill the *gómsaubukl.*
— me kemsúr mo gorŏdi [5]	— You bring close, bring it quick
mo gorŏdí me kemsúr —	bring it quickly, bring close —,

[1] *děgu* or *dŏgú* is the hen, (see Ngariáp on Pelíliou). Her children supposedly are the *těmakaī*-grouper fish and the *ukal'l*-tree (see canoebuilding). Incidentally, the Pelíliou-people deny that Típětip and Diledŏgú are one and the same person; see also story 61 Ngirakloultáog.
[2] see story 215 about Bars ra kesa͡ū.
[3] *ged*or *geī*. Northern adventure.
[4] in KUB. I p. 47, at the end of the myth of the deluge (see Milad story 19, etc.): "The same Obagat created also the fire. He saw an old woman, whose mouth was disfigured by ugly ulcers; he learned this was caused by food and that all people were seriously affected because they had to eat fish and taro raw. Then the benevolent spirit took pity on the people and he taught the woman how to light a fire by rubbing two sticks against each other". Obagat is Gobagád.
[5] from *orégěd* "to be quick" WALL., when teaching it Típětip omitted these two lines in-between the hyphens

l kodobengí [1] *úgei*	take (a short space) in front,
a komangëtí [2] *ureúl*	and a long space in the back,
a komangëtí ureúl l kodobengí úgei	make it long in the back, and short in front
l mo ra Pelíliou *ra geilagáng*	to Pelíliou today.

Kerengókl moved again from Ngaregúr back to Ngatmél and then over land to the south, to the mountain *a* Réngěd, in the vicinity of Mangal'láng. There, she encountered two spirits of the grassland, *galíd ra kéd*, by name of *a* Tpala pálag [3] and Tăgaduia͡ū, who are considered the inventors of the practice to shoot pigeons [4] with bow and arrow. However, it seems likely they learned the art from their mother Gobagád. Today people still pray to her in the following manner:

Gosbedél a kéd	**"Opening of the Grassland".**
ak oltúruk reka͡ū a Gobagáng	I announce to you, Gobagád,
kau ma Ngirukuám	you and Ngirukuám,
a ked ë mo oltóběd [5] *r tial longélngělél* [6]	we want to abandon this our carrying stick,
losīk [7] *ra geimól belógěl l bělongá* [8] *rengí*	and are looking for a decoy pigeon,
	in order to bring to her,
a ngalekiu ra Kerengókl	your child Kerengókl;
l tiakíd l songĕrengáng	she is here hungry;
më kebedógěl lómsaubukl	You fulfill the *gómsaubukl.*
— me kemsúr mo gorŏdi	— You bring close, bring it quick *mo gorŏdí me*
kemsúr —	bring it quickly, bring close —,
l kodobengí [9] *úgei*	take (a short space) in front,
a komangëtí [10] *ureúl*	and a long space in the back,
a komangëtí ureúl l kodobengí úgei	make it long in the back, and short in front
l mo ra Pelíliou *ra geilagáng*	to Pelíliou today.
më komsubedí [11] *a Tiubúkl ma Tamát* [12]	yet, still tell to Tiubúkl and Tamát,
me tungú a Keruau͡ l bukl [13]	they should take Keruau͡ l bukl with them
l mo raikél kedengél [14] *a keúkl*	to his savanna on the west side, *me lobenterír* [15]
ar merénggĕd	they take him with them in order to tie him
ë á lĕnga [16] *r tia ng ngorīk* [17] *ë galdid!*	and when he is here, he should drive our loot.

[1] *obang* "to take"
[2] *mengamángĕt* to make long.
[3] another name for Sagagiegáng.
[4] *a* Tpalapálag took a stilt of the *pngáol*-mangrove and an arrow from the same kind of wood.
[5] *oltóběd* to bring outside WALL.
[6] from *gongolúngĕl* carrying stick.
[7] *osīk* to look for.
[8] from *omeliáng* to lay, to bring
[9] *obang* "to take" .
[10] *mengamángĕt* to make long.
[11] from *mesúbed* to send news.
[12] *tiubukl* the one who chases the pigeons from hill to hill, *tamát* standing erect.
[13] the galid spirit who makes people running to and fro, without them finding a place; *ngu* to bring.
[14] *ked*savanna
[15] from *obang* to take, see above.
[16] he is here.
[17] *orīk* to drive.

From the mountain Rénged Kerengókl moved to the south, together with both her brothers, the pigeon hunters. When they arrived in the woods of Blissang near Ngivál, Tagaduia͡u shot a pigeon, which, pierced by the arrow, fell into the taro swamp in the taro-valley *gomoklógĕl*. Kerengókl stepped inside and fetched it.

The high-ranking woman Dilagărár [1] from Blissang saw this, called the girl, and started a conversation with her. She asked her where she came from, and Kerengókl said she was wandering around. With time the old woman took to the girl and invited her to stay with her, to plant the taro patch and to take care of it. When her brothers encouraged her, she agreed and stayed with the old woman taking care of her.

One day, when Kerengókl gathered *míeg*-almonds and *kẹ̆am*-nuts, chief Gomulkẹ̆am [2] saw her. As the owner of the trees he had placed a tabú on them.Watching the girl high in the branches collecting the fruits made him angry. Thus, he took a stick and climbed after her in order to discipline her. She, however saw it in time, and when he was close to her, she said the magic of Gomsaubúkl, so that the branches of the neighboring tree bent over to meet her and she could step over. He stepped down again and tried to catch the female thief on the next tree, yet had same disappointment. He realized that she was in the possession of some magic that allowed her to flee from him. Therefore, he called to her to stop and said that he, too, was in the possession of the *ulogóug* magic and was suggesting an exchange. Now, Típetip a kmiĕg, the almond collector, climbed down to meet him. He revealed his magic to her, it consisted of artfully roasting the kernel of a coconut (on one side) over a fire while saying magic words.

In this way the favorite food of the spirits, fish, etc. could be obtained. Kerengókl agreed to the exchange and had him show her the performance of the magic. Gomulkẹ̆am roasted the kernel of a coconut and then threw it into the sea and soon schools of fish came to feed on the tasty bait. She also tried it with the same success. Afterwards, she showed Gomulkẹ̆am the magic of Gomsaubúkl, yet, when teaching him the chant, she omitted some words (verse 8 a. 9). When Gomulkẹ̆am sat high in a tree and said the magic words for the first time, Kerengókl filled in the missing words, so that Gomulkẹ̆am happily reached the next tree. The second time, though, she did not do this and the man fell down and was dead.

Now in the possession of two forms of magic, Kerengókl returned to Blissang, where the first woman, *a* Ilengei͡, drew her to herself. When she passed the house of the old woman, this one asked her, “Where do you go my daughter?” Kerengókl replied: “I am poor, I am collecting *míeg*-tropical almonds to feed myself!” *a* Ilengei͡ invited her to stay with her, because she was old and frail. The girl agreed to this.

Kerengókl lived in *a* Ilengei͡’s house. A women’s club in Blissang, wanted to organize an excursion, a *blolóbol*, to Ngarameskáng. The Women came to their oldest member, *a* Ilengei͡, to ask her to participate. However, because of her old age, she did not want to do so, but finally she agreed. When the day of the departure arrived, she sent her adopted daughter Kerengókl in her place.

[1] according to some other information the woman nr. 1 Diraurák; further below *a* Ílengei͡, obviously a repetition of the same event and the same woman.

[2] according to one information he came from Ngarebōkú, according to another he had his *blai* Ngara ketīt in Ngariélĕp on Goréor, where the magic *ulogóug* was located. Therefore, people say the channel of Ngariélĕp is so deep, because the nut has been inserted there. It seems he had the nut of the 7. Galid spirit at Milad (story 19).

When the women and girls arrived in Ngarameskáng, they found the settlement empty. Because of the Melekéiok-people, everyone had fled on top of the mountain Roispelí nearby *a* Imeungs [1]. Therefore, they went there and entered the community bai. Kerengókl had to suffer a lot of ridicule, since her skin was flayed because of hiking through the bush, and she looked rather ugly. Constant remarks were made about her own poverty and the one of her high-ranking mother, that she had no father and no fish. She, however, bore everything quietly.

When all women had assembled in the house with the chiefs, a monster in the form of a *bersóiŏg*-snake (see d.-pl. 4c) suddenly wallowed through the door. Aghast the women and girls fled, only Kerengókl remained seated [2]. As the animal started to occupy the place around her, she pushed her *gotúngŏl*-bag underneath it, prepared a betelnut chew for it, and took care for its comfort.

Although Kerengókl was so ugly, the beast nevertheless choose her among all the women and left the other ones for the rest of the chiefs. When 10 days had passed the distribution of money among the woman of Blissang was supposed to begin. The snake crawled on a *titímĕl*-tree that stood in front of the house. On top it shed its skin (see d.-pl. 4d) and a beautiful man climbed down [3]. He took his stick-like lime container and his basket and went into the meetinghouse, where all men and woman had gathered. At once he took his place next to Kerengókl, who looked at him surprised and asked who he was.

The chiefs whispered to her he was their first rubak, Góbak ra ibedagál. Now the women tried to make Kerengókl look bad. Yet, the high chief was not to be misled, he stayed with her and slept with her in the following night. When two more nights passed the chiefs sent a message to Blissang that the payment was about to begin.

Before the women were leaving, Góbak ra ibedagál asked Kerengókl to bring a Dracaena (orredakl) leaf, over which he cast a spell. Then he rubbed her with it and suddenly it made her glow in great beauty. When she left, he insisted to accompany her on her way. Always both of them constantly remained behind the others, whereupon Kerengókl said the magic words of Gomsaubúkl, so that to the great surprise of the hikers they were already sitting at the next resting place [4] when the others arrived.

So they reached Blissang, where the chiefs from Ngarameskáng were invited to stop for a bite and a drink in both bai. Shredded taro was brought and Kerengókl, with the help of her Ulogóug-nut provided fish, which pleased her adoptive mother very much. Now Gobak ordered the chiefs of both village-halves *(bítal blái)* to gather the money. They paid 9 *kluk* and 1 *bágĕl* to the girls, who delivered the money to the *rúbak* of Blissang.

Gobak, however, ordered Kerengókl to tell her mother he would come personally to visit her, in order to pay the *gorédĕm*-gratuity to the family; all her *keblīl* should come. When all the relatives came, he gave Kerengókl one *gaelbúgĕp* for her mother and 10 smaller pieces of money for the others.

[1] see story 104 about the downfall of Ngaremeskáng.

[2] the story is also told that Kerengókl did not see the snake and, once she was surrounded by it, she could no longer flee, but soon accepted the situation. Probably this is not the correct legend.

[3] According to another account, he ordered a *gabil* partition, made from mats, to be erected in the bai, behind it he had his transformation and courted Kerengókl. The other woman watched through the holes of the matting. Kerengókl did not want to believe the beautiful man until he showed her his snakeskin.

[4] the first resting place is called Gelabaraikíu.

After rubak I rubak Góbak ra iláměs went to the family of his mongol and delivered his *gorédĕm*, then the other 8 chiefs did the same. Afterwards, they agreed to return to Ngarameskáng, respectively to Roispelú, on the following day. Góbak ra ibedagál told *a* Ilengei͡ he wanted to take her daughter along as his wife and when the old woman was sad, he placed a *bágĕl* as *bus*-morning gift around her neck, and Kerengókl got one, too. Using the Gosuambukl magic the couple then returned to Ngarameskáng. They Ulogóug-magic was not forgotten either. Soon afterwards Gobal prepared a big *múr*-feast for his wife in Blissang and, later on, an even bigger *gongéd*-feast for the chiefs of Ngarameskáng. Kerengókl had to help again with her Ulogóug-nut to meet the demand of fish.

The next rubak Góbak ra iláměs also asked her to help, when he needed fish for his famous feast, therefore he came to Góbak ra ibedagál. Kerengókl gave her consent. Góbak ra ibedagál went with his wife to Ngërutegei͡, the western beach south of *a* Imeúngs, there he placed the nut in the channel and they received a big catch of *put* in their nets. When they stopped fishing and Góbak ra iláměs had carried the fish inland, Kerenegókl asked her husband about the *ulogóug*-nut. He replied that while bringing in the fish he had put the nut on the wharf, where he had forgotten it. When he returned there at once he could no longer find it. In the meantime a heavy rain had fallen and the water had actually flushed the nut into the channel. Because of the onset of low tide it drifted down the channel and out at sea.

It drifted to *a* Ulóng, where Gosilék was chief nr. 1. He had just thrown his fishing net (see d.-pl. 4[e]). The nut ended in the net and it filled with fish. Without knowing about the magic device, Gosilék sold the net with the catch and the nut to *a* Ibĕdul from Goréor. He found it and kept it in the family. Later on it turned into stone and in 1910 it was still was laying around in the village Goréor next to blai *a* Irágĕl.

17b. The Feast of Gobak railáměs (told by Nirasumáng).

Took a peculiar course. On the savanna next to Ngaremeskáng he had cut a big tree for the construction of a canoe and had worked on the trunk. When it was finished so far that it could be pulled down [1], he went home and prepared a feast, so that the inhabitants of the village would help him pulling it down. He saw to it that there was fish [2], while his wife made sure that there was taro. When everything was ready, he announced, "Tomorrow, I will fetch my tree trunk". Yet on the following morning, the people of the settlement left and nobody came to help him, although a lot of wonderful food was ready. Gobak contemplated what to do with all the food. Then at sunset, he heard the same sort of singing, as is sung when a big canoe is rowed in time. People in the village became anxious and shouted, "What is happening? What kind of noise is this?" Nobody could sleep that night. At night, numerous galid spirit had come down from heaven; they pulled the tree trunk down, then they celebrated a feast, and finished all the dishes.

Afterwards, Gobak finished the canoe and sold it to Gobak ra tkedësau͡, rubak I from Ngardúbŏg in Ngatpang for one *galebúgĕp*-piece of money.

17c. The story of Gosilék, Máriar and Góreng.

After having sold the magic nut Ulogóug without knowing it, **Golsilék**, rubak I of *a* Ulong threw his fishing net into Toi ra Klemădáol [3] to catch *mokorókĕr*-fish, which he wanted to sell to the places on the rock islands

[1] Compare with story 96 "The Tree Trunk of Rekesiváng".

[2] See story 17a of Tipetip a kmieg and her Ulogóug-nut; this seems to be the reason that his fellow citizens turned away from him. According to one interpretation, he supposedly had a fight with rubak I, who barred people from attending the feast. This is not very plausible.

[3] the word means assembly of stones, for instance a pier. According to KUB. I p. 36 it is the street in-between *a*Ulong and Ngobasángĕl, which I indicated on map 2 as Kloul toi; KUB. V p. 5 only writes about Gosilék that he had been old and ugly, yet an expert fisherman.

In those days people from Goikúl and Madál still lived on the islands of *a* Mototói of which *a* Ilmalk is a part. The girl Góreng came from Ngaramíĕg and just spent some time in Goikul, when Gosilék came there and saw her. Immediately his passion for her was aroused, he went to her mother, and offered her money and fish as a payment for Góreng. Although she did not want to, she still had to marry Gosilék. She actually loved Ngiramáriar, with whom she lived in a secret marriage. When Gosilék brought Górieng to *a* Ulong, she started to get homesick and every few days she sailed to her lover, while Gosilék believed that she visited her mother. Soon afterwards Ngiramariár got sick. Góreng did not take it seriously, but suddenly the message arrived that her mother was very sick. Anxiously she went there, but heard already en route that Ngiramariár had passed away [1]. She asked to be dropped in Kisau͡el and went over land. She sent the canoe back to Gosilék with the message of Ngiramariárm's death; he believed that the dead one was her brother. On the way over land, she decorated herself with flowers and made *telau͡*-earrings for herself and for her lover.

When he heard the news, Gosilék said, "if I had known, I would have bought a pitcher full of syrup for the family". In the end, he still did so and sent his messenger *a* Imeáo with a pitcher into the house of the dead. Goreng came down the mountain in full decoration and sat until afternoon next to the dead body in the middle door of the house, while the funeral feast took place. When people wanted to sew the dead body up, she placed herself on top of him and told them to cover her with a mat. Then she pressed her nose on his face and died in this position. The messengers of Gosilék, *a* Imeáo and Gokederáol saw everything. They left, when they saw that their "mother" was dead, in order to bring the message to their chief. He was just sitting on the rock Pkur segūl and prepared a betelnut chew, while he supervised the fishing trip. He asked, "Now, are you coming?" "Yes" they said, "our mother, however, is dead!" He was so shocked that he fell down the steep cliff and was dead.

Chant of Góreng and Máriar.

Goreng:

1	*Mariár ma ngák a díak kbágeíl*	Mariar and I, I do not want to marry
	Gosilékl mo meketéket	Gosilék for a long time;
	ë ngi a dalák a ngipĕsá găldil	only because my mother is greedy for his catch of fish
	l lemë lolát rengí rengák	he came and she promised me to him.
5	*l kmu m kengë më kbagím*	He said, consent and I am your husband
	ë kungau͡d më mongá	and surround you and you eat
	de l'lúk l ngíkil ra mageséngĕl	my roasted fish from the depth
8	*ra Pidūl lulengësál*	of Pidūl, rare and delicious things.

Góreng to the messenger to Mariár, with the request to tell him that she put a scraped and bound coconut adrift, so that he could oil himself in Ngarukeuíd:

9	*Gobó meng bedúl a Máriar*	Go, Máriar has his stone
10	*a Ngaraikĕrukevíd*	in Ngarukeuíd,
11	*l mor a Ulĕu a* Máriar	then to Ulĕu of Mariar
12	*le më lodíngĕl a rodél*	go and visit his stick,
13	*ar 'rad a pngél*	where he cuts lianas for his fish trap,
14	ë ngi aikél bedúl ra ngikĕl	because there is his stone for the fish.

[1] In KUB. V p. 4: Kodráol brought the message of Mariar's death to a Ulong where "Koreng" was just about to climb from the rock, in order to take a bath in the Klay-spring. At once she decorated herself with flowers and sailed with Kodráol to Goikúl. This is depicted in the lamentation of Góreng, which can be found in KUB., actually in the first 4 lines; the following 5 are the 8 of the chant I had recorded.

line 1 *k* in front of *bage͡il* = *ak* I, instead one can also hear *bokbegíl*. KUB. VI p. 4: Ngak diak a pahil Kosilek e mo magedeket er ngij I adalák a ngij pisáng, a kaldil mlej lolatr ngij er ngak el tmo:mei mo pahík e hongáut ma mongá a delúul ngigiel, er a bidúul makesengl lulangasál.

“ 3 *gadil,* poss. *dalák; galéd* poss. *galdil; nguipes* to look with greedy eyes.

“ 4 *më* = *me͡i* here; *lolat* from *melát* to promise.

“ 5 WALL. *kongei* to consent, another information: *priou me bagik.*

“ 6 *manga͡ud* to form a circle with a net, in the same way he surrounds her with the best care.

“ 7 *del'luk* from *melúl* to roast.

“ 8 P. a place on *a* Ulong; in Ngarumekáol, where people catch the big *máměl*-wrasse.

“ 9 *bad* poss. *bedúl*. This indicates a rock, under which turtles sleep. The fishermen position light sticks *ráod* poss. *rodél* (line 12) in front of the hollow that float to the surface when they are touched.

“ 10, 11 Ngarukeuíd, the “70 islands” south of *a* Ulong; *a* Ulĕu a piece of coastline there.

“ 12 *lodingĕl* from *oldingĕl* to visit; *rodel* see line 9.

“ 13 *mer'rád* to cut lianas for fish traps *pup* poss. *pngél*.

In former times I received the middle part of Góbakraibedagál's story in a little changed form, though with a new ending about

17d. “The Frog King”

It goes like this:

One day, following the order of the village chiefs, the women of Blissang made an excursion to Ngarameskáng, in the interior of Babldáob. Típětipakmíěg went along. However, she only belonged to a low class within this women's club. When the woman had arrived, the chiefs of Ngarameskáng wanted to know, why the club had come. When they had learned the reason, they sent a message to the high chief Góbak raibedagál, who agreed to it. He let them know that all chiefs should assemble in the bai of the Blissang-women, so that everyone should receive his share; yet, the most noble of the women should wait for him at the entrance. The next morning, when the first of the women sat waiting at the main entrance of the bai, a huge, snake-like monster with a human head appeared. She was so shocked, that she at once ran out of the Bai through the opposite door.

Then Típětip took her place, placing her small handbag on the threshold, so that the monster could lay its head on it. Gradually the remaining mass writhed into the house and curled up on the door. It was high chief Góbak raibedagál. He said: Típětipakmíěg should be my share. You can distribute the others among yourselves. He remained with her until evening then he returned to his house, and did not come back to the bai as long as the Blissang-women resided there, because he knew that they were afraid of him. Only when it was time to leave, he told the chiefs to assemble there, in order to ask them in the bai if they had the money ready to pay their girlfriends.

Then, on the day of departure, he went himself once again there. On that day (after the payment had been delivered) he took Típětip with him to his house, while the others prepared their trip home. He ordered hot water to be prepared for Típětip, in it she was to bathe, while Góbak himself climbed an areca palm tree, supposedly to fetch nuts to chew on the way. In reality, though, he hung his snakeskin on top of it and descended as a beautiful man.

With the help of the hot magic water Típětip had washed away all her ugliness, thus they were a shining beautiful couple, causing astonishment and admiration. Góbak told the chiefs and women to go ahead. After some time had elapsed Típětip made the “magic of getting together” and suddenly they were both at the next stoping place, shortly before the group of travelers arrived. Everybody was surprised that Góbak and Típětip were already here, although they had stayed behind. The women, however, did not dare to ask how this could be. And it happened again and again until they arrived in Bliassang. There the inhabitants entertained the chiefs of Ngarameskáng 3 days long. They then paid their partners and started the trip back home. Góbak was the only one who took Típětip with him as his wife and the couple lived in the house Bedagál, the title holding house of the family.

Típětip got pregnant and gave birth to a daughter Titúiěg, whom she fed herself until she was 12 years old. One day, the mother took her, as usual, to the taro patch. While Típětip worked a frog came to the daughter jumping back and forth in front of her, each time spattering his water on her [1]. She, however, did not notice him. Only when this event happened every day, she told her mother, who did not pay any attention to the words of her daughter. This continued until the girl was around 15 years old. Then one day, the frog told her to wait for it in the evening, as it had to ask her a question. Over this long period of time the girl had gotten used to the frog, and as she had grown fond of it she gladly agreed. At night she prepared her bedding next to the door. The frog really came, pulled off his skin, and suddenly a beautiful young man stood in front of the girl. He slept with her until morning then he slipped back into his frog skin and jumped away unnoticed. He had ordered the girl to ask her mother for her permission to marry. This she did and the mother agreed.

In the afternoon, when both of them met again in the taro patch the girl informed him and on the same evening the marriage of Típětip and Góbak took place. Soon afterwards, the frog went to Ngeráod, the holy place, and told his galid spirit-mother. This one was very glad and gave him a valuable piece of money, in order to place it around the neck of his wife. Góbak ordered a lot of food to be prepare and they brought it to the old mother in Ngeráod, who sewed some bags, filled them with money, and also gave them to the young couple for their trip to Ngarameskáng. In addition she placed the valuable piece of money, called Ugul a kerdéu, on the neck of the young woman. Góbak was pleased about the great amount of money and distributed it among the chiefs of Ngarameskáng.

Story 18. The Aviator Klúbud singál.

log.: bai 2 VIII, bai 19 II[a], bai 38 V[a] d.-pl. 5[b], bai 49 N., bai 64 I. pl. V[a], bai 73 W., bai 133 IV[b] d.-pl. 5[c], bai 142 S. pl. XIII[b].

An old woman called Magád lived in Ngaraberúŏg [2]. 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 [3], 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 *kĕmĕdúkl* [4]-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.

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[1] just like buck rabbits do.

[2] a village in *a* Imelīk on Babldáob, between Gámliangĕl and Ngapedég, today there are only few residential houses in this location.

[3] called *súmĕs*, a pointed stick made of hard wood, used to probe boiled taro roots if they are cooked

[4] Bumbhead parrotfish, *Scaridae/Scarinae,* greenish-blue, which are usually caught in a similar manner, like the *mesekūk* surgeon fish (*Acanthurus).*

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 *kĕmĕdúkl*–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 Galëgúi, 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 Galëgúi, 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 Galëgúi. 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 *a* Ivokáko, the big passage in the reef, opposite of Ngradmau͡. There, the woman was also waiting on the raft, just when some fishermen came from the island Ngarekeklau͡[1].

By the order of *a* Ugélkeklau͡ [2] 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 [3]. Ugélkeklau͡'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 Ngarekeklau͡. Arriving up there, he shouted to his wife, "Pack you belongings and move into the other house, this woman here is the prize of a feast [4] 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.

[1] In the vicinity of the northern headland of Babldáob, can be seen from Ivokako.
[2] see story 8 and story 30a about Ngiratel͡.
[3] called *galeótl*.
[4] *galderír a rúngĕd* "their catch of the fishermen" (for a feast).

When he found the raft empty, Klúbud singál went home to his mother in Grarberúgto 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 [1]. Then his mother gave him the following advice, "Cut a bit from the *gadĕpsunúngĕl* [2]-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 *gadĕpsunúngĕl*-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 *kĕdám*, 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 Ngarabúsŏg, 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 búsŏg! "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 Ugélkeklau͡ on the mountain of Ngarekeklau͡. They were just about to delouse 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* Ugélkeklau͡, that the fishermen wanted to catch a lot of fish and his reply, "Good, then we can break the coconut tomorrow!"[3] 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[4].

This one offered him a fish, holding it in front of him. Klubúd 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* Ugélkeklau͡ 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.

[1] see the *Moltórotk a adalál* and the Okák-birds in KUB. VIII p. 304, (see bai 49) from *metórd* to be angry WALL.; *ngak a matórŭd* "I am angry" was very common in our days.
[2] the crataeva with its big, sausage-like, stinking fruits; *delásĕg*-figures (totemic signs), are carved from its wood. Obviously, his mother also taught him some magic to fend off sharks while fishing.
[3] As a sign of the beginning of a feast
[4] *runged*.

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 [1]. 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* Ugélkeklau̯ 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* Ugélkeklau̯ could not find his wife, he though 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 [2] 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 [3], 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 mean time 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 Ngardmau̯ is situated today and it turned into firm ground where the children settled and in this manner they founded today’s Ngardmau̯. The settlements there, Ngësëbei̯, Ngaragëdág, Ngartúkŭr, 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 Ngardmau̯, people there construct a *kădám l békl*, a “kite for a pair’’, as big as the gable of a bai [4]. 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 19. Mílad, the Breadfruit Tree of Ngiptál, and the Great Flood.

log.: Breadfruit tree: bai 19 II[b], bai 22 VIII[b], bai 24 IV[b], bai 28 I d.-pl. 5[e], bai 35 VI[a], bai 50 I, bai 55 E. pl. IV[a], bai 58 d.-pl. 5[f], (Temdokl), bai 70 V[b] *(ketórd)*, bai 79 IV[a], bai 84 III[a], bai 100 VIII, bai 104 VIII, bai 107 VIII, bai 119 N. illustr. a. VIII aqua., bai 120 S. (ph. Vol. I, pl. 5) a. II[a], bai 121 VII[b], bai 127 IV[a] illustr. 18 in Vol. 5, bai 132 I, bai 137 III[a], bai 151 H. Mílad’s foundation: bai 8 III[b] d.-pl. 5[f].

[1] called *tiakl*..
[2] see story 30b.
[3] *turang* is a term of endearment for the high class daughters of chiefs
[4] the kite is made of bamboo and pandanus leaves *(buk)*. According to the monsoons Ngërutoi and Ngatpúiëg alternate constructing them (see Ngardmau̯).

Sent by the ”highest god” *a* Ugél ‘lë galíd, the seven Ketórd [1], came one day from heaven Ngulítël, the mountain next to Keklau̯ in Ngarárd, in order to look after the stone Temdókl [2] that stood as a guard at the head of the trail of Ngulítël. When foreigners came, he always inhaled the air between his tightly closed lips in order to warn the inhabitants of heaven. However, Temdókl had disappeared. This is what had happened: the woman Dirapkau̯ [3], who later took the name Mílad, lived without any children on the reef-island Ngiptál, north of Melekéiok. One day, when she was fetching fertilizer for her taro patch, she found an egg in the thin leafed *gartókĕt*-pandanus next to the settlement Ngaragëbúkl [4], south of Ngarsúl. When she held it in her hand and looked at it, it soon swelled remarkably, getting bigger and bigger. Then she realized that it was not meant to serve as food, but that it was a child of the sun, a sun-egg *ngisél a gaiós*. She carefully carried it to Ngiptál and in her house; she placed it in her basket. After three days a child hatched, a sun-child *ngalekél a gaiós*. She held it over the fire in order to make it grow fast. He quickly grew up and became the boy called Terkélel, then he became a young man who supposedly was married to Segelai̯, the daughter of the chief in Ngáruangël. He was the first one, who organized a *terúgól*-feast in her honor, which from then on became a tradition in Palau.

The boy had always wondered, why only taro was served in the house of his mother and asked her for the reason of this monotony. She replied that she was a poor woman, who had nobody to catch fish for her. The boy felt sorry for the old woman and, one day, he swam out at sea and there he dove down. He swam underneath the island, underneath the breadfruit tree that stood in front of the mother’s house. He perforated it, the trunk and a big branch, so that each surge threw fish into the hole, which went through the hollow tree and fell down from the branch in front of the house. Suddenly those, who so long had lacked fish, lived in abundance and could even give fish to their neighbors. Yet, this caused the envy of the others, and therefore one day, these gathered in order to cut down the Medúngiptál breadfruit tree with their axes and adzes.

However, as soon as they had put the axes on the tree, a great flood came and water poured out of the tree and out of the sea in such torrents covering the island so that all inhabitants of Ngiptál drowned [5]. All except Mílad, whom her grateful son had put on a raft [6], which drifted away and landed in Ngaragebúkl. Terkélël flew away, once he was convinced that everything had perished. He flew through heaven, where he saw a beautiful girl sitting in the house of *a* Ugél‘lëgalid. However, he did not stay, but let himself down in Ngaragebúkl, where he started to live with his mother.

The following **chant of Terkélël** refers to these events:

arúa sagaláia [7] !	You men!
kem lar a ged [8] l ra goimór?	You went fishing, where about?

[1] name for those galíd, whose mouths are vertical and not horizontal, comes from the woman Latmikáik (story 1).
[2] from *otimd* to audibly breath in through the lips.
[3] supposedly synonymous with Gobagád deruau̯ from Ngabúkĕd (story 58).
[4] *log.* in Bai 109 I, driving the fish in the channel there.
[5] In KUB. II, p. 119, note it is written: “The land Ngípkal is situated in the east of Ngival. Only two families, Ngasabéy and Suisoboy, still remain from these arrivals. They brought with them the knowledge about goddess Mangidap al brut kóul and Korról. Even today they still dedicate one of their cults to them. In case of sickness in the family, they go to the place of the sunken land. There, they eat food and ‘submerge’ it in the sea”. Without any doubt, the woman of blai I Ngesegei̯ in Ngaremegau̯ is Ngasabey; no longer could I find Suisoboy; Mangidáp see story 12
[6] According to some other information it was a *ngot*-taro-pounding-board, like in story 169; but d.-pl. 5e indicates a bamboo raft.
[7] *sagái* man: poetic address.
[8] *ged = gei* fishing place or –trip.

me ke dí tilóběd [1] *ë kosekesí* [2] *a uél*	You only went out to catch a turtle
me ke lutáng [3]	and you returned satisfied.
a lo múr a mărau͡ lagád	When the rich man organizes a feast,
ng sómir [4] *Ngamedú* [5]	Ngamedú is superior to them,
mongo veiláol [6] *a bai*	the bai serves as a dancing stage
ma teluól[7] *medú a ngára bai*	and a small breadfruit tree is standing next to the bai
ra Gebúkl [8] ã ngél.	of Gebúkl and a Morinda.
ngõrakirú [9] *a tolkngíu* [10]	round like the full moon are your tortoise shell bowls,
ar melúsõg l dil	you happy women,
ma tolungúies [11] *ra btil a* Tei [12]	the fetch the money from the backside of Tei
l melekétěk [13] *rengí*	and present it in them!

When a concubine, a *móngol*, should be obtained for the club, to the surprise of everybody, Terkéllel suggested to look for her in heaven. Surprised everyone shouted, “How are we supposed to do this”? He, however, replied, “You can do it, if you just place your feet into my footsteps straightaway”. — At the designated hour the entire club left, Terkéllel in the lead. After a steep climb in said manner they arrived very tired at the trail-head of the heavenly village street of Ngulítěl [14]. There, the stone man Temdókl was keeping vigil [15], informing *a* Ugél‘lëgalíd of all arrivals with a whizzing sound. Terkéllel liked this stone-man so much that he decided to take him along on his return trip.

When the club had taken a break at Temdókl, they walked on the stone path to *a* Ugél’s house, that was situated in the celestial village Medidiúl. They entered. A pretty girl sat in the house; which everyone liked at once. After he had told the god where they came from, Terkéllel presented his request. At once he placed the money to buy the *móngol* in front of the king. This one, however, noticed surprised that the girl resembled the boy so very much that they both had to be brother and sister [16]. Therefore, he refused his request. He told him: Why do you come to us, accompanied by people, to bring the sister into the bai? So the club had to leave empty-handed. In order to carry out his theft, Terkéllel stole a bundle of wide *būk*-pandanus leaves behind Ugél’s house and wrapped the stone man with them, and they took him unnoticed to their place Nagregëbúkl. Soon afterwards a *klegědáol*-visit came to Ngulítěl.

[1] *tilóběd* perf. of *tuóběd*.
[2] *kosekesí* the catch according to the *kesókěs*-kind with nets and coconut fronds.
[3] *l mut* to return, áng completion, úng in the very act of.
[4] *somikák* superior to me, *sómir* . . . about them.
[5] Ng. probably a *blai* in Ngáruangël.
[6] *goilaól* the dancing stage, a construction like a bowling alley for a feast.
[7] *teluó* a bit.
[8] in Ngaragebúkl; *ngél* the morinda bush, on which a lizard jumped.
[9] *gorakirú* full moon.
[10] *toluk* the women’s turtle shell plate.
[11] *olungúiës* = *olongkónk* to dismantle a heap of stones.
[12] Ngirate͡l, the galid spirit who brought the money to Palau, see story 30; compare with story 9 about the *delarók*-curlew
[13] *melekétěk* to present (the money) in them (the plates), like the taro on a bench; for the price of Terkéllel.
[14] it was the first part of heaven, Telngatk ra iángěd, which is mentioned in story 203 about Madlutk.
[15] see *log.* bai 58 d.-pl. 5f a. Vol. 2, plate 10^4.
[16] His wife supposedly was called Mlage͡l, a name that is added for priestesses. According to some other information, Ugél had a celestial wife above and another one on earth in *a*Udĕuíd. Out of jealousy, the one from above sent a rat down to destroy all fruits, but the one from below sent her cat, which devoured the rat (see bai 98 Gatailegáng in Medórom). On the *gĕrabái* a son of Ugél is called Gegomegímël. I could not find out if he is the same as Terkélel (see story 69b).

Unheralded they arrived in front of Ugél’s house. Immediately, he had somebody look after Temdókl and was told that he had been stolen. Enraged, *a* Ugél sent his seven galíd, the Gëuíd l Ketórd, down to earth to look for Temdókl and to punish the misdeed. Before their departure, they took a coconut out of its shell, roasted it on the fire, and placed it back into one half of the shell. The roasted kernel of a coconut *ulogóng* is the favorite dish of the spirits [1]. The nut contained a magic which caused it to burst when it came into the vicinity of Temdókl, then the green lizard *gamái degědúi* [2] crawls out and shows the searchers the way.

They went down to earth with this nut. First they looked in Ngaregolóng, then they went down the western coast, because they thought maybe the stone-man could have been dropped into the ocean there. The nut, however, remained intact. They went on and reached *a* Irai͡, on the southern end, then they moved up the east coast. At Nggasagáng they met some people fishing and received some fish as presents. There, when reaching *a* Ulogóng, the coconut broke into two halves and the lizard jumped out. At the location, which is therefore called Ngara maragararákl they hung the nut, tied into its husk, on a *tagarákl*-hook. Then they followed the animal to the house of Mílad in Ngaragëbúkl, on the northern side of the bay of Nggasagáng. She was just cooking her taro, therefore, they gave her the fish, which they had gotten in Nggasagáng [3], with the instruction to prepare some food for them, while they went to look for Temdókl. Mílad agreed. She always took one boiled taro-head, split it in two halves and placed a fish in-between the hot pieces, so that the fish were cooked.

In the meantime the seven galíd followed the lizard to the chief’s bai in the middle of the village, besides which Temdókl stood. The lizard jumped on it and then crossed over to the *morinda* bush nearby. Yet, the galid spirit were not happy about their finding, because the eyes of the stone figure had been removed. Whoever had taken them was not known. People blamed Mílad for the robbery. At any rate, even today there are still pieces of money on Palau, which are called *madál a Temdókl*. Each “eye” is a *galebúgĕp* amounting to 40—100 Mk.

The galíd left the stone image where it was and returned to Mílad. There they were surprised by the peculiar new dish. They were so grateful for the old woman’s cordial hospitality that they revealed that, as a punishment for the theft, *a* Ugél‘lëgalíd would send a deluge upon the earth shortly before the coming full moon. When they had left again, Mílad told Terkéllel to construct a big raft shortly before the full moon. He should also place the *ngot*-pounding board, as well as all the other household goods on it. The raft should have a long rope, too, as a big flood would soon come, because of the theft. Terkéllel did as he was told, but the rope he had tied to a tree proved to be too short. When the flood came at the assigned time, the raft capsized and Mílad would have drowned if she had not had the taro pounding board. Now she sat on this one, yet could not escape her fate, because, when the board drifted to Ngaramlungúi, to the mountain Ngáruak that still was above the water, her hair became entangled in the branch of a tree and she perished by drowning.

Temdókl quickly hurried to heaven to report this accident to the seven galíd. They followed him down to earth, found the corpse, and, after disentangling her hair, placed her on a bed of leaves on top of the mountain. Then they returned to heaven to ask *a* Ugél‘lëgalíd for new vital powers. He gave them some life-giving water, which they carried down in a taro leaf. However, when passing a *garamál*-hibiscus bush, a branch stuck into the taro leaf so that the water drained onto the bush. Therefore, this tree is immortal, each piece of it, when stuck into the ground, continues to grow.

Once more they returned to *a* Ugél to ask for another remedy. At first, he was annoyed about their negligence, but then he gave them a stone. When placed into a body it should give eternal life.

[1] see further details about the nut at Típetip, story 17.
[2] *tudáol* on the *gĕrabái*, where also a frog (Vol. 5 illustr. 5^c).
[3] see bai 109 I pl. IX^b.

They left again and went down with it. The jealous galíd Mad a galíd, who did not want people to have eternal life, saw how the stone changed hands in the house. He sent the sea bird *gărés l bădáog (Black noddy)* [1] to meet the wanderers, who soon threw stones at it. Thus, they also lost this instrument. When they now returned a third time to *a* Ugél, he furiously threw them out. Therefore, they went once more down to earth, debating what they should do to bring Mílad back to life. While they were sitting together discussing this issue, a *delép*-soul flew by. It came from Ngĕruteg͡ei, a part of the village of *a* Imeúngs. They asked it where it came from and the soul answered, "from cutting palm wine". Then they asked it to condescend to enter the corpse, in order to restore the woman to life. Yet, the soul refused to do so. It only agreed, when they implored it to be only be present in the body in the mornings and in the evenings. This is the reason that people feel so tired at night and at lunchtime, because then the soul *delép* leaves the body and roams about; or this is the reason why people dream. So, Mílad returned to life and gave birth to 5 children, who founded the main places of Palau, *a* Imeúngs, Ngarekea͡i, Goréôr, Melekéiok, and Ngabiúl [2].

One comes to know more about these sons by looking at the legendary stones, as for instance the son Duréor (Goréôr), who was born on the mountain Ngáruak and who was supposedly very naughty. Therefore, the mother threw the boy away on top of her mat, which she used for the protection against the sun (*rengerengél* a Milad). Together with its load, it fell down in Goréôr, where they were stored next to Blai a Irágĕl in the form of stones. The son Golekéiok was also naughty and was, therefore, thrown to Melekéiok, where he is still today in form of a stone. Milad let her placenta drift on a coconut shell; it drifted into the channel of Ngabiúl, where the afterbirth turned into a stone and is still lying there. The boy a Imeúngs was well behaved, therefore, he was allowed to stay with his mother. But the stone came to Ngel'lau (see there). The flood brought a shark (gadéng) and a stingray (rul) to the hill Bad a gadéng, where they remained.

Around 1870, the stone man-Temdókl came first from Ngaragebúkl to Goréôr, because of a big káep-canoe race, from there it was handed over to Pelíliou, from where it came to a Ira͡i. In 1910 it still was acclaimed there. Now it is in the Linden-Museum in Stuttgart.

[1] *Anous tenuirostris* Tem., the thin peaked noddy In KUB. I p. 46—47 a reminiscence of this story can be found: "Among the fabulous kalits of the Palauans one is outstanding. He wanted to make these happy and who was called Obagat (Gobagád KR. compare story 58). He was the protective spirit of the land and was omnipresent. The legend tells us that Obagat wanted to give people eternal life; for this purpose he wanted to plant a stone into the breast of human beings. Then they would be as strong as a stone, courageous, and they would never need to eat. However, the treacherous Tariit (Rallus pectoralis) did not want this. He gave the advice to breath only breath into the human body. This gave people life, but they fellvictim to sicknesses and death. Yet, the good Obagat did not want to listen and started with his work. Only water was still missing to secure immortality. The son of the kalit went to fetch it and brought it in a taro leaf. The evil Tariit moved a twig of the karamal tree standing at the path to tear the leaf and the water spilled over the tree. The tree remained immortal, even when the smallest piece of it is stuck into the ground it sprouts and grows into a big tree, people, though, are weak and die. Obagat was furious about the destruction of his wishes, in his pain he grabbed a piece of wood and hit Tariit on the head. Therefore, in Palau all rails have a red stripe on top of the head. It is the sign of the bloody wound caused by Obagat's hand. Tariit's viciousness is still proverbial today, because, when someone does begrudge someone else something, then people say, you are just like a rail". ——
About the creation of the fire, mentioned afterwards, see story 17[a] about Tipetip, log. of the 1. bai III a shows galid spirit Gobagád, taking a spark from the red patch on the head and blowing to become a fire. When he succeeded, he beat *terīd* dead. (story 215).

[2] KUB. II p. 123 says, "Aymyungs, Molegoyók, Eymeliik, Korryór, and Ngabyul attribute their origin to Milathk, the woman who survived the elimination of the Palauans, which was ordered by the gods. Although she belonged to Ngarekobukl, she drifted with the flood to Aremolunguy. Here, she was revived and became the legendary mother of today's generation". By the way, the legend of Milath became known because of KUB. I p. 46, though in a very imperfect version. Here, it is said that the old woman Milath, who gave birth to the 4 countries, lived in Ngarekobukt, in Ejrraj. There, people slew Atndokt, one of the 7 Kalits. She fed his friends, who looked for him and told them about this atrocity. The friends flooded the land, but warned her beforehand. She build a raft, but the rope, which was prepared from lianas, was too short, therefore she drowned and her corpse drifted on top of the mountain where she turned into stone. —— Terkélel and heaven are not discussed at all and Ngiptál, too. In KUB. II p. 119 it is only mentioned with few words and without Milad. The girl Ngarekeai was placed in the middle of all her brothers, to give them money and good advice. On Palau, even today, this is the duty of the sister. While stones, representing the brothers, are lying around at the mentioned places, all that remains of the sister is a *golekáng* pot, it supposedly lies next to the rubak-bai in Old-Ngarekea͡i.

Story 20. The Decline Of Ngáruangĕl [1]
And The Emigration Of Its Inhabitants To Pélau.

log.: bai 32 VI[a], bai 49 n. illustr., bai 86 VII[a], bai 103 VI[b] d.-pl.6[a], bai 139 III[a] pl. XI[b]; *kesókĕs*-fishing: bai 54 VII[a], bai 78 VI[a], bai 92 II[b], bai 125 V[b], bai 137 IV[b], bai 142 S. pl. XIII[b].

Ngge͡iangĕl once was under the power, this means it was *kér* of Ngáruangĕl, whereto they had to deliver their fish. One day, Rubak *a* Rdegór [2] and *a* Rungúl debūl [3], who lived on the south side of the island Ngge͡iangĕl went fishing with their people. They stored their entire catch in a few canoes and, while the old ones continued fishing, some boys remained in the canoes. Then a man from Ngáruangĕl sailed to them and inspected the mouths of the boys. When he found the mouth of *a* Rdegór's son smelling of fish[4], he took the boy on board and pushed the foot of the mast through his hand. Then he sailed with the howling boy to Ngge͡iangĕl. There he dropped the boy who soon died, because of the cruelty [5].

Both chiefs were disgusted by this brutality and pondered how they could destroy Ngáruangĕl. Rungúl sailed around Pelau in order to find a device. In Ngarebŏkú at Ngivál he found a mother-of-pearl shell, to peel and cut taro. It was called *ngarek* and belonged to rubak *a* Regósŏg [6], and it had magic power. When *a* Regósŏg heard about the humiliation and the violation to which Ngge͡iangĕl was subject for a long time, he gave Rungúl the shell and taught him the magic. Then Rungúl went to the island Ngaregúr, which then was still connected to Ngarekekla͡u by a land bridge [7]. He slept there and decided to test the magic here. The following morning, when he was moving the shell through the air in a cutting motion while saying the *gólei*, the rock Koitáp kĕmĕdókl, today's cape, suddenly separated from the land and a second attempt at the eastern end of the island caused the detachment of Ngarekekla͡u. After this success, he returned to Ngge͡iangĕl and told *a* Rdegór everything that had happened.

At this time, a child, by the name Delangelí ruángĕl [8], grew up in Ngáruangĕl. He had such a big head that it could not sit. It was just lying and crying all the time. Nothing could satisfy the boy, no matter what was offered to him. He was only calmed, when people brought him a big *gologútĕl*-bamboo raft. In the in the night of the following full moon, he started crying again and said to his mother, "Put the raft into the water and take me with you on board of the raft". When she had done his bidding, he still was not satisfied but asked that all the people should

[1] situated north west of Ngge͡iangĕl.
[2] see story 9, the end.
[3] In KUB. I, p. 47 a. II p. 118 we read only about Arngúl dubúul (desperation) and his son; today this rubak-title does not exist any more, instead *a* Rdegór is now still rubak I.
[4] KUB. does not mention the reason for this abuse.
[5] KUB. I: "sailed back to their country and the child died during the trip".
[6] see story 84.
[7] According to KUB. II, p. 118 he cut Ngorgúr off from Arekolong. The continuation of the story is recorded like this: "The desperate father was thinking of revenge, he set sail and finally reached the land Delngóbol, where people did not know the advantage of the sail, and thought this was an approaching rain. The land consisted of a steep and empty shoreline, and the land could be reached through an opening in the rock face. Arngúl dubúul was well received, yet he could not control the pain about the loss of his child. Therefore, he was so broken-hearted that his host asked him for the reason. After he had heard everything, he tried to reassure him and had him stay for a longer period of time, until Arngúl finally wanted to leave. At his departure, he received three items from the master of the land Delngóbol, which should help him to take revenge on Ngaruangel. He received a piece of yellow root to bring him back home. It was attached at the bow of the vehicle it would transport him wherever he wanted to go, the second item was a mother-of-pearl shell, with which he only had to touch a piece of land in order to spoil it, and the last one was a paddle, which he only had to move with or against the threshold in order to enrage or to calm the sea. Thus equipped he returned to Palau and took a stab at the tip of Arekolong, where he cut off the small island Ngórgúr. Now he went to Ngaruángl, causing its doom, from which only few families escaped to Palau. In KUB. I p. 47 it is said about Arnuul, "He owned a rudder that made him rule over the others; he also owned Kossol, the root of the yellow root plant, which, when placed on the front end of the canoe, would lead it wherever the owner wanted it to go. In addition he also owned a Kokakuu, a piece of wood, which found all fish in their stone houses and he also possessed one half of a common mother-of-pearl shell that is here called Kassijuk".
[8] Dalongóbol is an extinct village at Ngardma͡u. Here Rungúl received the magic of the paddle.

gather on the raft, where they remained until the next day. In the meantime both rubak of Nggeĭangĕl had prepared for action. At full moon Rungúl went to the northern Cape Madremél, carrying the *ngárek*-shell in his hand and throwing it into the water, then he pushed it further with his hand. At the same time he said the *gólei.* Soon a wave was created which grew bigger and bigger. With the help of the sea monster Golĕu val'ág, a gigantic snake, like a moray eel, 7 big seas were all together created. They rolled towards Ngáruangĕl and destroyed the island. However, the raft, on which the boy Delangelí ruángĕl was, together with the people from Ngáruangĕl, drifted away and landed on Babldáob, where people spread and founded new families and communities [1]. A young woman landed at Matúl next to Gólei and then came to blai nr. I Metáui in Ngarabau͡; as Dira goroség she became the founding mother of the Ngáruangĕl-people. Some people came to *a* Gol into blai Gongolákl, and from *a* Gol to Ngabúkĕd into blai I Goisaváng; both houses, although extinct today, still belong to blai *a* Idíd in Goréŏr. Others came to *a* Imúngs into blai III Ngaru telegeĭ and they founded the settlement Ngkebedūl on the Kloultáog in the bay of Ngátpang. From there, several of them wandered to *a* Imelīk and settled in Ngurúngĕl in *a*Imūl (title II Regëkemúr), part of them went to Mekér near *a* Imīg (title I Sépsis, II Sagarmidár.

Still others arrived at Ngatkíp, in blai I Ngërëmelkíg and then in blai Telebáděl in *a* Iraĭ. When she had become old and sick, the woman Diragoroség, moved also from Ngarabau͡ to Ngatkíp. She made *mangalíl*-signs and learned that the sickness came from the east, from *a* Iraĭ and from the local galid spirit Medegeĭ pélau.

Therefore, she sent the famous piece of money, *móngongau* Bulong on a stretcher towards the east, and people from the entire district Ngaragúmělbai carried it, singing chants *(gongúrĕs)* and accompanied by the sound of the trumpet shells, to the part of the village called Bitalpelú in *a* Iraĭ. There, the Ngira kiklang Mlad rarsáol, the priest of Medegeĭ pélau, lived in the *sop*-cult house Ngëre ki kláng. He paced up and down when the piece of money was brought, then he predicted the future: you have to leave the house *a* Idíd!

— A daughter of Dira goroség was already married to rubak *a* Rduláol in *a* Iebúkŭl and she had a daughter. One day, when this one had blossomed into a beauty, the Ibědul of Goréŏr (the one who is buried under the *kesīl*-cedar bay cherry tree and who had a son called Sol) came into *a* Rduláol's house and, after having taken a bath, he asked for a betel nut chew. The rubak had everything brought to him. After some time, when *a* Ibědul had served himself and remained seated, *a* Rduláol ordered a torch to be brought, in order to light his way home. Yet, *a* Ibědul did not leave. Then *a* Rduláol said: I am afraid, why do you remain seated for such a long time? What do you want? My boy should take you away! — Yet, *a* Ibědul did not budge. Thus, *a* Rduláol asked anew: What do you want then?
— Now *a* Ibědul said: I want to marry your daughter!
— At first the rubak was quiet, then he agreed, because he did not dare to say no. Afterwards all the members of the household dispersed, only *a* Ibědul and the daughter stayed behind and consummated their marriage, despite Medegeĭ pélau's warning. On the following morning, when *a* Rduláol entered his house *a* Ibědul gave him a big piece of money, a *bágĕl* as a *bus*-marriage present. Afterwards, the daughter went with her husband to Ngaraidíd, where a lot of sweets were available. Whatever was left over, she sent to her old mother Dira goroség, who died soon afterwards.

Then *a* Ibědul took the rest of her Ngatkíp family into his house, so that he was no longer obliged to send food there. Dilsépsis also moved from Mekér to Goréŏr in order to help her relatives and she married Meríngĕl a dingál, who was also an Ibědul [2].

[1] KUB. I, p. 33 a. II p. 119 mentions: Amid in Molegoyók (*blai* IV *a* Mid in Melekéiok), Ngarueos in Ngiwál (*blai* I Ngaruĕós in Ngaragëlūk), Ngidilingl in Radmau (*blai* VII Ngedilingel in Gurdmau͡), Aybadahál in Róyos Pelu (*blai* I *a* Ibedagál in Roispelú), Aykaláu in Korryor (*blai* II *a* Ikelau͡ in Goréor); I heard that the house *a* Ibedagál in Galáp is meant and not the one of Roispelú; *a* Idíd and blai raluil in Ngardolólok are also mentioned.
[2] see Gor. at. 4 gen. II.

Now the descendants of these two women fought over the title *a* Ibědul, they displaced or killed the members of the old *a* Idíd-family, and therefore, today's *a* Ibedul originate from these two Ngaruángĕl-women.

The first of these descendants was *a* Ibědul Ngiraidíd. Only one pair of brother and sister had survived, Mlad ra iláod and Bílung. Now these two tried to instigate the people of Goreor against these upstarts. However, Mlad ra iláod paid for it with his life and Bílung fled to Ngarbagéd, where rubak Ngiraibūg took her in. The following night he brought her in a canoe to Babldáob. She visited all places along the east coast, but it was only in Keklau͡ that Bílung wanted to stay. Ngiraibūg told rubak I Kloulóbak what had happened, therefore, this one accommodated the woman and handed her over to blai Morisóng.

She had a son called Ngira góbakëtél because he lived in blai Gobakëtél [1]. Bílung died and was buried in Keklau͡. When news of this reached Goréŏr, *a* Ibědul sent a canoe to Keklau͡ in order to deliver a piece of money to Kloulóbak as *binger*. The canoe brought Ngira góbakëtél to Goréŏr and *a* Ibědul gave him a house in Ngarióulidíd, where he, the last scion of the old *a* Idíd-family, died childless.

b) Stories Of The Individual States. Ngaregolóng.

Story 21. The Moon-Childof Nggeĭangĕl.

log.: bai 98 II^{b}.

A woman in Nggeĭangĕl had no children and, therefore, at night by the light of the moon she went outside to request a child from it. The moon took pity on her, came down, cleaned the *kim*-shell on the stone rectangle in front of the house, and filled it with water, and he ordered the woman to drink it. This she did. Yet, in the water that she swallowed was also a larva and so she got pregnant. Soon afterwards, she gave birth to a child. The moon came down for the occasion and told the mother that her child would grow very rapidly. If any costs should be caused by the child, he would pitch in. The boy grew quickly and when he was an adult, he married the daughter of *a* Rdegór. Soon afterwards, the rubak organized a big feast. Everyone laughed at the young man, because he was not able to make a contribution. Then the mother remembered the words of the moon.

When the time had come to present the contribution, the man and his brother-in-law sailed to the edge of the sky, where they met the raising moon. He recognized his son and gave him a bag filled with money. Then he put a piece of money around the neck of his mother and of his wife and went to the feast, where he not only paid his contribution but also for the entire feast. The rest of the money he gave to *a* Rdegór. Therefore, this house in Nggeĭangĕl is so rich.

Story 22a. Nggeĭangĕl's Devastation.

log.: bai 127 III^{a} d.-pl. 6^{b}.

The fishermen of Ngeĭangĕl were well known because of their skills, especially catching fish with the *rūl*-line of coconut fronds. In former times they came to Gólei, in order to catch fish there. They caught so many fish, that Tegógo, the rub. I from there, made them pay 4 *galebúgĕp* and 10 *kluk*. In former times, the fishermen in Palau were not allowed to eat raw fish. When you met someone, whose mouth smelled of fish, he was killed.

It happened one day in Nggeĭangĕl that the son of rubak Rungūl debūl ate raw fish. Thus, people put him on board of a *kaberúŏg*-canoe, hoisted the mast, set the sails, and let it drift away (see story 20). Rungūl debūl was very sad about the loss of his son and thought about means to destroy the settlement.

[1] see *bl.* 33 in Goréŏr close to blai Ióulidid.

He sailed to today's uninhabited Dalóngobol in Ngardma͡u, where a knowledgeable man taught him some magic with which he could achieve all he wanted. Rungūl returned by canoe and when he reached the vicinity of Ngge͡iangěl he said his *gólei* and stirred the ocean with the paddle, so that four high seas were created and flooded the island. Only two people survived on board of a raft that had been tied down.

Story 22b. Typhoon In Ngge͡iangěl.

log.: bai 48 IV^{a} pl. III^{c}, bai 65 II^{b} d.-pl. 6^{c}.

A man from Ngge͡iangěl came to Ngaregolóng dragging some wood in the ocean, which he then sold. When he noticed an approaching typhoon he shouted loudly that people should fasten and secure their houses, therefore people survived. Around 1860 there was a supposedly strong typhoon, yet without any floods. In Ngaráus all houses were toppled by the wind.

Story 23. The Owl From Ngge͡iangěl. The Hydrocephalus.

log.: bai 24 I d.-pl. 6^{d}, bai 51 I a. IV^{b}, bai 72 VII^{a} plate VII^{a}, bai 80 V^{b}, bai 107 III^{a}, bai 129 VII^{a}.

One day, a man brought an owl to Ngge͡iangěl, which had hitherto been unknown to people there. When it started hooting at night it caused general shock; people climbed on top of the houses or crawled underneath them. In short, they hid wherever they could. Once, there also was a hydrocephalus on the island. It is said, that when he was lying on the ground he announced approaching canoes earlier than anyone else. Otherwise he was very stupid.

Story 24a. The Galid spirit Malauvát (see story 128 a. 156).

log.: bai 53 VII^{a}.

On Ngariúngs, an island of Ngge͡iangěl, was a galíd called Malauvát, who quickly went wherever he saw smoke. When he found people there, he devoured them. The inhabitants of the island became so afraid that they fled to Ngaregolóng. Only a poor man and his mother remained. He built a big fire and put stones in it. When the galíd saw the smoke, he came immediately, and opened his mouth wide, in order to devour both of them. Then man, however, grabbed tongs made of bamboo and threw the hot stones into the throat of the demon. At first, this one thought them to be good food and swallowed all of them. Yet shortly afterwards, he was burning inside and died. Now, the poor man built a house for his mother and when the refugees heard in Ngaregolóng that the monster had died they returned and declared their liberator to be their leader.

Story 24b. The Land Bigáket (see Vol. 2, p.1).

log.: bai 93 IV^{b}, bai 114 V^{b} d.-pl. 6^{f} a. pl. VII^{b}, bai 123 III^{a}, bai 134 V^{a}, bai 148 III^{b}.

It is divided into 2 sections, the woman are dancing on one side, in Gongotakátl, on the other side, in Ngëángěs, the men. However, due to the dangerous strait, they cannot get together.

Story 25. How A Constantly Crying Boy Was Satisfied.

(Ngalekél goiúl or Ngoidóid)

log.: bai 21 III^{a}, bai 22 VI^{b} d.-pl. 7^{a}, bai 142 VI^{a}.

A boy, called Ngoidóid, was born in Nggúi in Ngaregolóng, who was crying constantly. His mother was desperate and gave him to another woman, who also passed him on because of his non stop crying. Thus, he moved from hand to hand until he came into a house on the coral islands of Mógemog, east of Yap. There, a man tried really hard to find something that could satisfy the boy. Finally he tried it with an *ilokugíl*-spider crab, which dragged on a line a vast number of fish. This calmed the boy and he stopped crying. Later on, Ngoidóid returned to Nggúi.

Story 26. The Floating Bai.

log.: bai 2 IV^{b} d.-pl. 6^{f} a. pl. XIV 17.

Once upon a time, people from Ngartmúiěl fished in the Garásăg-passage south of Ngge͡iangěl. There, they saw a bai floating on the water. It was beautifully constructed, had *gad*-posts in the form of human beings, just like the rubak-bai are still constructed today in Goréŏr and Ngabiúl The fishermen went inside and lived three days in it like a real *klegădáol*. Each day the door- and corner posts started suddenly shaking and at once the floor of the Bai was filled with food. On the fourth day, the fishermen took the bai in tow and wanted to bring it home, but it broke into pieces at the shore. Others say it drifted away.

Story 27a. Túrang Of Ngaregúr a. The Money Tree.

log.: bai 3 IV^{b}, bai 103 II^{a} d.-pl. 7^{d}.

When Túrang re gúr died, her brother danced with his spirits on a dancing stage. Only afterwards, the soul of the deceased went to *a* Rok on Ngea͡ur. In Ngaregur stood also a *pălau͡*-tree, called Pălau͡ rengeregúr. It bore pieces of money, just like the *besepeséla* Ngorót. On top grew *kluk*, the "fruits of *pălau͡", rdegél a pălau͡.* The ones that had dropped were bad and called *udíl* "garbage".

Story 27b. The Dam In-Between Ngaregúr And Ngarekekla͡u.

bai 135 II^{a}.

Tutau of Ngaregúr worked hard, in order to build the dam in-between both places. Yet, Tagĕděl continuously destroyed the work. When Tutau caught the culprit, he suggested to work together with him and this really caused the work to progress.

Story 28a. The Louse Of Ngatmél.

log.: bai 27 VIII d.-pl. 7^{c}.

Once upon a time, a big louse lived in Ngatmél, which caused a lot of harm in the village. When a feast was prepared for it with taro, fish and turtles, the louse sat on the taro bench. Then two men took a bamboo pole, each one of them holding one end, and they squashed the beast while shouting: m m !

Story 28b. The Blind Man From Ngatmél, Migovatmél.

log.: bai 9 VI^{b} pl. 7^{b,} bai 15 V^{a}, bai 130 VI (aqu.).

In the course of time, people from Ngatmél became very boisterous. They cut the branches of the *pkau* tree to make firewood on which they had sat, together with others; they cleaned their behinds, before they had defecated, etc.

One day, an old, blind man sat in the bai of Ngatmél, when a funeral of a *rubak* took place. On this occasion the boys made fun of him. They told him: It is night we want to wash ourselves. Migo crawled out of the house to the *kim*-clam shell to wash himself there. In the meantime women brought some sweet dishes. The boys ate and shouted to the blind man, asking him, what he was doing there. And they laughed about him. He said: I thought it was nighttime! — He was so angry that he sent *a* Ukál to the main place with the order to destroy Ngatmél. Then, people from there asked the other settlements for help and destroyed Ngatmél.

Story 28c.

Ngirabalia͡u from Ngatmél lived in the cave Medóro, at the foot of the mountain. When he saw a school of fish approaching he threw some stones so skillfully that they entered the fishing trap.

Story 29. Catching Souls.

log.: bai 16 V^{a}, (bai 126 V^{a}).

Once upon a time, a galid-spirit woman lived with her husband in a house on top of the mountain Ngadég, on the northern headland of Babldáob.

The man was the friend of a *delép*-spirit. The galid-spirit woman had spread a net in order to catch souls and to eat them [1]. She caught the friend of her husband and suspended him from a tree close by the house. In the morning, when the man awoke and saw his friend hanging on the tree, he became very sad and cried. The woman asked for the reason of his sadness. He told her his friend was hanging there and so she said: You can take him, he may live! — Then his friend was again alive and returned home.

Story 30a. Diltegógo And Ngirateĩ.

And How Ngabúkĕd Became So Rich.

log.: bai 63 S., bai 71 VII^{b} pl. 7^{c}, bai 103 II^{a} pl. 7^{d}, bai 112 III^{b}, bai 135 II^{b}.

Diltegógo, the sister of rubak I Tegógo of Góleĩ was a thief [2]. Many times she stole taro. Everyone in Gólei sang her name in the houses and in the fields, so that Tegógo was ashamed. He took his sister in a canoe and brought her to the reef Ptilateĩ, where he left her. While she was there, Ngirateĩ came in the form of the *mangerengér*-Banded sea krait [3] and took her as his wife. One day, he asked her where she had come from and she replied: Gólekl. — Good, he said, soon we will go there. Then he grabbed her by her hair and dragged her swimming to Gólei. Now they lived there and Ngirateĩ went fishing for his wife. In the evening, when he came home he spew out the fish he had caught and always, they were big and beautiful animals. One day, he decided to organize a *mur*-feast, called *galsímĕr*, for Diltegógo. He swam to his spirit-place and filled a big bag to the rim with *galebúgĕp* and *kluk* pieces of money. He placed it into his shrine, the one that had been assigned to him. After the feast was over, he paid his debts with this money, and gave the rest to his wife.

In one of the following nights, the female friends of his wife slept in her house. Returning home he heard their conversation, how they asked Diletógo: Do you like to have such a husband? — She replied: I do not like him, nevertheless, I am shall stay with him, this is the best for me [4]. — When the snake heard this he got very angry, yet, he did not show his emotions. He delivered his fish and remained quiet until the next morning. When morning had broken Ngirateĩ said to the children, who belonged to Tegogo's family: I am leaving; when nighttime comes, take a coconut frond, walk around the small *ulangáng*-spirit house and beat the floor with the fronds. —

— When the children did as they had been told, all the money that had been in there flew away. First the *klíkĕs* ran to the canoe and took a punt. Some *galebúgĕp* followed, then, came the other money pieces. They punted away and landed in Ngabúkĕd. A piece of *galebúgĕp* of the best Goutáog kind [5] was the first one to step ashore in order to have a look what kind of place this might be. Therefore, these were the first ones. It entered a house, sat down, and ate. When it did not return a *blĕágĕd* followed in order to see what was happening. It went to the garbage heap and ate garbage [5]. When it also did not return the *klsúk* went to look for them. Only the following morning all the rest of them ran into the village; therefore Nagbúkĕd is so rich.

[1] This was also the habit of Tekíĕl măláp of the story 137.

[2] called *mungúps*, see also story 157 about Gad ĕ gadúg etc. According to another interpretation, based on a *logukl in* bai 71 Ngërulegaū in *a* Imeúngs (pl. 7c), it was the woman's vulva, which was stealing. This vulva was caught and brought to her brother, who locked it into a coconut shell. Then he called everyone together to celebrate a feast. In front of the congregation he opened the shell and, for everyone to see, the vulva jumped to its proprietress.

[3] see also story 98 about Ilabangalūl.

[4] in Palauan words: *măngĕlmékl ra rengúk* in my heart I tightly hold on to it; according to another information Ngirateĩ hired his girl friend Tipetip a kmíĕg from Gólei to watch out and she also informed him about what had been said. Following Tegogo's bidding, Tipetip broke her almonds underneath the door of the house, this caused the money to disperse

[5] see money in Vol. 3.

[6] *gongobitl* garbage heap, *a ulongál* garbage.

Story 30b. Ngirateĩ's Canoe.

The canoe of the gnome Ngirateĩ, who had the body of a Banded sea krait, came to the canoe house Goraderúl at the beach of Gólei. First, he celebrated a big feast there, then one in Gólei. Many women went to collect firewood. He called to them: While delivering it you say *moedí* [1] *aidúngĕl* and put it down. Yet, the women simply threw the wood down without any apology. As a punishment all *galebúgĕp*- money pieces flew out of the houses into the canoe. Two galid spirit left with the canoe. When they arrived in *a* Gol, on the western side, another galid spirit came to the canoe and wanted to have 1 piece of *kluk*-money and one *madál a kluk*. Both of them satisfied his wish and, since that day, at a feast people in Ngaregolóng pay only one *kluk* and half a *kluk*. The canoe turned into stone and is still standing next to the rubak-bai in Gólei.

Story 30c. Tegógo's Fishing Canoe.

gongĕdīl a Tegógo (see story 192); bai 48 III^{a} illustr. d.-pl. 25^{e} a. plate III^{c}.

maybe poss.: from *gonged* fishing trip, then it should be called "Tegéogo's Fishing Trip". It is supposed to be a special story, about which I did not learn anything.

Story 31a. Dragging the Corpse in Góleĩ (Gotemátĕl).

log.: bai 9 V^{a} illustr., bai 60 II^{a} illustr. KUB. VIII pl. 44^{I}, bai 63 III^{a} d.-pl. 7^{e}, bai 76 VI^{a}, bai 83 I, bai 86 I, bai 94 V^{b}, bai 107 V^{a}.

Once upon a time, a man died in Góleĩ, who left a big family behind. A vehement fight broke out about who had the right to bury the dead. On one side the 4 brothers and the sister of the deceased gathered, on the other side there were 4 daughters and two sons. Both parties pulled on each side. However, the last group could not keep up with the ferocity of the other side. Therefore, the brothers organized the funeral of the corpse. Both sides, though, each one separately, celebrated the funeral feast.

Story 31b. True Relatives*(melil teragadál)*.

log.: bai 9 II^{b} illustr., bai 32 III^{b} d.-pl. 8^{a}, bai 14 II^{a}, bai 72 e. pl. VI^{a}.

Rubak I Tegógo had passed away and was laid out in his house. Then his relatives divided in opposed groups, each of which dug a grave to bury him.

Story 32. He Fell In The Space Between.

log.: bai 11 VI^{b}, bai 22 VII^{a}, bai 23 VII^{b}, bai 36 III^{b}, bai 61 II^{b} d.-pl. 7^{f}, bai 76 VI^{b}, bai 109 VI^{a}.

A boy lived in Kíok next to Góleĩ, who worked for both bai, *a* Ibai and Desóng. (According to some other information these were blai *a* Tkerdëu and *a* Igár in Góleĩ). In both houses he cooked palm wine and he caught fish for both houses. Yet, each one thought the other one would take care of him and, thus it happened, that he fell on the bridge connecting both houses and died because of hunger [2]. When he was dead, one housewife said: He always ate eel! and the other one: He always had *gorovídĕl*-trevally fish! Yet, when they communicated because of the syrup for the funeral feast, they realized that they both had given him nothing and that he had died of hunger. The woman from *a* Ibai said:

amaráel btil ĕ a ë kĕ rirépĕt a rë gokëdeúl	it went, his back one, and he fell in the space between;
ë rengmám a kmu kemangá ra Desóng.	Our thinking said, you were eating in Desóng.

This is considered to be a warning of exaggerated work for two sides. —

[1] Samoa: *tulóu*, shouted as an apology because of noise, when people throw piles of wood on the ground.

[2] This means that in Palau it is impossible to survive without taro, the daily bread. In their households, people subsist because of women.

Story 33. Dingáladúi And Dupsgasél.

log.: bai 5 Vb.

Rubak I Tegógó in Gólei͡ had a small daughter, called Dingáladúi, and rubak I Tugěrěmél in Ngursár had a small son, called Dupsgasél. Both children started crying early on and it was impossible to placate them. One day, Tegógo put his small daughter on board of his canoe, trying and find something that would pacify the child. He sailed down the east coast of Babldáob, anchoring here and there. However, nothing impressed Dingáladúi. Only when the girl arrived in Ngurusár and saw Dupsgasél she stopped crying, just like the boy suddenly changed his behavior. Tugěrěmél said to Tegógo: You have to stay here, because my son, who had been crying as long as we can think, was suddenly pacified when he saw your daughter; later on, we will go together to your village. — Tegógo agreed.

From now on, every day, the children played together and never separated. Later both families moved to Gólei͡, where they were married when they were of age. Soon afterwards, though, Dupsgasél got very sick and died. Dingaladúi remained alone in Gólei͡.

Since that time, both houses, *a* Ukal in Gólei͡ and *a* Klai in Ngurusár, stayed connected.

Story 34. The Breadfruit Tree Of Gólei͡ *(medú ra ietókl).*

log.: bai 41 V^{a} pl. 8^{b}, bai 74 II^{a}, bai 83 IV^{a}, bai 94 II illustr. pl. XIV 13, bai 124 II^{b} d.-pl.8^{a}.

A breadfruit tree in Gólei͡ had common roots with the breadfruit tree in Ngurusár. It gave birth to two children (according to another information only to 1 child). One of the two was brought by canoe to Ngarabau͡, the other one to Ngarametóng, where couples took care of them and raised them, without knowing where they came from. Both children cried constantly. Thus, both foster parents together with their children were going and searching all over Palau. Finally, they came to the breadfruit trees and suddenly the children stopped crying. Now people knew their mother, and they were left alone for one day with the tree. The breadfruit trees stood in front of Tegógo's in Gólei͡ and in front of blai *a* Klai͡ in Ngurusár.

Story 35. The Two Brothers Who Caught One Fish With Two Hooks.

log.: bai 6 VII^{b}, bai 10 VIII, bai 11 I, bai 32 IV^{b}, bai 81 IV^{a}, bai 82 V^{b}, bai 85 III^{b}, bai 90 V^{a}, bai 113 V^{b}, bai 119 III^{a} d.-pl. 8^{b}, bai 142 II^{a}.

A man called Gokéok from Gólei went fishing to the big northern reefs. Geiegei͡ from Nggei͡angěl also sailed there. As chance would have it that both threw their lines at the same time and that one fish swallowed both hooks. When they hauled their lines in, the lines came together. Their fish was a *ngungíědil,* one fathom long. When they started talking to each other, the older one asked the younger one about his mother and when this one had told him her name, he said: this one is also my mother. Now they divided the fish: the older one received the head with the front part, the younger one the tail.

Story 36. How Ngaruau͡ Fled Unnoticed From Gólei.

log.: bai 14 VI^{b}.

The rubak community Ngaruau͡ from Ngabúkěd made a *klegădáol*-visit in Gólei, in the Měangělbai. As a rubak Bai it was formerly situated inland. When they all had assembled there, a man talked on behalf of *a* Guóng in Mangal'láng to Tegógo. He told him that Ngaruau͡ wanted to destroy the 7 places of Ngaregolóng and that he should be careful.

Tegógo said nothing, but he constructed a ladder at the front gable, the *madál a bai,* on the west side, which looked into the bush. Then he said to the chiefs to leave after sundown via the ladder and to return home. When the time had come, Tegógo told the bai-girl to work on the lamp and to extinguish it supposedly by mistake. Thus, it happened that Ngaruau͡ could escape without being seen by anybody. The next morning, when everyone from Ngaregolóng came under arms, in order to kill the chiefs, they found the bai empty and nobody knew how this could have happened. Therefore, Ngabúkěd and Golékl are still friends today

Story 37. AlternateChants In Ngarabau͡*(klakelál ra*Ngarabau͡).

log.: bai 4 VII^{b}, bai 52 IV^{a} aqu., bai 67 I, bai 85 V^{a}, bai 94 VI^{a}, bai 106 VI^{b}, bai 107 V^{b}.

Once upon a time, the rubak slept in the bai of Ngarabau͡, while the young people amused themselves in the light of the moon, playing the so-called *melíl a búiěl*. When rubak I woke up because of the noise and could not longer fall asleep, he sent another rubak outside to chase them away. Yet, the emissary did not return and the game went on. The same happened with the second and the third messenger and so on until Gobak himself went to look and joined, too.

Story 38. How Rimířěg Burned The People Of Melekei͡ In The Bai To Punish Them.

log.: bai 16 II^{b} d.-pl. 8^{c}.

Once upon a time, the powerful Melekei͡ enslaved the settlements Ngëúngěl, Ngarakëám, and Ngesūd in Ngaregolóng. One day, some men took a stroll from Melekei͡ to Ngarakëam, where the rain surprised them. Thus, they took the roof of blai Gësérs as their umbrella and left. When the rain stopped they threw it on the savannah. The old woman, who had sat in blai Gësérs during this act of violence, no longer had any protection from wind and rain, she carried all her belongings, including the taro, to Ngëúngěl to blai I *a* Iúngěl where Rimířěg the chief of the settlement lived. She complained of her suffering and he promised to repair the house for her. When this had been accomplished, he looked what could be done against the wrongdoers. First, he went to Melekei͡, in order to get a wife from there. When he had succeeded he organized a feast for her.

Then he sent a message to Pelíliou, to the people from Ngasiás, they should make him a net from *kěmókom*-common derris vines [1] and they should deliver it at full moon, as he needed it the following night. At the set time, when the 3 Ngasiás people came to Ngëúngěl, they sent a message to Melekei͡ that they had arrived. Rimíreg let them know that they should remain calm and wait for the following day. Next day the dance *ngáis berebúr* took place, executed together by the men and woman of Melekei͡. Remířěg told the women to take care of themselves and to dance until evening, then they should rest. On the following day the actual feast should take place. At sunset, the rubak sent a message to the 3 people of Ngasiás, to bring him the net. When they had brought it, they set it up at the back gable of the bai. Around midnight, when everyone was asleep, Rimíěreg set the front gable on fire so that in the Bai all men and women ran to the back when they woke up. They all fell into the net and burned. Then Rimířěg went to Ngëúngěl to pay the 3 Nagsiás-people; because he did not have enough money, he gave them the privilege of *klóu móngolungěl*, the big delivery of bai girls. This is the reason why Ngëúngěl had to deliver mongol to Ngasiás.

Story 39. How The Haughty Ngëdëkei Married Ngëdëbug.

log.: bai 15 IV^{a} illustr.

Ngëdëbug from Ngartól in Ngaregolóng was looking for a wife. Therefore, in *a* Meltól he went to see a *mangălíl*-fortune teller, and asked him how he could become a rich man, maybe by catching dugongs.

[1] see story 39.

Together they made an experiment; they went to a *lap*-bush [1], on which spiders dwell, and, based on their behavior, the fortune teller could divine the future. When this oracle was positive Ngëdëbug went home to fetch *kemókom* common derris vines [2]. He collected their fibers, dried them, and then twined a string from them. From this he made a net, and when this one was finished he cut the sticks for the net, in order to be able to position it vertically. Then he started with the construction of the two *rūl*-net wings, they also have to be positioned vertically with the help of sticks, so that the prey can be enticed into the net. After these preparations he caught two dugongs, which are very valued, because of their meat and especially because of their topmost cervical vertebra, used as bracelets, so he sold them at a high price. In this manner he made some money and now he directed his eyes towards Ngëdëkei, the daughter of Tegógo, of rubak I of Gólei. He also agreed and wanted to give Ngëdëkei to Ngëdëbug as his wife, yet, she refused. She thought she might get an even richer one. Her father told her that a refusal was rather embarrassing, but in the end they kept waiting.

Now Ngëdëbug took his net to a place called *a* Ilemaság, where he soon caught an especially big sea cow. He brought it to the landing place Metëulogól in Gólei͡ and blew the conch shell, in order to get Tegógo's attention. Now, everyone rushed there in order to see the giant animal.

Only Ngëdëkei had remained behind, as she had told her brother to go and fetch her a bunch of betel nuts, an old coconut, and a young drinking nut. With these she wanted to win Ngëdëbug's heart and to make up for her insults. When her brother had brought all three items, she first took the old nut, halved it in order to prepare some scrapings of the nut, because she wanted to clean Ngëdëbug's hair from the saltwater. She placed the scrapings into the sheath of a coconut frond and went with it down to the beach, where she sat down on a *ge͡iër*-sitting stone. She sent a boy to Ngëdëbug, inviting him to come to the shady place, where the scrapings of the nut were ready to wash his hair with it. Yet, he declined and he said, "I do not know her"! "Why should I get my *táiu*-scrapings from her?" When the girl heard this, she sent the boy a second time with the same order, yet, once again he denied. Now Ngëdëkei relayed to him, he should come and drink a coconut in the shadow, however, this did not help either. Then the girl thought about a way to bring the fisherman ashore. She decided to sing a *galitūk*-dancing chant. When she started all people of Gólei participated and Ngëdëkei was leading them while she danced and chanted. In the process she swung her grass skirt so high that Ngëdëbug was shocked and jumped on shore to save the aristocratic girl from further humiliation. She chanted:

Ngëdëbo, *merekú riëmél, mëlăngá tiél!*
Ngëdëbug come inland, he should get his coconut scrapings!
Ngëdëbo, *merekú riëmél, mëlăngá gamelél!*
Ngëdëbug, come in, he should get his betelnut chew!
Ngëdëbo, *merekú, riëmél, mëlăngá imelél!*
Ngëdëbug, come in, he should get his drink!
And then she shouted:
a Ngëdëbó, *merekúi ë mél, ë kămám ámerëgădá oei͡, e mangīl ra* Ngëdëbug.
a Ngedebo, come in, we are in a hurry, oei, people are waiting for Ngedebug.

Then Ngëdëbug realized how big an effort the girl made; he agreed to the marriage and gave her the big sea cow he had caught as a present of love *(gup)*, which she gave her father Tegógo. Thus, the money remained in the family of Tegógo.

[1] Abroma molle.
[2] Derris uliginosa.

Story 40. Tang l bad Nearby Ngaregúr.

log.: bai 62 V[a] d.-pl. 8[d], bai 86 IV[b].

"The column-stone"[1] by the name Táng l bad is situated in-between the island Ngaregúr with its cave and the village Gólei on the northwestern headland of Babldáob. A monitor lizard, called *golubás*, lived there. One day, a fisherman came to the stone and tied his canoe there, and climbed on top of it. At once, the *golubás* attacked and devoured him.

Story 41. The Cunning Geróng.

log.: bai 117 I d.-pl. 29[a].

4 women were on a deathwatch in Ngeúngël. They strictly followed the rules of mourning and did not wash themselves. Only when they defecated, they cleaned themselves with water from the *Tridacna* shell in front of the house. Rubak Geróng noticed this and decided to play a trick on the women. He took some hot pepper, squashed it, and put it in the water. When the women came in order to wash themselves they got such an intensive burning sensation, that they doubled over on the floor because of the pain.

Story 42. The Much-Loved Dileáoldil.

log.: bai 95 III[a].

Dileáoldil was the daughter of the first woman Guódël'lăgád from Ngëúngel in Ngaregolóng. Her father was rubak II from Ngatmél, where she moved when her mother had passed away. The younger sister of the deceased received the title in Ngëúngël. Yet, this one, too, died soon afterwards and Dileáoldil went there for the funeral. Now the family intended to give her the title. When she heard this, she said that she first had to go to Ngatmél, in order to ask her father and her relatives. These gave her the advice to accept the title, yet they did not want her to move to Ngëúngël, because everyone in Ngatmél loved her. Thus, Dileáoldil went again to Ngëúngël for the funeral, and also stayed on for the mourning and everything else. Though after the ceremony, she declared she had to go to Ngatmél and would be back again. When she took her leave, she stood in the compound and the woman of the place said:

a Dileáoldil ëa!	Dileáoldil he!
gobomrë re Ngatmél	When you go to Ngatmél,
ë kedi [2] *olăga͡u* [3] *l më a mei͡*	then we all look out until you return
ë terëlél delál Ngëúngël	since this mother of hers from Ngëúngël
a di kalomesóil [4]	does not eat anything (because of grief)
	in the evening,
l di mangīl reka͡u ëá	she is waiting only for you,
ki di madál dmúiel	her eye on the court exit

Now, Dileáoldil remained a long time in Ngatmél. One day, she said she had to go to Ngëúngël. Then the woman from Ngatmél shouted:

a Dileáoldil ëa!	Dileáoldil he!
ngak a rengúk a petík reka͡u	my heart is longing for you,
ng sekedél [5] *a udóud*	because I looked for money;
ma k bo kusīk [6] *ak udóud*	and when I looked for my money,

[1] Compare with the fork shaped stone of Matáng re ngós, story 8 and 30a.
[2] *kedi* = *kid* "we" intensified, it.*ki*.
[3] *olăgaū* to look around, when someone comes up quickly.
[4] *ka* causative particle; *omesóil* to have dinner.
[5] *mesékëd* to look for money.
[6] *osīk* to look for; *akudóud*, not *ududek*.

ng dik [1] *eá a Ileáng*	then there is none in *a* Ileáng.
koldik [2] *nglái* [3]	I whished I would be taken
mek ngára Ptilatei͡ ma Ngorót [4]	to Ptilatei͡ and Ngorót,
ë medí kulilt [5] *regëko reka͡u*	that I could choose and give you
l di mëgësepdárt [6]	only a piece of money worth a hundredfold.

Dileáoldil did not remain long in Ngëungël, but soon returned back to Ngatmél, where, in the course of time, she became rubak II of the village. However, she often visited her former home place and constantly moved back and forth.

Story 43. The Abandoned Galiboság.

log.: bai 117 w. illustr., bai 135 VI^{b}.

One day, *a* Ilikéd l dil from *a* Ulegetóng in Ngaramlungúi send a message to Ngëúngël in Ngaregolóng, that people should come and fetch her as *móngol*. When she arrived, the entire men's club had assembled in the Bai and they asked her whom she desired most. A small betelnut chew, a *gamágël*, was prepared and offered to her together with a name. She, however, refused and did so with all the names that followed, until finally Galiboság was mentioned. Now she accepted the *gamágël* and chewed it. Then the men said: Tomorrow you have to get the sleeping mat from Galiboság's house! — The first night Ilikéd l dil slept alone in the bai, because it was a tradition in old Pelau that whoever touched the *móngol* first, also had to pay for her.

The following day, when she came into Galiboság's house, he said: How can you choose me? I am suffering from such an ugly disease. — Galiboság actually was covered with purulent ulcers, and therefore, he was not allowed into the bai. Therefore, in the following days Ilikéd l dil always slept alone in the bai, but during the day she came to Galiboság's house, where she could care for him, yet, according to custom, she, a *móngol*, was not allowed to sleep with him. She prepared coconut scrapings for his hair, brought him to the bathing place, and helped him back home.

One day he asked her why she had chosen him, and she replied that at home she had heard his name and then she had set her mind to choose him. Galiboság continued to ask: When the *galeás*-food delivery comes at the end of your stay, will you then marry me? — She said yes. Then he gave her a *klúk* as *goredëm*-advance money and half a *klúk (madál a klúk)* as *bus* wedding present. When Galiboság had paid the *goredëm*, Ilikéd l dil said: We are leaving tomorrow; take the bamboo raft and wait in the middle of the channel until we are coming. Then I will get on board of your raft and my people will leave. Then we both come back. Next day, when Ilikéd l dil and her people came with the canoes, they saw an empty raft in the channel, because Galiboság had climbed a tree [7]. They recognized his raft. Ilikéd l dil had told her people that in case someone should shout, they should not turn around, but they should continue to leave and not look back.

They heard him but did not look back. He clapped his hands, called her name, reminded her of her promise, but Ilikéd l dil did not turn around. She chanted:

[1] *dik = diak* not.
[2] *oldik* to expel.
[3] *nglai* from *ngu* to take.
[4] see story 30^{a} and story 9.
[5] *melilt* to choose.
[6] *megësëp* value; *dart* hundred, this means a precious piece of money
[7] according to another information she had ordered him to climb a mangrove, so that her people would not be shocked when first seeing him.

a këloiengë [1] *kluk*	you have given one kluk
a ma lagá [2] *ra urëgëlél* [3]	put an additional small piece
madál go bem ngai [4]	(do you think) you had brought this payment?
e kau a kelek úngil makmelai͡ reka͡u	and maybe you would be beautiful and I bring you
l bagík l mora Ulegetóng	as my husband to Ulegetóng?
a tekingém [5] *a* Galibósa	your speech, Galiboság,
di lengá ku ra regnúm	just keep in your heart,
e ak mogú [6] *omakál.*	as I am about to sail. He replied:
kau bom logedí [7]	you want to break (the tie)
a tak [8] *l mo omakál*	you go on board in order to sail
a Ilikë*regnúm a di mekngit éi*	o Ilekéd l dil, your heart is bad
e arengúk a di úngil	but my heart is good.
ng direkák dëdákl bád [9]	We have not yet slept with each other?
ng kol ngódog [10] *telikák*	Maybe you think of another kind of sleep,
a direkák logólt [11].	that would not yet be obvious?

Story 44. How A Husband Tested His Wives.

log.: bai 48 III^{b} d.-pl. 8^{e} a. pl. III^{c}, bai 55 IV^{a}, bai 152 V^{a}.

A man in *a* Iebúkúl had a sister and three wives. He brought all the fish and other things to his wives, though nothing to his sister. One day, he had he idea to find out which one of his three wives loved him the most. He decided to rub red ginger on himself and to pretend to be dead. His friend was assigned to bring his corpse on board of the canoe. When this one arrived, the three women remained quietly on the pier, while his sister jumped into the water to meet the canoe. Thus, he found out, how it was about love and from then on brought his best catch to his sister.

Story 45. The Prisoner In The Basket.

log.: bai 60 VI^{b} d.-pl. 8^{e}, bai 107 III^{b}, 151 VII^{b}.

In the old days no head was cut off, instead the whole man, dead or alive, was brought as a trophy. Then one day, it happened in Ngaregolóng that the winner carried away a living prisoner in a basket on his head. During the journey he bit the hands of one after the other, so that basket was handed from one to the other, until finally one person held on to it from the bottom. Therefore, people now cut off the head, so that the prisoner can no longer cause any harm.

Story 46. Galaióng And Galapúp, The Captured Devils.

log.: bai 8 III^{a} illustr., bai 40 VI^{b} d.-pl. 8^{f}.

People from Ngartmóng in Ngaregolóng caught fish in the passage Garáseg. When they lifted their fishing baskets, they found two human beings inside. They took the baskets on shore, where one of the two prisoners, called Galaióng, escaped by slipping into the ground.

[1] from *ngu* to give, to take.
[2] from *omeliáng*, to put.
[3] probably poss. of *górau* marriage-money, and accordingly *gorágël*.
[4] this means this should be a compensation?! It is also said *ng madál ak me klíangmadál* to pay back a debt in contrary of the interest rate. The woman is enraged about the small sum that he gave her, as she had devoted herself to him, a sick man.
[5] from *tokói* the speech.
[6] *mogung* to be about to do something
[7] from *melógëd* to tear apart WALL.
[8] from *tmak* or *tngmak* (WALL.) to go on board.
[9] *mobad* to place oneself. Instead of this line, there is sometimes also another one: *ng direkák o borbab, ng direkák morióu*
[10] *ngódog* different, other; *telikák* to sleep with spread legs.
[11] *ologólt,* to reveal. Also *debo rengí.*

But they took Galapúp, the other one with them. However, this one continuously danced, while Galaióng followed him underground, constantly calling Galapúp. When they reached Galáp, this one also escaped from them because of a fit of rage. They followed the escapee all the way to the stone path *a* Ilila͡u at the dockyard Ngarepesóng, where a hole is situated, in which Galapúp disappeared. This hole is called *blíl a desíu* "house of the earthquake". (Today, it is overgrown by a root system). When rubak Ngiraróis heard this, he was very angry about it.

Story 47. Ngirakikimói, The Once More Accepted Husband.

log.: bai 4 II[a], *gĕrabai* Vol. 5 illustr. 5[d].

The woman Bolie͡i, the daughter of Tegogó in Golei, had chosen Ngirakikimói as her husband, who presumably came from Mógemog. Her mother, though, was not interested in this man, instead she had her eye on rubak I *a* Guóng from Mangal'láng. Around that time, the old woman got very sick. A turtle and a pig were brought in order to reconcile the family's galid spirit. But *a* Guóng could not pay any money for the animals. Then the daughter went to Ngirakikimói, who caught with his nets, in the vicinity of Ngaregúr, many fish and turtles and 1 *mámĕl*-Napoleon wrasse, which he brought to the old woman so that she recovered.

Story 48. The Unfaithful Diraderúbŏk
And Why The North Rules Over The South.

log.: bai 129 VI[a] d.-pl. 9[a].

Goddess Gobiróu and god Gorekím [1] lived in the northern sky. They had two daughters Tualóng and Madadmátk. A man in the north, called Mangaróu, wanted to marry Madadmátk, yet when another man,called Ngira derúbŏk, from the southern heaven also courted her, then she turned to this one, married him, and moved with him to the south. On this occasion the mother Gobiróu talked to her other daughter Tulalóng: Why don't you marry Mangaróu! She agreed and so Tulalóng married Mangaróu. Soon afterwards the mother Gobiróu died. Then the father Gorekím sent for his two daughters, to come home. Tulalóng soon arrived, yet Madadmátk only sent a message that she would arrive the following day. However, when the day elapsed without the arrival of Dira derúbŏk, the mother was buried.

All women had assembled in order to stay five days in the mourning-house. In the course of this time, Dira derúbŏk arrived, carrying a coconut as a gift in her hand. Her father scolded her and shouted: Shame on you, that you come so late and do not bring anything. —— She did not answer, took her nut and went to the other side of the *gólbed*-platform in front of the house. There she cut it open with a *gongoseliól* [2]-hammer, despite the fact that custom allowed this only on the 5. day. Then the father shouted angrily at her: Dira derúbŏk, you followed your heart and your love, you moved to your husband, to the south. Should you have any children, they shall be ugly, stupid and dark; though, those of your sister will be clever, beautiful and light skinned, and they shall rule over your children!
—This really happened. Therefore, the north became rich and ruled over the south.
The following proverb is still in use in Palau, even today:

Sel blai ra Derúbŏk [3] *a gabūl*	That house of Derúbŏk is poor
a bill a Magáda *petók a ngarár ngi*	but the house of Magád has a lot for him

[1] see morning "dawn" *róu* and "rainbow" .
[2] see funeral celebrations
[3] *derúbok* supposedly means: to give away again what you had received, thus, not to be able to retain; *magád* title for an old woman; *ngar* "existence, life" (WALL.)

Story 49. Ngirakaderáng Or
How Goréŏr And Mangal'láng Became Friends.

Ngirakaděráng from the 1. family in Ngarekea͡i (*a* Imelīk) went all over Palau looking for large tree trunks for *kabékl*-war canoes. Because *a* Imelīk wanted to wage war on Goréŏr. When all canoes were finished, he ordered the eastern fleet to be stationed in front of Melekéiok and the western fleet in front of Ngarekea͡i, in *a* Imelík. This was a war of revenge. For one day, people from *a* Imelīk had been fishing in the lagoon, among them was Ngirakaderáng, who in those days was still a boy. When they pulled up the fish traps, some young people from Goréŏr, the Gĕrungūl, rowed over and attacked them next to the small islet Gokerdūl, close by at Ngarekea͡i. All the people from *a* Imelik were killed with the exception of Ngirakaderáng, whom they spared because he was destined to become the highest person of *a* Imelik. He was taken along, but he did not want to sit on the outrigger board, but preferred to sit with the slain bodies and the fish that had been caught. While sitting there an *ilamrókl*-fish, a green monacanthus, bit him in the thigh so that the teeth of the animal stuck together and the fish could not get off anymore.

When Ngirakaderáng arrived in Goréŏr, he went from Săgămús up to the bai *a* Dngŏróngĕr. The bai girls of the men's house managed to remove the fish and in the memory of the event they tattooed him a fish on his leg. After some time, Ngirakaderáng returned home to Ngarekea͡i and thought about revenge; how to avenge the disgrace upon the people of Goréŏr.

When the war party had assembled, *a* Guóng from Mangal'láng expressed his opinion that Goréŏr must be destroyed. He sent a message to Ngaraba͡u in order to borrow the canoe Gorogorói [1], but they did not want to part with it. Therefore, the warriors of Nagregŏlong angrily constructed a big raft, made it sea worthy, and put a lot of provisions on board, especially the preserved coconut *uléld*, as they could not know how long this journey would take. Ngirasuókl, the brother of Guóng, embarked as its commander and sailed the raft far outside to Goréŏr, so that nobody could see what was happening and betrayed the plan. People of Goréŏr quickly got ready for war.

When the enemies approached, they hid with their war canoes behind the stone dam of *a* Delúi. All their punt poles were so short that they could not be seen from the sea. The enemy gathered next to the small island Ngátměduk at the northern headland of Goréŏr. From there, they advanced to the headland Gĕtĕgĕtí nearby Iebúkūl. However, the Goréŏr-people went with their canoes behind the long and high bridge Ngarelama͡is, from where they suddenly broke forth. A part of them came through the passage Delebĕgĕl and another one outside around the landing bridge. Since the warriors had tied the wide and stiff leaf blades of the areca palm in front of the vessel bows, so the water shot up high when the attack began. Shocked the men from Babldáob fled and were chased all the way to the estuary Kngabárd of the mangrove channel next to Goikúl. There the Goréŏr-warriors captured the already mentioned war-canoe Gorogorói from Ngaraba͡u. Many were killed and the winners took their bodies with them, leaving them on the bridge Nagrekama͡is. Many people from *a* Imelīk died, too, and their canoe were brought to Goréŏr.

The people of Mangal'láng, who had helped the victorious men of Goréŏr, remained a long time as their guests in the south. One day Ngirakerekúr III from Ngarbagéd was in high spirits and made fun of them. They beat him to death with the consent of Goréŏr. Only afterwards there was total peace. When, the Mangal'lang-people wanted to return home to the north, *a* Idebul filled for the people, who were about to leave, a big wooden bowl with *a iláŏt*-coconut syrup and water.

[1] obviously the name of the bush *Mussaenda- ger'regĕrói*.

When the vessel was empty, people found at the bottom a piece of *br'rak*-money. Gád lbai II of Mangal'lang took it, went to *a* Ibědul, and said, "keep it! It is ours! Save it for us! We do not want any reward. We helped you out of friendship. In case we get attacked, then you will help us!"

a Ibědul took the money and since that time a treaty of friendship exists between the two of them. Mangal'lang-people could not be attacked on Goréŏr. They had taught them the use of reserve troupes in a fight, how to divide the armed forces into four parts, which take turns fighting, they had stood beside them in war and had helped them win. Thus, people from Ngaregolóng went home full of satisfaction, the only prize they took with them was the canoe Gorogorói.

Story. 50. Bekə̆u rebbóděl [1],
The Courageous One From Ngarebóděl And The Betrayed Gougelúiěb From Ngrīl.

log.: bai 95 III[b].

Ngabúkěd in Ngarárd had a fight with Ngaregolóng. Once, when a fight had just begun, Gougelúiěb, covered entirely with turtle shell, ran into the thick of the fight and killed many, because he could not be harmed. For the next attack of the enemy, people from Nagbúkěd sent a message to Ngarebóděl on Goréŏr and asked Bekə̆urebóděl to come and help them. He asked: What is happening? — The Ngarárd-people replied: All of Ngarárd is *ngomadáng*, completely dead. — Then he agreed to come with them. They placed his spears on board of the *kabékl*-canoe, brought him on board, and travelled north. After Bekə̆urebóděl had landed, he went to Ngëóng, in Ngabúkěd, and people there sent a message to Ngaregolóng, that they wanted to fight the next day. On the following day, they all went to *a* Urúng to the exit of the harbor. At low tide they marched from there to Goketól [2]. Then they all sat down in *a* Gól and waited for the arrival of the warriors of Ngaregolóng. First came Gougelúiěp and, with the spear in his hand, he made *oráel*. Then Bekə̆u rebóděl got up and came forward against him. When he was close to his enemy, he said: Come, sing *kerekír*, then I will sing*oldíu* [3]. — Gougelúiěp replied: No, first you do *kerekír*, then I will do *oldíu*. Because he thought this would be finer. Then Bekə̆u rebóděl first did *kerekír*, then Gougelúiěp sang his *oldíu*, Yet, Bekə̆u stood ready with two spears, one in each hand. First he threw one with the left hand and, when Gougelúiěb jumped into the air, he quickly hurled the second one with the right hand, hitting him straight into the mouth so that he died instantly.

Then the Ngaregolóng-people ran away in fright. On the tip of the spear Bekə̆u transported his dead enemy to Ngarárd and when people wanted to give him a piece of money as a reward, he refused to take it. Then they asked him what he wanted. He said: When I come on a *klegădáol*-visit from Goréŏr, I go to Ngëóng, there the Ngarebóděl-people have their own *klegădáol*, and when they find something good, a canoe or something else, then they can take it with them! — So the Ngarárd-people agreed, and this custom is still practiced today.

In addition, people from Ngarebódel received a stone as a present, which is still standing there today. According to another information, the stone in Ngësáng and the water trench *(goeáol)* there belong until today to the people of Ngarebódel. When they come and deposit a leaf in front of the spring, then the women are not allowed to fetch water there, until the permission is bought from the strangers for the price of one *madál a kluk*. For it was a man from Ngësáng, who should have brought the great spear of Bekə̆u into the bai, but he could not find it, because only a tree trunk was lying on top of it, which the galid spirit fetched himself.

[1] KUB. V, p. 24 Pagéu Rbódol and Ougolúyup; the story is a short summery; the warrior had a spear, thicker than a human thigh, which, while singing, he stuck into the mouth of the horned one.
[2] Landing place of Mangal'lang.
[3] *kererkír* means to sing in a falsetto voice with an *r* pronounced by the tongue *vuriririrí; oldíu* is tosing in a fine high pitched tone *uí.*

Story 51. The Beautiful Rëgëkéd From Ngarabau͡.

Rëgëkéd, a younger brother of rubak III, Tegúr from Nagabúkěd in Ngarárd, lived in Ngarabau͡. He was a beautiful man and women loved him. Thus, the wife of Ngiragə̈tumai͡ liked to see him, and feigned a family relationship, in order to come close to him without causing a scandal. She slept with him. One day, a new roof was made on the rubak-bai in Ngabúkěd and Tegúr sent Rëgëkéd a message to come and help. He came and helped to procure *sug*-nipa leaves and *golúkl*-bamboo sticks, needed to thatch a roof.

When everything was ready Tegúr sent Rëgëkéd to his house in order to get a string to tie the leaves to the roof. In the upper part of the house was a big cupboard with the string inside. Underneath sat the wife of Tegúr. Rëgëkéd told her to move aside a bit, but she replied that she could not do so, because she had to weave. In those days, men went around stark naked. When Rëgëkéd climbed up, the woman tried to grab him around his penis, but he slapped her hand aside, took the string, and returned to the bai. There he finished his *nglósŏg*-part of the roof, yet, he felt uncomfortable because of what had happened. Therefore, after the *mur*-feast, he brought his brother's share to this one's house, gathered his spears and went to Ngaramedei͡ in Ngarárd, where he slept the following night with his girlfriend. In the following nights he did the same in *a* Ulimáng, in Ngarepkei͡, Ngaragamelíl, Ngaragobatáng, *a* Ulangaráng, and in Keklau͡. From there he went to Táog, south of it, then to Ngivál.

Everywhere he took leave from his girlfriends, since he was longing for death, because he no longer wanted to see the wife of his brother. On the beach of Belód he challenged the people of Ngivál with his spear, but they did not respond, because Ngivál was a tributary of the people of Ngarárd. Mer'rongór realized that Rëgëkéd's behavior had to have a certain reason. Therefore, he ordered his people to capture Rëgëkéd, which they did. Mer'rongór asked him what had happened to him, yet he remained silent and said he only wanted to have fun. Thus, they brought him to the village without any trouble. In Ngaragelūk, in blai I Ngaruëós, a woman was pregnant. While she stood in the taro patch, she gazed at Rëgëkéd, because he looked so handsome. He thought, when I kill her, they will also kill me. That was what happened. He speared the woman and at once the men of Ngivál attacked him and knocked him down. They transported his body to the rubak-bai and placed him on the *gomróĕël*-stone [1], so that everybody could see the beautiful man.

In the meantime in Ngaregolóng, Ngiragëtumai͡ had heard what had happened between his wife and Rëgëkéd. When news of his death had arrived there, the rubak ran to Ngivál, cut off Rëgëkéd's penis, and took it to Ngarabau͡. There, he cut it into small pieces, added the juice of some coconut kernel, and prepared a dish. When his wife returned from the taro patch and asked for food, he said: Here is something good, come in and eat, I had already enough! — After she had eaten he told her what kind of dish it had been. She said: Why did you not tell me beforehand? — she broke the cooking pot and licked it dry, to anger her husband. Then Ngiragëtumai tried to poison her with *gongut*. She only got blind and sickly, but stayed in the house. Ngiragëtumai took a second wife and every time, when he went to sleep in the other side of the house, he told the blind woman so. She, however, only replied: Good! —Rëgëkéd was buried in Ngivál.

Story 52. The Club Of Utáoĕr And The Betelnut Palm Of Ngĕsisə̆g.

(galépĕd ra Utáoĕr *ma búŏg ra* Ngesisə̆g*).*

log.: bai39 II[b] d.-pl. 9[a], bai 95 VI[b], bai 152 VI[a. a. b].

A family lived in Utáoĕr, a now extinct village north of *a* Gol in Ngarárd. It was so rich that many were jealous of its wealth. People of the settlement attacked the house, killed the old people and left two boys alive

[1] see illustr. 37 in Vol. 2.

These two decided to take revenge one day. They heard about the tall betelnut palm in Ngesisėg, that reached all the way to heaven. The older one said: Come, we will try to climb up; in case we find something it will be our reward, in case we do not, then we die.

— In this manner they walked over the hill to Ngarameskáng. The older one had a *goremáěl*-board to sit on, the younger one only a *ngaptakl*-foot sling. The older one was the first one to climb up and from time to time he was able to take a rest on his board, when tying himself to it. However, the younger one fell, after he had tried two days to climb up. When the older one arrived on top, he came to the house of an old woman. She asked him: Where from and where to? He replied in fear: My mother, I came to see you. — She took him into the house, asking about the reason of his coming. Then he told her everything that had happened in Utáoěr. He ended his account: I want nobody of Utáoěr to survive. — When he had finished, she said: There is something for you here in this house. Sleep here tonight and tomorrow you will return home with it.

— The next day she gave him a club with a human head and said: When you carry the weapon home, you first organize a *mur*-feast, so that you have all the people together. — He replied: I am poor, how am I supposed to arrange a feast? In former times, my parents were rich, but now they are dead and everything is lost. — Then she gave him a turtle shell plate [1] with the following words: When you hold your feast, just turn the *toluk*-turtle plate upside down; this will produce enough food. Even now, on your way home, you can test its magic. Do not go back to the palm tree, but hold on to the *toluk*-turtle plate and walk ahead, in this fashion you will return to earth quickly and safely. —

The young man did this, holding the *galéběd*-club in one hand and the plate in the other one he walked ahead and shortly afterwards was back on earth. When he arrived at his house, he tied the club to the apex of the gable, the *madál golágěl*. Then he told the people of the settlement: I am back; tomorrow I want to host a big *mur*-feast. — The following day, everyone flocked together and by turning the *toluk* he created copious food for all of them. When they emptied the big *a iléngěl*-wooden bucket, he called up to the club: Come down now, it is time. — The club flew down on its own and clubbed all the people who had gathered to death, finally also the young man, too was slain, so that nobody of Utáoěr was spared.

Afterwards, the club returned to heaven. The *tóluk* remained on earth, yet, nobody knows, where it is. The tall betel nut palm toppled over and its crown created the hole Lemau̯ ra búŏg next to Ngaregamai̯ on Goréŏr.

Story 53. The Emotionally Cold Ngiraingólŏm And
The Revenge Of The Spurned Woman From Ngarapeláng.

log.: bai 15 I.

Following the order of his wife Ngarapeláng, Ngiraingólŏm from *a* Gól was supposed to cut off leaves for fertilization before he went fishing. This he did, but when he came down the woman had spread some leaves on the ground and asked him to sit down. He, however, was in a hurry and left, despite several invitations. This made her very angry and she called her galíd spirit. This one called a school of *klsebūl*-rabbit fish, which soon was surrounded by fishermen. Suddenly, one of these fish jumped up and let himself fall on his back in such a fashion that his dorsal spine stuck into Niraingólŏm's manhood. Immediately had felt tremendous pain[2] and hurried home straightaway. His manhood swelled and got very big. His family made some *mangalíl*-magic, dedicated turtles and stingrays to his galid spirit spirit, yet, all in vain.

[1] compare with story 137.

[2] this teuthis-kind has a poisonous dorsal spine.

Finally, with the help of the *mangalíl*, they learned that the rejection of the woman had been the cause. Now he begged her to lie down on the sick man and to invoke her galid spirit spirit to heal Ngiraingólŏm. Only then he recovered.

Story 54. The Birds Of Ngarák.

(Garamél *a* Ngarák)

log.: bai 117 III[b] pl. XIV 7.

Ngirangángěd from Ngësáng in Ngarárd was fishing with a line outside of the reef and drifted with his canoe away to the island Ngarák. Landing there, he felt hungry, and since all the trees were full of fruits, he cut down a wax apple *(rebótel)* and ate it. Some children of the location saw this, ran home, and reported what had happened. Thus, the chief summoned Ngirangángěd and he lived there two half-years, one summer and one winter. At the end of this time, the chief ordered him to return home. Ngirangángěd replied: How am I supposed to do this? I have no canoe and do not know where my home is. — The chief said: I know it; go to the beach, there is a canoe. Yet, in case you want to stay, just say so. — Then Ngirangángěd told him he wanted to go home.

— The trees in Ngarák always bore fruits. When the chief asked his guest what he wanted to take with him, he replied: Nothing, only the seasons filled with fruits of all kinds, I want to have everlasting fertility in my home land. — Then people plucked baskets filled with fruits of all kinds for him and placed all on top of the house and Ngirangángěd also boarded it. They shouted: When the curlew birds come and load the baskets on their backs, jump on top and they will bring you home. However, at home open the baskets only after a few days. — But after Ngirangángěd arrived in Ngësáng, he immediately opened all the baskets, except for one, in which the fruits of the *uósog-ficus* were stored, this one he forgot. Therefore, these trees bear fruits all year long. The *rak*-season went back from the other ones. Therefore the proverb: *a sim godngelél* [1] Ngirangángěd! The season of fruits is visiting Ngirangángěd! This means, whenever a tree bears fruits then the season of fruition visits Ngirangángěd.
Concerning the same man, there is another proverb that goes like this:

ng di merék [2] *a lius ra* Tapramedei̯ *gotlëgelél* [3] *a blai ra* Ngángěd *ra* Ngësáng!
When ripe the coconut in “ , it falls on the “ “ “ “ “ “

The explanation is as follows: a coconut palm stood in Ngaramedei̯, at the site of Tapramedei̯. Ngirangángěd sat several hundred steps away in the door in his house in Ngësáng and was talking. He saw a dry frond swinging to and fro on the palm tree, and told his people to remove the *gongál*-wood plate hanging outside on the house, in order to protect it from being broken. People laughed at him. Soon afterwards, the frond fell and broke the plate into two pieces.

Story 55. The Sensual Wife Of Kesól From Ngaradermáng
Next to Ulimáng.

log.: Bai 94 III[a].

One day, Kesól's wife said: When I die, I will not dance on the *sís*-dracaena, but on *kersíu* [4].
When she had passed away, 5 days later the women did the *sis*-dance, but none of them succeeded. Therefore, they called Kesól. He sat down, held the *sis*-bouquet, but then he fainted. At once *kersél* started dancing, so that the women had to turn away ashamed.

[1] “his visitor”, from *oldingěl* to visit.

[2] actually “only finished”

[3] actually “his attracting attention” from *oltílăg.*

[4] *kirs* membrum vir.; *kersíu* your m. Because of the *sis* —— flower oracle

Story 56. How *a* Ilói Experienced Satisfaction.

log.: bai 73 III[a] d.pl. 9[b], bai 117 e.

In Ulimáng, a *gagerákl*, a community of 7—10 young women, who helped each other working in the taro patch, used to go to the beach in the evening. They wanted to cool down in the evening breeze and to conduct their love affairs in the bush. Only one woman, *a* Ilói, had no lover, because she suffered from ulcers. One day, when she was sitting rather depressed on the beach, *a* Guóng, rubak I from Ngësáng, passed by, carrying an almond dish, which he wanted to sell in Ngivál. She asked him for a small *gamgágĕl*-chew and told him about her suffering, that all she was allowed to do was looking after the baskets of the pleasure-seeking women. The chief was so moved, that he gave her as *gamágĕl* the almond dish and an additional piece of *kluk*-money. Then, he returned home. When the female companions of *a* Ilói came, they had nothing; *a* Ilói distributed the *míĕg*-almond dish among them and had a good laugh at them.

Story 57. Kĕraı̂ lë galíd And The Sun-Child Of Ngabúkĕd.

log.: bai 25 VIII d.-pl. 9[c].

A woman from blai VII Ngaremióu in Ngabúkĕd was working on the stone-path. When she came home, she heard shouting in the undergrowth Gatëágël. At once she followed the noise and shouted: If it is a man, then it will be my man, if it is a *galíd*, then it will be my *galíd!* — Then her eyes could suddenly see and she saw a woman, who was just giving birth, assisted by some spirits. She joined them and asked for the child[1]. It was handed over to her and from now on she cared for the small boy. He grew older and when he had grown up, he became Kĕraı̂, rubak I. One day, an egg fell unexpectedly on the stone rectangle of the rubak-bai of Ulimáng. A woman from blai V *a* Irúng found it there and put it in a basket to eat it later [2]. But she forgot about it. On the following day, when she wanted to eat it, a small girl was lying in the basket. The woman brought her up. She grew up quickly. One day, she washed herself with a coconut shell in the bath water Gongdúng. Then Kĕraı̂ saw her and had her family give her to him as his wife. Then her mother came down from heaven and said: You are poor and the daughter of an unmarried woman; I cannot give you anything. However, I still want to bring something to eat. — Thus, she sent bananas and sweets down from heaven to Kĕraı̂'s house. Soon afterwards Kĕraı̂ got sick and his wife took care of him. Yet, one day when people looked for both of them, they had disappeared. In their memory the family erected two graves in Ngabúkĕd, one in Ngategúr next to Bai Mëángĕdil, the other one besides the rubak-bai Ngaruaû̯, where today stands the bridge.

Story 58. Gobagád ruaû̯ [3],
The Female Constructor Of Ngabúkĕd.

Gobagád lived on the wooded mountain Ngél, in-between Ngivál and Ngardmaû̯. There, she gave birth to the daughter Dilmorórou, named after the sunset glow *rou*, because she was so beautiful and her skin shimmered like the evening sky (see story 48). When she had grown up, some people from Melekeok went to visit [4] Ngardmaû̯

[1] comp. with story 82c.
[2] comp. with story 19.
[3] *uaū* "crazy"
[4] According to another account, Kloulúbak came from Keklaū and *a* Rāklaĩ from Melekéiok to visit Ngarekeaĩ. On the savannah they found the daughter of Gobagád, who was called Gad i delángel; *a* Rāklaĩ married her. According to a third account, based on the *logukl* in Bai Blissang in *a*Imeungs (bai 75 IIIb), a woman from blai VIII Goperdóng in Ngaragëlūk (Ngivál) came to the savannah, when Gobagád gave birth to a child that cried. The woman ran up and down but could not see anything. Since the spirits sitting there were afraid that she would trample down everything, they gave her the power to see. She, therefore, found the child and quietly sat down next to it. The spirits told the woman the child should be hers. Then she took it with her to Ngivál. But soon she grew tired of the cry-baby, because it constantly screamed and cried. Therefore, she prepared an *auléld*-dish and brought the little one back to the savannah, where she had found it. There she deposited the girl together with the food. Then she went back home. Soon Gobagád came and said to the crying child: Do not cry, I am your true mother. — Now the child stopped crying and she took it, together with the food, home to *a* Ibéars. The girl grew up quickly and one day, when she was an adult and basking in the sun, *a* Raklaĩ took her as his wife.

and came via Roisingél [1]. They saw a luminescent spot in the woods, they encircled it and found Dilmorórou. When the rubak came, the young people told them that they had caught a beautiful woman. When Témakaı̂, rubak XI, saw the girl, he shouted: Hold her fast, she will be my wife. Thus, she was taken along to Ngardmaû̯, where they stayed for two days. Then Tĕmakaı̂ sent word to his wife in Melekéiok to move out of his house. On their way back, when they passed again the mountain, Dilmorórou said: Take a little break, I want to see my mother! — Now, she told her mother that she was married with Tĕmakaı̂. The old woman agreed and said: At night, when you hear something drop outside of your house, then do not go outside and also prevent others from doing so, because then your 7 brothers, the *gëuíd ketórd* [2] are coming to bring you [3] fish, turtles, etc. If you wait a while you will be able to see everything. Tĕmakaı̂ should distribute them among his sisters. They will come every two nights. — This really happened. Tĕmakaı̂'s sisters were really delighted.

They asked her, where she came from, because they wanted to prepare a feast for her. After that the rubak asked his wife what kind of a feast they should prepare. Dilmorórou replied: I want to ask my old mother. — She went to the mountain Ngél and asked her mother. She answered: After tomorrow, you all sail with the canoes up the coast, and wherever you see smoke you go on shore [4]. The daughter reported this in Melekéiok. In the meantime Gobagád went at night with her 7 sons to Desóngong, on the western coast, and began to construct a village there. However, one of the sons climbed on top of Rois i ngáng [5], from where he saw the place of Ngabúkéd, which they all like much more. A *bars*-tree stood there. It was called Barsruaû̯. The mother went there [6], while the 7 *galíd* spirit walked underground and lifted the ground. On the land Ngaruaû̯, where the tree stood, they built the Bai ruaû̯ and then the village [7]. While they worked there, they heard some noise in the east. Gobagád sent one son to see what was happening there.

He found people who were just about to build the place Galáp. He suggested they all help first to finish Ngabúkĕd, then they would all together finish Galáp. They, however, said they wanted to finish first Galáp, then they would come to help on the other side. So it happened. When they had finished their work, Gobagád gave the Galáp-people a stone by the name of Ngarárd l bad that had the characteristic to make people strong and courageous and that gave the place its name Ngarárd, only later this name referred to the entire area. As a gift sent in return, the woman received a stone. When she washed it, a canoe filled with money came from the island Ngorót and it made Ngabúkĕd rich[8].

When Tĕmakaı̂ and his people saw the smoke, they sailed towards the shore. The group had considerably grown, because people from Ngërámës, from Ngaremelég, from Ngëruliang, and Ngivál had joined, when the group passed by.

[1] Obviously this is the wooded mountain *a* Uluóng that also seems to be called Rois ingél; close by is the settlement of the former village Desongóng. In the vicinity of *a* Uluóng is also a savannah with the red earth, called Gobagád (see district II Ngarárd ——p.-vol. 2)
[2] see story 19.
[3] the delivery of food *telegúl* from relatives to a married couple.
[4] The same story is reported about rubak *a* Regósog from Ngarebōkú and the woman Dengdanggabeūl. She supposedly came from Ngivál (from *a* Ibūg), but a certain Dengdang biúl is known from the vicinity of Melekéiok (see Vol. 2), who seems to be the one. She asked her mother where the *kikeruaū*feast should take place. This one said: Load all canoes from the east and the west with taro and sail up the coast, until you see smoke, then you go on shore. —— This they did. When the canoes of the west came to Ngardmaū and the ones from the east to Keklaū, they saw smoke in Ngabúkĕd. The landed on both sides and carried all the food up to Ngaruaū. All galid spirit were invited to the feast.
[5] see the view from this mountain on illustr. 37 in Vol. 1.
[6] another informant reported that Gobagád went from Ngátpang underground to Ngabúkĕd and lifted the land. In story 1 a. 2 about *a* Guáp we hear that Ngabúkĕd and Galáp were separate, when the archipelago was created. Only the galidspirit -woman Merúpelaū (see story 14) united them when she sprinkled the ked *a* Iruáng with ashes.
[7] She supposedly also gave birth to a son, called Teruaū melengés, here or in Desongóng. His grave is shown next to the rubak-bai in Ngbúkĕd.
[8] see also story 30 a

In Taptár, the eastern landing place of Ngabúkěd, they went on shore, walked up, and built houses for the feast. Then came the big *kikeruau̯*-feast, that Těmakai̯ paid with his money. After the feast, he returned to Melekéiok together with Dilmorórou, while Gobagád remained in Ngabúkěd and she became its galid spirit. Today, when people see fog around the Rois i ngél, they say it is the smoke of *gotúl a* Gobagád.

Besides the information provided in Vol. 2, the following is reported:
When Gobagád came to the north, she lived in Gokúl pélau [1]. During her stay there, the stingray *Gaterúl l ked* [2] came out from the depth of the sea, devoured people wherever he could get a hold of them, and then went back into the water. Then, she said to the boys of the house Merόng, "help me to catch him!" — The boys started, made their preparations, and prepared some spears. One day, when the stingray came again, they surrounded it and speared it. When he was dead they cut it in pieces. Then Gobagád took the meat for herself and gave the boys the bones, while she said, "here you have the meat and I keep the bones!" — When the boys reached their home, they talked about what had happened and they got angry. They painted themselves black, went to her house, where they danced and sang:
Gobagád ra ked, mesagák, a mesagák, mesagák,
Gobagád from the hill, look at me, look at me, look at me,
a mělobó l mesúběd a rengum!
so that you well understand your heart!

So she ran away into the bush, where she turned around and shouted: My house and all that is inside belongs to you; I go into the bush. When you come into the woods to cut wood or to fell trees, first call my name. Then everything will work out well!

Story 59. Túlei, Who Beheaded His Beloved.

log.: bai 75 VII[a], bai 98 IV[a], bai 103 VII[b].

High chief Mad from Ngabúkěd had an eye on Súrěg from Ngivál. He knew that Túlei from Keklau̯ was her lover. When he met him one day, he told him he should bring him Súrěg. This angered Túlei so much, that he decided to take revenge on Mad. Soon afterwards, he met Súrěg in the bush of Ngeráir in the vicinity of Ngivál. First he slept with her until evening. Then he took his *gareál*-knife, made of shark's teeth, and clicked his tongue in disgust. Súrěg got restless and asked him what was wrong with him. Then he said: Something evil is in me, yet, I do not dare to talk about it.
— She reckoned what he was thinking and what had happened and she said: Why can't you talk about it? But wait, I will talk to you:

a Túlei, *mo kerotír* [3] *arengúk*	Túlei, dry is my heart
ng golúiup a tangetengetél [4] *a klsau̯*	love is like the tortoise shell of the lime container;
makleáld a toúr [5]	warmth makes it rich
ma klekólt a dúger [6] *re kau̯*	and the cold makes you strong
l talagás [7] *l díak omgúpăgup*	the man has no pity,

[1] meaning "anchor of Pelau". It seems that this is the fishing spot of story 14; in Vol. 2, the stone Ogul Pelau is called the fishing line. This should be called Gokúl.
[2] Vol. 2, mentioned as Derul.
[3] *rotir* from *marát* dry wood.
[4] *tanget,* the pluck, the head of the tortoise shell on the stick-like lime container. It is used to put lime on the chew.
[5] *metët* rich.
[6] *medúg* strong; *chubechúb* pity WALL.
[7] obviously *tal a gad* the one man.

a derderél [1] *a klsau̯*	as it is destined by love.
a di songerém [2] *l bád ra kéd*	when we were hungry and lying on the hill
l manga ardagél [3] *a gerságěl*	and were eating the fruits of the nutmeg tree
ë Túleil mangabūl [4].	Túlei, then we were poor.

After she had spoken, she tossed her hair over her face, bent her head, and said: Go ahead! —— Then Túlei cut off her head.
At the same time, Mad celebrated a feast in Ngabúkěd and Túlei thought he could use the head for it. When Túlei announced his arrival to Mad, this one said: Good bring her along! — But when the rubak only found the head in the basket, he got very angry and gave the order to kill Túlei. Túlei, though, escaped to Keklau̯. Mad gave the head to friends of his wife, who rubbed it with ginger, sew it into some mats, and buried it.

Story 60a. The Story Of Teguliau̯r In Ngabúkěd And The Destruction Of Ngivál.

log.: bai 56 VI[a] d.-pl. 9[b], bai 104 I, bai 107 IV[b].

A woman from Ngeau̯r was *móngol* in Ngardolólok. One day, the rubak from there made a *klegădáol*-visit in *a* Iebúkŭl in Ngaregolóng. The *móngol*, who was pregnant from Gobak ra luíl went with them. When three days were over, they sailed to the north, around Ngaregúr, then down the western coast. At nightfall, they went ashore in Ngabúkěd, in order to sleep there. Tegúr, Rubuk III from Ngabúkěd saw that the *móngol* was close to giving birth and he took her to his blai Ngělengí, where she gave birth to a son at night. The next morning, the mother of Tegúr said: The woman cannot travel. Leave her here, I will wash her with hot water and will give her medicine. Later on, Gobak can come and fetch her. — Thus, Gobak travelled south and sent a message to the parents of the *móngól,* about their daughter's confinement. They came in a *kaberúog*-long distance canoe from Ngeau̯r to Pelíliou, took Gobakraluíl on board and sailed together with him to Nagbúkěd. Tegúr told the arrivals: Leave the woman and her boy with me, since I do not have any relatives. He shall be my brother. — Gobak, though, replied: When people from Ngivál come, and behave with you as they please, then they will mistreat my son. This, I do not want.
— However, when Tegúr contradicted and begged a long time, Gobak finally consented. Thus, he returned with the parents. Tegúr treated the child like his own. Later on, when the parents came to fetch their daughter, they left the boy in Ngabúkěd.

When the boy had grown into a young man, his father Tegúr died. Soon afterwards, people from Ngivál came and insulted him because he was the son of a *móngol*. He remained silent, but did not forget it. They did not know that he came from Ngeau̯r. People looked for a new Tegúr. Then his mother said: My son should be it! —— and he agreed to be called Teguliau̯r. In his position as rubak he only thought of making money. He told his men's club that they would have to work for it together to get it. They built a cooking house to prepare syrup and stored the money they had earned into the bamboo poles of the floor. One day, he said to his club-companions: It is lunch time, all of you should go to the palm trees farthest away, clean them, and work towards the house. — When all of them were away, cleaning the palm trees and fetching fire wood, Tegauliau̯r took the money out of the bamboo poles, set the house on fire and ran as quickly as possible to the most distant palm trees to work just like the others. When these saw the house burning down, they all ran to it and he followed them. He was the last one who arrived, sat down like in shock and shouted: What is all that? Is all our money now lost? — They replied: It is all lost.

[1] from *mangedérěder* to lead, to control WALL.
[2] *songeréngĕr* hungry.
[3] *ródŏg* fruit.
[4] *gabūl* poor.

He said: Well, then we should better separate and each one of us should work for his own profit, because together we are quite unlucky. — They consented.

Later he told his mother: We lost everything here, now I want to go to Ngeaûr and see this place. Prepare some food for me. — When the food was ready, he started his trip to the south. His first stop was Golungīs in order to ask for signs to go to Ngivál, but all of them were unlucky. Then Teguliaûr said: Then divine the following. When I go to Pelíliou and I pay money to all the birds and fish and, most of all the galid spirit in the Gogeál, will Ngivál then be destroyed? — Golungīs broke a nut and saw that this would happen that way.

When Tegúr left Ngeaûr, he took a stalk of a ginger plant and the fruit of *bel'lói* bitter yam, carved money from it, and threw it into the ocean with the following words: Here is your reward [1], you fish! — In the same fashion he dealt with the birds: Here is your payment, help me to conquer Ngivál! He behaved in this manner until he reached Ngabúkěd. When he arrived and reached his blai, the Ngivál-people had just taken the roof of his cooking house as a protection against the rain. In addition a large big tree was lying on the beach that Teguliaûr should bring to Ngivál [2]. In Ngeaûr he had changed his money from big pieces into small ones; besides, he also had one piece of money that he had found on the ground [3]. First he paid good money to all the galid spirit of Ngabúkěd, begging them for their help; then he paid so called support-money *ulagál a mlai* to all the places of Ngarárd and Melekéiok, where *a* Těmakaî ruled. All assembled in Melekéiok and he paid one piece of money to each courageous man[4].

When all this had been accomplished, Tegúr returned to Ngbúkěd and, together with his men, he drifted the tree down along the coast all the way to Ngivál. There he sat down on the tree trunk in order to challenge the local people. People from Ngivál were very upset and called everyone together with the triton horn shell. Galid spirit Ngirungór ordered them to bring the trunk back and to bring it back here in the right manner, cross wise, as it should have been done for him. Tegur and his men were laughing. They took the tree and threw it on the beach, regardless of the impertinent ones.

Shortly before, Tegúr had sent a messenger to Melekéiok that he expected immediate support. The Ngarárd-people had secretly brought their *protŏg*-clubs. Soon thereafter, the Melekéiok-warriors landed in Kelebís [5] at the place of *a* Imakáng. From there they went up the savannah all the way to the head of the path. Of *a* Těmakaî's two sons in Ngarengsaság one was left-handed and the other one right-handed, therefore, they were called Klasékl and Kladíkm. They came to the wall of stones, stood on it and under their protection they sent the people inside to burn the houses. When the people on the beach saw the smoke, they ran inland. Tegúr's people followed and they also set fire to everything they still found. Both brothers and Tegúr, however, advanced and with the help of their *protŏg*-clubs they beat to death everyone, who crossed their path. All men in the woods were also slain, only the women were spared. Therefore, until recently, Ngivál was well known as *klóu móngolungĕl*, the big provider of prostitutes for Melekéiok. In addition, Tegúr gave Těmakaî a large piece of *bágĕl*-money and the *nglálam rárard* as presents and he ate with him in Goláol malk the rooster of Ugélkekláu (story 8). Ngarárd, though, became the oppressor — *oukér* — of Ngivál for a long time. Soon after the destruction of Ngivál, a boy was born there in the woods; he was called Ngirangëmělás [6]. He was raised in girl's skirts, in order to deceive Ngarárd.

[1] *tiákl*
[2] see story 204 about Ugél regulsiáng.
[3] such are called *nglálam rá rard*
[4] *termelír ar bekéu.*
[5] in Ngardmaū Bai Kélebid is situated on the channel, that is probably meant; however, nothing is known about *a* Imakáng.
[6] see blai I of Ngarsngaî.

When visitors from there slept in Ngivál, they thought he was a girl. However, when the child was old enough, he made spears and hid them in the village and the bush. When Ngira ngëmělás was about 20 years old, fishermen from Ngabúkěd came to Ngivál to conduct a big *metiláp*-fishing [1] expedition to catch mullets. Once they had set up the main net in a circle and when they were ready with their *tageîer*-nets, Ngiranguemělás sat for the first time without his apron on a palm tree, to tie *gatívut*-bowls [2] to the panicled blossoms, in order to protect them from rats so that these would not disturb the cutting of wine.

When he saw the foreign fishermen gathered in a circle, he pondered, decided to climb down, and rushed into the circle. In each hand he held a shell, in the hole of each one a mullet got stuck. Then, together with his strange catch, he ran away into the bush, so that the fishermen though this must have been a galid spirit. After the fishing trip the fishermen returned home with the intention to soon come back, in order to lure the man once again out of his hiding. At exactly the same spot they discovered fish again and once more set up their net. This time Ngirangëmělás was ready with 10 *gatívut*-shells, all slipped on his right arm. When the fishermen stood once again ready with their *tageîer*-nets, he stormed again into the circle of nets, took one shell after the other and threw each one behind himself, once a mullet had gotten stuck inside; in this manner he behaved with all ten shells. Then he collected them quickly and ran with them into the bush.

After this fishing trip the fishermen went ashore, roasted their fish, and ate them. Inland Ngirangëmělás told this mother, he wanted to go down to them, but she replied: Don't do it, they will kill you! — He, however, said: No. — He took his bundles of spears, hid them besides the stone path, and then, with one spear in each hand, he crawled towards the foreigners, who saw him coming. When he had arrived at the *ilíud*-stone platform, he sat down. They asked him: Where do you belong? — He replied: I belong to this place. I was born here and was raised here. — Then the rubak from Ngarárd called their young people to bind and shackle him. He, however, quickly jumped up, speared two of the chiefs, and ran away in order to fetch the others. He threw them at his pursuers and hit several more. Soon he grabbed his second bundle. Then the Ngarárd-people ran away and, chasing them, he still speared 10 more. The rest of them escaped.

At this time, a child was born in Ngivál, who received the name of Ngiradegëdegīl [3]. Ngirangëmělás said to his companions: You have to give this child the best food, so it will grow and prosper. Many other children were born at that time (who received the same care). One day, Ngarárd-people landed in *a* Sims, the landing place of Ngel'laû, and others in *a* Belód, the landing place of Ngaragëlūk. In both locations Ngirangëmělás wounded some, so that the strangers went back on board and landed in Golobdáng. The hero, though, first ran inland, then he ran there and once again speared several. Therefore, they started their trip home. They no longer came back and had only their future divined. In the meantime, Ngiradegëdegīl grew up. When he was about 18 years old, Ngabúkěd came to Keklaû, in order to fight together against Ngivál. Ngirangëmělás considered the boy too young to fight and told him to stay behind. Once again he alone wounded several of the arrivals, so they retreated again to Keklaû. Yet, the following day, they came back. Then the boy could not be held back. — Good, said the older one, but first we want them all to come ashore. — Because he wanted to test him. Ngiradegëdegīl first had to urinate, and when Ngirangëmělás shouted: Come, they are all coming! — that one said: Let them, I am not yet finished.

— He was brave, serene, and cautious. He had a bone spur on the outside of his hand, this he used after he had thrown all his spears. When everyone was on shore, he took action and together they killed most of the enemies.

[1] see Fig.9 in Vol. 5.
[2] half a coconut shell, with a hole.
[3] see *a* Iraî

They barbequed the bodies and burned the canoes, so that all of Ngivál reeked of corpses and blood. All their offspring became similarly strong and, therefore, Ngivál was spared further destruction. Only the *mongol*-delivery to Melekéok is still practiced.

Story 60b. Story Of The True and Wrong Heroes.

log.: bai 151 IVb illustr.

On the right hand side Ngivál, on the left hand side the headland Pkul a Ngëráir, there the people from Keklau͡, among them a hero Ngirangëmělás [1], at the small bathing place of Ngi, on the cape. He was a womanizer, taught the man on his left, Ngirailemaság, to use fine words, and said to him, "Be brave and courageous, then women will favor you". When Ngirailemaság lamented over his weakness, the hero replied in high spirits, "Well, come tomorrow when I am in the bath and throw a spear at my leg, then everyone will say you are brave and courageous". This really happened Ngirailemaság placed half a kluk on the tip of the spear and, while throwing it, he shouted: "This is for the medicine". Then, as agreed, he then ran quickly into the village, so that nobody noticed that he was not followed. When people saw him running, they asked what had happened. He replied, "You have to ask Ngirangëmělás". When people later learned that Ngirailemaság had wounded this one, they admired him and women brought the wall of his house down, in order to see him. In this manner he gained the favor of women. —

Story 61. How Ngíra klóultáog Took Revenge When He Became Rich.

log.: bai 15 VII^{b} pl. XIV 18, bai 52 V^{b} illustr. d.-pl. 9^{d}.

Dilědegú [2] was a gaild-spirit woman, who, in the form of a bird, slept in the trees. She had a son Sulógěd, who was born in the strait of Geiúgel [3]. When he was grown up, he brought his mother to the village Kloultáog in Ngarárd, he, however, moved to neighboring Ngartúkŭr, where he cut palm wine and married a woman. One day, people from Ngardmau came, raped his wife, and left again. She told everything her husband Sulógěd, who, at once took off to catch up with them. When he came to the place Ngarák l iángěd, the *galid spirit*-woman *a* Mlagél stood there and asked him where he was going to. He informed her. Then she said: Let it be, come with me to Ngulítěl [4]. He agreed and they soon arrived there, just when people were working at the stone path. *a* Mlagél said: If somebody asks you what you want of the things on the shelf or on the hooks, then do not answer. If, however, somebody asks you if you want what is in the cupboard, then you say yes [5]. — He did as he was advised and to his great surprise he received a small bag with money. Then, *a* Mlagél told him: Now return back home. When you come to the head of the trail, and you fall down upon earth, say the following words:

Kiló k moupú, ë rúbang I nearly would have fallen, you rubak!

He did everything precisely as he was told and arrived safely on earth, wandered again to Ngartúkŭr and hid his money there. He brought the Ngarióulbai from Ngardmau͡ there; today the name exists in Ngardmau͡ only for a landing place. Now Sulógěd lived at ease and the reputation of his wealth spread. One day, Beóŭg from Ngardmau͡ sent a girl from blai II Ngedengól to him, in order to win him over. She caught up with him on the grassland and enchanted him, so that he returned with her to Ngardmau͡ and married her. Soon afterwards, he went to Ngartúkŭr, put two pieces of galbúgěp-money into his basket and returned. When he arrived in Gurdmau͡, two children of the house greeted him, the two boys Goilól and Gongelékl.

[1] see story 60a.

[2] see story 17a a. 215 "hen".

[3] see story 193 about Tëláměs and 13 Gorágěl.

[4] The mountain Ngulítěl, that leads to heaven, therefore, often synonymous for heaven, compare with story 19 about Milad.

[5] see a similar topic in story 137 about Tur're Ngeráod.

He gave each of them one galebúgěp with the following words: This is your bird! — Thus, he ended the marriage and went back to Ngartúkŭr. There, he constructed with tree trunks a big fishpond, a gongriúr. Everyone had to deliver his catch of fish to the pond. Next to it he planted betel-vines.

When the place was finished, he called himself Urëmákl and started travelling, in order to visit all the rich houses of the archipelago. In a Imūl he married again, in fact the daughter of rubak I Sagáraimūl. As he wanted to continue his trip, he said to his wife, she should stay behind, when he had found a place he would send a canoe to pick her up. Then he sailed south all the way to Pelíliou, staying here and there 2—3 days, then up the east coast. Everywhere he did some menial tasks and people took him for a humble man, beating him when he threw fish bones and other refuse behind him against the house, a privilege only for the rich.

From Ngaregolóng he reached again Ngartúkŭr and had his wife brought from *a* Imūl to Kloultáog. After some time, he also had Sagáraimūl and her entire *keblīl*, family retinue, brought there. On the way they caught some fish, therefore, they arrived at night in their big *kabékl*-war canoe and numerous smaller canoes. The following morning, they were really surprised, when they saw the channel overgrown by betel-vines and the huge fishpond. The *keblīl* stayed for a long time and ate everything there was. They were in such high spirits that, whenever they wanted to drink sweetened water, they simply poured the pot of syrup into the creek and then drank from the running water. From Kloultáog they moved to Ngartúkŭr, where Urëmákl presented Sagáraimul with a lot of money, since he no longer had the intention to marry another, he wanted to pay his wife now. She said, "Do not give me any more money; I want a piece of Ngaretúkŭr". — He replied, "How am I supposed to do that? I cannot remove the land, it is too heavy." — Then she said: "I mean a name of Ngartúkŭr, so that people know that I am married here". — Thus, he gave her the name Ngartúkŭr, which her people took with them; today, the entrance to the channel of *a* Imūl is still called like this.

Yet, he also sent his wife with her money home to her house. He, who had taken the name Ngiraklóultáog, remained alone behind, now started to attack the fishing canoes of Ngardmau͡. One day, a man by the name of Medúg, from Ngatpúiěg in Ngardmau͡ sailed to Ngaregolóng. Before his return trip, people warned him of Ngiraklóultáog. He, however, said: "I am not afraid, when he comes out, I will fight him all the way to the bottom of the sea and up to heaven". Sure enough, both of them met and no one has ever heard from them again; nobody knows where they went, because they have no graves.

Story 62. The Cripple Pelúai And Medúg, The Giant.

log.: bai 16 IV^{a} d.-pl. 9^{e}, bai 25 II^{a}.

Once upon a time, a giant, called Medúg, lived in Kloultáog [1], a place in Ngarárd. He wandered around the area and whenever he met people fishing, he submerged them and broke their spears. One day, he came to Ngarenggóng, where people were just busy with the *kesókĕs*-catch. He treated them like the others. When they returned home deeply saddened, the cripple Pelúai who lived there said: Unfortunately I was not there, I would have conquered him. — They laughed at him. Once, at another *kesókĕs*-fishing, Pelúai had some young coconuts brought to his canoe. When he met the others out at sea, he asked them: Where is Medúg? —— They showed him the giant. He went to him, offered him the nuts to drink, and said: When you come to me during the *kesókĕs*-catch, spare me and let me submerge you, because I am the laughing stock of the village. — Medúg promised to comply with his request and to everyone's amazement, when the giant came to him, he submerged him underneath the water. When they finished fishing, Medúg called Pelúai over, filled his canoe with fish, and said to him: After tomorrow come again for *kesókes*.

[1] Others indicate the settlements Ngaretúkŭr in Ngardmaū and *a* Kíok in Ngaregolóng. There, Pelúai is called Mageĩtõgut the weak one, while *medúg* means "strong" (see story 61 end).

Thus, Pelúai rose in people's estimation and nobody laughed at him anymore. In case someone is unforgiving, people therefore use to say: *psa udegúl a* Pelúa͡i! give the clever trick of Pelua͡i!

Story 63. The Squid In The River *a* Lmet melásăg
In Nagregobatáng[1].

log.: bai 10 VI[a], bai 34 V[a] d.-pl. 9[c], bai 87 I, bai 92 e., bai 104 III[b].

Once upon a time, the sun burned a long time very hot on Palau and not a single drop of rain fell. Then, everyone went to the Ngardók-lake, in order to fetch water. The inhabitants of Ngaregobatáng in Ngarárd did the same. One woman there could not walk, therefore, she gave her coconut flask to another one to take with her. This one brought it back filled. Yet, a small octopus, a *bukitáng,* had unnoticed gotten into it as well. It grew so quickly and squirted water that it overflowed. At first, a wooden vessel was placed underneath, but this one was soon also filled so that the octopus was placed inside. When it grew bigger and bigger, people brought it outside into the courtyard, where a creek was created and then into the riverbed, which he blocked with his arms, so that the woman could direct water from there to her taro-patch and could plant taro. After the woman died, the *bukitáng* moved into the mangroves and there it gave birth to some young ones. One day, a man from Nggei͡angĕl saw the female there, he struck it dead, and ate it. Though all, who ate from it, perished. People from Nggei͡angĕl buried the remains of the animal in Ngaregobatáng, where its grave is still shown today. To this day, during a draught *(kemdímt ra ralm)*, people go to the savannah with a coconut shell filled with a so-called *kval delepdép,* some scraped young coconut and water. There they pour it out with the words:

bukitáng, ak mlë melai ra ralm l mo ra meséi, ë l ng meditáng.

Octopus, I came to bring of water for the taro patch, because it dry. Then, the water flows from the wrong side back into the taro patch.

Story 64a. The Quarrelsome Crab-Fishers.

log.: bai 34 II[b] d.-pl. 9[f], bai 131 VI[a], bai 132 VII[b].

Once upon a time, two men lived in Ngaregobatáng, their names were Ngirablŏgú and Ngiramŏgú (also Mangadmékl and Mangamékl). Together they used to go fishing in one canoe. Then one day, it happened that each one of them wanted to fetch his fish basket first. Since no one was giving in, they had a fierce quarrel, during which Ngirablŏgú cut the canoe in half in the heat of the argument, so that he could sail alone. However, his part of the canoe sank, so that he had to swim ashore, while the part of Ngiramŏgú remained afloat. He could fetch his fish-basket and sail home with it.

Story 64b. The Aphrodisiac of Ngirakerenguáng,

log.: bai 9 III[a], bai 10 III[a], bai 21 IV[b], bai 48 II[b] d.-pl. 10[a] a. pl. III[c], bai 62 III[a] illustr., bai 65 V[b], bai 75 VI[b], bai 118 V[b], bi 120 VI[a], bai 136 VII[b],
see also A.B. MEYER 81 pl. 3 row 12.

Who had come from Ngarangóis (Galáp) to Ngaregobatáng. He bought it there, because he felt old. He took it home and, during a feast in Galáp, he poured it into an *iléngĕl*-wood container, so that all drank from it and got very excited. Another story reports: One night, Ng. went fishing. Then a certain Mereberébĕk [2], a blai-crawler and women-groper, came into his blai, fingered his wife, and lay with her. His *kirs* penis, however, was so big that he hurt the women and she got sick. When Ng. came to know this, he organized a feast, during which he put some aphrodisiac into a bowl, and in this manner he could identify the culprit, because of the size of his *kirs*.

[1] An attack on the village by Ngivál is known because of the *log.* in Bai 17 I.
[2] *mereberébek* Wall. to grope, to touch.

Story 65. The Superstitious Husband.

log.: bai 61 III[a] illustr. d.-pl. 10[b], bai 72 e. pl. VI[a], bai 82 e.

A man called Ngira irisóng from Kekla͡u went fishing and found a shark, swimming on its back and sticking its belly out of the water. Immediately he thought his wife had betrayed him. He returned home and joined the men's meeting. Swinging a spear he shouted: Who stole my wife? —— One of them stood up out of fear and at once he speared him.

Story 66. The Galid spirit Of The Mountain Ngulítĕl.

log.: bai 50 II[a].

On the high mountain Ngulítĕl nearby Kekla͡u lived a galid spirit spirit, who had a lot of money. A man from Ngaregobatáng stole him a fishing net. The galid spirit had wanted to give him money; now he took everything from him. His spirits came in order to kill the culprit, he, however, said: I am poor, tomorrow I will give you two coconuts! At once he filled a basket with nuts and brought it on the Ngulítĕl for the galid spirit, who was sitting on a stone table, waiting for him. Afterwards he returned home unharmed.

Story 67. The Captive Curlew Bird In Ngarekerú[1].

log.: bai 44 III d.-pl. 10, bai 72 III[b] plate VI[a].

Once upon a time, a curlew bird was fishing on the reef when his leg was caught in a *Tridacna* shell, which closed on it and held it fast. Therefore, he started to cry frightfully. Soon, another curlew bird flew to a nearby stone and also started to raise its voice. It did not take a long time and a great amount of birds had come to help, but they could not release the prisoner. Then two bai-girls came along and when they saw the trapped bird, they got the fisherman Gobelebál from nearby Kekla͡u. He freed the bird and gave it to the mongol. They took it home, kept it a few days, and let it fly again.

Story 68. The Lost Son.

A mother gave her son into the house of strangers, who adopted him. One day, when he was growing up, he became very depressed, because he did not know his real mother and he ran away into the forest. Now the mother and the father were looking for him, but could not find him. Thus, they thought he was dead and organized a funeral ceremony. Two men knew where he was and told him about it. Then, he sent a message to his mother that he was alive and returned.

Story 69a. The Unruly Boys,
Who Died In Their Mother's Body.

log.: bai 69.

A woman and two young boys lived in Keklau͡. She was poor and lived on sea cucumbers and crabs. They boys were often fighting each other and the older one always beat the younger six years old one. One day, this one told his mother he wanted to return into her womb. The mother accommodated him, but the older one also followed him and beat him. Then the mother died with her two sons in her body.

Story 69b. The Quarrelsome Women Of *a* Ulimáng.

(see story 9).

log.: bai I w. pl. II[b], bai 28 VI[a], bai 65 II[a] illustr. d.-pl. 10[d], bai 91 V[b], bai 92 e., bai 98 VI, bai 105 V[b] pl. XIV 21, bai 138 VI[b] pl. XI[a].

Two women lived in Ulimang, in different parts of the village. One had many pineapples, bananas, papayas, etc. Therefore, the other one was rather envious and since she had many rats, she sent these forth to eat the fruits. Now, the first one sent a Yapese to Ngulu to get some cats, which killed off the rats.

[1] compare with story 88a.

This caused both to have a vivid argument on the bridge of the settlement, which ended in fisticuffs, when the owner of the rats started throwing stones. According to another version, god *a* Ugél lë galíd had one wife in heaven and one in Udëuíd. Out of jealousy, the heavenly one sent rats down to earth, while the terrestrial one sent cats to counter them.

Story 69c. The Wild Boar In *a* Ulimáng.

log.: bai 34 IV^{a}, bai 65 V^{a} illustr. d.-pl. 10^{e}, bai 66 II^{a} illustr.

Once upon a time, when people from Ulimáng felled a tree in the forest and were about to cut it in order to build the hull of a canoe, a big wild boar attacked them, so that some were badly injured and parts of them were eaten off. They thought it was a galid spirit and ran into the village, where people were immediately very much alarmed, because they thought the enemy was attacking.

Story 70. Catching Flying Fish.

log.: bai 51 V^{a} illustr. d.-pl. 10^{f}.

Once upon a time, people did not know flying fish. Yet, one day, during a typhoon, the ocean tossed some of them on the shore of Keklau͡. When people wanted to spear them, they flew away. Therefore, canoes now sail outside the reef and catch them there with hooks made from tortoise shell and *rekúng*-crabs as bait. This one is lashed on with bamboo fibers and one of their tails is left sticking out.

Story 71. The Lost Bundle With A Corpse Inside *(blsókl).*

log.: bai 1 II^{b} illust d.-pl. 10^{f}, bai 73 VI^{a} illustr.

A canoe from Ngivál had picked up a corpse wrapped in mats and was sailing home. When the vehicle was damaged in the twilight, the bundle with the corpse fell over board and drifted away. It ended in the net of the fisherman *a* Guóng from Ngësáng, who emptied his stone weir at night, at the entrance of which he had put his net. He fingered the bundle and realized that a body was inside. Therefore, he loaded it onto his raft and went home with it, where he buried it. The same story is told of Galáp, where a man had died. A man from Nggei͡angël wanted to transport the body to his village. Yet, his canoe capsized and the bundle of mats fell into the channel of Ngabiúl, called Toágël biúl. A local fisherman found it in his net, opened it, and found the corpse, which he buried in Ngabiúl. When the man from Nggei͡angël heard about it, he showed his appreciation. In this manner, the family Ngaraingós became closely attached to both places.

Story 72a. Trap Fishing With Only One Sort Of Victuals.

(ómup ë di tëluó gokurír).

log.: bai11 III^{b}, bai 22 III^{b}, bai 23 VIII illustr. d.-pl.11^{a}, bai 27 VI^{a}, bai 35 VIII, bai 99 V^{b}.

One day, two canoes sailed from Ngartúkŭr to put down their fish baskets. However, only one had taken provisions along. Now, when the occupant of the other canoe got hungry, he asked for food from the other. The fisherman of this canoe shared brotherly, yet, he could not restrain to say the following:

gokuík mëngobágëd[1]*, ë a lokuím ng díak lobágëd.* My food I cut, but your food you would not have shared.

This means: When I am treated badly, I know how to endure it, you, however, would not have done so.

Story 72b. The Kingfisher As Pilot.

log.: bai 8 VI^{b} illustr. d.-pl. 11^{a}, (bai 47 VI^{a}?).

A man from Ngarúkŭr drifted during a storm to the west and was the guest of a chief in a foreign land. After some time, when the lost man started to get homesick, his host gave him a kingfisher as a pilot, which guided him safely home.

[1] from *omágëd* "to cut".

Story 73. Ngeūl ngartúkŭr,

"Ngartúkŭr, conquered" by the 7 Debásag.

log.: bai 36 II^{b} illustr. d.-pl. 11^{b}.

The rubak of Ngarsióu on Pelíliou were respectable and powerful, as they were related to heaven, from where, in case of need, help should come. One day, they made a *klegădáol*, an excursion to visit the village Ngaraklemádël [1] in *a* Imleīk. When taking leave from his wife, rubak I said: When blood is flowing from the palm of your hand, then you know that we are dead. —

On the way, the chiefs took a break on Ngurukdápël, at the place Mlongúies [2], nearby Kekerél toi. They rested underneath the overhang of a hollow. The limestone, however, broke off and crushed them all [3]. At once, blood flowed from the hand of the chief's wife, who knew now that her husband had perished. She took a taro board and pounded it seven times with the mortar. Within a short period of time the seven Debásăg [4], all of them ugly, crippled spirits, came down from heaven; they brought with them the grey rooster Tagáp and his hen.

At once, they came to the woman and asked: What is happening? Who knocked 7 times? — The old woman said: I did it, the rubak are dead. Then the 7 Debáság demanded that the woman should send people around Pelíliou and have 7 *tet*-baskets made for the galid spirit. It did not take long and 6 baskets were brought, but the seventh for the first galid spirit was still missing. Still, the Debásăg wanted to leave with her baskets, therefore they went to Ngarabeóug [5], south of Ngariáp where they found a driftwood trunk, on which they sat down. Yet, whatever they did, the raft did not budge and remained where it was. Thus, they came back ashore and asked their leader, who had stayed behind: Why can we not leave? — He replied: I do not know, but my basket is not yet finished.—

Then they moved to Ngariáp, there they forced the man, who was supposed to plait the basket, to finish it. When this was accomplished, all seven moved on to Ngarabeóug. Now the tree trunk sailed away and, therefore, they paddled to the north and landed in Ngaraklemádël. They had scarcely come on shore, when they let the rooster fly, which soon enough flapped its wings and crowed. This caused all inhabitants of the settlement to fall down dead and their houses to crumbled.

Since then, the settlement became desolate and was abandoned. Then the 7 Debáshg returned to Ngarsióu. *a* Remesegau͡, rubak I from Ngaregobatáng next to Keklau͡ heard about the galid's spirit's rooster. One day, a boy had died in his house. The rubak sent his younger brother to Ngartúkŭr for a pot of syrup. Yet, in the house, to which he was supposed to go, he only met the wife. He took a pot, already filled with syrup and said to the woman: Tell your husband, I need the syrup for the funeral rites; once these are finished I will bring back the pot and the money. — Then he left. When he reached the halfway resting place Gongëóng l káep, the man of the house in Ngartukŭr caught up with him. He was angry about the abduction of the pot of syrup. He grabbed the pot from behind, which the man from Ngaregobatáng carried on his head, he lifted the vessel in the air, and let it drop on the head of the carrier. The bottom broke and the syrup ran over his body. Then the culprit returned to Ngartúkŭr. When Remesegau͡ heard from his brother what had happened, he got very angry and sent a message to Ngarsióu requesting the 7 Debásăag and their rooster. They came at once to Keklau͡, landing in the channel *a* Iás in the village part Ióul pelú.

[1] See his position in Vol. 1 illustr. 40.

[2] the precise position is not clear, it seems not to be far from Teluk a rungúiës, this is also mentioned in story 156 about the snake of Ngurukdapël.

[3] Ngareklemádël must be blamed for the accident.

[4] from *melebásag*, to walk with a limp. They supposedly maimed their feet, when they quickly came down.

[5] according to story 161 Ngarabeóug is a landing place with a spring nearby Ngardolólok.

They went on to the savannah that was from then on called Ngëdebásăg, after the Debásăg. From here, they started their walk to Ngartukŭr and first they came to the seaside of the mountain Ngulítěl, refreshed themselves there and at that spot they plucked one feather from the rooster and left it lying there. Because of this the place got the name Magáp uliítěl; the western side of the mountain, visited afterwards, got the same name due to the same procedure.

From there, they walked to the savannah of Ngartúkur, called Ketungúiet. There, they plucked the young leaves of the *gabóug*-Pinang palm, in order to decorate themselves, because a *ruk*-dance was staged in Ngartúkur. Yet, when they arrived, they released the rooster and the hen and at once the human beings and the houses collapsed; the dancers fell, while dancing, from the stage. Many were dead, many just lost their eyesight [1]. Whatever was still alive, they beat to death with their *prótog*-clubs.

From this place, they took two *ptangg*-lean-on stones with them and planted them on the nearby savannah. They placed the rooster and the hen on top of them, which then turned into stone. This is why the savannah got the name Malk. The 7 Debásăg walk from here to *a* Iméngěl next to Ngardma͡u, there they built a *galdúkl*-platform from coral stones, and cut palm wine. Since Ngivál and Ngabúkěd were at that time in conflict with each other they prepared *gologódog*-spears in order to participate in the fight. In order to harden them, they smoked the sticks of coconut fronds and made the tip of spears from them, which they inserted into a cane. One day, they heard that Ngivál would attack on the following morning, Full of pity, the galid spirit took their spears and walked to hill Tap ra mede͡i. There, the parties were already engaged in their fight at the *a* Iveltáng-river [2] that interrupts the stone path. They helped the Nagbúkěd-people and killed many of their enemies; only few escaped. From *a* Iméngěl they sailed again to Ngarsióu, from where they returned back to heaven.

Story 74. Ngirangeáng.

log.: bai 23 IV[a] illustr. d.-pl. 11[c], bai 27 VII[a], bai 138 IV[b] pl. XI[a].

Ngira ngeáng was a good-looking man from Ngardma͡u. One day, he sent a messenger to Ngaregobatáng [3] on the east coast in order to tell a woman she should meet with him in Ngartúkŭr. She really came, and both of them found a good place called Ngaragóděl for a hut in the bush. He brought a basket full of taro and they both ate there together in the woods, which was considered bad manners. In the evening they separated again. Ngirangeáng had a better hut built in the same place and went fishing in the meantime. In the evening he had himself brought by canoe to Ngartúkúr, looked at the workers, and, when the house was finished, took 3 *l dúkl*-fish, went inside, and placed them on the gorángěl-bamboo grating and waited for the woman. She came when it got dark. She stepped into the house and when she saw the fish, she said surprised: Is this a feast or an affair?

Ngikal Ngirangeáng	This Ngirangeáng,
ri rengedí [4] *gorangelél a klsa͡u*	he tied them, the grating for the lover
ma ki boro Ngartúkur	and we go to Ngartúkŭr,
ë ngi a mla mo meng melúl	yes, he went ahead to roast
a kldél 'l dukl l kĕlám [5]	the three ldukl-trigger fish, our food.
ë ki tureká ma ng kmu:	We go inside and he says:
a Ipela͡i [6] *kom galíd ra ráel*	a Ipela͡i you come all this way!

[1] *mangáp* to make somebody blind with the help of the rooster *tagáp*.

[2] see the *a* Iveltáng-river.

[3] about this place see also story 91, 73, etc.

[4] *merengĕd* to tie.

[5] *kal* food.

[6] the women of Ngaregobatáng are called *a* Ipela͡i; *kom galíd r tial sils* "you endure the sun"; she sacrificed herself.

Ngirangeáng probably went on to a Ulimáng, which is close to Ngaregobatáng; this verse deals with it:

ngikal Ngirangeáng	This Ngirangeáng
ra lo ba dalál a kluk [1]	brought a large kluk
le me ra Ulimara Ubai re kemám	and came to Ulimáng, to a Ubai, to us
ë ki tilegal [2] *ba táiu*	and we washed ourselves with scraped coconut kernel,
ë ki tuangĕl [3] *mea͡i*	and we enter blessed,
ma klebëkó [4] *dimlëk a lebó madrir a lángĕl.*	and the club did not cease to cry.

Story 75. The Fiend From Ilëtemú (delép ra Ilëtemu).

log.: bai9 II[a] illustr. d.-pl. 11[d], bai 14 VI[a], bai 21, bai 37 II[b] illustr. d.-pl. 11[e], bai 85 V[b].

A demon, in the form of a gólik, a bat, lived between Gólei and Ngardma͡u in the cave called Ilëtemú. He attacked and killed people from Ngardma͡u when they were on their way to way to Gólei. In the end the people from Ngardma͡u moved to Gólei and only one old woman remained. She gave birth to two sons, Rusbedengél and Gareálbedengél, "Sting-Ray- and Shark-Tooth-Skin". After they had grown up, both of them decided to kill the gólik. They built a house from the ridge of which sharply pointed spears stuck out. When it was finished, they lit a fire inside, whose smoke seeped through the roof upwards. The animal quickly noticed that somebody lived in the house and lunged at it in order to break it and to kill its occupants. Yet, Golik speared itself on the pointed rafters and perished.

When it was dead, they cut it open, removed its bladder and placed it on a *toluk*-bench, in order to let it drift to Gólei. At the same time, they spoke to it: When you come to Golei and people do not know who you are, remain just as you are now; yet, when they suspect that you come from *delép ra* Ilëtemú, then you will swell in size. —— Whereupon the bench drifted northward. When it reached Gólei, Ngardma͡u -people were just fishing with their *dera͡u* -nets. They saw the bladder and debated where it came from, until one of them said: It must be from *delép ra*Ilëtemú! — Then it swelled and people knew that Golik was dead and they returned to Ngardma͡u. However, when they wanted to enter the channel, they found it blocked. The two boys had done this on the order of their mother, who had been so miserably abandoned. They threatened to kill the arrivals, if they should try to enter by force. Then the Ngardma͡u -people promised the two boys the following:

> Whenever you see a coconut-shell with palm-wine hanging somewhere, you are allowed to take it;
> whenever you see firewood lying in a house, you can take it;
> whenever you see a big piece of taro in a basket, you can take it;
> finally you are allowed to wear dugong bracelets and can wed two women.

—Then both of them relented and allowed the emigrants to move in again. Today, the offered privileges still belong to blai VII *a* Ikëám in Ngërutói.

Story 76. How Ngiragosisáng Took Revenge On His Wife.

log.: bai15 VIII, bai 16 V[b], bai 18 II[b], bai 22 VII[b] illustr. d.-pl. 11[e], bai 38 IV[a], bai 48 n. pl. II[c], bai 64 III, bai 65 VII[b], bai 83 II[a], bai 84 II[a], bai 94 VI[b], bai 99 II[b], bai 106 V[a], bai 120 V[b], bai 125 III[b], bai 129 IV[b], bai 140 II[b] (pl. XII[b]).

[1] a piece of money; actually "his mother of the *kluk";* it is also called *rekómĕl kluk* "broken *kluk*"

[2] *mesileg* to wash; *táiu*

[3] *túangĕl* actually "door".

[4] *klebëkól* club, society; *mad* actually to die; to cry *lmángĕl*.

Ngiragosiság from Keklau had a wife in Ngardmau and a bai-girl in *a* Nglabáng in *a* Imeúngs, of whom the first one had no idea. One evening, when she discovered this, she refused to have connubial intercourse. He decided to take revenge. On the following morning, he invited his wife and her family to a big feast. When everyone had assembled at the stone pier of *a* Itebáng to welcome Ngiragosiság's canoes loaded with food coming from Nggeiangĕl, a *goiláol*-dancing stage arrived, but, in front of the eyes of his wife, he sailed on with the food to *a* Nglabáng, in order to present it to his lover.

The chant:

găbūl a Diragosiság *mangīl a di klsul*	Poor woman Gosiság, you are waiting for the liar,
a ngi a ióng golegĕtelél	he has passed by with his raft;
mal du ma kulkemetau ra mur	you really longed for the feast food;
e mora Mlungúi *ra* Nglabáng	on the way to Ngaramlungúi, to *a* Nglabang.
rengúl Gosisál *marát tal moáis e ngi.*	The heart of Gosiság was sad, but only for one night.

Story. 77. How Ngirakorángĕs Helped Melĕlĕm's Wife.

log.: bai 9 VIII illustr. d.-pl. 11[f], bai 133 VII[b] illustr.

Melĕlĕm from Ngësëbei next to Ngardmau cut off a tree to build a canoe. He asked Ngirakorángĕs from Ngivál to be his carpenter, who came at once. One day, Melĕlĕm went fishing and, when taking leave, he said to his wife to take good care of Ngirakórangĕs. This she did. In the evening, when she brought him food, he approached her. She, however, said this was not all right. Then he fervently desired to see her private parts and she complied; but there was nothing. Then he took a *gadalĕngóbĕl*-shell, broke it, and cut the woman. Then everything was in order. When Melĕlĕm came home, he said to Ngirakorángĕs he should sleep in the blai, as he would stay in the bai. Although Ngirakorángĕs wanted to change his mind, he did not succeed. Then the woman told her husband what had happened. This made Melĕlĕm change his mind and he slept together with his wife in the blai. When the construction of the canoe was finished, Melĕlĕm sang while it was pulled down:

ngikal Ngirakrángĕs, *a malamált a gesengél lagád*
That Ngirakranges, it is just the mark of a man,
ng mĕgesengí a káep, ng remūl a pelú më kesekiúng
he marks it, the sailing canoe, he makes room, where we want to live,
ë tometí [1] *a despedĕlél* [2] and prepares her eastern side!

Story 78. Gárbĕdul's Inheritance In Ngardmau.

log.: bai 2 III[a] illustr. d.-pl. 12[a].

When rubak I, Gárbëdul from Ngërutói in Ngardmau, was lying in his grave, the rubak of the settlement gathered on the *ilíud*-stone rectangle and sent a message to his family, requesting the money of the deceased. His wife actually had it, but his younger brother was supposed to get it. Yet, he was in Ngeráod, and did not know about this death. Only after he heard about it, did he come to Ngërutoi and the Ngaragoldiáng council requested it in his name, took it away from the wife, and gave it to him. Now, he also went to get the money he had received from the deceased beforehand and which he had buried; now he was a rich man.

[1] from *melámet* to make straight.
[2] *despadál'l* the eastern side, here the main side of a woman.

Story 79a. Ngabúked's Bai-Girls In Ngardmau.

log.: bai 24 VII[b].

Once upon a time, a *blolóbol*-excursion of bai-girls came from Ngabúkĕd to Ngardmau. The girls were in the bai, where the rubak received them. One of the men came repeatedly to the bai in order to sleep with them, but they refused. Soon thereafter, they came down to the beach in order to sail to Ngabúkĕd, but they had no canoe. The man in question was just there with his raft. They said: Give us your raft! — He replied: Yes, if each girl takes her turn and first sails out at sea with me and lets me have my way with her. — All agreed to do so and so they came back home.

Story 79b. Gólik e klél.

log.: bai 128 II[b].

A man in Ngabúkĕd had died and his female relatives were looking for syrup for the funeral. One of the relatives in Ngardmau sent her husband to Ngabúkĕd, but he did not get any syrup, which angered her very much. "Whoever brings me a pot shall be my husband", she shouted in her anger. When her husband claimed his conjugal rights, she said, "You want to be my husband and do not even bring me syrup?" When Golikeklél heard this, he bought 3 pots for the woman, who soon afterwards moved into his house.

Story 80a. The Poor Mad ra klai And The Wealthy Sesilíl [1].

log.: bai 28[br]illustr. d.-pl. 12[a], bai 50 n., bai 67 II[b] illustr. d.-pl. 12[b], bai 106 VII[a], bai 151 VI[a], about Sesilíl: bai 19 III[a], ai 90 II[b].

A woman from Ngarepkei in Ngarárd lived in Ngardmau, where she had a relationship with Mad ra klai. One evening, when darkness had set in, Mad went to the bai where the woman lived and threw a *rebótĕl*-fruit, a wax apple, into the house as a signal for her. However, the fruit hit the woman's navel in such an unlucky way that she died the same night. She was buried in Ngardmau. When news of her death reached Ngarepkei, people there soon decided to pass them on to the children of *a* Guáp [2]. As soon as they heard about it, they started a *gomeús*-excursion to Ngarepkei in their war canoe. There they all met, in order to march together to Ngardmau. When rubak I Beóug heard about the war party, he said: Let Mad ra klai pay for this with his own head. — This one found out about it and complained that people were turning him in [3] just because he was poor and unimportant. However, he had found a piece of *móngongau*-orange money piece in the channel Ngarióulbai, and he had given it the name of the place where he had found it. He put it around his neck and, armed with his spear, he went in a crouching *oráel*-fighting fashion to meet the enemy; challenging him he sang:

a loi [4] *kongë* [5] *Góbakremegú*	If you do not want to have it, Gobakremegú (Ngarsúl)
e a Túgĕremél *díak lëkó* [6]	Tugeremél (Ngurusár) had to know
ngalekél a gëbūl l mesóbil	that I am the child of a poor widow.
meng di oíet a mlīl [7] *Pëlau*	However, they pulled their Palauan canoe into the water
l mei ra Gurdmau	and sailed to Gurdmau.

He sat down thinking one would have been enough to punish him, then he got up again and continued:

a loi kongë Sgáraimūl	If you did not want to have it, Sagáraimūl (*a* Imūl),
e á Regeiúngĕl ng díak lëkó ngíka	Regeiúngĕl (Ngarmíd) has to know, this one,
ngalekél a mesóbil díl.	That I am a child of the widow.

[1] compare story 208.
[2] see story 2: Ngarsúl, Ngarepkei, Ngurusár, *a* Imūl, and Ngarmíd.
[3] people had no money to spend for his penance *madál a gad*.
[4] *loi* like in *ak loiáng* I place it; contrary to *ak liáng* I place
[5] *kongei* to agree, to allow WALL.
[6] *díak mko* you cannot know.
[7] *mlai* canoe.

Sagáraimūl and Góbakremegú sat in the entrance of a house. Madraklai̯ went there placing his head on the doorsill so that they could loosen the string. They took his piece of money and went back to Ngarepkei̯. There, they discussed who should own the money. Both chiefs thought Regeiúngěl should take it, yet this one did not want to, because of the vicinity of Goréōr. Also Tuguremél from Ngurusár was afraid, because of *a* Irai̯, and Sagáraimūl feared the rubak of Ngarekeai̯. Finally Góbakremegú — in those days a woman holding both the male and female title — took the *mongongau̯*-piece, because Ngarsúl was independent.

As her son Sesilíl wanted at that time to marry to *a* Imūl, he took the piece of money to Kmálk in Ngatpang in order to change it there. Yet, because he only had a vague idea of its value, it caused him a lot of troubles. Once he had received the small change, he took it to the grassland of Kmálk, suspending it from the branch of a *titímĕl*-tree, in order to check its weight. He found it too light and therefore returned it and asking for more, until it was even. Then he brought the changed money to his mother, who was satisfied with the exchange and told him to go to *a* Imūl, in order to organize a *mur*-feast for his wife.

Yet, Sesilíl was soon poor again, because he was lazy, only traveling around for his pleasure [1], at most he occasionally caught some fish for himself and his mother. Then one day, he went to Golungīs on Ngeau̯r, in order to learn, with the help *amangalíl*-divination, how to get rich. When he got the question that people should live for fun, then wealth would come, the sign hit. Thus, he returned to Ngarsúl. Soon animosity broke out between his place and Ngarevikl. All warriors went by canoe to the north. Sesilíl, though, slowly finished his bamboo spear, then he hiked across the savannah to Ngarevikl. Yet, when he arrived, the place was already taken. He followed the river valley and met an old woman carrying a basket on her head. He pointed the spear at her, but she said: Wait, I am holding all of Ngarevikl in my hand. — She took the basket down and opened it. Then he saw that it was filled with money. He said: Good, my old mother, you gave me Ngarevíkl, you shall be my mother. Go ahead I will protect you. — However, when she walked ahead, he speared her from behind, took the basket, and ran to Ngarsúl. People thought this good-for-nothing had only worthless stuff in his basket and so he crossed the village unhindered. He carried the money home and hid it.

One day, his club decided each of its members had to have a dugong-bracelet. Nr. I went to Sagáraimūl and told him about his idea, but the money he offered was not good enough for the rubak. The same happened to member nr. II. Then Sesilíl said, let me buy the bracelet for myself. —— Good, said the others and laughed. Sesilil, though, went to Sagáraimūl and paid him 2 *galebúgĕp* and 1 *kldáit* and received the vertebra, which he put on his arm. Suddenly, people knew that Sesilíl was wealthy, but they did not know how he had become so rich.
Soon afterwards, he obtained the name Godíu re ngós, "the one who sneezes[2] to the east", because being a rich man he took the privileged to sneeze loudly.

Story 80b. Kmai ra Gamúl.

log.: bai 62 VI[b] illustr. d.-pl. 12[c], bai 103 VII[a], Bai 117 w.

When assembled for state affairs, the rubak of Ngardmau̯ ask this crab for advice concerning the value of big pieces of money. No details of this story are known.

Story 81. The Good-Natured Gululau̯.

A chief called Gululau̯ lived in *a* Dims (see Vol. 2, on the map *a* Sims seems to be situated more to the south). He was a good-natured man who knew a lot and could do much. Yet, close by in Ngëráir lived a man, who was feared and shunned because of his sternness and rudeness. This one came to Gululau̯, who was so indulgent to trust him with everything. This encouraged other people to also go to Gululau̯ and his fame spread.

[1] therefore he seems to be called Ngiramelíl.

[2] see chant 241.

Story 82a. Golél a uláol "The Patched Floor" [1].

log.: bai 94 VII[a], bai 95 VI[a].

In Ngëráir, a woman had given birth in the house of her father Mangagúp; her husband was present at the same time. Then the father said to his son-in-law: We sleep together in this part of the house, my daughter will sleep on the other side. — So it happened. Yet, during the night the man crawled over to his wife, who received him badly and wrecked the floor of the house. The following morning, the old man said to the husband: You pay a piece of money to mend the floor then all will be well. After the money had been paid, the floor came back together on its own. Therefore, even today the payment to restore a marriage is called *golél a uláol*.

Story 82b. The Story Of The Beautiful Mëáng.

log.: bai 48 s., bai 59 VII[a] illustr. d.-pl. 12[e].

A beautiful girl called Mëáng lived together with her brother Ngiraietókl in Ngëráir, a village that formerly belonged to Ngivál. One day, a man by the name of Gólukl came from Ngadvád nearby Ngarsúl and asked for Mëáng's hand. Her brother consented under the condition that the fiancé would not touch the girl, until he, the brother, would allow to do so. Gólukl promised, yet he did not keep his word. Inflamed by his desire, he surprised the girl in her sleep, after he had entered the house forcefully, which collapsed under the couple's weight. When Gókul's misdeed had become evident in this manner, people from Ngëráir came to attack the culprit. Yet, Ngiraietókl, the brother of Mëáng said to Gólukl: Give me a big piece of money, then the house will be restored. This one agreed and handing over the piece of money he was forgiven and in addition obtained Mëáng as his wife. ——

Story 82c. The Galid Spirit-Woman Bitatúl[2] And Her Child.

log.: bai 75 III[b] illustr.d.-pl.12[f].

One day, a woman found a child underneath the roof of her house, blai Goperdóng, in Ngivál. She kept it and observed a female monster coming at night in order to breast feed the child. When the child was 6 years old, the mother no longer came and it became so wild and unruly that the women of the house brought it into the forest, where the galid-spirit woman Bitatúl found it again and kept it with her.

Story 83. The Premna-Tree As A Small Shrine

(gosm lë galsbóng). log.: bai 35 III illustr. d.-pl.13a.

A *gosm- Premna* tree stood in the village Ngëráir, which belongs to Ngivál. One day, a man cut it down in order to build a small *galsbóng*-shrine for his galid spirit. However, when he wanted to work the wood he could not do so. This angered the galid spirit and he sent him out to sea to fish for shark. In the evening, the man returned with nothing, while the village people had caught in the meantime a lot of *gúdog*-emperor fish in an inland lake. He tried this the following day, while the others went to catch shark and the outcome was the same; he caught nothing and the others had a good catch. On the third day, he wanted to go out at sea again. He sailed away in his canoe, but the galid spirit held on to the tack of the sail when he was about to tack the canoe. Only when the man entreated him, the god let him sail away. Once again he returned empty-handed, but now he made a good *galsbóng*, which led to better results, once he went fishing again.

Story 84a. Regósŏg's House In Ngarebŏkú.

log.: bai 24 VI[a], bai 48 I illustr. d.-pl. 13[b], bai 82 II[b].

Regósŏg, rubak I of Ngarebŏkú in Ngatĕlngál was very rich. One day, he said to *a* Rdĕgór, rubak I from the Island Nggeiangĕl: Bring me some fish every day; I will pay you.

[1] This story is probably the same as the one of the beautiful Mëáng (82b).

[2] one "side" *(bitang)* = "breast", thus "one-breasted", see story 57 a. 137.

— *a* Rdegór followed the request and brought everything he caught, yet, the food was not enough, so that *a* Regósŏg was soon suffering from lack of food. Then *a* Rdegór asked: Why don't you have any more food? Does this house not have any eyes? — *a* Regósŏg did not know what he meant; he could not guess the meaning of the words. Thus, *a* Rděgór went to his place and fetched his brother. When once again nothing was in the house of *a* Regósŏg, *a* Rděgór sent him into the cooking house, where he shouted at once: Here are many dishes! — See, *a* Rděgór added, this is the eye of my house. He is always at home and knows everything. This house has two shells and two kinds of wealth and it is the house of *a* Regósŏg, but this canoe that sails, belongs to *a* Rděgór.

Story 84b. Regósŏg In Nggei̯angĕl.

log.: bai 65 III[a].

Once upon a time, *a* Regósŏg was visiting *a* Rděgór in Nggei̯angel, to whose wife *a* Dirangardókou he offered some water with a *sngórŏk*rail in it, whereupon *a* Rděgór offered the wife of *a* Regósŏg some water with a needlefish*depedepĕ segaláng* in it. Both women drank the offered drinks. When Regósŏg wanted to leave his hosts, *a* Rděgór and wife, did not allow it, until everything was again in order. Then the women took some medicine, made from the milk of the ëás-tree, whereupon the animals came out.

Story 85a. The Lame Cripple Kúei In The Basket.

log.: bai 8 II[a] illustr., bai 15 V[b] illustr., bai 23 V[a] illustr. d.-pl. 13[a], bai 140 VI[b].

Kúei of Ngatmel lived with a woman in Ngarebŏkú [1]; he was totally covered with wounds, especially on the arms and legs, and because of this, he crawled around on all fours. The sores were so deep, that he could place money inside. One day, his wife took him in a basket to Blissang and left him there in the house of rubak Ngiraurák, who took him in. One day, *a* Ilai͡, his brother in Ngatmél had gone fishing and had caught a dugong in his net. Buk, Rubak IV of Nggësár, had also gone fishing at full moon and had found *a* Ilai͡, when he had just caught the *mesekíu* sea cow. He wanted to have it for himself, and this started a fight between the two. Around the same time, Kúei sailed over from the west coast and met both of them. He said: Don't quarrel, take a net and work together. They did so and were both satisfied. Kúei's chant, when he arrived in the basket at the channel of Blissang and heard the canoe-builders sneer:

ië re mel'lóbog ë toungepáet [2]	the hollow out (their canoes) and talk nasty,
akluál [3] *ra táog*	I should fish for crabs in the channel;
di kamko ng marau͡	they do not know he is rich,
luba Gomiótĕl ma Psés [4] *l ngara geimál*	that Gomiótĕl and Pses are with him in his arm;
ritertegú [5] *mem bágĕl.*	has he broken it, a *bágĕl* money piece comes out of it

Story 85b. The Ugly Telitëgīngai (Dedíngingai).

log.: bai 65 IV[b] illustr. d.-pl. 13[c].

Telitëgīngai of Ngarebŏkú was very sick and ugly, he was an albino. Therefore, he only slept at nighttime with a woman and was never seen during the day. Yet one morning, he woke too late. Although he took at once two mats to cover himself, the shocked woman started screaming and he fled. But he was nearly beaten to death by the aroused neighbors.

[1] other people say he was in Ngarameskáng and was called Madál a blai. Maybe these are two stories, which were united here.

[2] *oungepáet* to clap.

[3] *kuál* a net for crab fishing, used by old people and children.

[4] *akubáng* I have it; G. a. P. are names for pieces of money, which he carried in the crook of the arm, respectively the cavities of his sores, a *goldóiŏg* and a *móngongau*.

[5] *meritég* to brake; *băg*ĕl a big piece of money.

Story 86a. Ngarebŏkú's Destruction.

Once upon a time, the village Ngarebŏkú, which is now deserted, enslaved Ngaregëlūk, which also belonged to Ngivál. When fishermen of the first place were caught in the rain, they went to Ngaregëlūk and took the roofs off the houses in order to used them as umbrellas. After using them, they threw them away on the mountain of Ngarebŏkú. The oppressed people became embittered because of this. Yet, in those days, Ngarebŏkú was a large village. Therefore, offering some money people from Ngaregëlūk recruited partners. Once they had secured their help, they attacked their oppressors and destroyed the place.

Story 86b. Meregórŏg bŏkú

(see Vol. 2, p. 120, footnote 1).

log.: bai 7 I, bai 11 IV[a], bai 20 V[a], bai 52 *gk. I.* illustr. d.-pl. 13[b], bai 91 IV[b], bai 97 III[a], bai 98 III[a], bai 126 IV[b], bai 130 II[a], bai 136 I, bai 143 V[b], bai 146 IV[b], bai 148 IV[a].

A Woman lived in Ngarebŏkú, according to some other information it was a man, who stole everything he could lay his hands on, taro-benches, bowls, fish, taro, etc., etc. Therefore, in the memory of the Palauans he is depicted as a figure with long arms and fingers.

Story 87. How Lake Ngardók Was Created.

log.: bai 32 II[b] illustr.

In the old days, Lake Ngardók was a taro patch. Why it became a lake? This is what happened: Once upon a time, a woman from Blissang went everyday to the taro patch Ngardók with her two daughters. The old woman warned both of them never to turn around on their way home, as otherwise a flood would come. — One day, when they were on their way home, they met two men, who said: This is a beautiful taro patch. — Then the two girls turned around and looked back, at once a flood descended and flooded the plantation. Only a small patch remained on the northern end of the lake, the Ptil l ngardók.

Story 88a. Rebábăg of Blissang And The Grateful Birds

(ómak a garmél).

log.: bai 14 II[b], bai 21 VIII illustr. d.-pl. 13[c], bai 25 III[a], bai 27 IV[b], ai 31 IV[b] illustr. d.-pl. 13[c], bai 50 II[b] illustr. d.-pl. 13[c], bai 75 VIII, bai 94 VII[b] illustr., bai 95 II[a], bai 118 *br.*, bai 119 VI[a], bai 128 I, bai 152 II[a] illustr.

The big sea bird *terátĕr* lived on a bird's-nest-fern *delimĕs* in the mangroves of Ngarebŏkú, a place in Ngivál. There it was brooding and had many young ones. One day, all the young ones went fishing, the youngest one wanted to come along and, as it still was clumsy, they set it on a stone so that it could watch. Yet, his siblings forgot about him and, when the water was rising, he drifted away to the head of the path in Blissang, which is called Ngareklím. Rebábăg, the rubak from there, found him and constructed a cage, where he raised him lovingly. When the mother-bird missed her youngest one, she became very angry about the thoughtlessness of its siblings and she sent them into all directions looking for it. One of the searchers had the misfortune in Ngarekerú to step into an open *ukél*-shell, which closed at once so that the bird was caught [1]. However, the fresh water eel *mardingáol* [2] came to help it; with the help of its sharp tail it cut the internal muscle at the lock-part of the shell, so that the bird regained its freedom. Finally the siblings found their youngest one in Rebábăg's house in Blissang. They reported this to their mother and also that he was doing well there. Thus, the old one said: Well, let him stay there, but whenever you are fishing, remember your brother. —

[1] compare with story 67.

[2] according to another information the needlefish *depédĕs galáng* made the shell laugh so that it opened, and thebcoromorant bird *deróiŏg* escaped (see story 188a).

So, every evening after fishing, they flew to Rebábăg's house, each one of them with a fish in its beak, which they dropped there. This went on for a long time and Rebábăg always had a lot of fish to eat. However, when people in the village heard about it, he was ashamed that he always ate everything himself, and therefore, he organized a *mur*-feast for his village. The grateful birds brought him so many fish for the feast that everyone in the large settlement had plenty to eat.

Story 88b. The Two Blind Ones From Blissang.

log.: bai 28 VIIIillustr. d.-pl. 13[e].

A completely blind man went fishing with a one-eyed man, who had tied the canoe to an anchoring pole. Then he went fishing and left his blind companion on board of the canoe. While he fished with a handheld net, a *delangárak*-animal struck his good eye so that he also became blind. Now both fishermen were blind and had to patiently wait to be saved. After they had waited a long time in vain, a crazy man called Didrói sailed from Blissang to get them. However, clumsy as he was, he got stuck in the mangroves and both of them had stay overnight at sea and were only rescued the following day.

Story 88c. The Dissatisfied Mongol from Blissang.

log.: bai 72 II[a] illustr. d.-pl. 13[f].

Four mongol sat on the stone bridge of Blissang and watched their caretaker, who tried every day to catch mullets with *a ikúrs*-hand held nets, yet they always jumped and escaped. In the meantime, people from Ngëbúrĕg fished not far away in the right manner with the *sap*-net and *der͡au*-hand held-nets. The girls clapped their hand, whenever they saw the fish jump. When one of the Blissang-men approached his mongol, she insulted him and went over to the people of Ngëbúrĕg.

Story 88d. The Unfriendly Blissang-People.

log.: bai 102 IV[b].

On the heights in the vicinity of Blissang, some non-local canoe-builders shaped the hull of a canoe. When it was finished, they asked the people of Blissang for help and they pulled the canoe down. Once they arrived down below, the foreigners said: Blissang is like an ocean! The Blissang-people, however, did not understand the meaning and took offense, although it was well meant. They pulled the canoe back up the mountain.

Story 89. The Moray Eel of Blissang.

(Kesebŏkú ra Blissang)

log.: bai 23 VI[b], bai 95 IV[a], bai 152 IV[a] illustr.

Once upon a time, the now extinct village Blissang consisted of two parts, Ngëdíp and Ngamongóng. The place was heavily populated and, therefore, had little food. Often its residents had to look for food in the bush. One day, the women came to the place Ngarebŏkú, looking for food and met there a huge moray eel. Its body was hidden in the brushwood, but its head was lying on the path. The Kesebokú asked: Where are you going? They replied: We are looking for food in the bush. He said: Couldn't you louse me a bit? They replied: No, we have no time. The women from Ngamongóng went ahead, the ones from Ngëdíp followed. The eel also asked the latter ones, but he got the same answer. Only the last woman of the group, the daughter of Diraurák answered his question: Wait a bit, I will quickly look for food and then I will come. Then the Kesebŏkú said: Leave it, you shall have everything from me. Thus, she loused him at once, and when she had finished and wanted to leave, he called: First you should eat something! He shook himself and fish, taro, etc. came out. She was very surprised and ate. When she had finished eating, he continued: I think you are afraid of me. Go and look for my son, so you can see that I am a human being. He showed her the way she had to go and as soon as she had left, a man slipped out of the eel skin and hurried to the designated place. When the woman saw the man there, she immediately found him handsome, and at once was gripped by love. She spoke with him and returned to the place where the Kesebŏkú was lying.

The young man had also returned there and had slipped back into the skin of the eel. He asked: Did you see him? She replied: Yes, he looked splendid. Then the eel shook himself again and a lot more food came out of him, wild yams *bel'lói* and *geibárs*, fig-fruits of *gosékĕd, uósŏg, gerságĕl* and many more trees. Everything, he cried, belongs to you. You shall not to have to go into the bush anymore, but you can await your female friends here. But, she asked him, how am I supposed to carry all this? He said: Don't worry, when you come home, the food will be there already, it will run on its own there. When the women returned from the bush with their baskets filled with bad food, they scolded the one who had remained behind and they shouted: She only ate a little bit here from Kesebŏkú, now she has nothing, and what shall her parents do?

She said nothing and walked home behind them. Yet, when she arrived at home she found the room filled with food and all sorts of delicacies. The parents were sitting there in amazement. The mother asked her daughter how all this had happened and now this one reported what had occurred. Then the old woman said: Good, you just go back there tomorrow! She gave of their abundance to all the houses in Ngëdíp. They enjoyed it very much and ate as much as they could. On the following day, the daughter went again alone to Kesebokú. When leaving, the mother had told her: If it is friendly, tell it, you want to marry his son.

The girl looked lovely. When she reached the eel, she said: I come again for food and I want to delouse you. But how shall it be? Do you want to become my uncle or my husband? He replied: Very well, my girl. The reason I talked to you is, that I wanted to marry you. Later on, in the afternoon, he said: Return alone to your village, your food is coming. Tomorrow night, we want to get together. So it happened. The following evening Kesebŏkú went with the girl. On the way she asked him: Where is your son, why does he not come with us?

He answered: Let it be, he is waiting for me. When both of them were close to the village, he sent her ahead with the message that both of them wanted to go to into the shrine and not into the house. Good, the mother said. Then the daughter went ahead into the small *ulangáng*-spirit house. Soon afterwards Kesebŏkú came, rolled itself into a coil underneath the floor, and turned into a young man, who then stepped into the small house. She was frightened and said: You deceived me, I thought you were an eel and not a man. Yet, you are a human being and I like you!

After they had lived there for a while, he wanted to give a *mur*-feast for her. She told her parents, who consented. They build a *díangĕl*-dance-stage, where the dance was taking place. Then they sent a message to Ngamongóng that people should come to eat all the dishes. They really came and performed a *galitūk*-dance on the ground:

ked mo melngót l pekl díl	We went to collect each woman
ë kau a túngetngi Ngŏrót	you, though, found Ngorót [1].
ng tŏkói l'lúseg re kau͡	this is the reason for your happiness,
ë *tŏkói l këriór rangák.*	but the reason of our distress.

After the feast was over, the young man paid all debts —— because his skin hid a lot of money —— and left his remaining money in the house of Diraurák. Then he said to the daughter: I cannot stay much longer with you, because I am naked and have to die soon. Everything has been fulfilled for you and for me. When I die, tell people to bury me at the place where you found me. Then, when I start growing in form of a *kesebŏkú*-vine, I will not harm you. But, when he died, people did not do as they were ordered, and they buried him outside of Ngamongóng, and the vine overgrew the place so that it perished.

[1] the money donating island, see story 9.

Story 90. How The Rats Claimed The ríaměl-Fruits.

Once upon a time, a *ríaměl*-football tree stood in Ngëbúrĕg. When one of its big fruits fell down, the rats ate it. One day, a boy wanted to have a fruit from there. His father gave him one. Yet at night, the rats chewed the eyes out of the boy's sockets, so that he died. Then the father cut down the tree.

Story 91. The Story Of The Fruit Bat Gólik reidáp buruógĕl.

log.: bai 7 III^{b}, bai 13 V^{a}, bai 48 n., bai 95 VII, bai 125 II^{a}, bai 152 VIII illustr.

Once upon a time, there was a gigantic animal, which lived since ancient times in Pelau. A woman, called Gobagád, lived in Ngëbúrĕg next to Melekéiok, in blai II Ngëruruíkl. She had a small girl, who cried a lot. One day, she angrily went in front of the house while rocking the child in her arms. When it did not want to stop crying, the old woman shouted: Gólik, pick up the child! —— Suddenly the sky darkened, an enormous Gólik appeared, snapped the child from its mother's arms, and carried it away. It deposited the child on a tall tree and took care of it. Thus, the child grew into a lovely young woman, for whom it stole everything it could get a hold of. One day, it said to her: One day, if you see blood streaming from your hand, then you will know that I am dead. Then take everything I have brought you and bring it to your family, who is in Ngëbúrĕg. — In the course of its thieving, the big and heavy Gólik destroyed many houses, because it dropped on them, so that they collapsed under its weight. This finally caused its death, because people in Ngea͡ur stuck sharp bamboo poles into the ridges of their roofs, on which the monster impaled itself. When the girl realized by the blood on her hand that her foster father was dead, she descended from the tree and arrived in Ngaregobatáng (nearby Kekla͡u), where she met a canoe from Ngarsúl, which brought her to her place. There, she became a wealthy and high-ranking woman.

Story 92a. Gosuláp And The Exhibitionistic Sikiáng.

log.: bai 25 VII^{a} illustr. d.-pl. 14^{a}, bai 117 VII^{b}.

Once upon a time, the man Gosuláp from Melekéiok went with the mongol Sikiáng into the forest of Nivál. The girl soon got tired, reclined on a bed of leaves *(ngáus),* lifted her apron, and spread her legs. When he saw her *vuk* vagina, he shouted: Are you a human being, why don't you talk? — When he repeated his words, the girl got angry and reproached him for his stupidity. Then he told her to be quiet, took his basket and his adze, positioned himself and shouted, "Talk to me! When I am dancing, you should speak"! — Then he danced. But, when there was still no answer, he said, "Should I sing? Why don't you talk?" — And he started singing loudly, but without any results. Then he started to cry and whined: "You do have a nose, mouth and hair, you must be a human being. Thus, talk to me!" — The mongol got very angry and left.

Story 92b. The Abuse Of Goats.

log.: bai 66 IV^{b} illustr. d.-pl. 14^{b}, bai 72 pl. IV^{a} pl. VII^{a}, bai 85 I, bai 92 e.

When goats were introduced into Palau, it happened that horny men abused them. In 1910, one of the culprits supposedly still lived in Melekéiok.

Story 93. The Discovery Of The Triton's Horn.

log.: bai 60 III^{b} illustr. d.-pl. 14^{e}.

Once upon a time, the galid spirit *a* Guóděl [1] walked together with other spirits at the pier nearby Cape Gogibĕráměs, which had been built by spirits. He walked on the beach of Melekéiok out to the reef, where he found an empty *debúsŏg*-triton horn shell. He made a hole in it and blew in it, whereupon all his companions fled in terror. However, soon all galid spirit of the neighborhood gathered there and wanted to have the triton's horn, which is known since that time.

[1] others say it is Goldalmelég from Melekéiok.

Story 94a. The Female Director Of The Pleiades.

Meloódau ra mesíkt,

log.: bai 5 IV^{a}, bai 16 III^{b} illustr. d.-pl. 14^{d}, bai 29 IV^{b} illustr. d.-pl.14^{c}, bai 43 II^{b} illustr. d.-pl.14^{d}, bai 51 II^{b} illustr. d.-pl. 14^{b}, bai 106 III^{a} illustr. 14 in Vol. 5.

An old woman named Meloódau ra mesíkt, lived on the foothills Gogíbĕráměs nearby Melekéiok, where on top of the rock the place Ngairáměs was situated. Whenever the Pleiades rose in the evening, she sat on the rock and made the *gólei* magic called Golóŏdo ra mesíkt. Its magic causes the seven sisters to travel slower, because whenever they rose quickly, sickness came upon earth, young people soon became gray, loosing all their teeth, etc. The magic was directed towards the leader of the constellation, by the name of Derungul'la͡u [1], who caused the moon and the Pleiades to often come close together. One day, the old woman turned into a stone and so the magic was lost.

Story 94b. The Origin Of White Hair.

Once upon a time, a woman in Melekéiok walked out on Gádĕs igëbíl, the pier of Ngërang, which has long since been destroyed by the sea. There she shouted a spell against aging to the stars. Galid spirit Derungul'la͡u noticed this (see story 94a) and before she even finished her *gólei*, he suddenly made his appearance and frightened her so much that she at once got white hair, something that formerly did not exist in Palau. Since then, Palauans get white hair and bad teeth in old age.

Story 95a. Damálasói From Ngërang With The Flies.

log.: bai 14 VIII, bai 48 V^{a} illustr. d.-pl. 14^{f}, bai 117 w. illustr., bai 124 II^{a} Vol. 5 illustr. 17.

Damál a sói was lazy. When heavy loads had to be carried, he pretended sickness and limped behind the others. Therefore, he was the last one to be attacked by the flies.

Story 95a. The Man Who Slept Without Limbs.

log.: bai 29 VI^{a} illustr. d.-pl. 15^{a}.

Dedëbelngót, the galid spirit from Ngaramelég nearby Melekéiok, used to take off arms and legs when he slept. Then, when he woke up and needed them, he called them.

Story 96. Rekesiváng's Tree Trunk [2].

log.: bai 11 IV^{b}, bai 16 VI^{b}, bai 23 V^{b}, bai 35 VI^{b}, bai 71 III^{b}, bai 77 II^{b}, bai 84 I, bai 89 II^{a}, bai 95 I, bai 99 I, bai 106 VIII, bai 109 II^{a}, bai 117 V^{b}, bai 120 I illustr. d.-pl. 15^{a}, bai 133 V^{b}, bai 138 IV^{a}, bai 142 III^{b}, bai 144 VIII, bai 152 I, see also A.B. MEYER '81 pl. 5, row 14.

People of Ngarevíkl, a village in Ngatĕlngál wanted to bring the felled trunk of an *ukal'l-acacia* tree from the mountain to the lowland, so that rubak Tĕbáng could carve a canoe from it. Yet, when they had reached the low grounds, the trunk slid. He discovered that it was because of his father, whose galíd was angry about the son's bad behavior.

Thus, Tĕbáng went back to Ngarevíkl and cared of his father, until this one asked him one day why he was suddenly treating him so nicely. Then Tĕbáng revealed the old man, that he only wanted to sooth his anger, which was the cause for the trunk's fall into the swamp. Then Rekesiváng went to the grave of his mother, supporting himself with the help of a staff, he told her that the family-god was responsible for the misfortune of his son, her grandson. He asked her to pacify him. This helped; because, when Tĕbáng, with the help of the villagers, tried once again to pull the tree trunk out from the swamp, the enterprise was successful. They sung the following chant while pulling:

[1] WALL. *ternguelău*, a bigger star behind the Pleiades, it is considered to be the navigator.

[2] The name is obviously connected with Ngivál, *a* Rékes ivál, he is rubak VIII from Ngaremega͡ı̄.

ongúrs o ngersél a Rekesiváng.	The pull, his pull of Rekesiváng.
a kér'regar a begīs,	Tree get up,
ĕngak a Rekesival' li,	because I am Rekesiváng,
ma kĕkmal l mōngil [1]*,*	and you are very kind,
á kér'regang!	oh tree!

Story 97. How Tagĕtbós Brought The First Betel-Vine To Earth And What His Swelling Brought Him.

log.: bai 109 V^{b} illustr. pl. IX^{b}.

Tăgetbós, rubak I of Ngarevíkl, lived in Ngaremadeliáng in blai IX. Whenever, he ate or drank, he first called on his local god in the following manner:

Mangerengúr lë goálăg *mongá ëkúnga kung, molim, ëkulim kung*

Mangerengur you eat, afterwards I will eat, you drink, afterwards I will drink.

The galid spirit was very happy about this and appeared one day to ask him, what kind of whish he had. When Tăgetbós did not answer, the galid spirit said, "You shall see my place" and he carried him along to heaven. He showed him everything there, yet, told him that he was not allowed to take anything with him, except a betel-pepper vine. Tăgetbós took it with him and planted it next to the Ngaremadeliáng-house, where it is still standing today. All the other betel-vines stem from this plant. Tăgetbós married a woman from blai III, Gomangīl. Soon afterwards, his scrotum swelled so much [2] that it filled an entire part of the house. When his wife noticed this, she ran away.

One day, a young girl from blai II Delkóng came to Ngaramadeliáng, in order to ask for fire. She asked the rubak for it, and he replied: Here is the fire, take it yourself, because I cannot move. — The girl entered the house, stepped over the swelling and got the fire. He asked her: Are you not afraid of this mass? — She denied this. He continued: When you have delivered the fire, come back, I want to tell you something. — The girl did as she was told, and after she had delivered the fire, she returned. Now he told her to go to the end of the swelling where she should press it a bit with her foot. She gingerly stepped on it, and at once, almond-pudding, *a uléld*-dishes and other sweets were discharged. Surprised about this she looked at him questioningly. He shouted to her: Take it all home, your family shall enjoy it, and when you have delivered it come back, you shall be my wife! — Pleased the girl agreed to all of this and moved into Tăgetbós' house.

After a short while, the rubak organized a big *mur*-feast for his young wife. He hired a *kereómĕl*-fishermen's guild, who caught fish for him, and he had great amounts of taro delivered; everything else he had himself. Now the entire swelling was emptied. When all the delicacies were out, he asked his wife to press even more. He shouted: Press more, ever more, first the saltwater has to come out! Soon it flowed out in streams, and streamed towards his ex-wife's house; and when his wife pressed even more, a large quantity of money came out, until the scrotum finally was the same size as that of other men. They paid all the expenses for the feast, and were rich and happy, while the ex-wife was irritated.

Story 98. The Woman *a* Ilabangelūl Tamaorsél From Ngaráus, And The Destruction Of Ngirateĭ [3], And How The Owl Came To Palau.

log.: bai 91 II^{a} illustr. d.-pl. 31^{c}?, bai 92 VII^{b}, bai 104 II^{a}, bai 105 VI^{a} illustr d.-pl. 15^{b}, bai 145 VII.

[1] *ungil* good; I heard also *dital moúngil.*

[2] compare with story 170 about Golūngīs.

[3] see also story 30a, about Diltegógo and Ngirateĭ.

One day a small girl, called Ilabangelūl, from blai IV *a* Ipel'lú in Ngaráus, fished together with other girls and found a shell, called *geielél a mangerengér* "pillow of the water snake". She took it home and slept with it on a *ngot*-taro-pounding-board. When the snake *mangerengér*, which actually was gaild Ngirateĭ, came to look for its pillow, it could not find it. Therefore, he crawled on land, looking so long until he found it at midnight with the small girl. Ngirateĭ took her on the *ngot*-board, together with the shell, away.

He brought his prize to his sleeping place *a* Ptágĕs ëól'l, a small village nearby Ngëóng in Ngerárd, where he had his residence in the large *ptágĕs-callophyllum* tree. There he raised the girl and after she had grown up, he took her as his wife. Ilabangelūl gave birth to Turukúrukung [1], a boy and then to the owl *gësúg*. When the boy had grown up, he asked his father: Can I cut off the large branch of the tree, to make a canoe from it? — The father allowed it and Turukúrukung build a vehicle, because his mother was homesick and wanted to go home. When it was finished, she fled with both her children, the owl always flying ahead and showing the way. Yet, when they were not far away from her home, Ngirateĭ, who had noticed their flight, caught up with them. Turukúrukung fought with him and speared him. With his axe he cut the snake into 4 pieces, which drifted away with the current. The head came to Ngaráus, the tail to Ngrīl, however, both middle parts reached Ngarbagéd and Ngërupesáng, the main places of *a* Ugél'lëgalíd.

Others claim that one part drifted also to Ngatkíp and one to Gámliangĕl [2]. After the dismemberment was accomplished, they sailed on and arrived at night in front of Táog ra ipel'lú, the channel of Ipel'lú. Now the owl flew into the settlement in front of blai *a* Ipel'lú and chanted:

gësú gugúg, gësú gugúg	Owl hoohoo! Owl hoohoo!
a Turukúrukung, a Turukúrukung	Turukúrukung, Turukúrukung
ma Ilabangelūl	and Ilabangelūl
a ngára madál a táog	are at the head of the channel
ra Tamaorsél ëáng!	Tamaorsél, hoho!

Afterwards the owl flew back to both of them. Hearing this chant, Rubak Gabekëu said: Follow it and have a look who is out there. — So the occupants of the house went out, found the trio, and brought them in. The canoe broke; the pieces can still today be seen there. Thus, the owl came to Palau.

Story 99. The Mangrove, The Crabs' Mother.

log.: bai 45 II^{a} illustr. d.-pl. 15^{c}, bai 68 II^{b} illustr., bai 121 IV^{b} illustr. d.-pl. 28^{e} (?), bai 140 IV^{a}.

Just as Gólei in the north and Ngurusár in the south of Babeldáob had an underground connection because of two breadfruit trees, their roots of which grew towards each other (story 33), Ngátpang in the west and Nggësár in the east were connected by two mangrove bushes. The mangrove is considered to be the mother of all crabs. A long time ago, there were many in Ngátpang, now they have spread everywhere. A man named *a* Rgivél caught an immense number of crabs during easterly winds in Ngátpang, during winds from the west in Nggësár. One day, when he had caught quite a lot and came out of the mangrove swamp with wide spread hands, the mother said: What do you want? — Since he remained silent, she continued: You caught all my children and now you also want me? If you want to catch crabs, you only have to take the right pincher! — *a* Rgivél followed this advice and acted accordingly, therefore today, there are still so many crabs. Everywhere people like to eat the black *gamáng*-mangrove crabs, only in Ngardmau this is forbidden, because people consider them to be galid-spirits.

[1] The word indicates a bird, which is not known; *turútum* is the young *Nycticorax* (KUB. V p. 39) and *dĕrúdĕm* is the *Ddiodon*-fish, which likes to moan.

[2] others say it is Goldalmelég from Melekéiok.

Story 100. Tangrĕgói's Long House.

and Pelú ra lămád, the Place of Everlasting Life.

log.: bai 8 IV^{b}, bai 21 V^{b}, bai 24 IV^{a} illustr., bai 40 II^{b} illustr. d.-pl. 15^{d}, bai 47 V^{a}, bai 66 I illustr. d.-pl. 15^{e}, bai 80 I, bai 114^{br}, bai 124 III^{b}, bai 151 I.

A woman lived in Ngarengasáng with two sons, about whom she was very worried. Every time, when they went fishing, she kept some taro for them, so they always had food to eat when they returned. Yet, the woman got older and they were afraid to loose her. Therefore, they decided to look for some magic, so that their mother would not die. They sailed to the west and came to an island on which a long house stood. It was called Gegomángĕl blai and galid spirit Tangregói lived in it together with his wife. The house was so long that the owner of the house had never managed to finish to thatch the roof. As soon as he had finished at one end, the other one became dilapidated.

When the two men came into the vicinity of the house they heard the words: Give me this! give me this! — in constant repetition, so that they thought a lot of people were inside. Yet, they only found an old man, by the name of Tangregói and his wife. After a short while of conversation, explaining the reason for their journey, the old man sent both of them further on to the place Pelú ra díak lămád, the "place of non dying", where they saw people, who were green by overgrowth. They turned to the chief of the settlement and presented him their request. He told them, he knew some good magic. They said: give it to us! Our mother is poor, when she dies we will be lost. — Then he gave them a *sis*-twig and said: When you come home put it into your mother's bathing water. When she takes her bath she will emerge rejuvenated! —

The two brothers returned home with the dracaena-twig and did as they had been told. Their mother really emerged like a young girl from the water. But she had another young daughter, who did not recognize her mother any more and was inconsolable. This saddened the old woman so that she returned into the water and at once became old again. Now the magic had lost its power, and the mother had to die like everyone else.

It is said about Tangregói, that he travelled to Palau on board of a *gosĕgósu* spathe and his canoe stranded in the south of Babeldáob, where today's Island Gosĕgósu is located. Another legend reports that he came to Ngatpang and had brought a lot of money from afar. On the west coast, in Ngartúkŭr, the water Ngaregókl is also supposed to flow out of Pelú ra díak lămád.

Story 101a. The Fish Trap Of Ngarsúl

log.: bai 9 VII^{b} illustr. d.-pl. 15^{f}, bai 68 V^{a}, bai 133 VII^{a}.

Rekevís from Dmágĕl and Rekebés, also called Ngiragorkóu from Meróng, were good friends. Often they went fishing together. Once at night, when they both went out on their raft to look at their *găbíngĕl*-fish traps, they found many fish inside. They took them out and brought to shore. On the next morning Rekevís started to divide the fish. Then Rekebés said: I only want three fish. — Answering his friend's question for the reason, he continued: My wife is does not treat me well. You can take the fish. When I am hungry I will come to you. — Rekevís answered: Why did you not tell me before? — Rekebés replied: How then? My wife also treats me badly at night. We sleep at opposite ends of the house. — Then Rekevís said: Well! Just wait, I will take care of it. — The following night he put coconut shells on his fingers and, while Rekebés slept fully covered in mats, Rekevís slowly approached the house creating a lot of noise. The woman, who was plaiting, asked her husband, what this was, but when he did not answer, she was gripped by fear so that she fled from her part of the house into the arms of her husband. Then everything was well again.

Story 101b. The Punished Dugong Catch.

log.: bai 36 VI^{b} illustr. d.-pl. 15^{f}.

One day, Gad ra Ngarsúl caught a dugong, which made him rich. Therefore, when someone caught a dugong, people used to attack the possessions of such a lucky person.

Story 102a. The Broken Canoe From Ngardórok.

log.: bai 1 II^{a}, bai 4 VII^{a}, bai 5 II^{b}, bai 11 II^{b}, bai 21 VII^{a}, bai 29 III^{a} illustr. d.-pl. 16^{a}, bai 36 X, bai 51 II^{a}.

A long, long time ago, there was a woman, called Gĕbil Ngarsúl, who was rubak I in Ngardórok, which is situated on the upper part of Ngarsúl's channel. Since she was rich, she bought two war canoes, *kabékl,* in Nggamaséd for the galid spirit of her place. However, when they were rowed up the channel, one of them knocked against the rock Ngomeóngĕl and broke into three pieces. When the woman came from Nggamaséd to look for the canoe, she shouted while she navigated backboard or starboard, *molú* or *ketelí*, as the course they had to follow might be to the left or the right to avoid an accident. Thus, the woman showed the men how to navigate.

Story 102b. The Terrible Lead Singer From Ngardórok.

log.: bai 64 VII^{a} illustr. d.-pl. 16^{b}.

Once upon a time, when a *ruk*-dance was performed in Ngardórok, the lead singer did not pay attention. The men horsed around on stage and put on female skirts. When the wife of the lead singer came, he stepped down from the stage and went away with her. Then the other ones also started to leave and cursed him.

Story 103. The Association Of Birds Of Ngarameskáng.

log.: bai 2 IV^{a}, bai 4 IV^{a} illustr. d.-pl. 15^{e}, bai 7 VI^{a}, bai 13 II^{b}, bai 25 III^{b}, bai 51 VII^{b}, bai 79 III^{a}, bai 89 III^{b}, bai 95 VII^{a}, bai 98 III^{b}, bai 106 II^{b}, bai 152 VII^{a} illustr.

Ngaragarm, an association of birds in Ngarameskáng, went to Ngátpang, in order to get a woman. The egret and the fruit bat, the two ugliest ones, stayed behind. However, the association was unsuccessful and returned without any woman. Then these two offered to travel there and to try their luck. It is true, the ones, who had just returned home, thought that these two ugly ones would never be successful, when they themselves had already failed, but both of them started their journey and sailed away with canoe. The fruit bat was navigating, while the egret speared some fish. Thus, they arrived with a considerable amount of fish in Ngátpang and they gave them to the woman, who was very happy about it. Since her parents also advised her so, she decided to accept the offer of this pair and sailed with them to Ngarameskáng. Those, who had stayed behind, were very much ashamed that these two ugly ones had managed to get a wife, and they, the beautiful ones had not. According to some other information, the club went to Sagaraimūl's daughter in *a* Imūl in *a* Imelīk. At night after their arrival, the fruit bat gathered all the palm syrup and all the almonds of *a* Imelīk and deposited his offer on the stone platform in front of blai I Terékĕd. The suitors made a big almond-fish from it that was sold for one *kluk.* The girl, however, became Golik's mistress.

Story 104. The Decline of Ngarameskáng.

Dam lë galíd was the god of Roispelú, on the mountain *a* Gatiroír. He was the servant of rubak I Gobakraibedagál in Ngarameskáng, while the settlement Ngūkl provided the porters, who carried the old chief around on a stretcher.

The village *a* Irúr went fishing for him and burnt lime for his house, whose women in childbed were cared for by blai Ngoseklí in *a* Nglabáng (*a* Iméungs). All the doves which were caught and killed, and all the eggs of the Megapode had to be delivered to him. In short, Gobakraibedagál was a very powerful chief and his village was cocky. For a long time he had a friendship with Melekéiok, but one day, when people from there came through

Ngarameskáng to attack *a* Imeungs and asked for a magic potion for boldness and courage, the Meskang-people attacked and killed them. It is said the galid spirit of Ngūkl deceived them. After this criminal act, the villagers send a message to *a* Imeungs, and people from there picked up the bodies and piled them at the village-bai Gorúkei.

From this time on, people of Ngarameskéang were afraid and established the colony Roispelú on *a* Gatiroír. This settlement also vanished, and around 1860, only few houses supposedly still existed there. 1908 only Kërai͡, rubak I of Ngabúkĕd, remained and he lived in *a* Imeungs. He was the last one of the village of Roispelú and was a relative of a Raklai͡ 8 Temól, whose father had been Góbak ra ibedagál of Roispelú and gave Kerai͡ the *br'rak*-piece of money Mekédkúd as a heirloom. The following chant, sung when Ngarameskang was abandoned, is also from Kerai͡:

*Ng mo peluál a ngará*Tot [1]	What kind of a country is Tot,
l dou rengrengí	that we long for it
ma bod ë mĕdúrs	and when we go to lie
a le moáis [2]	at night
ë kerdí me kerengáng [3]	we are only open-eyed.
a bo medelí [4] *a úngíl*	We want to create a good
l pelú ra Tegebóug [5]	place in Tegebóug,
l ë dokól [6] *mor*Meskáng	because we abandoned Meskáng
ë dosúrog [7] *a dëgel* [8].	We will restore the desolate taro patches

Story 105. How *a* Risesīl's Wife Was Helped By Her Three Daughters.

log.: bai 4 VI[b], Bai 85 III[a].

The wife of rubak *a* Risesīl from Ngarameskáng, was Uedíl railámĕs Kldololél, a sister of Góbakrailámĕs. She had three daughters, *a* Ulekiemóng, Blságĕl, and a Ulekéd uĕlél. The first one married to *a* Imelīk, the second one to Ngatĕlngál, and the third one to Ngátpang. One day, the old woman sent a child to call a friend to come and plait *(mangáus)*. The child, however, not understanding its task correctly, invited all the women of the village to come and plait. When *a* Uedíl looked through the door of her house, there were women everywhere.

Then she cried: Oh child, you should have invited one friend or a few. Now I have a full house, and we have nothing to eat. — Still she welcomed all of them politely, although she was embarrassed. After some time, she suddenly heard noise on the path to *a* Imelik, and when she looked outside, people came with loads of food from there. Thus, they suddenly had to eat and to drink. Soon afterwards, there was noise on the Ngatpang-path, and a bit later, loads of food came also from there. Not long afterwards, noise was heard on the path to Ngatĕlngál, and the third daughter had helped her mother, too. All got up to help the porters with their loads and began to dance spontaneously. Delighted the woman sang: *direkák ng dëká áigai͡, ë turoká ulekei͡ëmóng!* not yet have we eaten this, then it is already overtaken! When *a* Risesīl saw all this, he got very angry and wanted to hit the dancers, his wife, though, grabbed his genitals and sang:

[1] Tot name for Ngarameskáng.
[2] *moáis = klebesei͡*night
[3] *makár* open eye.
[4] *medelí = merul'li* to make it.
[5] Tegebóug is in-between Ngaremeskáng and Roispelú.
[6] *dokór* to give up.
[7] *mesúrĕg* to set right.
[8] *dĕgel* barren taro patch.

ngara lagád a Risesīl *di omár a di opai͡u!*
What kind of human being is *a* Risesīl, he hits only strongly, he hits only softly!
Then *a* Risesīl stopped and left them alone.

Story 106. Iluai͡ ra iláměs' Good Sons.

log.: bai 59 IV[a] illustr. d.-pl. 16[c], bai 71 III[a].

The old woman a Iluai͡ ra iláměs lived in Ngarameskáng. She had two sons, who married to Ngarebŏkú and Blissang. They, however, did not forget their old mother and sent her taro and bananas day-by-day. The old woman's female friends liked this very much and were dancing around the food when it arrived. The sons are remembered as the "good sons".

Story 107. The Betel Nut Palm of Ngesisĕg[1]

(a búŏg ra Ngesisĕg).

log.: bai 21 [W.], bai 114 [br.]see also KUB. VIII pl. 44[3].

A man from blai AIterirír and one from blai Skemesúk in Ngesisĕg, a long-deserted place, climbed a betel nut palm. The first one, a simpleton, took only a ngaptákl-foot-sling with him, therefore he soon fell down from exhaustion, and nobody knows what happened to him. The man from Skemesúk, however, took along a basket filled with coconuts and a goremáel-sitting-board, normally used to clean buŏg-palms. Thus, he could take a rest, eat, and sleep at night. Constantly climbing up and resting, he finally reached the ilíud-stone-platform of a Ugél'lë galíd in heaven. When the god saw the tree moving, he said: This is my man, the one coming now.

— He received him in a friendly manner and called him his cousin. Yet, he made him also aware, that, should he stay a long time with him, he was not supposed to open the *kim*-shell in the other part of the house. The Ngesiĕg-man withstood the temptation for a long time, then one day, he gave in. After he had opened the shell, he saw his village and his friends below, he was sized by homesickness and wept. When *a* Ugél'lë galíd saw him crying, he said to him: Since you disobeyed me, you have to return to earth. What would you like to take along?

— The foreigner saw a man, whose skin was strangely striped and painted yellow, cutting palm wine. He liked this so much, that he wanted to have the color. However, this was a person suffering from ringworm, who had covered himself with *reng*-color, curcuma yellow. As he wanted to have it, *a* Ugél gave him a *monggóngg*-leaf blade filled with it saying: Go home and open the bundle in the rubak-bai. Each one should rub the ears and the skin with it, and should not wash for a few days. —All happened like this, and therefore, Ngesisĕg first got ringworm, then the women of Ngĕrugóp in Ngátpang, who had been mongol in the bai of Ngesisĕg.
Then, the búŏg-palm collapsed and its crown hit the ground in Ngaregamai͡in Goréŏr, creating the hole Lemau͡ ra búŏg in the water. However, the hill, on which it stood, is called *a* Úgul a búŏg "the trunk of the betel palm" and can today still be seen east of *a* Imeúngs [2].

Story 108. The Pinned Thief Of Ngesisĕg

also called Melebútĕl ra Itebáng "Theft of Palm Juice in Itebáng".

log.: bai 5 II[a] illustr. d.-pl. 16[d], bai 14 V[a], bai 96 w.,

see also A.B. MEYER '81 pl. 5 row 5.

A man from Ngesisĕg discovered that every morning some of his palm wine was missing. In order to catch the thief, he placed a fishing hook into the drink, and rolled the string to his house in *a* Rois, in order to hook the thief. The following morning, he had Gamaraiĕk from *a* Rois on the line.

[1] compare with story 52.
[2] see Vol. 2, Ngatidĕóngĕl, whose rubak I was called Bedul ra krongol, the *klobak*: Ngarikrongol.

Thereupon, the fisherman gave his captive, who served him, daily a bit of palm wine. The birds, too, had sipped from the palm wine. In addition, the fruit bat, which also was attached to the line, had eaten two *galebúgép*-pieces from the money tree *palau͡u re gúr*, therefore, these have holes. Symbolically, the thief seems to be the morning star and thus the place *a* Rois would be the heaven *a iángĕd*.

Story 109. Ngiraibaberóng, The Galid spirit Of Ibaberóng.

log.: bai 78 IV^{b} illustr.

One evening Pedú re kiúĕd from Ngesisëg in Ngaramlungúi went fishing with his *dera͡u*-nets. Ngiraibaberóng, the Galid spirit of *a* Ibaberóng [1], who also wanted to catch some fish, came to the same spot. Every time, when this one caught a *mĕás*-fish, he shouted: *klou lë goálag!* a large sea urchin! — and threw it away. When Pedú re kiúĕd recognized this behavior, he said: Give him to me instead! — This pleased the galid spirit, and soon the two of them became friends and they made an appointment to meet again the following night. When they returned home and reached the grassland of *a* Nglbáng, they heard a lament. Ngiraibaberóng said: Stay here and guard the fish, I will have a look at the funeral. — He went down to the house, where the corpse was lying, took the *logúl*, the shadow of the deceased, and returned to his friend.

When this one saw him with the shadow, he ran away. Ngiraibaberóng was angry about this. He took the fish, brought them, together with the shadow, to Ibaberóng, where he laid both of them down. Then he went to Ngesisëg, where Pedúl, after having washed and oiled himself, was already asleep in the bai. The galid spirit entered the Bai and sniffed around, who among the sleeping persons could be his fishing companion. Then he smelled salt on the soles of a man's feet, who therefore should be the one he had been looking for. Indeed, Pedúl had forgotten to wash and oil the soles of his feet. Since he was fast asleep Ngiraibaberóng lifted him up together with the floor plank and carried him away on his head. On the way, though, he passed underneath an uósog-tree and when the twigs brushed Pedúl, he woke up and held on to the branches. However, Ngiraibaberóng did not notice this, but carried the plank home, where he threw it into a ravine. Yet, when he looked down there for his victim, he could not find it.

Thus, he went once again to Ngesisëg, whereto Pedúl had already returned. Again he was deep asleep. Again the galid spirit lifted up the sleeping man together with his plank, but Pedúl awoke again under the *uósog*-tree and returned. When Ngiraibaberóng had repeated this a third time, Pedúl re kiúed awoke the entire Bai and they all armed themselves with a *debúsŏg*-triton horn shell and some clubs. When they saw the galid spirit approaching, they started to make such a noise, that he ran away and did not come back.

Story 110. The Fat *a* Ilúluk.

log.: bai 10 II^{a} illustr. d.-pl. 16^{c}.

A fat man, called *a* Ilúluk, lived in Ngadesiúr, in Ngaramlungúi. One day, the fishermen came to him and said: *a* Ilúluk, there are many fish outside. —— He really wanted to go out, but he was too fat and weak. So they carried him to the canoe and sailed out at sea with him and placed the fishing line in his hand. Whenever a fish had bitten, he gave back the line and one of the three pulled it in and recovered the fish.

Story 111. The Dispute Of The Men's Clubs.

log.: bai 73 VIII illustr.

Once upon a time, the men's club Ngarabagitú from Ngërutege͡i in Ngaramlungúi went fishing to the reef Goirúl. They made a fence from coconut leaves, in order to surround the fish at low tide. While they were working, the men's club Ngardeséepek came down from heaven and also wanted to fish. Both clubs clashed with each other and got into a fight. One of the galid spirit grabbed one of the men from Ngërutege͡i and wanted to fly away with him.

[1] The pass is east of *a* Gatiroír, where the village Roispelú was situated.

But the companions of the man hit the galid spirit, so that it fell down. However, when they wanted to give him the final blow, he turned into a fish and escaped. This ended the dispute and the galid spirit returned to heaven.

Story 112. How Goréŏr And *a* Imeúngs Became Friends [1].

(ca. 1780, see Vol. 1).

The Melekéiok-people had called some villages together in order to wage war against Goréŏr, yet, they did not dare to start the fight, because they were too weak. Therefore, they abandoned this plan and decided instead to attack Ngaramlungúi. When Ngirturóng in *a* Imeúngs heard about it, he sent a messenger to *a* Ibĕdul, that Melekéiok was soon going to attack him. If they saw a fire on Rois mlungúi they should soon bring help. At the same time, he ordered an old woman, living on the mountain, to light the fire, when the enemy attacked. Soon afterwards, the warriors of Meleléiok came and the old woman at once lit the fire on *a* Gatiroír. At that time, a thief on a tree in Goréŏr saw the fire and shouted immediately: On Rois mlungúi a big fire is burning; the fire is a bad sign. — Then *a* Ibĕdul talked: Warriors from Melekéiok attacked Ngaramlungúi, let us go there! — So the Goréŏr-warriors sailed there, helped the Ngaramlungui-people, and slew most of the Melekéiok-people dead. Therefore, Goréŏr and *a* Imeúngs are friends.

Story 113. Garagár And Gëlagáng, And The Destruction Of *a* Uluáng

besides Rengīl's Money-Snake Bage͡i ra Uluáng.

log.: bai 15 III^{a}, bai 16 I illustr. pl. XIV 25, bai 35 illustr. d.-pl.16^{d}, bai 38 II^{b}, bai 55 e., (bai 59 VIII), bai 72 e., bai 135 I.

Two brothers, Garagár and Gëlagáng, lived in the village Ngëráir that belonged to Ngival. One day, they speared in the lagoon of the reef the sardine-like *mĕkĕbúd*-fish. Garagár sent his younger brother with a basked full of them to their father, who poured the fish on a *gongál*-wooden plate. Gëlagáng was hungry and wanted to have something to eat. Since the father had only one piece of taro, a rare treat in those days, which was supposed to last for both sons, he gave Gëlagáng one half. After eating his share he returned to the channel with the empty basket. His brother filled this one again and sent Gëlagáng with it to the old man, who once gain was asked for food. Thus, the father gave his son also the second half of the taro. After Gëlagáng had also eaten this one, he went again to the channel and brought the empty basket along. Now Garagár filled it for the third time. Since he had also grown hungry, he went together with Gëlangáng to the house of their father, who had nothing to eat any more and related what had happened. The older one got angry and shouted:

kedí letkí gëlagáng, ë díak m letkí a gáragar!

you only think of today, but do not think of tomorrow!

He climbed a coconut palm and plucked a ripe but still green nut, called *goldimél a l mĕkĕbúd* in this stage of development, he roasted some of the *mĕkĕbúd*-fish and ate it together with the kernel of the nut. Then he took his father's money, because he knew where it was buried, and went away to Ngarameskáng. Just at that time, a women's club had gathered in a house to work there. They called him and asked him where he was going to. He replied: to the western side. — The women kept him with them over night, hoping to get some money from him, but he left the next morning without having given anything. He came to *a* Uluáng and asked for rubak II, *a* Rengīl. Someone in his house said he was down at the channel. Thus, Garagár went there and sat down to wait for the chief. When some fishermen arrived he asked them, where *a* Rengīl was. They pointed him out and he turned to him saying, he had come in order to serve him. — Good, *a* Rengīl replied, wait until all the fishermen have arrived, then we will go up together. —

[1] This story is not from my collection, but it was, in poor German spelling, part of the bai in Leipzig.

After all the fishermen had arrived, Garagár took the fish and carried them up, prepared them and placed them into a pot. After all had eaten, *a* Rengīl sent his women into another house, while he slept with Garagár in the main house.

At the same time, a *blolóbol*-women's visit from Ngarekobasáng was in *a* Uluáng and time had come to pay the women, who had bestowed their favors on us. Yet, *a* Rengīl was broke. The following morning, the demand for payment arrived. He said to Garagár: What am I supposed to do, I have no money! — Several messengers came, still there was no satisfying answer for them. Garagár asked for the reason and when he learned the truth, he said: When they come back, tell them you are prepared! — When Rengīl objected that he could not do so Garagár said: Do it nevertheless! — whereupon the rubak sent a positive reply. As soon as this was done, the rubak of *a* Uluáng sent a *súbĕd* called messenger-canoe, to Ngarekobasáng, that they were ready. The *komedáol*-canoe [1] immediately came from there and it was decided the departure would take place the very next day. After night had fallen, Garagár told *a* Rengīl, to get a ripe, old bunch of betel nuts; this was quickly done.

As soon as the women had left, Garagár opened the nuts and put some of his money inside; then he filled an *a ulóik*-basket with them. In the morning, this basket was brought in front of the foreign rubak, who started laughing about Rengīl's gift and they ridiculed him. Then they sailed away. A sister of Rengīl was married with Reblūd, rubak I of Galëgúi. When a Rengīl was sailing south with the rubak, he took the basket at Cape Pkurengesúkl and jumped into the water shouting to his people: Go to Ngarekobasáng and report that I want to get a piece of money from my brother-in-law [2]. —

Completely wet and looking exhausted, he came to Reblūd and complained, that the chiefs of Ngarekobasáng had dragged him along, and that he had nothing. Then Reblūd ordered that each one of his sisters should have ready a piece of money worth a *madál a kluk*. Yet, he himself gave Rengīl one kluk, so that he could present it as his portion, his *bleaktĕl*. Then he even took the precious *br'rak*-piece, by the name of Bederīg, from his wife, so that it would now belong to her brother.

When *a* Rengīl arrived with his basket in Ngarekobasáng, the rubak of *a* Uluáng had already handed over their *bletákĕl*, as they did not expect anything from their first rubak. However, they got it back, because their pieces of money were not valuable enough. He asked them about it and they told him: *gosëgëkíl* [3] came back, and with it come all *blekátĕl* back. — Then *a* Rengīl said: Bring them to me, I want to see them! — They brought him all the pieces of money, and he put them in baskets. Then he took his *br'rak* Bederīg and added it as *golsëgëkíl*. Then, he inquired about all the pieces of money and who had given them, he placed them into his basket and put a beautiful *madál a kluk* in their place. All the rubak were surprised how he had gotten so much money.

When the payment was finished, Garagár said to Rengīl: Come, let us share our basket, you take half and return home and I go with my share to *a* Idíd in Goréŏr. Thus, each one of them earned a lot of money. Soon *a* Rengīl was back in *a* Uluáng. He proposed to the rubak of this place: Tomorrow, we will exhibit our money. They agreed and were surprised about Rengīl's wealth, when he filled the exhibition-stone twice [4]. People suspected he had hit on the snake Bagei͡ [5], while he had been sharpening his green *gorúsŏg*-pounder.

[1] *mesúbĕd* to send a message, *komedáol*, nowadays used as "thank's".
[2] Each rubak gets the money for such business transfers from his sister, even when he already has the money for the intended purpose already.
[3] his share, that is to say the one of rubak I, *blekátĕl*, normally the allotment of the rubak.
[4] see Vol. 3 money.
[5] The story about Bagei rauluáng, shown on log. pl. XIV 25, goes like this: The wife of Rengīl went with the wife of rub. I Goukerdëu to the taro patch and they saw the snake. They did not bring home any taro, therefore, Rengīl scolded his wife. Then she told him about the snake. He sharpened his adze at the river, went to the field, and when he saw the tail of the animal, he hit it. Then a lot of money came out of it. Thus, he became wealthy and became a rubak.

However, this narrative reports the true story about Rengīl's wealth. Around that time, the village *a* Uluáng oppressed the main village *a* Imeúngs. One day, the rubak of *a* Uluáng took the women of *a* Kláng, blai I in *a* Imeúngs, into their bai and kept them there all day long. When the women left the bai in the evening, they felt so sick that they had to lie down. They reported everything to Ngirakláng, who got very upset about it. At once he sent a messenger to Ulimáng, to ask rubak I Bagés, if he could not help him to destroy *a* Uluáng. He agreed, gathered his friends in Ngel'lau͡, which was part of Ngivál.

Together they came to *a* Iméungs and from here they destroyed the place. When this was accomplished, Ngirakláng tried to compensate his accomplices with money or with mongol, they, however, refused both. After repeated questioning, they said they wanted a Imeúngs l bad, Mílad's stone, and they also received it. As Ulimáng was afraid that Ngabúkĕd might break the stone, it gave it to its friend Ngel'lau͡, where it is still lying next to bai Gólilai. Yet, people from *a* Uluáng fled to Ngardmau͡, where they settled in Ngërutói and they also took along the money-exposition-stone[1] *olegëtókŏl ra udóud*.

Story 114. The Carefree Ngaremedángĕp.

log.: bai 43 IV^{b} illustr. d.-pl. 16^{e}.

Once upon a time, the now deserted village Ngaramedángĕp in Ngaramlungúi was so powerful, that the large place Ngatpáng was under its control. In Palauan terms it was its *kér*. When people from Ngaramedángĕp came through Ngatpáng and it rained, they took the roofs off the houses, in order to use them as umbrellas. When the situation became especially bad, the oppressed people decided to take revenge. One day, one of them went into their village and told the people: Go fishing, many fish are out there. — Then they all hurried away. When the village was empty, the man set the houses on fire. The settlement became impoverished and Ngatpáng gained power. The ones, who had gone fishing, had gone out too far and just then a passing typhoon caused them to drift away or they perished. The natives insist that the Japanese are descendents of these castaways.

Story 115. The Acquisition Of Fire.

log.: bai 1 III^{a} illustr. d.-pl. 16^{f}.

Once upon a time, galid spirit Gobagád lived in Ngūkl, a village of Ngaramlungúi that since then has long been deserted. He had a desire for fire and said so to the rail *terīd*. This one took a spark from the red patch of its head and blew it into a blaze. Then the galid spirit killed the bird.

Story 116. The Rubak Of Ngarbagéd re ngūl.

log.: bai 42 II^{a} illustr. d.-pl. 17^{a} (color).

People from Ngarbagéd re ngūl brought all the food they could spare to the sister of rubak I *a* Rmelīk, though not to himself. This made him so angry that he had a big stake built and he said: Make a large fire and all of you walk in there so that you will burn to death. Thus, they all burnt, except for two women, whom an owl had shown a path to Ngerevíkl.

Story 117. The Morning Bird Of Ngarbagéd re ngūl.

Tútau[2] r bagéd re ngūl.

log.: bai 3 VII^{a} illustr. d.-pl. 17^{b}.

A man from Ngatpáng, by the name *a* Remárang, went to Ngarbagéd re ngūl, in order to collect *gogáio*-sea birds [3]. When he returned home, he saw a *bersóiŏg*-boa snake, which had coiled around a *tútau*-morningbird. He freed the bird and said to it:

[1] see Vol. 2, orthography *olekĕdokol*
[2] a passerine bird *Rectes tenebrosus* F. a. H.
[3] *Puffinus dichtous* F. a. H.

ak uso [1] *pelau̯ ma kau goso pelak ma kerdí kauasóbol l mo garagár!*
I am protecting you and you are protecting me and only we are protecting each other in the future!

He let the bird fly, returned home, and forgot about it. One day, he got very sick and was about to die. Then a tutau-bird came and sat on a *Dracaena* (orredakl) called *didmageı̯,* which stood on the *gólbed*-platform in front of the house. It sang loudly and then flew to the *ulítĕg*-doormat, under which the sick man was lying. The bird trilled that people should collect *Dracaena* (orredakl) leaves and crush them in water. When the sick man did not listen to it, it fluttered over him, sat once again on the doormat, then again on the tree, back and forth so long until the sick man remembered. Then his people prepared the potion, he drank it and slowly he recovered his health.

Story 118. The Affectionate Cat.

log.: bai 1 VII[a] illustr. d.-pl. 17[c], bai 2 VI[a], bai 9 IV[a] illustr. plate XIV 28, bai 15 II[b], bai 31 VIII illustr. d.-pl. 17[b], bai 73 IV[b].

A woman in Ngátpang, called *a* Telíku, had a daughter, who married to *a* Imelīk one day. There she was, all alone with her cat. Soon afterwards, the woman died and then the cat ran to the daughter in *a* Imelŭk, crying so long until she finally went with it. Now the daughter prepared the funeral feast, yet, failed to find her mother's money, because she had buried it. The cat, however, also found this one, by digging at the right spot.

Story 119. The Crocodile Of Ngatpáng.

log.: bai 115 IX[b] illustr. d.-pl. 17[d], bai 127*gk*. illustr. d.-pl. 17[e],
log.: see A. B. MEYER '81, plate 5 row 9.

One day, the man Monglodól from Ngátmadeı̯ was crossing a river, when a crocodile dragged him into the river and bit off all his limbs. The body was left over, which people of the settlement found and buried. After this accomplishment the *iús* swam to Ngatpáng where it also snapped at a human being at the bridge. This one, however, held onto a tree and escaped. He reported this to rubak II Rekămesíkt, who mobilized the people of his settlement to catch the monster. They prepared a bamboo fence, encircled the monster with it, and beat it to death. However, the Ngatpáng-people did not want to keep the corpse of the animal, therefore they sent a message to *a* Răklaı̯ in Melekéiok, who also refused. Ngirturóng from *a* Imeúngs had it brought. Yet, people from this settlement did not eat the crocodile, because they thought a galid spirit lived inside.

Story 120a. The Boastful Spirit Of Ngardúbŏg.

log.: bai 16 II[a], bai 63 V[a] illustr. d.-pl. 16[f].

Once, a spirit from Ngardúbŏg in Ngátpang boasted in front of a group of galid spirit that he was just as strong as they were. Thus, they invited him to carry a heavy stone together with them. They fetched a long pole, to which they fastened the stone. Then they lifted the load together onto their shoulders and marched off. At a given signal, all galid spirit dropped on their knees, so that Délép bent like a bamboo. Thereupon, they laughed at him and ran away.

Story 120b. The Spondias Tree of Ngátpang.

log.: bai 2 VII[b]?, bai 4 III[b], bai 61 III[b] illustr. d.-pl. 17[a], bai 79 I, bai 89 VII[b],
bai 103 VI[a] , bai 138 III[a] bai 144 II[a], see also A.B. MEYER '81, plate 3, row 9.

Once upon a time, an *a éděl* stood between Ngardúbŏg and Ngimis. When a fruit dropped Ngardúbŏg took it and Ngimis was left empty handed, because of its weakness. People also said that those from Pelú ra tep were "loud talkers", while the ones from Pelú ra lúk were the "silent ones", who acquiesced to the insults when the *a éděl*-fruit was taken away.

[1] root word *olsóbŏl*, to protect, to rescue.

Story 121a. The Bold Lover In Ngkebedūl.

log.: bai 73 VII[b] illustr. pl. XIV 22.

Rubak I Gobak ra tkedĕsau̯ from Ngardúbŏg in Ngatpáng had an affair with a woman of a house in Ngkebedūl nearby Ngarbagéd re ngūl in Ngaramlungui. One day, he had arranged a rendezvous at the mountain and, therefore, spread some coconut fronds on the ground of the designated place, not far from her house. However, she did not come and a heavy rain started pouring down. So he took one of the fronds and danced, while carrying it in his hands, in front of the woman's house, who, when she saw him coming, took an *a uléld*-dish and danced with it towards him. When seeing this, her husband was so moved that he welcomed Gobak in a friendly way and never suspected anything.

Story 121b. Krāsus, The Deceived Lover.

log.: bai 9 I illustr. d.-pl. 17[f].

The bai-girl Krād e siál was lying together with the ugly Krāsus from Ngátpang in a hut in the forest. When the pigeon hunters from Ngaremeskáng passed by, one of them looked into the house and saw them. He called inside: Krāsus come outside! After this one had followed the calling, the other one went inside and slept with the girl.

Story 122. Kĕáng And Siángĕldep.

log.: bai 35 V[a].

Siángĕldep from Ngabĕkau̯ı̯ in Ngátpang fell in love with the bai-girl Kĕáng, who had been brought from Nggamaséd to his village. He married her. But her family took her away from him, which made her so sad, that she died. Soon afterwards, her spirit came to Siángĕldep and, therefore, he decided to exhume her body in Nggamaséd and the soul returned into it. Thus it happened that the lovers were reunited.

Story 123a. The Child From Ngátpang

log.: bai 21 I.

Once upon a time, the rubak of Ngátpang visited *a* Răklaı̯ in Melekéiok. Contrary to custom, rubak IV had brought a child with him. *a* Răklaı̯ was so furious about this, that he sent his people to gather firewood, to burn these guests. Then the child said: I want to speak; we are poor and my mother has only *ríaměl*-fruits to eat. I am coming with my father and want to have something to eat from your place. — Now *a* Răklaı̯ was satisfied, because he realized that this was a special child and his father could not have avoided its coming.

Story 123b. The False Rooster Katiók.

log.: bai 96 illustr. d.-pl. 33[a], bai 98 I.

Katiók, a monster, lived in Ngátpang. It was like a cat but with a long neck that allowed it to imitate the roosters' crowing, so that chicken came running to it. It grabbed and devoured them.

Story 124. The Corpse Stolen In Ngátpang.

log.: bai 65 I illustr. d.-pl. 18[a].

In Ngátpang, a man had died and was sewn into a mat. Then *delép*-spirits came, stole the bundle of mats, and carried it away. At the same time, a man had caught a shark in Ngarau̯s on the east coast and carried it to the west coast. On the way he met the *delép* with the corpse. Shocked, he threw away his load and crept underneath a tree. The spirits continued their journey, however, one stayed behind and poking a long time for him, in the end he also moved on.

Story 125. The Snake Of Ngadasáker[1].

Ngirasagĕsúg, a man from *a* Imelīk, went into the bush to shoot some pigeons. He built a platform on a tree, covered it with twigs, and occupied himself with hunting pigeons.

[1] Ngadasákĕr supposedly is a heathland in the vicinity of Ngarsúl (see story 7).

When he returned home, he met a *bersóiŏg*-snake in Ngadasákĕr, where he lived. He seized the branch of a tree and began beating the snake. The mother of the snake saw this, got angry, and sang: *uíriririrí !* When he looked for the source of the noise, he saw another snake. She was standing erect on its broad tail and her eyes were glowing like fire. Quickly he grabbed his belongings and ran away, but she followed him at his heels. He ran and ran until everything, his pigeons, his bow, and his arrows, had been lost. She followed him as far as his house, where he remained lying exhausted on the stone platform, while the snake stood erect, high above the corner of the *gólbed*. He became seriously sick and the snake appeared again and again in his dreams until his people made the ash-magic — *gólei lagáp* —, only then he found his peace and regained his health. Henceforward, he never tortured again an animal.

Story 126a. The Pangium-Tree Of Ngardebotár.

*(a ríamĕl*Ngardebotár)

log.: bai 75 V[b] illustr. d.-pl. 18[d].

In Ngardebotár stood a *ríaměl* close to the house of a rubak. One day, while he was weeding and cleaning the area around his house, his son pick up a fruit of the tree and he reported to his father that it had been nibbled on. Asked who could have done this, the old man replied: The *ar ngálek u kerú* did that, these are the children of many mothers, who are all different. Nevertheless bring it into the house. Soon another fruit dropped, this one also partially eaten. The boy brought it again to his father and this one said: This was done by the *ar ngálek dós*, the children of sisters. Put it into the house! — When a third one fell down also damaged and the boy brought it again to his father, he said: This was done by the *ngálek ë tedelág*, the grand children. — He also asked him to bring this one inside.

Finally, a fourth half eaten one dropped and the son showed it again to his father. Then this one said: This was done by *ar ngálek tang*, the children of one mother! —Even today it is a rule, that a travel group will get free, when one of its rubak tells this story to the high chief of the hosting place, after they noticed the danger of being attacked and killed in this place. This is because the story refers to the general kinship ties of the Palauans and includes an admonition to tolerance. Not too long ago, a *klegádáol* from *a* Imelīk is supposed to have benefitted in this manner.

Story 126b. The Long Vine Of Ngardebotár,

log.: A. B. MEYER ‘81, plate 4, row 11 a. pl. 5 row 12.

the *kemángĕl besëpĕs*, a *kebëas* variety, grew out of the navel of a dead man and overgrew the houses. The residents went to Gobagád, the mother of the dead man, and asked her advice. She told them to cut the creeper into pieces and to burn them. They, however, threw them into the sea and created the place Ngarekebëas that later turned into a reef.

Story 127a. The Toilet On The Mountain Klbáiĕl.

log.: bai 15 II[a], bai 29 V[b] illustr. d.-pl. 18[b], bai 36 IV[a], bai 70 VII[a], bai 84 V[b].

High chief *a* Irákl of Ngaraklemadĕl had become old and feeble, so that he no longer could leave his house to satisfy his physical needs. He had the idea to be carried on a stretcher and as a place for a toilet he choose the top of Mountain Klbáiĕl, where some young men had to carry him up. On the way, they sang *ele boi, ele mei.* However, soon they became tired of doing so and one day the swung him out of the litter, so that he fell down the cliff and was dead.

Story 127b. The Devil On The Mountain Klbáiĕl.

log.: bai 130[l] illustr. d.-pl. 18[c].

Evil devils, called Túbŏglráod or Godomádĕl, lived on the mountain Klbáiĕl. They prowled about and stole everything they could lay their hands on. Thus, they caused a famine in the villages. In the village Ngaraklemádél they dragged the dead bodies out of the houses, so that the inhabitants had to hold on to them from the inside. This made the residents angry and they cut the bush all around the village, whereupon the devils fled.

Story 128. The Snake Of Galëgúi.

log.: bai 90 III[b] illustr. d.-pl. 18[d].

A *bersóiog*-snake lived on the grassland Gëuíd bersëgél [1], next to Galëgúi 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 *gongësīl*-board, heaped them on it, and put it adrift with the following words, “Look for the people from Galëgúi and answer only, when they say, these are the intestines of the snake Gëuíd bersëgél, then start swelling and fill the container”[2]. — The board drifted to Ngatmél, where people from Galëgúi were just fishing with their *derau*-nets. Soon they recognized where these things came from, and then they knew that the monster had been killed. They decided to return to Galëgúi. 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, Galëgúi 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 Ngerdíng l 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 golăkáng, Next To Gámliangĕl.

When people from Gámliangĕl were still resident in the hamlet with the same name in Pelíliou, they and their friend Goikúl on Ngurŭkdápĕl, were mischievous and threatened the villages Ngasiás and Ngardolólok, so that both these settlements united and drove away the scoundrels [3]. They turned to Goréŏr, where high chief *a* Ibĕdul suggested to find a place in the hamlet Ngaragamér in *a* Imelīk.

[1] the “Seven *bersóiŏg*-Snakes”.

[2] see story 75 a. story 164.

[3] It is said that, when fleeing, they left their god *a* Ugél‘lëgalid behind. Yet, he followed them, together with his small galid spirit, story 98, with whose help he punished them with torture.

They paid a piece of money to *a* Ibědul, so that he would help them. He then also gave a piece of money to Ngarekeai͡ as *goretél a kěbëás* “removing the creepers”, whereupon the Gámliangěl-people were allowed to return. Yet, later on, they tried again to gain supremacy and, therefore, Ngarekeai͡ constantly harassed them.

One day, the woman Túrang, from blai I Ngëáol in Gámliangěl married Gëbegūl, rubak I from Ngaragamér, and Gëbegūl’s sister married Sagarmidár from Mekér on the shore of Ngarekeai͡. From time to time, the relatives of blai Ngëáol visited the place Ngaragamér and for each visit they took along 50 drinking nuts as a present. They also ordered people from Gámliangěl, who were coming with them, to bring the same amount. Yet, when all the people came with their 100 nuts, the sister of Gëbegūl 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 Gëbegūl 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 Rŭngūlbai, so that he would treat Gámliangěl a bit gentler.

Sagarmidár even went himself to Gámliangěl and brought offerings to *a* Ugéllëgalíd asking him the following: Do not allow all bad influences of Ngarekeai͡ to come into the village, but let them fall into a pot. Therefore, there is the proverb:
gorepetelél [1] *a mekngit l tekingél Ngarekeai͡!* 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 golakáng [2]. Consequently, Gámliangěl 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 Galëgúi 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 Rungūlbai in Ngarekeai͡. It was called Ngarabidūl and today it is supposed to be in the possession of Ngirtŭróng of *a* Iméungs.

Story 131. Delákl, Who Was Lamented by Women.

log.: bai 60 IV^{b} illustr. d.-pl. 29^{a}.

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 III^{a} illustr., bai 69 III^{a} illustr. d.-pl. 18^{e}, bai 90 V^{b} illustr. pl. XIV^{II}.

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.

[1] from *ruépĕr*to fall = his fall; *tŏkói* speech, behavior.

[2] When digging a path, the pot was found by chance. I received some fragments of it and they are now in the museum in Hamburg (nr. 3680 II); it was covered with coral slabs.

Story 133. The Brothers Of Imūl.

log.: bai 68 III^{a} 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. Rangatágĕl And Rangém.

log.: bai 9 IV^{a}, bai 17 II^{a} bai 35 I, bai 37 III^{a} and III^{b},
bai 42 VII^{a} illustr. d.-pl. 18^{f}, bai 62 VIII, bai 118 III^{a}.

Ngamsai͡u, a *melkesókl*, a single reef, lies between *a* Iebúkŭl on Goréŏr and *a* Imūl in *a* Imelīk. A stone [1] with two cavities was on the reef, in each of them lived an octopus. One day, Rangém came from *a* Iebúkŭl and pulled the one on his side out, and after him, came Rangatágĕl 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. Rangatágĕl asked Rangém, “Where are you going?” — He replied, “Oh, I just wanted to get bait for my fishing-rod. Where are you going to?” — Rangatágĕl 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 Rangatágĕl did not want to budge, he shouted again, “Go, otherwise I am going to kill you!” — Yet, Rangatágĕl 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.” Rangatágĕl agreed and they both met the following afternoon at the *golongosóngĕl* [2]-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. Rangatágĕl 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, Rangatágĕl said, “This is the best taro I ever tasted. Is it not called *tatangelél* [3]”? 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* Imelīk. However, when they were still far from the house, they met Rangatágĕl’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. Rangatágĕl 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”. Rangatágĕl agreed, and the next day he took away his wife’s money, which she had guarded. He went with Rangém to *a* Iebúkŭl. There, they decided to make a *mesekíu l miĕg*, an “almond fish”, in order to sell it. When it was finished it, they brought it to Goikúl, where rubak II Gad r dei͡ 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 [4] to try it.

[1] Such stones with cavities are called *goleáol;* usually octopi *bukitáng* live in the cavities.

[2] cca. one hour before sunset, when the palm-wine-cutters go about their work.

[3] *tatangelél* (obviously from *taténgel)* to be successful in luck and love. The opposite is *bangedákl*, not to be successful.

[4] This woman is well known as a love-teacher, receiving food as presents for it. See log. Bai 37 IIIb.

She said, “Very well, then you have to arrange for both of them to sleep tonight in the blai”. — Following Gad r dei͡’s invitation both of them stayed over night. When night fell, she ate alone, and then said to her brother, “Gad r dei͡, 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 Rangatágěl’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 dei͡ is too poor, he cannot pay for the almond-fish.” — Now Rangatágěl 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 *mongongau͡*-piece of money, called Melíl a miěg “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 Goikúl.

(The Canoe About Love)

log.: bai 40 V[a], bai 51 III[a], bai 52 III[b] illustr. d.-pl. 18[f], bai 110 II[b], bai 133 VIII.

Once upon a time, a women’s club from Goikúl 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 Goikúl-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 IV[b].

Once upon a time, Gadlulóu from Ngátpang went to Ngarekeai͡ in *a* Imelīk, 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 *galebúgěp*-money. Shortly afterwards, they married. Subsequently, Gadlulóu did not treat his wife well in Ngátpang, 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.

Story 135b. Why The Bad Always Sits On Top.

log.: bai 133 III[a] illustr. d.-pl. 19[a].

In Ngaragamér, a women was pregnant with 2 children, and she gave birth to the »bad tempered« son, Méknigit réng, and to the “good-natured” daughter Úngilréng. As often as the brother came back from fishing, he put the fish at the bottom of the basket and the sea urchins on top, causing his sister to prick her fingers. The mother and her son always ate the best. One day, when Méknigit réng came again back from fishing, Úngilréng said, “I am afraid because of my brother’s basket”. When the mother saw her daughter trembling, she opened her mouth and Úngilréng went inside. When the brother entered the house, he asked for his sister. The mother said, she did not know where she was.

Enraged the son shouted, “If you don’t tell me I will spear you”. — Then she betrayed her daughter’s hiding place. At once the son demanded that she opened her mouth, and when she had complied with his request, he took the same way. Since it was already full inside, he remained on top, and therefore, the bad always remains on top and comes quickly, but the good only comes slowly.

Story 136a. Debedéběk And *a* Ltaláth.

log.: bai 4 V[a], bai 5 VII[a] illustr. d.-pl. 19[a], bai 49 I.

“To Think And To remember”, because he thought *(melebedéběk)* of her on the way and she remembered *(meláth)* him. It was like this: the boy Debedéběk and the girl *a* Ltaláth where children of the bamboo Lild in Ngarsúng [1]. They only got almonds to eat. One day, the siblings wandered away from home, to the north in the direction towards *a* Imelīk. Soon they reached a fork in the road. Debedéběk said, “Go to the right, I will go to the left, in case something happens to us, then only one will be affected”. The girl took her brother’s advice and after she had followed the right path for a while, she arrived in Ngátpang. Rubak *a* Iróklfrom Ngardúbŏg sat at the head of the stone path. As soon as he saw the pretty Ltaláth, he took her as his wife. Debedéběk, though, arrived in Ngarekeai͡. Rubak I Rungūlbai called to him, “Where are you going to?”— The young man replied, “I travel around and wherever people welcome me, there I will stay.”

— Then Rungūlbai asked him to stay with him, and soon he was so much beloved that the daughter wanted to marry the stranger, whereupon he moved with her into the *telegei͡ěr*-bai. One day, a dance took place in Ngarekeai͡. When the moment came for him to pay his *górau* [2]-money, he first locked himself in and then told his wife he had to leave for the savanah. Once he arrived there, he followed the path his sister had taken, to see where she was and how she was doing. When he arrived in Ngátpang, he went to the village Ngardúbŏg. Straight away, he called at his sister. He went to her house and *a* Iróklimmediately knew that this was her brother, because of his similarity with his sister. Answering the rubak’s questions, Debedéběk reported what had happened. Replying to the question why he had come, the young man told the reason for having left Ngarekeai͡. He asked his brother-in-law if he could give him a *klevëgělbúóg*. However, Iróklreplied, “You have to have a *górau*. Drink and eat, the two of us we will come on the right day”.

— When Debedéběk returned home, his wife asked him: What did you do on the savanah? — He answered: I just amused myself. — On the day of the *ruk*-dance, *a* Iróklcame to Rungūlbai and said: You have to give me one good *kluk* as *gongráo*l. — With the consent of his relatives Rungūlbai handed it over, whereupon *a* Iróklgave Rungūlbai one *galebúgëp* for the dance, then he paid one *bágěl* as a *bus*-marriage present for his brother-in-law. Rungūlbai gave half a *bágěl* back. Afterwards, *a* Iróklpaid some smaller pieces of money as *vok* for Debedéběk. When they took farewell he said: Don’t treat my brother-in-law like your slave, since I paid for everything. — Thereupon, he returned with his wife to Ngardúbóg. From now on, Debedéběk lived in splendor and with joy.

Story 136b. The Birds Of The *gongáiěr*-Tree.

(Sent by WILLIAM GIBBON, Sept. 1924.)

A *gongáiěr*-tree in Ngaragamér was loaded with fruits. Therefore, the birds in this area held a meeting and distributed the fruits among themselves. The *laib*-pigeon received the top of the tree. Soon the fruits ripened in the sections of the birds, only the fruits of *laib* on top remained green, therefore, it waited. It waited and waited, until the next ripening season. Once again, the lower branches of the tree bore fruits, again the birds came together and ate their share, but the *laib*-pigeon had to wait for a second time, because her fruits on top of the tree were still not ripe. It went on like this until the fourth time of maturity.

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[1] After a *gérabai* it is the rat *bëap re ngurumkáis*, which lives underneath a pandanus. Children of the bamboo, see story 15.

[2] The *górau*-present is one piece of *kluk*-money, the *klevëgělbúóg*-donation is one *kldait*; *gongraol* is half a *górau*.

When all the birds saw that *laib* was still waiting, they asked it, if these were still the fruits of the first season. It confirmed this. Then they said to it: You are our friend, which is waiting for the green *gongaíĕr* fruits. Therefore the proverb: *kau e ra mangīl a gamádăg ungáĕr*. You are waiting for the unripe *gongáer*.

Story 137. Tur‘re Ngeráod “The Bundle Of Ngeráod:.

log.: especially of Tekíĕl maláp and the gaild-place Ngeráod:

bai 7 II^{b}, bai 10 IV^{b}, bai 13 VII^{a}, bai 16 IV^{b}, bai 17 V^{a}, bai 18 I, bai 34 III^{b}, bai 52 II^{a} illustr. d.-pl. 19^{d}, bai 55 V^{a} illustr. d.-pl. 19^{b}, bai 62 III^{b} illustr. d.-pl. 19^{c}, bai 114 IV^{b} illustr. d.-pl. 30^{f}, about the *calophyllum*-tree see A. B. MEYER ’81 pl. 2, row I (a. pl. 4 row 4 galíd).

Ngeráod is a hill with two summits [1] covered by forests. It is situated in the southern part of Babldáob, north of *a* Irai͡. People say it belonged to heaven, since supernatural beings, galid spirit, lived there in a beautiful bai of the *telegei͡ĕr*-kind. Tekíĕl măláp, man-eating devils, also belong to this galid spirit, who carry on their evil practices in the mountain forests, catching souls, in order to eat them, etc. Once upon a time, 9 such demons always came at night to Ngertúkĕr, the channel of *a* Imūl, on the west coast of the island, in order to catch with their nets the souls of the dead and to eat them. They always wore the heads of owls, so they could not be recognized. They took a canoe from the local canoe house to fish with it in the lagoon.

In the morning, when the owner saw the vehicle wet and covered with fish scales, he asked his neighbors who was always stealing his canoe. But nobody could provide any information. Then he thought it had to be some galid spirit, and he decided to catch them. In order not to deter them by human smell, he took two small pieces of coconut kernel, roasted them over a fire, and put them into his ears. In this fashion, he went down to the channel in the evening and lay down on the bottom of his canoe. It did not take too long and he heard some noise. He remained laying still and did not move. The Tekíĕl măl̆ap soon smelled the odor of the *ulongóug*, the burnt coconut. Following it, they found the man lying in the canoe. Although he had prepared himself, he was still terribly shocked about the devil’s appearance. Instantaneously, he offered them the roasted small coconut pieces, which pleased them very much.

Thus the man and the Tekíĕl măláp became friends and went fishing together. Back on shore, their rich catch was divided. Before the boogeymen turned on their heels to go home, they asked their friend whether he still had some more roasted nut. He invited them to come with him to his blai, where he took down some coconuts from the horizontal beams, which still were in their dry husk. He set these on fire, so that the kernel inside was roasted. Finally he peeled it and gave it to his galid spirit -friends. At once, they greedily devoured their favorite dish. Then they invited the man to come with them and to also sample some of their food. He consented and they marched off. “Always step into our footsteps,” they shouted to him, since their way led them not over the earth but through the sky. He did as he was told, and thus, they arrived in no time at all in Ngeraod. First they came to a tall *calophyllum*-tree that split in the middle for the arrivals and, once they had passed through, it closed again [2].

Thereupon, the Tekíĕl măláp told the man, “When we come into the house of our old mother and we offer you something, do not accept anything, except what is in the taro-cupboard, this do accept!”[3] Soon they reached the house of their mother, who was a large woman with huge breasts. They had a good time there. After two days, the Tekíĕl măláp wanted to give their friend a present. The old woman offered him a turtle shell plate, which had the characteristic to fill again and again, if it was turned once around itself [4], yet he refused.

[1] see map 3, width 23’ 30

[2] After a *gérabai* it is the rat *bĕap re ngurumkáis*, which lives underneath a pandanus. Children of the bamboo, see story 15.

[3] Compare with story 10 and 61 about Ngirakloultáog.

[4] see story 52.

Thereafter, the old woman asked him, whether he wanted to have the money-incubating chicken, the famous Malk ra ngĕráod, which had a human head, yet, he also did not want to have this one. When she finally wanted to know what he actually wanted to have, he said, “I want to own what is rattling in the taro-cupboard! “Good”, said the women. When he was about to return home, the Tekíĕl măláp took out a bundle and gave it to him with the advice, to clasp it with his hand. It was a *blabuk*-piece of the sacred *garamál*-tree, the *hibiscus tiliaceus* [1] that was rolled into the leaf blade of an areca palm; it was the bundle Tur‘rengeráod. The man held on to the bundle, when they brought him to the *calophyllum*-tree, which opened and closed again. Outside, he held the bundle in front of his breast and then he stretched out on it, just as he had been told. He had hardly lain down and closed his eyes, when he was already flying through the air and just a few minutes later he was in *a* Imūl, in front of his house. He went inside and hid the bundle in his taro-cupboard.

A few days later, a child, the small son of rubak I Sagaraimūl got very sick. The man was just sitting on the chiefs’ stone platform close to blai Terékĕd, when several women with pots on their heads passed by. He asked them where they were going to and they answered, they were bringing water, in order to wash Sagaraimūl’s dying child, who would probably be dead by tomorrow.

Then he only shouted the following words: *audŏgul magĕŭíd* [2]. When the women came to Sagaraimūl, they at once told him about their adventure and the words. Then the chief asked the man to come to him. This one first went to fetch his bundle and then went with it into the death house, where the child died, while the guest made himself a betel nut chew. Everyone present began to mourn and Sagaraimūl said to the man, “The child is dead! If you can help me I will give you money, one *galebúgĕp* and one *bágĕl*!” “Very well”, the man replied, he took the Tur‘rengĕráod, and placed it on the chest of the child, whereupon it awoke at once. Then he took the money from the happy father, went home, and once again hid the bundle. Quickly the rumor about this incident spread in Ngarekeai͡ and people came to his house with the intention to take away his treasure. He put them off until later, then he would give it to them.

This satisfied people momentarily, but soon afterwards, when he had left with spear and basket to go fishing, he saw smoke rising in *a* Imūl and he guessed that it was his house. Quickly, he hurried home to the fire and really found his house in flames. Yet, on top of the house rack he saw the *garamál*-piece and it called out to him, “Don’t cry, I am here!” Quickly he grabbed it and saved it, shouting to the culprits, “Here is the piece! If you are clever you leave it to me, for the sake of our lives! In case you continue to pressure me, I will throw it into the bush so that it will grow into a *garamál*-tree!” They, however, did not leave him alone and he finally did what he had threatened to do. Thus, now all people have to die, while the *garamál*-tree is immortal.

Story 138. The Badly Mannered Money-Drillers of Ngeráod**.**

log.: bai 6 III^{a} illustr. d.-pl. 19^{c}, bai 78 II^{a}, bai 97 w., bai 99 VIII, bai 103 VIII illustr., bai 105 II^{b}, bai 114 IV^{b}, bai 115 X^{b} a. XII^{a}.

A group of spirits from Ngeráod wanted to drill some money, but they did not tell the galid spirit. So they ruined the pieces of money and they broke. When they asked him, how it was properly done, he replied:

goturek ma gongól, gom lei͡? begging and crying, now you are coming?

Then he showed them. These creatures, which want to do like the galid spirit, are called *rubagád* [3] *ë* Ngeráod, the “Ladder Of Ngeráod”. They can also bless and curse effectively. The like can also be found in the other villages, especially old people and chiefs, who are called *rubagadengél a pelú*. Those of a blai are also called like this.

[1] *Hibicus tiliaceus.* The wood is very light.

[2] see story 14 a.

[3] plur. of *Gobagad*.

Story 139. Ngiragaramëu And Ngiramangés From *a* Iraî

log.: bai 103 w.

Ngiragaramëu and Ngiramangés from *a* Iraî sailed to *a* Imelīk, in order to collect outstanding debts. The club Ngaratogadí from *a* Iraî followed them and because he was killing people out of willfulness, both of them were attacked by the irritated people. Ngirmangés was speared and Ngiragaramëu was only saved from certain death by the high chief Rungūlbai's intervention, and he returned to *a* Iraî. The body of the first one was dragged to Ngarekamais, the pier of Goréŏr.

Story 140. Malk ra Bések,The Poor And The Rich Rooster.

log.: bai 4 III[a], bai 13 VI[b], bai 22 VI[a], bai 23 I, bai 34 I, bai 62 VI[a] illustr. d.-pl. 19[f], bai 72 II[b], bai 82 I, bai 87 II[b], bai 94 I, bai 99 IV[a], bai 103 IV[b], bai 114 II[a], bai 120 III[a], bai 128 V II[a], bai 129 III[b], bai 151 VIII

Right next to Goikúl is the mountain Rois ra Bések, on which once lived a poor rooster. One day, he heard another rooster crow and responded diligently. The second rooster lived not far away on the spirit mountain Ngeráod. It is well known as the rich one with the human head, the rooster which incubates money and which gave that legendary mountain the reputation of immeasurable riches. Its comb supposedly was made of *galebúgĕp*-money pieces. When Malk ra Ngeráod always received replies to its crowing, it got very angry and decided to find the culprit and to punish it. It ordered its servants to prepare good food for the journey. He himself carried a basket filled with a lot of money and a long stick, at the tip of which hung a tortoise shell plate. Thus, they wandered up and down for a long time until they reached Rois ra Bések. When the Ngeráod-rooster saw his adversary, he shouted: Why do you crow all the time, do you want to annoy me? Are you wealthier than I? — Then the culprit replied: No, on the contrary, I wanted to attract your pity, because I am poor. See, nothing is growing in my place and I am going hungry! —Moved the wealthy rooster gave the poor one a taro patch, all the money it carried with him, and the food the servants carried. Then he returned to Ngeráod.

Story 141. Ngisél sogósŏg "The Egg Of The White Seagull" (Chain Of Eggs)

log.: bai 95 II[b], bai 105 III[a], bai 110 IV[a], bai 119 VII[a] illustr. d.-pl. 20[a], bai 151 II[b], bai 152 II[b], see Vol. 1.

The chiefs of *a* Iuáng —Goikúl had the habit to sail to their former home on Ngurukdápĕl, in order to collect the eggs of sea birds there on a cliff, called *marág ra* Ngaláls. One day, it happened that they discovered at the bottom of a wall the nest of a white *gygis*-seagull with one egg. Since they did not have a rope to climb down, they decided to form a chain, by holding each others hands [1], the *kaiuarékĕd* gem. Rubak III Rengūl held on to a *kesīl*-cedar bay cherry tree standing on the top. He ordered the others, one after the other, to climb down. When Rengáis, rubak I, was the one furthest down, Rengūl thought that this was a good moment for his advancement. He shouted to Rengáis, "I am going to let go, if you do not tell me something nice!" Fearing certain death, this one replied, "Don't loosen the grip, you shall be the first one, in front of me!" Rengáis brought up the egg and it turned out that it was a piece of *galebúgĕp*-money, called Ngisél a sogósŏg. Nobody knows where it went to. Rengáis stepped down from first place and became rubak IV, behind Rengūl III. Besides, even today, when food or money is distributed, this one still receives the best piece.

Story 142. Berípĕr And Gamarëdóng In The Double-Cave Of Goikúl [2].

log.: bai 1 illustr. d.-pl. 20[a], bai 6 IV[a], see also A. B. MEYER '81, plate 4, row 12.

Berípĕr and Gamárëdóng were 2 men from Goikúl. The first one was very skillful at cutting palm wine, the other one at the preparation of *uósóg*-fish-extract.

[1] This is widely used. As for instance, in the chronicles Derer von Zimmern (Langewiesche p. 73) about the farmers from Gaienhofen: "Once they had measured a well; for this reason some of them descended into the well, while one was hanging onto the other. Yet, the one on top spit into his hands, in order hold them better, so that all of them fell into the well."

[2] see illustr. 38 in Vol. 2, but it is so shallow, that it would have been impossible to remain undetected, thus, it is a legendary account or it has to be another cave.

Without knowing it, both lived in caves next to each other, since it was at the earliest time, when darkness was prevalent on earth. Each one of them had too much of his product, so that he had to throw away some of it. One day, they heard about each other and realized that their caves were only separated by one wall. They got *kikói*-shells and scraped through the separating wall, so that they could now share their abundance.

Story 143. The Destruction Of Goikúl.

a) Introduction according to a Polish manuscript, written by KUBARY, from Warsaw that was translated in Hamburg (see KUB. IX).

In the old days, a boy and a girl, siblings, sailed from Goikúl, then still situated on a high lime rock of Ngurukdápĕl, to the nearby reef, to collect stuff from the sea to eat. However, they only found one *kim-tridacna* shell, with which they sailed home. Suddenly a canoe under full sails appeared from behind the rock and was sailing straight towards them. On the basis of the law of Gamasiógĕl they took away the meat parts of the shell as *gokosódĕl*. They killed the boy, because he had not immediately responded to their first challenge, and they sent the girl home with the empty shell. In tears, she took along her brother's body, and buried him. Some time passed, but she never forgot the crime. One day, she left and traveled to Ngarekobasáng, where she became *mongol* in a bai. One day, when the lagoon between Ngarekobásang and Goréŏr was again dry, she walked over to this island. On the pier of Ngarekamaîs she met the old, white haired high chief *a* Ibĕdul, who was just peeling the husk from a coconut, in order to produce fibers to twine some string. As soon as the old man saw the pretty, young girl, desire rose in him, and he took her home and made her his wife. (see also story 8 about *a* Ugélkeklau͡)

Story 143b. My Own Recording (Continuation).

(KUBARY'S rendition of this part is incomplete and not correct).

In the old days, Goikúl belonged to Ngaláls and was situated in the Gogeál, next to the islands of *a* Mototói; *a* Iuáng was part of it. Gebil II from there was married to the Rubasásăg of Goréŏr, *a* Ibĕdul ra mangángĕd. One day, he ordered his clan from *blai* VII *a* Ingeáol to prepare some *beúmk*, good smelling scraped coconut, for the return of his wife to Ngaláls [1]. When they had left together Goréŏr, sailing south on board of their *kaberúŏg*-canoe, they landed at the creek *a* Ideraŭ next to *a* Itáp on Ngarekobasáng, in order to wash themselves with it. Gëbil decided to kill Rubásăg [2], and, in order to make him sleepy, she deloused him and rubbed coconut oil on his body. After he had fallen asleep, she took a *súmĕs*-taro stick stuck it into his ear and hammered it in with the help of a baste-pounder, so that the chief died immediately. With the *kim*-shell she cut off his left hand so that the dugong bracelet was still on it. She placed it into a syrup-water container *(a iléngĕl)* and put the big *bláol*-sea cucumber on top.

Then, she ordered her people to land in Ngaláls and to return at once to Goréŏr, to deliver the container in the rubak-bai Meketí, and to return quickly. When the rubak of Meketí found the delivery, the rubak shouted: *a* Ibĕdul is dead! They were very enraged and decided to destroy Goikúl. In those days, *a* Iegád ra ugúp from *a* Imelík [3] was married in Goikúl. They told him: Celebrate a large feast there. We will help you out with food. Help us in return. He agreed and prepared a long rope to hang it from the village down the cliff. Then the *mur*-feast started and lasted 3 days and 3 nights. After the *oategútŭm*- dance on the ground had ended, the worn out participants of the feast fell asleep. Now he dropped the rope down the rock cliff *marág re Nggús* and fastened it on top. Tugging at it, he noticed someone already hanging on it at the bottom, he pulled him up, then all the others. As the last man reached the top, morning was breaking. Then they slew the sleepers with their clubs, and only few could escape, who reached today's Goikúl. Yet even here, people from the Ngarabesék of those days did not want them, therefore, most of them jumped from the rock Goidíl and perished.

[1] KUB.: One of the husband's main responsibilities is to visit, together with his young wife, her family and to bring presents.

[2] She was determined to revenge her brother.

[3] KUB.: a relative, rubak IV Klotráol.

The only survivor was one woman, who founded blai ra bars in Madál.

c) Continuation from KUBARY'S Manuscript:
(see also KUB. V p. 38 at Ngardma͡u and Nggësar)

A woman lived on the rock of Ngaláls. One day, she found a young *gogáio*-Tropical shearwater [1], she took care of it, and raised it. To show its gratitude, it flew every day over the ocean and brought the woman fish. Yet one day, when it returned, he found the place destroyed. In vain, it waited for its foster-mother and, therefore, decided to look for her. It flew around everywhere, but could not find her. Once, when he flew over the coast Ugarbeszek [2], it spotted a bent old woman shaking taro leaves in front of her house. When she saw the bird, she thought of the lost child and welcomed it with a chant. Then, it recognized her as its foster-mother and crying, "mother, mother, dearest", it flew to her; she warmly hugged it and happily caressed it. From that time on, it stayed with her. Moved by this event, the people of Nggësár immortalized this faithful, child-like love by honoring and venerating the bird and regarding it as sacred, even today. The chant, about which KUB. V, p. 38 reports, is in the manuscript like this (in new orthography):

gogáio di garmék a metúkĕr a Ikr a Ngaláls Tropical shearwater, my animal from the bay outside of Ngaláls
e komlargér ma kom di komés re ngak a togedír a Iuáng, e gĕlĕgól Kapkal kedí melódĕl [3]
Where do you come from, and ,only you look at me at the headland of Iuang, on the beach of Kapkal, you, who are barren?

Song

úngil a gelsél a búiel, akubá derīr lmánga a demok *iríkl*
beautiful right in the middle is the moon, I am holding (a) spoon to eat the Demók taro dessert outside;
*e mangal'lákl a gogáio ngarapëbúl a*Ngarabesék,
there howered a puffinus over Ngarabesék,
e ma di oureng e dil mángĕl ma melál
which she was longing for: the woman cries and sings.

Story 144. The Toeless Female Thief.

log.: bai 30 III^{b} illustr.

Once it happened that Diragĕlségĕl [4], a toeless woman in Goikúl, stole some taro from a plantation. The theft was detected and with the help of the footprints the woman was detected as the thief. Now the women of Goikúl took advantage of this, they tied their toes into taro leaves and in this fashion went busily stealing taro. However, the son took his mother, together with her belongings, into a cave. When she was subsequently accused of all these thefts, her son said: You are lying, she is living in the cave! — He then brought her out of there, and now everyone knew that she had stolen only once and that the others had done so on the other occasions.

Story 145. The Missed Sting Ray.

log.: bai 30 V^{a} illustr. d.-pl. 21^{e}.

A couple and their two sons sailed with their canoe from Nggësár to *a* Iraî. At the end of the mangrove channel, on the south side of Goikúl, at the place *a* Tngabárd, the son Ngerdék saw a stingray and said to his mother: Prepare a piece of taro for our father, here is a stingray, he can eat the liver of the fish with it! — On Palau people traditionally ate this one raw. Where is the stingray? shouted the mother.

[1] KUB. Kokayu; Puffinus sp.
[2] KUB. writes also Ngar beschtschk in the empire Kapkal, this can only mean Ngarabések (see story 140). In KUB. V it supposedly was about Nggësár.
[3] actually to take off, for instance clothes (WALL).
[4] see story 157, footnote.

There, replied the son and threw the spear, but missed. Olokói, shouted Ngerdék! However, the father was rather angry because of this and the older brother looked the other way.

Story 146. How The Badly Treated Matageia͡u [1] Took Revenge.

While fishing on the reef, Matageia͡u from Ngarsúng got many mussels and snails, and he brought them home just as he had found them. His family said, why do you bring everything in shells, could you not remove the meat? Do the shells have to be kept? — He only replied: I want to build a food-platform, a *gólbed ë kal*. At night Matageia͡u wanted to get close to his wife, yet, she said: Go away, tomorrow morning I want to plant my taro shoots! — This angered him very much.

The following morning, he took one banana shoot and planted it at the edge of his compound, though, without telling his wife about it. After some time, the banana had grown and had produced a beautiful blossom, while his wife's taro did not grow too well. Then he said to her: When the banana is ripe, we are going to celebrate a feast, inviting the rubak of Ngarsúng and Ngurusár to eat the banana with us. — He had the plan to shame his wife. When the appropriate time had come and the rubak appeared, he ordered his wife to fetch her taro and to display it on the benches. She, however, remarked: My Taro is too small and bad, people will only laugh at me. — He, however, replied: The pieces are quite good, just put them there. — Thus, she displayed the taro on the benches. After everything was ready, the rubak came to get the taro from the racks. However, when they saw it, they considered it *ulekia͡i,* food unfit even for medicinal consumption. Finally they took and laughed. Then Matageia͡u stood up, in front of his guests he said that this was the kind of taro originating from his wife's refusal to sleep with him. His wife wept and was ashamed. Matageia͡u, though, had managed a better treatment in the future.

Story 147. Mareáos from Ngëruluóbël.

log.: bai 104 V^{b}.

Mareáos and Tóngot and *a* Góitablaî sailed with their canoes to a Imeúngs, in order to kidnap a mongol. Mareáos' canoe got stuck on a rock. He slipped into the village and from there into the taro patch, where he found the mongol *a* Usebék. People, however, noticed him and he had to flee. His canoe that had gotten stuck was destroyed and with difficulties he returned to his friends, who had been waiting for him anxiously. He had to atone for the offense.

Story 148. The Talking Head Of Galid spirit Madatumlógĕt.

log.: bai 4 IV^{b} d.-pl. 20^{c}, bai 8 IV^{a} illustr. d.-pl. 20$^{b\ left}$ a. frott., bai 23 III^{a} illustr. d.-pl. 20$^{b\ left}$ a. III^{b} illustr. d.-pl. 20^{d}, bai 27 II^{a} a. II^{b}illustr. d.-pl. 20^{c}, bai 76 V^{a}, bai 83 IV^{b}, bai 107 VI^{b}, bai 128 VII^{b}, bai 140 VIII.

A galid spirit by the name of Madatumlógĕt lived in form of a turtle in a cave on the gogeál island Ngëlíl [2] nearby *a* Iraî. One day, rubak I Tugĕrĕmél from Ngurusár [3] was cooking palm wine into syrup there, when he saw the animal in its hiding place. He called his fellow villagers and they made a large net, placed it in front of the cave's exit, and managed to catch the turtle, together with the *ngerenél'lë gŏlú* [4], the echo-man, who escaped to the gogeal islands. They brought it on shore, butchered it, and boiled it for the feast the new chief gave for the rubak of Pélau. The head was in a special pot, next to which sat a girl. She had tears in her eyes, because of the smoke drifting into her face. Then the head started talking and asked: Why are you crying? — The girl replied: Because of your head. — Then this one said: Very well, when the other are eating me, don't do so. — When the head was cooked, a rubak from Goréŏr came in order to divide it. However, the head talked: What do you want? Rubak, go away!

[1] Name rubak VIII in Ngarengasáng.
[2] More detailed information about the place is not known; according to some other information it was the island *ng* Kesil'l.
[3] according to some other information it was rub. I Segasabál of the deserted place *a*lélăg, in the vicinity of Ngurusár.
[4] *ngerengél le chelú* echo WALL.; meaning "Voice Of The Turtle" (SAM. *volu* turtle) *ngorr* (poss. *ngerél*) voice

—The same happened with the rubak of Melekéoik and of all the other places, who tried the division. Only the one from Mangal‘lang was successful. He shouted: Close your eyes, I want to cut! — He quickly started cutting. Therefore, at large feasts, where all Palau is participating, the rubak of Mangal‘lang has still today the privilege to carve the meat and he receives the head of the pig, etc. Whereas everyone, who ate from the turtle perished, the girl survived and also received the turtle shell, of which there are still some tortoise shell plates existing, as for instance the Uerengalílin Goréŏr.

Story 149a. How The Cripple Kelulau͡ Was Healed.

log.: bai 36 V^{a}, bai 94 IV^{d} illustr.

In a village (Ngurusár?), there lived a woman together with her two sons, one of whom was a cripple. The healthy brother wanted to heal him an asked a friend of his brother to bring him to Pelú ra geimongerél [1], the “Land With A Mouth”. Thus, he cut a lot of palm wine, collected coconuts, and loaded everything on board of a raft, which had been made ready for the trip. When both of them were on board, he released it and it drifted to Pelu geimongerél, where he threw the cripple on top of a *goálăg*-sea urchin. The shock was so profound that he stretched all his limbs.

Story 149b. The Wonder-Working Dilukai͡ of Ngurusár.

log.: bai 128 VI^{b} illustr. d.-pl. 20^{d}.

Whenever someone [2] gets sick in *a* Ulimáng or when the taro patches have a poor yield, then the local women make a *klegadáol* delegation to Ngurusár and they hang their piece of Mogugú-money (Ngitoái), one *br‘rak*, around the abdomen of the *dilukai͡*-figure of the rubak-bai, and stay 3 days. In similar situations Ngurusár does the same in Ulimáng.

Story 150. Ngartág a bëeap,

The Anchorage On The Northern Side Of Goréŏr.

log.: bai 5 V^{a}, bai 69 VIII^{a} illustr. part-vol. 5 illustr. 10, bai 70 III^{b}, bai 77 V^{b}, bai 86 V^{b}, bai 92 V^{a}, bai 104 IV^{a}, (bai 115 III^{b}), bai 122 VI illustr. d.-pl.20^{e}, bai 138 V^{b}.

All *bëap*-rats of Palau had gathered in Ngaregolóng [3]. They ate pots of meat and fish, called *klongóiĕs*, etc. However, they left the so-called *ngaliókl*-pots, filled with taro and other vegetables, untouched. One of the leaders of the rats, called Kamángĕl bëeap [4] lifted the lid of the pot and when he saw the many fish, he said: Go ahead and eat, but leave the eyes for me. However, his fellow rats did not follow his order and ate everything to the last bit. When everything had been eaten, the group turned to Ngarárd, then to Ngardmau͡, then to Ngaram lungúi and further on to *a* Imelík. Everywhere the rats behaved in the same manner. They emptied all the meat pots and did not leave anything for Kamángĕl bëeap, despite his admonitions. He became so angry about the behavior, that he told the black lizard *ngerengél‘lë gŏlú* [5], it should order the Red snapper *kedësau͡* to come, together with his family, at the time of full moon to the surface of the water, because then many rats would come to the sea and they should eat all of them, except the long one.

The lizard told the *tele builitótog*-fish, to relate it to the *kedësau͡,* which is still today considered to be a rat eater among Palauans. Just recently, when opening such a fish, people supposedly found a rat inside. When the full moon was approaching, the leader Kamángĕlbëeap told the rats to take half coconut shells with holes in it so that they could stick their tails through and row with them.

[1] see story 153.
[2] especially rub. I Bagés.
[3] According to another information it was only a club Ngaratémring from Ngaragamér.
[4] WALL. *omángl* to trick, to mock.
[5] = echo, see story 148.

All but a few did this and when ordered went into the ocean. However, when they were on the wide stretch of water in-between *a* Imelík and Goréŏr, schools of *kedësau͡*-fish came and ate all the rats except Kamángĕl.

Therefore, the water is called Ngartág *a* bëap. Thus, the leader arrived alone on Goréŏr and ate all the fish pots there. When the remaining rats, which still existed, heard about this, they got together and chased Kamángĕl to the east, up the coast of Babldáob to Galáp, then west to Ngúrang, where he hid and rested underneath a wooden bowl. However, when he came to Ngarapelík, they found him again and chased him to Pkul a bëap [1], where they caught and killed him.

Story 151. The Wounded In Behind.

In the old days, whenever a man had been speared into the chest, he was turned upside down, so that the blood would flow out. In Ngaregamai͡ it happened to a warrior that he was hit in the buttocks during the battle against Melekéiok. He was ashamed because of this, and when they returned home, he remained sitting in the canoe, until a friend of his came on board and brought a mat to cover him. He put it around himself. Yet, when he stepped on shore, it fell down, so that all saw his injury and laughed at him.

Story 152. Gókau͡, The Piece Of Money From Ngeritáng.

When Ngeritáng on Ngarekobasáng was taken over, rubak V Klotráol of Goréŏr captured the piece of money Gokau͡, yet later on, he passed it on to Gámliangĕl on Pelíliou. Rubak VII, Rubásăg, did not know about the further exchange. One day, he wanted to see the piece of money, then Klotráol said he had lost it. Later on, he revealed what had really happened and told him his plan to get it back.

Soon afterwards, he got his canoe ready to sail to Pelíliou and he sent a message to Rubásăg, that he should await his return in Málagal that belonged to the family VII Ngaraingeáol. Rubásăg counted the nights and on the eve of the expected arrival he went to Malágal. He brought along a lot of food for the welcome of the piece of money. The following morning his young relatives climbed on the mountain to see if Klotráol was coming.

When Klotráol arrived in Pelíliou, he pretended to be sick. People from Gámliangĕl brought him to their place where he complained about pains. Then they asked him why he had come. He said: I only want to see the Gokau then I will be healthy again. — Then they cried: Why did you not say so at first?
— They gave him the piece of money and he placed it into his small basket. Then he asked for a coconut husk for cleaning, as he had to go to the toilet. He placed it in such a manner on top of his basket, that one could hardly see it, disappeared, came back, and repeated this trick several times, so that people assumed that he was suffering from diarrhea. The following morning he behaved in the same fashion, yet at the same time, he told his people to have the canoe ready in the channel.

At midday, when he had once again gone outside with the basket covered by the husk, he hurried to the channel, got on board of the canoe and sailed away. People from Gámliangĕl first waited, then they sent some messengers, who soon learned that a canoe had left. Since they no longer found Klotráol’s canoe in the channel, they realized that the Gokau was lost. When Rubásăg’s people on the mountain Malágal saw the canoe coming around Cape Ngaramedíu, they got everything ready for the feast. However, Klotráol sailed through the Kesebokú-entrance into the harbor, then through the Toágĕl ra Ngél out of it again and through the entrance Ngeseksau͡ into the Lebúgol channel [2].

[1] Vol. 1, map 3 φ 41,5º.
[2] see Vol. 1, secondary map.

When Rubásăg realized this, he gave the order to distribute the food of the *keblīl*, he sailed to Toi rë gúio, and had a tall *kesīl*-cedar bay cherry tree felled. Therefore, they only arrived at night with the tree in front of the channel that still today is named *a* Ikesil because of the tree. He actually left it there with the trunk in the ground, as a symbol for his people, who would always see it when they went out fishing. By and by the tree got dry, the leaves and the branches fell off, but the trunk remained strong. Rubásăg also instituted a sign at his house in *a* Ingeáol. He made a cut into a stone and waited until moss had grown over it. By that time, the tree stood also barren and Klotráol, still had not contacted him, then Rubásăg prepared for war. He drove Klotráol away from Getët and took the title Rekesiváng for his house. However, he did not get the piece of money.

Story 153. How Ngarbagéd Got Strong Because Of *a* Iliúlog.

Rubak *a* Iliúlog from Ngarbagéd was old and feeble, but he loved to go fishing. He told his friend to bring baskets filled with food to the channel and the fetch him then, so they could go fishing together. When they were out at sea he had bait put on both of his hooks and then had the line handed to him. Whenever a fish bit, he shouted pull in! This made his companion rather reluctant, and when they were back home, he told about it. When *a* Iliúog wanted to go again, the same man accompanied him, but most unwillingly. When they were out at see, a storm started and they drifted to Pelú ra geimongerél [1], the "Land With One Mouth".

The local high chief took both of them in as his servants. When he asked about the old man he learned that this one could only talk, but could not work. One day, the chief asked the old man, if he wanted to return home and *a* Iliúlog said he would. Then the chief made a foot sling and told the old man to climb a palm tree, in order to fetch young coconuts. Surprised this one asked him how he was supposed to do this. Then the chief carried him to the palm, where *a* Iliúlog tried to climb just with his hands, but his legs did not follow. Finally, with a lot of help, he had arrived at the palm fronds, and he asked again: What am I supposed to do?

— Then Ptelúl shouted: Let go! — So the old man let go, fell down, and stood up again, shaking off the dirt as a strong man. The chief said: I made you strong. Where do you belong? — The old man replied: To Ngarbagéd! — Very well, Ptelúl said, return to your canoe it will sail by itself. Though, when you reach Ngarbagéd, say that only one mouth is there, then it will become a good place! — They reported this at home, whereupon rubak I Melimaráng promoted them to be his speakers and consequently the place grew stronger.

Story 154. Blai Ngaragăbál In Ngarbagéd.

Diramangiau̯ was from blai Ngaragăbál, which is still the name of a small copse north of Ngarbagéd on Goréŏr. One day, she sailed to Ngargĕlngáĕl, a piece of volcanic Pelau-land situated in the middle of the gogeál-lime rocks[2] not far away to the southeast. She wanted to gather some leaves to fertilize her taro patch. While she was working there she suddenly heard a child crying. She followed the noise and found in front of a nearby cave a *bersóiŏg-boa* snake in a fresh water pool. Facing the snake she got really afraid and sat down. The snake asked her, "Where are you going to?" The woman replied, "I heard a child crying and followed the call." Then the *bersóiŏg* said, "Let us go into the cave and have a look at it." The woman went with it and they really found a child, then the snake said, "Take the girl on your lap". The woman did as she was told, yet, filled with fear and pity she wept. Again the snake asked, "Why are you weeping?" The woman answered, "I am crying, because I am sad that you, the mother of the child, do not take care of it." Then the snake said, "If you can feed it, then take it. When it is grown up, came back here and show it to me!"

[1] see story 149a.
[2] see Vol. 1, map 2.

The woman promised to do so, took the child, and brought it to her place Ngaragăbál, without caring any more about the fertilizer. At home she first looked for a wet nurse. When she heard the woman of *blai* IV Meriáng in Ngarbagéd had lost her newborn baby, she went there and, while handing over a turtle shell plate, she presented her request, which was granted. Today, the turtle shell plate is still kept there.

Diramangiau̯ asked Ngirameriáng, the head of the household, "Do you allow your younger relative [1] come with me to Ngaragabál, in order to feed my child"? When he consented, the woman accompanied her as a wet nurse. The child grew up and prospered. Diramangiau̯ took the girl with her to the taro patch and gave her a small plot, called Ngaség, to work on. One day, when she was 6—8 years old, she took her to Ngaragelngáel, in order to show the *bersóiŏg*-boa snake its daughter. When it saw the girl so well cared for, she said to Diramangiau̯, "you may keep the girl as your daughter and the land Ngaragelngáel is also yours"!

Thus, the old woman returned to Ngaragbál with her legitimate daughter, who received the name Túrang ra gelngáĕl. She grew into a lovely young woman. At that time, Ngarekobasáng was powering over Goréŏr and the assembly of chiefs of the last place was planning to send a so-called *blolóbol*, a group of young women, to the first place. Each rubak was supposed to contribute one móngol, one bai-girl. Ngiraikelau̯, rubak II of Goréŏr and formerly called Ngiramangiau̯, came to Diramangiau̯ to ask her, if Turang wanted to be his contribution *(ruál)*. She agreed and Turang sailed with the other girls to Ngarekobasáng. When Ngarameketí sent the *blolóbol* the first food, called *gasiau̯*, Diramangiau̯ went along from Ngaramesekíu [2].

In Ngarekobasáng she turned to the rubak-woman I *a* Guódĕl'lăgád and she brought her daughter into her *blai* Gomrekóngĕl, where they had a very friendly reception. When the first delivery of food had nearly been eaten, a *mur*-feast was celebrated in the house of Guódĕl, during which the women of the place where dancing on a stage. Yet, *a* Guódĕl did not have a daughter of her own, whom she could have let dance on the stage. Since she had grown fond of Túang and regarded her like her own daughter, she had her learn this dance so that, after her death, Turang would know everything about her *blai*.

After all 7, for a *blolóbol* customary, food deliveries had been eaten, the girls returned to Goréŏr, as soon as the chiefs of Ngarekobasáng had given them their earnings. Only Túrang did not leave. She stayed with the woman *a* Guódĕl, in order to learn for her to dance and to sing the lead-song, *ked ra nglóik*. Only one girl from a certain high-ranking family could perform as the lead singer. Since both, Diramangiau̯ and *a* Guódĕl'lăgád, loved Túrang very much, they decided to become one single family and to install Túrang as their heiress. From then on, the three of them lived in Ngarekobasáng or on Goréŏr. When a feast was organized in blai Ngaraikelau̯ in Goréŏr, Túrang was the lead singer and both her mothers went with her.

Thus it happened, that *a* Ikelau̯ and blai IV Meriáng in Ngarbagéd, which fed Túrang, and *blai* I Gomrekóngĕl in Ngarekobasáng united, and even today, they are still very close, after *blai* Ngaragăbál is since a long time extinct. It actually happened during that dance in Goréŏr that the high chief *a* Ibĕdul fell in love with Túrang and took her home as his wife. He had a large stone platform built in the honor of *blai* II and his and Túrang's sons belonged to the *a* Ikelau̯ family.

[1] *gogalém*
[2] the channel of Desekél, on the south side of Goréŏr

Story 155a. Melogótŏg a gau̯ With The Long Penis.

log.: bai 12 VIII, bai 102 V[b], bai 114 VI[a], bai 120 VII[a] illustr. d.-pl. 20[e], bai 132 V[a], bai 134 IV[a], bai 136 VI[a], bai 143 IV[a], bai 146 I, bai 148 II[b]a. VI; see also A.B. MEYER pl. 2, row 4. a. pl. 4, row 2.

A man from Ngarekobasáng, called Melogótŏg a gau̯, had a wife, Ngardíl ekelókol, from Ngarĕvikl [1] in Ngatĕlngál. Talking with her son, she used bad language: *Kekamángĕl a temingém!* [2] He shouted: When you say this once more, then you and your husband, the *kekamángĕl a temingél*, have to leave with the canoe to Ngarekobasáng. She, however did not stop using such indecent words, therefore the son, sent both of them away to the island, just as he had promised. At the same time, Melogótŏg a gau̯'s *kirs* became so long that he had to stay in Goréŏr, from where it pushed across to the wife on Ngarekobasáng, who died because of it.

Story 155b. The Long *báok*.

log.: bai 123 VII[b], bai 134 VI[b], bai 137 IV[a], bai 141 VIII.

A man and a woman played together in the moonlight, when he told her: You don't have a *báok*. Filled with indignation she left and soon afterwards, when she was bathing, she said to her female friends: "Pull my *báok* out and carry it to the yard of his house so that he can look at it". This they did. When they arrived with their burden and he saw it, his *kirs* penis popped out, because now he was convinced.

Story 155c. Adultery In Ngaregamai̯. Message by Showing Up.

(this happened around 1860; *mesumĕg a dmángeĕs).log.:* bai 103 V[a] illustr. d.-pl. 20[f].

Two friends from Ngaregamai̯ sailed together on their fishing trip to *a* Ulong. Soon after their arrival, one of them said he had to return home to attend important business. Then the other one got suspicious because of his wife and sailed after him. At home, he saw how his friend had intercourse with his wife. Then he took a long pole and speared both of them through the roof. Afterwards, he returned to *a* Ulong. Soon thereafter, a canoe with three men on board sailed there to bring the husband the news. They arrived before him. When they told him, that his wife was critically ill, he cried. The woman and her lover died and they are buried together in one grave.

Story 156. The Snake of Ngurukdápĕl

(ngúiĕs rukdápĕl).

log.: bai 22 II[a] illustr. d.-pl. 21[a], bai 141 III[a];see also A.B. MEYER '81 pl. 2, row 10.

Some men from Ngeau̯r sailed in a canoe to the north. At night, when they were in the area of the gogeál Ngurukdápĕl, they spotted a fire and approached it in order to use it. Once they were quite close, they realized terrified it was the glowing red mouth of a snake, which soon devoured one of the men. Then they lit their own fire by twirling sticks with strings and there they heated 4 stones until they were red hot. They threw them into the mouth of the monster. Tortured by pain, the *ngúiĕs*-racer snake subsequently ran away and broke a hole into the rock, which can still be seen today, it is called Teluk a rungúiĕs. From here it ran to Babldáob and broke open the channel of Ngurusár, then it fled to Ngarebŏkú in Ngivál, where the ked Delóbog arungúiĕs reminds one of this incident, then to Ngartúkŭr, finally it died on the reef Tpardilúgĕs.

Story 157. Gad ë gadúg Of Ngurukdápĕl

(Storyteller: Regetúker in Ngarsúl) *log.:* bai 36 V III[a] illustr. d.-pl. 21[b], bai 68 s.

A woman from Mogoáng, blai IV in Ngaremeténgĕl, was a thief, and was called *mungúps* [3] on Palau.

[1] also Ngaragerúŏg in *a* Imelīk is mentioned:

[2] *kekamángĕl* long, *temói—kirs* membrum vir., poss.: *temingél*, respectively *kersél;temáng* (poss. *temungúl)* the pounder for coconut fibers (see the fish *temungúl)*, with which the man hammered (*melegótog*), therefore, his name.

[3] Diragasékl, a woman in Gámliangĕl (district *a* Imelik), was also considered *mungúps*. She had a crippled foot. The women of this village bound their foot in the same fashion, so that their footsteps looked like the ones of Diragasékl, who actually was innocent. The story is very similar to story 144, about the female thief without toes. The woman Diltegógo from Gólei was also known to be a taro-thief, yet, Meregórog bŏkú was especially notorious.

Story 157. Gad ë gadúg Of Ngurukdápĕl

(Storyteller: Regetúker in Ngarsúl) *log.:* bai 36 V III[a] illustr. d.-pl. 21[b], bai 68 s.

A woman from Mogoáng, blai IV in Ngaremeténgĕl, was a thievish, and was called *mungúps* [1] on Palau. She took, whatever she could secretly grab. Her family was very much ashamed because of this and, at low tide, they abandoned her on the reef Ngardi-lúgĕs. The fisherman Gad ë gadúg rukdápĕl had just come from his cave on Ngurukdápĕl to the very reef, when he saw the abandoned woman sitting on the coral plates. He asked her: Why are you here? — She answered: My children brought me here. —

Then he asked her, if she wanted to come with him and be his wife; she agreed. So he brought her to his cave on Ngurŭkdápĕl. There she lived together with her savior [2]. After some time, she got homesick and wanted to see again her place. He said: Very well, but you will come back, won't you? — Yes, she replied, I just want to see everything, then I will return. — Well, he said, then I will prepare everything for our trip. — He cut down a *kesīl*-cedar bay cherry tree, lit a fire and burnt the wood. He perforated the pieces of coal and the money he produced in this manner, is known to this very day as *bas l kesīl*. However today, only dark, bad glasses are called like this. He also plucked some fruits from the *tekamerír*-blue marble tree and perforated them for the same purpose.

When Gad ë gadúg and his wife set off, he took the money with him, as well as a school of *terekrík*-mackarel fish, which he placed into the trench [3] of the channel of Ngaremeténgĕl [4]. He stayed some days with his wife at that place. One day, he decided to hold a *mur*-feast for his wife and ordered taro from more or less all the surrounding villages. He moved the *terekrík*-fish into a *péng*-stone weir, where he could spear as many as he wanted, then he let them free. When the feast was over, he paid his debts. For the end of the feast, called *gotúl a mur*, the "Smoke Of The Feast", he paid one piece of *galebúgĕp*-money, which he extracted from a tooth from his mouth. This piece still exists today, known as Ungelél a Gad ë gadúg. Thereupon, he got ready for their return trip to Ngurukdápĕl. He left the *terekrik*-mackarel fish behind and build two *péng*-stone weirs for them. Still today, he is venerated as a galid spirit in Ngaremeténgĕl. When people go fishing, they place some burnt coconut kernel into his (*ulogóug*) shrine, they drive as many fish into the *peng*-weir as they need, and let the rest out.

Story 158. Gamasiógĕl In The Cave With Two Exits.

log.: bai 21 V[a] illustr. d.-pl. 21[d](Ngitoai̯), bai 63 II[b], bai 70 II[a] illustr. d.-pl. 20[c], bai 81 III[a], bai 87 V II[a], bai 118 II[a], bai 142 IV[b].

A woman from blai Bedagál in Rois pelú (district Ngaramlungúi) was pregnant and traveled to Pelíliou. When she came to the cave of Buikmangai̯ the galid spirit, who lived in the cave, stole her child out of her womb. Instead he filled it with saltwater. In due course, the woman had a miscarriage on Pelíliou, meanwhile the child, who had received the name Gamasiógĕl, grew quickly up in the cave and got tall and strong. When the mother was on her way back to the north and passed Buikmangai̯, the young man was already wearing a dugong bracelet. Yet, mother and son did not recognize each other. She did notice his resemblance, but could not find an explanation, until galid spirit Ngirukdápĕl, in the shape of an *mangerengér*-sea krait told her. He gave her a school of *terekrík*- mackerel fish, which he brought to Ngaremeténgĕl [5]. Since she lived inland in Roispelú, she gave the fish to Rŭngūl ra mogoáng, and she always sent him a request whenever she wanted to have some fish.

[1] Diragasékl, a woman in Gámliangĕl (district *a* Imelik), was also considered *mungúps*. She had a crippled foot. The women of this village bound their foot in the same fashion, so that their footsteps looked like the ones of Diragasékl, who actually was innocent. The story is very similar to story 144, about the female thief without toes. The woman Diltegógo from Gólei was also known to be a taro-thief, yet, Meregórog bŏkú was especially notorious.

[2] It is said, that Gadëgadúg, being a galid spirit, did not sleep with his wife, but helped himself to her genitals and after using them returned them.

[3] a trench-*kīs* in the channel.

[4] see story 158.

[1] see story 157.

Therefore, the fish in Ngarameténgĕl belong to the house Bedagál in Roispelú, which is extinct today.

People also report about Gamasiógĕl, that his cave Degerengékl had two exits and that when canoes passed by, he first begged for taro on one side as a rubak adorned with a dugong-bracelet, then without the bracelet on the other side. So travelers believed there were two different people. They, however, were also not shy, telling the second beggar they had already given everything to the first one [1]. When he was discovered and pursued, he turned into a stone, situated today on the western side of Bilekélĕk-bai in Goréŏr. When someone from Goréŏr meets another one, asking for a *gokosóděl*, a travel present, and when this one receives something, but still also takes something else, he usually says, when he is insulted: *băgërei ng geimála Gamasiógĕl* "let it be, this is the hand of Gamasiógĕl"! The same is said about the canoehouse Ngitoa͡i in Ngurusár.

Story 159a. The Cat From a Ulóng.

Once upon a time, a man called Ngiratpáng from *a* Iebúkŭl on Goréŏr sailed to *a* Ulóng, in order to fish there. When rain and wind came, he started to freeze, and therefore, entered a cave and lit a fire. Then a cat came. First he fed it coconut kernel, but when he took a glowing stick to light his tobacco, the cat, obviously believing he wanted to hit it, jumped into his face and hurt him so badly that he died.

Story 159b. The Turtle And The Goat.

log.: bai 54 I, bai 120 IV[a], bai 122 I illustr.: d.-pl. 29[c].

The man Diai from Ngarmid brought a turtle to the beach there. After he had put it down there, he saw Gotoégel chasing a goat and he could not hold himself back to help him. The animal, however, ran into the forest on the Gogeal-rocks and they did not catch it. When Diai came back, the turtle was no longer there. He had set it down on its belly, in order to be able to look closely at its shell. In his haste he had forgotten about it. Now it had run away. He sent out a man with a canoe and a net, but it was in vain. Then the two men had a fight because of what had happened. Something similar happened to Gëriu from Ngaregama͡i, who brought a turtle he had caught to the beach. Suddenly he saw his canoe drift away, he swam after it. When he came back the animal had escaped.

Story 160. Kesebŏkú ra Dengasík

(The Moray Eel From Dengasik, Also Called Tpensik.)

log.: bai 4 VI[a], bai 22 V[b], bai 26 IV[a], bai 35 VII[a], bai 67 III[b] illustr. d.-pl. 21[e], bai 69 III[b], bai 113 I, bai 114 VI[b], bai 115 III[a], bai 123 IV[a], bai 126 II[a], bai 143 VI[b], bai 146 V[b], bai 148 I.

In Dengasik, an island in the east of Palau [2], there is a channel, in which a big stone is situated. The moray-eel grew up there. It became so large, that it could devour a canoe, leaving for a fishing trip, together with its passengers and it also did so from time to time. All people in the neighborhood pondered how they could kill the monster.

Three men, by the name Golëbú, Golëbál, and Mogolíkiki sél a supás, tried to do so in the following way: The last one, a younger brother or relative, took the skins *galíngs* from the groove of the coconut fronds' sticks, dried them under the sun to make them limp and withered *(moálăg)* then they twisted three *melisái*-strands and finally made with them a rope, to which he fastened a *galeákl*-hook, a piece of wood [3]. A moray-eel served as bait. This snare they placed into the channel and it did not take long, until Kesebokú had devoured it. At once, the three men started pulling on the line, which had been fastened to a palm tree.

[1] In KUB. IX it is written that, the second time, he attacked and robbed the canoe in a rather ugly form. He abducted the women, hit the lamenting passengers, and let them continue their journey without a rudder so that they found their death in the current. See also Goréŏr, where the legendary stone is standing close to the rubak-bai (see also KUB. I, p. 46 and IX.)

[2] Probably Ngátik next to Ponape. According to some other information it is an extinct gogeál-place south of Goréŏr.

[3] not *galeókl*.

They pulled for many hours dragging the fish on shore, where they struck it dead. Afterwards, they cut out the best middle part, brought it into the village, and everyone started to eat. However, it was so much food, that all the villagers could not manage to finish it. The leftovers began to smell, and the maggots became so numerous and large that the inhabitants had to leave their place. They sailed to the west and reached Pelíliou, first they came to Ngerikl, then to Ngatanggau͡, where they built a big wall of stones around the local swamp and then filled it with earth. Later on, however, they left this place because of its lack of taro patches. They moved to Ngarengasáng in Ngatĕlngál. Some of the people supposedly also moved to Ngeau͡r.

Story 161. The Galíd *a* Guóděl [1],
The Destruction Of Ngardolólok, And The Men's Club Ngaratatiróu.

log.:bakai͡-looking for eggs bai 92 IV[a] illustr. d.-pl. 31[d].

Galíd *a* Guóděl came on board of a ship that landed next to Ngaregól on Pelíliou and later on turned into stone. There is the island Ngikúr on the reef that represents the ship. The ship's crew went on shore and reached Ngarsióu. There, in the form of human beings, lived *a* Guóděl and Remád lë galíd, the sons of the red coconut crab *ketat*[2], and they fed on *gëgóiŏg*-crabs. Ngarsióu had the landing place Ngarekëvékl next to the mountain Gámliangĕl. From there, both of them saw a huge red mass lying in Ngarabeóug, the landing place of Ngardolólok. Immediately, they went there to see what it was. Arriving there, they were frustrated to see only red blossoming ĕás-milky mangrove trees. They cursed these trees, which, therefore, are not worth anything.

Since they were thirsty, they stamped on the rock and, at once, a spring was gushing out that is also called Ngarabeóug. Today, it is nothing more than a water hole. From there, they went into the village and because it rained they went to blai ra luíl to ask for fire. Yet, because they looked so ugly, they were chased away. Therefore, they turned to blai Ngurulekóng, where only an old woman was at home. She invited them with the following words:

Come in, it is raining. — They entered, each one of them had a crab in his hand, which the woman roasted for them, while she offered each of them a taro-pounding-board to sit on. After they had eaten, they asked the old woman if she had any children. Since she did not have any, both of them said:

— Very well, then we will be your children. — She agreed and then all three lived together in harmony; the men went fishing, the woman gathered taro. However, a galid spirit, called *a* Ugélngabárd lived in blai Ngidálăg. He always went to the rubak-bai Ngramelula͡u and blew the Triton shell there. The pair asked their mother what kind of noise this was. She replied that it was a very brave galid spirit. They should never go there, so that he would not harm them. Yet one day, they decided to go there, nevertheless. They took along their clubs, and when they saw Ugélngabárd sitting in the bai and blowing the Triton shell, they attacked him. He, however, defended himself and a fierce fight started. The pair chased him away and he fled with all his belongings into the hole behind blai Ngidálăg, where he had to surrender. He surrendered the administration to *a* Guódăl and Kemád lë galíd, and today, he is still venerated as a household god. The pair chose the place Gomūgtŏkói [3] and ordered people to build them a house there.

[1] The "old man". Some people assume that this galidspirit is only another form of Medegeī͡pélau, with whom he also shares some characteristics. The name supposedly comes from the Keklaū-people, thus is a foreign one (see story 8 about *a* Ugélkeklaū a. Vol. 2).

[2] is only rarely seen in Ngikúr.

[3] *gomūg* to bring together, *tŏkói* "the talking", this means all the talking brought down to one meaning, agreement.

The two galid spirits made Ngardolólok rich and powerful, this however, caused envy among the other high chiefs of Palau and they were scheming to subject the village. The crippled man called Ngaititegeĭol in Ngardolólog offered the right opportunity. He was so entertaining to look at, that all chiefs longed to have him, therefore, he was sold from one to the other. From Góbak raluíl he came to *a* Ibědul on Goréŏr and from this one, via devious routes to *a* Răklaĭ in Melekéiok.

One day, this one asked him whom he considered to be the wealthiest and most powerful rubak. Ngaititegeĭol had no intention to rank one higher than the others and, thus, causing problems for himself. Finally he said to *a* Răklaĭ that he was the richest and most powerful one. Yet, this one was not satisfied, and asked him to name all rubak with whom he had lived. Then he should tell the truth and name the one who was the most prestigious one. Ngaititegeĭol remained silent for a while, then he said: I do not want to praise others in your presence, but as you are so keen to know, I will tell you that Góbalraluíl in Ngardolólok is the first among all rubak in Pelau. Since in the other end of the house, where he is sits, some small baskets are hanging in front of the house beam and in each of them is the same amount of money, so that whenever someone wants to buy something, he just has to take a certain basket. In addition, he always has the best fish, he never lacks eggs, syrup, and palm wine.

In short, there never is any lack of good food, because he has a lot of servants. Therefore, I believe Góbalraluíl is the wealthiest man in Pelau, with whom nobody can compare. — This pained *a* Răklaĭ's heart and now he was constantly scheming how to get his hands on Góbal raluíl. —

Rubak *a* Uromákl from Ngartúkŭr in Ngarárd travelled around Pelau, in order to visit all the wealthy houses. When he reached Udĕs in Melekéiok, he asked: Who is the richest one in Pelau? People answered him: The richest person is Góbalraluíl in Ngardolólok on Peliliou, because 3 people cut palm wine for him, two cook syrup, and one takes care of fresh palm wine, his usual drink. There is also a big pot of fish, yet only a small pot of fish is cooked for him and there is always a basket filled with megapod-eggs, in addition there is always money hanging behind him on the wall.

— When Uromákl heard this, he became greedy and concentrated how to destroy him and his house. One day, a *ruk*-dance was on in Ngarevíkl. He watched the dance and paid his money. A *bedóiĕl*-spear throwing competition was also taking place, where a man from Ngarengasáng, by the name of Sesengés, stood on stage and caught the spears which where thrown at him in such a clever way, that Uromákl was surprised. He called him and invited him and his people to eat with him. After Three days after the feast had ended, he took him along, home to Ngartúkŭr and sat him into his shrine. He had all women and girls of both sides of the village assembled in front of his residence so that he could choose one. He chose a *móngol*, because people from the gogeál-lime rocks did not consider themselves worthy to court a woman from the land of Pelau. The *móngol* moved into his small house.

Sesengés was not allowed to go fishing or to work; he got all the food for free and whatever he wanted to have. After some time, since he felt alarmed about all the attention, he asked Uromákl: What is it I am supposed to do? — This one replied: You shall be my messenger! — The man from Ngarengasáng continued asking: Very well, tell me, what is the message I have to deliver?

— Uromákl answered: I want Ngardolólok to be destroyed!

— Then the guest said: Well, well, why didn't you tell me before. I can do it. — Uromákl gave him money to pay his passage to Pelíliou. First, he sailed to *a* Iraĭ, from there he went over land to Ngatkíp, and crossed over to Goréŏr, where he found a canoe in Ngaregamaĭ, which sailed to the island Ngëregóng at the Déngĕs-entrance.

There, he paid the captain and walked at low tide across the reef to Ngardolólok. He went into Blai ra luíl, remained there, and made himself useful. After some time, he convinced the person who prepared the drinks to give up his post and to hand the *gomáil* [1] drinking cup over to him. From now on, Sesengés prepared the *gamádăg* for the chief and was well known and loved by all. One day, when the egg-basket was empty, Diraluíl, the woman of the house, said to some women: Tomorrow morning we are going to Ngabád to look for eggs.[2] —

The next morning, all the women of the village went to the small island, situated in the east of the Ngardolólok's harbor. Yet, before they arrived there, Sesengés had already gotten there and had hidden himself. He observed the woman Diraluíl. When she discovered a heap of leaves and started digging in it, he approached her unobserved and stuck her head into the heap. While the woman was stuck fast, he fetched a *kikoi*-shell and scraped away the skin around her genitals until she started bleeding. Then he quickly and unnoticed ran back to Ngardolólok, got his palm wine, and calmly cooked it. When Diraluíl came back, she said to her companions: Go quickly and have something to eat, I am sick and want to be alone.— Soon, she was alone with Gobak ra luíl and said to him: Look at me, what happened to me! — When he saw his wife so sore and had been told what had happened, he was furious at the people of Ngardolólok, because nobody told him who had done it. The following night he did not sleep. In the morning, he had a sailing canoe readied and sailed with his wife to Ngeaŭr. He remained one year there and, together with galid spirit Golungīs, made divinations and casts how to destroy Ngardolólok. Always breaking coconuts Gobak said the following to Golungīs, who repeated it:

mongalíl l kmu Góbak a dio oténgĕl	make signs and say: Gobak, if I will bring down
ku mlil Pĕlau l më oumákămad	his canoe from Pelau, if it comes to a fight
ra Ngardolólok ë ng di mënëóng [3]	against Ngardolólok, if it will be taken?

Golungīs broke the nut, spoke the same words, then he said: No, it cannot be! — One day Gobak said: Then ask about this:

a ki di mokodir [4] *ku Gobip ng kedeĭ*,	If we kill Gobip ng kedeĭ,
ë ng mangaĭ Ngardolólok	will Ngardolólok then be taken?

He was thinking, if Gobip ng kedeĭ was killed, then this would cause the destruction of Ngardolólok. Golungīs replied, after he had broken a nut: Good. We need no more *mangalíl divination*, it is true. Gobip ngkedeĭ was a man, yet, he was considered to be the wife [5] of the god *a* Guódĕl in Ngardolólok. He was tattooed like a woman, wore baste aprons like the women, and lived together with the rubak's wives in a galid-spirit house.

Just at that time, messengers from Ngardolólok came to Góbak, in order to ask him to return home, yet, he did not want to. He said nothing about the planned assassination of Gobip ng kedeĭ and waited until they would say so themselves. He knew well that people from Ngardolólok were rather upset about Gobip ng kedeĭ, because he always went bathing with the women, saw them naked, and altogether was up to a lot of mischief, since he was quite good looking. Soon, the messengers told Gobak that Gobip had to be killed. He agreed, yet, did not say yes. He said the Ngara melulaŭ (as the council of Ngardolólok is called) should do whatever it wanted to do. Thus, the messengers went back and forth, until Gobak finally said: I will only return when Gobip ng kedeĭ is dead. — When the inhabitants of Ngardolólok heard this, they discussed how they could kill the man.

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[1] actually "skull", obviously because of its resemblance with a brain or a coconut shell, see story 207.
[2] Sesengés had a close friendship with another woman, who betrayed everything to him. She was also the one, who directed the companions to the other side, so that Diraluíl was alone.
[3] from *ngu* to take.
[4] *omekoŭád* to kill.
[5] See KUB. V, p. 35.

Yet, as galid spirit *a* Guóděl was powerful, he brought his wife Gobip on top of a tall breadfruit tree, so that nobody could find him.

At that time, the women of Ngardólok decided to make a *blolóbol*-excursion to Ngarekesauáol on Goréŏr, in order to earn some money there as daughters of joy. One woman had made the suggestion, apparently she had became enthusiastic about the idea because of Gobip ng kedei͡ as a go between of galid spirit *a* Guóděl. She had sent a message to the men's club Ngaragárm asking for a canoe to transport them. When the canoe with the women on board sailed through the Déngĕs-entrance towards the east, to sail north across the open sea, their mother, Gobip ng kedei͡, signaled them at the island Ngëregóng. When the canoe got closer Gobip jumped on board and was taken along to Ngarekesauáol, where at once a message was sent to *a* Ibědul: We brought along our old mother instead of a *mongol*. Ibědul sent immediately the women's council *ar* Kerengáp, consisting of Goréŏr's 10 rubak-women, to Ngarakesauáol in order to bring Gobip ng kedei͡ to him.

Although this "mother" was a man, they still gave him a two-storied shrine, called *sop,* as his residence in Goréŏr and kept him company. Soon afterwards, galid spirit *a* Guóděl came from Pelíliou to Goréŏr in order to visit Gobip, who felt ashamed because of the obliging treatment there. The galid spirit was pleased and said to Gobip: Order all the women, each one of them to take a *telutau͡-mat* and to go with her mat, to the Tukĕr-hill close to Ngarekesauáol. There they shall wave to the west, to Basás. They shall do so from morning to evening, if it rains or shines. While doing so they shall say the words: *a basás e mei͡!* Then they will receive their reward! —— This they did for one month and, lo and behold, the Antelope came (1783), ran aground on *a* Ulong, and Goréŏr became rich and powerful. In those days they did not know the meaning of the word *basás* [1] and they argued about it.

Only later they learned from the foreign ship, that this depicted the smell of copper, respectively green rust. Because of the many presents of the white people and because of their help, the inhabitants of Goréŏr became over-confident, especially the men's club Ngaratatiróu that received its name from *tatiróu*, the cloth as red as the sunset glow. *a* Guódel spurred the young people's mischief and incited them against Ngardolólok. They accomplished their first act of strength at the place Mlotórog, at the river Lebúgŏl, south of Goréŏr. In three fully loaded and equipped *kabekl*-war canoes they sailed there in order to support a *míĕg*-almond tree, which had started sliding. A big stone was lying underneath it. They raised it and, thus, restored the tree into its right position. Afterwards, they received an invitation to come to Melekéiok. *a* Răklai͡, the local high chief had heard from Uromákl — who was himself very rich, yet pretended to be stupid and avaricious so that people thought him to be poor — that he had heard that Góbakraluíl in Ngardololók was supposed to be the richest one.

He, however, had added: You are all rich yourselves! — This had angered *a* Răklai͡and he had informed the club Ngaratatiróu in Goréŏr to come and stay a few days in Melekéiok. Since the number of its members was so large, they sailed in 3 big war canoes, under the direction of their leader Ngirasúk, to Melekéiok. On their arrival they were well received. As an expression of their joy and their bravery — Melekéiok and Goréŏr had been adversaries since the old days — they announced that they would stay forever in Melekéiok. *a* Răklai͡took them to the rubak-bai in Melekeióng. There they remained, behaved loudly, and washed in the rain, in order to offend the people of the village. Before long, the chiefs of Melekéiok were so incensed about the little respect shown to them, that they wanted to destroy the club. *a* Răklai͡, though, did not allow it, because he saw that the young men served his purpose well.

From Melekéiok the Ngaratatiróu-club went on a *klegádáol*-visit to all the big places of Babldáob, staying three days in each place. *a* Răklai͡sent word to all of them that they were not to be harmed, despite all their acts of violence against men and woman.

When they returned to Melekéiok, *a* Răklai͡managed to send them to their enemies, to Pelíliou. Their presumption had reached its peak. Sailing south, Ngirasúk ordered to stop in the Toi kobasáng, the passage between Malágal's harbor and the island Ngarekobasáng. There stood a big almond tree. Ngirasúk went into the water underneath it, holding the spine of a stingray in his hand. Now he told his club members to climb the tree and jump on his hand into the water. Whoever was too cowardly to do so, he would not need for his trip to Pelíliou. While people jumped down he always turned his hand, without anybody noticing, so that the spine was pointing downwards. All jumped, except two men, whom he sent home. The others sailed to Pelíliou. Even before they arrived, *a* Răklai͡ had sent messengers to the chiefs of Ngardolólok, that they should kill the club Ngaratatiróu.

The club stayed the first three days in Ngardolólok, causing much harm [1]. On the fourth day, they spread everywhere looking for some amusement. Thus, the task was easily carried out. When Ngirasúk was with half of the men at Ngerikl on the east coast; the other half stayed on the west coast. When Ngirasúk and his retinue went through Nagriáp, he and a part of his companions were attacked and killed [2]. The rest of them ran to the reef Ngëlovīl on the eastern side, between the reef islands Ngargersíul and Ngërugĕlptáng, where they were killed and buried underneath *lovīl*-corals. Ngomoguatúit was the only one who escaped. He was the son of Kldngūl ra Tĕgamdíng, rubak X of Goréŏr. who had had a premonition and had warned his son. Following his father's advice, he always kept the bailer in his hand and bailed the water out of the canoes in the channel instead of participating in the festivities, because he being a poor man was not entitled to do so. According to his father he had to be especially careful should he find the *goru* [3]-bindings of the canoes cut.

Thus, he was the only one, who escaped. He ran to Ngëregóng, where he was taken on board of a canoe sailing to Nagregamai͡. When people in Goréŏr heard about the murder of the Ngaratatiróu-club, they decided to take revenge. *a* Răklai͡'s messengers came offering his help. At first, people from Goréŏr did not go to Pelíliou to fight, but they killed everyone whom they could catch in the lime rocks. In this manner, they also caught a man called Golángĕp from Ngemelís [4]. He had been born in Ngardolólok and was married in Ngarakeúkl. When he met the people from Goréŏr, he asked them: Why are you coming? — They replied: Ngaratatiróu has been killed in Ngardolólok, now you also have to die! — He was furious at his fellow countrymen, that they had not informed him. He replied: If you want Ngardolólok to be destroyed, then you better show mercy, otherwise you should kill me.

Therefore, after he had promised to help, they spared him. Now the Goréŏr-people returned home, while Golángĕp sailed to Ngarakeúkl, as had been agreed. When the first ones came to Goréŏr some *blolóbŏl* [5] women from Ngardolólok were there. They had no idea about the murder of Ngaratatiróu. The Goréor-people erected a pile of firewood on the pier of Ngarekamai͡s, in order to destroy the foreign women there by fire. When it burned the women jumped willingly in it, furious because their own people had sacrificed them. Therefore, after he had promised to help, they spared him. Now the Goréŏr-people returned home, while Golángĕp sailed to Ngarakeúkl, as had been agreed. When the first ones came to Goréŏr some *blolóbŏl* [6] women from Ngardolólok were there. They had no idea about the murder of Ngaratatiróu.

[1] *bau* smell WALL.; obviously from the Engl. brass.

[1] two young daughters Ngaurot ra luíl had been so misused that they died.
[2] It is said, that the chieftain had 36 spears in his body and could only be killed, when he was hit on the head with a stone.
[3] The bindings connecting the hull of the canoe and the construction holding the outrigger beam
[4] an island north of Pelíliou, see Vol. 1, map.
[5] see above.
[6] see above.

The Goréor-people erected a pile of firewood on the pier of Ngarekamaîs, in order to destroy the foreign women there by fire. When it burned the women jumped willingly in it, furious because their own people had sacrificed them. At once, *a* Ibědul sent a message to *a* Răklaĭ, he should come with the eastern side. But the western side of Babldáob also came, as did all of Ngarkldéu, so that a strong battle force was assembled. Ngarmid sent 10 *kabekl* war canoes, Ngaregamaî 2, Ngarbagéd 4, Ngarbagédasaû 2, Ngarekobaság 6, *a* Meúngs 2, etc. All sailed to Ngatkauáng, the landing place of Ngardolólok. There they anchored and build roofs over their canoes. On the first day, Mial from Nga ra kesauáol speared Regúgĕr ra Tëgëkí from Goréôr with an *ulóiŏg*-spear [1]. This saddened *a* Ibědul, yet, *a* Răklaĭ shouted to him: Do not weep, we will destroy Nagrdolólok. In case we do not have enough people I will send to Pelau for reinforcement. — He promised everyone a piece of *galebúgĕp*-money for his bravery and in due course he paid them out to Ngiraidegīl from Ngivál, Bagáp from Nggëssar, Ngiraiderebeî from Ngarekobaság, Malsól from Ngarekeaî and others, so that altogether he spent seven. These brave ones sailed at night with a *klotráol*-canoe to Ngrakeúkl, to talk to Golángĕp, who had been informed. He was waiting there at the headland, flinging small stones. When he hit the canoe, he waded into the water and when he reached the canoe, he felt the scrotum of each individual passenger, testing its size to determine the courage of each one of them. Surprised the inspected men asked him for the reason for this and he replied, that he could only use fearless people.

The following day, a large-scale *ruk*-dance was going to be held in Ngardolólok. Therefore, they all went together in the morning to Ngeríkl on the east side. There they beached the canoe, ate breakfast, and then walked to the village, to blai Gomūgtŏkói, the galid-house close to the village bai [2]. There is only a narrow path, on one side is a taro swamp, on the other are stones and trees. Here a few spears were thrown at them, the leader jumped back and forth and, doing this, fell into the swamp. Ngiraiderebeî laughed about this, he ran forwards, armed with a bundle of spears and a club, and luckily crossed over. The others followed suit. When all were on the other side the *klemeaĭ* [3]-young men had just finished their dance. They sat on the stage, waiting for their replacement. When the free *gotobádĕl* [4]-dancers came, they stepped down. At once, the arrivals pushed among them, creating such an confusion that everyone was fighting everyone else. People from Goréôr set the galid-house and the bai on fire. When the fleet in Ngatkauáng saw the smoke, they started attacking people there, too. They managed to drive back the outposts and to invade the village. Most of the Ngardolólok-people fell by foreign or brotherly hands. Those fleeing into the trees were speared while climbing them or thrown down.

Golángĕp fled in time to Ngarakeúkl, so that nobody saw him. When the fight ended *a* Răklaĭ asked Ibědul, if he could take the captured women, children, and old people, called *ngais* in Palauan, to Melelkéiok. Ibědul gave his permission. *a* Răklaĭ settled them in *a* Ulangaráng, nearby Keklaû. After they had stayed there for a while *a* Răklaĭ, with *a* Ibědul's consent, brought them back to Ngardolólok. They traveled outside, across the sea, to avoid being attacked by the people from Goréôr. However, since they attacked again these poor, persecuted people in Ngardolólok, they were brought to Ngaradesúm nearby *a* Iraî, from where they were brought home, after a few years, by people from Goréôr and *a* Iraî. Ngardolólok was destroyed seven times. The last time by *a* Ibědul Kingsós.

In the end, they no longer defended themselves, they were so feeble and weak because of the offense of their galíd *a* Guóděl. Even today, the destruction of the club Ngaratatiróu is still in everyone's memory.

[1] Obviously while playing.

[2] Illustr. Vol. 2.

[3] For each *ruk*-dance a club had to go into seclusion for several months, these are the *klemeaĭ* in contrast to the free *gotobadĕl*, who "go outside".

[4] The leader was Truiug a diál, see *bl* II Goréôr.

It supposedly had many hundred members. *a* Ibědul ordered the sole survivor Ngomoguatúit to build a monument for his companions and he carved figures from the main posts [1] of the canoehouses *a* Delúi and Săgămús. They can still be seen there and they are called Ngesegél a garagár.

Story 162. How Ngasiás On Pelíliou Got The Right To Release The New *a* Ibědul.

Once upon a time, rubak Góbakramangaláng from Ngasiás came to Goréôr with the intention to steal one of *a* Ibědul's daughters, in order to establish a close bond with *a* Idíd. At that time, Ngasiás was very much oppressed and Góbak hoped o secure assistance in this way. He remained five days in Goréôr, waiting for an opportunity. At the day of his departure he had won the young girl for himself and she went down to the landing place for canoes in *a* Delúi. There, Góbak took the little one on board and sailed away. Arriving in Ngasiás, he heard that people in Goréôr were looking for *a* Ibědul's daughter. He sent a message to *a* Idíd: The little one had slept on board, he had hoisted the sails, and only realized at Cape Ngaramedíu what had happened. Then it had been too late to turn around. Gongolákl, Ibědul's side of the village, sailed down to visit the princess and to bring her food. Góbak now admitted to have abducted the little one intentionally, in order to have closer connection with *a* Idíd. "Leave the child with me", he shouted, "I love her, and help me to make Ngasiás powerful".

People agreed and supported the people of Ngasiás, which became stronger. Then Góbak said, "Thank you! When *a* Ibědul comes, we will pay him for taking off his hat and for his coming on shore in Ngasiás". *a* Ibědul said, "Well! However, when you are building the new rubak-bai *a* Itói, then I want to pay for one half of it, while Ngaragomleblógŏl [2] (the rubak of Ngasiás) shall pay for the other half". So it was from then on. However over time, people from Goréôr got more and more careless and *a* Ibĕul had problems to tame the arrogance of his people. People in Pelíliou were so depressed that they even rubbed the green stripes off their money, in order to make it less desirable. This is why such beads are called *kluk l pelíliou*.

Story 163. How Madraskesúk Separated From His Wife.

log.: bai 53 VIII illustr. d.-pl. 21[d].

Once upon a time, a man, called Ngiratágĕr from Goikúl, arrived in the evening with his canoe in Pelíliou. He landed in Ngatkauáng, the harbor of Ngardolólok. According to custom, he went on shore with the sail in his hand to go into the fishermen's bai. There he saw Mad ra skesúk from Ngasiás sleeping with his wife, with whom he did not have a good marriage. They had arrived too late and, therefore, had not gone any more to their village. Ngiratágĕr slipped into the bai, put the sail down, and grabbed the genitals of the woman. As she did not resist, he slept with her, then he left the house again. Then, he shouted from outside: Mad ra skesúk, I am here! — This one got up, lit a fire, and ate with the arrival, then he laid down and slept again.

On the next morning Mad ra skesúk went to his house in Ngasiás, and at once, he started scolding his wife, as he used to do. Then she said: Tonight, a man slept with me in the bai! — Thus, Mad ra skesúk chased away his wife and remained unwed for the rest of his life.

Story 164. The Two-Headed Galid spirit Măluád lë gúr In Ngasiás And His Drifting Stomach.

log.: bai 45 II[b]illustr. d.-pl. 19[c], bai 69 V[b], bai 77 I, bai 75 I, bai 80 VII[a],
bai 95 VII[b], bai 131 VI[b] illustr. d.-pl. 21[f], bai 141 IV[b] illustr. d.-pl. 21[f], bai 152 VII[b].

A galid spirit with two heads lived in the cave *a* Irúr next to Ngasiás on Pelíliou. One day, he heard a noise in the channel Ngabúngĕl, he went there and found two children, which he devoured, one with each mouth

[1] according to another information, the heads in the front beams of the frame are the memorial symbols.

[2] The name is because in former times the bai stood on the hill Gomleblóg l.

Then the inhabitants of the place got afraid and sent a message to nearby Ngarakeúkl, because of the pending danger, they wanted to move to another place. The others agreed. People packed their household goods, loaded their canoes, and sailed away. Only an old woman, called Magád rë ngirírs after her blai Ngirírs [1], stayed behind, since she lived at a lonely spot and nobody cared for her. She moved into a small cave in the vicinity of bai Debūt that is now called Ngarameau̯s. There she dwelled, at night looking for food and cooking it. After some time, she got pregnant and gave birth to two boys, whom she called Ta găreál bedengél [2] and Ta găreál a btil, because shark teeth *(gareál)* were located in their skin and in their buttocks.

When they had grown up, their mother warned them against making noise. Initially the boys were diligent, yet, soon they wanted to know, why they had to keep silent. Now, their mother told them the reasons. After they had grown stronger, both of them decided to destroy the galid spirit. So one day, they went into the channel and caused a commotion. At once Măluád came. When he tried to catch one of them, this one jumped into his mouth, cut off his tongue, and jumped out again. The other boy cut his other mouth in pieces. The boys accomplished this with the help of their shark teeth and the galid spirit died. When he was dead, they informed their mother, who went down to the channel with both of them. She told the boys to bring a black pinna-oyster shell, and with it she cut the monster's stomach out of its body. She placed it on a round decorative stool, and set it adrift with the following magic words: Hurry away to our people. When they say, you are the stomach of fish, you will shrink, when they say you are from Măluád, then you will get big [3]! Whereupon, the stool floated away and drifted to the channel Ngaranguál in *a* Meúngs on Ngarekobasáng, whereto people had fled. When they saw the stomach, they debated, what kind of fish it could be; then the piece became smaller and smaller; however, when they thought of Măluád, it swelled up. Thus, it had to be dead.

They sent a canoe to discover the truth. Arriving in the channel Ngabúngĕl, the two boys were just busy catching *pkoi*-crabs for their mother. They did not let the canoe enter the channel. It returned to *a* Meungs. Now people decided to sail together to Nagsiás and to beg their allowance to return home. Half of them sailed away, the other stayed behind. After some negotiations the boys allowed the arrivals to enter and, thus, the place was revived. In order to thank the family Ngirírs it was decided that after the renovation the remaining wood of the roof of the rubak-bai *a* Itói belonged to them and that their members had the right to get fire wood from this bai, when they needed some at night.

Story 165. Gobak ra mangaláng And The Destruction Of Ngasiás.

Ngasiás did not know how to behave, despite the efforts of Vítăgasiás. A girl from Ngeau̯r was married with Gobak ra mangaláng, rubak III of Ngasiás. One day, a men's club wanted to sail from Ngasiás to Ngeau̯r, to get some bai-girls from there. Then Gobak's wife said: Let me take this opportunity to also travel there. I will return with the club or, if necessary, I will stay longer. —— Thus, they sailed together to *a* Ngeau̯r. Despite their efforts the club only managed to get one mongol there. Finally, Gobak's wife was willing to act as the other mongol. Thereupon, the club returned with the two mongol to Ngasiás. When they arrived in the channel Ngabúngĕl, Gobak was just there, beating coconut fibers. Since he saw his wife getting on shore, he was satisfied and continued working. The club hauled its canoe on shore and the woman carried a basket away. Since she did not say anything, he also did not talk to her. Afterwards the men went to the village and both women were among them, they went all together into the bai. A young man came to Gobak and said: I think I saw our mother in the bai together with the men's club.

[1] The name Irirs still exists as the female title of blai X Ngaramesĕpelú in Ngasiás.
[2] *a buld* the skin, poss. *budél* seems to be an old version; MC CLUER writes for "body" Pu-thing-el. According some other information, the second one was called *a* Rus bedengél "spine of the stingray his skin".
[3] see story 75 a. 128.

— Very well, he said, let us go up there. — He washed himself and sent a messenger to the bai asking for an explanation. This one brought the message that his wife was as a mongol in the bai. Hence, he returned to the channel and smeared his left arm with mud. When he reached his house, everyone knew already. He felt cold. They lit a big fire to warm him. When he was warm enough, he rose asking for soot and yellow curcuma. With the soot he drew a line along his left arm and on his cheek, because the mud did not stick to it. However, with the yellow color, he painted a line on his right arm. In the evening he did not eat anything, but went to Ngardolólok and sat down on Ngaramelulau̯, the rubak-bai's platform, staying there all night long in the same position. At the break of dawn, he drew a second line with sooth and yellow, next to the first one. In the morning, when Gobak ra luíl opened his door, he saw Gobak ra mangaláng sitting outside. He opened a side door and said to him: Gobak, come inside, do not sit out there!

— He replied: No, I will come to you, to the front side, so you can see me well. — Now, Gobak ra luíl saw is body painting and he asked him: What is wrong with you? I am afraid for you and Pelíliou. — Now, Gobak ra mangaláng told him what had happened and ended his account like this: The painting is supposed to signify: Ngasiás has to be destroyed and to sink below Ngardolólok.— The other one said: If this is your opinion, you should send a message to Goréŏr or to all of Pelíliou, because alone we are too weak. — Gobak ra mangaláng replied: No, only two of us should do it. — Gobak ra luíl spoke: Very well, but first we have to prepare the *goru* -bindings for our *kabékl*-canoes, at once we have to bind them, and have to put the canoes this very day into the water. And we spread the message that, tomorrow early in the morning, Nagrdolólok is going to catch mullets.

— So it happened. Both of them slept in Ngatkauáng, where those, participating in the fishing trip, were also supposed to come. During the night, small groups of people from Ngasiás came this way. However, the club Ngaramelemótom was ambushing all the small groups on the stone path Gádĕsúrou and killed all of them. So, a great part of the people from Ngasiás perished. The next morning, the club Ngaramelemótom sent an envoy with the message to Gobak ra luíl, that all the Ngasiás-people were dead. This one informed Gobak ra mangaláng about it. Thereupon, this one went to the water and cleaned himself and colored himself yellow like a *sisabangiau̯*-bird.

When news about this event reached Nagsiás, everyone ran away, on top of the mountain. Gobak ra mangaláng wanted the club to follow them, to kill all the men and to bring the woman to the bai in Ngardolólok. Chasing them, they found women and children in the bush. Dilīklep, rubak-woman II, called out to them: Wait, take us to Ngasiás, I will prepare a supply of mongol and will send it to Ngardolólok. — When this had happened Gobakraluíl brought Gobák ra mangaláng back to Ngasias and made him rubak III of Ngasiás, because before he had only been rubak I of the village part Mangaláng.

However Dilīklép sang:

1	*ak mu leból lengerá a lengelék* [1]	I say something as my cry
	mailugék reMelemó, ti aukík	and my plea to Ngaramelemótom, my shame,
	më ngilëgeigá ma mkóng	and they have come to you,
	gatekíl Gomiótĕl [2] *ma mlus*	as if Gomiótĕl would be a handful and coral stones
5	*ma goremetél* Ngasiás	and the bush of Ngasiás,
	ë ki gilteklá a li la geikáng	we want to carry it, so it would come to you.
	a kemiél Melemó	You, people from Melemótom,

[1] *lángĕl* scream, from *lmángĕl* to weep.
[2] In former times a place on the heights close to Ngaregól: *gatekil*–load to carry it the hand. Ngasiás sent an úlog to Ngardolólok: if all this would be easy, I would bring it.

what other requests do you have?
Thus Ngasiás was punished and Ngardolólok got supremacy over Pelíliou.

Story 166a. How Poor Mageĩ deŭíd Became Rich.

log.: bai 59 I illustr. d.-pl. 22[a], bai 75 VII[b], illustr. pl. XIV[8].

Mageĩ deŭíd, a man from Ngasiás on Pelíliou, was poor. One day, when Ngasiás had to pay money for a *ruk*-dance to Ngardolólok, he went to Ngiragongór, the high chief of his place and borrowed a piece of *galebúgĕp*-money as *blekátl*, his payment. He got it and, after having marked it, he passed it on. However, people from Pelíliou said: Mageĩ deŭíd borrowed a *galebúgĕp* from Ngiragongór! How will he be able to pay back? — Mageĩ deŭíd stayed in Ngasiás, diligently cut palm wine, cooked syrup, and filled with it his coconut bottles, putting on all of them corks made from *golúdĕg*-soft wood. He stored them on the *reákl*-board above the fireplace. Furthermore, he hung all old coconuts that he found while cutting palm wine, in his house. When Mageĩ deŭíd had three hundred coconut-bottles filled with syrup and many coconuts, he build a big raft and went to the gogeál Ngurukdápĕl, to a place called Biluk l dort, where many *dort*-ironwood trees grew. He brought his raft under such a tree and cut it off, so that it fell right on the raft.

Then he pushed the raft away and let it drift, while he was working on the wood, creating, according to his plans, the so-called small *ulangáng*-spirit houses, which are the adornment of the chiefs' compounds. Before he built these houses, he performed some magic that he had learned from Delbakl the spirit of the sea. Then he sold these shrines to the rubak. First he drifted to Gólei, where he delivered one to Tegógo for one *galebúgĕp*, then he sold some more, to Ngiraroĩs in Galáp, to Mad in Ngabúkĕd, to Merengór in Ngivál, and to *a* Răklaĩ̆in Melekéiok. Each one of them gave him one *galebúgĕp,* off these *a* Răklaĩ̆s had his mark on it. Then, he returned without his raft to Pelíliou. He went to Ngiragongór and placed two *galebúgĕp*-pieces in front of him, of which one had the sign. Ngiragongór choose the other one and, thus, his debt was paid. Now Mageĩ deŭíd was a rich man, and since this time all wealthy houses in Palau have a small shrine.

Story 166b. Explanation Of Story 166a On Ngeaûr:

Poor Mageĩ deŭíd from Ngeaûr, had cut a tree there, together with his galid, in order to build houses and to earn some money. He took a raft and went, together with his galid, out at sea, where numerous houses were created. Then he sailed to Ngarekobasáng, where he sold one to the high chief for 2 *galebúgĕp,* the same he did in *a* Imelīk and in other places.Then he went again to Ngarekobasáng and earned some more money by cutting palm wine. Finally, he returned to Ngeaûr as a rich man and this is why Ngeaûr and Ngarekobasáng are still today closely related.

Story 167. Pĕágĕd arsaĩ, The Monster Bird.

log.: bai 114 II[b] illustr. d.-pl. 22[b], bai 132 II[b], bai 136 V[b], see also ornament in A. B. MEYER '81, pl. 5, row 11.

In Ngariáp on Pelíliou were two hard-working brothers, the older one was cutting palm juice and the younger one was collecting firewood. One day, the last one left early in the morning to cut wood in the mangroves. He only returned home at midday, without bringing anything along. When the older one scolded him angrily, he said, "I had to fight a big bird, which sat on the *déngĕs*-bush. He threw mangrove fruits at me, while I lunged at him with clubs." "Go," the older one shouted angrily, "get going and bring some wood, so we can light a fire". Then the younger one left, and soon brought something, with which they cooked, and they ate their lunch. In the afternoon, when the younger one came again to the mangrove bushes, the bird was again sitting there. The boy took three sticks, about one cubit long, and threw them at the bird; however, he did not achieve anything. Then, he took his axe and threw it at the monster, but it caught it and flew away with it. The bird went to its house, which was in the southern part of Ngariáp, besides the magic tree Bars re kesaû, and put the axe on an upper shelf.

When the boy came home without his axe, his older brother became mad at him and chased him away, to fetch it. He did not give him a bit of food and also did not allow him to drink any water.

Weeping the boy went to the mangroves. He was looking for the robber of his axe, but he could not find him. Standing in the mangroves he determined the direction, in which the bird had disappeared and, following it he correctly, arrived at blai Kesaû in Ngariáp where he found the Pĕágĕd arsaĩ sitting in his house. Weeping he sat down in front of the door. The bird asked him, "Why are you crying so much?" Whereupon the boy told how his brother had scolded him and how he had been chased away to look for his axe, because otherwise they would not have any firewood; not even a bite of food nor a drop of water he had given him and now he was hungry and thirsty. Pĕágĕd invited him to enter and to eat something. He took a small piece of fish and taro, placed both onto a big *gongál*-wooden plate and set it in front of the boy. This one shouted angrily, "How am I supposed to satisfy myself with just a few bites, I am so hungry". "Eat, just eat," cried Pĕágĕd. Surprisingly, as soon as the boy had taken a small bite, it immediately regrew [1]. He ate a long time, until he could not swallow anything anymore.

Fearfully he watched the bird, because he could not finish. In Palau it is the custom to finish all the food, or to take the rest home with you. However, this one only shouted "finished" and the regrowth stopped at once. Then he asked the boy, "What are you saying now?" and he replied, "My brother and I, we are not married, he cuts palm wine and I cut the wood to cook the syrup, which is our only food! Now, as I no longer have an axe, we are in a dilemma!" "Very well," Pĕágĕd exclaimed, "Choose one you like. There are adzes in the shrine, in the room underneath the house and on the shelves!" The boy soon found his own one and he considered it good enough. Happily he sat down again and the bird said, "I know you are poor. Therefore, I challenged you to fight, to get your adze and so that you would follow me into my house. Hence, I want to do some good deed and help you. Listen carefully what I am telling you now. When you reach the plot of land called Gataulúkĕs and you hear a clicking noise and clapping hands, then do not look back, yet in Galëeulúkĕs you can turn around without any problems, when you hear something". He left and did exactly as he had been told. When he heard a clicking noise and clapping hands in Gataulúkĕs he walked on without turning around. Yet, when the same thing happened in Galëeulúkĕs he turned around and there stood a beautiful woman, who walked towards him and said she wanted to be his wife. There were many other pretty girls, who also wanted to have him as their husband, but he said, "This is my wife!"

Thus, he returned home with his adze and with a wife. When the brother saw both of them, he asked astonished, how this had happened and the boy reported everything that had occurred. Some days later, the older brother said to the younger one, "Today, you can cut palm wine, I will go and collect fire wood." He took the adze and disappeared. Since he had not memorized accurately the words of his brother, he already turned around in Gataulúkĕs and petrified he saw a bunch of ugly and sick women, who followed him when he was fleeing back to his house. The younger brother was angry with the additional household members, because the women did not go away. Yet, he remained silent, until the older brother asked, "What do we have to do to get rid of them?" The younger one discussed it with his wife, then he said the following, "We have to take a cooking pot and have to defecate into it!" The three of them did this and when it was half full, they tied it shut and left it standing.

Short time afterwards, the older one shouted, "I cannot stand it anymore with all these women! "Keep the house and make your palm juice alone!" This he said and ran away. "Very well," the younger one replied and started to cut and boil the palm juice. When he was done, he ate with his wife, then he said to the sick women pointing at the closed pot, "Here is your syrup, you can eat all of it!"

[1] Compare with story 10 and 168 about *a* Ugélkeklau.

Then he left the house together with his wife. At once, the women attacked the pot, when they encountered the terrible smell, they fled out of the house and disappeared. Now the couple moved in again and had the entire house for themselves. The woman cultivated taro and he cut palm wine, thus they always had plenty to eat. The sick women became terrible forest-devils, called Tëngangói lë galíd. People leave stinking fish in the bushes, called *túngĕl*, for them, in order to appease them[1]. The older brother had run to Ngardolólok, where he became the minor god *a* Imók.

Story 168. The Four Rubak From Ngarakeúkl, Who Chased The Sun[2];

rekeúkl lulĕltóir ra sils.

log.: on the gable: bai 1 illustr. pl. II^{b}, bai 11, bai 28, bai 40, bai 45 a. 46 illustr. vol. 2 plate 5 a. p. 75, bai 54 illustr., bai 65, bai 69 illustr. pl. IV^{b}, bai 85 illustr. pl. VIII, bai 86, bai 96, bai 100, bai 101 illustr. vol. 3 pl. 15^{l}, bai 114, bai 116 see vol. 1 pl. 1, bai 118, bai 125, bai 130, bai 145, bi 146; *imūl:* bai 90 IV^{a}, bai 132 II^{a} illustr. Plate XIV[2]. One day, four men were sitting at Ngabadángĕl, the landing place of Ngarakeúkl on Pelíliou, they were watching the setting of the sun. They decided to follow the sun, to see where it was going. Thus, the next day, they took a canoe and sailed to the west. In the evening they were quite close to the sun and saw how it plucked some fruit from a *déngĕs*-mangrove and threw them into the ocean. When the sharks snapped at them, it quickly submerged unnoticed by the fish. The four men did the same. In the depth they reached the gable of a house, on which the sun was hanging. They glided down the gable and reached the ground. Looking around they saw a small house filled with bananas and sweets. They beckoned to each other and started to feast themselves. However, this was the residence and the toilet of galid spirit *a* Ugéleklâu. He suddenly felt hungry and sent someone to his small house with the following words: I am having such pain. Have a look, someone must be eating my food. —

The messenger found the four men. He reported: My father, there are four men eating your waste! — Ugélkeklâu ordered to bring them to him. They were brought and given to eat, actually each one of them received a small cube of fish and a small piece of taro. The four guests grumbled, thinking they would never be able to eat their fill. However Ugélkeklâu told them, to keep eating, it would be enough. In fact, as soon as one of them took a piece, a new one was lying there at once.[3] They sat there until they were more than full, and still the food kept on coming. When the galid spirit saw their dilemma, he said: If you take now, it will be finished! — Then the growth of food ended. After they had washed their wooden plates, they came back and remained with *a* Ugélkeklâu.

Now, they were in heaven (see story 10). Yet, every time he went outside he warned them not to open the tridacna-shell at the fireplace. One day, when he was outside, they could no longer restrain themselves and opened the shell. Suddenly like through a window, they saw in front of them their home place Ngarakeúkl and the people playing on the shore. Homesick they started weeping. When *a* Ugélkeklâu returned and found them crying, he asked for the reason. Because of all their tears, they could not answer. He realized what had happened and said: Do not cry, tomorrow you will return home. — The following morning he told one of his servants to bring a piece of bamboo with four knots. First he took the stone Pibúiŭgl bad that still stands today in Ngarakeúkl and stuck it into one side. Then came one man in front of each knot. When the first one was inside and *a* Ugél asked him, if he was sitting comfortably, he replied: Something is itching on my back. Then *a* Ugél said: At home you shall be the Gadrekerói [4]! The second one, placed in front of the second knot, said: Something at my side itches!

[1] Compare with story 98.

[2] The story is, only slightly different and not so detailed about the chiefs, in KUB. I, p. 45 and Semp. II p. 332; perf. of *oltoir* to chase.

[3] in KUB. I, p. 45, it is written that the sun was their host, see story 167.

[4] rubak I of Ngarakeúkl; *mangarkerói* to itch.

— He received the name Gad l pelú [1]. The third one complained about pain in his intestines and was, therefore, called Gëdĕlág [2]. Finally the forth shouted: I am in pain!

— He received the name Ugélmekedíu [3]. When all four of them were in the bamboo *a* Ugélkeklâu took some Croton (*kesuk*-variegated croton) leaves and blocked the other end of the cane and threw it down to Nagarakeúkl. It landed there with such a force that it perforated a stone called Ngururúkl and that has only been destroyed a few years ago. After the bamboo was lying on the beach, some children came to look at this piece of wood, which they did not know. Hearing a voice from the inside, they ran home and reported it. Then people came and wanted to cut the bamboo into pieces. They suddenly heard a voice from inside: Don't cut it in pieces, just remove the plug!

— This they did and to everyone's surprise the four missing men came out. From now on, they ruled as the first four rubak over the settlement Ngarakeúkl. They planted the croton (kesuk-variegated croton) at the communal bai, where it grew into a beautiful tree, the most prominent of all the decorative bushes in Palau. The bamboo, however, they threw into the sea. It drifted to Ngarekobasáng, where people planted it and therefore so much bamboo is growing there. Yet, people from Ngarekeúkl received the right to get, for free, as much bamboo as they liked from there [4].

Story 169. The Female Cannibal Dira gămărtál.

log.: bai 10 IV^{a}, bai 18 IV^{b}, bai 34 V^{b} illustr. d.-pl. 22^{c}, bai 63 VI^{b}, bai 106 V^{b}, bai 122 IV^{a}, bai 114 VII^{a}, see also A. B. MEYER' 81, pl. 4, row 10.

A women's club in Pelíliou colored their teeth with coal. After 4 days were over, they took a *melépĕs*, a pleasure bath at the end. Close to the bathing place an old man was beating coconut fibers to twine them into a string. Since each woman had some scraped coconut in a coconut-sheath [5] to wash their hair with it, he asked them: Whereto? — They replied: We want to wash ourselves. — Good, he said, don't you want to give some of it, so that I can also wash myself? — But the first one passed by quickly. Asking the second one, she replied, she was in a hurry and pointed to the next one, and so on . Finally, the last one, an ugly and poor woman [6] gave him some. He said to her: In case you want to sleep a bit on the driftwood [7] after the bath, then place yourself closest to the shore on the tree. This she did. When everyone was asleep the old man took the hand of the ugly woman, he pulled her on shore, and sent the woman away. Then he made some magic and pushed the tree into the sea. When the women woke up, they were in the middle of the open sea.

After some time the wood drifted to Nggeiangĕl, the place of the female cannibal, Dira gamartál. She invited the women on shore and cared for them, like her own children [8]. Yet, already after the first night, and after all women had slept, one of them was missing in the morning. Diragamartál and her husband had taken her away and devoured her. Now the women became suspicious. The following night, they placed pieces of coconut kernel on their eyelids, so that it look like they had their eyes open and were awake.

[1] rubak II, he thought of his part of the village, his *bitalpelú*.

[2] rubak III; *dĕlág* intestines.

[3] rubak IV; from *mankĕkĕdíu*, to be in pain, to fold.

[4] According to KUB. they are not only allowed to get bamboo, but, in case a mast breaks, they also have the right to take a complete mast from any house. Its owner cannot prevent it, since actually all bamboo belongs to them.

[5] *tageiĕr*, similar to a woven textile.

[6] It is said, this ugly woman was Kerengókl (see story 17 Tipetípakmiĕg).

[7] *gotáor* see story 204.

[8] in log. VII a, in bai 144 it is depicted that she had 10 children (*kum*-crabs), which carried, just like *galitūk*-dancing women, *klbógĕl*–twigs in their hands. She pushed them with the wood into the sea.

Yet, the pieces of coconut had fallen off from one of them. The couple grabbed her and locked her into a tridacna shell. In the morning the others heard the old woman say: Slaughter the woman and hang the intestines on a tree and put the blood into a wooden bowl, so that I can eat and drink, when I come home from the taro patch.

— When she had left, the women searched for the missing one. They deloused the old man and cared for him until he fell asleep. Then they looked for the shell, found and opened it, and released the locked one. Then they took a *súměs*-taro skewer and put it into the ear of the sleeping man. With the help of a *togotogosúld*, a fiber-beater, they drove it inside so that the old man died. Then they cut him up, hung his intestines onto a tree and filled his blood into a wooden bowl. Then they filled an empty coconut shell with ants and brought it with them on top of a coconut palm, where they awaited the return of Diragamartál. Soon she came back, savored the intestines and the blood. In her complacency she called out twice the following words, as if talking to someone:

ak golia ngalekél ueī!	Someone ate his child, woe!
and the ones above answered:	
ak golia uádam elëgësúp elë galpáel!	Someone ate the father with the thick leg, with the sick leg!

When Diragamartál heard this, she consciously looked for her husband. When she could not find him, she climbed the coconut palm to the women, who threw ants from the top into her face. So she had to climb down again to clean herself. When she tried again, the same thing happened.

Then she came with an axe and cut down the palm tree. While she cut, she shouted: *gomúkl* [1]*, a ke mer a pelú!* Fall over, but towards the land! The ones above, however, shouted: *gomúkl a ko mor a dáob!* Fall over, but towards the sea!

The palm fell towards the sea. Each woman had a dry sheath of a coconut blossom; only one of them had a green one. With it, each had one leaf sheath as a sail. Now each one of them sat down on her blossom-sheath and sailed away. But the heavy, green sheath lagged behind and Diragamartál, who sat on her taro-pounding-board hammering on it with the *gai*-pounder, soon closed in on her. When the woman was outrun, she realized that she could no longer escape and so she shouted to the old woman: Mother, look at this beautiful *Tridacna* shell, go and get it, so we will have something to eat. — Diragamartál replied: How am I supposed to do this? — Then the other one said: Dive down and hold your hair into it, so you can pull it up with them. — The old woman did this and when the shell closed, the female cannibal could not free herself any more and drowned. Thus, the women escaped. However, when they arrived at night in Pelíliou and every one of them knocked at her house, asking to be let in, they all got the same reply: Go away, our child is dead. Thus, they all turned into banana trees of the *basói këeam*-kind.

Chant of the 10 *kum*-crabs (see above footnote 3). My own translation.

a Diragamartál*iáng*	Diragamartál, oh.
a ki dí maltóu (r) [2] *rengém*	we only carry according to your wish
a gēlagëe kio kum kul	today we *kum*
mesése kësáko ra mokōsóng	hard-working *kësáko*-crabs …

Story 170. Golungīs.

*log.:*Golungīs: bai 7 IV^{b}, bai 13 V^{b}, bai 40 III^{a} illustr. d.-pl. 22^{d}, bai 48 s. illustr. pl. II^{d}, bai 52 IV^{b} illustr. d.-pl. 22^{d}, bai 73 IV^{a}, bai 117 w. illustr., bai 129 V^{b}, Iluógël: bi 6 IV^{b}, bai 12 II^{b}, bai 29 VI^{a} illustr. d.-pl. 22^{f}, bai 86 III^{a}, bai 88 VII^{b} illustr. d.-pl. 22^{e}, bai 115 IV^{a} illustr., bai 132 IV^{a} illustr. pl. XIV[16].

The daughter of Tegógo, rubak I in Gólei, was called Tarisél. She did not want to marry. People said, she refused all messengers, and they jokingly said, “Does she want to marry Golungīs?” When she heard this, she asked who he was and where he lived. People told her, “Golungīs is a rubak in Ngeaur”. Thus, Tarisél decided to go there. Slowly she proceeded to the south and finally reached Pelíliou, by land and by water. From there she went to Ngeaur. There, she went to blai I Dósŭp in Ngarapelau, where she was friendly received by Dilĕpelau, the family’s title holding woman. Since she did not have a daughter, she was happy to welcome her.

Tarisél helped the old woman in the taro patch. She taught the girl everything and made her acquainted with the local circumstances. She repeatedly warned her newly found daughter in dead earnest not to enter the rubak-bai Ngabīs [1], because it was the house of the galid. The girl agreed to not to do so, yet she took the first unobserved opportunity to visit Golungīs, because she had quickly found out that he was living in the bai. She took a coconut husk, as if she wanted to go and get some fire and went into the bai. When Golungīs saw her coming, he asked her taken by surprise “What do you want here?”

She answered, “I want to see Golungīs!” He replied, “I am the one,” and invited her to enter. She entered, but to her surprise she saw that the entire room was filled with an enormous fleshy mass, which grew out from between Golungīs’ thighs [2], and hardly left any free space to allow her to sit down. Determined she sat down next to the man, and they started a conversation.

After some time Golungīs posed the question if she was hungry. When she consented, he said, “just open the small door at the side of the swelling”, and when Tarisél did so, she found inside banana and sweet dishes, which she enjoyed very much. Whatever was left she carried home. When Dilepelau saw the food, she asked where they came from. Tarisél admitted to have been in the bai and gotten the sweets from Golungīs. Oh, cried the old woman, you are the only one, who loves Golungīs. He gave you good things, so you can go to him. — This the girl did and soon she also stayed at night with the man, who was in the possession of demonic powers. Whenever Tarisél came in the evening, he asked his servant to prepare a hot bath for him. Due to the power of the hot steam he turned into a beautiful young man. Then they slept in the small *ulangáng*-shrine nearby. Thus, they became man and wife.

One day, Tarisél said to her husband: Golungīs, my brother is sick. — He replied: Very well, tomorrow, you can sail home. — How am I supposed to do this, cried Tarisél, I don’t have a canoe. — He replied, he would take care of a means of transport. The following morning, they went to the beach. Golungīs called out to the sea, and a sea-spider [3] came, on whom he sat his wife and a boy as her companion. In this manner, they both arrived safely in Gólei. Following the orders of her husband, Tarisél had a dancing stage built and a residential house cleaned, in order to prepare for a visit, because he planned to organize a *galsímĕr*-feast in the honor of his wife. When everything was ready, Tarisél and the boy traveled once again to Ngeaur, reporting to Golungīs, that they had fulfilled his orders.

Now, this one filled a lot of money from his scrotum, which therefore became again smaller, into a basket and sailed with Tarisél on the sea-spider to Gólei, where the *mur*-feast was celebrated with a great deal of ceremonial. Golungīs distributed much money from his basket, and in the end, he gave Tegógo and his daughter what was left.

[1] *gomúkl* is not quite clear; WALL.*omúgél* to topple something, to fell; but *gomu* the hammer to break a nut; *ke mĕr* you go, *ko mor* you (pl.) go.
[2] oltóurto carry on the back.

[1] According to some other information it was the rubak-bai Gereíud, situated in those days on the other side of the taro patch Urírd.
[2] The storyboards show clearly that it was his scrotum *(medú)*.
[3] Halobates, in Pel. *ilokugíl*, as spidery insect living on the surface of the sea, see d.-pl. 22d.

Then he returned alone to Ngeaûr, where he is still known today as a galid. According to another legend, he turned into the stone Sokodiáng that is still standing next to the one of his mother *a* Iluógĕl next to rubak-bai in Gólei. Sokodiáng actually stands for another name of Golungīs and it means “to widen”, in reference to the man’s big testicles.

His mother *a* Iluógĕl is well known as the one who distributed taro. It is said that she came from the west. Further on, it is said that she always moved around Palau, carrying taro patches on her hands and distributing them or also only as the one who planting saplings. In *a* Imelīk she met with the local galíd Itúngĕl-bai. She only worked at night and at sunrise she turned into a stone. After her arrival on Ngeaûr, she lived in Ngaramásăg in blai Ngadedúr [1], and there she gave birth to Golungīs. It is said, that after his return from Gólei, he found his mother’s house fallen into ruin. She had been treated badly. Therefore, he took the blai and a piece of taro patch and moved with his mother to Ngatpáng, where he lived in Ngimis. His scrotum had gotten small, since he had left all its content in Gólei.

When *a* Iluógĕl had passed away, he moved to *a* Iraî, yet, people there treated him badly. Therefore, he turned into the larvae of a mosquito thus causing his rebirth. This version of the story leads clearly into the direction to Medegeî pélau (see story 197 and Itúngĕl bai *a* Imelīk. It is also said, that he came from the west. The memory of Golungīs is well preserved in Ngeaûr. People like to sing the following verses.

1	*ë ríkebë* [2]*, ë dĕmíu* [3] *ra Golungīs*	Young woman, your father Golungīs
	amaráel osisīk [4] *a gabagīl*	goes looking for a chance to marry
	e mora golókl; ë tõba [5]	to Ngaregolóng. People
	alekóng bageî e lung,	presume, he will marry
5	*alekóng bageî e láng*	they presume he is already married.

This chant refers to the perception that, according to another version of the story, Golungīs went to Gólei to look there for a wife. After he had succeeded, he returned to Ngeaûr, because he realized that she did not love him, but only desired his wealth. The following is another verse of the dance; it refers to the girl’s greed for good things, without being willing to bear the unpleasant side, too:

6	*ëlë ke sióuketúi ra Golungīs*	yes, yes, you really hate Golungīs,
	e di mang a galdíl;[6]	yet, you eat his things;
	ma galdil a sauám,	yes, his things you want
	a kersél komouketúi rengí;	yet, you (pl.) hate his penis on him
10	*ma gamalél* [7]*a sauám,*	yes, you want his betel nut chew,
	a kersél komouketúi rengí.	yet, you (pl.) hate his penis on him.

Story 171. The Canoe That Capsized In The Strait.

log.: bai 22 IV[a], bai 47 VI[a] illustr. d.-pl. 28 f, bai 64 VI[b](shark), bai 65 III[b], bai 107 IV[a], (bai 112 I), bai 122 V[b], bai 125 VI[b], bai 133 III[b], bai 136 III[b] illustr. d.-pl. 22[f].

[1] in bai 52 IV[b] women are in the taro patch, supposedly working for Iluókl. and his wife. While they work *gurugúr*-crabs jump high and men beat them.

[2] *gekebil* girl.

[3] *gadám* father.

[4] *osīk* to look for; *si* is an infix strengthening, as for instance *siouketúi*.

[5] rare expression for *argád.*

[6] *galéd* the catch of a fishing trip, sea stuff; here it is used for provisions in general.

[7] *gamágĕl* the betel nut chew

One day, Ngirakamril sailed from Ngarakeúkl, on Pelíliou, to Ngeaûr. However, en route a storm broke the rigging and the canoe capsized. Help came too late. People perished and the canoe went adrift

Story 171a. How The Ngeaûr-People Tried To Get Rid Of Their Oppressors.

log.: bai 139 V[b].

In the old days, *a* Ngeaûr was very poor and was the slave of Goréŏr. It was very much dominated by the arrogant Goréŏr-people. Therefore, they send for some medicine from Ngabiúl in Ngaregolóng, its consumption should make them all strong and courageous. They filled a wooden vessel with it and placed it in the village. Yet, only one man, called Bádil dared to drink from it. He said: When a canoe with people from Goréŏr comes and they want to get some bai-girls, then we will kill the people. —Soon afterwards, two canoes came. At once Bádil went to the shore welcoming the people. They tied the ropes around his neck and demanded money from him, which he handed over to them. Then he told them: Just take the mongol and leave again. — This they did and sailed away. All the other people on *a* Ngeaûr were outraged and, without drinking the medicine, they declared to be ready to attack at the next possible opportunity these impertinent guests. Finally this happened. When the canoes came once again to Ngeaûr, they attacked the people from Goréŏr and killed three men. They also lost two, so that nothing essentially was achieved and their oppression remained existent. Only with the help of a Spanish ship this dependency was abolished.

Story 172a. The Galídëgád *a* Ugér‘rekemúr l gadéng From Ngeaûr[1].

log.: bai 135 IV[a a, b] illustr. d.-pl. 23[a], blowhole: bai 107 IV[a], bai 109 IV[a] illustr. d.-pl. 23[a], bai 122 IV[b].

Once *a* Ugér‘rekemúr, Rubak I from *a* Roîs on Ngeaûr, hosted a big feast, therefore, he said to the Keklaû-people, who lived on Ngeaûr, to catch a shark for his feast. They agreed and prepared a small rope. When *a* Ugér‘rekemúr saw this, he said: The rope is too small, this is not for a big shark! — The people, however, replied, they would manage with it. — Then the rubak said to them: Very well, if you catch a big shark, I will buy it. — He added: When do you want to sail out at sea. — They replied: Tomorrow!

The next day, people really left to catch a shark. The rubak followed them and turned into a shark. The fishermen had already caught one shark, but when they saw the second fish, they once again cast out the rope, the fish caught it and bit through it. Then he took with him what was left, swam back to the shore, turned again into a human being, and placed the end into his house.

Afterwards, because he had a sore throat, he fell asleep. In the afternoon, the fishermen returned and reported they had not caught any shark. He asked them to enter his house. There they recognized the rope as their own. Only now they brought the shark they had caught and asked for their payment. The rubak, however, opened his mouth wide and they saw it full of shark teeth and ran away. They turned to the north coast and out of anger they created the blowhole Tiai (see Ngabĕángĕd, Vol. 2). Later on, a man from *a* Imeúngs widened it and, therefore, it does not function any more properly.

The Keklaû-people moved away to the north. Later on, when they came to Ngeaûr, they considered it their right to take away everything they could get hold of.

Story 172b. Dira rois From Rois And The Rooster.

log.: bai 150 IV[b].

One day, Dirarois, a woman from *a* Rois on Ngeaûr, went to the water hole, in order to water some kernels of the poisonous *ríaměl*-fruit for two days so that she could eat them. At this time, a big rooster came from the west.

[1] Also a certain Ugér‘rekemúr l gai “master of the haddock’s tail” is mentioned in story 3, see d.-pl. 23a

Story 172b. Dira rois From Rois And The Rooster.

log.: bai 150 IV[b].

One day, Dirarois, a woman from *a* Rois on Ngeaûr, went to the water hole, in order to water some kernels of the poisonous *ríaměl*-fruit for two days so that she could eat them. At this time, a big rooster came from the west. It had been sent by Galid spirit *a* Ugélngabárd and landed in Ngatutk, a landing place to the west of the settlement. It was so strong that it knocked over everything that blocked its way, houses, trees, and so on. When the woman noticed the rooster, she hid in the cave Ií ra umeî, after she had laid out the *ríaměl*-kernels along the path. The rooster ate them and perished soon afterwards. The woman, who from now on had the name Dira malk V, called her children and they dragged the rooster into the village, where it was eaten.

Story 173a. Catching Souls In Ngeaûr.

(rul omdegăm a delép "They Are Catching Souls".)

log.: bai 7 VII[b], bai 18 IV[a] a. V[b], bai 65 VII[a] illustr. d.-pl. 23[b], 135 VI[a], *delép:* bai 83 III[a a.b], bai 86 II[a], bai 88 IV[a], bai 91 VI, bai 143 III[b].

On the southwestern shore of Ngeaûr is the place where the souls celebrate their feasts, before they proceed to the underworld. One day, some men from Ngeaûr went fishing and passed the waterhole [1] Garangákl. Suddenly they heard the splash of water and when they looked around, they were well aware that the water was boiling, but nobody who could have caused this. Water was shooting up with such a force, that the border of the waterhole got wet. People presumed that souls from the nearby beach Ngëdelóg were up to their tricks, and at once, they hurried to rubak Golungīs in Ngarapelaû, who knew a lot about spirits. They wanted to learn the *mangălíl*-magic from him, which would enable them to catch souls. He was willing to teach them, took a coconut, broke it, and showed them how it was done. In the end he said: If you catch a *delép*, you really have to hold onto it, do not let it loose, no matter what animal it might turn into.

— When night fell, the men took coconut kernels, roasted them, and put some pieces into their ears [2], so that their human odor would be covered by the smell of the roasted nut, which pleases the spirits. In this fashion they went to the waterhole, surrounded it, and waited for day to break, when the souls arrived. They heard them walking down and springing into the water, without seeing anything. At once, all of them jumped into the water and tried to catch them, but the souls escaped above. One man, called Ngivál, suspected so, jumped up, and was lucky to get hold of a soul.

He fell with it into the water and was thrown back and forth by the strong spirit, so that he had to shout for help. Then the other ones sized it and held the spirit fast. When it realized that it could not escape, it turned into a *mangerengér*-sea snake, and since this proved to be useless, it turned into a *bersóiŏg*-boa snake, which is very much feared by Palauans. However, they did not loosen their grip, even when the spirit suddenly turned into a green *ngúiěs*-tree snake and afterwards became a *kamaírs*-mangrove snake. Finally, when all these efforts were in vain, the *delép* turned into a *kiúiěd*-starling [3]. Yet, this one also could not escape from them. They took it home and, later on, brought it to *a* Idíd in Goréŏr. People flocked there to see the remarkable bird. Later on, when it died, they smoked it and kept it for a long time, until it fell apart. This happened about 100 years ago.

Story 173b. Maleitaû's Adventure.

log.: bai 21 III[b] a. VI[a] illustr. d.-pl. 23[c], bai 24 VII[a], bai 25 IV[a], bai 27 VII[b], bai 51 IV[a], bai 72 e, bai 74 VII[b], bai 81 II[a], bai 83 VII[b], bai 97 w, bai 105 VII[a] a. [b], bai 109 IV[a], bai 118 III[b], bai 128 III[a] illustr. d.-pl. 29[b].

Maleitaû died on Ngeaûr, and his soul flew to Ngëdeléog, where he saw many *delép*, the so-called *arungád*, working hard to erect a huge trunk of driftwood. He started to sing and pulling in a body the souls managed to put up the tree. He also saw the *ngas*-ironwood tree there, which stuck in the sand without roots. It was called *a rúl ngas,* after the sting ray *rúl*, because it spread really flat. Around 1890, a flood wave carried it away. The souls were playing with it.

Story 173c. Godebísĕg From Blai *a* Ikiláng.

log.: bai 141 V[a].

went one day to the bush to gather pandanus-leaves. There he met a group of *delép*, who were just then celebrating a feast. Taken by surprise, they gave him a wooden bowl filled with taro to take home. Yet, on his way home, they again took away the *tóluk* and broke it. They also took away the taro, so human beings should not see that the *delép* were better off, otherwise they would prefer death to life.

Story 173d. Kalkal's Adventure.

log.: bai 82 VI.

Kalkal from Ngasiás on Pelíliou had the power to see the souls, which he visited on his island at the place of the souls called Ngamrúr near Pkulapelú. One day, he sailed to Ngëdelóg on *a* Ngeaûr, where the *delép* were celebrating a feast. He was welcomed and received a lot of taro and pork meat, served on a one-legged *tóluk*-bench. When he brought the food home to Ngasiás, people marveled at him.

c) Stories from Overseas.

Story 174. How Dengeleî From Sóngosol Took Revenge For Inconvenience Suffered On Ngeaûr.

log.: bai 7 V[b], bai 13 VIII, bai 25 V[b], bai 35II[a], bai 55 II[a], bai 62 II[a] illustr. d.-pl. 23[d], bai 67 VII[b] illustr. d.-pl. 23[d], bai 69 VI[b], bai 106 II[b], bai 138II[a].

Every day, Gerebūk, the son of *a* Ugélkedmúkl, went from Ngeaûr to Ngëdelóg to cut palm wine there. Then it happened that each morning his bowls were missing. He was pondering a way to catch the thief and asked the wife of *a* Ugélkedmúkl. She gave him a *blábuk* [1]-stick, which she had furnished with magic and which had to be tied at the bottom of the palm trees, on which the coconut shells were hanging. Once the thief climbed up the trunk, the palm tree separated above the stick. The upper part of the palm rose so high that the person up there could not come down to the ground.

In the evening, the man fastened the stick onto it, and on the following morning, when he came to look, he recognized Dengĕleî from Sóngosol, the island south of Palau, otherwise called Sónserol. He was on the palm tree floating above the ground. In fear the thief shouted: Do not kill me, take me as your servant!

— Hereupon the victim of theft removed the magic stick, so that Dengĕleî could climb down. Now Ugélkedmúkl took him in his house as his servant, but he did not treat him well. Usually he got only fish bones to eat. Thus, the foreigner pondered how he could return to his home island. He carved a school of *gorvídĕl*-trevally fish from the *gadëpsúngĕl* (*crataeva* tree) wood, told his master about his plan, and invited him to come along. *a* Ugélkemúkl replied: *ng diak! ng maráel a segség ra bai re Bég ma ngak maráe?* no! does the gecko go to bai re Bég, and I should go?— Thus, Dengeleî decided to sail alone. In a basket he had the fish heads he had kept from his food, which he now took with him. His hosts gave him some provisions. With all this he went on board of a canoe, put his wooden fish into the water, which dragged him with magic power to his island.

[1] *diósog* "pond", a transition to the bathing place *díong*.

[2] not ear canals.

[3] According to KUB. V, p. 8, a man tried to get the spirit of his wife back, which he finally took home with him in form of a starling. He tied it down at one leg, but the bird wrested itself free, leaving one leg behind.

[1] a young hibiscus stick, without its bark, see also story 14 about *a* Tmëlogod.

After his arrival on the shore of Sóngosol, he rang the *gongesmól*-bell that consisted of a coconut shell, to get the attention of his people. They came at once, brought him home, and cleaned him with warm water. They took care of him, because he was a wealthy man there.

After some time he sent his fish back to Ngeau̯r with the order that when meeting Ugélkedmúkl on a fishing trip, they should hold on to his fishing line and drag him and his canoe to Sóngosol. This they did. When they arrived, they rang the bell with their tails. Dengeleı̯ came down and brought Ugélkedmúkl home, washed him, cared for him, and gave him a lot of good food. After some days, Dengeleı̯ said: My father, I thought the gecko never went away?

— *a* Ugél did not reply, yet, soon afterwards he asked to return to Ngeau̯r. Dengeleı̯ fulfilled his wish, got everything ready for the trip, gave him a lot of food, and gave him an additional bundle of mats with the following words: Here is something rare. When you arrive at home, gather all your relatives and open it! — After *a* Ugélkedmúkl arrived happily on Ngeau̯r, he gathered his relatives and opened the bundle. Inside he found a basket with the fish bones he had given on a daily basis to Dengeleı̯. Then he and his family were ashamed.

Story 176. Trouble Because Of Fire.

log.: bai 52 VI^{b} illustr. d.-pl. 23^{e}, bai 110 V^{b} illustr. pl. IX^{c}.

(see Dutch legends JOHANN W. WOLF, Brockhaus-Leipzig 1843, Nr. 407:
"The Extinguished Fire Of Audenaerde", more in part IX^{a}).

Once upon a time, the son of a king lived somewhere in a foreign land and somewhere else a daughter of a king. With the help of a flying dragon, the young man sent her a letter, which she received and answered. She informed him that she reciprocated his love, and that he should come at night, then she would welcome him. When he came and was about to climb the ladder to her house, she pulled it halfway up and let it drop again, so that he fell off and broke his bones. His people cared for him, and, when he had regained his health, his father, the king, took away all the fire from the people of the other king, and he wrote them: When your king's daughter does not provide you with fire from her behind, you will have to perish. — She had to do this, and in this manner people got their fire back.

Story 177. The Punished Thief.

log.: bai 36 I.

A man was constantly stealing tobacco from a white man's plantation in Manila. Therefore, this one had a puppet erected there, which was made of charcoal. At night, when the thief came and stole a lot he saw the dark figure and said to it: you can help me carrying. — But he did not get any reply. He became angry, jumped on him, and got stuck. In this manner the owner caught him and whipped him.

Story 178. The Greedy Relatives From Yap.

log.: bai 36 VII^{b}, stone money: bai 127 III^{b} illustr. d.-pl. 23^{f}.

A man died in Gadjbar on Yap. When he was dead, his relatives came and wanted to take away everything. Then the son took his dead father's penis into his hand and shouted: For whom did this one work, for you or for my mother? Thus, they were mortified and returned everything. Yapese people came to Palau since the old days to break their stone money in the caves of the Gogéal rocks. (more about this in MÜLLER Yap vol. 1 pl. 37-39).

Story 179. The Drifting Of The Mógĕmog-People.

log.: bai 41 II^{b} illustr. d.-pl. 24^{a}.

During a typhoon, 2 men drifted in a canoe to an uninhibited coral island. Each one of them had his child on board. There, they waited a long time for favorable winds to sail home. They made a spell with palm fronds,yet, neither

could agree about the time nor the direction. Therefore, they decided to exchange their children and to sail in different directions, to the east and the west. However, one of them perished in the ocean and was eaten by a crab, the other one, together with the child, was carried by a bird and brought to Yap.

Story 180a. What Happened To The English Man Alik on Ngaregúr.

log.: bai 31 IV^{a} illustr. d.-pl. 22^{c}, bai 36 IX^{a} illustr. d.-pl. 31^{t}, coconuts: bai 26 V^{a} illustr. d.-pl. XIV 27.

A men's club had found a dead dugong and brought it to the shore of the island Ngaregúr, where a trader, called Alik, was living. He wanted to have the cervical vertebra that is used as a bracelet, however the men did not want to part with it. Thereupon Alik got his Yap-men and his gun that was stored on his trading station. But one of the Palauan snatched the gun away from him and, although one of the Yap-man had jumped on top of the dugong, he was tied to the tail and dragged to the ocean, from where the Yapese had to swim back to shore. The men's club dragged the *mesekíu* with its canoe to Ngaregolóng, where it was offered to the galid spirit of Ngabiúl. Later on, Alik got his gun back. He travelled from Palau to Voleaı̯, where he was slain by a man from Sónsorol.

Story 180b. Captain Holcome

log.: bai 26 III^{a}, bai 28 IV^{a} illustr. d.-pl. 24^{b}, bai 69 IV^{a} illustr. aqu. sheet 6^{f}, bai 71 IV^{b}, bai 99 V^{a}, bai 107 VI^{a}

Lived on Yap and had his house there. One day, he came by canoe to Palau, together with Yapese sailors, among them also the man Remokot. Here he recruited some more sailors. Rubak Ngiragëtet and a man called Mútulong went along. The ship then sailed into the region of New Guinea to get copra and trepang from there. When the captain went on shore in one of his canoes, it was attacked by black people and he was killed. Mútulang escaped because he was plunging into the water, while Ngiragëtet had remained on board of the ship. There, he caught the spears that were thrown at him, in the Palauan fashion,[1].

d) Animal Stories.

Story 181. How The Crab In The *kikói*-Shell *(kmil a kikói)* Became King.

log.: bai 4 V^{b} illustr. d.-pl. 24^{c}, bai 73 II^{b}, bai 91 III^{b}.

An old snake lived in the vicinity of a village in a foreign land. She ate everything she could get hold of, she even devoured houses together with the people and only one old woman was left. This one got pregnant and gave birth to a son, who grew up fast. He caught fish and crabs for his mother. One day, he found a *kikói*-shell with a small *kmai*-crab, which he raised. It grew rapidly and could talk. So one day it asked: Are we alone here? — Yes, replied the boy, the big snake, down in the bush, devoured everyone else! — The crab continued: Go and bring the snake here!

— The boy, however, was afraid. Soon afterwards, both of them went to the end of the village and whistled. When the snake heard the call, she sent her children, two red worms, to investigate the significance of this noise. The crab went alone to meet them, it grabbed one of them, killed it and threw it behind itself, then the other one. When the mother snake came, the crab attacked it, biting its jaw, so that it died. At once, voices were heard from the interior of the snake, which begged to be saved. However, the crab shouted: You stay inside until the snake is dead, then you shall die with it. — Yet, those inside begged so sincerely to be freed that the crab asked: What will you give me? — Inside the king replied: You shall be king and everyone shall serve you. — Then the crab agreed and cut the snake open, so that everyone, who had been devoured by the snake, came outside. Thus the *kmil a kikói* became king.

Story 182a. The Carcinus-Crab From Galáp

(gamáng ra ivëgëbëbúng) log.: bai 1 V^{b} illustr. d.-pl. 24^{e}.

[1] see Vol. 3, d.-pl. 29f; about Holcome see part IX^{a}.

A *gamáng*-mangrove crab from Galáp lost its legs in the surf of Ivëgëbëbúng. Now it rowed with the fins of its hind legs to the south in order to ask a medicinal healer in Ngarebŏkú for help. When it arrived at the big hole Ngápsang in Keklau͡, the local *gamáng*-mangrove crab asked: Where to! — When the Galáp-crab announced its intention, the one from Ngápsang said: I will fix it! — It made a small hole into the sand of the beach in which he placed the patient and cared for it until its legs had grown

Story 182b. The Stranded Boxfish.

log.: bai 47 IV^{b} illustr. d.-pl. 24^{e}, bai 98 V^{b}.

It is said, that when a *karamasūs* gets caught on dry land and one can hear its grunting, then it is calling for the crabs to get it back into the water. (see story 14.)

Story 183. The Moray Eels In The Forked Stone

(kesebŏkú ra matáng l bád.[1]*.)*

log.: bai 48 V^{b} illustr. d.-pl. 24^{d}, bai 71 II^{b}, bai 79 IV^{b}, bai 87 II^{a}, bai 98 V^{a}, bai 99 VII^{a}, bai 109 II^{b}a. III^{a} , bai 110 VI^{b} and VI^{b}; see also A. B. MEYER' 81, pl. 4, row 8.

Two moray eels lived in a stone in Ngaramedelím nearby Golei. The stone had openings in two different directions. They could not reach each other and eventually found out that their tails had grown together. So they agreed that each one in turn had to yield to the other. In this manner, they were on good terms, could live and thrive. The story about Kesebŏkú *ra* Golóug in Vol. 2, has the same meaning.

Story 184. The Race Of The Needlefish And The Hermit Crab.

log.: bai 109 III^{b} a. VII^{a}, bai 119 IV^{a} illustr. aqu. sheet 35^{g}, bai 122 V^{a}, bai 125 II^{b}, bai 127 *gk* III illustr. d.-pl. 24^{f}, bai 151 *br*.

One day, the needlefish *sĕkós* said to the hermit crab *kum*: Why are you always sitting quietly, while I am running back and forth to my food? — It replied: What do you want? I am running faster than you! — The sea needle laughed and said: Very well, tomorrow we will have a race. — The hermit crab agreed. At night, however, it sent a message to all its brothers to help it and to take turns during the race. As soon as one shouted *kum*, another one should take its turn. This they did. When the fish arrived in Ngaregolóng and still saw the crab, he wanted to take a short cut and jumped overland to reach the western coast. Doing this, its pointed mouth hit the trunk of a pandanus, got stuck in it, and he died. A woman found it there.

Story 185. The Trees That Were Friends.

log.: bai 15 D III^{b} illustr. frott. 84, bai 55 IV^{b}, bai 66 II^{a} illustr. d.-pl. 25^{a}, bai 75 VI^{a}, bai 94 II^{a} illustr. pl. XIV 26, bai 98 IV^{b}, bai 128 V^{a}, bai 151 IV^{b}.

People from Ngarebŏkú looked for a large ridge beam for a house. They found one in Rois pelú, a *kĕlau͡*-tree (ironwood) that stood together with a *roro* (Erythrina). The *roro* was its friend. It saw how his friend's branches were cut off and how the trunk was carried away. Therefore, it followed its friend. It looked for a long time until it found it in Ngarameskáng. When the *kĕlau͡* saw its friend, it started crying and came out of the roof, so that people, who were building the house, died because of the shock.

Story 186a. The Fishes' Fight With The Taro.

log.: bai 48 s. illustr. pl. II^{d} a. Vol. 5, illustr. 6, bai 90 III^{a}, bai 102 II^{b}.

The fish and the taro plants were fighting which one of them was the stronger one. The fight went this way and that, without any decision being reached. Then the fishes hired the black Pen shell (*Pinna-sebúiŭs*) to creep and cut the stem from the roots with its sharp edge. Thus, the taro lost.

[1] see the stone in story 30a; also Kesebŏkú re gúr. as per Ngaregúr

Yet, the *kim-Tridacna* shell did not help the former one, but was always lying around, asking for news. When it also asked the stingray *rul,* it got angry and shouted: Why are you lying around like an old woman and why don't you fight with us? — Then it stung the *kim* and, therefore, there is an egg *ngáis* in the *kim*. The *kim*, however, called the *gal'lebesói*-coral reef fish and the bannerfish *karamaramedú*, to bring Ugél ra másăg in Ngaramásăg the message about its injury. They set off at once, yet, on the way they came across a trunk of driftwood, which the surf on the beach moved up and down. They wanted to swim underneath, but they were caught and flattened, and this is the reason, why these fish are so flat. They returned to the *kim* and lamented their misfortune. The *tudíp*-crab heard this and said: I can go and tell him.

— Thus, the *kim* sent this crab to Ugél ra másăg. When it came to the piece of driftwood, it jumped over it and safely reached the place and reported the accident. Ugél ra másăg sent the crab back with the following message: Tomorrow I have a betel nut palm cut down and have spears made from it. When they are finished, I will let you know! — The shrimp reported to the *kim* and this one sent back this message: At full moon bring all canoes with the spears to the reef Goirúl, then I will give you orders!

When the canoes came at the appointed time, the *kim* said: Line the canoes abreast and punt up the coast. — This they did and at the time of the full moon, they found the *rúl*-sting rays on the Goirúl reef, looking for food. People speared them and all canoes were filled with them. Then they returned to the *kim* and reported it. *Kim* was satisfied and said: Very well, eat them and sell them, though, not for big pieces of money, only for small ones! — Therefore, the stingray is a cheap fish, because not more than one *mora trúiug* [1] is paid for it.

Story 186b. The Crab From Ngaramásăg.

In Ngaramásăg is a big channel, into which 4 creeks flow. There, underneath the bridge of the village lived the crab But l káep, which desired to feed on human beings. It had a friend, a *galid spirit* by the name of *a* Iegád, whom it asked for help. This one also took his bath in the water where the crab lived. He tempted the people of the village to bathe with him. In this manner, the crab caught and ate them. After the inhabitants of the village noticed this, they attacked both of them and beat them to death. The waterfall *madál a íegád* in Gongodogūl has its name from the spirit.

Story 186c. How People Learned To Catch Stingrays

(síkĕs a goirúl).

log.: bai 59 II^{a} illustr. d.-pl. 24^{f}, see also A. B. MEYER '81 pl. 5, row 6.

In the old days, people feared the *rul*-stingray and did not dare to catch it. One day, the *kim*-shell sent the crab to the high chief of Ngaramásăg informing him how one had to do this, that many men, armed with spears, had to be sent out, then the *rul* could easily be caught. Now the rubak sent messengers all around Palau to instruct everyone, and since then people know how to catch stingrays.

Story 187a. Why The *psódog*-Cardinal Fish Carries the Roe In His Mouth.

log.: bai 25 II^{b}, bai 79 III^{b}.

The *psódog*-cardinal fish said to the *kmai*-crab: You cannot make me laugh! — The crab did not succeed. It then brought the jellyfish, which also had no success, the same happened to the other fish, which had been called to help. Then came the *mardingáol*-congrid eel, which lifted itself on its hard tail, stuck out its ears, and started to dance. Then the *psódog*- cardinal fish had to laugh so hard, that the roe got into its mouth and this is the reason it still carries it there.

[1] approximately equivalent to 4 M.

Story 187a. Why The *psódog*-Cardinal Fish Carries the Roe In His Mouth.

log.: bai 25 II[b], bai 79 III[b].

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Story 187b. The Turtle And The *dukl*-Trigger Fish.

One day, a man from Ngaregamai͡ on Goréor, inspected the stones *melógŏd a bad*. He had seen a turtle disappear and now was looking in all the holes of the rock for it. When he crawled into a hole underneath the water, the turtle locked the opening with its belly plate, so that he could no longer get out. In his desperation he looked for another exit and found a *dukl*-trigger fish. Using it as a cushion he lifted the rocks on top of him. When he reached the canoe with the fish, he smeared around its mouth some *reng*-curcuma, as a sign of gratitude, and put it back into the water. Therefore, the *karadukl* has a yellowish red mouth.

Story 188a. How Gëdëád Rescued The *gorovídĕl*- Trevally Fish.

log.: bai 5 VII[b] illustr. d.-pl. 27[c], bai 26 II[b] illustr. d.-pl. 25[a], bai 51 VII[a], bai 113 VI[a].

The *gorovídĕl*-trevally fish, the son of the jellyfish-mother Gëdëád devoured a *kmai*-crab, which got stuck in its throat. The mother sent all the fish, yet they could not help, nor the gecko and skink *gamai͡degëdúi* and *meletemútĕs*. Finally, she authorized the echo *ngerengél* (lizard, see story 148) to get the conger eel *mardingáol*. This one danced with his ears sticking out, decorated with coconut leaves that the gecko had fetched for it. Then the *gorovídĕl* had to laugh so hard that it spit out the crab and was saved.

Story 188b. The Game Hide-And-Seek

log.: bai 13 IV[b] illustr. d.-pl. 25[b], bai 82 IV[a],

is played by shrimps and flatfish. The first ones hole up in-between the stones, the others bury themselves in the sand. The *mesekūk*-surgeon fish also participate, they swim far away, make the water murky, and hide in between the stones.

Story 189. The Fruit Bat And The Rat.

log.: bai 73 III[b].

In Ngarekeklau͡ stood a large *lulk*-fig tree, in which lived a *golik*, a fruit bat. A rat was crawling underneath the tree, saw the droppings of the *golik,* and ate them, because they tasted so delicious. Then it climbed on the *lulk* to ask the *golik* where it found the delicious fruits that made such delicious excrements. He replied: I am always flying to Ngarák, where is eternal summertime, then I come back here. — Thereupon, the rat wanted to borrow the wings, just for a short while, to taste the delicious fruits. When the *golik* gave the rat the wings, it flew away and never came back. *Bīib*, the fruit dove, which had been sent after it, also returned without any success.

Story 190. The Sharks' Fight.

log.: bai 87 VI[a] illustr. d.-pl. 25[c].

One day, the sharks in Ngurukdápĕl had a fight. Soon it was found out, that the *tngot*-fish had caused the fight by delivering false news.

Story 191. The Turtle and the Megapode.

log.: bai 1 III[b] illustr. d.-pl. 25[d], bai 25 IV[b], bai 37 and bai 69 *br* illustr. d.-pl. 25[d].

The woman Dira sivuogiláng from Ngatmél had a turtle and a megapode. One day, while the woman was in the taro patch, both of them rummaged in the heap of ash in the house and put their eggs inside.

Upon her return the woman noticed this and chased the animals away. Both of them got really angry. The turtle went into the ocean and swam away with the megapode on its back. When the woman saw this, she grieved and called after them: *băkai͡,* go to Ngaregúr and stay there; and you turtle, when you lay eggs, lay them in Ngaregúr. In case someone wants to catch *a uél*, then the *bakai͡* shall warn you! — This they did and this is the reason there are so many turtles in the vicinity of Ngaregúr. The *bakai͡* broods on land, the turtle in the water, where the hen is chasing the young turtles.

Story 192. The Octopus And The *búdŏg*-Yellow-Cheeked Tuskfish. How Tegógo's Son Got His Hand Back.

log.: bai 2 II[b] illustr. d.-pl. 25[e], bai 24 III[b], bai 35 VII[b], bai 48 III[a] illustr. d.-pl. 25[e], bai 128 IV[b].

Tegógo, rubak I of Gólei, had one son, whom a moray eel had bit off his hand. Therefore, the old man sent the *búdŏg*-yellow-cheeked tuskfish, which persuaded the *bukitáng* octopus to retrieve with his 8 feet long arms the hand from the moray eel. Thereupon, the rubak gave his only bracelet to *bukitáng*. Later on, *búdŏg* yellow-cheeked tuskfish took it away and slipped it over its tail; that is why it still has one white stripe there. Tegógo, however, organized a big feast to celebrate the rehabilitation of his son.

e) Heroic Chants.

Story 193. Tĕlámĕs And the Two Galid spirit Gadabedei͡ And Gersói.

log.: bai 4 II[b], bai 12 IV[a], bai 83 VI[a], bai 103 III[a] illustr. d.-pl. 25[f], bai 114 III at the bottom, bai 115 IX[a] illustr. d.-pl. 26[a]. bai 125 III[a] illustr. d.-pl. 29[b], bai 126[a].

Tĕlámĕs lived in the house Ngarutegóng in Ngariáp on Pelíliou where he was cutting palm wine. Every day in the morning and in the evening, the spirits Gadabedei͡ and Gersói passed behind this house In the evening, they often heard Tĕlámĕs skimming the froth of the *iláot*-coconut syrup, then he poured some of it behind the fireplace with the following words:

molim a Gadăbedei͡, *kau ma* Gersói! Drink Gadăbedei͡, you and Gersói!

They wondered about this, how he came to know their names and, one day, they stepped into his house and asked him, "We hear you saying our names. How come you know them? Do you love us?" "Yes," answered Tĕlámĕs, "I did not hear your names from anyone. I invented them." From now on both of them frequently conversed with him telling him about their adventures, that, every day, they went early in the morning to the strait Gĕúgĕl, there they went down to the bottom of the sea, where their house blai ra Gĕúgĕl stood. Their sweethearts, the fish *mámĕl,* a big Napoleon wrasse, and *a deságĕl,* a Red tailed catfish also lived in there. Would he not like to accompany them one day? Tĕlámĕs readily agreed and when they offered him to come at once, he quickly finished his *iláot*-coconut syrup and accompanied them. They told him to pay attention and to step into their footsteps. He did as he was told and they went through the cave Ikilóng and then down through the water to a big lime rock, around which many fish were swimming. Both spirits shouted to them, asking why no house was there. They ordered them to quickly construct one, and then a great number of big and small fish gathered, all carrying stones to the place.

They built posts and walls and finally the roof. Thus, in no time at all, a beautiful bai was build. The three men entered and many fish assembled inside. The female *mámĕl*-fish consorted with Gadabedei͡ and the Red tailed catfish with Gersói, Tueláměs, though, remained alone. The two spirit told him to choose a female companion and he chose *túrang l báng*, a golden-yellow goatfish, with which he spent the night. Both spirits had told their companion to pay close attention in the morning, when their stick-like lime container [1] was rattling, then it would be time to leave.

[1] A hollow stick filled with lime in form of a powder, used for betel nut chewing.

As soon as both of them stepped out of the house, it would collapse. Thus, Tëlámës paid close attention and, in the morning, he returned safe and sound to Ngariáp, where all three of them had a drink in the house of the palm wine cutter. They agreed to have another reunion in the evening, then the two spirits left to spend the day in heaven. Yet, in the evening, when they returned to Tëlámës to pick him up for a new night trip, he did not want to accompany them. He told them he had too much work to do. In reality, he was pondering the idea to catch these many fish, which he had seen at the bottom of the sea all close together. They would be the food for a feast, which he was planning to celebrate.

In due course, he secretly collected lianas to make a net, which he finished in three days. When the spirits passed again his house, he called to them that he wanted to accompany them. Gladly they took him with them, yet, they were surprised about the bundle he carried along. He explained it was a meaningless bundle for traveling. Thus, the two unsuspecting spirits reached the bottom of the sea together with Tëlámës. Again they had the bai built and then went to sleep with their sweethearts. When all of them were asleep, Tëlámës got his net out of the bundle and stretched it across the front gable, so that all the fish on their way out swam into it, all except his sweetheart, the goatfish, which he showed another way.

However, this one also told the Red tailed catfish and the wrasse about the escape route. In this manner a great amount of beautiful fish got caught in his net. Both spirits were quite angry when they noticed it. Tëlámës did not care, but gathered his net and left in order to bring his catch to the channel of Ngariáp, where he fastened his net. Then he went to his mother and told her he wanted to hold a feast. She, however, was quite angry about such talk, because she knew well that her son, since he had no money, could not organize a feast. She had no idea about his big catch. Therefore, he went back to the channel, packed his net onto a large *golegútël*-bamboo raft and sailed to Gólei, in the north of Babeldáob. There he fastened again his net and went up to Tegógo, rubak I, to offer his catch to him. He accepted it and gave Tëlámës a big piece of money, which he brought to his mother on Pelíliou, to take care of it. She was delighted and now taught her son the *gólei*-magic of breaking the nut *omngél a lei͡* , to break the nut, that has the power to chase the spirit away from the fish, so they cannot make the fish sick.

Doing this, the magician holds a coconut in his left hand, a *gomu*-stone to break it in half in the right hand, and he says:

		line:
1	*ak oltúruk reka͡u,* Ugéliáng;	I beg you, heavenly ruler;
2	ë ak omú ra lisél,	I break his coconut,
3	*tial but ra geilagáng*	this bundle of fish now.

He hands the "First One In Heaven" symbolically the catch. The chant of Tëlámës' mother is the following:

4	e Tël 'láng *a dekíei blíd rõ Ngorútegóng*	Tëlámës, when we live in our houses Ng.
5	*ma Igílo, ma Igílang, ma Gomarabang*,	and I., and I., and G.,
	medi l kloál l blid r sërióu	because we only have four down there,
	muku lag reka͡u meng dimerék l tekingek	and I taught you and talked openly,
	l kngmong ng díak së kaspesúbëd	why not inform each other;
	ë alogúp, e kamatórud,	instead you were angry;
10	*l mogoteklí, e ngul dmángës*,	pulled it on the rope, bringing up the coast,
	l mo mokúr ra úgul a pălá͡u ra Golékl	and you fastened at the trunk of the Palau-tree in Gólei,
	ë *kmerd ma kol taráo re ngí ra Gëuíd*	you jumped on shore and sold it
	l Golókl	to the seven of Ngaregolóng
13	*ma* Tegógo *a nga͡urang*	and Tegógo took line:
14	*ma tia ngapseklém ma tia sëkerém,*	and this is your loin cloth and your necklace,
15	*e m tóbëd ma mõsa garīg l líus i* Ngaregolóng	then go out and see the brown coconut in Ngaregolong
	më bomngásăg re ngí,	and climb it (the palm),
	më bomosekasa͡u ra gasúgugál	and squeeze yourself in-between the stems,
	ë mëmés a keúkl ma despadál'l	look to the east side and the west side
	e més a ng dirik mlo rubak,	look for the just now elected chief,
20	*moborõngí mëm gësúl,*	go to him and be his god.
	ë ngak a merekóng	I am finished
	mak di rebórop ë di ma tëtëgótog	and I am just squatting and only
	a súdek.	beating my coconut fibers;
	ngak ma kauma kau ma ngak.	I and you and you and I.

Tëlámës made this magic and, because of it he became wealthy and respected.

Chant 194. Heroic Chant About The Destruction Of Gurdma͡u.
Kesëkés ra Gurdma͡u

reported by the *a* Ibëdúl Gókebai, who was still alive in 1910, respectively by his daughters Ioulsa͡u and Nggei͡angël, whom he had taught the chant when they were still children. A lullaby used to lull chiefly children to sleep with these heroic reports *(mangesekés)*. It reports about the Goreóts' destruction of Ngardma͡u (see distr. III.) under Ibëdul 8 Mëáng, around 1850.

		line:
1	*Tad I kilíe* [1] rèmetëtél a Gurdma͡u,	The rich ones of Gurdma͡u lived
	márbekëu mang dimlak a klemai͡ [2]	and the courageous one did not overstrain
	rarbikél [3] Gongodogūl	the young people from Gongodogūl; *e gelăgá* [4] *temedé* [5]
	r ulsékëd [6]	and today are dead, the ones who competed,
5	*ma úngil kelúlul* [7] *a mlad*;[8]	and their good whispering died down;
	rirūl a ráel	they made their way
	milekepóket [9] *a băgelél mang*	and they gave away their big
	mo ra Idíd.	pieces of money for *a* Idíd.
	e ke di déngërengër ă Garurá;[10]	You are crazy, Garuráng;
	me ko mo merūl ra ngódëg ráel?	Do you want to make another way?
10	*e kid ngomadá ra bóes*	We died because of their guns,
	e dikamko [11] *te metírëg re kid*	and you did not think, that they would take care of us,
	e te megei͡gei͡ meklegéd [12]	and they coveted our taro patches
	l ko ra toágël ra Déngës [13]	they are (as big) as the entrance of Déngës;

[1] correct *të kíliei* they lived, from *kiei*.
[2] noun of *mésamai* to be superior.
[3] from *búik* boy.
[4] *geilagáng* today
[5] *medéi* dead.
[6] *olsékëd* to compete.
[7] *kelulaū* whisper, also for a message between chiefs.
[8] *mla mad* has died.
[9] *omóket* to pay.
[10] Rubak II Garuráng re Ngedesīl, who had been instigated, excited by Ngiraóis in Galáp, who was jealous of Goréör; there also was a dispute because of a taro patch.
[11] *dikakekó* I did not think, *dikalko er*. . . .
[12] from *meséi* taro patch.
[13] the wide channel, see map 2 j 7°7'.

	l domóiŏg [1] *e ked e mo mesél re ngi.*	throwing spears across it, we get breathless.
15	*e dikamko domókĕt* [2] *a bágĕl* [3]	You did not think of giving away one *bágĕl*
	e ma kerdeu mélebo ra mlai	and to bring one *kerdeu* (spear) on the canoe,
	l ngarengí a Narameketí [4]*. ma Ibĕdul*	it is there Ngarameketí and *a* Ibĕdúl;
	me mlengelí e lólio [5] *Gurdma͡u*	you are crying over it, Gurdma͡u is cooking taro,
	e kau e Melaikesó [6] *ke di tal*	and you Melaikesóng, you are the only
20	*déngĕrengĕr lăgád, l mangemékl*	foolish human being, who prevents
	a peketél [7] *a udóud ra re Gurdma͡u*	the payment of money from Gurdma͡u
	ma re Beóug [8]	and of Beóg.
22	*a lóngelu lúmid* [9] *ra Garurá*	They are about to cry, because Garuáng hesitates
23	*ra lësenge͡i* [10] *bosír ar Melemótŏm* [11]	and they will see, the rifles of Melemótŏm,
	l lomu ra Sépekméleg [12]	and the beating on Sépekméleg
25	*e Ngivál a lutáng* [13]	Ngivál ran back,
	ma dengá ra Dío ra ikeam [14]	when we were at Dioraikeam.
	e komel'lú r gotóbĕd [15]	You stood watch on the path
	e ngotobedél a dag	for draining the waste?
	a blid a dikeá gaimóng	Of our houses does not (stand) any more one,
25	*e Ngivál a lutáng* [16]	Ngivál ran back,
	ma dengá ra Dío ra ikeam [17]	when we were at Dioraikeam.
	e komel'lú r gotóbĕd [18]	You stood watch on the path
	e ngotobedél a dag	for draining the waste?
	a blid a dikeá gaimóng	Of our houses does not (stand) any more one,
30	*ma pelú re Ngësebe͡i mängëóng* [19]	and the village Ngësebe͡i isconquered,
	ma Ngrīl go uúgel rar Midól [20]	and Ngrīl is criticizing Midól,
	l kuk ubangerél ngerél a pelú [21]	which is leading the voice of the place;

[1] *aulóiŏg* the javelin, *dŏmóiŏg* javelin.
[2] *omókĕt* to spend.
[3] A red spotted kind of *kluk*, like the ixora bush. When canoes of Goréŏr came to attack Ngardmau͡, the ones who were attacked wanted to pay ransom, yet they forgot to deliver it.
[4] the council of Goréŏr rubak.
[5] *melióng* to cook (taro). The meaning is: you lament the money of peace, which you were supposed to pay, therefore, you can sit still and cook taro.
[6] The small rubak Ngiraikesúk, who tried to prevent the payment.
[7] *pókĕt* payment of *omókĕt*.
[8] Rubak II, *ar* Beóug, the council of the chiefs.
[9] from *omid* to let go, when someone does not listen to an objection.
[10] from *omes* to see.
[11] a men's club from Goréŏr, formerly in Bai *a* Dngoróngor.
[12] In former times, a Bai down in Gurdmau͡. People see the approaching danger, because the payment took so long.
[13] *akngа* I was there, *denga* we were there. People from Ngivál came to help the ones from Gurdmau͡, *lumūt* to return.
[14] The bathing water *(diong)* down on the road.
[15] from *otóbĕd* take a leak, this means: did you guard the path to go to the toilet.
[16] *akngа* I was there, *denga* we were there, see language. People from Ngivál came to help the ones from Gurdmau͡, *lumūt* to return.
[17] The bathing water *(diong)* down on the road..
[18] from *otóbĕd* take a leak, this means: did you guard the path to go to the toilet.
[19] from *ngu* to take.
[20] the council of Ngësebe͡i, a village nearby Ngardmau͡ that currently is extinct, and that Ngrīl also helped.
[21] óbang to hold fast, to guide, *obangerél* his leader, *kuk*, then; *ngerél* from *ngor* the mouth.

	e kosengá [1] *Gárura*	trapped is Garuráng;
	aika ludóud l'longedúng ar Beóug [2]	Beóug takes care of this money
35	*e meng mo gosékĕd ra madál Urár* [3]	competing they go to the front of Urár;
	ko mo merul ra ngódég ráel?	Are you making another way?

People of Ngardma͡u:

	e kid a ngomedá ra bóes [4]	We are all dead because of the rifles.
	a di kam nga ngeltēd [5]	Can't you take our ransom
	l mo ra Regúger [6] *mar Melemótŏm*	and go to Regúger and Melemótŏm,
40	*e ma Galegíl* [7] *mārngabárd*	to Galegíl and the western villages,
	e t oba ngerél a pelú re Goréŏr	that follow to the orders of the village Goréŏr;
	e me lenga͡i aikél mlil ngós [8]	that one brings its canoes from the east;
	l nga re Ngëuósŏg [9]	they were in Ngëuósŏg,
44	*e me le mé* [10] *ra madál a taog er* Urár.	so that they come to the front of the channel of Urár.
45	*më mulim a kar e mngúa blolóbŏl* [11]	That you drink syrup water and take visits of women,
	l l móotobedí ra Ngerikedám [12]	take them all out to Ngerikedám,
	melotekir [13] *a* Mad *l mo ra* Ngabúkĕd	to ship them to Mad in Ngabúkĕd.
	ng măkerakú [14] *ra kélula͡u*	What is he doing there now because of the message,
	me gelëga kemesenge͡i re mădám	that you will see today with your eye,
50	*a l del'liu ra* Tagukal [15]	the anchorage sticks in Tagukál?
	a bengedél Gërungūl [16]	In the great war (reaches) Gërungūl
	e ma Itepál e mora táog Regáp	from (the headland) *a* Itepáng to the channel Regáp;
	e mesékĕd ra mlil ngabárd.	it is full with their canoes in the west.

Goréŏr is talking:

	e Ngírametánglegá [17] *m kíei pelú*	Ngírametánlegáng, you live on land,
55	*e ngak a mlo mangalíl*	I did a spell,
	lúmu [18] *ra lei*	broke the coconut,
	meng mera͡u a lisél Gongodogūl	so that truth come through the nut over Gongodogūl;

[1] *kmes* to be trapped, *kmengáng* perf.
[2] the council of Gurdmau͡.
[3] Ngëruráng, the channel of Ngardmau͡, where the canoes of the enemy anchored.
[4] now people of Ngardmau͡ are talking, they are sad that the rubak did not want to pay and wanted to go another way.
[5] *nglat* blessing, ransom.
[6] rubak II of Goréŏr and guide.
[7] a club that lived in the Bai *a* Dmásäg in Goréŏr.
[8] *ngos* the villages east of Goréŏr, while in the west *ngarbárd* Ngarbagéd, Ngarekobasáng, etc. are situated.
[9] a place nearby Ngësebe͡i, where also canoes from Goréŏr anchored.
[10] *më* = that, *mé* = *mei* to come.
[11] a women's club, that is going on a visit.
[12] The stone bridge at Ngëruráng.
[13] from *olták* to ship. Mad was allied with Goreor.
[14] *ke mekeráng* what are you doing?
[15] The channel from Ngesebe͡i. The canoes there are fastened to the sticks (from *mel'liu*) in order to be ready for the fight.
[16] The people of Ngarkldéu, whose canoes sail so far, that everything
[17] a good-natured rubak from Goréŏr, who did not want to believe that Gurdmau͡ would be destroyed.
[18] from ómu to break, to shatter; *lei* = *lius* coconut, poss. *lisél*.

ng beíl gokdemelék [1] *l kúlai* [2],
re ngí lulekódir [3] *ra* Gurdmau͡.
meng di ngiues l ngara Idíd [4]
me tedim [5] *lé a melaı̂rengí*
a re moi Bedúl ra garagár
meng dimlak a ngu ea [6] *Regúgĕr*
l ta lăgád
a ngu, ma rengúl dóuei
meng me mangelíl lumu ra lei
meng merau͡ a lisél Gongodogūl

e Garurá, *me ko mogu* [7] *melaı̂*
a tokói ra Ngiraiuét [8]
l kmo ruk ra Goréŏr ediërú, ediëdeı̂
ë diak armoklóu [9]
mar'rebekeu a mlar, l di merék
a Mangaulekang [10]
a ngarengí l kilsang mang golsagalíl
a Matánglagáng [11] *i Ngardmau͡*
ra blekengél ma iltët re ngi
mar'rebekeu a mlar, l di merék
a Mangaulekang [12]
a ngarengí l kilsang mang golsagalíl
a Matánglagáng [13] *i* Ngardmau͡
ra blekengél ma iltët re ngi
ng dí mlekámko klemeau͡ ra Goreor

it is revenge for my ancestor, that I take,
they killed him in Gurdmau͡.
This is a story for *a* Idíd,
that they always wanted to take for him,
they went to Bedúl earlier,
that they did not conquer it, until
Regúgĕr, the one man,
took it , and he was satisfied in his heart,
he did a spell, broke a nut
so that truth would come through the nut over
Gongodogūl.
Garuráng, you are about to get
some advice for Ngiraiuét
to announce a dance for Goréŏr, only two,only three,
and no older people (are there)
and the courageous ones are dead, except
Mangaulekang.
He was here, I have seen him, his friend
from Matánglagáng in Ngardmau͡,
in his courage and in his wealth.
and the courageous ones are dead, except
Mangaulekang.
He was here, I have seen him, his friend
from Matánglagáng in Ngardmau͡,
in his courage and in his wealth.
You did not think of the young people of Goréŏr,

[1] The story goes like this: The daughter of the high chief of *a* Imelīk was *mongol (concubine)* in bai *a* Dnoróngĕr in Goréŏr. She married Ngíra ngemeúsŏg from the old Idid-family. She, however, did not like it in Goréŏr, and therefore, she tried with her lies to bring her husband to leave. One day, she ran from the taro patch into the house and said that some one had been following her. He was so angry that he decided to sail with her to the north. When he went on board of the canoe at the landing place *a* Delui, a chief jumped unnoticed on the float of his outrigger. He only noticed him at the headland Pkurengél, and therefore, he turned around to bring him back. Then he sailed with his wife to Ngardmau͡, where they lived from now on. Later on, the wife arranged to have her husband killed.
[2] *ak melai* I bring, *ng diak kúlai* I do not bring, thus, here the negative form is used.
[3] from *omekoád* to kill.
[4] who urged for revenge; everyone who got the title *a* Ibĕdul, was thinking of conquering Ngardmau͡.
[5] *tedim* always; *léa* = *mla*.
[6] = áa except.
[7] *mogung* to be about to do something, *mogang* complete.
[8] Rubak II from Ngatpúiĕg, a part of Ngardmau͡.
[9] *armeau͡*people, *klóu* great, old, *kekeréi* small, young
[10] the name means *mangang* to eat and *au͡lekang* a present of food. The narrator reckons Goréŏr could only summon one or two men's clubs for the *ruk*-dance, being a poor place, only boys are said to be there.
[11] blai V in Gurdmau͡, fitting to the friend of the former one, see below Tmangalvúiĕd.
[12] the name means *mangang* to eat and *au͡lekang* a present of food. The narrator reckons Goréŏr could only summon one or two men's clubs for the *ruk*-dance, being a poor place, only boys are said to be there.
[13] blai V in Gurdmau͡, fitting to the friend of the former one, see below Tmangalvúiĕd.

a kilá [1] *meríngĕl ma rom l kar* [2]

mang díou [3] *kĕkád a rengúl.*
ë bómtok [4] *a mlai*
medëkó [5] *dotúruk* [6] *ra Nglas* [7]
medómë bóes ra Bekătei͡ [8]
ë bodësëkeui [9] *a Dëlólok*
me meténgel ra úgul a liúes [10]
medosiúr [11] *a kerëuél* [12] *a bikél a Gurdmau͡*
ma ngisél [13] *mang di kola* [14] *l bedúl seregëtaiáng*
a Klomódĕs [15] *melemei͡ e bol ngelngi* [16]
gobakrír a mede ra bóes
a gălătăgát [17] *a di óu pelát*
é medkelá [18] *loltílĕg*
loltarái aikél ma klóu l bukl
ë ma gaitóug l mogú ra Ngivál
a lebó Remokú a kié ramadál a bai ra Iptágĕs [19]
metogúl ngukókl
ë tóu uetkéu rë Ngíraiuét l kmu:
Gárbĕdul *a maramá*
mong mogú kie rekér?
a dil íu [20] l mo mesúrŏg
ra iké re bedúl ra magad [21] *ngeitëbai͡*
ë la geitá [22] *băngkúr*

they ate pepper and the drink made of rum from the foreign land.
Therefore, they are always angry.
Punt the canoe,
we come from the opposite side of Nglas,
we all shoot to Bekătei͡
and then crawl to Dëlólok,
here they come down to the coconut trunks,
we hit the shoulders of the boys
from Gurdmau͡,
and the ones, who do not fight,
should relocate to Ngaragatáng (an extinct village).
Klomódĕs come and carry
their chief, who died because of the rifles
wounded, with his bandage.
Jump up, trample (everything),
trample flat the big hill
and the ferns to go to Ngivál;
at the arrival Remokú sat at the
front gable of Iptágĕs;
they laughed loud
and they greeted Ngiraiuét and said:
Gárbĕdul has arrived
and he will remain where?
He only passes by to arrange(the taro patch),
that one opposite of loneliness.
Let him throw away the *bángkúr*- taro,

[1] *akekiláng* I have eaten it, from *mangang* to eat.
[2] *rom* English = rum; *kar* medicine.
[3] always.
[4] from *melikĕs* to travel with sticks (punt).
[5] *dĕkóng* closer to the destination, *bĕdĕbóng* closer to what is coming.
[6] *otúruk* against, this means the canoe is sailing abreast.
[7] a place outside of the entrance to Urár, from where a *klis*-channel leads in. It can be navigated at low tide.
[8] The hill Bekătei͡, in the northern part of the village, where the galid spirit lived (see map), underneath the bush Dëlólok.
[9] from *mesáko* (melkesáko Wall). to crawl.
[10] poet, for *líus.*
[11] *mosiúr* to let two ends collide with each other.
[12] The meat, for instance from the wings of birds.
[13] from *ngais* old men, women and children.
[14] to dodge, for instance a throw.
[15] The young people of Ngivál, Ngaragatáng a small place nearby
[16] from *móngol* to carry on the shoulders, WALL. *mengól.*
[17] from *mengetegát* to injure with a spear etc. (WALL.).
[18] from *medíkl* to jump up in surprise.
[19] The rubak bai from Ngaragëlūg in Ngivál.
[20] *lmiu* to pass, to pass by (towards an indicated land).
[21] *magád* deaf; where you cannot hear anything.
[22] *goití* throw it away, from mengóit; *geitáng* thrown away (see chant 197)

100	*ë lou dáit* [1] *gongësíměr*	his taro is the *gongësímer*
101	*ma l keserengél*	and the keserengél.
	l ditíu arbangedákl	This is your taro, you who have been badly treated.
	ë Remokó [2] *mangerir l bo ltúruk*	Remokú, your mouth will beg,
	ma madám l bó ríou	and your eye is lowered
105	*ma sel klemai̯ er Uelsei̯* [3]	and that presumptuousness of Uelsei̯.
	bomgoití aikáng	Throw away this!
Gurdmau̯ talks:		
	gătăméd [4] *rekér?*	Our land, where is it?
	aiká mla kerīl a metët lagád [5] *ra peluál*	This was the revenge of a rich man on his land.
	ng sóla [6] *tokói rekau̯*	Listen to the your speech
110	*ë m lia* [7] *uáng Lálam ma Mogúgu.*	and place down like Lálam and Mogúgu.
Ngivál talks:		
	ar Midól ë ar Ngarúto	Chiefs from Ngësëbei̯ and Ngërutói,
	më kom ulukeúkl	you come from the west side,
	ma k nga l mlil a ukal'l	and I take his canoe from the ukal' l (trunk),
	ë mál sësákt [8] *ë raIrai̯ ma Imelīk*	and maybe a canoe from a Irai̯ and a Imelīk,
115	*më lótekir* [9] *a ngisél gomeráog*	and ship them the baggage people, who have been left;
	ë medebó desmageī [10] *ra peluál*	we go, we install them again on their land,
	ng di geimól ngór a ngára Gurdmau̯	and it is only one mouth in Gurdmau̯;
	lumát [11] *ra gusél*	he bangs on his stick-like lime container
	e mangá Gorul'l ë meldóim a sás [12]	and eats the gorul'l-canoe and the tip of the bow.
Ngardmau̯ talks:		
120	*ë uekel'li* [13] *a měróng l pelú ra Ngësëbei,*	You overthrow him for the famous place Ngësëbei,
121	*liko* [14] *kimdi* [15] *re* Gadág	you on your part cut off Ngaragëdág,
	l mora Irúr	you go to *a* Irúr;
	e keméu ar Beóug [16]	yet, you *ar* Beóug,
	a di kam luk [17]	can't you be silent?
125	*më dólăg* [18] *r tíal pelú*	We instruct this place!

[1] actually the taro shoot, poss. *ditél*, see line 102.
[2] Young people from Ngardmaū.
[3] His people talk.
[4] from *gútum* the ground. The Ngardmaū-people are now talking.
[5] from Goréōr.
[6] *sólang* "stop", but also like *solae* "then".
[7] from *omeliáng* to place. Lálam and Mogugú are two pieces of *bagel*-money from Ngardmaū, one *br'rak* and one *mongongaū.*
[8] see canoebuilding..
[9] from *olták* to ship, to place on board.
[10] from *mesúmog* to reintroduce WALL..
[11] *omat* to bang on, here the stick-like lime container (*găus*) on the full end, so that the lime inside is swooshing.
[12] Gorul'l, the name of the canoe, which he uses, in those days, its tip of the bow still had the Carolinian forked tail *(a sas);godóim* additional food, for instance meat together with taro.
[13] *okel'li* from *omúkel* to topple, actually about the capsizing of a canoe.
[14] *likó* something on your side, *mëmó* something on my side.
[15] from *mengímd* to cut hair.
[16] the chiefs of Gurdmaū see above and 34.
[17] from *lmuk* to be silent.
[18] *mel'lăg* to instruct.

	Goréōr talks:	
	ër'ra Tmangaluó [1] *kemesëkák*	friend Tmangalvúiěd, you see me,
	l kóra madál a galídëgád	like the face of a god like human being;
	aikë ngëuëlék [2] *l táger*	this is my garden, ten (I have),
	a geimó Golékl	one in Gólei,
130	*ma kamángelpelú rekíd ra Imelei̯*	and the long land is ours from *a* Imelīk,
	aikë Rëgedúi [3]	this Ngaragădúi,
	likó raikë ra Ngasuás	and behind you that Ngasuás,
	aki bilkelí [4] *ra garagár*	we picked them up in former times!
	ër'ra Tmangaluó	Friend Tmangalvúiěd,
135	*kemésamai̯ l mo ra Idíd.*	you lift yourself above *a* Idid!
	ng tagá lokdemelém a ngilú a Imeong?	Who of your ancestors conquered *a* Imeúngs?
	ma ngerém a di metëngáng	And your mouth you opened so wide
	ma madam a di oberdáng [5]	and your eye has gotten so heavy.
	gom ngú l mora Geióel [6]	You brought (your people) to Geióel,
140	*ak mlo koudi* [7]	I slowed them down,
	më ngëdekóng nga lmal l l ngiáog	just like a school of *ngiáog*-fish,
	ë meng di metëtóbed	which flee to all sides.
	a gad l k Ngiramangaduáol	The man Ngiramangaduáol
	ma Matál [8]*a ngi léměd re ngi*	and many Ngaramatál-people died because of it,
145	*mak mlo roudí* [9] *ma ngará bad l but*	and then I tied them like on the stone a bundle of line:
	mak mlo okerdí [10] *ra* Imelei̯	I landed in *a* Imelīk,
	ng mo óumlai̯ l mogu re Kledéu.	and sailing on the canoe I will arrive in Ngarkldéu;
	e perekél a metágel tŏói rekid	happened in expiation of bad behavior towards us,
	a Gurdmau̯ *lulekár* [11] *a tegebél*	Gurdmau they instructed them about their thorns.
150	*a dekié mei lul e mangadákl*	When remained as a foreigner
	a tar re kemám më lílekóng	one of us, and came to you,
	ng dimlëkëá [12] *mlúk*	then you could not be silent.
	ë bemdmageī [13] *ra peluál?*	Do you bring him back to his land?
	ëa logúp ë komokodeī [14]	Instead you have killed him,
155	*ma rĕ ngúk a dió kekëdeá* [15] *rekau̯*	and my heart is so angry with you.

[1] Rubak V of Gurdmaū from blai Matanglagáng, see above footn. 60.
[2] from *ngeáol* the garden, as which Goréōr has been considered, as all good things flowed in there.
[3] two extinct settlement sin the south of Nagrsúl on the east coast.
[4] *metkelí* to lift a stone half way, which is to say here to defeat.
[5] from *goberëved* heavy, *ang* as at *metëu* "far" indicating the completion.
[6] a place in Ngaramlungúi. Ngardmau had been fighting against it and had been caught on the return trip by Goréōr.
[7] from *mangáud* to stop an enemy or a school of fish.
[8] a club in Goréōr; mlad dead, mad to die.
[9] also *mrudi*, from *maraud* to tie shut a basket. He tied them, the dead Ngardmaū-people together and brought them to Goréōr; *káud* or *kóud* the one that hinders.
[10] from *olekérd* to land; landing on the way to Goréōr.
[11] from *olekár* to open the eyes; tagáb the spine of the fish, which is to say this should remove the scales from their eyes about their behavior.
[12] *dikeáng* no longer; *mlë* indicates the past time.
[13] from *sumegeī* to bring back.
[14] from *omokóuad* to kill.
[15] *këkád* annoying.

	ng tagá sobegeklau [1] *ra gëlagá*	Who is helping you now?
	ë murim [2] *a bëremíu ma ilkíu* [3]	Put away your sleeping mats and household goods.
	ailuai ra Ivëkëáng a dós ngóusekoákl [4]	The old woman of Ivëkëáng, maybe she is crawling around?
160	*a merόng l pelú*	The famous place,
	ë kăphál'l ë meléel	the beautiful, the rich one,
	ë rubál, di mo deúl [5] *a gúděl*	and the rubak, they will lie in between the grass!

Story 195a. *a* Ugél pelú And Ugél'lë galíd,
And The History Of Goréŏr
(told by Rubásag VII).

The settlements *a* Irai, Ngardmíd, and Ngarbagéd became bigger because of the influx from *a* Ugélpelú, a raised island on the eastern reef, just like Ngiptál and it was destroyed by a storm flood. Two chiefs of *a* Ugélpelú, known under the name of *a* Rĕmelīk and Gobágĕl bagĕlsekerél [6], were looking for a new place and came with their entourage to the entrance Ngasăksau nearby Ngarenggól, a sandy beach on the eastern side of the gogeál *a* Uluptágĕl that is overlooking the still existing coral reef *a* Ugélpelú. Rĕmelīk was the first who arrived and he planted a *gúiut*, a taboo sign in form of a young coconut frond, as a sign that he occupied the place.

When Gobágĕl bagĕlsekerél arrived later on and found this sign, he recognized that someone had arrived before him. Therefore, he also took a coconut frond, but, before placing it at another spot, he held it over a fire, so that it would look older than Rĕmelīk's. Then he went to Rĕmelīk's hut and soon the argument arose over who had been the first one. When *a* Rĕmelīk did not want to back down, Gobágĕl bagĕlsekerél showed him his coconut frond. Thus, Rĕmelīk's people let themselves be fooled and they went with him to Ngarmíd, where they founded the southern part of the place and they gave it the name of their chief. There, they lived in-between Ramagáng and Bukrairóng. In the meantime, Gobágĕl bagĕlsekerél and his people were not satisfied with their place. They had not much to eat and had to rob passing canoes in order to feed themselves. *a* Rĕmelīk, too, was not satisfied and informed his former fellow countryman that he had not settled well.

Thus, this one came to Ngarmíd in the company of some young women for Bai Ngarbágësis, in order to buy from the rubak I of the northern part, *a* Regeiúngĕl, land for Rĕmelīk's people. Before Regeiúngĕl agreed to the purchase, he sent a message to his friend Tiuángĕl, rubak I of Ngarbagédasau, that was formerly situated in the north of Ngarmíd. He was asking for his advice what he should do. Tiuángĕl consented, whereupon Regeiúngĕl allocated to Rĕmelīk's people land in the north. Gobágĕl bagĕlsekerél, however, returned to Ngarenggól. This started the tradition, that in former times the daughters of Ngarbagédasau went as bai-girls to Ngarmíd.

In those days, rubak V, Kloráol, who sat in *blai* Ruseblūk, ruled over the eastern part of Goréŏr, called Gëtët. He was very much harassed by Ngarbagédasau and send a message to Gobágĕl bagĕlsekerél to ask for his help. This one agreed, because he reckoned Ngarmíd would not support his friend out of respect for him because of the delivery of women. This is what happened, the people from Ngarbagédasau had to flee from Klotráol and Gobágĕl

[1] from *mesebegákl* to help.
[2] from *merīm* to put away.
[3] *bar* mat; maybe from *klálo* "thing" = "your things"; also *riómĕl*, poss. *rimelél*.
[4] *ousekoákl* to crawl around; *a* Ivëkëáng is a blai in Ngardmaī; the woman supposedly crawled away during the fight. This addition came from a man of blai VII *a* Ingeáol in Goréŏr, who had been silently sitting in on the presentation of the poem.
[5] The spacing *delúl,* between.
[6] in KUB. I, p. 33 only a small part of the story is mentioned, Kobokobákel. The first one owns the inner part of the island with the name Mĕdórōm, the last one the outer one *a* Tbakaī.

bagĕlsekerél to Gogál'legútum, the southern part of Babldáob and their place was destroyed.

In those days, the western part of Goréŏr, called Ngaramangángĕd, was also oppressed and it was Ngarekobasáng who did this. Rubásag and *a* Ibĕdul sent a message to Klotráol and Gobágĕl bagĕlsekerél, that after the destruction of Ngarbagédasau they should come and help against Ngarekobasáng. *a* Ibĕdul sent the messenger Sogolóng, nr. V of *a* Jebúkŭl to the last one. Gobágĕl bagĕlsekerél answered: Very well! *a* Ibĕdul should be ready at full moon, then I will wait with *a* Rĕmelīk at Toi ruegúio, while you challenge the enemy from the north. Thus, the war plan was executed. When people from Goréŏr attacked from the north, and later retreated to the east because of the superiority, Gobágĕl bagĕlsekerél sat attentive in the canoe underneath the rock Toi rĕgúio, next to the island Malágal. This was when he dropped his *gorúsŏg*-betel nut pounding stick, therefore, there is such a deep hole in the water. In the meantime, the warriors of Ngarekobasáng advanced from the north coast of Goréŏr to Cape Gĕtĕgĕti nearby *a* Jebúkŭl, where they speared Klotráol's son. However, when they received the message that other warriors had landed in Ngarekobasáng, they quickly returned. Soon after their return, they encountered people from Ngarenggól and with an *ulóiŏg*-spear they injured a younger relative of Gobágĕl bagĕlsekerél, who had still been sitting in Toi rĕgúio. When his people brought the injured person, all off them returned to Ngarenggól and sent a message to *a* Ibĕdul, that they wanted to try another attack at the following full moon. In the meantime, each one of the warriors prepared a *protŏg*-club and a *gasbógŏp*-board together with a stick that, when pushed into the ground, should protect the board from stones rolling down. Thus, people of Ngarenggól had conceived a new plan of attack, while the Ngarekobásang-people thought they could do just as before.

This time, Gobágĕl bagĕlsekerél landed with his people at new moon on the south side of the mountain Besáis, opposite of Toi rĕgúio and they climbed up the embankment. However, *a* Rĕmelīk landed opposite of Madalaī in the channel of *a* Il'líl and marched inland. The cave Gomáogarsagél is situated on the southern side of Ngarekobasáng. In there the so-called *ngais* "egg", the camp followers, consisting of women, children and old people, had their quarters. They rolled stones onto the people climbing up, yet those caught them cunningly with the boards, so that the attackers easily arrived up there. The old women, children and the old men were felled with the clubs, so that their blood flowed down the mountain into the ocean. The young and pretty women and girls, however, were brought to Goréŏr as the prize of war.

The Ngarekobasáng-people fled from their island and were chased by the ones from Goréŏr all the way to Ngaregolóng. Rubak I Gaspángĕl was captured during this chase. They brought him back to Ngarekobasáng where he was reinstalled as chief; only a rubak from Goréŏr was placed at his side as nr. 2 Góbakraiuóng and magistrate. Gaspángĕl paid a big piece of money and sent an úlog of bai-girls to Goréŏr and *a* Ibĕdul sent him a high ranking girl from the house *a* Idíd, in order to link him to himself. As already mentioned, after the fight Gobágĕl bagĕlsekerél brought the captured women and girls to Goréŏr to serve there as mongol. The old women, children and the old men were felled with the clubs, so that their blood flowed down the mountain into the ocean. The young and pretty women and girls, however, were brought to Goréŏr as the prize of war.

He landed in the channel Săgămús and wandered from there up the road to the main path, where the *ilíud*-pavement Sagalagóng is situated. There, he delivered the girls to Meketí, the community of chiefs, and performed together with his people a dance on the pavement. *a* Ibĕdul sent a message to the dancers. He informed Gobágĕlbagĕlsekerél that he wanted to send him also an úlŏg for his úlŏg. This one, though, refused, stood up and shouted: úasagaláia [1], *gomdílu di mdúng* = Oh man, what you should have said, you do not say [2].

[1] the word can also come from *ougólei* "to charm", see Vol. 3, p. 344.
[2] this is approximately the meaning. WALL. *gom* when you … hypothetically; *di* is obviously the same as *diak!* see also Vol. 2, language, verbs. "to say" *dmung*.

He brought the answer to Ibědul, whereupon this one offered money, but got the same reply. Then *a* Ibědul replied: *ak mo kerengém* = I will be your slave; when you come to Goréŏr, you can do whatever you want. For instance, if you want to take an already married woman, you are free to do so. — Gobágĕl bagĕlsekerél, though, refused with the same words.

Rubak VII Rubásăg had heard these talks. He went to *a* Jegád ri búkŭl, today's Melimaráng I of Ngarbagéd, and he asked him, "what did *a* Ibědul promise, when he asked you to destroy the oppressor?" He replied, "he promised us a plot of his land."

When Gobágĕl bagĕlsekerél had danced a night and a day on the *ilíud* Sagalagóng, they finally understood the meaning of his actions and of his words. Rubásăg asked *a* Ibědul: Don't you recall any more what you had promised? — Then the high chief remembered again. He informed the dancer. All my land is occupied. Choose yourself a place, where you want to live! — Then the Ngarenggól-people stopped dancing and discussed what they should do. After *a* Ibědul had twice requested an answer, they told the messenger: It is ok! — Then they started once again to dance and continued until after midnight. Then, however, they sat down and got ready for the fight. They had decided to chase the people from Desekél [1] away from their settlement. Rióbog, their rubak I, was hated everywhere, since he had planted a *lag*-flag on the small hill Bukl ar Desekél, that had been thrown up for his house, so that everyone, coming home from fishing, had to deliver a part of his catch to him. While Gobágĕl bagĕlsekerél stayed on the *ilíud,* his people advanced to Desekél and chased away the inhabitants. A part of them was killed and a part was chased into the gogeál rocks. They placed their *gúíŭt*-taboo signs into the taro patches, on the trees, and on the houses, in short each one of the people took possession of whatever he liked. They did not think of their chief, who had to content himself with the taro patch Ngatúrur, where today the well is situated, and with the hilly terrain *a* Jesógol above it [2].

He did not say anything about this behavior and remained there as a galíd spirit, the Ugél'lëgalíd. They called the "new settlement" *bagés l pelú*, today's Ngarbagéd. *a* Ibědul tried to placate him. He said to him: You shall be my younger brother and shall rule next to me. My people shall not wear the comb in front of you, I will not use a long lime stick in your presence, and I will not be painted red, when I come into your presence. —–Gobágĕl bagĕlsekerél, however, disappeared and did not come back in person.

Instead of him Ngirataulbūk appeared [3]. He was a highly respected priest. People said the following about him: Ngirakerekúr of blai III was a relative of the invisible Ugél'lëgalíd. One day, he ordered his sons and the *arugelél* "his helping spirits", to ready a canoe to sail to Ngarenggól. To be specific, on this very day the roof of the bai was thatched. Ngirakerekúr, though, left the work and sailed with his people to Cape Ngaremedíu. When they arrived there, people in a canoe from Ngaregamai̯ saw how Ngirakerekúr and all the others, except one son, fell down and spit blood, because Gobágĕl bagĕlsekerél, being angry with their laziness, had pushed them. From here the galíd spirit flew to Ngirataulbūk in Ngarbagéd, who was his first priest there. When he thus fully aware of the accident, he ran to the channel, where the rubak of the settlement were working and he shouted: Why are you sitting here? Before long a *blebáol* [4]-present will arrive. — He then hurried back to his blai, where the galíd spirit left him again and he could peacefully cut his palm wine. In a little while, the rubak saw a canoe arriving with several dead bodies, they received them and buried them.

[1] see Ngarbagéd, Vol. 2.
[2] see below the end the of the story.
[3] blai Taulbūk belongs to blai III Kĕrĕkúr.
[4] generally a head trophy is called like this.

Around this time Ngardmau̯, where a young man of the *a* Idíd-family of Goréŏr had been killed, was conquered for the 7th. time. Ngirataulbūk ran there, speared seven men from Goréŏr, cut off an ear from each one of them and put all seven ears in his mouth. In this fashion he flew back to Ngërupesáng, where he cut his palm wine. Yet, he soon flew back to Ngardmau̯, where people of the settlement bragged they had killed seven warriors, who were still lying there. Then he took the ears out of his mouth and placed them next to the bodies. When the priest of Ngardmau̯ saw this, he took his triton shell and gave it to him. On his way, on the grassland all the way into his house Goeáol Ngirataulbūk blew it, as a sign of his priesthood. Ngërupesáng is also a place of *a* Ugél'lëgalíd. It happened like this:

Once upon a time, Gobágĕlbagĕlsekerél moved with his people from Ngarbagéd up the east coast. They had a big *mangidáp*-net with them to catch *mĕkĕbúd*, a sardine like kind of fish. They came to Dagĕdeagĕl, the landing place of Ngërámĕs nearby Melekeíok. In those days Tĕmakai̯, rubak II (today rubak XI), and Sagaruleóng, rubak I (today rubak V) ruled in that place. They stayed several days in Dagĕdágĕl, because they caught many fish there, and at once they sent the fish in their canoes to Ngarbagéd. One day, a young daughter of Tĕmakai̯ came to the beach to get some salt water. Gobágĕlbagĕlsekerél asked her what for she needed it, and she replied: For the preparation of *demok*-taro cabbage. We have no fish, because all our men have to fight.

— With the following words he gave her a basket filled with fish: *a udogúl ma gëuíd.* — The girl told her father this saying, without understanding it, and who had given her the fish, and that the chiefs on the beach ate the fish without any taro. Tĕmakai̯ distributed the fish to all the houses and sent taro as a gift in return down to the beach. Those on the beach were so happy, that they sent all the other fish. Then they asked why there were so many fights. Now Tĕmakai̯ went there himself and told them how his place Melekéiok was constantly besieged by Ngarevíkl, Golívĕg and Ngĕbúrĕg. Gobágĕlbagĕlsekerél asked: What do you give me when I free you of everything? — Tĕmakai̯ replied: I give you the land of Ngërupesáng.

— Then the first one sent for canoes and people and many came. Golívĕg came just to vent his exuberant spirits on Melekéiok. Then Gobágĕlbagĕlsekerél chased them away and attacked on the same day with his own fleet all three places and destroyed them. After that the fighters went to the stone pavement of Melekéiong and danced for a long time. Every time when a message came that did not suit them they replied just like in Goréŏr: ŭasagaláia gom dílu dim dung!, until Tĕmakei̯ gave them the land Ngërupesáng, of which they took possession at once. Once again, the same as in Desekél happened, the high chief was missed out and received the worst plot of land called Goeáol, situated completely in the taro swamps. Still, there were not yet enough people there, and therefore, they got the young generation in form of young people from Ngarbagéd, who were supposed to take over the titles and positions of Ngërupesáng. This is still practiced today. Young ones from Ngarbagéd, called *a* Tumúk, take the titles and positions of Ngërupesáng, their people are called *ar* Meltél. Therefore, many titles are the same in both places and both villages have the same god *a* Ugél'lëgalíd. Therefore, Ngarbagéd and Ngërupesáng always are the messengers in the wars of Goréŏr against Melekéiok.

Chant 195b. Kesekesengél *a* Ugél 'lëgalíd.

Heroic chant of *a* Ugél'lëgalíd, who came from *a* Ugélpelú (see story), reported by Ngiraibúog and Mulbékl.

1	*e ngí e a Ugél'legalei̯*	He is it, *a* Ugél'lëgalíd!
	kid a merūl ra pelú [1],	We made the place,
	ë ked lulí a Nglai lkéd	and we made Nglai lked,
	manguógo [2] *ra tal a gad*	to keep each man,

[1] Ngarbagéd is meant and nearby Desekél, called here Nglai lkéd.
[2] *menguóku* to carry on the arm WALL., this means each man is important.

	më di de pitegëlá ri ë goblīl	so that we are many in the houses;
	a de gĕróid	when we are far,
	ë te măsemaī‾[1] *re kid*	they are superior to us,
	te măsemaī re kid	they are superior to us,
	ra pelúád arsomi kid ueī	in our land superior to us, oh
10	*arsomi kid ueī*	superior to us, oh!
	të kmung bdága [2] *toágĕl*	They say, the channel has now peace,
	l dikëá gongikëúl [3] *l meī*‾	it does not come any more to the strait,
	ë alteltél ma garagár	as in the entire past,
	a de ngára pelú ë rikl	when we were on the place outside.
15	*ë gokér a mlë ra Guóděl ma*	Questions came to Guóděl and to
	Jegád [4]	Jegád.
	gó bo ë l meī	when you go, (tell) they should come,
	më dodós [5] *lmangáng*	so that we sisters eat together
	ë l mĕgirt [6] *a lengekléd* [7].	and make a border in front of our houses
	re gërūl teliá	on both sides;
20	*a Riag a Dukerám* [8]	*a* Riag and Dukerám
	a di merá geitél	can do, as he likes.
	ë m dugí [9] *ra dalĕm líus*	you carve on the young palms,
	ak mesarăg a goálag	I step on Diadema-sea urchins,
	ë lusīk a didaī‾[10]	to look for freedom
25	*lúlĕmrúges* [11] *a klepkál*	and to snatch a privilege,
	makngoió [12] *meng tal tugákl* [13]	and I got it, and one helps,
	ë ruba balaī [14]	you rubak: truthfully!
	a lteltél ma garagár	In all the past time,
	a dengĕsĕgeī [15] *a Itáp* [16]	because we climbed up to *a* Itáp,
30	*melangára* [17] *logólog ra gëlagá lë gëós.*	there was the indent to this very day;
	l tak [18] *a kelél ainsá re ugák*	he shipped his food, too late it came to me,
	më di l ngak më di l ë kó ke më lë ko	and only I, and only you, I came to you.

[1] *mesamaī*‾ to be superior, *somir* superior to them; in Ngarenggól *a* Ugél was outtalked, therefore Klotráol called him to Goréŏr, in order to protect each other.
[2] from *búdog* peace.
[3] strait, that can be crossed swimming; in former times, there was always war in Ugélpelú, now there is peace in Goréŏr.
[4] see story 161; the following is addressed to the messenger.
[5] *odós* sisters, *dódos* we sisters
[6] actually cross wall.
[7] from *ngelóng* front side.
[8] galid spirit of Ngëráod. (see also Nggeīangĕl.) Vol. 2, pp. 180 a. 43.
[9] from *meláug* to carve, to injure; *dáug* a nick.
[10] *medidai* wide, free, easy; *osīk* to look for.
[11] *omrúgĕs*, to catch.
[12] from *ngu* to take. Vol. 2, p. 344.
[13] *mesebagákl* to help a feeble person, for instance in a fight.
[14] *balaī*‾ = *bĕraī*‾, *ëberaī*‾ you can really; said by the rubak.
[15] from *ngmásag* to climb up.
[16] a piece of land with a cave in Nagrekobasáng on Roiskobasáng.
[17] = *ngarengí* it is here.
[18] from *tmák* to go on board (WALL. *olták);* this means Ngarevíkl, that received the *gokaū* money for the food.

a Ugél‘lëgalíd to Klotráol:

	ke më lumís a mesákt rar Meltél [1]	You came to see and tied *ar* Meltél,
	tor‘ríbŏg [2] *ra ngerél* [3] *a pelú*	for they wanted to rule over the
	ar mangalaūlaū [4]	place, the high chiefs;
35	*me gëlagá kisívĕgá kmengiu* [5]	and today we have destroyed your places;
	otak a ilúŏg ma ududíu [6]	I bring on board those begging for mercy and your money
	ak di lisá [7] *mengúio bagagaū l líus*	I push it away like an empty coconut
	ak mesaík lagád a peluák	I am a lazy person in my place,
	a rengúk a dmeu r tir	my heart is satisfied about her/them
40	*a dekié ma demád*	in life and in death.
	më tagá më	Who is coming,
	gosmí [8] *a gusél ra Matpáng* [9]	and pushes open his lime stick in Matpáng,
	ra l dëgaró gorëréd [10].	since our horror arose?
	ma lagád më lokokói [11]	If men would be here and would speak,
45	*ë longedíl* [12] *a kĕléd*	they would just fish our food
	ë lomngar a idengeléd [13].	and collect firewood for us.

a Ugél‘lëgalíd to the rubak of Goréŏr:

	a Ngara meketí iá	Ngara meketí he!
	Sagalól, Ngirátpang [14]	Sŏgŏlóng, master of *a* Tpang,
	goderegălél a Ibĕdul	was a messenger of Ibĕdul,
50	*meng mëi ra ike re Nggól*	came to them to Ngarenggól,
	l mengedúg ra makamád	to prepare the fight,
	malebíka [15] Goréŏr	when Goréŏr was still weak
	më loukér re ngi Ngarmíd ma	and it was oppressed by Ngarmíd
	Moságel [16]	and Moságŏl;
	e ma kulái gotëlëgĕlél [17]	and I took away its oppressors,
55	*ë ki nguNgarmíd*	we took Ngarmíd,
	ë lë goridi [18] *Ngarebóděl*	brought far away Ngarebóděl;

[1] name for the young people of Ngërupesáng.
[2] *orribĕg* when someone wants everything for himself.
[3] from *ngór* mouth, voice, see story 148.
[4] from *mangalulaū* to whisper, like *kalulaū* the whispering of the chiefs, the orders and agreements, then they themselves.
[5] actually: broken open your *kim*-shell; *smiveg* to break open.
[6] *udóud* money; *iu* “yours” here instead of *ir* “your”.
[7] to shove away with the stick *melúies; úio* like; *a* Ugél provides the money from Ngarmíd and Ngarekobasáng to Goréŏr, where it is like an empty coconut. He wanted to have land for himself in Desekél; Klotráol gave the money to Ngarevikl, and *a* Ugél did not receive anything.
[8] from *mengósm* to push open.
[9] The head of the path on Ngerekobasáng towards the place Goréŏr.
[10] *oreór* to fright, *goreór* agent of fright.
[11] *melekoi* to speak.
[12] *omengéd* to fish
[13] *omngar a idúngĕl* to collect firewood.
[14] rubak of *a* Jebúkul V, Sogolóng from blai *a* Tpang; *goderúgel* messenger.
[15] from *búik* boy, who is weak.
[16] another name for Nagrekobasáng.
[17] *gotológŏl* from *gotilĕg* to press, see chant 197 about Medeigeīpélau.
[18] *mangeróid* to bring further away

	ë lë goridi [1] *Ngarebóděl*	brought far away Ngarebóděl;
	ë mo sokúi [2] *a Itap*	we crawled to *a* Itáp,
	l mo ngomediá [3] *ngisél*	we destroyed its old men, women and children,
	ma lomáog arsagél [4] *mo ra dáob*	and their blood flowed into the sea;
60	*ë kutekír* [5] *a tal ë kebíl*	I bring on board a girl,
	më ngára geimák	that I have her in my hand; and I
	ma kikó sumagei͡ [6] *ë ra Goréŏr*	want to imprison her in Goréŏr,
	mang tal tudél a Ugél'lëgalíd rë	and it is a monument of Ugél'lëgalíd
	gëlagáng	of today.
	kom kol ngomediá [7] *re Meltél*	You now killed Meltél,
65	*l mo re Kamáis* [8]	and brought to Nagrekamáis;
	a Ibědul klsuelém [9].	*a* Ibědul, you have been lying.

Chant 196. The Singer Goldĕgól from Nggei͡angĕl And His Songs, With Which He Helped To Build Ngarekamai͡s.

log.: bai 9 VII[a] illustr. d.-pl. 26[b].

The men's clubs of Goréŏr wanted to build a big new stone landing bridge in Ngarekamai͡s, on the northern side of Goréŏr. Therefore, they sent a message to Nggei͡angĕl, to the singer Goldĕból, to make him come and entertain and invigorate the workers, to secure a perfect outcome with the help of the magic of his songs. He came in an old *kaberúŏg*-canoe, on board he had 8 baskets, they were filled with chants and well bound. He then sat down on the dock and sang the first chant as *gokosóděl* [10], as a present is called that is given to a passing canoe. Men and women surrounded him and listened to his voice. The following 7 chants have been transmitted:

1 Gokosóděl.

1	*Ngarageibárs* [11]*a bósŏg a*	Ngarageibárs, famine is
	ngáre Nggei͡angĕl	in Nggei͡angĕl
	ma k di silúk [12] *a ikáng mng di ëtiu*	and I only filled these nine alone
	më gokosóděl l ngëál [13]	and a present in addition;
	ë ngak a tkí omekëói ra blebáol	only I do not receive any presents,
	meng di mědák l mlei͡	only my face came.
		2
	ki silemesemáng [14]	We have tied them
	meng di blog [15] *l ngára ngeló ra*	and they are lying around
	Tutekau͡ [16]	empty in front of Tutekau͡,

[10] *mangeróid* to bring further away
[1] from *mesako* to crawl; *ngais* the baggage; *a* Itáp, a land on Roiskobasáng, where the cave was situated.
[2] *melémed* to destroy
[3] *rásăg* blood, his blood, referring to *ngáis*.
[4] from *olták* to embark; *otekír* refers to many, not one.
[5] *mesúmeg* to set something, for instance posts.
[6] *medéi* dead.
[7] the great pier of Goréŏr to embark to Ngërupesáng.
[8] *klsūl* the lie; he had said he would protect them.
[9] see story 158
[10] name of a men's club.
[11] *siluk* from *smuk* to put into, respectively *mesúk*.
[12] *ngeál* majority, that has not been ordered; this means I do not bring anything with me.
[13] from *melemósog* to tie something up, actually the baskets.
[14] *ulog* to duck, to press together, like an empty basket, like a bird on the nest. Old baskets are lying open wide, are lying around, because the provisions were not yet ready.
[15] blai in Nggeĩangĕl; *ngelóng* the front side.

	ë gokouíl [1] *a mangetéket re ngí*	but their provisions make them stay;
	ak mo ma luiál teltél [2] *ra lë blëgak* [3]	I say, I want to be swimming like in former times
	ë Gibëngí ra kedĕráol [4]	the (canoe) Gibéngí on the starboard side
	ë ki mo o kerdáng [5]	and then we went landing,
	a galodír [6] *ar Ngarageibárs*	to entertain them, Ngarageibárs,
	e më remei͡ mak melengés	then I go home and cut palm wine.
		3
	Ngarageibárs a gadesél a Bëlau	Ngarageibárs, the stone path of Palau
	a rai [7] *ngarióu me kedëuli a tŏkói*	it is low at the beginning, and we walk on it, as is
	ë ngi *a debókl* [8] *gorákl l mo uësisí* [9]	and it is cut the mast and hoisted,
	e melíd l morbáb l di kësí [10] *a more Kobasáng*	one climbs up and looks, who is going to Ngarekobasáng,
	më gomúp re Begël̆ [11]	or who is fishing with a basket on Ngarebegël̆,
	ma tmëgá ra toágël l mo re Berúŏg [12]	or who crosses the strait to Ngaraberúŏg.
		4
	Ngarageibáng dimle ngeríu	Ngarageibárs, (you have) only your mouths
	ë ngak kuë meremáng	now I have come,
	ma mko kimlo dil	and if I would be a woman,
	ng díak ke kngá [13] *góltak*	I would not take money for love,
	l diak a delagëlám [14]	I would not have your place,
	ë kidi metikák [15] *ra ráel*	I would lie down on the path.
	keroi më dólal'l [16] *ng tokói, goeá tiei* [17].	This is the reason for our singing; it is nothing like this.
		5
	Ngiraterékedó [18]*, momés*	Ngira keredóng, look,
	a bodomedíkl [19]*, l mo kuóp*	when we hoist the mast, then protrude
	a ngerdél [20]*, gogíd ma geimád*	our tendons, legs, and arms.
	ng kúmĕr tiáng a tiá sengdél a gesél	This *kmekúmĕr*-(*Parkia parvifoliola*) tree is only a small twig of bamboo,
	ma te ngílu mengórakl	and they used it for a mast,
	ma dekíei ma ltú a rengúd rë	yet, we stay, and when we are inclined today,
	geilagáng kedë ngu mëngmó gelág	then we use it as a yardarm
	ë misúr [21] *meng dékel*	or change it into a punt.

[1] *gokau͡* provisions.
[2] like *airagár* in former times.
[3] *obagákl* (omegakl WALL.) to drift, to swim, in front of the anchor.
[4] The translator said for this "in the channel"; *kederáol* is the side of the canoe, the one where the outrigger is not.
[5] from *kmérd*.
[6] *galáod* entertainment, from *mangaláod*.
[7] low as a "flatfish".
[8] from *melépēs* to cut (WALL. *melébes* and *debógel.)*
[9] from *osisí* to erect; *olsirs* to support
[10] from *omés* to look.
[11] a single reef nearby *a* Imeúngs.
[12] place in *a* Imelīk nearby Ngapedég.
[13] from *ngu* to take.
[14] from *delágĕl* place, rarely for *ngáōes* a certain place to sit, to lie, etc.
[15] *metik* to find WALL.
[16] *melal'l* to sing about someone.
[17] *tiei = tial; goeá* same as, like.
[18] man from Nggeĩangĕl.
[19] *omedikl* to hoist the mast.
[20] phon. for *ngerdéd,* from *ngúrd* tendon.
[21] from *búik* boy, who is weak.

6

a mlai ë ríkebeí	The canoe, you girls,
kim ngílu r tial mëmong	we took it from here to there,
ë ngu tial ueīkang [1]	we take it in this direction,
ma l bo ra dáob	and when it goes into the sea,
ë ng úngil tatengelél [2] *ra gedësáõg*	so is good his sailing down in front of the seas,
a mekngit l koténgel [3]	yet bad, when it is lying on its nose,
a teliá re ngí a pedíkl	on one side it is top-heavy
ma klsau a kauemáil	and when the sweetheart has crooked legs,
meng dio osíu a pkúl	when her knees are knocking together
a mangoróid a bereberél	and wide apart are her feet.

7

Ngarageibárs *a geisíu*	Ngarageibárs, your news
mangkekelékl [4]	run eagerly,
ma Udid [5] *ngmai*	and Udid took them
meng mo dmú ra Voleai͡	and report them to Voleai͡,
ma geisíu a togetegál [6]	and your news run around,
l melegëtĕg e loiák [7] ióu	disperse, and march below.

Story 197. The Galid Spirit Medegei͡pelau͡[8]

Ngiragologotiáng was the son [9] of the old widow Duói in Ngátpang, who was mortal herself, while her son had godlike characteristics. When he had grown up, he walked across the land to *a* Irai͡ to see if he liked this place. Since the sight satisfied him, he dropped in on blai Ngaregemūl, where galid spirit Uau͡ [10] ra gemūl lived. They soon became friends and together had a look at the village. Ngiragologotiáng had the secret desire to find a place where he could settle down. When they came to Bitalpelú, the visitor's desire was so intense, that he asked his friend Uau͡, if he was willing to give him this land, which was soon granted.

Hereupon, Ngiragologotiáng came to blai *a* Idegădëgīl, where he met an old woman, who had no children. She was glad to take him in as her help assistance and support. In those days, the village *a* Irai͡ was a common and weak settlement, with a population that had to suffer a lot. Thus, the ugly looking young man, who was to become a great galid spirit under the name Medegei͡ pélau, decided to make this place powerful and important. According to another informant the beginning of the story goes like this: Once upon a time, Medegei͡ pélau lived under another name in Ngimís, the main settlement of Ngátpang. In those days the village Ngaramedángep heavily domineered over Ngimís. Therefore, the young man was looking for some means to destroy the place. One day, the people of this place sailed to the entrance of Ngaramlungúi to bring food to the local galid. The boy went with them. After the canoes had arrived at Cape *a* Usás, the boy secretly took some red earth, chewed it, and then spit it out, so that his companions believed he was hemorrhaging.

[1] This means towards Babldáob, *vaseī* towards Goréõr.
[2] from *meténgēl* to go down, the canoe is pushed by the seas, sailing downhill on the front weave crest.
[3] when the bow of the canoe lies too deep in the water; *pedikl* is more common for this.
[4] from *mangelékl* to run quickly, *mangkekelékl* a little bit slower.
[5] probably Mógemog, on Palau otherwise called Uekeuíd, loco Ulúlidi
[6] *togetegáng* now running
[7] *oiak* to march, below like the fish.
[8] from *omadáog* to punish a place, thus the "castigator of Palau"..
[9] as a human being he supposedly also had the name Golsudóud. Regarding his lineage, respectively his immigration from the west, see what has been said about the god *a* Itúngëlbai of *a* Imelīk and one more depiction in story 170 about Golungīs.
[10] *uaīī* stupid, crazy.

They quickly put him on shore. He speedily ran across the country, swam across rivers until he reached Ngaramedángep, where he quickly set the houses on fire. When the inhabitants saw from the entrance their village in flames, sheer terror grabbed them and they sailed across the ocean with their canoes. On Palau people believe that they came to Asia and became the ancestors of the Japanese. The young man took the wooden idol Maráelkéd with him as his booty.

Walking *(maráel)* across the grassland *(ked),* the galid spirit with his wooden idol turned from Ngatpang to *a* Irai͡ [1], where he lived in blai *a* Idegădëgīl. Yet, he cut palm wine in Ngátpang, always wandering there over land. One morning, while he was hiking, he came to the place *a* Ngdingdgarítĕm on the savannah, where he encountered a woman who was just giving birth to a child. She had medicine in a coconut shell. He told her she should wait until he was coming back from Ngátpang, so they could walk together to *a* Irai͡. She did this and after his return they went together home. On the way they took a break at a place, named by Medegei Omăsagăl lë galë`gĕd [2], because there they broke a dead and stinking *galegĕd*-crab into pieces and ate it. Then, they came to the river Ngabúdĕl [3]. The woman poured the medicine out and filled her coconut flask with water. Then she took some hibiscus leaves and squeezed them into the water, so that it became slimy; this gave the river its name *ngabúdĕl* "slimy".

Then they continued walking. The woman broke off a *melastoma* [4] twig to protect herself from the sun; in this fashion they reached the place Gomerúl, where today Bai *a* Desíu is standing. When they reached Medūlbai, she said: Everything down from Bai Diberdí belongs to me! and Medegei͡ pélau added, "very well, everything south from there belongs to me"[5]! And he continued, "we will separate. You will be *a* Ubád [6] and the male title shall be Ngirakéd, because I found you on the *ked*, the "grassland" In this manner they divided their power. One day, he went to Ngátpang to see his old mother. She was sick and since he did not want to leave her alone, he took her along. She, however, died on the way in Kúmĕr, a place on the grassland, where he also buried her. When he noticed, that the grave was located close to the path and everyone passed it, he took the bones out and brought them to the gogeál Ngarakedlúkl, where he buried her on top at the place Gomakatl.

From here, both our informants continued in the same manner:
The woman Magád raidegădëgīl lived in his house in *a*Irai͡, and she was like a mother to him. One day, Medegei͡ pélau thought how he, could become the citizen of the village and the real son of the woman. He went fishing on a raft and found a black *garamrúm* sea cucumber, which he placed on the raft and when he landed, he left it there, while bringing the fish he had caught to the house, so that the old woman could cook them. She now went down to get some salt water and when she saw the sea cucumber on the raft, she developed an appetite and ate it. Medegei͡ pélau, however, had circuitously run ahead of her and slid into the water bladder of the *Holothurie*, so that he safely reached the old woman's womb. She got pregnant, and after five months she gave birth to a boy, who grew so fast, that after three days he could already walk and soon he had grown into a young man. He tried to please his mother to win her love. She had a taro patch in Ngarduai͡s, where she had to go by canoe on a daily basis, which was rather bothersome with the tides.

[1] According to another information, he first came to Madál in Goikúl, where the stone Tkakl is still standing at his residence, the former blai Ngarteluáng. It is the "support of the outrigger" because here he painted and rigged his canoe. At first, he wanted to establish *a* Irai͡here, and therefore, the northern head of the trail (see map 23.) is still called *a* Irai͡. Yet, when he came to know the area of today's village, he pushed his canoe into the water and sailed there. From today's *a* Irai͡he then sent his spirits, the *arúgel,* to the competition for the *ngas*-twig. However, in this account Medegei͡pélau is confused with Ugelsúng (see story 16).
[2] *omósõg* to break in pieces. The woman had brought the crab along. He is considered to be the residence of the galid spirit of *a* Imelīk called *a* Itúngĕlbai..
[3] also called Ngarabogúi.
[4] = *kui*.
[5] The northern side of the path, the area of rubak III Ngirakéd; in the south rules rubak II *a* Rdiálul.
[6] Even today this is still the male and female title of house III that has the governing power.

After some time, the son said to her, “why do you always leave so early and return so late?” “Because I always have to go against the flow!” she replied. “I will help you,” said the boy, went to Megórei, the long dam made of stones, and turned high tide to low tide and the other way around, just as it was convenient for his mother. Therefore it was easy play for the old woman to be on time for cooking. She was very happy about this and started to love him. Since she now always arrived so early the boy was afraid she would interrupt his demonic games, therefore the boy asked his mother to warn him with some noise before entering the house. This request made the old woman curious and next time she approached very carefully. Then she saw, that the boy had turned a part of the house into a pond, in which he played with his favorite fish, the blacktip shark *matukĕól*. She left again and, as requested by the boy, made some noise and when she reached the door, the boy sat quietly in the house. Medegei̯ pélau had received his fish in the following way:

One day, he and the demon *a* Nggei̯ from Nggasagáng were cutting wood in the bush, actually a *plagéos*-(*Verbana* family) tree. Then this one carved a shark called *matukĕól*, while Medegei̯pélau created a human figure. In the evening they left their work in the bush and went home. Before falling asleep Medegei̯pélau said to *a* Nggei̯, “tomorrow morning we will get our work. You can sleep at the door, I will remain in the middle of the house”. Nggei̯ agreed. At night, however, Medegei̯ pélau stepped over him, went to their working spot and exchanged the effigies. The following morning *a* Nggei̯ noticed at once the mix-up, but he did not say anything. Then both of them went home with their work. When they came to the river Gadéng, Medegei̯ pélau said to his friend, “put your fish into the water and bark, then you will see, what a good thing this work is.” *a* Nggei̯ did this and at once the figure swam around in the water. Medegei̯ pélau grabbed the fish and took it home, where he played with it. Only from here he reached the ocean. The devious demon also took the figure in form of a human being and called it Goltegei̯, because due to the mix-up *omtĕgei̯* it changed hands. Medegei̯ pélau built an *ulangáng*-shrine for the new galid [1] spirit. When this one fell into ruin, the wooden figure and the *tangadík*-kingfisher birds, which had been carved by both of them just for fun, were brought to the cave *a* Klim on the lime island Ngara kedlúkl. Even after 1900 everything was still fetched from there for the big *ruk*-dances and was assembled on the stone platform in front of the houses of the chiefs of *a* Irai̯ [2].

When Medegei̯ pélau was surprised by his mother, he was covered by scales, in short he looked ugly. He was still very young. Yet, soon he was able to go fishing on his own. When he came back home with his fishing spear, at a certain distance of the house he stood still and threw the spear so expertly towards his residence that it fell by itself into its *golongól*-suspension on the roof. Medegei̯pélau and *a* Nggei̯ always went fishing together. Afterwards they brought their catch home to the sandy beach Gór‘rak [3] on the island Ngarakedlúkl, where they were thrown together on one heap. Whereupon they started the distribution. Since Medegei̯pélau did not receive a juvenile needlefish[4], the boy blocked the division so long until he had one in his lot. He finally enforced that blai Idégădĕgíl was always assigned the needlefish, and this is still practiced today. After the house has collapsed, people now throw the fish onto the place of the house, because nobody in *a* Irai̯ dares to eat them. Every day, in the morning, at lunchtime, and in the evening, Medegei̯ pélau heard the sound of a conch shell on the opposite rock island of Ngarduai̯s. He asked his mother about it.

[1] see map of *a* Irai̯blai 16 b.

[2] In spring 1910, when *a* Rungúl, the last high priest of Medegei̯pélau, had died, I emptied the cave, which was situated on the eastern side of the island above the surf. I did this despite the difficulties of the location. The wooden idols of the great Pelauan god were already badly weathered, today they are in Hamburg. If an unauthorized person fetches the idols, only Rungúl can return them.

[3] according to him, the white people had given the island its name by mistake. Since the word became naturalized and as it is practical, I suggested to leave it on the charts of the Reichsmarineamt. But it should have been written Gor‘rak, because Gorak is one of the islands of Nggeĩangel.

[4] young called *mordúbŏg*, old *gai*.

She said: It is Semdíu [1], rubak I of Ngarduai̯s. — The young man continued his questions, what for was it like this and the mother replied: This is a signal to get the food ready, because he is rich and has many servants. — Medegei̯pélau decided to have a look at all this himself. He went to *a* Nglong, a plot of land nearby *a* Irai̯. There he met a man at work. He asked him, if he wanted to accompany him. The worker said: How could I do this, here is my adze and my standard gauge. Medegei̯pélau told him: I carry these two items home for you. — Very well, replied the other one, then hang my adze on the *gorongóděl* beam and place my standard gauge in the *golongól* pendant. Medegei̯pélau took both items, threw them into the air, and they flew to blai Bars to their correct place.

When Medegei̯ pélau wanted to get going, the other one said: We don’t have a canoe! — Then the galid spirit said: Just step into my footsteps! — In this manner they walked over the water to the mountain Suskamedúkl [2]. There, Medegei̯ pélau kept his companion waiting at the Kămedúkl stone and went himself to Ngarduais. There, he saw two swordfish in the water, he broke their swords off[3], and took them with him. On the way he found the sheath of an areca palm leaf, in which he placed both swords. In this fashion he transported them secretly into Semdíu’s cooking house, where he helped with the preparation of the food. When the food was ready, he convinced the servants to leave and let him serve the food. Thus, he remained alone in the cooking house and waited until he heard the conch shell. When, after some time, he had heard it, he took the dishes and took both swords with him as well. He found the door of the residential house locked and he called: Open the door a bit and let the food in! — At once the doormat was pulled back a bit and quickly he stuck the swords into the house, hit the chief, killed him, and threw him into the ocean. He took his dugong-bracelet, his trumpet shell, and all his privileges, the *klepkal‘l*, woven mats, of the *aingíng*-stage with him to his house *a* Idegădĕgīl in *a* Irai̯, where he returned at once with his companion. This one was still waiting at mountain Suskamedúkl and had sat down on a *guld*, as these rolling stones are called, that break off the lime rocks. In the meantime high tide had started, and the man had taken refuge on this *guld*-stone. For his loyal behavior Medegei̯ pélau gave him the title *a* Rguld accompanied by privileges, and made him rubak IV of *a* Irai.

Now Medegei̯ pélau tried to teach his village companions sailing. First he prepared a sail and the necessary ropes and poles. Since he did not have a canoe, he first went with all his sailing gear to the landing place. There, he waited for the fishermen to leave. He offered to accompany them, but they refused because of the load he wanted to take with him. The first canoes passing him were all filled with people and refused because of his cargo, yet they always pointed to the following canoe. In the last canoe were only two men, they condescended when he was begging to be taken along. As soon as he was on board, he organized his gear and this frightened the fishermen very much, they thought the wind was hindering them. The galid spirit laughed about them and made them understand that a sail would make him move faster than any of their punting or paddling could. When the sail was hoisted and one of the two fishermen held the rudder, thus steering the canoe, as he had been taught, the canoe started dancing and then flew forward as swift as an arrow, leaving all other canoes behind. For the next fishing trip, they all wanted to have him on board, but Medegei̯ pélau remained faithful to the two fishermen, who had first taken him along. The others learned by and by how to use the sails. After some time Medegei̯pélau wandered up the east coast. In Ngarsúl he put his hand into the galid spirit-house to feel who was inside. The priest grabbed him and asked: Who is this?

[1] KUB. V, p. 23: In former times and even before today’s circumstances were established Ngarduáis was the mainland and its god Semdiu the main god of Eyrray. Madahéy pélau came and stepped into a sea cucumber called Karamrum, people dismantled it and brought it on shore, where it gave birth to him. From now on he lived like a human being under the name Abóy (see story 11), however he had a very despotic disposition and demanded to rule the country. This made people, with whom he lived laugh aloud. Enraged, he left and with the help of the neighbors he covered Eyrray with war. In due course he got the power and created today’s conditions.

[2] name obviously from the fish *kĕmĕdukl.*

[3] *ngarél a melúiĕs.*

Medegei̯pélau answered: It is I.— When he felt dizzy, he continued: Give me your ransom [1].— The man from Ngarsúl replied completely surprised: Very well, when you come at the right time, then I will give you a *riáměl*-fruit. — He declared to be satisfied and moved on. In Ngarengasáng he did the same. The local priest there gave him shiny young coconuts [2] and Medegei̯pélau said: You shall be my father and when I am building a stage for the spectators in *a* Iraí̯, you shall climb up and get it ready, so that I can sit there on top. — From here he went to Ngarevíkl, where he put his hand into the house of Mangerengár lë goálăg [3], but it was stuck by the spines of its inhabitant.

The galid spirit shouted: *Ke, ke, kéi!* and asked: Who is inside —? Whereupon the one inside said his name. So he said: Lift your belly a bit higher, so that I can place my hand underneath. — When this had happened, he lifted the spirit outside and took him to Galáp and declared it to be his place [4]. The same he did in *a*Gól, therefore, both these places belong to Medegei̯pélau and to *a* Iraí̯. Medegei̯pélau went from *a* Gól to Ngaregolóng, an area he combed through thoroughly, in order to come to know it. He liked it so much, that he decided to bring it under his power.

When he came to Gólei, people there were just building a canoehouse in Metëulogól. Since he looked so ugly, completely covered with scales, and because he was dirty, they sent him down into the big hole in which one of the pillars was going to be inserted. Medegei̯pélau was told to dig out the earth and clean the hole. While he was working down there, they decided to push the pillar on top of him, to kill him, because they had no idea who he was, and where he came from. Yet, as soon as the pillar arrived at the bottom of the hole, Medegei̯ pélau caused its inside to become hollow[5], climbed through this space atop the pillar, and sat down on top of it. To everyone's surprise he spoke in a friendly manner: Look if the pillar is well positioned. — Then they sensed, that they were dealing with a really strong galid spirit. He forced them to give him the title Tegógo of rubak 1 and a bai. First it was a simple one, then a *góutang* with two floors, just like the one he had in *a* Iraí̯[6].
(see a similar ending in story 14.)

Medegei̯ pélau turned from Gólei to Ngabiúl, for he heard that a big house would be newly thatched. He stopped at the house of rubak 1 Ngiraurékěd, who lived there with an old woman. She was just gathering leaves for the roof and said she wanted to have some fresh water ready upon her return. The galid spirit filled her coconut flask and emptied it into the *kim*-shell lying in front of the house on the stone pavement. Then, he immersed in form of a mosquito larva into the water, as soon as the old woman came home. She went straight to the coconut flask and when she found it empty, she went to the shell emptying it with a few gulps and swallowing the mosquito larva. Already a few days later she felt pregnant and some months later she gave birth to a boy who grew quickly [7]. Thus, Medegei̯ pélau became the son of the village Ngabiúl and the heir of the house *a* Urékěd, besides which he built the Bai *a* Idemai̯ for himself. Therefore, the house *a* Urékěd has two titles, Regeirei̯ lë gad and Regeirei̯ lĕgalid [8] spirit, the last one is also called Ngiraidemai̯.

When the galid spirit assumed power in Ngaregolóng, people remained quiet. No sickness and no war existed any more. In Gólei he was called Ngirailuóng, in Ngabiúl Ngiraidemai̯, and in *a* Gol Ngiragoměkūl. In Galap he had not only the house *a* Ibedagál, because all of Galáp is his house. (see story 14 a. 15.)

[1] *nglat,* when a weaker person redeems himself from a more powerful one.
[2] *mălang ra mungúr.*
[3] "delicate sea urchin", actually eat young coconuts *múngur; goálăg* the sea urchin diadema; see story 97 about Tagetbós.
[4] tarting from here see story 14, at *a* Tmělógŏd.
[5] It supposedly was a *plagéos*-tree, already mentioned above. Therefore, in old age it always gets hollow.
[6] see KUB. VIII, p. 248.
[7] Another informant said: after 10 days was the birth and after 10 days he had grown into a man.
[8] Regerei̯ is the title of blai III and IV in Ngabiúl. In the villages he occupied, Medegei̯pélau always took the name of the master of blai I.

When he went to the south, he took the *goálăg*-sea urchin from Nagrevíkl to *a* Iraí̯, where he threw it away at the *klim*-place in Malspásp. A big hole indicates the spot, where it is lying. When something important is going to happen, the goálăg comes out of the hole. In addition, people reported about Medegei̯ pélau that he had a relationship in *a* Iraí̯ with a *móngol* from Ngasiás on Pelíliou, with whom he visited her blai IV Ngamagád. When a feast was held in *a* Iraí̯, the part of the gaild's share of food was always given to her. She saved everything and when the Ngarairai̯, the community of the village-rubak, had assembled she always had something to offer. Therefore, he loved her more and more and followed her. Her name was *a* Iluai̯ ra ngamagád [1].

Chant 197. Medegei̯ pelau̯

	Gëkíl agau̯ a bólang kedí [2] *lūked*	We want to braid it with coconut fibers, the net,
	ng surél [3] *a melóp l uél*	as binding for the green turtle,
	l ngíkel ngára géd [4]	a fish in shallow water.
	ng më súrek? ngak lagád?	Is this my rope? I man?
5	*armilíd gëkíl*	they twined the rope,
	a direkák lúngúpet [5] *e ngi arë*	but it was not yet ready for *ar*
	Ngasekëbúi [6] *ra Iraí̯.*	Ngasekëbúi in Iraí̯
	a dí bomspësúbed [7] *a rengmeú*	Pay good attention in your hearts.
	ë ngará l udóud akulái re ngi?	What kind of money will I take?
	ng tagá dilú mal'ló kilëd [8]	Who said that daybreak was near?
10	*ë goeú ra garagár*	A storm will come;
	Ngardúbŏg [9] *më melengóiĕs* re *ngi ra tal moáis*	Ngardóbŏg will boil it out in one night.
	e ngí a dë geitá [10] *blid*	When we lost our houses,
	ë rubál, di galdóiŏg [11]	you rubak, (we have) only small change,
	e ngák ëuë tengelék [12] *ra galdéng*	
15	*m Bai mekngít*	bad is the house,
	ak mangélulau garároŭ	I whisper enemy,
17	*ë ngi aikél metelíl* [13] *a gad ma iús*	(? he that go down of human being and crocodile?),
	lë galídëgád lólang [14]	the god-man has devoured
	r tirikél lureúl rúbak	those secondary chiefs,
20	*lobá* [15] *galebúgĕp ëu l ë pngék* [16]	who took the *galebúgĕp* in my cupboard;
	l metē̆t e kidí galídëgád ërăbóng [17]	he is wealthy, and we are just demigods, children;
	ma tekingéd [18] *a di úngil*	our behavior is only good;

[1] see also KUB. V, p. 55
[2] from *melíkěd* to braid a net.
[3] from *mesaūr* to bind, (*saur* bandage, WALL.)
[4] *géd* more forceful for *gei* the reef area, shallow water around the islands.
[5] *ng lúpet* it is clear.
[6] this is the name of the council of the chief's women of *a* Iraí̯.
[7] from *mesúběd* to send a message, *mesepesúběd a rengúl*, he is handy, competent.
[8] *l'lomes* light, *kměd* close, *kilěd* just before, was close.
[9] in Ngátpang
[10] see chant 194
[11] piece of money made of glass, of minor value.
[12] from *meténgěl* to step down.
[13] *meténgěl* to step down; *metelíl* obviously from *melíl* to go; the meaning is not clear.
[14] om *mángang* to eat; therefore *a* Iraí̯ and Ngabiúl in Ngaregolóng have no *uriúl rúbak.*
[15] from *obang* to take.
[16] *pup* cupboard.
[17] = *arbúik* the boys; with "he" Medegei̯pélau is meant, who considers the people from *a* Imelík to be mere boys.
[18] from *tŏkói* the speech, the behavior.

	ë sel ūked galíd a kesókĕs a ilteī	that devil's net catches wealth,
	ë ngi a dekíe	when we stay,
25	*ma dúlemagém* [1] *ra tëgëbél*	and we took together the spikes of
	gosés lóug	the *Synaueia* (Stone) fish
	a bikél rikl këdám	the boys outside of Ngarekëdám,
	lmo raikë ra Ngatkíp,	go up to Ngatkip,
	l mo raikë Ruluóběl	go to that Ngëruluoběl,
	l mo raikë Rusár	*go to that Ngurusár,*
30	*mang mo raikë ra Ngarsúng*	and to that Ngarsúng,
	l mo raikë r Diúl	they go to Ngadiúl,
	ë mo raikë ra Garau͡ [2]	go to Nggarau͡,
	mang mo raikë r Desúm	and go to that Ngaradesúm,
	mang mogú imūl ra Iuáng ra	and they want to cross over to *a*
	despadá	Iuáng on the eastern side,
35	*ma dekíei më domúgol tekaingéd* [3]	and we stay and begin our behavior,
	me dolá [4] *gotëlëgëléd* [5] *ra blid*	we take the oppressors of our houses
	rë Kikláng [6] *ma Iraī͡*	in Ngarekikláng and *a* Iraī͡,
	meng kuk mogaimong [7] *l melekói.*	and then he can talk higher (than anyone else);
	eá logúp a múr, nguliér [8]*?*	instead a feast, for what reason?
40	*ma rubŭkúl a iánged a melténgel*	and the chiefs of heaven come down
	ma Medegeī͡ pélau	and Medegeī͡pélau
	a mekngit a rengúl	sad at heart;
	a meng mo meténgel ra Meribáng	he wants to go down to Meribáng
	e ng másag ra Megórei [9]	and to ascend to Megórei
45	*é uëkel'lí gogíl*	it surrenders his foot
	mokómo kel'lú, komó kel'láng	surrender (a plot of land); you have dismissed,
	komóterebë [10] *ra úngil pélú ra Iraī͡*	pushed away a good piece of land of *a* Iraī͡;
	ma mësengél a géd	and its mëas-fish in the shallow water
	ma gaiép ma sim l kal'l	and pigeons and the season for food;
50	*makmangëó* [11] *mak mló mesúrŏg*	I am taken and went to clean my
	ra meklegék	taro patch,
	lúgul a delék [12] *re Ngëráod*	my very own one, in Ngëráod
	a Mlagél'l a tobedál	Mlagél'l steppes outside,
	mëlugël [13] *a geimál lmángël*	she puts her hands on the head and cries

[1] from *omagém* to pull oneself together, for instance spread fingers.
[2] The western part of *a* Iraī͡.
[3] = *tekingéd* from *tŏkói*.
[4] from *melaī͡* to bring.
[5] *gotológol* oppressor, from *gotílĕg* to press.
[6] *meténgël* to step down; *metelíl* obviously from *melil* to go; the meaning is not clear.
[7] = *mogang* i *mong*.
[8] *nguliér, ngara meté meláng* for what reason?
[9] The long and high stone bridge between *a*Iraī͡and the gogeál Ngarakédlúkl; Meribáng the bridge at Bai Meléngel.
[10] from *ulterib* to push one piece away from the other.
[11] from *ngu* to take.
[12] In fact "clan of my belly", my very own; Ngeráod the *galid*spirit-mountain.
[13] *melúgël* to carry on the head WALL.

	gëdép [1] *l uák ra Iraī͡.*	about the food, the anchor of *a* Iraī͡.
55	*a mekisá* [2] *ma bó kngoriákl ra rois*	Get up and go to the other side of
	ë Ráod	the mountain Ngëráod
	makisá [3] *pelú lagád*	and I see the world,
	ngo bertáng [4] *ra gotúl*	hidden in smoke
	a súmog [5] *ma Bairairai*	the shrine of Bairairai;
	ma galtagát a loréngĕd [6]	and injured they tie (him) fast,
60	*a temengúrs, a temongól*	they pull, they carry
	ra kekëmángël ked	across the long grassland,
	ma kuk degăról l mësŏsáŏed [7]	and then I stand now fragmented in pieces
	a kngtíl ma ungiál	his badness, his goodness.
	makdiolsesárag [8] *ar Imūl*	I just extend my begging hands for *a* Imūl,
65	*ma Rekeaī͡ ma Imelīk*	and Ngarekeaī͡ and *a* Imelīk;
	l ngosagá [9] *lumĕu* [10] *ra ngisék*	climb up and break my egg,
	l ngáis galíd	the egg of the galid spirit;
	l mekúl'l ë gĕdáol ë gup ko	it is outrageous, forbidden, I have pity on you,
	makngmásag	and I walk up
70	*l móukíu será Matagërakl* [11]	striding passed that Matagërákl,
	ë tugereklí á Imelīk	hooking on to Imel̄́k,
	më koiír [12] *akulekel'lákr* [13] *rengí*	so that they float in the air; I hold it lopsided,
	akulegëderói [14] *akumtáp* [15] *a pelú rióu*	I bring disorder to it, I protect the land down there,
	a meklengë Gomakatl [16]	suddenly I see Gomakátl;
75	*ngarengí a dalál a Medegípél̄au*	there is the mother of
	ra Iraī͡	Medegeī͡pélau of Iraī͡;
	ë lagád l ngilu	the man took
	a meklengë ë Klim	and I saw Ngareklím;
	l di l bád re ngí a Rangarisóis	there lies in front of him Rangarisóis
	ma Maráelkéd	und Maráelkéd
80	*ma iús më tia pek l gadéng*	and the crocodile and all the sharks.
	lo gup kok lokoád re ngak a Regelsulog	pity me, attack me Regelsúlog
	ëra bíta ra Rísóng	on the side Risóng [17].

[1] was not interpreted; I thought *dep* could mean the presented food in the *dep*-house; see *melángĕs a dep* (KUB. V, p. 44), food for the friend of a sick person.
[2] *mekïs* to get up.
[3] from *omés* to see.
[4] from *omart* to hide.
[5] usually called *tet*, where sacrifices are set down
[6] from *meréngĕd* to tie fast.
[7] from *mesaud* to fragment
[8] *olsárag* to press WALL.; *obersárag* to softly press a sick person, also to extend your hands as a plea for something.
[9] *ng másag* to climb up.
[10] *omĕu* to break.
[11] *tagĕrákl* the hook, also for catching sharks, can also mean the "tip of the hook".
[12] *i kliai* floating.
[13] *olekel'lákl* to hold something slant.
[14] *olegederói* to bring into disorder.
[15] *omtáp* estimate with the eyes
[16] the top of the mountain on Nagrakédlukl, where his mother is buried, to the south is Cape Ngareklim.
[17] The bush next to the galid spirit-house Ngarakikláng (see bl. 16 *a* Iraī͡)

gadë, mel'lí a medám — Mother, make your face
a gadë, mel'lí a ngarém — mother, make your mouth,
ë a Malegoltegeī ë gëbúla — yet, Malëgoltegeī is now poor,
ma le më te mesengë der'rómel — and they come, they see bravery,
a rikó o Diratetakákl — they come, Diratetakál
ma Dirakmogoróā! — and Dirakmogoró, ah!
ma a ungiá tagalél a síls! — and at the good lunchtime!

Story 198. Chant About Ngiragókëbai From A Iraī

log.: bai 36 IX^{b} illustr. d.-pl. 26^{b}.

Sung by his wife; she said that after his death, she only wanted to have a man who resembled him in beauty and bravery.

go medeī ë Gokëbá — When you are dead, Gókëbai,
ë a kulsīk ra mlo oltegím [1] *re Belau* — then I look for a replacement for you in Palau,
mak mlo midi [2] *ia Iragël* [3] *mor Túblai* [4] — and I go around to Irágël, to Túblai,
ma kukíu a ked l mo re Ngarsúl — and I walk across the grassland to Ngarsúl
ë mak mlo re Ngiramoaī [5] — and came to Ngiramoaī,
ng di marau — who is only rich in small change,
ë diak ë tukémet [6] *re kid ardil* — and does not care for us women.
mo gómkong makamád, — If it would be a fight,
lorūl a bikel Ngarsúl — this one make the boys of Ngarsúl,
ë te kmú bo ra Ngiramoaī — they said: go to Ngiramoaī!
më logólt a merengelél[7] — and he showed his art.

Story 199. Chant About Ngiragókëbai, The Gobak ratkár From a Iraī, also called Gabás.

log.: bai 9 IV^{b} illustr., bai 15 III^{b}, bai 76 IV^{a}, bai 79 III^{b} bai 81 III^{a}

chanted by his pregnant daughter in Ngarbagéd; her husband lived in Ngarsúng and belongs to blai II Gësurói in *a* Iraī. When *a* Iraī was destroyed by the people of Goréör and the inhabitants stayed in Ngátpang, Ngirakéd, the high chief of *a* Iraī was mad at Ngiragókëbaī and sent a message to Ngiramoaī in Ngarsúl, to kill him. People brought a shark they had caught to the rubak-bai in *a* Iraī and called for its distribution. When Gabás appeared, he was attacked and speared.

dalám, l búik l mëra delék [8] — Oh your mother! Boy, who you came into my belly,
lë gílsengkók [9] — I have been busy (because of you),
a lak a ke giludúr [10] *a* Gabás [11] — when I did not want to get rid of Gabás;

[1] *goltegeī* replacement.
[2] *omóiëd* to go from one place to another.
[3] blai IV Turágël Keklaū.
[4] blai IV in Ngabúkëd.
[5] the hero of Dmágël (Ngarsúl), who was brave and wealthy, but ugly
[6] *okémet* not to look after.
[7] this means, how you have to fight, the kind of fight, the magic, etc.; poss. *meríngël* pain, difficulty.
[8] *il* belly; the mother curses her child.
[9] *magasáng* industrious, busy. She also could go to her husband.
[10] from *menguid*; *goudúr* to want to get rid of someone.
[11] also the title of rubak III of Ngarmíd.

ë mobád re ngí ra dep [1] *ra Meriáng* — I slept with him in the small house Meriáng
l mo gorúl l mo tëlál [2] *klebedei* — consistently some nights;
a le më ë dil dilóp — when they came, they were too late,
ar di tërúl bikél a Dmágël e ma Meról [3] — the two boys from Dmágël and Merόng,
lë gëlíd ra lápek [4] — the carriers of sophistication.
gomngar a Tkar melomai likó go ngasengasém — When you were in *a* Tkar, I followed your call,
melekó Bedelóng — when Bedelong came (the messenger);
ë a klobak a ngára sop re Ngira deldëlágel — the council of the chiefs was in the sop-house of Ngiradeldëlagel,
ë káu a Gabásl klóu l dúi ra Iraī — but you Gabás are a high title in *a*Iraī.
a gadáng meng diak o mád — father, he should not die,
a logúp ē ko melóbog ra gadéng — instead you cut a shark
ë dobegí ë Gabás mengërúl delebegel — and cut Gabás, so that there are two cuts.

Story 200. Kesëkesengél Ngiragumeráng,

Heroic chant of Ngiragumeráng, rubak II of Melekéiok, also called Rëgëbóng, who had fled to *a* Iraī because of malicious gossip, and on to Goréör whereto his bad reputation followed.

góbak ë Ngiragumeráng — Chief Ngiragumeráng,
më ke di ulebés [5] *aikë lërúl kngtim* [6] — only you forget these you two kinds of wickedness,
ma lótăgăbau [7] *ra Iraī* — and people push you out of *a* Iraī,
ma tá pelú re rë Goréör — and in another time of Goréör,
ë kingói [8] *kau me ke mo Rogobóng* — and we took you, so that you are Rëgëbóng;
Mësëlëgadíl [9] *mo ra Járs* — Mesë lë gadíl goes to Jars,
a di búiel a mo sikësí [10] — it is only about going to look at the moon
me tia le gëós, ër'ráng — and this sun, my friend.
tengëtengém [11] *ma kmeskau* — Your tribute and I give you
me së Gomekūlpelát [12] — and that Gomekūlpelát.
ë Rogoból kúk lengelék rekau. — Regebóng, it is my shout to you!
a lgúp a ke di robaī. — In return you only had ingratitude!
aikë dmú ra Deliól — You said this to Deliól,
telebúi a ngerél — a liar should be his mouth;
meng oldúrog ra ragád l kmu — therefore, he sent people to say,
gëbákl a bibák ma telebër a metók [13] — (he has) adzed numerous and hatchets many,
me tië Bilung ma bosél ma bagelél — and here is Bilung and her box and her money

[1] a small *ulangáng* small shrine.
[2] *tëláng* actually: how much? — here "several".
[3] The bigger Ngarsúl consists of Dmagël and Merόng; a boy is Ngiramoaī.
[4] *luápek* clever, brave man; *galíd* to bear, see also the story of Ngirangeáng.
[5] *obés* to forget, pronounced like bess.
[6] from *mekngít* bad.
[7] from *melégëb* to push.
[8] from *ngu* to take, which is to say they chased him back to Melekéiok, so that he would be again Rëgëbóng nr. 2.
[9] women's taro patch" a field in Melekéiok, Jars one in *a* Iraī.
[10] from *omés* to see.
[11] from *tengét* toll, sacrifice.
[12] a piece of money.
[13] *petók* much.

	l ngára Itáog ë Tkip	in *a* Itáog in Ngatkip;
	a bomlíět [1] *a deluíl Telngál l mo ra daob*	push the fleet from Ngatelngál into the sea,
20	*l te kngë Gádlbai ma bosél ma bagelél*	and they take away Gadlbai and his box and his money,
	e lë kol del‘ líu [2] *ra Ulabágad* [3]	and tighten the mooring poles in Ulabágad
	ë Ngarabungs [4] *a ngareá rsaol*	but Ngarabungs was situated at deep water
	ma ikë deluíl ngós l ngara Pipiroi [5]	and there was the fleet in Pipirói
	ma deluíl a Moságel a ngara Toitmëdúg [6]	and the fleet of Moságel at Toitmëdúg
25	*lë korá Ikodelí ra klpedíu* [7]	so that you go to Kodelí your
	a Regamai͡	channel of Ngaregmai͡,
	ë á Derabai͡ gobengtír	but Derabei (goes) with them
	ëu delūs ouróiog	with an umbrella and leaves in the ears
	l di ngará tepatáp	and only on the coast;
	a meús l kúlulau [8]	he paddled with the message.
30	*ë galíd me ko milĕgerei* [9]	Spirit, do not disturb him,
	mongulsīk ra Idíd blai	when he is looking for the *a* Idid-house,
	l mo melím a kár	in order to drink syrup water,
	ng masáog a búŏg	then to pick some betel nuts,
	ng medórt a gamalém [10] *l këbúi*,	to cut your betel nut chew,
35	*ng dekedókel* [11] *ra tal a geimolím* [12]	then he should be covered for a Geimolīm
	ng mëáng a Gádlbai	and sacred is Gádlbai,
	ma lomóies ë lomeurŏg	when the shoot and throw spears,
	e ngi mīt [13] *ë ra gútum*	they pass by into the ground.
	kom di bekīt arubukúl a bitaliángĕd [14]	You are only bad shots, you chiefs of the side of heaven
40	*ë mangá dúdul më móu* [15] *dúdul*	take work aprons and wear work aprons
	ë bsa kelkelíl	and give him his apron,
	a Rangém [16] *ma meregórog l Ngirakesúk*	Rangém and the thief Ngirakesuk;
	më sel tal keró re Ngermíd	and that one, a priest from Ngarmid
	ë liu l mo re Goeáol [17]	wants to pass by, to Goeáol,

[1] *oíet* to push into the water.
[2] from *mel‘líu* to drive the anchoring poles into something.
[3] a branch in the channel to Ngurusár.
[4] name for the men of *a* Imelīk
[5] east means the eastern part of the area Ngarekldéu, Moságĕl is the west = Ngarekobasang.
[6] at the northern tip of Goréŏr, see map 2 secondary map.
[7] poss. of *táog* channel.
[8] see story 195 Ugéllëgalíd
[9] *bagërei* it does not matter; from *megerei* to let go.
[10] from *gamágĕl* small betel nut chew.
[11] from *melekédĕk* to cover.
[12] “5 cups syrup”, the smallest amount of money in Ngaregolóng, paid for his covering in the sun, during the journey.
[13] from *imīt* or *imiú* to pass by.
[14] the two sides Goréŏr and Melekéiok.
[15] *aku* I, *mou* you (sing. and plur.) *dúdul* = *kelkál* the women’s work aprons used in the taro patch.
[16] rub. II from Iebúkul.
[17] probably a blai.

45	*ë kisó* [1] *ra mĕrál l blim rë Kiklá* [2]	because he has been thrown out from your real house Ngarekikláng,
	ra lolăngét rekau͡ ra klsáděl [3]	when they gave you an injured fish,
	ë ma ielél tágăl l pelú ë Rekădám	and these 10 places of Ngarekëdám;
	ma lomálag l mëi	when they shoot pigeons and come,
	ng derdárt me gokëím	then there are one hundred or fifty,
50	*ë kau a imūl ra despëdál’ l*	but you walk over to the east side,
	ra mĕdál rë Goikúl	to the entrance of Goikúl,
	me l më galiótĕl [4] *e ngokëim*	and when the *galiótĕl*-dish comes, then, there are fifty;
	ë kaū a mangá ra gadéng e rikl	but you eat shark outside;
	a Rĕgăból, ke măkóng ma kometkú [5]	but Rĕgĕbóng, you want to go and jump,
55	*ra geimól dlevegĕl e ra kiko* [6]	one more stairway at that time;
	kngikau͡ ra Irai͡	I took you from *a* Irai͡,
	mem kerda re me Gelúg [7]	and you were landed in Ngaragelúg,
	mem tagalá delsém [8] *l mo ra Udĕs*	and you carry your umbrella to Udĕs,
	ë ke ngerél ku Melekéiok	and you are now the mouth of Melekéiok,
60	*më ko bóbĕra* [9] *dug l tŏkói*	that you used harsh words.
	ë ke meleu ku ra dëu uër rákl [10]	You now bend the bent mast,
	l komtagë re gomú [11] *ra kau͡*	because you take revenge for the blows you received,
	l ta lagád	the one man,
	ë l bús [12] *a Medegí pēlau ra Pĕlías* [13]	If Medegei͡pélau would not have been in Pĕlías,
65	*l kéu* [14] *rë gongëdëgáděl*	he sat on the *gongedëgáděl*-door
	ë di galmangëm.[15]	and only your protector!

Story 201. Kesĕkesĕngél a Răklai͡,

heroic chant of *a* Răklai͡, rubak Nr. I of Melekéiok. It refers to the punishment of the place by British warship

	Direkl mo ungil a pelú	Also will be good again the place;
	ak uderĕgei [16] *Ngiratekau͡* [17]	I send Ngiratekau͡
	l mor a Idíd mang korir [18]	to *a* Idíd, in order to ask them,
	a Ibĕdul ra Melekéiok	*a* Ibĕdul because of Melekéiok,
5	*l di galelengá* [19]	which is desolate.

[1] *ímis* the expelled one, *maráng* true.
[2] Ngirakikláng, the cult house of Medegei͡pélau in a Irai͡.
[3] a fish, which has injured another one, is considered a sacrifice.
[4] delicate dish made of *ngdul* mussels and coconut kernel.
[5] from *omótk* to jump; he is a bragger.
[6] see story 195b the fifth last verse; *debëgel* also a sweet disc.
[7] the fishing Bai Ngaragelúg in Melekéiok.
[8] from *deliūs* the umbrella; *melugĕl* to carry; Udĕs fam. I in Melekéiok.
[9] from óboba to use; *medúg* strong, durable.
[10] *górakl* the mast.
[11] in fact beater, then the blows.
[12] better known *dibus* absent.
[13] another great name for *a* Irai͡.
[14] from *kiei* to sit, remain; door..
[15] Your partner, from *mangalím* to accompany; otherwise he would have been badly off.
[16] from *oldúrog* to send (to the pace talks),
[17] Rubak IX from Melekéiok.
[18] from *okér* to ask.
[19] *bagëlĕlĕu* white, bleached.

a le këamko [1] *Midol ma Răklai͡* [2] When you do not think of Midol and *a* Răklai͡,
l kol demíu ra gáragar who probably had been your father in former times,
l kol melátăg a kerdík who probably washed the people with skin disease.
a bom klëoáies Be quiet!
ë k deklí [3] *Gëbirăklai͡ ra Melekeok* I bury her, Gëbirăklai͡ from Melekéiok

Story 202. Galdăgădăgál a ulengīl [4]**,**
Story About the Rest,
Told by Rekesiváng in Goréôr
log.: bai 28 III[b] illustr. pl. XV.

A Mangerekúr a ptelúl a pelú Mangerekúr was the village chief
re Ngel'lau͡, e gogălél ra dil a tal of Ngel'lau͡; one of his female relatives
mesesúau [5] *e mererekrákt* [6] was a little bit crazy and a little bit sick;
mesél le lo ra gei ra Ngëráir and it went to the reef of Ngëráir
l pekl dălál Ngellau͡ each old woman from Ngel'lau͡;
ng di btil [7] *ruriúl* only she hang back with her bottocks,
ë arsăgălil a maremīd while her female friends went ahead
ra l mo Ngëráir; ma le bo to Ngëráir; and when they went
e Gobagád ra Ngëráirng kíei sat Gobagád of Ngëráir
ra kingelél risoís l ngara on her rock-seat on the
pkúl Nëráir e melekói Cape of Nëráir and said as follows:
ra ngarugér tíreka ra dil l kmu: to the first of these women:
rungálek m tougákl [8] Oh child, go to the side
me soisi [9] *a ptelúk!* and delouse my head!
e ngi a sumesmëgei͡ [10] She refused,
me ngolekér [11] *ra gongingél, e díak,* and she asked the following one, (who said) no,
me ngoudertartir [12] *rokúi* and she asked one after the other all of them,
l mo ruriul, e díak a kongei͡ until the last one, who all refused,
meng megëtiterír [13] *me teremīd* and she let them go and they left.
e ngi a moga ngikal merekrákt Then came this sick one,
l kmal mla goróid ruriúl she had dropped far behind,
măng du la re ngí l kmú: and she talked to her in the following way:
rungálek m tougákl ma mem [14] My child, go to the side and
soisí a ptelúk! delouse my head! —

[1] = *kamko* you do not think.
[2] *a* Răklaʃ7 Gókerangěl, who died around 1860, had married Diraúdēs from the house *a* Idid in Goréôr, (see Gor. At. 1 gen. II) and before, he had adopted Midol. When he resided in Goréôr, he was like a father for *a* Idíd and now he offered *a* Ibědul some warships against Melekéiok.
[3] *melákl* to bury. *a* Răklaʃsays: I want to bury my sister, who has been quite sick.
[4] from *mangīl* to remain, what remained. Ngel'laū, part of Ngivál in Narárd.
[5] *seséi* a little bit (WALL.); *uáu* crazy.
[6] *merákt* sick, *merekrákt* a little bit sick; compare below *meketéket* wide, *mekeketéket* not so wide.
[7] *but* poss. *btil* the one behind, which is to say to fall back.
[8] *tougákl* to walk on one side of the path.
[9] dem. from *meláis* to run.
[10] *melmesúmog* to decline, also *ongót; kongei͡*to agree.
[11] perf. from *okér* to ask.
[12] *oudertáng* to glean, to pick up; *kaudertáng* individually.
[13] *megëreī͡* to let go.
[14] *mem* = *kau* you.

ma merekrákt du la re ngīl kmú: and the sick one said to her the following:
gadíl, kelék dopengá [1] *ra gei͡!* Mother maybe we come too late to the reef.
Gobagáda kmung: ng díak, di Gobagád spoke: this thing is OK,
ungilpesúl
kau mei! aie? ma dang vaiséi! You come here! — (She) Yes? then it is good! —
meng tougáklál mong meng meláis re ngí and she came to the side and deloused her
l mo mangeskereká [2] *gei͡,* until the onset of high tide at the fishing ground
e le Gobagád gomdasúa [3] and Gobagád considered, (that) her
rarsagalíl friends
l kmu temerekúng [4]*, e soláe* said, they would come and then
doremí [5] *gospúl l blábuk* [6] she sharpened her hibiscus stick
e msáng meng mo ra kebúrs and gave it to her for the mangrove swamp;
meng mangemagémes [7] *aúgul a* and she lifted the trunks of the root
dúger poles
e melai͡ a ngdūl meng mekeki [8] and gathered *ngdūl*-mussels and
a galisél filled her basket
e meremá [9] *meng du la re ngí* and when arrived, she said to her,
kal dilal Gobagád l kmu : this woman Gobagád, the following:
lëké [10] *bëbil e gedeī͡me lo dimém?* Do you want to have some meat for yourself?
Gobagáda *kmung: díak, e rungálek,* Gobagád spoke: No my child,
kau bom semesemí [11] *a gălisém* you close your basket
m ngu l mo remei͡. and take it home! ——
e arsagalíl a meremá me teriedáng When her females friends had come, they left
l mo ra pelú me temo me tekuk kíel for their village and went and then stayed
me petók l klebesei͡. many nights.
e kuk mong l mo mangiúl'l [12] (One day) then they went (again) to catch worms.
e a le bo e ng dirék a tekingél When they came, (made) again her speech
Gobagádl uá séra [13] *le kot l mong* Gobagád just like the last time first to
loudertartír [14] *e te di ulengót* [15] one after the other, yet they refused;
e di ngikál merekrákt l nga ruriúl only this sick woman, who was the last one
a kilongei͡ meng lilūt l mei meng consented, turned around,
meláis. and deloused her.
e arsagalíl a remid l mora gei͡ But her female friends went to the reef
re goróid, e ngi a meláis far away, while she deloused,

[1] *dopengáng* to come too late, to have come without any right.
[2] *kerīk* tide, *mangeskerekáng* high tide has started.
[3] *gomdás* to consider, to think.
[4] *merekong* finished, *meremáng* arrived.
[5] from *merórom* to sharpen.
[6] *gosíp* spade, stick; *blábuk* the decorticated hibiscus stick (see story 174).
[7] *mangímer* to pick up.
[8] dem. from *omekëk* to fill.
[9] *merekóng* finished, *meremáng* arrived.
[10] *lëkó, lëké?* Question; *godóim* meat, side dis
[11] from *mangesímer* to close the door.
[12] from *geiúl'l* the sipunculida worms in the sand of the shore.
[13] = *sei. sel* that and *ra* = that time.

	ma mangeskereká ge͡i	and the reef was flooded;
55	*ng kuk lul'lí gospúl msa* [1]	then she (Gobagád) gave her her digging stick,
	meng mo ra ungelél [2] *a galõgól*	and she went to the end of the sand
	meng mangiúl'l, l mekekí a galáis	and caught worms, she filled her basket
	e mora dalál Gobagád meng omsa	went to her mother Gobagád and gave her
	godímél ma Gobagád gotngákl [3] *l kmu*	her meat, but Gobagád refused and said:
60	*kau bomsemesemí a galisém*	You, tie your basket shut,
	ma lemarsagalím e bomre͡i	and when your female friends are here, go home!
	e meremár sagalil ma te kuk	When her female friends had arrived, then they went
	remīd l mora pelú ma te kíel meketéket.	to the village and stayed there a long time.
	e a tára klebese͡i e te kuk mogál [4]	One day, they went again
65	*mo melóug l bekl dil*	to get some fertilizer, all women.
	e a merekrákt ma ngusél a dilal [5]	The sick one and her sister in law
	ma lebo gar a Ngeráir	went also to Ngëráir,
	e Gobagád a direk l melekói er tir	and Goagád talked again to them
	l uá irẽgár e te di ulengót	like in former times. They refused,
70	*e ngi a kuk meremá merekrákt*	and when the sick one arrived,
	meng melekó re ngi meng kongei	she talked to her and she agreed
	meng mo meng meláis	and she came and deloused (her).
	e a ngusél ma ra bekl dil a melóug,	Her sister in law and the other women got some fertilizer,
	e ngi a meláis ma Gobagád a dula	while she deloused, and Gobagád said
75	*re ngí l kmu: klukúk*	to her the following: tomorrow
	e go bom sálou [6] *e kegoiëlí* [7]	go to dig (your taro patch), then wait
	a ulengīlém	for the rest (the taro shoots).
	lëkó dūm [8] *ra ngelsúm* [9]	at once (money) will come out of your field;
	ra go merekóng ma ke ngú!	when (the work) is done, you take!
80	*ma le merekól smálou*	When it was finished the digging,
	l di tal nglas kung	was it only a dug out field then;
	ng soláe mei meng degór loikal	and then she came and this one stood up
	me mekeketéket e ngi a meremá	and after some time it (the money) was there
	melegelókl ra ngeásek l medūm	coming out, pushing away the floor.
85	*e a ngusél l dákl degór*	Her sister-in-law stood next to her
	meng ma mo gabegep [10]	and bent down.
	ngíkal ngusél l'lou semeriár	This sister-in-law was greedy
	l mo mela͡i re ngi meng mengám	and wanted to take it, but it broke,
	ma merekrákt a mangerár re ngi	and the sick one scolded her,

[1] *msáng* give him, *lul'lí* from *merúl*
[2] poss. from *uingẽl* tooth, end.
[3] *olíngákl* to decline.
[4] *mogáng* accomplishment: gone.
[5] *gadíl* mother, *dãlál* his mother; *díl* woman, *dilál* his wife.
[6] *mesálou* to dig the taropatch, *smálou* the dug up pieces, like meat loaf; the excavated field *a nglás* poss. *gelsúl*.
[7] dem. from *mangīl* "to wait", therefore also the "rest" *ulengīl,* that is to say to plant taro saplings.
[8] *medūm* to come out, for instance from a water hole.
[9] *mesálou* to dig out the taro patch, *smálou* the pieces that were dug out, like meat loaf, the dug out field *a uglás* poss. *gelsúl.*
[10] *mogabẽgep* to bend down.

90	*meng merengá* [1] *me͡i*	and she was ashamed
	ngel mūt l goití [2]	and threw it again away.
	e tial tẽdóbõg ga ngémek	These halves now labored
	l melegelókl, medūm	to lift the earth, to come outside,
	l me kebengkángk [3]	yet, they fell over,
95	*meng mo ka ngmai lërúng,*	and (the sick one) took (the) two,
	omngákl; tial mlẽgám [4] *lul'lebóngel*	gave (them) names; this broken end
	a Guóděl ungīl,	*a* Guódělulengīl ("old rest")
	ma tial tẽdóbog lulekíu [5] *uriúl*	and the other half, which later on came along
	medūm a Búikunlengīl	and out came a Búikunlengīl ("boy's rest");
100	*me tengma͡i* [6] *l mora pelú*	and she took them to the village,
	meng msibs a Mangerekúr	and Mangerekúr punched them,
	e soláe ngu a Búikunlengīl	and then he took the Búikunlengīl
	ma rukemí [7] *ra Ibědul*	and exchanged it at *a* Ibědul
	meng di merúkŭm re ngí	and gave him in exchange.
105	*l okngéměd a udóud*	He spent the money;
	e dimlengesóngẽs [8] *mengótir* [9]	since he had not received the full
	a Jebúkŭl	amount, he gave it to *a* Jebúkŭl
	l kmú: merameko mer tial Ngarkldéu	and said: when you are here in this Ngarldéu
	e mo mílil re Jebúkŭle mesá	and you walk to *a* Jebúkŭl and see
	bagés l mlai l ngarengí	a new canoe there,
110	*e dikeá mlimeú*	so it is no longer your canoe;
	komotábedí [10] *ngu remīd*	take it out, take it with you
	ng dogelél [11] *gorúkŭm*	to fill up the change,
	ra di re gad ra Ngel'la͡u	but only for the people of Ngel'la͡u,
	ma telkelél [12] *ngi lulengīl*	for measuring the rest,
	a l' lególeg [13] *ra ptangg ra Ngel'la͡u.*	the cutting of the stone back rest of Ngel'la͡u.

Story 203. About Madlútk, Who Climbed Into Heaven [14].

log.: (bai 11), bai 44 *mad.*(phot.); heaven: bai 48 II[a] illustr. d.-pl. 26[c];
bai 95 e., bai 138 w., bai 142 n. illustr. pl. XIIIa. Rainbow: bai 74 illustr. d.-pl. 26[d].

Madlútk from Ngategëróng nearby Ngabúkěd married Diramangal'lákl, also called Dalál ail'lói [15] or Dalál a galīl in the following chants (see story 204).

[1] *merúr* to be ashamed.
[2] dem. of *mengóit* to throw away
[3] *blengkángk* to fall over, part. from *omenggank* WALL.).
[4] from *mengám* to break.
[5] *okíu* to go in one direction.
[6] *ngmai* dem. from *ngu*.
[7] *merúkūm* to exchange.
[8] *ngësóngẽs* short for small change; *a* Ibědul did not have enough small change, therefore he gave not enough.
[9] *ngótir* to give a beautiful donation.
[10] *otóbed* to dare to do. In fact even today, Ngel'laū-people have the right to take away a new canoe*(mlai)* from *a* Jebúkul.
[11] *kedógel* to make more. *(melegél* to augment WALL.).
[12] from *telkáel* the measuring (part. from *melegtuk* to crush WALL.).
[13] All of this used as a comparison.
[14] I found the story completely illustrated on 2 gables, most articulately on the front gable of bai 142 Gosobulngaū in Ngarakeúkl on Pelíliou and a bit weathered on the old Kemángēlbai 44 in Ngardmaū
[15] after the taro patch *a* Il'loi, see below.

The rubak of Mangal‘lang decided a *keratórog* or *kerilatoróg* [1], this is a punishment for both marriage partners, when a woman from a great place marries a man from a small place.

Madlutk moved to his wife to Mangaláng, yet, when the messengers of the rubak wanted to chase him away, the high ranking woman was willing to move away with her husband. Thus, both of them moved to Ngategërong. When the rubak heard this, they sent messengers to Ngrīl, in order to ask for the support of this place to destroy Ngategërong. When Madlutk heard about this, he said to Diramangal‘lákl: Let us go together to heaven. But, when you see your place from high above through the *kim*-shell, won’t you be sad?— She, though, said: No! — Thus, he took his lime-stick [2], set it on the ground and both of them climbed up to heaven.

In the first part of heaven, called Telngatk raiángĕd, two men invited them to eat boiled bananas with them. This they gladly did, here was also the *kim*-shell, of which he had told her and the houses of the god of heaven, about which we have reported in story 19 about Terkélel. Then they came into the second part Gërëgálp [3]. Madlutk always walked ahead, because he wanted to show her everything. There was a bathing pond in the taro patch, the *diong* Gougabīl and next to a small house was a money producing betel creeper — called *kebúi ra gougád*, because the leaves had small faces — they saw this with astonishment. The woman was afraid.

In the third part Gonëdë a gálp they found a big taro patch. She said to Madlutk: I want to have some taro saplings from the women. — He asked: What kind? — She replied: the *rúl‘l*-kind. — He, however said: Wait a little bit, in the following part you will find the Takebesengíl-kind that grows in one night. She also saw a red tree and asked about it. Madluk said: This is a *sis-dracaena*, belonging to Boi, who is also called Gorekím [4]. In the fourth part Gongëoaë a galp he showed her the *rul‘l*-kind of taro and she took it with her. If planted today, you can already eat it tomorrow.

The money growing tree *palâu re gúr* [5] was also there and the snake filled with money. People only had to hit it, in order to get money. In each one of 3rd. and the 4th. part is one house, the heavenly bai Madálbai and Lomóket, where people dance for the sick galid spirit (on bai 44 both of them are in the 5th. part), the heavenly bai Madálabai and Lomóket, where people dance for the sick galid spirit. Both *logúkl* show dracaena-trees, blossoming they bring rain, like the *meas*-fish [6], and frigate birds are in the sky. In Gongëim a galp, the fifth part, he said: Here is the taro patch Ngurulekí that is as big as the *a* Ilúi -field in Ngabúkĕd. She, however, thought, that the one in heaven was bigger. Here, they took a bath in a large *díong*-pool. In the sixth part Gongëlólom galp was heavy rain and mëas-fish. He said: Here you are not allowed to ask, for this is a *galid* spirit-place. — They arrived at bai ra galdóiog and when she heard thundering she wanted to ask, but he said: Wait until we are in the seventh, there you will see the thunder. In seventh heaven Gongëuíd a galp they saw a man smashing two stones and every time when they smashed, it thundered. However, when he threw a stone after another man and hit him, then there was lightening. Then they reached the eighth part Gongëâi a gálp, where, according to Ngardmâu’s picture, thunder and lighting are situated. Then they came into the ninth one, Gongëtíu a galp, where, also in Ngardmâu, galid spirit Gorekím tried to spear Madlutk, but did not hit him. Finally, they came into the tenth part, Gongëtrúiŭg a galp, to heaven’s house called Ngaramelóměs, “place of light”. It was so beautiful there, that they stayed. *a* Ugéliángĕd, the god of heaven, lived here and they found all the good things there.

[1] In detail in KUB. IV, p. 84. There it is called *tmorok, tugmóroch* “to slip” by WALL
[2] On the picture on pl. XIIIa he has a small supporting beams at his foot, as if he had struck roots
[3] *galp* short for *galipĕl* section, for instance slice of taro; *gerë = gĕrúng* two.
[4] on the left side is Boi depicted as a rainbow, see story 11
[5] In the picture he is standing on the left side. The peels of the fruit were money, the kernels are almonds. The women are looking for them and they throw away the peels, because they represent no value for them
[6] also written as *a* Il´lói, from where Dalálail‘lói has her name.

The Chants of Mad lutk.

1.

ak melél [1] *sëláseg ra pngék*
l medú l di Ngaraumere [2]
e toderegí ku [3] *Misau*
meng mei klumŏg ma pelú
a dokngë [4] *ma blid mogetekláng*
ë boderë re Ngarárd.

I cut things for my cupboard
made of breadfruit wood in Umereu,
but then they sent Misau,
he brought a message, and the village
got together and they ransacked our house;
Up, let us go to Ngarard!

2.

ak melél seláseg ra pngek
l medú l di Ngaraumerë
e toderegí ku Misau
meng mei Ngril ma pelú
a dokngë ma blid mogetekláng
e boderë [5] *re Ngarárd.*

I cut things for my cupboard
made of breadfruit wood in Umereu,
but she then sent Misau,
Ngril came and the village
got together and they ransacked our house.
Up, let us go to Ngarárd.

3.

Ngara i tie lăgetel [6]
ra (re)Ngaramangal‘lákl
l ngukókl morbáb e geiesékl mërióu
më goleíkl rardíl
a di gëtikók lōmís;
ak rīdu re Ngarárd.

What kind of raucous talk is this
in Mangal‘láng,
the noise swelling and falling down
on the women’s dance place,
only I do not want to see it;
I go to Ngarárd!

4.

Ma debó ra Ngarárd,
ak medúrs [7] *umitĕg rëngák*
l kmú: gade [8]*, gadaiáng,*
a Risóis lë gëdmíu
ma Mlagél le gëdmam,
a di ngoikák [9] *l mora Telngakt*
ë ma ak mesárĕg

And when we go to Ngarard,
I bow down
and talk: mother, father,
Risóis is your galid spirit,
and Mlagél is our goddess,
she takes me to Telngakt
and I look at it.

5. She:

Madló, Madlutk iá
diói mugiskák rseî [10]
l mangetitëgátl ngara ugúl a
iángĕd.
së kăbúi rë gougád

Madló, Madlutk hey,
do tell me in detail (about it)
about the magic land at the edge of
heaven.
there is the human betel creeper,

[1] *melés* to cut, *deláseg* wooden idol, totem animal, *melésegáseg* “to cut many things”; *pup* cupboard.
[2] *Umerëu* blai in Mangal‘lakl.
[3] *oldúrog* to send; *ku* then.
[4] *doknge*i from *dmak* to get together.
[5] *boderêi* often used in daily life.
[6] *măgétel* raucous, the talk, because they wanted to punish him.
[7] *medúrs actually “to lie”, omíteg lopsided inclined, deferential.*
[8] *gadei-* mother
[9] *ngoikak* from *ngu,* to take.
[10] from *omgais* to tell news; *rsei* an end of things, poss. *rsél*.

l klidm gad a ugúl
ë klidm galíd a rsél
ë kmú le bó likrid [1]
ng gadú ma gorīg

a human face on the trunk,
a galid's spirit's head on the tip
and if he shows us the back,
it is yellow and red.

He:

a Dălálail 'lôiang [2] *mekúl*
mëlákmo kereker

Dălálail'lóï, it is forbidden, do not
ask:

a së kăbúi ra gougád?
l klidm u gad a ugúl
ë klidm galíd a rsél?
a tedbói [3]*, a mo gërúr*
a mëklĕgél a Diraulegúl
ë má Dira u lëgei͡ĕp

Is this the human betel creeper?
a human face on the trunk,
a galid's spirit's face on the tip?
A branch is above
the taro patch of Diraulegúl
and Diraulëgeiĕp.

6. **She:**

Madló Madlútk iá
dióí borugél
më mugólt re ngak a gabīl
ma metëtugél a ráel
l tŏngól l mo ra meséi [4]
mëkól dolëngetngít a ditéd
ra remesusúed ra ngalekél a rul'l.

Madlo, Madlutk hey,
do go as the first one
and show me the bend
and the sideway,
that drops steeply down to the taro patch,
so that we ask for our saplings,
that they break off Rul'l's saplings

7. He:

Ng mongărá oá rul'l
ë kedë góit a gokál e kebesei͡ĕ
l ditéd ardil l di dë bo dë sepngí
ë á dëgësepí, ë dëdëlemí
ë a dë bekīs, ng kelól

Away with the Rul'l,
we throw away Gokál kebesei͡ĕ,
our saplings, you women; when we only dug them out,
so we cut them off, so we plant them
and when we awake, they are grown.

8.

ë rigebë, tolóug armekél
a takebesengil ë kedmó
o tebëdí iá mlai͡ĕ
l mōmsá ra Bakĕbui
l mo melílt ra rengúl
a di ngebói rámăk.

Girls, we take the leaves
for Takebesengíl, we go
and push it (into the water)
we pass Bakĕbui,
to chose according to his heart
only the best leaves' fertilizer.

9.

ë rigebé ked ë kolbád
e kom kokerengí a bageie
ma lomóket ë komómelá melíl

më mĕng rámăk l mo ra mesei
l lekó lak l bol tú
a dekóděk ë ra dait.

Girl, we are lying down,
you are going to guard the pandanus blossoms,
and once they are open you have to watch the falling
down,
then bring them as fertilizer for the taro patch
so that would not come
sickness to the saplings

[1] *ikr* in fact "outside"; but *ikrak* "the back to me", etc.
[2] taboo for his wife, because of the galid spirit present there, the "mother of a Il'lói" taro patch in Ngabúked.
[3] *tedboi* unexplained.
[4] *meséi* taro patch, poss. *meklegél*.

Mengí ue ke mesárĕg
a telegalp [1] *l mëláoes*?
a pertél [2] *a Pelau*
a debó mob kaisí a kim
mo músa Madálabai
ma l blim ra Limei͡ĕ ë klmángĕl [3].

10.

Why are you looking around
in the part of heaven down there?
Hidden is Pelau,
but when you go and open it, the shell,
then you see Madálabai
and your house Limei͡ĕ, and you weep!

Madló Madlutkiá
dióí borugél
më mugólt re ngak a gabīl
ma metëtugél a ráel
kelë do gëlëgëlí [4]
a melegó rë Gërëgálp
a Mlagél më Gobildép
l mangá rongél a gaiós
a bol mád a róiĕg

11. She:

Madló Madlutk hey!
just go as the first one,
and show me the bent
and the sidepath;
maybe you surprise them
when taking a bath in Gërëgálp
Mlagél and Gobildép,
they eat the rays of the sun,
when she dies in the afterglow.

Madló, Madlutkiá
dióí mugiskák rsél
merërúmk l ngara ugúl a iángĕd.
a Dalálail'lóiang
mekúl mëlák mo kerekér
l dolkí a mëláoes
e mo tuó ra dilúges

12. **She:**

Madló, Madlutk hey!
do tell me in detail
about the thunder at the edge of the sky.
Dalálail'lói,
it is forbidden, do not ask
remains in his house
and then only walks in the yard;
when he is in the mood, he pushes
and pushed into the depth,
and then walks out to the north.

Madló, Madlutkiá
dióí mugiskák rsél.
magnetítĕgát l ngara ugúl a iángĕd?

13. She:

Madló, Madlutk hey!
do tell me in detail
(What is) the mist at the edge of heaven?

a Dalálail'lóiang
e së mëás [5] *l kál l di kelir a Risal'l*
ma di l bol diól'l
ëng metórd re ngí a dĕlál
mong óudekdík a delél [6]

He:

Dalálail'lói !
it the *mëás*-fish, the dish —— their dish —— of Risal'l;
and when he carries,
then his mother is angry with him
and when feels movements in the belly,

[1] *telegalp* (see above *galp*) a section, for instance a page of a book, here a part of heaven, equally *mëláoes*, otherwise the lower one, for instance in the ground, the lake etc.
[2] *omart* to hide. *omkaís* to open. *omés* to see.
[3] *blai* poss. *blil* his house. *lmángĕl* to weep.
[4] *kelëng* maybe; *ologelógĕl* to surprise a woman in the bath, without having shouted beforehand: this is obviously a warning!
they bathe in the *diong* Gougabīl *(gabīl* the curtain, partition).
[5] a kind of *Theuthis* rabbitfish, which can appear in great numbers, as fish of the rainmaker Boi. Risal'l supposedly was a man from Ngësáng, where in former times were a lot of *mëás*; now they in the vicinity of *a* Irai͡ĕ.
[6] *oudekdik* to feel the movement of the child; *dĭël* the belly.

likó tuó ra toágĕl
l mo tungí re Kedlúkl [1]
l di gul e ma iólt.

ë Madló, Madlutk iá
di oi mugiskák rsél
klpëpëkúpĕl [2] *l ngara ugúl a*
iángĕd?

mekúl melák mokerekér
ë tirekë rubagád [3] *l mo merú*
a galebúgĕp
l më mató mëtĕg
melái e kid a bo dë blals
ë kerdí debál
losīk argadál ëóuluáděs.

The women in heaven:
Dalálail'lóiang
kau a ptartír e tarekíd
ë më medongá kelám
l di telík lë gogóiĕs [4]
ë dokér ngará gomul'láp [5],
l melipĕk gogemíu
ardelál [6] *ëóuluáděs*

he goes out to the entrance of the reef,
and she (mother) brings him to Kedlúkl
and there is rain and wind.
14.She:
Madló, Madlutk hey!
do tell me in detail
(What kind of) a crowd is this at the
edge of heaven.
He:
It is forbidden, do not ask.
those are the gobagád, who pick up
the Galebúgep-pieces of money,
that they throw away;
if we take them, punishment hits us
and we are alarmed,
searching the people of the earth below.
15.

Dalálail'lói!
You are one of them and one of us,
come, we eat our dish,
that is only half-baked,
and we ask, what you need,
to draw lines on your legs,
down at the women of the earth.
She:

Kemám a ki mul'lap l melipĕk
gogemám ar delál ëóuluáděs
a teluó lëgeiúiĕs ge͡iuësél [7] *a,*
kĕdám
uka rigebe͡i, ma vúiĕd [8] *a degetúr*
ma teluól sĕpsáp [9] *ra mekesó*
dëbëdëlí [10] *meng besópĕs*

We need to draw the lines
on our legs, the women of the earth,
a bone, the bone of the frigate
bird,
you girls, and resin we smoke
and a costus-trunk in the yard,
which we pull out, to serve as a beater.
16. She:

Madló Madlutkiá
dióí mugiskák rsél

Madló, Madlutk hey,
do tell me in detail,

[1] The entrance for canoes at Ngareklim, the southern cape of the island Ngarekedlúkl, on its eastern side is the big entrance to the bay of Ira͡i, also called Uleúl'l, like the one of Ngatpáng; the *mëás* goes with the rain and the wind.
[2] *klpekúpël* crowd (of people).
[3] *tirekél* plur. of *ngikel* that one; *rubagád* plur of *gobagád* female galid spirit; they collect the fruits, as mentioned above, brake them open, and throw away the kernels that are pieces of money. The ones above only have to pick them up, the ones at the below have to borrow them
[4] *melongóiĕs* to cook.
[5] *ólap* to use, to have.
[6] *ardelál* in fact "his mother" the earth.
[7] *geiúiĕs* bone. See the many frigate birds in the sky in Ngarakeúkl part 2—–4.
[8] *vúiĕd*, the milk respectively the resin of the plant that gives the burnt soot for the tattooing needle.
[9] *gei sepsáp* the ginger plant costus, its green stem serves as a beater for the tattooing pick.
[10] *oltóbĕd* to pull.

meungs l di kordáng?

a së mel' lil a sis
a Gësigákl a sisík a ngara
ra Madálabai ra Lomókĕt.
e ng úngil kekengerīl
e Gobil'lë galíd a melát a ngtil
meng dioi dak a korengí a ngoikóng
meng Bai dikál dëbir ra gúr
a le kiëra Madálabai ra Lomókĕt.
ë ng úngil pisáoël.

what kind of an island is this, that glows so?
He:
This are the falling (leaves) of the dracaena,
Gesigákl is my dracaena, in Mutngabárd
in Madálabai and Lomókĕt.
Good is the view!
Gobil'lëgalíd brings her blessing,
and she talks to me: You are here, you are taken,
and now you cannot cut off their laughing,
while they sit in Madálabai and Lomókĕt.
This is a beautiful spectacle!

Story 204. The Hero With Wings

a Ugél re gulsiáng.

log.: bai 46 s., bai 75 w., bai 117 w.[1], bai 151 *mad*.

In *a* Jebúkūl in the district Ngaregolóng, in front of the house *a* Imogoáng stood a breadfruit tree, which grew at the edge of the *gólbed*-stone pavement. He only carried one fruit. The woman of the house had only daughters. One day, when these had gone to the taro patch, Diraimogoáng took the breadfruit to her house, because it was nearly ripe. There she hid it until it was ripe. As soon as this was the case, the old woman gave the fruit to her daughters to cook it together with the taro. When the breadfruit was cooked, the old woman put it into a basket, hung it in the house. and did not think any longer of it. After some time Diraimogoáng remembered it again; she took the basket down and put it on the floor. The fruit split in two pieces and a small thing was lying in the middle, not bigger than a lizard but in a human form. The woman placed it on a *gotúngĕl*-bag and this one into her basket. Then she went to do her chores and plaited mats.

After some time, when she looked at it again, the creature was considerable bigger, and therefore, she placed it on a *rongór*-mat for the back. However, already in the evening of the same day, it had outgrown this mat, and therefore, had to be placed on the leaf sheath of an areca palm. When the daughters came home, the mother told them to hurry with the preparation of the food. They cooked taro and also the two breadfruit halves. After dinner, when the old woman had eaten the breadfruit, she told them that she had given birth to a child. The daughters shouted, how this could be, you have not been pregnant! Where is the child? The old woman showed it to them in the corner of the house, where she had placed the leaf sheath. The daughters found the boy, took him into the middle of the house and played with him. They held him above the fire in order to warm him, and so he continued to grow. Even today, when children are growing fast, people still say:
tŏkór a malau͡ re ngí ra ngau͡! as if people would warm it on the fire!

The following day, the boy played already in the yard, and everyone of *a* Jebúkŭl was surprised about it. On the day after, he was already in the act of going to the rubak-bai, but they warned him: Do not walk so far away from the house, or they will kill you. — So he turned around. On the third day, the boy walked around *a* Jebúkŭl, just for his amusement. When he saw the woman Galīl in blai Maka͡u, he married her. Afterwards he has visited Ngabiúl, then Mangal'láng, where he has visited blai re gulsiáng. The house was lonely, because a galíd had devoured all the children. When the woman of the house saw the young man she called out to him: Come in quickly, there is a malicious galīd.

[1] Bai 117 has been depicted many times (see index of bai), therefore, no reproduction was included here. One can see the hero in the air, hit by a spear, etc.; there also is a *log*., d.-pl. 15f, about the breadfruit and the child

— He asked: Of what kind is he and where does he come from? — She replied: He comes like the thunder. — The young man said: When do you think will he come again? — She answered: I think after tomorrow. — So the young man went with a *kikói*-shell behind the house, cut some *tiválag*-throwing sticks, and said to the woman: Very well, I am going home to Jebúkŭl and after tomorrow I will be back. — She repeated: But you have to be careful because of the galíd. The day after next, when the young man stayed again in blai re gulsigáng, a huge bird in the form of a flying fox came with a thundering sound. It sat down on the tree next to the house. The boy watched it through a hole in the wall of the house, then he went outside, took his clubs and threw one at the bird, which entangled itself in the rope it always carried with it. A second club also hit and made the monster howl. Soon it cried: Leave me alone; I will come down and tell you something. — Arriving on the ground, it continued talking: I did not know that you belong here. I thought all children of this house were dead. So, I will give you my wings and I will return to heaven and will be your galíd and the guardian of entire Mangal‘láng. At the celebration of a *mur*-feast, when you drink syrup water from the iléngĕl-barrel, then drink first to me and call my name Gosalmelég![1] — Then the boy took the wings and called himself Ugél regulsiáng. From then on he lived in Blai re gulsiáng in Mangal‘láng and got his wife Galīl from Jebúkŭl.

Around this time Mangal‘láng was scheming how to destroy Ngivál. With the help of its galíd Ngirungór Ngivál had oppressed everyone, especially Ngardma͡u and Ngaregolóng. They had to transport all driftwood [2] crosswise to it, had to pay tribute, had to deliver women, etc.[3]. When Ngardma͡u came to Mangal‘láng to recruit this place for the fight against Ngivál, Mangal‘láng agreed. All people from Mangal‘láng first sailed to Ngardma͡u, and from there they marched over land to Ngivál. However, while sailing there, they were attacked by Ngarárd-people, who came out at low tide and threw their spears at those of Mangal‘láng. Ugél regulsiáng took off with his wings, so they could not hit him. On the contrary, he speared one of the enemies, so that all of them ran away.

After their arrival in Ngardma͡u, people from Ngaregolóng united with those of this district, and now they moved together against Ngivál. However, people from Ngarárd had also arrived there for the fight. At low tide, people fought again on the reef. Yet, when Ugél regulsiáng had soared up, *a* Rgamagéd [4] from Ngësang hit him with his spear in the breast, so that he died in the air and fell down to earth landing on the headland Pkul ngëráir. This rubak from Ngësang had learned from his mother how to throw spears, she herself had seen a black crane doing so. People from Mangal‘láng brought the body to Ngivál into blai II *a* Iba͡i in Ngaragëlūk, where he was laid out and lamented.

Then they transported the corpse to Ngardma͡u, and from there they brought it to Mangal‘láng, where the funeral feast was held. When this one had ended, the old woman of blai re Gulsiáng took the intestines out of the body, dried the body over the fire and stored it up in their blai. Every time, when a funeral feast took place in Mangal‘láng, they took the mummy down, placed it next to the other body and said: The feast is for *a* Ugél and the other dead one! — After the feast the dead person was buried and the mummy was returned to its place. However, when this woman got old and sick, they transported the mummy to her taro patch Dalál a galīl and buried it there in an *a iléngĕl*, a syrup-water-barrel.

Chant 204. Gësóls ra Ugél regulsiáng.

Chants of Ugél regulsiáng, narrated by Ilemasáng in Ngrīl.

1.(at the preparation for the departure)

[1] see Melekéiok.
[2] According to KUB. VIII, p. 162 the driftwood *Kotháor (got áor)* is the trunk of a banana tree.
[3] see story 60 about Teguliaūr; Ngirungor is galíd of Ngaragëlūk in Ngivál.
[4] According to some other information, it was rub. II *a* Regëvúi from Ngësáng.

	Dĕlál agagalīl [1]*, e rúbal,*	Delál agagalīl, oh god,
	di rokié [2] *bagĕlék*	(took) all my pieces of money;
	i klemíngel a geimák	only to tattoo my hand,
	e klmúdel a ptelúk	the cut off hair of my head,
5	*ë ra krekesësélk* [3]	when I was young,
	ailekó reka͡u, ë Dalál a gale͡i	went to you, Dalál a galīl;
	l mil vëge͡i a riúr [4]	she agreed to the shark-line,
	ma lolieklung [5] *ra kebekūl* [6] *ë te kmó*	and they knotted the title and said
	Ugél lĕbë lebó ra klóbak	Ugél becomes a rubak,
10	*ë kid goldeke͡dek* [7]	and we want to cover.
	ë ra kelé dilak dogudí [8] *a maráel gad*	Maybe we cannot find a wandering man,
	malterekél [9] *a blekátĕl*	the money presents are coming for the chiefs,
	a dílak kláia [10]*, më di lak répet*	when I cannot pay, then he will not fall,
	di mogúd lëgëtíl [11] *bekl*	not everybody loves him,
15	*lë gatíl a pelú ë ngi*	the place does not love him.
	a le më gotiúl [12] *ë te kmú*	When they proclaim the part, they say:
	Ugél më le bo ra klóbak	Ugél comes to the council of the chiefs,
	l melóbog ra míeg	they divide the tropical almond dish;
	ng di mogúd lë gëtíl bekl	but not everybody loves him,
20	*l di gëtíl a blai, ë kid*	the blai does not love him, but we do.
	a le më godiúl ë ngu diulél a pelú,	During the distribution the place takes his part,
	ë kid te kmú: Ugél ë [13] *Terúsënggáng*	but we shout: Ugél, Terúsenggáng
	ë më debó ra klóbak l melóbŏg	should go to the council to the
	ë ra mámel	distribution of the *mamel*-fish;
	ë re kó di momungúr [14]	only you eat
25	*ë midevékl ra reba͡i* [15]	and then you go around behind the house
	l sógei a morge͡ier l búŏg [16]	and pick long betel nuts,
	l ngarau iáol [17]	which are at the water-dripper;
	më mëdíu gëb ngí [18]	bring them here, so that I take them.
	Terekói mesá dalám	Terekoi, see your mother,

[1] his wife, see also story 203, ë rubal.
[2] = *rokúi* all; he gave everything to his wife, so that he could only have one hand tattooed.
[3] The word is not clear; maybe from *kekerél sagál* small man.
[4] The sense is not clear *bluógel-milage͡i* all agree; *a riúr* line to catch shark.
[5] *meliákl* to make a knot, for instance in a coconut frond.
[6] *dúi* is more common. When the quickly grown hero got the title Klagád l bai from blai Ngaragulsíang, the family members said they would take it upon themselves to look for a servant; he, however, was not popular, because he was too young to be a rubak. His wife, therefore, did not want him to accept the title.
[7] from *melekĕdek* to cover.
[8] maybe from *orréged* to hold fast WALL.
[9] from *tmúruk* to arrive; *blek*..
[10] *mela͡i* to take, to give which is to say: he is paid by relatives and friends.
[11] *gatíl* does not want, does not like.
[12] from *otiúr* to proclaim.
[13] young man, to whom *a* Ugél said he should come along to the council, in order to carry home his portion.
[14] from *mangang* to eat.
[15] *ngelóng* in front, *rebái* behind the house.
[16] *mordúl*, short form; *sogei* from *masáog* to pick.
[17] expression in Nagregolóng, in the s. iáieg for the water-dripper on the palm trunks, to gather rain water.
[18] from *ólab* to take.

l ngara Mesë ra gosm [1] — who in the taro patch Gosm
ë lëgabe̊gep l smálou — is staring down and taking out the marl.

Terekoi replies:

a dik bo, e gădáe, ng gabe̊gep — When I left, father, she looked down,
l smálou l ngara Meséi ra gosm — slamming on the taro patch Gosm;
e lëgabëgep l smálou Klebóketlmi [2] — it looks down, lifting the silt Klebóketlmi.
a metángela Guó [3] *ra kedueráol* — and it is going downhill to *a* Guóng to the channel.

2.

(Ready to move from Blai re gulsiáng to Ngardma͡u.)

tebedék [4] *re Gulsiángak mlo rióu* [5] — When I left Gulsiáng, I remained
l gamát a lisél ma bugél Terekói — praising Terekoi's coconuts and betel nuts;
ë ng Bai gëbūl [6] — he is very poor.
a dorolú [7] *më dë geikúng* — When we left and approached
ma de ngára [8] *Merés* [9] — and reached Merés,
ak mlo rióu l mangáus re ngak — I remained and prepared a small chew for me
ë mangīl, l díak ko mei [10] — and waited, but you did not come;
mau kuk maráel — then I went (on),
dorólu më dë geikú — we went and approached
*ma de ngára*Tegodebe͡i [11] — and reached Tegodebe͡i
ngëru lë metáp [12] *gogík r tial kadikm* — twice my foot bumped against, this right one,
re ngák l melíng [13] *a kodál* — for me a sign of death;
dorolú më dë geikú — we went and approached
ma de ngára Didlbád [14] — and reached Didlbád
ë ak mlo rióu l mangáus rengak — I stayed and prepared a small chew for me,
ë gamau͡ uëriúel [15] — looked back,
ë di mangīl, l diak ko mei — and waited but you did not come
mau kuk maráel — then I went
a dorolú me dë geikú — and we went and approached
ma de ngára rióu Remáng [16] — and reached Remáng down below,
ak mlo rióu l mangáus re ngak — and I stayed and prepared a small chew for myself,
ë mangīl l diak ko mei — and waited, but you did not come,
mau kuk maráel — and then I left.

[1] *meséi* taro patch, situated at the path from Ngrīl to Ngabiúl below; Terekoi, the son of Ugél.
[2] also Telboket l mi, or short *ar* Bóket l mi, the rubak-women of Mangal'láng.
[3] rubak I; *meténgël* to go down, to Goketól, in order to take leave from the ones who will travel to the fight in Ngivál; *kederáol*
[4] *tuóbĕd* to go outside.
[5] *iou* "below", my translator said, "I stood still", maybe all this means "to crouch".
[6] poor, because the father has to die and leaves him behind.
[7] from *maráel* to go, to march, see line 221.
[8] or written *dengá ra,* maybe from *oldingel* to visit.
[9] a blai and the bush around Gulsiáng.
[10] his wife.
[11] a small bathing place next to the blai at the path.
[12] from *tuáp* to knock.
[13] according to WALL. to fail, sinking of a ship.
[14] head of the trail at the rubak-bai.
[15] *uriúl* in the back, back.
[16] an *ilíud*-pavement at bai Jórmang.

dorolú me dë geiku — **3**.
ma de ngára Ubail kesúk [1] — We went and approached
ak mlo reóu l mo omrebár — and reached Ubailkesúk,
ë mangīl, l diak ko mei, — I stayed and pissed;
mau kuk maráel — I waited, but you did not come
and then I left.

më de ugá ra Gadesëtuëlei͡ [2] — **4**.
ak mlo rióu l mangáus re ngak — We reached the stone path of Tuëlei͡,
ë mangīl l díak ko mei — I stayed, prepared a small chew for myself
mau kuk maráel — and waited, but you did not come;
and then I left.

a dorolú me dë geikú — **5**.
ma tebedék ra Ker'róng [3] — We went and approached
ak mlo rióu l mangáus re ngak — and reached Ker'róng,
ë mangīl l díak ko mei — and I stayed, preparing a chew for myself
mau kuk mareael — and waited, but you did not come;
and then I left.

a dorolú me dë geikú — **6**.
ma de ngára Gasél ngëbáng — We went and approached
and reached Gasél ngëbáng

the last 3 lines like in 5.

a dorolú me dë geikú — **7.**
ma de ngára Teitai [4] — We went and approached
and reached Teitai.

the last 3 lines like before.

8.

a dorolú me dë geikú — We went and approached
ma de ngára Këam [5] — and reached Këam.
ak mlo rióu l melím a ra — I waited and drank some water
ë mangīl, l diak ko mei — and waited, but you did not come;
mau kuk maráel — and then I left.

9.

like 7. instead of *Teitai* here *Gësegíl a vék* [6].

10.

in the same way, instead of *Teitai* here *Bab ra Gokĕtól* "About Gokĕtól".

11.

a dorolú me dë geikú — We went, and we approached,
ma de ngára Bab ra Gokĕtól — and we reached Bab ra Gokĕtól.
ë ngolegau͡ [7] *a ngás* — it sang the casuarina,
mak mesengë depsél gongór — and I saw the stump of the pandanus

[1] the now derelict path leading up to bai Ngërsóng.
[2] The western head of the trail in Keklau͡ that leads out to the heathland, built under the leadership of Tuelei͡, they had come too late for the construction and now made themselves the enlargement and enhancement.
[3/4] Savanna on the way to the landing place Gokĕtól, on the west coast.
[5] A piece of savanna, The word means " the comb of the rooster"
[6] *olegau* singing
[7] from *dúps* the stump

mau kmú: ng kau̯ l maráel mei
mau kuk maráel

a dorolú me dë geikú
ma tengelék [1] *rë Gokětól*
ë të geílungékl [2] *ardíl*
a bagíl m kuk mogár [3]
a dibús ë rualél [4] *a Dalál a galīl*
a rengúl gosmegál

a dorolú me dë geikú
ma tengelék rë Gokětól
ak ulsús [5] *ë riëungél a pelau̯*
l mo kië ra gádes ë uelengúl [6]

ngara ke lmángel ë gogelél
l melsúm a rengúm
ë dió berekí [7] *a madám*
r tiál sokediá [8] *ma géd* [9]
ë të di dertá ë ruëgád [10]
l kmúgĕl [11] *gokau̯ lotengelíd* [12]
ra kederáol

ngára ke lmángĕl ë ë gogelél
l melsúm a regnúm
ë di o berekí a mădám
r tíal melús [13] *ra kabékl*
ë di tekíl [14] *a klebekól* [15]
ë makmó melengét ra begedék [16]
ë medë ra lild

a teknggék [17] *ra Gokětól*

and said: So you come here!
and then I left.
12.
We went, and we approached
and I descended to Gokětól
they looked around, the women,
if his wife might have come,
but Dalál a galīl was not there behind him;
her heart was unknown to him.
13.
We went, and we approached
and I descended to Gokětól;
bent I went underneath a *pelau̯*-tree
and sat down on the path and took a rest.
14.
Why are you crying, brother?
About what worries your heart?
Let your eye roam around
on this crowd, on the land;
there are only few who have sisters,
who carry the provisions, they
descend with us to the channel.
15.
Why are you crying brother!
About what worries your heart?
Let your eye roam around
over this war canoe full with people,
only the men's club embarked;
I go to take my place on the bed of poles.
and I will die from a spear.
16.
My embarkation in Gokětól,

[1] *meténgĕl* to descend, in fact to the landing place Gokětól on the west coast.
[2] *chisngékl* to look around WALL.; the women and relatives, who had come to say farewell.
[3] *mogang* come.
[4] from *uriul* in the back, in fact *ulél*.
[5] *osús* to bend down. Everyone went stooped or sat out of respect for the big crowd and did not stand around. *gëungél* under.
[6] *olengúl* to rest.
[7] *merákl* to spread WALL.
[8] from *meséked* to block (place) WALL. which is to say the crowd, which blocks the place.
[9] *géd* the flat of the reef, here for land.
[10] plur. of *gogád* sister, see Vol. 2.
[11] from *melúgel* to carry on the head.
[12] from *meténgel*; *otengelák* to descend with me.
[13] *melús* to go onboard in crowds; *kluús* full canoe.
[14] from *oltak* to embark.
[15] therefore the word *Clöbbergöl*l in SEMPER's book; in fact a friendship alliance for 2 men, then also for gáldebégel.
[16] *bágăd* the protruding poles, open on the top, on which the punts, spears, etc. were deposited.
[17] probably from *omitókl* to turn.

ak di kria oá ma géd
ak di goë̤ [1] *Ngeru laoáng* [2]
l melsúm arengúk
l melátk ra Mangal'lákl
ng derágel [3] *ra tal a gád.*
ng tagá mo klsókes [4] *a loráel artelul*

do l kesú [5] *me dë geikú*
ma de ngára Galengél [6]
a borióu më dolíu [7]
ëk du gëlél [8] *sësei*
l ngára rengúk, r dengerei̯ [9]
më kuk dëlūt [10]

dol kesú me dë geikú ma de ngára
Gomegelél
e borióu më dolíu ëk du gëlél sësei̯
l ngára rengúk ërteló [11] *më kuk dëlūt.*

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I turn the back to the land
and look to Nguru leáng;
full of sorrow is my heart,
it thinks of Mangal'láng
it cannot miss one man.
Who will be his leader, when the young people go?
17.
We punted and approached
and reached Galengél,
we stop and push in the punt;
I just say so much,
what lies in my heart, you are fools,
and then we turn back.
18.
(small deep water spot close to
the beach)
(translation see 17).

19.
Gëlegūs (a cape)
20.
Gorakitap (a cape)
21.
Rongór (a cape)
22.
Tungd (a cape)
23.
a Ulálag (a cape)
24.
Ungelél (at the channel *a* Urúng)
25.
Ngëveiu (a rocky cape south of *a* Urúng)
26.
Madal ngateluáng (a channel to the south)
27.
Ngarekësáng (a channel to the south)

[1] from *gamaīū* to look.
[2] The island on the west coast.
[3] a leaking roof, so that water dripped into the house.
[4] The bamboo platform of the canoes, where the commanders are sitting, here commanders themselves.
[5] from *melikes* to punt.
[6] a beach.
[7] *mëlíu* to push the bamboo in.
[8] *gëlei̯* this.
[9] *ar dengeréngĕr* the fools, people from Ngrīl are called like this, because they had bad manners. He wanted to send them home, but they still went.
[10] from *lmūt* to return.
[11] = *ar Telūl* people from Mangal'láng

		28.
165	. . . . .	Kloultáog (village in Ngarárd)
		29.
170	. . . . .	Ngartúkŭr (village in Ngarárd)
		30.
	. . . . .	Gongikiúl (a deep water spot)
		31.
175	. . . . .	Pkula dúdĕs (cape)
		32.
	ë do l kesú me dë geikú	We punt and approached,
	ma tungéd [1] *rë Ngeru vëráng* [2]	we went in to Ngëruvëráng
	ë te matenglá rër Galdeged [3]	and they descended, the *ar* Galdeged,
180	*ë lë galtákl* [4] *a kár*	and carry on the handle syrup- water (bottles).
	ë kol mla raiká oá Dalál a galīl,	If only Dalál a galīl would be here,
	me kelongélta madál [5]	it would observe her eye
	ng vë áika gebegīl	these good marriage customs.

Up to here is the chant of Ugélregulsiáng. Now a man in the channel of Ngardma͡u reminds him to come quickly, for Ngivál is nearly lost.

		33.
	ë Ugëm kerdá ra mlai	Ugél, come on shore from the canoe,
185	*l mo melegó ra goeáovĕl* [6]	go and bath at the water pipe
	mai a iaóed re kau	off the froth of the ocean,
	ë më debó ra pelú	then we go into the village,
	ë Ngëvál goregedúl [7]	because Ngivál is in a hurry,
	luëá l mángel l búik.	like a weeping child.

Ugél talks again:

		34.
190	*a gëdúk l pedógĕl iá*	My galid spirit will fulfill it.
	kesim leká mul sepeki [8]	Why don't you distract it
	a ulëgél a Regëvúi l miledí [9] *ra tuk*	Regëvúi's spear that hit my breast?
	ma kmlo kma [10] *bertákl*	And I ate sand from the bottom of the sea
	ë ma galegalíngel [11]	and from the beach
195	*ra di madál Ngaráier*	on Cape Ngëráir.
		35.
	ë ma madál Ngaráiĕr	And on Cape Ngëráir

[1] from *tmu* to go in (*tngmu* WALL.).
[2] a channel in Ngardma͡u.
[3] the young women of Ngardma͡u.
[4] from *mangátakl* to carry.
[5] they would see how well behaved the girls are.
[6] *goeáol* a water trench WALL.
[7] from *merégĕd* quick.
[8] from *osépĕk* to distract.
[9] probably from *oméld* to boil down WALL.; *tuk* edge, fringe WALL., but also from *metúker* corner, bay.
[8] *mangang* to eat.
[9] more common is *golŏgól*.
[10] *mangang* to eat.
[11] more common is *golŏgól*

	ak medél ter'róp [1] *ra gis*	I fell dead into a puddle.
	meng dírik mesúbed [2] *a dingák*	And my ear was still clear,
	dírik măkár [3] *a mădák*	and still open my eye,
200	*ma sësë ra telík a direkák l sépĕk* [4].	and little my breath has not yet flown.
		36.
	ma tutél [5] *a lild re ngak ra bital*	Hit by the spear I fell to the side
	gotáor ra madál Ngaráier	of the driftwood on Cape Ngëráir
	mak medél ter'róp ra gis	and fell dead into the puddle,
	l dírik kë mesúbed a dingák	still clear was my ear,
	ldírik măkár a madák	still open my eye,
205	*ë rongesiá* [6] *l mángel dil kië ra rīl*	I heard a woman weep, who sat under trees on the beach,
	lo gupŏgúp a klogád l këlë ngak	maybe the siblings (have) pity with me,
	l ngálek deul, e mede ra lild	the abandoned child, who died from the spear.

A man talks:

		37.
	ngára i tiél l lángel rar Bútilei [7]	What is this weeping of *ar* Bútilei
	ma Remetelíng [8] *likó* [9] *re Ngivál*	and Ngaremetelíng to Ngivál?
210	*meng dimlo telkip a dmúiĕl* [10]	Only a small place was empty at the entrance to the compound,
	ma ulítăg ra Iba͡i a lengila͡i [11]	and the doormats of *a* Iba͡i were
	lë gëmóit [12]	taken away and thrown away.
		38.
	kom lilëngeliá [13] *luldësebá* [14] *rengmíu*	You cried and satisfied your heart,
	ar Uelse͡i	*ar* Uelse͡i;
	mem gĕlngi [15] *a Ugéla gëós a më*	now carry him, *a* Ugél, since the
	kedáidai [16]	sun is high;
	a t kúl [17] *a geidúdĕs*	in the corners the pebbles
215	*a mo meríngĕl ra ráel*	cause pain on the road.
		39.
	kom liëngeliá lul dëbesá rengmiu ar	You have cried and satisfied your

[1] *medéi* dead; *merrop* to bend, to lean WALL.
[2] in fact "to give a message" chant 197 line 7.
[3] in fact "to watch".
[4] from *suékĕk* to fly.
[5] from *t maut* to hit (WALL. *t ngmaut);* when he was hit, he jumped high into the air and fell down on the sand next to the driftwood.
[6] from *orengĕs* to hear.
[7] the young girls of Ngivál.
[8] probably the council of Ngarsnga͡i.
[9] to the side of the person who is addressed, see chant 209, line 5 of Remóket.
[10] the spot where the path arrives at the compound of a blai; the compound was full of people, when the body was brought.
[11] from *ngu* to take
[12] rom *mengóit* to throw.
[13] from *l mángel* to weep.
[14] from *oldósep* to satisfy.
[12] from *mongól* to carry on the shoulders.
[13] common *kedidái*, (kididai WALL.)
[14] from *tuk , metúkĕr* corner, see line 192.
[15] from *mongól* to carry on the shoulders.
[16] common *kedidái*, (kididai WALL.)
[17] from *tuk , metúkĕr* corner, see line 192.

Uelsai͡
mem gĕlngí a Ugél
a gëós a më kedáidai
ë tir uë të Ngal'l [1] *a melegëdágĕl*
ra Ngél [2]
mailagá ra Golngabárd [3]

a Ugél talks:

a aorolá [4] *më dë geikú*
ma tungéd ra mogút [5] *l Bai re*
Ngëribekú
a geimól blëdígel a mei
ma tal komúd godimél [6] *l më pëpedá*
meng dímlak ëá kungál [7]
di meltkú [8] *re kau͡ a Dalál a galei*
a dí l kau͡ l tá l melió rë Gulsiáng

Dalál a galīl speaks:

ë mongo [9] *më kom sese më m*
lengelí a Ugél
ë kau ë mlë bagíl
ë ngák a di ongisóis [10]

kë ngoió ter'rúm [11] *ma ilkém ma*
galeblém [12]
ë ngákoé gë geikú l mángĕl
ma kmó olengau͡ [13] *r ardëlál*
Gëoátáog [14]

kom lilengeliá lul desebá rengmíu
ar Uelsei͡
mĕm gĕlngi a Ugél loietí [15] *re*
Ngelsúm [16]

heart, *ar* Ulesei͡;
carry *a* Ugél now,
since the sun is standing high;
those people from Ngeringal'l lie in
ambush at Ngél
and the one of Golngabáng.

40.
We had gone and approached
and stepped into the old Bai of
Ngarebokú;
a plate of taro came
and a *komúd*-fish, its meat was poor,
and I could not eat,
I thought of you, Dalál a galīl,
only you cook in Gulsiáng.

41.
Mongol come a little bit and cry
about *a* Ugél,
you were his wife,
I was only subordinate.
42.
You took your spoon and
your household goods and your load for the arm,
and I, oh my, want to come to you to cry,
and I will be mocked by the women
of Geoátáog.
43.
You wept and satisfied your heart,
ar Uelsei͡,
carry Ugél now, place him down in
Ngelsúm,

[1] *të* they, in fact from Ngëringál'l, a part of the district Ngarárd, north of Keklaū; usually written Tengal'l.
[2] mountain nearby Ngardmaū.
[3] also Golngauáol; another interpretation says instead of the names Ngel and Golngabáng (compare Goréõr, *bl* 47 a. *bl* 36,) the words *ngél* and *gol ngoál* "here and there on one of the paths".
[4] gone; see above line 39.
[5] old, of things.
[6] from *godóim* meat.
[7] from *mangang* to eat.
[8] from *meltak* to think.
[9] *móngol* bai-girl; it was a woman from Kiok.
[10] in fact to stack on top of each other (*mengisóis* WALL.)
[11] from *ter'rír* the tortoise spoon.
[12] from *mangábl* to carry under the arm; everything she got as a present from him.
[13] from *melungūl* to mock WALL.
[14] the "four channel" alliance in the north of Ngaregolóng, where Kíok belongs to.
[15] from *omeliáng* to set, to place.
[16] a piece of savanna.

me kól lul'lengúl [1] *ng mesél a doráel*

a tutél [2] *a lild re ngak ra madál*
Ngarárd
ak medél ngalekél a mongol
më te mo kaiuëríbeg [3] *re ngak*
arbíl a kmu ngëkóng
marbíl a kmung ng mei
ng díak! ak di mo ra Ibaië mo re
Gulsiáng

His Mother Talks:

ak di mlë oltóir a lángel
l më vë leíĕt [4] *a telegúl* [5]
ak uberëdáng [6]*, mo kom doidiúr* [7]
ma kikó o këdak [8] *ra bldókl*
e mak lmángĕl e vë leíet a telegúl.

ng korekau͡ [9] *a koiei͡ ëá ngódeg*
lagád a mlad
më ke di më kië re kusík [10]
ma bo ker deli a lángel, ë kau a ngu,
mar meséked rikl a ngu
meng ë dëkóng meténgĕl
ra úngil uëáol [11]

(Addition from another narrator.)

a Ugélvúiĕd [12] *l ukar* [13] *e ilkólk*
e debëgeléd [14] *lak ked olmesím* [15]*;*
l di geimó melekói
l melebáng dolsg [16]
ë Ugéke meláe ra ngak
mak remurt, ak maráel
e ngak meríngĕl gogík

and take a rest, when we are breathless during the hike.
44.
The spear hit me at the border of
Ngarárd.
As I would die as the child of a bai-girl,
so they fight each other for me;
some say: take him!
and some say: give him up!
No! I only go to Ibai and Gulsiáng

45.
I only followed the lament
and set down the load;
I am overloaded, you should make room,
that I get closer to the bundle with the dead body,
and I will cry and have set down the load.
46.
I wanted you to live, while
other people should be dead,
that you would sit with me,
and if I would begin to cry, you would too,
and the crowded ones would also do so,
as if water would flow down
out of a good well

47.
a Ugél is a beacon that cures the darkness,
our support, we do not shiver; he
alone talks;
like him no one is coming any more.
a Ugél, you call me:
Shall I run, shall I go?
I have pain in my foot,

[1] from *ol'lengúl* to take a rest.
[2] from *tmaut* to hit.
[3] from *or'ríbeg* to be greedy.
[4] see *loieti*, *vë* or *uë* phon.
[5] from *melúgĕl* to carry on the head.
[6] *goberëvĕd* heavy.
[7] from *melidái* to sail with someone WALL.
[8] from *olekëd* to approach.
[9] *kíei* to sit, to live.
[10] "?poss. from *kau* you?"
[11] *goeáol* the well.
[12] also written *uid* (*uüd* resin WALL.); in former times it was burnt and used to light; *mekár* to watch, *milkólk* dark.
[13] from *kar* medicine.
[14] sweet dish, support.
[15] from *melmesim* to shiver, to move.
[16] *dols* or *dolsg* an old word for "nobody".

mak meditur a rolel babluádĕs and I do not know the way of heaven.

Chant 205. Chant about Ngirailangaláng.

A pretty man, a *meríngĕl'lagád* from Mangal'láng and Hero, *bekeu*; chanted by his wife.

1.

al du [1] *meng di gĕtík l diak* [2] The reason, I do not want, that my title
leból Ngirailangaláng Ngirailangaláng
Gomengabár rar telúl [3] goes to Gomengabár rar telúl,
e bë besëgei sel ngeklél [4] they will call his name,
melõbó l Ngira bitál a gang ra klong it should be Ngira . . .,
a ilagá [5] *ra Mengelekláng* [6] the ones from Mengelekláng
a di mo deúl [7] *a gúdel* will only be in the grass!

2.

tutél [8] *a díu ma degërúk* [9] His war-scream and my standing
ra Ker'ro rukukúk in Ker'róng [10] in the morning,
ng meremá góngolúngĕl then came stretchers,
l dio gai, l dío ngátĕk [11] one after the other,
ma lmangel l ngára aIdesei͡ [12] and weeping was in *a* Idesei͡;
dio mipi [13] *ra ngakl* they call the name
l kmu Kmekér [14]*a mlo mangedí ra tútau* and say, Kmekér led them to the fight in the morning,
ma lólom a ngóio rengúl a masemei͡ and 6 (spears) have taken the heart of the sweetheart.

3.

mĕlĕgól [15] *ngau͡ ra Bai ra Gokŏtól* They carried you from the bai in Gokotól
më loltápetap [16] *ra ked l më r* with many rest periods from the
Jóuremáng [17] grassland to Jórmáng;
ë kol di kmla ra Idesei͡ if I only were in a Idesei͡,
kol di kmla ra Ker'róng if I only were in Ker'róng,
më kulogoták [18] *ra sau* and I showed myself to the lover
më loungéd [19] *re kamám* he greeted us
ë logólt a merengelĕl [20] and showed his injury.

[1] *du* to say, like *tõkoí* the speech, also cause.
[2] from *dui* title.
[3] his younger brother, who should not have the title at the death of the pretty man.
[4] from *ngákl* name.
[5] they.
[6] *blai* of Ngirailangaláng
[7] space in-between, see the end of Gurdmau͡'s kesekés (chant 194) "to lie between bushels of grass, degenerate".
[8] from *tmaut* to hit, *díu* the shout.
[9] from *degór* to stand.
[10] The shrub at the entrance to the landing place Gokõtól on the west coast, where the fight took place, in which he died.
[11] *diosisíu* "similar", *gai* pounder; like the blows of a pounder? *ngátĕk* meaning?
[12] a taro patch.
[13] *omipīs* to call somebody.
[14] The leader (*kamángĕl*, see story 206, line 2) the Mangal'lang-fighter.
[15] from *melúgĕl* or *mongol* to carry.
[16] from *oltáb* to let rest WALL.
[17] bay in *Mangal'láng.*
[18] *ologoták* to come out of hiding.
[19] from *ongér* to answer?
[20] from *meríngĕl* pain.

sel tal makamád ë ke remúrt [1]
l mo ra Idó re Ngrīl
e më ra Ulogotóng [2], *meríngĕlagáng*
mak sal [3] *mesekau͡* [4]
ë ng vea lekóte mengílt re kau
ra réng
kol ë gudákl [5] *a bekl klúped*
*ma re Ngaraulké*l [6] *a manggëgëlíl* [7]
a upetem [8].

4.

During that one fight you ran
to Idong in Ngrīl
and came to Ulogotóng, pretty man,
and when I saw you correctly,
then it was, as if they had rubbed
you with curcuma yellow;
they search every channel,
and *Ngaraulkél* makes a divination,
in order to ask you.

5.

a gaisém, ë meringĕl a gang,
a le më lobú ra ungiail [9] *kúkuk*
a le më kmëngirs [10] *i ngara despasá*
ë meláth ra delék l direkák më
lebungí [11]
ma kmegëláol [12] *ë ki di l mángel*
l mo imūl ra Mangal'lakl
ë ma kdëgeró [13] *ra ked ra Sarói* [14]
ë mekíkngitë [15] *e rengúk*
a kisa [16] *ugúl a galangĕl ra rois e Gelókl,*
a songë [17]*, iél did de milar i ëungél* [18]
mak melép ra mo plegél [19]
a másĕmei

Your news, oh pretty man,
when they spread in the early morning,
I was married on the east side.
I thought of my belly, that is not yet
broken,
and I was afraid, but still I was weeping
over to Mangal'láng,
and when I stood on the grassland Saroi,
I was very miserable in my heart;
I look down at the *galángel*-tree trunk on the hill Gelókl,
sweetheart, we were always underneath,
and I cut, what should be the
pigeon ladder of the beloved.

6.

sel tal makamád ë ki pis l di ngára ked
ë ngi gobungál [20] *më liaiél*
Ngarabau͡

At that one fight, we were visitors on the grassland,
when the spears of Ngarabau͡
came flying,

[1] *merúrt* to run WALL.
[2] *Idong* and *Ulogótong* are the channels of Ngrīl
[3] = *kmál* very.
[4] *omés* to see.
[5] from *ologóud* to look everywhere for someone.
[6] club from Galáp.
[7] from *mangalíl* to divine
[8] bviously from *ruépet* to fall down WALL.
[9] *ungiáng* healthy WALL.
[10] *mengirs* to marry to another place.
[11] rom *obu* to open oneself WALL., or *omu* to break. On the occasion of the 1. pregnancy, the family of the husband gives a payment to the woman during the feast *buldīl* "the breaking of the belly". Here the female singer laments, that she has not yet been paid.
[12] *gëláol* fearsome. She loves him and was fearful that he would notice it and therefore, would not pay.
[13] from *degór* to stand.
[14] at the entrance to *Ngabiúl.*
[15] *mekngit* miserable, bad.
[16] *mengísem* a fish, which buries the head in the mud, to look for fish WALL. She looked underneath the treetop, where she had met her loved one.
[17] from *sau* treasure.
[18] *gëungél* underneath.
[19] The tree that is protruding from the house for pigeon shooting.
[20] from *obu* to open oneself, to tumble outside.

	l di bitál ëm mo rë	the entire side attacked
	Ngirailangaláng	Ngirailangaláng,
	ma kmu: bikél, ëá mokokau͡ [1]	and I said: boy be careful,
	më móiu [2]*, mobbed a lidél*	side step, catch the spear of
	Ngirasiláng	Ngirasiláng,
	me lobëpīp [3] *ar Galăgáp* [4] *l mo*	the Galagáp-people escape to
	ra Idép	a Idép
	ë goití [5] *a Ker'rong*	and leave behind Ker'rong,
50	*a Ker'ro lúëbak*	Ker'rong the rubak,
	a mlo galdíl gongésep	who became the prey of the sweetheart.

Story 206. The Mongol Mangitíp.

log.: bai 60 III[a] (KUB. VIII pl. 44[2]), bai 62 VII[b], bai 63 I, bai 67 V[a] illustr. d.-pl. 26[d], bai 68 s. a. VI, bai 76 VII[b], bai 83 VIII, bai 94 IV[a], bai 95 V[b], bi 117 w. phot., bai 120 VII[b] illustr. aqu. 31[d], bai 125 V[b], bai 129 VI[b,] bai 152 I[b].

A woman called Mangitíp was a bai-girl in *a* Imelīk, in Gámliangël. She lived in Bai Kl'lang, up in *a* Lmūt. Melágëlpelú, rubak II of Gamliangël, was her companion in the bai, but she did not love him, because she was close to someone else, to Ngiradéngës. One day, of her brothers and one of her sisters came by canoe from Pelíliou to bring her back, as she had served her time. Therefore, she said to her secret lover he should give her a *klsuk*-piece of money. He, however, had nothing. Hearing this, Melágëlpelú tied his piece of money, which he wanted to give her, on the tip of his spear. With the following words he held it in front of her nose: Look this was supposed to yours. But let your lover give it to you! —Then Mangitíp wept, because now she had nothing and had come in vain as mongol to *a* Imelīk.

Chant 206. About Mangitíp,

also called Dílilong from Gámliangël.

1.

	a Dílio melúsog ra tekingél [6]	Dílilong is happy about her behavior,
	a kled l Bai ë metúl umángël [7]	the sweetheart of the Bai does not know how to betray,
	e mangeróid rengí ra rúbak ra	and stays away from the chiefs of
	Túlau [8].	Túlau.
	er'ra, meng mla ra bekesél [9]	Friend it was one step
5	*gogím ra ráel*	of your foot on the path;
	ma m koked ĕngëvável [10]	if we wanted to go deep sea fishing,
	ë ke metul lóungëvável [11]	you would not know anything about deep sea-fishing
	me kobangegel [12] *ra gadéng*	and would be bitten by a shark
	l melégĕt [13] *uriúr*	and would tie behind.

[1] *mokokák* I slowly, *búik* boy.
[2] *oliu* to avoid, *oméd* to catch with the hand.
[3] *obépīp* to run away
[4] the young people of Ngabiúl; *a* Idép a blai there.
[5] *mengóit* to throw away. Ker'róng, a man from Ngabiul, has been speared by Ngirailangaláng.
[6] *tŏkói* speech, behavior.
[7] *omángel* to make a fool of someone (WALL.) see chant 205, line 14; *metul* ignorant.
[8] the Bai of the chiefs in Gámliangel.
[9] *omákĕs* to stride.
[10] *oungŏvávĕl* deep sea fishing, especially catching sharks.
[11] *ngoáol* open sea
[12] *omángg* to bite.
[13] from *merénged?* to tie; *uriúl* in the back, instead of in front the head.

		2.
10	*a Dílio melúsog ra tekingél*	Dílilong is happy about her behavior,
	a kled l Bai ë metúl umángel	the sweetheart of the bai, does not know how to betray,
	ë mangeróid rengi ra rúbak ra Túlau	and stays away from the chiefs of Túlau,
	ë díak lëkó Melágëlpelú [1]	she does not think of Melágëlpelú,
	më Ngiraîdeî a gëdúl Ngarengás	and Ngiraîdeî, the galid spirit of Ngarangás.
15	*ë móngo, ë kau͡ kouketúi*	Mongol, you hate us,
	ke meléběk [2]	you are dubious.
		3.
	Mangitíp ma kau vë rudá [3]	Mangitíp, you and your heart
	rĕngúm	are alternating,
	ng torekliá [4] *ra rbékl meríngël*	it is spread among all these
	lagád	beautiful people;
	ë di kamlúk [5] *më kúlag* [6] *re kau͡*	be quiet, so that I scold you,
20	*më musál* [7] *tal mesólk lëgád ra*	that you see a sentimental man on
	peluál	his place,
	më berkedau͡ [8] *re ngí.*	that you glue yourself to him.
	ma dësá ëars l më melúiel ra btil ra	Then you will see how the sail is
	rael	rolled up at the end of the trip,
	e te ngeúl gorédem	when they come to get your marriage money.
		4.
	Mangitīp mekid armóngol	Mangitip, we bai girl
25	*go ketíd ra rúbak, lo ketíd lo*	are close to the chiefs, closed to the
	rarmarau͡, ketíd rarmeau͡	rich, closed to the young man.
	ng uá debégël tekingél a sau	the manners of a love affair are like a pillar.
	a dolokói me dólag re kau	We talk and teach you,
	e ngi te ke di déngĕrengĕr	and still you only behave stupid.

Melágëlpelú to Mangitíp:

30	*koldí bedúl ra Korángĕd*	I wish I would be the head of Korángĕd
	ë k ngëré l [9] *ku klebekól*	and the mouth of the men's club,
	mak du gëlë [10] *mëlëkóng*	so that, when I am talking now,
	më le bol tutu ra rengmíu	it would enter your hearts;
	l tak [11] *rë góngolungël*	step on the stretcher,
35	*ma re galeás* [12] *a le mei*	and when the food comes,

[1] rubak II of Gámliangel, also called Ngarengás, nr. I of the village section Iklngas, where Bai Túlau is situated. He was her bai-companion.
[2] *melebedébĕk* to think; she thinks, she does not receive any money, with which bai-girls are paid.
[3] *ráud* changing, deceptive.
[4] *matarákl* to disperse.
[5] *l múk*, to be quiet see chant 207, line 21.
[6] also *medolág* from *mel'lag* to teach, to instruct.
[7] from *omés* to see.
[8] *omrékĕd* to glue, *berékĕd* gluey, this means she should look for a good man and marry him.
[9] poss. from *ngor* mouth, see story 188a, p. 205.
[10] *geilagáng* now, today.
[11] *tmak* to step on
[12] the food that is brought to the woman by her people.

ë dëbsá [1] *mongól*	we give it to the bai-girl,
më di lëgalëbángël [2]	so that it is lying in front of her.
a ké l mongól	You, mongol,
m vué s[3] *aikë longerúl* [4] *a lápek.*	look at it, this is the reason of your stupidity!

Story 207. Dir‘rungūlbai’s [5] Revenge For Her Brother On Ngirangămeúsŏg and Malsól.

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

Ngirangămeúsŏg was the head of the men’s club Ngaratatiróu, which lived in bai *a* Dngŏróngĕr [6] in Goréŏr. The rubak from *a* Imeúngs in Ngaram lungúi sent him the message, he should come with his people to kill the brother of Dir‘rungūlbai in Ngarekea͡i, who had come to thatch the roof of the canoehouse in Galsege͡i. 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 Goréŏr-people were out to kill him, consequently they offered to accompany him back to *a* Imelīk. He accepted. However, when they reached Cape Madálabai [7], came to the island Golterúkl, the men of the Ngaratatiróu-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‘rungūlbai and she sought revenge. She sent a messenger to Ngirangămeúsŏg and offered him her hand. He loved the woman and therefore, accepted the offer. She came to him into his blai Ngămeúsŏg 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* Ibĕdul 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 Delebégĕl-bridge of Ngarekama͡is’ stonewall, Ngirangămesúŏg 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 Ngardma͡u. — When they reached Pkurengél, they saw a *tamaitolók* mudskipper fish [8] sitting on the outrigger. He was sad to see something of Goréŏr and, because this is what he wanted the canoe sailed to Ngarekama͡is 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 Ngardma͡u.

Here, high chief Beóug welcomed the arrivals and brought them to the village, where they lived in blai Ngrugĕróng [9]. One day, the woman Dir‘rungūlbai said to Beóug: Send a message to *a* Răklai͡ 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 *bersóiŏg*-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 Gurdma͡u’s bai during daytime. Beóug said to a mongol, she should take a burning twig of a wild *debegĕl*-lime and place the glowing embers into his hand. When this was done, he went home to his wife

[1] *ngu* to take.
[2] *galĕbángĕl* in front (WALL. with the face turned to someone).
[3] order: look at.
[4] supposedly from *ugúl* the reason, but probably from *ongér* to answer. She is stupid that she throws away the food to other people, because she does not know what to do with it.
[5] probably the 7. Galutam gogíl, whose brother Gasóu Ngiramel‘lóng is mentioned in Ngk. At. 2 Gen. III.
[6] he seems to have also lived in Bailkiëu, see story 161.
[7] Cape Gomo (go) lúgĕl, map 3..
[8] The mudskipper *Periophthalmus*.
[9] see the grotto Ngaduogĕróng that is also called Ngirangameúsog.

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‘rungūlbai followed and married the high chief *a* Răklai͡. 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* Răklai͡, she wanted to have a so-called *delepësákl,* leg-tattoo. When her wish was fulfilled and everything had healed, she reclined one evening on her bed with her back to a Răklai͡. 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* Răklai͡, when the men’s club Ngaragoududí in *a* Imeúngs has been completely destroyed, then I will be satisfied.

— Thus, *a* Răklai͡ invited Gáldĕbegĕl to come for a *klegadáol*-visit to Melekéiok. The club followed this invitation and all its members came; only Ngiramangerenge͡i 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* Ngaraibeságĕl. He painted himself yellow and went to the nearby bai. News about this raced like fire through the settlement. At once, *a* Răklai͡ sent a messenger to Merongór in Ngival with the following command: The blood of *a* Imeúngs is not allowed to drop on the ground of Melekéiok [1]. Prepare a big feast of *blsīk* [2], we come and want to kill them in Ngivál.

Everything was carried out accordingly. All were killed except Ngiramangerenge͡i, whom Merongór hid on the *reákl*-rack upstairs in the house. This one then sent the message: Everyone is dead, except Ngira mangerenge͡i, who escaped. — Thereupon Dir‘rungúlbai got angry and said: I have to have Ngira mangerenge͡i as the topmost on my *galdáël*-heap [3]! Rubak *a* Răklai͡ sent back the command to try everything to get him. Ngiramangerenge͡i 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‘rungūlbai was satisfied. All the dead soldiers were buried in Ngivál.

When *a* Răklai͡ asked Dir‘rungūlbai, 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 [4].

[1] because both are children of Milad (see story 19).
[2] taro dumplings with coconut oil.
[3] heaped taro for a feast.
[4] This tattoo is called *golútŭm gógīl,* One day, she sent a message to her family in Imelīk asking for their assistance in weeding and in the taro patch. Those, who were sent to help, drifted with their canoe in a storm and, thus, arrived in Yap. In this manner the title Rungūlbai got there.

— 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* Răklaĭ asked her: Dir'rungūlbai, what is the reason for your behavior? — She replied: *a* Răklaĭ, I want to feel something from Goréŏr and want Malsol [1] 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 Toágĕl mid, they became afraid and did not dare to get closer to Goréŏr. 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! [2] 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 Ngatĕlngál had been wounded and were killed, one of them hit him with an *ulóiŏg*-spear [3] 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* [4]-knife, this one died. They took the body on board of the canoe and brought it to Galëgúi, where they placed it at the rubak-bai Geisa͡u 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* Imelīk and Ngatelngál, Galëgúi always remained nonattached. When the messengers brought the news about this event to Melekéiok, Dir'rungūlbai was satisfied and now everything remained calm.

Chant 207. Dir'rungūlbai To Ngiramangerenge͡i.

		1.
	kungól ra Bungaruaa͡u [5]	When I was mongol in Bungaruaa͡u,
	ë Ngira mangerengei͡ gomëlaa͡u [6]	Ngira mangerengei͡ sounded me
	meng më kmu [7]	out and entered
	l bad ra Bai l mogeiúl a bar	and slept in the Bai and put his head on a roll of mats.
	ë tuóbĕd ma kmu:	When he went outside, I said:
5	*komogúr?*	Where do you want to go?
	ki mo ra Meléngĕl l ngarengí a	We go to Meléngel, there is water,
	ralm	with the burbling of water
	ë luëá dëbád l ngálek	we sleep there like children,
	a mangesekés rekíd goeáol ra	it cradles us like the well of

[1] belongs to blai IV Tegekí in Goréŏr and had helped to kill her brother; see Malsól in story 161 about *a* Guódĕl.
[2] the general negative reply to an exact question is genuinely South Pacific like; on Samoa the natives also answer similar questions *leaĭ* = no.
[3] the one with the sling of the spear
[4] club studded with shark-teeth
[5] [b]bai in *a* Imeúngs, just as Meléngel, where a water pipeline was situated high above the channel.
[6] *omëlaū* to fish for information.
[7] *kmut* inside.

	Meléngĕl l më meteltílĕg	Meléngel, the falling water.
		2.
10	*kungól ra Bungaruaa͡u*	When I was mongol in Bungaruaa͡u,
	ë Ngira mangerengei͡ gomëlaa͡u	then Ngira mangerengei͡
	më kmu	sounded me out and entered
	l bad ra Bai l mogeiul a bar	and slept in the Bai and put his head on a roll of mats.
	ë tuóbĕd ma kmu:	When he went outside, he said:
	ki mo ra Ibut	We go to Ibut blai.
15	*ē ngi goderegelél* [1] *a klsa͡u gĕgeikul*	But the lover's messenger comes soon
	l mo klngërékl ma kmo:	and is angry [2] and I say:
	komogúr?	Where do you want to go?
	ki mogú ra a Itúngelblaia songë!	We go to a Itúngelblai, sweetheart,
	ma ked e katekói.	and want to talk with each other.
		3.
20	*kerdí rek* [3] *l mad argád*	Only we die, the human beings.
	gomlílúk [4] *ma tebló* [5] *doubúg*	When you are silent, then the two of us will marry
	ëgëlagá k bagím ma kubá [6] *mëaĭ* [7]	Now I am your wife and have the
	l bar	sacred mat with me,
	ma k mangëúng [8] *reka͡u ra télia ra*	and I mourn you on one side of
	Mangerengei͡	Mangerengei͡,
	ngak ma dĕlĕmám a mlo oldelómt	I and our mother, the entire length
	a búiĕl	of the moon.

Chant 208 Between Godíu re ngós And His Female Lover.

L.		**She**;
1	*Godíu re ngó* [9] *kusīk re kau*	Godíu re ngos, I search for you
	bekl terúkĕl deruëtĕg [10] *ra Bai*	each corner, each beam in Bai ra
	ra Galdéng	Galdéng
	ma k metórd u măkemád	and I am angry and attack you
	ë kedmu re ngak l kmu: songék iá	yet, you told me and say: My dear,
5	*ngak a mlo melbói ra gamelék* [11]	I just want to break a betel-leaf
	ra díděl dálem [12] *ël kebiúl a*	only from the small betel
	Segemlóng	creeper of S.,
	më kelé ketomeliá [13] *sel kebiúl a*	however, maybe you spoil the
	Segemlóng	creeper of S.

[1] *goderúgĕl* the messenger
[2] because he does not find him.
[3] = *rekíd?* we.
[4] *lmúk* to be silent, see chant 206, line 19.
[5] instead of *teblóng* "two" for people usually *tërúng* is used; *oubúg* to marry.
[6] *akubáng* I have it.
[7] *meaĭ* supposedly means the same as *del'lúl* "roasted taro"; but *meaĭ* also means "sacred".
[8] The 2 mourning women sit at the middle door, on both sides of the corpse, see Vol. 3, illustr. 221 and 227.
[9] *oldíu* to sneeze, thus, "a sneezer to the east", see story 80 Mad ra klai, where he appears as Sesilíl, the son of Gobakremegú and marries to *a* Imūl. If the mentioned sweetheart is his wife, is not known.
[10] *derëtĕg* the long side of the beams on the long side of the bai. The bai in Ngardórog nearby Ngarsúl.
[11] *gamágĕl* the small betel nut chew; *melbói* picking the betel leaves.
[12] *dálem* a short man or tree, *kebúi* the betel creeper. Rub. IV of Ngarsúl.
[13] *metămál* to spoil.

He:

	ak di ngila tang [1] *lë gedósem*	I only took a forked twig,
9	*ë ngi a degór.*	and he stands.

Chant 209. Galiteklél [2] ***a*** **Remóket** ***ma damál ra*** **Ibědul.**

Chant of Remóket And Of His Father Ibědul. The son accompanies the father fishing. Remóket became Ngiramangiau̯ mlad ra ngláep, see blai II Goréŏr.

1	*ngorakirú a búiël ë goirengó* [3]	Full is the moon the golden one,
	logosúl [4] *gomangerël ra Ibědúl*	time for Ibědul's fishermen [1]
	ma ngalekél ra Răklai̯ [5]	and his child *a* Răklai̯;
	lumák [6] *aikë Remedíu*	they are right now sailing to Ngaramedíu
5	*likó* [7] *raikë re Ngëángĕd*	and then more to you to Ngëángĕd;
	ë ngi a mekát l temakóng [8]	they hand him tobacco
	l meringël a gamalél	for a strong small betel nut chew
	ma bilél [9] *l síkit*	and some a dress, a jacket,
	ma tatiróu ra re ngabárd	and some red cloth from the west,
	a derengél [10] *kul meráel ë lusĭk a ngíkil.*	as protection, when he goes, to look for fish.

f) Other Chants In The Original Text With Translation.

Chant 210. ***Gŏsóls*****, Lament With Insults.**

A young man was badly treated by his mother's brother and laments his ordeal in the chant. In the old days, it was custom to openly announce in this manner complains about the treatment by some relatives, who then replied in the same fashion.

Accusation:

a Damálasói iá k besépes	Damálasói, if I were a creeper,
akúngil kótep l mil' lepelók [11] *rekau*	if I were a bean, I would surround you,
ë meká [12] *ra galém* [13]	I would fill your branches;
ma kulúbet [14] *rë ngák*	but if I wanted to detach myself
gokdemáng [15] *kelëlák mungúbet*	from my uncle, I probably could not get free,
tia kelë lak úbedóbĕd [16]	I probably could not be stripped off.

Reply:

Damálasói, iá blid rë Ngëregei geimong	Damálasói, our house in Ngeregei̯ is one,
ma kelél a ngarengí	and its food is there,

[1] *matáng* the fork.
[2] *galitákl* to sing. The chant supposedly is from the time of MC CLUER.
[3] *reng* yellow root powder. The translation of this word is my own assumption.
[4] *gosúl* the right time.
[5] Remóket's name when he was a boy.
[6] *omak* to sail a straight course, from island to island (to anchor WALL.).
[7] *liko* more on your side, *mëmo* more on mine, see chant 204 of Ugelregulsiáng, line 209.
[8] Ngaramedíu the east cape Vol. 1, map 2 j 15, Ngaiángës the island in the Sar entrance j 12.
[9] from *bail* dress; *sikit* from the English jacket.
[10] from *dór* protective roof, umbrella.
[11] from *bl'lépël* to coil *(omesébes* WALL.). Name of the fly-man, story 95 a.
[12] *omekëk* to fill, for example a space, a chest.
[13] *rágël* branch. The uncle is imagined as a tree.
[14] *melúbĕt* to detach, to free oneself.
[15] *gokdemáol* an older relative.
[16] *obedóbĕd* to strip off.

l kol sebagéd kau ma ngak	and it seems to be enough for us, for you and me.
ng tagá lilagëdí [1] *gokúm,*	Who broke your anchor line,
ke mó re goróid.	that you go far away?

Story 211. Derú besépes (similar chant 210) Rekói's Chant.

	a le mē gaisém ë Rekóië	When news came from you, Rekói,
	goltátel kulebá	a big basket with taro I had with me,
	dimlĕka kukeroír [2]	I did not care for him,
	ra ilkólk l më ra madák	because of the darkness that came into my eye,
5	*ë tureká galiúiĕs* [3]	when I reached the dams of the taro patch.
	ë rubál dosmagá [4] *útang*	Oh god, when we put up the posts,
	l memsau̯ [5] *a tógĕd*	and come close to the headland
	l më o kerdáu [6] *ra Gol*	and land you in *a* Gol,
	më tengír 'rëau̯ [7] *gokdemám*	then we greet you, our uncle;
10	*lë gobok knëriákl ra Gol ra Delbirt*	I wanted to go beyond of *a* Gol to Delbirt,
	ra kelë kngësëgei̯ [8] *Ngerékĕd a me Ngiség*	and maybe I climb to Ngerékĕd and Ngadég,
	e kúkië [9] *ëóul pelú*	and I walk past at the lowland
	a idá kúkië ëóul pelú	and I walk past at the low land.
	a kukerir [10] *ak mekedongi*	I call her and him,
15	*a së mló mílil*	he should take a walk,
	ra rumrodŏg [11] *ra káep ei̯!*	so that they decorate the sailing canoe with inlays.

Chant 212. ***Bagësilél*** [12] a Pëlëvai̯ **Fonovai̯'s Love Song.**

kiuár ra Teréked [13] *ma Keremó*	Chests of Teréked and Keremóng,
l metók [14] *l gagisóis*	many standing one on top of the other;
a di siselém [15] *ë Pëlëváng*	leaning against you is Pelevai̯.
go bo re gongós ë Pëlëvai̯	When you go east Pelevai̯,
e ngak a mo ra Ketúnd [16]	then I go on Ketúnd,
makdĕgór lolongomt ra rësém [17]	and I stand (and see) disappear your sail.

Chant 213. Bagësilél ***a*** **Ngirengotél** ***a*** **Imeúngs.**

gadidíl re Ngirengotél	Oh, how pretty is Ngirengotél,

[1] from *melógŏd* to break; *vak* anchor poss. *gokúl*.
[2] *omekerëu* to care; she followed the news; *dimlak* did not make.
[3] *chaliúis* WALL.
[4] from *mesúmĕg* to lay the foundation, to heap earth around the posts; útang the posts of the dancing stage.
[5] *omsau̯* to bring close, to communicate.
[6] *kmérd* to land.
[7] *ovetkéu* to greet: construction! WALL.: *ouetgeu*.
[8] from *ng másag* to climb, Ng. the heathland, Ngadég the mountain.
[9] *okíu* to pass by.
[10] from *olekér* to shout.
[11] from *omródŏg*
[12] *bagësīl* love song, Fonovái from Yap was very good looking.
[13] blai I of Keklau̯, home of the poetess. The lover should lean on the chests.
[14] *betókmany;gageisóis* to stack in layers WALL.
[15] *olsirs* to lean on WALL.7
[16] mountain in Ngarekobasáng
[17] ëárs sail, *olongómt* to submerge, to disappear.

a murs a gas re gotengél	the stripes of sooth on his cheek
ē torákl [1] *a klism ra Imëóng*	he outrivals the faces of *a* Imëóng.

Chant 214. Bagësilél *a* Ngirangaruángël Goréŏr.

telekúl [2] *gogim ë ngi re Ngaruáng*	The tattoos on your leg, Ngira ngaruángël,
logúkl ra Dmesóngŏp [3] *e* [4]	is a picture of Dmesóngep
garămám	and our sweetheart,
aki bo ra Iebóng	when we go to *a* Iebúkŭl.

Chant 215. The Magic Tree Bars ra kesa͡u,[5]

And Sagageiegáng, the Fullfiller of Magic.

log.: bai 4 VIII, bai 13 I, bai 22 w a. III[a], bai 34 VI[a], bai 48 s. pl. II[d], bai 51 VIII illustr. d.-pl. 15[f], bai 56 VIII illustr. d.-pl. 26[e], bai 83 II[b], bai 92 e, bai 95'w, bai 99 VI[b], bai 104 V[a], bai 111 I, bai 131 II[b], bai 142 VII[b].

The *bersóiŏg*-boa snake on Pelíliou had two sons, Kulúkl keta͡u [6] and Sagageiegáng [7] and two daughters, Dil edegú [8] and Dagĕsăg the frog. The mother lived with her children in the sacred tree Bars ra kesa͡u that had come with his inhabitants in a cloud *(iápĕs)* from heaven. This gave Ngariáp its name. The oldest one, Kulukl keta͡u, lived close by at the channel Ngaramongós, where he had a *gongriúr*-fish pond. He knew a magic spell, a *gólei*, called Gatariáp [9]. With its help he forced the fish to come to the surface and to let them be caught, so that he could capture them and place them into his pond. However, Sagageiegáng knew the Gomókĕt [10] magic, with which he could awake dead people and the magic Gonga͡u s with which he could kill human beings. He stood in the middle of the tree, on the branches of one side were women, on the other side men. First he made the women sing the Gonga͡us against the men, so that they died. Then he made them sing the Gomókĕt, so that they returned to life, then he told the men to do the same. In this manner he showed the power of his *gólei*. Therefore, when singing a magic chant, people always shout Sagageiegáng *ma ke bedógĕl,* "Sagageiegáng fulfill it".

The spell was like this:	The Magic Gomókĕt.
ak rekós bedagalá [11] *ra ngerém, a*	I fulfill your command, Sagageiegáng, you gave
Sagageiegál	me this fulfillment to explain the magic,
l meskók tial bedógĕl lo meketél a golei	and I place it in the branch of the dup-tree
mak malagá tial sësíbog l dúp [12]	to clear the magic, I took it (the branch),
lo meketél a gólei l k ngilu	and I only want to hurry
ma k dirur táng ma ngesegék ra	my climb up the trunk of the Bars
ugúl a bars ra kesaū	ra kesaū.
ngarengí a Sagageiegáng *ma*	there is Sagageiegáng and

[1] from *mer'rákl* to disperse.
[2] poss. from *telekau͡* the one sided tattoos on the leg
[3] Goréŏr's head of the trail leading east, where probably stood a bai.
[4] *gáraşm, garm,* animal, sweetheart.
[5] bars a beautiful tree, probably a kind of *Clerodendron*, *kesau͡* indicated the swooshing noise, because a man who talks obligingly is called *ngĕrikesau͡*.
[6] the back of the *keta͡u*-fish;
[7] name of the lizard *galaiegáng*; see story 17a about Tipĕtipakmíĕg
[8] see Vol. 3, story 17a
[9] from *gamát* to praise, to laud; the raising of the fish obviously happened because of the *dúp*-poison that is mentioned in the Gomóked-magic. Ngariáp
[10] from *omókĕt* to clear, to clean; doing so he held a *sis*-twig in his hands; *gomókĕt* (poss. *gomoketél)* means also the head and comb decoration, obviously as *gólei* .
[11] "fulfillment"; *ak bedagaláng* I have fulfilled, see p. 48; WALL. *bedóchel* "effective". KUB. VI p. 37 mentions *bodókol Kalid* a priest, who is obsessed by a galid spirit.
[12] *dup* obviously Derris Uliginosa, known for its fish poison

Diledĕgú malál'l [1] *gomókĕt*	Dilĕdĕgú, to sing Gomókĕt,
ma k di ngilásăg [2] *ë kmo*	and I only climb up and speak:
Diledegó tiangaráng tia gomókĕt	Dilĕdĕgú, what is it this Gomókĕt?
më di lo bekëbekëtánga bedengék [3]	and free (of magic) is my body,
ngak ma ngar'rág lagád	I and other people
rë gëlagál lë gëós	on this day!
ë Sagageiegáng ma ke bedógĕl.	Sagageiegáng fulfill it!

Kĕluklketau͡ was always trying to restrain his brother Sagageiegáng to use the malevolent Gonga͡us-magic, because he did not intend anything bad. Since he did not succeed and when all his talk did not help, he pronounced the counter-magic, which goes like this:

Gólei of Kĕlúklketau͡.

ak di bad l Ngarmonós,[4]	I only sleep in Ngramongós,
m kisá ra ungitusél l kebesei͡[5]	and got up in a well divided night,
e malál'l mo ra rebĕk l galid	and began to sing against every Galid spirit
ngara bars ra kesaū l malál gólei	in Bars ra kesaū, the magic sings.
e ngak a mangaliaū melépdep [6]	I anoint you, prepare a drink for you
e melemkél [7] *a del'lul*	and clean roasted taro for you;
me melekói di lë malát	when (someone against me) talks, he shall break,
ma di mom mangardákl [8] *a sesei͡*	and when (someone) talks a bit of (magic)
ë mo mogút a ngerél	his mouth shall rot.

When Kĕlúklketau͡ succeeded, and his time came to return to heaven, he decided to move first around Pelau in order to see the wealthy houses. He moved up the west coast and returned moving down the in the east. In Melekéiok he won the favor of high chief *a* Răklai͡, who gave him his daughter as his wife. In fact he was just organizing a *gongéd*-feast and he suspected that Kĕlúklketau͡ was rich. When the girl was not willing, her father forced her. At night, the couple slept in the shrine, the following morning the newly wed bridegroom looked beautiful and marvelous. The girl was pleasantly surprised and told her father so, but when this one came to have a look at Kĕlúklketau͡, he was again ugly. He stayed until new moon. Then *a* Raklai͡said: My feast will be over at the next full moon, and then we have to pay everything. — Very well, said Kĕlúklketau͡, then I have to sail to Pelíliou to look for money, so that on the following full moon the *tíakl*-payday can take place. — The chief thought he would have enough time and should sail there with his wife. The family *a* Údĕs got the provisions ready for the trip. Soon afterwards a lot of canoes sailed south and entered the channel of Ngaramongós. There stood a tall old *gurúr*-mangrove tree that was hollow inside. Kĕlúklketau͡ beat on it, and at once there was loud thunder. Those in Ngariáp heard it and came immediately with hot water to bathe, with food and drinks as a welcome.

Both of them took a bath and ate then, then they came to Bars ra kesa͡u in order to sleep in the local *sop*-house. When the first wife of Kĕlúklketau͡ saw the new one, she was rather angry, but he placated her, saying the daughter of *a* Rakla͡i was very aristocratic and they only had come for business.

[1] WALL. *melall* to sing.
[2] *ngmása§g* to climb.
[3] *bedengék* my body (WALL. "my appearance"); *sils, gáios* the sun, *geilagáng* today.
[4] see map Vol. 2.
[5] this means midnight. (WALL. midday *ungí tachelél a sils*, midnight *metudá klebeséi.)*
[6] He wants to help his brother; *melép* to cut, *delepdép* scraped coconut; here it indicates a drink of the gods, half a young broken coconut is scraped and the scrapes are mixed with the water of the fruit.
[7] *malámk* to scrape taro outside; *del'lúl*
[8] *mangardákl* to mention; when someone says a malevolent magic spell, he shall become lazy.

After five days Kĕlúklketaū received from his mother the famous piece of money *dălál a udóud* “the mother of money”, also called Klamiókl that was classified as the mother of Bersóiŏg snake. After the treasure was stored in a basket, both of them left again. On the way *a* Răklaĭ̆'s daughter sewed a big and spacious bag, in which the piece of money was placed. At once, it started whistling and all its children came flying through the air, so that the bag was filled with money. In Melekéiok Kĕlúklketaū paid everything with it and lived with his wife in the small *ulangáng*-house. One day, he heard her say: I love this man, he is divine, but he smells of snakes [1].

— This angered him. He gave the rest of the money to *a* Răklaĭ̆, took Klamiókl, and returned to Pelíliou, where he told everything to his mother. She and her children then put fire to the *sop*-houses, and in the smoke returned back to heaven. This was also when Bars ra kesa͡u perished.

Chant 216. *gol'lak* Love Magic.

The young shoots of the Turkish-Saddle-Bean creepers *kótep* are scraped clean and the scraping is placed in a coconut leaf sheath, sprinkled with oil, and then the bundle is stored. When the magic is needed, then you press some oil out and brush it on an areca nut, or someone else brushes the skin of the person whose love should be won. He then can no longer sit still and will come. While doing so the following magic is said:

1. kótep

	ke rekós bedagalá ra ngerém e Rimél	You fulfill your command, Rimíreg̃,
	meskok tial bedógĕl [2] *lol'lak*	make, that my love magic will work,
	mak m lagá kur tial l gamelél [3]	and now I am putting down the small chew
	ngar'rag l dil re gĕlagá lĕ gaeós	for any woman today.
5	*ë Sagageiegáng* [4] *më ke bĕdógĕl*	Sagageiegáng, you fulfill,
	ë ke gamelék l kótep më ke ngara tik [5]	you, my *kotep* small chew in my basket,
	ë olagaū ra rengúl ngar'rag l dil	make the heart of that woman, attentive,
	më dil tekngë uel'lék [6]	so that she follows me and will no
	mekĕálemesúg [7]	longer be removed,
	mekĕá lema ngai	and will no more be taken away.
10	*ng kuk re kemó oleúpek?*	Will she again run away?
	a Sagageiegá me ke bedógĕl.	Sagageiegáng fulfill it.
		2.
	ngeréngel búog	The Small Betel Nut.
	golĕgeb [8]	Medicine.
	kerekós bedagalá ra ngerém e Selbol	You fulfill your mouth, Selbógĕl,
	meskók tial bedógel l ngĕréngel buog	give me this fulfillment, little betel nut,
	mak m lagá re ngi lol'lak	and I place for her the love magic
15	*l gamelél ngar'ra gl dil ra gĕlagá l geos*	the small chew, for any woman today.
	ë Sagageiegá më ke bedógel!	Sagageiegáng fulfill it!

[1] compare story 30a illustr. d.-pl. 15f right.
[2] in fact “this fulfillment”, see chant 215; the inventor of the magic is called Rimíreg, story 38.
[3] from *gamágĕl* small chew.
[4] galíd see above chant 215.
[5] from *tet* basket worn on the arm.
[6] *tmak uriúl* to follow; instead of *uriúl* in the back, here *ul'lek* my back, though *ulkek* is common; WALL. *ullek* poss. of *uriúl*, behind me).
[7] *mesúg* to lift, to peel.
[8] from *melĕgeb* to lift up (medicine to induce an abortion WALL.)

	ke úl l kedĕpíkl iaūs e ke	Do you have the thick lips of the
	ngeréngel búog?	*iaus*- Convict tang fish or the small betel nut?
	ke tmu ra gongedĕgógol'lél [1]	they go into her mouth
	l tikeví [2] *a btir* [3] a uláol	they lift their buttocks from the floor,
20	*ma lĕkea lekó dalál ma rugadál* [4]	so that she does not think of her mother and her siblings.
	e l meremál takul'lék [5]	Come, follow me!
	ng kuk re kemó oleúpek?	Is she going to run away again?
	ë Sagageiegáng *me ke bedógĕl!*	Sagageiegáng fulfill it!
	uarirririrí!	*uarirririrí!* (see story 125).

Chant 217. *mora ngerikesa͡u.*

In Order To Become a Popular Person (see chant 215).

For instance, when a young man returns to the club, where he is disliked. With the help of the magic he will be pleasing and popular.

	ke rekós bedagalá ra ngerém ë Dingelio	You fulfill your command, Dingeliús,
	l meskók tial bedógĕl l mora	give me this fulfillment, to become
	ngerikesaū	popular,
	mak m lagá kur tiál l gemelék	and now I place this small chew,
	l mora ngerikesaū ra gĕlagá lĕgëós	in order to become popular today.
	ë Sagageiegáng*me ke bedógĕl,*	Sagageiegáng, you fulfill it,
	ak mo okepekepesí [6]*, a kul a tik* [7]	I go with the long handle, the handle of my basket,
5	*ë mo medí* [8] *a galevelék* [9]	I catch my spear,
	mak remúrt lokiú [10] *ióu ráel*	and I run, marching the lower path
	l mong másag ra ngúl a geregeróir	and climb up the trunk of the
	Uángeĭ	*geregeróir* of Ngámangel,
	ak bo te mesekĕd re ngí a rubak	I go; there is it full of chiefs
	má rsagalik ma rgalídëgád	and my friends and godlike human beings,
10	*ëo ker re ngak l kmu :*	they ask me, they say:
	— kau kemĕrál [11] *sosoál* [12] *a* Dingeliús	— is it true that Dingeliús desires you,
	ë goberdíl a rengúl?	his heart's delicate leaf point?
	ma kmu : ng! ak marál	and I said, it is I, it is true,
	ditál sosoál, ë goberdíl a rengúl.	the only one he desires, the heart's sprout;
15	*mak di mogú okepekepesí a kul a tik*	and I go only with the long handle,
		the long handle of my basket,
	ë mo medí a galëvelék	I catch my spear,
	mak remúrt lokíu ióu ráel	and I run, marching the lower path

[1] in fact “the gill slit”.
[2] from *meliko* or *melégeb* to lift up.
[3] *but* the one behind.
[4] plur. of *gogadál* her brothers!
[5] see the former chant.
[6] *okepekápes* to carry on a long handle; *kul* handle.
[7] from *tet* basket.
[8] *oméd* to catch.
[9] *galĕvĕl* weapon, here a long spearis meant.
[10] *okiu* to march.
[11] *maráng* true.
[12] strong form for *sauál* or *soál* he wants.

	mong másag ra ugúl a bars ra kesau	and I climb up the trunk of Bars ra kesau
	ak bo te meséked re ngi agrsaalík	I go. There is it full of friends and
	ma rúbak ma r galídëgád.	chiefs and godlike human beings.
20	*ëokér re ngak l kmu :*	They ask me, they say:
	kau kemĕrál sosoál a Dingeliús	Is it true that Dingeliús desires you,
	ë goberdíl a rengúl?	his heart's delicate leaf sprout?
	ma kmu : ng! ak marál	And I said: It is I, it is true,
	di tál sosoál ë goberdíl a rengúl.	the only one he desires, his heart's sprout.
25	*mak di mogú o kepekepesi a*	And I go only with the long handle,
	kul a tik	the handle of my basket,
	ë mo medí e galëvelék	I catch my spear,
	mak remúrt lokíu ióu ráel	and I run, marching the lower path,
	l mong másag ra madál a Bai rë melólmĕs [1]	and I climb on thefront gable of bai Melómĕs,
	ië meng di melamasá rengmám	then our heart is enlightened,
30	*ë te meséked re ngí arsagalík*	there is it full of my friends, of
	ma rubak ma r galídëgád.	of chiefs and godlike human beings.
	ao kér re ngak l kmu :	They ask me, they say:
	kau ke mĕrál sosoá la Dingeliús	It is true that Dingelius desires you,
	ë goberdíl a rengúl	his hearts delicate leaf sprout?
35	*ma kmu: ng! ak marál*	And I said: It is I, it is true,
	sosoál ë goberdíl a rengúl	the only one he desires, his heart's sprout.
	mak di geteptél [2] *kung*	And I arrived on the summit.

Chant 218. *Gongrégĕr* Vomiting.

Removal of a magic spell by vomiting or spitting out.

A small chew is conjured, and then chewed. The spittle, however, is not supposed to be swallowed, but it is spit, or poured from a coconut shell over some weeds close to the house. In case the weeds die, it is an indication that some sort of magic had been in the body.

ke rekós [3] *beaëgal̃á ra ngerém ë Milól*	You fulfill your command, Milóng.
l meskók tial bedógĕl l longeréger [4]	Who gave this satisfaction of vomiting?
ma kmangeréger ku blakekál lólei [5]	And I vomit the previous meal, the magic,
ma direkë kekí la lolei	and what I have just eaten as magic
ak góregerí ra gegóiĕl	I vomit it from the spine,
ak góregerí ra kesámd [6]	I vomit it from the lower jaw,
ak góregerál túbong [7]	I vomit what I spit out,
l tubo t goregeráng l túbong.	what I spit out, what I disgorged, what I spit out!

Chant 219. *goságĕl* Consideration.

for instance if someone's betelnut, which one received, contains some magic.

ke rekós bedagalá ra ngerém ë Golikól	You fulfill your command Golikóng,

[1] "bai of light", heavenly bai
[2] from *getópt* the summit.
[3] *kerekós* or *komekós* strong form for "you".
[4] *ogeréger* to retch, to clear one's throat.
[5] *gólei* magic
[6] basic meaning "gills".
[7] *tub* spittle.

meskok tíal bedógĕl loságĕl	give me this satisfaction of consideration,
ma k meságĕl aiká lë gamelék	and I test this one, my small chew,
ra gëlagá lë gëós	today.
ë Sagageiegá me ke bedógĕl	Sagageiegáng fulfill it,
ë goságĕl gamágĕl	the test of the small chew.
ë goságĕl úlei?	Is it a test of magic?
ë goságĕl úlei ë goságĕl gamágĕl	A test of magic, a test of the small chew.

Chant 220. *gol'lemél* [1]

Preservation of a uíngĕ***l*** **(Strong) Teeth.**

ke rekós bedagalá ra ngerém ë Ngiragolsól	You fulfill your command, Ngiragolsóng
l meskók tial bedógĕl lol'lemél a uíngĕl	give me the fulfillmentof the implantation of the teeth
ma k mel'lálem a ungelél ngár'rag a lagád ra gëlagá le gëós	and make strong the teeth of any man today.
a Sagageiegáme ke bedógĕl	Sagageiegáng, fulfill it,
ë ke púk logeáng [2]*, ë kepúk risóis*	you the corner of the lime rock, the corner of the red rock,
ë ke púk logeáng ë kesúp [3] *l mëránd*	you the corner of the lime rock, the bushycorals;
l kië ra blim	you remain in your house (the tooth),
l láilpetáoet l ka le mesúg	the sandy bottom of the sea can be lifted away,
l ka lë mangaĩ [4]	people can take it away,
më dim dëgeróng [5].	only you will stand.

Chant 221. *mora binges* [6] ***bedúl* Against Headache.**

ke rekós bedagalá ra ngerém ë Gamngél [7]	You fulfill your command, Gamngél,
meskok tial bedógĕl	give me this fulfillment,
lo mekepeketéi [8] *a bingĕsbedúl*	make a disintegration of the
ma kumekepókĕt kur tial ptelúl	and now clear this head
ngar'rág lagád ra gëlagá lë gëós	of any man today.
ë Sagageiegáme ke bedógĕl	Sagageiegáng, fulfill it,
i tiá lul'ál [9] *re ngí*	this song of her,
a metangetáng [10] *a ptelúl l bersóiõg*	the double headed *bersóiõg*-boa snake,
l kië ra ugúl a bars ra kesa͡u [11]	which lives in the trunk of the Bars ra kesa͡u.
góbilĕge͡iuel [12] *momekepóket ra gelsél*	Woman millipede, you clear in the interior

[1] *golal'lem* the magic of planting, from *mel'lálem* to plant.
[2] *gogeál* lime in contrary to volcanic *risois*; poss. *pkul* nose, cape.
[3] *krisepsúp* wooly-haired, curly.
[4] from *ngu* to take.
[5] v. *degór* stehen, namlich der Zahn
[6] from *omínges* to have a headache, WALL.: *omíngs*.
[7] the female inventor of the magic.
[8] *omokapókĕt* to loosen something entangled, for instance the hair of the sick person.
[9] *l'ál* song.
[10] *matáng* forked.
[11] magic tree in Ngariáp on Pelíliou, chant 215.
[12] correct *góbil l gëpúl,* see Vol. 3, p. 239.

a ngak kumekepóket ra ikrél	I will clear the exterior
peketí, goití	disintegrate it, throw it away,
ngar'rág a lagád a dika l meringël a	so that that man has no more pain
ptelúl.	in his head.

Chant 222. Magic "Against Patchwork"

mora telbákl.

Some people are of the opinion that a new item, for instance a house, can cause sickness for its inhabitants, when a tattoo is patched. Therefore people talk about such a *telbakl* patchwork before it is inserted. For instance when a part of the floor is newly done, then people clap on it with their hands and say:

gëtá [1]*, gëtáo a galëu maramáng!*	Old stuff, old stuff, the new one has arrived!
melák kom ketágeb [2]	you should not stab each other!
a *gatáu a di lmuk*	The old stuff should only be silent,
ma kau a di lmuk	you should be silent,
ma ngak a di lmuk	and I should be silent,
l mo garagár, l mo gáragar	in the future, in the future,
l mo garagár meketékët.	in the future, a long, long time!

Chant 223. *gosaur* Means to Tie,

For instance a canoe in a race, a too busy colleague, table companion, etc.

ke rekós bedagalá ra ngerém ë Miseg	You fulfill your command, Miseg
ë mel meskók tial bedógël losaur	and give me this fulfillment to tie fast,
nak m lagá re ngi l mesaur re ngar'rag	and I position him, to tie any man today.
a Sagageiegá me ke bedógël	Sagageiegáng fulfill it!
ë kengéng [3] *ngugeál,*[4] *e kengéng*	Why are you staring at the lime
risóis	rocks, why are you staring at the volcanic land!
kosa͡u lulk, kosa͡u lë gosékëd	you tie the banyan, you tie the
kesóu surí [5] *ngar'rag a lagád ra*	red fig,
gëlagá lëgëós	you shall find any man today,
ë Sagageiegá me ke bedógël	Sagageiegáng, fulfill it.

Chant 224. *goloódo* [6] *ra dáob*

Means To Beckon Down The Sea.

spoken while standing, at high sea waving the hands, also in malevolence against abundant foreign plantations, to hinder their prosperity.

ke rekós bedagalára ngerém ë Mulbekl	You fulfill your command, Mulbekl,
meskók tial bedógël loloódo ra dáob	give this fulfillment to beckon down the sea,
mak meloódo kur tial dáob ra gëlagá lë gëós	and now I beckon down this sea today.
ë Sagageiegá *me ke bedógël*	Sagageiegang, you fulfill it;
a dalál a rul, a dalál a ra͡i [7]	the mother of the ray, the mother of the flatfish,
a dalám, a dalám, a dalám	your mother, your mother, your mother.

[1] from *gătau* for of things.
[2] from *tagáb* fish spine.
[3] *olengéng* to look constantly at something, to stare; after all, he cannot go through them.
[4] *gogeál* the lime rock, in contrast to the volcanic *pélau*-land, the rock of which is called *risóis*.
[5] also from *mesa͡ur* to bind.
[6] from *meloódo* to wave down, also to wave, to walk slowly.
[7] ray a flat fish; the flat fish should affect the lowering of the sea.

Chant 225. *gol 'lálem* [1] Planting Magic.

Dira tmalaitóng*ng kol ditém* [2]	Diratmalaitong, this no doubt is
gële͡i	your seedling, this one,
ma k turumókl [3] *u vei*	and I plant it,
ke mo ugelíus [4]*, ëke bakai,*	you will be a coconut trunk, you a pot,
ke matáng a luongór [5]	you a forked (wide) pandanus.

(KUB. VIII. p. 160: *Kadhé Kadhil Ardhíl Athamalëgthoy ko el dithém keyléy ma ak toromokluáy, mo ko mo apagáy, e mo opthank, e mo opthank, e mo opthank el hongór:* he should become as fat a pot, like a stone lean-on *ptangg,* like a pandanus.)

Chant 226. Klakelál Ngaregolóng (see story 37),

Alternateal singing of Ngaregolóng, sung during a walk in the moonshine *(melíl a búiël)* addressed to the people of Ngetitóng at Keklau̯, who are loved by the woman.

kau bo mo múp, mo go me͡i	You go fishing with the baskets, and when you come,
ë pedëpedëge͡i [6]*, l'lóia* [7] *ra*	I pick it up with the hand and place
monggóngg	it on the stem of the leaf blades.
ng gobúk ra rebád re Ngetitóng	as a present for the sleeping ones in Ngetitóng.

Chant 227. Chant of Ngireklsóng,

Rubak I of Meróng.

log.: Bai 110 III[a] illustr. d.-pl. 26[f].

He always wanted to go fishing, to catch turtles, so that his people got many nets and canoes for him. His place Meróng in Ngasuás was so hated that a *blolóbŏl* of Meróng along with the daughter of Ngireklsong, who was móngol there, was burnt on a pyre.

Ngireklsóng, ke dililángel a géd	Ngireklsóng, you always lament on the reef,
me ked o tebedá [8] *mo rengí*	and we sent for him
a kluk [9] *l vúkëd*	a *kluk*-net
ë logá [10] *delóbŏg ra káep*	and put down a *delóbŏg* for a sailing canoe
ë luskú [11] *gomangederáol*	we will find men fishing with torches,
ë Ngireklsótia ged l di medéldólog [12]	Ngireklsóng this reef has only high tide.

Chant 228. Song *(l'lal)* at the Moonshine Game.

1. Woman from Ngge͡iangël sings:

ng di kerdél [13] *ië Gorotókl*	When Gorotókl had landed (from Goréŏr)

[1] from *mel'lálem* to plant
[2] from *dait* taro seedling; the first one is spoken to, the other ones are planted without much ado.
[3] rare word for to plant.
[4] = úgul a líus.
[5] from *gongór* pandanus
[6] from *omódeg* to grab with the fingers, to eat.
[7] from *mellagáng* to lie down WALL. or *melái* to bring.
[8] from *tuóbëd* to go outside.
[9] the value of a piece of *kluk*-money.
[10] *ogáng, mellagáng* to place down. WALL.
[11] from *osīk* to look for something.
[12] *medéi* dead, *dólog* flood, the dead water at the level of the tide, which is to say the fishing ground will not get dry.
[13] from *kmérd* to land.

l toteklí [1] *a kambilál* — he took and swung the long knife
meng omekikdakd [2] *ra Túogong* — and he alarmed Túogong (Nggei̯angěl).

2. a man from there:

a gútŭm a mageitõgut — The ground is soft,
ma rúbak a kedrengegěl — and the chiefs are idiots,
m armeau̯ a tokedngárãg — the people are effeminate
ë së regomkó tě mesig [3] — If they were only strong!
aki ogotí [4] *a klsagál* — We want to show manliness,
me tomís a rumúkldil — so that the young girls see it.

Chant 229. Kerekórd,

a chant in the bai, during which the head is held tight.

soiló [5], *kungól* [6] *Ngarekamai̯s* — Sweetheart I was a bai-girl in Ngarekamai̯s,
ng ngueo lëkók [7] *marál dil* — people probably took me for a real woman;
l du re ngak l kmu: — they told me and said:
gotúngel a mei meng di mědám [8] — The bag here, it is only your face
l ngara tét — in the basket,
l dio kúl [9] *a klë uëiói!* — it is only the handle of the sweetheart. uëiói!

Chant 230. Gelsegésep,

important chant in the bai.

ak melóug a Bangërengúiěs — I collect leaf fertilizer in Bangërengúiěs,
ra medeu rë Gomakátl [10] — in the hollow of Gomakátl,
ma berekí [11] *a mědák* — and when my eye is roving
a iárs a me melúiël ma kmu: — there comes a sail, it curls and I say:
metótekrá [12] *a mongol me* — They have a cargo of bai-girls, and
tóungariákěd — they look up satisfied.

Chant 231. Galitūk,

a "dance song" of the Pelíliou-people against a Ngeau̯r, because they had sold their land to the phosphate company.

te mlang ma gerál a gútŭm — They took the price for the land,
mardelép gouvúgěl — and the spirits are deceived
l diak lodengei̯ — they did not know it.
a Jegád remóked — Jegád remóked,
mo lëúel rar mageitõgut l mei̯ — today bring the weak ones here,
a Matagád m rénged — Matagád, listen,
áika melemë ieúel ar mageitõgut — these ones should come today, the weak one.

[1] from *maltekákl* to touch and pick up.
[2] from *omekdakd* to alarm
[3] *mesisīk* strong
[4] from *ologólt* to show.
[5] from *klsau̯* sweetheart, *songék* my sweetheart.
[6] from *móngol* hetaera; in Ngarekamais on Goréõr was a bai.
[7] from *alekóng* probably.
[8] *mad* eye, face, the meaning here: your representative in my basket.
[9] *kul,* the handle of the basket, the meaning is a keepsake for the sweetheart is safely in the basket.
[10] The mountain on Ngarakedlúkl, where the mother of Medegei̯ pélau is buried, see illustr. 39 in Vol. 2..
[11] root word *omárag* to submerge WALL.?
[12] from *olták* to load

Chant 232.

Chant for the Ruk-Dance with the *gorovídël*- bluefin trevally fish.

sitting: Old words; their meaning is not known

takebud tálanga kemó lólemei rangatél lemërëóu ra ilangë túmetai

standing: (during the 2. verse the *gorovídël* is held under the left arm).

sokeví [1] *silo mekeló ohú, ohui ē, ē* hú
ei, ei, ei iénghó, ei ei ei iéng húi
ei iéng ho ei iéng hui uíriririririri [2]
ei iéng ho ei iéng húi
petkëleg [3] *teperekelú dësuókl eng hú*
ei ei ho ei o hui.

Chant 233. Old Ruk-Chant of the Galid spirit of Ngeau̯r,

supposedly from the creation-chant.

ailekel'lí diul oi oi oi
c vëkelí ei hu
ker'róker rë gomorobol'l
ai diul e vëkelí
bital lurúkul e desuóklë hu
a uldósep e desuóklë hu
geiesang ialekó gītū rengí
kesemeledíu mesél mesúmeg
ra tiróter ra maróter oai̯ hu hu
ei desuok ei úg!

Chant 234. Repetí,

a dance chant, loudly presented by a man on the dance-stage, standing and clapping the right haunch. The chorus interrupts; someone from the other party also sings a *golekál*, which his followers pick up as well.

Soiló, kol marengúk a kmú, — Darling, my heart spoke,
ke metítuát — you are sad,
ë mengabëgúp rengák — you feel sorry for me,
gobobád a l kebesei̯ — when you go to sleep at night,
5 *ma l mël'ló* [4] — and when day breaks;
uréng [5] *re kamám* — you desire us,
l di gëlitá [6] *ra meákl* — who have been chased away into solitude,
ma tŏkoi, më l du kodelám — and you say, when they talk of our death,
ë kau gokór [7] — and you do not agree,
më merúker ra bar'r ma gadegól — and you go around in a mat and sheet
ë Ngaragamér a mlë kauotú [8] — but Ngaragamér confirmed each other,
me te ngílai [9] *a tebëgël* — that they take a stick
ma k di mengíkai — and I swim only

[1] it means "to crawl up".
[2] battle cry, see story 125.
[3] it means "to jump up".
[4] *l'lómēs* day.
[5] óureng to wish, to desire.
[6] *golóit* something that has been thrown away, from *mengóit*.
[7] from *oltngakl* to refuse? N, 122.
[8] from *oltaut* to affirm or *oltú* to put inside.
[9] from *ngu* to take.

ra makaséngĕl l ngeūl [1].

in deep water as a piece of driftwood.

Chant 235 Bóid.

Dancing chant.

1.

a logūl [2] *ma bodemëgáio*
arngabárd a kmal ungí rengrír [3]
metoskerí [4] *a kodelír, ë mótog* [5] *a*
rengrír ë mád
e kid a rā Pëla͡u a me kebelúng [6]
l diak a babiér re kid
meng di galemgám [7] *a rengrír a re*
ngĕlekéd [8]

I urge, that we to go to sleep!
The foreigners have happy hearts,
they live a long life, and when their
desire is fulfilled they die;
yet we in Pelau are stupid,
we have no paper,
and the hearts of our children are completely
broken.

2.

teluól tumetúm l lild
a milúgol [9] *a klngit réng*
meng m lo ugúl ë te l mángel
a logūl madebódemagáio
a sagalíd a ngu a ngáok
meng olekél [10] *kmúl kmo:*
ngarág lagád [11]
ng kmál ë gatík a re mekedúng [12]
l sel sorír [13] *a lodbege͡i*
a sel mo soak [14]*, a di le gĕmúr*
te milekúr [15] *a kodál*
meng di úngil a toráel a pngir [16]
më di l lĕ gĕtík, e di kekĕnge͡i [17]

a pipe made of bamboo
creates sadness of the heart;
this was the reason they cried.
I urge that we to go to sleep!
Our girlfriend takes the pipe
and shouts the name and says the following:
Anyone,
I absolutely do not want the well behaved one;
that one, who they want, I pushed away,
that one, whom I want, they break.
Do they bind to death?
But it's only good, when showiing fish baskets their place
although I do not want, I agree.

Story 236.

Bídél [18] ***a kodál.*** **Dancing Chant of Death**

golekisél [19]

standing

1.

[1] *ngeūl* taken; a piece, that has to be taken, story 73.
[2] *logūl gerúng* from *melág* "to reprimand" WALL.
[3] *mageiváiu* to sleep.
[4] *oskerí* to come in time; *kodelir* her death (at an old age), see line
[5] *motóg* to get everything you want
[6] the Palauans think it is written in the books when you have to die.
[7] *galemūl* broken over one thing, *galemgám* broken over many things.
[8] *ngálek* child.
[9] *omúgŏl* to begin whereof úgul the trunk, exit; *klgnit* actually "wickedness" from *mkngit.*
[10] *olekér* to shout a name: she should play the name with tones; she does not want to marry as the parents intentions, but wants another one.
[11] "other people" see story 215 about Bars ra kesa͡u, line 10.
[12] *kedúng* "well behaved, soulful", an older, usually a relative.
[13] *soák,* spoken *sauák*, I want; *gatik* I do not want; *oldúbĕg*to push away.
[14] *soák,* spoken *sauák*, I want; *gatik* I do not want; *oldúbĕg* to push away.
[15] from *mekúr* to tie, like in chant 236 line 15 about death.
[16] from *púp* the fish basket; *oráel* to direct where, when the first catch was unsuccessful, the same is done with a wealthy suitor.
[17] from *kóngei* to consent.
[18] from *boid*, (chant 235) usually sung quietly by 3 men, then taken over by the crowd.
[19] *olekís* to stand up; dance standing with clapping hands.

kid argád a gĕdĕgūl
l di godegūlí a kamangatáng
ked ng ma galdegĕd [1] *ra klungá*
ma kamangatá bodedëbĕgí [2]
ng mo ungi pesúl
a kekeringë ma kedebengá
ma kodál a d ital tokói
ng díak a mo galdegūlél [3]

We people are skillful
we put in order what has gotten too long,
we reduce from the size,
and the long one we shorten it
we bring it into a good condition
but when it is too small and too short
then death has only one language
then there is no other way.

2.

ng di dbëgék [4] *l kë kersós*
a rengúk ri tiál pelúlagád
a delëbëákl [5] *di ma mád*
l mangí eië kodál.
ë le bló lagád më dilsáng
më dë kirēl [6] *goruál*
me dulekúr [7] *a pelúlagád*
aikál blai ma gapdúi ra ked gosisíu.
ng tagá goipkngí

When I was an offspring and curious,
was my heart on this human world;
my malevolent deeds soon make die,
all that remains is only death.
If it would be a human being, so that we could see him,
we would twine thread for his outrigger,
we would tie down the world.
This house and the *gapdui*-trees of the savannah are same.
Who can free himself from him?

3.

tirekal dalád l magălid [8]
a di mesulá [9] *lomngér* [10] *a klsūl* [11]
ë kid a díak bod [12] *ë gad*
l díul [13] *ngomedá ra rákt*
ë mangí uë kodál
ë le blo lagád më dilsáng
më dë kirel goruál
me dulekúr a pelúlagád
aikál blai ma gapdúi ra ked gosisíu.
ng tagá goipkngi
ku lukíu, tial mookíu
sel mo imiu ra kodál
ë le mekid a didevekl
ng gubelíd a kodál

This one, our mother, who delivered us,
who in vain took pains to feed us:
but we cannot be men,
we all die of sickness,
all that remains is death.
If it would be a human being, which we could see,
we would twine threads for its outrigger,
we would tie down the world.
This house and the *gapdui*-trees of the grassland are the same.
Who can free himself from it?
Now one goes here, then goes there,
in order to evade death,
and if we walk around in circles,
death is overthrowing us.

[1] from *mangadëgĕd* to diminish.
[2] from *mangedép* to shorten, *kekedéb* short.
[3] see above *gŏdŏgūl* skillful, *godegulí* from *mangedegū; galdegūl* the manipulation
[4] from *dūbeg* scion from human beings and plants.
[5] *melëbëákl* to are up to mischief.
[6] *mangerēl* to twine a thread; *góru* the middle part that holds the outrigger; if it is not strong, then the canoe is in danger and he cannot leave.
[7] *mekúr* to tie down, see chant 235, line 17.
[8] *magel* to give birth.
[9] *mesa͡ul* to take pains, *mesuláol* tired.
[10] *om ngér* to breastfeed.
[11] in fact "lie".
[12] *bod* in fact "we go".
[13] *diúl* together, all.

Proverbs, *golág* ī*dngér* [1] or *plkul a tokói*.

Story 237. *Omagár a ngara bílo* which is to say to fill into a coconut shell
(bilo = galebíngĕl), in fact defamations that one cannot forget [2].
log.: bai 133 IV[a] I. illustr. d.-pl. 26[c].
Once upon a time, some women wanted to have some water and called their sons, but they ranted and refused.

Story 238. *Kelél a* Gosektél "Gosektél's Food",
log.: bai 133 IV[a] r. Illustr. d.-pl.26[d],
who received from his wife and her 3 children only the garbage *gorovíkl,* therefore bad food for a stranger is called like this.

Story 239. (bai 99 VII[b]).
a ruvúmk mlai a tekíl [3] *a* Tuápĕl a heavy loaded canoe is sailing from Tuápĕl, which is to say the canoe could be heavily loaded, because it was in the channel and very close to Ngurusár.

Story 240.

a lilángĕl a mlo ogorĕgúr,	Who has been weeping, will be laughing and:
a rul ë gërĕgur, a mlo l mangĕl	Who weeps, will be the last one laughing.

Story 241. Against the Sneezing [4] of Strangers in Ngërámĕs [5].

Question:	*kemiu a ra mĕngirs* [4] *ra* Ngërámĕs	You, who you are marrying to Ngĕrámĕs,
	a sngosngiu a di ng a ra bab	your sneezing is always high;
	l díak m ko tie Júg [5] *me tie Eóbog*	you don't say here Júg, here Eóbog,
	me tie Rekeríkl e rúbang	and here Rekeríkl, the chiefs!
	ng uéa lăko [6] *tomóug ra goáol*	It is like a waterspout
	a rirámĕs	in Ngërámĕs.
Reply:	*kemám a ra mengírs ra Ngërámĕs,*	We, who we married to Ngërámĕs,
	a sngosngam a di ng a ra eóu,	our sneezing is always low,
	legemetí [7] *galabag* [8] *l ngedekóng*	along the mast of the sail, it is straight.
	gamáis [9] *a mangamáis ra Ngërámĕs*	The spirits make spirits in Ngërámĕs.

Chant 242. Bóid "Dancing Chant" for Ardiál

1. Verse.

aukeúl [10] *di melelebedébĕk*	I am always sitting and thinking
ra melemótŏm Nguliĕl	of (him, who) enlightens Ngúlitel.
ng lulí Pelau ng diak	Did he create Palau or not?
l meng kuk sola aūleiĕt	Then there is no contradiction.

[1] *mengelégĕl* to withhold WALL.
[2] Mnemonic words for an event that always should be remembered.
[3] poss: from *olták* "to ship"
[4] see story 80a ending.
[5] particle, to express one's intention; (see chant 242, line 63).
[6] *olegémet* to rebuke WALL.
[7] W. GIBBON interprets like this; but the beam of the sail that is at the bottom is called *galág* ; *galábag* poss. . . . *il* is the marriage present of the son-in-law; this also does not make sense..
[8] *gamáis, kamáis* is a small insect, people suspect it to be an ancestral spirit, *mangamáis* to use the insect, to apply
[9] see about the *gerabai*-designer, part IX a; about the dancing chants
[10] *ulat* to sit on the buttocks; *kíei* "to sit" construction?

	rsél:	**Refrain:**
5	*ngalmúgĕs a ker'regár l mo megei*	He draws wood and puts it down,
	me kid tial melúgĕs	and we draw this,
	e di diak domtap	yet we do not mark;
	ng oséběk a blak, remūl a blai,	he makes houses,
	me kid tia l meréngĕd	and we bind this,
10	*e di diak domtap*	yet we do not mark.
	ng dimla mo melemótŏm, l kmu:	He has not enlighten, he talks:
	Pelau, bo doungeáol	Pelau, (we) go to make a garden,
	e di diak ra rengud	it only is not in our sense
	e meng di mla mo ra a Uleúŭel	he went first to Uleúŭel
15	*l tekingír a re gĕdud*	following the command of our Gods,
	l ologólt ra aúngil ra kemíu	in order to do you good,
	kamo mad, e a kurakadau͡ [1]	that you will die; I would hold you back,
	meng dimlak o bo ra Pelau	that you would not go to Pelau.
	ng medéi l di galóit	like above. etc.
	a ra mongolulau͡	who judge;
	e kemíu a ra mongolulau͡	you, however, who judge,
	a di omés, di obés	simply look, just forget,
20	*e diak obóng* (repeated from line 5)	and do not leave.
	geimo ra tágĕl	another verse:
	a melemótŏm raNgaragokl	to clear Ngaragokl
	a lungíĕl Pelau a diak domtap	is good for Pelau; not do mark
	e meng kuk sola auleíĕt	and then no backtalk.
	ngalmúges a.	line 5–20, here repeated.

Chant 243. Boid.

Dancing chant about the Japanese Uarisáng.

		1. úgul: Opening:
	delepeákl l kompali a ngara Degĕl [2]	Dammed be the company in Degĕl,
	di madmad	they simply die;
	armad ma ra mo obagákl	some die, others drift away [3].
	Seki, kau molebedébĕk	Seki [4], you think,
5	*ng gabūl a dălál a Uarisáng*	that Uarisáng's mother is poor;
	l mangīl e ngi a diak labóng	she is waiting, but he does not come,
	e medéi meng bai [5] *gabūl*	he is dead and deplorable.
	rsél:	**Refrain:**
	ng medéi l di gălóit [6] *ra*	He is dead and was thrown into the
	blil a Doktang ra Garangakl [7].	house of the doctor in Grangakl.

[1] from *oréked* to hold, see WALL. 1911, p. 230; ending *au* = you.
[2] This can only indicate the Japanese trading station in the Ngamái Bay, where in Vol. 1 is written Blisang; called Dekel
[3] During the typhoon a canoe with Japanese drifted away.
[4] an old Japanese, who was in Palau during my time.
[5] in fact "more poor"
[6] *mengóit* to throw away WALL.
[7] spirits' place (story 17a Kerengokl in Blisang) obviously nearby Degel.

langalél gombebidúăl [1] (His) crying is heard pleasantly
ra Ngamalágal ma Degĕl, in Malágal and Degel,
ma a Tokioma Jokohamáng. in Tokio and Yokohama.
Masatang, ngara a ugūl? Master, what is the reason?
ng Bai medéi Raksid It is really dead Raksid,
ma rengúk a di mekikngít [2] and my heart is sad,
l mĕng oltóbĕd a langĕl The weeping it is flowing out
a raktél ngika lúngil mĕlĕkói (about) his sickness (for) this good speech;
e medéi mĕng Bai e gabūl he is dead and lamentable,
ng medéi lpakangalákăl [3] he dies full of fruits,
mĕng mangiuăl [4] *a rengúl.* and his heart is waiting.
2. *gaimo ra tágel:* another verse:
kuldăngei [5] *e Uarisa l kmu* If I would know, Uarisa, I would say,
kamo mad, e a kurakadau that you will die, I held you
meng dimlak o bo ra Pelau so you would not go to Pelau.
ng medei l di galoit as above, etc.

Chant 244. Boid.

Chant against a taro sickness, performed at the emperor's birthday 1914 in Ngaregolóng.

Tiaia renguk l di mĕkikngit [6] This my heart is sad
ra meklegél Pelau. about the Palauan taro patches;
ng mad e kid a mo bad ulekér they are dead. Where shall we lie down?
a déngĕs a tara ugul gomangá'e mangrove fruits (are) the only basis of the food
e dikesei̯. and little;
a bel'lói a tara ugul gomangá'e wild yam (is) another basis of the food
e dikesei̯. and little;
a liūĕs a tara ugul gomangá'e coconuts (are) another basis of the food,
e mlo diak r tial eólt but there are none because of the wind [7];
ma Ngamalágala tara kompali and (in) Malágal is a company [8],
ng au̯gai, ng luli, Pelaung I do not know, did she create
diak? Pelau or not?
l ng diak a udóud, a kar di oturŏk However, there is no money, we
a delóměl e medéi. only take out the plants and die.
tiar rakt a ngara meséi l mo klóu This sickness is in the taro patch, it is huge
l mo makoád [9] *a sers e kid e kíei* it will attack the gardens, and we sit (here);
me kĕdamekeráng? what shall we do?

[1] construction not known.
[2] dimin. of *mekngit* bad.
[3] word and meaning unknown.
[4] *mangūl* to wait.
[5] from medenengéi to know, ak uldengei I knew.
[6] formation of the word a. chant 243, fn. 6.
[7] obviously the typhoon of Nov. 1912, about the taro mold.
[8] trading company (Japanese)
[9] *okoád* to fight WALL.

Chant 245. Chant For The Emperor Of Germany.

Golekisél. **Standing Dance.**
a pelú ra Sapangiol a gatik I do not like the land of Spain; *a pelú ra Siamal a sauák*
l ng diak l ml'líe [1] *Pelau* it has not made Pelau.
The German country I like,
l ungúngil mĕlĕkói because its talking is good,
e metĕt, e bekĕu it is wealthy, it is brave,
ma tia Pelau lungiang and this Pelau is now good.

1. ugúl **1. opening**
Kaisar, ak diúĕrréngĕs Kaiser, I only hear
a gaisém l ngara papier news about you in the newspaper,
l kangarúge [2] *lobak* that you are a first class rubak,
l ng melómĕs a regnúm because your spirit is bright,
e úngil melebedébĕk e good is your thinking
Kaisar ke melebedébĕk, Kaiser, you think,
ma ra Gapmal golap l me ra Pelau. and the administrative people bring it to Pelau;
me Pelau a diúngil and Pelau is only good,
l di úngil l dital kut only good and always only good.
alogúl ku mak mes a bedengél. Oh, if I could only see his appearance!

2. gaimo ra tagel **2. Another Verse.**
Kaisar, ak diúĕrréngĕs Kaiser, I only hear
a gaisém l nga ra papier news about you in the newspaper,
l kangarúge lobak that you are a first class rubak;
ng melómĕs a rengúl a enlightened is the spirit of the
Paropesong l melúgĕs a mla professor [3], who writes down the
tekingél Pelau old customs of Pelau,
meng mo més a Kaisar ra Siamal. and it will see them the Emperor of Germany.

[1] see *merúl*
[2] *ugei* from, foremost, *arguél* the first spirits, only known as a redupl. See WALL. P. 66.
[3] I, the one who recorded this, is addressed. People of Ngaregolóng wrote the song for the emperor's birthday in 1914, when I had already left 4 years before; in those days Goréōr had not enough food, so that each place celebrated on its own (see chant 244).





Previous page: Girl carrying *dunger* leaves. Glass plate scans, Hamburg Museum.

Above: Motil and Mangkurukur in front of large *Pisag* taro plant.

Section VIIIa. Botanical Index.

KUB. named only few plants; WALL. recorded many names, though, also only these. Around 38 are from MAC CLUER (M.C), they are especially important, because they show that in those days for instance *kemím* Averhoa, *milu* mais, sweet potatoes, and pineapples were already on Palau.

In order to improve the knowledge about plants *(delóměl),* especially those important for the natives and for commerce, I established a herbarium, which I transferred to the Botanical Institute at Dahlem, nearby Berlin, where Prof. Dr. G. VOLKENS [1] categorized the material as far as possible. He had been on Palau himself, though only for a short period of time. After my stay, P. RAYMUNDUS (RAYM.) and LEDERMANN (LED.) put together bigger collections in 1914. A larger part of the more pleasing and cosmopolitan ones, but also of the more rare and more important forms, were drawn and painted by E. KRÄMER indicated by E.K. with the nr. of the water color). VOLKENS (VOLKS.) was able to identify many directly from them. The pictures under nr. 100 come mostly from New-Mecklenburg (N.M.). We hardly have to mention, that we tried to identify the native names of the plants in a very detailed manner. I want to mention, that, like in my early works [2], SCHUHMANN-LAUTERBACH'S (SCH.-L.) book Flora der deutschen Schutzgebiete (Leipzig 1901 a. supplement 1905) was significant for the identification of scientific names; of course Palau is not mentioned in it. Most of the plants belong to the Indo-Malayan flora (I.-M.).

Ferns, collected by TETENS, were identified by CHR. LUERSSEN in "Ein Beitrag zur Farnflora der P. Inseln", in the Journ. of the Museum Godeffroy, I. Heft, p. 52. He found 42 kinds and 23 genera. Palauan names are missing. The most necessary information about the flora of Palau can be found in Vol. 1; especially the mangroves are described in detail [3]. Some shrubbery is depicted and the landscape pictures in part.-vol. 1 a. 2 generally show a lot of vegetation.

Finally, Vol. 3 informs about the economic plants starting, about the types of wood. Palauans distinguish between the following areas for plants: *gogeál* lime rock; in the volcanic land *(pélau): goreóměl* forest, kéd grassland, *rīl* shore area, *golŏgól* sandy beach, *kebúrs* mangrove wood, *mangelengélt* mud.

Index of the Local Names of Plants.

(BJ. = ENGLER's Botanische Jahrbücher, LED. = LEDERMANN).

a. (look for words without a.)
b.

babelú a shrub WALL., see *bapelú*. (*Dendrolobium umbellatum*) *(babeluu : Petai laut)

báděl (*Macaranga carolinensis)* Vlks. Euphorbiacee.

badě rírt (Partia tree) *Thespesia poulnea* Corr. (E.K. 6) big yellow, later reddish flame like flowers, black wood.

bakl lild (*Scheria margaritifolia)* Willd. Grass blade with three edges. (tropical twigrush)

balaul diong a shrub WALL.

bambú (Bamboo) bamboo, the word was probably introduced later, see *bevegěl* a. *gesél*, which is tall and hollow inside, while the *bambú* from the kedland (Ngarekobasáng) has a lot of wood and few hollow parts; see also *dagél; lái* poss. *lengél* the knot, bed, as a tool *lilut*, see story 13.

[1] See in his publication: Die Vegetation der Karolinen mit besonderer Berücksichtigung der von Yap. ENGLER'S Botanische Jahrbücher vol. XXXI. Heft 3 where, on pp. 420—422 information about Palau can be found. Other identifications, by R. SCHLECHTER and others, can be found in the volumes 52, 54 a. 56; especially the last vol., pp.429—577, contains everything known until 1921.

[2] I refer to a similar alphabetical list of names in "Die Samoainseln" II. Vol., p. 366. Concerning the Hermit Islands (Luf.) in Forschungsreise SMS. Plánet, vol. V, p. 117; see also GUPPY and J.W. CHRISTIAN On the distribution and the origin of some plant- and tree-names in Polynesia and Micronesia, Journ. of the Polyn. Soc. vol. VI, p. 123 and Observations of a Naturalist in the Pacific between 1896 and 1899, vol. II Lond. 1906.

[3] See also G. KARSTEN Die Mangrovenvegetation des Malayischen Archipels, Stuttgart 1891 and Jena 1904.

banga rungúiěs (Whip vine) *Flagellaria*, KUB. VIII, p. 145 *pangar ngúyus* for the bottom part of fish baskets (*bub l kómud*) (E. K. 35).

bangikói (blackwood, rosewood)"butterfly", a shrub WALL.

baipelú *Desmodium (Dendrolobium) umbellatum* D.C. shrub, small trees with trunks thick like an arm, small white butterfly-like blossoms, often found on lime, but also on Pelau. The leaves are oval, thin, usually partially eaten by flies, which use them to build their nest. Sturdy wood for fire and the handle of adzes. In Polyn. used for fish traps etc. see *golúmed*.

(molave wood) (*Vîtex cofassus*) *bars Premna* sp. also called *beókl* (E. K. 132) tree, small purple blossoms in umbels, black berries as big as peas. On Peliliou, the legendary tree Bars ra kesa͡u (see story 215). Excellent wood for the construction wood for canoes, hard, also for houses (see bai 46), for tools.

basói keam (Tahitian chestnut)a kind of banana, story 169, see *tu*.

bebĕgĕlút *Commersonia* (syn. *Commersonia bartramia*) *echinata* Forst. *Stereuliacee*, silver elder. On the edge of the ked in Goréŏr, baste for the aprons.

bedëbedëgákl *Trionfettia procumben*s Forst. (E. K. 118) pest plant, see *sukos* . . .

bëdëgál (KUB. VIII p. 209 *Badhahál*) kind of ficus smaller than *lulk*. *(carolinensis)*

bedel, probably *Macaranga involuerata* K. Sch. *Euphorbiacee* often forming shrubs. Bath; also used as a fertilizer for taro; in the morning smelling of *Styrax* (coffee).

bekersíu (M. C.: Puck a seu) a kind of lemon WALL., see *maráděl*.

bekróu a deredós has a likeliness with *Bryonia*. Children hollow out the fruits, which are as big as apples, they use them for the game "to carry water".

bekú, (*Bekuu;bakong*) *būk* (*buuk*) Pandanus, obviously *polycephalus* Lam. (see VOLKENS p. 455) (E. K. 187 and photo) for the aprons. On the lime rocks, wide leaves for the roofs of the canoe houses, beans 10 cm long, inside golden yellow, outside a green brown cap.

bel'lói (air plant yam) *Ipomoea* sp.; aerial corms that look like money (see story 60 a. 89), cooked and eaten, see *geibárs* (wild yams?) a. *oliemad, torog.*

beókl see *bars. (malave wood)*

beósŏg wild kind of taro, see *pisĕg*. Medicine, – Bisech (wild taro)

berdakl a kind of liana WALL.

bĕrór *(melicope palawensis)*(M. C.: P-ro-ree Dammar tree, WALL.: *bror)*, according to LEDERMANN *pror* or *gosols*, *Evodia palawensis* LAUTERB., a *rutaceae*, this coincides with the resin content, nothing of this is mentioned in B. J. 56, p. 509. VOLKENS thought it to be a *vitex*-kind. Shining-Resin-Tree, not rare on the lime rocks; in former times the resin, *sups ra bĕrór* or *tpitl*, collected in big chunks it served as a means of light in former times. Also can be found E. *trichantha* LAUTERB. see *kertup*. (*melicope denhamii*)

bersákl Cirrus kind, a liana (E. K. 36), trifoliate, with small white blossoms.

besépĕs Lianas, from *omesépĕs* to bind (*bobál* rope or liana to pull WALL.).
besepesél a Ngorót carrying money, story 9; excellent*:* *bungaruáu, derdós, deul, dup, galing, gangeidesómel, giutekíl, gogáol, golígĕg rakikoi, kărángĕl, kebeas, kĕkei, (Salacia forsteniana) kemókom, kúlul, melīk, ngidĕg, rémogĕl, tetáěl, togodúlik, toilálăg, togadúlik, ulúi.*

besépĕs ĕ gŭmereu (climbing fern) Lygodium scandens (circinatum) Sw. fern, similar to a lozenge; like the liana *ngídĕg*. (Ngidech)

besunglaiei (wild hops) shrub with an inflorescense similar to hop and hazelnut-like leaves. (*Flemingia strobilifera)*

bevegĕl (see *bambu)* a bamboo with good hollow parts, while *gesél kéd* has a lot of wood and less hollow parts. On the wasteland in Ngarekobásang. Bent bamboo poles are straightened in the following fashion, they are put on the ground and straightened with the help of inserted forked sticks.



Above; Palauan standing in front of a Lulk tree.
Next page; William Gibbon standing in front of a Pandanus tree holding a cluster of Pandanus nuts.
Below: Palauan boy on a huge Breadfruit tree in Ngasias. Glass plate scans, Hamburg Museum.





bívut (WALL.: *biut)* (yellow mangrove*) Ceriops Candolleana* (tagal) ARN. (E. K. 170), fruits are used as a betel nut substitute, see *pívet*.

blábuk see *garamál. (Hibiscus tiliaceus)*(Beach hibiscus/Hau?)

bleagd (bleached) according to LED. *Maesa palauensis* Mez.

bóbai or *gabíngĕl* (SEM. p. 156 *célebingl)* papaya (see cooking, Vol. 3), introduced, fertilizer (*Carica papaya* L.)

bóděs a gár, also *semoluk*, bloom od the sea-grass, as an ornament Vol. 5, part IX[a] see *gar*.

br'rak (brak)(Swamp taro) big kind of taro, see *pisĕg* and *klap;* (*Cytosperma merkusii*)

br'rak a ngél a beap "mouse", small *aracea* (E. K. 159). (Klebngelabeab-*Typhonium blumei*)

btagĕs see *ptagĕs* (Alexandrian laurel) *(Calophyllum inophyllum)*

bubeu bedúl (*Physalis* sp.) *(Physalis angulata)* (Cutleaf Ground Cherry)

bugél a beap (poss. of *búŏg* s. t.) *(liselabeab) (Spathoglottis miccronesia*) a white orchid of the wasteland, the "areca palm of the rat"; people told me it was a *bolbophyllum* kind. However, this is a general term for orchids, see *lidél a beap*.

*būk**(*Buuk*) (see *bekú, gongór, suk)* pandanus with wide leaves *(Pandanus)*

bukl pelú fern with longue tongues*.(Bukl beluu)* (Birds Nest Fern) *(microsorum punctatum)*

*bugaruau*a liana with small white blossoms in panicles and yellow berries. Leaves with 8 fingers; fertilizer. Wood for *derau*-frames, medicine, see *besépes*. *(Schefflera elliptica/Polyscias macgillivrayi Schefflera*-climbing Umbrella plant

búŏg (poss.: *bugél* s. t.) (M. C.: Poo-a-ack, WALL. *buuch*) (betelnut tree) the *areca* palm, the nuts are in panicles used for beteling. All in detail; the leaf blades of the stem *monggongg* are turned into bags, into vessels, into a seat, into a small mat to sit on and into covers, magic. (*Areca Catechu*)

but a gárĕgar (butecherechar) (Pagoda flower) *clerodendron* sp. (E. K. 28) red flowers, leaves used as a bandage, in New-Mecklenburg the tripartite fruits are used for abortions. (*Clerondendrum paniculatum*)

d.

dádait (*Garcinia* sp.) A mangrove tree (E. K. 172).

dagél (M. C. ATHAGELL) according to WILS. 1783 bamboo see *bambú*.

dairot a tree used to color teeth.

dáit see *klap,* taro cutting.

debak tree WALL.

dĕbegĕl (Debechel) (Lemon) (MC CLUER: Da-ba-acle, KUB.: Dhebékel, *Citrus lunetta*) wild lemon (see *marád§el)* blistering firewood see story 207, a. medicine (*Citrus limon)*

debúdelgét a shrub.

degóul (Tobacco) (*Nicotiana tabacum*)

degús (*Hemigraphis reptans* FORST.), *acanthaceae*, small herb with white flowers, similar to *euphrasia*.

dekamerát (LED. *thekamerát) Soulamea amara* Lam (E. K. 122). Leaves are used against skin diseases; fruits similar to *Capsella*.

dekamerír (Blue fig) shrub with round, blue fruits; money. (*Elaeocarpus joga*)

delímĕs (Ephiphytic sword fern) a fern *Asplenium nidus* (*Nephrolepis acutifolia*) L., growing on the mangrove shrubssee *gógemaremárek,* see Bai 38 VI. Goragĕl (story 13) was born on such a bird's nest, on which the *terátër* of story 88a was brooding. Game, stalk is hollow, smoked by children.

delebesépĕs a liana (see *besépĕs)* used as fertilizer.

dĕmailei (demailei) (Palma Brave) mountain palm, especially at Ngarsúl, similar to *Cocos plumifera*, small fruits, balls used by children to shoot. The fronds are used for the *rul*-lines (see fishing).

demedemekúr (*Xylocarpus granatum* KOEN). A mangrove tree. *Meliaceae* (E. K. 173) fruit looks like *medú lokobóng*, it is only a bit more dented and edged, yet the leaves are pointed oval, paripinnate.

dep (deb) (MC CLUER: *Thep*, KUB.: *Dhep*, WALL.: *teb*) (sugarcane,) (*Saccharum officianarum*)

déngĕs (Oriental mangrove) Bruguiera gymnorhiza (*gymnorrhiza*) Lam. mangrove tree (E. K. 177), fruits have the form of cigar, used to color teeth and are also eaten, chalices reddish. Roots raise like arches *(dugaoág)* from the mud (see *gurúr*). Important is story 168 (see part IX a classical front gable).

derdós liana in the *gogeál*. RAYM. p. 47, see *besépes*.

deremárm Dicksonia sp. fern (Ngarsúl).

dĕsúm (Australian Bluestem) Paspalum scrobiculatum L. kind of grass (fine, long) used as taro fertilizer, also as a betel substitute, see *gúdel*. (*Bothriochloa bladhii* (Retz.)S.T. Blake)

dëtágĕl Dioscorea sp., kind of yam, liana.

detíměl (Lolly Berry) Salaciaprinoides var (*Chinensis* L.), *altera*, shrub on the edge of the ked on Goréŏr, fruits like round *Capsicum* berries, red-yellow, like small oranges, children eat it (I.-M.) see *këkei.*

déul a liana similar to *Grammatophyllum*, see *besépes*.

díágăs young taro plants, see dáit a.

did mageisee sis and the fish *máměl* a. story 117, etc.

dóko (Sea Hearset) *Hernandia peltat*a (*nymphaeifolia* (C. Presl) kubitzki) MEISSN.; many tall trees on the sandy beach of *a* Gol all the way to Galáp.

dórt (Ipil) Afzelia (*Intsia*) *bijuga* A . GR. iron wood, (colebr.) Kuntze especially in the gogeál (E. K. 59) needles to sew the aprons, also taro pounding boards, mortars etc., the construction of houses Bai *l dort*, on the place Biluk l dort see story 166a.

*dúdurs Phyllanthu*s sp., (*Palauensis Hosok*) shrub with round leaves tightly arranged on top of each other and with small fruits in a three edged form with six compartments, ked land.

dudúl a rúbak shrub. Cloth for old fishermen. Beach (E. K. 71) (Phyllanthus rupiinsularis Hosok.)

dumueí WALL. the bean.

dup [1] (WALL.: dub) *Callicarpa can* L. Verbenaceae (*Lamiaceae*) (E. K. 51), leaves used to poison fish. On Borneo the Dayak people call the Coccel kernels *tuba*, on Yap *yup*, liana. WALL. distinguishes a shrub with poisonous leaves and a liana with poisonous roots, see *gamogóng, besépes*.(*Callicarpa candicans* var. *integrifolia* (H.J. Lam.) Fosb.)

e.

eáiĕs i debul (Naked stem Dewflower) flies in the grave *Commelina* (*Murdannia*) nudiflora L. The blossom looks like a fly, see *ngobúreg*.

ëáměl (iaml) Rice Paddy Herb *Limnophilia indica* (aromatic) (L) Merr. var. RAYMUNDI Schltr. weeds in the taro patch, in form of a candelabra. Used for aprons (E. K. 128); fragrant, with purple flowers. Women like to wear it in their ears. Sweat bath. *Scrophulariaceae* like *rtertil*. (*Peperomia*) *Peperomia argyroneura* Lauterb. & K. Schum

eás(ias) trees with red flowers, without any value, because they are cursed, see story 161, according to WALL. a kind of mangrove [2], the strong acid juice is used as medicine, laxative; according to story 84b used against worms, story 161. *Excoecaria agalloca* L.(Milky Mangrove. Blind Your Eye Mangrove River Poison Tree)

édĕl (M. C.: Ke-a-dle red Jadle yellow). *Spondias* sp. *Anacardiaceae* tree, the fruits are popular see story 120b, LED. did not find it, probably Sp. dulcis FORST., see *titíměl*. Samoan love apple. *Spondias pinnata (h.f.) Kurz. Titimel (Hog Plum)*

eúmd WALL.: moss.

---

1 also the red saliva when chewing betel nut.

2 see *mekëkád*.

g.

gă̆a. (*ge* ŏften equivalent) *Microsorum Scolopendria*

gabagáp (chelbechab) Serpent fern *Polypodium phymatodes* L. fern formed like a hand. Leaves used as a fertilizer for taro.

gabdui Lodh Tree according to LED. *Syplocos chabui* BRAND. *Symplocaceae*, see *gapdui*. *Symplocos racemosa var. palauensis*

găbelúděs (Chebeludes) Allophylus sp.,(*timoriensis*) *Sapindaceae*, flowers in white raceme (E. K. 105) red berries, often alternate, is eaten. Nets and fish traps are made from the twigs, (KUB. VIII, p. 133 a. 145), young leaves used as medicine.

gábelúděs ugĕáng treelike. gogeál.

gabingĕl papayas see *bóbai* word for the fish-fence.

gabíbĕg chebibech tree WALL. *Heritiera littoralis Aiton*. (Looking Glass Tree)

găbóug see *gĕbóug. Pinanga insignis Becc.*

gadëbeságĕl (Brush Cherry Tree) (gadabasagl according to LED.) *Jambosa aquea* Rumph. Ngarsúl, mountain forest. The fruits are eaten. *Syzygium aqueum* (Burm.f.) Alston

gadëpsúngel Sacred Garlic-pear see gedëpsúngel.-Crateva religiosa Forst.f. chedebsungel

gadëpsúngel l ked (chedebsungelked) shrub, rust brown raceme of flowers, red beans.Ormosia calavensis Blanco

gadĕrieĩ (Asystaria gangetica Nus.) (E. K. 137) purple blossom, Galáp.

găt̆óug aitouch (Sword Brake) (WALL. *cheidouch*) *Pteris ensiformis* BURM. *Polypodiaceae* (story 194), the common fern of the grassland; for *gosúrŏg*-bath, young leaves are eaten with the mesentery of the sea cucumber *(ngimĕs)*.

galebingĕl cheliob (LED. *halabiop*) *Alphitonia excels carolinensis* REISS. *Rhamnaceae*.

galángĕl chelangel (Yellow Teak/Northern Yellow Boxwood) *Sideroxylon glomeratum* Vlks., *Sapotaceae*. (E. K. 100) gogeál food for the pigeons.(Planchonella obovata)

galebíop (Chelebiob) tree with black berries, pressed flat, in bunches. Wood for Bai, (A*lphitonia carolinesis*)

gálido (WALL. *chalidou) Cordia* sp. small tree with small green fruits, children boil it down together with syrup. Also a tree with small white flowers (5 stamens) in raceme, pea-sized, white, fleshy berries, see *kelau*. (*Cordia sebestena* L.) (Large leaf Gieger tree)

galilai (gélilai KR.) *Fragraea galilai* Gilg. et Bendicht (E. K. 126), see *gelilai* a. *ksid*. (plumeria eng.com.name)

galíng ardesëgél liana with leaves similar to *melastoma*. Ngarsul see *besépes*.

gal'legúos = *goredákl* money. (*Dracaena*) (orredakl) *multiflora* warb. ex. *Sarasin*

galoso, see *golodo* a. *gorul.*

galsaũ (*Trichospermum Richii)* Seem. Shrub similar to hibiscus, gogeál, seeds like hair a. 2 capsules, aprons. *Ledermannii Burret*

gáluáis a tree WALL.; the fire-trees of Típĕtip, story 17a, see *gosekĕd*.

gamádăg ar búp or *mak ra pélau, Ocimum* sp., Labiate.

gamaklagĕl see *gĕrsagĕl. (chemeklachel-Horsfieldia irya (Gaertner) warburg (chersachel-Horsfieldia palaunesis kanehira)*

gamangsis or *ingodl* according to LED. *Micromelum* Seem. *Rutaceae*, a tree WALL.

gamarsúŏg a fern, pinnate.

gamĕríděg (KUB. *k* . . .) *Cerbera lactaria* (*floribunda* K. Schumann) HAM. (E. K. 4), wood for containers.

gomogóng (chemechong) (WALL. *gamagóng)* small tree, purple fruits, as big as a marble, coffee like, inside 5 hard and oblong stones, leaves used to poison fish in small ponds, see *dup*. (*Flacourtia rukam* var. *micronesica*)

gamói tree like a popular Nggeiangĕl, gogeál.

gaóas (aoas) or *goás* ground fern, 2—3 feet high, black hollow stems, akin to *gaitóug*; also for *Pteris quadriaurita* KET. A. *Adiantum lunulatum* BURM. (*Pteris pacifica Hieron*)

gapdúi (Lodh tree) see *gabdúi* (WALL. *chebtúi)* (E. K. 142) small trees on the grassland (story 236), raceme of white flowers, fragrant, small fruits, ripe blue and red. Food for pigeons; leaves for *gosúrŏg*-bath, money.

gar (char) *Enhalus acoroides* (L.) Steud., seaweed, female flower *bodĕs a gár* often as an ornament in a forked form as an inlay on the Bai. At new moon, on May 10, 1910 at 5 o'clock in the evening, the incoming water of the tide in the channel of Săgămús on Goréŏr was white because of flower petals. This day of the new moon is called *bodĕsmóng*, the day after new moon is called *bodĕsméi*. On July '10, on the day after new moon the bloom was at Ngaremeteńgĕl. The Two-String-Leaf is used for fishing nets, like in Truk, see KUB. VIII.

garamál (cheremall) (Beach Hibiscus) (KUB.: Karamál, WALL.: cheremál) *Hibiscus tiliaceus* L. (E. K. 7). Light wood, white; *golúngs* the baste for nets, fishing line, bowstring (story 10); see stories 14, 19, 137, 174: *blábuk* = magic stick, wood for bowls see *gongúl*.

garamál logeáng [1] *(Chermallucheang) Melochia indica* A. G. *Sterculiaceae* (E. K. 87). *commersonia bartramia malvaceae*

garásăg (cherasech) banana variety, see coloring of teeth, see story 16 see *tu*. (Red Banana)

garitĕl (M. C.: Car-re-tle, mentioned also by SEMP.) sweet oranges see *maráděl*.

garítm (M. C.: *Car-retum*) *Parinarium*, big and small variety (E. K. 146 a. 147). Preparation of oil and sealant, bow for the *derau*-net, for fishing baskets etc.

gărókĕt, Freycinetia, narrow leaves, see story 19, compare *garságĕl*.

garságĕl a *Freycinetia* with long leaves, see *gíũel*; supposedly called like this, is used for the aphrodisiac, see medicine, see *gartóket*.

gáruei (also *keruēau) Callicarpa* sp. a shrub, a little bit *dup*-like, with long oblong leaves, serves as a substitute for *kebúi*-betel; flowers small, purple, with yellow stamens.

gasabëságal (see gëd . . .).

gasebúŏg (WALL.*: chasebuuch* a pandanus variety) the bush palm tree, akin to areca *(búŏg),* there is a nearly pure population in the forest between Ngatpang and Ngarekeai (24. 9. 09), see *gĕbóug*, fruit *gelsebúog*, see ornament illustr 2^{h}.

gasemīg (WALL. chasemiich) a tree, such a cape map 2 j 7º, see *miĕg.*

gaskīk (WALL.: chasgiik, RAYM.: *chaskük* or *gowért*, LED.: *kartagu*; see *kertáku* see there). *Eurya japonica* Thbg. Var. nitida Korth. *Theaceae*, a myrtle-like bush on the edge of the ked in Goréŏr. Leaves for *gosúrŏg*-bath. Berries provide ink.

gasngëóng Vernonia cinerea (L.) Less. Composite, thistle-like.

gatkeám (WALL.) a tree see *këam.*

gatpúrŭk (RAYM.: *chatpurek) Dendrobium palawense*, *Kraemeri* etc. and 5 kinds of orchids (E. K. 149, 153) (thus also a fern?), also *Dendrobium aff. secundum* Lolg.

gavés (WALL.: chaués) *Rhus simarubaefolia* A. Gr. *Anacardiaceae* E. K. tree with irregular, pinnate leaves, fruits best food for pigeons besides *galangĕl,* (see Bai 99 III^{a}), leaves to color black (see story 197), wood for clubs.

gëbibĕg (WALL.: *chabibech)* tree, good wood, fruits formed like canoes, floating.

gĕbóug (WALL.: *cheboúch* wild betel nut palm) or *găbóug,* bush palm Kentia-form in the gogeál, on Lake Ngardok and so on. Leaves for dance decoration see story 73, catching pigeons from the palms d.-pl. 17^{f}, food for pigeons see Bai 119 V^{b}, see *gasebúŏg*.

[1] = *gogeál* lime rock.

gedebelót (WALL.) a tree.

gědebeságal (gasabaságal) *Eugenia* sp. small white fruits, good, slightly acid, often also for *rebótěl,* compare *gad ë . . .*

gědĕpsungĕl (WALL.: *ched . . .*) *Crataeva religiosa* FORST. (*speciosa* Volks. Yap) (E. K. 143) *Capparidaceae*. Fruits up to 20 cm long, foul smelling, eaten see Vol. 3, p. 58. Wood used for magic figures see story 18, at the water hole Dibedúk and in the Ngátmědug-forest (j 22º).

geibárs wild yams (see *bel'lói)* eatable.

geisăpsáp (KUB.: Kaysapsap) *Costus speciosus* Sm. *Zingiberaceae* (E. K. 163). Stem used as a hammer for tattooing.

geivel see giúel.

gelilai see *galilai*.

geloágl according to LED. *Buchanania palawensis* LAUTERB. *Anaccardiaceae*. Tall tree with a brown bark, red-brown berries, ca. 1 cm; also B. *Engleriana* Vlks.

gĕlú see *golú*.

gĕlúg castor-oil bush.

gĕlúg l păIau (*Tacca palmata* Bl.) (E. K. 127) see *sebósŏp*.

gemudelág a plant.

gerdéu (also *gerdau͡) Ixora pulcherrima* Vlks. *Rubiacea*e (E. K. 148) beautiful red flowers. The galid's spirit's favorite flower, planted next to shrines and in the *túngĕl*-groves, used on death mats. According to KUB. I, p. 47 it came from Ngáruangĕl, this is of course a legend.

ger'regĕrói (KUB.: Gargoróy) *Mussaenda frondosa* L. *Rubiaceae* (E. K. 165) a shrub, though it also seems to have had the form of trees, because KUB. II, p. 119 and VIII p. 203 reports on bowls from Ngáruangĕl, they were made from its wood, and the name of the war canoe in story 49 also indicates this; see also money, and ornaments of the mats.

geregúr big white dead nettle.

geróu tree mushroom, WALL.

gĕrságĕl or gamaklágĕl small tree, olive tree; light, soft wood, good for paddling; dark green leaves, capsule bipartite, food in times of famine (see stories 59 a. 89); children eat them, many 1 km north of Nagregobatáng.

gertáku small shrub on the edge of the ked; blooming in May 1910.

gerúmĕs (Timonius albus Rubiaceae), wood good for handles of adzes.

gĕrúr (WALL.: *cherull) Jussiaea suffruticosa* L. (E. K. 178) yellow blooming crucifere, in damp trenches. On Truk used to color black.

gĕrúr ra ngabard "from the West" = foreign, *Asclepias curassavica* L. (E. K. 166) common weed, known as Lantana.

gesél kéd a bamboo, see *bevëgĕl.*

gíuel or geível [1](WALL.: chíul) *Freycinetia* sp. (see *gartókĕt*) short leaves, flowers used as decoration of the ear. KUB. VIII, p. 141 Risel a Giyul (poss. of *ráis* root) for fishing-baskets, (also creeper on trees: *Grammatophyllum*).

giutekíl Liana (WALL.) (from *mengiutókl* "to twist") see *besépĕs.*

goáis, kip *Crinum* spider lily, many in the central Carolines, see *pisgerád*.

goás see *gaoás*.

[1] compare *gĕvúl* millipede; the word that is difficult for us to pronounce, is probably the same.

gobesós also *goubesós* (after the paddle *besós, Dianella ensifolia* Red. Lily, small blue panicles; leaves in the "form of swords" or, as the Palauans say, "like a paddle", therefore, all the strands of the baste apron are called like this; magic effect as a head decoration, location: ked,, sweat bath.

godĕbísĕg seems to be *Guttiferae*, beautiful tree on the shore, flowers similar to the ones of the *Callophyllum-(ptágĕs)*, (E. K. 40), can easily be distinguished, because the leaves crack when held into a fire, the fruits a shaped like a canoe, similar to the *Garcinia (dádait)*, only bigger. VOLKENS did not recognize this, probably a *Mimusops*-variety, see the tree in Ngatanggau͡ story 12.

góděl see gúdel.

gogáol liana variety WALL., KUB. VIII 145 a. 209 Kokháol for fishing-baskets, see *besépĕs.*

gogáp (KUB.: *Kokháp)* or gúgap *Althoffia* n. sp. *Tiliaceae* (E. K. 41) forest tree *pélau*, with brown flowers and brown fruits with three keels of 1—–2 cm in diameter, good baste for the fine *ririaměl gerévut* .

gogéd can also sound like gókŏd, big solanaceous plant, leaves like velvet, see *gongedëapĕl.*

gógemarĕmárek (Asplenium nidus L.) see *delímĕs;* black midrib, wide leaves used to wrap breadfruit.

gógod (M. C.: *Kokoth) Cinnamomum* sp. cinnamon tree (E. K. 71[a]). Leaves have a strong smell of cinnamon. Bark of the root used as a substitute for betel nut.

gókŏd see *gogéd.*

gokuám (*Marattia* sp.), fern in the mangroves.

golíbĕg ra kikói destroyer of the *kikói*-shell (from *medíbĕg)* obviously, because these knife-like shells seem to break on the hard wood of this creeper, see *besépĕs*.

goliĕmád (*Ipomoea* sp.) see *oliem*.

goliúl[1] a krásus "magic for scabies", a shrub on the gogeál. On Tobi used for fishing lines.

golodogóiĕl (WALL.: *cholodogoel) ra pélau* small tree, small fruits, two panicles of flowers, in a nook of the leaves, leaves are serrated, longish pointed. Rubak-bai Goréŏr.

gol. ra gogeál tall trees, big fruits.

gologoiúla beap "the rat's whiping paper" *Lycopodium* sp. see *ngólegeiúl*.

gologeséngĕl tree WALL.

golomud (*Oxalis reptans* Sol.) small. On Tombara in an altitude of 1000 m, it forms a lawn.

golú (*Alsophila* sp.) fern tree, (WALL. a palm variety), its black wood is used for combs, stories 148 a. 150.

*golugau͡*see *maráděl.*

golúděg (WALL.: *choludoch*, cork) lightwood that drifts to the shore. Regional provenance is not clear. Used for floats and a plugs, see stories 165 a. 166[a].

golúměd (Desmodium triflorum D. C.) *ságal loluměd* clover, *ardil . . .* yellow blossoming Oxalis variety, see *bapelú*.

gomăgíděl (Meryta Senfftiana Vlks.) *Araliaceae* (E. K. 131) in VOLKENS pl. XIV, a beautiful specimen at Bai *a* Dmásăg, Goréŏr (phot.).

gomáil tree WALL.

gomerídĕg tree WALL.

gomudelág (WALL. *chumudelach*) (see *ge . . .*) shrub, leaves for *gosúrŏg* bath.

gomuti (M. C. Com-mu-tee, KUB. Kamoley), sweet potato (E. K. 135), also introduced by the British, yet not much planted.

gongagadei͡ a nettle.

gongai desóměl [2] shrub with tiny white flowers, yellow on the inside (false laurel).

[1] poss. of *góleĭ* "magic".

[2] the canoe's float *(aesóměl)* gets easily caught in the overhanging branches in the gogeál.

gongáiĕl (r), also pronounced *gongáĕr*, *Rubiaceae* (E. K. 111). Usually, white, fragrant flowers consisting of 5—6 long tubes, 1—2 cm wide, at the end of the twigs. The berries are red, loved by birds, big like cherries; see story 136b.

gongaitóng *Quroupária Rutaceae* liana, Ngarsúl, bright green leaves, reddish flowers in balls.

gongëdëápĕl (see *gogéd) Solanum* sp. solanaceous plant with velvet leaves, next to the blai, but also grows wild.

gongëkád *Fleurya ruderalis* (FORST.) *Gaud.Urticaceae*, weed.

gongór *Pandanus tectorius* Sol. everywhere on the grassland, see *sug* young with long leaves or wild seedling, dry leaves *vang* (see there), flower *bageiei͡* as magic chant 213 verse 9; the tree grew out of the fruit, its snake-like branches are the origin of the *bersóiŏg*-snake (see story 13). The roots are an aphrodisiac, money, see *bekú*.

gongól ngabard, pineapple, similar to the *gongór*-fruit, *ngabárd* foreign land, for aprons, see *kalngabárd*.

gongúl *Hibiscus moschatus* L. low mallow. On the grassland *see garamál.*

gongut poison, story 5, what is the root word? maybe *tonget.*

gorai see korai.

goredákl (see *gal'legúos)* red-edged *Dracaena*, *Dracaena* (orredakl) *angustifolia* Roxb. *Liliaceae* (E. K. 144) see VOLKENS pl. XI, for aprons. (WALL. *choredakl* areal roots of *búuk*).

gorĕdikár *Helmintostachys ceylonica* Hook finger fern.

gorengĕd *Eugenia pendula Myrtaceae*, hanging red raceme flower.

gorogúr herb, Ngarsúl, with wide leaves.

gorŭl tall trees in the gogeál,also called *galosogóiĕl ra gogeál.*

gosekĕd Ficus sp. see story 89; red cherries, famine-food, in former times as a substitute for syrup boiled together with fish down to *uásăg*, "baste is made into strong ropes" (WALL.), into nets

gosum (WALL. *dosem*) *Premna Verbenaceae*, fake elderberry, good wood see story 83. then see money.

gosolls tree WALL. see *bĕrór.*

gosúgŏd ë gúi *Urena lobata* L. *Malvaceae*. Weeds (E. K. 162), purple flowers; arranged in form of a wheel, 5 small fruits have barbed hooks that often get entangled in hair, therefore, "trap for hair"; strong baste for fishing lines.

goubesós see *gobesós.*

guábang Psidium Guajáva L., introduced.

gúdĕl (WALL.: *chudel*). *Ischaemum muticum* L. a. *digitatum* Brogn., a. *Centotheca lappacea* Desv. Grass on the grassland etc. Used as a head decoration in story 13.

gúgap see *gogáp*.

gúiĕt see story 10 a. 195.

gulul *Ficus tinctoria* FORST., see *lulk*.

gurúr *Sonneratia acida* L. mangrove (E. K. 168), see Coloring.

i.

idúngĕl firewood.

ilemlakl sagal and i . . . dil a grass variety*; sagál* the panicle of flowers. Fresh chewed leaves are placed on wounds.

ilemúl weeds a) a spiked herb in the gogeál. b) *Thalina* (E. K. 92). c) *Rubiaceae* (E. K. 180). d) *Lindernia crustacea* (L.) F. v. M.

imukúrs, also *kemím l* Pelau, tree, small, at most 10 m tall, flowers with red chalice, usually in small raceme on the trunk; fruits similar to *kemím*, yet they are round, ca. 8 cm long, leaves are irregularly pinnate.

ingodl see *gamangsis.*

iúlt or *mlagas bitang,* liana with leaves shaped like the ones of an acacia, bark as *kebúi*-substitute.

iumd see e . . .

iváiu see *mekëkád*; see Bai 118.

ivódĕl (WALL.: *iuódel)* a tree similar to *Diospyros* (*a* Imūl) see P. RAYM. p. 49. Resin from *a* Imūl (see *udúiĕs)*.

k.

kabúi see *kĕbúi*.

kálau see *kĕlau*.

kalabasáng (calabash) pumpkin, see *bangkil*.

kalm according to LED. *Couthovia Calophylla* Gilg. see illustr. B.-J. vol. 56, p. 549.

kalngabárd (M. C.: A-kulb ne-par-reth) "food of the west" the spiny pineapple, introduced by CHEYNE, as magic against attacks, see *gongól ng*. . .

kărángĕl (WALL. *kerángel)* liana for the fishing-baskets (KUB. VIII, p. 141 a. 209 Karangl) see *besépes*.

kartub see *bĕrór*.

kartule according to LED. *Decaspermum paniculatum* (Lindl) see *kertaku*.

këák *Sida rhombifolia* L. *Malvaceae*, weeds, yellow flowers (E. K. 81).

këám *Inokarpus edulis* FORST. *Leguminose* (E. K. 139) nuts in the form of coins, eatable. Legend of the *këám*-fruit in the dugong's mouth, see KUB. VIII, p. 181.

kĕbeas (WALL.: *kebeás*) *Merremia nymphaeifolia* Hall.-F. (E. K. 104, phot. 1220). Liana, a relative of the *Ipomoea,* with big yellow flowers and leaves as big as a plate. Opulent creeper, therefore people pay for the clearing of a deserted village overgrown by kĕbeas, see also *kesebŏkú*. The creeper is made into *rul*-fishing lines, to fish traps, to a plumb line, and so on, concerning medicine; Overgrowing, story 126 b, 129, see *besépes*. (*merremia peltata*) (*merremia*)

kĕbúi (poss. *kebiúl)* (WALL.: *kabúi)* Piper betle L. *Piperaceae*. Neither mentioned in the Flora nor in the B. J. More about its use in Vol. 3, deflowering. Origin story 97, creeping story 61, money bearing story 203. DE CANDOLLE (B. J. 56 p. 503) mentions other *Piperaceae*. Further *Piperaceaen: Peperomia* Krämeri and *palauensis*. — S. *kesibibúi*, (see E. K. 24 a. 186).

kĕburs (WALL. *kabúrs)* mangrove forest.

keimád grass, maize-like1—2 feet high see *gúdel*.

*këkei͡*see *detíměl.*

këkúl ai͡us "crocodile's tooth" creeper and fern, Ngarsúl-forest, also for several forking *Polypodia* (*Pteris, Blechnum, Nephrolepis*).

kĕlai͡u, rare kálau, *Cordia* sp. (subcordata?) *Borraginaceae* (E. K. 55) ironwood, sandy beach, pretty flowers; on Ngorót donating money story 9, as a friend in story 185, money, see *gálido*.

kelél a garm "animals' food" *Campnosperma brevipetiolata* Vlks; *Anacardiaceae*, I also found a var. *parvifolia* Lauterb. Beautiful trees similar to *míĕg*, when young with enormous leaves, wood for bowls.

kelél a mangerengér "the sea-snake's food" *Capparis galeata* Vlks., small shrub (E. K. 136).

kĕmókom *Derris uliginosa* Bl. *Legumonos*e (E. K. 145). Liana with raceme of white flowers. Tĕlăměs made nets from the lianas, story 193; Pelíliou-people are especially knowledgeable doing so (story 38 a. 39); poison for fish see *dup*, from KUB. VIII p. 146 as *Komókum* "a kind of seaweed", on which fish like to feed, misjudged; see ornaments, see *besépes*. (*Derris trifoliata*-Three leaf derris)

kemím or *makămím* (M. C.: *Cummina) Averhoea carambola* L. *Oxalideae* (E. K. 188). Tree-gooseberry; in 1783 WILS. already reports about it, calls it as *Carambola*. Fruits ca. 8 cm long, light yellow, acidy, in diameter looking like a star with 5 rays.

kemím l pélau similar to an acacia, leaves are fine pinnate, fruits are green, as long as a finger.

kengés similar to an acacia, *Leguminose*, small tree, leaves irregular pinnate, brindle flowers.
kerak according to LED. *Jambosa javanica* LAM., fruits good, see *gadëbeságël, rebótel*.
kerangel see *karangel. (Loeseneriella macrantha)*
kërdikës (M. C.: Cur-the-kiss) a high bulrush, popular for grass skirt (see aprons, see *gúdel*.
kerengíměs a variety of grass, used to plait small bags, see *gúdel*.
kërëkúr often pronounced like *gurgúr*, as KUB. writes it, too, (M. C.: Curra-Curra) a variety of oranges (WALL.), see *maráděl* story 13 Kërëkúr raiderúrt.
kerdéu see *gerdéu*.
kerekúrogól a tree (WALL.).
kerkngot small shrub, similar to a croton.
kertáku (LED.: *kartagu* see *gaskīk) Decaspermum Raymundi* Diels, Myrthaceae, shrub, at the most 4—5 m. Panicles of flowers attached with the leaves on the stem see *kartule*.
kertúp (WALL.: *kertúb*, LED. *kartub) Evodia nitida* Lauterb. Shrub trifoliate leaves for the *gosúrŏg*-bath. Fruit smaller than *ngel*, but also good-looking, see *bërór.*
keruēa͡u(WALL.: *gerueáu)* see *garue͡i.*
kerúl a gasegës Stockhousia viminia Sm., "medicine of syphilis" a new name for a herb with small nodules, ked, see *detíměl.*
kerúměs see *g*. . . .
kesbëágëd see kils . . . shrub. Gogeál.
kesebŏkú Entada scandens (L.) *Benth Leguminose* (E. K. 155) liana. Name "moray eel" of story 89, where it grew out of the buried animals and grew over everything (see *kebeas)* or, because the trunk is carinate, people from Manila cut the stem and the bark and use it as soap.
kesemedú small herb, like shepherd's purs.
kësëngëlëngél, (WALL.: *kesengelëngel)*. *Morinda citrifolia* L. Ked. see *ngél*.
kesengelengólom tree WALL.
kesiáměl Boerlagiodendron n. sp.? *Araliaceae* (E. K. 184) small trees, most beautiful giant umbel with bushels of yellow flowers, big finger-like leaves for the fertilization of taro, depicted in Vol. 3; Ngarsul forest.
kesibibúi a *kebúi* variety (E. K. 24), M. CLUER Kuss-ebe-booee "to use betel leaves as medicine", see defloration, medicine.
kesīk red leaves as a sacrifice in the *kléangël*-shrines.
kesīl (LED.: *madagarigar) Jossinia (Eugenia) Reinwardtiana* Bl., *Myrthaceae* (E. K. 182). A tree in the gogeál 6—8 m tall, small, well eatable yellow fruits, money out of the coal, story 157, see also story 152.
kesirúr shrub with twirl-flower, gogeál.
keskús Citronella-grass, introduced.
keskús l degël Scirpus-grass.
kësól (M. C.: Kuss-olle, KUB.: Kosol) see *sosól, Curcuma longa* L. *Zingiberaceae* (E. K. 138) from the root the yellow color *reng* (see there) is prepared, as a sacrifice in form of money see shipbuilding, at funerals, for navigators KUB. II, p. 118.
kesúk Codiaeum variegatum Bl. *Euphorbiaceae* (E. K. 32); also croton, yellow flowers *uleóps*, accordingly a piece of money, red leaves as sacrifice.
ketungúiět (WALL.: *ketunguüt) Cynometra ramiflora* L. *leguminosa* (E. K. 102), fruits like leathery apples, brown with a quadripartite kernel. Good wood. Also *Heritiera litoralis* Dryand., a *Sterculiaceae* (E. K. 141) is recorded under this name.
kevért Casearia cauliflora Volks, *Flacourtiaceae*; also found on Yap (see VOLKENS).

kidel tree WALL.
kilkuls (KUB. VI 79 *kilkuls*) fern pinnate, leaves jagged; also an *ardil kilkuls* is distinguished; the skin is rubbed with the herb before the tattooing, in order to make it smooth (KUB.)
kilspeached WALL. tree, see *kesbëágëd.*
kip Crinum see *goáis*.
klap (poss. *klepengél*, according to WALL. from *meláp*) (shoot *dait* see there) the raw taro corm of *Colocasia antiquorum* Schott (E. K. 116), in many variations. See taro; money value p. 168 see *br'rak*, seldom *rong*; leaf. Death; *meláp* seems to indicate the poison, the scratching of the raw root, because *melápkap* means "to scratch strongly".
klakl *Alcalypha* sp. *Euphorbiaceae*, Gogeál.
klabau tree WALL.
kldelel *Dioclea reflexa* Hk.. *leguminosa* (E. K. 107) liana, purple flowers, trifoliate.
kldëlel a ked a small clover with purple flowers on the grassland.
klorovíkl fern with big, long fronds with smooth edges and thin leaves, for the *gosúrŏg*-bath.
klol'lil *Acanthus ilicifolius* L. *Acanthaceae* (E. K. 151) guideline for the meander-ornament,
klsegëdúi Vitex trifolia L., *Verbenaceae*, small tree with purple berries.
klúlul similar to lavender, see *kúlul*.
kmekúměr (MC CLUER: Coomer teak tree) tree is similar to *ukal'l,* see chant 196, verse 5.
kodéngës mangrove WALL.; see *déngës*,
koletending Corymbis Ledermannii Schltr. Orchid (according to LEDERMANN).
klúlul similar to lavender, see *kúlul*.
korai *Scaevola* (Koenigii Vahl.) *frutescens* (Mill.) KRAUSE see *sérula*.
korángës Barringtonia sp., does not break easily KUB. VIII, p. 224, therefore, used to carry loads.
kótëp *(góbet) Counarus polyanthus* Planch. Turkish saddle bean, black-yellow saddle in 3 cm long flap pods, berries, gogeál, used as an amulet.
krúměs shrub WALL.
ksíd *Fragraea* ksid Gilg. *Loganiaceae* (E. K. 108) see *galilai,* flowers have long white tubes, very fragrant, preferably worn in the ear, on Lake Ngardok. (Name of Bai 122 and of the priestess of blai III in Ngabiúl, Gëbil ksid).
kuágad fern on the ground, similar to parsley.
kuát (KUB. V, 6 Kwat),- *Sciphiphora hydrophyllacea* Gärtn. mangrove (E. K. 167) hard and durable wood, flowers used for magic money-name.
kui *Melastome*, variety with big leaves. See *matakui,* leaves are boiled and the water is drunk as tea against back pain, story 197.
kúlul (see *klúlul)* liana creeping on the tree trunks, glued, tightly positioned alternating leaves, fruits dirty red; color of money. (*Ficus sagittata*)
kuskus rush for *gosúrŏg*-bath.

l.

lap *Abroma molle* P. D. C. *Sterculiaceae* (E. K. 150) similar to hibiscus, yellow flowers with red, fruit with a five compartment capsule, similar to cotton wool. Magic tree for spiders see *mangălil*. Amulet and debt-collector, (see story 9), juice burns the eyes, baste for aprons, at death. illustr. see Bai 40 VI[a].
lass *Pterocarpus indicus* Willd. *leguminosa* (E. K. 113). Pinnate leaves in form of an egg, yellow flowers in clusters, leaves as fertilizers, tall tree at Bai Săgămús Goréŏr.

lidél a beap "Spear of the rat", also *bukeal* [1] *a beab* according to GIBBON and *klebenget a beab* according to LEDERMANN, *Spathoglottis micronsiaca* Schlr. Orchid (E. K. 63) ked; also a sp. *carolinensis* Schlchtr.

likarbadáog (*Davallia solida* Sw.) *Saccolaba* fern, hollow black stems, radical, mountain forrest Ngarsúl.

lild cane, obviously *Phramites*, also the word for "spear", because the handles are made of cane, and after spear for the Phallus story 11 Boi, fishing-baskets p. 82, arrows p. 125, *lild*-leaves as emery, the knots *gokevĕk*, in the cane the galid spirit see story 15.

lius (poss. *lisél)* coconut palm.

lokomodelåk purple flower, worn in the ear, E. K.

lolo kind of cane, fan-like leaves, similar to *Revenalia*.

lulk *(Ficus caroliniensis* Wrbg.) (?) *Moraceae*, big Banyan tree, for instance in the canoe house Ngarbagéd; favorite place of the fruit bats story 189, bowstring, see *bĕdĕgál* a. *gugul*.

m.

madudíu (*Kleinhofia hospita* L.) *Sterculiaceae* (E. K. 8). Babldaob: *madidíu* haemostatic, many in Ulimáng, at the southern head of the path.

makămim see *kĕmím* Vol. 3.

(ng) mak (*Ageratum conyzoides* L.) (E. K. 160). Weeds.

mak ra ngabárd Ageratum conyzoides L., introduced.

mak ra padre *(Synedrella nodiflora* Gaertn.), yellow small *Campanulaceae*, introduced.

mak ra pélau also *gamádăg ar búb* (*Ocimum* sp.) (*sanctum* L.) common basil. Labiate. Weeds.

mălăgeiángĕd (KUB.: Malkayangeth, WALL.: *malcheiángĕd) Citrus limonum* (E. K. 124), see *tĕtáĕl, debegĕl, merés, medúk gangarél*.

maráděl oranges, big *golúg͡au,* small *kerekur, garítĕl*, sour *bekerséu*, see story 13 ending.

mashoes according to LED. *Canarium palauvense* LAUTERB. *Burseraceae*, as thick as a man, 12——15 m tall tree, Ngarsul mountain forest.

matakúi or *mesekui* (*Melsatoma polyanthum* Bl.) Ked, children suck the sweet berries, widely common, low shrubs, see *kui*.

medú breadfruit tree *Artocarpus incisa* see story 19 a. 34, bai 41 V[a], bai 120, orn. d.-pl. 33[a].

medúk gangarél see *malag . . .*

medu lióu WALL. a tree..

medú lobokóng (WALL.: *medú 'l ogebong) Xylocarpus obovatus* A. Iuss. mangrove *Meliaceae* (E. K. 174) see *demedemekúr*, fruits as big as a child's head. Bai 32 V[b] (pl. XIV 23).

mekëkád or *iváiu* (*Lumnitzera purpurea* Gaud.) Prsl. *Combretaceae* (E. K. 169), flowers like Rhododendron, good construction wood, mangrove forest. Bai 118 see *eás*.

melīk (*Nephenthes phyllamphora* Willd.) (E. K. 183) ked. More in detail Vol. 1, also on Yap, but not in the south of the Pacific. *Meliik-(Nepenthes mirabilis)*(Swamp-Pitchers Plant)

merés (M. C. *mariss*) see *malág . . .* wild citrus varieties.

meringĕl pain, *capiscum* varieties (E. K. 123) and all sorts of stinging pepper, the nose of the dying ones is filled with it KUB. V p. 47, see story 41.

mesegelángel, mesegeués trees (WALL.).

meseker'rák (WALL.: *meségerák)* tree similar to *kesīl*.

meyrooke (M. C.) spanish reed.

míĕg (M. C.: Mee-yuk, WALL.: *miich*) *Terminalia catappa* L. *Comretaceae* (E. K. 110), beautiful tree; almonds of the fruits are consumed, leaf as a message sign, *mĕlíl a míĕg* see story 134a; see story 10 and 17a about Tipĕtip akmíĕg.

milú (M. C.: Mee-lec) maize, introduced.

mlagás bitáng see *iult*.

monggong stem of the leaf blade *of búŏg*.

ng.

ngas (*Casuarina* sp.) on the gogeál, for instance at Ngarsúng, famous because of the race story 16, money.

ngasĕl tói herb, similar to plants of the Spurge family, leaves have a petiole.

ngasíl (*Wedelia biflora* p. D. C.) composite (E. K. 23), weeds, growing exuberantly (see *ului*).

ngél (see *kĕséng . . .*) *Morinda citrifolia* L. *Rubiaceae* (E. K. 140), money, bath, several times in the name Roisngĕl j 38, 5º , Pkurengél 27º, Toagĕl Ngél j 18º see *keséngel ...*

ngeltepkul WALL.: a tree.

ngér a ngabárd "Morinda of the foreign land" because of the similarity of the fruits, an *Annona* (soursap).

ngídĕg (KUB.: VIII, p. 141: *ngittek) Lygodium circinatum* SW. Fern, leaves up to 7 fingers on a well binding high creeping liana, see *besépĕs egumerĕu;* fishing-baskets. (*Lygodium circinatum*) (climbing fern)

ngis (*Pemphis acidula* FORST.) *Lythraceae* (E. K. 171), gogeál, wood stronger than *dort*, often made into clubs for coconut fibers. In KEATE p. 299 its bad influence on the blades of the axes is mentioned.

ngmak see *mak.*

ngmúi tree good for the construction of a house.

ngŏbúrĕg (*Commelina* sp.) juice against patches on the horny skin see *eáies*.

ngolegeiúl a beap for *gosúrŏg*-bath, see *gologoiúl.*

ngólŏm tree, branches with pea-sized, sessile leaves, ficus-like fruits, the leaves are as big as a goose's egg, small yellowish flowers, wood used as pallets for the canoes.

o.

olíĕg see *toilálăg.*

(g)oliem mád (*Ipomoea* sp.) winding plant azure and yellow (E. K. 134), in the taro patches, fertilizer see *bel'loi.*

osúgŏd tree (WALL.) see *uósŏg.*

osúgŏd see *go . . .*

ouderódŏg (*Salomonia cantoniensis* Lou.) *Labiate* (?) (E. K. 181) small herb, ked, flowers 2–3 mm big, purple a. white snapdragons, fruits kidney-shaped, arranged with the back at the stem; pounded and pressed on fresh tattoos.

p.

pălau͡ (WALL.: *peláu) Guettarda speciosa* L. *Rubiaceae* (E. K. 2) wood for bowls and paddles. Krämer: Palau.

palau͡ re gúr money tree of the legend (see chant 203 a. Bai 5 III[a]), obviously because the fruits are like big pearls

pdágĕs see *ptagĕs*.

pdúl (*Barringtonia racemosa* Bl.) *Lecythidaceae* (E. K. 44), the square fruits are floaters, see story 130 see *koránges*.

pdul a Boi see Ngurusár.

pesúngĕl a ieí (*Fleminigia strobilifera* R.) Br. *leguminosa* hop-like.

pisagĕrád (*Crinum* sp.) spiderlily, see *goáis*.

psĕg (*Alocasia* sp.) wild taro, on Pelíliou eaten in times of need, midrib of the leaf see Vol. 3, removal of the title.

pívet a mangrove-shrub with long thin fruits, like *tebĕgĕl* for *sĕgĕs*-rafter at the roof, because of the long straight poles very much valued (see *bívut)*.

pkau tree green fruits like small mango; with two compartments, inside wool (see d.-pl. 7b).

pkngáol (*Rhizophora mucronata* L.) see mangroves (E. K. 176).

[1] according to WALL. *buchúi* (poss.: *bechengál)* the male flower of the breadfruit tree, it has the form of a club (see also *bugél a bĕap);klebengél* probably poss. from *kláp* tarp, thus the spadiceous turnip or the spadices of the flower.

pkngáol (*Rhizophora mucronata* L.) see mangroves (E. K. 176).

plagéos (WALL.: *blacheós)* probably a *Clerodendron* variety (E. K. 189) sun-tree ked, see story 6 and story 197. For carvings, trunk is hollow with age, splints burn well see *but a garegar.*

pngei (*Nothopanax*) *Polyscias pinnata* L. *Umbellifere* (E. K. 156).

pror see *bĕrór.*

psangál'l (KUB.: *sngal*, WALL.: *sangall) Polyscias fruticosum* Harms (?) *Umbellifera*, at the rubak-bai Goréôr, has areal roots like mangroves.

ptagĕs (pdágĕs) (KUB. Ptakas) *Calophyllum inophyllum* L. *Guttifera* (E. K. 1) good wood. Leaves as adhesive agent, see story 98, 137, sacred.

r.

ralm (= *ger* Truk) shrub gogeál.

ralm l besépĕs (Hoya sp.) *Asklepiadaceae* (E. K. 56) creeper. Palauans named the plant from a water color of E. K. from Tombára, until now we have not found it.

ráod mangrove roots of *pkngáol* a. *tebëgel* see story 127[b] a.

rderdil a. *rdersil* see *rtertil.*

rdil kilkúlt fern, see *kilkult,; rdil sosól* Globba see *sosól.*

rebérebelél a tangadík "the sitting beam of the king fisher". Herb. Good for coloring teeth.

rebótĕl (Jambosa malaccensis DC.) *Myrtaceae* (E. K. 58) leaves for the water to wash the dead (KUB. III, p. 4), medicine p. 270. According to story 80[a] the apples must get quite big, they are good to eat see story 54. Wood is good for construction see *kerak*.

remiáng (Arinyáng KUB. VIII p. 173) Cycas sp. a palm of the southern islands, from their 5 cm long fruits some kind of starch is produced, that sometimes is poisonous. The palm tree Federico on Guam, mentioned by KUB., is a fern *fáding*. Gogeál.

remógĕl (KUB. Armokol *Phyllanthus* (*Glochidion*) *ramiflorus* FORST. *Euphorbiaceae*. Similar to a liana *galosogoiĕl*, for fishing-baskets. Dockyard Ngarbagéd.

reng Curcuma-yellow see *kesól.*

riămĕl (KUB.: Riámmel, WILS.: Riammall, wild breadfruit), *Pangium edule* Rein., *Flacourtiaceae* (E. K. 20), fruits as big a child's head, eatable (stories 90 a. 126a, 123a), kernel poisonous (hydrogen cyanide) see story 172b a., aprons *ríriamĕl*, leaves as fertilizer, boiled.

rirs (Tournefortea argentea L.) *Borraginaceae* (E. K. 21).

riu (Dolichandrone spathacea K. Sch.), *Bigoniaceae* (E. K. 190), long white flowers, long pods *gairs*, young as a substitute for betel, wood for bowls; a big tree in Ngarmid at bai Ugularíu.

rong see *klap.*

roro (WALL.: *rórou) Erythrina indica* Lam. *Leguminosa* (E. K. 157) coral tree, leaves for coloring the teeth, canoe, bloom, as a friend in story 185.

rtertīl according to VOLK. *Urtica globulosa* weed; as fertilizer see *tertīl*. LED. mentions as *rdersil* Lindernia crustacea and as *rderdil* Ilysanthes veronicifolia (Retz) Urb., both Scrophulariaceae like ëámel.

rur (Bikkia Gaudihaudiana Bth.) K. Sch. *Rubiaceae* (E. K. 117), white long flowers, crown square , jewelry, on the walls of the gogéăl.

rur a ked mint (*Ocimum*?) similar to Stachys.

s.

sagal chainein (P. Raymundus leg. = *geiúiŭs* needle?) *Dendrobium palawense* Schltr. bush orchid (E. K. 153?).

sangál'lilem lákl see *ilemlákl; sagál lolúmĕd* see *golámĕd; sagál a rtertīl* see *tertīl, sagál sósol* see sósol.

sangál'l see *psangal'l.*

sa͡u fragrant variety of grass (Ngarbagéd a sau), for the *gosúrog*-bath.

sĕbósŏp (WILS.: *sopossup*) *Tacca pinnatifida* FORST.

segésĕg a ra malk (segĕsĕg geko, *malk* chicken) small ornamental plant with purple flowers, chewed when deep sea divers have bleeding ears and the juice is dropped into the ear.

sérula (?) Scaevola nov. guinense Schl. see *kórai* (E. K. 22 from N-Mecklenburg).

sis (Cordilyne terminalis Kth.) *Liliaceae* (E. K. 13). Planted often nearby the house (see d.–pl. 17[b]), money, blossom. Magic plant and medicine (stories 9, 100 a. 117), death, see at the funeral. Many varieties: *sisil iángĕd* very tight leaves, *didmage͡i* leaves green, narrow and long see story 117, *kĕmĕdúkl* (fish) Bl. wide, *meregei͡* red stems, *gĕsigákl* chant 203 line 125 red leaves, *sisil a delép* about the "souls" held in the hand, *sisil a dalál aioli* (Mangal'láng) story 203.

sis e bangia͡u a legendary bird, obviously because of the coloring of the leaves.

sosól (*Zingiberaceae)* made into aprons, *sagal* & *sosól* especially *Curcuma longa* L., see *kesól*, with big reddish flowers (E. K. 115), *ardil sosól* at *rdil kilkult.*

soursap (WALL. *sausab)* new word for Anona muricata L., which is occasionally planted, see *nger a ngabárd.*

sug young Pandanus leaves, *sugomásag*, see *gongór, buk* a. *suk*.

sugal tree; flowers and young twigs suit the gods of the sea (KUB. VIII p. 148).

sui (Alpinia pubiflora Bth.) K. Sch. *Zingigeraceae* (E. K. 121) flowers yellow and red, in loose raceme.

suk wild pandanus, see *sug*.

sukosorokói (Trionfettia sp.) see *bedĕb* . . .

t.

Taro see *klap*. Arum according to L. More information see A. KR. Der Taro und die Naßkultur, Peterm. Geogr. Mitt. 1928 with illustrations; see d.-pl. 7[c], 20[e], 21[b].

tăgelél a gul ("hip string of the rain". *Cassytha filiformis* L. *Lauraceae*, leaves for the *gosúrŏg*-bath.

teb see *dép*.

tebĕgĕl (MC CLUER Ta-ba-acle "very hard wood") *Rhizophora conjugata* L. (E. K. 175), s. *pkngáol* a. *ráod*. Wood for the sticks of the *vúkĕd*-net, for combs and fences.

tebúdĕl WALL.: from *melábt "*to skin*"*, a tree, the baste of which is very strong and is used for fishing nets.

tĕláp (Zingiberaceae), light varieties of sósol, yellow,axiliary flowers.

telilüoch WALL. noctilucent mushrooms see *geróu* a. *temingél*.

telngót tapioca, yams.

temingél a Gobagád (*temoi* the "penis" of the bush spirit), a penis-mushroom, remotely similar to *Phallus impudicus* L. surrounding the stem like a small transparent skirt.

temring (Cannaceae) (E. K. 112) white flowers, green, pea-sized fruits, blossoming in April '10 next to Bai *a* Delúi Goréôr. Philippinos use the baste for baskets.

temring a ngabárd (Canna indica L.) introduced from the "west" (E. K. 112).

tĕtáel Citrus variety see *marádĕl* repectively *malag* . . .

tilol a tree with areal roots, leaf similar to *ptágĕs*, money.

titíměl (LED.: it.) *Spondias mangifera* Willd. (E. K. 103, phot. 1135) leaves imparipinnate, jagged at the edge, Goréôr, as a scale story 80a, coffin, see édĕl.

titimel daramaram fruit ca. 4 cm long.

titimel medeësel fruit ca. 10 cm long.

tertīl (*Elatostemma* sp.) Urticaceae, similar to common basil, gogeál; because of the transparent stem some glass money is called like this, see *rtertīl*.

tŏgŏdúlik (KUB. VIII, p. 45 *tagadhúlik*) liana used to anchor fishing-baskets, thorny see *besépes*.

toilálag or *oliĕg* (entire leaves) *Raphidophora palauensis* Engl et Krause. *Araceae* (E. K. 49) leaves of the Monstera, without holes. Blooming on June 1, 10, yellow spadix, as big as a banana, with a yellow leaf, Ngarepkei͡. (*Epipremnum carolinesis*) (climbing groid)

tóngĕt (LED.: *Dhónget) Semecarpus venenosa* L. *Anacardiaceae* (E. K. 120), milk is pickling the skin, there fore a medicine against Tinea; KEATE p. 298 (WILS.) talks about the Manchineel-tree, the British got blisters and swellings while cutting it.

tórŏg *(Ipomoea littoralis* Bl.) *Convolvulaceae* (E. K. 29) on the shore, leaves eatable, see *belloi*.

tovëgĕl (KUB. *toéke*l, WALL. *toëchel)* Nipa palm in the swamp, its leaves are the best roof for a house (10——15 years durability), wood for bows, also for aprons, rolled up, bound together, and cut at the bottom, also used as a brush to paint black, see *basói keam*.

tu (M. D.: To) banana.

tu ar gálid "banana of the galid spirit" also *sisĕbal*, *Alpinia* sp. *Zingiberaceae* (E. K. 114) enormous herbs, up to 10 m tall, nearby Ngátpang. Flowers in long pending raceme, fruits similar to rose hip. Maturity Vol. 3.

tu ar kiúiĕd "banana of the starling", wild banana with black seeds *a* Imelīk; as well as in Ngatkip the former one.

tungg a fern. (Fish) see ornament *telungg* Vol. 5, illustr. 2[g].

u.

uáuch WALL. a tree.

udúiĕs (WALL. *udúüd)* tree, many in *a* Imūl, fruit bats love the flowers, see story 197.

udĕvúiĕd milk containing plants as the *Euporbia pilulifera* L. with its umbels. The common weed, then *Tabernaemontana* sp. *Apocynaceae* with big double-oranges as its fruits, that have a milky juice, (see T. *aurantiaca* Gaud in SCHUMANN p. 502); name also used for *udúiĕs*.

udĕvúiĕd ra kebúrs "in the mangroves", a liana with 5 cm long fruits, like almonds that have a keel at the slit, usually two together.

uíd [1] *ra pegái* WALL. "pot", a tree.

ukál'l (*Serianthes grandiflora)* Bth. *Leguminosa* (E. K. 185) *a* Iebúkŭl Goréŏr, trees with enormous crowns and thick trunks (see VOLKENS p. 422), wood much valued for canoes (see story 16); supposedly a child of a galíd (see stories 13 a. 17), therefore called upon at the construction of a canoe; the spear of Godálmelég supposedly was made of this kind of wood.

ukalél a gadíp [2] (*Cassia mimusoides* L.) *Leguminosa*, yellow flowers and leaves finely pinnate, grassland Goréŏr.

ulŏgóug (WALL.: *ulechóuch*) tree in the woods, fruits similar to *gomagídĕ*; otherwise burnt coconut.

ulúi liana see *besépĕs*. KUB. VIII, p. 209, for fishing-baskets, medicine for markings.

uósŏg Ficus sp. fruits are food in times of famine, yet only the ones of young trees, see Vol. 3, bark of the young shoots as a ribbon for money beads, Goréŏr, bearing fruits all through the year, story 54, leaves used as fertilizer, see *gosékĕd*.

urímĕg *(Oldenlandia* sp.) Rubiaceae (E. K. 101), blue *ked*-thistle.

v.

váng dry pandanus leaves see *gongor*.

vúiĕd (poss.: *udél)* (WALL.: uüd). Milk see *ude* . . .

[1] *vúiĕd* milk, *uid* resin

[2] *gadip* ant, *úkul* black; or poss. of *ukál'l*?

Scientific / English / Palauan Names of Plants.

Abroma	lap	Oinbeapple	gongol ng
Acalypha	klakl	*Anone*	soursap
Acabthus ilic.	klollíl	*Areca*	búŏg
Adiantum	gaoás	*Artocarpus inc.*	medú
Afzelia	dort	*Asclepias*	gerur r. ng
Ageratum	mak	*Asplenium nid.*	delímes
Alocasia	piseg	*Asystaria*	gaderiei͡.
Alphitonia	galebingel	*Averhoea*	kemím
Alpinia pub.	sui	*Bambus* bamboo	bevégĕl
Alpinia (gigantea)	tu ar galid	Banana	tu
Althoffia	gogáp	*Barringtonia rac*.	pdul
Allophylus	gabelúdes	*Batata*	gomuti
Alsophila	golú	White deadnettle	geregúr
Bikkia	rur	*Cynometra*	ketungúiet
Boerlagiodendron	kesiámel	*Cycas*	remiáng
Bruguiera gymn.	dénges	*Davallia*	likarbadáog
Buchanania	geloágl	*Decaspermum*	kartule
Calophyllum	ptages	*Denrobium*	sagal chainein
Callicarpa	gáruei	*Derris ulig.*	kemókom
Callicarpa cana	dup	*Desmodium trifl.*	golúmed
Campnosperma	kelél a garm	*Desmodium umb.*	bapelú
Cannaceae	temring	*Dianella*	gobesós
Canarium	mashoes	*Dicksonia*	deremarm
Capsicum	meríngel	*Dioscorea*	detágel
Capparis	kelél a m.	*Doclea*	kldelél
Casearia	kevért	*Dolichandrone spath.*	riu
Cassia mim.	ukalél	*Dracaena*	(orredakl)ang. goredákl
Cassytha fil.	tagelél a gul	*Elatostemma*	tertīl
Casuarina	ngas	*Enhalus*	gar
Cerbera lac.	gamerídeg	*Entada*	kesebokú
Ceriops cand.	bivut	*Erythrina ind.*	roro
Cinnamomum	gogod	*Eugenia*	gedebeságal
Cirrus	bersákl	*Eugenia pend*	gorénged
Citronella	keskus	*Euphorbia*	udevúied
Citrus	malageiánged	*Eurya Jap*.	gaskik
Clerodendron in.	gamrért	*Evodia*	kertup
Clerodendron	but a g., plagéos	*Evodia pelew.*	berór
Coconut palm	lius	Ferns	bukl pelú, delimes,
Codiaeum var.	kesúk		deremarm, gabagap, gaitóug,
Colocasia	klap		gaoás, gokuam, gamarsúog, golú,
Commelina	ngobúreg		goredikár, kilkuls, klorovikl,
			kuágad, likarbadáog, ngideg,
			tungg
Commelina nud.	eáies i debúl	Ficus carol.	lulk



Palauan girl holding a string of *Uosog* nuts for eating. Additional caption: Guodel agad Mangalbang



Girl behind bottle with *Rebotel* fruit and flower. Glass plate scans, Hamburg Museum.

Commersonia	bebegelút
Cordia sp.	galido
Cordia subc, (?)	kelau
Cordilyne term.	sis
Corymbis	koletending
Costus spec.	geisapsáp
Couthovia cal.	kalm
Counarus	kótĕp
Crataeva	gadepsúngel
Crinum	goáis
Curcuma longa	kesól
grass	desúm, gasegád, gúdel, keimád, kerdíkes, kerengímes, keskús, keskus l degel, kuskus, lild, meyrooke
guava	guábang
Guettarda	palau͡
Helmintostachys	goredikár
Hemigraphis	degús
Hernandia p.	doko
Heritiera	ketunguiet
Hibiscus mosch.	gongúl
Hibiscus til.	garamál
Hoya	ralm l. b.
Ilysanthes	rtertil
Inocarpus	keam
Ipomoea	belloi
Ixora pulch.	gerdéu
Jambosa	gadebesagel
Jambosa jav.	kerak
*Jambosa ma*l.	rebótel
Jossinia	kesīl
Jussiaea	gerur
Kleinhofia hos.	madudíu
pumpkin	kalabasáng
lightwood	goludeg
lianas	besepĕs
Limnophila	eámel
lemon	debégel
Lindernia	rtertil
Lugodium	ngideg
Lumnitzera	mekekád
Lycopodium	gologoiul
Lygodium se.	besepĕs e g.
Macaranga car.	badel
Ficus	gŏséked
Ficus tinet.	gulul
Ficus	uósog
Flagellaria	banga r.
Flemingia	pesúngel
Fleurya	gongekád
Fragraea gal.	galilai
Fragraea	ksid
Freycinetia	gartóket
Garcinia	dadait
Globba	rdil sosól
Merremia	kebéas
Meryta	gomagídel
Micromelum	gamangsis
Mimusops	godebíseg
moss	eumd
Morinda citri.	ngel.
Macaranga inv.	bedël
Mussaenda fr.	gerregerói
Nepenthes	melik
nettle	gongagadei͡
Nipa palm	tovégel
Ocimum	gamádag
Ocimum	mak ra pélau
Oldenlandia	urímeg
orange	marádel
orchids	gatpúruk, lidél a beap.
Oxalis	golomud
palm mountain:	demailei
palm bush:	gebóug, gasebúŏg
pandanus	bekú, buk, gongór
Pangium ed.	ríamel
papaya	bobai
Parinarium	garitm
Paspalum	desúm
Pemphis acid.	ngis
Phragmites	lild
Phyllanthus	remógel
Phyllantus	dúdurs.
Physalis	bubeu
muschroom	gerou, telilüoch
Piper betel	kebúi
Polypodium	gabagáp
Polyscias frut.	psangall

Maesa	bleagd
maize	milú
mangroves	
Marattia	gokuám
Melastome	kui, matakui
Melochia	garamál log.
Raphidophora pal.	toilálag
Rhizophora muer.	pkngáol
Rhizophora conj.	tebégel
Rhus sim.	gavés
Ricinus	gelug
reed	lild, lolo
Salacia	detímel
Salomonia	ouderódog
Scaevola n. g.	sérula
Scaevola	korai
Scheria	bakllild
Sciphiphora	kuát
Scirpus	gasegad
Semecarpus ven.	tónget
Serianthes grand.	ukall
Sida rh.	keák
Sideroxylon	galangel
Solanum	gongedeápel
sun tree	plageós
Sonneratia	gurúr
Soulamea	dekamerat
Spondias dulc.	édel
Spondias man.	titímel
Polyscias pinn.	pngei
Premna	bars
Premna	*gosm, Pteris ensif.* gaitoug
Pteris guad.	gaoás
Pterocarpus	lass
Qurouparia	gongaitóng
Stockhousia	kerúl
Symplocos	gabdui
Synedrella	mak ra padre
tobacco	degóul
Tacca palm.	gelug l.p.
Tacca pinnat.	sebosop
tapioca	telngot
taro	brrak, kukau, klap
Terminalia cat.	míeg
Thespesia	baderirt
Timonius	gerumĕs
Tournefortea	rirs
Trichospermum	galsau
Trionfettia proc.	bede bedegákl
weeds	ilemul
Urena lob.	gosúgod
Urtica	rtertil
Vernonia	gasngeóng
Vitex trif.	klsegedui
Wedelia bifl.	ngasil
Xylocarpus	medú lob.
Xylocarpus gran.	demedemekúr
sugar cane	dep.

Index Of Known Orchid Varieties In Palau.

Generally the orchid is called *lidél a bëap* “spear of the rat”; also *gatpúruk*.

Sarcochilus? Sp. SCHLTR.
Nervilia palawensis SCHLTR.
Didymoplexis fimbriata SCHLTR.
Moerenhoutia laxa SCHLTR.
Hetaeria Raymundi SCHLTR.
Zeuxine Fritzii SCHLTR.
Vrydagzenia micronensiaca SCHLTR.
Spathoglottis micronensiaca SCHLTR.
Spathoglottis carolinensis SCHLTR.
Bulbophyllum micronensiacum SCHLTR.
Bulbophyllum gibbonianum SCHLTR. flower red brown.
Cheirostylis Raymundi SCHLTR.
Corymbis Ledermannii SCHLTR.
Oberonia palawensis SCHLTR. et sp. n.
Pseuderia micronesiaca SCHLTR.
Agrostophyllum palawense SCHLTR.
Aglossorhyncha micronesiaca SCHLTR.
Appendicula reflexa BL.
lidél a bëap.

Bulbophyllum Volkensii SCHLTR. flower white. (E. K. 125?), but the flowers are not so tiny and cannot be overlooked, as indicated (E. Jahrb. 52, p. 11).
Rhynchophreatia palawensis SCHLTR.
Eulophia emarginata BL.
Acriopsis javanica (REINW.?).
Chilochista Loheri SCHLTR.
Vandopsis Raymundi SCHLTR. (E. K. 179) called *gobesós gogeál,* because it grows on the gogeál.
Trichoglottis Ledermannii SCHLTR. (E. K. 152), flowers brown spotted with a pure white label.
Sarcanthus sp. n. SCHLTR.
Taeniophyllum palawense SCHLTR.
Taeniophyllum petrophilum SCHLTR.
Microstylis Volkensii SCHLTR.
Microstylis palawensis SCHLTR. according to LEDERMANN *koletending*, altogether 5 varieties.

Identified Botanical Plants, The Local Names Are Not Known

Piperaceae: Peperomia s. *kĕbúi.*
Menispermaceae: (the cocculus indicus belong here see *dup*) *Pachygone Ledermannii* Diels.
Rutaceae: Evodia palawensis LAUTERB.
Rhamnaceae: Colubrina asiatica Brongn et. RICH.
Myrsinaceae: discocalyx. macrophylla MEZ. Ngarsul-forest. LED. see *bleáged*.
Embelia palauensis MEZ. gogeál.
Rapanea palaunesis MEZ. Ngatkip.
Loganoaceae: Mitreola oldenlandioides WALL.
Mitrasacme nudicaulis REINW.
Couthovia calophylla Gilg. et Benedict see "Kalm" LED.
Elaeocarpaceae: Elaecocarpus joga Merill.
Asclepiadaceae: Asclepias curassavica L. weeds.
Scrophulariazceae: Limnophila fragans (FORST.) seem and var. *brevis* SCHLTR. see *ëaměl*. *Torenia polygonoides* Bth. herb.
Gisneraceae: Cyrtandra palawensis SCHLTR.

Section VIIIb. Zoological Index.

The fauna of Palau has become known because of SEMPER and KUBARY. Unfortunately, the work about the archipelago's animal kingdom of the first one, the well-known zoologist, is missing in the Journ. of the Mus, Godeffroy [1], where only two articles by OTTO FINSCH, "Die Vögel der Palau-Gruppe" in Heft VIII and "Über den Schwalbenwürger (Artamus) der P. I." in Heft XII were published. They can be regarded as exhausted. KUBARY has covered here everything. KUBARY and TETENS collected snails, which were identified by SCHMELTZ, see KUB. VIII, p. 154 fn. 2; the sea cucumbers and sea urchins in Mus. Godeffroy, catalogue IV Hamburg 1869 and V Hamburg 1874. Under these circumstances and because there was nothing essentially new to be expected I refrained of another ornithological research, in favor of ethnographic research and I only recorded the ethnological important information.

[1] I learned from the zoolog. Institut in Würzburg, that no work of this kind by SEMPER's is known or available. The Engl. work of FINSCH see O. FINSCH, systematic overview of the results of his travels etc. Berlin Friedländer 1899, p. 56.

This is also true for the other animals. Because of fishing only the fish have captured our careful interest and E. K [1]. has in a particular painstaking way drawn the colorful ones, just as she has drawn the plants. A. GARETT did the same in the rest of the South Pacific in 470 illustrations, they have partially been published in I. M. G. by A GÜNTHER; Heft III brings a description of his journeys. Here, I present what the Palauans know about fish and other animals, mainly the names that are still only partially known.

Numerous perfect depictions of fish are in the *logukl* of the bai, of which many are indicated here. However, I also had young Palauans draw numerous fish. In my bai I gave them paper and a pencil; they drew ad libitum, also some crabs (6) are included; thus the index of the fish include 123 such drawings. They reveal the natives' subtle power of observation. In order to avoid redundancies, I also refer here to the zoological index in my monograph "The Samoa-Islands" II volume. My own collection and the one of the expedition went to the Naturkunde Museum in Hamburg.

1. Flying Animals.

(according to FINSCH-KUBARY, the Palauan names in brackets, food-fish are mostly nr. 21 and 52, rye of 25). H. = HARTLAUB, F. = FINSCH.

wings *gosépĕk* (poss.: *gosepekél*), | nest *lúŏk* (poss.: *lukél*), (WALL.:
feather *búsŏg* (poss.: *bsegél*), | *lung* poss.: *lngél*),
many birds d.-pl. 5[b], 6[e], 13[c] a. d, 16[d]. | egg *ngáis* (poss.: *ngisél*).

1. *Falco peregrinus* L. *(kossuk e obukol)* WALL. *chosúch rubuógĕl.*
2. *Noctua podargina* H. a. F. (*kossuk* illustr.) (WALL. *chosúch) gĕsúg* Bai 24[I], story 23, 98, 137. WALL. mentions *chosúch rubuógĕl*, a variety of sea gulls.
3. *Halcyon chloris* Bodd. *(tanatik) tangadík*, king fisher[2], ritual bird, as a pilot story 72[b)], decoration of the war-canoe, as war-bird and Bai 47 VI[a] a. 8 VI[b] (d.-pl. 8[a], 11[a], 28[f]).
4. *Halcyon Reichenbachi* H. *(kaliematak, tramárak) galiĕmásăg*. Top- and back of the head vermilion.
5. *Cuculus canorus* L. (devious).
6. *Cuculus striatus* Drap *(karamudránges)* (devious).
7. *Caprimulgus phalaena* H. a. F. *(kobakab)* (WALL.: *chabácheb* death-bird) *gabágăp*, nightjar also called *mulerádĕl*, calls in the evening approximately to 5 times in 1 second.
8. *Collocalia vanicorensis* Q. a. G. *(kobussok)* (WALL.: *goubúsog).*
9. *Myzomela rubrata* Less. *(sisebanjó) sisebangia͡u,* yellow like story 165, red headed, (also *sísabal ngea͡u); sis liánged* see Bai 142 gable.
10. *Zosterops Semperi* HARTL. *(tetatial)* (WALL.: *chetitaliál).*
11. *Zosterops Finschi* H. *(karambatél) (dithalyór* HEINSOHN).
12. *Rectes tenebrosus* H. a. F. *(tutáo) tútau,* the morning bird, *Laniide*, see story 117. FINSCH thinks this is WILSON'S singer, however, this is definately nr. 15 (KEATE p. 302.
13. *Artamus leucorynchus* L. *(mangaleléu), magaluliú*, a small bird on Ngardok-Lake, grey on top and white at the bottom.
14. *Volvocivora monarcha* H. a. F. *(kiuil, urgummel kalsingl) Campephagide.*
15. *Myiagra erythrops* H. a. F. *(ul)(aúhl* Tetens*), ūl,* common in the forest see nr. 12, sings in long drawn-out sounds in different pitches, like a human being [3].

[1] Identifications according to the watercolors of the Naturk. Mus. Berlin, Prof. RAUTHER Stuttgart etc. Mr KÜHNE, the machinist, also drew numerous fish with coloring pencils, which are recorded with KÜHNE, I drew only a few (A. K.).
[2] In mid July 09, we fed a young animal for some time with boiled mussels and small raw fish. Although the old ones called it, it stayed with us, and accompanied us on short walks. When it got older it flew away.
[3] People talk about a white person, who wanted to take a leak in the bush. With his pants down he constantly moved on, because he always though that someone was nearby.

16. *Rhipidura lepida* F. a. H. *(melim adalubtep, sisogarek, taramiszmiesz),* WALL.: *melim a delébdeb* (*delépdep* “coconut scrapes”, *melím* “to drink”)
17. *Turdus obsurus* Gm. (by chance).
18. *Psamathio Annae* H. a. F. *(sisobarczék)* only peculiar kind, olive green, not seen.
19. *Calornis Kittlitzii* H. a. F. *(kiuit kalsingl ¢, k. turútum ™)(Calsingle* Tetens) (WALL.: *kiúid)* correct *kiúiĕd*, starling, see story 9 a. 173[a]; soul.
20. *Ptilinopus pelewensis* H. a. F. *(a bieb),* (WALL. *piép) bīb,* green; *bsagáila bīb*, story 189.
21. *Carpophaga oceanica* Less. *(kajéb, Bolókol),* (WALL.: *bolochel) belógĕl* (poss. *belagelél)* or *gaiép* (poss.: *gaepíl),* eaten see KEATE 106, more about catching, time. Illustr. d.-pl. 17[b], 32º and so on.
22. *Phlegoenas canifrons* H. a. F. *(mukrungúkl) (trumagonguck* HEINROTH).
23. *Caloenoas nicobarica* L. var. pelewensis F. *(laib) laib* see. story 136[b], reported from the southern gogeál, however, I received one in Melekéiok; thus also on Babldáob.
24. *Gallus Bankiwa* Temm. *(mallett)* chicken, *malk* (poss.: *mekél);* in locations where a Dira malk is it is called *gerruk*. Rooster *lakl*, hen *degú*; see. stories 7, 11, 17[a], 61, 73, 137, 140, 172[b], 215. Stone figures Gólei, *a* Irai; as a decoration on some bai. Children of the morning growing to the east *meród re ngós* Sem. II p. 332. (KUB. VIII, p. 245 *Malkél a Ueytahoñ*). Catching bai 29; Fight bai 114, p. 321 (d.-pl. 32[s a. t, qu, r a. u], 28[e], 15[e], 19[a a. f], II[b]), pl. I, XIII and so on.
25. *Megapodius senex* Hartl. *(apagáj)* (WALL.: *pegai) bakai̯,* heap of leaves to incubate *gongióng* Story 161, mother of Gogit, the man in the moon stories 6, 161, 191. Eggs very popular also incubated (see KEATE p. 301) bai 36, 37.
26. *Charadrius fulvus* Gml. *(tarrarük) (tarrarée* Tetens) *derarīk.*
27. *Charadrius cantianus* Lath.
28. *Charadrius Geoffroyi* Weyl.
29. *Strepsilas interpres* L. *(bunabeingúkl* Tetens) *bengobaingúkl.*
30. *Ardea sacra* Gml. *(sogoú)* (KUB.: grey *koreómel,* white *karamlát)* (Tet: young *sugo,* old *koroíměl)* (WALL. *kuél* big egret, *sechóu, keremlál)segóu.* Illustr. d.-pl.13[c a. d], 15[e], and so on.
31. *Ardea sinensis* Gml. *(kolokteákl)* (WALL.: *choloteágĕl)* see bai 4 IV[a] a. bai 152 VII[a].
32. *Nycticorax manillensis* Vig. *(iraamlabaob) (tramasrabau* HEINROTH) (KUB.: V p. 39 young *Turútum;* see story 98 Turukurukung) *ngiramolobáob*.
33. *Nycticorax melanolophus* Reffl. *(cussuck) kŭsŭk.*
34. *Numenius phaeopus* L. *(okók)* (WALL.: *chogák) gokák,* curlew in the legend *delărók*, money bird of the story 9 often depicted on bai and blai as an inlay. In the evening, around 5 o’clock. coming to the mangroves, see story 54.
35. *Tringa acuminata* Horsf. *(cogongel* Tet.)
36. *Tringa minuta* Leisl. *(bungabeinguckel* see 29)
37. *Actitis hypoleucus* L. *(karambai ngukl) (karambathel* Tet.)
38. *Actitis incanus* (Gml.)
39. *Gallinago heteroeaca* Cab.
40. *Rallus philippensis* Briss. (*tarüt*) (*tareth* Tet.), *terīd* red cap see stories 13 a. 19 a. 115, when there is a noise it is vociferous.
41. *Rallina fasciata* (Raffl) *(olaratta)*.
42. *Ortygometra cinerea* Vieill. *(sungórok)* (WALL.: *sngóroch*) *sngórŏg* see story 13. Ngardok = Lake.
43. *Porphyrio pelewensis* H. a. F. *(vek) (wak* Tet.) *vek,* swamphen, in the taro patch, see bai 132 IV[a] see pl. IV[b] left at the bottom, XII[a] and XIV 16.

44. *Anas pelewensis* H. a. F. *(a tabarr) dabár* (WALL.: *dabár)* bai 24 IV[a] d.-pl. 8[d], bai 4 IV[a]. Duck beak
45. *Fuligula cristata* (Ray).
46. *Sterna longipennis* Nordm. *(Giregiria* HEINR.) *giregir.*
47. *Sterna melanauchen* Temm. *(Kirri girris) diregírĕs,* white.
48. *Sterna lunata* Peale (orval).
49. *Anous stolidus* (L.) *(Patáok makát) (Pathauak* Tet.*) badáŏg* booby or *magád l b*., ornam.
50. *Anous tenuirostris* (Tem.) *(Pataok korés) gărés l badáog* see story 19.
51. *Gygis alba* (Sparrm.) *(sogósok)* (WALL.: *sochósoch) sogós*ŏg see story 141. Bai 17 V[b] as a watch bird story 13.
52. *Puffinus dichrous* F. a. H. *(kokaijo)* (WALL.: *chocháeo) gogáio,* stories 117, 143[c]. Eggs are very popular. Bai 5 II[a].
53. *Phaëton candidus* Briss. *(túduk)* (p. 283 Sem.: *karamlál* see 30) (WALL.: *dúduk).dúdŭk*-feathers as decoration.
54. *Dysporus piseator* L. *terátĕr?* see story 88[a].
55. *Dysporus sula* L.
56. *Graculus melanoleucus* Vieill. *(trójok) deróiŏg,* see story 10, bai 5 IV[b], d.-pl. 2[c].
57. *Tachypetes Aquila kĕdám, kĕdám* frigate bird, see story 18, name of the bai’s gable board.
58. *gotílĕg a kĕlát* “axe of the mullet” thus, obviously a sea bird, maybe nr. 54, see bai 97 V[a], A. B. MEYER 81 pl. 5 row 4; *kindurgúmĕr* (WALL.: similar 19), *mengallíich* WALL., *mangalúiip,* (see nr. 14) are words that could not be identified, see also the monster bird Pëágĕd arsái story 167, bai 14 III[a].

Additional flying animals:

59. *gólik* (poss.: *golkil) Pteropus* sp. megabat, hunt, rubak-food see KEATE p. 193; many times mentioned in the legends see stories 91, 189, 204. Name of a bai’s beam. Bones, Claw.
60. *găsisualik* bat. Ornament.

Palauan names of Birds.

badáŏg
bakai
belógol
bĕngobaingukl
bīb
dabár
delărók
derarik
deróiŏg
diregires
dithalior
duduk
gabagap
gaiep
galiĕmasag
gareslbadáog
gerruk
gesug
getitalial
gogaio
gokak
goloteógĕl
gotíleg a kĕlat
goubusog
karambathel
karambeingukl
karamlál
karamudrenges
kedam
kiúiĕd
kokongel
kuél
kusuk
laib
malk
mngaluliú
melim a delepdep
mukrungukl
ngiramolobáob
olaratta
orval
rubuógĕl
segóu
sisebangiau̯
sisobarczek
sngorog
sogósog
tangadik
terater
terid
tutau
ul
urgumel
vek

2. Terrestrial Animals.

a) Snakes.

bersóiŏg [1] (poss. *bersëgél)* (WALL.: *peersöoch)* illustr. 3 from a watercolor of E. K., *derebetutú* reddish coloring (bai 23 II[b]), has the distinguished head of poisonous snakes, but it is lazy, seems not to bite a lot. People say, that from time to time it bites pigs into their legs, which die because of this; bai 23 II[b] it is depicted catching birds, thus sometimes it must be rather quick. Length 50——70 cm. Is feared as a galid spirit (see story 207) and as mother of Gorágël (story 13), see also Melekéiok Vol. 2, Vol. 3, further on Góbakraibĕdagál story 17[a]; then stories 117, 125, 128, 154, 173[a], chant 215 a. 221. It also is relevant with the dead Vol. 3. Money ornament, divination, tattooed.



Fig. 3. Bersóiŏg

bageĩ money-snake story 113.
kamairs (WALL.: *kamá irs)* small snake in the mangroves, bites, but is not poisonous.
mangerengér sea snake *Platurus colubrinus*, long, thin, black and white striped, does not bite, not poisonous. Inventor of the weir, see story 8, see also stories 11, 14, 30[a. b], 98 a. 158.
debĕdebĕs e galang sea snake, green and white story 84[b].
ngúiĕs (WALL.: *nguüs)* green tree snake see story 156. (End of the feast Vol. 3).

b) Lizards [2], Frog.

bĕrĕbúr (KUB. II, p. 129 *burbur)* yellowish gekko variety, see *segáség*.
galaiegang a *galid*-lizard, see stories 215 a. 17[a], black, in the bush.
gamáidegedúi green lizard, see story 19, 188[a].
golubás (WALL.: *golubás = tudáol* big brown lizard). *Varanus* see story 40, Vol. 3. Gorekim a. story 10 Vol. 4, , see Vol. 5, illustr. 5[b] a.
ius crocodile see fish.
mangadelúl water lizard.
meletuemúdĕs (WALL.: *mletemúdes)* see story 188[a]. Black, weak stripes.
ngerengél 'lë golú ("echo") black lizard see stories 148 a. 188[a].
segăség the gecko (see *bĕrĕbúr)* used for divination, see Vol. 3.
tudeaol see *golubás.*
dagedăg (*dagésŏg*) (WALL.: *dechädech)* frog; see story 17[d], 215. Bai 16 ornament in rows, Vol. 5 ill. 5[c].

[1] Scientifically unknown, unfortunately the one, which was our model, was not taken along, due to the above-mentioned reasons.
[2] lizard see story 15.

c) Mammals.

babi (poss. *babingél)* (Malayan word) pig, obviously introduced by Malayans; Palauan word *melikl* rarely used; the poor land is not fit for feeding, see Vol. 3. Sometimes wild ones, story 69[c].
bëap (poss. *bëpúl)*, also *bëbelók*, rat. Stories 69[a], 90, 150, 189. Bai 69 a. 115, Vol. 5, illustr. 9.
bilis (pilis) dog, introduced d.-pl.7[f], 13[b] a. 28[e].
gatu (katu) cat, introduced, though just like the pig, obviously already a long time ago, as it can be found several times in legends, see stories 8, 118, 159[a], supposedly originating from Ngulú (story 69[b]) or Mógemog (story 8) illustr. Vol. 3.
kaming goat introduced see story 92[b] a. 159[b].
sukerí, also *monki*, Engl. (WALL.: *sigóu)* monkey, not existing on Palau, people saw it on Malayan vessels. Sculpture Vol. 3.
cattle (introduced 1791, see Vol. 1) and gone wild. Sculpture Vol. 3.

d) **Insects, Worms** etc.

bembangel WALL.: small ant.
bangikóĩ butterfly Bai 15 gable illustr. 8 a. in Vol. 5, Vol. 2; pupa *nglas* see Vol. 3.
biboik ungeómél larva.
eáiĕs (WALL.: *eáes)* fly, small *iáng* WALL.
derchoás small red coral WALL. see *gauás*.
gabúd grasshopper.
galadngikl bee, small kind, which often builds its combs on the bai.
gamaióng (WALL.: *chemaeóng)* firefly.
geiékl worm, also *Carabus*-larva, which is not eaten (see *geiúl* 7).
gësúg labuókl moth, "owl".
chetór WALL. ant variety, brown and with long legs.
gud (WALL.: *gud)* louse; nisse *ureg*; story 28[a].
gauás (WALL.: *choas* black with acid juice) coral, variety of millepode.
ius l pelú scorpion "crocodile of the land", small, rare.
kadip (WALL.: *chedib)* ant.
mangidáp spider (spiderweb *dageĩl)* see story 12, illustr. bai 49, illustr. 102[b] .
marangd (*marand* WALL.:) coral, variety of stony coral.
nglai see *bangikoi* illustr.
plsisk small black ant orn.
rekas (plur. *arkás)* (WALL.: *ergás)* mosquito, many on Pelíliou p.-Vol. 2, Origin story 175.
tragasu centipede story 17[a] a. p.-Vol. 3, *gĕvul*
topkapk scale insect. WALL.

3. Fish, Whales, Dugong, Turtles.

abbreviations: sp. = spine, d. df. = dorsal fin, pf. = pectoral fin, vf. = ventral fin, af. = anal fin
All pict. belong to illustr. 6, double ones a, b, a. c are from different illustrators; l.h. means “drawn with the left hand”. In addition, there are many depictions of fish. A big breeding place is close to *a* Iraĩ (story 11); for *kĕlát* nearby Pelíliou; fish spawn *desál*. Fresh water fish are: *besagámĕl, gáoĕl, gouklílt a gai, kitelél, klakesól, mobrĕk*; fishing in p.-vol. 3.

a.

ái WALL. haddock.

b.

bagungór *Variola louti*? pict. 1, (KÜHNE 15) *see temakaĩ.*
balái (E. K. 36, ♂ 37 ♀) *Acanthurus lineatus*, ♂ brightly colored.
(m) bang *Mullus*-family, goatfish, especially the variety with the barbels extending to the pectoral fin, grey, red eyes. Bai 18, Bai 22 II[a], pict. 2[a a. b]. Varieties: *bang l díong* (bai 94, KÜHNE 7), *deg, gadebĕ-sóbŏg, galdepsúngĕl, gamísĕg, gasamél, geróng l bang, goeásăg, túrang l bang, uleángĕl.*
bĕágĕd see *sekós*.
bĕáděl (see *ngĕmóiĕl) Scarus* with big hexagonal, spotted scales pict. 3.
bĕap see *dúkl* “rat”.
bĕap l kómud non-striped *kómud.*
bebáel similar *mĕás* see *pebáel.*
berdépĕk pict 4.
besagámĕl (WALL.: *pesechámel)* similar to *Pristipoma,* darters (E. K. 6) pict. 5, young *geludóud*, 30 cm *gamertegáp*, big, grey, with short head and big eyes, yellow lips, a black spot at the root of the pectoral fin, later on red. df. 10 sp. with red edge, af. 3 sp. Also in fresh water; catch Vol. 3, see *geibars,* see *gúdŏg, buls.*
bibrúruk bream, river Ngarsul.
bikl Diagramma sp.? (E. K. 4) dark, df. 12 sp. a. reddish, above the fleshy lip and in the corner of the mouth vermilion red spots; *laeding* variety. Secondary varieties: *bol'lë, ĕáus, bogól, debelig, galdĕ-gĕdúg, kĕlálk, koréu.*
blĕágĕd l tungg (see *tungg) Balistes verucosu*s Bl. Schn. (E. K. 51)
bilăg see *kălat*.
bogól see *bikl*.
boloběl (*Hemiramphus far* Forsk.) (E. K. 50) see *kíau* jumping fish a. *ngesúr* bai 18.
bórŏg pict. 6.
bubĕu also *ríaměl* (see tree). Ostracion without horns, yellow tail.
budŏg *Chärops macrodon* Blkr. (E. K. 43) (see *máměl)* with 2 spines like boar tusks, white stripe around the tail see story 192. br. and tail yellow. Bai 2 II[b.]
bukitáng octopus (see *lut)* see 7.
buls big sheep bream with bulging lips, grey. Bai 2 II[b].
búŏg see *sekós*.
bungúk *Astropteryx semipunctatus* Rüpp. ca. 10 cm long.

c.

d.

debūl *Lutianus*? KÜHNE 33.
deg *Mullus* variety obviously *Mulloides flavolineatus* Blkr, see bang. (E. K. 16) pict. 7, yellow longitudinal stripe, df. 1 a. 2 yellow, br., pf., a. af. pink. Form of a club Vol. 3, special fishing-baskets see Vol. 3.
degú, (see *ngĕmóiĕl* a. *gersúŏg)* see story 17[a], 61 a. 215 a magical bird (hen).
dekedekúked *Scarus* (see *ngĕmóiel)* brown and ruby colored.
delílĕg kl'láep small eels, often found in the taro patch, see *pagey*.
delóko see *gudŏg* similar to *Lethrinus*, small ca. 20 cm.
deldemágĕl see *ngĕmóiĕl.*
dĕle uíngĕl likewise.
delsóngĕl *Fistularia* dorsal are much valued; Vol. 3. Sent by club I to nr. III. Bai 48 see *ulag*.
déluai see *madesár*. Bai 108.
demirégĕl pict. 8 dolphin illustr. Bai 48, Bai 1.
demúl pict. 8 dolphin illustr. Bai 48, Bai 1.
depedépĕs a galáng (cut off taro stem boiled) *Syngnathus* = pipefish see story 88[a] a. 84[b] see *gobesós*.
derebaksóus see *gonggútĕl* pict 9.
derebetelói pict. 10.
deríngĕl (see *karamlál)* (E. K. 48) pict. 11, similar to Berschig, black spot on the back.
dĕrúdĕm (KUB.: Turutum, WALL.: *drudm*) *Diodon hystrix* see *goloduósog, telebúdĕl* and *tiau*, poisenous Vol.3, suck at 8 o'clock in the morning, teeth see Vol. 2.

Below: Previously unpublished photograph of clay figurines used by Elisabeth Krämer to work with Palauans on describing various fish shapes and species. Glass plate scan, Hamburg Museum.



desoměl pict 12.

dëságěl *Holocentrum* sp. squirrelfish (E. K. 27 a. 29), (KÜHNE 22) df. blood red, yellowish longitudinal stripes and fins, prominent sine at the gills; also simple red varieties. The betel spittle of a galid spirit caused the redness (see KUB. V, p. 63, story 14), see *kedáol*. Sweetheart of Gersói, story 193.

desúi see *sui* pict 13.

didai see *mar* conger, supposedly grows 7 fathoms long (12—13 m), yet only 10 cm thick.

didmage͡i see *máměl*.

dmai (KUB. V 62, story 14) a fish, not really good.

dmak see *tngot*.

dódĕg *Mesoprion Kasmira* Forsk. (KÜHNE 9). A. K. 81, Samoa *savane*, yellow wih 4 blue stripes.

dódĕs small fish, similar to *besagáměl* (E. K. 38).

dódu close to the family of *Lutianus bengalensis* (E. K. 38).

dórom young *melangmúd*.

dudálem *Coris* variety (see *máměl* a. *tngot)* (KÜHNE 26) green *Labride* with yellow stripe at the tail and a red iris, protruding teeth.

duderípĕk see *tngot.*

l dukl *Monacanthus* pict 14, hard skin, tail and fins with yellow edges, body green, at the tail 6 rows edged scales, in the lower jaw 2 gnawing teeth. Husband of *tĕmaka͡i* story 9 ending; see also story 187[b] a. story 74. Illustr. Bai 22 II[a], orn. Vol. 3, because diamond-shaped (compare Vol. 5, illustr. 2[h], other varieties: *beap, deialag, karáʻ(kl)dukl, gĕŭ*ílt, maés.

e.

ëáp see *madesár* pict. 15 excellent fish to eat. Lips thick "swollen" *tulʻl kedëpikl*, catch Vol. 3. Catch like ëáus.

ëáus or *ia͡us* *Diagramme* (*punctatissimum*?) (E. K. 5) see phot. 1107. Lip thick *tulʻl kedëpíkl*. Totem of the *a* Idíd-family Goréŏr (see Vol. 2).

eiliu chobúiĕl WALL. fish with big eyes *(búiĕlm*oon) = *ili*ū Samoa, *Acanthurus xanthurus* Blyth with big fins, see *piseg*.

g.

gabóug (WALL) see *gëbóug.*

gaeós illustr. bai 95.

gadáoŏg a. *gadeáog* *Cheilinus* sp. *Labride*, (see *máměl* a. *tngot)* (KÜHNE 35), small, pointed mouth, grey, body black-blue, head red dotted, up to 20 cm long. Bai 21 VI[a].

gadĕbësóbŏg see *bang*, obviously *Parupeneus multifasciatus* Blkr. (E. K. 20) pict 16 yellowish, on the back 5 black spots bai 2 II[b].

gadelúl maybe = *luléu*.

gadéng (poss.: *gadŭngúl)* shark dorsal fin *bagál* (poss.: *begelél)* pict. 17. Catch p.-vol. 3, p. 70, teeth p. 128, round wooden plates p. 141, bai beams pp. 200 a. 234, god p.-vol. 3, p. 237 see bai 27 IV[a], 87 VI[a], 115. Also part of this: *ngúies, maderart, matál, matmúl,malukeól, piall, riúg, úlăg l gadéng*, see stories 3, 8, 19, 172[a], 190. D.-pl. 25[c], 27[a], 28[b], etc.

gadengël bad a variety of *Apogon Amia* variety. (E. K. 76) pict. 18, see *magad l sebus.*

gadéng l bíal bai 22.

gadéng ugei e rul uriúl "shark from the front, ray from the back"; mentioned like this in WALL., drawn for me single-handed, pict. 19. Explanation missing.

gadíngs a kind of sardine, see *mĕkĕbúd* (WALL.).

gaderópk (E. K. 15) *Caranx* sp. see *gorovídĕl.*

gadúi or *gëdúi* bream pict 20[a a. b]. Money p.-Vol. 3. Bai 85, bai 136.

ZOOLOGICAL INDEX.

Fig. 1—9.

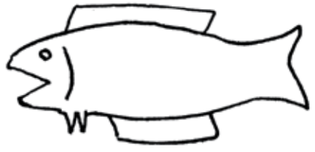


Fig. 1. bagungór.

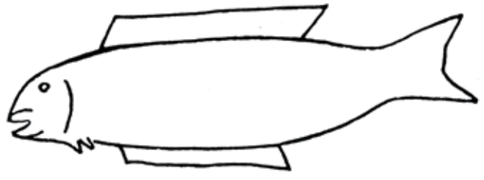


Fig. 3. bëáde§l.



Fig. 2a. bang.

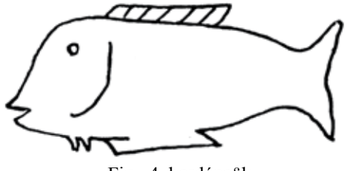


Fig.. 4. berdépe§k.

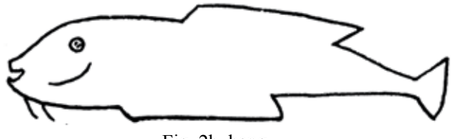


Fig. 2b. bang.

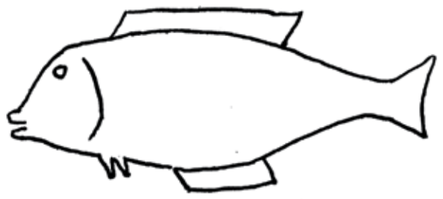


Fig. 5. besagáme§l.

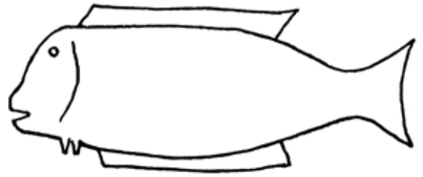


Fig. 6. bóro§g.

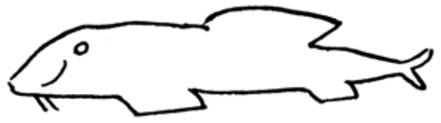


Fig.. 7. deg.

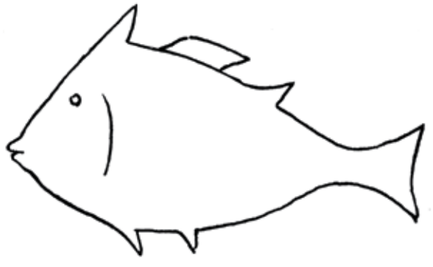


Fig. 9. derebaksóus.



Fig. 8. demirége§l demúl.



Unidentified photo; man and boy examining a dead *Ulepsugel* white-tip reef shark. Glass plate scan, Hamburg Museum.



gai Belone ferox.? young *mordúbŏg* haddock with a short beak and few teeth (E. K. 71) pict. 21[a a. b] quick, dangerous, 1–2 m long, see *ngal* a. *sekós*, see story 172, totem Melekéiok. Attack bai 140; god. D.-pl. 27 [e] middle.

gaitápĕl small coral fish: *Apogon orbicularis* C. V., *Dascyllus aruanus* L. etc.

galagil whale, black, 3–4 m long, see *medóp*.

galás Acanthurus triostegus L. 5 vertical black stripes. (E. K. 53). pict. 22. df. 9, pf. 1, af. 2, see *balai, eiliu.*

galdepsúngĕl Mullus-variety, small yellow vertical stripes, yellow spot on the back, iris red, blue worms on the head, black spot on the tail, fins purple shimmering. Bai 95. story 174, see bang.

galebíop Pristipomatide, close to *Caesio chrysozona* K. v. H. (E. K. 14) like a sardine, but bigger, the back greenish, with 2 yellow longitudinal stripes, venter reddish. Bai 22 II[a].

galékl Lethrinus variety; see *gúdog*.

galepĕt Anampses (like *coeruleopunctatus Rüpp*., see *ngëmóiĕl)* df. yellow with wide green edge, head reddish with a green stripe close to the eye, which is close to the horizontal band; *mákĕd l. g.* a dirt drawn

galipĕl búog see *tngot*.

galevíkl pict. 23.

gál lebesói (WALL.: *chalbesói)* coral fish: *Tetragonopterus vagab*. Blkr. (A. K. 88) *Tetragonopterus Meyeri* Blkr. (E. K. 12[b]), *Heniochus* d.-pl. 27e, *Heniochus auriga* Blkr. (E. K. 10). pict. 24[a a. b] and so on. Name of a gable's board see Bai 133 east gable, beautiful image Bai 16 on top, pl. X[a], see story 186[a]. Also part of this: *klbóub, temungúl, tingeléngĕl, ngumk.*

gamertegáp (see *besagámel)* small grey bream.

gamesiór red with 1–2 black stripes at the tail.



Geoasag and mesakalat parrotfish. Glass plate scans, Hamburg Museum.,



Fig. 10—17

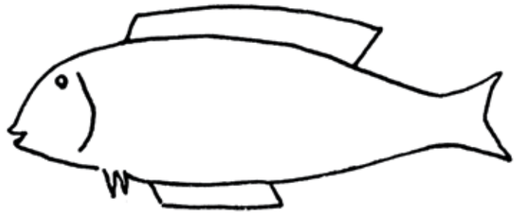


Fig. 10. derebeteloi



Fig. 14a. l dukl

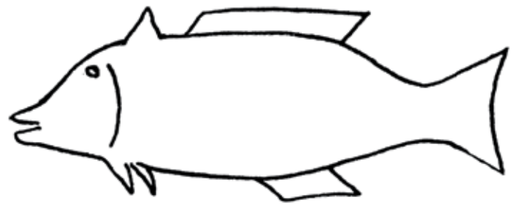


Fig. 11. deringel



Fig. 14b. l dukl



Fig. 12. desomel

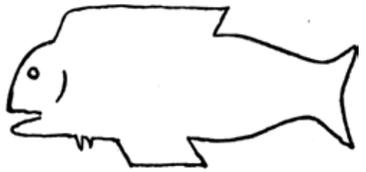


Fig. 15. eap



Fig. 13. desui



Fig. 16. gadebesobog

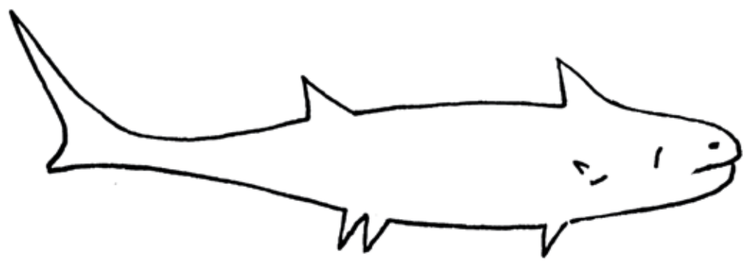


Fig. 17

gamisĕg see *bang*.

gáoël *(Chanos salmoneus* Forsk) (E. K. 72) silver, pointed head, like grayling only df. 1 pointed and df 2 missing; on Kusae in brackish pond Keméng, called *bolea*. Bathing water *a* Imeúngs. Bai 128 IV^{b}.

gapsál Theutis variety (KÜHNE 34) see *klsebūl.*

gárangĕl *Naseus* sp. (see *gonggútĕl)* (KÜHNE 4), bluish black striped, red lips, yellow line from the cheek and eye to the tail, where 2 thorns are in an orange spot. pf. bluish, vf. a. af. yellowish.

garm Bonito general "animal" see *gorovídĕl.*

garmél a marangd "animal of the coral" *Acanthurus* dark with yellow. (KÜHNE 5) small fish Fig. 25.

gasagíd *Scorpaena-Pterois* varieties, (A. K. 80).

gasamél see báng

gasáu = *ulú* see *kĕlát.*

gasbekái young *mesekūk*.

gaseáog *Labridae,* grey, head with red dots, blue tail, df. red.

gasëgíd see *gasagid.*

gaséngĕl *Arcanthurus gahm* Forsk. (see *mesekūk)* (E. K. 35) pict. 35 a. 36 see *gesengel;* dark, vf. yellow at the edge, a white stripe at the tail, not much pronounced.

gatítĕl Glyphidodon yellowish, similar *mud,* see *klibei.*

gĕbós Solopsis cilia (E. K. 47) pict. 26, reddish, yellow iris, blue lips, line in the middle yellow dots, df. 10, vf.1, af. 3. On the back a short white line, see *madal a garm*.

gĕbóug or *gobóng* (KUB.: *Kabóub*, WALL.: *gabóug)* pict. 27, caught with the flying hook, see *gúdõg*.

geiálăg *Monacanthus* sp., ca. 10 cm long, green, with a big thorn-like big spines, see *dukl*.

geibárs *Prisipomatide* 10——15 cm long, light longitudinal stripe, pict. 28, see *besagámel*.

geiúr see *tĕmakái* (E. K. 78) grey with black dots and spots, yellow ring around the eye.

geitapĕl Fig. 29.

gĕlebúitĕl see *madesár*.

gĕlevél see *maked g*.

gĕlúg pict. 30.

gemregórŏg see *mirogorog*.

ger Fig. 31.

geremūg *Acanthurus*, completely dark, (E. K. 28), Fig. 32, see mesekuk.

gĕróng see *madesár*.

geróng l bang (see *bang)* obviously *Parupeneus Barberinus* Bkr. long barbels, black spot at the tail, (E. K. 19), bait Vol. 3.

geróng l bung Bai 22 IIa.

gersúŏg *Coryphaena* ray finned fish (KUB. V p. 61 *kersúuk,* young *dugúu* (see *degú);* pict. 33. Illustr.: Bai 16 a. Bai 117 IV^{a}, see *mokoróker* a. *tekú.* Catch Vol. 3.

gesál catch Vol. 3.

geséngel Fig. 34$^{a\,a.\,b}$ = *gaséngĕl?*.

gĕsimk see *kĕlát*.

gĕsívĕl see *gúdog* pict. 35.

gĕsúg similar to *Platax* dark grey and bronze colored. (E. K. 70) close to *Trachynotus maxillosus* Cuv. Val.

gĕuílt see *dukl.*

gobesós pipefish variety pict. 36, on the top straight, bottom side curved (see plants), see *depedepes.*

goeásag goatfish Bai 55 V^{b}.

Fig. 18——22.



Fig. 18. gadéngël.



Fig.. 20b. gadúi.

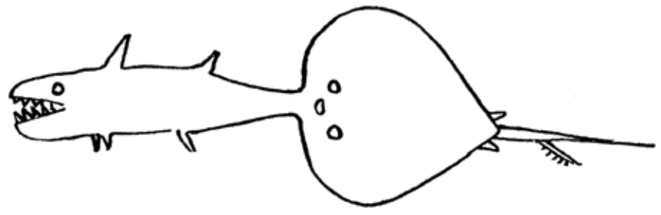


Fig. 19. gadéng ugei e rul uriúl.

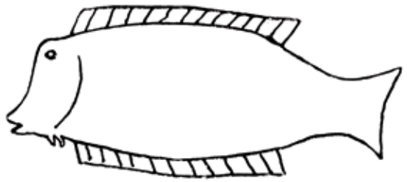


Fig. 20a. gadúi.



Fig. 21b. gai.

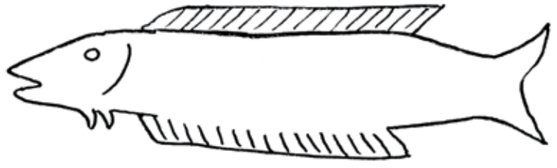


Fig. 21a. gai.



Fig. 22. galás.

gogáět *Belone* variety, see *sekós.*

gok *Exocoetus* flying fish, see story 70. Bait for catching sharks. Vol. 3.

gokárd pict. 37.

gólik "mega bat" fish, pict. 38.

goleuelág (WALL.) short thick eel, see *kitelél*, very snappish.

golëu val'lag sea monster Bai 55 VI[a].

goloduósog a kind of *Diodon* see *derúdem*.

gólug see *tngot.*

golúgĕp pict. 39 see *mangárd.*

gomekutútau see *madesár.*

gomirogórog (WALL. *gimir* . . .) see *mirog.*

gomóŭg *dekĕl* from *omóŭg* "to break" a "bamboo punt", *Myripristis* (E. K. 58 Tomb.) so hard is the fish, see *karamlál*.

gomogúr *Lethrinus* variety, see *gúdŏg.*

gomud *Pimelepterus? Sparidae.*

gonggútĕl also *uonggútĕl,* the *naseus* varieties, especially illustr. Bai 12 VII[a], pict 41. Included: *derebaksóus, garángĕl, gúm, iala,mangai͡, malangasákl, sĕgóu.*

gorovídĕl (KUB. *horuídel,* WALL.: *choruídel) Carnx*, (E. K. 15) pict. 40 a. 42(?), belongs to the *madesár*-family, young *ragerágĕd*, *kers*, sportive *garm*, also *gaderópk, kerengáp.* Back green-golden shimmering. Bai 5 VII[b], 12 III[a]. Stories 174 a. 188[a]; the young ones are caught with gëókl see Vol. 3, old ones, totem, dancing figure.

gorópk *see madesár.*

gorúsŏg pict. 43. "pounder". ū

gosés = *lóug.*

gosúgĕd ë gúi see *ngëmóiĕl* pict. 44.

gotórd *(Scarus mikrorhinos* Bl.) see *ngëmóiĕl* (E. K. 17) pict. 45. Body green, venter and tail blue, fins with blue edges, blue-green wonder.

goukerël see bai 95.

goukīs *Belone* variety, see *sekós*, pointed beak, in front at the bottom thick; similar to *gogáĕt*.

gouklilt a gai fresh water fish.

gouvóir see *ngëmóiĕl.*

gúbei back black, venter red, *gúbĕl toágĕl* pict. 46. Bai 28 VIII a. Bai 115 IX[a].

gúdĕl (KUB. VIII p. 127 *Gudul)* fish from the deep sea (see *gúdŏg)* (E. K. 69).

gúdŏg *Lethrinus (Sparide)* (E. K. 62) pict. 47 (illustr. see Samoa Inseln vol. II, p. 158) see story 83, catch Vol. 3. The following also belong here: *besagámĕl, delóko, galekl, galevíkl, gebóug, gësíuĕl, gudĕl, gomogúr, itotĕg, kesú, król, mangés, melangmúd, metungúi, mogúr, rekrúk.*

gúgot ráod "crouches in the mangroves" see *sekós*.

guól *Grammistes* sp.

gum *Naseues unicornis*, pict. 48, belonging to the *gonggútĕl*-family, young *berogúm*, log. Bai 11, 12 VII[a], 48, 114, 115. Catch Vol. 3.

Fig. 23—30.

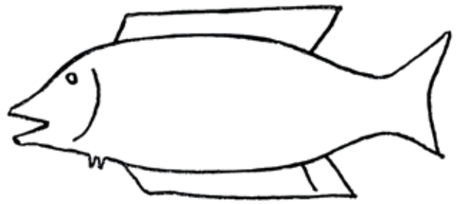


Fig. 23. galevíkl.



Fig. 24a. gállebesói.



Fig. 24b. gállebesói.

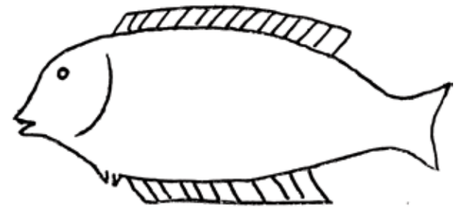


Fig 26. gĕbós.



Fig. 25.
garmél a marangd.

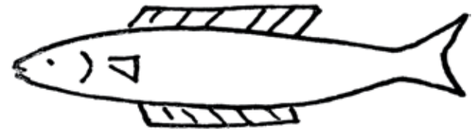


Fig. 28. geibárs.

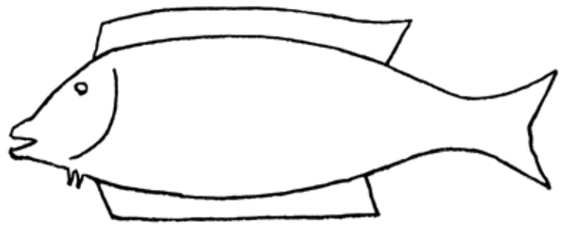


Fig. 27. gëbóug.



Fig. 29. geitapël.



Fig. 30. gĕlúg.

i.

iala see *gonggútěl.*

iaus see *eáus*.

iegád a mederárt black shark Vol. 3.

ibars.

ídek see *madesár*.

ilamrokl (see *tungg) Balistes undulatus* M. PARK with ondulatory red lines, very colorful, E. K. 43) (KÜHNE 12), very snappy story 49. Sclerodermier like *maés*, *lung* etc.ŏ

ilut komedáol (see *ngĕmóiĕl) Scarus* variety (E. K. 18) cherry-red, mouth with a green stripe, back green, df. in stripes blue, red green red green, tail blue and green; very colorful.

itápĕl.

itolĕg see *gúdŏg*. similar to Berschig, red mouth and red fins, a big black spot in the middle. Totem *a* Iraı̂ Vol. 2, catch Vol. 3.

a ius crocodile, Nagrsúl River and in Ngatpang see story 119. Not observed. Story 119, 175. Bai 132 III[a].

k.

káep see *ngemóiĕl.*

kalálk Bai 21 IV[a].

karadúkl red mouth story 187[b] see *dukl.*

karakldukl (or *karamár a medú) Zanclus cornutus*, pict. 49 (E. K. 61). Whip *keŏakaŏél* Bai 5 VII[b], Bai 18, story 186[a], similar *tingeléngĕl.*

karamár see *karakldukl.*

karamasūs *Ostracion* with horns, see story 182[b] and story 14, Fig. 50.



Unidentified fish. Glass plate scan, Hamburg Museum

Fig. 31—37.

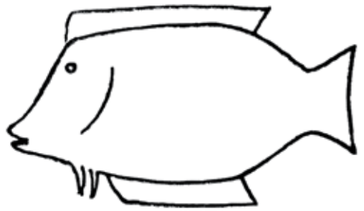


Fig. 31. ger.

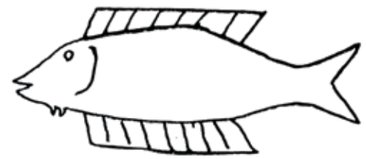


Fig. 32a. geremūg.



Fig. 32b. geremūg.

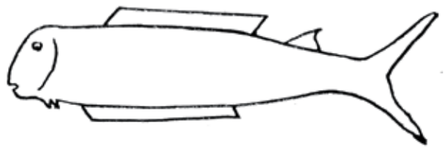


Fig. 33. gersúŏg.

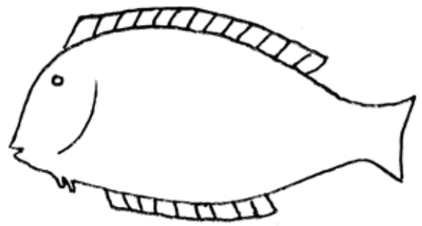


Fig. 34a. geséngel.



Fig. 34b. geséngel.

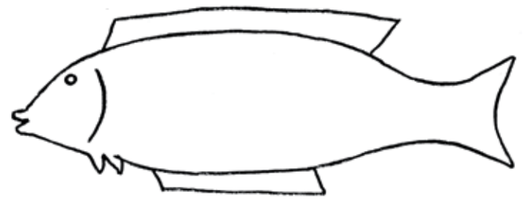


Fig. 35. gĕsívĕl.

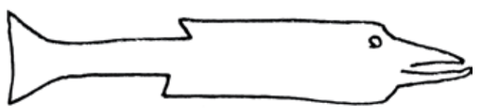


Fig. 36. gebesos.

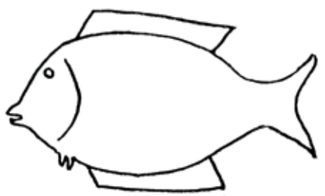


Fig. 37. gokárd.

kărămlál or *ketau͡* (*Myripristis* sp.) (E. K. 65), pict. 51 (Samoa: *malau)* called like the white-red tropic bird, "because the fish looks so red". Delicate fish to eat. Catch, see *gomóug dékĕl,psukl.*

kătiók from a terrestrial monsterstory 123[b], relative: *deríngĕl, kesebí, rëál*.

kĕam (*Platax*?) Silvery, tail and fins yellowish, as big as hand, fat; Fig.52, d.-pl. 28[b].

kebés *(kăvés)* catfish, in tightly packed schools underneath stones. Spine remains stuck in the skin.

kedáol (*Holocentrum)* (E. K. 57), Fig. 53 small red fish, see *deságel* bai 18 III[b] (frott. 78), also belong here: *blílăg, gësímk, mesekĕlát, ulú* or *gasau͡, ulekmīl*.

kedart pict. 54.

kedësau͡ supposedly eats rats, see d.-pl. 20[c] story 150. Catch; also a variety *k. liéngĕl* (E. K. 66) perch, similar to *Lutjanus,* pink with cone shaped teeth df. 10, vf. 1, af. 3.

kedóbĕl (see *madesár)* totem fish Goréôr (see Vol. 2), Melekéiok, Ngaramásăg etc.

kĕlát (KUB.: *Galat*, WALL.: *gelát)* Mugil, mullet (E. K. 7), big gill cover, reason for it bai 56 Va, young *gamerságal*, 1 foot *meráel dáob*, 2–3 feet *kĕlát*; catch Vol. 3. Totem-fish *a* Irai͡ (Vol. 2), Melekéiok; Pelíliou is considered to be the breeding ground see illustr. 10 in Vol. 5 a. Bai 152 but-gable.

kĕmĕdúkl (see *ngëmóiĕl) Pseudoscraus muricatus* C. V. Fig. 4, phot. 1291—2, Fig.. 56[a a. b], green blue, big scales, head like sawed off, hump on forehead, see *ngëmóiĕl* in schools *tëdóbog* (stories 11 a. 18), well known popular food fish, caught like *mesekūk*, young *kerdík*, 2 feet long *kemetíkl*, 4> feet long *lápĕlap*; Fig. Bai 12 III[a], Bai 21 IV[a], Bai 22 IVa, Bai 118 VII[b]. Totem Melekéiok. Catch Vol. 3, see d.-pl. 27[c] a. 28[a] on the right side, see *kesú*.

kemetkíl *kerdik* see *kĕmĕdúkl* Fig. 57. D.–pl. 28.

kerengáp (see *gorovíděl)* Fig. 58. D.-pl. 28[a], 4. position.

keróng see bai 94.

kers see *gorovíděl.*

kesako bait fish Vol. 3.

kesebokú (WALL.: *kesebegú)* moray eel Fig. 59, spirit Vol. 3, pict. 61. Name of main entrance into the harbor of Malágal, map 2, Vol. 1, *kumereu*, see *luléu*, see stories 1, 89, 160, 175, 183, 192. bai 2 II[b], bai 84.

kesebí see *deringĕl*.

kesgás WALL.: a fish.

kĕlálk see *bikl.*

kĕngol see *ngëmóiél*.

kesú *Pseudoscarus* (E. K. 46), Fig. 60 see *gúdŏg*, 20—–30 cm long, greenish round with many blue dots, without spines in the shallow water. Catch Vol. 3, see *kemedukl*.

ketau͡ *karamlál* Vol. 2.

ketíkĕt young *mogúr* Fig. 61.

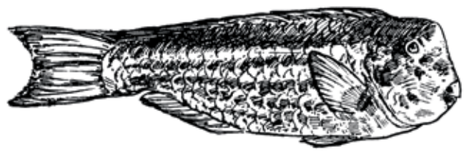
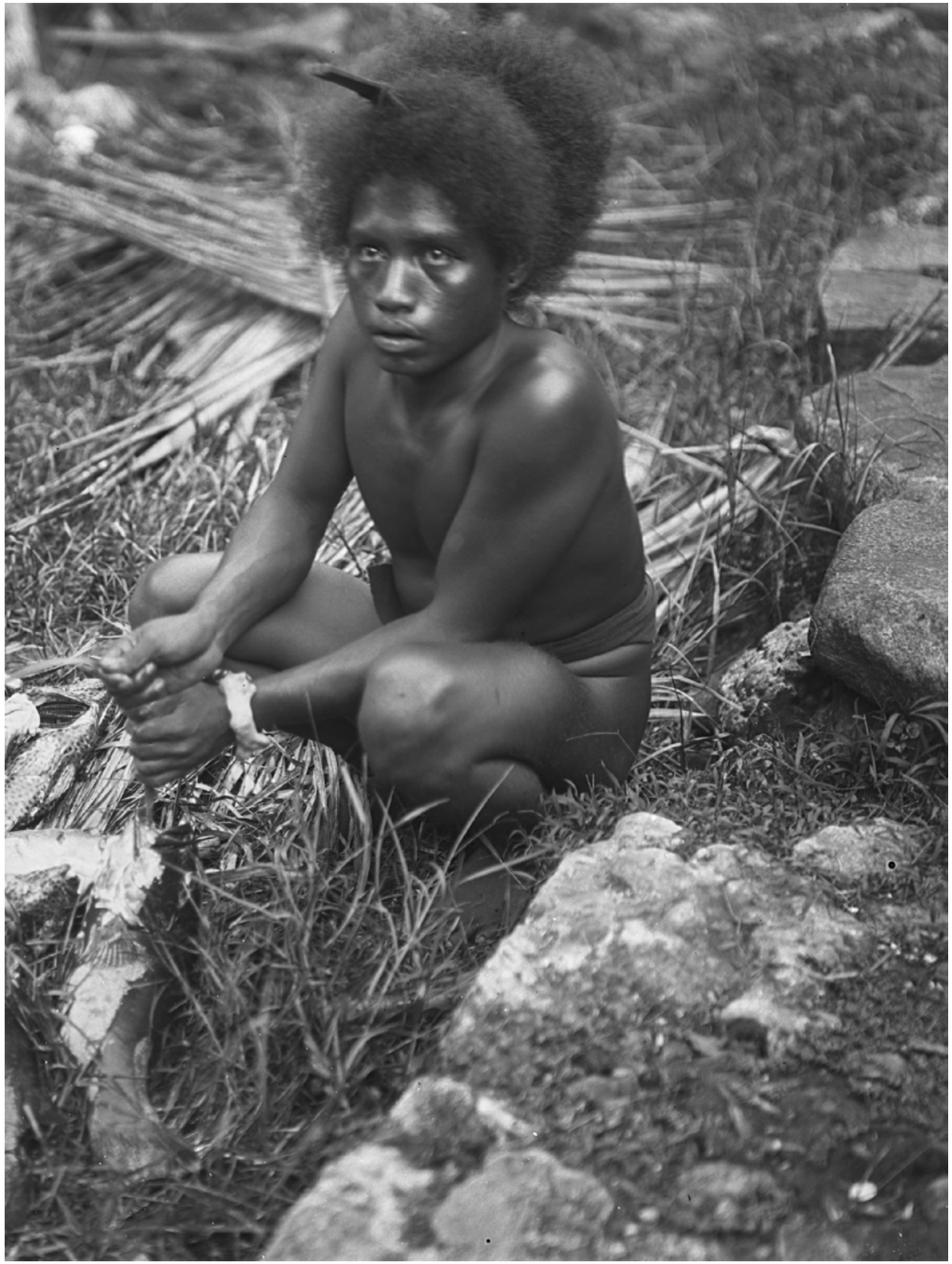


Fig.. 4. Kemedúkl from phot. 1291—2.

Next page: Palauan wearing a Dugong bone bracelet, and carrying a Kemedukl parrot fish.
Glass plate scan, Hamburg Museum.







Goilaol from Peleliu with fish catch. Glass plate scan, Hamburg Museum

kíau *Hemiramphus*; (E. K. 50) pict. 62, totem-fish, eats insects, in the mangroves, see games Vol. 3. D.-pl. 27[c] right see *bolóbol, ngesúr*.

kilérs re komedáol illustr. Bai 22 IV[b].

kitelél eel in fresh water up to 2 m long. A goddess in Ngurusár, see Vol. 2,(see *goleuelág)*.

kiúiĕd "starling black" *Carus* with red lips and green teeth, see *ngëmóiĕl.*

klakesól fresh water fish *Eleótris* sp. (E. K. 59).

klbóub *Chaetodon setifer* Bloch. (E. K. 10) see *gal'lebesoi.*

klërdëu see *máměl* (E. K. 30) green with red (similar *Cheilinus trilobatus*). On the head red worms and dots, eye blue and red ring, end of the fins red, tail end, tri-pronged. Orn. Vol. 3, see *gadáoag*.

kliál *Scarus* blue-red, colorful (E. K. 60), see *ngëmóiĕl*.

klíbe͡i *Pomacentrus* sp. black vertical stripes; also *Glyphidodon coelestinus* C. V. (KÜHNE 30) see *gatitél*.

klsebūl (also *kesbūl) Theutis* variety with yellow worms longitudinal, spines poisonous df. 1 (12), af. (7), story 53. catch Vol. 3. Here belong also: *gapsál, mëás, pebáĕl, pedūt, rékĕd.*

klsĕgeiép colorful *Julis* variety, (E. K. 44), pict 63, *Labridae* see *máměl.*

klúděl part of the *tĕmaka͡i*-family, df. 11, af. 2, small black dots (Ngarsúl), sharp, pointed teeth, totem-fish

kngot a fish, obviously similar to *tngot.*

kodúi.

kóiĕl young *mesekūk,* Fig. 64.

komorókŏr see *mokorókŏr* a. see *madesár*.

komud sheep bream (Vol. 3), yellow stripes on head and body see *buls*.

kotiko *(ketíkĕt?)* silver bream (KÜHNE 32). Catch Vol. 3, in the weir *bub l kómud*; see *beap l komud*.

krol (see *gudŏg) Chromis* sp. Fig. 65.

ksa͡u *Serranus* variety, obviously *albofuscus*, see *tĕmakái*.

kúling conger 3—4 m long. (WALL.: *kulíng* in the mangroves)

kúmerĕu moray eel (see *kesebŏkú)* see gaild-shrines. Vol. 3.

l.

lagár see *tĕmakái* red spots.

lápĕlap see *kĕmĕdukl* means "big" in Carolines and Ralik-Ratak.

lmál heavenly school of fish (see *mëás)* story 11. Bai 115 IV[b].

liengĕl see *kedësa͡u.*

lóug or *gosés* *Synanceia* see story 197, *delebák l loug* mouth of a trap Vol. 3. Spine chant 197, verse 25.

luáis *Scarus* reddish with a green tail see *ngemóiel.*

luléu moray eel according to WALL. see *kesebŏkú* a. *gadelúl.*

lúng *Aleuteres (Anacanthus) scriptus* (E. K. 52) 20—30 cm big. Fig.: bai 115 IIb, a thin dorsal spine above the eye, blue dotted (Kekla͡u) see *tungg.*

lūt squid (*Loligo*) pict. 66 see *bukitang* see 7.

m.

madál bai 95.

madál a garm *Scolopsis* sp. 20—30 cm long, blue at the top, yellow in the middle, pf. Red spots. *gebos*.

maderárt black shark bai 95 see *gadéng*.

madesár *Thynnus pelamys*, Bonito (see *gersúŏg*); here also belong: déluaí, ëáp, garm, gëlebúi*ĕl, gëróng, ui, gorovíděl, gomekutútau, gorópk, ídek, kedóbĕl, mekeam, mersád, mĕkĕbúd, róiŏg, smág, terekrík*

maés *Monacanthus* see *tungg, dukl.*

măgád l sebús *Apogon* sp. white with black dots on the tail; the "deaf *sebús*", here also belong: *geitápĕl, gadéngel bád, paoíŭl, psódŏg, sebús.*

Fig. 38—46.



Fig. 38. gólik.

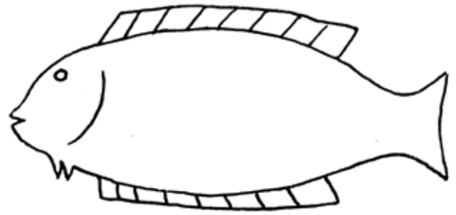


Fig. 41. gonggútĕl.



Fig. 39. golúgĕp.



Fig. 42. ?



Fig. 40. gorovíděl.

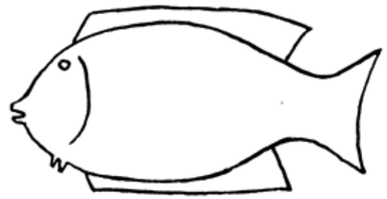


Fig. 43. gorúsŏg.

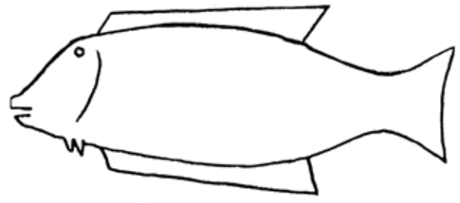


Fig. 44. gosúgĕd ë gúi.

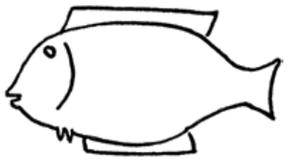


Fig. 46. gúbei.

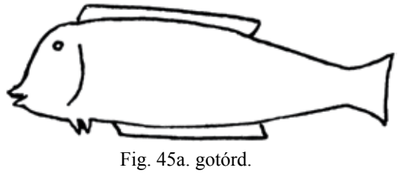


Fig. 45a. gotórd.



Fig. 45b. gotórd.

magúr silver grey bream with lead grey cheeks, long nose.

makĕd l galepĕt "dirty" *gĕlĕvél* (KÜHNE 8); *gĕlĕvél* or *galepĕt* see there.

máměl (Ralik *měm*)[1] big *Labride*, pict. 67, up to 2 m long, *terĭĕd* variety is grey like the bird, *didmageĭ* blue (see the plant *sís)*, young *ngíměr*, popular as a fat fish, especially the dorsal fin, see story 6, therefore, only for rubak, Vol. 3, Vol. 2, and story 204. Main totem-animal (story 193); catch Vol. 3, around May with huge fishing baskets on the w. side of Ulong in Bay Ngurumekáol (see story 17c,) and at the stone Milong (P. RAYM). Caught with hooks. Example for the government story 65 (bai 21 IV[b]), matriarch story 193. Here also belong: *búdŏg, dudálem, gadáoăg, goálăg, merúsŏg, klerdéu, klsegeiép. ngárengnoróděl*

mangái *Nasus* sp. see *gonggútěl* (E. K. 73), long, light grey, df. 5, vf. 1, af. 2 on the tail two edged scales.

mangárd see *golúgĕp.*

mangátau *Pseudoscarus* sp.? green blue (E. K. 24) Bai 21 IV[a], see *ngemóiĕl.*

mangés see *mesekūk* Fig. 69[a a. b].

marár see *mĕrár*.

mar conger Conger see *didai, mardingaol*.

mardingáol conger, hard tail, with which he pushes himself along in the sand; as dancer in story 187[a], as liberator 88a, Fig. 70 see *mar*.

martapetápĕk yellow *Scarus* with vertical azure stripes on the head and the body, see *ngëmóiel*.

mäsag black *Acanthurus*, obviously *A chirurgus*, because WALL. calls it surgeon or barber (see BREHM Vol. 8 (1892)), see *mesekūk*.

matál short and thick, yellow shark, brutal. when irritated and attacking canoes, see *gadéng*.

matukeól catshark in the mangroves, see story 197, totem Ngrīl *bl* I (Vol. 2) see *gadéng*.

mătmut (WALL.: *metmut)* stone shark, not dangerous, lives in rocky caves, thick, 1—2 m long, small teeth, see *gadéng*.

mëái "sacred" pict. 71, 1 m long, in open sea with sharp teeth similar to *gai*, caught with hooks, see bai 117 VIII.

mëás poss. *mesengél) Teuthis margaritifera* (see *klsebūl)* with poisonous dorsal spines. "Rain-Breeding-Fish", see story 11, Vol. 5 pl. XIII[a], catch Vol. 3.

medóp (WALL.: *medob)* whale, see *galagil.* Sperm whale Bai 138 II[b], pl. XI[a].

megede cheloél WALL.: a fish.

megúr totem Ngardolólok (see Vol. 2).

mekëam *Caranx* variety see *madesár* see KUB. VIII 127.

mĕkĕbúd (see *madesár)* "sardine"; catch with spear and net, Vol. 3, (see *tebér, gadings)* see story 10, 195[a]. (Melekéiok Vol. 2) a. story 113.

meked legalépĕt see *ngëmóĭĕl.*

melangasákl see *gonggútěl* Fig. see Bai 12 VII[a].

melangmúd (see *gúdog)* Fig. 72[a a. b], long, similar to *Lethrinus*, colored like a pickerel, yellow iris, young *dórom*, df. 11, vf. 1, af. 3, red spots at the mouth, cone shaped teeth. (KUB.: VIII p. 127 Malanmuth fish from the depth) caught with hooks and net. Catch, Vol. 3.

melëgĕs see *tĕmakái* bai 95.

melim ralm "water drinker" two longitudinal stripes Fig. 73.

melokidúp Fig. 74.

melóp l uél green turtle see story 197, see *uél.*

melúiĕs (WALL.: *melüis)* swordfish; "his sword" *ngarél* see story 197.

[1] see my work in Globus, vol. 88 (1905), p. 144.

Fig. 47—54.

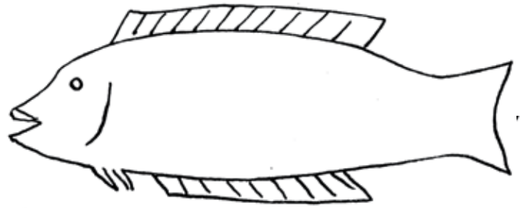


Fig. 47. gúdŏg.

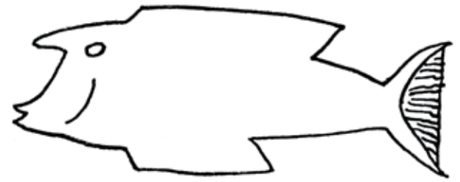


Fig. 48. gum.

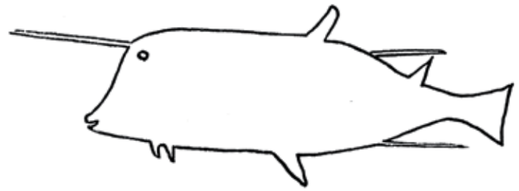


Fig. 50. karamasūs.

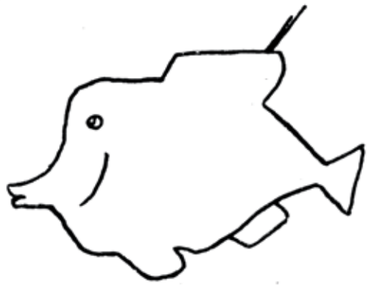


Fig. 49. karakldukl.



Fig. 52. këam.



Fig. 51. kedáol.

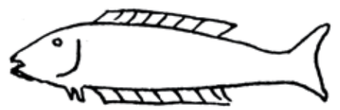


Fig. 53. kedáol.



Fig. 51b. kărămlál.

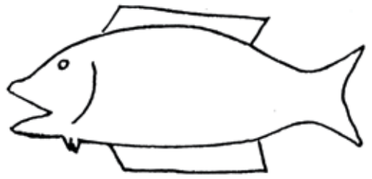


Fig. 54. kedart.

merabás *Acanthurus Olivaceus* Bl. a. Sch. see *mesekūk* (E. K. 68) (KÜHNE 19) Fig. 75. next to the eyes red thick stripe.

měrár (WALL.: *marár)* with yellow and blue longitudinal stripes. (E. K. 63) df. 13, vf. 1, af. 2, Fig. 76.

merird catch, Vol. 3.

mersád *Thynnus* variety see *madesár*.

merúsŏg *goálag* see *máměl.*

merús *ulegodog*. Fig. 77.

mesekělát claret-red *Scarus* see *ngëmóiěl* (see also *kělát)* Fig. 78.

mesekíu *Halicore* dugong pict. 79 (HOCKIN p. 56 *musague*, KUB.: *misogiu,* WALL.: *mesegiu*), important because of the atlas vertebrae used as bracelet, see Vol. 3, see KUB. I, 29; VIII 177, 181, 183, 188, see also almond fish in form of a dugong, Volume 3. Catch stories 39, 132, 180[a]; Bai 36 VI[b].

mesekūk (KUB. *misegúuuk)* similar to *Acanthurus nigros* (KUB. VIII, p. 242: Misogúuk A. GAHM see *gaséngěl),* illustr. 5 (A. K. 75) pict. 80. Body dark, blue fins, Af. with 2 red longitudinal stripes. Next to the eye a yellow spot. Big black spine at the tail, very popular food fish like *kěmědúkl*. On the gables of the Bai is a permanent place (see Vol. 3, Vol. 5) for these fish, young (10 cm) *kóiel,* 1 foot long *gasbekái*. 2 subvarieties distinguished: m. bad ”stone” lives off corals, m. *aimeū* yellowish. Catch *direkork* variety, Volume 3. Totem of Ngardolólok (Vol. 2), related: *gaséngěl, geremug, mangés, māsag, merabás, mesekung, pisĕg, uáës.*

mesekúng WALL. Schnepper-fish

melim ralm “water drinker” two longitudinal stripes Fig. 73.

melokidúp Fig. 74.

melóp l uél green turtle see story 197, see *uél.*

melúiěs (WALL.: *melüis)* swordfish; “his sword” *ngarél* see story 197.

merabás *Acanthurus Olivaceus* Bl. a. Sch. see *mesekūk* (E. K. 68) (KÜHNE 19) pict. 75. next to the eyes red thick stripe.

měrár (WALL.: *marár)* with yellow and blue longitudinal stripes. (E. K. 63) df. 13, vf. 1, af. 2, Fig. 76.

merird catch Vol. 3.

mersád *Thynnus* variety see *madesár*.

merúsŏg *goálag* see *máměl.*

merús *ulegodog*. Fig 77.

mesekělát claret-red *Scarus* see *ngëmóiěl* (see also *kělát)* Fig. 78.

mesekíu *Halicore* dugong pict. 79 (HOCKIN p. 56 *musague*, KUB.: *misogiu,* WALL.: *mesegiu*), important because of the atlas vertebrae used as bracelet, see Vol. 3, see KUB. I, 29; VIII 177, 181, 183, 188, see also almond fish in form of a dugong, Volume 3. Catch stories 39, 132, 180[a]; Bai 36 VI[b].

mesekūk (KUB. *misegúuuk)* like *Acanthurus nigros* (KUB. VIII, p. 242: Misogúuk A. GAHM see *gaséngěl),* illustr. 5 (A. K. 75). Body dark, blue fins, Af. with 2 red longitudinal stripes. Next to the eye a yellow spot. Big black spine at the tail, very popular food fish like *kěmědúkl*. On the gables of the bai is a permanent place (see Vol. 3, Vol. 5) for these fish, young (10 cm) *kóiel,* 1 foot long *gasbekái*. 2 subvarieties distinguished: m. bad “stone” black lives of corals, m. *aimeū* (see photo K. 1201—2) yellowish. Catch *direkork* variety, Volume 3, Totem of Ngardolólok (Vol. 2,), related: *gaséngěl, geremug, mangés, māsag, merabás, mesekung, pisĕg, uáës.*

mesekúng WALL. Schnepper-fish

metmut WALL.: hound shark see *mătmut.*

metungúi (see *gúdŏg)* Fig. 81 brown with white dots, fins reddish, red spot at the edges of the gill cover and at the beginning of the pectoral section.

Fig. 55—62.

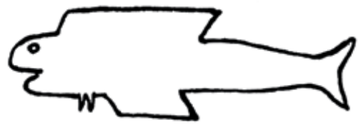


Fig. 55. kelat



Fig. 59. keseboku

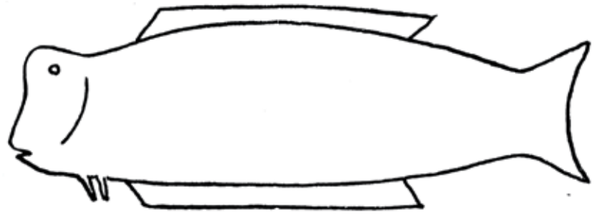


Fig. 56a. kĕmĕdúkl.



Fig. 56b kĕmĕdúkl.

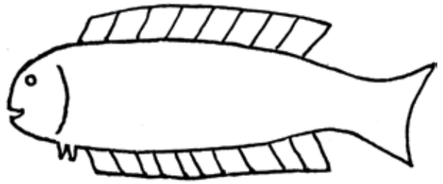


Fig. 60. kesú.

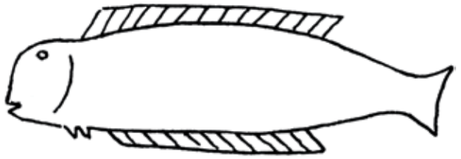


Fig. 57. kemetkíl, kerdik.

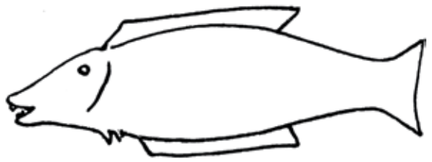


Fig. 61. ketíkĕt

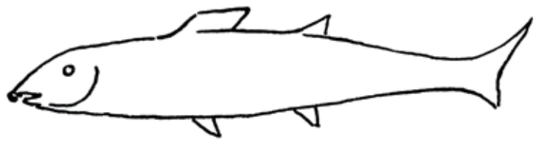


Fig. 58. kerengáp



Fig. 62. kíau.

mirogórŏg young *tëmakái*, see story 9, see *gomirogórog*, *gemregorog*.
mobrëk fresh water fish.
mogalás see *galas* bai 95.
mogúr (see *gúdŏg*) young *ketíkĕt,* curcuma-yellow lips, blood spot on the breast and gill cover. Catch Vol. 3.
mokorókŏr (*komorókor* ot *Tekú*) the yellow fin tuna *Thynnus germo* (see *madesár*) (E. K. 9), bigger than *smag* (E. K. 9). Totem-fish of Goréŏr Vol. 2, see story 17[c].
molokidúp see *ngëmóiël*.
mordúbŏg young *gái* (story 197).
morogúbël *Epinephelus urodelus* Forst. (E. K. 49). Df. 9 spines red, on the tail two white lines, see *temakái* a. *paselokik*.
mud *Glyphidodon* sp. (see *gatítël*) black, *mud logol* with a white spot on his back (Labride) Fig. 82.
mŭl see *ngëmóiël* (E. K. 22). *Pseudoscarus* (close to *jantochir* Blkr.) blue-green with pink stripes.

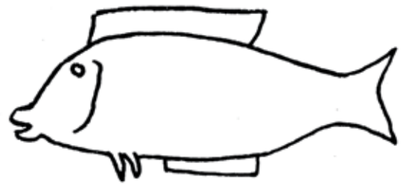
ng.

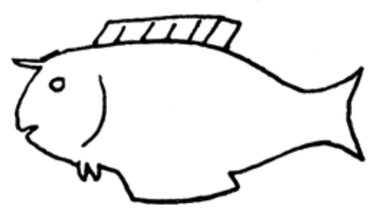
ngăl or *ngălngal* (WALL.: *ngelngal) Belona* with a long beak and many teeth (E. K. 71[a]), 1—2 m long, in the inland lakes, similar to *gai*. Fig. see bai 117; also a kind of shark in the lagoon.
ngarengoródël (WALL.: *ngerengeródel)* see *máměl*, purple, yellow eye, see bai 22 II[a].
ngëmóiël (WALL.: *ngemóel)* big *Scarus* family, called like this, because it is smooth like a spear without barbs *(nglemóiël* Vol. 3), highly valued food fish, but not very fat; people say that they eat their oil in order to care for their skin, therefore only their liver is fat, especially *deldemagël* and *mangátau̯,* colored in excess. Parotfish with a beak, especially a grey-green variety, 20—30 cm long, a *Pseudoscarus*. Here also belong: *bëádël, dekëdekúkëd, deldemágël, degú, dëleuíngël, galepët, gosúgëd ë gúi* (see plant), *gotórd, gouvóir, ilut re komedáol, káep, kĕmĕdúkl, këngól, kiúiëd, kliál, luais, mekéd legalépët, (mesekĕlát), mangátau̯, mortapetápek, molokidúp, mul, ngésngis, ngiáog, otór, pëádël, peságël utengél, sageiĕr, sebeúkl, ulóitoágël.*
ngésngis see *ngëmóiël*.
ngesúr *Hemiramphus* (see *bolóbŏl, kíau)* square, blue and silver, two blue longitudinal stripes, half the lower beak red.
ngiáog *Pseudoscarus* (see *ngëmóiël)* (E. K. 1) pict. 84 whitish bright, with yellow tail, df. a. af., ca. 1 foot long. Caught in the fishing-basket, with a sharp spine (story 16); shoal of fish scatter to all sides (story 194); at *a* Irai̯ big brooding ground. Bait Vol. 3.
ngiměr Fig 85.
ngívŏt or *ngiúĕt* (see *mámel* a. *tngot) Cheilinus inermis* Forsk., ca. 1 foot long, black middle line, including one pink stripe, see *gadaoag*.
ngúiĕs a shark 3—4 m long(see snakes) bai 95 see *gadéng*.
ngulak *Fistularia*? see *ulag.*
ngumk *Holacanthus diacanthus* (E. K. 39) Fig. 86 see *gallebesói.*
ngungíĕdil see story 35.

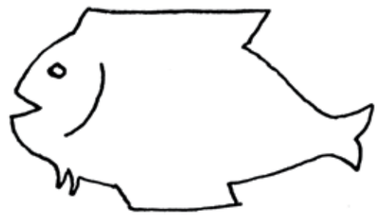
o.

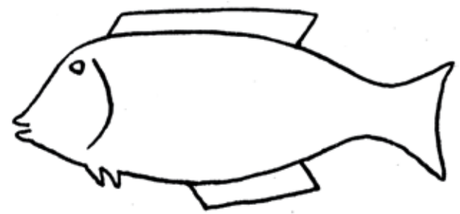
oagad see *sekós*.
otór see *ngemeoiël.*
omóug dékël (see *gomóug*).
oukerël WALL. see *gou* . . .

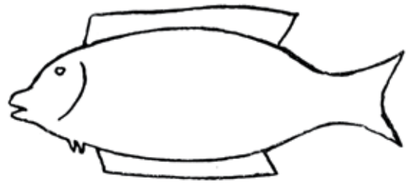
Fig 63—71.

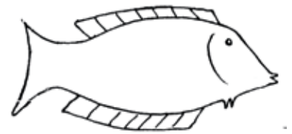

Fig. 63. klsĕgeiep.


Fig. 68. mangái.


Fig. 64. kóiël.


Fig. 69a. mangés.


Fig. 65. krol.


Fig. 69b. mangés.

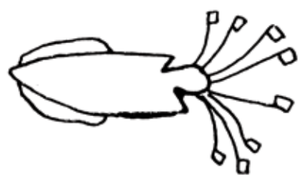
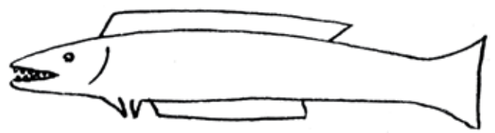

Fig. 66. lūt.


Fig. 70. mardingáol.


Fig. 67. mámël.


Fig. 71. mëái.

p.

pagey KUB. VIII, p. 242 eel in the taro swamp, see *delileg*.
paoíul to *magád l sebús*.
paselokík close to *morogúbel* (KÜHNE 16). Fish from the deep sea, see *těmakái;* (KUB. VII, p. 127 *Serranus louti Pasalohik*).
pebáěl see *klsebūl* see Vol. 3.
pelái WALL. a fish.
piall WALL. shark, see *gadéng*.
pikěl see *bikl*.
pedūt see *klsebūl.*
peságělutengél see *ngëmóiěl.*
písěg (see plant) *Acanthurus xanthurus* Blyth. batfish (A. K. 84) Fig.. 87 see *eiliu*.
pkngót *Hemitautoga centiquadra* Blkr. and *Julis dorsalis* Q. a. G. Blaker (E. K. 31, 55) similar to *sisīl,* however the fin is red, the tail s yellow, see *tngot*.
plilech WALL. small fish.
psódŏg (see *magad l sebús* a. *telebúdel*) *Tetrodon imaculatus* Bloch.-Sch. var virgta Rich., Fig. 88, see story 187a, black and purple shimmering, 15—20 cm; mangroves. D.-pl. 25[e].
ptungg see *tungg.*
psúkl obviously *Myripristis* Blkr. (E. K. 21) Fig. 89, red with black tips of the fins, see *karamlal.*

r.

rai flatfish pict 90[a a. b] (Vol. 3) see story 188[b], in Ngarsúl eaten only in bl. nr. II because of the many galíd. Fig. bai 13 IV[b], d.-pl. 25[b].
reál (see *karamlál) Lutianus* sp.
rékěd *Theutis*, see *klsebūl, gapsál*. (E. K. 2 ¢, E. K. 3 ™) yellow and blue with blue and yellow worms, df. 13, af. 7, eaten raw, Vol. 3, bai 18 III[b].
rekěrékěd suckerfish Echenéis bai 18 III[b].
rekrúk see *gúgŏg* (see KUB. VIII, p. 127 Arakrúk) fish from the deep sea.
remógŏl see *těmakái*.
ríaměl (= *bubëu?)* Fig. 91.
riúg shark Vol. 3 see *gadéng*.
ródŏg *kebúi* “miracle fish”, see *tngot*.
róiŏg see *madesár.*
rsīl *Serranus* black with blue dots see *těmakai͡.*
rúl sting ray,- Fig.. 92. Spine *rus*, speared Tetens p. 286, liver is eaten raw, stories 58, 145, 164 a. 186[a c], see Vol. 2, Vol. 3, file 125 a. 190, spine 128, 201. D.-pl. 2[e], 21[e], 28[a].
rumëkeu Fig. 96, bai 140.

s.

sage͡iěr *Pseudoscarus* (close to *capistratoides* Blkr.) green and pink (E. K. 25) see *ngëmóiěl*.
sakai.
sebús *Apogon* sp. bai 18 see *mágad l sebús*.
sebús l bad Fig. 94.
sebús l toágěl Fig. 95.

Fig. 72—78.



Fig. 72a. melangmúd.

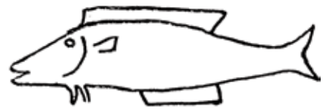


Fig. 72b. melangmúd

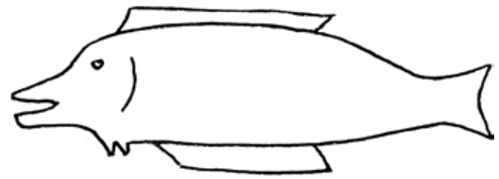


Fig. 73. melim ralm.

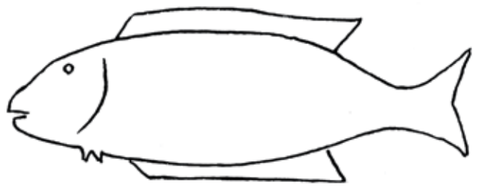


Fig. 74. melokidúp.

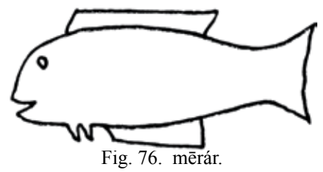


Fig. 76. mērár.

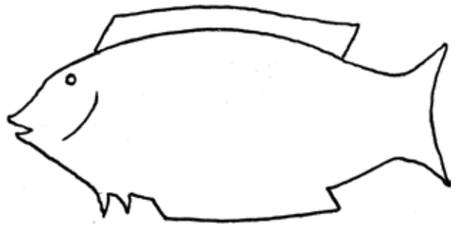


Fig. 75. merabás.

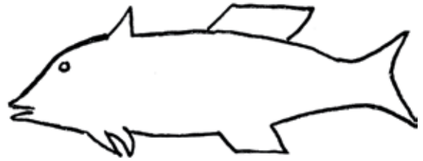


Fig. 77. merús ulegodog.

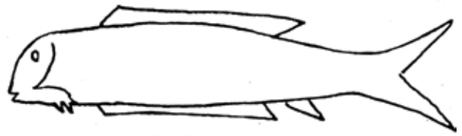


Fig. 78. mesekēlát.

segīl Julis variety see *ngëmóiël, tngot*.

sĕgóu see *gonggútël*.

sekós *Belone* sea needle, Fig. 96[a, b, c], speared Vol. 3, as a racer in story 184; distinguished are a male see *sagal* and a female see *dil*. Also added are: *bëágĕd, búŏg, gai, gogáet, goukís, gugotráod, ngal, óagad, sogóu.* Fig. Bai 120 II.

semailakĕd, sióked also *sikĕd e kúkĕt* *Blenniidae*, black, ugly, short head; 10—20 cm, considered to be the king of fishes'.

sisīl (see *tngót*) *Coris pulcherrima* Gthr. (E. K. 31[b]) Fig. 97, elongated, teeth protruding, blue, head green stripes, also on the fins, tail blue, green, yellow, red; dotted sole see *tngot*.

sives e kil'l Vol. 3.

smag (see *madesár)* green back with black stripes on the surface, bai 87 IV[b], d.-pl. 27[c].

smúuch WALL. a fish.

sŏgóu see *sekós* a. *gonggútël.*

sui a. *desui* catch, Vol. 3.

suld silvery shiny fish in deep water, see bai 26 II[a].

t.

taldi small fish, Ngeaur, caught with a net bai 143 VII[b].

tamaitolók *Periophthalmus* sp., mangrove area 315, on trees see story 207.

tangadík sea horse Fig. 98 for the long beak of the "king fisher", therefore a green blue *Labridae* with a long mouth is also called like this. (see *tngot*).

tebér sardine, see dance *goltebér ruk* Vol. 3, see *mĕkĕbúd*.

tĕdóbog l kemedúkl (see *k . . .*).

tekrár a fish.

tekú (see *madesár)* the Albacor, probably similar with *mokorókĕr*, see story 14 in Diletekú. Catch Vol. 3.

telebúdĕl smooth toadfish *Tetrodon* without spines, Fig. 99, see *derúdĕm* a. *psódog*.

telebuilitótog 1—2 feet long with black spots close to the tail (see story 150).

telóug godúi "coconut frond" *Trichiurus* sp. (E. K. 40) long and thin, set of teeth with big, long teeth, tail is ending in a whip. Channel of Ngarsúl.

tĕmakái general for all *Serranus*- respectively *Epinephelus* var., in particular the widespread E. *albofucus;* Fig.100, young (*go*) *mirogórŏg* see story 9, catch Vol. 3, bai 48, to be distinguished: *bagungór, geiúr, klúdĕl, ksau, lagár, melegĕs, morogúbel, paselokík, remógŏl, rsīl* (res and blue dotted).

tĕmakái bungungau (*Serranus) Variola louti* Forsk. red (E. K. 33).

temungúl a Melegótog a gau "pounder for coconut fibers *(temáng)* of M." the one who supposedly made the black dirt smudge on top at the back of the body with his thumb, story 155[a], *Tetragonopterus (Chaetodon) ephippium* C. V. (E. K. 12) see *gal'lebesói.*

terdáol see *tngot*.

tetruángĕl see *tungg*.

terátĕr (WALL.: *terátel) Pempheris* sp. (*a* Imeúngs).

terekrik see *madesár* silver (bream?) with a yellow stripe on the side, see story 157, in schools.

terekrik see *madesár* silver (bream?) with a yellow stripe on the side, see story 157, in schools.

tíau a fish.

tingeléngĕl *Heniochus* bannerfish, 20—30 cm long, keeled scales on the tail; see *karamáramedú*, and *klbóub*.

tketau see *ketau.*

Fig. 79—86.

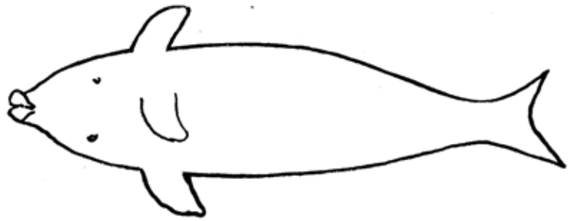


Fig. 79. mesekíu.

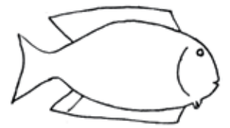


Fig. 80. mesekūk.

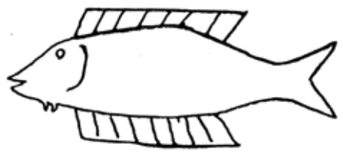


Fig. 81. metungúi



Fig. 82. mud.



Fig. 83. ngăl.

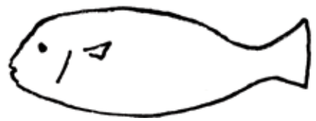


Fig. 84. ngiáog.

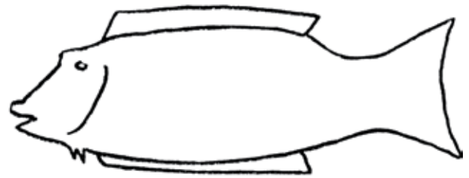


Fig. 85. ngiměr.

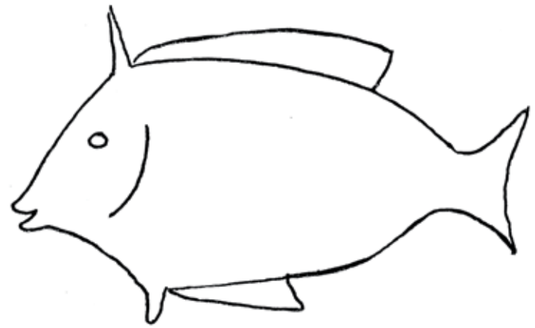


Fig. 86. ngumk.

Fig. 87—94.

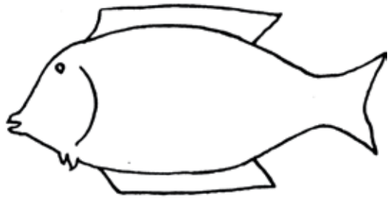


Fig. 87. píšĕg.

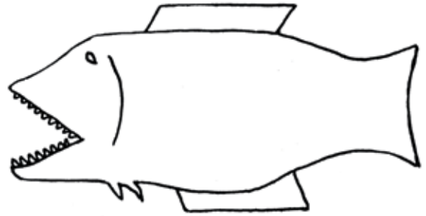


Fig. 88. psodog.



Fig. 89. psúkl.

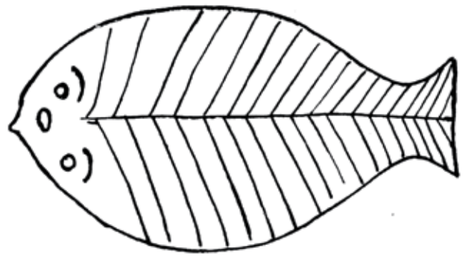


Fig. 90a. rai

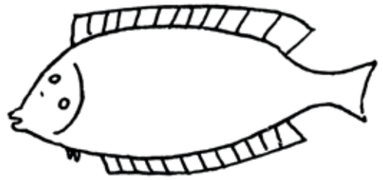


Fig.. 90b. rai

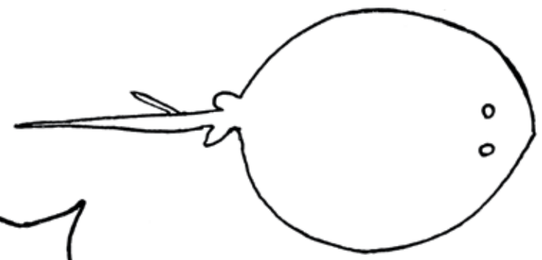


Fig. 92. rúl.



Fig. 91. ríaměl.



Fig. 93. rumĕkeu.



Fig. 94. sebús l bad.

Fig. 95—100.

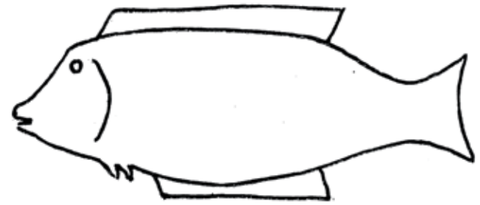


Fig.. 95. sebús l toágĕl.

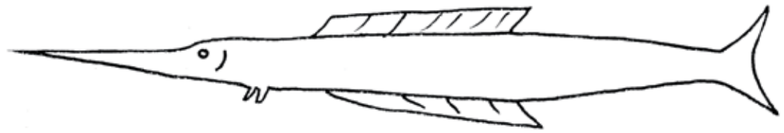


Fig. 96a. sekós.



Fig. 96b. sekós.



Fig. 96c. sekós.



Fig. 97. sisīl.



Fig. 98. tangadík.



Fig. 99. telebúděl.

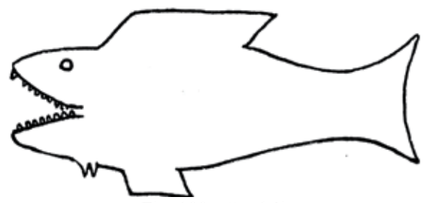


Fig. 100. tĕmakái.

tngot (see *pkngot*) *Platyglossus, Coris, Julis Labridae*, pict. 101 green, 10—15 cm long; Fig. bai 87 VI[a], story 190; also add here: *dmatk,dudálem, galípěl búog, gólug, ngivŏt, pkngot, ródŏg, kěbúi, segīl, sisīl, t. ruángěl* [1], *tangadík, terdáol, duderípěk.*

túngg Balistes aculeatus L. see *blěágěd*, Fig. 102. Body green with a red stripe; Fig. bai 14 II[b], bai 22 II[a], bai 48, d.-pl. 33[f]. also add here: *ilamrókl, lung, maés tetruángěl*[1].

tingeléngěl *Heniochus* bannerfish, 20—30 cm long, keeled scales on the tail; see *karamáramedú*, and *klbóub*.

tketa͡u see *keta͡u.*

tngot (see *pkngot*) *Platyglossus, Coris, Julis Labridae*, Fig. 101 green, 10—15 cm long; Fig. bai 87 VI[a], story 190; also add here: *dmatk,dudálem, galípěl búog, gólug, ngivŏt, pkngot, ródŏg, kěbúi, segīl sisīl, t. ruángěl*[2], *tangadík, terdáol, duderípěk.*

túngg *Balistes aculeatus* L. see *blěágěd*, pict. 102. Body green with a red stripe; Fig. bai 14 II[b], bai 22 II[a], bai 48, d.-pl. 33[f]. also add here: *ilamrókl, lung, maés tetruángěl*.

tungg ra ngoáol also *ngaovávěl* Balistes (KUB. VIII, p. 134 *Tunk anoáol)* predator of the "open sea" catch Vol. 3, Fig. bai 22 II[a], a. VI[a], bai 109 VII[b]. D.–pl. 33[f].

t. iptál (KUB. VIII p.127).

turang l bang (see *bang*) yellow golden *Upeneus* (E. K. 42) see story 193. Turang Vol. 4.

turdingáol = *mardingáol.*

u.

uáes (see *mesekūk) Acanthurus* entirely black Fig. 103.ă

uél turtle (maybe poss.: of *véu*) see *melóp*, the good kind, the turtle shell *golúiŭp* of which is used for jewelry, bowls, etc., see Vol. 3, *golúiŭp*, see further on stories 30, 148, 187[b], 191, terrestrial turtle see *a* Ira͡i Vol. 2, catch, preparation, etc, Vol. 3, Fig. D.-pl. 20[b], 25[d].

uí (see *madesár) Scombride* (?) Fig. 104. Spearing see bai 26 I.

ulág *(ngulak?* see *delsongel*) *Fistularia*, pict. 105[a a. b], long like a "coconut frond". Bai 95.

ulág a gadéng hammerhead shark *Squatina Zygaena*.

ulagém *Coris annulata* Lae. azure with vertical red rings, see *pngot.*

uleángěl *Mullus* variety, close to *Upeneus tragula* Rich. (see *bang)* (E. K. 13) yellow barbels, red iris, on the belly around 10 irregular blood-red spots as big as one Pfennig, they disappear within a few minutes after the fish has been taken out of the water (this was our own observation); three such spots on the head stay a bit longer.

uleángěl ra Pelíliou with yellow longitudinal stripes.

ulekereól Fig. 106.

ulekíuěd (WALL.: *ulegiuéd)* Fig. 107 bai 22 II[a].

ulekmil see *kělát.*

ulepsúgěl *bai* 95.

ulói *Toxotes jaculator* Pale (E. K. 45) 20—25 cm see story 12, bai 26 III[b]. D.-pl. 3[a].

ulói toágěl see *ngëmóiël,* with a pattern like *uloi*.

uonggútěl see *gonggútěl.*

ulú (WALL.: *ulúu)* see *kělát.*

úluge͡i Bai 9

[1] from Ngáruangěl and Ngiptál, the perished places (stories 19 a. 20).

Fig. 101—107.



Fig.104. ui



Fig. 101. tngot



Fig. 102. tungg

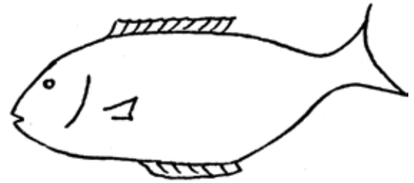


Fig. 103. uades

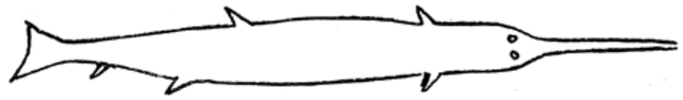


Fig. 105a. ulăg.

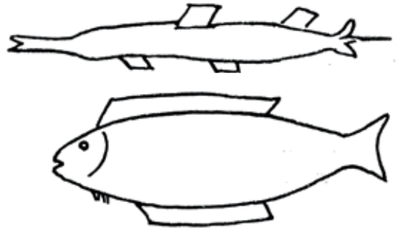


Fig. 105b. ulăg.

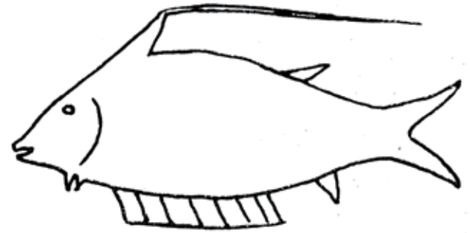


Fig. 106. ulekereól.

Fig. 107. ulekíuěd.

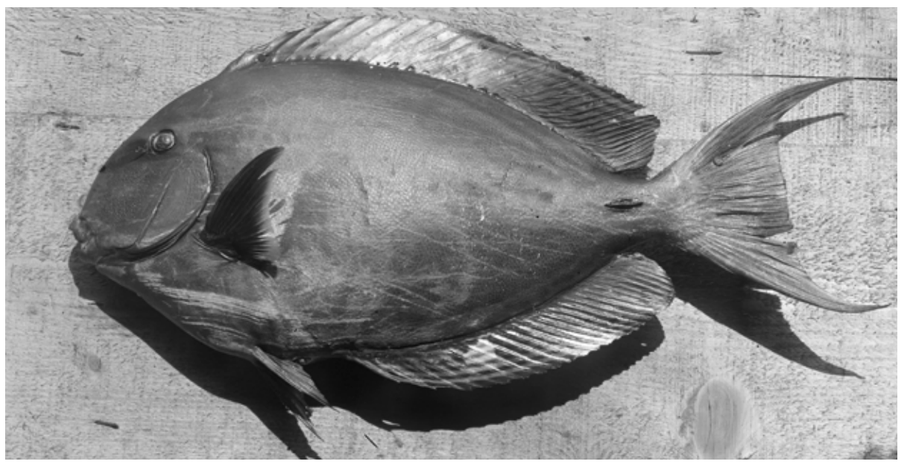


Fig 5. mesekūk.

Scientific / English / Palauan Names Of Fish.

eel	kitelel
taro patch	delileg
Acanthurus	lin. balai
Acanthurus	mesekūk
Acanthurus triost.	galas
Acanthurus xanth.	Eiliu
perch	kedesau
Belonae	gai
Belonae	ngal
Beryx	brukel, psukl
Blenniidae	semeilaked
Bonito	garm
Caranx	gorovídel
Caranx	madesár
Chaetodon setifer	klboub
Chanos	salm gaoel
Chaerops	budog
Cheilinus	gadaoag, ngivot
Chromis	krol
Conger	mar
Coris	tngot
Coris ann.	ulagem
Coryphaena	gersuog
dolphin	demul
Diagramma	bikl, eaus
Diodon hyst.	derudem
Dugong	mesekiu
Echeneis	rekereked
Eleotris	klakesól
Epinephelus urod.	morogubel
Exocoetus	gok
Fistularia	ulag
batfish	gok
yellow tail	mokoroker
Germo	mokoroker
Glyphidodon	gatitel
golden barbel	turang
gilt-head bream	bibrúruk
ray-finned fish	gersuog
Grammistes	guol
shark	gadeng
hammerhead shark	ulag a gadéng
Hemiramphus	kiau, bolóbol
Heniochus	tingelél
Holacanthus	ngumk
Holocentrum	desogel
Heniochus	tingelél
Holacanthus	ngumk
Holocentrum	desogel
gilt-head bream	bibrúruk

Albacor	teku
Anacanthus scriptus	lung
Apogon	magad l sebus
Astropteryx	bunguk
Balistes	tungg
Balistes verm.	bleaged l tungg
needlefish	sekos
Nurse shark	matmut
Julis	klsegeiep, segīl
blacktip shark	matukeol
crocodil	*a ius*
coral fish	gallebesoi
Labridae	mamel
Lethrinus	gudog
wrasse	mamel
haddock	ai, gai
Mesoprion	dodeg
Monacanthus	dukl
Mugil	kelat
Mullus	bang, deg
moray eel	keseboku
Myripristis	karamlal
Nasus	gonggutel
Ostracion	bubeu
Ostracion	karamasus
Pempheris	terater
Periophthalmus	tamaitolok
flatfish	rai
Platyglossus	tngot
Pomacentrus	klibei
Pristipoma	besagamel
Pseudoscarus mur.	kemedukl
sting ray	rul
sardine	gadings, mekebud
Scarus	ngemoiel
“sheep bream”	buls
turtle	uel
“Schnepper-Fish”	meluies
swordfish	meluies
Scolopsis	gebos
Conger	mar
pipefish	gobesós
seahorse	tangadik
Serranus	temakai
“jumping fish”	bolóbol, kiau
archer fish	uloi
Serranus	temakai
“jumping fish”	bolóbol, kiau
archer fish	uloi
“Schnepper-Fish”	meluies

ray-finned fish	gersuog
Grammistes	guol
shark	gadeng
hammerhead shark	ulag a gadéng
Hemiramphus	kiau, bolóbol
Heniochus	tingelél
Holacanthus	ngumk
Holocentrum	desogel
Synanceia	loug
Syngnathus	depedepes
Tetrodon	psódog
Theutis	klsebul
*Thynnu*s	garm, madesar

swordfish	meluies
Scolopsis	gebos
Conger	mar
pipefish	gobesós
seahorse	tangadik
Serranus	temakai
“jumping fish”	bolóbol, kiau
archer fish	uloi
cuttlefish	lut
Toxotes	uloi
Variola	bangungor
Sperm whale	medóp
Zanclus corn.	karamar

4. Crabs.

klom	(feet of the crab WALL.).
brúkl or *garabrúkl*	spiny lobster. Bai 13 IV[b] (d.-pl. 25[b]) Vol. 3.
eléed	crab, blue red-
gabe͡i	shame-faced crab Calappa, yellow red, pict. 108, beautiful log. Bai 82 IV[a] a. Bai 13IV[b].
gabógŭp	winker crabs.
galauoságal *galegĕd*	*Squilla*, eaten. “Death-Crab” story 16 see *túdip*. Ribbons see Vol. 3, Fig. pl. XIV[3]. *Neptunidae*, shell is the residence of *a* Itungĕlbai, see Vol. 2, story [197].
gamáng	*Carcinus* sp. tastes excellent. Bait Vol. 3, star , see story 182[a]. Fig. bai 1 V[b].
garabrúkl	see *brúkl*.
garamróu	*Gebia* sp. in the dry mud of the mangroves. Favorite food of the people of *a* Imūl.

Fig. 108. gabei.



Fig. 109. kesīl uél.



Fig 110. kma͡i .

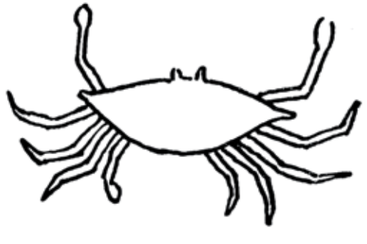
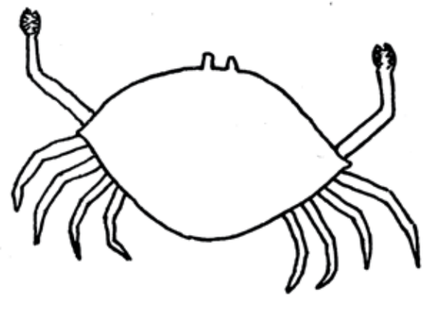


Fig. 111. ksúl.



gĕgóiog small crab, eaten, story 161.
górogur *Palaemon* sp. (KUB. *gorgúr),* in the taro patch, Vol. 3, Bai 54 IV[b], d.-pl. 22[d].
guai *Cyclometopen*, without feet to swim.
kĕsáko land crab in the taro patch, bait for catching sharks, see story 169.
kesuár WALL. small red land crab.
kesil uél small crab Fig. 109. *gamáng* *Carcinus* sp. tastes excellent. Bait Vol. 3,star, see story 182[a]. Bai 1 V[b].
garabrúkl see *brúkl.*
garamróu *Gebia* sp. in the dry mud of the mangroves. Favorite food of the people of *a* Imūl.
gĕgóiog small crab, eaten, story 161.
górogur *Palaemon* sp. (KUB. *gorgúr),* in the taro patch, Vol. 3, Bai 54 IV[b], d.-pl. 22[d].
guai *Cyclometopen*, without feet to swim.
kĕsáko land crab in the taro patch, bait for catching sharks, see story 169.
kesuár WALL. small red land crab.
kesil uél small crab Fig. 109
kĕtát (klál) *Birgus*, coconut thief, eaten.
kídĕl red carapace, in the deep water (often in the fishing-baskets) eaten. Carapace used as a toy.
kmai͡ *Neptunidae* Fig. 110 on each side of the carapace a strong spine, can attack. Advisor story 80 [b], story 181 *kmil a kikói* a. story 187 [a], 188 [a]
ksúl running abreast Fig. 111, coming to shore at the time of the moon and low tide and caught, eaten, long hands, pincher black-red, the tip is formed like a hoof.
kum *Pagurus* sp., only as bait, Vol. 3, orn. Story 184 as Swinegel, story 169 as a dancer.
lagabau P. RAYM.
merau a Bai Lambrus variety, Fig. 112.
mesáng spider crab; *sagal mesáng* Fig. 113.
pkoi small crab, see story 164.
rai *Leptograpsus*.
rekúng (WALL.: *rugúng)* crab with a red pincher. As bait Vol. 3, see stories 8, 70. Holes in the ground. Totem Vol. 2.
túdip *Gonodactylus*, small *Squilla,* differently colored, eating small fish; see story 186[a].
sengés WALL. saltwater crab.

Fig. 112 a. 113.

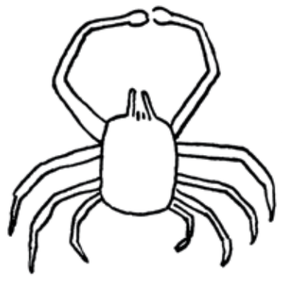
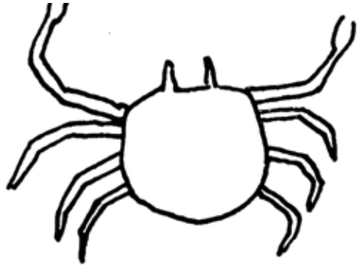


Fig. 112 merau a bai



5. Mussels And Snails.

beságĕl *Cypraea ovulum* egg cowry as a pendant on war-canoes
bliniey KUB. VIII p. 186 *Hippopus*-mussel.
dalsangl KUB. *Nerita* caught at night with light, eaten.
debúsŏg (poss. *debsësél) Triton*-snail, as a trumpet, see story 93; sometimes used with *gomu*.
delebĕkái eatable, mangrove.
ditai *Pecten* sp. pilgrim shell.
duádap or *kimd. Hippopus* variety.
(ng)dūl mussel *Loripes philippianus*, (illustr. 7) in the mangrove swamp, collected by women excellent food see story 202 line 36. Collecting KUB. VIII p. 153.
gad a lengóběl small, in pairs used to pick hair; good for cutting (story 77).
gasívŏg *Meleagrina* sp. pearl shell, as an inlay, to cut, Vol. 3. As money see *rúdĕl, tu.*

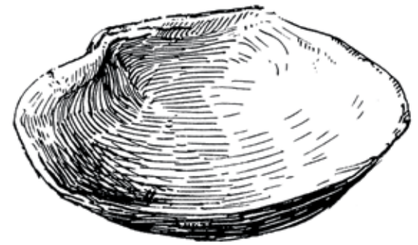


Fig. 7.

gasúiŭp black mussel in brackish water; good dish.
geielél a mangerengér "cushion of the sea snake"(see story 98). Mussel, venus-like, with a finely dentate edge, inside yellow, rare.
gĕkóiok or semúm *Trochus* (HE. *nělakúku)* shaped into bangles.
gësegúr Venus. *Cardium*-mussel, eaten and used as bait, Vol. 3, Scraper.
gogul a rúdĕl long mussel.
gongiŭt pointed mussel.
gómu (KUB. *omúb)* mussel as "breaker" of the coconut, Vol. 3, see story 48, see *debúsŏg*.
gum gladly preferably used as an epilator for beards, because it closes well, see Vol. 3, *kikoi*.
goruér *Tridacna* shell with a red edge finely ribbed,blue and grey, small, common, stuck in stones *melípĕs* see *kim.*
gotótĕl *Conus* shell made into bangles,Vol. 3, used to carve wood, for inlays.
ievud oyster variety.
ilukum see Vol. 3.
iregei͡er used for inlays for instance at the war canoes.
(ng) kabauk small shell to peel taro.
gotótĕl *Conus* shell made into bangles,Vol. 3, used to carve wood, for inlays.
ievud oyster variety.
ilukum see Vol. 3.
iregei͡er used for inlays for instance at the war canoes.
(ng) kabauk small shell to peel taro.

gongiŭt pointed mussel.
gómu (KUB. *omúb)* mussel as “breaker” of the coconut, Vol. 3, see story 48, see *debúsŏg*.
gum gladly preferably used as an epilator for beards, because it closes well, see *kikoi*.
goruér *Tridacna* shell with a red edge finely ribbed,blue and grey, small, common, stuck in stones *melípĕs* see *kim.*
gotótĕl *Conus* shell made into bangles,Vol. 3, used to carve wood, for inlays.
ievud oyster variety.
ilukum see Vol. 3.
iregeier used for inlays for instance at the war canoes.Vol. 3.
(ng) kabauk small shell to peel taro.
kerēl *Mitre* shell.
kau red S*pondylus, Hippopus, Chama* see Vol. 3.
kikói Areca sp. sandy lagoon, good to eat, for cutting stories 16, 181. scarper, ornam., money. Used as epilator, see *gum*.
kikói ra gálid cannot be eaten, *Lithodomus*.
kim (poss.: *kmangél* [1] KEATE p. 192 KIMA) common *Tridacna*, eaten Vol. 3, p. 74; open *klívuk* often used ornament Vol. 5, danger for fishermen stories 67, 88a, 169, as window of heaven stories 10, 168, fairy tales 186[a. c], very big *gotkang*, usage see Vol. 3, see *ukél* a. *duádap, kisem, ripkungel*.
kísem *Tridacna* variety, smooth, used for blades of adzes (Vol. 3) pounder for betel nuts, thick meat, see story 143, see MÜLLER Yap I, p. 27.
kīp for *dauái.*
ngdūl see *dūl.*
ripkúngĕl ripped *Tridacna*.
rkiyl KUB. V, p. 6.
rúdĕl *Avicula* KUB. VIII, p. 196. Vol. 3, see *gasívog, túiag*.
sebúiĕs black *pinna*; used as scoop and knife, Vol. 3, story 186[a].
semúm see *gĕkóiok.*
sang *Pteroceras*. D.-pl. 23[a] right.
sungerúk *Turbo*.
tú lĕ gasívŏg (see there) pearl shell see story 14.
túiăg *Avicula*, *(tuíoch* WALL. big torch used for fishing) see *rúdĕl.*
ukél see story 88[a] similar to a *Tridacna*, perhaps a poss.-form, *kim*; compare with *vuk* Vol. 3.
utói similar to *Mythiloida* used as knife and scraper.
KUB. VIII, p. 154 also mentions: *Sangeraóyok, Kaybúsok*= Strombus; *Bungarukél= Nerita*; *Ngurae= Natica*, *Dakmus= Halotis, Buyuk= Cypraea tigris, Murok= Neritina, Sau= Nassa*, etc.

[1] see story 195, 2. part.

6. Sea Cucumbers.

In 1910, after trepang became important for the Chinese (see Vol. 3), around 10 cts (= 40 Pfg.) were paid for a pound of the best quality, actually for the varieties *tamatáměl, gogáĕs, bábi, bad lĕ galéd* etc.; quality nr. 2 are *bláol, melitú, gësóběl* etc.; 4 cts for one pound of quality nr. 3.

Prof. PABISCH writes in D. Kol. Bl. 1901, p. 448: “The extensive trepang grounds — currently mostly emptied — are distributed among the different tribes and the chiefs are clever enough to forbid their collection according to season and thus protect them from being completely emptied.” —

The natives eat the intestines *delág* (poss.: *delegíl)* raw, for instance of *ngiměs* and *bláol*. KUB. VIII, p. 169 says: They are also cooked with *detiměl*-leaves; or a thickened Kalakloh is made from them, later on, it is smoked and can be stored for a long time. KUB. VIII, p. 153 says *ngiměs* are only the intestines of *bláol,* which is not correct.

babi smooth on the outside, it is supposedly the wife of *tamatáměl,* nr. 1.
bad lĕ galéd round, ball-shaped, nr. 1.
bibak madál nr. 2.
bláol. Nr. 2, see story 143.
gaŏás *Stichopus* (?) black, spotty; skin is poisonous and is scraped off to poison fish, Vol. 3.
garamrúm black, see story 197,nr. 3.
gësóběl nr. 2 (E. K. 92) brown a. white ca. 15 cm long.
gogáĕo ball-shaped, as big as a head, nr. 1.
gosópĕl see *gës* . . .
irímd or *utīl* brown with bumps like black heads. No trepang, eaten entirely Vol. 3.
maramárag light brown, spews out something white and gluey, eatable (see Vol. 3).
mardáol see *galebúgep* = money,Vol. 3.
melitú nr. 2.
mólog white belly, grey back, nr. 3; when cooked as trepang, papaya fruits and *uósŏg*-leaves have to be added to remove the lime in the skin, see story 11.
ngíměs brown, warty, intestines are eaten, yet only when collected in the morning, because then the intestines are free of sand (Vol. 3).
ngungau kerevél black back, red belly, worth nothing.
rekál nr. 2.
sekerél a iegád a dáob “T-string of the man of the sea” the Bö, Synapta.
sekesákĕl (from *melekósok* “to cut”) eatable.
sekesákĕl ra galid eatable (Vol. 3).
sengíl 50 cm long cucumber, at the end the form thickens like a spindle, crude, black.
tamătaměl nr. 1: two feet long, yellow like a leathery coral.
ungóu studded with similar 2 to 3 fingerlike small horns, bai 49 VI[b].
utīl see *irímd*.
KUB. VIII, p. 154 reports: *Palungál, Kasóbol, Ayrimt, Molok, Marmárak, Sagasákal, Tmathin, Horúsok, Aytól, Teluírek, Thamathámi, Pipak mathal, Argál, Rbótol, Babí, Kokhayo, Karamrúm, Sengil* and *Bláol*.

7. Inferior Animals Of The Sea *galéd* (poss.: *galdíl*)[1].

bukitáng octopus, eaten, bai 34 V[a] stories 63, 134[a]. Tetens p. 289 d.-pl. 9[e], 18[f], 24[f], 25[e].
gauás coral *millepore*, in the hair story 202.
delangárak animal story 88[b] makes one blind.
dudáol "sea-hopper" see *ilokugíl.*
gaisóis (KUB. Keyseyos) starfish, eatable Vol. 3.
geiúl, gëvúl[2], can also sound like géul, gíu*ël, geívël* (see *giuël* plant) (KUB.: *gayúl*, WALL.: *chíul),* the *Sipunculida* Vol. 3, story 202 fn. 21 a. chant 204, line 46, also the millipede see 2, court of justice, gnome, *gëbil gëvúl* chant 221.
gëdëád mother of jellyfish (bai 26 II[b]) *Rhizophoren*, on the gable of Bai 50, see story 188[a].
gësokísp plate-like *Madrepore*.
gëgúi sea cradle *Chiton*.
goálăg sea urchin *Diadema* sp. see stories 149[a] a. 197.
goléměd sponge.
gúlad sand worms as bait Vol. 3, as a gnome.
ibúgël (KUB: *Aybúkul*) sea urchin *Echinometra* sp. good, Vol. 3.
ilokugíl *Halobates* sp. sea spider, see stories 25 a. 175 see *dudáol.*
itol big sea slug, open at the back, with shell, ink.
kedárm nautilus. Ornament illustr. d.-pl. 33[d]; used as spoon etc.Vol. 3.
kelél a gadéng "food of the shark"the goose neck barnacle Lepas sp.
lovīl, marangd corals (WALL.: *luül).*
lūt "going back" cuttlefish, *Loligo*, cuttlebone *gosĕgósu*-spathe, Vol. 3, eaten, catch.
milngól cuttlefish [d], *sepia*, see *lūt,* see story 13 a. construction of a canoe.
medúgĕs starfish with thorns.
pidápd *Physalia*.
róut (P. RAYM. p. 42) sponge to smoothen.
tagél a kukau coral, *Porites* variety.
tangatang starfish; orn.
titerékl starfish *Clipeastridae*, as big as a thaler; bottom part covered with sand.
ungelél a dáob "kernel of the sea" jellyfish (see story 187a) and other gelatinous balls.
úngou small sea urchin.

Section VIIIc.

Index Of The Most Important Palauan Words.

bad	stone, fundamental beam	*gabíngel*	weirs
bage͡i	money snake	*gad*	human, post outside
		gable	board-bai
		galábad	post inside
bágĕl	big money	*galbákl*	taro preserve
bai	men's house	*gáldebegel*	club
bakái	(bird) pot	*galdúkl*	stone platform
báog	(poss. *begël)*	*galebúgep*	piece of money

[1] Also "loot of the fishing trip" or even "something served" (see story 170), this obviously indicates the many small dishes.
[2] see liana *gëvúl*.

begël	see *báog*	*galíd*	god, priest
bital táog		*galitakl*	chant
bitang		*galituk*	dancing chant
blábuk	hibiscus pole	*gamagël*	chew a. club boys
blai	residential home	*galábad*	post inside
blebáol	head trophy	*gebákl*	adze
blekátel	sister's payment	*gerabái*	pattern
blolóbol	love excursion	*gogeál*	lime rock
blolói	= *blebáol*	*goiláol*	stage
boid	dancing chant 9	*gokosóděl*	canoe-present 7
bombátel	hanger	*gólbed*	stone platform in front of the blai
blsebud	magic		
blul	taboo	*gólei*	magic
br'rak	big pieces of money	*gólik*	fruit bat, plank
bub	cupboard, fishing-basket	*gongál*	wooden plate
bus	marriage present	*gongéd*	fishing trip
but l Bai	back side of the bai.	*gorángel*	smoking grate
deláseg	totem animal [1]	*górau*	money present
delép	soul, spirit	*gorédem*	hand money
delul'l	roasted taro	*gorolúi*	platform
dera͡u	handheld net	*gosisál*	messenger sign
díangel	canoehouse, dancing stage	*gosóls*	chant
dil	woman	*gosúrog*	
dilukai͡	bai figure	*gotúngel*	bag
díong	bathing place	*idúngel*	firewood
ikurs	handheld net	*mĕáng*	sacred
(a) iláot	coconut syrup	*metilap*	catch of mullets
iléngel	barrel	*miĕg*	tree, almond, food
ilíud	stone pavement	*mlage͡i*	priestess
imūl	see tie beam of the bai	*mlai*	canoe
inging	= *gorolúi*	*mongol*	bai-girl,
kabékl	war canoe	*mur*	feast
káep	sailing canoe	*ngáis*	prisoners of war
keblīl plur, *kleblil*	clan	*ngelóng*	front side
ked	grassland	*nglóik*	dance
kelula͡u	negotiation (story 194, lines 34 a. 242 line 17)	*nglósog*	part of the roof
		pelú	land, village
kemedángel	messenger	*pkul*	cape
kereómel	guild of fishermen	*rebai͡*	back side
kerr	slave	*rubak*	chief
kesólĕs	fishing	*ruk*	dance
kim	*Tridacna* shell sea mussels	*sagalei*	friend
kirs	♂ penis	*sobaláng*	asylum
kléangel	shrine	*sop*	houses two store house

1 Totem-fish-meal in Bai 36 Vb, 71 a. 75 Va, 78 I, 94 Va, 153 VII a, etc.

kleblīl	see *keblil*	*tágeier*	coconut leaf sheath
klegadáol	visit of chiefs	*táiu*	coconut shavings
klemeái	confinement	*tangadik*	king fisher
klepkall	privilege	*táog*	channel
kless	shavings	*telutau͡*	mat
klilt	bracelet	*tet*	basket, shrine,
klivuk	*Tridacna* orn. (Vol. 5, Fig. 2[c])	*tíakl*	payment
		tóluk	taro benches, bowls
klou móngolungel	big delivery of bai-girls	*túbo*	phallus
		túngel	grove
kluk	a piece of money	*túrang*	golden, goddess[1]
kukau	taro	*udóud*	money
lild (poss. *lidél)*	reed, spear, penis	*udogúl ma geuíd*	saying
		ulangáng	shrine
log., logúkl	decoration, story board	*uléld*	sweet preserve
madál a Bai	front side of the bai	*úlog*	tribute of women
madál a kluk	see *kluk*	*ulogóng*	roasted nut
mangalíl	magic	*vuk*	♀ pubic.



Ksul crab on orsagel wooden plate. Glass plate scan, Hamburg Museum.

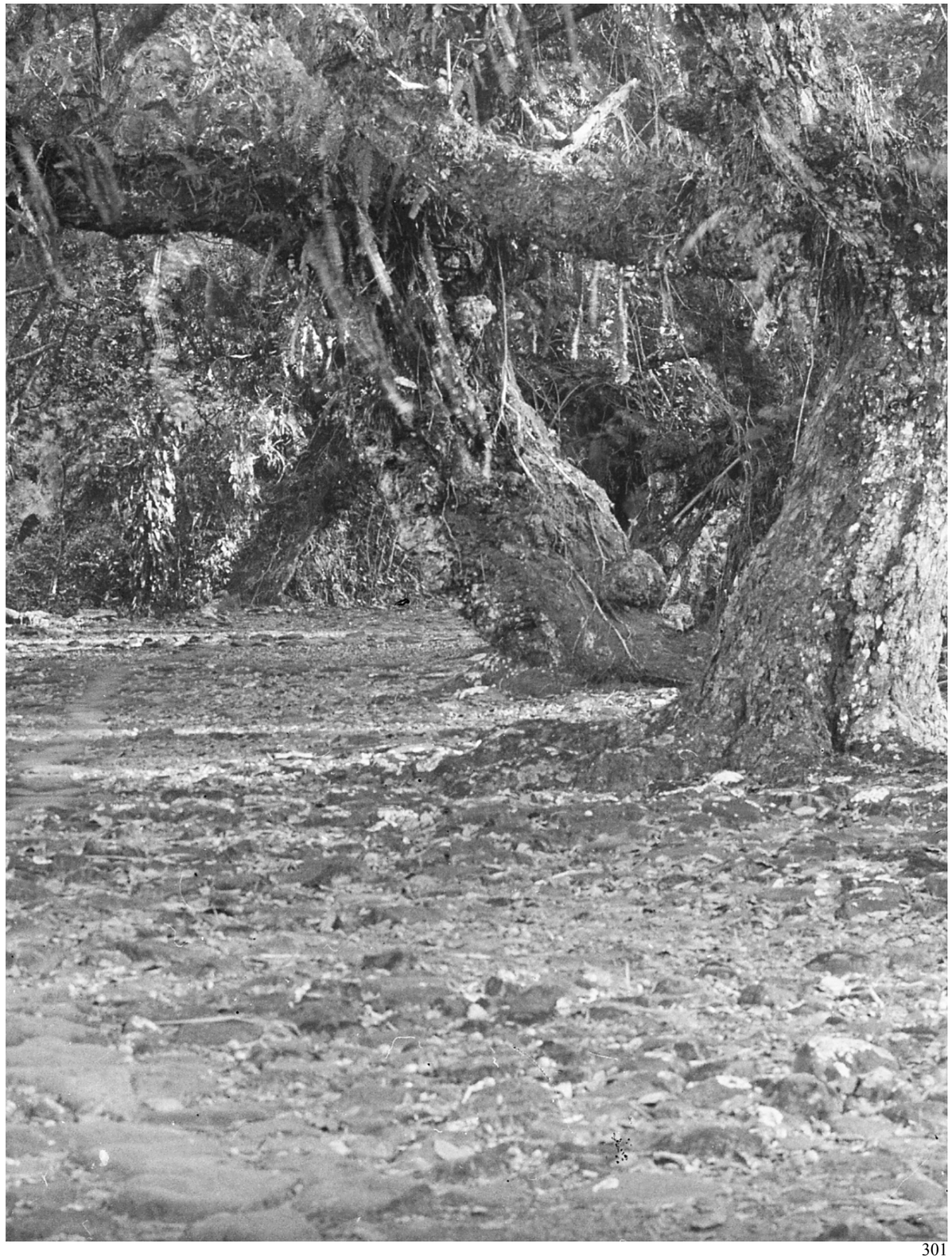
[1] Can also be found on Borneo; note also the name Turan in Asia and —— a Greek name in the Etruscian language (see EVA FIESEL, Namen des the griechischen Mythos, in Zeitschr. F. vergl. Sprachw. Erg, Heft 5, p. 5 1928).



The Mangle Forest at the eastern side of the Taog (Creek) of Goreor. left and center: pngáol (*Rhisophora mucronata* L.) with pointed leaves and thin branch-stalks. Right: gurúr (*Sonneratia acída* L.) with round leaves and ground- stilts



The large Ptelulagang Dadisuk southern stone road in Ngabuked. Glass plate scan, Hamburg Museum.



Palauan word index

Krämer	**Modern orthography**
adëpsúngĕl	chedebsungel
arúgel	ruchell
aulóiŏg	uloech
Bab l kéd	Babelked
Bab ldáob	Babeldaob
Bablŏmăkáng	Babelomekang
babelú	babelbeluu
bagadei͡	bechedei
Bagáp	Bechab
bágĕl Tap ra medíu	bachel el Taberemdiu
Bagés	Beches
bagés l pelú	beches el beluu
Bai ra galdóiog	Bai er a cheldoech
Bairemegau͡	Bairemechau
bakai͡	bekai
bakl lild	bakellild
bambú	bambuu
banga rungúiĕs	bangernguis
bangedákl	bengedakl
basói kẻam	besoikeam
bebëgĕlút	bebechelut
bëdëgál	bedechal
bedógĕl	bedochel
bedóiĕl	bedoel
Beóug	Beouch
bersóiŏg	bersoech
besépĕs	besebes
blolóbol	blolobel
búŏg	buuch
Dabú	Debu
dag	dach
debegĕl	debechel
debúsŏg	debusech
Dedëbelngót	Tedebelngot
del‘lúl suls	delulsuld
delărók	delerrok
delép	deleb
delĕrók mo magel	dellerok a mo mechell
Delóbog arungúiĕs	Delobecharenguis
Dengasik	Dngesik
deróiŏg	deroech
Derungul‘lau͡	Dirrengullau
deságĕl	desachel
didmagei͡	didmechei
Dile dĕgú͡l	Dilidechuu
Dilĕpelau͡	Dilbelau
Diletekú	Diletekuu
Dir‘rungūlbai	Dirrengulbai
Dira bakĕrús	Dirrabakerus
Dira malk	Dirramalk
Dira tkelgáng	Dirratkelkang
Diragamartál	Dirrachemertall
Diragĕlségĕl	Dirrachelsechel
Diraimogoáng	Dirramechoang
Diramangiau͡	Dirremengiau
Diraulogŭl	Dirraulechull
éděl	iedel
găbíngĕl	chebingel
Gad ë gadúg	Chadecheduch
Gad r dei͡	Aderdei
Gadabedei͡	Edebetei
Gadjbar	Chesebar
Gádlbai	Adelbai
Gadrekerói	Aderkeroi
gai	chai
gal‘lebesói	chelbesoi
galăl‘lákl	kellechakl
Galáp	Elab
galbákl	chelbakl
galdáĕl	cheldael
galebúgép	chelebucheb
Galebūl	Chelebuul
galegĕd	cheleched
galid a Ugél kobasádĕl	chelid Uchelkebesadel
galid Galauoságăal	chelid Chelauesakl
galíd ra kéd,	chelid er a ked
galidëgád Golungīs	chelidechad Olungiis
galíngs	challings
galsbóng	chelsbong
Galsegei͡	Elsechei
gamai͡degĕdúi	chemaidechedui
gamáng	chemang
Gamaraiĕk	Chemeraech
Gamasiógĕl	Emesiochel
gameldīl	kemeldiil
Gámliangĕl	Ngchemiangel
Garagár	Erechar
garamál	cheremall
garamelóměs	Ngaramellomes
garamrúm	cheremrum
Garangákl	Cherrengakl
Gareóměl	Kereomel
gasbógŏp	chesbocheb
Gataulúkĕs	Etaulukes
Gatiroír	Etiruir
Gátu	Katuu
Gëbil Ngarsúl	Ebil Ngersuul
Gëdĕlág	Edelach
gei͡ag	chiiach
geielél a man-gerengér	chillel a mengerenger
Gëlagáng	Elechang
Gereóměl	Chereomel
Gëriu	Eriu
Gersoi	Ersoi
Gësëbei͡	Esebei
gesél	chesel
Gësurói	Esuroi
Gëúgĕl	Euchel
Gobagád	Obechad
Gobagád	Obechad
Gobagád l tmél	Obechad el tmel
Gobagádra Tegei͡ëbai͡	Obechad er a Techikebai
Gobágĕlbagĕlsekerél	Obechebakelsekerel
Góbak	Obak
Gobak ë ra ulŏgŏtóng	Obak er a Ulechetong
Góbak rai bedagál	Obak er a Ibedechal
Góbak ra iláměs	Obakrailames
Gobak ra mangaláng	Obak er a Mengelang
Gobak ra tkedësau͡	Obak er a Tkedesau
Góbak rabau͡	Obakerbau
Góbakraluíl	Obakraluil
Gobakul	Obekul
godensél	osengdel
Gogádu	Ochado
gogáio	ochaeo
Gogeál	Ocheall
Gogit	Ochit
Goikúl	Oikull
Gokau͡	Okau
Gókebai	Okebai
Gokerdūl	Okerduul
Gól	Choll
gólbed	olbed
gólbed ë kal	olbedekall
golegútĕl	olechutel
Gólei	Ollei
golekál	kelekall
golik	olik
Gólilai	Olilai
Golterúkl	Olterukl
Golóug	Olouch
golúděg	oludech
gomáil	omail
Gomakatl	Omekatl
Gomelátĕgmólŏg	Omelatechemolech
gomoklógĕl	omeklochel
Gomológŏl	Omelochel
Gomrekóngĕl	Omrekongel
gomsaubúkl	omesaubukl
gomu	omuu
Gomūgtŏkói	Omucheltekoi
Gomulk̇eam	Omuchelkeam
gongadëding	ongadeding
gongál	ongall
Gongëai͡	Ongeai
gongësīl	ongesiil
gongesmól	ongesmoll
Gongëtíu	Ongetiu
Gongëtrúiŭg	Ongeteruich
Gongëuíd	Ongeuid
Gongobítĕl l dělág	Ongebitel el delach
góngolungĕl	ongelungel
gongór	ongor
gongráol.	ongraol
Goperdóng	Eberdong
Górabag	Orabech
Gorágĕl	Orachel
górau	orau
Gordīlsau͡	Ordiilsau
goréděm	oredem
Gorekím	Orrekim
Góreng	Oreng
Gorèŏr	Oreor
goretél a kĕbëás	orretel a kebeas
gorovídĕl	oruidel
gorovíkl	oreuikl
gorul	orul
gorúsŏg	orusech
Gosalmelég	Odalmelech
gosĕkĕd	oseked
Gosilék	Osilek
gosm	chosm
Gosuláp	Osulab
gotobádĕl	otebadel
gotúngĕl	otungel
Goukobókop	Oukebokeb
Goukúl	Oikull
Gourót	Ourot
góutang	outang
Gëuíd bersëgél	Euid bersechel
Guáp	Uab
gúdog	chudech
gúiĕt	chuit
Guódĕl	Chuodel
Guóng	Uong
Guóng of Ngaragëlūk,	Uong er a Ngercheluuk
iápĕs	eabed
Ibedagáng	Ibedechang
Idelëgëdei͡	Idelechedei
Iegád ra ugúp	Iechad er a Uchub
Iegádrengél	Ieachaderengel
Ilabangelūl	Illabengeluul
Ilúluk	Ilulk
Iluógĕl	Iluochel
Imelīk	Imeliik
Irágĕl	Irachel
Irai͡	Irrai
Imūl	Imuul
Irágĕl	Irachel
Itumrúkl	Itemeruchel
Jegád	Iechad
Jegáděgúi	Iechadechui
Jegárengél	Ieachaderengel
Jélag	Yelech
Jóul pelú	Ioulbeluu
Jóuldaob	Iouldaob
Joulŏmăkáng	Ioulomekang
kaberúŏg	kaberuuch
Karakár	Kerrekar
keblīl	kebliil
Ked ra golakáng	Ked er a Olekang
Kekamángĕl	Kekemangel
Kélebis	Kelebid
Kesebokú	kesebekuu
Keúklgolóng	Keiuklchelong
Kiúiĕd	kiuid
Klbáiĕl	Klbael
Kldngūl ra Tĕgamdíng	Kldnguul er a Techemding
Kldololél	Keldorolel
klegădáol	klechedaol
komedáol	kemedaol
Kulúkl	Kulukel
kum	chum
lap	lab
logukl	llechukl
madál	medal

madál a íegád
Madal ngateluáng
Madálabai
Madalai͡
Madatumlógĕt
Magád re ngădăsáker
Magédagei͡
Magei͡ deŭíd
Makáep
Makëáld
Malágal
Mangal‘lákl
mangatakl
Mangerengér
mangesekés
Mangidáp͡
Matageiau͡
Matáng rengos
Medegei Omăsagăl lë galë`gĕd
Medechii Omsechelel a cheleched
Medegei͡pélau
Medórom
Melekéiok
meletemútĕs
Melíp
melógŏd a bad
Meregórŏgbŏkú
Merúpélau
mesekíu l miĕg
mesekūk
Metëulŏgól
Metúkĕr uikul
miĕg
mirogórog
Mlagél
Mogoáng
mokorókĕr
mólog
monggóngg
mongongau
mora trúiug
Nagregú
Nagrekobasáng
Ngabëángĕd
Ngabiúl
Ngabúkĕd
Ngalekél
ngam gogúi
Ngamai͡ Bay
Ngamëau͡
Ngamólei͡
Ngapedég
ngara kĕléd r tiáng
Ngará mĕgau͡
Ngarabau͡
Ngaradermáng
Ngaragamér
Ngaragarm
Ngaragatáng
Ngaraklemadĕl

medal a iechad
Medal Ngeteluang
Medalabai
Medalaii
Medatumeloket
Mechad er a Ngedesaker
Meched a chei
Mechideuid
Mekaeb
Mekeald
Ngemelachel
Mengellakl
mengetakl
Mengerenger
mengesekes
Mengidab
Matchiiau
Metangerngos
Medechiibelau
Medorm
Melekeok
meletemudes
Melib
meloched a bad
Merechorechebekuu
Meruubelau
mesekiu el miich
mesekuuk
Meteulechol
Metuikerikull
miich
mirechorech
Mlechei
Mechoang
mecherocher
molech
mengchongch
mengungau
mo er a teruich
Ngerecheu
Ngerkebesang
Ngebeanged
Ngebiul
Ngebuked
Ngelekel
ngamekechui
Ngemai
Ngemeau
Ngemolei
Ngebedech
ngara a keled er tiang
Ngermechau
Ngerbau
Ngerderemang
Ngerchemel
Ngaracharm
Ngerchetang
Ngereklemadel

Ngaramásăg
Ngaramedángep
Ngaramedei
Ngaramelég
Ngarameskáng
Ngarameténgĕl
Ngaramlungú
Ngarapelau͡
Ngaratogadí
Ngarbád l mángĕl
Ngarbagéd re ngūl
Ngarbagédasau͡
Ngarbágësis
Ngardebotár
Ngardíms
Ngardolólok
Ngardórok
Ngarduai͡s
Ngarebŏkú
Ngaregamai͡,
Ngaregamai͡in
Ngaregebál
Ngaregemūl
Ngaregĕu
Ngaregókl
Ngaregól
Ngaregolóng
Ngaregúr
Ngarekeai͡
Ngarekeklau
Ngarekesauáol
Ngarekesauáol
Ngarekobasáng
Ngaremadeliáng
Ngaremangiau͡
Ngaremediu
Ngaremonge
Ngarengasáng
Ngarenggól
Ngargĕlngáĕl
Ngariáp
Ngariélĕp
Ngarietët
Ngarmíd
Ngarsúl
Ngarsúng
Ngarsúng
Ngarturóng
Ngáruangĕl
Ngarukeuíd
ngásăg-
Ngasiás
Ngatanggau͡
Ngatĕlkou
Ngatĕlngál
Ngatkip
Ngátmadei͡
Ngatmél
Ngatpáet
Ngëbúrĕg

Ngermsasech
Ngermedangeb
Ngermedei
Ngermelech
Ngermeskang
Ngermetengel
Ngeremlengiu
Ngerbelau
Ngaratochedii
Ngerbadelmangel
Ngerbeched rengul
Ngerbechedesau
Ngerbechesis
Ngerdebotar
Ngerdims
Ngerdelolk
Ngerdorech
Ngerduais
Ngerbekuu
Ngerechemai
Ngerechemai
Ngerchebal
Ngerechemuul
Ngercheu
Ngerchokl
Ngerchol
Ngarchelong
Ngerechur
Ngerkeai
Ngerekeklau
Ngerekesoaol
Ngerkesouaol
Ngerekebesang
Ngermadeliang
Ngeremengiau
Ngeremdiu
Ngermong
Ngerngesang
Ngerengchol
Ngerchelngael
Ngeriab
Ngerielb
Ngireteet
Ngermid
Ngersuul
Ngersung
Ngersung
Ngerturong
Ngeruangel
Ngerukeuid
ngasech
Ngesias
Ngetengchau
Ngetelkou
Ngetelngal
Ngetkib
Ngetmedei
Ngetmel
Ngetbaet
Ngeburech

Ngëdelóg
Ngëdíp
Ngëlíl
Ngëregóng
ngerenél‘lë gŏlú
Ngërugóp
Ngërulák
Ngërupsáng
Ngërutëgei͡
Ngësëgei͡
Ngesisëg
Ngëúngĕl
Nggamaséd
Nggei
Nggei͡angĕl
Nggëssar
Nggús
Nggúi
Ngira dedemau͡
Ngira rois
Ngiragalsákl
Ngiragaramëu
Ngiragëtet
Ngirangămeúsŏg
Ngiraptelulagáng
Ngirasagësúg
Ngiratágĕr
Ngireklsóng
Nglbáng
Ngorót
Ngoseklí
Ngrīl
ngúiĕs
Nguruktúkdápĕl
Ngurultágĕl
Ngurungevíkl
Ngeiángés
Ngurungór
Ngurusár
Ogwit
olegëtókŏl
omtĕge͡
palau͡ re gúr
Pëágĕd arsai͡
Pedúl
Pélau
Pelilioŭ
Pelú ra díak lămád
Pelú ra geimongerél
Pelú ra tep
Pelúgoár
peng
Pipirói
Pkul a dúdĕs
Pkulagobagád
Pkulapelú
Pkulatáp rivál
Pkurengèl.
Pkurengesúkl
plagéos

Ngedeloch
Ngedib
Ngellil
Ngerecgibg
ngerengellecheluu
Ngeruchob
Ngerullak
Ngerubesang
Ngerutechei
Ngesechei
Ngesisech
Ngeiungel
Ngchemesed
Ngchei
Ngcheangel
Ngchesar
Ngchus
Ngchui
Ngiradedmau
Ngirarois
Ngirachelsakl
Ngiracheremeu
Ngircheteet
Ngirngemeiusech
Ngirabdelulachang
Ngirasechesuch
Ngiratacher
Ngiraklsong
Nglabang
Ngerot
Ngoseklii
Ngriil
nguis
Ngerukdabel
Ngerultachel
Ngerungeuikl
Ngeanges
Ngerungor
Ngerusar
Okeuid
oleketokel
omtechei
belaurechur
Beachedarsai
Bedul
Belau
Beliliou
Beluu er a diak lemad
Beluu er a Chimongerel
Beluu er a teb
Beluucheuar
beng
Bibiroi
Bkul a dudes
Bkulachobechad
Bkulabeluu
Bkulatabriual
Bkulrengel
Bkulrengesukl
blacheos

psódog
ptágĕs
ptangg
Ptil a ngabárd
Ptil l ngardók.
Regeirei͡ lë gad
Regeirei͡ lĕgalid
Regei͡úngĕl
Regúgĕr ra Tëgëkí
Rekămesíkt
Rekesiváng
Rekevís
Remád lë galíd
Rësëgei͡,
Roispelú
roro
rsél
rubagád
Rubasásăg
rúl
Runguelau͡
Rŭngūl ra mogoáng
Rŭngūlbai
Sagageiegáng
Sagamidár
Săgămús
Siángĕldep͡
sisabangiau͡
sngórŏg
sogósŏg
Tägetbós
tamaitolók
Tangregói
tatangelél
Tegógo
tekú
Tëláměs,
telegei͡ĕr
teltul
Teluk a rungúiĕs
Tĕmkai͡
terīd
Tëru lekebíl
Típĕtip a kmíĕg
tiválag
Tkús
Tmëlógŏd
Toágel míd
Toágĕl Pélau
Toeagĕl‘lióu
togotogosúld
Toi ra mălát a ëárs
Tpardilúgĕs
Tpereákl
Tuágĕl mlungúi
Túbŏglráod
Tugërëmél
Tukekli
Túkŭr
Túrang re ngësëgei͡

bsodech
btaches
btangch
Btilngebard
Btil Ngardok
Rechireilechad
Rechireilechelid
Recheiungel
Rechucher er a Techekii
Rekemesikt
Rekisiuang
Rekeuis
Remadelchelid
Ngesechei
Roisbeluu
rorou
resel
rubechad
Rubasech
rrull
Rengullau
Renguul er a Mechoang
Rengulbai
Sechachichang
Secharmidar
Sechamus
Siangeldeb
chesisebangiau
sngorch
sechosech
Techetbos
temaitolok
Tangerkoi
Tatengelel
Techocho
tekuu
Tellames
telechiir
teltul
Teluk er a renguis
Temekai
teriid
Terulekebil
Tibetibekmiich
tiualech
Tkud
Tmeloched
Toachelmid
Tochael Belau
Tocheliou
techotechsuld
Toi er a Melat a ears
Tbardiluches
Tbereakl
Toachelmlungui
Tubokelraod
Tuchermel
Tukeklii
Tuker
Turang er a Ngesechei

turūděl	terudel
U͡aui ra gemūl	Uaurechemuul
Uedíl railáměs	Uadil er a Illames
Uékeŭíd	Ukeuid
Ugél kldéu	Uchelkldeu
Ugélagadéng	Uchelchedeng
Ugéliángěd	Uchelianged
Ugélkldéu	Uchelkldeu
Ugélkóbasáděl	Uchelkebesadel
Ugélmekedíu	Uchelmekediu
Ugélngabárd	Uchelngebard
Ugélpelú	Uchelbeluu
Ugélsúng	Uchelsung
Ugéltmél	Ucheltmel
Ugér a roisáng	Uchelroisang
ugul	uchul
Ugul a gúiět rengatmél	Uchul a chuit er a ngetmel
Ukál	Ukall
Ulăbăgád	Ulebached
ulangáng	ulengang
ulekngál	ulekngall
Uli máng	Uliamang
ulítěg	ulitech
úlŏg	ulech
Ulogúl	Ulechull
uósog	uosech
vék	uek
vuk	uuk

Please note this copy is read-only, and not suitable for sharp printing.

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Etpison Museum gift shops
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