HAMBURG SCIENTIFIC FOUNDATION

RESULTS
OF
THE SOUTH SEAS-EXPEDITION
1908-1910

EDITED BY

PROF. DR. G. THILENIUS

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II. ETHNOGRAPHY: B. MICRONESIA

AUGUSTIN KRÄMER

PALAU VOLUME 2

HAMBURG
L. FRIEDRICHSEN & CO.
1919

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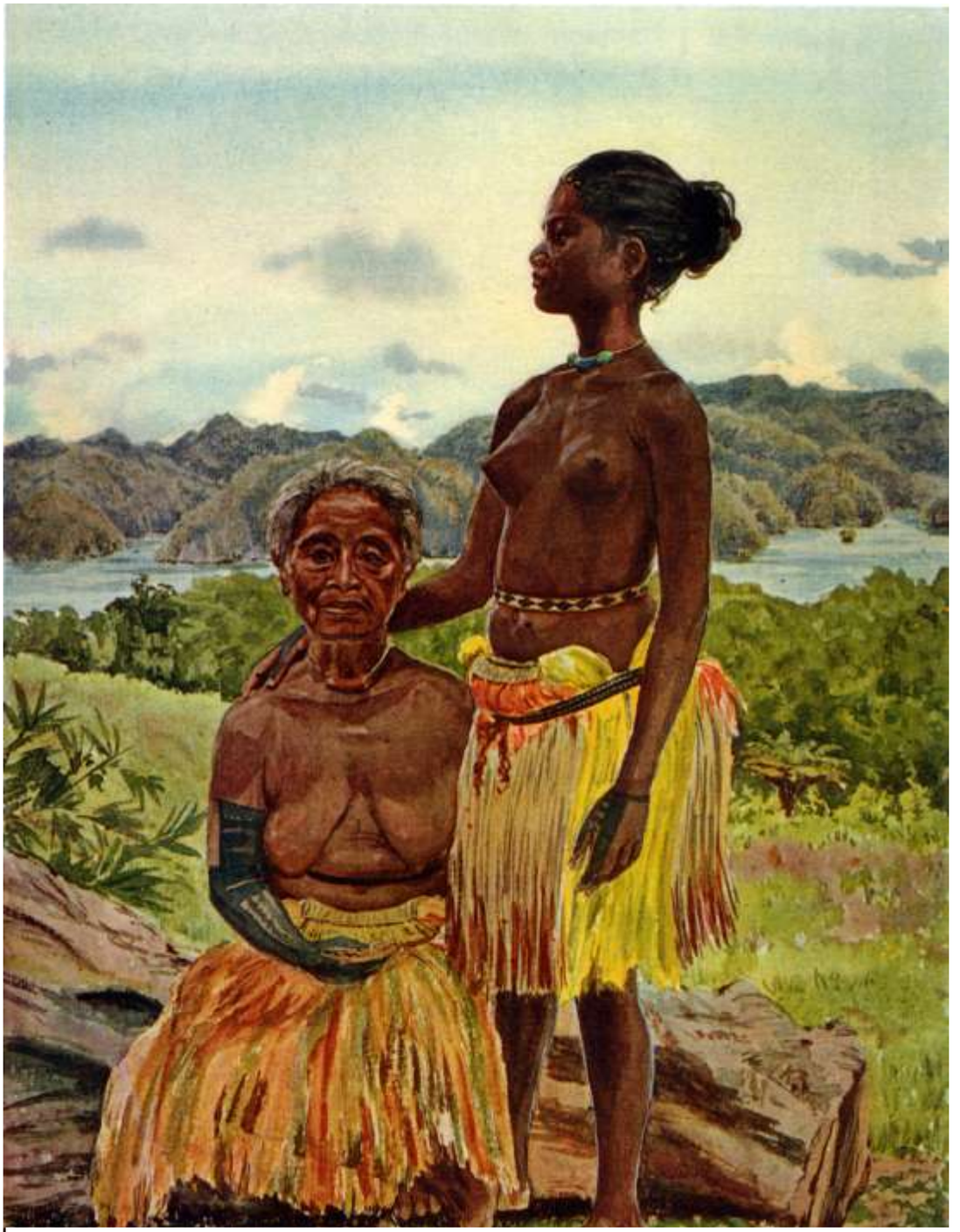
Information To Users

This translation is digitally released on July 01, 2014. This is a work in progress where ongoing edits are still being made before its final publication at the end of 2015. For edits and comments please email to kramerpalau@yahoo.com.

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This translation is a product of the Ethnographic Translation Project funded through a Germany government grant in partnership with the Krämer Ethnographic Translation Committee based in Palau. The contents and information contained herein do not necessarily reflect the views of the German Government. The rights for the publication, as a whole or in parts, of all the volumes of the Results of the South Seas Expedition 1908 – 1910 resting solely with the Hamburg Scientific Foundation in Germany. The Krämer Ethnographic Translation Committee would like to thank the Hamburg Scientific Foundation and the Hamburg Ethnological Museum for their assistance and continued support toward this project.

//Krämer, Palau Vol. 2, plate 1.//



Watercolor by E. Krämer
Diraingeáol from Goréŏr and Kélebil from Melekéiok

View from Blai No. VII *a* Ingeáol in Goréŏr towards the gogeál-rocks

Songél *a* Lise in the south

Foreword.

This Volume presents part III and IV of the index in Vol. 1 p. XIII.

New for monographs of people is the exact recording of settlements; of nearly every onea description of the place, its industriousness, privileges, history, constitution and village-god have been indicated next to a map of the village. Mr. H. DENYS., graphic artist at the Deutschen Seewarte in Hamburg executed the drawings with much devotion. An explanation for the map is found on p. XII. The records were obtained by counting steps and bearings with the compass in a plane table procedure. This seemed to be the best way in Palau where there were stone paths and pavements for the bai, trailheads, seats for the chiefs, bathing-pools, etc. All consisted of loosely assembled stone heaps and therefore deserved to be recorded. During these surveys each house, etc. was visited; therefore many things were noticed, which might have been overlooked otherwise, and this was an additional advantage. I am of the opinion that even studying the most primitive people a record of the settlement should be made.

Just like on Samoa, I took special care in the genealogical chart, this time following the example of KIEFER. The historical results have been noted down on p. 224 and the demographic ones on p. 295.

The last part informs about the exceptional difficulties with the studies of the language.

The index of the general literature is in an appendix of this volume. Due to the slow progress of the printing, it seemed an advantage, as there are many references in the text. The Spanish literature has already been mentioned in Vol. 1. To repeat it at the end might be considered.

The nowadays prevalent oppression and condemnation of our colonial ventures by our enemies cannot stop the German spirit of research. The current new order cannot be a lasting one. May the reports of the Hamburger Südsee-Expedtion be evidence of how Germany developed its colonies.

Stuttgart, 27th August 1919 AUGUSTIN KRÄMER

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(A.B. = Adolph Bannow †; E.K. = Elisabeth Krämer; A.K. = Augustin Krämer)

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village
a. house
[b.] *blai* with *gólbed*-pavement
c. cooking house
d. spirit hut
boathouse *diangĕl*
bai club house
house of the priest
tet shrine with four legs
stone pavement
stone
bai
on a *galdúkl*-pavement
a *gádĕs* stone path
stone path with trailhead
ptelúl a gáng
stone path with *a ilíud* pavement
for rubak

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deserted or abandoned former compound
meséi taro patch
mangroves
edge of the reef
sandy beach

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Abbreviations

(explanations of the words p. 3 and Vol. I p. XVI)

Abb.	= picture	Kub.	= Kubary (Litt. p. 364)
Abt.	= part	L. ed.	= lettres edifiantes (Litt. P. 362)
Anm.	= footnote	lit.	= literature, p. 362
At.	= genealogical chart	Loco	= in situ
B.	= mountain	log.	= *logúkl* "story board" in part. VII
Bez.	= district	v.M.M.	= v. Miklucho-Maclay (Litt. p. 364)
bl.	= *blai*	Mel.	= Melekéiok, p. 87
C=K	= point	Mü.	= Müller (Litt. p. 367)
D.	= village	Ngk.	= Ngarekeaî p. 163
E.	= entry	Rub.	= *rubak* chief
E.K.	= Elisabeth Krämer, member of the expedition	s.	= see
		S.	= page
G.	= Gogeál	Sarf.	= Saftert, member of the expedition
Gald	= *gálděbegěl*	Sem.	= Semper (lit. p. 364)
Gen.	= generation	Sp. Litt.	= Spanish Literature, Vol. 1 p. 175
Ges.	= chant (in *part* VII)		
Gesch.	= story (in part VII)	Taf.	= plate

Gor.	= Goréŏr	Tlb.	= volume
H.	= house	R.M.A.	= Reichsmarineamt (lit. p. 366)
Ha.	= Hambruch, member of the expedition	S.-K. Verf.	= Schmeltz-Krause (lit. p. 365)
He.	= Hellwig, member of the expedition	Verz.	= index
Hlbd.	= part-volume	Vgl.	= compare
I.	= island	Wall.	= Walleser (Litt. p. 366)
K.	= point	Wils.	= H. Wilson (Litt. p. 363)
Kr. (A.K.)	= Krämer (Litt. p. 367)		

∞ means in the genealogical charts "married with ...", in the verbal conjugation pointing to "many", in contrast to "it" (1) one thing.

Errata

(Destroy After Insertion)

p. 8 line 26, instead of the German Word *Bootschaft* put *Botschaft,* [which meansmessage.]

p. 41, after 71 (last line) add 169
p. 43 line 14, instead of *gumerëu u* put *kumerëu*
p. 43 footnote 1, instead of deuteput deutet
p. 50, instead of (footnote) 4 a. 3 put 1 a. 2
p. 64 line 16, instead of story 75 put story 74
p. 70 line 5, instead of story 75 put story 61 and 74
plate 5^2, instead of Gurdma͡u put Gongodogūl
p. 80 line 31, instead of Dir'rungūlb put Dir'rungūlbai
p. 91 at Figure 32, instead of Gádĕs put Gádĕs i gëbil.
p. 153 line 17, instead wnrdeput wurde
Figure 36, instead of C. put K.
p. 165 line 4, delete the comma behind 1909
p. 191 line 23, instead of her put his
p. 203 line 32, instead of "Spitzfisch"put "Spritzfisch"
plate 11^4, instead of *ulangáng* put *galsbóng*
p. 221 lowest line, instead of 4 put 5
plate 12^3, instead of "Kothaus"put "Kochhaus"
plate 12^3, instead of Sang put Láug
Plate 13^3, instead of Ikél and Golegerīb put Tkél and Golegerīl
p. 229 line 35, delete the former
plate 14^2, instead of Ikelgáng put Tkelgáng
p. 246 line 24, instead of south eastern put south western
plate 15^1, instead of Nathip put Ngatkíp
plate 15^4, instead of Ngarekesanáol put Ngarekesauáol
p. 281 line 17, instead of panput plan
plate 19^2, instead of Giabal and bai put Siabal and blai
p. 334 line 27, instead of *fate* put *fale*

The Settlements.

Division of the Natives into Areas and Provinces

Geography, History, Constitution and Maps of Provinces and Villages.

In part II. it was established that the name of Palau comprises the whole archipelago, but that the natives call the volcanic land Pela͡u, and the lime rocks Gogeál. They distinguish 4 **areas**:

1. Northern reef-area. The northern reefs and islands, Nggei͡angel next to Ngáruangĕl, are called **Bigákĕt.** This word comes from *omigáket* "to spread the legs", which can only refer to the two reefs, which point to the north just like two legs. (Vol. 1, plan 2)
2. Northeast-area. **Bab l dáob**[1]"Over the Sea" is the name of the northern area of the main island that is mostly under the influence of the northeast trade wind. Due to the influence of the white people this word was used for the whole island and correlates with the Polynesian *mata fanúa* or "the land above the wind". The actual Bab l dáob stretches from the northern tip to the line Ngivál–Ngardma͡u.
3. Mid-area. **Gogal'legútŭm**[2]"the high land", because on the mid- and southern part of the island are the highest elevations. I only found this word indicated on a sketched map from 1903 of the Reichsmarineamt as Logallogutum for the main island (see Vol. 1, page 250).
4. Southern-area. Everything to the south of the main island - the southern part of this is often included - is called **Ióuldáob**[3]"lower sea"; in Polynesian *mulifanúa* "the Land in the lee side"; in the back. The southernmost part of the main island is often considered part of it, as for example seen in story 16 of Ugelsúng.

Becauseof the prevailing eastern winds the natives call the entire eastern part *despadál'l* or *bitaliángĕd ra despadál'l*[4] at the same time this is considered to be a name of honor for the landscapes Ngatĕlngál and Ngaregolóng; the western part is called *keúkl.*

From the north to the south there are 10 districts. In order to removeany doubts I note that this division is untouched by any European influence and is thus purely Palauan.

In **Bigáket** and the north east area there are:

District I. **Ngaregolóng;** takes up the northernmost half of the long peninsula where the island of **Babeldáob** ends towards the north, together with the uninhabited islands of Ngarekeklau͡i[5] and Ngaregúr and the coral island Nggei͡angělwhich lie outside of the barrier reef. The former Ngáruangěl was nearby but has disappeared. Main settlement: Mangalʻlang. Leader: *a* Guóng.

Distr. II. **Ngarárd** in the south of the above-mentioned peninsula.

Main settlement: Ngăbúkěd. Leader: *a* Mad.

Distr. III. **Ngardmau͡i** also called Gongodogúl in the northwestern area of the wide main part.

Main settlement: Gurdmau͡i. Leader: Beóug.

In the middle area**Gogalʻlěgútŭm** there are:

Distr. IV. **Nagtělngál,** which is the main part of the east coast of the wide land. This wasthe main area in the old days.

Main settlement: Melekéiok. Leader: *a* Ráklai͡.

Distr. V. **Ngaramlungúi** exactly west of Ngatělngál on the western coast.

Main settlement: *a*Imeúngs. Leader: Ngirturóng.

to this belongs

Ngátpang on the great cleft of the west coast; called Uleul'l.

Main settlement: Ngimís. Leader: Rekămesíkt.

Distr. VI. ***a*** **Imelīk,** taking up the southwest coast of the main island.

Main settlement: Ngarekeai͡. Leader: Rúngūl bai.

Distr. VII. **Ngaragúmělbai** on the southern tip of the main island.

Main settlement: *a*Irai͡. Leader: Ngirakéd.

Finally, to the southern area**Ióuldáob** belong:

Distr. VIII. **Ngarkldéu**an important district in the middle of the group. The island Goréŏr belongs to it, the island Ngarekobasáng, the island Malágăl and the village Ngatkíp on Babeldáob that is lying between Ngaragúmělbai and *a* Imelīk.

Main settlement: Goréŏr. Leader: *a* Ibědul.

Distr. IX. **Pelíliŏu,** pronounced Pelílju; island on the southern corner of the great barrier reef. Main settlement: Ngardolólok. Leader: Gobakraluíl.

Distr. X. ***a*** **Ngeaūr,** the Angaur of the white people; an island outside of the reef in the south; at the moment exploited for phosphate.

Main settlement: Ngaramásăg. Leader: Ugéramásăg.

For the understanding of the description of the settlement a few comments beforehand.

Politically the Palauans divide their archipelago into a series of **districts** *(deteút ra pelú)*. Each has a high chief *(rubukúl*[6] *pélau)* living in the main settlement *(klóul pelú).* Otherwise the village mayor is called *ptelúl*[7] *a pelú,* the village *pelú* and a smaller village or part of a village *kékerei pelú.* Each district, each village, each family has their god called *galíd,* the priest has the same name. Each bigger village has 10 chiefs *(arúbak)* whose society *(klóbak)* has a name; the same applies to the 10 women *(ardil)* of the village.

Always one chief and one woman — his relative from the same clan *(keblīl),* not his wife — belong to one house *(blai),* of which there are usually 10 in existence. The chiefs and the women are numbered from I-X and have the titles of their houses. Otherwise there can be any amount of houses without any title that are also called *blai.*

The dominant role in the village have *blai* nr. I and II and in this sense the male and female titleholder of both *blai.* The other 8 *blai are* devided into two halves and owe fealty to the two leading ones. Thus, two sides *bitang* are distinguished, which are called *bital blai ma bital blai.* The halving can be I, III, V, VII, IX and II, IV, VI, VIII, X but this does not always have to be the case, as the before mentioned main settlement Mangalʻláng shows where number VII holds second place and thus rules the other side.

Where no *blai* was standing on a traditional place for a house I made a cross +. A house is indicated by a black rectangle, always a *blai, a* house for living, when a pavement is in front of it (see source for the maps). The front side of a *blai* where doors are is always indicated in the maps by a white or dotted rectangle, which represents the stone pavement *gólbed,* the burial place of the family. In contrast to it the *bai* is completely framed, because it is standing on a pavement *galdúkl.* In addition it has on each gable side a dot for the entrance posts. Rectangles or circles with a dot in the middle represent bathing ponds *díong.* Rectangles on the course of a village road are the sitting places *a illud* of the chiefs. Next to the actual chiefs *(rúbak)* there are "secondary chiefs" *uriúl rúbak* who usually are the messengers and assistants of the first ones.

1-3 "village houses" *bai l pelú are* usually standing "in the middle of the village" *(gelsél a pelú),* of which the first and the second are nearly always called Gosobúlnga͡u[8] ("warming place on the fire") and Bilekélĕk ("also

big). But each men's club *(gálděbegěl)* has a clubhouse *(bai l gálděbegěl),* too. Each village of a certain significance has at least two clubs, and, according to its size, may have up to 10 clubs, so there are usually several *bai,* which are standing somewhere along the village road, the stone path *(a gáděs)* or on the head of the streets *(ptelúl a gáng)* or next to the boathouses *(diángěl),* or even on the landing bridges themselves.

Usually there are two boathouses, one for each side, to each of which a channel *(táog)* leadsthrough the mangrove bushes.

According to these the clubs and the respective *bai,* just like the *blai,* are divided into two "channel sides" *bital táog ma bital táog.* Each side has in their respective canoe house a war canoe *kabékl,* with which they go to war on their own *táog.*

This is the general political and social organization, as far as it is necessary for the following listing.

The Setting of the Settlements

is based on a division in two, as can be deduced from the previous chapter. The reason of this division can be seen in atotemistic basis, as will be explained in part. VI. The Polynesian village setting is decisive for the mapping, the Polynesians' central position of the marae determines the "village house" *bai l pelú,* which is always situated *gelsél a pelú* inthe "middle of the village". There can be up to three village houses (Goréðr, *a*Iraî, Melekéiok); often they are situated on vast stone platforms, called *galdúkl.* During meetings and festivities they house the guests; just like the Samoan Malae, only these are not paved. In Palau, the village-streets are also paved with loose stones, something that can be considered to be quite extraordinary. Usually there are always two. They start from the enormous pavement and lead preferably in opposite directions, ending at the two landing places. According to the size of a place and its topographical circumstances, other stone paths will lead from the big platform (Melekéiok) or from the village road (Goréðr) as can be seen in the maps. The stone paths are often grandiouseconstructions erected in the memory of victorious war enterprises, as for instance the southern path in Melekéiok or the incomparable eastern road in Ngabúkěd, which has sometimes a width of more than 10 steps. At the end of the stone path there is usually a club-bai as an entrance sentry and as a safety device against an enemy attack. The residential houses are situated along the stone paths, though not in rows on the road itself but a little bit aside from the path, sometimes quite hidden in the vegetation and scattered around.

The houses from nr. I to nr. X usually have the best locations. Mostly nr. I and nr. II are located in the immediate neighborhood of the village house. Right next to the village there are some taro patches, which usually belong to the first ten families. The property circumstances are explained in more detail in the section about Goréðr.

History of the Settlement.

It is a curious fact, which derives from countless stories and traditions, that in former times the high lime rocks in the south had been settled, which are now uninhabited. Only on the flat island Pelíliŏu and *a* Ngeaûrthere are still some villages. Though what is lying between these two islands and the northern volcanic Pelau-land is now without any exception free of all settlements. When visiting these areas you will not be surprised by this fact as everywhere the porous rocks jut out of the water and are covered with dense woods. A few small, flat islets with sandy beaches are there, which could well be lived on, such as Ngaiángĕs (Vol. I, plan 2, j 7° 12'), Ngëregóng and Ngemlís (j 6'), Ngaregéu (j 4') and so on, but it could be only a few people. On the first two are some shelters, but fishermen visit them only for short periods of time.

This shows clearly that in former times natives lived in this waterless Gogeál only when forced to, when continuous feuds and nonexistent organization made subsistence difficult. As soon as possible they moved over to the volcanic land where flat or hilly countryside was in abundance, where there were springs and streams and where swamp taro could be cultivated. First they settled on the heights and the main settlements Melekéïok, Mangalʻláng, *a* Imeúngs and Gurdmaû are still today situated on the hill, whereas the moving to the coasts of Ngarekeaî was done in front of my eyes[9]. In former times Ngasiás on Pelíliŏu was on the hills, too. I could not find out if next to Gogeál the land of Pelaû was in former times settled, though it might be assumed to be so. But a big population was certainly only possible after the emigration from the lime rocks. Especially the south western coast of Babldáob, the countryside *a* Imelīk all the way up to Ngardmaû had a lot of immigration from there. The villages Medórŏm, Ngátmadeî and Ngaramásăg were formerly situated on *a* Ngeaûr, and the people from Gámliangĕl owned the mountain in the north of the island Pelíliou until they found a similar one in *a* Imelīk. Certainly Ngergói and Ngemelís on the Olobetápĕl-Islands were inhabited (Vol. 1, p. 199) that moved to Nggamaséd, then Ióu- and Bablomakáng (it. p. 200) and Ngëregóng (it. p. 199) whose inhabitants moved to Ngaregamaî on Goréŏr, following the inhabitants of Pelúgoár and Magaragárd. Though in former times, people from *a* Meúngs on Ngarekobaság lived on *a* Ulóng (it. p. 202) where the shipwrecked from the "Antilope" were sheltered, as story 17c from Gosilék (part VII) shows. The former places of Ngaramiĕg and Goikúl were situated north of the before mentioned island Ngaiángĕs on the southern rim of Gogeál Ngurukdápĕl (it. p. 201), and in former times people from Melekéiok lived not faraway on the high Point Ngaramedíu, as

has been shown in the story 17[a] of Tipětipakmíěg. Finally it will be mentioned that in former times the inhabitants of *a* Iraĩ lived on Gogeál Ngarduaĩs (j 21') where even today a plot of flat plain is shown as "the Land of Semdíu" – Peluál a Semdíu (see story 14 and 197 of Medegeĩpélau, who destroyed him). However, the place Ngaragúmělbai (see distr. VII) is supposed to have been the mother of all places from where everything started. Later on, this historical proof will have to be broughtby researching the sites, where walls and other excavated remains of the former settlers should be found; my remaining time her does not suffice to do so. The proof will not be such an easy one, because of withering limestone in such a rainy area, the lush covering with vegetation, and little remaining soil, and finally because of the amount of time that has passed. Concerning *a* Ulong we know that the shipwrecked men did not find any inhabitants there in the year 1783, even though there were traces of former habitation in the west (Vol. I, p. 111), thus it must have been already abandoned at this time.

Even though it may no longer be possible to see evidence the continuation of the laws of settling – moving from the fortified high places to the empty plains while state-like organizations were developing – prove the correctness of the oral traditions. These teach us how the Palauans imagine the development of their constitution and society.

The History of the Land

derives mainly from collections of legends and fairytales in part VII. Stories 1 and 2 report the geographical creation of the archipelago by the galíd and the fall of the giant *a* Guáp, who especially represents Babldáob. *a* Guáp is supposed to be the founder of the first villages Ngarsúl , Ngarepkeĩ, Ngurusár, and *a* Imūl on the main island who are called the children of *a* Guáp (male or female). Then further galíd develop. Two brothers, *a* Síěg, "wealth" and Galebūl "poverty", soon came to Babeldáob, and the first one founded the villages of the north Gólei , Ukál , Ngardmaĩ u, etc., whereas Galebūl founded the villages Ngabiúl, *a* Gól, Ngabúkěd, Ngaradermáng, Melekéiok, Ngarsúl, Ngëruluóběl etc. After the burial of "wealth" in *a* Imelīk the village Goréŏr was created. Therefore, even today the proverb of the rich north and the poor south prevails, and the blai of the South have their doors always towards the north. Story 48 also gives a reason for this contrast[10]. As it was still night in those old times, the ghosts of the north and the south made the magic of getting together (story 4), which made the palms bend towards each other and the spirits could ride along the stems in order to meet each other and have a conference. The galíd, who wanted to settle in the north

took stone slabs used as house post with them (story 5), but they lost most of them on the way or could not put them together. These ghosts could only work at night therefore, the great god Jagád re ngél created the sun on the tip of the land Ngél near Gámliangel on the west coast (story 6), in order to prevent that stone houses would come to the people. Thus, the ghosts had to stop their work, left the posts lying around and turned them into stone. This is the reason that there is such a big amount of stone pictures and posts in Ngaregolóng; for instance on the mountain Ngadég in Gólei, in Ngarametóng and so on. Jagád re ngél and his sister from Ngarsúl also formed the sexes of the people, and thus created the people themselves (story 7). The name Pélau is supposed to come from him, too. Story 8 tells about the immigration of *a* Ugélkeklau͡[11] who came with his entourage from the east, from Kusáe, the Matáng re ngós, the Palauans' "Fork of the East". The foreigners first came to Ngeau͡r, then to Pelíliŏu; they founded Goikúl on the Gogeál Ngurukdápěl, which was already mentioned above on page 5. Then, from Ngaranggól they supported poor Goréŏr against Ngarekobasáng, just as other parts helped the village Tuápěl near Nugurusár against Ngarmíd. Their way led them over Makáep in *a* Imelīk to Toágěl mlungúi, then to the island Ngamólei and later on to Ngardmau͡, from where some of the people moved to Ngivál, whereas the other ones moved to Ngëúngel where they created the 10 Gádlbai-titels. Some of them even came to Ngrīl; though the biggest part went to the island Ngarekeklau͡, where they had to be fed by Ngatmél and Gólei. Story 9, "How money came to Palau", starts on Ngarekeklau͡. The floating island Ngorót is here of great importance: On this island the money-giving curlew was born that created the names Ngaremangiau͡ and Gomūg tokói in Ngardolólok, the name *a* Idíd on Goréŏr, Ngarturóng in *a*Imeúngs, Túblai in Ngabúkěd, finally Mangalʻlákl in Ngaregolóng. Even Nggei͡angěl and the perished Ngáruangěl became very rich; the myth of the rich north is thus well founded . Ugelkeklau͡ went from Nagraekeklau͡, because of the destruction of the place, to Keklau͡, which received its name by him . He is supposed to then have caused the move of the settlers , mentioned earlier, from Gogeál to the Pelau͡ -land. Thus , Ugelkeklau͡ is supposed to be the founder of the Pelau͡ State , as this one could only be established once the inhabitants had their first settlements on the main island Babeldáob.

More about this subject in the history of the land, district VII Ngaragúmělbai.

a Ugelkeklau͡ established the connection with the east , and in due course it was developed as the end of story 9 shows, where Mógemog or as the Palauans say Uekeuíd, the 70 islands, are mentioned the first time. This is also the case in story 10 where the just mentioned Matáng re ngós is visited by two people who drifted there, this time from Pélau, from Ngatmél, which just like Ngaregolóng

is considered to have been settled very early. Other Carolinian islands are also mentioned, a sign that, as is evident in the letters of father Clain and Cantova (Vol. I, p. 16 and 103), as well as in the report of Kadu in CHAMISSO (Vol. I, p. 133), in former times Palau seems to have had contact with the other Carolinian Islands and has been strongly influenced by them. Part of story 11 about galíd Boi takes place in Ngatmél. He was infamous, because of his "spears", called *lild.* The "Children of the Bamboo" – *ngalekél a lild — are* also supposed to have come from there, and they are Mangalʻláng, Ulimáng, Galáp, Nggësár, and *a* Iraĩ̯.

It was in Galáp where the young man Tmëlógod, who has been often mentioned in the course of this story, brought land with the help of a hook from the depth of the sea (story 14); this made Babeldáob bigger.

But the greatest influence on the construction of the State of Palau is supposed to have been the woman Milad, after she had been the only one spared by the great flood. Her five children are considered the founders of the five main places of Palau, of *a* Imeúngs, Ngarakeaĩ̯, Goréŏr, Melekéiok and Ngabiúl, as it is said towards the end in story 19. In the beginning of the story the well-known myth of the breadfruit tree on Ngiptál is reported, and how a storm and a flood have destroyed the islands. The same happened to Ugél pelú (story 195) when the inhabitants, who could escape, had great influence on those from Goréŏr, and the coral island of Ngáruangĕl that is laying in the far north; its inhabitants due to their wealth and skillfulness received leading roles in the villages of Babeldáob, as is mentioned in story 20.

About the newer history since 1783 see Vol. I. Thus, Melekéiok achieved power and prestige due to its ruling house *a* Uděs, and Ngatĕlngál became the biggest and most powerful district in the archipelago. The districts Ngaragúmĕlbai and *a* Imelīk came under its power until Goréŏr brought both of them to its side with the help of English firearms and thus weakened the power of Melekéiok. Even Ngaregolóng which has been fighting with Ngarárd for a long time took sides with Goréŏr as well as Ngaramlungúi; thus Ngatĕlngál lost more and more allies. KUB.I p. 15 says about the circumstances and the **industry** of the people: "With the help of the white people Korror suppressed the people in the north and partly wiped them out even though these people had a higher status than the natives from Korror. Traces that can be seen even today prove this but most of all the circumstance that the lazy and indolent Korror is kept alive only by our ships as it never had any industry on its own. Money, clay pots, canoes, nets, oil, syrup, pigs and so on all came and is still coming from the north." — More in detail see at the respective villages.

District I. Ngaregolóng

Also pronounced Ngaragëlóng, and called Golokl; probably Cantova's Ngarool (Vol. I, p. 103), MC CLUER: Arakalong, CHEYNE: Urrakalong, SEMP.: Arakalong, KUB.: Arekolong, v. M. M.: Narekoloju, COELLO: Orocolong.

The Mission attests 440 inhabitants for Ngarecholong[12], excepting Nggei̯angĕl, which has an additional 93 inhabitants. Number of villages: 9 (including Nggei̯angĕl)[13], uninhibited ones 17.

klóul pelú (main village): Mangal'láng,

rubukúl (its chief): *a*Guóng,

armeau̯ (people): Geuíd regolóng (see below),

galíd (god): Ngira ngaregolóng.

Political Groups:

Gëuíd regolóng "the Seven from Ngaregolóng: Mangalʻláng, Ngëúngĕl, Ngarametóng, Ngabiúl, *a* Iebúkŭl , Ngarabau̯ and Gólei . Ngrīl is only considered the eastern harbor of Mangalʻláng.

Except for the Federation of the Seven, there are the following special federations: Gólei, Kiok-Ukál, Ngrametóng, and Ngëúngĕl as the "4 Channels" Gëoá táog.

Though Delbírt[14] was a federation of six villages, such as Gólei, Kíok, Ngaregabáb, Nggúi, Ngatmél and Melekei̯.

Finally, the big extinguished *a* Ukál was understood as one *a* Ukál North, such as Ngartól, and *a* Dúbog, and one Ukál South, such as Ukál and Ngarakëam.

Geography.

When you are standing on the 130 m high step mountain Ngamedú near Ngabúkĕd, you can overlook the entire landscape Ngaregolóng (Vol. 1, p. 229, Figure 36), which forms the northern part of the 10 km long peninsula. The middle part of the peninsula with the stump south of the narrowing is formed by Ngabúkĕd from the district II Ngarárd.

The country is hilly; nowhere is a flat plain. Everywhere it mounts slightly from the coast. As already mentioned above (see part vol. I p. 166 and 230, see also plan 3) the peninsula has three narrowings. In my work (Kr. II. p. 183) in 1907 the following was mentioned about this region: Three narrowings are there. The southernmost is the one of Ngabúkĕd. It is about 1 km wide, and especially in the east where there are many tarofields it is very flat.[15] Only a small

mound of 10 m height separates the eastern part from the long mangrove channel of the western side. North of it is the narrowing of Ngarblūd, which is only 150 m wide and about 7 m high and the most northern one, the one from *a* Gól, therefore DelóbokaGól "the Narrowing of Gól," is about 15 m high and 300—400 m wide. — At the same point I have already mentioned that the Bezirksamtsmann's cutting through the last isthmus was a mistake; indeed in 1909 I found the work abandoned. According to rough estimations, the necessary earth movements at *a* Gól should be the same as in Ngabúkĕd, which would have offered the best benefit for traffic, whereas the earth movement at Ngarblūd is seven times less. Had the latter one been done, the enterprise definitely would have been finished. This way, however it remains unfinished. Plan 3 in the scale 1:100 000 shows the distances. Between Ngabúkĕd and Ngarblūd the treeless hills mounting from south to north are at their highest and fill the entire width of the peninsula. The Pëbúl Ngúrang, the Ngëtëgulang and the *ked* Ngarapelík (see Vol. I p. 229, draw. 37). A trail follows the eastern coast from Galáp in the direction N to E along the beach, after 1 km it arrives at point Pkul *a* mlongúiĕs, where rocks are at the seaside. On the other side there is again a sandy beach where the trail turns from N to W, after passing the rock *a*Ingás, after 1 km in the direction N to W it arrives at the 15 m high and 500 m long set of rocks Ngarapelík at the foot of the mountain with he same name. These are traversed. They are also mentioned in story 150 Ngartágabëap, because the rat stopped here and was then killed at the sandy point Pkulabëap. On the other side of Ngarapelík lies the long curved sandy beach of *a* Gól, its end the sandy point Pkul abëap[16] or *a* Ulúgŏl, in the north of Ngarapelík, is a distance of 4-5 kilometers. Halfway there is the landing place of *a* Gól called Remágĕl, from which you reach the village in a few minutes. The village lies in a big swampy plain, which has developed behind the sandy beach as a backwater lagoon nearly filled with brackish water. On the western side the village leans towards a smooth range of hills that is half a kilometer south at the before mentioned isthmus of Ngarblūd, only 7 m high and a few steps wide. The hills that stretch from here towards the north are covered with forest and not higher than 20 m. North of *a* Gól where there is no more wood (place Górabag, see *a* Iebúkŭl) and the landscape drops down only a few meters to the 3-400 m wide and approximately 15 m high isthmus of *a* Gól (see above) that is covered with mangroves in the east and in the west. These cover in the east and in the west the entire peninsula. North of the just before mentioned isthmus the landscape climbs, first quite steep to the ca. 40 m high hill *a* Réngĕd from where you have a good view over the south. Towards the north there are only lowhills, Rois raMangalʻláng,Ngamílĕg at Ngrīl, Kerdëu, Delóbog (see p. 11), Bukl kĕra͡i,Ngëtmeláod*(a* Kelëos near Ngatmél) and so on. From the southern to the northern point the land mounts slowly and in the middle is a wide, roof-like ridge from where you

have nice views over the east- and west coast, because except for the small wood around and in Mangalʻláng, trees are entirely missing on the top[17]. Only in one spot further north does the forest reach up high from the plaines, when you arrive south of the northern tip at a crater of approximately $^1/_2$ km in diameter, whose steep inner walls are about 50 m high and in the east are entirely covered with wood, whereas in the west there is an exit to Gólei (see there). I heard the following names for this basin at the bottom of which are the taro patches of *a* Gólei: Ngiúkŭl in 1907, whereas in 1910 it was Ngarekeĩ. Outside of the crater's rim is wasteland like everywhere else. On the southern rim you can walk on top on a resounding ground that seems to have been build from lava, as if here is a thin cover over a huge cavity. The place is called Morúruk. Quite near to it in the south is the place *a* Iksíd[18] where a stone pavement is situated and from where a winding footpath leads to the entrance of the crater, as the walls of the crater do not allow any descent. The northern part from the exit continues towards the west as a steep wall of a few meters in height, which looks over the south. In the green-baked wall of tuff there are several holes which sound in the wind just like shell trumpets, therefore they are called Debúsŏg (more at Gólei).

Towards the north of this crater on the northern end of the peninsula there are three hills, of which the middle one is 110 m high and called Galeós and is closest to the



B· B. B .
Ngermongótk Galeós Ngádek
Figure 1.Mountains on the northern tip of Babeldáob.
 Location of the stone, Figure 2.

northern point Gëtitóik (see Vol. 1, 228, Figure 35). Like its western neighbor Ngermongótk, which is half as high and in 1907 had a single palm tree at its top; it has many ledges and steps. Indeed, on the eastern flank of the Galeós, 5 m under the top there stood once on a terrace the house of a priest, and in 1907, there was still next to in the east the legend-stone (65 cm high and 85 cm wide) of the *galíd* Delangerík[19] whose face looks south over the landscape Ngaregolóng; more and in detail below at the section 'History'. A few steps from it towards the east lies the hill Ngádek[20], where on his eastern flank is a small

covering of wood on the top. It is 5 m smaller than Galeós, from where you can enjoy a beautiful view to all sides and especially towards the south.

In the north in a distance of about 3 km in N to NE you can see two islands, Ngarekeklau͡ and Ngaregúr which are separated by a small strait Magédagei͡ [21] which runs dry at low tide (Vol. 1, p. 228, Figure 33). The first of these islands is covered with palm trees and has a barrow of about 10 m height at its southwestern side. Ngaregúr has two hills that have been mentioned several times in the 'History of the Discovery'. They are connected by a small isthmus, but again and again seafaring people saw them as two separate islands (see Vol. 1, p. 78 85). The northern one is Koitáp and the southern one Ngardík[22].

Further away you can see the wreck of a steamship on a small isolated reef (part vol. 1, p. 153 and 220) in N 20° W, and the coral island Nggei͡angěl in N 10° E missw. East of this the reef Ptil a nagabárd is said to be. This is where



Figure 2. The legend-stone of the *galíd* Delangerík, 65 cm high, 85 cm wide on the mountain Galeós.

Captain O'KEEFE is supposedto have lost a ship. Though only the Ngáruangělreef in the northeast of Nggei͡angěl is known, so that it seems to have been confused with the above-mentioned wreck.

The bays and points of the peninsula remain to be mentioned as the description from the sandy point a Ulúgŏl onwards moved inland. North of this point is a mangrove bay at the east side of the isthmus of *a* Gol, which is called Metkerél Ngamagáng. Towards the north, near Ngrīl, the bay is called Klail mangerengér apparently where the channel *a* Idóng flows into it. The mangrove point Galípěl (plan 1 c) separates this one from the bay *a* Imogoáng, with the channel Ngatmadei͡ (plan 1 d). The protruding steep tongue of land Gartëbiáng, which is about 10 m high represents the east point of Ngaregolóng, the Pkulatáp ra Ngaregolóng. From here the coast continues toward the northeast and here follow each other (Vol. 1, p. 228, Figure 34 and plan 3):

Bay of Ngarabau͡

Point Ngaruŏsŏgóng

Metúker[23] *a* Iplóng

1. Point *a*Imetáng	here were once the villages: Ngartmóng-
2. Point Ngat kúd	Ngartmúiel, Uriúl +, Melekei͡ +, Ngesúd +.
Metkerél Ngarapesóng	(village Ngarapesóng +)
1. Point Ngabúděl	
2. " Pkul a Medórom	where the village Ngatmél, *a*Ngél and more in the north Nggúi was situated.
1 northern tip Gëtitóik	opposite of Ngarekeklau͡ (plan 3 Pkul Babeldáob)
2. " Ngategebóiet	more in the west.

Here was once the village Ngartól + and a little bit more inland Ngaregabáb +.

Toward the east follows point Medóng, also called Pkul a medós, which, together with point Ngaripekpúk, forms the great NW Point Pkul aipelau͡. Between both tips of land lies the bay of Gólei. The land recedes towards the east forming the bay *a* Ilangaláng where the villages Dúbog +, Kíok+, Ukál+, Ngarekëam etc. used to be. In the south it is bordered by Point Taprkëam, which is at the same time the northern border of Metkerél a begód, the bay of Ngarametóng (also called Ngarametúk̀er) and Ngëúngěl; towards inland Delbóng +. Further on, point *a* Itungelí, Metkerél ng kekáp, into which the channel Goketól leads, in former times a landing place for Mangal'láng, and it is mentioned in chant 204 of *a* Ugél re gulsiáng. Point Ngkedíng borders this small bay towards the south. There is a bay Metkerél in the west, short for Metkerél Ngamagáng where the channel of the isthmus Delóbok a gól is said to lead. Towards the south near point Ngaróngor the hill Górabag is situated, in story 13 of Gorágěl, it has been made unsafe by a *bersóiog*-snake (Palau boa)(see also the story at *a* Iebúkŭl). Though this place already belongs to Ngarárd.

Prohibition of wearing dugong bracelets, which are dedicated to the god of the land, see the following page.

Privilege: About the *galáng*-ceremony see death cult in part VII.

Diligent Craftsmanship.

Dugong bracelets, containers made of turtle shell and lime pestles (Gólei), sails (Kub. VIII, p. 297), tobacco, oil, syrup, jewelry, food *(auléld)* (Kub. I, p. 34).

History.

As has been emphasized in the 'History of the Land' (p. 6) this district was among the first settled ones in Palau, and it was important due to its galíd. The rich north is proverbial versus the poor south. The festivities in Ngaregolóng are paid only in *kluk* or half *kluk,* as reported in story 30 about Ngiratei͡.

Originally, there were seven villages, seven[24] cities, the Gëuídregolóng, which where considered rich (see Gëuíd l golókl in the song of Gadabedei͡ and Gersói , story 193) and they were Mangalʻláng, Ngëúngěl, Ngarametóng, Gólei, Ngarabau͡, *a*lebúkŭl and Ngabiúl. Mangalʻláng ruled over the others and as a sign of its dominance it set a sail on a big mast on the mountain Galeós above the legend-stone of Delangerík, mentioned before. It was called *a* Úgul a gëtíu, which is supposed to mean "the bed of the mast"[25], the shallow part, in which the mast *gorákl* of the canoe Pélau is standing. Therefore, the god depicted in the stone was called Galíd ra gorákl or Galíd ra úgul a gëtíu[26].

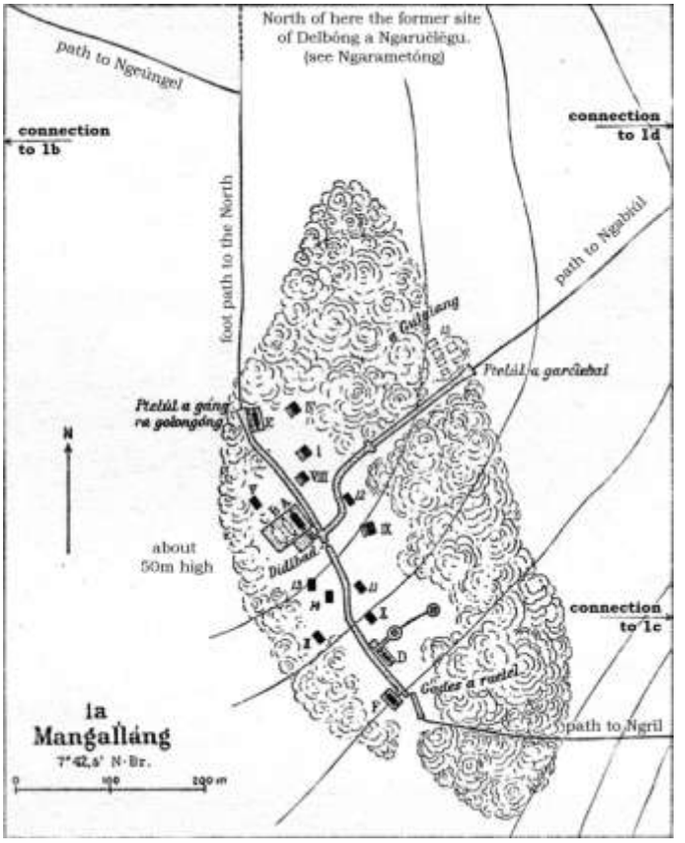


Figure 1[a].

This dominance of Mangalʻláng has not been confirmed by stories. KUB. II p. 116 also says that the 8 (!) municipalities of Ngaregolóng were closely connected and that by this constant contact the original equality was preserved. These municipalities had the Kasarsárak, the reciprocal smoothing out of the bed or the sleeping mat and they marry among each other. Politically they have no leader. – Concerning the klilt-privileges KUB.VIII p. 176 says: "In the

eight countries of Arakalon the inhabitants offered the bracelet they were wearing in former times to the god of the land. This happened in the course of great misfortune during a war when they nearly lost their former power and independence."

The misfortune probably refers to the defeat of Ngarárd as it is told in story 50. SEMPERII p 213 talks about the constant enmity, too (see also Ngrīl).

That Ngaregolóng had to suffer much under Ngarárd can also be deduced from story 36; it is also mentioned concerning the rooster of Gólei (see there).

Before 1900 explorers did not notice Ngaregolóng's landscape, because it is situated on the northern tip of Babeldáob. Before us there were probably government officials that came to this region. (see KRÄMER's diar. Vol. I, p. 166 and 172.)

1. **Mangalʻláng,**

also called Mangalʻlákl[27] (compare M. M. and KUB. Mangalakl, however both did not visit). The main place of Ngaregŏlóng and one of the seven cities.

Description of the place (see plan1a): Situated inland approximately 40 m high on a hill that is called Rois ra Mangalʻláng, about 1 km from the east coast (Ngrīl) and the west coast (Ngëúngěl), and about $^1/_2$ km north of the isthmus of *a* Gól as already described at the landscape. On the west coast is also the channel Goketól, which has been frequently mentioned in chant 204 by Ugél re Gulsiáng.

The northern part of Mangalʻláng is situated on the highest spot (abut 50 m) and is covered with tall growing forrest so that the spot, which is well hidden in the green, is marked from afar. Towards the east, the village is leaning towards a wood, which can be traversed in a few minutes in order to reach via the wasteland the trailhead of Ngrīl. The south eastern part of the trailhead *a* Gádĕs a ruelei͡[28] is strangely bent off the main trail. A few steps north from the ledge a small stone path called Ubailkesúk leads a little bit upwards to a stone platform where bai F. Ngërsóng stood. In 1907, the bai had still been standing, but in 1909 it was no longer there. At the southern end of its front gable a stone named *úlei* lay (Figure 3). In former times, food of coconut kernels and syrup for the galíd was meant with this. Nearby was also a stone ball, supposedly representing an *ulogóug*-roasted nut, similar to the one in blai 20 *a* Irágěl in Goréŏr. Before, the nut in Ngërsóng was supposed to have been in a blai in the woods and was supposed tohave represented the food for the 7 galid. A little bit further north on the eastern side of the stone path, bai D. Jórmang[29] is situated, which together with bai E Golongóng, which



Figure 3. The mythical stone *úlei.*

is located on the northern trailhead Ptelúl a gáng ra golongóng represents the right side of the village, whereas both bai of the left side have already collapsed. The rubak bai called Bai l Mangal'láng are situated in the middle of the main path and in the middle of the village *(-gelsél a pelú!),* almost at the highest elevation of about 50 m. The extended stone construction on which they are laying is a few meters high towards the south, whereas it levels with the ground towards the north. There near the main path, a more than 2 m high monolith stands at the northern gable, at the backside of the only still standing main bai A. Gosobulngau[30]. In 1907, only big wooden parts remained of the 2. bai Bilekéléˇk, from the 3. Gomesóngˇel'l súld nothing was left. The plank-like monolith of about half a meter had been broken in the middle during the war with Ngabúkˇed by the intruding enemies, later on it had been put together again. Apparently this is a large backrest *(ptangg)* obviously for a god. A smaller one not more than 2 feet high stands near the front gable on a stone table, that used to be a seat for a paramount chief (Figure 4).



Figure 4. Sitting stone with a backrestin Mangal'láng.

Finally there is also a stone plate with four holes similar to halfcoconut cups, which are supposed to have been used as mast hollows, Ugul a gëtíu (see above page 14). It is said that the stone had been in the boat of the galíd from *a*Delbóng during the competition of the 7 galid[31]. An ancestor of rubak Ngirasumáng brought it here as booty from the war (Figure 5).On the southern side of the great stone terrace is another stone pavement. Stairs (?) lead there and a small path at an angle to the street. Just there it is interrupted by a crack that allows the rainwater to run through. A stone plate leads over it like a bridge, therefore the name Did l bad[32] ("Stone Bridge"). Opposite of this place where the small meandering path arrives, a wide stone path forks towards the north, forming a head after about 100 m. A street elongation has been added to this, ending after another 120 m with the Ptelúl a gareiebai. On its northern side you can see 5 former places for houses, the compound of *a* Ugél re gulsiáng (see stories and song 204) who made his home village famous. From the trailhead, crossing the wasteland, you can reach in 5 minutes on a footpath the stone path of Ngabiúl.

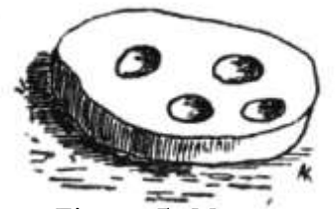


Figure 5. Mast bearing stonefor the sailboat of the *galíd*

Privileges: During big feasts celebrated by all Palau the rubak of Mangalʻláng has the privilege to make the first cut (see story 148.)

History: In the oldest stories Mangalʻlang is only called 'The Child of the Bamboo' (story 15). It seems to have been founded only after Gólei, Ngatmél, Ngabiúl and so on. Tracing the name Mangalʻlákl from *galalákl* "quiet, not moving" refers to the money-bird, standing over the place, which is considered the bearer of money in story 9 of Ngorót. It seems the money (see part vol. 3) has been introduced to Palau not so long ago. But according to the law of settlement the high-situated place should have been settled before all the other ones. Maybe this place has not been mentioned so often in the history, because it has never been of special importance. *a* Guóng has also never been recognized as the head of Ngaregolóng (see above the history of Ngaregolóng. The city became most famous for its winged hero *a* Ugél re gulsiáng (story 204). Mangal'láng had a friendship bond with Goréŏr, as shown in story 49 from Ngirakaderáng. Hero Ngirailangaláng lauded in song 205 also comes from Mangalʻláng. Hero Madlútk from Ngabúkĕd (song 203) also stands in close connection with the main village, because he married Dira mangalʻlákl, also called Dalálail'lói and Dalai a galīl, who had been living in the no longer existing blai Umerëu. The last name appears also at Ugél re gulsiáng, but in *a* Jebúkŭl she has been living in blai Makau͡.

Constitution: Concerning the village constitution one has to mention that in former times only 8 rubak were in existence and, concerning the later amount of ten rubak, nr. VII, whose title had belonged to the old I. blai *a*Ikrebai͡became the leader of another village, what generally nr. II used to do.

I want to point out that the local god got the last place among the secondary chiefs, the 20th place among the rubak; more about this in the chapter about galíd in part VI (compare for instance with Goréŏr).

Constitution of Mangalʻlang

bai l pelú (village houses): Bai l Mangalʻláng	A. Gosobulngau͡
galíd (god): (KUB. Kolgigl)	B. Bilekélĕk +
armeau͡(people): *ar* Telūl	C. Gomesóngĕl'súld +[33]
klóbak (council): Ngaramangalʻláng	women's council: *ar* Bóket l mí

nr.:	*arúbak* (chiefs):	*blai* (house):	*bitang*	*kieblil* (clan):	*ardil*
I	*a* Guóng	Gëteĭ	nr. I	Gaugëláol	*a* Kldíl
		(*a*Ikrebaĭ+)			
II	Gád 1 bai ra iuósog	*a* Iuósog	to I	Ngadbárs	Gëbil
III	Gád I bai ra tepláng	Tepláng +	" II	Ngësagád	*a* Kldíl
IV	Gádlbai ra gólbed	Gólbed	" II	Gërapelú	Gëbil ra iuáng
					(see bl. IX)
	Ngiraipelaŭ	*a* Ipelaŭ	" II	to IV.	Nr. V.
I	Gádlbai ra tabëlóng	Tabëlóng+	" I	to I.	Nr. VI
VII	Gádlbai ra meseksei	Meseksei+	nr. II	*a* Ugélkeúkl	*a* Guóděl'lăgád
VIII	Góbak ra ngëáng	Ngëáng	" I	—	—
IX	Ngíraimeténgěl	*a* Iuáng	" II	to III.	—
X	Ngíraulegóng	*a* Ulegóng	" II	to IV.	—

blai Geteĭ is nr. I and Meseksei (VII) holds the II. rank. In former times, Meseksei was nr. I and had the title *a* Guóng, which, however, was taken away from Geteĭ; the ♀title remained. In 1910, nr. VII, Ngirasumáng was my informant and a candidate for nr. I[34]; the ♀title II belonged before to *a* Ikrebaĭ (I).

nr.:	*uriúl rúbak* (secondary chiefs):			further *blai:*
11	Ngiragobuóng	to bl. IX lives in	Ngrīl	11. Tegeúgěl
12	Rimírěg	to bl. IV "	Ngeúngel	12. Balateĭ
13	Ngirailangabóng	"	Ngarabaŭ	13. Gókebai
14	Ngiragelkáng	"	Ngabiúl	14. Gomangérd
15	Góbakraiebúkŭl	"	s. *a* Ibúkŭl	15. + Gulsiáng[35]
16	Golapelú	"	*a* Ulimáng	16. Mengelekláng +[36]
17	Ngiratepelaŭ	"	Ngabiúl	
18	Ngiragoleúl	in 1910 banned to Saipan		
19	*a* Remegeséngěl +			
20	Golengíl (the galíd)			

Nr.:	*gáldĕbegĕl* (club):	*bai* (club house):	*táog* (channel):	*bitang* (side):
I ♂	Ngaragomanggél	D. Iórmang[37]	Iórmang	Right
II ♂	Ngaramatál	E. Golongóng	"	"
I ♀	Ngarameleplép			
II ♀	Ngaragolútk			
I♂	Ngaramedú	F. Ngërsóng +[38]	Ngërsóng	Left
II ♂	Ngarasekól	G. Gomakáng +	"	"

Incidentally Ngrīl is virtually considered the harbor place in the east and on the west coast it is Ngëúngĕl; as both the old mentioned channels as well as the landing place Goketól (see above p. 13) are no longer much in use.

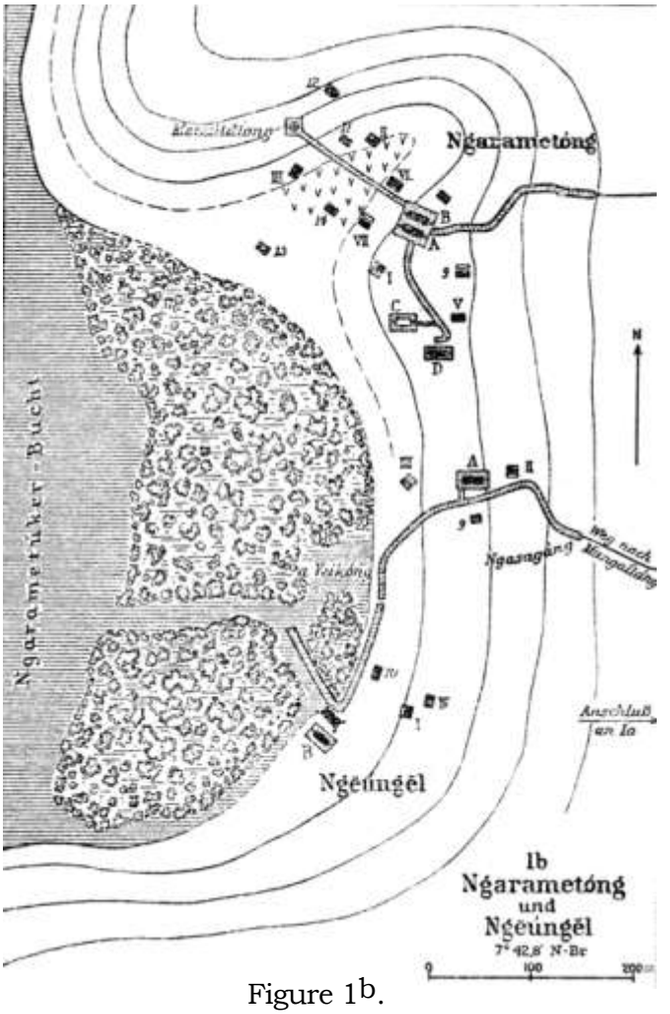


Figure 1b.

2. Ngëúngĕl

(KUB. Eúngl) one of the 7 cities, it also belongs to the federation Gëoá táog, now the harbor place of Mangalʻláng on the west coast. In 1910 there were only 6 houses.

Description of the place (see Figure 1b):When you have walked to the north about 300 m from Ptelúl a gáng ra golongóng (see Figure la), then the bay of Ngarametúkĕr is exactly in the west. On the southern part is Ngëúngĕl. From the wasteland you step on the stone path Ngasagáng shaded by trees, you pass the rubak-bai A. Naruóng from where it leads down to the water, to the bay filled with mangroves. On its edge the stone path continues, partly even in the water, to the south over the ledge *a* Veikóng finally it bends at a steep angle in front of the canoe house and the small bai B. *a* Ilemau͡ (figure 2). From there it continues as a landing pier about 100 m into the mangroves, which do not allow a view over the water.

History: Once upon a time, Ngëúngĕl was *ker* (slave) of Melekei͡. Rimírĕg nr. I punished the violent ones and promised the helpers from Ngasiás on Pelíliou the delivery of mongol (see story 38). On the log to this story a stone pavement of the galidhouse Ngaruëlëgau͡ (see Ngarametóng); also story 42 of Dileáoldil and Galibosáng 43 takes place here. Though it is very important that the people of *a* Ugélkeklau͡ are supposed to have created the l0 Gádlbai-titles as story 8 shows.

Constitution of Ngëúngĕl.

bai l pelú (village house): A. Ngaruóng *galíd* (god): Medegei͡ pélau

klóbak (council): Ngaraikéd female council: *ar* Guóděl'lagád

nr.:	*arúbak* (chief):	*blai* (house):	*ardil* (women):
I	*a* Rimirĕg	*a* Iúngĕl	Guóděl'lagad raiúngĕl
II	Godáol	*a* Iklói	" raiklói
III	Kekerél Lodáol	*a* Ibai͡	" ráibai
IV	*a* Rdelegësóng	Ngaruësóng	" rĕngáruësóng
V	Gád l bai	*a* Iegësél +	" rĕngelepedág
VI	Gád l bai	Ngatagár +	" rĕ medú
VII	Klai ngerákl	*a* Iksáng +	» raiksáng
VIII	*a* Regĕmëkai͡	Búikmangai͡ +[39]	» nr. VIII
10		Kedámang	

Nr.:	*galdĕbegĕl* (club):	*bai* (clubhouse):	*táog* (channel):	*bitang* (side):
I	Ngaratúiog	B. *a* Ilemau͡	*a* Ilemau͡	Right
I	Ngaragorkūl	*a* Baigóng +	*a* Baigóng	Left

3. **Ngarametóng**

also called Ngarametúkĕr (KUB. Ngarametúkul); one of the 7 cities, it also belongs to the federation Geoa táog, directly north of Ngëúngĕl, located in the same bay.

Description of the place (see plan l[b]): Like there you step down from the high plane on the stone path, but then you come to the centrally located pavement Ngarametelíng where both village-bai are situated A. Gosobulngau͡ and B . Bilekélĕk. The house-post *(tang),* made of stone, with a length of about 90 cm, stands on the big pavement, on its top is a groove for inserting the frame (Figure 6). A bigger and thicker one, about 2 m long, lies further up, on the eastern flank about half a kilometer north of Malangal'lang a little bit to the east of the trail, near to the small mound Delóbok, halfway from Malangal'lang to *a* Iksíd (see above and plan 1). The place where in former times a house with stone posts was supposed to have been standing is called Ngaruëlëgau͡. Concerning the respective legends see story 5 and Delbóng.

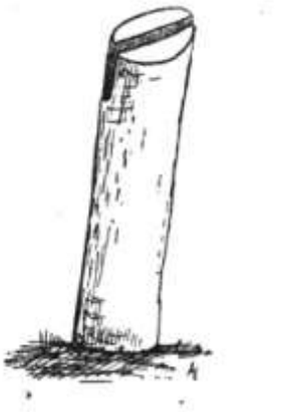


Figure 6. Post of a house, made of stone *tang l bad.*

A road forks to the south from the stone quadrangle; on its western side is the platform of the crumbled clubhouse C. *a*Ióu, which can be reached by a small side trail. A little bit further to the south the road forms a hook where bai D. Meliai͡ liessideways.

Towards NW a third stone path forks from the chief's platform leading through the taro patches to the bathing site Meteúldíong.

History: see story 34.

Constitution of Ngarametóng.

bai l pelú (village house): Ngarametelíng A. Gosobulngau͡ *galíd* (god): Medegei͡ pélau

klóbak (council): Ngarametelíng female council: *ar*Iebíl

nr.:	*arúbak* (chief):	*blai* (house):	*ardil* (women):
I	*a* Riúngĕl	Tungelél	Diriúngĕl
II	*a* Gëúpedei͡	Dmágel	Dilegĕúpedei͡
III	*a* Mad re ngërarúëbak	Ngarŭ̈ëbak	Dilmád
IV	*a* Madra siábang	*a* Ngeáol +	Dilmád raidúp
V	Buikriúngĕl	*a* Ingós	Dilbuikriúngĕl
VI	Gad l pelú	Bĕlëlai	Dilgadlpelú
VII	*a* Rengáis	*a* Mádlbai	Direngáis
VIII	*a* Rengatáoăg	to IV +	nr. VIII

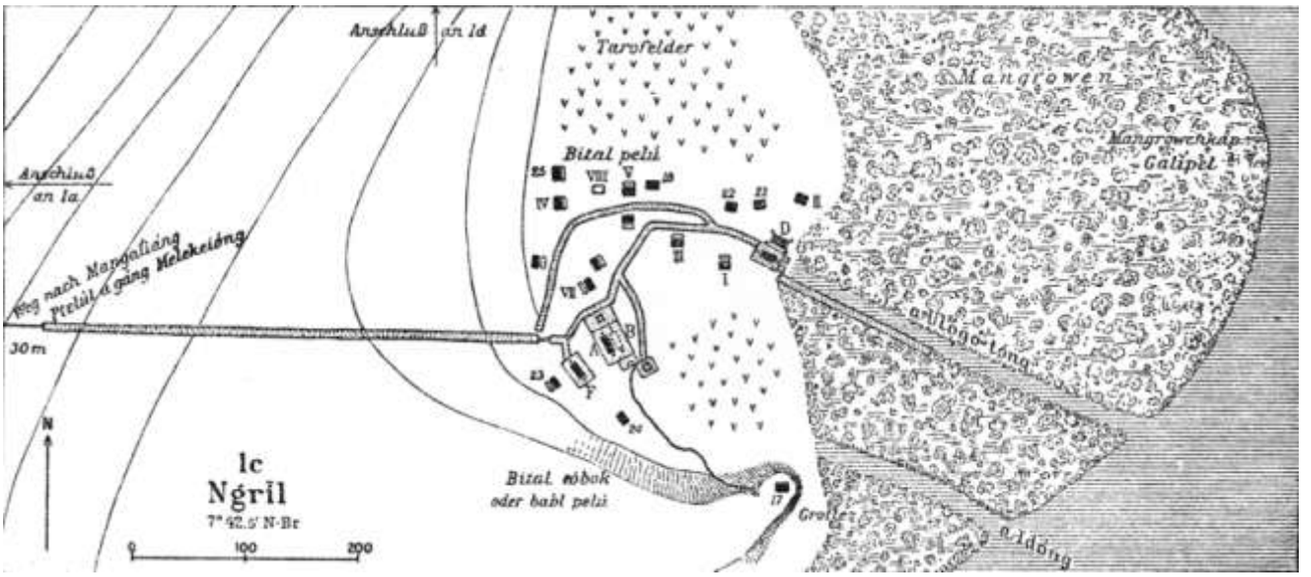
Further *blai are:* 9. Gulei, 10, Baulbai, 11. Siábal, 12. *a* Gobosél, 13. *a* Isebóng, and 14. Ngabói.

Nr.:	*gáldebegĕl* (club):	*bai* (club house):	*táog* (channel):	*bitang* (side):
I.	Ngarabelebálăg	C. *a* Ióu +	*a* Ióu	Right
I.	Ngarautekóngel	D. Meliai͡	*a* Meliai͡	Left

4. **Ngrīl**

(spoken Ngríĕl) (Kub. Riyl) does not belong to the "Federation of the Seven". On the site of the former village *a* Ulengevál on the east coast about 1 km from the main place Mangal'lang that is situated centrally, located on the height. Now it is its harbor place in the east.

Description of the place (see plan 1[c]: An about 400 m long mangrove channel leads from outside to the landing place *a* Ulŏgŏtóng[40], on its inner half it is bordered



Plan 1c.

by a stone dam. The boathouse with the same name and bai D. are situated there. From here a stone path leads inland first 100 m toward the west then abruptly towards the south, mounting to the "Upper Village" *bab l pelú.* It meets the chief's pavement of the two village-bai Gotolói, of which in 1910 only the main bai A. Gosobulngau͡ was standing. On this especially low stone platform between the bai and the road stood a small ghost house *(tet)* and in the bai a sick-boat was lying as an offering for *galíd a* Ugélʿlëgalíd (see draw. in Vol. 3)

On the other gable side of the bai is an even smaller stone pavement, and next to it a bathing place, a stone path leads to it, forking from the formerly mentioned road (see plan.) The bathing pool served the female workers of the taro patch, because big fields are situated from here toward the sea. A small rivulet supplies the pool. It comes from a nearby mound, approximately 15 m high, on which *blai* 17 Pëbúlaī "On the Grotto" stands.

Indeed the slowly mounting hill in the west drops overhanging in the east, forming the roof of an about 10 m high and just as wide grotto colored by green tuff spotted with basalt rocks.

This elevation extends to the west, bordering in the south the plane of the taro fields where the rubak-bai stands. Opposite of this bai on the slope of the hill the club bai F. Gaspóng stands. From here a stone path leads after a sharp bend to the west. After crossing a wooden bridge it climbs 450 m and mounting 20 m under the trees it leads to the rim of a ked, the *ptelúl a gáng* (trailhead) Melekeóng, from where you reach the woods of Mangalʻláng in 20 minutes following a trail over the grassland. (Plan 1[a]). 40 m inland from *a* Ulogotóng another stone path forks from the main road to the north and reaches in a curve at the before mentioned bridge the long west road. Numerous houses of the village section *bítal pelú* (village side) are situated on this curved road, whereas the other, the already mentioned *bab l pelú* is also called Bitaleóbok.

Toward the north Ngrīl borders the big taro patches of Ngabiúl to where the next road leads, though it is a rather tiring one.

History: The name seems to come from *rīl,* which means the "Plant-Area of the Beach", as chant 204 verse 36 shows; further proof is missing. People of *a* Ugél keklau̯ participated in settling the village (story 8).

The horned Gougelúiĕp, who for a long time bothered people from Ngarárd, lives in Ngrīl (see story 50) until they called Bekëu re bóděl from Ngarebóděl in district VIII Ngarkledéu for help and he killed him.

Story 195 gives more information about the galid of the village *a* Ugél'lëgalíd.

Story 98 tells about galíd Ngirateĭ, who has the form of a water snake. Its tail remained in Ngrīl after it had been killed, tells story 98. The other parts drifted to Ngaráus, to Ngarbagéd, and Ngërupesáng, all villages of *a* Ugélʻlëgalíd so that we may assume that both are one or related. My informants did not know how they were connected.

In former times a two-story *góutang*-baifor god *a* Ugélʻlëgalíd stood where today the rubak-bai Gotolói in Ngrīl are situated.

Ngiragoleúl was the galid of this place. Then rubak *a* Iegád ra Klúpĕd lived in Gólei but *a* Ugélʻlë galíd brought him to Ngrīl and made him the priest and rubak nr. II. He lived in blai No. VII Gëtumaĭ and took the *góutáng*-bainearby. Behind bai Gaspóng blai 23 Pdek was situated, and further south behind the bathing place blai Ngaragalás, where the rubak nr. I had been living. It was situated in the land Moaĭ; because of this even today the female title of blai I is called Gëbi ra moaĭ (see Ngira Moaĭ, chant 199).

An old blind woman lived in this house. One day, in order to make fun of her, the children of the house gave her a *mangerengér*-sea snake instead of an eel. The blind woman cut the snake in pieces and at the time when a woman of blai Pdek

came to her house, in order to get some fire; she invited her to eat. The invited lady was surprised and said: Are you eating *mangerengér?* — Now the blind lady was surprised and said to the other one to cover her food. Then the unknown woman left with the fire.

After a short while the blind one formed a roll of betelnut leaves in order to place them on top of the head. Then she went with it on a stick to the backside of blai Pdek. Those in the house called to her to come to the front but she refused and asked that the back wall of the house should be broken down, so that she might enter from there. Finally they did as she wanted. When she was in the house she placed the roll of betelnut leaves on the floor. The people who were present asked her about its meaning. Then she said: I am bringing you the great title *a* Iegád of blai Ngaragalás and my children shall have nothing! — No, they replied, if you are bringing your title then you should take ours.[41] — The blind one said: Good, thus it will be, and when you have an almond-fish you place one hand on it and cut a hand's width out of the middle as a *golegúl*-roll. Just the same when taro is heaped up during a feast then you take a small *tóluk*-bank for us[42]. When there is fish the head and the neck belong to us, just as the head of the pig with its bones and skin is ours. — Thus is was for a long time. Only when the uncle of Ilemasáng Ngiragórak, rubak nr. I married a woman from Ngaragalás the food portions became bigger.

Constitution of Ngrīl.

galíd (god): *a* Ugél'lëgalíd (KUB. Buullo) *bai l pelú* (village house): Gotolói

klóbak (council): Ngaragotolói A. Gosobulngau͡

B. Bilekélĕk

nr.:	*arúbak* (chiefs):	*blai* (house):	*kleblil* (clan):	*ardil* (women):
I	*a* Iegád ra bútlbai	Bútlbai	Pdek	Gëbiramoai͡
II	*a* Iegád ra klúpĕd	Klúpĕd[43]	Suóng	Gëbiraklúpĕd
III	*a* Iegád ra gápsang	Gápsang	Galmdú	Gëbirapdék
IV	*a* Iegád ra ultengeriáng	Ultengeriáng	"	Gëbirgalmedú
V	Imedóp	Gobuóng	—	—
VI	Rukróis	Garmáng +	—	
VII	*a* Regetúk	Gëtumai͡	—	
VIII	*a* Utevítĕg	Tagukál +	—	—
X	"			

//Krämer, Palau Vol. 2, Plate 2.//
District Ngaregolóng



1. Blai Kedámang, bai a Ilemaū and boathouse in Ngëúngĕl.



2. Western gable of bai Gosobulngaū next to it a shrine in *a* Iebúkŭl.



3. Shrine at the rubak-bai Gosobulngaū
of Bilekélĕk in Ngabiúl (from the east).



4. On the stone path the rub. no. 1 Ngiraurékĕd
with his blai and an spirit house in Ngabiúl

Nr. III was formerly called *a* Igád ra Gëtumai̯ (see blai VII).

In former times Gápsang nr. III was nr. II. Both changed titles with each other. *delásĕg* (totem) of clan I is the black tipped reef shark *matukeál*.

nr.:	*uriúl rubak* (second class chiefs):	*blai* (house):
11	Ngirangeáng	(bl.a Ngeáng-Mangalʿlang)
12	*a* Monglói	*bl.* Teklóu *a* Iebúkŭl
13	*a* Rimírĕg	*bl. a* Iúngel-Ngëúngĕl
14	*a* Guóng	*bl.* Gëtei̯-Mangalʿláng
15	Gádlbai	*bl.* Balatei̯-Mangalʿlang
16	Ngirangarbád	*bl.* Ngarbád-Ngabei̯
17	Golëtáng	Pëbúlaī
18	Ilemaság[47]	Górak
19	Ngirateóbog	Teóbog
20	*a* Ugelʿlas	*a* Imelei̯

Further blai : 21. Gobegetáng. 22. Ngedëlemóng. 23. Pdek. 24. Ngaraptagei̯.
25. Mageloál (?)

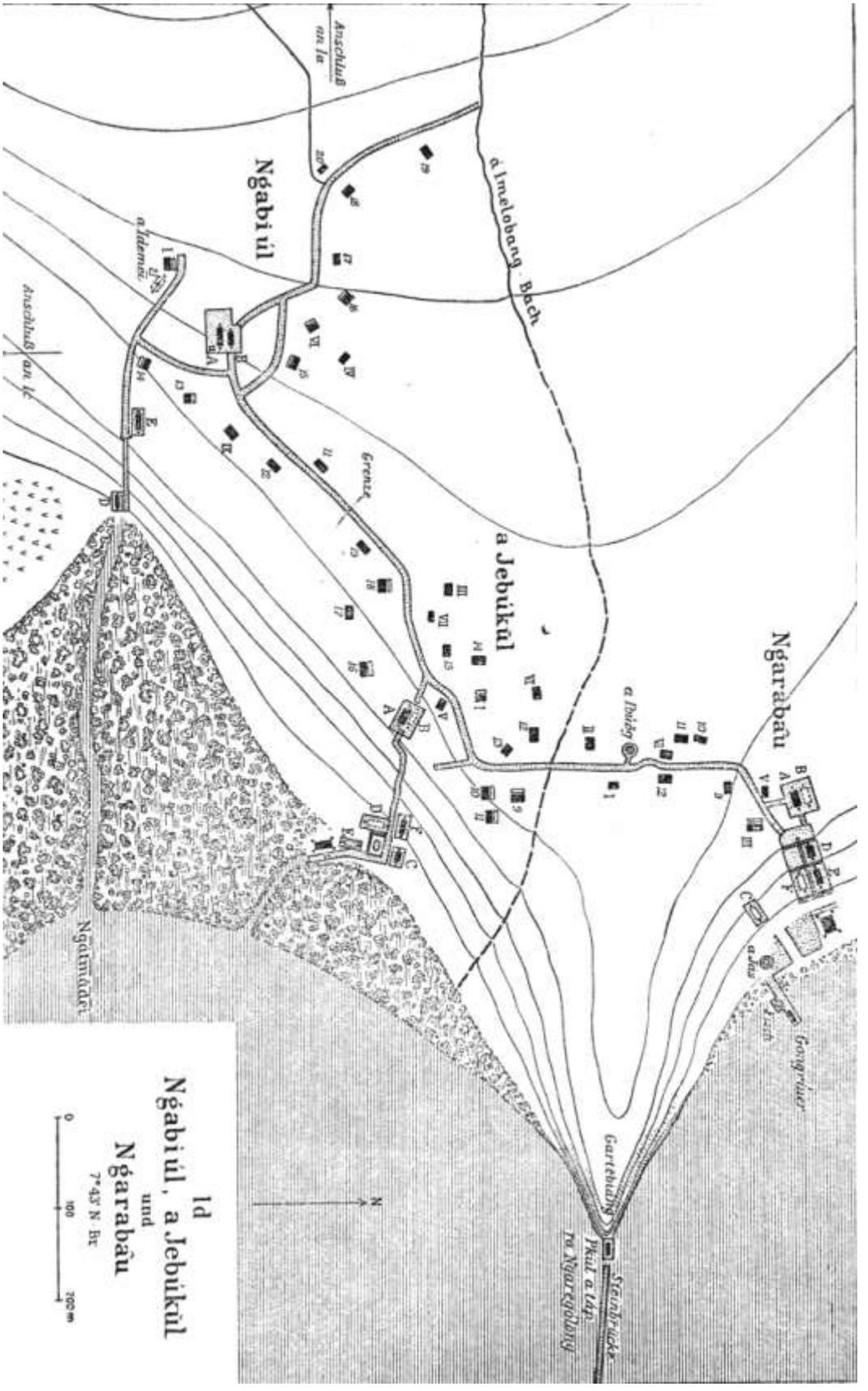
nr.:	*gálděbegĕl* (club)	*bai* (club house):	*táog* (channel):	*bítang* (side):
I ♂	Ngaratogedí	C. Bailëgesau̯ +	*a* Ulogotóng	Right
I ♀	Ngarabakun̯gór			
II ♀	Ngaraprekórk			
I ♂	Ngaratogodulík	E. Ngëruaráŭed +	Gaspóng	Left
II ♂	Ngaramedeómel	F. Gaspóng		
I ♀	Ngaradegëdeg			
II ♂	Ngaragokelóut			

one further *taog a* Idóng see map and footnote on the previous page and p. 22.

5. Ngabiúl

(Kub. Ngabiul and Ngabyjul) also called Ngabei̯. The god of the village was the strong Ngiraidemai̯, who made Ngabiúl into a very important place; this is why Kub called Ngabiúl the capital of Ngaregolóng[48].

Description of the place (see Plan 1[d]): The place is situated north of Ngrīl, and separated from it by a huge taro patch. It is connected with *a* Jebúkŭl and Ngarabau̯, in the front of which it is, connected by a long stone path.


Ngábi úl
a Jebúkúl
Ngarabâu
a Imelobang Bach
Anschluß an Ia
Anschluß an Ie
a Idemaz
Grenze
a Dodéy
Garrebadéy
Steindrücke
Pkat a tdp.
Ngalmádéy
Georgriver
Ngábi úl, a Jebúkúl
und
Ngarabâu
7°43' N Br
0
100
200 m

Plan 1d.

They all occupy a plateau that forms the eastern point, Pkulatáp ra Ngaregolóng, of Ngaregolóng. You can only reach the landing sites of all three villages by climbing down short and steep stone paths. The easiest one is in Ngabiúl, where on top on the rim the club-bai E. *a* Pelau is situated. From here you climb down to bai Ngátmädei where not even a boathouse existed. From bai *a* Pelau the stone path leads 200 m to the west, in order to end there suddenly. There was the poor-looking *blai* nr. I *a* Urékěd beautified by a nearby small spirit house (see plate 2[4]). Next to it was the galid-house *a* Idemai, of which no more than a stone platform was left, on which the priest had erected bai *a*Pelau as his working place. But the German government had it replaced on its original place.

Not far away is the platform of the village with the 2 Bai relíd A. Gosobulngau[49] and B. Bilekélék. On the SE corner of the pavement, near to the first one, there is an offering shrine for the village-god (plate 2[3]). From here a long stone path leads to north west, halfway to *ked* Sarói[50] it meets the trail from Mangalʻláng. Finally it reaches the creek *a* Imelobáng where it stops. From the village house the big road leads to the northeast to *a* Jebúkŭl, but its borders are already reached after 200 m. The borderline is indicated by a half-foot wide fissure in the stone path. On the side of Ngabiúl the stepping stone *a* Isngél a Oi has a face without a mouth on the side of the ditch. The myth tells that once upon a time a man called *a* Oi from Ngabiúl was lying very much; this was the reason that the galíd cut away his mouth and turned him into stone (see Figure. 7).



Figure 7. The face without a mouth

History: The name Ngabiúl is supposed to have come from the woman Milad whose placenta[51] had drifted there after the great flood. This is the reason this place was counted as one of the 5 children of Milad, as told in story 19. On the contrary to the rich Gólei, it belongs to the places that were founded by poverty (see history of the land p. 6.) Story 71 about the lost dead-body-bundle is told in Ngësáng as well as Ngabiúl . Because of this its family Ngaraingós had strong ties to Nggeiangěl. Galíd Medegei pélau (story 197), who is called here Ngirai demai, made the place especially important. Kub. VI p. 37 informs us: "Iraydemay in Ngabiúl has in front of his house a huge square angular basalt rock about 1 m wide and 2,5 m high, it is also his Kingelél[52]. In former times it was the custom that the man who pretended to be possessed by the Madahéy pélau could come here and prove his calling by jumping on top of the stone without using his hands. When he achieved it, he was legitimate; he was a bodókol[53] Kalid." —

Because the *gai*-barracuda was the god's favourite fish, he became a privilege of the house *a*Idemaĩ (see story 3 and end of story 14). Like in Gólei, Ngardmaũ and Ngarsúl as well as in Ngabiúl there was also a priestess *(mlagél* or *mlageĩ).* Kub. VI p. 34 writes about it, while he emphasizes II p. 31 that the high chief and priest are one and the same person in Ngabiúl just like in Gólei, *a*Gól, Galáp, Ngardmaũ, Ngarsúl and on Pelíliou in Ngardolólok, Ngasiás and Ngaregól. Here was also a *goutáng*-baijust like in *a* Iraĩ, etc.

Constitution of Ngabiúl.

2 parts: Bital pelú and Gesél a pelú

bai l pelú (village house): Bai rilíd A. Gosobulngaũ

B. Bilekélĕk

galíd (god): Ngiraidemaĩ and priestess Mlagél (KUB. Iraydemay and Eyluay)

armeaũ (people): *ar* Gabagáp

klóbak (council): Ngarilíd female council: *ar* Iebíl

nr.:	*arúbak* (chiefs):	*blai* (house):	*bitang*	*klebīl* (clan):	*ardil* (women):
I	Ngiraurékĕd	*a* Urékĕd	I	Sils	*a* Iegád ragaiós
II	Ngirdimaũ	Doultáng +	to II	Ngesngís	*a* Rtelúgĕl
III	*a*Regeireĩ	*a* Tkëdám +	" I	*a* Ugelióu	*a* Rúgĕl legíu
IV	*a* Regeireĩ ra ngabárd	Ngarbád	" II	*a* Iríkl	nr. V
V	*a* Ipldúl ra leĩ	*a* Lei +	" I	to I	Gebiraleĩ
VI	" ra ngarkebés	Ngarkebés	" II	" IV	nr. VI
VII	" ra galkáng	Galkáng +	" I	" III	nr. VII
VIII	*a* Psis	Ngérdimaũ+	" II	" II	nr. VIII
IX	Ngirmangángĕr	Ngarmangángĕr	" I	" I	nr. IX
X	Ngiratepelaũ	*a* Tepelaũ +	" II	" II	nr. X

In former times *bl.* nr. VIII was in the place of Doultáng nr. II; but *rubak* nr. VIII *a* Psis lived in Ngérdimau nr. II; therefore, it dropped to the VIII. position. Nevertheless Ngérdimau has remained the leader of the other *bitang.*

uriúl rubak (secondary chiefs): [11]*a* Rdegór of Iebúkŭl,[12] Ngiragolegeril of Ngarabāu,[13] *a* Iegád rareĩ of Iebúkŭl, [14]*a* Sueĩ nr . III, [15]Ngirasúlei of Ngarĕmetúkĕr, [16]Gëóel rengersmeĩ of *a* Iebúkŭl, [17]Ngiramerīl of Ngëúngĕl, [18]*a* Guóng of Mangal'lang. But it is said that Medegeĩ pélau (see story 107) did not want to have any secondary chiefs here.

The other *blai* are: 11. *a* Igeróu. 12. *a* Tkesaũ. 13. Ngarueliúl. 14. *a* Rikang?

15 Vun? 16. Derebeĩ. 17. Barák. 18. Gasibóng. 19. *a* Silang? 20. Gobuli? 21. *a* Idemaĩ (see above).

Nr.:	*gáldebegĕl* (club):	*bai* (clubhouse):	*táog* (channel):	*bitang* (side):
I ♂	Ngaraiús	C. Melók +	Ngátmadei͡	Right
II ♂	Ngarailáod	D. Ngátmădei͡		
I♀	Ngaradildengí			
II ♀	Ngaragamaióng			
I ♂	Ngaragolútk	E. *a* Pelau͡	*a* Pelau͡	Left
II ♂	Ngarabilís	F. *a* Ipegád +		
I ♀	Ngaragomesúrog			
I1 ♀	Ngaramatál			

6. **aJebúkŭl**

one of the seven cities; lives in friendship with its neighbor Ngarabau͡; the federation is called Gei͡íkes pelú [54]. A similar federation connects *a* Jebúkŭl and Ngaregamai͡ on Goréŏr . About this the following story: There is a grassland called Tagatau͡ near Ngarabau͡ that has been inhabited by many devils of the wood , the so-called *bel'lék.* When the people of Ngarabau͡ and *a* Jebúkŭl went there with fish these were snatched away by invisible hands. Then people ran away in fear . One day some inhabitants of Ngaregamai͡ on Goréŏr came to visit and they were told about the evil deeds of the *bel'lek.* They decided to help and they did: they took bent bamboo sticks *(gogádu)* in order to drag *goálăg*-sea-urchins out of the holes in the reef. They packed these animals into baskets and walked over the devil's grassland. Soon the bush ghosts came and chased the fishermen who threw their baskets away. Looking for fish the devils put their hands into the baskets and hurt their fingers. They ran away. Quickly the fishermen took coconut fronds beating the ground behind the escapees. On the mountain *a* Réngĕd[55] they begged their pursuers to spare them and fled to Górabag[56] where the bush of *a* Gól starts. There they remained and bothered the inhabitants of *a* Gól until *galid a* Jegád ra pelás chased them away. They then turned to the mountain Garségĕl near Keklau͡ where the big Callophyllum tree stands , which harbors them to this day.

Description of the place: Situated as sketched at Ngabiúl. The main road comes from there from the SW. Before it turns to the north a stone path forks to the east leading after a few steps to the tall village pavement where of the two village-bai, Bai raiebúkŭl, A. Gosobulngau͡ is still standing . In 1907 the northern B. Bilekéléĕk was already in shambles (plate 2^2). The eastern part of the pavement is as high as a man

and stands on a steep slope where a stone path with high walls leads down just like magnificent small stairs, similar to picture 32 or plate 5^{3}.

Below at the waterfront there is a singular sight where on a small plane four bai-platforms are situated. In 1910 only two bai F. *a* Melós and C. *a* Gum were still standing; the last one was already in decay. Next to them a big bathing pond and a boathouse.

A colorful life must once have taken place at this landing place. Something similar could not even be found in the kingly Melekéiok or Goréðr! Only in **Ngarabau͡** can you see something similar, where the main road coming from Ngabiúl and going through *a* Jebúkŭl ends, there high up the Bai rabau͡ are situated, of which only A. Gosobulngau͡ is still standing. In 1907 B. Bilekélék was already in ruins. From the village platform a stone path leads over a special pavement straight down the hill. On the right and left side of the road two bai are situated alongside the road, but only the two northern ones D. Bagadei͡ and E. Ngamólei͡ are still intact . Just like in a vineyard there are generally 2 trenches on each side of the middle road. Above, there is another big magnificent pavement. The planes are constructed on several high build walls. Through a small slit you reach the narrow beach where a boathouse is immediately encountered. Some harbor constructions are further south, like the bathing pool *a* Iás and on the landing bridge Gongríuer that is already located in the tide waters a fishpond and a fishermen's bai. Halfway up from the bathing water there stood even a fifth bai, C. *a* Belék; a sure sign how populuos these villages must have once been! It has to be mentioned that whereas long channels lead through the mangroves to the landing places of Ngrīl, Ngabiúl and *a* Jebúkŭl, in Ngarabau͡ there were only a few bushes in front, so that the view to the eastern sea was partly free. From there to the landing tip Pkulatáp are hardly any mangroves at all and the tip Gartëbiáng is completely free. There the land drops steeply. On the beach below a stone pavement is erected on the roots of a stone dam, where a fishermen's house stands that has been mentioned above.

History: Nothing is known about the origin. A relationship with Jebúkŭl on Goréðr seems to exist, at least with the neighboring Ngaregamai͡ as just mentioned.

Home of *a* Ugél re gulsiáng (story 204). Blai *a*Imogoáng is no longer there. The hero married a woman of *blai* 17 Makau͡, who is also called Diragalīl.

Constitution of Iebúkŭl.

bai l pelú (village house): Bai raiebúkŭl A. Gosobulngau͡

B. Bilekélék +

galíd (god): *a* Guóděl (KUB. Kwodol)

klóbak (council): Ngaraiebúkŭl female council: *ar* Uasëgëlúp

nr.:	*arúbak* (chiefs):	*blai* (house):	*bitang*	*klebil* (clan):	*ardil* (women):
I	Góbak rai búkŭl	Gorukil'l	I	Mieg	Gourót
II	*a* Gëoél (gëōél)	Narebogóng +	II	*a* Ugelíóu	Gebilagëoél
III	Rubásăg	*a* Imëóng	to 1	Ngapkëŕam	*a* Gekldúi
IV	Kė̈sang[57] (kësáng)	*a* Ibóng +	" II	to I	*a* Bilëdáng
V	Gobagád r tebė̈gël	*a* Dái	" I	" II	*a* Guódělʿlagád
VI	Iegád rĕ ngaruëlëgau͡	Ngaruëlëgau͡	" II	" III	nr. VI
VII	Iegád ra rei͡	*a* Ibung lëgáng	" I	" IV	"VII
VIII	Iegád ra ngarebŏgóng	to II +	" II		" VIII

Further *blai:* 9, Barebogóng. 10. Ióurebogóng + 11. Ngersmei͡. 12. *a* Ivëreóng. 13. Ngarevíkl. 14. *a* Idegóng. 15. *a* Imangutgáp. 16. Nggarau͡. 17. Makau͡. 18. Teklóu. 19. Baliau͡.

nr.:	*gálděbegěl* (club):	*bai* (club house):	*táog* (channel):	*bitang* (side):
I	Ngaradeságel	C. *a* Gúm	*a* Gúm	Right
II	Ngaraubíreg	D. Galablápl +		
I	Ngarabénged	E. Garítm +	*a* Melós	Left
II	Ngaramelós	F. *a* Melós		

In addition there is a *táog* Gerónǵ.

7. **Ngarabau͡**

(KUB. Ngarbau) one of the seven cities.

Location and construction already explained at *a* Iebúkŭland Ngabiúl. With the first one the grassland Tagatau͡ has also been mentioned (see Plan 1[d]).

History: The squeezing of the money-bird for money by Gobakrabau͡ is supposed to have happened here in the bai (story 9). But only waste *(bagadei͡)* cameand thus bai D. got its name. *blai* nr. I Metáui has been visited by Diragoroség, the clan mother of the people of Ngáruangěl (story 20). Concerning the war canoe Gorogorói see story 49; see also the rooster of Gólei.

A part of story 51 about the beautiful Rëgëkéd takes place in Ngarabau͡ . See also the antiphonal chant in Ngarabau͡, story 37.

Concerning the **constitution** it is remarkable that Klotráol, belonging to *a* Idíd in Goréŏr (see *bl.* V) also had the title Góbak rabau͡, now *a* Regúgĕr nr. III.

The similarities of the names of the rubak with those of the friend *a* Iebúkŭl are here mentioned. Both institutions of rubak have once been one.

Constitution of Ngarabau͡.

bai l pelú (village house): Bai rabau͡ A. Gosobulngau͡ B. Bilkéléˇk + *galíd* (god): Medúgogil (KUB. Amedúk kohil)

klóbak (council): *ar* Ngarabau͡ female council: ar Uasëgëlúp

nr.:	*arúbak* (chiefs):	*blai* (house):	*bitang*	*kleblīl* (clan):	*ardil* (women):
I	Góbakrabau͡	Metáui	I	*a* Tëgăláem	*a* Rtík
II	*a* Gëoél	Ngarakongeráng	II	*a* Blák	Gëbilagëoél
III	Rubásăg ra golkúl	Golkúl	to I	Gomisáol	Klerubásăg
IV	Kësáng	Medáies +	" II	*a* Iáus	Klësáng
V	*a* Iegád ra iríkl	*a* Iríkl	" I	to I	
VI	*a* Iegád ra ilangăbóng	*a* Ilangăbóng	" II	" II	
VII	Ngirangeáng	*a* Ngëáng +	" I	" II	
VIII	Tet	lives in IV or	" II	" IV	

Rub. Kësáng IV and Tet VIII can also be found in Gólei. Golkúl III was a galíd-blai (house of the priest). One Ngirangëáng see story 74.

Further *blai:* 9. Gomaudelólok. 10. *a* Iráiel. 11. Ngerkitelél. 12. *a* Desóng.

nr.:	*gálděbegěl* (club):	*bai* (club house):	*táog* (channel):	*bítang* (side):
I	Ngarageiróger	C. *a* Belék +	Bagadei͡	Right
II	Ngarakongebeli	D. Bagadei͡		
I	Ngaragoludóud	E. Ngamólei͡	*a* Tparseróu	Left
II	Ngaratangádík	F. *a* Tparseróu		

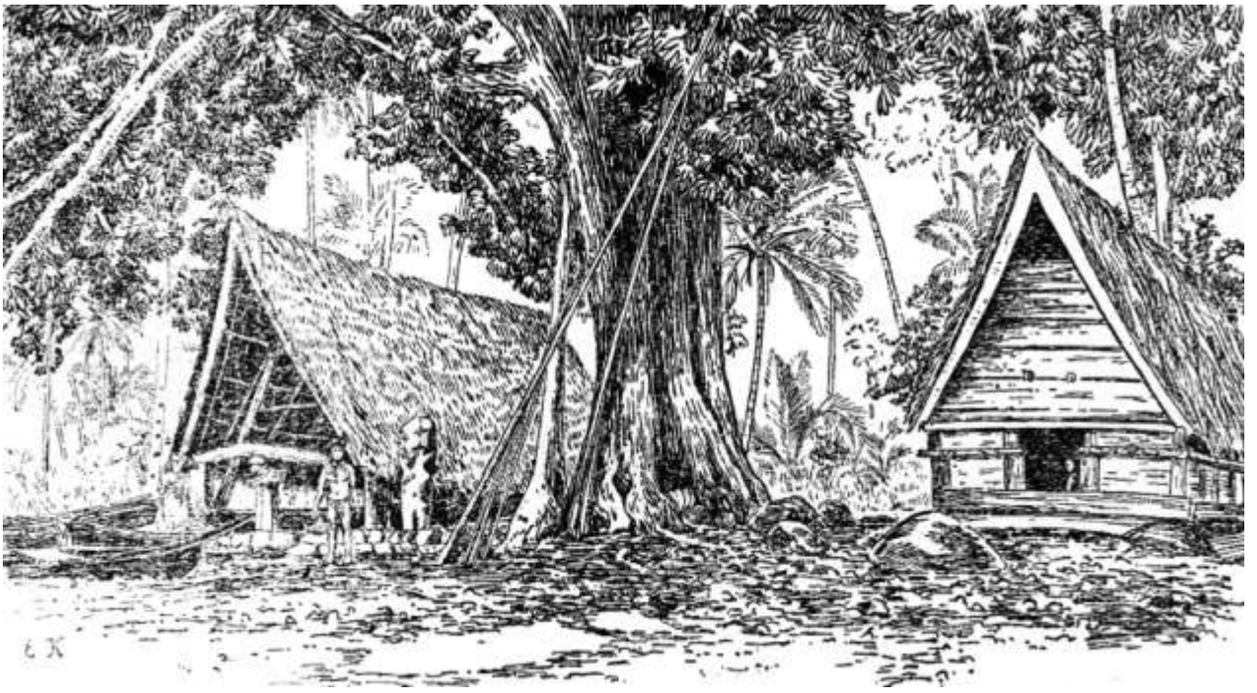
Further taog: Ngerde sáol.

8. Gólei͡[58]

also called Golékl (Semp. Rollekl, Kub. Kolékl) belongs to the 'Federation of the Seven', to the 'Federation Gëoátáog', and to the 'Federation Delbírt' (see above p. 9). It has two *bital pelú* (sides of the village); *a* Júngěl up in the north and Metëulŏgól down at the landing place.

Description of the place (see Plan 3): Gólei lies on the northwestern tip of the peninsula of Ngaregolóng, on the tip of the beak pointing to the west. There is a small bay with a northern rocky point Pkul a medós; in former times the boathouse Goraderúl was situated on its southern side and one in the south, Pkul Ngaripekpúk. The inner part of the bay was free of mangroves; on its beach was enough space for the construction of the

landing place Metëulŏgól[59]. A stone rectangle allows one to land at high tide. A small entrance between two stone walls leads to the beautifully situated boathouse (Figure 8) where in front of the wall two legend-stones are situated. A rooster on a hexagonal



rooster Bai *a* Iluóng

Figure 8. Landing place Metëulŏgól ‘ in Gólei.

basalt column (Figure 8. and 9) and a column like human figure, about which we could not learn anything[60]. The story about the rooster of Boi (see story 11) is the following: first the rooster with its column was in Ngatmél. When this one was abandoned it was brought to Ngarabau͡u. When Ngabúkĕd attacked, both pieces left as victory-booty and the stones were loaded on a bamboo raft. To everybody's utter astonishment the rooster started to crow in Ngabúkĕd. The voice is supposed to have come from the inside of the stone. Out of fear the rooster was brought on a raft to Goketól near Mangalʻláng (see p. 19) and then to Gólei. — South of the boat-house, the landing-bai G. Bai ra Metëulŏgól, also called *a*Iluóng, because once upon a time it stood in *a* Iluóng and was a galid-bai. From the landing place a 300 m long stone path leads between the two houses from the landing place to the village. There it meets sideways the road that leads at its southern end to bai D. Săgarsai͡i, next to which in former times had been a second bai with the same name.

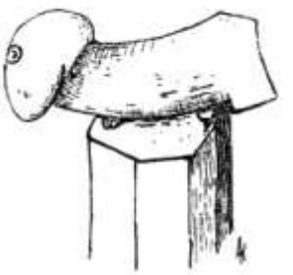


Figure 9. Bai's rooster (on Figure 8) from the side

In the north are the village houses Bai ra derebe͡i [61], of which the southern one A. Gosobulnga͡u was still standing, whereas B. Bilekélĕk had already crumbled. From the NE corner of the pavement a short and small stone path leads to *blai* nr. 1 *a* Iluóngbai, being the house of the priest it has this rare privilege; more about it below. The main road leads from the NS segment of a sideways path inland to the west. Nearly all family houses are situated along it to the north and the south. On the trailhead is the clubhouse E. Bágĕsëlëgúr and next to it, further inland, separated from the stone path bai F. Gongëluátěl. As there is no bathing pool in the village, such a *díong* has been erected in the nearby river *a*Ibesáng, also called Ngategúr. From the trailhead a small 200 m long stone path leads to it. The river is lying in green tuff, whereas the footpath in the east of here is hewn into yellow tuff. In a few minutes you can reach the crater Ngarekei͡ where the taro patches of Gólei are located . Altogether, from Gongëluátěl you can reach the high point *a* Iksíd, mentioned above on p. 11, in a quarter of an hour

Several legend-stones are in front of the bai on the village pavement (see Plan 10), especially the west-facing face of the goddess *a* Iluógĕl (Figure 11) who brought taro to the people of Palau. She is also the mother of Sokodiáng (Figure 12), who is standing in form of a 120 cm high stone on the SE corner of the rubak-bai. It is the well-known Golungīs of Ngea͡ur(see story 170), who married the daughter of rub. I. Tegógo. A container lies in front of B. Bilekélĕk's gable, looking like a baking trough; it is 1 m long (Figure 13) and was brought there from Ngabúkĕd. It is called *mlil a galepúgĕp,* the "Boat of the Money" (see story 30). East of it, on the edge, there is a stone pillar *táng l bád*[62](Figure 14); a similar one is also in Ngaremetóng, etc. (see story 5). Finally, south of it on the corner of the platform, there is a stone *a* Kíok, for the "Cat's Cradle", *galíd ë báol;* it has the form of a heart and has a hole in it (Figure 15). Cat's cradles are mentioned, for instance, on the trip of *a* Ugélkekla͡u (story 8). But a context with this stone is not known. The name *a* Kíok was also not explained to me. Maybe it comes from the abandoned village Kíok nearby Gólei.

People are very **industrious** here. The long pestles for betelnut, made of Tridacna shell, are produced in Gólei. In addition, during my second visit of the place on June 11th 1910, I saw the production of turtle shell plates. Also, the valuable *kau*-belts are supposed the have been produced only here (KUB. VIII p. 186).

History: Gólei, which means "Magic", is a famous place in the history, and numerous legends partly or entirely take place here. The stone pillar referred already to it story 5 and the stone-boat in story 30. Then, on the plot of land Bertmák stood the almond tree where Gorágĕl's mother, the snake *bersóiog,* lived (story 13). Further stories about this place are:

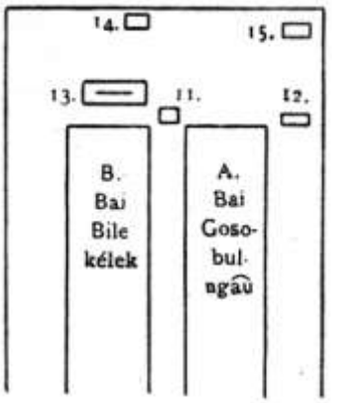


Figure 10. Place of the legend-stones, Figure 11—15 in Gólei.

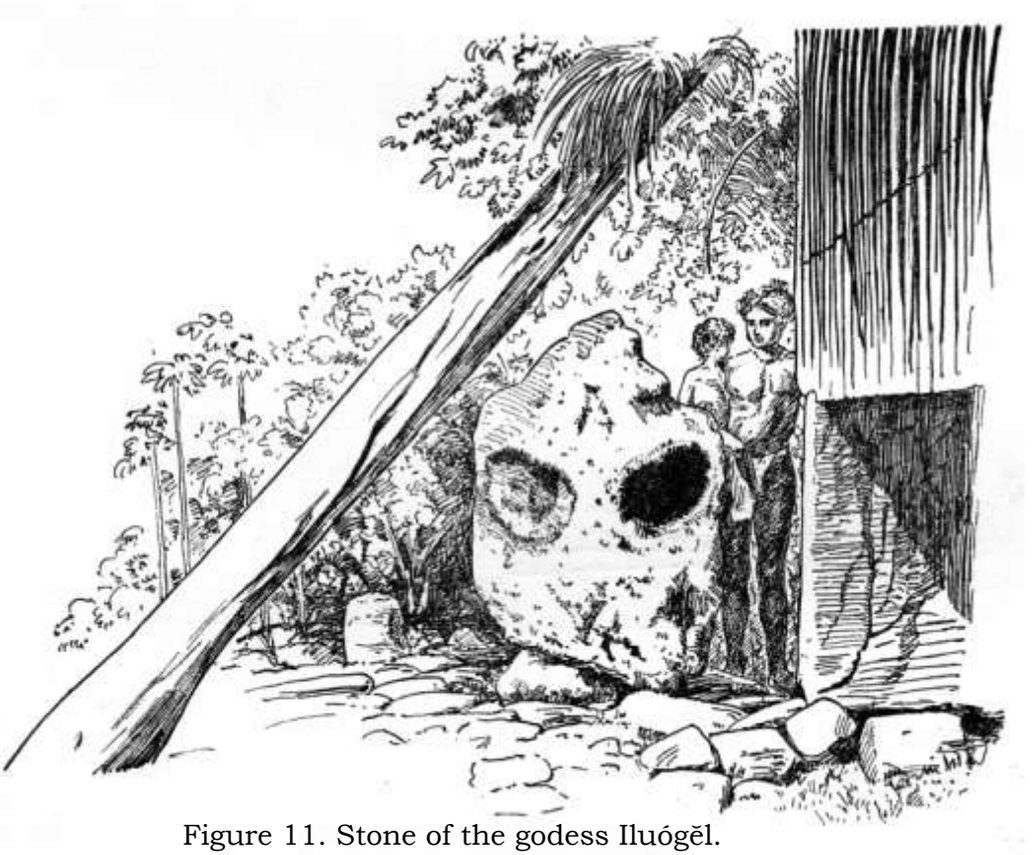


Figure 11. Stone of the godess Iluógěl.



12. Sokodiang



13 mlil a galdebúgep
money-boat

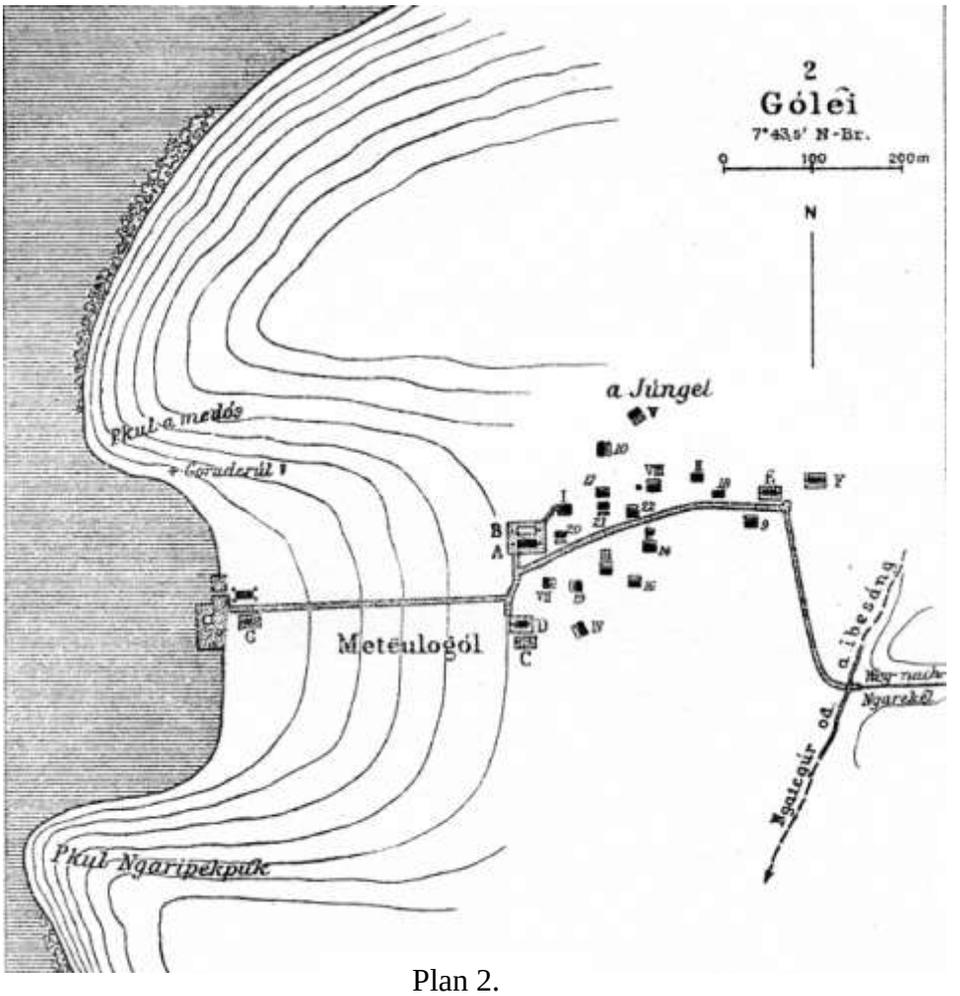


14 tang l bad
stone post



15 a Kiol . . .

The dispute about the dead body (story 31); the rich one who fell in-between (story 32); Dinga ladúi and Dupsgasél, through whom the houses Ukál in Gólei and a Kláng in Ngurusár were closely connected (story 33); the children of the breadfruit tree who reached all the way to Ngurusár (story 34); the man from Gólei, who found his brother while fishing (story 35); how Ngaruau escaped from Gólei (story 36); the snobbish Ngedekei (story 39). These are all local stories.



Plan 2.

The extensive legends where Gólei plays a part are more important, such as Golungīs (story 170), Boi (story 11), Medegeipélau (story 197). The last one was already mentioned in Ngabiúl where he was called Ngiraidemai whereas here he is named Ngirailuóng after blai nr. I *a*Iluóng and he stands in close connection to rubak nr. I of the village Tegógo, who was at the same time also a priest and who had a priestess *mlagél at* his side (see story 3).

Men and women of house nr. I *a* Iluóngbai are supposed to have taken the god out of *blai a* Ukál, which was situated behind *a* Iluóngbai. *rubak* nr. II received his name Tet, because, as a messenger, he always carried the money of the god in his *tet*-basket, therefore he became nr. II. In former items *rubak* nr. V *a* Ramagaséngĕl has been the messenger

of the priestess who had the title Gëbitegógo (nr. I). The still existing family *a* Ukál belongs to *keblīl* nr. II; but their men can not become II *rubak*, they can only become the head of the club.

Constitution of Gólei.

bai l pelú (village house): Bai raderebei͡ A. Gosobulnga͡u

B. Bilkélĕk

galíd (god): ♂ Ngirailuóng (KUB. Irailuo), ♀Mlagél

klóbak (council): Ngaraderebei͡ female council: name ?

nr.:	*arúbak* (chiefs):	*blai* (house):	*bitang*	*kleblīl*	*ardil* (women):
I	Tegógo	*a* Iluóngbai	I	*a* Rageingás	Gëbitegógo
II	Tet	Tegei͡ vód	II	*a* Rageiróro	Gorákidil
III	*a* Bedúl	*a* Ipdei͡	to I	to I	*a* Ruegádraipdei͡
IV	*a* Ugérʿrĕngós	*a* Ilíd	" II	" II	*a* Ruegádrangarabál
V	*a* Ramagaséngĕl	*a* Tkerdëu	" I	" I	nr. V
VI	*a* Rtrúig	*a* Tuél +	" II	" II	" VI
VII	nr. VII	Pelaiëgúr	" I	" I	" VII
VIII	nr. VIII	Goiláng	" II	" II	" VIII

nr.:	*uriúl rúbak* (secondary chiefs):	*blai* (house):	further *blai*
9	Ngiraitilúgel	Gongrángĕr	17. Galdei͡
10	Ngiratmakeúng	Tagabrák	18. Merekí
11	Gubesei͡	Gabelóng	19. Tmakeúng
12	*a* Riúngĕl	(in Ngaremetóng)	20. *a* Sói
13	Ngiraurékĕd	(in Ngabiúl)	21. *a* Ikela͡u
14	Ngiraiuesekóel	*a* Iuesekóel	22. Golep
15	Ngiramadálabai	in Ngarametóng	
16	*a* Ugulabád	Keséngema͡u	

nr.	*gálděbegĕl* (club):	*bai* (club house):	*táog* (channel):	*bitang* (side):
I ♂	Ngaragoi vedí	C. Săgarsai͡ +	Săgarsai͡	Right
II ♂	Ngara mangadóged	D. Săgarsai͡		
I ♀	Ngarameskáng			
I ♂	Ngaradëel	E. Bagĕsëlëgúr	Bagĕsëlëgúr	Left
II ♂	Ngarasegóu	F. Gongëluátĕl		
I♀	Ngaratutmadiai͡			
II ♀	Ngaraperálm			

Uninhabited Villages.

9. **Ukál** +situated on the beach between Gólei and Ngarametúkĕr. Together with the following three villages it forms the Ukál-Federation, as already mentioned above on p. 9. Founded by the wealthy Síĕg (story 3).
10. **Narakëám +** south of Ukál, near to Point Taprekëám.
11. **Dúbog +** to the north of Ukál, already quite near to Gólei.
12. **Ngartól** +north of Gólei situated on the beach, see story 39 where also the places *a* Meltól and *a* Ilemasáng are mentioned (see *rub.* 18 Ngrīl); *kér* of Kíok.
13. **Ngaregabáb** +east of Ngartól on the northern rim of the crater Ngarekei͡. Belonging to the Federation Delbírt. (see page 10).
14. **Kíok** +on the south western rim of the crater Ngarekei͡, on the northern foot of the small hill Rois ng Kíok, from where a stone path is supposed to have led to the stone quad *a* Iksíd (see page 11). It belongs to the Federation Delbirt. Rubak nr. I Gareóměl (see story 13), it is also considered as *bital pelú* of Gólei. Here the story takes place of the man who wanted to steal a bai in Ngartól, but was surprised. Then he wanted to pay for it. When the people refused, he took it away, because Ngartól was *kér* of Kíok (see *log* in bai Ilemau͡ in Ngëúngĕl.)
15. **Nggúi +** on the eastern coast quite near to Pukl a medórom (Plan 3); belongs to the Federation Delbírt. Here the story 25 about the screaming boy takes place, see also Jegád ë gúi in Ngatmél.
16. **Ngatmél**[63] **+** south on Nggúi on the eastern coast on the foot of the mountain Ngadég (see plan 3), with a channel Tëru lekebíl (see story 9). Belongs to the Federation Delbírt. In 1910 a settlement of Chamorro from the Marianas was here. In former time this was one of the most important *galíd*-places. The god of the place was called Ugél t mel, the goddess Gobagád l tmél. She is the mother of Boi, who is even today called upon by fishermen and palm-wine-cutters. Rubak nr. I was Kĕrorumáng, as mentioned in story 10 where the drifted bamboo pole is also mentioned, just like with the rainbow god Gorekím, who, by the way, also has his home in Ngatmél (see story 15 and 48, KUB. II p. 121). Ugéltmél is considered the inventor of navigation. In Ngatmél or better in Nggúi rubak Jegád ë gúi lived, who had the best rooster, as can be read in story 11 about Boi who won his fish swarms here. More about the rooster of Ngatmél at Gólei. Here the *derau͡*-hand-held-nets have been invented (see story 10). Finally the story of the louse of Ngatmél, story 42 of the Dileáol dil. and story 128 have to be mentioned.
17. **Melekei͡ +** situated south of Ngatmél, on the east coast near point *a* Imetáng (on plan 3 it is indicated too far in the south); belongs to the Federation Delbírt. To here

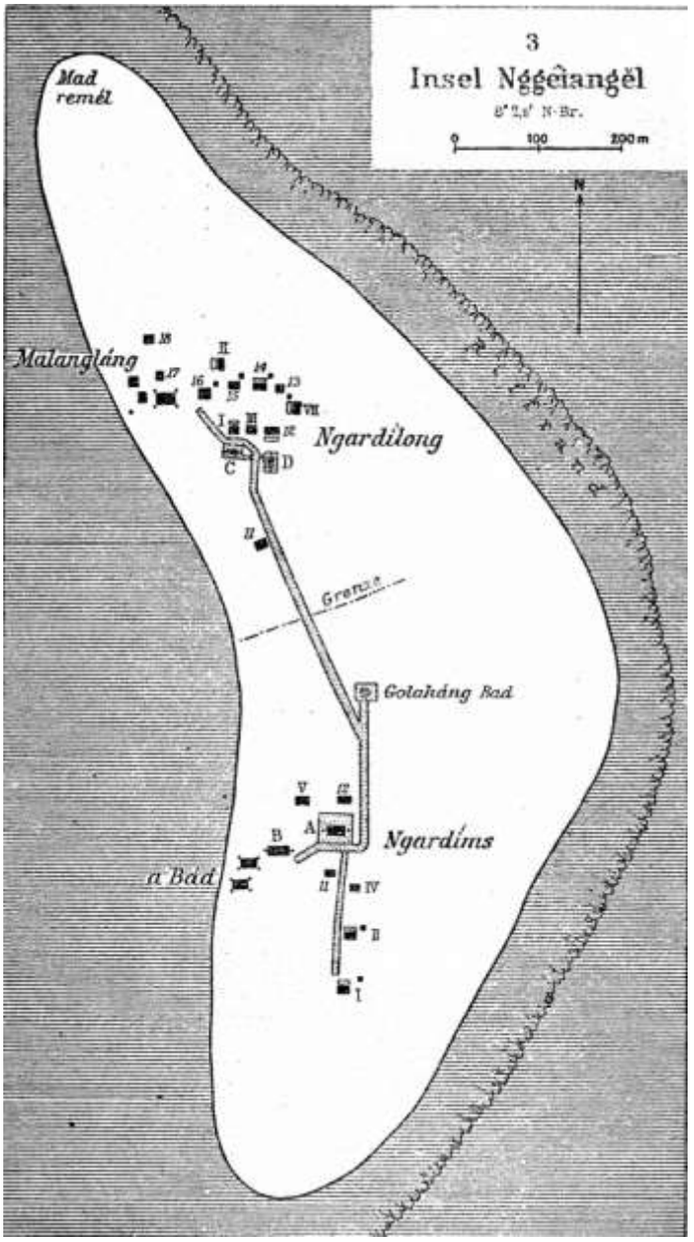
drifted some of the magic bamboo from Galáp (see story 15). Story 38 also takes place here where people of this place are depicted as rather high-spirited, whis is why they had to be punished . They oppressed Ngëúngĕl , Ngarakėam, and Ngesūd.

18. **Ngarapesóng** +situated north of Melekei͡, on the bay Metúker *(metkerél)* Ngarapesóng.
19. **Uriúl** +situated south of Melekei͡ in the bay Metúker *a* Iplóng.
20. **Ngartmóng** +also called Ngartmúiĕl, see story 26. Apparently the inhabitants were deep-sea fishermen, as can be deduced from story 26 and 46.
21. **Ngesūd** +mentioned at Melekei͡ (story 38), its exact location is unknown.
22. **Delbóng** +further inland from Point Ngaruosogóng (plan 3), also not far from Uriúl, situated on the NE slope of the hill Delóbok. It is important because of its stone pillars, the *tang l bád* of bai Ngeruëlëga͡u, which are mentioned in story 5 and have already been mentioned concerning Ngaremetóng. In 1907, I visited the place and saw a two meter long, hexagonal basalt pillar laying there. KUB. II p 121 mentions a Delbodk (KUB. VIII p. 269 written Delpotp). Its inhabitants had angered all Ngaregolóng with their high spirits; therefore, they had to flee (see story 19 about the bamboo). People from Nggësár are supposed to have come from here. They came via Ngërutói in Ngardma͡u where even today *kleblil* Ngatagabáng and Këselsīl are supposed to have come from Delbóng. *galid a* Ugélkekla͡u supposedly punished them; he destroyed the place and brought the inhabitants to Nggësar. In story 16 about the sailing competition the *galíd* of Delbóng is also mentioned, who has the stone with the holes for the mast in his boat; the stone is now in Mangalʻláng (see there).
23. **Ngarekekla͡u** +(see above p. 7). The island opposite of the northern point of Babeldáob (see Vol. I p. 231). Especially known because *a* Ugél kekla͡u has settled it (story 8 and 9). It is supposed to have been completely paved.

    Also story 18 of Klubudsingál takes place there, see also animal story 189.
24. **Ngaregúr** +island is situated north of Ngarekekla͡u (with the 2 separated mountains (Vol. I pp. 128 and 228). The middle part has been taken away (story 14); it now forms the island Malágăl. How the island had been separated, see story 20. Probably the name comes from *gur* "tongue" as the island has the form of a tongue. Without any doubt it has once been inhabited, it seems that on the southern point Ngardík a village with the same name has once been situated. The name of a cat's cradle "The Rock Wall of Rkiklau Slid Down and Destroyed the Village Ngartik« indicates this, mentioned in P. RAYMUNDp. 55. I also heard that the house nr. IV Túblai in Ngabúkĕd comes from blai Ngurusoklúk in Ngaregúr . See also story 27 of Túrang re gur. Furthermore family nr. I Uděs of Melekéiok (see there) is said to have lived there for some time. Ngaregúr is known because of Típetipakmíeg who is supposed to have discovered the fire there (story 17). There also was a cave (story 40).

and further on the island is known because of its abundance of turtles (reason story 191). The white Alik has lived here, and, as far as I have heard , also in Ngarekekla͡u. Compare the tree *palau re gur* in story 203, which carried *kluk* — pieces of money.

25. **Nggei͡angĕl.**



Plan 3.

(MC CLUER: Kyangle, SEMP.: Kreiangel, KUB: Kayangl and Kajangle, v. M.M: Kadjangle, COELLO: Kianguel, Mission: Chaiangel) a coral island further in the north of Babldáob from where it is about 15 sea miles away (Vol. I plan 2). Between both of them lies the reef Ngkesól that has no island. This is a great place for fish. It is structured in several parts that are mentioned in section II (Vol. I, p. 220-21).

Like Ngea͡ur from Pelíliou , Nggei͡anagĕl is separated from these reefs by a strait called Geiúgĕl. For the northern arm the name Klou Legmúgĕl is also mentioned and the southern strait is called Makáep, thus Geiúgĕl just like Uleulʻl (Ngátpang and *a* Irai͡) seem to be general names.

Description of the place (Plan 3): Nggei͡angĕl consists of four reef islands with the names Nggei͡angĕl, Ngariúngs, Ngarapalás and Górak[64]. From north to south they form the eastern wall of a reef bank which is about 2 sea miles wide (Plan 2). Only Górak in the south is situated more in the west. On the western side of this island is a passage for boats, another one is also on the western side of

// Krämer, Palau Vol. 2, Plate 3//

The Coral Island Nggei̯angĕl.



1. East Coast at low tide. View south to Ngariúngs.



2. West beach at high tide.



3. The rubak-bai in Ngardíms.



4. Bathing pond Golakáng for the rubak.



5. Blai nr. I Ngardókou in Ngardíms

the reef and leads through a channel[65] that has mainly been dug to the main island Nggei̯angĕl , the only inhabited one. However, to pass here with a boat during low tide is rather difficult or even impossible. There is no lagoon, as has been already mentioned above (Vol. 1 p. 215) (plate 3 [1 and 2]).

All islands have coconut palm trees and other vegetation. Giant taro *(br'rak)* is planted. The main island has the form of a boomerang: the village Ngardílong is situated in the northern part, in the southern part is Ngardíms. A stone path connects both. Nearly halfway there is the beautiful bathing pond Golakáng (plate 3[4]), which is so important on a coral island. It belongs to the southern Ngardíms but can be used by both parts. There are also only 2 clubhouses: B Pipiroi (has no stone platform) in Ngardíms and D *a* Ulugól in Ngardílong. Therefore there are also only two so-called *táog*, here they are called "landing places", *a*Bád and Malangláng. On the other side each section has its own rubak-bai in Ngardíms A Ngaruróu (plate 3 [3]), in Ngardílong C. Ngarabasáng; nearby there was a grove *(túngĕl)* for *galíd* Duói (see below). Even today, one side in Ngardílong is called **Medūlbai+,** once the name of a third village; a fourth, **Ngesebūl+,** has also disappeared. Maybe there also was a fifth one, **Ngaregopkáng+,** which is now no more than the name of one side of Ngardíms. On the southern head of the stone trail is *bl* I Ngardókou. (see plate 3 [5])

The **industry** the island was well known for: its sails and *kaberúŏg*-boats (see part V boats). See also Goldegól's songs (story 196).

History: Where the name comes from is not known. *ng* can only be regarded as a demonstrative particle, *gei̯*is "The Plane of the Reef"; the meaning of *ángĕl* that also appears in Ngáruangĕl etc. is unknown.

The island has been created by coral gravel and is considered to be very old, as story 4 shows. The natives think the same, and it is expressed very well at the end of story 13 of Gorágĕl, where Dirabakerús, the daughter of Gobagád saved herself from drowning by scattering the ashes that her mother had given her. In this way she created this coral island, which was later planted with trees by the same woman. *a* Tkedlúkl, which turned into stone, is still standing on its outer side. A branch of the Casuarine that grows there was the victory sign of the *galíd* who fought over supremacy, as story 16 relates.

In story 9 and 21 it is told how great wealth came to Nggeinangel though this could not prevent it from getting dependent on the powerful Ngáruangĕl. Like this one Nggei̯angĕl was frequently hit by typhoons as mentioned below and as it is also accounted in story 22. But it remained in existence.

Further occurrences on the island see story 11, 21, 22, 23, 35, 63, 71, etc.

In 1788 Meares already discovered the island (Vol. 1, p. 127), then it became known by SEMPER's visit, II p.155, in 1862 and by KUBARY's, I p. 5, in 1871 and 1883.

KUB. II p. 139 tells us that in 1883 he found Nggeiangĕl uninhabited. Already during his first visit people from Nggeiangĕl wanted to free themselves from the people of Goréŏr, who had suppressed and forced them to deliver courtesans (such a place is called *ker).* They even managed to get their women back and they successfully fended off further attacks. Then people from Goréŏr convinced the captain of a Spanish schooner to transport them on his ship to the coral islands. The islanders, intimitated by the foreign ship, did not dare to resist, thus people from Goréŏr easily took the islands, killed seven natives and dragged all inhabitants away in order to settle them on Ngarekobasáng. We hear from v. M.M. (see Vol. I, p. 150) that this happened at the end of 1875 or in the beginning of 1876 and that the name of the schooner was "Rosario".[66] Only in 1885 the inhabitants were returned to their islands! *a* Ibĕdul nr . I of Goréŏr took the epithet Ngirailengelekéi according to a bai in Nggeiangĕl.

About the above mentioned typhoon, in part II (Vol. 1 p. 208), the 'Deutsche Kolonialblatt' reports the following:

"The situation on Kaijangle is not as bad as one could have presumed according to the damage done in the north of the island Babeltaob. But here, too, all houses except two boathouses have collapsed. However, the coconut plantation did not suffer as badly as the ones in the north of Babeltaob. The main plantings are still standing. Also most of the brack-plants[67] have survived, so that at this moment the inhabitants are in no need. Nobody perished even though heavy seas inundated about half of the island. The storm surge has completely washed away about a fourth of the island. Nothing is left from the small offshore islands to the east except bare coral rock. The fact that the flood came from the east can be considered a lucky circumstance. Thus its main force broke on the small offshore islands. Everything that stood on this island has been washed away and thrown against the main island. The sea even ripped a good piece off the main island carrying it ahead of it. The uprooted trees, the stones and the sand finally built a huge barricade, which halted the waves pushing further inland. This must have saved the island from complete inundation."

The last census showed about 100 inhabitants, of these were 30 men (see also my visit, Vol. I, p. 170).

The oldest legend tells:

Dúkeram[68] was the god of Ngardílong. He is said to have come from the east on the back of a turtle *(auél).* It was low tide, when he arrived in front of the reef. Thus he left his animal outside and stepped on shore in order to call some people to bring in the animal . But when they arrived it had turned into stone . Therefore on Nggeiangĕl only the assembled chiefs together with the priest are allowed to eat turtle , but they can not catch it themselves.

In former times the god lived in *Medūlbai,*the *bai l pelú* (the village house), which is now a *blai* (house).

Duói was the goddess and the mother of Medegeipélau (see Ngabiúl and Gólei and story 197). A *gumerëu*-fishing pole had been erected for her on the platform of bai C. Ngarabasáng, in Nagrdílong. It had the form of a small sun house, but was not made of wood but of stone. The door opening was a hole where offerings for catching *ketau*-fish, also called *karamlál,* the red Myripristis, were deposited. Therefore the stone was also called Bad l ketau . Close nearby there was a *túngĕl*-grove that had been laid down in 1909. (Figures and more about it in the chapter about fishing, and galíd-cult, part V and VI). Concerning the goddess Mlagél see the chapter about Melekéiok, dist. IV.

Also *a* Ugélsagál, the god of Ngardíms, came from far away. He also honors the turtle.

Blai nr. I Ngardókou was supposed to be a wealthy house (KUB. I. p. 50). Story 9 tells how it obtained its wealth. Concerning the family Ngaraingós see story 71.

Constitution of Nggeiangĕl.

Ngardims.

2 *bital pelú* (sides of the village): Ngesebáiël S

Ngarakopkáng N

bai l pelú (village house): A. Ngaruróu *galíd* (god): *a* Ugélsagál[69]

armeau ("people" of both places): Ngedebūl

klóbak (council): Ngaruróu female council: *ar* Ibil

nr.:	*arubak* (chiefs):	*blai* (house):	*ardil* (women):
I	*a* Rděgór	Ngardókou	Gëbil
II	*a* Spis	*a* Mílong	Guóděl'lagád
III	Gádlbai	Ngaragaoa͡i +	Góbilăgádlbai
IV	"	*a* Rikél	*a* Ilúkl
V	Búik rděgór	Ngardidegúr	Kěmědángěl
VI	Búikspís	Kráir +	"
		" 12. Baimár	

Ngardílong.

2 bital pelú: Ngarabaság, S

Medūlbai N

bai l pelú (village house): Bai C. Ngarabasáng*galíd* (god): Dúkeram

klóbak (council): Ngarabaság *armea͡u* (people): Ngaregopkáng

nr.:	*arúbak* (chiefs):	*blai* (house):	*ardil* (women):
I	Góbakrusóng	Ngurusóng	Guódel'lăgád
II	Góbak ra kela͡u	*a* Kela͡u	*a* Uagád
III	Gádlbai	Gobagetél	Góbil a gádlbai
IV	Góbak ra kămăsóng	Ngeriëgaság +	Goreóměl
VI	*a* Ulonggóng	to I +	Góbil ulonggóng
VII	*a* Mád	to II +	*a* Ulebeluáol
VIII	Nr. VII-X	(VII) *a* Róro	*a* Ilúkl

rub. nr. III knows magic against typhoons.

Further *blai:* 11. Ngësagăsáu. 12. *a* Rikáng. 13. *a* Ulúgol. 14. *a* Proto. 15. Gogíp.

16. Odriáng. 17. Bad e kekáu. 18. Medūlbai.

nr.:	*gálděbegěl* (club):	*bai* (club house):	*taog* (channel):	*pelú* (village):
I ♂	Ngaragabákl	B. Pipirói	*a* Bád	Ngardíms
I ♀	Ngaratetedúi			
I ♂	Ngaragëkíl	D. *a* Ulugól	Melangláng	Ngardílong
I ♀	Ngaratangadík			

26. **Ngáruangĕl**+once upon a time it was situated about 15 km[71] northwest of Nggei̯angĕl . In 1700, according to estimates based on story 20, it was destroyed by a storm surge, just like Ngiptál (story 19) and *a* Ugélpelú (story 195), whereas Nggei̯angĕl remained intact despite strong afflictions. Story 20 (see also 9) tells us about it and names the families which moved from Ngáruangĕl to the mainland. In many places they came into power[72], just like Nggei̯angĕl had been subject to the proud community and had to deliver tribute of fish . It is well known from the older legends that *galíd* Terkelél married a woman Segelai̯ from there, who seems to have come from blai Ngamedú (see story 19). Nothing is known about where the name comes from (see Nggei̯angĕl). In 1800 Ibargoitia discovered the shallows (see Vol. I p. 128).

District II. Ngarárd.

CANTOVAcalled it Yaláp, whereas Galáp (see there) was called Ngarárd in former times; MCCLUER: Angerarth, CHEYNEand SEMP: Ngirrarth, KUB: Angarard.

On the 1. 1. 1911 the mission counted 478 inhabitants.

Amount of villages 12, deserted 20.

klóul pelú (main village): Ngabúkĕd.

rubukúl (its chief): *a* Mad.

armeau̯ (people): Ker'rádĕl.

galíd (god): *a* Ugér'rërák.

Polictical Groups:

Ngeringál'l (people: *ar* Ingál'l or Tëngal'l): *a* Ulimáng, Ngarepkei̯, Ngaragamelíl, Ngaradermáng, Ngaregobatáng.

Gëseibitáng: Ngarekësáng, Kloultáog, Ngateluáng, *a* Desóngóng , Ngartúkŭr.

Geography.

As already mentioned at district I it takes up the northern part of the peninsula, whereas district II takes up the middle and the southern part, the stump. It starts more or less at the isthmus of a Gól. Standing on the hill *a* Réngĕd, in the north of this isthmus (plan 3 j 42'), you can overlook nearly the whole landscape (see Figure 46 in Vol. 1, p. 239). The area from here to Galáp has been already mentioned in district I p. 10. Up to this point there were still some hills, but at the isthmus of Nagbúkĕd, south of the hill Pëbúl Ngúrang[73], the land drops to 10 m, thus forming a rise between the taro patches in

in the east and the deep cleft of *a* Urúng in the west. But when walking on this riseto the south, passing through the shadowy place Ngabúkěd, you reach a wasteland mounting to the 130 m high step-mountain Ngamedú where the geographical description of the first district started. When looking south from this mountain, which is already situated on the stump, you can see a row of hills stretching to the south, leading deep into the main body of Babeldáob, into the area of the village Keklau͡ that is situated on the east coast and still belongs to Ngarárd. There are massive mountains, as for instance Ngulítěl, the wide Kerdu̇ etc. that do not allow a view of the high mountain of Ngaramlungúi from Ngamedú . Just behind the trees of Keklau͡, only a few steps from the stone trailhead Goragesúg, there lies one of the remarkable treeless pudding-hills. It is rectangular and steep; its top is quite flat, except for two warts on both diagonal corners. Its top is approximately 50 m above sea level and from here you have a beautiful view (see Figure 47 and 48 part Vol. I p. 240 and 241). It is called Ngarepkei͡From here you have an especially magnificent view of the broad back of the mountain of heaven[74]Ngulítěl (see Vol. I p. 238 Figure 43). In 1907 the house of a priest was said to be located there. The mountain is situated at 290°, therefore in WNW. South of it, in its whole width, is the Kerdu̇, 237°—265° (SW to W—W). Further south on the other side of the mangrove bay of Ngaradepsíu, where a village with the same name and the settlement *a* Idelúi + were situated, there in SW is the mythical mountain Ngëlúkěs. There the holy Calophyllum tree stands and many Tridacna shells are said to be lying in the wood, the leftovers of the food of the cannibalistic Tekīlmaláp devils. In the extreme south you can see the hill Ngarségěl[75] (196° in S to W) next to Ngivál. In the north you can overlook about 3 km coast line, first the mangrove bay Ngápsang[76], then a point with mangroves, which is formed by an island, similar the Pkul ng rīl bei near *a* Imeúngs. Here it is called Kekerél Doremégól, whereas Klóul Doremégól is situated further north in a big passage (plan 3 j 37' and Figure 47 in -Vol. I p. 240). Inland from the mangrove belt , about 1 km from Keklau͡, the small hamlets *a* Ulangaráng, and a few steps further Ngaregobatáng, are situated. One more kilometer further on, next to Klóul Doremégól, are the formerly grandvillage Ngaradermáng and not far from it Ngaramelíl. More inland behind this one you can see a pudding-mountain Ngarala garëróng. Ngarepkei͡ is one km further north; it is said to once have been a part of *a* Ulimáng, which comes soon afterwards.

The mountains recede already behind Ngarepkei͡ i, offering space for a plain of about 100 hectares where mostly taro is cultivated. This plain of Ngaramedei͡, as I call it according to the small settlement north of Ulimáng, stretches to the bay of Ngësáng, where a beautiful sandy beach and the

mouths of some rivulets please the eye. The village Ngësáng is situated on the south flank of the hill, where Galáp is located and this forms the northern edge of the bay and of point Pkulangësáng (see plan 4[b]). This hill of Galáp is about 30 m high and stretches from south to north. In the north it merges with the hills of the middle part of the peninsula. Towards the west the stone path of the village drops a little bit and when you step onto the wasteland from the western stone-trailhead of Galáp, called Ngaragúsĕm, the trail continues to the west on the above-mentioned (p. 9) rise, slowly dropping towards the village Ngabúkĕd. On the whole above-mentioned distance from Ngësáng to Ngabúkĕd the Galáp-hill forms the northeastern and northern boundary of the taro patches of Ngaramedei (see Plan 4[ab c] of Ngabúkĕd, Galáp, and *a* Ulimáng). But on the west and south side are the foothills of the mountains Ngamedú (130 m) and Roisingáng, about 50 m smaller, [77]towering over the village Ulimáng. This Roisingáng with its remarkable top (see Vol. 1 Figure 46 a. 47) is one of my bearing points and is situated at 352,5° from the Keklau -mountain Ngarapngei, therefore more or less in the north of it. From Roisingáng you have a wonderful view to the south and to the west coast, but also to the north over Ngabúkĕd etc. (see Figure 37 in Vol. I p. 229). Between Ngulítĕl and Roisingáng is a red earthern mound called Gobagád. This is the name of a goddess who used to live on the wooded mountain Roisingél, which must be *a* Uluóng[78] (plan 3 j 37').The directions of the natives is diverse. This mountain *a* Uluóng, covered with wood, is situated quite near to the west coast. A big stretch of wood reaches all the way down to the coast, where just like in a fairy tale the stone paths and chiefly platforms of the uninhabited village Desongóng are situated. Gobagád wanted to rebuild it, before she turned her attention to Ngabúkĕd. Several villages were once situated there on the beach: Kloutáog, Ngarakësáng, Ngarateluáng, and Ngartúkŭr, which are all included in Gëseibitáng. In the north already near to point Ngëvíu of *a* Urúng are the *táog* of Ngaskerásand Ngeskís; the main village Ngagbúkĕd formerly used the last one. Two enormous rocks are lying above the coast; they are the couple Gëbil ma legád (KUB: I p. 15), which turned into stone. Looking from Roisingáng towards northwest there are two more hills that catch your attention; Ngardelúngg (293°=WNW) and the double mountain of *a* Urúng; its point Ngëvíu is formed by the western side and the 1 $^{1}/_{2}$ km long cleft of *a*Urúng. On the northern side of this point is the steep rock-wall Ngëóng made of green tuff with big inlayed lava pebbles. At its foot, on a small piece of land called Tabát ldil[79], SEMPER had his house; a few coconut trees still indicate the place. To the east next to it there is a spring and the fishermen-bai *a* Urúng situated on a stone construction, dominating the entrance to the small entry, because from the north a long stone pier comes all the way to here (Figure 16).

Next to it, further east, a channel leads to *ked* Melánglang.[80] Then further to the east, already close to Ngabúkĕd, was in former times Ngatăgëróng + (see there).

In the north, on the middle part of the peninsula, were the villages Ngúrang; Ngarenggóng or Ngarenggóiĕs; Ngarietĕt, whose landing place was in the bay Ptilëráng[81]; Ngarblūd, on the formerly mentioned isthmus where in 1907 the boathouse

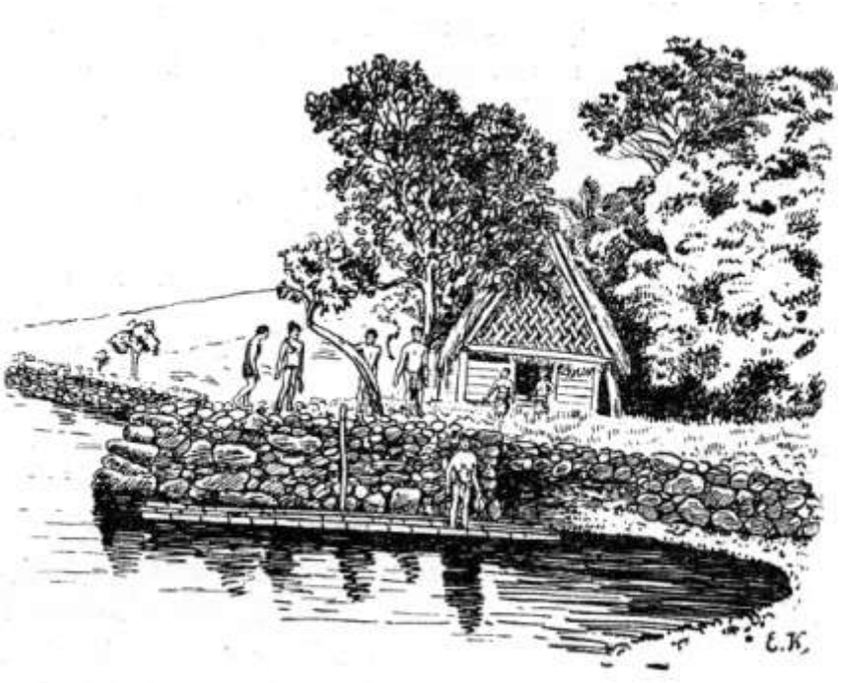


Figure 16. Fishermen's bai of *a* Urúng.

Ngaramerdáng was still standing; Ngariepáng; Ngësóng; Ngarapeláng; Kélebid; and finally on the east coast the formerly mentioned *a* Gól in a low-lying taro patch of the local big sandy beach.

History.

Formerly the landscape was called Ker'rádĕl, now it is the name of its young people, whereas Galáp was called Ngarárd (see Galáp). CANTOVAheard Yaláp (see Vol. I p. 103). HOKIN, page 48, made it known as Angrart whose chief was Ikari *(a* Kerai͡) and that it had a friendship with Kurura (Goréŏr) (see Vol. I p. 122). But SEMPER's reports, cited in Vol. I p. 137, show that this friendship was not a very strong one, because in 1860 war had started between the two of them. KUB. II p. 138 says: "First the "Sphinx", a British war ship, destroyed Ngarbukut, which SEMPER relates in detail. This was a blow the state was never able to recover from. Since then it stood on the side of Kórryor. Robbed of its last money, I found in Ngarbukut only one house in 1883 where the old and indolent Mad, the former Arekolulk of Dr. SEMPER

//Krämer, Palau, Vol. 2. Plate 4// *(Watercolor by E. Krämer, 1907)*



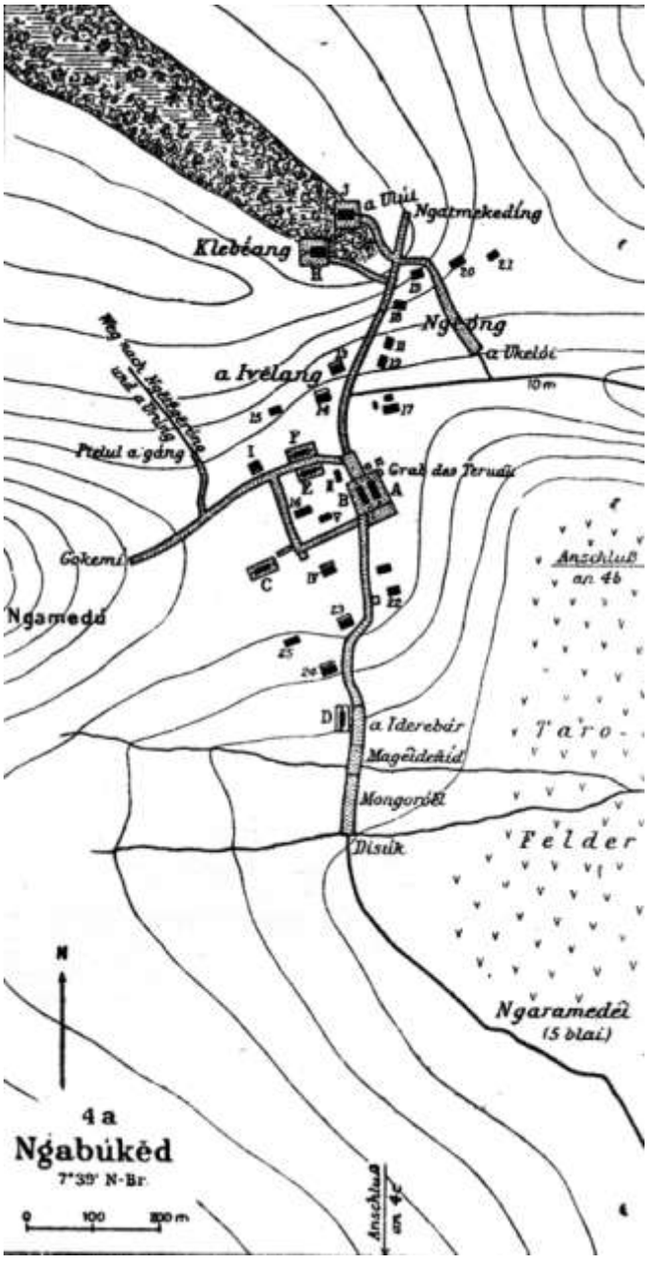
Both rubak-bai Ngaruaŋ of Ngabŭkĕd, seen from the west.
(left hand side in the front shrine for the village god, in the middle the head bowl)

received me apathetically. Shortly before people from Korryorer had helped him to destroy Galáp, but in accordance with Molegoyók the latter ones finally plundered Ngarbukut and Mad fled to Radmau. ——

However, Goréðr soon appointed him again. In SEMP.II p. 213 Mad talks about the old friendship between Melekéiok and Ngabúkěd. Like here so it was with the friendship of Goréðr, which acted under the influence of the British.

Story 49, already mentioned in district I, shows how Goréðr and Mangal'láng became friends. That this one had always feuds with Ngabúkěd has been already mentioned there.

Nagbúkěd seems to have been especially quarrelsome. The older history see there.



Plan 4[a].

1. **Ngabúkěd.**

often pronounced Ngabúkěd, also Ngabóng, or Ngabúng (SEMP: Aibukit, KUB: Ngarbúkud, v. M. M.: Aìbuket, later on Aibukut.

Description of the place: (Plan 4[a]) Situated in the middle of the small island on the 10 m high rise between east and west. But due to the long cleft of *a* Urúng on the west coast, as has just before been described, many tall trees border the village roads, but it is surrounded by wasteland. Next to the highest point is a quad, enclosed by stone paths. There are 2 village-houses, Bai rëruau͡, on a stone quad (plate 4) pointing to NNW and on its NE corner is the grave of Teruau͡[82] (see story 58). The front parts of these bai are also pointing to NNW. In front of the eastern bai A Gosobulngau͡ is a place without stones where in 1907 the remains of a tet-shrine for the godess Meru pélau[83] had been standing . She is considered to be the one who raised the place, just like Gobagádruau͡ (see story 14). In the west of it also

on the ground lies a broken bowl for head trophies, towered over by a hibiscus plant heavy with blossoms. On the side of the western Bilekéléˇk-bai B there is a tall *bars*-tree, Bars ruau͡ (see story 58), whereas behind the bai a terrace for the dance of the head hunters is situated a little bit below.[84] Next to the bowl, in front of the Bilekéléˇk-bai a stone path, about 1 m wide, leads about 50 steps to the northwest in order to end there suddenly. From there two smaller stone paths continue, one in the same direction and one to the west; the first one leads down a hill to the water (because the west coast has a cleft of about 1 $^{1}/_{2}$ km here, the already before mentioned *a* Urúng). On its left side it passes the village side *a* Ivëlang and leads to two bai H. Klebëang and I. *a* Ulúi, where it ends outside at the trailhead Ngatmekedíng. Here is the part of the village called **Ngëóng**[85] that stretches east up the hill, crossed by a wide and shadowy winding stone path. From its trailhead *a* Ukelói after only a few steps you reach the path from Galáp to Ngagbuked, which passes by the compound Markesáng*(blai* 17) where the old Mad Gobakélóu, SEMPER's Arakalúlk lived until he died in 1908 (see Figure 19).

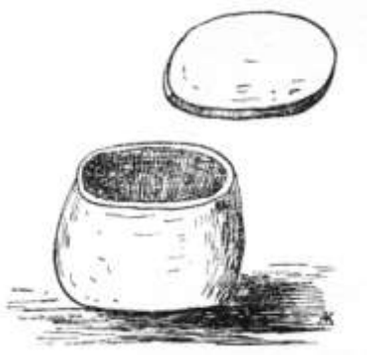


Figure 17. Stone pot *(klés)* with a lid, near *blai* Tublai, (about 30 cm high)

On the *gólbed*-stonequad of the former *blai* nr. IV; Túblai are two stone pots called *klés* (Figure 17). Ngëóng is known by story 13 of Gorágël where rubak nr. I Ngaurákl is mentioned and because Bekëureboˇdël (story 50) had been staying and helping here, the people of Ngareboˇdël are allowed to take whatever they want when visiting here.

When you turn after the just mentioned stone path, then you see it passing between two tall bai: E. Ngarebukikióng, where the council Ngarebukikióng (see below), the high school, was meeting, and F. Beker'rók. Then further westwards it mounts to the trailhead Gokemí, where it ends. There you enter the grassland and have the 130 m high step-mountain Ngamedú in front of you. On the way to its top you meet a small plate like legend-stone called Derúl. Club Ngaramatál had followed a ray *(rul)* all the way here, but he was too quick and escaped. So they asked a small boy to make himself a spear, and he finally managed to spear the ray, but it turned into stone. Most likely this legend is connected with Milad and the great flood (story 19). P. RAYMUNDp. 49 says the *rul*-fish is food for the galid of *a* Ruau͡.

From the Gokemí stone path a short stone path turns to the north leading down into a small valley. From *ptelúl a gáng* a footpath leads to the west coast and over the old stone paths of Ngětěgërong through a beautiful wood to *a* Urúng.

Another stone path that helps to form the quad of roads leads to the south; where it meets the eastern road a short stone path forks off to bai C. *a*Rə̈am, which was in ruins in 1910. On its corner is also an *ilíud*-pavement for the chiefs.

The southern main road leads from the village houses down the mountain. On the left (east), shortly before the road bends, there is an *ilíud*-pavement next to *blai* 22. On the bottom you see bai D Mëángĕldil[86]. Here the road is at least ten meters wide,



Figure 18. The great southern stone path of Ngagbúkĕd.

and continues like this for 180 m with a beautiful canopy formed by old trees, just like in an old park (Figure 18). The road is divided into three noticeable segements, called *a* Iderebár, Mageı̂deŭíd, and Mongoróĕl, until the trailhead Disúk meets the small stream that comes from above and waters the big taro patch[87] and all the before mentioned plain Ngaramedeı̂. A place with the same name is about $^1/_2$ a km distant from the trailhead and in 1907 it had only 5—6 *blai.*

Ngabúkĕd is an imposing and beautiful place. The main stone path from N to S is more or less exactly 1 km long. The construction proves that the village was well-to-do and had led many successful wars.

Industry: pots from Ngëóng (Kub. VIII p. 199).

Privileges: Catching and selling dugong just like Galáp and Keklau͡ (Kub. VIII p. 176). In Ngëóng Ngarebódel had the right to take away boats etc. (see story 50).

History: Nothing is known where the name comes from.

Ngabúkěd is a very old and important place. Already in the creation myth (story 2) it has been outlined that the created land between Ngabúkěd and Galáp was separated and only goddess Merúpélau or Gobagád (story 14 and 58) lifted the land in-between and created *ked a* Iruáng there. But the human inhabitants are supposed to have come to Ngabúkěd from *a* Ibúŏg, north of Ngivál.

Ngabúkěd was said to be a wealthy place. Story 30and in another version story 9 tell us about the origin of its wealth, but nevertheless it has been founded by poverty[88] (story 3), and according to the history of the district in recent times it seems to have returned to it. Its battles are also mentioned there. It had an old rivalry with Galáp, which always pretended to be older; with Nagregolóng existed an eternal enmity. See also stories 36, 39, 60, 79. SEMPERmade Ngabúkěd known; he mentions it in detail under the name Aibukit in his book p. 43, 54, 80, and 115.

Constitution: It is not quite clear how *rubak* nr. IV Mad became the highest of Ngabúkěd and at the same time of Ngarárd. It is said that his family comes from *blai* Túblai from the destroyed coral island Ngáruangěl, they are supposed to have been very rich, just as *blai* nr. I Uděs in Mekeléiok. It can be assumed that he came into power because of his wealth. In story 9, the money-bringing curlew wanted to plunge on top of the house, but remained "standing" in the air. This relates to the name Túblai that is supposed to have come from blai Ngurusoklúk in Ngaregúr. In Uděs and Túblai taro is the main totem[89], it was not supposed to be eaten by the high chief and his children, whereas their wives did not have to follow this food regulation. About blai I Ngaregëdók or Goisaváng it is said in story 20 that it comes from Ngáruangěl and, even though it has been abandoned, it belongs today to blai *a* Idíd in Goréŏr (see KUB. VI p. 19 as its galíd *a* Ugér'rërák is mentioned).

Indeed *a* Mad is in power in Ngabúkěd and in Ngarárd, therefore the **bestowing of the title Mad** is of importance. Once the Mad is dead, all chiefs from Ngarárd come for the mourning to Ngarua͡u, the *bai l pelú.* For the candidate of the new title a hut *(golbóngěl)* is erected on the *gólbed*-platform of *blai* nr. IV Túblai, where he has to stay invisible to all for one month. In order to free him the clubs go to *mangelíl*-fortune tellers asking how they might obtain a *blebáol*-headtrophy, that alone

might free the enclosed one, if it comes from the eastern side, *bitál iángĕd.*[90] The one who brings the relief-bringing head receives *galebúgĕp*-money as a reward from the new Mad. Now the club walks around with the head to *a* Imeúngs where Ngirturóng pays one *galebúgĕp* to the *goltebeaél,* "The One Who Brings the Mad Out", then Goréŏr as well as Ngarekeai͡, *a* Irai͡, Keklau͡ and Ngardmau͡ as long as they are all on friendly terms , whereas Ngaregolóng is considered to be an eternal enemy. After the return of the club to Ngabúkĕd the new Mad is free. This custom is very old and has not been practiced in the near past. Obviously SEMPER's Arakalulk was already too sophisticated to be locked up and be liberated by a head. Therefore he also had no *klegădáol*-entourage. In 1871 he had gotten the title Mad, when the old Mad had died in the course of an epidemic, as KUB. I p. 13 recounts. This one is supposed to have been locked up and was freed by *gálděbegĕl* Ngargolúkl in *a* Gól.



Figure 19. *a* Mad Gobakĕlóu, SEMPER's Arakalulk † 1908 (after life)

SEMPERspeaks quite a bit about his friend; in SEMP. II p. 36 the relationship of Mad (this means "death") and Krei is elaborated. According to him the brothers of Arakalulk *(a* Rĕgĕlúlk) also have this title, as SEMPERputs it, "a title of a lower rank", and because of this, he must have been just like Arikoko *(a* Regúgĕr) close to the heir of the throne in Goréŏr. Concerning the title of "lower rank" it is explained as follows: in bai **Ngarebukikióng**,a sort of rubak-bai mentioned above, was a council with the samename, it consisted of 6 rubak: 1. *a* Rmeikngáng, 2. Gádlbai ra ngarekesáděl; 3. *a*Idár; 4. *a* Rĕgĕlúlk; 5. Gádlbai ra idúng,6. Ngirkióu.These 6 lived in the bai and the sons of well-to-do families had their schooling *(gosuóběl)* there, a first step for their future title career. It was an institution that otherwise is only known from Galáp.

Whoever in the council Ngarebukikióng held title nr. 4 Rĕgĕlúlk later on became rubak nr. IV *a* Mad and thus the head.

That I had met SEMPER's Mad alive in 1907 who had also the name Mungiáng andGóbak

ĕ lóu (see Gor At 3 Gen. IV) I already mentioned this in Vol. 1 p. 165 a. 167. He died in 1908

Of the other rubak th following were still alive in 1910: nr. I Kĕrai in *a* Imeúngs; he had taken the title only because of lack of people in Ngabúkĕd and he actually was the last offshoot of the famous house *a* Ibedagál of Roispelú. He died in March 1913.

Nr. II lived in Ngardma͡u, nr. VI in Ngësáng, nr. VII in *a* Gol, nr. VIII in Ngrīl and nr. X in *a* Ulimáng. Therefore only 4 of the 10 were still living in the village. 6 of the title-blai had crumbled and this indicates sufficiently that the place was breaking apart. On the place of nr. III stood *blai* 16 Gongúkl, on the place of nr. VIII stood *blai* 26 Gómlei. Sic transit gloria mundi! [Latin: "Thus goes the glory of the world"]

Constitution of Ngabúkĕd.

bai l pelú (village house): Bai rëru͡au A. Gosobulng͡au

B. Bilekélĕk,

galíd (god): Merúpélau ♀ (KUB. ♂*a* Ugér'rërák[91]; ♀ Dir'ru͡au)

klóbak (council): Ngaru͡au Female council: ?

nr.:	*arúbak* (chiefs):	*blai* (house):	*bitang* (side):	*ardil* (women):
I	Kera͡i	Ngaregëdók[92]	to I	Dilbúkĕd
II	*a* Rbogó rĕ kesáděl	Ngarekesáděl	II	—
III	Tegúr ră ngëlengí[93]	Ngëlengí +	to II	—
IV	*a* Mád	Túblai[94]	I	Mlage͡i
V	*a* Rbogó raidúng	*a* Idúng	to II	—
VI	Gádlbai raiëgëtí	*a* Iëgëti+	" I	—
VII	Kĕra͡i remióu	Ngaremióu +	" I	—
VIII	Tegúr ra rómei	Rómei[95]+	" I	—
IX	*a* Skerás	*a* Iríkl +	" I	—
X	*a* Rbogó rĕ ngăruát	Ngaruát +	" II	—

uriúl rúbak (secondary chiefs):

11. Ngiragomagáng
12. Ngira ilúgŏs
13. Gëra pelú — only the name
14. *a* Imrúr — no title
15. *a* Ide͡i
16. *a* Dkóiel

Further *blai* except the already mentioned title-blai are:

11. Semanderáng
12. Goredákl
13. Melekói
14. Gomóket
15. Depkár
16. Gongúkl
17. Markësáng (Spanish name Marquesa; in former times nr. VII stood here)

Mad lived here until his death in 1908.

18. Ngarederuáp (Ngëóng)
19. Ngarekikói "
20. Ngarekëáng "
21. Maguáng "
22. *a* Inglóng
23. Goisëoáng
24. Romerióu (see bl. VIII)
25. Gómlei (in place of *blai* VIII)

nr.:	*gáldebegĕl* (club):	*ptelúl (* its head):	*bai* (club house):	*táog*	*bitang*
♂					
II	Ngaratelebér	Ngira mekúr (Túblai)	D. Mëángeldil	"	
III	Ngaragokemi[96]	*a* Mád	E. Ngarebukikióng	"	
♀					
I	Ngaramelílakeai				
II	Ngarabandëráng[97]				
III	Ngaraiáměl				
♂					
I	Ngaralulëu	*a* Mád +	F. Beker'rók	Beker'rók	left
II	Ngarasësep	Gëlebúgŏl (Túblai)	G. *a* Ibaióng +	"	
III	Ngarabarilói	Ngiramorisóng "	H. *a* Klebëang	"	
♀					
I	Ngarairiáng				
II	Ngarangau				
III	—				

The landing-bai I. *a* Ulúi belongs to Ngëóng. A landing place in the east is called Taptár (see story 58) and Makëáld (story 9). In the west, south of point Ngëvíu, the channel Ngeskís has been mentioned to me (see above p. 47).

2. Ngaramedei͡

(Plan 4ª) (KUB. Ngaramedép, *galid*♂ Irakomgúul, ♀Alatakasngerél), name of *medei͡*-taropatch, as it is situated in the big taro patch *a* Il'lói, south of Ngabúkěd (see there). The place is also mentioned in story 9 at *a* Ugél keklau͡, respectively the channel Makëáld that was already mentioned at Ngabúkěd. It has its name, because the woman Gourót ra kí from Ngaramedei͡ was washing herself here in the "Warm" Water. (see Plan 4ᵇ.)

klóbak (council): Ngaragomíl

nr.:	*arúbak* (chiefs):	*blai* (house):
I	*a* Remád lëgalíd[98] ra kí	*a* Ki
II	" " ra gomekáng	Gomekáng +
III	" " ra dmír	*a* Dmír
IV	Ngiragongërúng	Gongërúng +
V	Ngirabilál	Bilál +
VI	nr.	

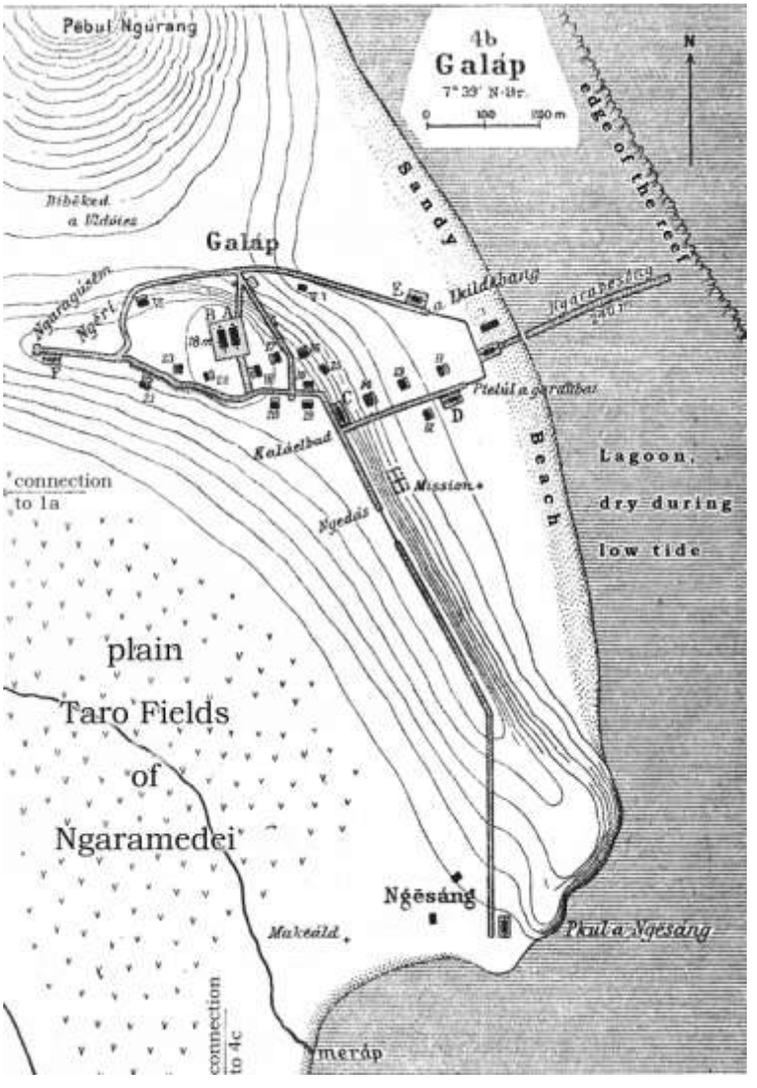
Further *blai: a* Ivelekáng, *a* Medéu, *a* Tegeibëáng, Ngaramersáng.

3. Galáp

CANTOVA: Yalap, SEM. Rallap, KUB: Galáp, v.M.M: Akalak, next to Ngabúkěd it is the most important place of Ngarárd. The situation has been acknowledged in the description of the landscape p. 47.

Description of the place: (Plan 4ᵇ) Both *bai l pelú*, called Bai ra Galáp, are situated centrally and at the highest elevation (about 18 m); a ring of a stone path surrounds them . They are placed on a big and beautiful stone pavement, east A. Gosobulngau͡[99], and west B. Bilekélěk. Concerning the legend-stones here see below at history. A short wide path connects the stone rectangle with the southern road, from where you have a nice view over the beach of *a* Ulimáng in the south. After you crossed the wide trailhead Ngaragúsĕm, near bai F. *a* Róro that is standing here like a vantage point, you have stepped out from these stupendous trees into the sunny grassland where the road leads as mentioned to the west, to Ngabúkěd. But the main road bends to the east with a sharp corner to SE, after a connecting trail has forked off to the lower laying ring trail in the north. Blai 19 Bedél and the land Ngaremongelóng (Ngurúlemuóng? see story 14 and 15 and below p. 59) are situated in this corner. Opposite a little bit further in the south, on the east side of the road, is bai

C. Ngarapesóng. From the stone pavement, situated about 16 m high, you have an overview over the east coast. On the front side of the bai, on the spot Kaláelbad a stone path leads right down to the beach.



Plan 4[b]

Before we climb down I want to mention briefly that the main stone path, following the ridge, ends after a mere 200 m with the trailhead Ngëdás. There on the flank looking over the sea stood in former times the house of the Spanish missionary.

If you climb down the just mentioned stone path, which forks to the east at Bai Ngarepesóng, there is a landing pier with the same name. About half way down, near *blai* 14 Teregësíp, is a stespping stone on the seaward side. It has two holes the size of a thumb, *madál geirógĕr* "Eye of the

Fishhook", which are considered the crucial points of the of *a* Tmëlógŏd's fishhook, with whose help the land Ngëdíp was said to have been drawn out from the depth of the sea (story 14). As soon as you reach the flat land below, you will find bai D. *a* Ubai͡ to your right where we lived several times. Some steps towards the sea is the stone trailhead Ptelúl a gar a͡ubai. Coconut palms stand on the small sandy stretch of beach. On the beach itself a fishing house stands on an imposing stone construction and right next to it is the stone pier Ngarapesóng, about 240 m long and reaching almost to the edge of the beach-reef (where *a* Tmëlógŏd was fishing). Only at the lower end of the sandy beach the pier has the typical passageway, *berípĕĕr.* Near to the stone pier was the stone path *a* Ililau͡ and nearby the hole *blil a desíu* "House of the Earthquake" where the devil Galapúp disappeared (story 46). The land *a* Ivëgëbëbúng must also be situated here, where the *gamáng*-crab of Galáp lost its legs (story 182) and the sandy patch that represents the lost roof of the house with the stone pillars (story 5).

In former times a boathouse was standing north of the fishermen's house. In 1907 only a few posts were left. A mere 100 m inland from this spot is another *ptelúl a gang* with the name *a* Ikildëbáng and right next to it is bai E. Kauderáel at the end of the northern ring path that only down here, on the beach, was not completed for a stretch of 200 m. This northern path leads through a small ravine all the way to the bathing spot next to a spring; you can also get here by a steep and short stone path from the village houses.

The northern trail mounts more from this bathing place and bending it reaches the southern main path in the village part Ngëri[100].

In terms of **industry** Galáp is known for its pottery.

Privileges: catching and selling dugong, dipping the wooden *gorovíděl*-wooden ornaments during the *ruk*-dance in *a* Irai͡ just like Ngátpang and Goréŏr. (KUB. II p. 110).

History: The meaning of the name is unknown. Galáp belongs to the oldest and most important places in Pelau; it is also a child of the bamboo (story 15). It even takes pride to be older than Ngabúkĕd, as can be deduced from story 14, where a lot is said about Galáp. It has already been mentioned that CANTOVAheard from his Carolinians about Yaláp even before Palau was discovered, as has already been mentioned above at the history of the district Ngarárd. In former times this name also belonged to the village. It is thus explained:

Near both rubak-bai there is a stone, called Ngarárdbad "Stone of Ngarárd". It came from Gobagádrua͡u in Ngabúkĕd (see there). She heard working in the east and sent her son Terua͡u in order to learn what was happening there. He found seven *galid* engaged to raise the land between the sea and Ngagbúkĕd higher; Terua͡u, following the order of his mother, told them to restore the village, but they wanted to finish first in the east and only then would consider helping.

Thus they helped to build the stone paths of Ngagbúkĕd and Gobagád gave them Ngarádbad and gave the place the name Ngarárd. The stone had the characteristic to provided strength and courage to the men who washed it. The 7 *galíd* did not want to owe anything and gave two stones, *Gelíd* and *Goldíl* to Gobagád; washing them would bring a boat, filled with money, coming from the island Ngorót (story 9). The woman took them with the following words: "Good! Strength is more suitable for men and money is more suitable for women! —

There are four additional legend-stones on the large *galdúkl*-pavement of Galáp; all of them are connected with story 14: 1. the seat of Merú pélau (Figure 20), 2. the stone pot Ngurúlemuóng[101],the palm cutter of Ugéraroisáng, similar to the *kles* of Ngabúkĕd (Figure17). 3. an upright standing stone with a face on it, which helped Gobagád ra Tegei̇̂ebai[102], who helped Tmëlógŏd, the son of both, with the help of magic, 4. the fishing line of Tmëlógŏd, Ogúl pélau.

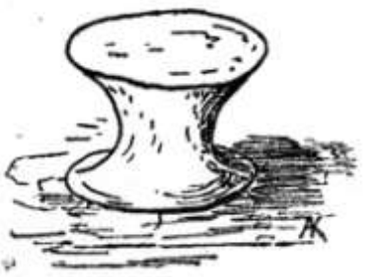


Figure 20. The stone seat of Merúpélau

The two holes, where the fishing hook caught on, have already been mentioned above on p. 57. With his fishing Tmëlógŏd completed the high land where Galáp is situated (see also story 15). But his father Ugéraroisáng is one of the forms of *galíd* Medegei̇̂pélau, who was already mentioned above at Ngabiúl and Gólei (see story 197). There, as well as in *a* Gól (see there) he had *blai* nr. I, in Galáp also *a*Ibedagál, one of the rich houses of Ngáruangĕl (story 20 and *a* Rois distr. V). KUB. VI p. 31 mentions Molób as the male *galíd* for Galáp, at another occasion he says this is just another title for Ugér a roisáng. In reality rubak nr. VI is called Molóp. What he has to do with Ugér a roisáng, I do not know. KUB. mentions Arméng as a female *galíd*, which is *a* Reméng, the family god of blai nr. I *a* Idíd on Goréŏr (see p. 52, footnote 2).

Concerning the history I still have to mention that rubak nr . I Gësëbei̇̂ was the destroyer of Ngarekekla͡u, because *a*Ugélkeklau had seduced his wife (see story 8).

Concerning the destruction of Galáp by Ngabúked see there. Concerning the infestation by the Spanish warship VILLALOBOSsee above p. 56, footnote 2.

Constitution of Galáp.

bai l pelú (village house): Bai ra Galáp	A. Gosobulnga͡u
galíd (god): Ugér a roisáng	B. Bilekélĕk
klóbak (council): Ngaragaláp	Female council: *ar*Iebíl

nr:	*arúbak* (chiefs):	*blai* (house):	*bitang*	*ardil* (women):
I	Gësëbe͡i aibedagáng	Bedagáng *(a* Ibedagál)+	I	Gëbi ra tege͡iebai
II	*a* Rdar raíterír	*a* Iterír +	to II	Gëbil ra meróng
III	Ngiraróis	*a* Róis +	II	nr. III
IV	*a* Rdar rabáng	*a* Báng	to II	" IV
V	Gësëbe͡i ra kedúng	Kedúng	" I	" V
VI	Molóp	Ngerkúi	" II	" VI
VII	*a* Ruáng	Geióel +	" I	" VII
VIII	Godáol	Ngërŭmensengáng +	" II	" VIII
IX	*a* Tkóiel	Ngarkëvúng +	" I	" IX
X	Gësëberkme͡i	Ngerkme͡i +	" I	" X

Nr. I Gësëbe͡i was also nr. V Ngiraurékĕd in Ngabiúl; nr. II *a* Rdáng lived in *blai a* Ive͡i, nr. III Ngiraróis holds all the power in his hands.

uríúl rubak (secondary chiefs): Mangalʻ1áng (name of the council)

11. Rilngúgĕl.
12. Mad raklái.
13. Ngiraturúl.
14. Madrangeáng .
15. etc.

Further *blai:*

11. Telegede͡i.
12 Ngaruerdú.
13. *a* Idók .
14. Teregësíp.
15. Ngarpúl.
16. Ngaruau͡
17. *a* Siau͡
18. *a* Idesóu.
19. Bedél.
20. *a* Uldúier.
21.Dipëkéd[103].
22 Kodëlí.
23. Ngătmiróng.

nr.:	*gáldebegĕl* (club):	*bai* (club house):	*táog* (channel):
♂			
♀		(former boy's bai *l dort)*	
I	Ngarasere bekál		
II	Ngaragomsau		
♂			
I	Ngaramedëdekódek	E. Kauderáel	Ngerīl
II	Ngaratúiĕg	F. *a* Róro	

♀			
I	Ngarabebelés		
II	Ngaremaiberél		

Ngësáng.

(KUB. Ngësáng).

Description of the place: (Plan 4b) When you reached the grassy path coming from the southern trailhead Ngëdás, from Galáp, you will arrive after another 50 steps at another trailhead. From here a stone path leads south south east to the height, then after 300 m it bends to the south and leads gradually down the hill to the beach that is about 400 m distant. There on the trailhead still stands the only bai Ugul a mí. In the east is the steep point Pkul a Ngësáng, in the west a sandy beach that stretches all the way to Ulimáng.

History: Story 71 about the body bundle takes place here, see story 16 about *a* Ugelsúng, then story 204 about Ugélregulsiáng, who killed *a* Rgamagád of Ngësáng; further story 54 about the birds of Ngarák with the proverb, then story 56. Finally story 50 about Ngarebóděl on Goréŏr, his people took the right to place a leaf in front of the spring there: then women were only allowed to fetch water when rub. I has bought the permission from the foreigners for one *madál a kluk.* Compare Ngëóng-Ngabúkěd.

Constitution.

bai l pelú (village house): Ngaramesepelú.

galíd (god): KUB. Adam le Kalid (see Keklau͡: *a* Dam l galíd ♀).

klóbak (council): Ngaramesepelú.

nr.:	*arúbak* (chiefs):	*blai* (house):	*ardil* (women):
I	*a* Guó ra skësáng	Skësáng	Gëbiraskësáng
II	Regëvúi	*a* Ingás	Gëbirakesemiól
III	Gádlbai ra oáng	*a* Oáng	—
IV	Gádlbai ra këvúng	Ngarekëvúng	—
V	Rëgeikíděl	*a* Isumageráng	—
VI	*a* Rěgělápěd	*a* Idebelúng	—
VII	*a* Rěgěsepëságěl	Baikerëóng	—

In 1910 only two *blai* were still standing, the names of which I do not know.

5. *a*Ulimáng or **Ulimáol**

(SEMP. Aulima, KUB. Aulimáol).

Description of the place: (Plan 4c) Its situation has been discussed above (p. 46). A boathouse is situated under tall Casuarinas on the sandy beach of the bay of Ngësáng. When you hike inland from there to the west, you will soon reach a trailhead and the stone path leads inland. It is beautifully designed and well shaded. After a mere

150 m another stone path forks off to the south,

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leading without any shade 400 m through taro patches to Ngarepkei͡[1],which was considered a *bital pelú* ("Side of the Village") of *a* Ulimáng. The main path continues among magnificent trees between bai D *a* Gúr and bai F Mogól, similar to bai E and F in Ngabúkěd. The road continues another 100 m in the same direction, then it ends suddenly and a strong stream passes its NW corner. Therefore the stone path starts anew on the northern side of the stream and continues on its left bank for 200 m while *3blai* are situated on the right bank of the stream. At one point, about 110 m from its beginning, the road forms an *ilíud*-pavement on the border of the stream, a beautiful place for the chiefs. At the end of the 200 m the trail suddenly bends to the south and a splendid stone plate bridges the stream, which is caught narrowly at this place (see plate 5[104].) The main path follows the eastern side of the stone quad of the village houses Bai ra ulimáng, of which only B. Bilekélék still stands. But the stream, coming from a wooded ravine, which is cut into the northeastern embankment of the Ingáng mountain, Rois ingáng, flows down its steeply built northern side. Starting from the village house the stone path follows for about 300 m the right bank of the stream out of the ravine.

I still have to mention that a stone path leads from the bridge to the north, ending after about 200 m. When you continue hiking from here you will reach Ngaramedei͡ in 5 minutes and in another 5 minutes the southern trailhead of Ngagbúkěd (see there).

Privileges: During a ruk in Melekéiok the young people from Ulimáng sit higher and a woman of blai nr. I Uděs sits with them. At this event Ngirairúng, rubak nr. V of Ulimáng, receives a piece of money. Melekéiok also provides bai girls (KUB. II p. 121).

History: The place is a child of the bamboo, just like Galáp and Mangalʿláng (story 15.) A taro patch called Ngerí (compare also the village part in Galáp) is mentioned in story 8, just like the place on Yap that *a* Ugélkeklau͡ visited. Probably its people had settlers from there. Galíd Godálmelég from Melekéiok is at home in Ulimáng (see Melekéiok). RUB. nr. I Bagés also has a part in story 113 where he helped to destroy *a* Uluáng, further in the one about Ngirameredáng (see Ngarsúl).

Constitution of Ulimáng.

bai l pelú (village house): Bai ra ulimang. A. Gosobulngau͡ + B. Bilekélék

galíd (god): Daidekerél

armeau͡ (people): Madadengil.

klóbak (council): Ngaraulimáng

nr.:	*arúbak* (chiefs):	*blai* (house):	*bitang* (side):	*ardil* (women):
I	Bagés	Gotóng	I	Gëbil
II	*a* Imrúr	*a* Ngëáng	II	Dirailoláng
III	Ngiragau͡	Ngáragau͡	to I	Diragau͡
IV	Gërapelú	*a* Iloáng +	" II	Dirabáng
V	Ngirairúng	*a* Irúng +	" I	Dirairúng
VI	Ngiruëdíl	Ngaruëdíl +	" I	Diruëdíl
VII	Ngiraidpáng	*a* Idpáng +	" I	Diradpáng
VIII	*a* Igár madlsár	Ngaramadlsár +	" II	Dira madlsár
IX	*a* Remde gësúg	Rekóng	" II	Dirarekóng
X	*a* Igár garamál	Garamál	" I	Diragaramál

The following small villages are situated south of Ulimáng behind the mangrove-beach; in 1910 they were nearly all deserted:

further *blai:* 11. Gotóng 12. Galebáed 13. *a* Ulogotóng 14. Ngaragătáog 15. Ngarangaláng, 16. *a* Igúi 17. Melengés 18. Dép 19. Kesáng.

nr.:	*gáldebegĕl* (club):	*bai* (club house):	*táog* (channel):	*bitang* (side):
I ♂	Ngaregareál	C Gamaráeg +	*a* Gúr	right
I ♀	*ar* Beóug		"	
II ♀	Ngarabungt		"	
I ♂	Ngaragomóg	E Mangeremóng+	Mogól	left
II ♂	[105]Ngaratatiróu	F Mogól	"	
I ♀	*ar* Melemótotm		"	
II ♀	Ngaraúlog		"	

6. Ngarepkei͡,

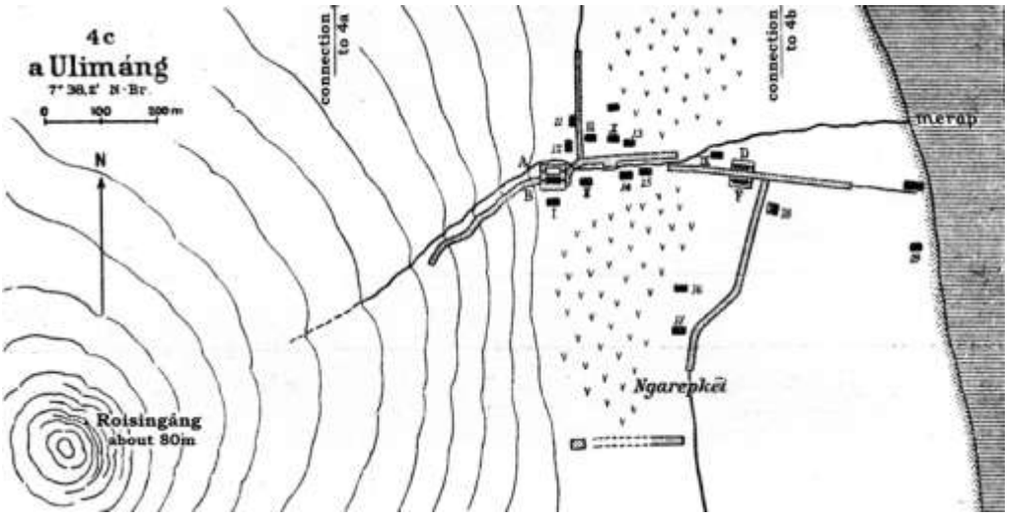
which has already been mentioned as *bital pelú at* Ulimang. As there has been a special rubak-bai it seems to have had a certain independence. A stone path leading to the bai on the summit is still visible today. (Plan 4c) in 1907 there was only 1 *blai* there. An avenue lined with beautiful *madidíu*-trees. Ngarepkei͡ is a child of *a*Guáp (story 2) and this can be noticed in story 80 of Mad ra klai͡, who killed his lover from Ngarepkei͡ i due to his clumsiness. Therefore, all the children pursued him.

7. Ngaramelíl.

(SENFFT: Ngarakamalil) 1 km to the south of Ngarepkei͡ i. There is a stone path. In 1910, there were still 2 *blai* and one *kldókbai* in bad shape. A tree with an imposing vine, raphidophora *(toilálag)* stood there.

8. **Ngaradermáng.**

(SENFFT: Ngarataramеng) a creation of poverty (story 3). A few minutes to the south of Ngaramelíl, separated by grassland (hill Ngaralgarëróng inland). In former times, it seems to have been big, because a wide stone path leads through the village. On the southern trailhead there is another *kldokbai.* In 1910, there were still 5 *blai* along the road, among them one new one, Ngaragatamél, Moséselil, *a* Ibedagáng,*a* Berse͡i, and Gogatáel. *rubak* nr. I was *a* Ragarameróng with *blai* Keselblai +, *rubak* nr. II was Ngiragatamél with *blai* Ngerterír, see story 55.



Plan 4c.

Ngaragobatáng.

A beautiful stone path. The northern trailhead with splendid *gerságĕl*-treesis only 5 minutes from Ngaradermáng. The village was nearly 1 km long. In the middle of it the stone quad of *bai l pelú can* still be seen, nearby a piece of a column is standing. It is made of stone and about 1 m in diameter, (see Desongóng). In 1910, there were still 3 *blai.* In story 13 about Gorágĕl rubak nr. I *a* Rĕmĕsĕga͡u is mentioned and a channel Ngaramadlsár. Further see story 63 about the squid and its grave there. Story 75 of Ngirangeáng .

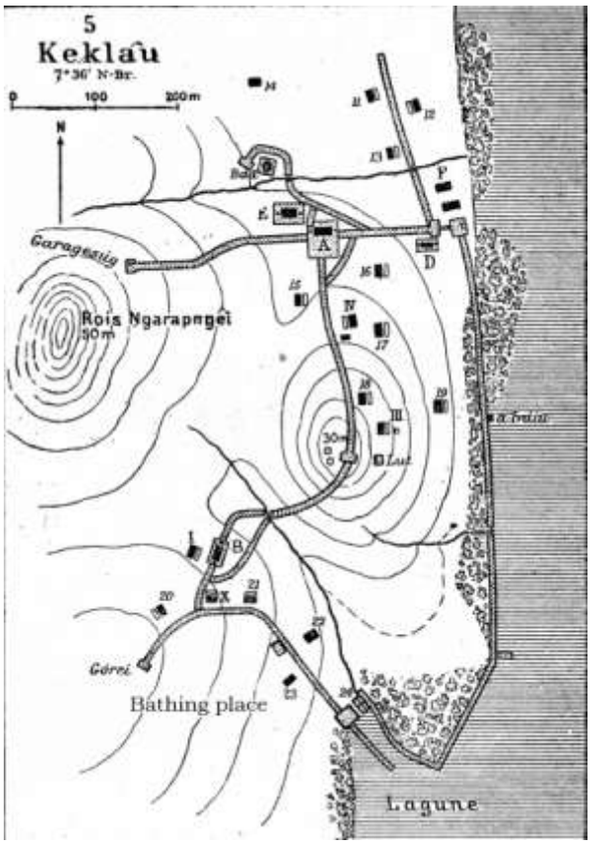
10. **Ulangaràng.**

10 minutes south of Ngaragobatáng and 15 from Kekla͡u. In 1910, there was still 1 *blai* Gollang. *a* Răkla͡i of Melekéiok settled here the women and children of the destroyed Ngardolólok (story 161.)

11. **Keklau͡** or **Ngkeklau͡**

(SEMP.: Kaslau, KUB.: Kekláu, v.M.M: Kakalau, SENFFT: Angkaklau) the Palauans also pronounce it Kehlau, or even Kechlau. You can even hear Kedlau, indicating the foreignness of this name (see history).

Description of the place (Plan 5): The setting of the village is most unusual , because both village parts , Keklau͡ in the north and Bital pelú in the south are separated from another by a 30 m high hill, connected by a stone path leading over it. On the summit there is an *ailíud* stone pavement, which had a reputation for being a place of asylum*(sobaláng).* The *bai l pelú* never stood up there, but in the middle of the northern part at about a height of 10 m. In 1910, only A. Gosobulnga͡u was still standing of Bai ra lei[106]; Bilekéĕk had long fallen into ruin. Right behind it is the artistically constructed bathing place, on a remarkable stone construction, because in the north the land is facing the bed of a rivulet. There is the club-bai E Barkóu, while on the nearby beach below bai D Ugeláol and F *a* Rbil*(kldokbai)* and a boathouse are located next to each other. Next to them, in the shadow of tall trees, a big and beautiful stone terrace is presented. This is probably the "Lower Land" *ióu l pelú*, also called Kélebis (see Ngivál).



Plan 5.

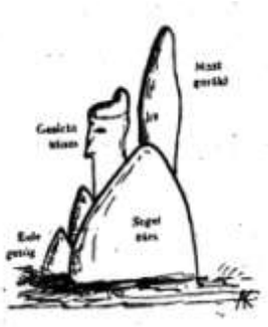


Figure 21. Legend stones at bai Ngaramesíkt in Keklau͡

People here had been chased away from the land Ngamëau͡ by *a* Ugélkeklau͡ (see story 9). Here al so seems to have been the river *(berípĕr)* Garigūl from where the galid first looked over the land. According to KUB. VII p. 26 the name of a landing place Ongolúul is supposed to have come from the Matelotas-Islands (Ngulú). Just like the stone path that leads from a landing place, with no mangroves, to the *bai l pelú*, it leads from here to the west, mounting to the trailhead Garagesúg, from where you step on the grassland in front of the arresting sight, the above, p. 46, mentioned rectangular hillNgarapngei͡. Strangely enough, the southern part Bital pelú also has a rubak-bai B Ngaramesíkt, which also gave its name to the council of the chiefs so that

it seems as if two formerly independent villages have slowly been united by contract. Some legend stones are located at this beautiful and solitary bai, which is situated in the countryside (Figure 21), one triangular sail *ëárs* and next to it a *gorákl*-mast, which *a* Ugélkeklau brought with him from the east. Nearby there are two stones with faces *klism*, and one in form of an owl *gesúg*. The relationship to Medegei pélauis recognizable. Quite probably the power of the southern village part has been caused by the once powerful priest, whose strange two-story house[107] *a* Jegól (see nr. 24 on plan 5 and Figure 22) is situated at the end of the main stone path at the waterfront's huge stone pavement.



Figure 22. The 2 story galíd-house *a* Jegól in Keklaū (see plan *bl.* 24).

It is quite strange that this galíd-house is connected by a specially built stone path of about 700 m length with the landing place of the northern part. It has its own boat-harbor between two piers, a construction work that would be befitting for a count.

Industry: Catching sharks, see also KUB. VII p. 128 and story 172. Catching and selling dugong.

Privilege to take away necklaces in Ngardolólok, therefore they blow the conch shell before their arrival (see story 8). This can be explained by the fact that the Keklau -people came from there. The same is the case with *a* Ngeaur (story 172). People from Ngëbúrĕg, which belongs to Melekéiok, also come from Ngardolólok. Therefore both villages have a deep friendship and the relationship remains even when

Melekéiok was warring with Keklau͡, which was the case in 1870 (see Kub. II p. 117). The right for asylum is here, see above p. 65.

History: The name came from the east: god *a* Ugél keklau͡ the "First of Kekla͡u" brought it. Probably Keklau is the same as Adjau͡, which means "Rock". By this name, people from Truk call the high island of Kusáe in the east, the Matáng rengós, the "Fork in the East" of the Palauans. A stream of people poured from Kusáe to the west, and numerous islands received settlers. Those on Yap called their place Kédjelau; Kesílang, Kepélau, meaning "People from China, from Pelau", thus Keklau probably means "People from Kusae". Kubary's account that people from Keklau had come from Yap via "Ardolólok on Ngeaur" is thus not entirely correct, but can be explained from story 8 about *a* Ugélkeklau͡. Before *a* Ugelkeklau͡'s arrival, the village god is supposed to have had the name *a* Ugél madál, after his favorite shark *madál.* The female demon of the village is called Damlëgalíd.[108]Ngaruëlëu was the galíd-house of Ugélmadál. People were not allowed to pass this house early or late in the day, because otherwise its shadow would fall on them, which was deadly. At midday, it was not allowed to collect fire wood or to make any noise, otherwise the floor of the house would turn into green water in which the shark was swimming around (compare story 197 of Medegei͡pélau).

Rubak nr. IV *a* Ilamúr was the last priest. The title comes from Ngarekekla͡u (see story). He built himself a galíd-house on the summit at the *ilíud*-pavement Lut (see plan 5). When it was built his god told him: Tomorrow there will be a *ruk* on ked Delóbok re kesau͡![109] — In reality some warriors went there too, but three men were lying in ambush, who were shooting after which the enemies fled. Keklau͡ was considered strong, powerful and independent, therefore the places Melekéiok, Ngivál and Nggësár decided to destroy the place (at around 1870). One night they hid in a nearby wood and in the morning when there was a feast in the village they stormed it and killed whomever they met, burning down the houses. The rest of the inhabitants fled to Ngardmau͡. Since that time Keklau͡ is affiliated with Ngarárd.

Just like Gólei, Keklau͡ was famous as a galíd-place. Besides the above mentioned one there was also a house of a priest on the nearby sky-mountain Ngulítël (see above p. 46), which was part of its fame. Story 66 gives proof of this.

SEMP. II p. 157 connects the king of Kreiangel with a man from Kaslau! Concerning other tales see stories 65, 67, 68, 69, 70 and 182 (hole in the sea Ngápsang, compare p. 46). Once, blai nr. I Terékëd belonged to the richest houses in Pelau͡ (see story 9). In former times rubak nr. I is supposed to have been *a* Regabál

until Dir'rungūlbai saw the "Tall Chief" and shouted admiringly: *klóu lúbak!*

Concerning the family relations of Keklau with *a* Idídon Goréŏr see there At. 5 and story 20 of Ngáruanegël; Kloulúbak took in Bílung, when she had fled, into blai Morisóng in Keklau.

Constitution of Keklau

bai l pelú (village house): Bai ralei A. Gosobulngau

galíd (god): *a* Ugélkeklau A. Bilekélĕk +

klóbak (council): Ngaramesíkt female council: *ar* Událebil

nr.:	*arúbak* (chiefs):	*blai* (house):	*kleblil (clan):*	*ardil* (women):
I	Kloulúbak	*a* Terékĕd	Bilaurós	Bagékldil
II	Gádlbai	*a* Ngledei +	*a* Ilúkl	Skeúkl
III	Galídëgësóng	*a* Ksíd	*a* Ugelióu	*a* Ugelióu
IV	*a* Ilamúr	Turágël	Gadaruëgél	*a* Díl
V	*a* Tkóiel	*a* Galúiĕp +	to I	nr. V
VI	*a* Rdúi ra dngér	*a* Dngér +	" III	" VI
VII	*a* Rdúi ra gemaudíms	Gemaudíms +	" IV	" VII
VIII	Mad ra galúiĕp	Geroség +	" I	" VIII
IX	*a* Iluail dúi	Ngarageiép +	" II	" IX
X	Rutogerár	Gosisiáng	" II	" X

further *blai*: 11. Gótëut 12. Ngolut 13. Meráp 14. Dokemór 15. Gomtilóu 16. Ngareblekú 17. *a* Irisóng 18. Tagarakl 19. a Ideldóng 20. Ngaruëlëúgël 21. Babëáp 22. Sadidei (Galidëgësóng) 23. *a* Jegól (galid-house, 2 storys.)

nr.:	*gáldebegĕl* (club):	*bai* (club-house):	*táog* (channel):	*bitang* (side):
I ♂	Ngarabiskáng	C Gamerei +	Gamerei	Right
II ♂	Ngaralápek	D Ugeláol		
I ♀	Ngaragamáiong			
II ♀	Ngaraberálm			
I ♂	Ngaragadéng	E Barkóu	*a* Pdóng	Left
II ♂	Ngarakamíng	F *a* Rbíl *(klodokbai)*		
I ♀	Ngara uau			
II ♀	Ngaramongĕrógĕr			

Further landing places: Ongolúul (see above p. 65) and *a* Jás (story 73).

South of Keklau were **three deserted villages**,which belonged to Ngarárd or have been left a long time ago. I did not visit them myself.

12. Ngaradepsíu + situated on a mangrove bay at the foot of the mountain Ngelúkěs. (see Figure 48 in -Vol I. p. 241)

13. *a* Idelúi +. Situated at the same place.

14. Táog + mentioned at Rëgëkéd, story 51.

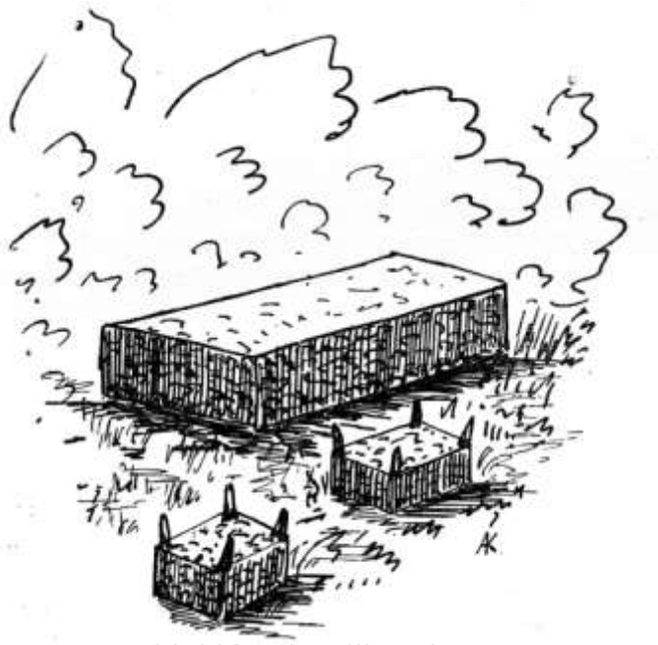
Deserted places on the west coast, from south to north:

The first five ones are summed up under the name Gëseibitáng.

15. Klóultáog + "Big Channel", at the corner of the big bay of Ngardmau. In 1910, there stood still stood one *blai* atthe waterfront; it belonged to Rdiál of Keklau, nearby a taro patch and a stream. See story 61 about Ngira koultáog and 62 about the giant Medúg.

16. Ngarakësang + barely $^1/_2$km from Klóul táog. There is still a beautiful pavement of the rubak-bai.

17. Desóngong + the place of Gobagád (see story 58). When you walk from Ngarakësáng for 10 minutes along the stream through the forrest, mounting slowly, you reach some old stone paths. After 10 more minutes you have arrived on the top. On a *gólbed*-pavement is a stone column which is supposed to have come from the Gobagád's children (see Ngaregobatáng). There is still a beautiful stone construction of *bai l pelú* Ngarekaiangáng, next to it is an *ilíud* for newly titled rubak and one for the *armeau* (Figure 23).



galdúkl for the village house

a *ilíud* for the people *a ilíud* for the rubak

Figure 23. The stone pavements in Desóngong +

18. Ngarateluáng + north of Ngarakëság, on the coast.

19. Ngartúkŭr + north of Ngareteluáng; it is also considered to be part of distr. III. Once an often mentioned place, independent and big, consisting of two parts: Ugulagáng and Ngaramagalúg. The place has been destroyed by rubak of Ngaregobatáng's ill-wishing, see story 73 Ngeūl Ngartúkŭr. See also story 75 of Ngirangeáng and story 72. Ngaregókl, the water of life, is supposed to be here. It flows from Pelú ra díak lămád (see story 100). Rubak Uromákl of story 161 comes from here.

20. *a*Urúng + on the entrance to the channel of Ngabúkĕd, see Figure 16.

21. Ngatagëróng + (Kub. I p. 34 Ngatgogorou) on the southern coast of the channel of Ngabúkĕd. Home of Madlútk (story 203). In order to save the place from destruction he climbed with his wife into heaven. KUB. I p. 15 says: "I saw a small rock, half buried in the ground, which is supposed to have fallen down from the sky. It is called Adolutk, and is supposed to have been a man who went up to heaven. It is a pictorial presentation of the weather and remains protected and untouched at its place, as otherwise Ngarbúkut would be devastated by rain and storm." —

22. Ngaskerás + (Ngeski) also nearby *a* Urúng.

23. Ngúrang[110] + situated at the foot of Pëbul Ngúrang, north of Ngabúkĕd, see above p. 10.

24. Ngarenggóng or **Ngarenggóiĕs +** on the west coast, north of *a* Urúng. The cripple Pelúai, who tricked the giant Medúg of Kloultáog, came from here (story 62.)

25. Ngarietët + with the landing place in bay Ptilërúng. Merúpélau lived here (see Nagbúkĕd and Galáp) with rubak nr. I Bangai.

26. Ngarblūd + on the narrowest spot of the peninsula, see above p. 10. Ngarblūd was the name of the *klóbak* (council). RUB. nr. I *a* Regamáng in *blai* Ngarablóng, RUB. nr. II *a* Regamáng ai vengriŭer in *blai a* Róis. I heard that at the time when SEMPERwas in Palau (1862), there were still some *blai* here. People moved to *a* Gol. An overgrown stone path can still bee seen. Trailhead north: Pka͡u, east: Golubūl.

27. Ngaramedáng + north of point Goragidáp.

28. Ngarapeláng +.

29. Kélebid + see Kélebis in Kekla͡u and Ngivál.

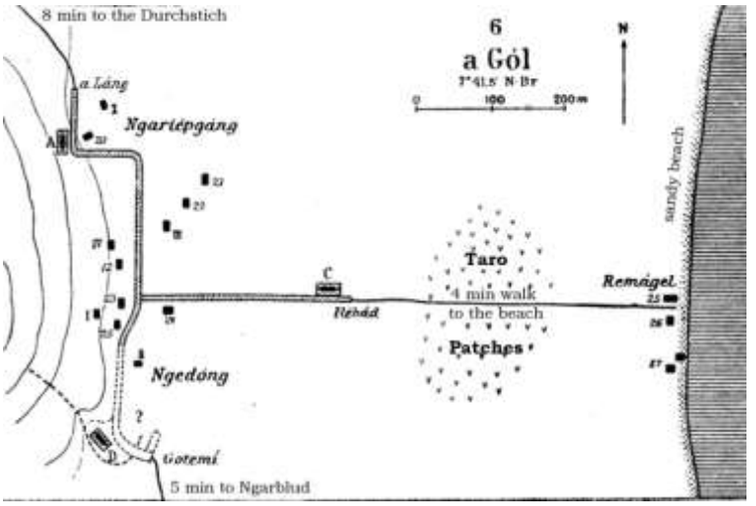
30. Górabag + ? see above p. 13. Maybe this was also a settlement.

31. Utáoĕr + inland north of *a* Gól. Now a grassland at Delóbok a gól. Story 52 takes place here.

32. *a* Gól

(SEMP: Roll, KUB. Gól.) has two parts: the northern part Ngariepgáng, the southern part Ngëdóng[111].

Description of the place (Plan 6): As already related in the description of the district, the village lies on the eastern coast, at the foot of the hills, separated from the sandy beach that is formed by the narrow beach-reef by a brackish water lagoon. This lagoon is more than $^1/_2$ a km wide and studded with taro patches. When you walk to the west from the landing place Remágĕl, where two houses are situated, as well as a boathouse and a *kldok*-bai with the same name, the path is severely flooded, especially when it rains.



Plan 6.

Only after 4 minutes you reach the trailhead Belëbád, where bai E Belëbád is situated. Only then you walk safely on the stone path, which is 250 m long and reaches the main path leading to the north and the south.

bai l pelú A. Dŏgŏdúi lies in the northern part, a little elevated, at the edge of the forrest, on a right angle corner of the stone path. Not far from it is the northern stone trailhead Ptelúl a gáng ra lang. The northern part Ngariepang seems to have been independent in former times. Bai D Mediderík lies in the southern part Ngëdong, which I visited only briefly in 1907, without mapping it in detail. It is located on the hill from where the path forks to Ngarblūd. In case my memory is correct then blai E *a* Irebai͡ *(a* Idetráng?) was also situated therewith an upper and a lower bathing place. The following trailheads were mentioned to me: Belëbád in the east, Mediderīk further east, Ngëregóng in the west, *a* Lang in the north, Gotemí in the south.

Industry: pottery.

History: Theplace is a creation of poverty (story 3). People from Ngáruangĕl (story 20) came here to blai Gongolákl, which belongs to the clan *(keblil)* of *a* Idíd on Goréŏr (see there *bl*. I and Ngabúkĕd p. 52). In story 8 Ulengërëvál'l is mentioned, which is supposed to be situated nearby *a* Gól.

The gaḷíd of *a* Gol with the name Ngiragoměkūl is one of the forms of Medege͡i ipélau (see Galáp, Ngabiúl, Gólei); therefore rubak nr. I is at the same time also the priest.

Constitution of *a* Gól.

bai l pelú (village house): Dŏgŏdúi (A)

galíd (god): Ngiragoměkūl[112](see *blai* I)

klóbak (council): Ngara dŏgŏdúi female council: *ar* Udalebil

nr.:	*arubak* (chiefs):	*blai* (house):	*ardil* (women):
I	Gosep re goměkūl	Goměkūl	Godálebil regoměkul
II	Ngirameketí	Meketí	" rameketí
III	Ngira tangadík	Tangadík	etc.
IV	Ngirageseberés	Geseberés	
V	Ngiraitáog	*a* Itáog +	
VI	*a* Tekríu	Gongióng +	
VII	Bukuróu	*a* Gasél + (Ngkebúr +)	
VIII	Getkóng	Ngermíĕg +	
IX	Ngiramíĕg	" +	
X	*a* Sma͡u	Medĕděngál	

In 1910 one man held title VIII and IX. Ngkebúr acts now for *blai* VII. Ngirameketí II was obviously wealthy, as he appears as a money-lender in story 13 of Gorágĕl.

nr.:	*uriúl rubak* (secondary chiefs):	*blai* (house):	further *blai:*
11	*a*Imese͡i	Galsa͡u	
12	*a* Iklúk	*a* Ilták	
13	*a* Geikerekéd	*a* Idís	
14	Ngauákl	Ngaremangángĕd	
15	*a* Itungëlí	*a* Iláp	
16	*a* Ilemasáng	to nr. VI	
17	*a* Geiōl	(Ngarsme͡i in *a* Iebúkŭl)	
18	*a* Ugérʿre ngós	Kiremói	Gokëáng
19	Ngirangarabád	(Medĕděngál)	*a* Imedú
20	—	Kaoáng	*a* Ivëlëkáng
21	—	Ptelulagáng	Ngaremelóng
22	—	*a* Urúr	Dai
23	—	Idíkl	Madëgól

24	—	Bitalagáng	*a* Imetúkŭr
25	—	Bitalidíkil	Ptiladióng
26	—	Remágĕl *(kldók bai)*	Dort
27	—	Dudíu	Ngareblóng

Nr.:	*gálděbegĕl* (club):	*bai* (club house):	*táog* (channel):	*bitang* (side):
I ♂	Ngaragolúkl	B. a Mesekíu +	Belëbád	Right
II ♂	Ngarabiteláol	C. Belëbád		
I ♀	Ngarangíměg			
II ♀	Ngarablegóiel			
I ♂	Ngarameliveĭ	D. Mediderík	Mediderík	Left
II ♂	Ngarapelilióu	E. *a* Irĕbaĭ		
I ♀	Ngarabakungór			
II♀	Ngaramangesókĕs			

District III. Gongodogūl[113].

3 villages and 14 uninhabited ones[114].

klóul pelú (mainvillage): Ngardmau (consists of 3 villages);

rubukúl (its chief): Beóug;

galíd (god): Ngiramerĕdáng;

armeau (people): *ar* Uelsél

Geography.

When you look from the already mentioned mountain Ngamedú (district I and II) to the W, you see point Pkul a dúděs in S 74° W (see plan 3 j 37' 30"). From this point the mangrove coast runs toward the east and with the west coast of Ngarárd together it forms a big open bay, which I called the 'Bay of Ngardmau'. Along this mangrove coastline lies a low hill Magírong where on its western end the main village Ngardmau is situated . South of Pkul a dúděs is another bay that is bordered on its southern end by Pkul a galíd[115], the W point of the Goriúl mountain chain, as has been mentioned in Vol. I, p. 188. Between both ranges of hills, in the western part of the island, the district Gongodogūl is situated. Once it was densely populated, though today it is only settled in the northwestern part. The whole territory is hilly and is crossed by the small river *a*Did, which sluggishly creeps 4 km inland. It is embedded 2-3 m deep into the loamy soil of the jungle in such a steep way that a passage without too many complications is only possible in a few places. Where the stream comes from a certain height in the south and enters with a strong drop near to

//Krämer Palau, Vol. 2, Plate 5//.

District Ngarárd —



1. Rubak-bai in *a* Ulimáng



3. Eestern gable of *a* Ikrebai with trail head

Galsau in



2. Bai *a* Ilúlk with its stonepath befoer the drop to thenorth in Ngëruói.



4. Blai nr. VII Meltált with cooking house, in Ngatpúieg.

the knee, a small river comes from the north. Quite near to its mouth it forms the beautiful waterfall Madál a iegád[116]. Upriver, from the knee to the south, themain river forms a wild stream about 25 m wide, called *a* Iveltáng, where once upon a time the fight between Ngardmau and Ngivál took place (story 73). The rocky road has been cut out of the jungle just like an aisle. During my visit in June 1907 the water gushed down, only a few meters wide, on the eastern side in small cascades, whereas the whole wide western side was dry, hot and dark naked rock. Nearby the flowing water stood an island like piece of rock with some shrubs and a grass-tree on it. From this bed you mount towards the west in a narrow side channel studded with trees to the 140 m high Badagadéng "Stone of the Shark"[117]. The top is treeless and offers a magnificent view. You reach this hill directly from the ford of the river *a* Did on the southern end of the village, crossing a grassland like hill following the trail to Melekéiok and then the one to Ngivál.

On the way from the waterfall to the village lies a rock with a grotto Ngaduogĕróng[118], which is also called blai of Ngirangameúsog (blai Ngerugĕróng in story 207). The cave is supposed to be divided into a front and back chamber by a wall that reaches into the water on the floor.

History.

Concerning the history etc. see the main village Ngardmau and story 8 about *a* Ugélkeklau, who visited these villages with his people. Then story 75 about Delép ra Iletemú and story 76 about Ngiragosiság. Around 1860 only a few houses seem to have been standing in some of the uninhabited places.

1. Ngardmau.[119] (Plan 5.)

MCCLUER: Arathmow, KUB: Ratmau and Radman; SEMP: Kaslan, Kasmau and Arsmau; v.M.M: Aretmau; COELLOIII: Arazmau.

Inhabitants 1. 1. 1911 = 350, probably also including district V (see there).

Description of the place (Plan 7): Consists of the three parts Gurdmau, Ngërutói, and Ngatpúiĕg, situated on the NW corner of the body of Babeldáob, near to point Pkul

a dúděs. A range of hills, called mountain Magírong, leads there following the northern coast that forms on the northwestern part the highest elevation the 40 m high hill Bekătei͡[120]. In former times there was a place of worship of the village god Ngirarnerědáng, and this is the reason why *blai* nr. I Ngirakebai͡ stood there ; its rubak Beóug rekebai͡ was the priest of the village and the title -holding woman of the house the priestess *(mlagei͡)*[121]. In 1910 the place of another blai was all the way at the top; without any

doubt it also served as a place of worship. On the southeastern tip of the hill, on the ridge of the mountain, near to

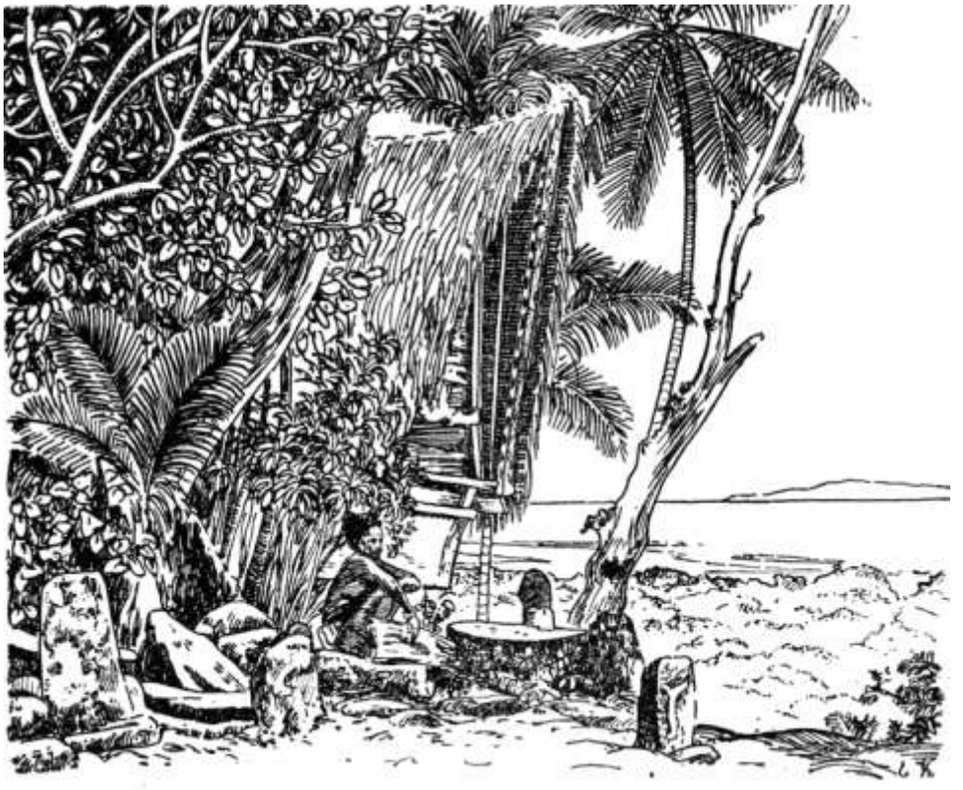


Figure 24. Stone seats at the eastern gable of bai G. *a* Ikrěbai͡in Gurdmaū; in the north of the western point Pkulaipelaū in Nagregolóng.

the imposing trailhead Galsau͡[122] (see figure 5[3]), bai G *a* Ikrěbai͡ is situated, from where you have a stupendous view to the north. Quite nearby is a big stone quad for the village houses Bai l gurdmáng. In 1910 bai A. Gosobulngau͡ and B. Bilekéllěk were still standing. The stone construction raises high on the southern corner, where the hill drops. On the NW edge near bai G. is a stone quad with 2 stone tables and back rests, called Kitut and Tertordovai͡, for rubak nr. I and nr. II. They are quite remarkable in the dark of the rich foliage (Figure 24).

The stone path on the southern slope of the Bekăei͡-Hill

connects the western Ngërutói with the main place Gurdma͡u, where two stone paths fork to the south, the eastern one from the just mentioned village houses, under the southern high stone construction. The western one passes *blai* nr. II Ngedengól (Figure 25) which represents the governing authority and where in 1910 the paralyzed Beóug was living. Below both trails meet again shortly before a peculiarly built bathing place *(díong),* which is quite near to *blai* Ikə̈am, hence its name Dío ra ikə̈am (see Figure 26). Two low, wide walls are standing here at the end of the hill in an perpendicual position to the stone path. They
form a 2 m wide lane between them, where a spring flows to the west into the taro patches. Without any doubt



Figure 25. Blai nr. II Ngedengól in Gurdma͡u.

there must have been a bathing place here. But in 1910 there were small taro plants on the bottom of this lane. Stone backs are erected on the walls for people taking a rest and having a chat here next to the spring. A stone quad a little bit to the south shows this quite clearly. Further south, passing the club house C. Ngaragalidó, the path that is now leveled leads 450 m to the river *a* Did. There, next to the triangular trailhead with its many trees club-bai D. Mangëkóng in the east and E. Kamángělbai in the west are standing. The last one stands on a big stone platform along the bank of the 3—4 m wide river.

The bai of the village part Ngërutói are situated to the west of the Bekáte͡i Hill, precisely on the range of hills that extends to the southwest of the Bekáte͡i Hill[123]. The bridge Ngëgeívěl is considered the border between Gurdma͡u and Ngërutói. There open on the height

stands a trailhead, looking to the north over the entire northwestern sea with its reefs; in about 30 m height is bai B. *a*Ilúlk[124]. A stone path leads steeply to the north down to the landing place Ngaragáp, where you usually arrive when you come from the south after crossing the mangrove belt. South of bai *a* Ilúlk is a beautifully constructed stone quad for the two rubak-bai Goldiáng, of which only the eastern one still stands towered over by age-old overgrown trees (Figure 27). On the stone pavement south of the back-gable a stone table stands for the presentation of money *(ng)olëgëtókŏl ra udóud,* with some



Figure 26. Bathing pond and well Dio ra ikëam.

ball-shaped stones, big as a head, on top of it. In former times it stood in *a* Uluángfrom where it was brought by the fugitives after the destruction by *a* Imeúngs (see story 113).

From this stone quad you follow a road to the southwest, leading down the western slope of the hill to the landing place *a* Itebáng. But on the southeastern side a big stone path leads in a zigzag down the hill to the plain of the taro patches where it forms a trailhead after 300 m. Opposite this, in a distance of about 25 m, there is another one from where the stone path continues. After a short break it leads to the village part Ngatpúiĕg. For 500 m it leads gently meandering to the southwest until it forms a big stone rectangle as a trailhead on the lower *a* Did river, there the rubak-bai *a*Ivëkei͡ is situated. Directly next to it is the channel and landing place Ngarióulbai[125] where Mad ra klai͡ found his piece of money (story 80).

History. According to story 18, the land of Gongodogūl was created by the crash of Klubudsingál's airplane. The children of Galëgúi were in this bird , and they settled on the land . Especially Ngësebe͡i, Ngaragëdág and others seem to have been settled by Galëgúi, who therefore had privileges there.



Figure 27. Rubak-bai Goldiáng with the stone table,seen from the south; in Ngërutói.

The account of KUBARY[126]that the founding of the place was done from Gólei, has a certain point, concerning the different appearances of Medege͡ipélau, as we can see in Gólei, Ngabiúl, Ngarsúl, etc. Though Ngardma͡u is in this respect

connected with Ngarsúl, as is shown there. KUBARY also thinks that *a* Ugélʻlëgalíd of Ngërupesáng points with his dysporus-bird to Ngardma͡u. This, however, is also not correct, because story 195 does not mention it. The assistance of priest Ngirataulbūk, who killed 7 Goréŏtians, did not take place in the olden days but has happened recently. It is said there: "Around this time Ngardma͡u where a young man of the *a* Idíd family had been killed by Goréŏr had been captured the seventh time". This probably happened under *a* Ibědul 8 Mëáng; the *kesĕkés* of Gurdma͡u (heroic chant nr. 194 reports in detail about it). At around 1850—1860 Mëang was probably holding the title. Though SEMP. II p. 14[127] does say that the conquest and complete destruction of the place Kaslan happened at the beginning of the century, but without any doubt he dates the last destruction too early. In 1871 KUB. I p. 14 says: "The recent Ratmau is still a young state, and did not exist at the time when Dr. SEMPERwas staying in Angarad. In former times Ratmau was a strong and wealthy state that had been conquered by Korror and whose inhabitants had been killed or were dispersed. A small part settled in the region Blissaol on the eastern side of the island and has been called back to their former homesteads only a few years ago. Today, Ratmau does not even have 100 inhabitants" etc. — Thus we cannot be mistaken, when we assume the destruction happened between 1840 and 1850. One should also be reminded of story 204 of a Ugélregulsiáng and story 73.

Concerning the **galíd** of Ngardma͡u, called Ngiramerĕdáng, we have just mentioned that he comes from Ngarsúl where more is said about him (see district IV). He is one of the manifestations of Medege͡ ipélau, about whom story 197 tells the most important details. His name comes from blai Merĕdáng in Ngatpúiĕg, whose master he had become. He was also called Sagál tpúiĕg after the village itself, though he belonged to the nearby *a* Irúr, where he made a woman possessed and talked through her. She was his priestess, *mlagél*, as has already been mentioned at Gólei and Ngabiúl. The house Merĕdáng was situated behind blai nr. I Geilóng in Ngatpúiĕg. Unrest came upon the land , because the galíd aspired to take power over Ngardma͡ u and the surrounding areas. This is the reason, why it was completely destroyed, altogether 7 times, by *a* Imeúngs, Ngabúkĕd, Ngarekea͡i and Goréŏr. All together about 100 priestesses are supposed to have lived and worked one after the other in Ngatpúiĕg. At the time when Ngardma͡u was destroyed, the last time the priestess lived in blai *a* Lmi[128] on the grassland, though after the reconstruction she was brought to Geilóng.

When rubak nr. I Beóug from Gurdma͡u was in exile in Blissang, the priestess, ordered by Sagáltpúiĕg, told him: "take me as a *galíd* then Ngardma͡u will be restored." — Beóug agreed under the condition that the god would protect the place from further attacks. He granted him two priestesses, Diragoldekiáng in Tukĕrĕmeta͡i and Dirageilóng in Geilóng. He gave him the name Beóug lë galíd rekeba͡i, whereas the former *galíd* was only called Ngirekeba͡i, after blai nr. I in Gurdma͡u. Thus it came to pass that in Gurdma͡u, like in all places of Medege͡ipélau, rubak nr. I was the high priest. When Beóug had agreed, the god said: I am the first one in this place and in all things. But when food and money is going to be distributed, then you will be the first one and I come in second place. Even though Beóug was against it, it remained like this. Therefore, Beóug nr. I is the galíd and nr. II is the high chief. In former times, Geilong was not a title-holding place, but when the *galíd* took possession of it, its inhabitants became his relatives and their prestige mounted. They built a new house for the god; Gádlbai ra reákl, rubak nr. VII of Gurdma͡u lived there . When the government abolished the galíd–institution, then he and his relative, rubak nr. IV Garuráng had to take care of the money that everybody else shunned. Finally Gádlbai did it and spent a lot of it, causing a lot of anger. Then the money was taken away from him and given to Tu, the wife of Beóug, his aunt, the sister of his mother. The title of Gádlbai, who lived in Geilóng, was taken away; now he is called Gĕmĕám, because he let the money "glide" through his hands, which is called *mangam* (see Ngatpúiĕg).

The grave of Beóug is nearby bl. 17 Gamadáob in Gurdma͡u; a stone slab lies there on two stones, thus forming a cave underneath. As already mentioned *blai* nr. II is the leading one of one side, whereas nr. VII Ngedilíngĕl leads the other side. This belongs to the houses of Ngáruangĕl (see story 20). I still have to mention that the *gamáng*-crabis considered sacred and it was not allowed to be eaten (story 99). Just like in Ngivál and *a* Ira͡i only the high priest was allowed to wear the dougong-bracelet (see KUB. VIII p. 176).

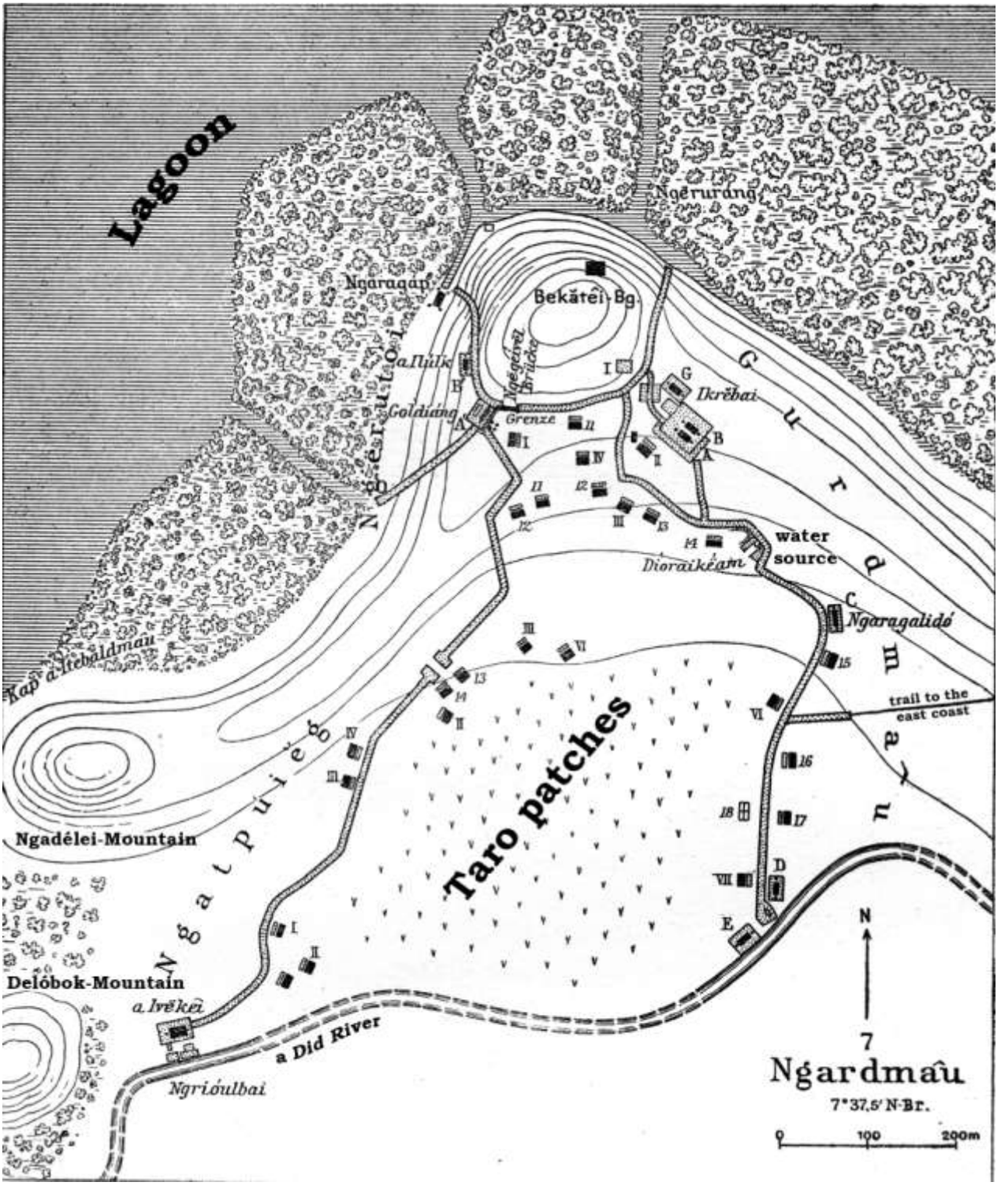
Constitution of Gurdma͡u

Story 80, about Mad ra kla͡ i and story 207 about Dir'rungūlb and Ngirameúsog, who lived in blai Ngerugĕróng take place here (see abopve p. 74).

bai l pelú (village house): Bai l gurdmáng A. Gosobulnga͡u

B. Bilekélĕk.

klóbak (council): *ar* Beóug female council: Bug[129] l beóug


Lagoon
Ngaraqap
Bekătei-Bg.
Ngĕrurang
Ngoĕrsel Brücke
a.Ilulk
Goldiang
Grenze
Ikrĕbai
Gurdmau
Ngaragalidó
water source
Dioraikeam
Kap a Itebaldmau
Taro patches
trail to the east coast
Ngadélei-Mountain
Ngalpuiego
Delóbok-Mountain
a.Ivĕkei
a Did River
Ngrióulbai
N
7
Ngardmaû
7°37,5' N-Br.
0 100 200m

Plan 7.

nr.:	*arúbak* (chiefs):	*blai* (house):	*bitang*	*ardil* (women):
I	Beóug re kebai͡	Ngarekebai͡+	to B	Mlăgei͡
II	Beóug re ngedengól	Ngedengól	A	Díra ngědesīl
III	Garuráng (ra ngerděmei͡)	Ngarděmei͡	to B	Díra ngerdemei͡
IV	Garurá ra irěbai͡	*a* Irěbai͡	" A	Dirairěbai͡
V	Tmángalvúiěd	Matáng lagáng +	" A	Dira matánglagáng
VI	Gádlbai ra ngëdengól	Kélebid	" A	Dírakélebid
VII	" ra reákl	Ngedilíngěl	B	Dirangedilíngěl
VIII	nr. VIII	Meltált	to B	
IX	nr. IX			
X	nr. X			

There were also 10 *uriúl rubak* (secondary chiefs) but without any title.

Further *blai:* 11. Ngesisīl. 12. Blekú. 13. Gorúgei. 14. *a* lkėam. 15.Séngai. 16. Nglis. 17. Gamadáob . 18. Tukěrěmetai͡ (galid-house).

Nr.:	*gálděbegěl* (club):	*bai* (club house):	*táog* (channel):	*bitang* (side):
I ♂	Ngaramalavėto	C. Ngaragalidó	Mangëkóng	Right
II ♂	Ngaragomú	D. Mangëkóng		
I ♀	Ngaragád rebás			
II ♀	Ngargësemīg			
I ♂	Ngarakoitëkták	E. Kemángělbai	Kemángělbai	Left
II ♂	Ngarapúngt	F. *a* Imūl +		
III ♂	Ngaragokelóut	G. *a* Ikrěbai		
I ♀	Ngaraiëkëkáng			
II ♀	Ngarabarilói			

Further *táog:* Ngeruáng.

Constitution of Ngërutói[130].

Here are the *kleblīl*-clansNgatagabáng and Këselsīl of Delbóng and Nagragoldiáng of *a* Uluáng. When the people came from *a* Uluáng (see story 113), Gurdmau͡ and Ngatpúiěg said: "sit in between us". A part stayed and another one moved on the Nggësar (see there Goldiáng). See also story 75 and 78. In chant 194 the rubak are called *ar* Ngarúto.

bai l pelú (village house): A. Goldiáng

klóbak (council): Ngara goldiáng female council: *ar* Bug[131] l ngaragoldiáng

nr.:	*arúbak* (chiefs):	*blai* (house):	*bitang* (side):	*ardil* (women):
I	Klóulgárbědul	Tepelák	I	Diratepelák
II	Kekerélʿlgárbědul	Kéd	II	Dirakéd
III	Garípuk ratióu	Tióu	to I	Diratióu
IV	Kekerél'lgarípuk	(Garamál)	—	—
V	nr. V	Ngarubedúl	to I	
VI	nr. VI	Ngaruerdús	to II	—
VII	nr. VII	*a* Ikə̈am	" II	—
VIII	nr. VIII	Ngarabágesis	" II	—
IX	nr. IX	*(a* Irěbai)	—	
X	nr. X	(Ngárdemei͡)	—	—

In 1910, rubak nr. VIII was Ngira kláng of *a* Imeúngs.

blai nr. IV is in Ngátpang, *a* Irěbai (IX) and Ngárdemei͡ (X) are in Gurdmau͡ nr. IV and III. Concerning the privileges of *blai* nr. VII *a* Ikə̈am see story 74.

Further *blai:* 11. Ngarípuk. 12. *a* Ingëóng. 13. Bangkúr. 14.Tagalau͡.

nr.	*gálděbegěl* (club):	*bai* (club house):	*táog* (channel):	*bitang* (side):
I ♂	Ngaragasemíěg	Kemángělbai +	Kemángělbai	right
II ♂	Ngaragoirél	Ngërág +		
I ♀	Ngarausáko			
II ♀	—			
I ♂	Ngaramangesókěs	Ngërutói l bai +	*a* Ilúlk	left
II ♂	Ngaratatiróu	B. *a* Ilúlk		
I ♀	Ngaratekángěl			
II ♀	Ngaraprekórk			

The main landing place is now Ngaragáp.

Constitution of 3. Ngatpúiěg, also called Ngatpóng.

bai l pelú (village house): *a*Ivëkei͡

klóbak (council): Ngaraivëkei͡ female council: *ar* Bug l nagaraivëkei͡

nr.:	*arúbak* (chiefs):	*blai* (house):	*bitang* (side):	*ardil* (women):
I	Sagáltpúiěg *(galíd)*	Geilóng	I	Dirageilóng *(mlagei͡)*
II	Garangás	*a* Ivét	II	Diraivét
III	*a* Kmederáng	Garamál	to I	Diragaramál
IV	Ngiradelóng	*a* Ikesúk	" II	Dirakesúk
V	*a* Rŭngūl	(Ked)	—	—
VI	nr. VI	*a* Uldák	" II	Dira gauldák
VII	nr. VII	(Tióu)	—	—

VIII	nr. VIII	(Meltált)	—	—

rubak nr. I and the woman nr. I are god and priestess of the place (see above). *blai* nr. V is nr. II in Ngërutói, *blai* nr. VII is nr. III there.

Gëmĕám[132] lives now in Geilóng (I); next to it was Blai Merĕdáng, from where the god of the land Ngiramerĕdáng has his name. Nr. VIII lives in Meltált (see Gurdma͡u).

In former times Ngërutói and Ngatpúiĕg had each only 7 *rubak*, they both created 8, so that they could help and fill in when there was work, payments, etc.

	gálděbegěl (club):	*bai* (club house):	*táog* (channel):
♂	Ngarauldekiál sagál	*a* Ivëke͡i	*a* Ivëke͡i
♀	Ngarauldekiáldíl		

Landing place and channel Ngarióulbai see above.

Uninhabited Villages.

4. *a* Irúr + was situated on the Bay Metkerél a irúr, north of point Pkulagalíd, between this one and the smaller point Pkuruóng. A neighbor of Ngatpúiĕg (see above). It fished for Gobakraibedagál in Ngarameskáng and burnt lime for his house.

5. Ngaragatáng + mentioned in chant 194, footnote 80. Situated along the long channel and river. Around 1860 there are supposed to have been still some houses here. Founded as a wealthy place (story 3).

6. Gomelátĕg mólog + an old place, founded by the people of *a* Ugélkekla͡u (story 8); women were delivered by Ngatpúiĕg. They built a stone pier here.

7. Ugeráel + founded just like the above-mentioned one.

8. Ngaradekús + some houses were supposed to still have been here around 1860. The people of Ugelkekla͡u were driven away from here; htey turned south to the channel Delóbok (see chant 194) where they built a stone pier and received mongol from Ngërutói.

9. Ngaragëdag + mentioned in story 164, on the bay of a Irúr, founded by the children of Galëgúi (story 18); half of it belonged to Gurdma͡u, providing servants for blai nr. I, the other half belonged to Ngaramásag. This village had big taro patches, see also chant 194, footnote 102.

10. Ngareksóng + In 1910 the old Ngira ngesege͡i in Ngival said that he had still seen some houses in this place, when he had been young. Situated south of point Pkul a galíd on the bay of Ngaramásăg, and also belonged to this one.

11. Ngaramásăg + situated on the bay with the same name, south of Pkul a galíd. It had a long channel, like *a* Imeúngs, into which 4 streams flowed. The biggest had its mouth at Ngaremagaróang (see district V). In former times a big village; together with the above-mentioned ones it formed Pelú re másag. *a* Imeúngs became influential in the village

to which one half also belonged . The inhabitants come from the place with the same name on Ngea͡ur (district X), the place of Golungīs (story 170). Here the animal stories 186 and 186a take place.

12. Dalongóbol +. Known as the former place of the paddle magic (story 20) KUB. II p. 118 says about Delngóbol, that the land consisted of a steep and empty coast, and that the interior was reached by an opening in the rock face.

13. Ngaramisóng +.

14. *a* Goáng +.

15. Ngëuósog + situated next to Ngësebe͡i, as can be deduced from story 146. Its channel is called Tagukal.

16. Ngësebe͡i + its council of rubak *ar* Midól is mentioned several times in story 194. Story 77 takes place here.

17. *a* Iméngĕl + where the 7 Debásăg-spirits built a big pavement from coral slabs (story 73).

(Ngartúkŭr +) (story 73) see district II p. 70.

District IV. Ngatĕlngál[133].

CANTOVA: Coaengal, MCCLUER: Artingall, SEMP.: Athernal, KUB.: Ngadernal a. Artinggal. Mission cites Ngatĕlngáll and 787 inhabitants (1911).

Amount of villages: 17, deserted ones 37.

klóul pelú (mainvillage): Melekéiok.

rubukúl (its chief): *a* Răklai͡.

armea͡u (people): Bagés l bekl[134]

galíd (god): Ngirungór.

Political Groups.

Bitál i ráel or Melekéiok: south of Melekéiok: Ngarevíkl, Ngarekutelíng +, Golivĕg +, Ngëvarai͡ +, Ngëruláng +, Ngaragolil +, Ngërupesáng, Melekéiok.

north of Melekéiok: Ngërámĕs, Ngatĕlngál+, Ngaremelég, Ngëruliang, Ngëbúrĕg, Ngëriváng +, Ngiptál +, Blíssang +, (Ngëdip + and Ngamongóng +), Ngkár +, Ngaremërág +, *a* Imólog +, Ngapedegál +.

Kivelūl or Ngivál: *a* Lʻlëgólog+, *a* Imakáng+ (?), Ngarebŏkú +, Ngërūg +, Ngaruét +, Gomekátl udóng +, Ngareměga͡u, Ngarsnga͡i, Ngĕs-

měsoáng +, Ngaregëlūk, Ngel'l a͡u, *a* Ibūg +, *a* Oíms+, Ngëráir +, Táog +(?), *a* Dékel + (?), Ngarekerú + (?).

Goldiáis[135]: Ngardiól +, Ngarengasáng, Ngëmíngěl+, *a* Ibút+, Ngarekesóu, Nggësár, Ngaráus.

Bung l kela͡u[136]: Ngasuás +, Ngaregëbúkl +, Ngaregemerákl +, Ngarebekál +, Bitang +, *a* Meróng, Ngarsúl, Ngadvád +, Ngardórŏk +, Kerdë'u +.

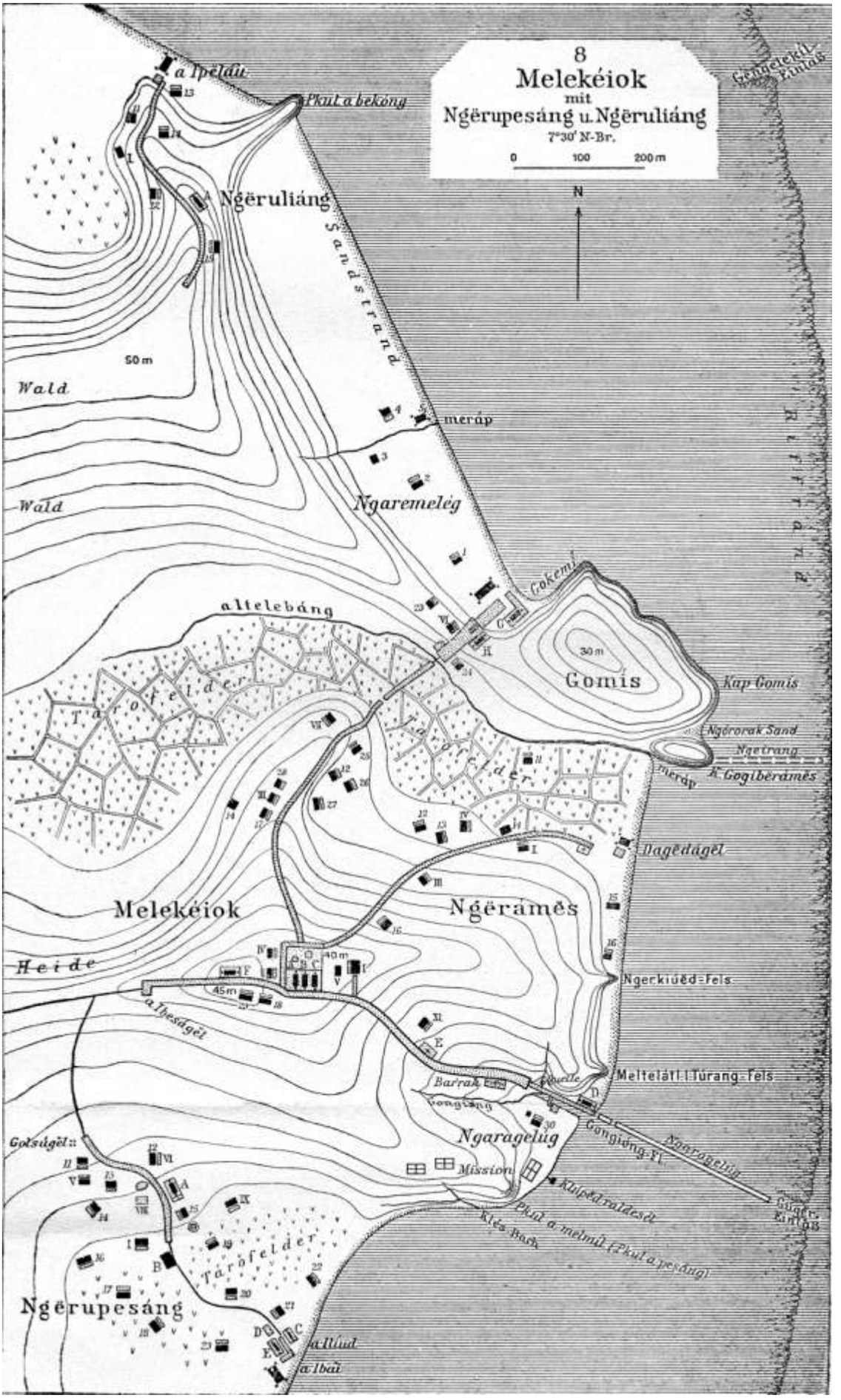
Geographie.

The coastline of the district is more structured than in the north. Already south of the rock-point of Ngëráir, which forms the borderline to distr. II Ngarárd, lies a softly curved bay with a sandy beach, where Ngivál is situated. On its southern end is a rocky point, Pkulatáp rivál, next to Pkulatáp ra Ngaregolóng, and the one of Ngësáng are of special importance. It is only surpassed in importance by the eastern point Gogibërámës, which lies 5 km further south. Ngama͡i bay is situated in-between both of them (see Vol. 1 p. 217 a. 223).

2 km inland from Ngama͡i -Bay and only separated by the mountain Kengól is the lake Ngardók (see Vol. 1 p. 240 and figure 11 and part VII, story 87). The river Ngardórok that flows out of it to the south flows parallel to the coast line, thus separating a chain of hills from the sea. This chain of hills goes from the Kengól-mountain to Ngarsúl and its highest elevation is the mountain Nggësar, the Rois Nggësar (plan 3 φ 28' 30"). Most villages are situated on the eastern slope of this chain of hills with the exception of the above-mentioned Ngivál in the north, which is separated by the river Ngarebŏkú and the hills of theGoriúl-chain, as well as Ngarsúl in the south, which lies on the western mouth of the river Ngardórok, towered over by the 185 m high mountain Ngarsúl the highest one in the district and the second highest of Pelau (see Vol. 1, p. 238, pia. 44). He belongs to a new chain of hills, which ends in the south at Goikúl with Rois malk ra bések.

The island Ngurutói, next to the mangrove coast and situated south of Ngarevíkl, still has to be mentioned. In former times the wooden idols of the great *ruk*-dance from the people from Ngërupesáng in Melekéiok were stored in the 10 m high cliffs, just like in the rocks of Ngareklím at *a* Ira͡i (see KUB. II p. 112). In 1910, there was a Japanese settlement up there.

The expansion of the landscape to the west, all the way to the border on top of the 100 m high mountain Golóug[137] has already been mentioned in Vol. 1 p. 167. In the legend this mountain is considered to be the meeting place of two moray eels called Kesebŏkú ra Golóug. Melekéiok in the east and *a* Imeúngs in the west are the mouths of both giant moray eels, whose tails have grown together in Golóug. When *a* Imeúngs


8
Melekéiok
mit
Ngërupesáng u. Ngëruliáng
7°30' N-Br.
0 100 200 m
N
Ngëruliáng
Sandstrand
Wald
50 m
merap
Ngaremeleg
altelebáng
Tarofelder
Gomis
Kap Gomis
Ngërorak Sand
Ngetrang
K. Gogibëramës
Dagëdágël
Melekéiok
Ngëramës
Heide
Ngerkiúëd-Fels
Barrak
Ngaragelúg
Mission
Ngërupesáng
Tarofelder
Pkul a melmil (Pkul a pesáng)
Klein Bach
allúd
albai

Plan 8

wanted to ago after some prey, Melekéiok stayed back and vice versa. One day, their back-snapping heads clashed together, and so they communicated and both of them gave in.

Industry: catching shark.

History:

In general it correlates with the one of Melekéiok. The history of Kesebokú ra Golóug was just mentioned.

Concerning the galid of the district Ngirungór see what has been said at Ngivál.

1. **Melekéiok** (plate 6 and 7)

(MCCLUER: Malligoyoke, SEMP.: Meligeok, KUB.: Molegoyok).

Description of the place (see plan 8): The capital of Ngatělngál, in a certain sense of all Palau, is probably located at 7° 30' northern latitude. There is no exact measurement. The imposing place is situated on the height of the above-mentioned chain of hills, of which the hill Gomís with point Gogibëráměs, which can be indicated as the eastern point of the thick part of Babeldáob, is detached. Melekéiok consists of 3 village parts, Melekeióng, Ngëráměs (Ngeráng), and Ngaremelég, further Ngëruliáng and Ngëbúrěg in the north as well as Ngërupesáng and Ngarevíkl in the south also belong to the municipality. When you come from the south, in the sand-reef-lagoon (the barrier-reef-depth turns into such a one at the height of the island Ngurutói, (see Plan 2), then you can see the buildings of the Catholic Mission, which was built in 1910, on an elevation north of Ngërupesáng. The hill forms a low steep point, Pkul a melmíl, also called Pkul a pesáng. You can walk around it at low tide. In the north of this one is a small strip of flat land, where once the house of the Capuchin Mission stood (see Vol. 1 p. 162). In 1910, it was demolished[138] and was replaced by a new construction for the German missionaries. The strip of land, which is only 150 m long, widens more and more, so that it forms a triangle. This entire place is called Ngaragelúg (KUB. Ngara mogoluk). In the east it is bordered by the beach of the lagoon that is walled, in the west by the steep bank of a hill, and in the north by the walled construction of a boat-channel, which is at the same time the mouth of the stream Gongióng. Towards the sea the northern part of the channel construction continues as a stone dam. On the beginning of this stone dam lies *bai kldók* D, called Bailëgasa͡u. There I frequently resided during short-term stays. In 1883 a hut stood next to it in the north, on a sandy beach, as shown in a picture (Figure 28) of KUBARY**.** Here he lived in August 1883 (see Vol.1 p. 148). Further on there is a stone dam, interrupted by two *berípěr* (boat-passages) (40 m

from the bai) in order to reach 270 m wide as the massive big stone-bridge Ngaragelúg all the way to the edge of the reef.[139] Quite nearby you can see a narrow boat passage in the rim of the reef, called Gúgĕr, which is swept by water. Inland though, the stone dam meets the imposing trailhead Medūd kelkál next to a spring with good water where also the stone quad Gongĕlulūl is situated. The trailhead is situated on the 10 m wide stone street

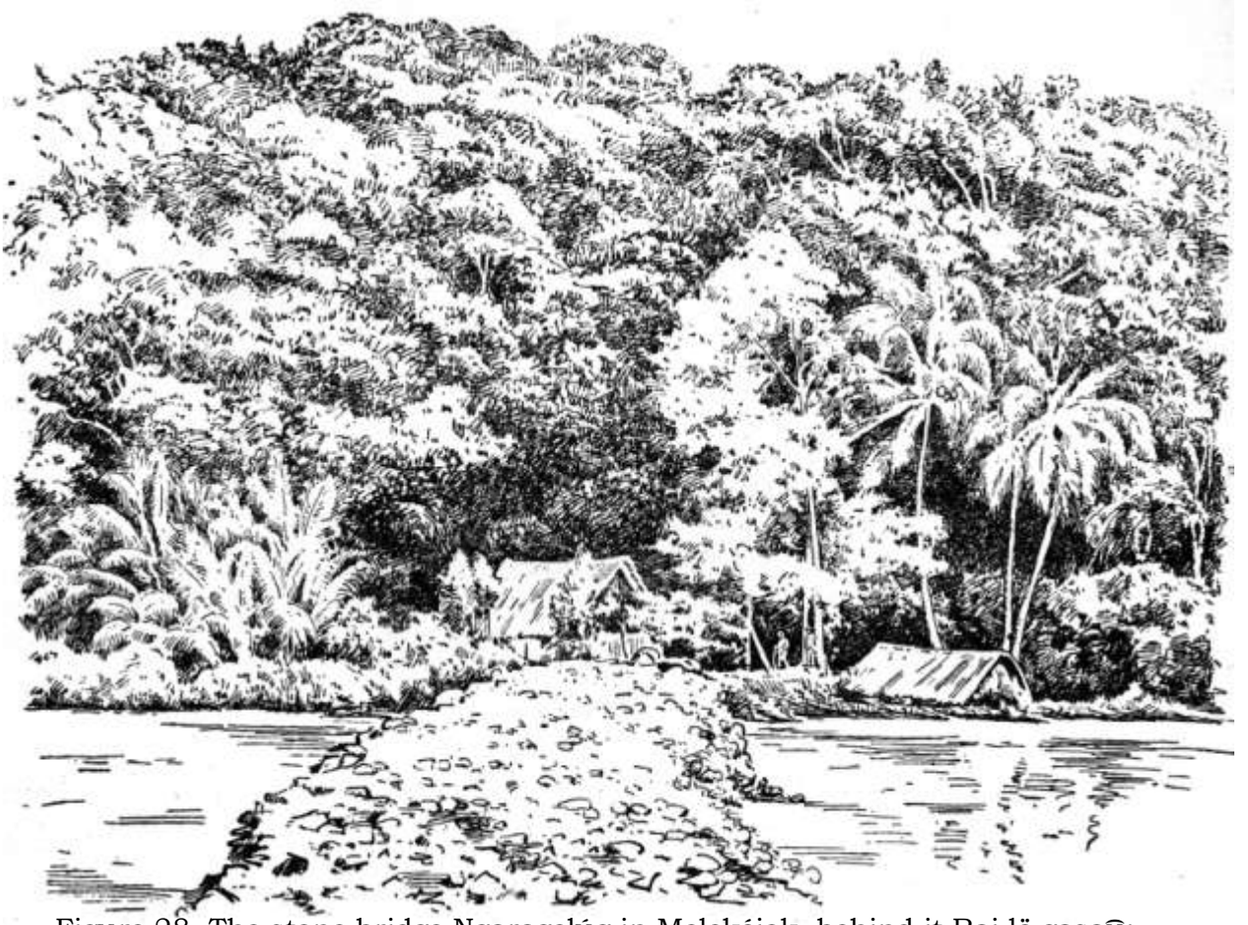
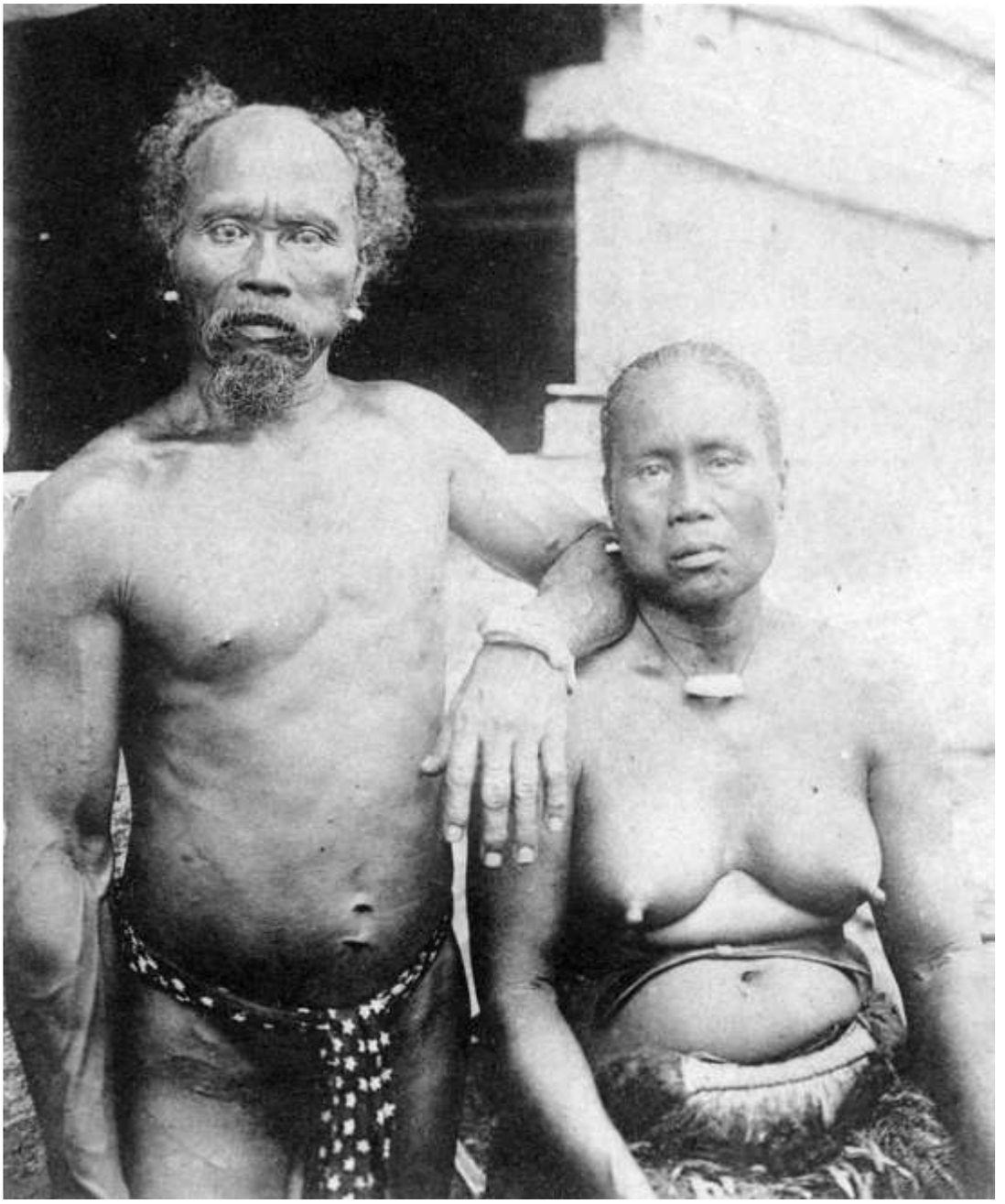


Figure 28. The stone bridge Ngaragelúg in Melekéiok, behind it Bai lë gasaū; on the right hand side on the beach the house where Kubary lived.

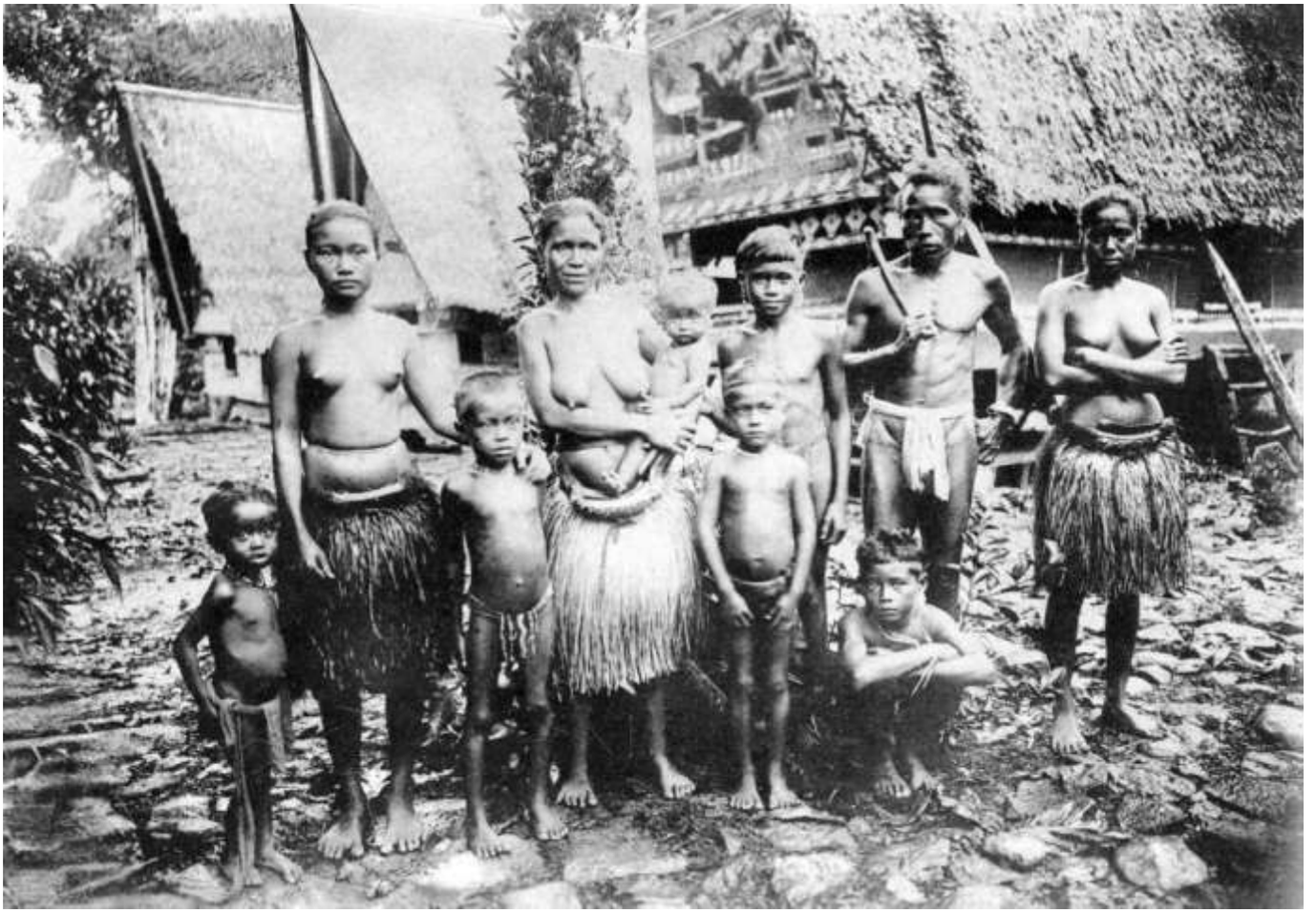
Gadesír rsúl. First, gently winding and shadowed by tall trees, it leads to the stone construction of the former bai Barʿrak. Then, leaving the one of bai Gomávĕg on the right hand side, it leads in a northwesterly direction up to the 40 m high village place of Melekeióng, which measures 75 m squared. On the southern side there are the 3 rubak-bai, A. Gosŏbulngau͡, B. Ngërúilialbai and C. Ngaremegau͡lbai[140] (plate 6^2 and 7^2). On the eastern edge of the place stands the beautiful *blai* I *a* Udĕs of the high chief *a* Răklai͡ (Figure 29) and right before it (between *blai* I and *bai* C) *blai* nr. V Ngëruleóng was situated. As Saga ruleóng KUBARYwas the head of the household, a sign that in 1880 the family had already become extinct. In 1907 Soilókol *a* Răklai͡ built in its place a "modern" schoolhouse or residence for government employees. On the W-side of the place are *blai* nr. II and nr. IV

//Krämer, Palau Vol. 2 Plate 6.//

DistrictNgatĕlngal



1. Rubak nr. 1 a Raklaĩ Soilókŏl and his wife Bilung in Melekéiok



a Ilóng Gomtilóu Risong a Rgeiûngĕl Rul Gosisáng
Marsil Kloulúbak

2. The family Rul with its 10 children in Melekéiok (At. 3. Gen. V and VI)

In the background the 3 rubak-bai (the northern gabels).

Gumeráng and *a* Mid. But when you walk down from the quad on the broad stone path to the north, you will soon encounter on your left hand side the 3 houses of *blai* nr. III *a* Lúkĕd etc. This upper land *bab l pelú* pulled the lower land *ióu l pelú* towards itself, more about it further down. Right in front of bai B and C is an *ilíud*

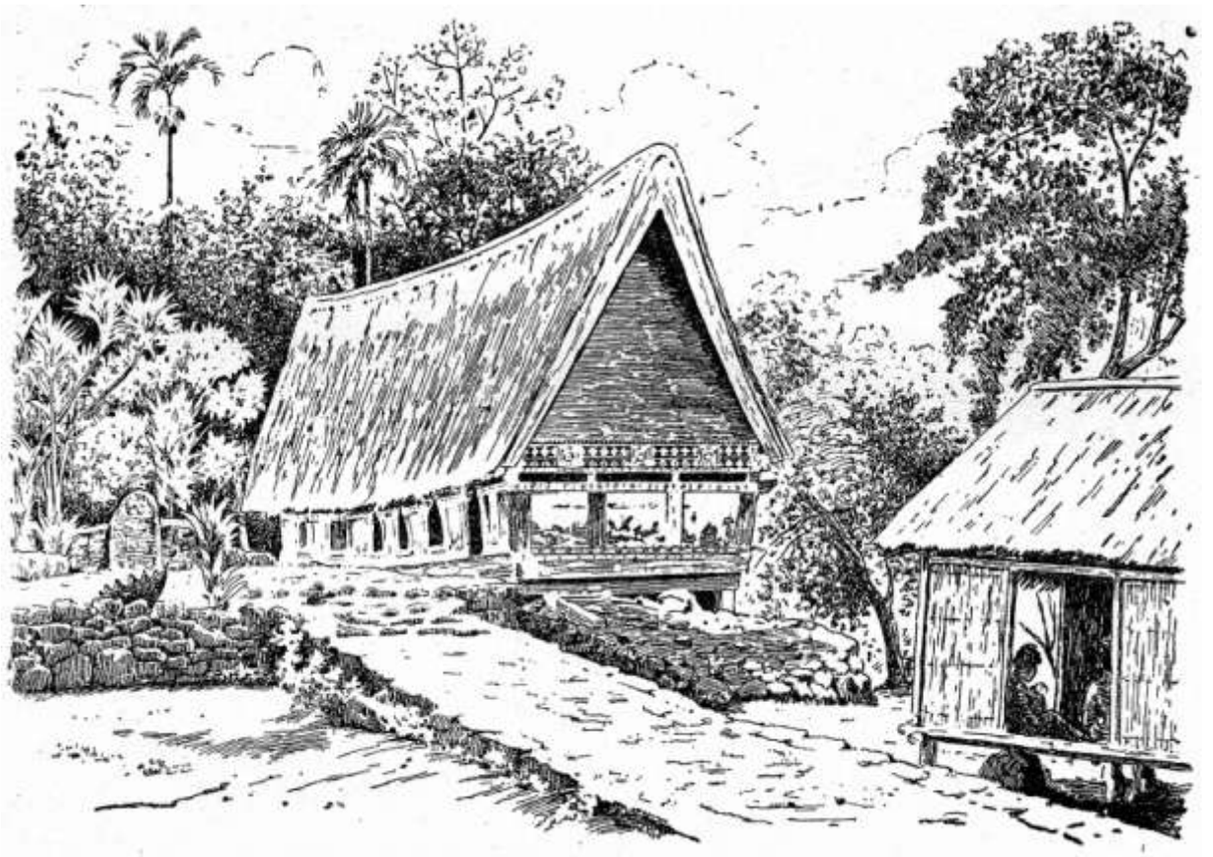


Figure 29. *Blai* nr. 1 *a* Udĕs, on the right side the cooking house.

pavement on a paved place, called Golsúgĕl tét,[141] which was constructed from stones which were brought from *a* Uluáng (distr. V) (plate 7[1]). Here each of the *rubak* of Melekéiok had his seat in the following arrangement:

IV	X	VI	III	
VII				
II	VIII	V	IX	I

In 1783, the seat of *a* Răklai̯ was taken away (Vol. 1 p. 114; the seating arrangement in the bai, below p. 96). Here half hidden in the ground lies the stone Golekéiok[142] (Figure 30) one of Mílad's stones (story 19); further on not far from

from here at the place of house nr. V Ngëruleóng is a slab with a snake-like groove (Figure 31) depicting the *bersóiog*-snake (Palau boa), the mother of *keblīl* nr. V. More about it below at p. 96 (see also 111).

From the village square, at the rubak-bai Gosobulngau, the above-mentioned mounting stone path leads as an extension about 100 m further west and 5 m further up. There on the highest point (45 m) stands bai F. *a* Ikerdë u, from where you enjoy a nice view to the north. Further on the path drops again. Both its sides are nicely planted with dracaena. 150 m away from the bai lies the broad trailhead *a* Ibeságël, also called a Ngaraibeságël, offering a wide view over the hilly grassland. A footpath leads from there westwards. After a mere 100 steps a path forks off on the left to the south, smoothly dropping and meeting after some 250 m the trailhead of Ngërupesáng. The second stone path, Ngurulŭbú, which leads down from the village square of Melekéiok, first slowly drops for 250 steps in the north (at the corner lies *bl.* III *a* Lúkëd; plate 7[4]). Then it drops steeply in the same direction. At the bottom it traverses for another 100 steps the taro patches at the foot of the Melekéiok-Hill. After crossing the stream *a* Itelebáng on a wide bridge made of planks, the path mounts a little. On the height it leaves *bai* H. Gádës i gëbíl[143] on its right (southern) side (plate 7[3]). Crossing a stone stair in the two-sided, high trailhead (Figure 32) you climb down again. A wide ostentatious stone path ends 50 steps in front of a big angular stone construction, which, in 1907, carried *bai* G Bailëgalíd. In 1910, it was in ruins. On the left (N) is the boathouse Gokemí on the sandy beach. Both just mentioned



Figure 30. The stone image of god Golekéok

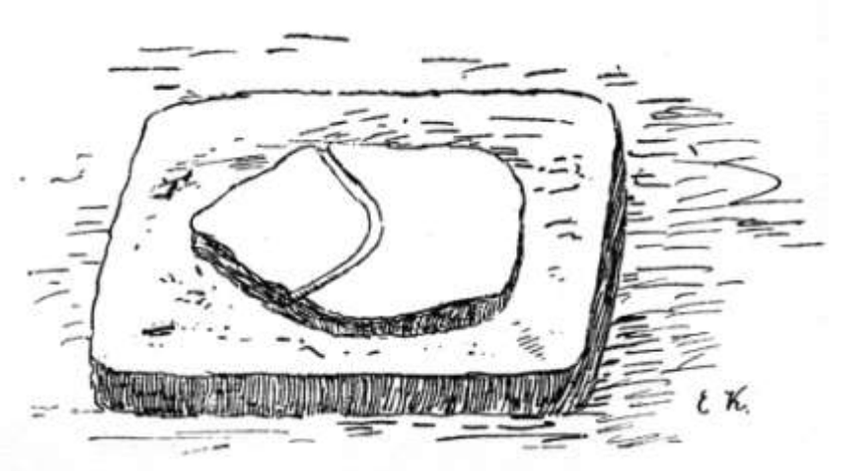


Figure 31. The *bersóiog-snake (Palau boa)* of Melekéiok.

clubhouses are quite near the slopeof the hill Gomís, which forms the eastern point Gogibërámës. This more than 300 m long hill stretches from SE to NW and in its northern part it is connected with the mountain by a flat raise, which was crossed at Bai H where Ngëruliáng is situated (see plan 8). A lot of pandanus grows on this 30 m high hill. The rocks are very steep where it meets the sea. This is the 10 m high point Gomís. One rock with a cover of vegetation, the actual point Gogibërámës,[144] is separated by a small, idyllic valley studded with coconut trees and a sandy beach; it is called Ngórorak.

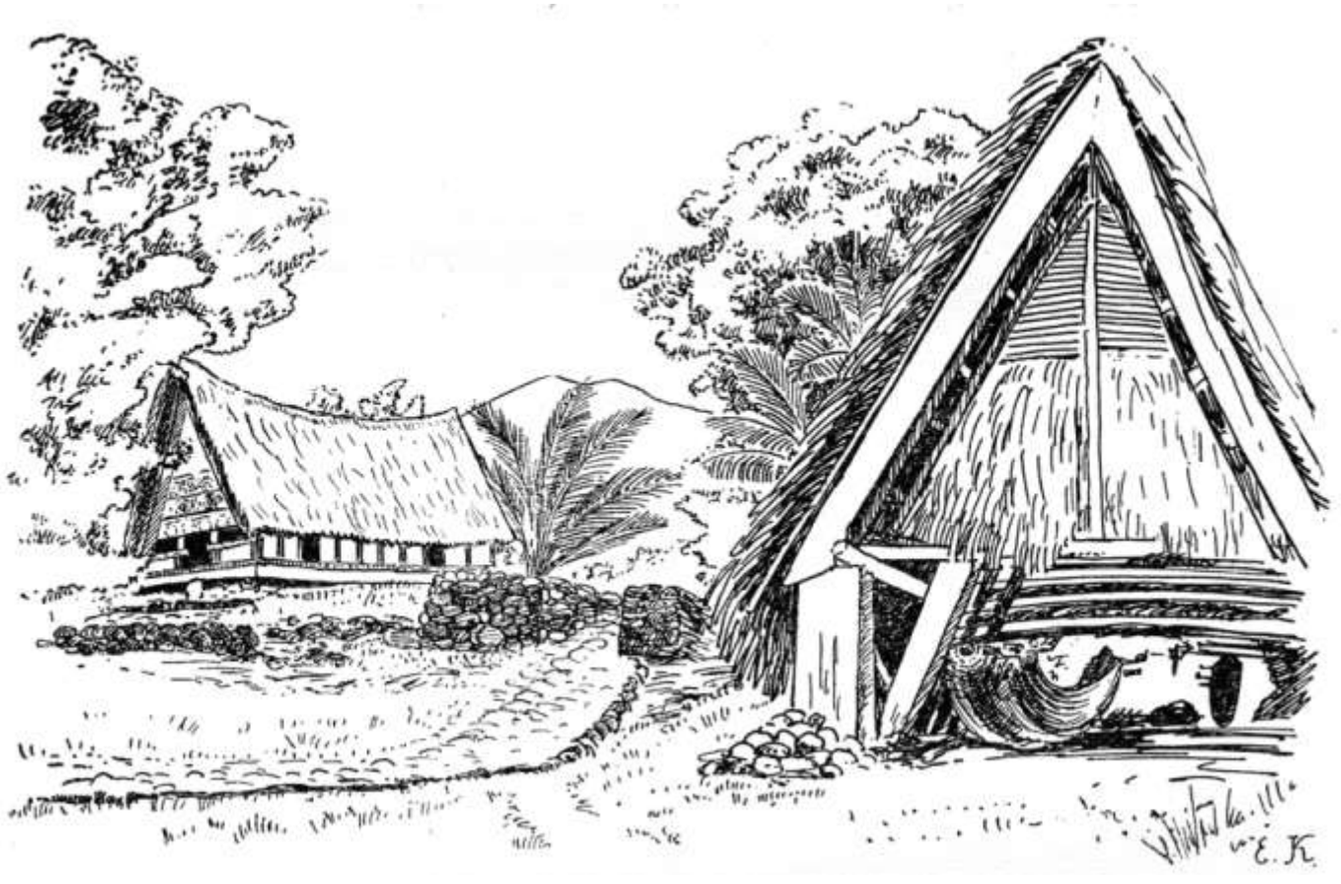


Figure 32. Bai and trailhead Gádës and the boathouse Gokemí, from the east.

In former times a house of family I, *blai* Ngarangetbós[145] stood on the nice small rock. In the year 1876, Miklucho-Maclay lived there for a short while (Vol. 1, p. 149). Today this place is deserted and just like Gomís it only serves as an observation post for the sailing competitions, fishing expeditions, etc. In former times[146] a stone bridge, called Ngëráng or Gádësagalíd "Stone Path of the *galíd*" went all the way out to the edge of the reef, because

God Godal melég invented the trumpet shell here (story 93). Even today at low tide you can still see the remains. At high tide the boats pass over it. To the south of the rocky point *a*Itelebáng, the stream watering the taro fields flows to the sandy beach, which is nicely wide, about 500 m long, and leads to the already mentioned stone dockyard Nagargelúg.[147] This stream was crossed by the 2. stone-path, coming from the above, shortly before the climb to Gádĕsigëbíl. In the northern part of the sandy beach, nearby the mouth of the stream, ends the 4. stone-path that comes down from the village square of Upper-Melekéiok. The boathouse Dagĕdágĕl stands in front of the trailhead on the beach. But no *bai* is in that part of the village Ngëráng or Ngëráměs (see there). Only the stone foundation of the former *bai a* Dīm still stands. To the south of Ngëráng the mountain of Melekéiok comes near to the shore and 2 small rocky points, Negerikúĕd in the north and Meltelátl l Túrang[148] "Tureng Jumping Head First" in the south, try to narrow down the beautiful beach. The latter point is near Bailëgasa͡u. This is the topography of Melekéiok, one of the most beautiful places in the archipelago.

Industry: catching sharks, catching and selling dugong, fabrication of bracelets.

Privileges: Delivery of bai-girls to *a* Imeúngs (distr. V) out of gratitude because during a big famine *a* Imeúngs sent food supplies to the people of Melekéiok. Bai-girls and breadfruit were delivered by Ngëbúrĕg. Ngivál also delivered bai-girls (story 60). Dugong bracelets are worn.

History: Melekéiok was founded by the poverty Galebūl, (story 3) and according to story 19 it is a son of Mílad.

In former times, the title nr. I of Melekéiok was Tĕmaka͡i. It is still used today in blai nr. II Gúmerang, but nowadays it is title nr. XI. Often you can find it cited as *a* Tmage͡i or *a* Tmeke͡i (see for instance story 58 of Gobagád rua͡u).

Tĕmaka͡i lived in Ngëráměs (see landing place on the map), thus not up on the hill where today's Melekéiok is standing.

But in former times the people of Ngëráng lived on the gogeál-lime rocks of Ngaramedíu (see Figure 28 in Vol. 1 p. 213 and plate 8[1]), the point that juts out in the south of the big entrance Kesebŏkú, which leads to the harbor of Malakal on the eastern coast (more about it in story 17 about Tipĕtípakmíĕg).

In Ngaramedíu people did not enjoy their life any more. The *gëvŭl* millipedes had become so big that they devoured human beings. Thus the inhabitants of this place, where today stone foundations can still be found, had to leave. On their way to the north, looking for a new and better life, the refugees touched the beach of Ngarenggól, where the people from Ugélpelú (see story 195) still lived with their high chief, the godlike human *a* Ugél-

'lëgalid. Later on, they strengthened Ngarbagéd. The refugees asked for his help and his protection while looking for a new place. He consented, but remained at his place. The refugees moved up the coast of Babldáob, choosing the place where today Ngërángis situated. But it did not take long and they were oppressed by the villages to the south, Ngëbúrĕg, Ngarevíkl, and Golivĕg. Their women were kidnapped, the fish taken out of the baskets and the taro out of the pots. They were patient, because they did not know any means to ward off their oppressors. At the end of the story of Ugélpelú it is told how Tĕmakai̯ got help from Ugél'lëgalíd, who destroyed the villages of the oppressors. Out of gratitude for this he received the land of Ngërupesáng. Because of this it is so closely related with Ngarbagéd on Goréŏr.

Another source told me the story in more detail: One day *a* Ugél'lëgalíd came from Ngarbagéd with many people in a big boat that was much bigger than the ones that are built today. They came to the coast of Melekéiok in order to fish for the sardine-like *mĕkĕbud*-fish,which appear in great swarms in the lagoon. Soon the boat was filled to the rim and was sent to Ngarbagéd, so that people might enjoy it. Ugél'lëgalíd was waiting with some other rubak on the beach for the return of the boat. While they were waiting there a young girl came to the landing place Dagĕdágĕl in Ngëráng in order to fetch salt water for *dĕmók,* a taro leaf dish. Ugél asked her what for she needed salt water? Probably for fish? Oh, the little girl answered, we never eat fish. When our men catch some they are immediately taken by the higher places. — Then *a* Ugél'lëgalíd said: *audŏgul magëŭíd*[149] — The girl kept these words in her memory even though she did not understand the meaning. When she returned home she told her father Tĕmakai̯. He went immediately down to the beach and started a conversation with Ugél'lëgalíd, in order to learn the meaning of these words and actually he heard in the course of his speech the above-mentioned words repeated several times. Soon Tĕmakai̯ knew whom he was dealing with. He asked if he knew a plan how the two oppressive places could be rendered harmless . Then Ugél asked Tĕmaka͡i if he did not like his place. This one answered: If my place were small and mobile then I would move it so that the two villages can no longer reach me. — Ugél said: I can defeat them and bring them under your power . — Tĕmakai̯ answered: If you can do that I will pay you accordingly! — Finally *a* Ugél said: Good then wait until I have sent for my people. When they are here, I will show you how to defeat them. — When finally the boat returned, once again filled with "sardines", *a* Ugél sent again to Ngarbagéd with the order that all men fit for action should come during the night to Ngëráng with the available boats, so that they would be there at dawn. When they were there on the following morning,

a Ugél went to Tĕmakai and told him to be ready as he was planning to attack Ngarevíkl and Golívĕg on the same day. Tĕmakai should go ahead and enrage them so much that when he was running away they would follow him. Once they were away from their villages the Ngarbagéd-people would set fire to the villages and completely destroy them. When the deceived ones would checkwhat happed behind their back, then they would be attacked and wiped out. Thus it happened. Ngarevíkl and Golívĕg were destroyed on this day and the victors went with their clubs and spears to his house in Melekéiok . There they were all sitting while Tĕmakai talked with *a* Ugél'lëgalid about the payment of thanks. A piece of money was not accepted, as well as a contract about the delivery of woman for the village -house in Ngarbagéd. Only when Tĕmakai asked what it should be, then *a* Ugél wanted the piece of land south of Melekéiok, where Ngërupesáng is situated today. He added: I want to live here with my people and serve you as protection. When you have some hard work I will help you, when you need a messenger I will send you one . — Tĕmakai agreed and soon afterwards Ugél'lëgalíd moved to Ngarbagéd and fetched all the younger brothers of the rubak in order to settle them in Ngërupesáng, and to establish and administer the place. Thus Ngërupesáng and Melekéiok flourished. Nobody dared to attack it, nobody conquered it.

Only in the village itself a dispute erupted due to false rumors. One day, in the house Kerurau[150], they were calling for a *súmĕs*-taro-stick, but in the house *a*Tekau[150 a.151] they believed they wanted to have spears because the enemy was approaching. People from Ketukai stormed out of the house and ran i nland. Whoever saw them running followed them and thus, a short time later, the village was completely empty. The entire population fled to Ngátpang, where they stayed in Ngërugóp. When the people from Nëgrupesáng came to Melekéiok the following day in order to have a look, they found the place empty. It took several days until *a* Ugélʻlëgalíd learned that the fugitives lived in Ngërugóp. He held a council about how to bring them back. One day, people from Ngeringálʻl[152], who were very friendly with those of Melekéiok, came for a visit. They were really surprised to find the place deserted. Everywhere the weeds were growing and a deadly silence hung all around. Finally, they turned to Ngërupesáng where *a* Ugélʻlëgalíd told them everything. He suggested they should clean the village and prepare it while he would go to Ngátpang , in order to fetch the inhabitants . Thus they did . In Ngátpang Ugél loaded them all in boats and traveled with them up the west coast. In Ngaremeténgĕl (Ngaramlungúi), Ngaragëdág (Ngardmau), and Ngëúngĕl (Ngaregolóng) they procured provisions. Then they went down the eastern coast all the way to Ngivál. Its inhabitants liked the beautiful women of Melekéiok so much that they tried to delay the continuation of the trip for one night. But *a* Ugél was watchful, and brought them safe and sound to their home where everything was prepared.

In the meantime Tĕmakai̯ had become high -spirited; he was a boast and rose above Sagaruleóng, so that this one gave him part of his land Ngaruleóng where blai nr. I Uděs stands today. His family was angry about this. One day, on the grassland, Sagaruleóng was cutting *plagéos*-woodfor a house and took the shavings home, in order to fry fish with them. Soon a fat fish was lying on the fire and it was crackling in a most promising fashion, so that the old and blind mother of the master of the house, Bekëblióu, got qyite greedy for it. But when shortly afterwards she only received ground taro, she pushed this aside. She made a *gologúl*-carrying ring, with which usually pots of syrup are carried, placed it on her head and like this she went over to the house of the rich family Uděs, which shortly before had been accepted in Melekéiok[153]. There at the house she said the man should take from her head the heavy load that she was carrying, the title of her family and of Melekéiok. In the future Ngiraúděs should reign in Melekéiok and should take care of everything. The old woman remained in blai Uděs and did not return to her son. Thus the first title went to Uděsand Sagaruleóng became nr. V, after the wealthy house *a* Mid, which had come from Ngáruangĕl[154], had taken the 4. place.

After the destruction of *a* Uluáng (story 113), the Uděs family had left and arrived in Melekéiok via Ngaregúr, as was mentioned above on p. 39.

The old blind Bekëblióu had a daughter called Dengdang biúl[155], who had a son, who lived in Melekéiok. Dengdangbiúl was very greedy and therefore was so detested that the village people put some food and the woman into a box. In her grass skirt they placed a *br'rak*-pieceof money with the name Pisĕg. Then they closed the box, sealed it, and put it adrift. It drifted to Pelíliou where it stranded in *a* Imelegól. When some people found the box and heard a voice inside, they fetched the people from Ngasiás (see there). They came to the beach, rubak nr. II Ngiragongór leading them. When he heard the voice he shouted: If a man is in there, it will be my man, if it is a woman, it shall be my woman, if it is a galíd, it will be my galíd. — Then he opened the box and found the woman Dengdangbiúl; he took her with him and gave her to Dílíklep, the title woman of his house, so she should take care of her. When Bekëblióu, the girl's mother in Melekéiok, heard about this event, she sent her daughter's son to Ngasiás, in order to get money from Ngiragongór . A boat from Nggei̯angĕl, which had just come to Uděs, took him to the south. He received a *galebúgĕp*–piece of money from Ngiragongór

and one *kluk*, and brought both home to his grandmother who, when the rubak-bai was built, paid with it a *nglósog*-part of the thatched roof[156].

When the boy entered the finished bai at the front gable, all rubak inside went to the side of the back-gable, because they did not want to sit together with a young man. Therefore even today the first rubak *a* Răklai͡ sits alone on the *madál a bai*-side at his door, where only rubak nr. III Rulúkĕd keeps him company; all the other rubak sit at the *but l bai*-side[157].

Dengdangbiúl stayed in Ngasiás and bore Ngiragongór a daughter. Because the rubaktreated his wife badly, she fled and threw herself into the grotto Ngaramélt[158] where she turned into stone. Her daughter remained in blai nr. II. Soon afterwards she became pregnant, but could not give birth. When an oracle was consulted, people found out, that she had gotten pregnant from a galid and that she had to go to Melekéiok in order to give birth. In a boat she went to the north. At Ngërupesáng she was thirsty and wanted to drink on land. She was set on shore at the landing place of *a* Ibai͡ where she went to the stream Klés near to point Pkul a pesáng. Here she quenched her thirst and then climbed up to the jungle. There she gave birth to a *bersóiog*-snake (Palau boa),which she threw into the bush. Then she went to blai nr. V Ngëruleóng, where in the meantime her boat had arrived, too. Knowing how stupid she was, the people from Pelíliou asked her if she had given birth, and she told them what had happened. Then the girl went to fetch the snake, made a nest for it, and fed it. Thus the snake grew up, and when it was big it gave birth to people, who today comprise the *keblīl*-clan of Blai Ngëruleóng. When it died, it was buried at blai Ngëruleóng, where today is still its grave (see above page 90 and Figure 31.). It is of great advantage to compare with KUBARY's notes, which he himself a rubak, had made one generation earlier at the same place. Therefore I cite him word for word; the footnotes are my corrections.

KUB. II p. 65[159] writes:

"In the main village with the same name of today's state Molegoyók[1] we find the following blays: Úduš[2], Gúmerang, Ngatpúyul[3], Amiϑ[4], Ngaruósok[5], and Koruràu[6] at the top of the society. But according to tradition, most of them are foreigners; they arrived within the last three centuries. Before this time there were only the blays Ayba ϑa hàl[7], Ngatpúyul, and Ngaruósok. Their chiefs are Atmagey[8], Arulúkeϑ[9], and a third one whose old title is not quite certain. They lived in the places ϑerebéy[10], Alúkuš[11], and Maϑ el

[1] Melekéiok.

[2] Uděs nr. I.

[3] *keblīl* nr. III Ngatbúiël of blai nr. III Lúkĕd.

[4] *a*Mid IV.

[5] Ngëruósosg, *keblīl* of blai nr. V.

[6] Kerurau͡, *keblīl* of blai nr. VI Derebei͡.

[7] *a* Ibedag*á*l.

[8] *a* Tĕmakai͡.

[9] Rulúkĕd nr. III.

[10] Derebei͡ Blai nr. XI.

[11] *a* Lúkĕd blai nr. III.

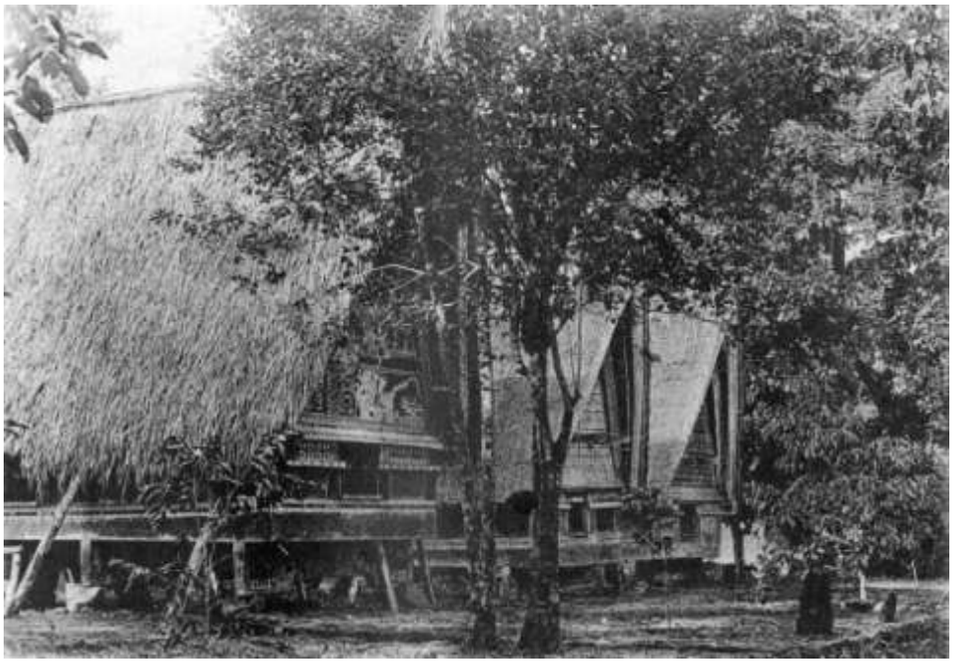
//Krämer, Palau, Vol. 2. Plate 7.//



1. The *a iliud-stone* pavement Ngaramelekeióng *a* Raklai



2. The 3 rubak-bai, from the south.



3. The bai Gádĕsigĕbil, from the west.



4. The compound of blai nr. III *a* Lúkĕd.

pelú[12] and owned the upper land of today's Molegoyók (Bab el pelú). The third of the chiefs owned the middle of today's village and took the title Sagarúleo (the man from Rúleo) from the house Ngarúleo[13]. After the fall of the land Ngarúdus[14] in Aremolungúy Madara Klay[15] came to Molegoyók and founded near to Ngaruleo a new home for himself, which he called Úduš. He was called Araklay[16] and four chiefs existed next to each other. But over time Sagaruleo Koruàu transferedhis rights and Arakly became the stronger Chief. Afterwards came from the sunken Ngarauangel[17]originating families Amiϑand Kruraán who also setteled and the last was the house Gúmerang, wich head from Galàp in Angararδ[18] had been chased away and landed here[19] and was welcomed. Out of this compromise among the families, formed todays Klou Rúpaks: Araklay, Ira Gúmerang[20], Arukúluϑ, Irunguníyl[21], and Sararúleo[22], the Atmagey lost his influence and his lands to Gúmerang and is today the chief No. IX[23] in the village. The house Ngaruósok however claims his existence and title, but it became allied with Udus that it became special subordinate towards it and the title would become available to the later. Also Koruràu became part of the house Ngatpúyul. It seems that the later arrivals became decisively predominant, by the power of their weapons or by other circumstances. The number of families and rúpaks is far bigger and we find them distributed among the five highest families or grouped around them in the following way:

[12]Ngaramådël *keblīl* Nr. X.

[13]Ngëruleóng Blai Nr. V,

[14]Ngërúdës in Ngaramlungúi

[15]Mad ra klai͡

[16]*a* Răklai͡ Nr. I.

[17]Ngáruangël

[18]Ngarárd

[19]II angeblich an der Landspitze Pkul a bekóng

[20]Ngiragumeráng oder Rëgëbong Nr. II.

[21]Ngirëkungīl Nr. IV.

[22]Sagaruleóng Nr. V.

[23]s.jetzt Nr. XI.

[24]*a* Rengūl Nr. 12.

[25] Madrenggar nr. 22.

[26] Ngiragongór nr. 13.

[27] Golikóng nr. VIII.

The following chiefs go with Udus: Sagarúleo, Arngúul[24], and Madelengkar[25].

With Gúmerang: Atmagéy, Irahongór[26], Goligó[27], Aruigang[28], Maϑel Alméy[29].

With Ngatpúyul: AtGadašáu[30], Iramáng[31], Akóy[32], Madel Gulsyang[33].

With Amiϑ: Arakatáok[34], Imetúkur[35], Akomatáo1[36].

With Ngaruósok: Iruósok[37], Iratagàu[38].

The development of these political groups seems to be the result of several different circumstances. But, as can be deduced from the position of Atmagey, it seems to have come to an assimilation of the former families by the last conquerors. This becomes even clearer when you follow the prevailing traditions. At the time when the upper Molegoyok consolidated, today's Ngarohomiy[39], then called riúu[40] pelú (lower land), was in the possession of Arngúul[41], whose family was called Ngarbau uríik and

[28] Name not clear . Could be Ibungëllagáng from blai nr . IX, but Ngiratekau͡ nr . IX is further

below — or *a* Ruadesul nr. 19, who, like *a* Ruóru nr. 21, is not mentioned.

[29] Mad ralmí nr. 18.

[30] *a* Tkedësa͡u nr. VI.

[31] Ngirëmáng nr. X.

[32] *a* Koi nr. 14.

[33] Mad ra Gulsiáng nr. 17.

[34] *a* Regëtáog nr. VII.

[35] *a*Imetúkĕr nr. 15.

[36] Kemedáol nr. 20.

[37] Ngiruósŏg nr. 16.

[38] Ngiratekа͡u nr. IX.

[39] Gokemí.

[40] *ióul.*

[41] Rengul nr. 12.

the title house Baulbey[42]. His followers must have been numerous, because the collective name of the rupaks, which was Ara Ngaruhóp[43] is still preserved. As this country felt rather independent from the inhabitants of the upper part, war was the result[44] and this part of the land became part of Molegoyok and the chiefs of the place were united with the rupaks of the mainland. All the kikeriy rúpaks[45] of toady's Molegoyók belong here. Thus they were distributed among the victorious families that existed then. But this annexation was only possible by being accepted into the family and therefore the members of such a group are kaukad[46], which means related, and they cannot marry each other.

[42] Báolbei nr. 12.

[43] The female council of the secondary chiefs is called *ar* Ngarugóp.

[44] My informants said, that it was only the powerful superiors' request, which was followed.

On the other hand the titles of the individual houses, when its inhabitants die, are occupied by men from the others, so that within the ranks of such chiefs there will be eventually a general raise in rank by the death of a title holder.

The small rúpak-title Iruósok and Iratagàu in the family Ngaruósok, whose Obokul[47] is Sagaruleo of Molegoyok, seem the be of different origin, because the family is a very old one. In former times when a blay was still standing isolated and had many members, where it could control a bigger stretch of land, thus formed a sort of state of its own, it seems that it was custom then that the oldest cousins or the younger brothers of the Obokul, who was the high chief, also had chiefly titles. Thus for instance the house Aydid[48] in Kórryor[49] has two of the big Sny's[50] in the state, nr. I and nr. III." — —— —

[45] *kekerél rúbak* "small chiefs" = *uriúl rúbak* "secondary chiefs)

[46] *kaugád.*

[47] more correct *gokdemáol* "oldest".

[48] *a* Idíd .

[49] Goréŏr.

[50] *dui* "title".

This was KUBARY. For continuation see distr. VIII Ngarkldéu.

The newer history starts in the year 1783 with the war of the people of Goréŏr against Melekéiok where the English supported the first ones with their guns, as has been told in Vol. 1 pp. 110. Three times the despicable attack was launched while the Ngatĕlngál-people courageously resisted. In 1791 MCCLUERalso helped the Goreotes with their attack, which finally did not take place, because a peace agreement was reached. The English

then visited the capital where for the first time white people entered (p. 125). In 1797, JAMES WILSONhad for a short time contact with the people of Melekéiok (p. 128). At around 1840, Melekéiok conquered Ngivál with the help of Goréŏr. At around 1850 Melekéiok was destroyed by Goréŏr with the help of guns (KUB. I p. 21). In 1876 v. MIKLUCHO-MACLAYvisited this place (see Vol. 1 p. 149), where at that time the white trader Sims lived (p. 151) and in 1883 KUBARYstarted to live here and in nearby Ngërupesáng for a longer time. Shortly before, the inhabitants had to suffer once again under the English. People from Melekéiok and Nggësár had plundered the "Lila" of the Yapese trader O'Keefe that was shipwrecked in the north of Babldáob. Thus in 1882 came the British war ships "Lily" and "Comus" and demanded a compensation of 4600 pound sterling.

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As this could of course not be paid, the English burned down the palace of the king and the 3 communal bai in Melekéiok[160] as well as the house of the priest and some club-houses in Nggësár (p. 153). In 1891 the Spanish mission started, which was taken over by the German mission in 1907.

Concerning the **constitution** I refer to the just mentioned history. Important is further the **awarding of the title** *a* **Răklai͡**[161]. The title of rubak nr. I *a* Răklai͡, of the leader of the district Ngatĕlngál and of Melekéiok is bestowed in the following fashion: When *a* Răklai͡ is dead and a new rubak is supposed to receivethe title , a hut is built for him on the *gólbed*-stone pavement in front of the title-holding house[162]. A female relative is appointed as his servant. One of his brothers-in-law takes care of the food, which at this occasion is called *keritákl* and which he has to deliver for one month . During this time the rubak of Melekéiok remain most of the time in the main bai Gosobulngau͡, at least in the morning, whereas they spend the night at home. At the end of this time, a big *gorságél*-wooden plate is filled with fruits of all kind, as *a uldekiál*[163] *a dúi,* "the assembly of the title". Each rubak gets his share. At the same time the new title holding chief gives orders to make a *debëgĕl*[164] *as* a bridge for them, a sweet dish *mesekiú l míĕg,* "almond-fish", or an almond cake *gotógĕl míĕg.* When these treats are brought, he decorates himself with one *bágĕl*-piece of money, wearing it around his neck, and two small *galebúgĕp*-pieces in the ears and *a* Ksau͡, rubak nr. II of Ngarsúl is helping him with it.

Because this one knows the magic for the change of place, so that all will be well in the future. Once *a* Răklai͡ is decorated both go to the rubak-bai and remain standing at the front gable where *a* Ksau͡ will say his magic . Only after the spell both enter the bai by the front door, where *a* Răklai͡ sits down at the first door to the left , the so-called *mangerém l tuángĕl,* where he divides the sweet dish and distributes it to the rubak[165]. Then he returns to his hut, and awaits the five places

who bring their gift of money, first Ngëráměs, then Ngëruliáng, then Ngërupesáng then Ngarevíkl and finally Ngëbúrěg.

Yet there has to be one more accomplishment in order to free the high chief from his hut, one *blebáol.* It is said as long as *a* Răklai is secluded , all Palau is frightened . The men's clubs of Bung l kelau , Goldiáis, and Kivelūl are looking for a head. *a* Răklai gives to whoever brings one a *galebugép* as *ulengetekil'l*[166]as release by the *blebáol.*Only when the head has been brought *a* Răklai is free. But first he and his liberators have to go to the allied places where each high chief gives him one *galebúgĕp,* which he keeps for himself. Each chief of a village gives him also one *kluk* and one *klsuk;* all the other money he has to hand over to the rubak of Melekéiok. After all this *a* Răklai can consider himself as the leader of Ngatělngál and its capital Melekéiok . But as long as he is in office, he has to have his own cook, and is not allowed to eat foreign food, as it is the case with rubak Rekamesíkt in Ngátpang. He may not eat or drink from another pot and his plates may not be used by anyone except himself (KUB. I p. 20).

There are quite a few similarities with the awarding of the title to the Mad of Ngabúkěd, whose house Túblai is also supposed to come from blai Ngurusoklúk in Ngaregúr. In former times, the name seems to have been Mad ra klai, just as in story 80, but has been shortened. It became a powerful title. This was because his house was wealthy and the other rubak of Melekéiok were poor and their houses often became extinct. Whereas *a* Ibědul of Goréŏr had also the powerful house of rubak nr. II *a* Ikelau, besides other wealthy chiefs[167].

Godál melég[168] is considered to be the main galíd of Melekéiok, KUB. II p. 121 says: "Aulimáol receivesArmengols from Molegoyók, and Kódal Melék[169], the male protection god of the last one, whose picture is a big war-spear, was the original god of Aulimáol. He came from there in order to marry Amlahél, the originally female god of Molegoyók. This also sheds an informative light on the origin of Sagarúleos, the former co-owner (together with Admagey) of the land Molegoyók, whose house god is Kodal Melék." – I received this information in more detail. Accordingly, Mlagél, the "female birth giver", came from heaven to

Nggei̯angĕl and brought two pieces of money with her, one *móngongau̯* called Gobeduól, and one *galdóiog* = aglass Bedúi uáŭg. She remained for a long time on the coral island, and then came to Babldáob, in order to look for a place for herself. In *a* Ulimáng she saw galid Godálmelég, whom she liked so much that she stayed two nights with him. Then she said to him: "Now let me look for my two children." — Those two girls, Bilmëai̯ and Bung l melīk, had fallen at the same time from heaven to Melekéiok , when she had arrived in Nggei̯angĕl. Godálmelég accompanied her to Ngaramelég, the northern beach of today's Melekéiok, from where Mlagél continued alone and found her children in blai nr. III Lúkĕd (see plate 5[4]) where her money also arrived. Then she fetched Godálmelég, brought him to Lúkĕd[170] in Melekéiok and said to him: "Stay with Sagaruleóng so that you can relate my orders to the rubak." — Godálmelég replied: "My poor place Ulimáng is all alone, because you want to have me in Melekéiok." — Then she answered him: "Well! when there is a *ruk*-dancein Melekéiok I will give the order that *gogalém* "your younger brother" Ngirairúng[171] will sit on a high *a ingíng*-scaffolding and a woman from Udĕs has to bring him a basket up there and has to keep him company. But Ngëruliáng has to make a spear and, bedecked in decoration, he has to carry it in front of Ngirairúng to Melekéiok, while dancing and blowing the conch shell. The Udĕs-woman has to give him a *klsuk*–piece of money, so he will be happy and satisfied. — I also heard that Ngëruláng (not Ngëruliang KUB.) manufactured the big javelin. KUB. II p. 107 mentions for this *a* Ulimáng, which was considered incorrect by my informants. On the other hand KUB. is right, when he says that at the celebration of a woman's feast a delegation is sent to Ulimáng, so that its people erect the *mesáng, a* long coconut stem with red stripes, "on the tip of which a ripe coconut is attached". It is planted into the ground of the stone pavement at the women's *goiláol*-dancing stage and is considered to be the god's supporting stick *(skersél)*. Those from Ngëruláng then make a 5—10 m long spear, which is as thick as the thigh of a human being. It is made of the wood of the *ukal'l*-tree and is called *táoĕd gerau̯*, and is forked a little bit at the tip. The men dance while they bring it and place it on the *imūl*-crossbeam of the bai, where also a *klëángĕl*–construction, made of coconut fronds, is hanging. It is the *kingelél a* Godálmelég, the seat of Godálmelég, from where the god can appreciate the beautiful javelin. During the *ruk*–dances in Melekéiok, Ulimáng does not have the right to release the secluded dancers, *oltóbĕd ra ruk*[172], as KUB. thought, but Nggësar. [sic] whereas in Ngërupesáng this is done by Ngaráus and Melekéiok. Ngërupesáng has the right to blow the conch shells; therefore Melekéiok does not do this. Ngërupesáng also hangs up its dancing ornaments on the rocks of Ngurutói, and not Melekéiok as KUB. saysII p. 112,

which throws them away. Therefore, the residence of the god was considered to be blai nr. V Ngëruleóng and on the pavement there was also his seat. KUB. V p. 33 reports about its priest; in important circumstances he got very excited and sometimes, with one tremendous blow of his fist, he scatteredthe bundle of areca nuts lying in front of him all over the house in a crying rage.

Constitution of Melekéiok.

bai l pelú (village house): Melekeióng A. Gosobulngau͡

B. Ngërúlialbai *galíd:* (god): Godálmelég

Ngareměgau͡lbai (goddess): Mlagei͡

klóbak (council): Ngaramelekéiok female council: *ar* Udălěbíl[173]

nr.:	*arúbak*	*blai* (house):	*bitang*	*ardil* (women):	*kleblīl (clan):*	*delášěg (totem):*
I	*a* Răklai͡	*a* Uděs	nr. I	Gëbirăklai͡	Gogad arugél	*kělat*[174]
II	Rěgěbóng	Gumĕráng	" II	Gëbirĕgĕbóng	*a* Gúm	*us rekúng* = crab
III	Rulúkĕd + (IV)	*a* Lúkĕd	to II	Gëbirulúkĕd	Ngatbúiël	*us klúděl bang*
IV	Ngirëkungīl	*a* Míd	" I	Dirëkungīl	*a* Míd	*gai*
V	Sagaruleóng +	Ngëruleóng	" I	Bil a gádlbai	*a* Ngëruósŏg	*iau͡s gorovíděl*
VI	*a* Tkedësau͡	Derebei͡	" II	Gëbil kedësau͡	*a* Kerurau͡	*iau͡s rekúng*
VII	*a* Regëtáog +	Ngërekungīl	" I	Diliíkr[175]	Ngërekungīl	
VIII	Golikóng	Ngarameketí	" II	*a* Ilivailtí	Ngarameketí	
IX	Ngiratekau͡	Ibúngĕl'lagáng +	" I	Diltekau͡	*a* Tekau͡	
X	Ngirëmáng	Ngaramáng	" II	*a* Isebóng	Ngaramáděl	
XI	Tĕmakai͡ (Tmekei͡	*a* Derebei͡	" I	Diragarítĕm		

II. Title XI Tĕmakai͡ (see above p. 92) is supposed to belong here.

III. Is extinct, held by VI, who is a friend.

IV. is a friend of X; VIII of IX.

VII. is a friend of VIII.

KUB. II p. 71 accounts: "The order in which two houses are standing to each other in Kauoháro[176] is not the same in all communities , thus for instance the houses in Molegoyok are grouped like this : nr. I with nr. II, nr. III and nr. IV, nr. V with nr. IX" etc. He considers nr. IX to be Tĕmakai͡.

klóbak (council): Ióulpelú female council: *ar* Ngarugóp

nr.:	*uriúl rúbak*[177] (secondary chiefs):	*blai* (house):	*ardil* (women):	further *blai:*
12	*a* Rengŭl[178]	Báolbei	Direriúg	23. Irétĕg
13	Ngiragongór	Kerdə̆u	—	24. Torolí
14	*a* Kói	*a* Medengelei͡	Gëbilruróu[179]	25. Kesoáng
15	*a* Imetúkĕr	Ngabárd ukál	—	26. Kluk
16	Ngiruósŏg	Mad l pelú	—	27. Sëgëdúi
17	Mad ra gulsiáng	Tapelúkĕs	Gëmetúkĕr	28. Ióulúkĕd
18	Mad ra lmí	*a* Lmí	—	29. Mesepela͡u
19	*a* Ruadesúl	*a* Iblai	—	30. Uguldokóu
20	Kemedáol	Gə̆lilai	—	
21	*a* Ruóru	Boi long	—	
22	Mad re nggár	*a* Metáui	—	

Nr. 18 is the messenger *kĕmĕdángĕl* of *bitang* II (side of Guměrang), whereas nr. 22 prforms messenger services for *a* Răklai͡.

nr.:	*gálděbegĕl* (club):	*Ptelúl* (its head):	*bai* (club house):	*táog* (channel):	*bitang* (side):
I ♂	Ngarakei͡ai	Tél'lei	D. Bai lëgăsa͡u	Ngaragelúg	right
II "	Ngarapesás	Gádlbai (Rul)	E. Gomávĕg +	"	
III "	Ngaramelanggád	Golóug	F. *a* Ikerdə̆u, (45 m high)	"	
I ♀	Ngaragotelóug	Kerengél	—		
II "	Ngara meliúediváí	Direteptárek	—		
III "	Ngaragotílĕg	*a* Isáng	—		
I ♂	Ngaraga͡u	*a* Răklai͡	G. Bai lëgalíd	Gokemí	left
II "	Ngarabóiĕs	Gëungél	H. Gádĕs i gëbíl	"	
II ♀	Ngaradmágel	Gëbirăklai͡			
III "	Ngaraulimáng	Gogóp			

Families in Melekéiok.

blai nr. I ***a*** **Udĕs**[180]title ♂*a* Răklai͡, ♀Gëbirăklai͡.

In 1907, Soilókŏl was holding the title *a* Răklai͡ 10 (At. 2 Gen. V), married to Bílung from Keklau͡ (see plate 6 [1]). The house is situated high up on the eastern side of the place Melekeióng and is built in the form of a bai (see Figure 29). It has 6 doors to the west, to

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the *gólbed*-pavement, a stone path leads to it from the south. Here the cooking house is situated. The family is supposed to have come from Ngáruangĕl, but this is denied (see story 20 of Ngáruangĕl). Theydefinitely came from *a* Uluáng at *a* Imeúngs; after the destruction of the place[181] theymoved up along the coast in order to settle on the island Ngaregúr[182] on the northern tip of Babldáob. There their blai was called Ngurusoklúk, from which Túblai in Ngabúkĕd comes. From Ngaregúr they came to Ngëráng, thus to Melekéiok. More about their success here on p. 95 and about the awarding of the title, which has the same meaning for the family, the place and the district on p. 99.

As far as history and tradition can be traced, the following succession of *a* Răklai͡ titles developed:

1. Mlad ra makatáng, "Died at Makatáng", also Mlad re Nger'rīl, a bathing place on the western grassland.
2. Mlad rilidál, "Died at Ilidál", a place on the grassland at Ngarevíkl.
3. Mlad ra díol Goréŏr, "Died at the Bathing Place in Goréŏr", probably more correctly in Gurur, the channel of Ngarengasáng.
4. Mlad ra Bil-Melekéiok, "died in his Bai in Melekéiok".
5. Mlad ra terétĕr (obviously WILSON's Gorakirú "Full Moon"), maybe also Tangĕsĕgél (see Ngk. At. 2 Gen. III), probably lived in 1784, in WILSON's time, ("Died of Influenza", which was introduced by the whites?).
6. Geltúk (At. 1 and 2 Gen. III) is supposed to have lived at WILSON's time, thus around 1780. This is hardly imaginable as he is supposed to have died around 1860 (see nr. 5). KUB. VIII p. 128 indicates Ira ŋathibúkul (Ngira nëgetibúgĕl KR.) as the son of this king, see Ngĕrupesáng.
7. Gókĕrangĕl, is supposed to have died in 1860 (Mel. At. 2 Gen. III), his marriage to Bilung from Goréŏr (see Gor. At. 1 Gen. III), with which he was allied and conquered Ngivál (KUB. II p. 138): wars with Goréŏr (SEMP. II p. 214); when still a boy *a* Răklai͡ 10 Soilókŏl saw him; see the *késĕkes a* Răklai͡, chant 201.
8. Tĕmól Amelebóies (At. 1 Gen. IV and At. 2 Gen. V), held the title at around 1883, KUBARY's time. KUB. II p. 82 talks about him. He was friendly with Goréŏr, which behaved like an enemy (story 201).
9. Gerabai͡ (At. 2 Gen. V), also known under the name Ngiragermáng and Ngira bitalpelú. In 1906 he seems to have died, half deaf and half blind.
10. Soilókŏl (At. 2 Gen. V) the *a* Răklai͡ who I met in 1906–1910 (see plate 6[1]); in his youth he lived for some time in Blissang (see there).

Only 7 of the title-holding women Gëbirăklai͡ of *blai* Udĕs are known:

4. Meláměg a desúm (At. 1 Gen. II).

5. Motongákl (At. 2 Gen. II).

6. Mekngit a kĕmĕdilél Telngai͡ (At. 2 Gen. III).
7. Diramesival, probably Diragelsóng (At. 1 and 2, Gen. III and At. 3).
8. Gopkál Dirageitei͡ (At. 2 and 3 Gen. IV).
9. *a* Isebóng (At. 1, 2 and 3 Gen. V).
10. Goríbĕg was the title-holding woman in 1910 (At. 2 and 3 Gen. V).

I could learn only very little about the time of Gëbil 4 Meláměg a desúm. As she already dates back 150 years, therefore today's Palauans have no more memory of her. However, Kubary II p. 40 fortunately told us something, as he had the chance to research shortly after 1880. According to him the following was compiled:

Family Tree According toKUBARY1880

overview in At. 1 p. 108; unfortunately KUBARY's list was lost.

Around 150 years ago, there were two lines — "thighs" *vág* the natives call it — one with Dilamíd (KUB. Ardil Amid) as mother, the other one with Meláměg a desúm (KUB. Malamak a došúm).

The line of Dilamíd soon died out:

♀ Dilagëtuke͡ i[183] I. marriage with ♂ Góbak rai bedagál of Roispelú[184]

a Răklai͡ (Tĕmól)

II. marriage with ♂ Magadel Tĕmakai͡[185] from Ngivál

4 children, among them ♀ Gëbilrulúked.

KUB. II, p. 42 says: "4 more children, of which only one woman, today's Kabilrulúkut, survived without having any descendants. With the death of those two members of Bitangwak, this one will be extinguished, and after some time the remaining one will again split up in two Bitangwaks."This at around 1880. In the year 1910 all this had long ago taken place.

At the time when Dilamíd must have been the woman of the house of *blai* nr. IV *a* Mid, then Gëbilrulúkĕd was the title-holding woman of *blai* nr. III *a* Lukĕd. The notes about this and about the second "thigh" are very interesting in KUBARY. He continues:

"According to genealogical order the step sister[186] of today's Araklay[187] should be Kabileraklay, but because she was the daughter of Arulukut (chief nr. III in Molegoyok) and all the women in his blay died, she inherited the female title Kabilrulúkut, nr. III in the female government. But now she should

also accept Kabileraklay, which is hardly possible, concerning the other blay's *[sic]*, even more so, as she had no descendants and Bitang Wak did not have any women. Then she is also not the oldest woman of the clan, because among the descendants of Ardil a Kelšo lives the second eldest daughter Ardir a Keytéy[188], who is about 60 years old today and who should have the title. She however refuses to take it, as she knows that Aaraklay would not like to give it and he, again, does not put any pressure on her to accept it. This Ardir a kaytey is the Kourod[189]of the house Udus and actually its Kabil erakláy. According to the law, her son Irakelšo should be the next Araklay, but in fact he is younger than the son of Maderey, the third daughter of Dila Kelso. Therefore this one is the acknowledged successor and Irakelso will be Araklay V."

In fact Gerabai͡, the son of Madere͡i became Răkla͡i 9 whereas the son of her older sister Dirageite͡i (on At. 2 she is the older one), Ngiragelsóng (plate 2 Meráp) was killed before he could hold the title . The above-mentioned Ardir a Keytey (Dirageite͡i) did became Gebirăkla͡i 8 (see Gopkál, At. 2 Gen. IV).

Remark to At. 2.

My research about the family of *blai* nr. I *a* Uděs took place about 30 years after KUBARY. In the following family tree, the special research of my interpreter William Gibbon has been extracted. For Meláměg a desúm he noted Gëbil 2 Motongákl. According to him, this woman has 7 children. It seems that KUBARY's two *vag*-thighs were mixed up here. As the descendants of Diragelsóng (gen III) were not complete enough, I bring my own research in At. 3, which differs only slightly from At. 2.

According to Kubary's copy of the text, the second *bital vág* of Meláměg a desúm, which still flourishes today, is the following (my way of writing in parenthesis):

♀ Malamak a dosúm marriage to (Regetáog) nr. VII in Melekéiok

↓

a) ♂ Geltúk Araklay marriage to Kloulblai–woman, nr. 1 in Ngarekeai͡

↓

♀ Bleáket (Bleáged), clan mother of Rŭngūlbai nr. 1 in *a* Imelīk

b) ♂ Ngirbinkus (died before a)

d) ♂ Ohrángel Araklai marriage to Aidid-woman in Goréŏr (Gókerangĕl died around 1860)

c) ♀ Ardil a Kelsó marriage to ♂ Aumiyek from Angkasar (Dilagelsóng) *(a* Umīg nr. III in Nggësár)

↓

a) ♀ name not mentioned
son Irusubluk (slain in Goréŏr)

b) ♀ Ardir a keytey (Dira geitei͡)
Kouród
son Irakelsó (Ngiragelsóng)
supposed to become Araklay (5).
daughter Aysebong with 1 daughter

c) ♀ Maderey
son

d) ♀ Dil Bilang (Dirabiláng)

e) ♀ name not mentioned

f) ♀ Dil a Kabón (Aybmek) (Diragotóng)
4 sons: the oldestIramelngoyós (Ngiramelongóiĕs) in 1880 ca. 30 years old
2 daughters Rolmé and Motól (Rolmi)

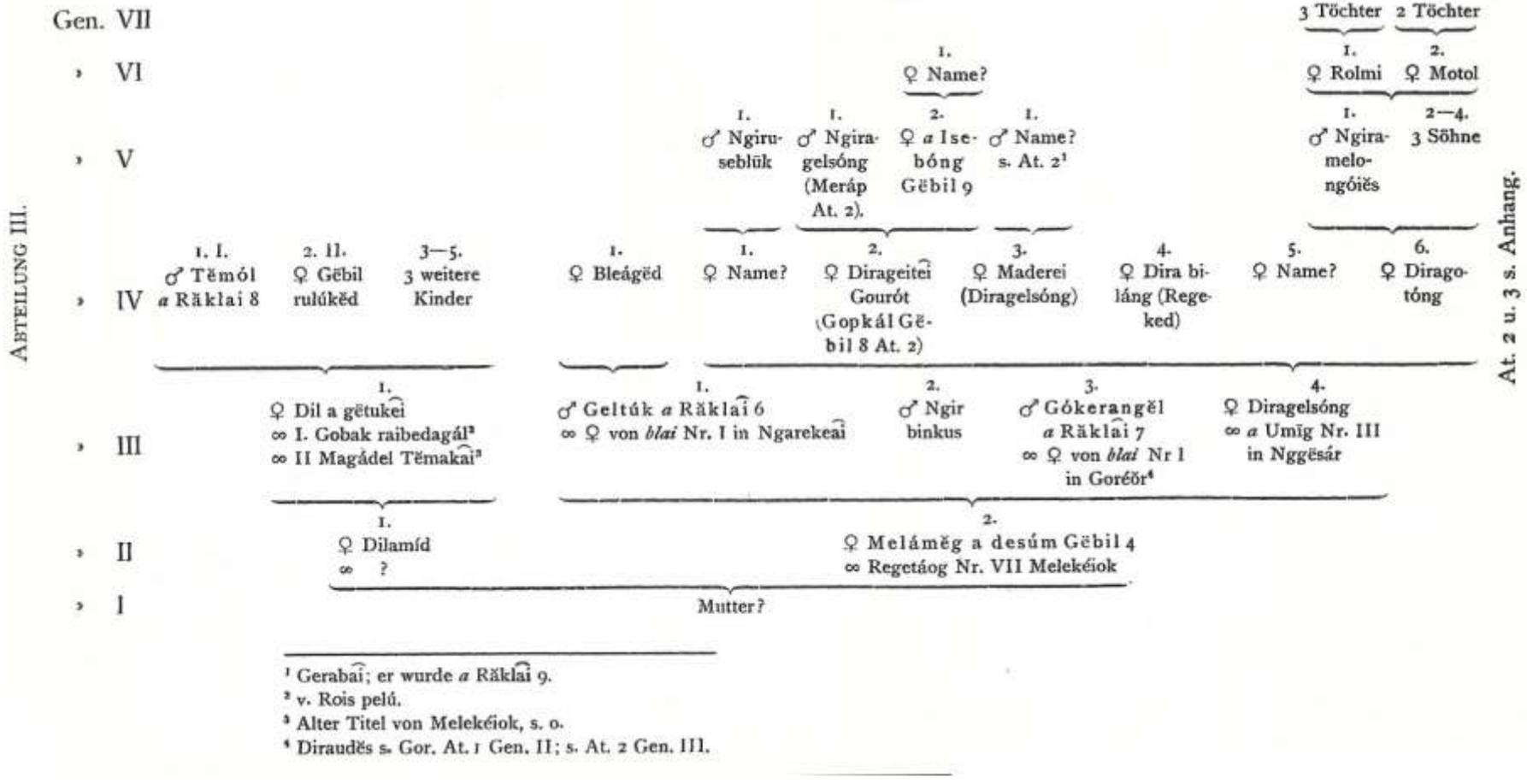
↓ ↓

3 daughters 2 daughters

KUBARY's survey is presented here. He announced a list like this, but it seems to have been lost. It has been combined into a family tree

Genealogical Chart 1 (Mel. At. 1) according to KUB. II p. 40

(the names have been written according to my correction)



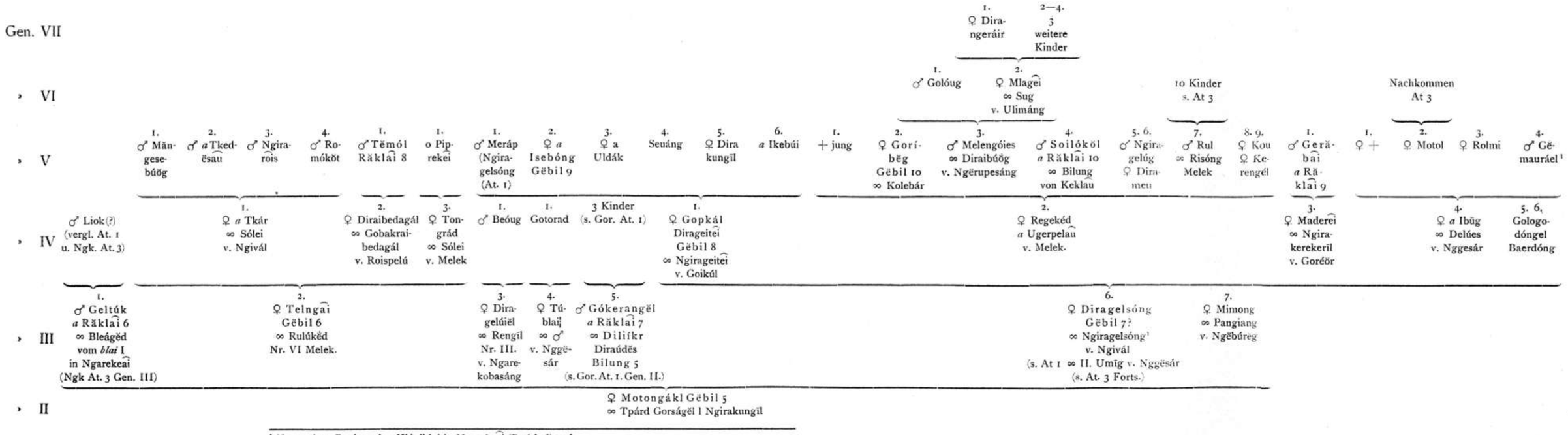
[1] Gerabai; er wurde a Räklai 9.
[2] v. Rois pelú.
[3] Alter Titel von Melekéiok, s. o.
[4] Diraudĕs s. Gor. At. 1 Gen. II; s. At. 2 Gen. III.

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Ahnentafel 2 (Mel. At. 2)

(Aufnahme des William Gibbon)
a Räklaî 6.—10.
und Gëbilräklaî 5.—10.

Zu Seite 108



[1] Name eines Zweiges des Klóulblai in Ngarekeai (Bezirk 6) s. d.

[2] Kub. IV S. 89 erwähnt einen Ira kelso, der mit der Tochter der *a* Ibĕdul verheiratet und einer der nächsten Nachfolger des *a* Räklaî sei.

Ahnentafel 3 (Mel. At 3)
(eigene Aufnahmen)
a Räklâi 9, 10
und Gëbilräklâi 7—10

Zu Seite 108

Gen. VIII

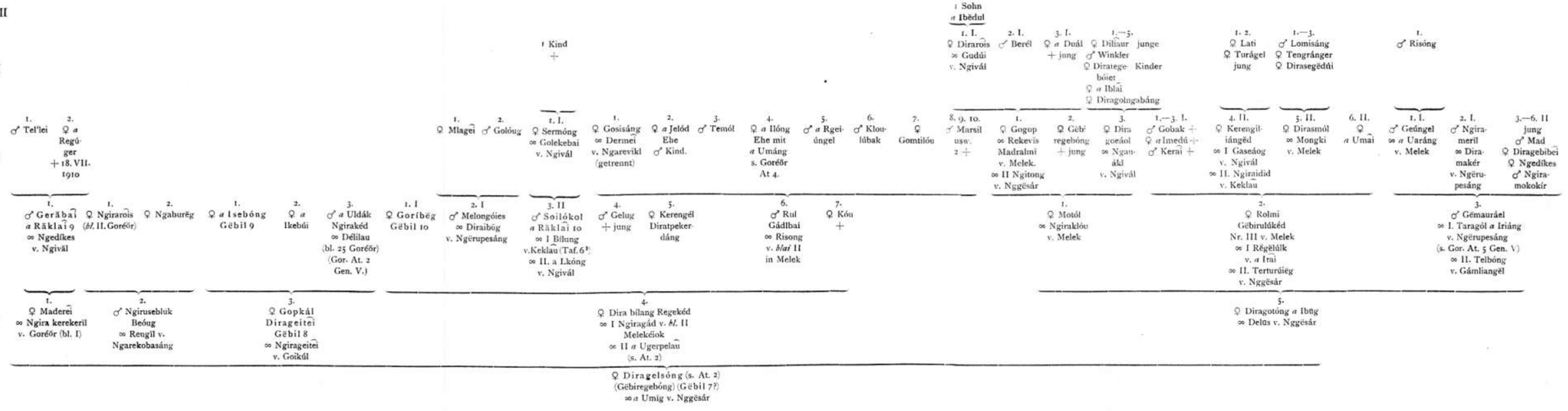
› VII

› VI

› V

› IV

› III



blai nr. II Gumĕráng.

Title: ♂ Rĕgĕbóng, ♀Gëbirĕgĕbóng,

in former times here also the title Tĕmaka͡i (see above p. 92), west of rubak-bai A. Gosobulnga͡u, situated on the embankment, with the front looking out over the big stone pavement. See also story 200.

♀ Gëbirĕgĕbóng Várang marriage to ♂ Golekeba͡i in Ngivál.

a) ♂ Ngiragorágĕl marriage to Sukika͡u from Ngërupesáng

♂ young

♂ *a* Ltebángĕl Ngiragumĕráng I. marriage to ♀*a* Nglás in Goréŏr
see there *blai* 14 Tamarikél the descendents
II. marriage to ♀ Múlugur + in Ngarbagéd

o

Risong in At. 3 Gen. V (see plate 6^2) is also a descendant of *blai* nr. II.

blai No. III. Lúkĕd

Title: ♂ Rulúkĕd, ♀Gëbirúlukĕd; on the northern path.

a) ♂Ngiraúgĕsbai Rulúkĕd +
b) ♂Ngirakesa͡u marriage to ♀Tungelél from Ngivál

a) ♂ Meltél marriage to Kerengél from Melekéiok (no children)
b) ♂ Misár " Ovesebék from Ngivál (")
c) *a* Guóděl'lagád ráibai +

a) ♂ Lebilau marriage to♀Ngedért from Ngarengasáng (no children)
b) ♀ Gesegól " ♂ Góbak from Ngaregolóng (")

blai nr. IV. *a* Míd

Titel: ♂Ngirëkungīl, ♀ Dirëkungīl.

This *blai* does not have many people; Gesegól from *blai* nr. III has the ♀ title; she was adopted. The woman Rikad did not get the title, because she married into Ngarbagéd. At feasts, the women of the house wear grass skirts decorated with phaeton-feathers (tropic bird, *dudek*) (KUB. VIII p. 215).

♀ Rikád marriage to ♂ Ngiraibúog from Ngarbagéd.

o

♂ Ngirëkungīl Geterógel marriage to ♀ Medelemáng from *a* Ulimáng.

o

blai nr. V Ngëruleóng.

Title: ♂ Sagaruleóng, ♀ Bil a Gádlbai;

long ago extinct, so that in 1883 its title was transferred to KUBARY. It was the residence of the priest Godálmelég, who had his seat on the stone pavement in front of the house. In 1907, *a* Răklai̯ built a guesthouse for the government instead of the old house place; in front of his own house.

2. Ngërupesáng.

KUB. Ngarupesáng, "the fourth village of Molegoyok".

Description of the place (plan 8): — Above, in the section about Melekéiok (p. 90) it has already been mentioned that about 300 m from the western trailhead *a* Ibeságěl the upper trailhead of Ngërupesáng is situated, where the *tet*-shrine Golsúgěl stands (s. p. 89). The 130 m long stone path leads, in-between the compounds, in a south-eastern direction steeply down. It passes the rubak-bai A Goldesei̯ where a *kadám*-woodenimage[190] and the boat *gáus a galíd* that is dedicated to him were hanging. In 1907, a four-legged *tet*-cupboard, dedicated to the god *a* Ugélʻlëgalid, stood at its front gable, nicely framed by red blooming Ixora bushes. But it was no longer the one that KUB. V plate 3 and in color KUB. VIII plate XXXIV2 depicted. On its northern side KUBARY's photograph shows a stone column, about 80 cm high, with a broad stone head on top, "the stone seat of the god Angel le Kalid". Another plate depicts the home of the priest, a blai with 3 doors and a door at the gable side, next to it an *ulangáng*-spirit hut. Finally a 3rd plate shows blai Ngarasiás with 4 doors and next to it a sun-hut and a *kumerëu*-fish-post[191]. I could not find either blai any more.

On the other hand, *kldok*-bai B. *a* Iliud was still standing, which, according to the information of my guide, was once the home of the Kubary family. It stands below on the flat land where the stone path coming from above ends. This one then leads on as a dam crossing over the taro patch towards the beach, passing in between the two bai C and E to the beach where it ends at the landing place *a* Ibai̯. From the sandy beach you have a nice view to the south (s. Kr. IV Figure 5).

Privileges: — Blowing the conch shell during the big *ruk*-dances (s. Ngarbagéd, *a* Irai̯ and Ngátpang); attaching the wooden idols, king fisher and frigate bird, in Ngurutói (KUB. II p. 108 and 112 not Melekéiok), as *a* Ugélʻlëgalíd is considered to be the inventor of the *ruk*-dance and its *gorovíděl*-symbolic ornaments. The release of the dancers is a responsibility of Ngaráus and Melekéiok. The dancers are secluded for 1 month; the bai is fenced (KUB. II p. 106). A family has the right to present its dead on a *ngot*-taropounding board; during a funeral in Ngëráměs Ngërupesáng receives a full pot of palm syrup and vice versa (KUB. III p. 11).

History: — Ngërupesáng was always closely related to the main village, sharing its history in many ways. Its god *a* Ugélʻlëgalíd and the reason of the relationship between Ngërupesáng and Ngarbagéd on Goréŏr because of him, is told in story 195. According to it Ngërupesáng is the mostly a settlement of people from Ngarbagéd, whose leader Gobágëlbagëlsekerél[192] became *a* Ugélʻlëgalíd, thus as a god he belongs to both villages[193]. Even today the young people from Ngarbagéd, called *a* Tumúk, have the right to take over the offices and titles of the people from Ngërupesáng, called *ar* Meltél. In fact, there are several titles existing in both places, such as *ar* Ngelítël, Bagékldil, Dingeliús, Búikiegád, Gabás, Dirutungelí, Diradelbógël, Ngiripkál, etc. This alone would already indicate a close relationship, even were it not historically confirmed. Due to the god, who freed Melekéiok, this place is exempt from delivering *móngol*, even though it is subordinate. Men from Ngërupesáng are not allowed to marry woman from Melekéiok, but the reverse does not hold true. Without any doubt, story 98 is also related to *a* Ugél lë galíd , where the drifting of the middle part of snake Ngirate͡i in Ngërupesáng is mentioned. The *bersóiŏg*-snake from Melekéiok (s. p. 96) comes also in contact with the village. The *bersóiŏg*-mother of Gorágël is buried at blai nr. VIII (s. story 13), therefore it is also called Bersóiŏg. *blai* 17, the worst situated in the taro swamps, was the house of Gobágëlbagëlsekerél, who was just mentioned.

Constitution of Ngërupesáng.

bai l pelú (village house): A. Goldese͡i. *armea͡u* (people): *ar* Melté1[194].

galíd (god): *a* Ugélʻlëgalíd.

klóbak (council): Ngaregoldesípël female council: *ar* Ngëlitël

nr.:	*arúbak* (chiefs)	*blai* (house):	*ardil* (women):
I	Ngiraingás	*a* Ingás	Bagékldíl
II	Ngirasegësóng	Segësóng	*a* Mlage͡i
III	Ngiramangángëd	Ngaramangángëd	Diragáng
IV	Ngirasúg	*a* Súg	Dirasúg
V	Dingeliús	*a* Ugélkúmër	Diradelbógël
VI	Ngiripkál	Gëbūl	Diragëbūl
VII	Ngiratmilegól	*a* Dók	Dirutungelí
VIII	Ngirabersóiŏg	Bersóiŏg +	Diripkál
IX	Búikiegád	Kutór	Găbás
X	Dingeliús	Gëmau telngál	Këmëdángël

Further blai: 11. *a*Idëdegei̯. 12. Gëbūl (VI). 13. Gĕmauráel. 14. Pisëang. 15. Dok. 16. Remét. 17. Goeáol. 18. Gĕmaudíms. 19. *a* Iriáng. 20. Ngëtăgăbáp. 21. Ngirak. 22. Uóšĕg. 23. Ngabekóng.

nr.:	*gálděbegěl* (club):	*bai* (club house):	*táog* (channel):
I ♂	Ngargosigí	C. *a* Ugularóro[195]	right: *a* Ilíud
I ♀	Ngaragoróu	—	
II ♂	Ngaragëkíl	D. Gálablapl +	
II ♀	Ngaragáp	—	*a* Idësemáng
		E. *a* Ibai̯	

3. Ngërámĕs (KUB. Ngarámas)

also called Ngëráng, is actually a village part of Melekéiok. At the description of the place its situation was sketched (see plan 8). It lies south of point Gogibërámĕs; its name derives from *olegíb* Ngërámĕs, "Sailing Around Ngërámĕs"; it is situated on a beautiful sandy beach. Concerning its privileges see Ngërupesáng.

History. — Before the arrival of the Răkla i̯, Ngëráng wasthe residence of rubak nr. I Tĕmakai̯; this title is kept today in blai nr. II Gumeráng in Melekéiok (s. above p. 102).

As mentioned above on p. 92, the founder of the place came from the Gogeál Ngurukdápěl, where now lies point Ngaramedíu. Once settled, the inhabitants of the villages Ngarevíkl, Golívĕg and Ngëbúrĕg were oppressed. They were freed by *a* Ugéllëgalíd who settled his people in the nearby Ngërupesáng.

How galid Medegei̯ pélau came to Ngërang is not clear. We have to assume that the Gorágĕl in story 13 is also one of the creations of the god, because he lured the people of the place with their *bersákl*-netsto the horizon of the sea. Even today they are still standing in the sky as Bersákl a rirámĕs. In the west of Melekéiok is also the so-called bersakl-forest (see plan 3).

Constitution.

bai l pelú (village house): Ngartélilap +
klóbak (council): Ngartélilap

galíd (god): Medegei̯ pélau.
female council: *ar* Turáng

nr.:	*arúbak* (chiefs):	*blai* (house):	*ardil* (women):
I	*a* Ióbog	*a* Iëgëteı̂	Gobilióbog
II	*a* Iúg	Ngësegúsŭm +	Gobiliúg
III	*a* Rekeríkl	*a* Derebeı̂	Gëbirekeríkl
IV	Gádlbai	Gókebai	Dibúk
V	Golikóng	*a* Lengīl +	Diragëbibeı̂
VI	Bedúl	Ngaramesëgëdúi +	—
VII	*a* Iegád	*a* Tmangëdóng +	—
VIII	*a* Remengeruáng	*a* Idëgedágěl +	—
IX	Golikó remedú	Ngaremedú +	—
X	*a* Mad raió	*a* Kíu +	—

Further *blai:* 11. Kerekeróng. 12. Ngësebeı̂. 13. Ngarsmageı̂. 14. Gomeogáng. 15. *a* Ugelmedú. 16. Metúkěr.

galdebegel (club):	*bai* (club house):	*táog* (channel):
—	*a* Melbai +	r. Dagědágěl
—	*a* Dīm +	l. —

KUB. V p. 61 also mentions a beach called Dorangol.

4. **Ngaremelég**

situated on Rois melég, directly in the north of *taog* Gokemī, on the flat sandy beach of Ngëruliáng (s. plan 8). It belongs to Melekéiok and has no *rubak* of its own. Here the galid Dedëbelngót, who removed arms and legs when he slept and called them when he needed them. There are 4 *blai* on both sides of a small stream, which flows into the sand *(meráp).* 1. Telbéket. 2.Mangesebár. 3. Ngaruósěg. 4. Mimai. 5. boat house.

5. Ngëruliáng

(also pronounced Ngërúliang, KUB.: Ngaruliáng).

Description of the place (see plan 8): When you mount northward from Melekéiok at *bai* Gáděs i gëbíl (near the boat house Gokemí), after crossing a height of ca. 50 m (about $^1/_2$ km as the crow flies) you arrive on the summit, at the trailhead of Ngëruliáng. The stone path, leading down, first turns to the east, then continuing in a north northwestern direction it passes *kldókbai* A *a* Idís, which, situated about 20 m high, offers a beautiful view to the north. Finally the path drops north northeast steeper than before to the beach, to the *táog a* Ipëlaû of today. Both former *taog a* Idís and Meléngěl are now deserted, just as the whole village is very reduced.

The entire stone path is ca. 350 m long. According to oral tradition, in former times the sea reached all the way to the foot of the mountain, where now is an *ilíud*-pavement,inland from the boathouse at the trailhead, which stands on the 20 m wide beach. But the sea is already starting to wash away the sand (the coral reef is here a few 100 m wide). This can easily be deduced from some coconut palms that have been detached from the beach and some of which have already crumbled. 200 m south of the boat-house is a rocky point, called Pkul a bekóng, which, coming from the south , cuts the sandy beach into two parts . From here Blissang + is in NW to N in the Ngama͡i Bay. In the west of the mountain is a valley with taro patches. There on the steep slope lies also the only rubak-blai nr. I.

Constitution.

bai l pelú (village house): A. *a* Melók — *galíd* (god): Medege͡i péla͡u

klóbak (council): Ngaramelók — female council: *ar* Márĕk dóko

nr.:	*arúbak* (chiefs):	*blai* (house)	*ardil* (women):
I	Ngirakúmĕr	Ngaragádĕs	Golsivékl
II	Goruke͡i	Tapelngesíl +	Kosëkesí
III	Ngirageisa͡u	Geisa͡u +	Dirageisa͡u
IV	Ngiraderebe͡i	Derebe͡i+	Diraderebe͡i
V	Ngiramĕga͡u	Ngaramĕga͡u +	Dira mĕga͡u
VI	Ngiragalsa͡u	Galsa͡u +	Dira mel'lóng
VII	Ngiraikela͡u	*a* Ikela͡u +	Diraikela͡u
VIII	Ngiraiebúkŭl	*a* Iebúkŭl +	Diraiebúkŭl
IX	*a* Ingëbáng	*a* Delbógĕl +	Diraingabáng
X	—	—	—

Further *blai:* 11. *a* Idúdĕs. 12. Mesengabáng. 13. Medáragól. 14. Mesivál.

nr.:	*gálděbegĕl* (club):	*bai* (club-house):	*táog* (channel):	*bitang* (side):
I ♂	Ngarablekálʿl	*a* Idís *(kldók)*	*a* Idís	Right
♀	Ngarabudekele͡i	——		
II ♂	Ngara gebúgĕp	Meléngĕl +	Meléngĕl	Left
♀	Ngaraketa͡u			

6. Ngëbúrĕg,

(KUB. Ngabúrok), north of Ngëruliáng, situated in the southern part of the Ngama͡i Bay. It belongs to Melekéiok, according to KUB. II p. 116 "the sixth village of Molegoyók".

The two-headed galíd *a* Igól of Melekéiok stood here at a trailhead and killed all the people passing by (s. *log* on the southern gable of the rubak-bai Gosobulnga͡u in Melekéiok).

History. — According to KUB. II p. 117 the inhabitants came from Ngardolólok on Pelíliou; apparently this was a later immigration than the people of Ugélkekla͡u in story 8. As galid they brought *a* Guóděl from there and came via Nggësar and Ngaragolil . Therefore friendship ties exist between Ngëbúrĕg and Kekla͡u. At first Ngëbúrĕg was old Melekéiok's oppressor, but then was conquered by it, as mentioned above on p. 93, it became *kér* and had to deliver bai girls. The rubak of the place had to deliver a yearly tribute of breadfruit to Melekéiok or some food for Ngaramelkeióng.

Blai nr. II Ngëruríkl became rich due to a woman who was fetched and raised by Golik reidáp buruógŭl (story 91). Also story 90 about the *ríaměl-tree* takes place here.

Constitution of Ngëbúrĕg.

bai l pelú (village house): Ngaramadelibáng — *galíd* (god): *a* Guóděl

klóbak (council): Ngaramadelibáng — female council: Rubagád

nr.:	*arubak* (chiefs):	*blai* (house):	*ardil* (women):
I	Ngirangëtibúgĕl	Ngaregelngáel	Gobagád rebúsĕg
II	Ngiruríkl	Ngëruríkl	Gobagád ra belëlai
III	*a* Iegád raikela͡u	*a* Ikela͡u	Gobagád railalítĕl
IV	Gosilék	Gogáoel	Gobagád ragogáoel
V	*a* Rekabráng	Ngabīs	—
VI	*a* Isevei͡	Ngaramelʻlong +	—
VII	*a* Rekulúl	Kivár +	—
VIII	Ngiramék	*a* Mék +	—
IX	Melégĕs	Kuapĕsngás +	—
X	Madrasipëklí	*a* Tegëtáng +	—

nr.:	*gálděbegěl* (club)	*bai*(club house):	*táog* (channel):	*bitang* (side):
I	Ngaradúdek	Garemróu +	Garemróu	Right
I	Ngaramelegóteg	Iklbai[196]	Iklbai	Left

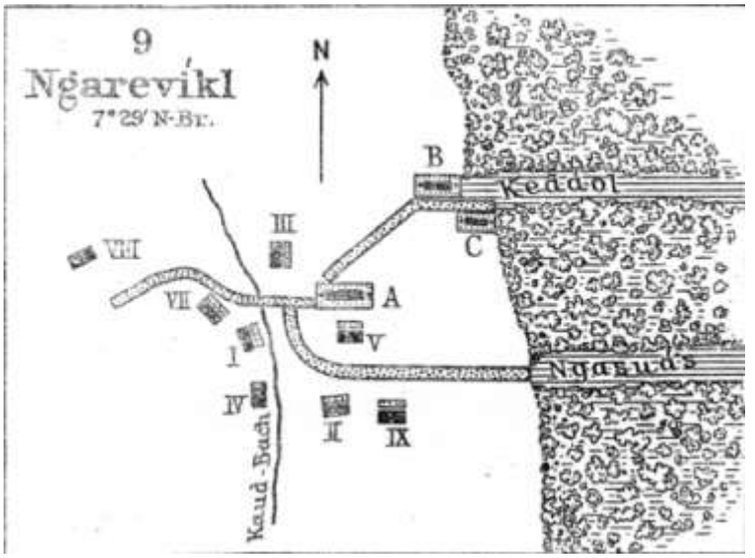
7.**Ngarevíkl,**

(KUB.: Ngaruikl), belongs to Bitál i ráel.

Description of the place (plan 9): — Its *táog* flows into the sea at the island Ngurutói where in 1910 a Japanese trading station was situated.

Two landing places, the southern one Ngasuás, and a northern one Kedáol next to bai C. Kedáol where also the club bai B. Iklbai is situated. A stone path leads from both places

to the middle of the settlement, where the *bai l pelú* Ngariúng is situated; it is also called Ngërusmóu after the council of the chiefs. From here a stone path leads to the west over a stream to a nearby mountain ridge.



Plan 9.

History. — Was a suppressor of Melekéiok (s. above p. 93). The village god Mangerengúr le goálăg "The One Who Eats Sea Urchins" (KUB. Mongorngúl goălak) came from Ngaregól on Pelíliou; this is why Ngaregól and Ngarevíkl have friendship ties . Incidentally Medegei pélau took the sea urchin from Ngarevíkl (see story 197) and threw it away at Malspásp. The galid was very powerful, as story 97 of rub. nr. I Tăgetbós shows, who brought the betel-vine from heaven to earth and first planted it at blai nr. IX Nagramadeliáng. Rekesiváng from story 96 came from Ngivál where he was rub. nr. VIII of Ngaremegau. The former rubak-bai is also mentioned in the story as *a* Merekí. The wife of Melogótog agau (story 155) was from here.

Constitution of Ngarevíkl.

bai l pelú (village house): A. Ngërusmóu (Ngariúng) *galíd* (god): Mangerengúr le goálăg.

klóbak (council): Ngarusmóu. female council: Dórom kerīk[197]

nr.:	*arúbak* (chiefs):	*blai* (house):	*ardil* (women):
I	Tágetbos	Turekëdáng	Gëbiltăgebós
II	*a* Remongosóng	Delkóng	Guoděl'lagád
III	Kolebás	Gomangīl	Diludúg
IV	*a* Rbád	Gongëvíkl	Tebrák
V	*a* Repangaláp	Kosengóběl	Dirë bangaláp
VI	Gad ě lúgěl	Sëbal +	Dilëgadělúgěl
VII	*a* Rkengés	Tualói	Dirěkengés
VIII	*a* Rěkesúk	Tagamér	Dirě kesúk
IX	Mad ra golóug	Ngaramadeliáng	Diratmilkólk
X	Gaběkěu	Godúg +	Diratmerabángěl

nr.:	*gáldĕbegĕl* (club):	*bai* (club house)	*taog* (channel):	*bitang* (side):
I ♂	Ngara goruídĕl	B. Iklbai C. Kedáol	Kedáol	Right
II ♂	Ngaramangata͡u	D. Melóṁĕs +	Ngasuás	Left
I ♀	Ngaravól			
II ♀	Ngaramererĕ̇k			

Landing place: *a* Lúang.

Deserted Places of Bitál i ráel.

8. **Ngarekutelíng** +, situated north of Ngarevíkl.
9. **Golívĕg** +, situated north of Ngarevíkl, formerly one of Melekéiok's oppressors, or Ngëráměs, later conquered (see above p. 93).
10. **Ngëvarai͡** +, situated south of Ngërupesáng.
11. **Ngëruláng** (or Ngërulásăg) +, situated south of Ngërupesáng. According to KUB. V p. 50, there is a stone representing god Gorekím in Ngarulang. During a long period of peace, the god of war possesses a man and has to be exorcised; this is accomplished by throwing spears, made of some soft stems, etc., at the possessed person.
12. **Ngaragolīl** +, KUB. II p. 117 mentions it. People of *a* Ugélkekla͡u founded it on the hills before they reached Ngëbúrĕg (see above).
13. **Ngatĕlngál** +, north of Melekéiok, see introduction p. 85.
14. **Ngëriváng** + situated north of Ngëbúrĕg.
15. **Ngiptál** +. According to the legend a settlement on the reef-island with the same name, which was formed on the sandy reef south of the bay Ngamai, yet a flood following a storm destroyed it, just like Ngáruangĕl, north of Ngge͡iangĕl and *a* Ugél pelú east of the harbor Malágal. The well-known legend of the breadfruit tree that gave fish (story 19) takes place here. KUB. II p. 119 says: "In the east of Ngival lies the land Ngípkal. From its descendants two families still live there, Ngasabéy and Suisobóy. They brought with them the knowledge of the gods Mangidap el brutkóul and Korról. They still venerate them today with a cult. In case of sickness in their family they go to the place of the sunken land, eat there and throw some food into the sea." —— Mangidáp (see story 12) is supposed to come from there (KUB. V p. 29).

16. **Blissang** +

(SEMP.: Rablissa, KUB.: Blossáol), belongs to Bitál i ráel. It was only deserted after 1860. In former times, it was an important place in the innermost corner of the Ngama͡i Bay that cuts into the land north of Melekéiok. On the landing place of the former village

lies now a Japanese trading station. On the newest chart of the Admiralty (R.M.A. II) the point is indicated too much to the west. It lies in the NW to N from Pkul a bekóng (Ngëruliáng) and in SW to W from Pkulatáp rivál.

History: — Story 88 about Rebábag and the grateful birds is well known; story 89 about the moray eel of Blissang is mentioned at Ngarebŏkú. But story 17a of Tipĕtip a kmíĕg has to be mentioned especially, in which the high woman Dil a garár is also mentioned and as woman nr. I *a*Ilengeĭ and Dira urák. Blissang also belongs to those villages that conquered Melekéiok in the old days (KUB. II p. 116). After the destruction of Ngardmaŭ (see there) the inhabitants that had escaped lived for a long time here; *a* Răklaĭ Soilókol still saw them when he was young, and lived himself for some time here. Blissang destroyed Ngarbagéd re ngūl (dist. V).

Concerning the constitution only little known. There were 2 village parts:

Ngamongóng:	Ngëdíp:
rub. nr. I *a* Reksíd in blai Barkóu	Ngiraurak in blai *a* Urák
" " II *a* Rebábag	Tivangel " " Ngaremasëngós
klóbak (council): Ngaregëmongóng	Ngarulegau
táog (channel): *a* Gertóng	Ngareklím

17.**Ngkár +** next to bay Ngamaĭ.
18. **Ngarëmërág +** "
19.***a*Imólog +** "
20. **Ngapedegál +** "

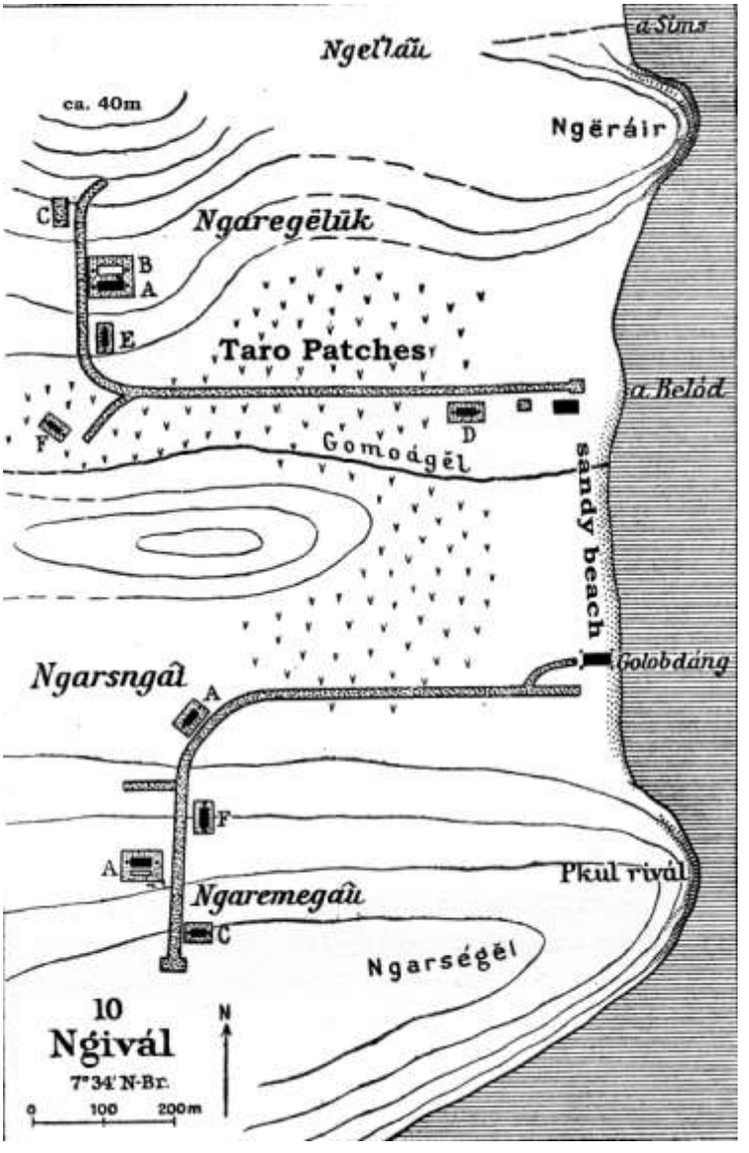
21.—37. **Kivelūl** or **Ngivál**

is a collective name for a few small villages, all of them situated north of the bay Ngamaĭ, mainly between the hill Ngarségĕl with point Pkulatáp rivál[198] and point Ngëráir that forms the border to the district Ngarárd (see there) (see Figure 48 in Vol. I p. 241). A long and beautiful sandy beach lies between both these points. What is understood to be Ngivál today (with the *galíd*-god Nirungór) are actually the four village parts Ngaremegaŭ and Ngarsengaĭ in the south and Ngaregëlūk next to Ngel'laŭ in the north , separated by the stream Gomoágĕl and a hill. The deserted villages see on p. 124.

Concerning the presence of minerals, see Vol. 1 p. 234 and KUB. VIII p. 185: "The type of rock is a finely grained sort, which is only found on the eastern shore of Ngival", it is used for smoothing.

Description of the place (see plan 10). — Landing places are at the sandy beach shaded by abundant trees. In the north, the one of Ngaregëlūk at point

Ngëráir is called *a*Belód, and the one of Ngel'lau is called *a*Sims. South, at the point of Ngivál is Golobdáng, the one of Ngaremegau. From each place a beautiful stone path leads to the west more than 500 m inland in order to reach the village parts that lay in the sun without any particular decoration of trees. In the north you cross extensive taropatches,



Plan 10.

until you reach the houses of Ngaregëluk, and even there bai F. Bairalápek (in 1907 I also heard the name Ngomelákl for it) is still surrounded by fields. Then the stone path bends to the north and mounts the app. 40 m high hill. It passes *bai l pelú a* Iptáges, of which in 1910 only the southern bai A . Gosobulngau was still standing. On the summit, the stone quad of the club bai C. Ngaremerdél could still be seen on the west side of the path.

From Ngaragëlūk you cannot see the southern part of Ngaremegau͡, because a small hill is situated between them. Therefore, you can reach it on a similar stone path leading from the landing place Golobdáng on the beach to the west. But this road soon curves to the south. Here is Ngarsngai͡ with rubak-bai A Ikesúk. South of it the stone path forks to the west. Due to lack of time I could not follow it. It is supposed to lead into the area of the river Ngarebŏkú. But the main path where the important place Ngaremegau͡ is situated leads in the south to the hill Ngarségĕl (which could bee seen from the mountain Ngarapkngei͡ in Keklau͡) and its eastern border forms Pkulatáp rival. A broad trailhead lies on the summit from where you have a beautiful view over the bay Ngamai͡ and Melekéiok . A pointed mountain further to the west is called Ked rengivál, also called Blil Meregórog bŏkú[199]; you can see it exactly in the north from Rois ra bések near Goikúl.

History: — Ngivál has been mentioned early, because one of the stone posts of the galid remained at the point of Ngivál (story 5). That this event stands in a relationship with the place itself is probable because the main settlement Ngaremegau͡ obviously got its name from the galid -bai Ngaruëlëgau͡ , which was also called Bai remegau͡, like the rubak-baiof Ngivál-village. How this really happened I could not learn (see above p. 39).

Story 8 tells about the visit of *a* Ugélkeklau͡.

In former times, Nigvál seems to have been free and independent, but around 1840 it was brought under the power of Melekéiok by *a* Răklai͡ Gókĕrangĕl, who, in order to do so, unfortunately united with his enemy Goréŏr. KUB. p. 138 says "there was much shooting, one single man was killed and Ngival ran away, in order to return as a humbled ally who was robbed of its money". In due course, Ngivál had to deliver bai-girls to Melekéiok. Story 207 tells of a former *a* Răklai͡ who destined Ngivál as a place of murder for a club of *a* Imeúngs, in order not to soil the holy ground of Melekéiok[200]. Another defeat of Ngivál, where "many of it's inhabitants" were killed, can be deduced from the string game Ardelép a Ngiwal "The Spirit Souls of Ngiwal", which P. RAYMUNDcites on p. 52. "The rest fled to friendly villages". The game shows us the souls of the killed ones. — Finally another destruction of Ngivál by Ngabúkĕd and the revenge of the courageous Ngira ngëmĕlás from Ngarsngai͡ (story 60). Story 51 shows that for a long time Ngivál was also a subject of the people from Ngarárd. Otherwise, Ngivál also had a lot of fights; if we only remember the battle at the *a* Iveltáng-basin in story 73 and the fights of *a* Ugél re gulsiáng, the winged

hero, who died at Ngëráir (story 204). The courageous Ngiraiderebe͡i from Ngaremega͡u is part of story 161. The name Rekesiváng, *rub* nr. VIII from Ngaremega͡u is obviously connected with Ngivál (see story 96). The reason for all these fights was galid Ngirungór, who aspired to supreme power , as told in story 204 and about Ngardma͡u. Those who were conquered had to push driftwood sideways , they had to pay tribute , deliver women, etc. Probably this galid is also a form of Medege͡ipélau , which can be deduced from the fact that, like in Gólei, Ngabiúl and *a* Ira͡i, a two-storey *goutáng*-bai also stood in Ngaragëlūk, which KUBARYstill saw (see his picture KUB. VIII plate 32). Also Mer'rongór of Ngaragëlúk (see there and story 5) points to this fact . Just like in Ngardma͡u and in *a* Ira͡i the dugong bracelet that only priests are allowed to wear (KUB. VIII p. 176) is also dedicated to the galid. KUB. V p. 27 mentions Kaymagey as the wife of Ngirungór.

21. **Ngaremega͡u.**

(KUB. Ngaramakhau)

Constitution.

bai l pelú (village house): Bairemega͡u A. Gosobulnga͡u and B. Bilekélĕk +

galíd (god): Gomúiĕk (KUB. Omuyuk).

klóbak (council): Ngaremega͡u female council: *ar* Blëgútĕl

nr.:	*arúbak* (chiefs):	*blai* (house):	*bitang* (side):	*ardil* (women):
I	Ngira ngësege͡i	Ngësege͡i	I	Dilsege͡i
II	Ngirangetkebúi	*a* Uger'riáng	II	Diltkebúi
III	Galëgúes	Mëkár	to I	Diragalëgóng
IV	*a* Iblūk	*a* Ugĕsbai	" II	Mekús
V	Baklím	*a* Idëlebeka͡i+	" I	Dirabaklím
VI	Ngiraiderebe͡i	*a* Iderebe͡i	" II	Dirai derebe͡i
VII	Madrangíŭel	Ngada͡u	" I	Gúběl
VIII	Rekesiváng	Ngimák	" II	Diratmekebúd
IX	*a* Remókĕt	*a* Truartiógĕl	" I	Búklpelú
X	Ilapekesíkĕs	Bital'lăgáng	" II	—

Fam. nr. I is obviously KUBARY's Ngasabey (see 15 Ngiptál). In story 12 the daughter of the house Túrang re ngësege͡i is mentioned. Nr. II is the *merédĕr,* the actual leader.

nr.:	*gálděbegěl* (club):	*bai* (club house):	*táog* (channel):	*bitang* (side):
I ♂	Ngarangemóiel	C. Lild	Lild	right
II ♂	Ngaratógědulik	D. Goeáng +		
III ♂	Ngaratetldúi	E. Kélebid[201]+		
I ♀	Ngaragotíleg			
II ♀	Ngarabutiliáng			
I ♂	Ngarametelíng	F. Gobëdí	Gobëdí	left
II	Ngaramekebúd	G. Mangasëbár		
I ♀	Ngaragaláp			
II	Ngaramedëdekódek			

Landing place: Golobdáng.

22. **Ngarsngai͡.**

(KUB. Ngarsngay)

Constitution.

bai l pelú (village house): *a* Ikesúk — *galíd* (god): *a* Ugélʻlëgalíd (KUB.)

klóbak (council): Ngaraikesúk — female council: *ar* Gěluai͡s

nr.:	*arúbak* (chiefs):	*blai* (house):	*ardil* (women):
I	*a* Riúmd	Ngëmělás	*a* Guóděl'lăgád
II	Sikesól	Bab l blai	*a* Ilengei͡
III	Ngiragëbíběg	Telemëtang	*a* Diltūl
IV	Ngirangetvél	Ngarangás	Diregebíběg
V	Ngiragëtumai͡	Gëtumái	Ngedekúl'l
VI	*a* Regemáng	Geridél	Diratmolál
VII	Ilapelú	Ngërekesulang	Buk l pelú
VIII	Ngirasóud	Dúlei	Kemkom
IX	*a* Sekoáng	Ngedmáng	Telebúdel
X	*a* Ilóu	*a* Tegedóng +	Goreóng

23. **Ngaregëlūk.**[202]

(KUB. Ngaragolúuk)

Constitution.

bai l pelú (village house): *a* Iptágěs — A. Gosobulngau͡ and B. Bilekélék +

galíd (god): Ngirungór

klóbak (council): *ar* Mader'rák — female council: *ar* Guóděl'lăgád

nr.:	*arúbak* (chiefs):	*blai* (house)	*bitang* (side):	*ardil* (women):
I	*a* Guóng	Ngarūëós	I	Guóděl'lăgád
Il	Ngiráibai̯	*a* Ibai̯	II	" raibai̯
III	Sagarkebúr	Ngarterór	to I	*a* Ilagebís
IV	*a* Mísĕg	Ngeskebés	" II	Dilsagamīs
V	Ngiradngér	*a* Dngér	" I	Títai
VI	Ngireví	Ngëreví	" II	Gúgap
VII	Ngiruëós	Mederemél	" I	Tungelél
VIII	Suaramangei̯	Goperdóng[203]	" II	—
IX	Ngirabănggál	Komióng +	" II	—
X	*a* Isokelí	Ngëreketuráng	" I	—

blai nr. I Ngaruēós is considered to be one of the wealthiest houses (story 20). As mentioned in story 51, the priest of galíd Mer'rongór seems also to be the master of the house, just as it is custom in Gólei, Ngabiúl, etc; see also story 8.

nr.:	*gáldĕbegĕl* (club):	*bai* (club-house):	*táog* (channel)	*bitang* (side):
I ♂	Ngareketau̯	C. Ngaremerdél +	Ngarameredél	Right
II	Ngaregogádu	D. Bairāráng		
I ♀	Ngaratemring			
II	Ngaregongĕgĕd			
III	Ngaraboe ës			
I ♂	Ngarabudekelei̯	E. Ptelulagáng	Ptelúlagáng	Left
II	Ngaraól	F. Bairalápek (Ngomelákl)		
I♀	Ngaruau̯			
II	Ngarabiskáng			

Landing place: *a* Belód.

24. Ngel'lau̯.

(KUB. Ngalláu).

One of the stones of Milad, *a*Imenúngs 1 bad, (story 19) lies at the village bai Gólilai . Ngel'lau̯ took it during the war for the services rendered in the destruction of *a* Uluáng (story 113), see story 202, which tells about house No. III.

Constitution.

bai l pelú (village house): Gólilai

klóbak (council): Ngaragólilai

galíd (god): Gomúiĕk (KUB.)

female council: *ar* Guóděl'lăgád

nr.:	*arúbak* (chiefs):	*blai* (house):	*bitang* (side):	*ardil* (women):
I	*a* Iromél	Ngertú	I	Guóděl‘ lăgád rengertú
II	Góbak	Gorakiblai͡	II	" gorakiblai͡
III	Măngerekúr	*a* Iluáng +	to I	Dirairáel
IV	Kekerél lóbak		" I	nr.
V	Kerenguáng	Ngerugeúag +	" II	"
VI	*a* Imeúngs	*a* Iráel +	" II	"
VII	Ngirabíol	*a* Metúkĕr +	" I	"
VIII	Ngirairáel	Goroség +	" II	"
IX	*a* Egelú	Gedengei͡ +	" I	"
X	nr. X	*a* Ilúlk +	" II	"

	galděbegěl (club):	*bai* (club house):	*táog* (channel):	*bitang* (side):
♂	*a* Rbukiláng	Golsengáóg +	Golsengáog	right
♂	Ngarekomekétel	Gongolódel +	Gongolódel	left
♀	Ngarapngakl			

Landing place: *a* Sims.

Deserted Villages of Kivelūl.

25.***a*L‘lëgólog** +, situated nearby Ngarebŏkú, its channel flows into the Ngamai͡Bay.

26.***a*Imakáng** + ? see story 60 and Ngaremegau͡ (p. 122, footnote 1).

27. **Ngarebŏkú** +,definitely already deserted before 1850. It is supposed to have been situated south of the Gelsum Mountain (plan 3 φ 35'), halfway up the mountain of Ngarebŏkú. A stone path is still supposed to be there. In the NW-corner of the Ṅgamai͡ Bay a river with the same name[204] flows into the sea (Vol. 1, p. 239). From Ngaremegau͡ it is supposed to be easily reachable . A famous place of legends. Eventhe name seems to come from the moray eel *kesebŏkú,* which was up to mischief here in form of a *galíd* (story 89). When chief *a* Rdegór from Ngge͡iangĕl went around with the plan of the destruction of Ngáruangĕl (story 20), he found the necessary magic with rubak nr. I, from Ngarebŏkú, called Regósog (also called Rególĕg). Story 84 also deals with both chiefs. Once upon a time, Ngarebŏkú was powerful and suppressed Ngaregëlūk in Ngivál, which led to the destruction of the place (story 86). See also story 85, about the cripple Kúei, story 85 about Mangidáp rutkól, who fetched from here the big mangrove stilts where the bird *terátĕr* lived (story 88). A *ked* Delóbok arungúiĕs reminds us of the snake of Ngurukdápĕl (story 156).

28—30. **Ngerug** +, **Ngaruét** +, **Gomekátl udóng** +, situated in the southern part.

31. **Ngĕsmĕsoáng** + (KUB. Ngasmasoáng, *galíd:* Kaymagéy); situated between Ngarsnga͡i and Ngaregëlūk. People from Ngesisëg moved here (distr. V).

32. *a* **Ibūg** +, situated north of Ngaregëlūk, once settled by people from Ngabúkĕd.

33. *a***Oíms** or *a* Dims + (compare the landing place *a* Sims from Ngel'la͡u). Situated south of Ngëráir. On the Bai re mega͡u is a *logukl* about rub. Gulula͡u, who was extremely good natured and beloved by everyone; an unloved man from Ngëráir came to him and learned from him, so that he made many friends.

34. **Ngëráir** + situated on the rocky point Ngëráir (plan 3 φ 35'), the residence of the galid-woman Gobagád[205] (see story 202). The famous hero *a* Ugél re gulsiáng, who had been speared in the air, fell on this point (story 204). Once upon a time, Ngëráir was also well known as a place of refuge *(sobaláng):* there was a bridge Mëngál, over which you had to jump and once, coming from the grassland, you reached the trailhead Ngamelók you were safe from persecution . Who nevertheless attacked a refugee was killed (compare Kekla͡u). Stories 81, 82, 82[a], 84 and 202 underline to the former importance of this place.

35. **Táog** (see story 51) and 36. ***a* Dékĕl** + and 37. **Ngarekerú** + (story 88) were probably 3 places that also belonged to Kivelūl.

The villages of Goldiáis.

38. **Nggësár[206].** (plate $8^{1 a. 2}$)

(KUB.: Engkasar) belongs to Goldiáis.

Description of the place (see plan 11): — situated 4 km north of Ngarsúl, right next to the coast, which has very few mangroves. Opposite of it is the big entrance of the reef Ngatpáet. The coast mounts suddenly to the mountain Nggësár *(rois a* -Nggësár), about 100 m high and covered with forest . There is hardly any drinking water. The setting of the village evokes the memory of Ngaraba͡u. Right behind the boat-house, the stone path climbs up very steeply. It cuts the village into two parts, the south *a* Get and the north Bitalpelú. On the right hand side (in the north), lies an undecorated *bai l táog*, on the left is bai E. *a* Dok (plate 8^2). Right next to



Plan 11.

a bathing place. The road mounts continuously. In the north, a little bit aside fromthe road, on a ledge of the hill, bai G. *a* Tap is situated, which offers a beautiful view. Next to it, situated above it and near the street is bai F. Ngaremelulau͡. Opposite to it in the south of the street bai C *a* Uldángĕs. After further climbing, on the second terrace, north from the road, are the 2 rubak-bai Goldiáng[207]: A. Gosobulngau͡ (in the north) and B. Bilekélĕk (in the south). On the left hand side of the road is a house of the priest (II). Further up the stone path turns to the north, a footpath leads from the trailhead to Ngaráus.

Privileges: — sale of a dugong found dead, but not the production of the bracelets (KUB. VIII p. 176). The release of the ruk-dancers in Melekéiok (see there), exchange of bai-girls with Melekéiok (KUB. II p. 121). Burial of the dead from house nr. I and II in boxes (see KUB. III p. 121), which were produced in Ngaráus.

Industry: — catching shark. A fish basket with a strange mouth *(oumád)* is produced in Nggësar (see KUB. VIII p. 146 plate XX[5]).

History: — It is an old place, formerly 1000 people strong. The children of the bamboo, who were driven here (story 15), found the place already occupied by rub. nr. V Bagáp, who was also mentioned as being courageous in story 161 (KUB. II p. 121, Bokhap). On their way from Ngardolólok people from Ngëbúrĕg (see there) took a long rest here (story 8). From *a* Uluáng, too, came a flow via Ngërutói (Ngardmau͡, see above p. 82), they brought the name Ngaragoldiáng with them. The title of the female council *ar* Tógĕd mëás points to Ngarmíd (distr. VIII).

In the year 1863, when TETENSwas here, about 500 men came to fight against the village.

In 1882 the destruction of the houses of Nggësár by the English took place (see Melekéiok); afterwards the place was rebuilt.

I still have to mention story 99 about the mangrove, the roots of which reached all the way to Ngatpang on the west side, and story 85, where Buk nr. IV is mentioned. In 1876 v. M. M. mentions a trader Kondon in Nggësár (Vol. 1 p. 150). The *galid* Madlë galíd is supposed to have c̄ome from Ngaregolóng. The eagle ray and the Tropical shearwater Puffinus-bird are said to be holy to him (KUB. V p. 24 a. 38). Therefore, the latter one, the *gogáio*, is often kept tame (see Ngardmau͡ p . 78, footnote 1). The *a bang*-fish (Mullus) is also dedicated to him and cannot be eaten.

Constitution of Nggësar.

bai l pelú (village house): Goldiáng*galíd* (village god): Mad lëgalíd

A. Gosobulngau͡, B. Bilekélĕk

klóbak (council): Ngaragoldiáng female council: *ar* Tógĕd mëás[208]

nr.:	*arúbak* (chiefs):	*blai* (house):	*bitang* (side):	*kleblil (clan):*	*ardil* (women)
I	Ngirakebóu	*a* Kebóu	I	*a* Kebóu	*a* Guóděl‘lăgád
II	Regësénǵěl	*a* Idúp[209]	II	Ngerebís	Direbís
III	*a* Umīg	*a* Iesngai͡	to II	*a* Iesngai͡	Dira iesngai͡
IV	Buk	Bangkúr	" I	*a* Iménǧěl	Dira iménegěl
V	Bagáp	*a* Iuelungūl	" I	Bitalpelú	Melík ra bítalpelú
VI	Rgësëbëgei͡	*a* Iebúkŭl	" II	*a* Iebúkŭl	Melík ra iebúkŭl
VII	*a* Ililau͡	Ngarametëgeráng	" II?	Ngarametëgeráng	Gotúet
VIII	*a* Rdebángěl	Ngedësuógěl	" I	to I	Ngesengës̈o
IX	*a* Regei͡ŭáng	*a* Derebei͡	" II	" III	Melík ra derebei͡
X	Mad ra skesúk	*a* Seksúk	" I	" IV	Melik ra skesúk

nr.:	*gáldĕbegĕl (*clubs):	*bai* (club house):	*táog* (channel):	*bitang* (side):
I ♂	Ngaramelís	C. Uldángĕs	Uldángĕs	Right
II ♂	Ngarabiteláol	D. Bairióbog +		
III ♂	Ngaramelgës̈teg	E. *a* Dok		
I ♀	Ngaragasegás			
II ♀	Ngarekeai͡			
III ♀	Ngaratelbūt			
I ♂	Ngarameríkl	F. Ngaremelulau͡	Ngaremelulau͡	Left
II ♂	Ngarauau͡	G. *a* Tap		
I ♀	Ngaratariuóng			
II ♀	Ngaragau͡			
III ♀	Ngarabóiĕs			

39. **Ngaráus.**

(KUB.: Ngaráus).

Description of the place: —When you continue walking the main path in Nggës̈ar, up where the rubak-bai are lying, then you slowly descend into a small valley where Ngaráus is situated. A small stream comes from a ravine that cuts into the mountain Nggësár. Here the rubak-bai *a* I1ú1k is situated, which in 1907 still had some nice figures at the gable, which I took with me. There was also a boat for the sick people in the house, as well as a wooden figure of *galíd* Mogoloú with a long penis (see section VI religion), which KUB. V p. 17 describes as the "Magolóy"? the god of the village. A stone path leads down to the flat land where 2 bai are situated under some palm trees, one north of the stream, the other *a* Malk, in the south. In 1907, both of them were new and without any particular decoration. Next to them were only a few houses. In the south is a dense mangrove belt.

Privilege: — Construction of coffins for Nggësar (see there).

History: — Story 98 about Ilabangelūl from blai nr. IV reports about the chopping up of the snake *mangerengér*, the form of galid Ngirate͡i, whose head remained in Ngaráus after it had been cut off, whereas the other pieces drifted to Ngrīl, Ngarbagéd, and Ngërupesáng, the places of *a* Ugélʻlëgalíd.

I heard the galid of the place is Dúkeram, who was already mentioned in Ngge͡iangël. KUB. mentions "Dúkuram" as the female god of Ngaráus? The relationship is not quite clear.

Constitution of Ngaráus.

bai l pelú (village house): *a* Ilúlk — *galíd* (god): Dúkeram

klóbak (council): Ngarailúlk — female council: *ar* Iebíl

nr.:	*arúbak* (chiefs):	*blai* (house):	*ardil* (women):
I	Desangáng	Meketí	*a* Rtúngg
II	*a* Ringáng	Mage͡i	Mangetúl
III	*a* Iegád	Ngaremádëngaráng	Gə̈bil iegád
IV	Garangás	*a* Ipelú[210]	Miráir
V	*a* Rebūg	Ngaramogësóng	Dira mëa͡i
VI	Bukringáng	*a* Derengás	Dilbukringáng
VII	Gad rë gelúi	Lukile͡i	Godësëpí
VIII	Kemrékel	Golivál	Dilkemerékl
IX	*a* Ugél	*a* Itelbóng	Gə̈bil
X	Tuvúied	Metúkër	Diltuvúied

nr.:	*gálděbegěl* (club):	*bai* (club house):	*táog* (channel):	*bitang* (side):
I ♂	Ngarasebúies	*a* Ilúlk	Ilúlk	Right
II ♂	Ngaramekebúd	Malk	Málk	Left
I ♀	Ngaradím			
II ♀	Ngaratúmetum			

40. **Ngarakesóu.**

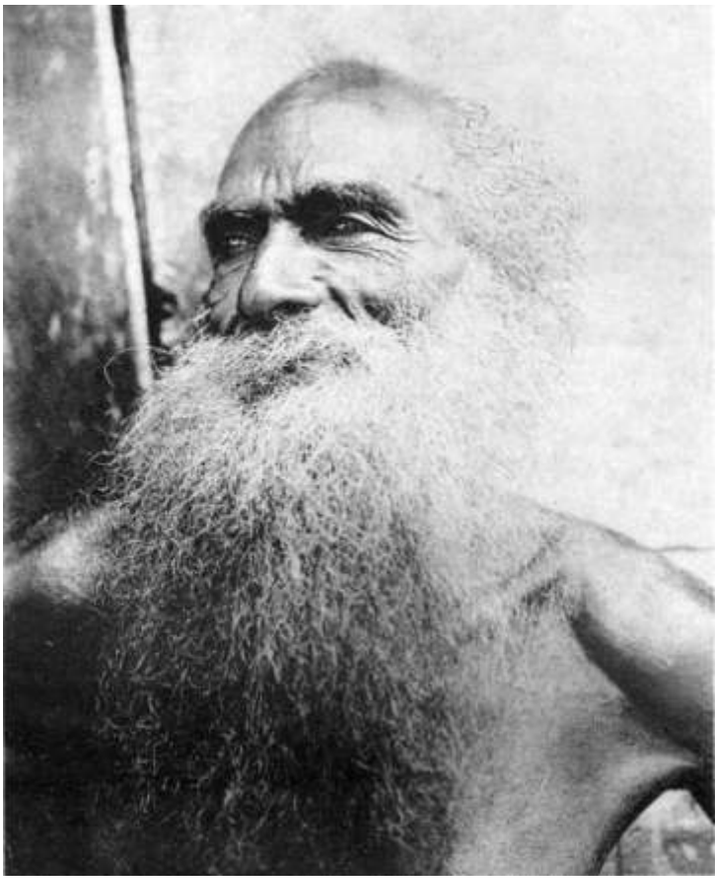
(KUB. Ngarakosóu).

South of Nggësár, near point Tap re ngësáng, a small place with only a few houses. Some of the names for the title-holding women are the same as in Nggësár. KUB. mentions as god *a* Ugél galid with a question mark, as well as a female god Toylogorúr.

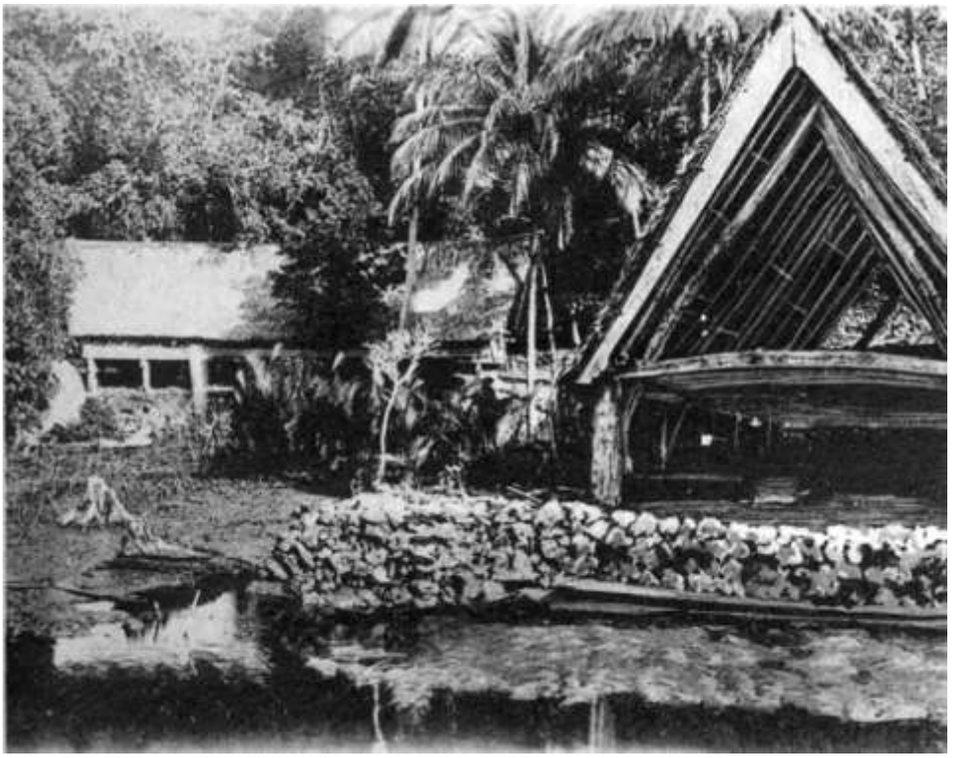
Industry: — Pottery (KUB. VIII p. 199).

//Krämer, Palau, Vol. 2, Plate 8//

District Ngatĕlngál



1. Ngirtemeĩ from Nggëssár.



2. Bai a Dok and boat-house in Nggëssár.



3. Bai Debi, boat-house, bai Besós, bl. nr. I in Ngarsúl.



4. Bai Gongëpëádël in Ngarsál.

Constitution.

bai l pelú (village house): *a* Ilapelú

galíd (god): *a* Ugélʻlëgalíd

klóbak (council): Ngara ilapelú

female council: *ar* Guódělʻlagád

nr.:	*arúbak* (chiefs):	*blai* (house):	*bitang*	*kleblīl* (clan):	*ardil* (women):
I	Ngirageruáng	Geruáng +	II	Geruáng *(rub.* VII)	
II	*a* Usákl	Ngúes +	I	Ngúes (" V)	
III	Ketīt	*a* Ilemau̯ +	I	Reguták (" ?)	
IV	Rěgělʻlūl	Ngénget +	II	Ius (" VI)	
V	Gemeás	*a* Ibóděl +	I		
VI	Rurekóděl	Ngertūg	I		
VII	Mad ra ngtūl	Ngergeáng	II		

Further *blai: a* Ugélngél, Ngeremegeséngěl, Ngerukuám.

gálděbegěl (club):	*bai* (club house):	*táog* (channel):	*bitang* (side):
Ngarasénges	Gelkëam	Gelkëam	Right
Ngaratěmakái	Ngarebabul	Ngarebabul	Left

41. **Ngarengasáng.**

(KUB. Ngarangasáng.)

Description of the place: —lies north of Ngarsúl, but in the east of the river. The entrance to the *táog* is situated between the two points Taprengësáng and Ngatgúiěl (plan 3 φ 27').

The path winds from the boathouse up to the summit (ca. 30 m) where the deserted place of the rubak-bai Ngarekīl is situated, which in 1907 was in ruins. From here you have a nice view to the west into the valley of the river Ngardórok.

Industry: — pottery.

Privilege: — dance of the women at funerals (see KUB. III p. 11).

History: —the people of this place settled first in Ngatangga̯u on Pelíliou, then they moved here (see story 160 of Kesebŏkú ra Dengasík). They are supposed to have come from the island Dengasík in the east.

Story 161 reports about the courageous spear thrower Sesengés who was from here.

But most remarkable is story 100. The people it tells us about come from here; they gained eternal youth and lost it again. The footprint of the daughter can still be seen at the bathing pond Ngaregókl.

KUB. mentions *a* Ugérʻrërák as the *galíd* (see Goréŏr); Dórom kerīk as the goddess (see female council of Ngarevíkl). I heard that *galíd a* Guóděl from Pelíliou is venerated here.

Constitution of Ngarengasáng.

bai l pelú (village house): Ngarekīl *galíd* (god): *a* Guóděl

klóbak (council): Ngarekīl female council ?

nr.:	*arubak* (chiefs):	*blai* (house):	*bitang*(side):	*kleblīl* (clan):	*ardil* (women):
I	Ngiragoirémŏg	Goirémŏg	I	Goirémŏg	Guódělʿlagád
II	Ngiratolúk	Toluk	II	Toluk	Bagekldíl
III	Ngiraremóiog	Remóiog	to I	Remóiog	Diraremóiog
IV	*a* Iegád	*a* Bitaltáog	" II	Klemedáol	Moeád
V	*a* Mibúk	*a* Ibáb	" I	*a* Ibab	Dilmibúk
VI	*a* Ugél díkĕs	Ngaremerdél	" II	Merdél	Dibugedíkĕs
VII	Mad ra ilíud	*a* Gebáiĕd	" I	Gebáiĕd	Diragebáiĕd
VIII	Mategeiau͡[211]	Ngaremókĕt	" I	to II	Dila mategeiau͡
IX	Madremelsóged	Ngaremelsóged	" II	" II	Dira melsóged
X	*a* Sngórog	Geisau͡	" II	" II	Dilageisau͡

nr.:	*gálděbegěl* (club):	*bai* (club house):	*táog* (channel):	*bitang* (side):
I ♂	Ngarapngákl	*a* Míkĕd	*a* Míkĕd	right
I ♀	Ngaragotelóug			
I ♂	Ngaragoetál	*a* Meráděl	*a* Meráděl	left
I ♀	Ngarabiteláol			

The deserted villages of Goldiáis.

42. ***a* Ibút** + north of Ngarengasáng.

43. **Ngămíngĕl** +, north of Ngarengasáng. Just before Nggësár, the mountains come close to the sea. There lies a small valley, overlooked by the mountain Gĕděsír a Ngaragáem "Their Stone Path From Ngaragáem", a men 's club , which once built the road in the village that has now disappeared . The destruction of the village by 4 people from Goréŏr is depicted on the gable front of the rubak -bai Gosobulngau͡ in Melekéiok.

44. **Ngardiól** + between Kerdẽu and Ngarengasáng.

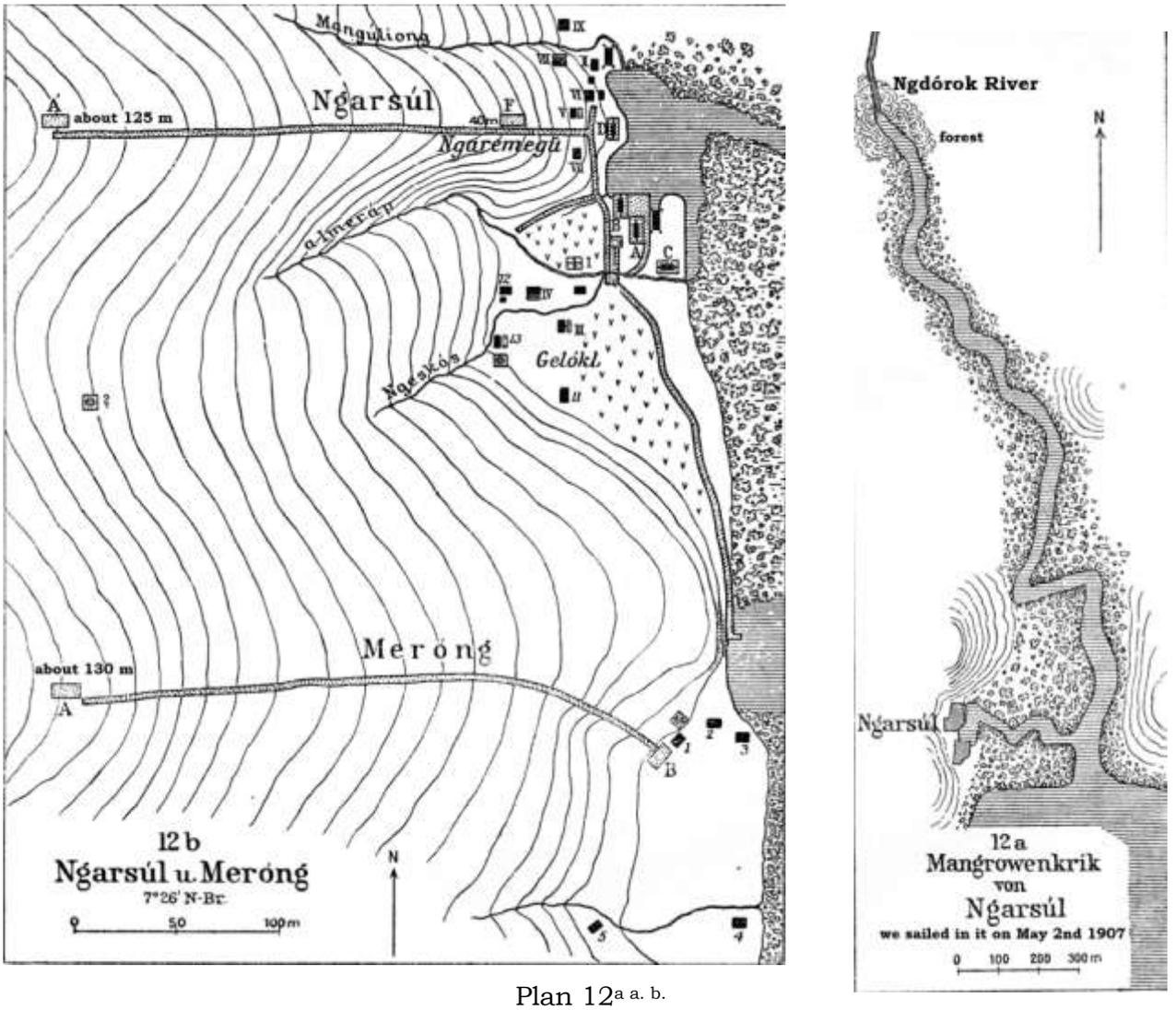
The villages of Bung l kelau͡ .

45. **Ngarsúl**

(KUB. Ngorsúl).

In former times, a big place, which enclosed several villages as *bung l kelau͡* "Flowers of the Ironwood Tree". Still today the young men of the village have this name.

Description of the place (Plan 12[b]): Ngarsúl, before called Dmágel, lies hidden in the mangroves, next to the mouth of the river Ngardórok or Ngdórok, which has its source in the north behind Melekéiok (see Vol. 1 p. 240). If you come from Melekéiok, that is from the north, around the stony point Taprengësáng, around the nearby tip of mangroves Pkul a ngatgúiël, then, always going along the



Plan 12[a a. b.]

mangroves towards the west, you reach the rocky point Ngurugúiël (resting-place of Merúpélau, KUB. V p. 61; see story 14). This is the southern tip of the eastern wall of the mountain ridge formed by the Ngardórorok River. In the west of the latter mentioned point, the mangroves start again and soon you can findin them the entrance to the channel, *táog rdórok*[212]. You have to follow this one at high tide for about 3 km always in-between the mangroves until you reach a stream, which comes from the

Ngardók Lake (Plan 12[a]). A now deserted place at the mouth of the stream is said to have been called Ngardórok. On the western side of the mouth of the channel a smaller channel forks off, which, just like the main channel, winds in a western direction through the mangroves and reaches the foot of the mountain where in former times Dmagĕl was situated. There at the foot of the mountain lies blai D Gonëgpëádél (plate 8[4]). High above, on the slope also runs a stone path coming from the north. Here on the slope and down at the water, where the stream Mangúliong flows there were still 7 houses in 1910. Among them *bl.* VII *a* Gerëóng, built high on the hill; a long water pipe, made of bamboo, was leading from the upper bed of the stream there. In the south, a stone path leads to the stone terraces, which border the basin of the harbor towards the south (plate 8[3]). There lies bai B Besós and on its southeastern corner the recent rubak-bai A. Dmágel where on the *ilíud*-pavement stands a stone chair-back with a stone face on it. It comes from Merόng. In the east, built directly on the ground, is the boat-house, and in the south of it the *kldókbai* C. Debí. All this together forms the part of the village called Ngaremegú. Just above bai D. an old stone road forks off from the before-mentioned stone path, leading uphill in a western direction; it mounts steeply over the nose of the mountain, leading to the west. In former times, bai F. Ngartógĕd was situated there at a height of about 40 m. The foundations still indicate the place. The path continues through a forest to the ridge of the mountain, until, $^1/_4$ of a kilometer from the starting point, you reach in 125 m height place A', where bai raidmágĕl stood, the former rubak-bai. The former mountain stronghold Dmágĕl is deserted. Below on the coast and in the valley lies today's Ngarsúl, with the *bital pelú* Ngaremegú and Gelókl. On the northern and southern flank of the mountain ridge of Dmagĕl some streams come down that can become roaring whitewaters after heavy rains, as can be inferred from the basalt blocks in the southern bed. The northern bed of the Mangúliong is wide and jagged. The southern water current *a* Imeráp, which forms the border between the northern Ngaremegú and the southern Gelókl, irrigates a taro patch situated in the swampy triangular flatland. It has a length of 100 m and a width of 50 m. Several houses, among them the house of the priest, nr. I, are located there along a small side stream, called Ngeskós. It comes from the hills in the southwest; at their foot at *blai* 13 is the women's bathing place. In-between taro patches a stone path leads from the rubak-bai to the south, to the foot of the hills; the further in the south they are the closer they come to the water. After 200 m of road you reach the landing place, from where a view over the lagoon and the sea opens up. Here on the rocky point ends the stone path. A few steps further south, on the other side of the sheer rocks, around which you can only go with difficulty, the mangroves start again, which accompanied the way from the north. Some poor looking *blai* are situated on a small piece of flat land. Once the formerly important place **Merόng** was situated here. At the foot of the receding mountain, next to the taro patches, is the stone foundation of *bai* B Gosiáol, from where a stone path leads up the hill to bai Merόng, the long decayed *bai l pelú* ARióbŏg, which, similar to Ngarsúl-Dmágĕl, lies in an altitude of 130 m. In former times, there was a chair back *(ptangg)* with

a face on it. This stone is now at the rubak-bai in Ngarsúl. From the summit a trail leads over to Dmágĕl, thus these two villages, situated so high up, once had a direct connection. A bathing place is said to have been halfway up the slope of the mountain.[213] If you climb from the upper Merόng further up, you reach the about 185 m high Ngarsúl Mountain (see Vol. 1 p. 238, Figure 43). On its summit there is only a small space of a few square meters. A few meters below the summit, in a small hollow, is a rock as big as a man. In 1910, the remnants of a hut were next to it, in which rub. *a* Rdiál was looking for the galid of the place. In 1910, there were still 5 *blai*, two of them a little bit separated next to a stream, which flows into the mangroves.

History: — The grassland Ngădăsákĕr is said to be to located near Ngarsúl (s. distr. V nr. 34), where Magád, the sister of Iegád re ngél, lived. She created together with him both sexes of the human beings, as told in story 7. The area of Ngarsúl, thus, leads back in to the oldest history.

Ngarsúl is a child of *a* Guáp (story 2) and of poverty (story 3).

a Răklai̯ constantly attacked Bung l kela͡u and the main villages were conquered twice. Once the inhabitants went to Ngarebagédasa͡u on Goréŏr and twice to the grassland Desekél near Ngarbagéd (distr. VIII), where also a rub. nr. I Rióbog is mentioned (compare the rubak-bai of Merόng).

In 1883, KUB. II p. 136 writes: "it was deserted within the last 10 years, because Korryor clubbed the high chief to death, and the inhabitants, weak in numbers, did not want to remain at the remote border post. They moved over to Ngarangasang and founded a new home."

This correlates with what I learned, that *a* Ibĕdul of Goréŏr destroyed the place in about 1875. Club nr. III Ngaratĕkángĕl had its first fight when they went "fishing" *(blogodókl)* for the first time and captured a head. Later on, the inhabitants returned to their place.

Concerning galid **Ngira meredáng** I heard the following: He was also called Góbak lë galíd and lived in blai Ngaremegú in Dmágĕl, his galid house, as the house galid. But as he sought greater power and people tried to kill him. At night they came with torches and, with an *ulóiog*-spear, they speared his son Gad ra pup[214] in the hand[215]. Then the old man fled with his son to the ked of Ngardelúngg, which lies between Ngarsúl and Ngátpang. From here they hiked to the resting place Ngarbád lmángĕl near Ngátpang. Here the boy got thirsty. They looked for water, but could not find any. Thus, Ngira meredáng stomped against the ground and soon enough water came out of the hole, the spring Ngebúiet. But also

The son, who had his favorite pet, *këtát, (coconut crab)* the Birgus-crab with him, also got hungry. The father advised him to eat the crab, which the boy finally did. Since then only blai nr. I Ngaremegú in Ngarsúl is permitted to eat this crab. Then both of them went to Ngátpang (see there in Ngardma͡u). The father asked: "do we want to stay here?" — The son replied: "no, from here I cannot see the mountain of Ngarsúl." — Thus they continued to Ngaramlungúi where they saw from *a* Gatiroír the Rois r súl, and from there they continued to Ngardma͡u. Here they they felt comfortable and stayed. One day, they received a message that a sickness had broken out in Ngarsúl, and many people had died because of it. A man called Godíu rengós[216] had made a divination and had found out that the disaster was connected with the expulsion of Ngira meredáng . Therefore, they sent an emissary with money to Ngardma͡u, in order to bring him back. Thereupon, the galid gave them some advice regarding how they could end the epidemic, but he himself did not leave Ngardma͡u. Soon afterwards, Godíu rengós died in Ngarsúl and seven other Góbak remegú came and took the title, but all of them died one after the other. Then the galid possessed Ngira meltél, rubak nr. I Bagés from *a* Ulimáng, who came running to Ngarsúland took the federation Ngarakamaírs from Ngarsúlto *a* Imelīk, in order to bring the woman Gëtiráel from Galëgúi to Ngarsúl, because Ngiramerědáng loved her very much. Then Ngira meltél revealed himself as Gobaklëgalíd and the people from Ngarsúl gave him power over their place; from then on all was well.

I still have to mention that in former times in Ngarsúl as well as in Ngátpang and Ngardma͡ u galid-women were called Mlage͡i, as it is known from Gólei and Ngabiúl. KUB. V p. 32 rightly points out that Ngirameredáng comes from Medege͡ipélau. Further, the following is mentioned in his report concerning these events: "When the inhabitants of Ngarsul had killed the priest of the god Kwódol (Guóděl Kr.), this one fled enraged to Ngardma͡u, to the land Ngatpúyok, where he took the place of a chief. The high priest was called Sagaltpúyok, who often equaled Iramerda (Ngira meredáng Kr.). The father of Iramerdá and of Kadj er bub (Gad ra pup Kr.) is said to have been Augél le Galit." — So far KUBARY. KUB. I p. 24 mentions Góbak aramogou as priest *(kěróng)* of the god, thus meaning rub. nr. I Góbak re megú, who was the high priest just like in all the villages that belonged to Medege͡ipélau.

Constitution of Ngarsúl .

bail pelú (village house): A. Dmágěl or Bai raidmágěl *galíd* (god): Ngira meredáng

klóbak (council): Ngaradmágěl female council: *ar* Ibíl

nr.:	*arúbak* (chiefs):	*blai* (house):	*Bitang*(side):	*kleblīl* (clan):	*ardil* (women):
I	Góbak remegú	Ngaremegú	I	Ngáremegú	Gëbíl
II	*a* Ksa͡u	*a* Iegúr	II	*a* Iús	Bilseksa͡u
III	*a* Rĕgĕtúkĕr	*a* Ipelʻlú	to I	*a* Iús	Diregetúkĕr
IV	*a* Rekerëáng	*a* Imëóng	" I	*a* Moa͡i[217]	Direkerëáng
V	*a* Rmdágĕl	Kauderáiël	" II	*a* Ităog	Diremdágĕl
VI	*a* Segemlóng	Gongëlútël	" I	*a* Deremáng	Dilsegemlóng
VII	*a* Rekeŭís	*a* Gerëóng	" I	to I	Dirʻrekeuís
VIII	*a* Bíd[218]	Meketí +	" I	to III	Dilebíd
IX	*a* Regemīg	*a* Ultilóng +	" II	to II	Diregemīg
X	Gupeda͡i	to VII		to IV	Dilegupeda͡i

Further *blai:* 11. Ngurutega͡i. 12. Telila͡i. 13. Ngeskós.

nr.:	*gálděbegĕl* (club):	*bai* (club house):	*táog* (channel):	*bitang* (side):
I ♂	Ngarasoilëkí	B. Besós	Debí	Right
II	Ngaratúmetum	C. Debí		
I ♀	Ngarameríkl			
I ♂	Ngaratepëkpúk	D. Gongëpëáděl	Gongëpëáděl	Left
II	Ngararús	E. Debangiól +		
I ♀	Ngaragedidīg			
II	Ngarabiteláol			

F. Ngartóged + (s. above).

46. **Merόng.**

The name means "famous".

Description of the place: see Ngarsúl . The places for the former bai A. *bai l pelú* Rióbŏg and B. Gosiáol are indicated in Plan 12 [b].

History: — Destruction of Ngasuás see there; further see story 101 about Rekemís and Rekebés.

In 1910 there were still 5 *blai* standing:

1. Tiaráelblai.
2. Góngoviklpúp.
3. Lulk.
4. Gëtëgea͡iep.
5. *a* Urétĕg.

Concerning the constitution I could not learn anything more detailed. From the song in story 227 we find out that rub. nr. I was called Ngireklsóng. The council seems to have been called Ngaramerón̆g.

Deserted Villages of Bung l kelau͡.

47. **Kerdëu** +,situated north of Ngarsúl at the foot of the mountain Bítalkéd. A mountain with the same name is in Ngaregolóng (see p. 10).
48. **Ngardórŏk** +, situated at the mouth of the river in the big channel *táog r dórok.* Its rubak-bai Galdéng is mentioned in story 208.
49. **Ngádvad** +,situated at Ngardiól, see story 82.
50. **Bitang** +, situated south of Merón̆g; only 2 *blai* are still there
51. **Ngarebekál** +,situated above the rock Madalaī, south of Merón̆g.
52. **Ngaregemerákl** +,next to point Pkul a bangikói; in 1910 a newly built house stood here on a rock on the beach next to the point.
53. **Ngaragëbúkl** +,formerly situated on the northern part of the bay of Nggasagáng. Place of Milad and of Terkélel. Right next to it Ngaramagarákl, because the nut of the 7 galíd was hung there on a hook *(tagarákl)* (see story 19).
54. **Ngasuás** +, near the southern border of the district, next to Nggasagáng where it formerly belonged to. But one day, Merón̆g attacked the village from the water as well as from land, chased away the men, and killed the women in the village. Thus, it came to Ngarsúl and was depopulated *(log* on the front gable of the bai Gongelútĕl in Goikúl). People from Ngasuás had burned at a post a group of female travelers from Merón̆g.

District V. Ngaramlungúi.

WILS.: Aramalorgoo, CHEYNE: Aramanewie, SEMP.: Armlimui, KUB.: Aremolunguy, v.M.M.: Naramelungui.

The number of inhabitants is not known, it seems to be included into Ngardmau͡, distr. III.

Numberof villages: 8, deserted 26.

klóul pelú (main village): *a* Imeúngs.

rubukúl (its chief): Ngirturón̆g.

armeau͡ (people): Kerengilʻliánged.

galíd (god): Ugér ë rák.

If nobody is there to take over the title Ngirturón̆g, then they turn to family nr. II in Goréŏr (see there) or to Ngaregól on Pelíliou (see history of *a* Imeúngs).

There are no **political groups** in Ngaramlungúi. But the small district Ngátpang is affiliated, similar to Ngivál at Melekéiok.

Description of the Land:

South of the Goirúl mountain chain, which reaches all the way to the basin of Ngátpang and in the east to

about the middle of the island (border see p. 86 at Babldáob geography). This part of the landscape of the west coast reaches all the way down to the bay of Gámliangĕl in the district *a* Imelīk

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has been depicted as especially mountainous. South of point Pkulagalíd (or from the southern part of the double-point, called Debúsŏg gurúr) lies the Ngaramásag-Bay, which is bordered in the south by the small island Ngamólei. Here, the people of Ugélkekla͡u took a rest (story 8) and it is also mentioned at Boi (story 11). The neighboring point Pkulabád borders it. Then follows a coast going straight from north to south, with a small mangrove- and a rock-point, until you reach the entrance Ngaluóng, which is on both sides bordered by low, layered rocks, just like a door. This is the door of *a* Imeúngs. In the south the mangroves jut out very wide, forming the mangrove point Pkul ngrīl. A shortcut channel *(galípĕl)* offers easy access by boat through the water-forest. In the south the mangroves reach all the way to the entrance of Ngaremeténgĕl, which is marked on the reef by the rock Gasa͡u with its hole. Further south the mountains come all the way to the water, forming the northern door to Ngátpang, already mentioned above. The great entrance in the reef on the west side is opposite of this side of the coast, south of Pkul ngrīl. It is called Toágĕl mlungúi, "the only good passage through the western reef[219]. In order to go through, you keep the Agatiroir-mountain in rw. 107° (mw. ESE $^{3}/_{4}$ E); see view B of D. Adm. Krt. nr. 180 (Tit. XI nr. 401)." The double-mountain of Ngaramlungúi, called Rois mlungúi, consisting of the eastern *a* Gatiroír, 195 m high, and the western, lower Ngáruak (see Vol. I p. 231), dominates the entire landscape. On the eastern side of Gatiroír is the place of the former village Roispelú and the ravine *a* Ibaberóng. The view from up there to the south is especially beautiful, over the entire southern part of Babldáob, Goréŏr and the Gogeál, as shown in Figure 30 in Vol. 1 p. 226. From here you can also see the hilly landscape at its foot, which stretches between the mountain and the entrance into the inland water. Next to the entrance strait you can see the rock-hill Sisngabáng, from where you have an especially nice view over it [the entrance strait], as Figure 35 shows (see also Vol. 1 p. 225 a. 231). In the north of the double mountain the landscape is also hilly. There the 75 m high ked-mountain *a* Iduderóng (see Figure 42 in Vol. 1 p. 236) offers a view all the way to the Goriúl-mountain chain, the range mounting from west to east with its small cylindrical elevations as it is characteristic of a volcanic landscape. Bay Ngaramásăg lies especially beautiful in front of the visitor, as already mentioned in district III. A double-hunched hill is there right next to the waterfront, forming a small tip of land denting the curve of the coastline somewhat. Right in the south of *a* Iduderóng lies *a* Gatiroír, right in the north of point Pkul a galíd. The direction of the forest-mountain Ngaramagaróáng is 40°. The mountain *a* Ibárs is 53°, behind lies the valley of Gobagád, where the river flowing into Taog ra másag is supposed to have its source. Further bearings from here: wood-mountain Ngadasákĕr 71°, Rois r ngkebedūl 135°, Golúměl argeisép 147°, Gometógĕl near Melekéiok 125°, Rois r súl 152°, *a*

Ibaberóng (pass at Roispelú) 156°. The eastern part of the district and the step-mountains were already mentioned in Vol. 1 p.166 and p. 238. I still want to remind the reader that the formation of the grassland with its steps at the northern foot of the double-mountain of *a* Uluáng is especially beautiful. Worth mentioning are also the three forest-mountains east of *a* Imeúngs, next to the rivers that flow into the Klóul táog of the Ngátpang-Bay. They are also mentioned at Ngarameskáng (see Vol. 1 p. 166). The three mountains are called Ngatkokói, Rois bakai͡[220], and Ngëángël. I suspect that lava columns are standing there.

History see *a* Imeúngs.

1.***a*** **Imeúngs** (plate 9).

MCCLUER: Emewngs, SEMP.: Emungs, KUB.: Aymyungs.

with the three secondary places *a* Ulegetóng, *a* Nglabáng, and Ngërutegei͡.

The people, *ar* Geimeúngs, are considered to be rough. There is no *bital pelú.*

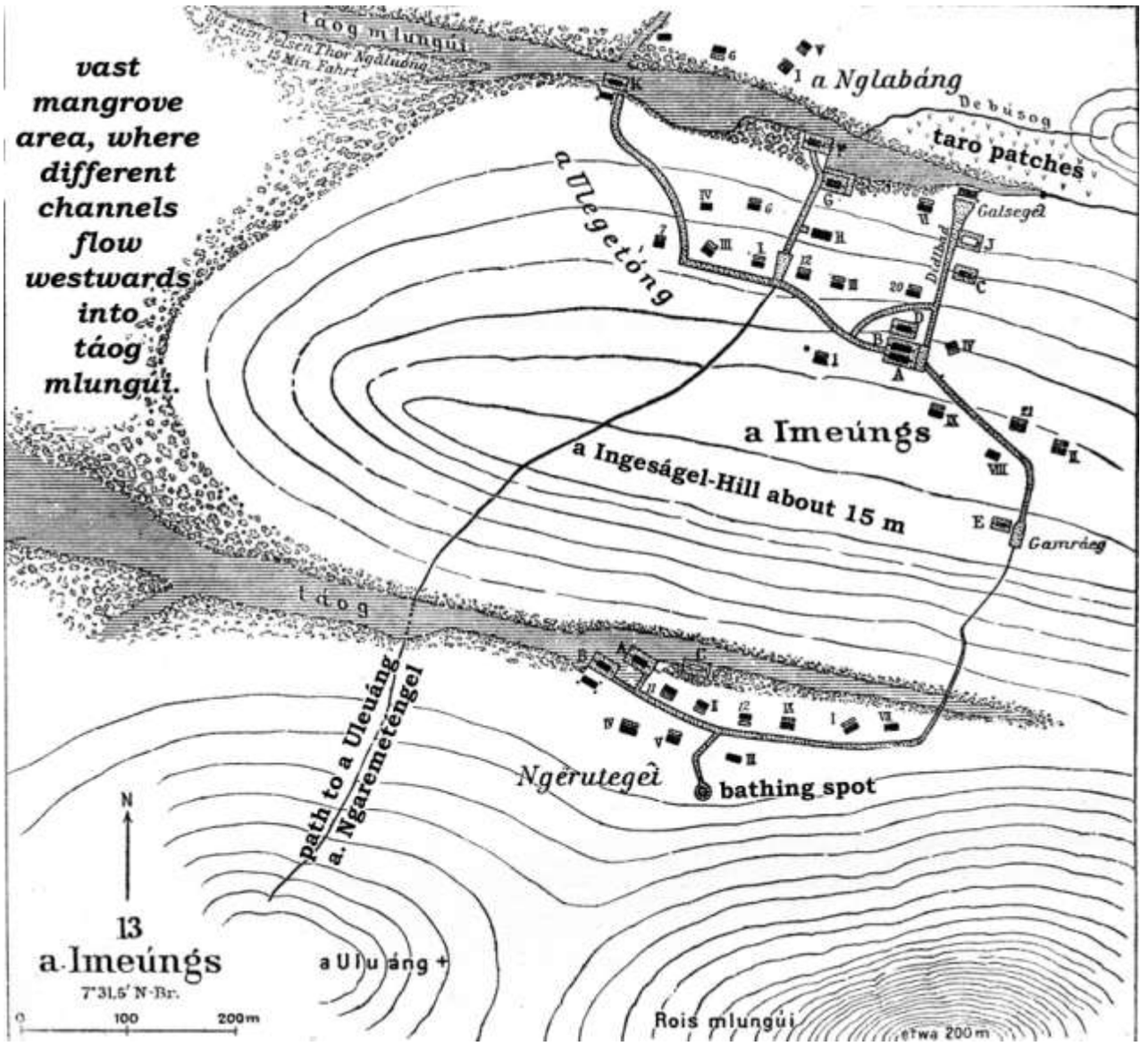
Description of the place (see plan 13): The long Táog mlungúi, whose door Ngaluóng was just mentioned before, connects the open water with the village. Going with a relative current you can cross it punting in a quarter of an hour, therefore its length can be estimated to be about $1^1/_2$km. Within the southern doorpost lies *bai l dort* Ngaluóng, similar to the exit of Ngabúkěd the fishermen's bai *a* Urúng.

Towards the village the mangrove-wood gets wider, criss-crossed by numerous channels, until it forks into two main arms, which are separated by the hill *a* Ingeságël. The northern arm leads to the main landing place in *a* Ulegetóng, which lies on the southern side of the arm, whereas on its northern side the village *a* Nglabáng is situated, which is nearly deserted today. The southern arm leads to the place Ngërutegei͡, which is completely separated from the actual *a* Imeúngs by the before-mentioned hill.

On the southern side of the northern channel are three landing places. The first at bai K, *a* Ulegetóng, which was in ruins in 1907. A boathouse stood next to it in the south. The stone pavement protrudes into the water that widens like a lake all the way to the second bai F. *a* Melénegël. There the channel is narrow again, and here I still saw the remains of a water pipe, which was coming from the northern shore. It is mentioned in chant 207. The stone pavement is also built into the water so that the access to the third landing place Galsegei͡, with its boathouse and the ruins of Bai J is rather narrow.

From each of these three landing places a stone path leads to the south, and all three meet the mounting main stone path, going from west to east. On its southern side, in the bushes of the slope of the hill, the actual *blai* nr. 1 *a* Klang is situated. Its ornamental decorations are also mentioned in part. VII. But on its eastern end, at a height of about 10 m, where it meets the 3rd stone-

path, there stand the village houses Gorúkei, in the middle of the actual *a* Iméungs. In the south A. Gosobulngau and next to it in the north B. Bilekélĕk (plate 9[1]). Further north and quite nearby, but a little bit lower is bai D Bungaruau (see also story 207) and further north, on the east side of the road coming from the third landing place, is Bai C. Ngërulegau, next to the above-mentioned bai J of Galsegei.



Plan 13.

Two bai on the east side of the middle path are similarly situated. Next to Melengĕl is bai G. Blissang, the place of our residence, and further in the south only 50 m away bai *kldók* H. Bálang. Where the stone path Didlbad meets the pavement of the rubak-bai it widens quite a bit and mounts up among tall trees.

From the southeastern corner of the stone square of the village bai a stone path leads up the hill in a southeastern direction, then to the south. On the corner *bl.* II

Ngĕrturóng is located, where an asylum-stone, as high as a seat, is standing. It is called *ií re* Ngĕrturóng (Figure in part VI, law). On the summit, the stone path ends with a *tebedál*-stone pavement, a big stone square, the *ptelúl a gáng* Gamráeg. From here you have a spectacular view over the mountain range of Roismlungúi, which is separated from the spectator by a valley in which Ngërutegei͡ is situated. Its green slopes look grandiose, even though the eastern *a* Gatiroír is only 195 m high and the western Ngáruak a mere 180 m. On the western trailhead Gamráeg lies bai E. Diberdí at a wonderful spot. From here you descend in a few minutes south, down to the village part Ngërutegei͡, which is situated at the southern side of the before-mentioned southern arm Táog mlungúi, and which consists more or less of one stone path. Only in the south a stone path forks from the middle down to the bathing pond. On its western end is an imposingly constructed stone square, connected by branches with the main road where the village-house A. *a* Ibangelei͡ lies. Next to it, in the west, is bai B. *a* Ibúngĕl lëgáng, together with a boathouse, both are lying at the *táog* with the same name. Separated in the east, also situated on the waterfront, was bai C. Mels. Now only its stone foundation is still there.

As already mentioned before, the third village part *a* Nglabáng lies in the north of the northern arm. Only three houses were still standing there, as well as the remains of a bai. This place seems to always have been rather insignificant. Just a few steps in the east the stream Debúsóg flows into the *táog*. This rivulet waters the taro patches Gësmóng, which you reach from Galsegei͡ crossing a wooden bridge. The fields are well organized and nicely decorated with hibiscus-roses and other decorative bushes, as well as surrounded by breadfruit and palm trees.

The setting of *a* Imeúngs, especially the lower part on the waterfront, gives the impression of being recent, as the roads are less impressive and tall trees are missing. It is also said that, in former times, the village was situated further east on the hill *a* Ingeságĕl which is today only recognizable by its numerous steps. Often there are 4 on top of each other, which give the impression of the wall of a fortress.

The step formation, on which only *ked* grows, stretches all along the northern foot of the Roismlungúi. It shows a very exemplary form further in the west, on the step mountain of *a* Uluáng (Figure 34). In the west, passing this mountain, a footpath leads from *a* Imeungs to Ngarameténgĕl. It starts in the village part Ulegetóng, crosses the hill Ingeságĕl and fords the southern channel.

Privilege: catches and sells dugong (KUB. VIII p. 176), gets bai-girls from Melekeiók (see there), exchange with Ngarekeai͡ (KUB. II p. 123).

History: In the old stories it is well known because of the woman Milad, who was killed during the great flood on the high mountain. Her good son *a* Imeúngs

was turned into stone here. But this stone[221] was given to Ngelʻlau̯ in Ngivál (see there), because they, together with *a* Ulimáng had helped the people of Imeúngs to destroy their oppressor *a* Uluáng. The club Ngaragoududí from *a* Imëúngs was also destroyed in Ngivál, but not as KUB. II p. 98 thinks, because they had burnt a visit of beautiful women from Melekéiok, but because of the revenge of Dir 'rungūlbaiof Ngarekeai̯ (see story 207). This place was considered to be a sister of Mílad; therefore,dispute and quarrels happened frequently between both of them. In fact, they had more disputes with Melekéiok, therefore they tried to achieve an agreement (see story of distr. IV). Story 112 tells how *a* Imeúngs was attacked by Melekéiok, but its inhabitants were saved by the people from Goréðr, who were called to help by a fire on *a* Gatiroír (ca. 1780). Thus it became more and more dependent on Goréðr. There was a federation with Goréðr and Ngarekeai̯ to fight Ngatělngál, to which also Mangalʻláng in distr. I belonged (see there). Ngabúkěd sided with Melekéiok, whereas usually *a* Irai̯ seems not to have taken part in the fight. When Wilson started his friendship with Goréðr in 1783, he was also brought to the ally Ngaramlungúi, which is mentioned in Vol. 1 p. 114 a. 115. During my presence a son of *a* Ibědul was Ngirturóng of *a* Imeúngs (see *blai* nr. II).

The strong dependency on Goréðr is also expressed by using the same galid, the village-god *a* Ugérërák and in *a* Ibědul of *a* Ulegetóng.

Some of the Ngáruangěl-people also came into blai nr. III Ngarutelegei̯ (see story 20).

Constitution of *a* Imeúngs.

bai l pelú (village house): Gorúkei or *a* Imëóng A. Gosobulngau̯

galíd (god): *a* Ugérërák B. Bilekélěk

klóbak (council): Ngaraimëóng female council: *ar* Bug[222] lëgulóng

nr.:	*arúbak* (chiefs):	*blai* (house):	*bitang* (side):	*ardil* (women):
I	Ngirakláng	*a* Kláng	I sëgëlēî	Dirakláng
II	**Ngirturóng**	Ngĕrturóng[223]	II friends	Dirangerturóng
III	Ngirutelegei̯	Ngarutelegei̯	I	Dirutelegei̯
IV	Ngirasipóng	Sipóng	II "	Dirasipóng
V	*a* Jegád	Gëdúkl +	I	Diragëdúkl
VI	Regëtitëróng	*a* Jtëróng	II "	Diraitëróng
VII	*a* Ulebëdūl	Sumáng +	I	Diras umáng
VIII	Mangesebūg	*a* Ugĕsbai̯	II "	Diraúgĕsbai
IX	Galíd	Ngarungëláng	I	Dirungëláng
X	Dingeliús ra kláng	*a* Tmëlḙu +	II "	

blai nr. II has the overall control; nr. VII and X in *a* Nglabáng. Nr. X is *kĕmèdángel*(messenger) for I; nr. II for *bitang* II. Sogosóp is considered the main *keblīl* (clan). The smaller ones named themselves after the first five *blai.*

nr.:	*uriúl rúbak*	*blai* (house):	*bitang*
11	Dingeliús ar ngirturóng	(Goiláng in Ngërutegei͡)	to II
12	Gotáoĕr	Gáramang	" I
13	*a* Ju	(Merés in Ngarameténgĕl)	" II
14	Gádlbai	(Dórt in Ngërutegei͡)	" I
15	Gotú	(Mogoáng in Ngaremeténgĕl)	" II
16	*a* Lʻlau͡	*(a* Igëráng in *a* Nglabáng)	" I
17	*a* Rimíreg	Ngabei͡ +	"I
18	*a* Regeiríkl	*a* Duáp +	" I
19	*a* Ugérderár[224]	(Ngarumesemóng in Ngërutegei͡)	" II
20	Gedelengód	Gobekëbóng	"I

nr.:	*gálděbe gĕl* (club):	*bai* (club house):	*táog* (channel):	*bitang* (side):
I ♂	Ngaratĕmăkái	C. Ngërulegau͡	Galsëgei͡	right
II ♂	Ngaragotílĕg	D. Bungaruau͡		
III ♂	Ngarabersóiŏg	E. Diberdí		
I ♀	Ngaragamaióng			
II ♀	Ngaramalekaurád			
III ♀	Ngaragolegë̇sĕg			
I ♂	Ngaraiús	F. *a* Meléngĕl	*a* Meléngĕl	left
II ♂	Ngarabelós	G. *a* Blíssang		
III ♂	Ngaratepelík	H. Bálang		
I ♀	Ngarakokerdí			
II ♀	Ngaramesíkt			
III ♀	Ngaramegerúr			

2. ***a*** **Ulegetóng**

(KUB.: Aulugotóng) W. part of the village, on the *táog* Ulegetóng, where the remnants of bai K are situated on the waterfront; in the west of the middle path (see above).

KUB. V p. 18, mentions Aybadúl as galid, thus the same name as the head of Goréŏr; the female one is Kobíl[225] Mesagál.

klóbak (council): Ngaramangalʻláng *bai l pelú* (village house): *a* Ulegetóng.

nr.:	*arúbak* (chief):	*blai* (house):
I	Bedúl ra telau͡	Melilt
II	Bedúl ra delkú	Bingdóng +
III	Bedúl ralbóng	*a* Lbóng
IV	Bedúl rabárs	*a* Bárs
V	*a* Rdeságĕl	*a* Duáp +

There are two more *blai:* 6. Ibut and 7. Gëtebóng.

3. *a* Nglabáng

(KUB.: Ngangalabáng); only a few *blai* left on the northern side of the *táog*, opposite of *bai* F Meléngĕl.

galíd (god): Ngiragerók and Ulukusuk (KUB.)

klóbak (council): Ngarapkói. Only one *bai*, inruins on the beach.

nr.:	*arúbak* (chief):	*blai* (house):	*táog* (channel):
I	Ngirubúruk	Ngërubúrŭk	
II	Ngiragoráol	Goráŏl +	Tungúl, where a
III	Ngiragoluáng	Goluáug +	boathouse is situated
IV	Ikérekúr *ra* ...	*a* Jëgolú +	
V	" *ra* ...	Sumáng	

6. *blai: a* Igërang.

blai Ngoseklí from here has to take care of the women, of blai Ibedagál in Ngarameskáng, who have just given birth.

4. Ngërutegei͡[226] (KUB.: Ngarutekey)

bai l pelú (village house): A. *a*Ibangelei *galíd* (god): Gorekím, ♀Kogiamogóu (KUB.)

klóbak (council): *ar* Ugél.

nr.:	*arúbak* (chiefs):	*blai* (house):	*bai ra gálděbegĕl* (club house):
I	*a* Ugélrutegei͡	Ngamés	B. *a* Ibungĕlʻlëgáng
II	Gomúiek	*a* Dórt	C. Mels +.
III	*a* Ugérderár	Ngarumesemóng	
IV	*a* Tkepau͡	Góliang	*táog* (channel):
V	*a* Skulʻl	Manglói	*a* Ibungĕlʻlëgáng.
VI	Goukerdéu	Mangederáol +	
VII	Galíd	Ngërë mekríkt	
VIII	*a* Regebiálʻl	Gëtingáng +	
IX	Tegeltóiŏg	*a* Ugélkuměr	
X	—	—	

Further blai: 11. Dëgedúi, 12. Gologúgau, and 13. (name?)

Families in *a* Imeúngs.

blai nr. I *a* Klang. Title ♂: Ngirakláng, ♀ Dirakláng.

The house lies hidden in the bushes, about 5 m above the road, west of the village house (see plate 9^2).

Ngirakláng does not have any power, a long time ago it passed on to Ngirturóng nr. II, but before the present one this title was held by Ngira ngotél from the house Kláng.

♀ *a* Udĕs. Marriage to Ngiralsa͡u in Ngapedég

↓

a) ♀ ↓ Uldák married to Nggamaséd

a') ♂ Ngiraiegól. Marriage to ♀ Kekeréldil from Mangalʻláng in 1910 still very young

b') ♂ *a* Ngkedíng. Marriage to Diralúlk in Ngarameténgĕl (no children)

b) ♂ *a* Jekár. I. marriage to ♀ Gosubed +

↓

a') ♂ Teruadel

b') ♂ Bagadoi

II. marriage with Ngataruóng *(blai* nr. VII)

c) ♂ Rungūlrailíld Ngiragarabói in Nggamaséd. Marriage to ♀Jóulsa͡u in Ngarameténgĕl (no children)

d) ♂ Ngiraibúóg. Marriage to Gongelípĕl (see IX).

blai nr. II Ngĕrturóng. Title ♂: Ngirturóng, ♀ Dirangĕrturóng.

The current family comes from *blai* nr. II *a* Ikela͡u from Goréŏr (see its *keblīl).* Nowadays Ngirturóng is Petél, the son of *a* Ibĕdul from Goréŏr (see *blai* nr. I there) from his marriage to ♀ Gómogobai from *blai* 25. Mangalbáng also there, it belongs to *blai* nr. II.

The relationship of *a* Ikela͡u and Ngĕrturóng is supposed to have happened like this: Melebál madál♂ from *blai a* Ikela͡u had the "evil eye", and many people died because of this. Therefore, people from Goréŏr wanted to get rid of him and abandoned him on the western reef Ngardilúgés, where he built a wall, which even today is still called Gadĕs uréŏr (see Vol. 1 p. 219). He ran to the north, until he met by chance a canoe from Ngaramlungúi that took him along. He stayed in *a* Imeúngs and got the title Ngirturóng. Thus it happed that these two houses were connected. Even now, when need arises, they exchange chiefs.

♂ Ngirturóng Petél (see Figure 33) marriage to ♀ Bílung Táru (see *bl.* I Goréŏr and At. 4); both lived most of the time in *blai* Mogoáng (Gongerol?) in Ngaremeténgĕl, the residence of the family since ancient times.

The former Ngirturóng was called Rĕmăngăsa͡u; he died because of dynamite; marriage *bl.* 25 of Goréŏr.

//Krämer, Palau, Vol. 2, Plate 9//



1. Blai Bungaruaū and Rubak-bai Bilekeĺeĕk and Gosobulngaūin *a* Imeúngs (from the west).



2. Blai nr. I *a* Klang with the master of the house in *a* Imeúngs (from the west).



3. Rubak-bai Geisaū with shrine in Galëgúi.



4. Blai nr. I Delangabiáng (in form of a bai) in Ngimís-Ngátpang (from the east).

blai nr. III. Ngarutelegeĩ is deserted; nobody holds the title Ngirutelegeĩ. A young boy called Gáripuk seems to be the only descendant. A so called *a* Tkepaũ is said to belong to the *blai*, but does not really. Adopted children are from Ngátpang and Nggësár. see also *bl.* 20.

blai nr. IV Sipóng. Title ♂ Ngirasipóng, ♀ Dirasipóng.

The *blai* is situated right next to the village house , in the east. Ngiramangerengeĩ from story 207 comes from this house.

♀ Dirai kripóng + marriage to ♂ Ngiratáp from *a* Iraĩ.

a) ♀ Makíei marriage to ♂ Rekămesíkt nr. II from Ngátpang

a') ♂ Maluát marriage to ♀ Gongerōl in Galëgúi
b') ♂ Ngiraibūg marriage to ♀ *a* Ingás in Nggamaséd
c') ♀Tópĕd marriage to ♂Tárkong in Ngaremeténgĕl
d') ♀Bengkol marriage to ♂ Ngatkebúi in Ngardmaũ
e') ♂ Belodák

b) ♂ Bagáp Ngirasipóng marriage to ♀Dildelúi from *a* Iraĩ
with 4 children ♀Moivai, ♀Martáng, ♀Mangaliúd and 1 boy.

c) ♂ Gomúd.



Figure 33 Ngirturóng Petél nr. II.

blai nr. V. Gëdúkl. Title ♂:*a* Jegád, ♀Diragëdúkl.

At this time, the title is held by Gëlebúgĕl, the Ngirubúruk of *a* Nglabáng, who was installed as master of the house by Ngirturóng, because the sons of *a* Ubád are too young.

♀ Ngëkói +
a) ♂Risép +

b) ♀*a* Ubád + I. marriage to ♂ Bakrebaũ from Nggamaséd
a') ♂Ngirakereĩ
b') ♂ Ngirademók marriage to ♀Diraurékĕd from Ngaremeténgĕl
a") ♀Dóng
c') ♂ Gomouróis marriage to ♀Dirateráng from Nggamaséd
a") ♂Ngirasmasërúi

II. marriage to ♂ Ngiramerīl from *a* Imeúngs *(blai* Ngarameketí +)
o.

♀ Gosngákl

↓

a) ♂*a* Ikimróng

b) ♀Manglói lives in unlawful marriage

↓ a) ♀ Maguágĕd marriage to *a* Rungūl (s. *bl.* VI).

blai nr. VI *a*Itëróng. Title ♂: Regeditëróng, ♀ Diraitëróng;
nearby a shrine *(sop):* Neskebei͡.

a) ♀Blagóng + marriage to ♂ Garamád from Ngátpang

↓

a') ♂ *a* Rungūl marriage to ♀Maguágĕd (s. bl. V)

b) ♀ Mótil marriage with *a* Dóu[227]

↓

a') ♂ Góbakrakelau͡ marriage to ♀Sop from Nggamaséd

↓

2 small children

b') ♂ Gárbĕdul marriage to ♀ Ngesúr (s. *bl.* I Goréŏr At. 6 Gen. VI)

c') adopted from a woman in Ngivál: ♀*a* Imedëgóng

blai nr. VII Sumáng (nr. V in *a* Nglabáng). Title ♂: *a* Ulebĕdūl.

a) ♂ Patutí aulebĕdūl marriage to ♀Diraivóng (see *bl.* VIII)
at the same time rub. I Gárbĕdul ↓

3 small children: ♀*a* Urīk, ♀Mengráng
from Ngërutói-Ngardmau͡ and ♀*a* Nglósog

b) ♀Ngataruóng (see *bl.* I)

blai nr. VIII. *a* Ugĕsbai. Title ♂: Mangesebūg, ♀ Diraugĕsbai

belongs to *keblīl* of *bl.* II.

a) ♀ Bengkól I. marriage with ♂ Golongëtóng Ngërutegei͡

↓

as Diramangiau͡ to a') ♂ Gërúngĕl s. *bl.* 20
bl. 41 in relationship II. marriage with *a* Rĕngëgel in Ngarekeai͡

↓a") ♂Ngiraiuósog in 1909 he clubbed ? to death, out of jealousy. Marriage to T
3 Gen. VI)

b") ♂*a* Ubai marriage to ♀ Dilriuósog in Galëgúi

c") ♀*a* Iterír marriage to Ngiratoár in *a* Imeúngs*(bl.* IX and *bl.* I in *a*
Ulegetóng)

III. marriage to Kĕrai͡ I in Ngabúkĕd (see there)

b) ♀ Malk marriage[227] to Rungūlbai I in Ngarekeai͡

↓

a) ♂ Ngiramoai͡ marriage to Gëgërí from *bl.* I *in a* Nglabáng (see there)

b) ♀Butlbai marriage to Sérek from Ngarsúl (lives in *a* Imeúngs in *bl.* 12 seethere)

↓

a') ♂ Beóug marriage to ♀Dóngĕs in Ngardma͡u
b') ♀*a* Jegád
c') ♀*a* Isebóng
d') ♀Ngedíkĕs } young
e') ♀Gëbil
f') ♀Rosang

c) ♂ Meduei Mangesebūg marriage to ♀Gomoguóng from Ngërutege͡i (s. Gor. *bl.* 44)

↓

a') ♀Diraivóng marriage see *bl.* VII
b') ♂ *a* Irókl (s. *bl.* III in *a* Ulegetóng) marriage to Sariáng

d) ♂ Bagés marriage with ♀Goiúngil from Ngabúkĕd.[228][in Ngardma͡u

blai nr. IX. Ngarungëláng. Titel ♂: Galíd, ♀Dirungëláng.

♀Iluái remásăg +

↓

a) ♀Diradái + o.
b) ♀Kengrád + marriage with Kera͡i in Ngabúkĕd (see I. marriage *bl.* VIII)

↓

a') ♀Gongëlípël marriage to ♂ Ngiraibūg (see *bl.* I)

↓

a")♂Malsól
b") ♀Delangabiáng } young
c") ♀Dípeg
d") ♀Ngaremóket

c) ♀*a* Miótel o.
d) ♀Tĕmól o.
e) ♂Samoáng
f) ♂*a* Iroei

blai nr. X. *a* Tmëlĕu +. Tit. ♂ Dingeliús ra Kláng, ♀ —

In ruins *(a* Nglabăng). Those who belong to it live in *bl.* I Melílt in *a* Ulegetóng.

♂ Gotáng Dingeliúsrakláng (s. *bl.* I Ngërubúruk in *a* Nglabáng), marriage to ♀*a* Idúp, who comes from *blai* Gobagatáng, which is now in ruins; belongs now to *bl.* I *a* Kláng. Mother Júngël, grand mother *a* Mióu.

blai 12. Gáramang. Titel ♂: Gotáoër.
Belongs to *bl.* 6.

♂ Sérek Gotáoër marriage with ♀Bútlbai. s. *bl.* VIII.
(from Ngarsúl)

blai 20. Gobekëbóng. Titel ♂: Gedelengód.

♂ Gërúngël (see *bl.* VIII Bengkól) marriage to ♀ Mërél from *bl.* III.

blai 21. *a* Tpád.

♀Plpult marriage to ♂ Ngirgëtët in Ngardmau

o

♀Gëtór marriage with Ngirutáng in Ngërutegei.

Families of *a* Ulegetóng.

blai nr. I. Melílt. Title ♂: Bedúl ra telau.

Inhabitants see *bl.* X in *a* Imeúngs.

blai nr. III. *a*Lbóng. Title ♂: Bedúl ralbóng.

♂ *a* Irokl (s. *bl.* VIII in *a* Imeúngs c. á.) marriage to ♀Sariáng in Ngardmau.

blai nr. IV. *a* Bárs. Title ♂: Bedúl ra bárs.

♀Galëós from *a* Rois marriage to ♂ Kěrai from Ngabúkěd (III. marriage)

↓

a) ♀ Mangerengei marriage to ?

↓

a') master of the house *a* Rgúld marriage with *a* Táoěg from Nggamaséd

b) ♀Gëtei

↓

o.

blai 7. Gëtebóng.

Master of the house *a* Rungūl. Marriage to Maguágěd (s. bl. V and VI. *a* Imeúngs).

Families of *a* Nglabáng.

blai nr. I. Ngërubúruk. Title ♂: Ngirubúruk.

a) ♀Ngamés

↓

a') ♂ Gotáng marriage to ♀*a* Idúp (see both *bl.* X in *a* Imeúngs)

b') ♀Gëgërí marriage to ♂ Ngiramoai (s. *bl.* VIII in *a* Imeúngs)

b) Master of the house Gomesióu marriage to ♀ Tutóud from *blai a* Rʿrekóng + in *a* Nglabáng

↓

2 ♂ and 2 ♀died young

c) ♂ Ngiramesúběd marriage to Běrei in Ngardmau

↓

o.

blai 6. *a* Igëráng.

♂ Sangúr from Ngarenggóng marriage to ♀ Getingáng in Nggamaséd *(*blai Ngëskebei)

↓

a) ♂*a* Ulenggóng + marriage with Dirangeremau Ngareklngóng

↓

a') ♂*a* Ireveì +

b') ♂ Ngiragëúngěl marriage to ♀ Gomoguóng in

↓

2 children [Ngaremeténgěl

c') ♀Mariei +

b) ♂ Kukmei Ngirai baióng + marriage to ♀Ngetuperei in Nggamaséd *(blai*

↓

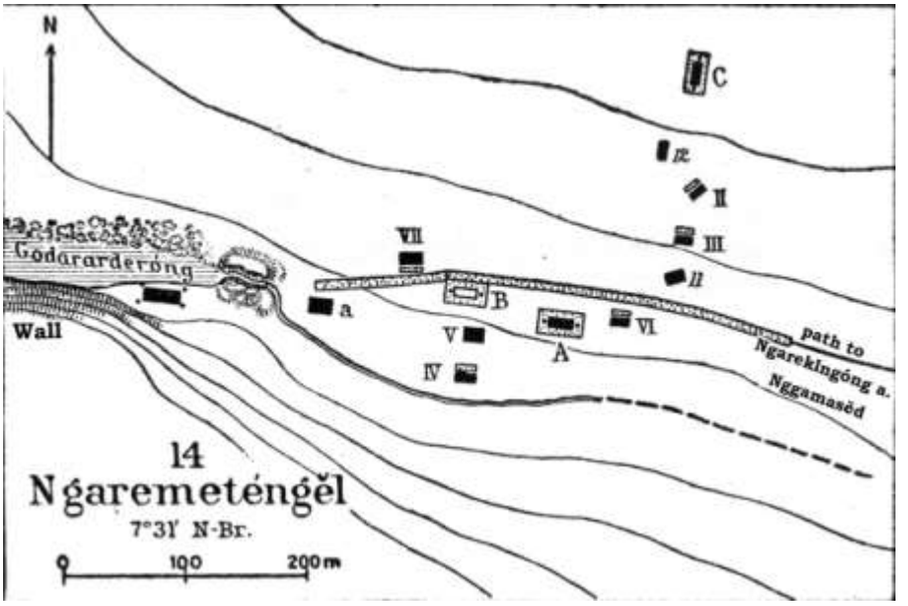
o. [Ngëskebei)

c) ♂ Marsíl +

5. **Ngarameteńgĕl**

(KUB.: Ngarameteńgel).

Description of the place (plan 14): In former times the place was situated more to the west, in the mangroves. After crossing the height of *a* Uluáng by foot for half an hour it is situated in the south-west of *a* Imeúngs in a flat valley which gets deeper towards the water. A stream flows through the village and, carved in, it falls over a rocky mound of 2—3 m height down to the channel, where a boathouse is standing. On the southern side the water is towered by a vertical 20 m high, bare rock face (see Vol. I p. 241).



Plan 14

Like everywhere, it consists of green tuff with inlayed pieces of lava. On a rock above the mouth of the stream stands a new building (a) with a corrugated roof, which Ngirturóng from *a* Imeúngs has built here (s. *bl.* II). During my visit in 1910 he lived in the five-door *bl.* IV Mogoáng, which has been already mentioned in story 157.

The channel Godar ar derόng is about 400 m long; in front of its mouth in the lagoon lies the rock Gasa͡u, which is about as big as a man, and which has a hole (see Figure 29a in Vol. I p. 226). See also the grassland behind the settlement with a view of the Ngáruak in Vol. I plate 6.

History: Gorágĕl from story 13 was born here. How Galid Gad ë gadúg came to be venerated here is told in story 157. The following story 158 alludes to Galid Ngirukdápĕl and to Roispelú. However, both emphasize the wealth of fish in the channel of Ngaremeteńgĕl due to the galid, which is one and the same. KUB. V p. 18 mentions Medege͡i pélauas galid, but without any reason.

In former times the community of rubak *(klóbak)* was called *ar* Ugérgëóu, when the people of Ngaremeteńgĕl were still living on the lime rocks; later they adopted the name Ngarabedagál

based on *bai* Bedagál, which is now a club house. Incidentally, the name Bedagál points to the famous blai with the same name in Roispelú; its influence most likely reached all the way to Ngaremeténgěl.

Constitution.

bai l pelú (village house): A. Bedagál

klóbak (council): Ngarabedagál *galíd* (god): Gad ë gadúg.

nr.:	*arúbak* (chiefs):	*blai* (house):	*ardil* (women):
I	Ngira dilúbŏg	Dilúbŏg +	*a* Ugélebil
II	*a* Jegád	Mordilóng	*a* Diltengrángĕr
III	*a* Bedúl	Ngarabúiel	Dilugelióu
IV	*a* Rungūl ra mogoáng	Mŏgoáng	Dilng nglósŏg
V	Dingeliús	Gongeróel	nr. V
VI	Rungūl railíld	Taplivál	nr. VI
VII	nr. VII	Mádlbai	nr. VII
VIII	(Ngirasumáng from *a* Nglabáng)		—
IX	*a* Ililau͡	*a* Irisóng +	Délilau[229]
X	Kĕmĕdángĕl	*a* Blulúkes +	—

Nr. X is the "distributor". Further *blai:* 11. Smaserúi, 12. *a* Meréd.

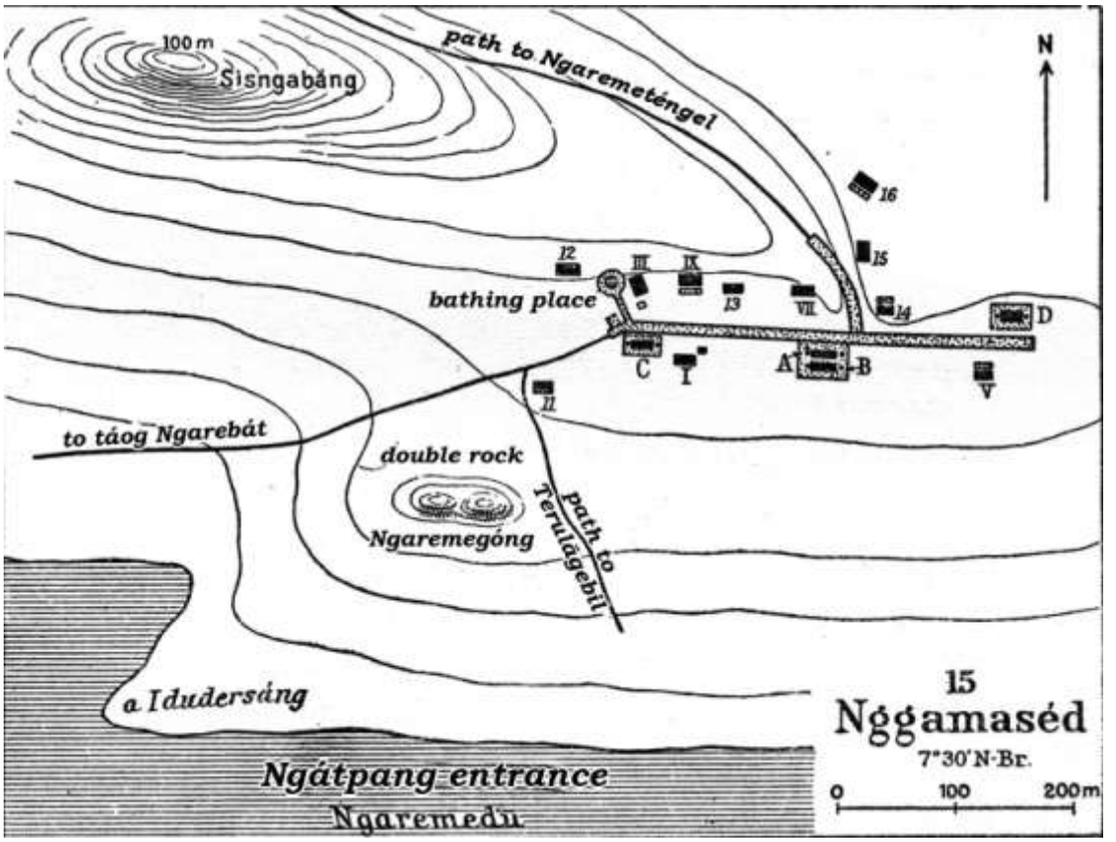
gálděbegěl (club):	*bai* (club house):	*táog* (channel):	*bitang* (side):
Ngaratógĕdulík	B. Bedagál +	Bedagál +	right
Ngarakáep	C. *a* Ugulalúlk	*a* Ugulalúlk	left

6. **Nggamaséd**

(KUB.: Kamesét).

Description of the place (plan 15): 25 minutes from Ngaremeténgěl; situated rather strangely on the hills, which border the Ngátpang passage to the north. A mere 300 min the west of the village lies a sheer mass of rocks, the 100 m high Sisngabáng, which you can climb easily from the west (from the path still about 30 m high). Like everything else it consists of green tuff with pieces of embedded lava. From the summit you have a magnificent view over Ngaremedú, the entrance of Ngátpang and over the Uleúlʿl-Basin, which I photographed in five connected photographs (see Figure 35). From those islands in the entrance the ones outside, in the north, remain hidden, namely Kleil búdŏg, Lild, *a* Ugul a maráděl, and Ngësebókěl. In the west the mountain Bád ĕ gamelei͡ with its 3 rocky hilltops lies in front of them. Also

Also towards the north one can see Roismlungúi with its summits, *a* Gatiroír in 61° and Ngáruak in 56° (=NE to N) as well as the entire landscape Ngaramlungúi; of course *a* Imeúngs is hidden by its hill. You can see the W-coast all the way to Pkula galíd and even point Pkul a pela͡u at Gólei appears a little bit hazy and far in the north. Yet nearby, in the southwest of the western trailhead, the double rock Ngaremegóng lies on the grassland, about 20 m high but so steep that both rocks cannot be



Plan 15.

climbed. You can pass in-between them. All around is wasteland; only down at the entrance on the peninsula *a* Ilagauír can you see some woods. When you pass the Sisngabáng-Rock, coming from Ngaremeténgĕl, the path soon drops while turning to the south. A short stone path, bordered on the western side by an earthen wall, towards the east it looks down at the 3 *blai* 14, 15 a. 16. It passes an earthen projection, about as big as several men, and meets the middle of the main stone path leading from west to east. There lies the stone quad of the 2 village-houses Ngaramelóng, A Gosobulnga͡u in the north and B Bilekélĕk in the south.

On the eastern head lies bai D Ngëtitóng, on the western head bai C *a* Iksíd +, next to it an *ilíud*-pavement and a water for bathing. A road leads from here to the landing place Ngareba͡i, which lies in a bay, formed by the peninsula Gomekrengúkl. It lies in the west of Idudersáng, thus on the secondary plan b of plan 3 in Vol. 1 it is indicated too far in the east.

History: Despite the strangely romantic setting of the village, there are no special stories known from here. Obviously, it was dependent from Roispelú (see p. 156); they also share *galíd* Damlë galíd.

Constitution of Nggamaséd.

bai l pelú (village house): Ngaramelóng. A. Gosobulngau͡, B. Bilekélĕk.

galíd (god): Adam le Kalid (KUB.).

klóbak (council): Ngaramelóng. female council: *ar*Baulʻliád

nr.:	*arúbak* (chiefs):	*blai* (house):	*ardil* (women):	*kleblīl* (clan):
I	Bagés	Ngaramakeár	Gobagád	Kéd
II	Gadlpelú	Magëvei͡ +	*a* Guódelʻlagád	*a* Iterír
III	*a* Rungūl ra berém	Mesebëlau͡	*a* Róu	Gogád a rugél
IV	Sagarkebúr	Goběketël +	Gobagád a úgul a ro͡is	*a* Ugular ro͡is
V	Rungūl ra ilíld	*a* Ilíld	Gobagád ra ilíld	*a* Ilíld
VI	Gádlbai	*a* Klëkéd +	Gobogóu	*a* Klëkéd
VII	*a* Jegád	Ngaragumangál	Gëbíl	*a* Tkelau͡
VIII	*a* Ulonggóng	Gongriúr +	Gëmói	Ngëdég
IX	Gadëruángël	*a* Jár	*a* Ugëlebíl	—
X	nr. X	Miserengúl +	Goilíues	—

11. *a* Medop
12. Ngërekebei͡
13. Godelí
14. Galípël
15. Ngitóng
16. Temaséngël

nr.:	*gálděbegěl* (club):	*bai* (club house):	*táog* (channel)	*bitang* (side):
♂	Ngarakladíkm	C. *a* Iksíd	*a* Iksíd	right
♀	Ngarmelivei͡			
♂	Ngaramogerógĕr	D. Ngëtitóng	Ngëtitóng	left
♀	Ngaradelegëdeg			

7. **Ngareklngóng.**

A small place of no importance, in-between Ngaremeténgël and Nggamaséd, situated on a hilly and rocky terrain above a cave.

In 1910 there were only two *blai*, Blulblai and Magëvei͡.

Deserted Villages.

8. **Ngaramedángep** +.Exact location is unknown. This place was known as the oppressor of Ngimís and Ngátpang, therefore galid Medegei͡pélau set fire to it (see story 197). Its inhabitants fled in boats and

according to the belief of the Palauans, they are supposed to have reached Japan. The Japanese are said to have come from Ngaramedángep (see story 114). Galid Medegei͡pélau is supposed to have taken from here the Janus-headed wooden figure Maráelkéd.

9. *a* **Uluáng +.** In former times situated in-between *a* Imeúngs and Ngaremeténgĕl. Its characteristic is the step mountain, already mentioned at the first place (Figure 34), which forms a step pyramid, the Bukl ra uluáng (also Bukr'ra uluáng). On the summit the house of rub. nr. I Goukerdëu is supposed to have stood, but this seems hardly possible, as the upper most area is rather small and unsuitable. Probably the house was next to it in the west,where a stone pavement is still situated, whereas further west, on a small elevation blai nr. II of *a* Rengīl could have been standing. Between these two elevations a footpath leads to Ngaremeténgĕl.



Buk ra Uluáng house-place house-place
- -- path nr. I. nr. II.

Fig. 34. The step-mountains of *a* Uluáng

Story 113 tells about *a* Rengil, who was poor and became wealthy. The relationship with title nr. III and IV in Ngarekobasáng is unmistakable. In former times, this place was powerful and for a long time oppressed *a* Imeúngs until this place allied with Ngel 'la͡u and *a* Ulimáng and disposed of the trouble -maker (see story 113). The fugitives went to Ngërutói in Ngardma͡ u and also took the stone table there, where it is still standing (see above p. 77 and Figure 27). However, the family Udĕs turned to Ngaregúr and then moved to Melekéiok, where they soon came into power (see above p. 104).

10. **Gorulʻl** +.Half way between *a* Uluáng and Ngaremeténgĕl you cross the small stream Lūl; at its mouth, down in the mangroves this place is supposed to have been situated.

11. **Ngarbagéd re ngūl,** north of Ngátpang (see Ngardúbŏg) in the interior, on the upper reaches of the stretch of water that flows into the Klóul táog of the Uleúlʻl-Basin, near the 3 wooded mountains, mentioned on p. 138. Concerning the destruction of Ngarbagéd rengūl, the following is said: once upon a time, there was a great famine. Everyone went into the bush, looking for water and fruits and ate leaves. A boy from Blissang got lost and arrived here where another boy found him and took him with him. They stayed together and grew up. Soon there was again an abundance of food. However, when the parents of the boy from the place came home with their catch of fish, they gave their son something to eat but nothing to the foreigner. This enraged him. When rubak nr. I held a *terúgŏl*-feast,the foreign boy went home to Blissang and told his people to come and to observe the dance and then to destroy the place. Hence they came. In the early morning, when the dancers were tired and went to sleep in the bai, the boy from Blissang closed all the doors, called his

people, and set fire to the bai, so that all the people of this place perished. Nobody of this settlement survived. — Story 116 about rubak nr. I and story 117 about the *tútau*-morning bird take place here.

12. **Ngūkl** + provided the porters for the litter of Góbak ra ibedagál in Ngarameskáng (see story 104). See also story 115 about the production of fire.

13. **Ngkebedūl** +,situated on the mountain with the same name, Rois ngkebedūl. It was founded by people from Ngáruangĕl (see story 20). It was situated not far from Ngarbagéd re ngūl, right next to the eastern slope of *a* Gatiroír; see also story 121 about Góbak ra tkedësa͡u, who seduced the wife of the chief of this place. It is depicted in Bai Diberdí in *a* Imeúngs.

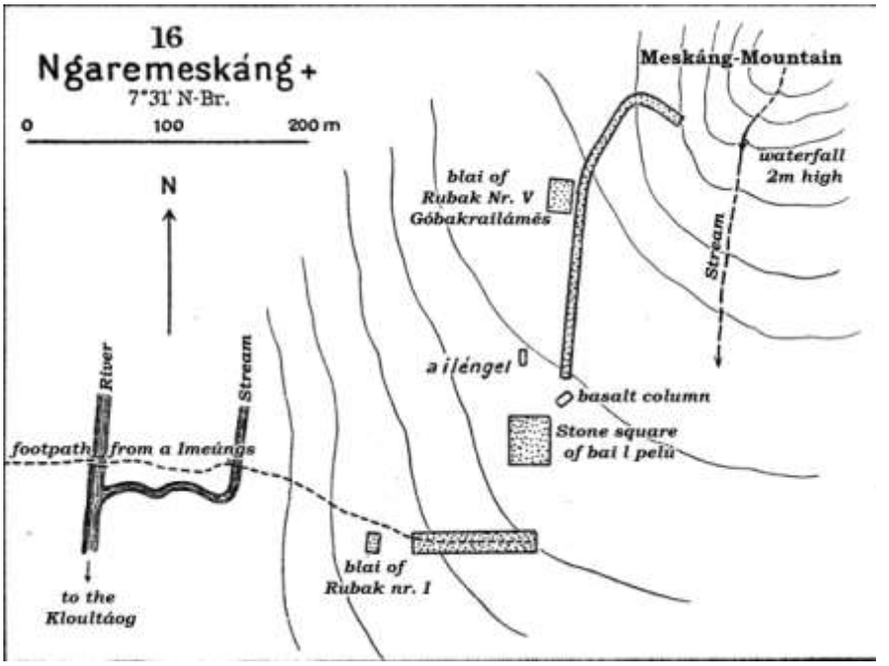
14. **Ngátmade͡i** +,situated on the Klóultáog-River. See story 119 about the alligator, which wreaked havoc here. Obviously this is SEMPER's Tamadé (see Vol. 1 p. 140), thus the settlement must still have existed in 1862. There is a channel called Ngátmade͡i in Ngabiúl (see plan 1[d]).

15. **Metëgĕrákl** +,west of the Klóultáog-River, on the southern foot of the big mountain; its inhabitants once fled to Ngarsúl.

16. *a* **Idĕgór +,** situated north of the big mountain , Dilukai͡'s residence (compare 33. Ngabeka͡i). Its inhabitants fled to Ngūkl.

17. **Ngaremeskáng +** (poet.: death)

Description of the place (plan 16): like Ngarbagéd rengūl it is situated in the interior, between the feeder streams to the Kloultáog, hence on the western slope of the wooded and 125 m high Rois meskáng (Meskáng-Mountain, see Vol. 1 p. 166



Plan 16.

On June 7th 1907, crossing Babldáob from *a* Imeúngs, we reached it in one hour (see above p. 138). Shortly before, you cross a feeder river on a tree trunk[230]. A few steps to the south it flows into the 10 m wide Kloultáog. A few hundred steps further east you wade through the other arm of the river. Both are about 2—3 m deep carved in to the ground of the forest. On the other side, in the east, after climbing gently you reach the stone square of the *blai* of rubak nr. I Góbak ra ibedagál.

A wide stone path, about 100 m long, mounts from here to the east to the height and ends with a wide head. Towards the north is the big stone square of the former village houses, *bai l pelú* Ngarailʻláng. In the north of this are two legend stones: one a two m long and 40 cm thick, hexagonal basalt column, said to have been broken by drunken ghosts. Right next to it a stone that depicts a big *iléngĕl*-vesselfor *ailáot*-beverage (syrup water); from the feast of Góbak ra iláměs (story 17[b]). From here a stone path first leads to the north, passing the *blai* of rubak nr. V Góbak ra iláměs[231]. Then reaching the summit of Rois meskáng it turns to southeast and then ends nearby, in the vicinity of a 2 m high waterfall, where a nice resting place exists. The stream Manga ra galdeóng flows in a southern direction.

Ngaremeskáng is a famous place with many legends, as shown in story 17 about Típětip a kmíĕg and in story 104. The legends about Góbak ra ibedagál and Góbak ra iláměs are well known in Palau. It is said that Ngaremeskáng was the biggest place in Palau. At the time of *a* Răklai̯ 8 Temól (about 100 years ago) it reached all the way from the east to the west, from *despadál'l* to *keúkl.* Each *bital táog,* in the east *ra ikertai̯*in Ngátpang, in the west *riklbai,* had six men's clubs, each with about one hundred members, see also story 103, 105 and 106.

From Melekéiok to Nggësár the mongol went to Ngarameskáng where each bai, those of the clubs as well as those of the rubak, took 5 — 6 each. Story 104 tells about the destruction of the place, which, once it had taken revenge on Melekéiok, did not feel safe anymore and therefore moved to Tegebóug (19) and Roispelú.

Constitution of Ngaremeskáng.

Two clans: Keblīl raibedagál and Keblīl negëremobáng.

klóbak (council):Ngarailʻláng. *ardil* (female council): *ar*Ibíl.

nr.:	*arúbak* (chiefs):	*blai* (house):	*ardil* (women):
I	Góbakraibedagál	*a* Ibedagál	Gëbil
II	*a* Rengúgĕl re ngëre mobáng	Ngëre mobáng	Gobilogóng
III	Regës urúl	*a* Tepëdál	Dirogóng
IV	Ngira keturáng	Ngulítĕl	*a* Jëlĕg
V	Góbakrailáměs	*a* Iláměs	Bilëdil
VI	*a* Ridësīl	*a* Ikëám	Dirariáng
VII	*a* Regóng	*a* Pedóng	Diraregongáiĕr
VIII	*a* Regëdúděs	*a* Kamángĕl	Gëtëgëtëoáng
IX	*a* Mad	Tëuíd	Ngameúsĕg
X	Ngiramogalás	Ngaramogalás	Diramogalás

18. *a* **Rois** +, also known as Rois pelú, the "Mountain Place"; it is situated on the ledge of the mountain *a* Gatiroír in about 120 m height in the east. There are still some palm trees and stone foundations. KUB. V p. 28 talks about Royos pelu as the "starting point of history". Further he says II p. 119 that the house Bedagál comes from Ngáruangĕl (see also story 20). He also notes that the former god Adam el Kalid[232] has been replaced by the later Ira baulbéy. Story 104 also mentions Dam lë galíd as the god of Rois pelú, but at the same time also as servant of Góbak ra ibedalgál from Ngaremeskáng. All points to the fact that Rois was a subject of this mighty place. However on the other hand, Rois was also powerful and respected. It was allowed to buy dugong (KUB. VIII p. 176), but was not allowed to catch it; on the other hand it had fishing rights in Ngaremeténgĕl (story 158). Compare the village Rois on Ngeaur where *bl.* II is called *a* Ibedagál; see also story 108 about the thief from *a* Rois in Ngesisëg who was caught (21).

19. **Tegebóug** +. Settlement from Ngarameskáng (story 104).

20. **Ngaridĕóngĕl** +, in the east, not far away from *a* Imeúngs, on the way to Ngaremeskáng and Melekéiok, where now is a dense forest (see Vol. 1 p. 166). It was lying on the river next to a rectangular pudding-hill with a flat top, about 8 m high and slopping at 45^0. On the summit there is a rectangular hole about 60 cm deep and with 30 cm water. Not far away there is a 2nd second hill like this one, called *a* Ugul a búŏg, the "Trunk of the Betelnut Palm Tree", because, according to a legend, out of this hollow on top of the hill a palm tree had grown towards heaven (see Ngesisëg).

21. **Ngesisëg** +,situated nearby Ngaridĕóngĕl and well known due to its betelnut plam tree, which has already been mentioned. Story 107 mentions both blai Sekmesúk and *a* Iterír of Ngesisëg. Further it mentions that the ringworm first came here and that the women of Ngërugóp in Ngátpang were bai-girls here; see also story 108 in *a* Rois and 109 about the galid from Ngiraibaberóng.

22. **Ngaramagaroáng** +,situated right in the north of the former two, at the foot of the wood-mountain with the same name, which has been mentioned above on p. 137. KUB. V p. 27 says: "Amlahél a Ngasmasóang is the protection goddess of the land Ngasmasóang, the mother of the protection god Kaymagey of the same land. She is the wife of Ngirunhór, the main god of Ngaragolunk"; see p. 87, 121 a. 122.

23. **Ngërutóël** +, situated north of aImeúngs.

24. **Ngadesiúr** +, situated on the western coast next to point Pkul a bad. Here, story 110 about the fat *a* Ilúlk takes place.

25. **Nggesúg** +, was situated near the bay of Ngaramásag, in the north east of Ngadesiúr.

26. *a* **Irisóng** +, was situated between Nggesúg and Ngaramásag, east of Ngadesiúr (Ngaramásag + see distr. III).

27. **Ngátpang**(Figure 35 and plate 9[4]).

(KUB.: Adpang).

Number of villages: 1, and 6 deserted ones.

Just like Ngivál it is a small secondary district, which seems to have long lost its independence.

Political division: Gëdelibúkŏl, consisted of Ngardúbŏg +, the main village, Ngimís and Ngërugóp +.

Description of the land (plan 17): The characteristic of the area are the mangrove woods and the adjacent hilly, slightly mounting terrain in the southeast of the Ngátpang-Basin, which has been mentioned above on p. 137 and in Vol. I p. 170, 225, 235. Fog, *gatúl a Gobagád,* named after the goddess (see p. 47), is here quite frequent. A sort of white clay *gasagáem is* also found here.

Industry: Pottery, especially the strange big clay lamps with figurines are produced here.

Privileges: The dipping of the wooden *gorovíděl*-ornaments and the storage in *a* Klim during the *ruk*-dance in *a* Iraĩ (see there and Galáp p. 58 and Goréŏr). Also the blowing of the conch shell, KUB. II p. 111 does not mention this (see Ngërupesáng p. 110).

History: Concerning the creation of this area see Ngardúbŏg 29. Already in former times, Ngátpang was closely related to *a* Iraĩ especially because of galid Medegẽ i pélau (see story 197). His mother is Duói, whom KUB. V p. 7—20 mentions often as a goddess for different places, comes from Ngátpang . Also at Ngarsúl and Ngardmãu Ngátpang is often mentioned in relationship with this god, especially the resting-place Ngarbád l mángĕl on the grassland, which is also known as the dying place of the *bersóiŏg*-snake, the mother of Gorágĕl (story 13). Ngira meredáng (Medegẽi pélau) created the spring Ngebúiet there.

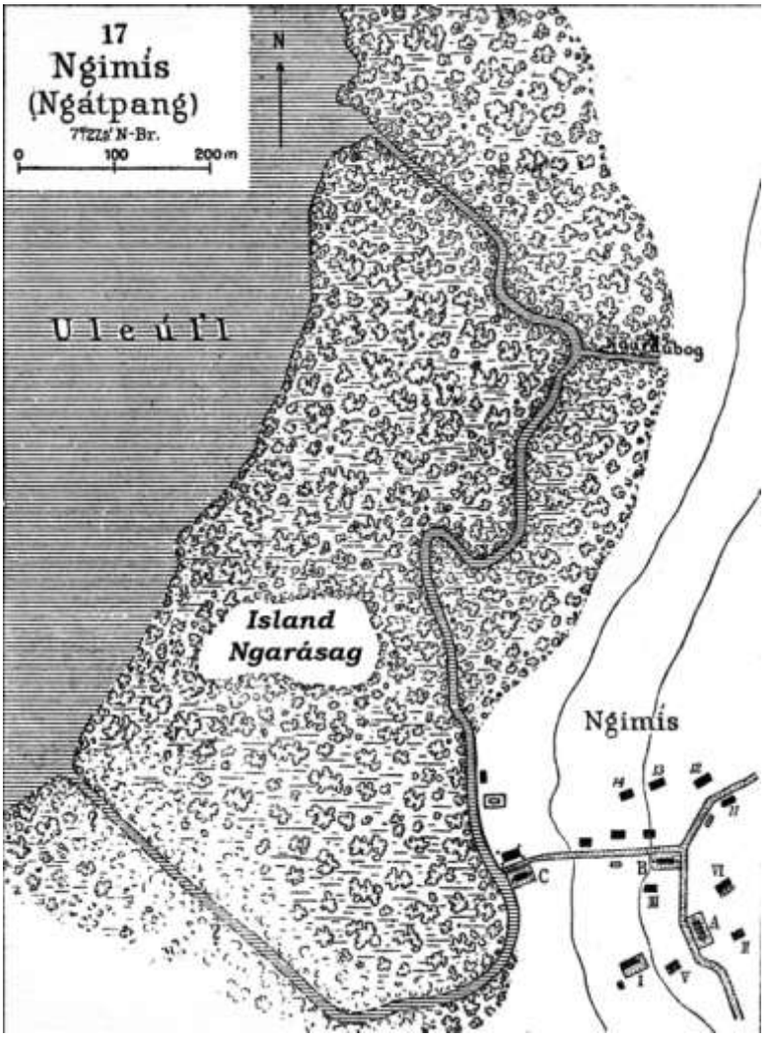
Stories 119, 120, 121, 123, 124 and 135 take place in Ngátpang. Of all those the one about the boasting spirit and the alligator are well known. Also the story about the spondias tree *(a édel)* is likewisemuch told in Ngátpang. The tree had big, sweet

fruits, which were always collected by the stronger half of the village, whereas the other weak one had to look on (log. Mel. bai Gáděs i gebíl, see Vol. 4).

28. **Ngimís,** also pronounced Ngíměs.

(KUB.: Emis)

generally now called Ngátpang as the only place.



Plan. 17.

Description of the place (plan 17): Can be reached through a 900 m long and narrow *táog* and can be reached from the Uleúlʻl-Basin. The southern one seems to be shorter. It takes about one hour to go through the channel. On the landing place bai C. Ngërutegei͡, next to it is a boathouse. A stone path leads from here with a little ascent up to bai B. Gosiáol, which lies at the spot where the stone path meets the main road. Along this one, the village bai A Berokóng lies in the south on an elevated stone foundation. Not far from it, in the west, lies *bl.* I of Replkūl, built in a bai-like fashion, like the one of rubak nr. I *a* Răklai͡ from

Melekéiok with 5 *aimúl*-beams. It has a big stone pavement (see plate 9[4]). However even stranger is *blai* 11 *a* Urékĕd (see nr. I Ngabiúl p. 28) on the northern stone path, which has similar conditions as the house of the priest of rubak nr. I. In 1910, it still had a fortune-telling-chamber and a cupboard filled with mats for food offerings. In the surroundings were several consecration huts and old carvings, a sun-hut, a stone with a face and in the bushes a device like a turnpike with wooden figurines, this was called Geimobedúl "His One Head". *blai* 11 stood formerly near bai C (see part VI: galid cult).

Concerning the **constitution,** I have to say that nr. II is the sovereign. He is so holy that he can only eat food prepared by his own cook; just like *a* Răklai in Melekéiok. The basis of his leadership can be found in story 119. But, in former times, rub. nr. I *a* Replkūl seems to have had a leading position, as can be deduced from the story about Ngarekeai (distr. VI).

bai l pelú (village-house): Berokóng A.

klóbak (council): Ngimís. female council: *ar* Ibíl.

nr.:	*arúbak* (chiefs):	*blai* (house):	*ardil* (women):
I	*a* Replkūl	Delάng a biáng	Gëbil
II	Rekămesíkt	*a* Inglai	Bagëkldil
III	Segauás	Sngés	Bogoiláng
IV	*a* Rubëáng	G̃ëtët	Dirangeldégăl
V	*a* Regeiváng	Ngarbáblblai	Dirʿregeiváng
VI	*a* Ugeldíkĕs	*a* Idegór	Dilibĕdúl raidegór
VII	*a* Ridép	Ngërekdói	Diridép
VIII	*a* Bedúl	Ngaramokisóng	Dilibĕdúl ra ...
IX	*a* Mad ra sikós	*a* Sikós	nr. IX *(kĕmĕdángĕl)*
X	Mad ra ketóm	Ngururéor[233]	nr. X

Further *blai:* 11. *a* Urékĕd (galid bai), 12. Goeáol, 13. Ngaragelbóng,
14. Imadëráng; ♀ nr. IX is the "distributor of food".

	gálděbegĕl (club):	*bai* (club house):	táog (channel):	*bitang* (side):
I ♂	Ngaragolík	B Gosiáol	(Gosiáol has no	right
I ♀	Ngaramangidáp		landing place)	
I ♂	Ngaraiús	C Ngërutëgei[234]	Ngërutëgei	left
I♀	Ngarabóug			

29. **Ngardúbog** +,

as already mentioned, in former times it was the principal place of Ngátpang; now it is deserted. It is situated north of Ngimís, on a side branch of the main channel (see plan 17).

A Bedagál-man married a woman of *bl.* I *a* Tkedesa͡u. When he visited the family he heard the people of this place constantly talking about catching pigeons and other sports. He asked them why they did not take care of their fields, and they answered him that they did not own any land. Out of compassion he gave them the grassland from Ngarbăgéd rengūl all the way to Ngardúbŏg as well as the mangrove belt of Uleúlʿl. A rubak nr. I from here bought for one *galebúgĕp* the spirit boat of Góbak ra iláměs from Ngaremeskáng.

Concerning the purchase of the sacred boat of Góbak ra iláměs by rub. nr. I see also story 17[b]. Concerning the marriage of rub. nr. II *a* Irókl see story 136. Then see also above story 121 at Ngkebedūl.

nr.:	*arúbak* (chiefs):	*blai* (house):
I	Góbak ra tkedësa͡u	*a* Tkedësa͡u +
II	*a* Irókl	Ngaramáolsei͡ +
III	*a* Lbai	Ngabúŏg +
IV	*a* Itágărăgár	*a* Iklbóng +
V	*a* Bduraibúŏg	Raibúŏg +
VI	*a* Gomói	Telígo +

30. **Ngërugóp** +.

The third village that belongs to Gëdelibúkŏl . It was situated half an hour west of Ngimís , on the way to Ngarekea͡i, halfway in-between this place and the river Tabágading . It was situated near the pudding -hill Roisugóp, which has a quadrangular hollow on the top, just like the Ngamedú-Mountain (above p. 126 and Vol. 1 pp. 170 and 238). The women were bai-girls in Ngesisĕg (see story 107). Place of refuge for Melekéiok (see there history).

31. **Gëuáng** +.

32. **Ikdíd** +.

In 1850 some houses were still standing.

33. *a***Ikr pelú** +, "Outer Village".

34. **Ngabeka͡i** +,

mentioned in story 122. Bagei, [who was] from here, had his sister Diluka͡i made into a gable figure, because of her bad way of life (see about it in part V Bai). 16. *a* Idegór also claims her for himself.

35. **Ngădăsákĕr** +,was added here, although it is not sure that it once was a place. The sister of god Jegad re ngél was called Magád rengădăsákĕr. The place is said to be a grassland near Ngarsúl (distr. IV; see story 7). Probably, it was situated east of Ngátpang, story 125 about the snake Ngădăsákĕr also points in this direction. On the ked-mountain *a* Iduderóng (see above p. 137) a wooded hill top with the name Ngădăsákĕr was shown to me, of which I took a bearing in 71°, of course this one should be situated in the Ibars-Chain.

District VI. *a* Imelīk (Figure 36 and 40)

MCCLUER: Emmeleigue and Eimellegue, SEMP.: Eimelig, KUB.: Eymeliik, v.M.M.: Emelik, COELLO III: Fimeleg, MISS.: Aimeliik), politically called Gė̇ oalbai, though this applies most of all to the 4 places "four bai" *a* Imūl, Ngaramidár, Ngapĕdég, and Gámliangĕl, which were considered strong so that Ngarekea͡i observed a policy of silence concerning their resolutions. Only Rungulbai himself could give them orders. It is said when a *bai* receives a new floor, the four divide it into four parts.

Number of inhabitants: 1.1.11: 264.

Number of villages: 7, deserted ones 11.

klóul pelú (main village): Ngarekea͡i.

rubukúl (its chief): Rŭngūlbai.

armea͡u (people): Ngarabúngs (see story 200).

galíd (god): *a* Itúngĕlbai.

Political Groups:

Gė̇ oalbai, mentioned above, consists of *a* Imūl, Ngaramidár, Ngapedég and Gámliangĕl.

Description of the Land:

Geographically Lower-Aimelīk, Ióulimelīk, everything situated north of Gámliangĕl, is distinguished from Upper Aimelik, Báblimlīk, everything south of it. The district is situated on the southwestern coast of Babeldáob, south of the Ngátpang-Entrance all the way to the great passage, the Toágĕl mid. The mountainous character of the northern part, the peninsula Lower Aimelīk, which is formed by the Ngátpang-Basin, the Ngátpang-Entrance and the western reef-lake (see Vol. I p. 226 Figure 30) has already been mentioned in Vol. I p. 206 as the mountain of Gámliangĕl. The view of this richly wooded part is indeed very charming, if you enjoy it from a boat following the coastline or from the treeless *a* Lmūt-mountain (see Vol. 1 p. 230 Figure 39, also Figure 40 and 41) which lies between Medórŏm and Gámliangĕl. From here you can also see very well the bay of Gámliangĕl, called *a* Imelsúbĕg (Figure 36). After going around the rocky promontory Pkurengél it opens. Similar to Pkul a galíd it has a second point;

here it is called Pisagĕrád, after the Crinum-plant. The mountain chain that reaches from Rois Gámliangĕl to the point (see Vol. 1 pict 38 pp. 230 and 232) has, as already mentioned, the following summits: Tóir͡ois[235], *a* Lmūt, Smirsbad[236], Ngardelúngg, Ngartelogáng, Gomógĕlbesós, the moon-mountain[237] Roisbúiĕl, and Tapringáng. Here is also the piece of land Ngarengél, where god Jegádrengél created the sun and the moon, and is still standing there in form of a stone (story 6 and 7). The southern point of the bay is called Pkurengesúkl[238]. In the south of the bay of Gámliangĕl the coast is mainly a flat range of hills, which stretches along the beach. Its summits are Roisbóng, Ngategúm, Ngësibáng, etc. A ked-grassland is on the western slope of the range of hills of Lower-Aimelik, on the peninsula of Gámliangĕl and in the south of this place (see there), then at *a* Imūl and on the mountain Ked ra túnd, which is mentioned in more detail at Ngatkip. In the south, the coast forms two gently curved bays, the one of Ngarengeivóg, its northern point is called Gomgelóĕl l mud and lies next to the island Gokerdūl. It is well known because of *galíd* Boi (story 13) and because of the attack of the people from Goréŏr (story 49); then there is the bay Medéur Geos. Both can be distinguished on Figure 31 and 32 in Vol. 1 p. 226 and 227. The channel of *a* Imūl, called Ngĕrtúkĕr, flows into the first bay, into the last one the channel Ngarderár. In the south of the bay Medéur Geos is point Gogológol; in its mangrove forest lies a small rocky island called Búngungau le gútŭm "Red Earth" (see plan 3), a resting place for fishermen.

Industry:

Rich in taro, betel nut palms, and betel nut pepper (KUB. I p. 34);

History:

Wealth is buried in *a* Imelīk (story 3). First the district was under Melekéiok but then changed to Goréŏr, once this one had conquered Ngaragúmĕlbai; more about it in the history of Ngarekeai͡ and the history of the land. Without any doubt, the chiefs of Rŭngūlbai sometimes had great power (see story 207 about Dirʻrŭngūlbai 7, as can be seen in Ngk At. 2 Gen. III). Concerning story 19 about Milad see Ngarekeai͡.

In 1911, exiled Ponapeans were settled in this district; 300 namely in Mekér, in *a* Imīg 25, in Ngardai͡ 75. P. Placidus (A. d. Miss. 1912 p. 26) reports about it. Because of a lack of plantations, which still had to be planted, food was very poor.

About the god of the land *a* Itungĕlbai it is said that he came from the west , from the Philippines. He came with his friend Medegei͡ pélau (see *a* Irai͡ and story 197). Both of them first slept on the sandy island Ngaregebál (plan 2

 25). Itúngĕlbai had a cudgel made of a *gavés*-tree as a cushion for the head , Medegeĭ pélau one from an *a udūiĕs*-tree.Itúngĕlbai took this away from his friend while he was sleeping and gave him the one from *gavés*-woodinstead. Waking up Medegeĭ pélau noticed the theft. Angrily he said to Itúngĕlbai: Well! You shall never eat bats from the *udūiĕs*-tree, but I will take the *gavés* with me to *a* Iraĭ and all people shall bring me pigeons from this one, their favorite tree. Thus it is custom that the people from *a* Imūl bring the first five *golik,* which they caught during the first *udūiĕs*-blossoming to Rengə̈gĕl, the priest of Itúngĕlbai. However, the rubak of *a* Iraĭ, together with those of Goréŏr, ate pigeons at the time when they were fat in all places of Ngaragúmĕlbai.

a Itúngĕlbai, so it was said, lived in the "Crab-Wreck", in *a* Ulemásag l galə̈gĕd[239]. Either the demon broke the crabs, or people thought that he lived in the stranded and broken animals. He was very unruly. When the bearer of taro, *a* Iluógĕl, the mother of Golungīs (story 170) passed him with the taro slippers on her hands, in order to delight Pélau with her gifts, he asked her for food. When she wanted to put him off him until later, he wanted to have his own way and grabbed her. Then the woman dropped one field right in the most remote place. Thus, it happened that Ngarekeaĭ has its taro patches far away from the village.

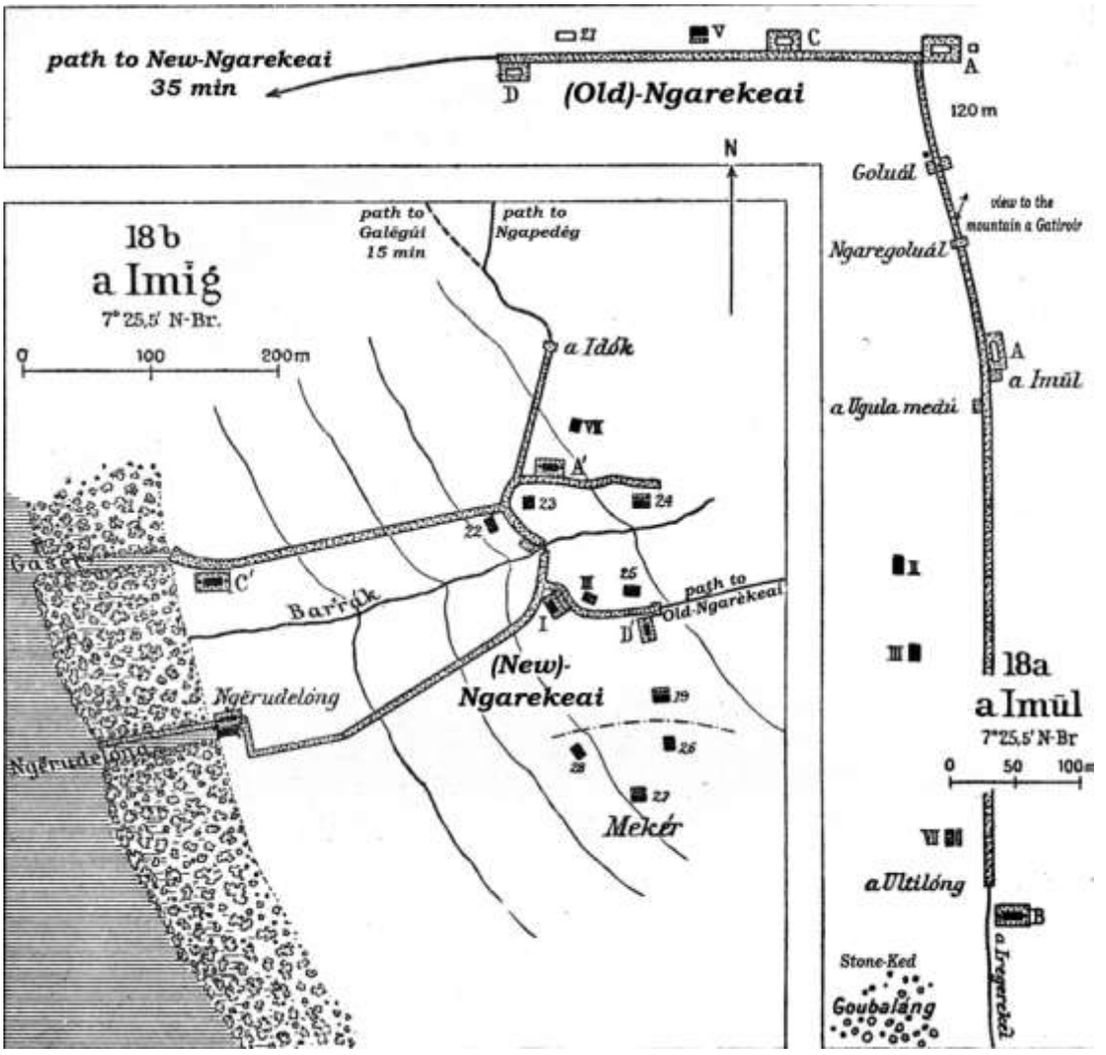
About another *galíd* Melbútl,people say that he lives in a big stone on the forest-mountain Roisbóng. From time to time he blew the conch shell so that people thought somebody was attacking them. When the enemies did not show up, then people thought that war was not far away.

1. Ngarekeaĭ — *a*Imīg.

(KUB.: Ngargeay)

formerly inland, situated 120 m high as Pelúrekeaĭ (Old-Ngarekeaĭ). It lies in Bablimelīk. In 1907, the last houses were moved to the harbor place *a* Imīg, where New-Ngarekeaĭ was built. The distance between the two places is about 35 minutes.

Description of the place (plan 18 [a a. b]):Today's Ngarekeaĭ lies at the border of the sea. Two channels lead through the about 100 m wide mangrove belt to the landing places Ngërudelóng (S.), formerly the entrance to Mekér and Gasél (N.) the one of *a* Imīg. The two are about 200 m separated from each other. Each landing place has a bai, but only in Ngërudelóng is a boathouse. Here the stone pier leads from the bai out to the open water, because this landing place is the most frequented one. From each of the two landing places a stone path leads about 20 m up. Both are separated by a flat basin, where the stream Bărʹrák flows to the sea. Up on the height, both stone paths meet at the stream and unite over a wooden bridge, which crosses the more than 2 m wide rocky bed of the stream (see Vol. 3). The



Plan 18 a a. b

northern stone path has two branches, the eastern one ends blind. The village-bai A' Bai rekeai is situated on it. At the trailhead *a* Idók the north-eastern one continues as a footpath, which forks after 100 m into the roads to Galëgúi and Ngapedég. In 1910, some cows were grazing here. The southern stone path sends only one branch to the east. In the corner of the starting point lies the blai of rubak nr. I, the "Great Blai", Klóulblai, on a beautiful stone construction just like a bai. On the trailhead lies bai D' *a*Róu. South of it, in a small wood lies the village Mekér, also called Ngaramidár (see p. 170).

From the trailhead *a* Róu you reach, slowly mounting in about 35 minutesthe former Ngarekeai — Old-Ngarekeai — situated about 120 m high on a mountain ridge. First you reach the lower head of the stone path where bai D *a* Róu was situated on the deserted stone square, which now stands in Imīg. The stone path

mounts straight eastwards up the slope of the mountain. After about 200 m it passes bai C Gasél[1], which stands now below at the northern landing place. After another 100 m you reach the summit and the stone path turns at a right angle to the south. On the corner the wide stone quad of the village-house A Bairĕkeai̯ was in ruins in 1909. I took both the lower planks from the fallen front-gable; they are now in the Museum of Ethnography in Hamburg (see Figure part VII). Opposite of the front gable, on a small earthen mound, overgrown with vegetation, stood a big bowl for cut-off-heads (Figure 37). The *golekáng*-pot of Milad's daughter is also supposed to be next to the bai; I did not see

it. The southern stone path leads over 2 *ilíud*-places, Goluál and Ngaregoluál. From the road, in-between



Figure 37. Cut-off-head-bowl made of stone in

them, you have a beautiful view of the mountain *a* Gatiroír at *a* Imeúngs. Then, after a mere 100 steps, you reach a stone square where the village house A of *a* Imūl stood (plan 18 [a] and below 3).

A 400 m long stone path leads from here straight south to the head *a* Ultilóng (only at the beginning lies an *ilíud a* Ugul a medú). In the south of it lies bai B *a* Iregĕrĕke i on the grassland Goubaláng, which is covered with black stones. From here you have a beautiful view of Goréŏr (see Figure 31 in Vol. 1 p. 226). In the near surroundings are several *ked*-hills with steps and stone slabs on the summit.

Industry: Nothing special is known.

Privileges: Catches, sells, and buys dugong (KUB.: VII p. 176), see *a* Imūl and Gámliangĕl . A boy from Ngarekeai̯ is supposed to have been the inventor of the dugong-bracelet (KUB.: VIII p. 181). Exchange of bai-girls with *a* Imeúngs (see there).

History: Ngarekeai͡ is a child of Mílad (see story 19), precisely the sister of *a* Imeúngs, Melekéiok and Goréŏr, therefore the brothers, according to custom, liked to come to the sister in order to get money for feasts. When she was not willing , armed force was used . Thus Ngarekeai͡ was several times attacked by *a* Imeúngs, as has been mentioned there (p. 144; see also story 207). The pot of the sister is standing next to the rubak-bai. The oldest Ngarekeai͡ seems to have been situated next to the coast. Therefore, it was lead up to the height by rubak nr. I *a* Replkūl in Ngátpang. He knew about its advantages from his pigeon hunting. Sometimes the inhabitants had fled to the grassland Klsóbĕl, where Gorágĕl (story 13) landed. Up there Ngarekeai͡ developed splendidly, especially under Rŭngūlbai 6Goukalsól, who must have lived before 1800 (see below p. 168). To this day this fact is well established in the site of the village. Up there they cherished their friendship with Melekéiok, which protected them and brought them back down. But down below they became dependent upon Goréŏr with which *a* Imelīk is supposed to have been associated for a long time. In 1783, at the time of WILSON, Ngarekeai͡ definitely was situated up on the height, because he said (Vol. 1 p. 115) that he was in Emillegue in a big city, which was about one mile from the beach. Because of the local high chief the Ibĕdul stayed on board. The house *a* Idíd on Goréŏr was united with the Rŭngulbai by marriage of the 4. (At.1) with Goráol (Gor. At. 4 Gen. III), a sister of Mëáng Ibĕdul 8. Story 135 tells about the bad marriage of a daughter of Rŭngūlbai, also story 136; both are connected with Ngátpang.

Even though Rŭngūlbai belongs to the great chiefs of Pelau, he does not have to be freed by a *blebáol*-head-trophy at the inauguration of the title (KUB.: II p. 78). The wealth of the family is explained in story 13 where Dirʿrūngūlbai steals a money-fruit. See also story 207, which tells about the prestige of this woman. Concerning the same name with Rungūlbai of Yap see Gor. At. 2 Gen. V.

Constitution of *a*Imīg (Ngarekeai͡).

bai l pelú (village-house): A. Bairĕkeai͡. *galíd* (god): *a* Túngĕlbai.

klóbak (council): Ngarekeai͡. female council: *ar* Pisagĕrád[240].

nr.:	*arúbak* (chiefs):	*blai* (house):	*bitang*(side):	*kleblīl*(clan):	*ardil* (women)
I	Rŭngūlbai	Klóulbai	I	*a* Ugélkeúkl	*a* Dir'rŭngūlbai
II	Ngireblekú	Ngarablekú +	II	Blekú	Dirabés
III	Ruregërúdĕl	*a* Sób	to I	*a* Ugélióu	Dirúrugërúdel
IV	*a* Rengg̈ĕgĕl	*a* Roismogúd +	" II	Gëlúi	Direngegel
V	Gg̈erabai	*a* Ikelau͡	"II	*a* Ikelau͡	Dilerabai
VI	*a* Rogūldak	Ngërúlebugel +	" I	like I.	Diraguldák
VII	Sagarmidar	Ngerudelsang	" I	Mengiteretár	*a* Guódel'lagád
VIII	Garbagáng	*a* Isóbei +	" II	like II	nr. VIII
IX	Ngiraa̤agëre͡i	*a* Iagërei +	" I	like III.	nr. IX
X	Ngiraipelau͡	*a* Ipelau͡	"II	like V.	nr. X

In 1910, *a* Ibĕdul of Goréŏr held title nr. VI; *blai* Goráol is considered to be a wealthy house, see At. 2. nr. IV is *galíd,* see above p. 163.

nr.:	*uriúl rúbak* (secondary chiefs):	*blai* (house)	further *blai:*
11	Belúdĕs (in Ngapedég)	Mid +	21. Gorúgei (in Old-
12	Ngirautegél	in nr. VIII	Ngarekeai̯, in 1909
13	Geiár (in Gámliangĕl)	*a* Rbailegúr	the only one still
14	*a* Iegád regamai̯	in Ngaregamai̯	inhabited)
15	Ngiragaulemau̯ (in Gámliangĕl)	*a* Ildékĕl +	22. Melái
16	Geregúr	in Galëgúi	23. Ngaraker'róng
17	Sagaruét	Smengsei̯ in Mekér	24. Ngareklíbai
18	Métilap	*a* Irétăg	(belongs to I)
19	Meseroái	Gosisiáng	25. Ugul a bambu
20	*a* Itúngĕlbai *(galíd)*	his priest *rubak* nr. IV	

nr.:	*gáldebegĕl* (club):	*bai* (club-house):	*táog* (channel):	*bitang* (side):
I ♂	Ngaraiús	B. Sageivóng +	*a* Gasél	Right
II ♂	Ngaramelós	C. *a* Gasél	(landing in *a* Imīg)	
I ♀	Ngarapngákl			
II ♀	Ngaraderúdĕm			
I ♂	Ngaradtekrár	D. *a* Róu	*a* Róu	Left
II ♂	Ngaratebér	E. Golegerīl +	(landing in	
I ♀	Ngararirıáng		Ngerudelong Mekér)	
II ♀	Ngaraulelbógĕl			

The high chiefs of *a* Imelīk, the **Rŭngūlbai**and the title-holding women **Dir'rŭngūlbai,** who are sitting in Ngarekeai̯ in the house Klóulblai, are known in the following order[241]:

Rŭngūlbai:	Big Names:	Small Names:	Remarks:
1.	Kluk ra buk	?	when he was old and frail, he was carried around in a *buk* wooden bowl.
2.	Merengūs a réng	?	colored his gray hair with curcuma yellow, *reng*, in order to make it red; *merengús* to oil hair.
3.	Măldúl ra ngau̯	?	died in a fire *ngau.*
4.	Mělívet	?	was tall and slim (At. 1 Gen III.)
5.	Ngira medengelei	Ngiraměkiróng	lived in house Medengelei in Melekéiok (At. 3. Gen. III.). *blai* Mekiróng, whose master he was. Gave the 3. branch of the Kloulbai its name.
6.	Gadrdei	Goukalsól	wore "pants" *calsol*, Span. calzon (At. I. Gen. III. 3.). see story of Ngarekeai̯. Probably lived like *a* Ibědul 6 around 1800; he seems to have gotten his pants from Ibargoitia in 1800 (see part vol. 1 p. 128). Marriage Gor. At. 3 Gen. III.
7.	Gelegelúi	Gabál	"gray hair" (Meketéket At. 3. Gen. IV. 2.), his mother is Diremesegebál.
8.	Sekelau Busegesúg	Mlad ra blil	"died in his house" (see At. I Gen. IV.).
9.	Ngiraklengsél	Ngira Mekirong	lived in the house Mekiróng, see nr. 5 (At. 3 Gen. IV.) According to KUB. VIII p. 185 the wife of the murdered king of *a* Imelīk, Ardila meragong, married afterwards *a* Răklai̯ from Melekéiok; this could have been Dira mekiróng.

10.	Gosekéd	*a* Ilis	looking from his seat or from his work. He was deposed by the Bezirksamtsmann, because he did not come to the meetings in Madalaí. At. 3. Gen.V.)
11.	Beblūd	Ngiradelsáng	lived in the house Ngërudelsáng *(bl.* VII).

Dir'rŭngūlbai:	Names:	Remarks:
6.	Guóděl'lagad	Title nr. I in Mekér Ngarekeai͡).
7.	Gălútăm gogíl	"tattoos her leg", means richly tattooed.
8.	Brital	"shivering with age".
9.	*a* Idelei͡	—
10.	Sipăloi	—
11.	Dir'ra ilóng	—

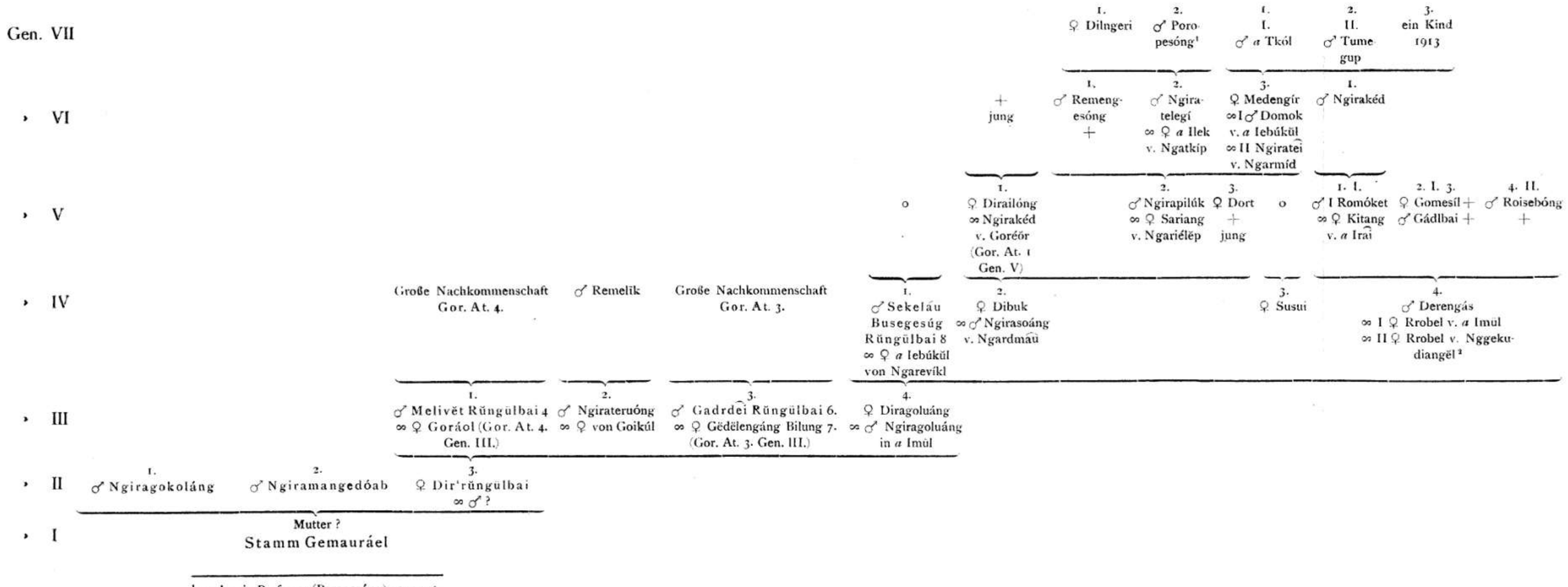
The **Klóulbai** is now the seat of Rŭngūlbai, and consists of 3 "branches".

1. Gemauráel, 2. Goráol, 3. Měkiróng.

Goráol seems to have been the name of a woman; even today a *blai* in Ngërupesáng is called Gemauráel, p. 112. Měkiróng probably was also the name of a *blai.* The following three genealogical charts point to this fact.

Ahnentafel 1 (Ngk. At. 1).

Zweig Gemauráel
des *blai* Nr. I Klóulblai in Ngarekeâi.



[1] nach mir Professor (Poropesóng) genannt.
[2] Lage des Ortes unbekannt.

2. **Mekér** or **Ngaramidár.**

on the coast at *a* Imīg (see plan 18[b]), one of the four of the Geoalbai-Federation (see above p. 161). High chief was Sagarmidár, who was also friendly with Gámliangĕl (see story 129). Story 6 tells a lot about him. Once upon a time, this place must have been big and powerful. Its landing-place was in Ngërudelóng, which now belongs to *a* Imīg, of which Mekér is at the moment only one part of the village. Its rubak Sagarmidár is now rub. nr. VII of *a* Imīg. There are only 3 *blai* left, 26 Gokengiáng, 27 Smengsei, and 28 Kélebīd.

WILLIAM GIBBONwrites about the new settlement with people from Ponape, as has already been mentioned above on p. 162: we had to work in order to clear the place Mekér, in order to build houses, plant taro, sweet potatoes, yams, coconuts, sugarcane, bananas and all that is fit for consumption. The road was repaired and a channel was made for the people from Ponape in order to live there. They arrived on Feb. 12th 1911; first there were only a few families, then many came in December. Thus, Mekér was settled again. Two parts were made in two villages, on both sides of *a* Imīg, Mekér and Ngardai. —— —— ——

I do not know the constitution. Rub. nr. I was Sagarmidár, the female title I was Guóděl'lagád; both names appear also in Ngk. At. 3 Gen. II and the latter also as the name of Dir'rungūlbai 6. The title Sépsis was recorded, too, just like in story 20 concerning the settlement of Ngáruangĕl and next to it the female title Dilsépsis (see Gor. At. 4. Gen. II), who became the new clan mother of the *a* Idíd line, next to Dilgoroség of Ngatkíp.

3. ***a*** **Imūl**

(KUB.: Aymúl).

Lies in Bablimlīk. The site has already been mentioned at Ngarekea͡i. It is remarkable that this place stayed alive, even though the neighboring Old-Ngarekea͡i moved to the seaside.

Industry: It is well known that bats, *golik,* are caught here, when the *udúiĕs*-trees are blossoming, see p. 163, see also story 132 about the golik.

Privilege: It is allowed to buy the dugong-bracelet, but not the entire animal.

History: *a* Imūl is a child of *a* Guáp (see story 2). Rangatágĕl (story 134) originates from here. Story 133 tells an amusing incident. The importance of rub. I Sagáraimūl is apparent in story 80 about Mad ra klai, then also in story 61 and 137. Title nr. II Regëkemúr is also said to be found in a deserted village called Ngurúngel near *a* Imūl (see story 20). Concerning the channel Ngĕrtúker see above p. 162 and story 137 about Tur'rengeráod.

bai l pelú (village-house): A. *a* Imūl.

klóbak (council): Sagáramūl. *galíd* (god): Ngirteláp (KUB.)

nr.:	*arúbak* (chiefs):	*blai* (house):	*ardil* (women):
I	Sagáraimūl	Terékĕd +	Dilsagáraimūl
II	*a* Regëkemúr	*a* Lulk	Dil regëkemúr
III	Golikóng	Ngaramelál'l	Dil'lolikóng
IV	Mekëkerengáp	Klebúkl	Dil`lolikóng kékerei
V	Gosëgád ra delép	Madalaráng	Dil'losëgád klóu
VI	Gosëgád ra rekóng	Rekóng +	" kékerei
VII	Kmirengákl	Gadëlékl +	Diltmirengákl
VIII	nr.	?	Dilmesép

táog (channel): Ngertúkĕr Only one club-house B. *a* Iregerekeı̂.

4. **Galëgúi** (figure 9[3])

(KUB.: Goleguy)

politically also called Ngaragĕu. It is situated in Bablimelīk . Once upon a time , it seems to have been more powerful than Ngarekeaı̂; later it was a *kerr* of it. Had friendship ties with Ngarekobaság.

Description of the place (see plan 19): situated 15 minutes north of *a* Imīg, on an elevation, which is situated south of the bay of Gámliangĕl. Towards the sea there is a hill shaped like a pyramid, Buk ra ngabáng, with point Pkurengesúkl (see Figure 36). The footpath crossing the grassland meets the eastern head of the stone path, which first moves northwest, then in a southwestern direction until it turns westward. On the spot of the sharp bend lies *bai l pelú* A Geisau. In 1910, a *tet* was still standing in the north of it (plate 9[3]). From the spot, where a small stone path leads to the *gal.dúkl[sic]* stone square, a path forks to the north, leading to the landing place and *bai l kldok* Ugul a róro on the bay of Gámliangĕl. Near to the end of the western stone path lies on the southern side *bai* C. *a* Medéu. In former times, the much used *táog* Ngertóng was situated in the west of the trailhead of this side.



Plan 19

Privilege: People from Galëgúi are allowed to take unfinished boats away from Ngardmau, because this place was settled by the bird of Klubudsingál from Galëgúi (see story 18).

History: It is said to have been more powerful than Ngarekeai̯. This place became well known because of the snake (story 128), which lived on the grassland Gëuíd bersëgél "The Seven of the Bersóiog-Snake", nearby the village. The liberators came from blai nr. III Ngerdíng l ked, which received rights to the taro patch on the "Head of the Water" Ngaramadál a ralm. Further on, the master of the house Meluát was allowed to bring his child into the rubak-bai, and it was allowed to choose the best from all the food. Story 113 describes how Galëgúi got its close relationship with Ngarekobasáng. Next to the rubak-bai is a heap of stones, the grave of Malsól, whose corpse had been stoned here. It remained untouched by the war between *a* Imelīk and Ngatĕlngál because Galëgúi had been so brave at the revenge of Dir'rŭngūlbai (story 207). There is also a money related story (130) told about this place.

Constitution of Galëgúi.

bai l pelú (village-house): Geisau̯.

klóbak (council): Ngarageisau̯ *galíd* (god): *a* Guóděl

nr.:	*arúbak* (chiefs):	*blai* (house):	*ardil* (women):
I	*a* Reblūd	Ngaramedengír	Gëbil
II	¯Rëgadiól	*a* Ikéd	Diltëgëpúp
III	Meluát	Ngerdingelkéd +	
IV	*a* Ibau̯	Goumangerengér +	
V	Ngiraulau̯	Metëulŏgól	further *blai:*
VI	Bitálurëi	Gëurós +	11. Ngítong
VII	*a* Regódŏl	to nr. IV	12. Kereoél
VIII	Kesuál'l	*a* Kleı̯	
IX	Gad ra bedúl	Kerúal	
X	Mad ra ikëkang	*a* Ilíld +	

nr.:	*gálděbegěl* (club):	*bai* (club-house):	*táog* (channel):	*bitang* (side):
I ♂	Ngaragónged	B. Mereberókl +	Mereberókl	right
I ♂	Ngaraiólt	C. Medéu	Medéu	Left
I ♀	Ngaramelós			

Landing-place: Ugularóro. *táog:* Ngertóng.

5. **Ngapedég**

belongs to the Gëoalbai Federation (see above p. 161). Belongs to Bablimelīk. On the way from Galëgúi to Gámliangěl, 1/2 an hour directly from *a* Imīg you pass a group of houses in a hollow of the road. The stream Iklóng flows westward to the bay of Gámliangěl. Of the former 10 *blai* were only three left. One bai was no longer standing. Towards the north the road mounts a bit. There Ngaraberūg was situated (see below).

Constitution.

klóbak (council): Ngaragoróměl female council: *ar* Tógědeksíd

nr.:	*arúbak* (chiefs):	*blai* (house):	*ardil* (women):
I	Ngirametúkŭr	Ngurusúdel +	Dirametúkŭr
II	Ngirukél	*a* Merés +	Dirarukél
III	Ngiragëlëgóng	*a* Iëgolú	Diragëlëgóng
IV	Ngirakíu	*a* Kíu	Dirakíu
V	Ngiraŭél	Mangëkóng	Diraŭél
VI	Metiláp	Tudersí +	Dirarisóng
VII	Ngirengél	*a* Sëgërīg	Gobaklubíl
VIII	Iegádremlél	Ngaremlál'l +	Gobaklubilremlál'l
IX	nr. IX		Diragedál'l
X	nr. X		*a* Idelád

táog (channel): Segëve͡i.

6. **Gámliangĕl.**

(KUB.: Komliángl)

belongs to the Federation Gĕ̆oalbai (see above p. 161), lies in Ióulimelīk.

Description of the place (plan 20): a big place on the northern side of the bay of Gámliangĕl, which is called *a* Imelsúbĕg, opposite of the landing-place Ugularóro which belongs to Galëgúi. Politically this village is also called Ngarangás and it consists of 2 parts: in the west is Iklngás, "Outer Ngas", where the road, crossing a mountain, comes down from Medórŏm; in the east is Ëmelngás, "Inner Ngas", on the road to Ngarekea͡i. The 8 m high hill Blúelke͡i belongs to the first one. On this hill is *bai* B. Túlau; on a small elevation, south of the road, which drops steeply down to the taro patches where in the middle of them *blai* III *a* Idéngĕs is situated. But the chiefs do not sleep in *bai* Túlau, because here all the small demons, the relatives of the village god *a* Ugél'lëgalíd loiter about. The Gámliangĕl-People actually came from Pelíliou[242] where a mountain with the same name is located. When they were leaving they left the god behind[243]; he came after them and as a punishment he installed the small demons. Ngardolólok drove them away with their friends from Goikúl. A *túngĕl,* a devil's grove, is next to the bai. Because of the bush-spirits the rubak built a second village-bai A Gëbúd.

All together Ngarangás is situated along a single, nearly 1 km long stone path that winds with a few bends and turns, but without any branch, from W to E (ESE).

It runs along the southern foot of Rois Gámliangĕl, the strange mountain of Gámliangĕl, which is nearly 100 m high, and separated from the 75 m high Tóirois by a sharp cut. This is a mighty rock, and it forms an overhang in the east. It catches the eye of the viewer already from far in the south (see Vol. 1 p. 230). Tóirois means "Passage-Mountain", because the above-mentioned cut seems like a passage between islands, like a *toi.* As mentioned before, because of its remarkable form it is also called Ngarabiúl (see Vol. 1 p. 230 and 232).

When you hike on the treeless height to the west, the mountain ridge drops from 75 m to 50 m. Here runs the mountain pass from Medórŏm to Gámliangĕl; later on, it mounts to 80 m at the wide mountain ridge *a* Lmut, This is a beautiful vantage point, as already mentioned before on p. 161. Once upon a time, a village was here. Others say that a bai of Gámliangĕl was also situated there (see below). If you walk the mountain pass from the basin in a zigzag course down to the south, you reach the western trailhead, which, after leading another 100 m further to the south, turns abruptly to the east. Before you reach the corner a small part of the stone path forks to the west, which soon turns into a footpath, the old road to *a* Lmut. From this spot you can see over the boat-house Gëbúd, which is situated on the southern corner of the main road, to a pudding-shaped hill of rare beauty, because it is lying on two steps, the ked-hill Ngaramelik is situated in the area of Ngapedég (see Figure 45 in Vol. 1 p. 239).

Right next to the boat-house and landing-place Gëbúd is the village-bai A of Iklngás with the same name. Directly opposite of it, on the northern side of the road was in former times the club-house E. *a* Idegór. A hundred steps further the stone path turns suddenly to the south, mounting between red earth walls, in order to bend after a few steps again to the east. On the height Blúelkei where the above- mentioned chief's bai B. Túlau is situated, is now a galíd-bai. From the height you have a view over the taro patches to the east. Then you walk a few meters steeply down and hike through the taro patches and over a stream to the east, until you come to Ëmelngás. The border is about 40 steps east of the stream. In former times, the club-house D. *a* Pkés was situated there in the north on the road. Once again the road makes a double bend, passes bai C. Bailëgáng and, after another hundred steps, it crosses the impressive stream *a* Isemei and reaches the trailhead *a*Ilepdúi where the footpath to Ngarekeaı̂ starts, which can be reached in less than an hour.

Gámliangĕl lies on a side bay of the big bay of Gámliangĕl. On plan 20 the side bay is only recognizable because of its 4 hill-projections that come down to the channel; they are called Melsúbeg, Ngilíld, *a* Ikisáng and Ngaramelóged. It is completely filled with mangroves, so that you only reach the landing-place Gëbúd following a 1 km long channel. It is even further to the river *a* Isemei. I could not find out the form of the side-bay. In the west of the entrance of the channel is a point Melkíko.

Privilege: Is allowed to buy the dugong-bracelet, but not the entire animal (see Ngarekeaı̂ and *a* Lmūt).

History: Ked ra golakáng, the grassland of the pot, has been already mentioned at Mekér. Story 129 tells also why the people from Pelíliou were driven away and where still today the mountain Gámliangĕl in the north of the island reminds us of the old place. Also story 152 still takes place at the old place. First they were settled in Ngaragamér, but there was not enough space. Story and chant 206 of Mangitíp, who was a bai-girl in Gámliangĕl are especially well known. Her pimp, rubak nr. II Melágĕlpelú, took revenge on her by not giving her her monetary reward. Here her name was Dílilong (see also 8 *a* Lmūt).

Concerning god *a* Ugél'lëgalíd, I want to point to Ngërupesáng, distr. IV. One piece of the *mangerengér*-snake, which was sacred to the god, also drifted here (story 98). The galid is rub. nr. VIII of Iklngás. The constitution of the 2 village parts Iklngás and Ëmelngás is peculiar. The former has 8, the latter 6 rubak. Each puts up 5 for the big council of Gámliangĕl, Ëmelngás the odd and Iklngás the even numbers. The two chiefs in the sixth position are the messengers *(kĕmĕdángĕl)*.

Constitution of Gámliangĕl.

Iklngas.

bai l pelú (village-house): A. Gëbúd. B. Túla͡u. *galíd* (god): *a* Ugél'lëgalíd (Ngiraide͡i).

klóbak (council): Ngaratula͡u. female council: *ar* Madërúr.

nr.:	*arúbak* (chiefs):	*blai* (house):	*ardil* (women):
I (II)	Melágĕlpelú	Ngasëgedúi	Gobaklubíl
II (IV)	Diángĕl *(a* Ubai)	*a* Ugelbáng	Dil'lubai
III (VI)	Kékerel Melágĕlpelú	*a* Idéngĕs	Ngióí
IV (VIII)	*a* Urepau	Ngarekedólang +	Dilaurepau
V (X)	Ngirëgëlúi	*a* Ivongedóng +	Gomélsremelóng
VI	*a* Kĕmĕdángĕl	(*a* Idéngĕs)	nr. III
VII	Golikóng	*a* Ilták +	—
VIII	*a* Ugél'lëgalíd	—	—

Nr. IV lives in Medórŏm. Further *blai:* 9. Gapdúi, 10. Kubang, 11. Tekeréng, 12. Guděl. — Club-house E. *a* Idegór +.

klóbak (council): Ëmelngás.

nr.:	*arúbak* (chiefs):	*blai* (house):	*ardil* (women):
I (I)	*a* Idelodáol	*a* Ngëáol	Gobaklubíl
II (III)	Ngirauaug	*a* Gebíbĕg	Goderái
III (V)	*a* Geiár	*a* Ikela͡u	Gomélsremelóng
IV (VII)	Ngirëmíl	*a* Imedú	Gomélseremíl
V (IX)	*a* Ugel	(I)	Uadíl
VI	Kĕmĕdángĕl	Teláel	—

uriúl rubak (secondary chiefs): 1. Madralúlk, 2. Golikóng, 3. Golikó ra gabíbeg, 4. Golikoaugelbáng, 5. Golikoraikelau͡, 6. Kĕmĕdángĕl.

Further *blai* are: 7.Kikói, 8. Galep, 9. *a* Itáog.

Club-houses: C. Bailëgáng, D. *a* Pkés +.

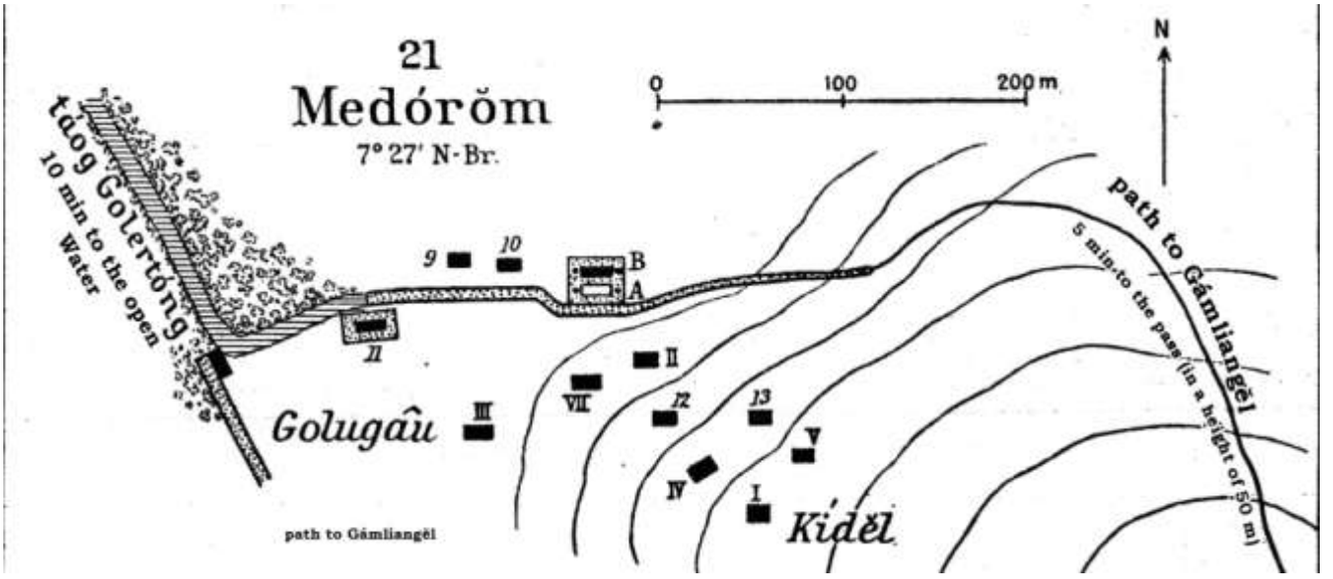
7. **Medórŏm**

(KUB.: Akmodhórom)

Belongs to Ióulimelik. Its inhabitants came from Medórom on Ngeau͡r.

Description of the place (plan 21): Had two *bital pelú* (village parts), Golugau͡ and Kídĕl,lower and upper. The last one had been deserted and was settled from the Golugau͡-Half,

which stretches along the slopes of *a* Lmūt. Therefore, *blai* nr. I to IV of Golugau͡ u are now located in Kídĕl.



Plan 21.

Through a nearly 1 km long *táog* you come from the bay, between point Pisagerád and Toi ra iláng in the mangrove forest to the boat-house Gotertóng[244].Shortly afterwards you reach the galíd-bai 11 Gatailĕgáng, which is situated on a big pavement on the waterfront. It did not offer anything special. From here a stone path leads to the east, turning your back on the big stone square of the village-houses Bakai͡, in the south A . Gosobulngau͡ +, in the north B. Bilekélĕk. The shaded path mounts up the mountain, after about 8 minutes of brisk walking you reach the 50 m high pass, which has been already mentioned at Gámliangĕl.

History: In story 170 about Golungīs , it is mentioned that Ngátmadei͡ and Medórŏm formerly lived in Ngaramásăg on Ngeau͡r. Thus, the entire SW -corner of the islands was called Medórŏm , which means "sharp, pointed". Also the village parts Golugau͡ and Kídĕl point to two deserted villages on Ngeau͡r with the same name . Story 13 about Gorágĕl talks about the traffic between Medórŏm and Ngeau͡r . KUB. VIII p. 181 tells that the growths on the cheek of a dugong species point to a woman

of Medórŏm, who during her pregnancy put taro shoots in her ear and was scolded because of this. She ran into the sea, where she turned into a sea cow, which is now called *dil a modorom*. KUB. V p. 18 mentions Apagáy as galíd, as woman Ardir a kamin. However, Bakai is the name for the rubak-bai; it is also possible that a megapode *bakai* has been the *galíd* of this place, as could be deduced from story 6.

Constitution of Medórŏm.

Village-part Golugau.

bai l pelú (village-house): Bakai. A. Gosobulngau +, B. Bilekélĕk.

klóbak (council): *ar* Ugél. female council: *ar* Malteréng.

nr.:	*arúbak* (chiefs):	*blai* (house):	*ardil* (women):
I	*a* Ugél	Gongál'l	*a* Ruóng
II	*a* Ugëremelékl	*a* Dngurúr	*a* Regamagais
III	Krekrí	*a* Idelbóng	*a* Remelágĕd
IV	*a* Ibĕdul	*a* Ulegëvei	Bagagau
V	Túrubur	*a* Tongét	Remengeútĕk
VI	*a* Remárek	Delongai	Garau
VII	nr. VII	nr. III	nr.
VIII	etc.	Gulemau +	—

Nr. V lives in *a* Itáog in Gámliangĕl. Further *blai:* 9. Gomagerál, 10 *a* Telbóng, 11. Gatailĕgáng (galíd-bai), 12. Pedór, 13. *a* Longai.

nr.:	*gálděbegĕl* (club):	*bai* (club-bai):	*táog* (channel):	*bitang* (side):
I ♂	Ngarakadú	Modngerúr +	Modngerúr	Right
I ♀	Ngaramegeróger			
I ♂	Ngaragosóngd	Ngurusegúr +	Ngurusegúr	Left
I ♀	Ngarabogógŏd			

Now boat-house and *táog* Gotertóng.

Village-part Kíděl.

klóbak (council): *ar* Iegád. female council: *ar* Iegádldil

nr.:	*arúbak* (chiefs):	*blai* (house):	*ardil* (women):
I	Ngirabekú	*a* Lemau +	Dirabekú
II	Ngateltáng	Sangór +	Dirangateltáng

III	Goilál	Ióulbai +	Diragoilál
IV	Bagés	*a* Bukl +	Dirabagés
V	nr.	—	—

Deserted places.

8. ***a*** **Lmut +,** belongs to Bablimelīk, situated on the mountain ridge with the same name, between Gámliangĕl (see there) and Medórŏm (see plan 20). The village had two parts: Ngarabilís with bai *a* Lmut and Geisau, and Ngaratemríng with bai KI'lang where Mangitíp stayed (see story 206). All points to a close relationship with Gámliangĕl, by which it possibly was suppressed. A tree, the *ríamĕl* (Pangium) is well known from here, as has been told in story 126; it indicates the kinship of all the people of Palau.

9. **Makáĕp** +,situated north of Medórŏm, probably at the mountain Itegórei (plan 3 □ 28'). The strangers of*a* Ugélkeklau̯ rested here (story 8), as has been mentioned above p . 7. I want to point out the strait between Ngeau̯ ur and Pelíliou with the same name (see Vol. 1 p. 221 footnote 1). In story 13 (compare Medórŏm) is probably an explanation for it.

10. **Ngardebotár** +,on a small bay with the rock-island *a* Ilápis north of the Toirailang and the island Ngeil. During a visit on 11. VII. '10 the *táog* is already very overgrown. One more field-house in the taro patch. Once upon a time, *a* Tkedlúkl lived here, who received a money-bearing lemon tree from Gorágĕl as salary (story 13).

11. ***a*** **Itáog** +, situated north of Ngardebotár.

12. **Ngaraklemáděl** +, on the southern foot of the double-mountain Klbáiĕl, which is mentioned in story 127 and 127[a]. Pict 40 in Vol. 1 p. 231 shows the mountain and the setting of the village. There, in Figure 29[b], you can also see the mountain from the north and next to it the place Omrótel delásĕg, where the inhabitants of Ngaraklemáděl deposited their pictures after the feasts. Probably like *a* Irai̯ did it in Ngareklím (see p. 186). Thus this village seems to have had a special importance, but hardly anything has been handed down. The destruction of the village was accomplished by the 7 punishing spirits of Ngarsióu in Pelíliou, as can be read in story 73. But it is not explained what the people of Ngaraklemáděl did wrong.

13. **Ngaraberuog** +,belongs to Bablimelīk, situated north of Ngapedég (see there). Here stood the cradle of Klubúdsingál (story 18 and Galëgúi). The snake-mother Dilĕdĕgú went from here with her son Gorágĕl in a *kaberúŏg*-boat to Ngeau̯r (see story 13, footnote 13, see also chant 196, verse 3).

14. **Ngaragabáb** +,belongs to Bablimelīk, situated nearby Galëgúi, formerly only one chiefly family with *rubak* Gerabai̯.

15. **Ngardai** + north of *a* Imīg, where half of the exiled Ponape-People were settled (see Mekér).

16. **Ngarderár +,** once a big place in the bush: the *táog* to the former village was in a mangrove-point between the bays Gogológol and Buk ra kĕángĕd (see above p. 162). Rub. nr. I was *a* Ugérderár[245]. It is said that his house

that there are 4 big chair-backs made of stone *(ptangg),* where the stretcher was put down when the rubak was carried to the grassland for warming up. When people got tired of it, they let him tumble down the rocks near to the stream (compare story 127).

17. **Gomáog** + belongs to Bablimlīk, situated south of Ngarderár. Nothing more precise is known.

18. **Ngaragamér** + the most southern place of *a* Imelīk, already nearby Ngatkíp, hidden in the mangroves next to the small Island Bungungau̯ l gútŭm. People from Gámliangĕl (see there) first wanted to settle there but found the place too small for them.

Distr. VII. Ngaragúmĕlbai.

(CANTOVA: Mogulibei, MCCLUER: Omerkomaboy, CHEYNE: Arakaumully, KUB: Land Eyrráy, COELLO: Omerquemaboy, Miss: Ngarchumelbai.)

Amount of inhabitants: 1.1. '11: 396.

Amount of villages: 9, 6 deserted ones.

klóul pelú (main village): *a* Iraı̯ — *armeau̯* (people): ?

rubukúl (its chief): Ngirakéd — *galíd* (god): Medegeı̯ pélau

Political Groups:

Under Despadálʻl ("East Side") the following are grouped together: Goikúl with Madál and *a* Iŭáng, and Nggasagáng.

Under Ngarekëdám: Ngarsúng, Ngurusár, and Ngëruluóbĕl

Description of the Land:

The landscape takes up a great part of southern Babldáob. In the west we may assume point Tetúdel as the border where the volcanic island Bungungau̯ le gútŭm "Red Earth" is situated in the mangrove forest. A mountain range stretches in a semicircle from W to E. In the west Ked ra túnd[246], with the neighboring top Gasél at Ngatkip barely 100 m to the east, towers over the treeless height. In the east is Rois malk ra bések near Goikúl (see Vol. 1, plate 10[1a. 5] and p. 168). The last one has a bearing from the first one at 84° (E $^1/_2$ N). They were already mentioned, just like the Gogeál-lime rocks that collide[247] here on the southern end of Babldáob with the volcanic land of the Pelau-land and with the offshore islands Gosegósu[248], Delépebai, and Ngkesilʻl (see Vol. 1 p. 192 to 195). On and in the bay of Ngurusárstory 16 of Ugélsúng takes place. The *ngás*-tree on the rock Rëtăg looks down on it.

Gogeál Ngara kedlúkl, the eastern side of which is also called side of Ngirakéd (see constitution *a* Iraĭ), separates this three islands bay from the bay of *a* Iraĭ, also called Debógel or Uleúl'l just like the Ngátpang-Basin. This three islands bay connected from Ngurusár by the Góngolungĕl channel was constructed by Ugelsúng and connects with the Toágĕlmid. The river Ngerikil enters the bay. On its upper course a few villages and the famous mountain Ngeráod are situated. As can be seen on plan 3, it once had a double top; on the western side the "big" or "inner" *klóul* or ë*mél* Ngeráod, on the eastern side the "small"
or "outer" or *kekerél* or *eíkl* Ngeráod; the bearing of both tops was taken from Rois malk ra bések at 316,5° and 309°. Towards the south the bay is nearly closed off by the Gogeál Ngarduaĭs, which was already before

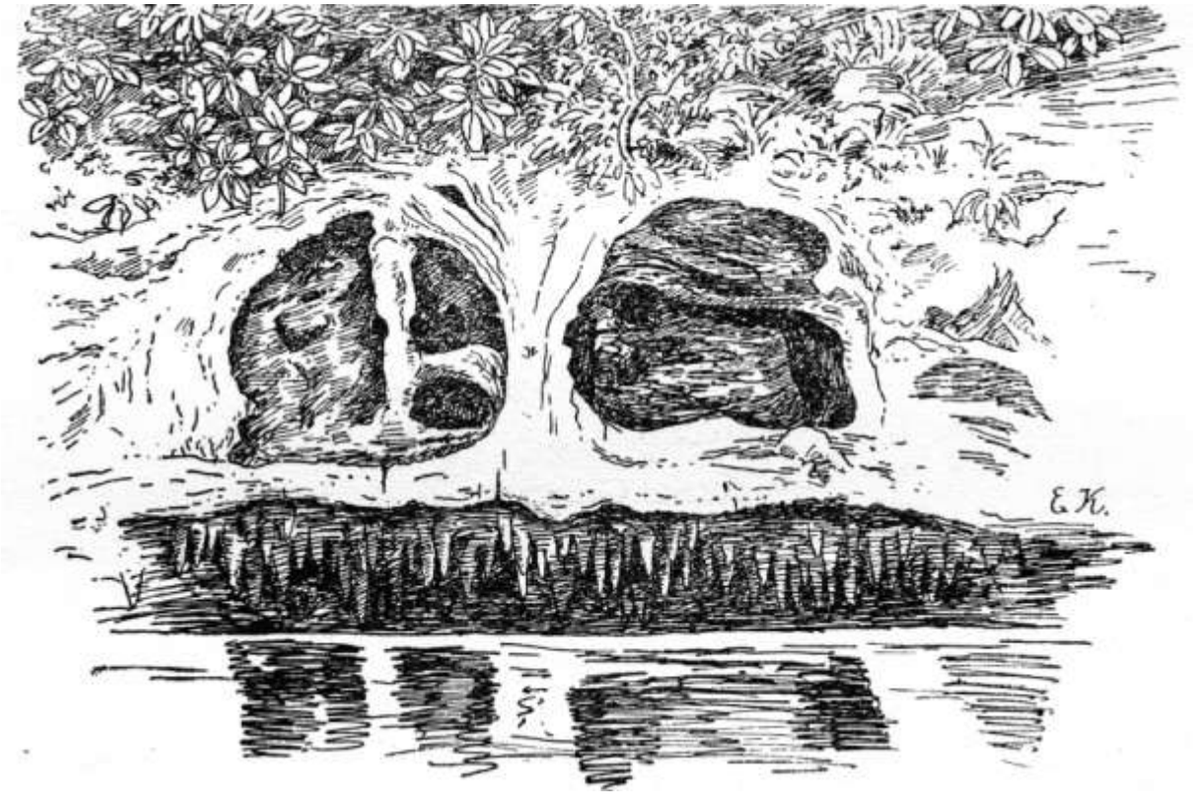


Figure 38. Double cave near Goikúl on the channel Tngëbárd.

thoroughly described and reproduced, in Vol. 1 p. 205 and plate 10 p. 224; only a small exit is left free. From the bay *a* Iraĭ you can reach the long mangrove channel by a funnel called Tngëbárd, there Goikúl is situated on its northern end. On both sides are rather precipitous limestone rocks. In the middle where the lime stone rocks come close to the channel there is a shallow double cave (Figure 38) which is mentioned in story 143 (see plan 23[a]). This is already quite near to Goikúl. From Ngarduaĭs onwards the land of Semdíu is well known, where *galíd* Semdíu, formerly the god of the land, had been living; story 14 tells about him. Medegeĭ pélau killed him as told in story 197.

Industry:

The best canoes of Palau are constructed here. (KUB: 1 p. 34).

Privileges:

klepkál of the weaving of mats, *blsebúd, klolil'l, telutau͡, kleiángĕl,* and the blowing of the conch shell *debúsóg,* thisbecame the right of the main village.

History:

It is said that once upon a time Ngaragúmělbai had been a place between Ngurusár and Ngarsúng where in the last years was still an *a ilíud*-pavement. It was large and important and was called the mother of all places. Its people dispersed into all directions. At an early time *galíd* Medegei͡ pélau made the land famous; he settled in *a* Irai͡ (see there) and reigned from here over the entire archipelago. *galíd* Boi (story 11) with his swarms of fish is also part of this story, as told in detail in section VI about the galid-cult. The mountain Ngeráod also contributes as a place of magic, and is mentioned in story 17d, 137, 138, 139, 140 etc. In 1783, WILSONalready heard about these places of worship. In Vol. 1 p. 122 is written what MCCLUERheard. Accordingly, the importance of the landscape is regarded. It seems the region has not participated in the wars between Ngarkldéu and Ngatělngál. Formerly, Ngaragúmělbai is supposed to have sided with *a* Imelīk under Melekéiok, until it finally came under the power of Goréŏr at WILSON'Stime, more about it at *a* Irai͡ and Goréŏr. In all places of the district the rubak of Goréŏr were eating the fat pigeons at the season, as is mentioned above at *a* Imelīk p. 163. Concerning the settlement of the Ngardolólok-People see story 161.

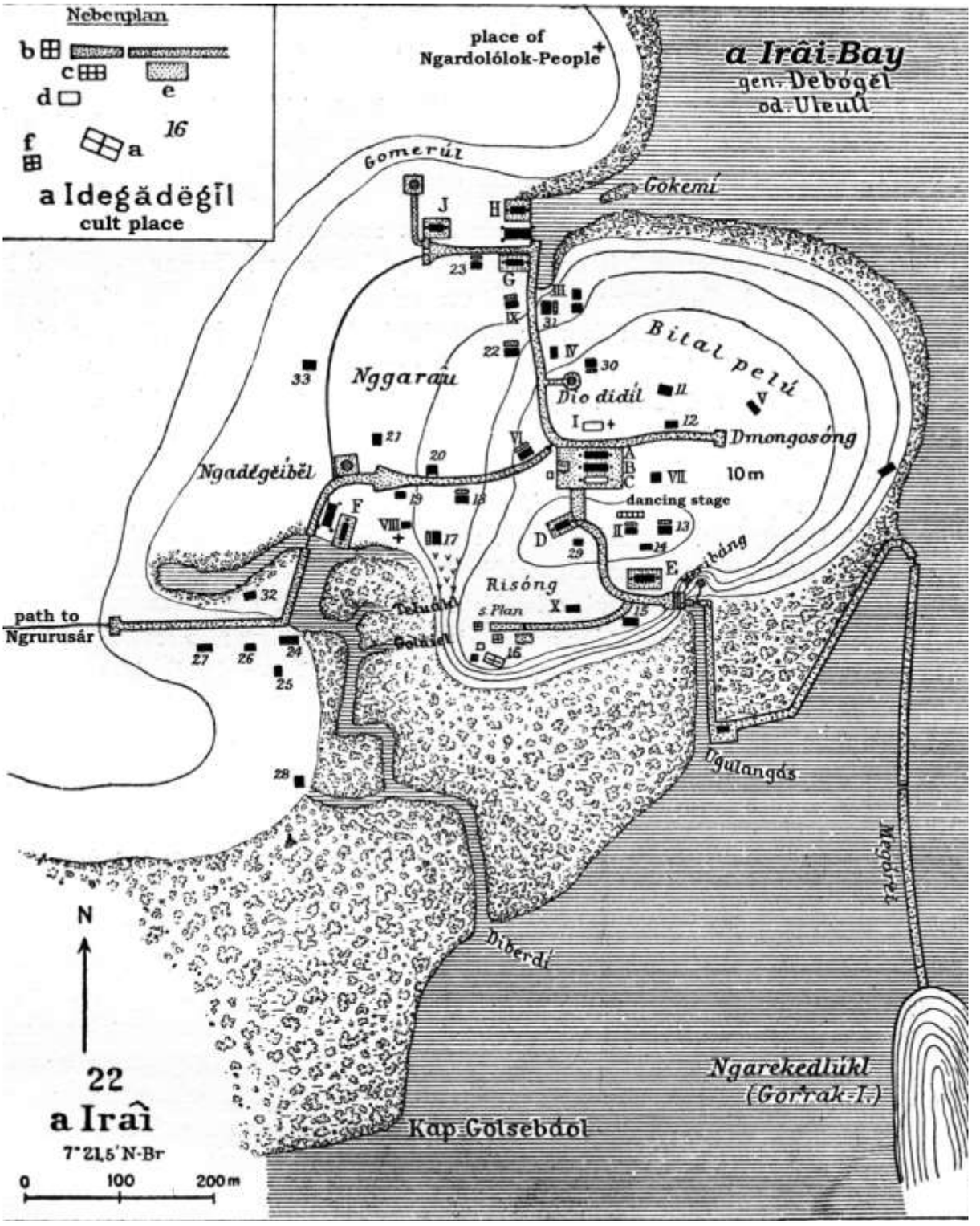
1. *a***Irai͡** (plate 10)

(MCCLUER: Iri, CHEYNE: EyeRye, SEMP.: Eirei, KUB.: Eyrráy, v.M.M.: *a* Irai, COELLO: Yiri.)

The name is said to derive from *rái* "flounder", because god Medegei͡ pélau made a comb from its backbone. With all the parts that belong to it *a* Irai͡ also calls itself Pělías, as can be seen at the end of story 200. The village has two sides, Bitalpelú in the east and Nggarau͡ (KUB: Ngkarau) in the west.

Description of the place (plan 22): The village lies on a round peninsula of about 400 m diameter and about 10 m height. In the north and the east, there is water, the above-mentioned bay of *a* Irai͡. The entire coast is covered with mangroves, which are especially dense in the south. There is the entrance to the *táog* Diberdí that is about 500 m long and ends at the boathouse and the bai F. with the same name.

In the northeast of the entrance to Diberdí is the fisherman's house Úgul a ngás, also a common stop for travelers between the south and the east coast; I had also spent some hours there. The house is situated on a stone construction free by the water. From the stone quadrangle a stone path leads through the mangroves


Nebenplan
b
c
d
e
f
a
16
a Ideğădëgĭl
cult place
place of
Ngardolólok-People
a Irâi-Bay
gen. Debógël
od. Uleull
Gomerúl
Gokemí
J
H
23
G
III
31
IX
22
IV
30
Bital pelú
33
Nggarâu
Dio didíl
II
V
I
12
Dmongosóng
27
20
VI
A
B
C
VII
10 m
Ngadĕgĕibĕl
F
19
18
dancing stage
VIII
17
II
13
D
29
24
E
Risóng
s. Plan
X
15
32
path to
Ngrurusár
Teluchl
Golsiel
16
27
26
24
25
28
Ugulangás
Mesarz
N
Diberdí
22
a Iraî
7° 21,5' N-Br
Ngarekedlükl
(Gorrak-I.)
Kap Golsebdol
0
100
200 m

Plan 22.

in a northern direction to the steep edge of the country, about 150 m away; to the west you cross over the stone bridge Meribáng (see story 197) and climb a staircase made of stone. Bai E. *a* Meléngĕl lies about 8 m high. From here you have a nice view (see Figure 39) over the limestone island Ngarakedlúkl (see Vol. 1 p. 204). On its top Medegei͡pélau's mother lies buried (see story 197) and on its southern summit is the rock face Ngareklím where the god's wooden images, which are used for certain festivities, are stored.



Figure 39. Blai E. Meléngĕland the view to the island Ngarakedlúkl.

This island is connected with the mainland by a 520 m long causeway made of stone called Megórei, as shown in the map. It is peculiar that the dam that is built in the water starting from Ugulangás, first goes east and then 200 m northeast before bending sharply to the south. Near a bend there is a 12 m wide gap for boats; at low tide as well as at high tide it is always a torrent of water, though at low tide it dries out. A second smaller gap for boats that is also raging during high and low tide is situated in the middle of the part that leads from the bend to the south. Altogether, it is a construction to admire.

Towards the north, on the northern part of the hemisphere, opposite of Deberdí is the landing place Gokemí[249], which you can reach coming from NE from bay *a* Irai͡ via a not even 100 m long mangrove channel.

The boathouse Gokemí looks out towards the east. Club-bai H. *a* Uldángĕs is right next to it on the northern side, and on the southern side, separated by a stone path, is *bai* G. Gokemí situated quite high on an impressive stone dam. The before-mentioned stone path leads inland (to the west) and ends after about 100 steps on a beautiful wide trailhead. On its northern side *bai* l. *a* Desíu is situated nearly exactly in extension of the boathouse. It is situated on the land Gomerúl (see story 197) and surrounded by green grassland. Diberdí and Gokemí boathouses are here , separated by about 350 m (see map). Between both of them lies the village part Nggarau͡. The land to the east of the main path is called Bitalpelú "Part of the Village", just like the whole east of *a* Irai͡. More or less exactly in the middle between bai Diberdí and Ugula ngás, at the same height as bai E. Meléngĕl from where the small stone path leads to the place, there the land called Risóng is situated (see below).

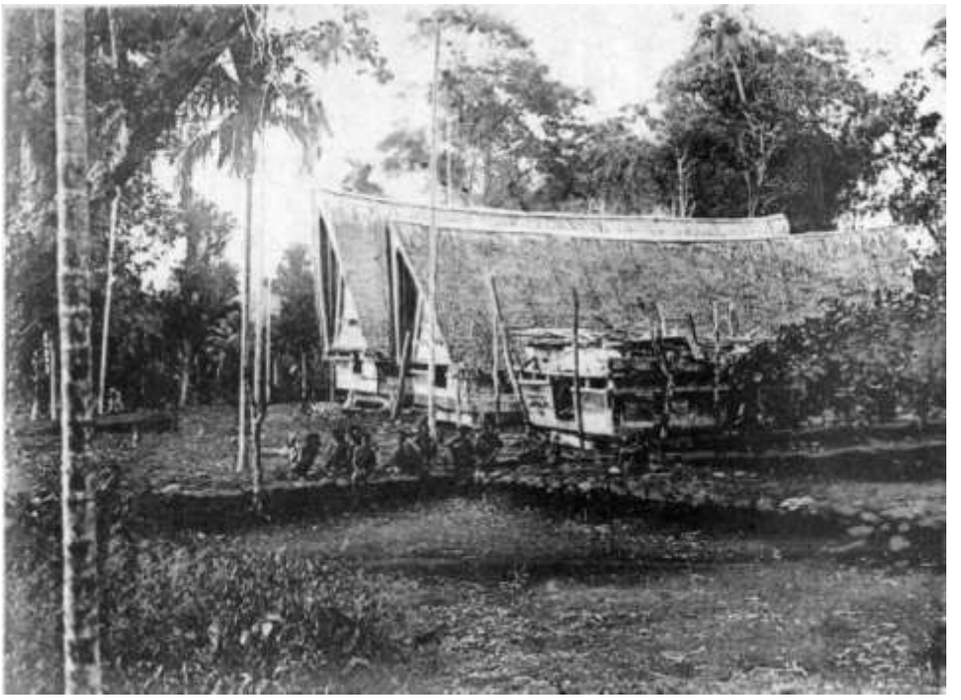
A stone trail leads from the landing place Gokemí south to the rubak-bai "In the Middle of the Village". On the wayside to the west, between bai G. and *blai* nr. IX, you can see black bands in the red earth, the before-mentioned "brown coal" in Vol. 1 p. 156 and 236 that for some time made feelings run high. The modern houses nr. III of the head Ngirakéd were situated east of the trail; south of them is a *díong.* A stone path leads from all three landing places to the middle of the peninsula, meeting at the big stone quadrangle, where the village houses Bai ra irai͡ are situated: A. Gosobulngau͡ (in the north), B. Ngardúbog l bai (named after the main village of Ngátpang), C. *goutáng*-bai[250], a two-story building like there were once in Ngabiúl, Gólei, Ngrīl in distr. 1. In 1907, the roof of the last one had collapsed, but the two floors were still standing, dedicating it as a galíd-bai (plate 10[1]). In 1883, the magnificent *sop* Ngousáus, named after the numerous *sáus*-corner posts (described and reproduced by KUB: VIII p. 254 and plate 38) stood on the land *a* Udékl, in place of the former *blai* nr. I *a* Tkar on the northern side of bai A. on the other side of the stone path. KUBARYdoes not mention the name and the place where it was situated. It must have been a splendid building that probably could only be compared with the house in Ngasiás (SEMP. II p. 283).

On the stone pavement in front of the 3 bai is a smaller *a ilíud*-pavement, called Gokuíd l bad, which means "70 Stones and 70 Strong Men". This is the seat of the high chief (plate 10[2]). On its northern side is a stone column with a rooster (see Gólei and story 11). West of the pavement stood Golsógŏl tet, a shrine for the betelnuts of the village god. On the northern side of the big stone quadrangle a stone path leads towards the east, suddenly ending after about 100 steps at the head Dmongosóng.

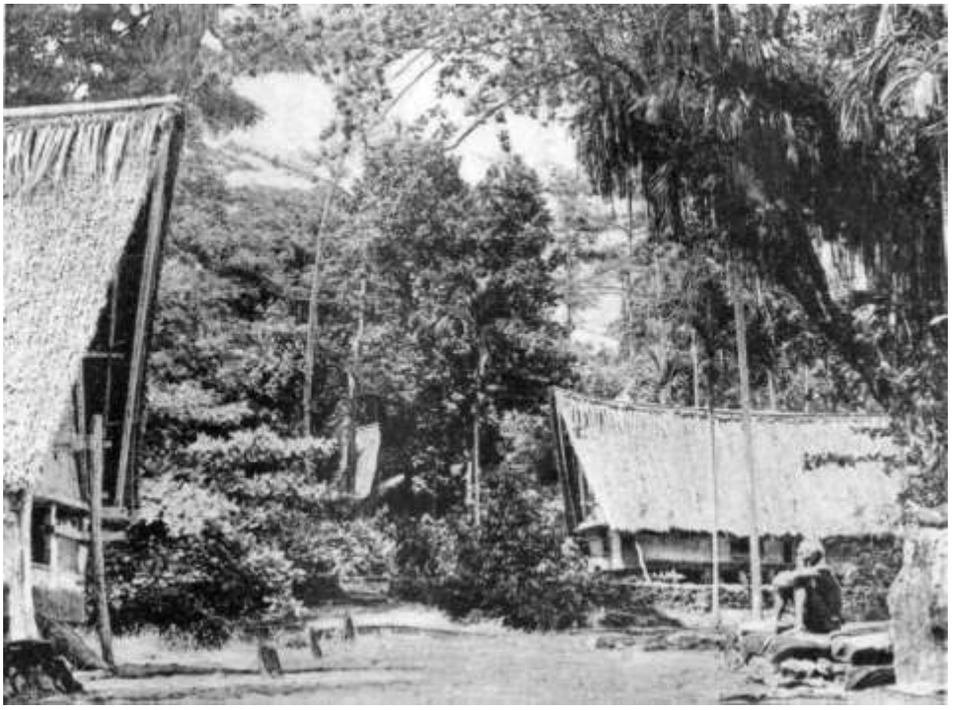
In the west going over a bridge you reach the third stone path that, after widening a great deal, reaches

//Krämer, Palau, Vol. 2, Plate 10//

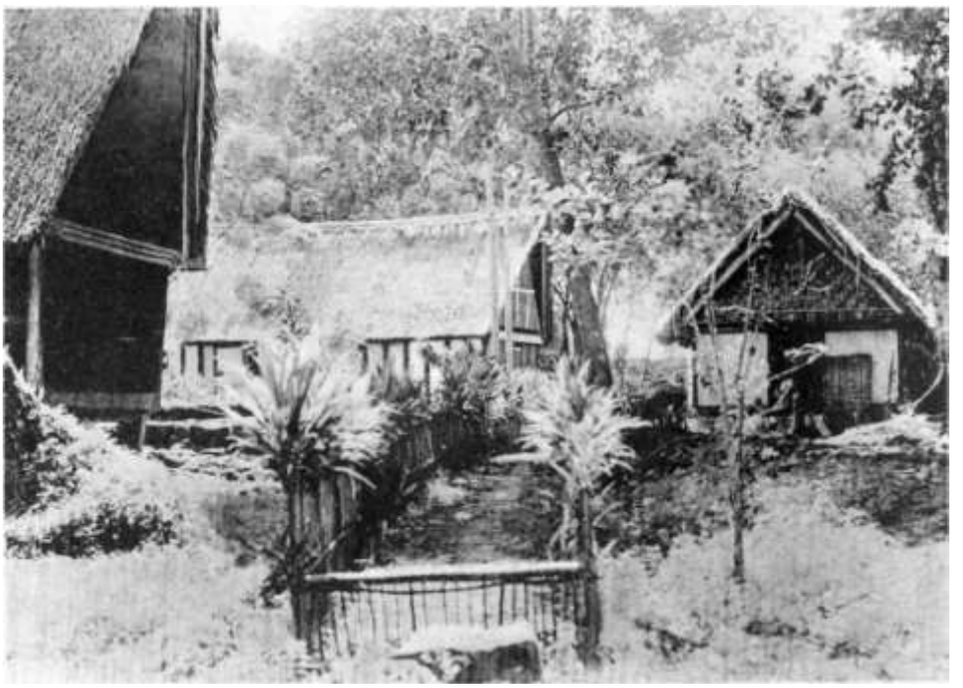
a Irai



1. The Bai rariraĩ, right the decaying two story góutang-Bai 1907



2. Left Bai rairaĩ, *bl.*. Gomisáol, Bai Medūlbai. Gokuidlbad. Rooster



3. Blai No. III. Ngerekiu new houses of the village police man Ngirakéd



4. Triton Shell, Hammer, Temdókl, Armring, Owl, at Glaidbai a Ildegădëlgīl

the bathing pond Ngadĕgĕíbĕl.[251]Then it turns to the south, bridges a small saltwater bay and south of it curves sharply to the west. From the nearby trailhead a footpath leads to Ngarsúng and Nguarusár.

The 4th path forks from the village pavement to the south. It is especially wide but only for about 50 steps until it reaches bai D. Medūlbai (plate10[2]). From here a winding stone path leads a few meters up to the height, after which it drops to the earlier mentioned bai E. *a* Meléngĕl.

Opposite of bai E's western gable, a small stone path forks from the main road; after about 100 m it reaches a very special place of worship that is laying hidden in the forest of Risóng.

There were the cult houses of the great galid Medegə͡ ipélau "The Punisher of Pelau" as indicated on the small map in map 22: a) *galíd*-bai *a* Idegădĕgil, overgrown and half collapsed, with the same shape as the one of *a* Răklai͡ in Melekéiok Figure 29 p. 89; b) one *ulangáng*-spirit hut Ngërekikláng; c) the *sop*-cult-house Ngërekikláng, its owner was called Ngirakikláng (v.M.M.: Irigiklák, KUB: Ngirigiklang); d) a *vum*-cooking house; e) a *gólbed*-pavement and f) *ulangáng*-spirit hut for *galíd* Goltegə͡i. In 1910, when I registered the place only rubble remained of *sop* c., everything else had completely disappeared. In July 1910, shortly before my departure, the last priest *a* Rungúl had died, who had jealously guarded all the remains of former times, even though his prestige had faded long ago. After his death, I finally could save the famous Temdókl (see story 19), which had been stored here. Next to it were Semdíu's conch shell and dugong bracelet (see above p. 180), an owl and a hammer *(gongosuai),* which I photographed (plate 10[4]). Worth mentioning is that a giant land turtle, left behind by a ship, lived in this place. It was considered a sacred animal. Ngareklím has been already mentioned above on p. 183. Among the figures there was the Janus-faced Ngiraklím, also called Maráelked, who with both his faces could see his favorite places *a* Irai͡ and Ngátpang. He was the most important [statue] one among Medegə͡ipélau's booty from Ngaramedángep (story 197). Only *blai* nr. II of *a* Irai͡ and *blai* nr. X of Ngátpang were allowed to carve the kingfisher *(tangadik)* the favorite bird of his wife Turang.

Privilege: Blowing the conch shell trumpet during the *ruk*-dances.

History: After the destruction of Melekə͡ i in Ngaregolóng, the children of the bamboo (story 15) have immigrated here. From Ngáruangĕl people came to blai Telebáděl; story 20 mentions it and also what applies to the galíd of *a* Irai͡. Finally, there came people from *a* Ugél pelú (see story 195[a]). Since ancient times *a* Irai͡ was considered a holy city, like another Rome. Here everything revolves around god Medegə͡ipélau, who is described in detail in story 197. Additional information in the part about the galíd-cult and the *ruk*-dance in part VI. During the latter one, the seclusion is very strict because of the god's nearness and *gorovíděl*-fish maynot be eaten during this time.

For the dance the high priest ordered the construction of an *a ingíng*-platform, on a scaffolding about 6 m high. The deck was about 1 m wide and 2 m long and a small hut was erected on it. Here the wooden image of *galíd* Goltegeĭ, created by Medegeĭpélau himself as a secondary god (story 197), received food and drink. When the *ulităg*-doormat fell down, it was considered a sign that the great galíd himself was present inside and looking at the dance[252]. Goréŏr let the *ruk*-dancers out and the dipping of the *gorovíděl*-fishwas done by Goréŏr, Galáp and Ngátpang. KUB. II p. 110 mentions Melekéiok instead of Goréŏr, but this is not correct. He describes how the foreign guests were fed in the *bai l pelú* by the villages around *a* Iraĭ, how they bring *delúl,* "apresent of taro, even though it consists of raw roots" and how the *despadál'l*-villages, coming from Diberdí, march to the middle and the Ngarekëdám-villages arrive at Gokemí with their wild *gongúrĕs*-shouts. On the big village platform in front of the Bairairaĭ both parties meet ; none of them will step aside, thus a bloody conflict starts if the chiefs do not interfere in a mediating manner by distributing presents and money. The pictures of the kingfisher and of Túrang, the god's wife, made by *blai* nr. II, are also on exhibit. They are safeguarded in the small *ulangáng*-hutof *blai* nr. II Gësurói, which is paid for lending it out during festivities. All other idols, sometimes also these two, are kept at a place of worship in the woods of Risóng or in the rock cave of Ngareklím; its master is Ngiraklím, the *galíd* Maráelkéd (story 197). Only the high priest is allowed to bring them there, and each evening they are brought down.

It is quite remarkable that in November huge swarms of *mëás*-fish appear in the waters of *a* Iraĭ, which are caught by the jubilating inhabitants. These fish are a present of Medegeĭpélau , too, using a cunning trick he got them from *galíd* Boi (see story 11).

Being a holy place *a* Iraĭ seems not to have participated in warring enterprises . First it was under Melekéiok and later on Goréŏr protected it. In chant 199 it is even said that at one time this place had been destroyed by the people from Goréŏr and that the inhabitants had fled to Ngátpang, which was also closely connected with the god. Even today, the chiefs of Goréŏr have to be invited to the big pigeon feast of the rubak of *a* Iraĭ. Ngiragókĕbai, the hero of *a* Iraĭ was married to a daughter of rub. nr. I Góbak rátkar; he was killed by the hero Ngiramoaĭ of Ngarsúl (story 198 and 199). Finally, I have to mention that after the destruction of Ngardolólok its inhabitants settled for a certain time in the north of *a* Iraĭ (see map), near to Ngaradesúm, just like in *a* Ulangaráng (story 161).

Concerning the **constitution** I have to remark that the house of rub. nr. I *a* Tkár has long vanished, even though it is still considered to be the leading one. It is reported that house nr. IX Ngasmús has the right to select the successor for Góbak rátkar, but it is too poor to do so. The power is held by nr. III Ngirakéd and he is situated in Bitalpelú north of the road, whereas rub. nr. II *a* Rdiálul reigns in the south, though actually it is *galíd* Medegei̯pélau, as told in story 197[253]. That house nr. II Gësurói has the right to carve the holy kingfisher for celebrations, has already been mentioned; as well that rub. nr. VIII *a* Rungúl was the last high priest, who died in July 1910. Finally, I have to mention that *a* Irai̯ has no *uriúl rúbak* (secondary chiefs) because Medegei̯pélau devoured them all. That is to say, he wanted to have them for himself, as can be seen in chant 197 line 18. For the sake of the god only the high priest is allowed to wear the dugong bracelet just like in Ngivál and Ngaregolóng (see KUB. VIII p. 176).

Constitution of *a* Irai̯.

bai l pelú (house of the village): Bairairai̯: A. Gosobulngau̯, B. Ngardúbogl bai,

C. *goutáng* +

galíd (god): ♂ Medegei̯ pélau , ♀ Duói

klóbak (council): Ngarairai̯ female council: *ar* Ngasekëbúi

nr	*arúbak* (chiefs):	*blai* (house):	*kleblīl* (clan):	*bitan a*	*Ardíl* (women):	*galíd* (god):	*delásĕg* (totem):
I	Góbak rátkar	*a* Tkár +	Goloklsú mŏg	I	Gëbíl	Bilmororóu ♀	kălát (mullet)
II	*a* Rdiálul	Gësurói	Babliús	II	*a* Dil	Túrang ♀	gëdúi (blue lined bream
III	Ngirakéd	Ngërekíu	Tmëlĕu	to I	*a* Ubád	Dira mas l bai ♀	klúděl (grouper)
IV	*a* Rguld	Ngarangás	Ióuliús	" II	Dirangás	Túrang ♀	gorovíděl bang (Cranax) (skip
V	*a* Ilápsis	Ngarmĕu	Ngarmau̯	" I	Diremĕu	Bilmororóu ♀	kălát (mullet)
VI	*a* Belĕgĕl	*a* Dai	Gobángadang	" II	Diráurei	—	—
VII	*a* Rbagál	Ngaragămúl	Ngărăgamúl	" I	Diragamūl	Bilmororóu ♀	kălát (mullet)
VIII	*a* Rungúl	Ngatogóng+	Ngatógong	" II	Borotekíl	Gobitogúm ♂	kălát (mullet)
IX	*a* Iáŭag	Ngasmús	Ngasmús	" I	Diliáŭăg	Dira mas I bai ♀	klúděl (grouper)
X	*a* Iáŭag	Goivar'rang	Gamalókl	" II	Diliámag	—	*a* itótog kl'ibei (black spot

nr.:	*Gáldĕbegĕl* (club):	*ptelúl* (its head):	*Bai* (club house):	*táog* (channel):	*bitang* (side):
I ♂	Ngartuau͡	*a* Ilápsis	D. Medūlbai	Diberdí	right
II ♂	Ngaratŏlók	*a* Rbagál	E. Meléngĕl	"	
III ♂	Ngaramekabúd	Gogíp	F. Diberdí	Gokemí	Left
IV ♂	Ngaratogadí	Ngirakéd	G. Gokĕmí	"	
V ♂	Ngarageiŭós	*a* Rdésebagál	H. *a* Uldángĕs	"	
VI ♂	Ngarabrás	Lë bál	I. *a* Desíu	"	
1 ♀	Ngargogo pngí	Gëbíl	—	—	
II ♀	Ngara gardókĕd	Diragoivar'ráng	—	—	
III ♀	Ngara sə̈sep	Bagás (wife of Golegeríl)	—	—	
IV ♀	Ngaraiáměl	*a* Tióu	—	—	
V ♀	Ngaramesekiu	*a* Ubad	—	—	
VI ♀	Ngaragasisvalík	Dirasibóng	—	—	

Further *blai:*

11. Ngaramelíkl
12. Dmongosóng
13. *a* Itíp
14. Ngëúngĕl
15. Mangësúp
16. *a* Idegădëgil and Ngarakikláng (galíd-bai see secondary map)
17. Deldëlágĕl
18. Tungelél
19. *a* Ikíděl
20. Bars
21. *a* Ibĕpngīl
23. *a* Iromél
24. Ngatbúiĕl (boathouse)
25. *a* Dmol
26. Smasërúi
27. Meseremóng
28. *a* Ilúlk
29. Gomisáol
30. Ngurusiáp
31. Tugoi
32. Nggalíbĕl
33. Mesarál

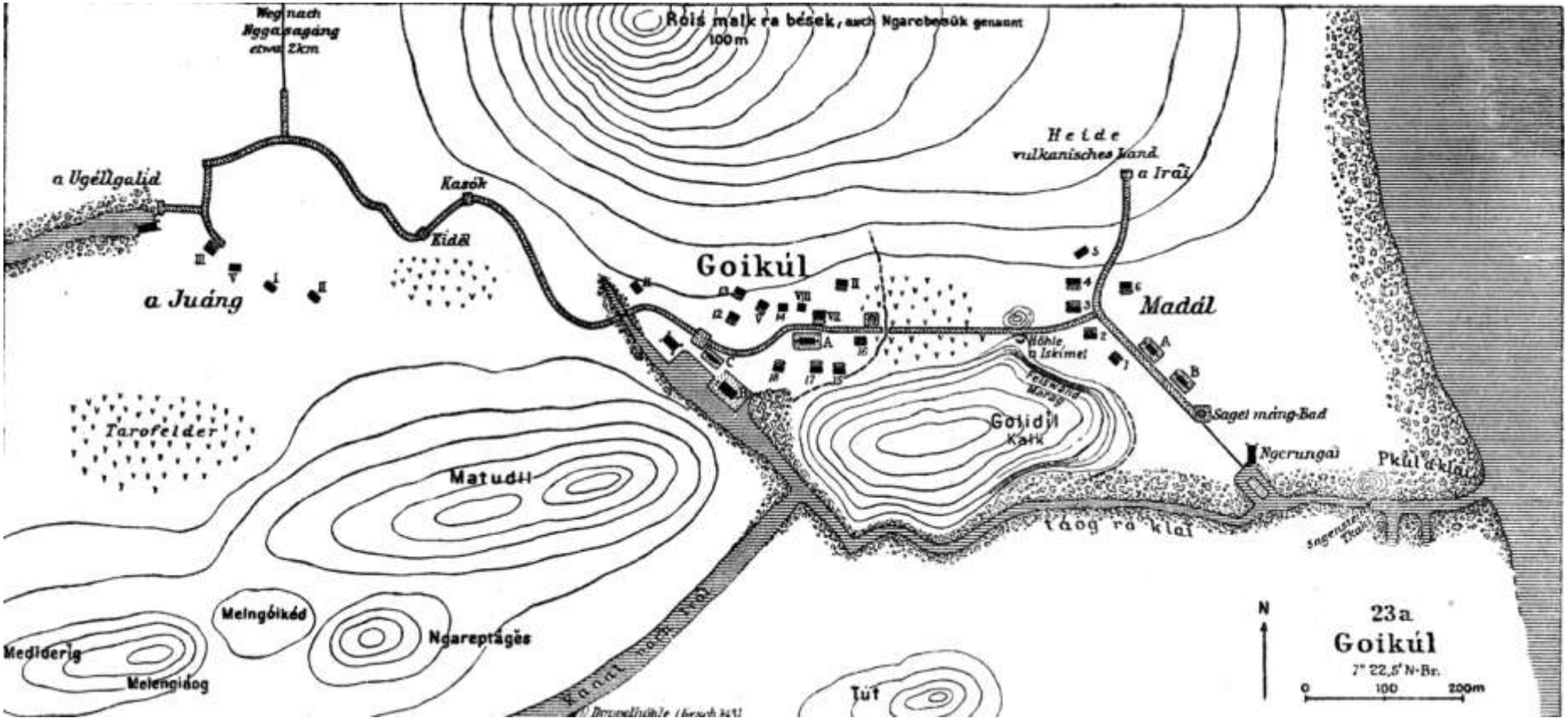
22.Tarolí

2. **Goikúl,** altogether also called Klou loikúl,

(KUB.: Koygúl)

situated on the land Ngarebések and it was called by this name before the inhabitants had brought the name of the Gogeál-rocks here. It consists of 3 parts: Madál in the east, Goikúl in the middle and *a*Iuáng in the west.

Description of the place (plan 23): The three parts of the village together with the following Nggasagáng are called Despadál'l, all lie on one stone path that stretches about $1^1/_2$ km from the east coast (on the south eastern tip of Babldáob) toward west to the bay of *a* Iraî. The road also crosses the small peninsula of Goikúl, which you cannot see from the sea, because the view is blocked by the


Weg nach
Ngarangáng
etwa 2km
Roiś malk ra bések, auch Ngarebesûk genannt
100m
Heide
vulkanisches Land
a Irai
a Ugéllgalid
Kasók
Kidêl
Goikúl
a Juáng
Maddl
Höhle
a Iskimet
Tarofelder
Matudil
Goidil
Kalk
Sagei mang-Bad
Ngerungai
Pkúl a klai
táog ra klai
Melngóikéd
Ngareptágés
Mediderig
Melengidog
Tût
N
23a
Goikúl
7° 22,5' N-Br.
0
100
200m

Plan 23.

craggy *gogeál*-mountains of Ngarduai̯s,which are about 100 m high. Between Ngarduai̯s and the peninsula leads the above on p. 180 mentioned mangrove channel Ngarduai̯s táog; in the east it is called Táog ra klai̯, from the bay *a* Irai̯ towards the deep eastern lagoon of Babeldáob. So you can go all the way from *a* Irai̯ to Melekéiok without coming to the open sea. Close to the northern exit into the lagoon is the landing place of Madál, called Ngerungai̯, towards the east separated by some mangroves from the open water.

Madál is situated on the southern foot of the 100 m high volcanic Rois malk rabések[254], also called Ngarebesūk. From its treeless summit you have a beautiful view, similar to the one from Kedratúnd behind Ngatkíp, to the southern lime rocks as mentioned in the description of the district. Madál itself is towered over in the SW by a high vertical white rock face of the Golidīl-Lime-Mountain. In the northwest of Golidīl the houses of Goikúl are situated and to the west the lime rocks that split off from Ngardua‿ is and lie about on the mainland, Matudíl, Ngareptágĕs, Melengóikéd, Melengiáog etc. (see plan 23[a]).

A remarkable stone construction lies in the water on the landing place Ngerungai̯. After a few steps from the boathouse following a footpath you reach the bathing place Sageimáng where the stone path starts. In its course to NW it leaves the club-house B. Pkulagútŭm and passes *bai l pelú* A. Mangidáp towards its right hand side. Shortly afterwards, it bends to the north, slowly mounting a height where it ends on the grassland of Rois ra bések with its trailhead *a* Irai̯. Here Medegei̯pélau is said to have first founded *a* Irai̯, therefore its name (see story 197). The stone Tkakl, the "Support" for the outrigger of his boat, in the Táog ra klai̯ is also from him (see map). Such a stone is also said to have been at the former *blai* Ngarteluáng.

On the before-mentioned bend a stone path forks to the west. After about 100 steps it reaches a low door in the lime rock that is formed by a foothill of the mountain Golidīl. Close by, on its southern side, the cave *a* Iskíměl can be found, a small and low cavern where in former times the population resorted to. Looking from blai 5 Kumerĕu in Madál to the south it offers a beautiful view of the Golidīl rock face. In 1907, the magic fish post *kumerĕu* for *galíd* Risóis was still standing lonely in the green bush. The trail from the rock-door leads for about 150 m through taro fields until, after crossing a small stream, it reaches the stone path of the actual Goikúl. Following this stream, leaving the rubak bai A. Ugubúngĕl to your left, you reach after about 200 m the landing place Mangaderáol where both *bai* B. Iklbai[255] and C. Gongëlútĕl are situated on a big stone construction next to a big boathouse. The *táog* that leads here is a side channel of the main channel and has a dead end in the north. You cross over it by a bridge made of planks 80 m

west of the boathouse. Then, the stone path leads around an earthen mound; it crosses taro patches and after 200 m reaches the trailhead *a* Kasók followed in 50 m distance by another one called Ptelúl a ngarakíděl. The beautiful secluded stone path now leads 200 m northwest until the road drops northwards to Nggasáng. Then 80 m south-west until another stone path leads about 80 m south; at its end the last 4 *blai* of *a* Iŭáng are situated, whereas halfway from these a small road leads to the nearby boathouse, to the *táog* in the bay *a* Iraı̂. Here is the boathouse *a* Ugél'lëgalíd, formerly called Delemâu. *a* Iuáng is close to the river Ngerikīl.

Privilege: see below rub. III Rengūl and *bl.* 13 *a* Urák.

Industry: pottery, catching sharks[256] (according to KUB.: next to it on its southern side, VIII, p. 128 there are knowledgeable magicians like in Ngërupesáng and Keklâu).

History: As already mentioned in the history of the settlement p. 5, once upon a time, Goikúl was a place on the Gogeál Ngurukdápěl (see Vol. I p. 201) and belonged to Ngaláls for whom the drop there *marág ra* Ngaláls was named. The place was founded by the people of *a* Ugél keklâu (story 8) and was called Metúkěr uikúl "Bay of Goikúl". Then Goréŏr destroyed it[257]. The touching story 17[c] about Máriar and Góreng takes place there, or rather in the respective village Ngaramíěg. There is also the well-known story 141 about the chain of eggs, which explains the privileged position of rub. nr. III Rengūl of *a* Iuáng during festivities. In the double cave of Goikúl (see above p. 180) the story 142 about Berípěr and Gamarëdóng takes place. Quite remarkable is also story 144 about the female thief without toes and then the one about the missing ray (145).

The wealthy house *bl.* 13 *a* Urák in Goikúl has the right to build for their women an *a ining*-scaffolding for the presentation of the young mother; the young woman nr. I Diraurák seems to be affiliated with this house.

According to KUB. V p. 18 the galid of Madál is *a* Ugélʿlëgalíd, ♀Dorom kriik, though it is not mentioned among the villages of the god in story 98; in contrast I want to point out the landing place with the same name *a* Iuáng. This one and Goikúl have Gomúiěk as their god, who has been mentioned before in Ngivál (Ngaremegâu). Recently, in January 1872, Goréŏr attacked Goikúl; this was when rub. Gádlbai fell (S.-K.S. 543).

Constitution of Madál.

bai l pelú (village-house): *a* Mangidáp Ngardép

*galíd (*god): *a* Ugél'lëgalíd

klóbak (council):

nr.:	*arúbak* (chiefs):	*gáldebegĕl* (club):	*bai* (club house):
I	Dingeliús	Ngarangáp	A. Mangidáp
II	*a* Ugél	Ngara pkngákĕl	B. Plkulagútŭm
V	Gád l bai ra golebasáng	*táog* (channel): Ngerungai	
VI	*a* Terebórop	there are the following *blai:*	
VII	nr. VII		
VIII	*a* Rengabáob	1, *a* Ingoingoi 4. *a* Bárs	
IX	Kërák	2. Gomaoagáng (?) 5. Kumerėu	
X	Mad ra iŭengáier	3. *a* Ingél (?) 6. *a* Idesóng	

Constitution of Goikúl.

bai l pelú (village house): *a* Ugubúngĕl *galíd* (god): Gomúiĕk

klóbak (village council): Ngarangebúngĕl female council: *ar* Búngĕlpelau͡

nr.:	*arúbak* (chiefs):	*blai* (house):	*bitang*	*kleblīl* (clan):	*ardil* (women):
I	Ngirageitei͡	Geitei͡+	I	Kekíĕl	Diraurák
II	Gad rdei͡	*a* Tkelkáng	II	Ngatagamásăg	Dirakelkáng
III	*a* Iegád	Godolóměl +	to I	Babltúngĕl	Diragodolóměl
IV	Gádlbai	*a* Dmíu +	" II	*a* Dmíu	Dilagádlbai
V	Mad ra bars	*a* Bárs	" I	Ióultúngĕl	Dilibáb
VI	Mad ra pel'lú	Pel'lú	" II	to I	Dirapelʻlú
VII	*a* Ulonggóng	Lédĕs	" I	to II	nr. VII
VIII	Golikóng	Kmerengerau͡	" II	to II	nr. VIII
IX	Gobagád	Ngarabrák +	" I	to I	nr. IX
X	Mad ra gokók	lives in *a* Iréd+	" II	—	—

Concerning *bl.* V Bars see story 143.

Further *blai:* 11. Tangalagáng. 12. Túdong, 13. *a* Urák, 14. *a* Ingólom, 15. Magĕlbáng, 16. *a* Iveáol, 17. Ngaramesegabóng, 18. *a* Iréd.

nr.:	*gáldebegĕl* (club):	*bai* (club house):	*táog* (channel):
I ♂	Ngaragologódog	B. Iklbai *(a* Ikrĕbai)	Mangaderáol
II ♂	Ngaramekebúd	C. Gongëlútĕl	"
I ♀	Ngarakerísepsup		
II ♀	Ngaragoldiáng		

Constitution of *a* Iŭáng.

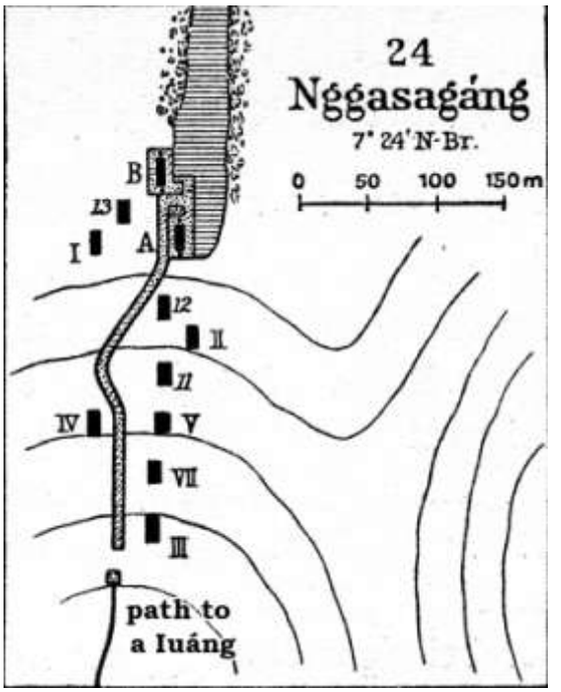
bai l pelú (village house): Bailiuáng + *klóbak* (council): Ngamëbáep

nr.:	*arúbak* (chiefs):	*bai* (club house):	*táog* (channel):
I	Rĕgĕlúlk —	*a* Ugelbáng	*a* Ugélʿlëgalid
II	Rĕgelúlk -	*ra* Kláoang	(Delemaŭ)
III	*a* Rengūl[258]	Tikei	
IV	*a* Rĕngaĭs	+	
V	Riūd	*a* Idësei	
VI	*a* Rebei	+	

3. Nggasagáng

(KUB.: Kasagáng)

belongs to Despadál'l; a small place in the north of Goikúl, on a bay that opens in the east to the lagoon, though flat and filled with mangroves in the interior. From Rois ra bések near Goikúl you can see beyond the village on the northern coast the *ked* Mekekisóus; otherwise the surrounding area is very wooded. The road has been already mentioned at *a* Iŭáng in Goikúl; it leads to the place in a northerly direction for 2 km over a gentle range of hills and grassland along the foot of Rois ra bések.



Plan 24.

Description of the place (plan 24): From the above mentioned trailhead, starting with an *ilíud*-pavement, a stone path leads undulating about 300 m to the north, down to the water. There a good *bai*, A. *a*Ingéls, is standing on a long stone construction at the waterfront, not far away from *bai kldók* B. *a* Úgulamarádĕl. From here the *táog* leads first to the north, then to the east out towards the lagoon.

History: A number of inhabitants are said to have come from the east, thus are immigrated; they mostly settled in Ngariáp (see there) on Pelíliou. KUB. V p. 18 mentions as galíd♂ Takalbáy, ♀ Kamáng; I noted Dágălbai, which means "Master Builder". Later on, it is said to have been Medegei pélau ; who was meant anyway. In story 16 a galíd *a* Nggei is mentioned from here ; he sailed a boat called Gogadú at a sailing competition. See also above at *a* Irai p. 186, KUB. II p. 111 mentions that the wooden images of Angkey and his wife have been kept safe in a cave situated high up on the water side of the lime rock Matál a bay , thus on the mountain Madálabai on Ngarduais.

Constitution of Nggasagáng.

bai l pelú (village house): A. *a* Ingéls

klóbak (council): Ngaratkobél *galíd* (god): Dágălbai

nr.:	*arúbak* (chiefs):	*blai* (house):	*bai* (club house):
I	*a* Psis	Gasél	B. *a* Úgul a maráděl
II	*a* Rděgór	Ngkeklau͡	
III	*a* Rugelmíěg	*a* Iblóng	
IV	Gádlbai	*a* Megár	further *blai:*
V	Búikapsís	*a* Kerkúr	
VI	Búikrděgór	(Ngkeklau͡) see II +	11. Gabíbeg
VII	Búikrugelmíěg	Ngëdikóng	12. Reméd
VIII	Buikagádlbai	*a* Delegóng	13. Mëóng
IX	Tkulagúděl	*a* Gadél +	
X	"	(Ngkeklau͡) see II	

4. **Ngadiúl** (KUB. Ngadyúl) between Ngërulák and *a* Irai͡, nearly deserted.

5. **Ngërulák** (KUB. Ngarulak) east of Ngarsúng, only one house.

6. **Ngarsúng** (KUB. Ngoršúm),

east of Ngurusár, almost completely abandoned, only 3 *blai* down at the waterfront; belonging to Ngarëkedám. The old Ngarsúng was situated up on the road about 40 m above, where some piles of old stones are still next to two groups of trees (see p. 195). Famous because of *a* Ugélsúng (story 16) and the story about the "death-crab" Galauoságal. Quite remarkable is also story 146 about the revenge of Matageiau; see also chants 198 and 199 about Ngiragókebai of *a* Irai͡. Galíd Iraybubú, whom KUB. V p. 18 mentions, seems to be Ngiraipúp or Gad ra pup mentioned at Ngarsúl, p. 133.

7. **Ngurusár** (KUB. Ngarusar),

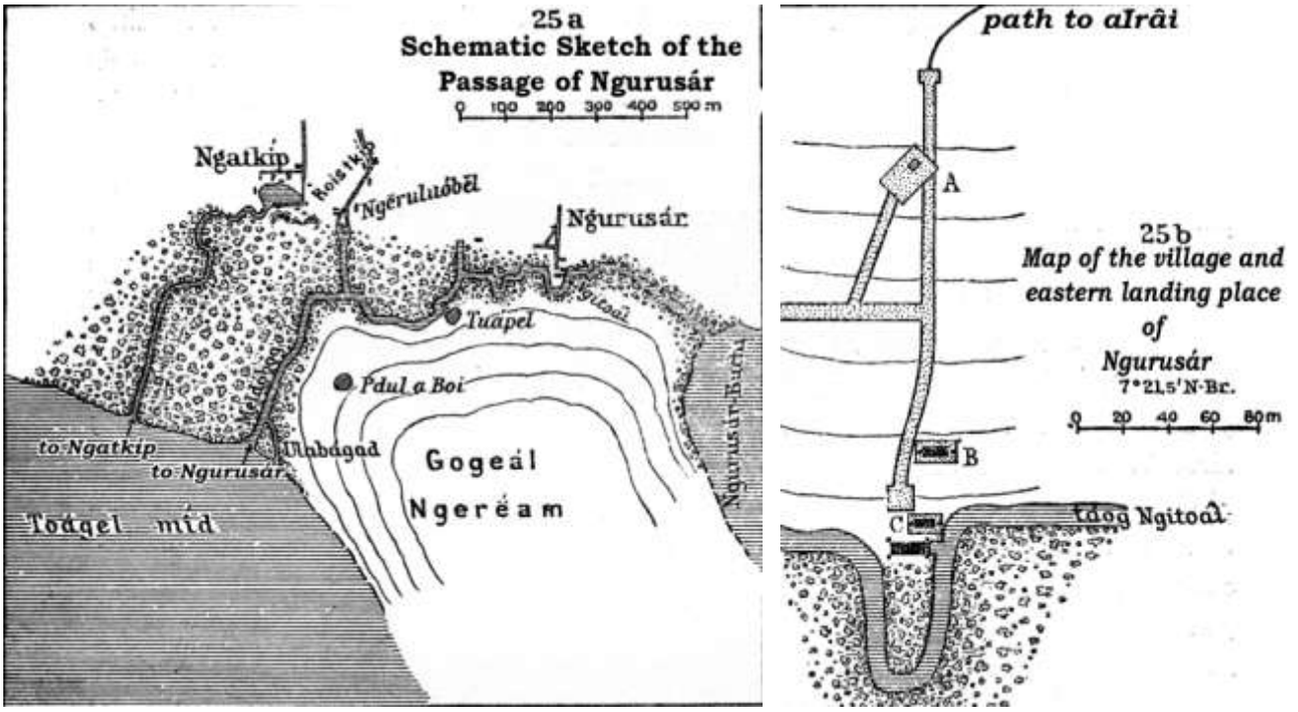
together with Ngëruluóbel and Ngarsúng it is called Ngarakëdám. All three lie hidden in the mangroves on volcanic land north of the high *gogeál*-rocks of Pkulapgnei and Ngeream that shove along from the south to the southwestern tip of Babldáob but they are separated from the mainland by a belt of mangroves (plan 25[a]). Here runs the channel of Ngurusár that the snake of Ngurukdápel had broken in (story 156). You can cross it, starting from Toágel mid where you enter about 250 m east of the entrance to Ngatkip. There are 2 entrances here in the west Meldóbog, in the east is Ulabágad which is always deep and never dries out (see stories 8 and 200). The first 300 m lead in a northern direction (at 200 m in Pdúl a Bói, a tree where Boi fastened his fish [see story 11]). Then the *táog* bends sharply to the east. After another 100 m a channel forks towards the left (north) to Ngëruluóběl. After another 200 m you pass on the northern foot of the steep lime rocks

the stone of Tuápĕl (a deserted place on the Gogeál which is mentioned in story 8). There is a saying about it: *a ruvúmk a mlai a tekíl a Tuápĕl* "a heavily loaded boat is brought to Tuápĕl". That means, it has to cross the mangrove channel and cannot go in open water, where water might get in. 100 m further north you reach the western entrance of Ngurusár. But the main landing place is about 300 m further east, as the crow flies. During the passage to the east you always have to follow big loops detouring to the south, so that finally the distance is twice as long. The last loop is so narrow that you first pass the boathouse Ngitoa͡i on the western side and then on the eastern side. The local people use this to their advantage, like Gamasiógĕl (story 158), and take the *gokosóděl*-presenttwice (see Goréŏr). People from Ngáruangĕl (story 20) once gave money twice which has been noted on a *log* in bai A. of Nagbúkĕd.

Description of the place (plan 25[b]): From the landing place Ngitoai in the lowlands *ióul pelú* where a boathouse and bai C. Ngitoai are situated, you walk up north on the beautiful stone path, passing after a few steps on the right hand side the newly constructed *bai l pelú* B. Ngarmalábag. The stone path continues upward to a height of 30 m. There, the road meets a big stone square where in former time the rubak-bai A. *a* Imig was situated. In 1910, there was nothing left but a pretty little offering house *tét* for *galíd* Gomís, standing on four legs. In 1910, a government road led from the upper trailhead to *a* Ira͡i's western trailhead about 3 km distant. After $^{1}/_{3}$ of the way in a valley of the stream Ngaralogúi with lots of water, after 2 km on the height you reach the old place of Ngarsúng (see Vol. I p. 195).

In former times, the four-legged *tét*-shrine was standing inside *bai a* Imig; when this one crumbled it was moved out. The actual reason for this is said to have been people from Ngĕruluóbĕl, who once performed in the *bai* a *golsóls*-chantthe whole night through and the *tét* was in their way. The *galíd* Gomís (compare district VIII Ngarekesauásol) was a part of *a* Guóděl (see story 161). Whenever he stopped here or in Ngarekesauáol during a sailing competition (story 16), he received a piece of money. Therefore, a *galíd*-boat has also been attached to the *tét* (Figure see part vol. III galíd-cult).

History: Once upon a time, Ngurusár was a very important place, though now it is small and unimportant. It is a child of *a* Guáp (story 2). Many legends deal with this place. Above all, it is *galíd* Boi, who was mentioned above fastening his bunch of fish to the tree *a* Pdul a Boi, when he was coming from Ngarmíd. For his wife, whom he met in Ngurusár (story 11), he removed the eel, which swam through the channel up the river *a* Ulogúl. Even today, people from Ngarusár still refer to it as goddess Diraulogúl. Boi lived in *a* Ulabágad, as Tuápĕl is also called based on its entrance. People of *a* Ugélkekla͡u flew their hair-kites from this place to Ngarmíd (story 8). Ngurusár, being the southernmost point of Babldáob, had relations with the northernmost Gólei as story 33 about the girl Dingáladúi and the boy Dupsgasél shows. The breadfruit tree next to the house of Tegógo in Gólei moved



Plan 25 aa. b

his roots all the way to *blai* I of Tugĕrĕmél in Ngurusár (story 34). Both chiefs often appear together in stories side by side. Story 147 as well as story 148, about galid *a* Uél, the turtle, whose head was still talking in the cooking pot, is about the last one. Finally, see story 149 about the cripple Kelulau͡. The myth about the moon is also closely connected with Ngurusár, as is shown in story 147 and is told in more detail in story 6.

Constitution of Ngurusár.

bai l pelú (village house): A. *a* Imīg + *galíd* (god): Bói

klóbak (council): Ngaraimīg female council: *ar* Ungíl

nr.:	*arúbak* (chiefs):	*blai* (house):	*ardil* (women):
I	Tugĕrĕmél	Klai	Gëbil
II	Gád l bai	Ngururéor	Guóděl'lăgád
III	Búikpëlau͡	Bedagál	Dilemalágĕl
IV	Rageiríkl	*a* Iríkl	Gëbilrairíkl
V	Risóng	Goivél	Gëbil risóng
VI	Sëgësúg	*a* Ibau͡+	Dilsëgësúg
VII	Dmëoáng	*a* Ikelau͡ +	Gëbildmaoáng
VIII	Golikóng	Ngartëmikéd	Dilolikóng
IX	Rokoikai͡	*a* Sīl	Dir'rokoikai͡
X	Gabás	Ngarusëbék	Gëbilgabás

nr.:	*gálebegel* (club):	*bai* (club house):	*táog* (channel):	*bítang* (side):
I ♂	Ngargoldól	Metėuldíong +	Metėuldíong +	left
II ♂	Ngargotíleg	Ngitoa͡i	Ngitoai	right

8. **Ngëruluóběl** also called Ngëruluóng,

(KUB. Ngaruluóbel)

about $^1/_2$ a km west of Ngurusár, where the entrance of the long *táog* has already been mentioned (plan 25[a]). Today, the place is only small, like Ngurusár, and it is completely cut off from the sea by mangroves.

Description of the place (plan 25[c]): At the landing place a sort of peninsula juts out into the basin. There, the boathouse and bai B. Garabúd are situated. The small bay in the west of the peninsula has the same name, whereas the one in the east is called Mangalbáng, just like bai C., which stood nearby on the other side of the stone path. Another stone path comes from Garabúd; both meet north of the peninsula, from where a main path with a bend leads to the east up to a height where village-bai A Bairuluóběl is situated.

History: It has been founded by poverty Galebūl (story 3). After its destruction by Ngarmíd (in story 8) its wives came here.

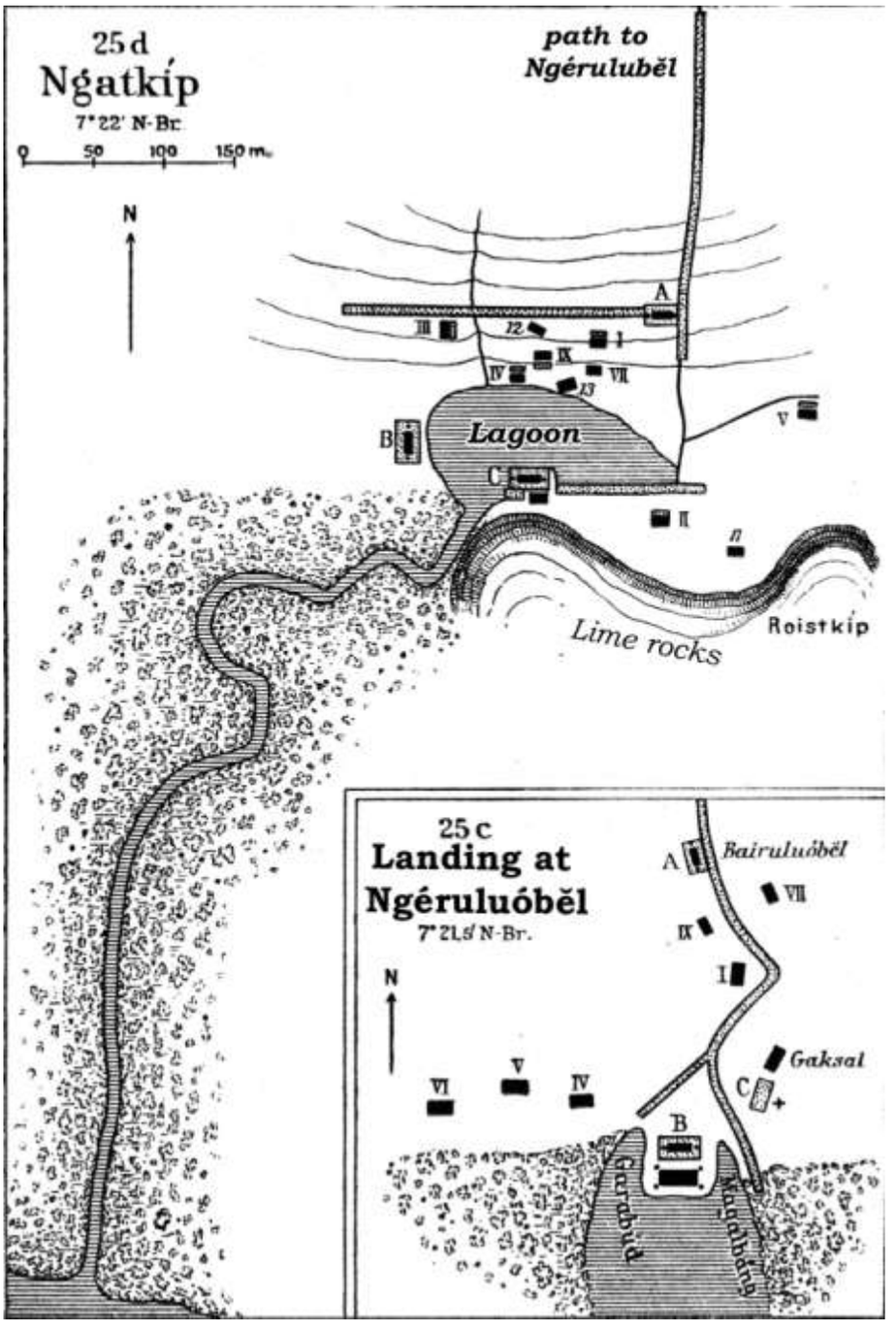
Constitution of Ngëruluóběl.

bai l pelú (village house): A. Bairuluóběl + *galíd* (god): Geimekéměk[259]

klóbak (council): Ngëruluóběl

nr.:	*arúbak* (chiefs):	*blai* (house):	*ardil* (women):
I	*a* Iegád r teluáng	Gásěbar	Gëbilëdíl
II	*a* Guóng	Tegúbel	Gëbiragéptang
III	*a* Regebúŏg	+	Gëbiregebúŏg
IV	Góbak ra depkár	*a* Depkár	Gëbiradepkár
V	*a* Ulenggóng	Gomsúl	Dirameríngěl
VI	Gëríu	Gongklúngěl	nr. VI
VII	Ragespús	Bailagasél	nr. VII
VIII	Regeptáng	Gaklsél	nr. VIII
IX	*a* Rulípěk	Ióulketebongáng	nr. IX
X	Skësáng	belongs to IV	nr. X

nr.:	*gáldĕbegĕl* (club):	*bai* (club house):	*táog* (channel):	*bitang* (side):
I ♂	Ngaragarítm	B. Garabúd	Same	left
II ♂	Ngaragëleátěl	C. Malalbáng	"	right



Plan 25c a. d

9. **Ngatkíp**

(KUB.: Adkip)

politically it belongs to Ngarkldéu (distr. VIII). It is situated on the channel Toágel mid, at the foot of the sheer *gogeál*-rocks *rois* Ngatkíp, also called Roistkip (see Figure 17, Vol. 1 p. 194). Opposite is Goréðr and Ngëruluóběl is the neighbor in the west (plan 25[a]). The lime rocks reach from the south all the way to the village, which itself is situated on volcanic land.

Description of the place (plan 25[d]): The *táog* that you have to follow among the mangroves until you reach the village is about $^{3}/_{4}$km long. Leaving it you have, just like in Ngarmíd on Goréor a lake-like widening in front of you that measures about 150 m from W. to E. On the right hand (in the east) is *bai* C. and the boathouse *a* Itáog gatkíp (see chant 200); on the left hand side (west) is *bai* B. Tongelói. North of the tidal lake, just opposite of the entrance, most of the *blai* are situated on the steeply raising land. A stone path leads up on the eastern side towards the north, passing *bai l pelú* A. that in 1910 had fallen into disrepair. This trail ends about 250 m further on the height and continues as a footpath to Ngëruluóběl. But about 250 m further in the west a stone path starts from *bai l pelú,* crossing a small stream and following the bank. Whereas on the southern side of the inland water the above-mentioned Roistkip is situated, covered by dense wood, the gently curved 80 m high Ked ra tund is lying in the north, as already mentioned above on p. 162 and p. 179, and in Vol. 1 p. 192 and 227. East of it, not even 100 m away, there is a second hilltop called Gasél. Bamboo is growing on this *ked.* The place is called Bekə̈u lă gasél "The Brave Ones of Gasel", because the inhabitants of this place let the captured tufts of hair of Melekéiok-People fly in the air on long bamboo poles. Further on towards the east is a hilltop called Dup and covered with trees, which is a land sign for the shark-fishermen of Goikúl when they are far out at sea (see p. 191).

History: One piece of the snake Ngirate͡i, which had been sacred for *a* Ugélʻlëgalíd, drifted here after it had been killed (story 98). This is the reason why this *galíd* is venerated here beside Risóis. There was immigration from Ngáruangěl (story 20) to blai nr. 1; it was the woman Diragoroség; her granddaughter married an Ibědul in *a* Iebúkŭl and this is probably why Ngatkíp came to Goréŏr.

Constitution of Ngatkíp.

bai l pelú (village house): A. *a* Imig (?) *galíd* (god): Risóis *(a* Ugélʻlëgalíd)

klóbak (council): Ngaramig female council: *ar*Bau l melik

nr.:	*arúbak* (chiefs):	*blai* (house):	*ardil* (women):
I	Tagadíp	Ngerëmëlkíg	*a* Guóděl'lagád
II	Remengesa͡u	Goeáol	*a* Guóděl'lagad rengeremëlóng
III	Kerkerél Tagadíp	*a* Urepa͡u	" " raurepa͡u
IV	Kerkerél Remegesa͡u	Ngardīl	" " ra búkl
V	*a* Remesega͡u	Ngaramangráng	Diramesega͡u
VI	Ngiragálilai	Sagepíd +	*a* Guódel'lagád ra gálilai
VII	Goitablái	Ngardángěl	—
VIII	Sákang +	belongs to III	—
IX	Rutegarár	Gadpŏtói	Diрategarár
X	Gad l bai	Ngëderebe͡i+	Dil a gádlbai

Further *blai:* 11. Ngërugár, 12. Geingereklí, 13. Megegúi.

nr.:	*gáldebegĕl* (club):	*bai* (club-house):	*táog* (channel):	*bitang* (side):
I ♂	Ngaramelivei͡	B. Tongelói	Tongelói	right
II ♂	Ngararóro	C. *a* Itáog gatkip	*a* Itáog	left

Deserted Places.

10. **Tuápĕl** +, near Ngurusár where it has already been mentioned.

11. **Goltabád l káep** +,it must have been situated near the island Bungunga͡u 1 gútŭm at the border to *a* Imelīk, next to Ngaragamér.

12. **Ngaradesúm** +, on the river Ngerikīl, next to the mouth of the bay of *a* Irai͡; KUB. V p. 18 Ngorsúm and p. 29 Auger dusum from Ngardusum, the competitive sailor for the *ngas*-branch. This is a confusion with *a* Ugélsúng of Ngarsúng (see there). In the west of Ngaradesúm the people from Ngardolólok, who had been chased away, were settled there, as was already mentioned at *a* Irai͡.

13. **Ngediáol** +,in the vicinity of the before mentioned place, further up along the river.

14. **Ngerikīl** +,same name as the river, and situated on it, upriver. Seems to be near the spirit-mountain Ngeráod .

15. **Ngarduai͡s** +,the place of Semdíu (see p. 180 and 185 and story 197 a. 14).

District VIII. Ngarkldéu

(CANTOVA: Tagaleteu, MCCLUER: Eri kli thu, CHEYENE: Erkelthow, v.M.M.: Arkledeu, KUB.: Erekeldeu, MISS.: Ngarkldeu), in the southwest of the main island Babeldáob, consisting of the inhabited volcanic islands **Goréŏr,** where the high chief *a* Ibĕdul lives, **Ngarekobasáng** and **Malágal**, including the related uninhabited volcanic islands and the *gogeál*-rocks. Politically, the village Ngatkíp on Babldáob also belongs to it (see district VII).

Inhabitants: 1. 1. '11 = 709.

Number of villages: 10, uninhabited ones 2, uninhabited gogeál-places 13.

klóul pelú (main village): Goréŏr.

rubukúl (its chief): *a* Ibĕdul.

armea͡u (people): Gërungul.

galíd (god): *a* Ugélkldéu.

Political groups: none.

Description of the Land (see map 2 secondary map and plan 3).

The district is separated from the main island Babldáob by the deep Toágĕl mid, the Ngarmíd-Channel. A more detailed geographic description was already in Vol. 1 p. 190. Now it is only necessary to consider more closely each single island:

The Island **Goréŏr.**

In the pictures of Vol. 1 one overlooks it from the west on p. 189, from the north p. 192 and above Figure 36. You can reach it from the ship's anchorage in Malágal-Harbor by Toi rë gúio (plan 3 secondary map a), but at low tide it is dry. After crossing it towards the northeast, you reach the deep water by punting over the reef; you cross the deep-water-drainpipe Lebugŏl[260] rowing (map 2 secondary map). On the other side, on the southern edge of the northern fringing reef, lies the head of the long stone bridge (see Vol. 1 plate 8[1]) that the German government had had built, in order to be able to reach the police station in Madalai͡[261] dry-footed at any time. It lies about 3 m high on the volcanic western point of the island, where hardly any trees are growing. From the house of the head of the station you can see in the south the Gogeál, which you just left by the Toi rëgúio (Vol. 1 plate 9[2]). In the west is Ngargól, in the south the northern tip of Ulupságĕl where a bright rock face, with the opening of a cave *madál a ií,* sticks out of the green. In the west, you have also a nice view of the nearby mountainous island Ngarekobasáng and in the north and northeast is the area of Babldáob, with district VI *a* Imelīk, separated by the big roadstead Ngartág a bëap (see story 150), the northern anchorage of Goréŏr (R.M.A. I part IV p. 56 Gorör-Harbor).

The government station lies nearby bai F. Miskabasáng; in former times, it stood next to the boathouse *a* Delúi in the village Goréŏr. It was transferred to this place by the head of the station, in order to provide shelter when the chiefs of the archipelago are called together. To the east of here, everything is infertile grassland, until after about one quarter of an hour walking on the broad government road you reach a copse where the village Goréŏr is situated. This bush, called Ngaragăbál (story 154) also extends to the south, offering shelter for the village Ngarbagéd. Once you have crossed the shadowy stone path of Goréŏr you reach again the grassland, which extends all the way to the eastern edge of the island where the wooded lime rocks adjoin volcanic land. At the same time the country rises more and more. On the ridge runs the continuation of the stone path, a wide and comfortable trail that was created by the government. First there is a turn off to the north to Ngaregama͡ i, then there is one leading to the south to Ngarekesauáol (see plan 26[a]). In the eastern corner, between the last-mentioned one and the main road, lies the 30 m high, treeless hill Túkŭr; from its flat top you have a wonderful panorama view in all directions. The western Goréŏr with Ngarekobasáng (see Figure 40) looks especially beautiful, then the gogeál-maize Songél a Lise, which has already been described and depicted in Vol. 1 p. 191 and plate 8,[3a. 4],finally in the north you can see the entire south western coast of Babldáob (Figure 41).

On Tukur Hill is the burial place of "Poverty Galebul" from story 3. This is also the place where the women from Ngardolólok, who were on a visit in Ngarekesauáol, had to wave for one month with mats towards the west, as told by god *a* Guóděl. Then in 1783, the "Antilope" came as a gift from the god, as related in story 161. This made Goréŏr wealthy and powerful. Once upon a time, blai *a* Imangél stood on the mountain; all that remains is the legend-stone Madál aimangél, depicting a mother crying over the death of her son, who fell into the *táog* Gokér near Ngaregamai͡; out of sorrow she turned into stone.

The main path continues to the east; a small path forks to the north to Ngarebóděl, then it turns to the south down into the valley, which leads to Ngariélep where on the way the water hole Tíbedul is situated. From here the trail mounts up, around the hills Bablkéd and Ngurungevíkl, to the bare northern flank of the mountain Ngeiángěs (the southwestern side has some wood) to the ridge between this one and Ngurungevíkl from where it finally leads down in the east to Ngarmíd. From Goréŏr to here it is about $^1/_2$ hour. Ngerungevíkl, which is about 80 m high, has on its top a square *tolkngél*-area (see Vol. 1 p. 238). In the west, in a distance of about 60 m, stands a single coconut palm, which can be seen from afar. When a bearing is taken on it from the station house in Madalai it is O 2°N (magnetic). The distance between these two points is more or less exactly 3 km (Vol. 1 p. 169). From the highest area and from the second top Bab l kéd nearby in the west you have a marvelous panorama view in all directions. One sees the islands especially beautiful: in the north Ngátmedug (30 m) and Ngarkebúiut (6 m), which have already been mentioned in Vol. 1 p. 190, and in the west is Ngarekobasáng.

The Island **Ngarekobansáng** (plan 28[a]).

(WILS.: Pedul, MCCLUER: Imungs, KUB.: Ngarekobasánga, COELLOIII: Arracapeisadle).

Only a strait, about 600 m wide, separates it from Goréŏr. During low tide, it turns dry, so that during this time one can walk from point Kemúr to Goréŏr, as the girl from Goikúl did in story 143[a].[262] From the exterior Ngarekobasáng looks the same as Goréŏr, many hills without any trees, only on Rois Desóměl, also called Golivelógěl, about 75 m high, there is some wood in the NW and on Rois Kobasáng in the SW, which has about the same height, as well as around its rocky head (see Vol. 1 plate 7[1]). It is the seat of the god of the island *a* Ugél kobasáděl, who participated in the creation of Ngarkldéu as well as of the island Goréŏr, as already mentioned (see story 14). In 1791, the English probably built Fort Abercrombie on this mountain (Vol. 1 p. 120). On the mountain lies the plot of land *a* Itáp. There the cave was situated where the noncombatants in the war against subjugated Goréŏr stayed and were slain by the people from Goréŏr, so that

their blood flowed into the sea at point Pkultaitáp (story 195[a] and story 195[b] verse 4). There the stream *a* Ideraũ is said to be where the girl from Goikúl washed Ibědul before she killed him (story 143[b]). In the west near the bath Iulói (see below) must have been grotto Gongobítěl'l dělág, where the human sacrifices were disemboweled *(gongobítěl* heap of offal, *dělág* entrails) and Bad a riáp the "Stone of Ngariáp", where the smoked bodies were later on buried.

Towards the west Rois Kobasáng forms the low rocky point Ngarieúog, which is separated from it by a small passage Toi rieúog, which a boat can hardly pass. In the north of the point lies the bay Gëgól with a sandy beach and a small low-laying area where in December 1906 people from the island Pulana were settled (see Vol. 1 p. 161). Already in 1875, people from Nggeĩangël (see there) have been settled here by the aggressive Goreots.

This low-laying area is separated from the bay *a* Ilíud by an only few meters high rise, the point of which is pointing seaward to the rock island Ngardís, which is as tall as a house. In this bay is a small rock called Ngeridmólog. To the north of this second bay is a low-laying area and further towards the east mounts an embankment where the village Ngarekobasáng lies. There is a rocky promontory, richly overgrown by bamboo, which is said to have come from heaven and drifted here from Ngarakeúkl on Pelíliou. This is the reason why people from there have the right to fetch bamboo here, even to take masts and other pieces of ship equipment.

The spring Ngareksóng in the north of this promontory is in a small wooded ravine, through which one can get up on the hill Ngeritáng, the place of an old settlement. Nearby is Rois Ngedmók, about 70 m high, and in the east of this mountain lies the village *a* Meúngs[263] which again is leaning to the east against a small hill of about 20 m height, from where you have a surprisingly nice view of Goréðr and the harbor of Malágal (see Vol. 1 p. 189 Figure 15). Especially grandiose is the panorama view in all directions from the bare peak of Rois Ketúnd[264], which is about 80 m high. Otherwise the mountains of the island can best be seen from the bridge of Ngarekamaĩs on Goréðr . South of Ketúnd lies the 50 m high Rois Besáis, on its southern flank the cave Goamogársagél, which has been mentioned in story 195[a]. Adding another historical aspect to the many that have already been mentioned, the *ulói*-blowfish, which had swallowed the spider Mangidáp, stranded on the island Ngŭrúr[265] northwest of Rois Desóměl; later on it drifted, already rotten, to Bád l ulói (see above). More information in the history of the village.

The Island **Malágal** (Vol. 1 plate 7^2)

(MC CLUER: Amalakell, CHEYNE: Malaccan, KUB.: Malákal, v.M.M.: Namalakl)

is the third volcanic island of the district. It became important, because of its location along the only good and usable harbor of the district, which was named after it. MC CLUER already mentioned it in 1792; he found the exit from the inside out, the so-called Toágĕl Kesebokú (see Vol. 1 p. 120-124). In the map Vol. 1, Figure 11 p. 121 he wrote on the island "good water", which proved to be a further attraction for ships. Both their peaks and the geology were already mentioned there on p. 189 and 234, also the fact that foreigners, as for instance CHEYNE, TETENS and KUBARY, as well as other traders, often chose for security reasons this place for their residence. KUBARY took a photograph of a long house and his *blai*-like living quarter at the base of the landing bridge (see S.-K. p. 526, nr. 126 and 135). Even in 1910 there were settlements of Japanese here and on the northeastern promontory a trading company (see Vol. 1, plate 7^2 and page 156); in the south is a boat builder. In the middle between both of them, on the east coast near the spring Goeáol[266] is the countryseat of rub. nr. I *a* Ibĕdul of Goréŏr. In 1791, Mc CLUER already met him there; now there is a landing bridge on this spot (see map III of the R.M.A. and I part IV pp. 53). The place is called Btil a meséi "End of the Taro Patch". Here, people of Goréŏr stopped all the boats in order to demand tribute according to the right of Gamasiógĕl (see p. 208). On their way to *a* Ngeaur souls took a bath in this spring. (KUB. V p. 8).

The creation of the island has only been touched upon (story 14). It is supposed to be the middle part of the island *a* Ngaregúr, with which both galid from Ngaréliĕp wanted to cover their place. But *a* Ugel kobasádĕl deceived them with a fire so that they dropped the mountain here where it is still lying.

Privilege of Ngarkldéu:

Only the rubak of Goréŏr are allowed to wear the dugong bracelet, not those from the other villages (KUB. VIII p. 176).

Industry: none.

History:

The events correlate more or less with those from Goréŏr. The rest of the district applies to stories 195 and 161, which are mentioned at page 211 and 215. The natives think their archipelago was created by the giant *a* Guáp as is told in story 2. But here the island Goréŏr and its neighboring islands Malágal and Ngarekobasáng are not mentioned, though story 14 has a special meaning for them.

God of the land *a* Ugélkldéu, a son of Mlagél Latmikáik (story 3), gave the district its name. It is said that he created the channel Toágĕl mid between Goréŏr and Babldáob, in order to have these islands to himself. His house was called Takaléd,

an *ulangáng*-spirit house stood nearby. The priest Ngirasuva͡u, with the title Gërĕú, was the last who lived in the blai. He took flight at the arrival of the missionaries. The god itself is buried in Gongmīl in the east (see story 3).

1. **Village Goréŏr**

(WILS.: and MC CLUER: Kurura, Coroora, CHEYNE: Corror, SEMP.: Coröre, KUB.: Korror, Korryor, MISS.: Korror).

The name reportedly comes from *duréor* "[feminine] somebody who does not want to accept anything" which comes from *uréor* = "to work". The son of Milad (story 19) was called Duréor and, according to oral tradition, he was unruly[267] (see below). The western part of the village is called Ngaramangángĕd, the eastern part is called Ngarusebluk. The village is one of the most beautiful and biggest of the archipelago.

Description of the place (plan 26[a]): It is situated in the middle of the island Goréŏr, on a 10 m high and 400 m wide isthmus, which connects the wider eastern and western part. On the ridge runs the village road in the direction of both coasts for about $1^1/_2$km. Whereas the government road is made of earth with a few stones mixed in, just like in Germany, the village road consists of a stone construction about 4 m wide and 40 cm high. In the west everything is wasteland, but at the trailhead Tóbĕd one enters under great shadowy trees that accompany the village road all the way to the eastern end. After about 500 m you come to a corner from where the stone path leads down to the coast first to bai G. *a* Dngŏróngĕr where we always stayed (see Figure 42 and Vol. 1, plate 5). The bai is located on a ledge about 8 m high. The road leads down in a northwestern direction to the boathouse at bai H. Săgămús (Figure 43 and plate 11[3])[268]. From here a bridge leads trough the mangrove belt out to the open water. Outside is a broad stone construction, the end of Gádĕs ra planggatákl where, once upon a time, bai J. Bai l kiėu[269] + was situated. The masses of stones are decorated with sculptural work, reproductions of turtles, fish, heads, etc. Several stone stairways *(didlbói)* lead along a wall upstairs, as during low tide everything runs dry (see Vol. 1, plate 12).

I want to mention here that 100 m to the southwest from here the *táog a* Ikesil leads out (see story 152). On the land close by, in the middle of the taro patches stood a boat shed where my interpreter WILLIAM GIBBONsometimes repaired or built boats. 200 m to the northeast, however, there is another *táog* that leads to blai 12 Bútilei. It is situated on the trail that connects the landing places Săgămús and *a* Delúi, which are shared by rub. II and I.

On the inland-facing side of bai *a* Dngŏróngĕr (Fig. 42) a stone path leads to the east steep down because here is a small dead end gully where a beautiful bathing quad

is situated, and right next to it in the clay is a water hole. Then there is a tiny stream, called Metúker a riáng, which swells after the rain. This is one of the few places for drinking water of the village.

But let us return to the corner of the village road just mentioned. On the north-eastern corner lies the stony seat of a chief, *a* Ilíud ra sagalagóng (see story 195 of *a* Ugélpelú) and opposite of it above the road there is the compound 20 *a* Irágĕl (see there),which belongs to the family *a* Ikelau͡, even though it is situated on the land of blai nr. VII. Family II provides the priest for the village god Ugérërák. Now, the galid-bai, which once stood here, and where the priestess Ugelióu lived, has fallen into ruin; only its stone foundation still reminds of former times. On the place *a* Irágĕl two important legend-stones are situated, one vertically standing Duréor (see above), and a flat wide one called *rongór* or *rengerengél a* Milad, the "Protecting Mat of Milad" (see story 19).



Figure 42. Bai G. *a* Dngŏréngĕr, from the south.

This great woman threw her naughty son Duréor away together with her mat. This mat protected her from the sun. She used it in the taro patch and had placed her son on it. Both fell down here. In 1910, a stone ball as big as a coconut lay on a stony column next to the road not far from here. This was the magic nut of Gosilék (end of story 17[a]*)* which was handed down to *a* Ibĕdul nr. I.

The village road leads in a northeastern and then in a northern direction. In the south *blai* nr. IX, 26 and 27 are situated, then in the bend follows the important *blai* nr. II *a* Ikelau͡;

In the north of the street is a wilderness studded with bushes, nothing seems to thrive. Where the road turns sharply to the east, *gelsél a pelú*, the mighty stone construction for the 3 village-bai Meketí lies "in the middle of the village" (plate 11[1] and Figure 44), the old Gosobulngau͡[270] (A), which is decorated with figurative posts, stands along the road in the north. An English ship under sails is depicted on its western gable,

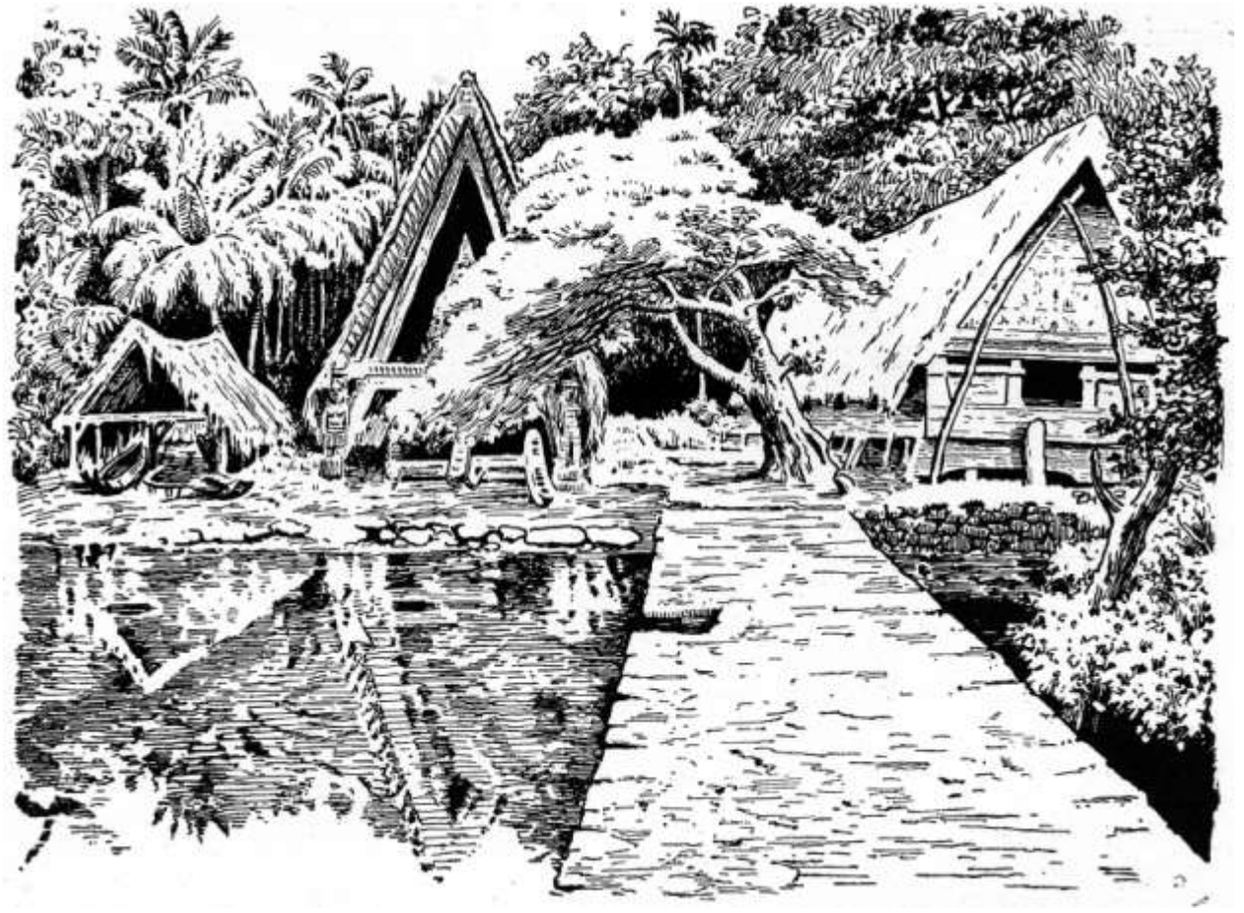


Figure 43. Boathouse and bai H. Săgămús seen from the north, seen from the sea, 1910. A. B.

with the inscription " Ship Hesperus bound to London J. W. Smith" next to it. In the south is Bilekélĕk, unique because of its secluded lower room and then C. Ngarmídlbai, with its "air-fork" on the eastern gable (see Vol. 1, p. 151, and plate 1), the residence of so many visitors of Palau[271]. The lower stone foundation on which they stand forms at the road a sharp wedge called Geibokíl[272] (plate 11[1]). On the western rim stood a four-legged *galíd*-house and right next to it the legend-stone of Gamasiógĕl[273] (story 158) of the greedy devil,

who as a highwayman forces by deceit and violence all boats to give gifts *(gokosóděl).* Persecuted he turned into stone. It is said that Klotráol nr. V (see KUB. I p. 46) served an apprenticeship with him and this is the reason that people from Goréŏr acquired these rough traditions; for them only might makes right. In case somebody makes any objection they answer: *bĕgĕrei, di geimál a Gamasiógĕl!* "Let us say no more about it, it is only the hand of G.!" On the western side (Figure 44) a branch of the stone path leads up to the stone square.



Figure 44. Ngarmídlbai, Bilekélĕk and Gosobuingaū, the 3 rubak-bai Meketí in Goréŏr seen from the east. A. B.

Right next to Meketí is the nr. I of the high chief *a* Ibĕdul's main place. Instead of a *blai* a secular two-story wooden building stands here, fortunately the only one in the village. A picture from the year 1876 (plate 12^2) shows it in former times. In the west of it, along the flank of bai C. Ngarmídlbai is Capt. CHEYNE's grave, who is buried here together with his murderer *a* Ibĕdul 9; more about it in the history of the discovery, Vol. 1 p. 143.

About 200 m east of the 3 rubak-bai a rectangular stone construction is situated. It is an *a ilíud*-pavement for the rubak, which is higher than the street and covers it; young people are not allowed to walk on it. They step down from the street and walk in the direction of the sea around the construction. From here, 4 stone paths

//Krämer, Palau, Vol. 2. Plate 11//

Village Goréŏr



1. Corner Geibokil, Rub. No. II, Rubak-bai Meketí
Ngiraikelaū Gosobulngaī Bilekélĕk



2. Landing place and boathouse a Delúi with figurative posts



3. Bai, Landing place and boathouse Săgămús in 1907.



4. Blai 26 Milong with *ulangáng*-spirit hut and *gólbed*-stone pavement.

lead radially in all directions: the already before mentioned western one and the eastern one form the village road; the southern one leads along bai D. *a* Damásăg[274] down to the taro patches where Kesól, the pool for women is situated at its end. Finally the northern one where *blai* 36 Golngabáng (plate 12[3]) lies at its end, the residence of rub. nr. III, the well-known Arikoko *(a* Regúgĕr). In the beginning, the trail slowly drops, and then later on reaches the main landing place *a* Delúi, passing on the way a nice stone formation flanked by some buildings. In the west of the trail still at the same height, used to be bai Miskabasáng, which, as mentioned before now stands in the government compound in Madalai͡. Right next to the beautiful boathouse *a* Delúi (plate 10[2]) is a bathing pool for men and at the exit to the east bai E. Bailivai͡u. Here at the boathouse, just like in the *táog* Săgămús there are a male and a female figure as front posts in memory of the fall of club Ngaratatiróu (story 161)[275].

On the eastern edge of the more than 10 m wide and 120 m long exit lies a stone dam, which leads along the eastern rim of the mangroves to the north until it reaches point Delebėgĕl ("Cleft"), where in former times a fisher men's bai stood[276]. From this point the precisely[277] 400 m long and several m high and wide stone dam of Ngarekamai͡s[278] leads to the north (more precisely ("N to W $^1/_2$ W = 343°) until it reaches the edge of the deep water, so that even at low tide one can always anchor boats here. This stone dam, which isalso celebrated in chants and legends (see chant 196 of Goldególfrom Nggei͡angĕl and story 49) bears witness of the hard work and energy of the Palauans.

The bridgehead is so wide that a hut and a tree found enough space there, as can be seen from the landing place in *a* Iebúkŭl (Figure 49). On land there is also a construction, which frames a deep hole, a turtle pond. There is also a tree standing on the bridge. On a long, small wooden plank one crosses an opening for boats *(berípĕr)* called Delebė gĕl just like the point. Not far away to the east is a hole in the reef, called Le mau͡ ra búŏg, which has been caused by the falling betel nut palm of Ngesisėg (see story 107).

Near the eastern end of the village road, of the 4th eastern branch of the trail, there are on both sides the buildings of the Capuchin mission, as already mentioned in Vol. 1 p. 159. The beautiful road, covered by tall trees, leads from here after 150 m to the well-built and wide trailhead Ptelúl a gara măsóngŏp or Dmĕsóngŏp (Figure 45) where right next to it to the south on an elevated ground was the famous blai nr. V Ruseblūk, the Ngárangŏrusĕblūk, also shortly called Ngaruseblūk.

On the stone foundations to the right and left side of the exit of the road, 2 stone figures, *gosŭk* "Owl" and *gabágáp* "The Goat Milking Man" lie; they are also mentioned in story 214. In former times, the house of Gágarang had been standing in place of the trailhead. The rubak-bai of *a* Iebúkŭl is situated only a few steps to the north. The trailhead Ptelúl a Garailáměs was situated more towards the village. In former times, Goréŏr was weak, but it conquered the eastern villages Ngarmíd and Ngarekesáuol, from where both legend-stones had been taken away



Figure 45. Eastern village road and trailhead Ptelúl a Dmĕsóngŏp in Goréŏr.

But Ngarbagéd a sa͡u, north of Ngarmíd, was completely destroyed and its stone paths were taken away in order to lengthen and enlarge these parts of the roads of Goréŏr.

Facing the two big landing places in the north are smaller, less important ones in the south, without boathouses: Gúr near *blai* 29 Gotolói and *a* Ielág near *blai* 28 Goáng. A third *táog* Mákau lies south of VII Blairaingeáol; there is also a water hole. In-between both of the last mentioned ones is the small valley Sagásag.

Industry: little, as mentioned above on p. 8 at Ngaregolóng.

Privileges: Opposed to the other villages of the district it wears the dugong bracelet. "Koryor catches and sells the entire animal and also buys it when it is offered by a friendly state" (KUB. VIII p. 176). During the big *ruk*-dance in *a* Ira͡i the village Goréŏr as well as Galáp and Ngátpang (and not Melekéiok as

mentioned by KUB. II p. 110) have the right of *omárĕg ra gorovídĕl* of "dipping the *g*-fish". The rubak of *a* Iraĭ must also invite the rubak of Goréŏr for the big pigeon eating of the season (see p. 163 and 186). Searching foreign boats, which pass the island Malágal, and removing taro and fish as has been already mentioned above on p. 208 at Gamasiógĕl. At the actual *ruk*-dance Goréŏr is allowed to blow the conch shells and in modern days also to shoot the canons. KUB. II p. 111 relates further: "The ruk in Kórryor is opened by Aymyungs, for which their chiefs are especially invited for the Mesíuk tolúk. They come in a war canoe, where a mat is spread on the side of the outrigger, on which the gods of the land and the protective spirits of the high chiefs of Aremolunguy settle down. Then a turtle is consumed in Megetíy and the ruk takes place as usual. Besides Aremolungúi the ruk in Korryor is only visited and watched by Angarard, the smaller states only come to pay money."

It is obvious how many liberties Goréŏr dared to take. Most of them seem to have been introduced recently, since it got into the possession of firearms.

History: Goréŏr was mentioned early in history, as for instance in story 9 about the money offering bird *delarók*, which sat on the house of *a* Ibĕdul, where people wanted to catch it with a ladder *did*. This is the reason why *blai* nr. 1 got the name *a* Idíd. But it is not mentioned in story 2 of *a* Guáp. The creation of the land was accomplished by other galíd, as already mentioned in the history of the district. The island Malágal is said to be a part of Ngaregúr in the north, which the tricked spirit let drop (see above p. 204). In former times, the village seems to have settled on the height of Malágal or on a place of the surrounding Gogeál, before it moved to the present island. It certainly achieved its power through its insular seclusion; helped by the god of the land (see above p. 204,) who created the channel Toágĕl mid. First the village settlements in their own district were defeated. It was most of all Ngarekobasáng that suppressed the western part of Goréŏr, called Ngaramangángĕd. With the help of Gobágel bagĕl sekerél *a* Ugélpelú defeated it, as it is related in detail in story 195[a]. It even received a governor.

People from the rich Ngáruangĕl are said to have moved to blai nr. I and II (see story 20), definitely to *a* Gol, where blai Gongolákl was peopled, which was formerly considered to belong to the *kleblil*-clans of *a* Idíd. How both *bital blai* of Goréŏr got their names Gongolákl and Pelú (see below *bl.* I) is not known.

Before I provide a few explanatory additions to the history of the development of the village Goréŏr, I first want to continue KUBARY's notes.

In KUB. II p. 68[279] it is said (continuation of the copy at Melekéiok p. 96):

"So for instance the house Aydid[l] in Kórryor[2] owns two big δny's[3] in the state of nr. I and no. III.

In former times, in the state Kórryor on the island of the same name there were also individual families. In the east of today's village lived the family Ngarušublúk[4]; its head was called Kletraul[5]. Close to this one in Katéet[6] lived the family of Kleknuár Ira katéet[7]. Arakasiwang[8] from Ngardóngol[9] joined these two houses, which were friends. In the west of the actual Kórryor, in Takameding[10], Meríil[ll] and other places lived some families, which gathered around rupasak[12], the head of the Ayngiáol[13] family who reigned over the part of the island called Ngaramangánget. In Ngargrél[14] and in Kotelóyok[15] two Aybadul's[16] lived between these families: Aybadul Gréel and Aybadul a Kotelóyok, who remained separated from the others. An enmity and a war broke out between Rupásak and Kletraul, which brought the Aybaduls in the foreground and finally gave cause to the development of today's Kórryor. In the beginning three groups developed of Aybadul a Koteloyok Iraykalau's[17], who came from the house of Aybadul Gréel, and of Rupásak, which the three more important heads Kletraul, Irakatéel and Arakasiwang together with other smaller families were leaning onto. But with time the reputation of rupásak disappeared altogether and today's houses group around the two big houses nr. I and nr. II of Korryor.

With Aydid went:

nr. III	Klou Rgógor[18]
nr. IV	Kikeriy Rgógor[19]
nr. V	Kletraul
nr. VI	Kleknúur Ira katéet[20]
nr. IX	Kleknúur Ir meríil[21]
nr. XI	Ira Augulabars[22]
nr. XIV	Adalbay[23]
nr. XV	Gadalbay[23]
nr. XVII	Ogerdeu[24]
nr. XV III	Mad[25]

The following go with Aykalau:

nr. VII	Arakasiwang
nr. VIII	Rupasak[26]
nr. X	Kleeknuur Ira Takamedíng[27]
nr. XII	Augel[28]
nr. XIII	Anmdelóng[29]
nr. XVI	Armaráng[30]

[1] *a* Idíd blai nr. 1
[2] Goréδr
[3] *dúi* "title"
[4] Ngarusebluk *kleblil* nr. V
[5] Klotráol nr. V
[6] Gëtët nr. VI
[7] Kldngul Ngiragëtët nr. VI
[8] *a* Rekesiváng nr. VIII
[9] Ngardengól blai nr. VIII
[10] Tegamdíng blai nr. X
[11] Meril blai nr. IX
[12] Rubásăg nr. VII
[13] Ngaraingeáol nr. VII
[14] Kerël see Ibědul I p. 224. This must have been blai III Ióulidid, which, in former times, had another name. Kerël was the name of a plot of land.
So far KUBARY's account.
[15] Gotolóiog blai nr. 29
[16] *a* Ibědul nr. I
[17] Ngiraikelau nr. II
[18] *klóu* "great" Regúgěr
[19] *kekeréi* "small" Regúgěr, is now called Ngiratëgëkí
[20] Ngiragëtet Kldngul
[21] Ngirameril Kldngul
[22] title Remelik
[23] Gád l bai
[24] Goukerdéu nr. 18
[25] Mad nr. 13
[26] Rubásag nr. VII
[27] Kldngul Ngirategamdíng
[28] *a* Ugél nr. 15
[29] Mudelóng nr. 16
[30] Remeráng nr. 1

About 30 years later than KUBARY, and independently from him I learned through my interpreter WILLIAM GIBBONthat in former times Goréδr was a poor place. Poverty Galebul has been buried on top of

Túkŭr-Hill, as mentioned before (story 3). Story 48 explains how it happened and why the north is so rich and

the south so poor. Actually, the front side of all the village's old blai point towards the richer north, this is considered an old tradition.

Goréŏr was separated into two divisions, the eastern Getēt, also called *bital* Ibĕdul and the western Ngara mangángĕd, where also rubak-bai Meketí belongs. In the east reigned Klotráol and under it Ngira getët, who today īs nr. VI and Rekesiváng, now nr. VIII. In the west Rubásăg was the first and next to him were Ngiramerīl, now nr. IX, and Kldngūl, now nr. X. Both of the last mentioned ones are also distinguished as Kldngūl ra Merīl and Kldngūl ra Tĕgamdíng.

How Gobágelbagĕlsekerélfreed Goréŏr in those days has been discussed above. Another informant related how later on rubak nr. I *a* Ibĕdul arose.

Klíbĕdul (The different Ibĕdul).

Two brothers lived on the land Gotólol (see *blai* 29 Gotolóiog). The older one first cleared the place *a* Úgul a gapdúi, where today blai nr. I is standing. He built a house and moved in. The younger one remained in Gotólol. Both had divided the taro patch Ngarabilobáog (see constitution) into Klóu and Kekerél Ngarabilobáog, the "Bigger One" belonged to the older and the "Smaller One" belonged to the younger brother. In those days, Goréŏr was divided into the western part Ngaramangángĕd, where Rubásăg ruled and the eastern part Ngaruseblūk, the area of Klotráol. Both sides fought bitterly. The older brother sat in the middle and constantly mediated peace and, in doing so, he was so accomplished that all looked at him. Finally both sides offered the mediator the honor of high chief with its title *a* Ibĕdul. He accepted and in gratitude and honoring his high position he gave Rubásăg the title *a* Ibĕdul ra mangángĕd.

This name has been formed from the word *bedúl* "head" and already in 1783 it was well known due to WILSON, who wrote it Abba Thule (see Vol. 1 p. 112).

Bestowing the Title *a* Ibĕdul

is done in the following manner:

When rubak nr. 1 *a* Ibĕdul dies, his successor, rubak nr. III *a* Regúgĕr buys 100 *a uléld* and 100 *gălbákl*-dishes[280], 3 pots filled with syrup and one almond-fish[281]; further, he hires a man for fishing. All this is for Ngarameketí, the 19 *rubak* of Goréŏr, who stay five days in the Ngarmídlbai, for mourning. This is called *klóu mangeúng.* The women stay just as long in the mourning house, blai nr. 1 *a* Idíd. When these 5 days and nights are over, they come out; then the feast *dépsĕs* will be celebrated. Only *a* Regúgĕr remains 100 days in the mourning house. During this time he has a special cook for himself[182]. Only when this time is finished

the mixing of the titles *uldekiál*[283] *a dúi* takes place. From each food item one piece is thrown into a pot for *a* Regúgĕr. Each of the other rubak receive a similar mixture on a wooden plate. In the same way the titles are now mixing: nr. III becomes nr. I, nr. V becomes nr. III, nr. VIII becomes nr. V, etc. After this feast the planting of bananas takes place. After 9—12 months, when the bushes bear fruit, the meal *udóim tu*[284] is held. Here, the new *a* Ibĕdul pays his brother-in-law a piece of money and after the feast he starts to build a new house, after tearing down the old *blai* nr. I. While the walls and the floor are taken away, the roof is only removed and put down, after both ridge-beams, the lower *buáděl* and the upper *ráel*, have been attached in place. After the house is finished, the roof is lifted back on top, and then the feast *but l blai* "the finishing of the house" is celebrated where pigs, fish, taro in different forms, etc. are eaten. This feast is a *tkul a bad*, because the rubak sit at the "edge" *tuk* of the "stones" *bad* of the *gólbed*-pavement. Now, the funeral festivities have ended, and the new *a* Ibĕdul moves to Ngasiás, in order to be released there (story 162).

A *galebúgĕp*-pieceof money was sent to him on board, so that he would step on shore. Once he was on shore, another *bágĕl*, *a* big piece of money, was given to him, in order to make him "take off his hat". Here, the mat with the serrated edge *telutau͡ l bár* is meant, which the titleholder had to hold around and above himself, when he left the house or the boat, so that his holy head would not be touched. After this return he gave a piece of money to Melís in Goréŏr and dismissed him. — — — —

This is today's Goréŏr with its rubak. First their number was only 7, who called themselves *gëuídĕl dékĕl* the "seven punts" of the state ship Goréŏr. Among them *a* Ibĕdul became the first , but as can be seen above , he already had as influential chiefs Klotráol and Rubásăg next to him . Nr. II Ngiraikelau͡, who gained overwhelming importance[285], joined them, as is explained below at blai nr. II. Also the successor to the throne *a* Regúgĕr nr. III, who according to hierarchy came even behind nr. II, was powerful and there was also nr. IV Nigratëgëkí (see *bl.* IV), who was described by HOCKIN, p. 49 as Kickarai-Arra-Kuker (small Regúgĕr). Thus, it can be explained when KUB. I p. 20 and II p. 81 says that *a* Răklai͡ from Melekéiok differs from *a* Ibĕdul in this way that he is a sovereign in himself and that his chiefs who are all inferior by title, form his entourage. With the means of his wealthy house Udĕs he has to carry most of the state's costs, which also ensures his predominant influence within the state. But in Goréŏr the power is in the hands of the first seven chiefs, because this land

has been created by a merging of several individual states, which to varying degrees kept their former power in form of privileges.

From this we can deduce sufficiently who was the greater chief in old Palau, before the white people came. Out of jealousy, Goréŏr seems to have been in dispute with Melekéiok since ancient times, and Melekéiok could not harm it because of its favorable insular location. But Goréŏr, too, could not really harm Melekéiok. Only with the help of the English did the balance of power shift in Goréŏr's favor. This started in 1783 with HENRY WILSONand is described in detail in Vol. 1, from page 106 onwards. The district *a* Imelīk and Ngaramlungúi came under its sway. *a* Iraĭ was destroyed, as well as Ngardolólok (story 161). Later on Ngardmau͡, too, the great heroic chant nr. 194, the lullaby of the *a* Ibědul-family, recalls it. Then during SEMPER's time Ngabúkěd and during KUBARY's time Nggeiangel, just as Melekéiok before became a victim of the singeing fire of the high-spirted ones. All this has already been mentioned at the respective places. Even in prehistoric times, there was no lack of such misdeeds, as for instance story 143 shows about the destruction of Goikúl, which in those days was still located on the Gogeál, as well as the attack on the people of *a* Imelīk in story 49. This brought their lasting friendship with district I Ngaregolóng, which was in constant feud with Ngarárd, so that a union seemed opportune.

Thus, the history of Goréŏr presents itself as one of a warring and cunning island people, who achieved power and prestige by using the favor of happy chances.

Not much is known about galid Ugér ë rák[286], the "First of the Season". He was already mentioned as god of the land in Ngarárd and Ngaramlungúi. His galíd-house is *blai* 20 *a* Irágěl, where everything that is known has been mentioned. The god itself was *uriúl rubak* nr. 20. His priestess provided blai nr. II, and the blai also belonged to him. According to story 161 here was once a two-story *sop* just as in *a* Iraĭ, Keklau͡, etc.; *a* Guóděl was offered food and drink here.

In plan 26[a] the ownership of land can be clearly seen; the names of the taro patches, which are important as *lkul a dúi* "Basis of the Titles" are cited according to the recent constitution. As an exception, the composition of the 6 men's and 6 women's clubs has been noted down, further tables of the ancestors and descriptions of all blai will be provided.

Constitution of Goréŏr.

bai l pelú (village house): Meketí. A. Gosobulngau͡, Bilekélĕk, C. Ngarmíd l bai.

galíd (god): Ugérërák. *armeau͡* (people): Gerungūl.

klóbak (council): Ngarameketí. young girls: *ar* Ogoriakl.

female council: *ar* Kerengáp.

nr.:	*arúbak* (chiefs):	*blai* (house):	*bitang* (side):	*ardil* (women):
I	*a* Ibĕdul	*a* Idíd	I	Bílung
II	Ngiraikĕlau͡	*a* Ikĕlau͡	II	Miráir
III	*a* Regúgĕr	lóulidíd +	to II	Dirmangiau͡
IV	Ngiratëgëki	Tëgëki	" I	Tëgëkí
V	Klotráol	Ruseblūk +	" I	Sómug
VI	Ngiragetet	Gétët +	"I	*a* Tmíkou
VII	Rubásăg	*a* Ingeáol	" II	Gógop
VIII	Rekesiváng	Ngardĕngól +	" II	*a* Ugelióu
IX	Ngiramerīl[287]	Merīl	"I	*a* Guóděl'lăgád
X	*a* Kldngūl	Tĕgamdíng	" II	*a* Dngesík

nr.:	*keblīl (clan):*	*meséi* (taro patch):	*delásĕg* (totem):
I	Ngaraidíd	Ngarabilobaog[288]	*iáus* (Diagramma sp)
IV	Ngaratëgëkí	*a* Nglilúiĕs	" " "
V	Ngararuseblūk[289]	Ngurutángĕl	like I
VI	Ngaragëtët	"	*kësëbŏkú* (morey eel)
VII	Ngaraingeáol	*a* Ukĕd	*klúděl* (Serranus)
VIII	Ngardĕngól	*a* Ileptīl	"
IX	Ngaramerīl	*a* Tepedél	*gorovíděl* (Caranx)
X	Ngaratĕgamdíng	Gongelípĕl	*kedĕsau͡*(perch)

Concerning both sides I and II see more detailed information below at *blai* I *a* Idíd and *blai* II *a* Ikĕlau͡; the *bital blai* are distinguished as *b.b. ra* Gongalákl and *b.b. ra* Ikĕlau͡ or Pelú.

uriúl rubak (secondary chiefs):

Nr.:	old title:	owner since 1910:	*bitang*	*blai* (house):	KUB. II p. 69:
11.	*a* Rĕmelīk	Regekemúr	to II	*a* Ulúi	Ira Augulabars
12.	Golepelúl	Keúkl	" I	Bútilei	Augel (15)
13.	Mílong	Mad	" I	Tamarikél	Anmdelong (16)
14.	Repegál	Dérăbai	" I	Ráelblaí-Iebúkŭl	Adalbay (19)
15.	Pauderáng	Ugél	" II	Metúkĕr	Gadalbay
16.	Goruák	Mudelóng	" II	*bl.* II	Armaráng (17)
17.	Dĕél	Remeráng	" II	*a* Ibai͡	Ogerdeu (18)
18.	Tangátĕl	Goukerdéu	" I	Ngais-Ngarekesauáol	Maϑ (13)
19.	Mákĕmad	Gádlbai	" I	*bl.* III	—
20.	Ugérërák *galíd*	—	" II	*a* Irágĕl	—

Today, the old titles have nearly been forgotten. Only the titles of the new owners are known. Their hierarchy is disputed. My first reports mention Mad ra Gotolóig as nr. 14, Dérăbai nr. 15, Ugél nr. 13, Mudelóng nr. 20 — where now, without any doubt and more correctly, the village god *a* Ugérërák is standing – –, Remerang nr. 19, Goukerdéu nr. 17, Gádlbai ra Ngësebúng nr. 16. — Keúkl (12), Gádlbai (19). Goukerdeu (18) for instance have no land and taro patch in Goréŏr, because the first two come from Ngarebódĕl, the last one from Ngariélĕp. They were fetched in order to "fill up". Ugél (15), Mudelóng (16) and Remeráng (17) have no title-houses; they belong to family II and can stay in the respective houses, for example Goáng (28), Golngabáng (36), Magalbáng (25), *a* Ibai͡ (19), Ngarepkeoi +, etc. The notes of KUB., which differ slightly, have been added above. I refer to his account, KUB. I p. 39, a sure statement seems no longer to be possible and is more or less unnecessary.

Further *blai:*

21. Keklau͡
22. *a* Itilúgĕl
23. Beréngĕs
24. *a* Ivotogóng
25. Magalbáng
26. Milong
27. Gomtilóu
28. Gaoáng
29. Gotolóiog
30. Búog
31. *a* Ibai͡
32. *a* Itagerengél
33. Gobakëtél
34. *a* Ilangabáng +
35. Mesungíl +
36. Golngabáng
37. *a* Itúngĕlbai
38. Ngëlengí
39. Tagabóĕot
40. Gëgeráng
41. Mokiróng
42. Sug
43. *a* Ubetáoer
44. *a* Dngér
45. *a* Irétag
46. Gamaimelei
47. Ngél
48. Kélebid
49. *a* Ikesil

nr.:	*gáldĕbegĕl sagál* (men's club):	*bai* (club house):	*táog* (channel):	*bitang* (side):	*gáldebegĕl dil* (women's club):
I	Ngarageibárs	D. *a* Damásăg		Right	♀Ngarainglis[290]
II	Ngaramatál	E. Bailivai͡u	*a* Delúi	(*a* Ibĕdul)	" Ngaragokemi
III	Ngaratëkángĕl	F. Miskabasang[291]			" Ngaradelngod
IV	Ngaraderudem	G. *a* Dngŏróngĕr		Left	" Ngaradebí
V	Ngaragalagil	H. Săgămús	Săgămús	(Ngiraikela͡u)	" Ngaraék
VI	Ngaratatirou	I. Bailkiëeu +			" Ngaramaiberél

In 1910, the 6 men's and 6 women's clubs were composed more or less like this *(tekaul* = "deputy"):

Members of the men's club I Ngarageibárs.

nr. I. Ngatapala͡u *bl.* I and 28
" II. Ruëtei *bl.* II and 48
" III. Ngiragóbakëtél (see *bl.* III Ióulidíd)
" IV. Ngirabúnglkelau (Keráskĕs) *bl.* 41
" V. Klotráol (deputy is Gobak *bl.* V)
" VI. Ngiragëtet nr. VI and *bl.* 44
" VII. Melimaráng *(rub.* nr. 1 from Ngrabagéd deputy)
" VIII. Ngiragamaimele͡i, master of *bl.* 46
" IX. Ngiramerīl nr. IX
" X. *a* Kldngūl nr. X

Members of the men's club II Ngaramatál.

nr. I. Ngirióulidíd, master of *blai* III
" II. Keúkl nr. 12 (see *bl.* 12)
" III. Skásang Beóug, marriage with Ngge͡iangĕl (At. 3 Gen. V)
" IV. Ngiratëgëkí nr. IV (deputy)
" V. Mákamad, belongs to *bl.* 40
" VI. Ngiragëtet nr. VI (deputy)
" VII. Rubásăg nr. VII
" VIII. Golikórakesauáol in Ngarekesauáol, relative of nr. VIII
" IX. Ngiraiuósog *bl.* 41
" X. *a* Kldngul nr. X (deputy)

Members of the men's club III Ngaratëkángĕl.

nr. I. Tem Góbak Klotráol (At. 2 Gen. V)
" II. *a* Tkél (At. 2 Gen. V)

" III. *a* Mád *bl.* 13

" IV. *a* Rmelik in Ngaregamai͡ (Ngarmíd?)

" V. Gomangkár *bl.* 39 (At. 1 Gen. V)

" VI. Ngiragaiáng in *a* Iebúkŭl

" VII. Rekesiváng nr. VIII

" V. III *a* Itól *bl.* 47

" IX. Ngirusóng from *bl.* 12

" X. Sagaraimul from *bl.* 46

Members of the men's club IV Ngaraderúdëm.

nr. I. Ngiratëgëkí[292] nr. IV

" II. Golegerīl (At. 2 Gen V)

" III. Ngirturóng *bl.* I, son of *a* Ibědul Gókĕbai (At. 3 Gen V)

" IV. *a* Ibědul (At. 3 Gen IV) (deputy)

" V. Dérabai, *a* Ibědul 's messenger, see *bl.* 14 in Iebúkŭl

" VI. Ngiragëtet nr. VI (deputy)

" VII. Meláot, relative of Rubásăg nr. VII

" VIII. Rekesiváng nr. VIII (deputy)

" IX. Ngirameril nr. VIII (deputy)

" X. *a* Kldngul nr. X (deputy)

Members of the men's club V Ngaragalagíl.

nr. I. Máriur (At. 3 Gen VI)

" II. *a* Rengil (At. 3 Gen IV remark)

" III. Gómák *bl.* 41 y

" IV. *a* Rduláol (Rĕkamiúng) *bl.* 41

" V. Liok Milong bl. 25

" VI. Gobĕrdóng Toruál *bl.* 26

" VII. Ngirubádbad *bl.* II (At. 2 Gen. V)

" VIII Gëtërtóng *bl.* VIII (At. 4 Gen. VI)

" IX Gotóbĕd, was married to *bl.* IX, in 1910 in Melekéiok

" X *a* Ragabei in Ngarekobasang, belongs to Rubásăg *bl.* VII

Members of the men's club VI Ngaratatirou.

nr. I. Gomelau
" II. Golegerīl from *bl.* II (At. 2 Gen. V)
" III. Dalíl'l (At. 3 Gen. VI)
" IV Keúkl Rulúkĕd (At. 1 Gen. VI)
" V. Baiei͡ from Ngaregamai͡, of Góbak (At. 2 Gen VI) adopted.

nr. VI. Ëáog in Ngarmíd

" VII. Mikěl *bl.* IX (At. 2 Gen. VI)

" VIII. Ngiratorolí, son of Blágěd, 6. women's club, nr. VI

" IX. *a* Ubai *bl.* 41 x

" X. Ngirudelsáng *bl.* 49

Members of the women's club I Ngarínglis.

nr. I. Dilikáng *a* Iau͡, daughter of *a* Ibědul 6 Kingsós (At. 1 Gen. III)

see *bl.* III

" II. Súmog nr. V Isemei (At. 3 Gen. V)

" III. Diramangiau nr. III

" IV.

" V.

" VI. Due to a lack of women these numbers

" VII. were not occupied; if necessary the

" VIII. chiefs substitute for them.

" IX.

" X.

Members of the women's club II Ngaragokemí.

nr. I. Dirióulidid Gopkál, see *bl.* 40 (At. 4 Gen. VI)
" II. R'rós *bl.*27
" III. Gongelípěl *bl.* VI
" IV. Diraléděs from Ngaregamai͡
" V. Mogóng *bl. 13*
" VI. *a* Riaur *bl.* 41
" VII. *a* Ingeáol Gamangél from *bl.* VIII (At. 4 Gen. IV)
" VIII. *a* Ilóng *bl.* VIII (At. 4 Gen. VI)
" IX. Laisang *bl.* 24
" X. Bangengei from Pelíliou, lives in *bl.* VII

Members of the women's club III Ngaradelngód.

Nr. I. Ngardókou (At. 3 Gen. V)
" II. *a* Isíkl *bl. II* (At. 3 Gen. VI)
" III. Ngatěgeiár *bl.* 28 *(bl.* II)
" IV. Kerekeril *bl.* 40
" V. Gelegesél from Ngarekesauáol
" VI. Ngaseiár *bl.* 17
" VII. Kubári (At. 2 Gen VI)
" VIII. *a* Urong from *bl.* I in Ngarbagéd
" IX. Keri *bl.* 24
" X. ♂*a* Kldngul No. X (male deputy)

Members of the women's club IV Ngaradebí.

nr. I. ♂*a* Ibědul nr. I, male deputy

" II. Miráir nr. II

" III. Tmíkou nr. VI (Petói), *bl.* VI

" IV. Diregekemúr (nr. 11), wife of Keráskĕs in Ngaregamai͡ *(bl.* 41)

" V. ♂ *a* Psís from *a* Irai͡, lives in *bl.* 24 (male deputy)

" VI. *a* Dngesík nr. X, equipped by ♀ Varés in Iebúkŭl

" VII. Teragól (see *bl.* 41)

" VIII. Dire ngese geuás, lives in *blai* Ngaramadulëáng in Ngarbagéd

" IX. *a* Ugelióu nr. VIII, see *bl.* VII

" X. Gógop nr. VII

Members of the women's club V Ngaraék.

Nr. I. Taru Bílung *bl.* I (At. 1 Gen. V)

"II. Klérang *bl.* VIII (At. 3 Gen. VI)

" III. Délilau *bl.* 25

" IV. Diraegelú Telól belongs to *bl.* IV, from Ngarsúl, in 1910 in Ngarekesauáol

" V. Diraságĕpid Metëkákĕt from *a* Iebúkul, sister of Dérabai *(bl.* 14)

" VI. Ngirur *bl.* VI

" VII. Kesau Dirasmangĕsóng (At. 4 Gen V)

" VIII. Dirasibóng Golngégal from *a* Irai͡ (to *bl.* VII)

" IX. Kúkong *bl.* IX (At. 2 Gen V)

" X. Dirateliál mekĕsóng Gortei from Ngarabagéd

Members of the women's club VI Ngaramaiberél.

Nr I. Táldil *bl.* I (At. 1 Gen. VI)
" II. Goleúngĕl Gológol *bl. II* (At. 4 Gen. VI)
" III. Losí *bl.* 33
" IV. *a* Iegáng *bl.* 41 (At. 2 Gen. V)
" V. Gálilai *bl.* 13
" VI. Blágĕd, mother of Ngiratorolí, 6. men's club nr. VIII. In Ngurusár; to *bl.* 32
" VII. Dibúk, *bl.* 41
" VIII. Gomregóngŏl, daughter of Dngësík in Iebúkŭl, related to Rubásăg *rub.* nr. VII
" IX. Díuk *bl.* 44
" X. ♂*a* Kldngul nr. X (male deputy)

In former times, Samoáng (At. 4 Gen.V) occupied the last position. However, in a dispute she transfered to the 4. club Ngaraék.

Now follows a listing and description of the individual blai and families (see plan 26[a]). The latter, especially family I and II, are depicted in the following five genealogical charts (At. 1—5).

Only with great effort and significant expenditure of time I managed to research the genealogical charts of both the first families, and to establish them with more or less certainty for 6—7 generations. I have to remark how obliged I feel for the unflagging help of my interpreter WILLIAM GIBBON.

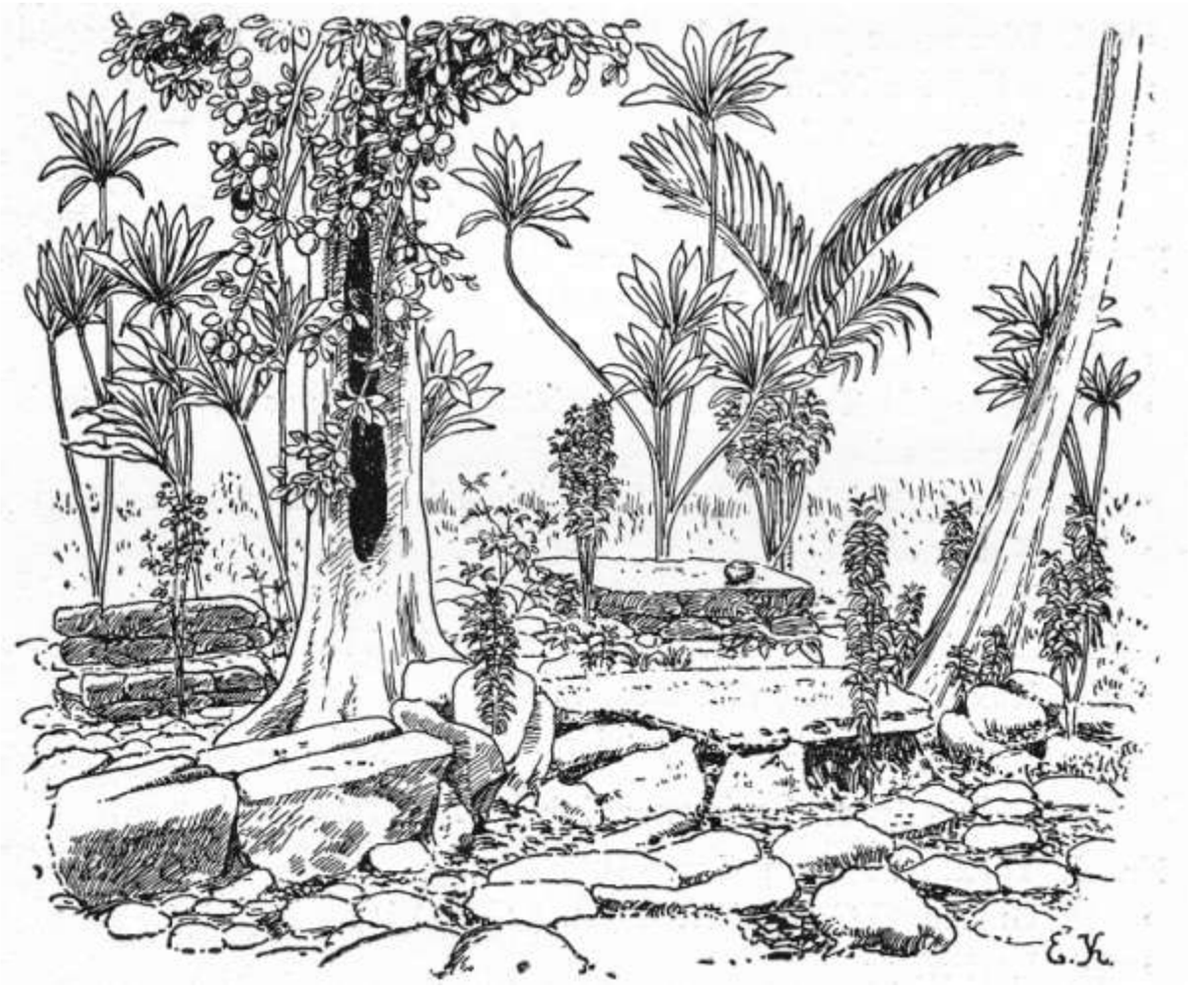


Figure 46. The *gólbed*-stone pavement of blai nr. I *a* Idíd in Goréŏr.

blai* nr. I *a

Idíd[293].

Title: ♂ *a* Ibĕdul[294], ♀Bílung[295].

A foreign two-story house built of boards, its interior very neglected. Its former appearance see plate 12[2]. In front of the house towards the road, is the big funeral platform of the family (Figure 46), which also has many places in front of *blai* Tëgëkí, but most of all in front of *blai* 39 Tagabóeŏt. Ancestral home *bl.* 29. On the pavement *a* Idíd stands a big *kesīl*-Eugenia-tree, under which an old *a* Ibĕdul lies (see story 20 Ngáruangĕl)

// Krämer Palau, Vol. 2, plate 12//

Village Goréor





1. Rubak nr. 1 *a* Ibĕdul 2. Blai nr. I *a* Idid
(Phot. by G. Riemer, in 1876)



cookinghouse ĕĕdul Ulangang- spirit house
3. Blai 36 Golngaban a Reguger Laug 1910 Rois (Gor. At. 4. Gen. IV)
Jetzt a Ibedul.



Figure 47. The very old *a* Ibedul 11 Gókĕbai on his sick bed, in 1910.

and the *galíd* Gobágĕlbagĕlsekerél (story 195). To the west of the house that, like all the houses of Goréŏr, turns its face towards the rich north, lies a shabby cooking house and the three rubak-bai Meketí. The last *a* Ibĕdul 11 Gókĕbai gave up his name because of its similarity with the one of his wife Gómogŏbai; he called himself Ngiralengelekéi, according to a *bai in* Nggeĭangĕl. For many years, he lay sick in the lower open room (Figure 47). On October 14th 1911 he died and was followed by Regúgĕr (Arikoko) Láug. Both their origin is shown in At. 3 Gen. IV. Gobak (At. 3 Gen. V) became Regúgĕr, In 1910, Taru (At. 1 Gen.V) held the female title Bílung. Her brother Ngatapălau and the mixed blood Máriur (At. 3 Gen. V) are candidates for the title *a* Ibĕdul. Thechiefs *a* Ibĕdul and the successor *a* Regúgĕr became known as Abba Thule and Arra Kuker because of WILSON which is reported in detail in the history of the discovery. They became also known for the aggression with which they usurped the rest of Palau with the power of foreign arms.

It is remarkable — and significant for the poverty of tradition in the Micronesian-Melanesian region, in comparison to the Polynesian region — that in oral tradition there was no indication to be found which *a* Ibĕdul, "Abba Thule" greeted the shipwrecked WILSONin 1783. Even the just mentioned Gókebai was not able to point out one of his ancestors, mentioned further below, as WILSON's friend. He was thinking that in those days as Brokl íbĕdul*(brokl* from the English word broken, because of his breast) had lived, who was supposed to have been the father of Prince Leeboo. But in HOCKINp. 45 it is said that Li-Bu was supposed to have been an adopted son of Abba Thulle. Thus, Broklíbĕdul must have been a relative of the *a* Ibĕdul of that time, maybe his brother Sabú, whose son Ngirangáruangĕl had died without being married (see At. 1 Gen. II and III). The father Sabú and Libú the son show at least similarities in their names. I could not determine their meaning.

HOCKINp. 74 describes the return of MC CLUER's expedition from New Guinea: "On Monday, January 20th (1793) they reached the Pelew-Islands. They had hardly anchored inside the reef, when they were surrounded by natives, who brought them the news that the people-loving and benevolent Abba Thulle had died. This sad death had happed about three months after the departure of the ship (on June 27th 1792). The surviving brother of the former king Klau-Arra-Kuker followed him. His actual family name was Anguswangaa."

Accordingly, *a* Ibědul of the year 1783 can only have been Ngiraidíd (At. I Gen II), in 1792 his younger brother Sabú, MCCLUER's Anguswangaa, followed him. In order to please his English friends, he took the name Kingsós (= King George). Under this name he is well known among the Palauans. He must have had a long life because one of his daughters (with a *móngol)* still lived in 1910 in Ngardma͡u, and Láug, the brother of Gókĕbai (At. 3 Gen IV) could say very firmly that he had seen him when he was a boy. But he cannot possibly have lived any longer than 1850. According to the information of Rubásag, rub. nr. VII, who in 1910 was about 70 year old, he had, as a boy, seen his successor *a* Ibědul Ngiratogosóng, which is absolutely credible.

With respect to the last 8 mentioned ones, who can be considered to be historic, the following list of 12 *a* Ibědul has to be squeezed into the narrow amount of time of approximately 130 years. It is possible that the first one listed lived in 1710 when the group of islands was discovered by FRANCISCODE PADILLA. Unfortunately none of the princes of this time was mentioned in his account. The destruction of Ngáruangĕl, story 20, can be determined to have taken place around 1700. Thus at best, in both cases the oral tradition dates back 200 years, whereas in Samoa I was able to describe 600––700 years[296] in a much more elaborate and established fashion; – and Palau is, thanks to its pictorial stories, a laudable exception in the Micronesian-Melanesian area, even when I have to mention here that HAMBRUCHmanaged to cover 270 years in Nauru[297], probably because there is a clear Polynesian influence.

List of *a* Ibědul of Goréŏr.

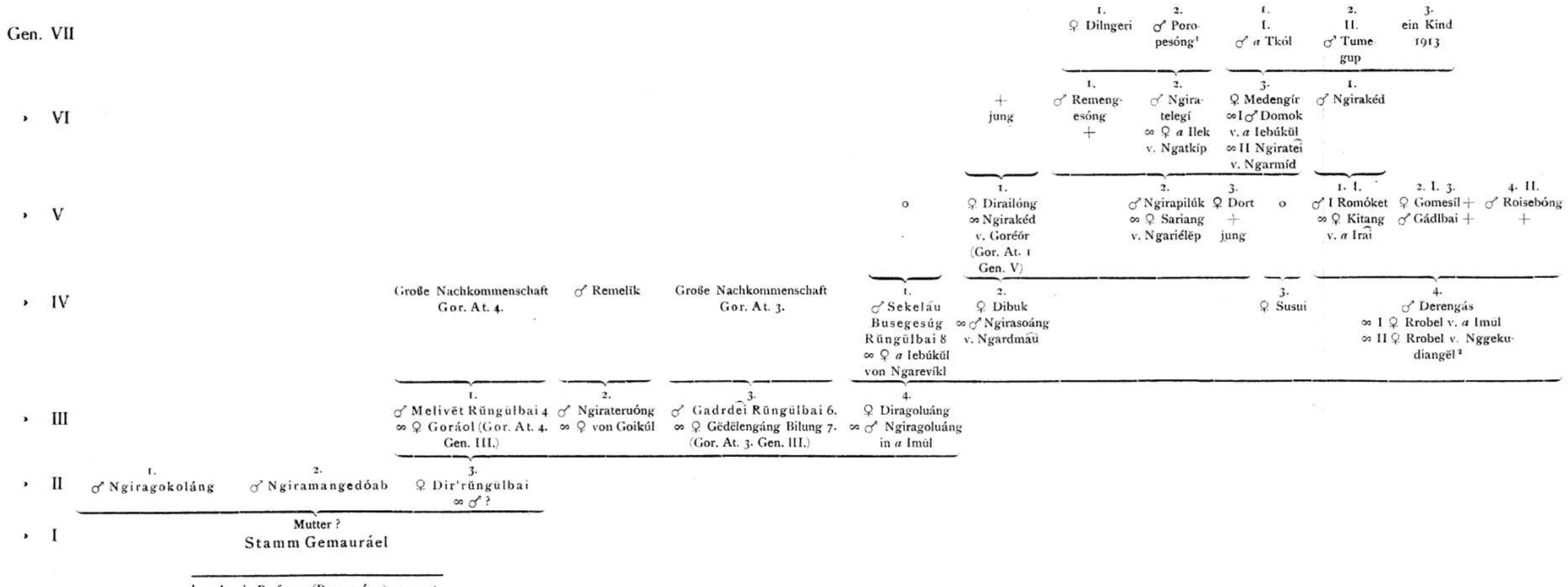
In prehistoric time , several names are mentioned , which can not be placed correctly or identified , such as: one Melampelú, who conquered or destroyed all the places of Pela͡u , another one had a son called Sol and was married to the grandchild of the female progenitor of Ngáruangĕl Diragoroség, just as the Ngáruangĕl-woman Dilsépsis from Mekér in *a* Imelīk who married *a* Ibědul Meríngĕl a dingál (At. 4. Gen. III). All *a* Ibědulsince the 5th Ngiraidíd are descended from both these women. The last offshoot of Ngiragobakëtél *bl.* 33 (see story 20).

Old Line.

1. Mlad ra úlekade͡i "Died in U." Grave in front of *blai* nr. I, also called *a* Ibědulre Kerël, ā̄fter the plot of land Kerël (see abo͞ve p. 212).
2. Kemángĕl íbědul "The Long Ibědul". Some rubak said that he had lived in 1783 at the time when the Antilope was shipwrecked; though this is not really possible.

Ahnentafel 1 (Ngk. At. 1).

Zweig Gemauráel
des *blai* Nr. I Klóulblai in Ngarekeâi.



[1] nach mir Professor (Poropesóng) genannt.
[2] Lage des Ortes unbekannt.

Goréör Ahnentafel 1 (Gor. At. 1)

der Bílung 4, 5, 9 und 12 (Taru),
und von *a* Ibédul 5 und 6.

Gen. VII

VI
1. ♂ Ngiragetei — 2. +jung
1. ♀ Dililau 2. Belésög 3. Omrepól
1. ♂ Ngirtemei 2. ♂ Sambal 3. Matalap 4. Gad rekeröi
o
o
1. ♂ Nirturóng — 2. ♀ Telbóng
o
1. Ugéregeóu 2. 3. Zwillinge + 4. Gerlëg 5. Gamadag 6. Imolopáng +
1. Iebúkûl + jung
I. 1. ♀ *a* Ileluk 2. ♂ *a* Rdegór II. 3. ♀ Dirubóng
1. ♂ Goimeteléi 2. ♂ Ngiraklís[5] + Juni 1913
1. Táldil Diragóng ∞ Toruál v. Kekláu (At. 5 Gen. V)
2. ♂ Ngiramorisóng +
1. ♂ Kisaul 1910 2–3 Jahre
3. Diragoráol Diragóng ∞ Golegeril (Soldat) v. Goréör (*bl.* 25) (At. 2 Gen. VI)
1. ♀ Risóng + jung 1913 2. ♂ *a* Räklai
4. Gómëlau ∞ Goleúngël Gológol Díliaur (At. 4 Gen. VI)
5. ♂ Kuúkl Rulúkëd 1910 Soldat in Yap 1913 in Saipan
1. ♀ Súmög 2. ♀ Diraivét
1. ♂ Bernardo 2. ♂ Emilio
3–12. *s. blai* 22
1. ♀ Goribëg 2. +

V
1. ♀ Miráir ∞ Mopel v. Peliliou
2. ♂ Belibei ∞ Galegúng v. Peliliou
3. ♀ Diramangiáu ∞ Pasióu v. Nggësár
1. ♂ Ngotel ∞ Daobóng
2. Ngganaséd ♀ ?
1. ♂ Kálulau ∞ Peddës v. Nggësár
3. ♂ Gomangkár (*bl.* 37) ∞ I Tumakréng v. Ngaregamal ∞ II *a* Iuesel (At. 3 Gen. V)
1. ♀ Sulekúl ∞ Remängasáu v. Goréör (*s. bl.* 25)
2. ♂ Kapisil o
1. ♂ Ngirakéd[3] ∞ Gobóng v. Ngurusár
2. ♀ Miráir ∞ Pilot v. Goréör
3. ♂ Rëbëgóng[4] Ngiratëgëkl Nr. IV ∞ I Gebiltúlik v. Goréör (At. 2 Gen. V) ∞ II Gadángël[5] v. Ngardmáu
4. ♀ Díliaur ∞ Galángël v. Ngivál
5. ♂ Getebangáng
6. ♂ Tomól
7. ♀ Taru Bílung 12 ∞ I. Betel Ngirturóng Nr. II v. *a* Imeúngs (At. 3 Gen. V)
8. ♂ Ngatapálaú ∞ Ngatagëiár (*bl.* 28)
1. ♂ *a* Isoei ∞ Samói v. Ngarekeúkl (*bl.* 22)
2. ♀ Ngesengeséu ∞ Toloi v. Goréör
1. ♂ *a* Ugérkúmër jung
2. ♀ Legeréng k.-los

IV
1. ♂ *a* Ikisáng
2. ♂ Sébu
3. ♂ Golongóng ∞ ♀ Sagepíd v. Peliliou
4. ♀ Ngarekúmër ∞ ♂ Ngirasuóng v. *a* Imelík
1. ♀ Iterông ∞ Goseked Rungúlbai 10 (Ngk. At. 3 Gen. V)
1. ♂ *a* Ilemal ledig
1. ♂ Ngiralegetóng Rul ∞ *a* Iklép v. Peliliou
2. ♀ Kerengél Diratúblai Bílung 9
3. ♀ Borotëgil ∞ Tamakasangel v. Nggamaséd
4. ♀ *a* Iroróu
1. ♀ *a* Ubád Diltoi
2. ♀ Ngiraróis wilde Ehe
1. ♂ Ngilëg
2. ♀ Laebád
3. ♂ Klotráol Telemeráng ∞ ♀ Losi (At. 2 Gen. V)

III
1. ♀ *a* Iklép ∞ Klotráol Nr. V v. Goréör
3. ♂ Gerebai ∞ *a* Isemel v. Goréör (bl. 39)
3. ♀ Palpil ∞ Sali v. *a* Irai
1. ♀ *a* Ilói Dirturóng ∞ Ngirturóng v. *a* Imeúngs
2. ♂ Depengerád + jung
3. ♀ Geklegúr ∞ Beóug Ngirusekluk v. Melekéiok
1. ♀ Ngirangáruangël Ngirabarés (Libú?)
2. ♀ Dilikáng *a* Iáu (1910 noch am Leben) ∞ Meketékët v. *a* Imelík (Ngk. At. 3 Gen. IV)

II
1. ♂ Ngiraldíd *a* Ibédul 5 ∞ ?
3. ♀ Dilíkr Diradúds Bílung 5[1] ∞ Gokerángël *a* Räklai 7 v. Melekéiok (Mel. At. 2 Gen. III)
2. ♂ Sabu Kingsós *a* Ibédul 6 ∞ I. ♀ v. Goikúl ∞ II. ♀ Ngardmau

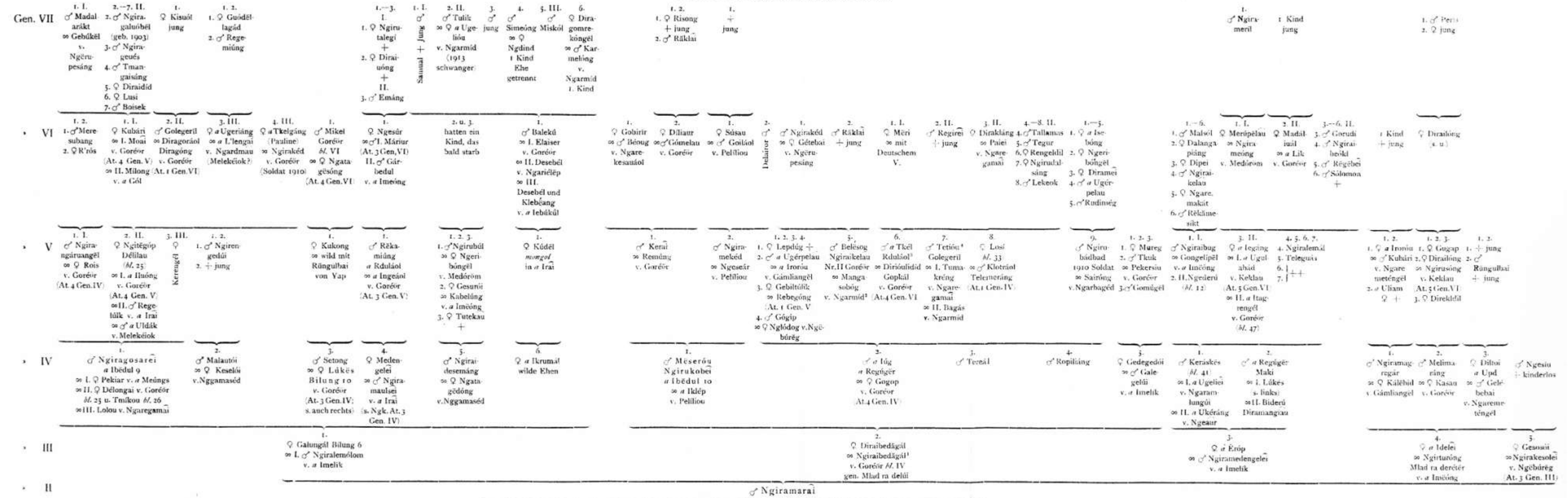
I
1. ♀ Diragoisaváng Bílung 4 ∞ *a* Rbogóragoisaváng v. Ngabúkëd[1]

[1] s. dort das Blai Nr. I Goisaváng, auch Goiosáng geschrieben.
[2] Der Titel Dilíkr gehört dem Hause Nr. VII in Melekéiok an, der den Titel ihr brachte, als sie Diradúds war, also mit *a* Räklai (*M.* I in Mel.) verheiratet. Durch die Verbindung von Udés und Idíd ist sie eine der wichtigsten Frauen im alten Pelau (s. Kesékes *a* Räklai, Ges. 201).
[3] Andere Ehe (Ngk. At. 1 Gen. V).
[4] Auch Röbökóng geschrieben, galt als *a* Regóger ra Tëgëkl (s. Goréör *M.* IV) vor seinem Tod 1909 als zweiter Nachfolger des *a* Ibédul 11.
[5] Gadángël war in erster Ehe mit Remängasáu verheiratet (Gen. V links).
[6] Von Göbak (Goréör *M.* V) adoptiert, weil Eltern zu arm.

Goréor Ahnentafel 2 (Gor. At. 2)

von *a* Ibĕdul 9 u. 10, Bilung 6 u. 10 und des Ngiraikelāū Nr. II.
Von der alten *a* Idídlinie war ehemals nur Ngiramarai̯ übrig; er wurde ermordet,
damit der Thron für die neue Linie frei wurde.

Zu Seite 225



[1] Scheint von Ngivál zu stammen; KUB. I S. 17 sagt: Mein Freund Rgogor, der wichtigste Häuptling von Korror, ist der Sohn eines Eingeborenen von Ngival, ist also ein Artingal-Mann, ebenso der abgesetzte König; Karaj, der Premier von Angarard, und Irakláj, der König von Molegojok sind alle 4 Geschwisterkinder . . . . .

[2] Mangasobóg ist eine Tochter der *a* Idau, Gébil Nr. I von *a* Irai̯, und Rgeiúngël Nr. I von Ngarmíd. Ihr Bruder *a* Rmesgáng ist mit der Kalakasel in Ngarakesauóol, ihr 2. Bruder Kaiótil mit der Gotolóiog in Ngaitpang verheiratet. Sie hat noch eine Schwester Diraibing-M. ist kinderlos wegen Krankheit; adoptierte ♂ Ngirturóng (geb. ca. 1903), Sohn des *a* Ibesáng in Ngarmíd, und ♂ Rengil (geb. ca. 1901), Sohn des Gotevékl in Ngarmíd.

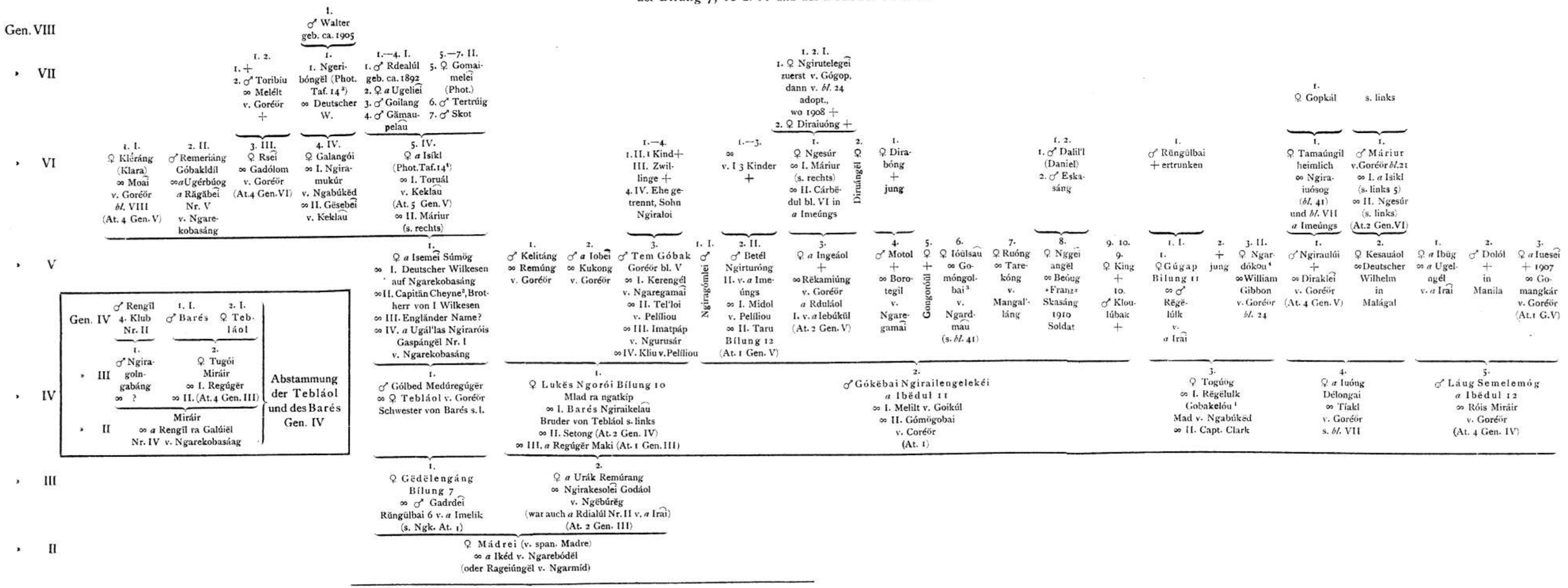
[3] Wurde am 8. Oktober 1913 dieses Titels beraubt, der von *a* Iebúkúl stammt; dort hat ihn rechtlich Rekamiúng. *a* Tkél soll leprös sein.

[4] Lebte in Ngarmíd; Name von dem Kehrreim eines Matrosenliedes: *selai kilap a tetíou*; Bedeutung unbekannt. Ein Schiff war nämlich bei Ngardíms auf Ngge̯iangël gestrandet und die gerettete Besatzung war nach Goréor gebracht worden.

Goréor Ahnentafel 3 (Gor. At. 3)

der Bílung 7, 10 u. 11 und des *a* Ibĕdul 11 u. 12.

Zu Seite 225



[1] SEMPER's Arakalulk.
[2] s. Tlbd. 1 S. 135; andere Heirat At. 4 Gen. IV Rois.
[3] Adopt. bl. 41 Goréör.
[4] Nach dem Bai Ngardókou benannt, zur Zeit, als die Leute von Nggeiangël (s. S. 42) auf Ngarekobasáng wohnten.

Goréör Ahnentafel 4 (Gor. At. 4)

des *a* Ibĕdul 3 u. 8 und der Bílung 8.

Zu Seite 225

n. VII

VI

1. ♀ Dirablóng + jung
2. ♀ Măgudrĕngül ♂ Bitalpelú v. *a* Imĕóng
3. ♀ Dirakerekeril ∞ Rekamesíkt v. Goréör
4. 5. ♂ Ptelúl apelú + jung 5. ♂ Peleuaí + jung
1. ♂ Remelík + jung
2. Dirióulidíd Gopkál ∞ Rduláol *a* Tkél v. Goréör (At. 2 Gen. V)
3. ♀ Gúpad + jung
1. + jung
2. ♂ Toribíug ∞ Melilt v. Goréör
4. ♀ Gadólom ∞ ♂ Rseí v. Goréör (At. 3 Gen. VI)
s. Taf. 2 l.
1. ♂ Ngirakéd ∞ Getebai v. Ngërupesáng (junge Ehe 1913)
2. Räklaí + jung
1. ♀ Kubári s. At. 2 Gen. VI links

♀ Gopkal jung

1. II. 1 Kind geb. 1913

1. I. ♀ Goleúngël Gológol Díliaur ∞ Gómëlau v. Goréör (At. 1 Gen. VI)
2. II. ♀ Tamaúngil ∞ wild, Ngiraúósög v. Goréör, auch Reblúd v. *a* Iraí
3. III. ♀ Ngatagĕdóng ∞ Míkel (At. 2 Gen. VI)
4. III. ♂ *a* Umang (Otto) ∞ I. katholisch ♀ *a* Ilóng v. Melekéiok s. Taf. 6 [2] ∞ II. Ngitegóp (Goréör *bl.* 24)
1. 2. 1. ♂ Ngiramadalaí 2. ♀ Diriaí
3. 4. 3. ♂ Semelemóg 4. ♀ Gamaugeregér
5. ♀ Diraiuóng
1. ♀ *a* Ilóng ∞ Ngirusóng
1. u. 2. I. 1. ♂ Ngiragëtĕt 2. ♂ Ngiragamegóng
3. II. ♂ Gëtertóng
1. u. 2. 1. ♂ *a* Ulúi geb. ca. 1900 2. ♂ Gárbĕdul
3. u. 4. 3. ♀ Diralebelegúg 4. ♀ Gosismering

V

1. ♀ Mesúngil (*bl.* 40) ∞ Ríkerik v. Keklau (At. 5 Gen. V)
1. I. ♂ Tukermetaí + jung
2. I. ♀ Melekóiúngil ∞ Nggeéd v. Goréör (*bl.* 23)
3. I. ♀ Gongersáol +
4. I. ♂ *a* Iluóng ∞ Ngitegóp Délilau bl. 25 (At. 2 Gen. V)
5. II. ♀ Daldabád ∞ Meresebáng v. Goréör (s. rechts)
6. II. ♂ Kiuetuel

Die große Nachkommenschaft der Gogop in der *a* Ikelau-Familie (*bl.* II) siehe At. 2.

1. I. ♂ Meresebáng ∞ Daldabád (s. links)
2. I. ♀ R'rós ∞ Ngiraurékĕd v. Ngaregolóng s. *bl.* 27 Goréör
3. II. ♀ Diraklei [5] ∞ I. wild Tugesúr v. Goréör ∞ II. Ngiraulúi (At. 3 Gen. V) ∞ III. *a* Imúl v. Ngërupesáng
4. III. ♂ Gongërúng Keúkl ∞ Klóuldil v. Ngarárd (Goréör *bl.* 12)
5. III. ♂ Ruetei (*bl.* 48) ∞ Keremíud v. Ngarbagéd
6.—8. IV. die drei Kinder mit Láug (s. At. 3 G. IV)
1. ♂ *a* Imál +
2. ♀ Kesau Diramangesóng ∞ Melimaráng *a* Ilápsis V v. *a* Iraí
3. ♂ Moai Rekesiváng Nr. VIII v. Goréör ∞ I. Pkangal v. *a* Iraí ∞ II. ♀ v. Ngatkíp ∞ III. Kubári (At. 2 G. VI) s. auch links ∞ IIII. Klerang (At. 3 Gen. VI)
4. ♂ Gomaliúng
1. ♀ Samoáng ∞ Dogodesáng s. Goréör *bl.* X

IV

1. ♀ Tangrangër Diragorágël Bílung 8 ∞ Lekelong v. Goréör
1. ♀ *a* Uldékl ∞ ♂ Liok Milong v. Goréör
2. ♀ Gadĕróí ∞ I. Ngirangótël v. *a* Imëóng ∞ II. Ulegóiel *a* Ulegetékl v. Ngivál
1. ♀ Gógop ∞ I. Iug Regúgër (At. 2 Gen. IV) ∞ II. Ngirturóng + durch Dynamit (kinderlos)
2. ♀ Róis Mirair (s. *bl.* II) ∞ I. Ngirangáruangël (At. 2 Gen. V) ∞ II. Cpt. Cheyne [4] ∞ III. wild Tiagóng ∞ Láug *a* Ibĕdul 12 (At. 3 Gen. IV)
3. ♀ *a* Ulebúdël + jung
4. Kind starb jung durch Eindringen eines Pfeiles in die Fontanelle (Kopf) beim Spielen
1. ♀ Rimu Diraimëgei ∞ Ngiraimëgei Taraúsës v. *a* Iraí
2. ♀ *a* Ingeáol Gamangél bucklig ∞ mit fremdem Eingeborenen, der fortging (Samoaner?)
3. u. 4. 3. ♂ Rudengau 4. ♂ Tebei

III

1. ♀ Dirturóng ∞ Ngirturóng v. *a* Imëóng
2. ♀ Goráol [2] ∞ Melívĕt Rüngülbai 4 (s. Ngk. At. 1)
3. ♂ Mĕáng *a* Ibĕdul 8 ∞ Tugói Miráir (At. 3 links)
4. ♂ Ngirakuesóng [3] ∞ Gógop Nr. VII v. Goréör

II

1. ♂ Meríngël a dingál ♀ Dilsépsis v. Mekér in *a* Imelík [1]

I

♀ Mlad raksóng *a* Ibĕdul 3 (alte Idídfamilie) ∞ ?

[1] Von Ngáruangël stammend; die ganze heutige *a* Idídfamilie stammt von ihr und Diragoroség ab. (s. Gesch. 20).

[2] Name des 2. Zweiges des *blai* Nr. I Klóulblai v. *a* Imelík (s. Ngk. At. 2).

[3] Ging mit Leutnant Mc Cluer nach Bombay (s. Tibd. 1 S. 122).

[4] Vgl. At. 3 Gen. V *a* Isemei.

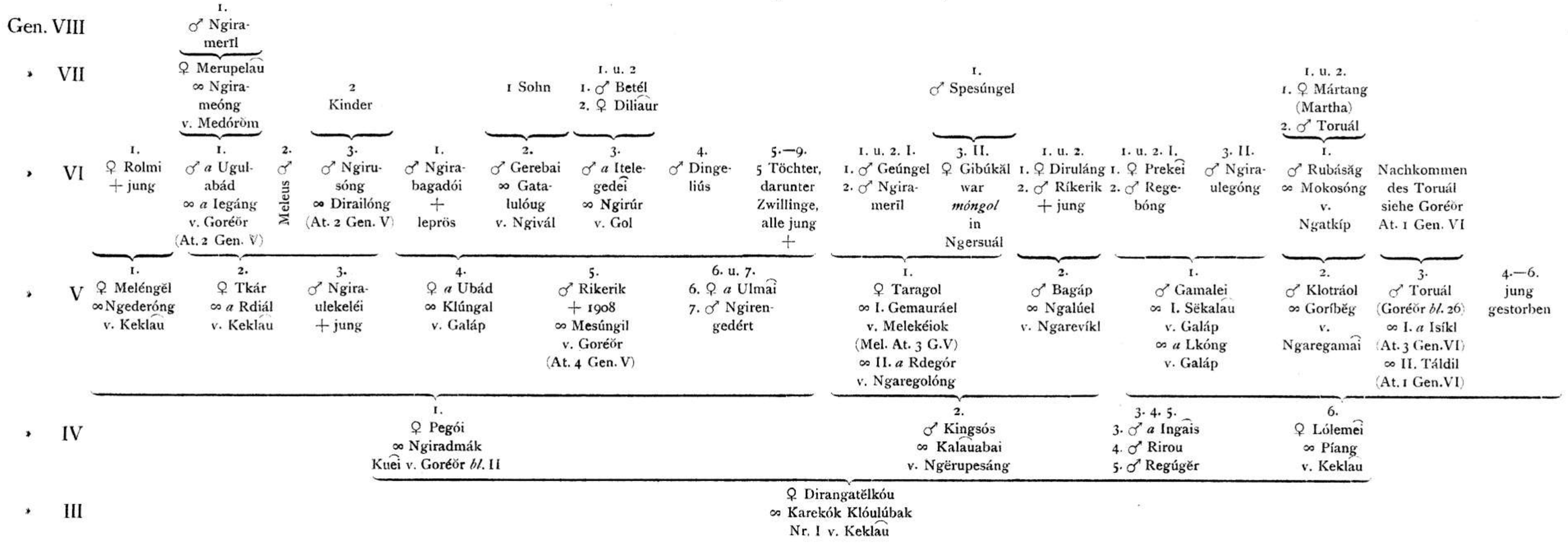
[5] Miklucho-Maclay sagt: Cheynes »Eingeborenenfrau wurde die Gattin eines Rupaks aus Koror, und die Tochter (Diraklei) wurde als sie erwachsen war, von dem Stiefvater in ein Pai in Airai verkauft, wo sie jetzt das Amt einer Mongol versieht«.

Goréör Ahnentafel 5 (Gor. At. 5)

der mit *a* Idíd verschwägerten Keklaû-Familie (Gesch. 20)

(s. auch die Bílung Mel. At. 2 Gen. V)

Zu Seite 225



3. Mlad réksom or raksóng, named after a water hole in Ngarekobasáng, where he was speared (At. 4 Gen. I). His son Meríngĕl a dingál, grand child Ibĕdul 8.

4. Bokelólŏm Ngíragolivál; after *blai* Golivál in Ngarekobasáng, where he lived. He had a wife from Pkúlapĕlú on Pelíliou (see there).

New Ngáruangĕl-Line (see the 5. Genealogical chart in the appendix).

5. Ngiraidíd Gorót Mlad ra búrĕk[298] "Died of Swelling" (At. 1. Gen. II), WILSON's Abba Thule, in 1783 he died in 1792.

He named his *kabékl*-warcanoe after the foreign ship Antilope.

6. Sabú Kingsós (King George), the younger brother of the former (At. 1, Gen. II). Broklíbĕdul; father of Libu, who went with WILSON to England and died there. MC CLUER's Anguswangaa. Most likely, he lived until the mid 1800s (see chant 209 and *bl*. II).

In 1910, Dilikáng *a* Iau͡, his daughter with a Hetäre (hetaera-concubine), still lived in Ngardmau͡. Ngiragobakëtél (see I. men's club nr. III) is said to be her son (see story of Ngáruangĕl).

7. Ngírutogosóng Meríngĕl a delél "Pain In His Belly". Most likely *a* Ibĕdul approximately 1850. Came from a collateral line. During his period of office the big pier of *a* Meúngs on Ngarekobasáng was brought to Ngarekamais.

8. Mëang "The Holy One", Meríkl ibĕdul the "Courageous Ibĕdul" (At. 4, Gen. III, grand child of 3) also Meríngĕl a kĕmedíl, at around 1850. He is considered to be the destroyer of Ngardmau͡. He is the son of the woman Dilsépsis of Ngáruangĕl and of Meríngĕl a diangál, a collateral line, which only produced Bílung 8 (see At. 4).

In 1795, as a young man, his brother Ngirakuesóng is said to have goneto Bombay with MCCLUER (see Vol.1 p. 126).

9. Ngíragosárĕg or Ngiragosarei; Mlad ra sólrau (At. 2 Gen. IV) "Death by Soldier"; because in 1867 he was shot for murdering captain CHEYNE (see Vol. 1 p. 143). SEMPER met him in 1862. He lies buried next to CHEYNE at at the side of Ngarmídlbai.

10. *a* Mëseróu Ngirukobei (At. 2 Gen. Gen. IV).

According to KUB. I p. 40 he was removed from office in 1871 and fled to *bl.*13 Ngurukŏbei͡ in Ngramíd. Avoiding his next two successors, a distant relative, Arnjil Ira Nalegij, was chosen to be high chief (see Vol. 1 p. 146). All this points to the following Ngiralengekéi. (Photo of KUB., provided in S.-K. p. 538 nr. 143, 149, and 172.)

11. Gókĕbai, Ngírailengelekéi[299], Delekúl ra Sop (At. 3 Gen. IV), who was mentioned above on p. 223. He was born around 1830, died Oct. 14th 1911 and had had his title since August 1871, as can be seen from 10.

He was known as a fat man. The photographs of G. RIEMERon board of the "Herta" show him as such (see plate 11[1]; see also S.-K. p. 538 nr. 145); in 1882, Captain EASTalso mentions a dreadfully fat king (see Vol. 1 p. 152). In 1898, when Captain at seaKURTZ, of outstanding merit for sounding the depth of the sea on SMS "Planet" (see Vol. 1 p. 183), was in Palau on board of SMS "Arcona" he wrote about his visit to the Gókĕbai on Malágăl: "His palace is made of wood, placed on 6 to 8 sticks. Its interior consists of one big room, about 3 m wide and 5 m long, and 2—3 m high. Abba Thule is sitting enthroned in this salon on some woolen blankets, his legs crossed under the sitting tool. You have to imagine a nearly bare brown lump of flesh, on which the human forms of a body are only just recognizable, crowned by a head with yellowish-white hair" etc. Twelve years later I saw him lying around in his new wooden house , constantly sick, waiting for his death . Here he dictated for me chant 194 about Gurdmaû (Figure 47). Under the house a long chest was ready, a sort of a coffin, as they are produced in Nggësar. He died as a heathen.

12. Láug Semelemóg Ngiramadalaî (At. 3 Gen IV), the younger brother of the former *a* Ibĕdul, since 2. August 1911, before he was known to all whites and visitors as Arikoko = *a* Regúgĕr nr. III (MCCLUER: Arra Kuker, CHEYNE: Arra Kurka, KUB.: Rgogor) because he was piloting the ships and because he was noticeable with his long white beard (see plate12[3] and Vol. 1 platee 4[4]).

With his restless character and not averse to alcohol, he was in Spanish exile in Yap when the islands were taken over by Germany. During the war he is said to have gone to Japan and to have stepped on board of a plane.

The first 3 title-holding women **Bílung** are not known, but those corresponding Ibĕdul 4-12:

4. Diragoisaváng (At. 1 Gen. 1) from the old *bl.* I Goisváng in Ngabúkĕd.

5. Diliíkr (At. 1 Gen. II), daughter of the former, sister of Ibĕdul 5 and 6, but no title-holding chiefs among her descendants, only Bílung 9 and 12. She is known as Diraúdĕs, as she was married to *a* Răklaî 7 from Melekéiok.

6. Galungál Diralengsél (At. 2 Gen. III), mother of *a* Ibĕdul 9 and Bilung 10. She died around 1850[300].

7. Gĕdĕlengáng Dirabengkól (At. 3 Gen III) an aunt of *a* Ibĕdul 11 and 12.

8. Tangrángĕr Diragoragell (At. 4 Gen IV). Niece of *a* Ibĕdul 8; she alone belongs to the side line At. 4.

9. Kerengél Diratúblai (At. 1 Gen. IV). Grand daughter of 5, seems to have been married to a Mad from Túblai in Ngabúkĕd.

10. Lukës Ngorói, Mlad ra Ngatkíp "Died in Ngatkíp" (At. 3 Gen. IV). Sister of Ibědul 11 and 12.

KUB. calls her Ngaroi and Diraikelau͡, which is explained by At. 3, as wife of Ngiraikelau͡. In 1873 she was said to have been about 40 years old (S.-K. p. 538).

11. Gúgap (At. 3 Gen V). Niece of the former.

12. Táru Diragongoroál (At. 1 Gen V), see 5.

Politically the village Goréŏr is divided into two parts, Gongolakl[301] and Pelú, in the *a* Idíd family I and *a* Ikelau͡ family II. That side II is the stronger one can be seen at *blai* II.

The *keblil-clan* of the fam. I *a* Idíd:

1. *a* Idíd *bl.* I
2. *a* Tpang in Iebúkŭl (see there)
3. Gotolóiog *bl.* 29
4. Badurëáng nr. II in Ngarmíd
5. *a* Tmedbad nr. 1 in Ngarekesauáol
6. *a* Ibluk nr. II in Ngarebóděl
7. Ngetegesong nr. V in Ngarbagéd.

The clans are important for the bestowing of titles. *a* Tpang (2.) is the messenger Dérăbai of *a* Ibědul and *a* Ibluk (6.) Melís, who had to go into seclusion with the new title-holding *a* Ibědul. He prepared the coconut fibers as *ologúi*-anus-wipes. Concerning the former *kleblil* Gongolákl and Goisaváng see *a* Gol and Ngabúkěd (story 20). They were the ones who started a new era for *a* Idíd due to their connection with the 2 Ngáruangěl families. Concerning the relationship of the *a* Idíd family with Pkúla pělú on Pelíliou see *a* Ibědul 4.

All members of the family *a* Idíd honor *galíd* Reméng[302] as **family god,** which they assume to be living in the beautiful *a iau͡s* -fish (Diagramma sp.). The giant milkfish (Mugil) *kălát* is considered to be the demon's "beggar's staff", and the green-blue Scarus, *kěmědukl,* is considered to be his canoe. Therefore all three fish are a *delásěg* -Totem and forbidden for the kitchen of the house.

The **name** Idíd is explained by the Ngorót-story 9. From Ngarekeklau͡ the money-bird *delărók* came flying to Pelíliou. When he was drifting over the *galíd*-house in Ngardolólok, he shook his wings, which is called *mangiau͡;* afterwards the place was called Ngiramangiau͡. The old title Ngiramangiau͡ of *blai* II *a* Ikelau͡ in Goréŏr comes from there.

Because stones were thrown after the bird, he flew to Goréŏr and sat on the house of family I. A bamboo was fetched in order to be used as a "ladder" *did* and to catch the bird, which was very much desired because of the money in its body. From here the name Idíd is said to come.

blai nr. II _a_ Ikelau͡

Title: Ngiraikelau͡, ♀Miráir

situated on the main road, in the west of the 3 rubak-bai. Not a beautiful Palauan blai, as could be expected, but similar to *a* Idíd, only much simpler. A house constructed under European influences from wooden boards. Original building *bl.* 28.

In 1910, Belesog (At. 2 Gen V) was Ngiraikelau͡ the "Master of Ikelau͡ (here house and family title are one and the same). He was my informant and adviser on many questions, an excellent human being and as industrious as both his brothers *a* Tkél and Golegerīl. Diraikelau was his wife and "Woman of the House" and Mangasobóg of Ngarmíd. Miráir was Rois (At. 4 Gen. IV).

bl. II has 2 *gólbed*-pavements: *a* Ikelau͡ and Ngaramangiau (see story 154 about blai Ngaragabál). In former times the family title was Ngiramangiau; its meaning has already been mentioned at *bl.* I; now it is the female title of *bl.* III. At the time of WILSON,a chief, Trúiug a diál, is supposed to still have had it. He was named "Ten His Titles" because he held 10 blai-titles.[303] Already CHEYNEmentions a certain Eareyekalow on p. 241. His book was published in 1852. It is reported that Remókĕt and Ngirameléngĕl were Ibĕdul's sons (see story 209); the first one was Ngiramangiau mlad ra ngláep ("Who Died in the Lane") and he brought the famous *godogul* building-magic to *bl.* II, see part. V). But in At. 1 Gen. III they are not noted.

In any case in 1793, MCCLUERdid not hear the title Ngiraikelau͡ , because he names the first four chiefs like this (HOCKIN p. 49): 1. Abba-Thulle; 2. Kickarai Abba-Thulle (Kekerél Ibĕdul) "First Minister", who is not eligible for the throne; 3. Klau-Arra-Kuker (Klóu *a* Regúgĕr) the Chief General and successor to the throne, 4. Kickarrai-Arra-Kuker (Kekerél *a* Regúgĕr) the Second General. Thus nr. 2 can only be rubak nr. II, because in fact even today the succession to the throne is not with *bl.* II but with *bl.* III, even though it is under *bl.* II and not *bl.* I, as has been explained at *bl.* III.

How the house II obtained the new title Ikelau͡ can be deduced from a story , which I heard in Ngarakeúkl on Pelíliou. People from Ngasiás had been driven away by Maluád lë gúr (story 164) and had fled to Ngarakeúkl, and from here with the people from this village to Ngarbagéd on Goréŏr. Ngasiás lived there in Bablpelú, Keúkl in Ióulpelú. Idíd *(bl.* I) and Mangiau͡*(bl.* II) had a dispute. Ngiramangiau͡ fled and hid himself in the mangroves on a *kelau͡*-tree (Cordia). While fishing for crabs people from Keúkl found him there. First he was afraid that they would spear him. But they were benevolent and therefore he asked them to bring him away. At night they guided him to Ngaragúmĕlbai (distr. VII). There he gave them

// Krämer, Palau, Vol. 2. Plate 13//

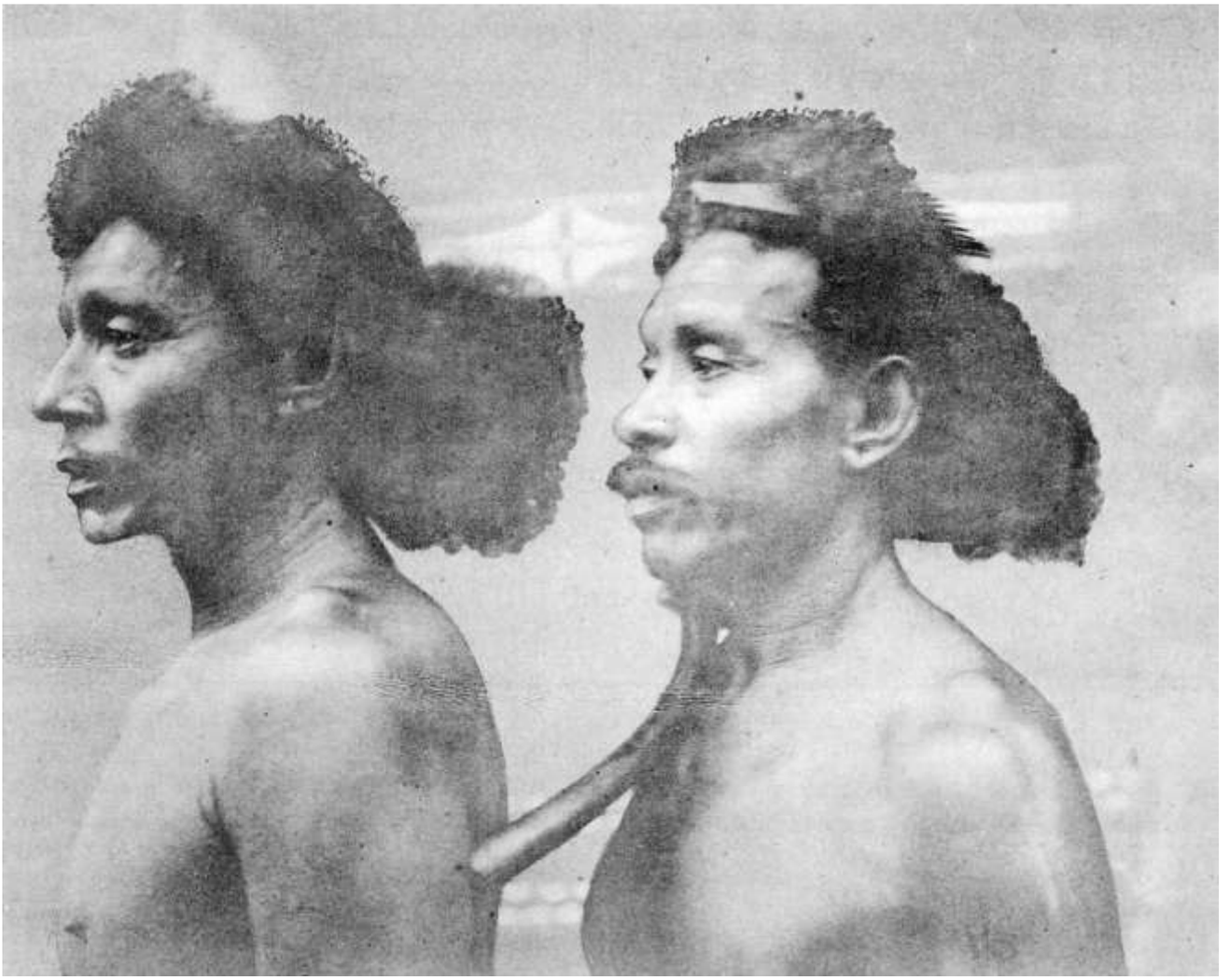
Rubak of Goréðr.



1. Rub. nr. V Tem Góbak (Gor. At 3 Gen V).



2. Rub nr. VIII Moaĩ Rekesiváng (Gor. At. 4, Gen. V).



3. Rub. Nr. II. Ngiraikelau and his brother a Ikel and Golegeril (Gor. At. 2. Gen. V)

a *ngát,* a blessing. He said: When people from Keúkl come to Goréðr to attend a feast, and they place a basket on the taro bench, then it [*the bench*] belongs to them. Also, when a Keúkl-man sees the head of a *tĕmakai͡-fish* in the pot, then he can take it. Further on, he took the title Ngiraikelau͡ for Ngiramangiau͡ , which went over to *bl.* III, as can be seen there.

Concerning the dispute between *bl.* I and II KUB. II p. 79 reports the following:

"Thus for instance in Korryor during feasts and other events Iraykaláu received his part of food just like chief nr. III, whereas following Aybadúl he should have a bigger one. Concerning the origin of this exception the tradition says that in former times both houses had a dispute over the numberof teeth of a Turutum[304] (Diodon). Iraykalau, should he loose the bet, was supposed to give a big piece of money, something he was not willing to do and both houses started a bitter fight where Iraykalau's side proved to be the stronger one. Finally Aybadúl cunningly bought a Yap-man from his enemy's side, in order to club an Aydid-man treacherously to death. This one murdered Kleknuur Inneriil[305] and this enraged everybody against Iraykalau so that he had to flee to Eyrray and during his absence his part of food was distributed to nr. III and IV and in this way it remained even after his return." ——

So far KUBARY.

In the lives of primitive people it happens quite often that a con man or a thief gains reputation when his cunning is successful. However, in case he is caught he very often has to pay for it with his life.

Additional information concerning the story of the family in KUB. I, p. 12 *(*seealso Vol. 1 p. 146).

As already mentioned at *bl.* I the village Goréðr is politically separated into 2 parts: Gongalákl and Pelú; the side of the *a* Idíd-(fam. I) and the side of the *a* Ikelau͡-(fam. II). The "place" Pelú is the more important one, because it is said that all Ngarkledéu belongs to *a*Ikelau͡ to and not to *a*Idíd.

kleblil — the clans of *a* Ikelau͡ are the following[306]:

1. *a* Ikelau͡
2. Ióulidíd *(bl.* III)
3. Ngarameril *(bl. IX)*
4. Ngĕrturóng *bl.* II *in a* Imeúngs (p. 141)
5. Kíděl *bl.* II in Ngeregól-Pelíliou
6. Gomrekóngĕl *bl.* I in Ngarekobasáng
7. Blósog nr. I in Ngarmíd
8. Meriáng *bl.* IVNgrabagéd
9. Gĕbal + in Ngaragabál (p. 201)
10. Ketit + Ngarielep

uriúl blil a lkelau͡ (secondary houses of Ikelau͡):

11. Dúkl + formerly near to Ngardengól nr. VIII
12. Galëbáiĕd + stood in the west of Bútilei 12
13. Gaoáng *(bl.* 28)
14. Gësurói

Concerning 6, 8 and 9, see story 154 Ngaragabál, about the addition from Ngáruangĕl, story 20. The connections to Ngirturóng at *bl.* II in *a* Imeúngs, where Melebálmadál is also mentioned, who built Gadĕsuréor on the reef Ngardilúgĕs (Vol. 1 p. 219).

That the house Ikelau furthermore provided the priest for the village god Ugérërák in *bl.* 20 *a* Irágĕl, has been mentioned above on p. 215, also that it gained a strong influence in *a* Imeúngs (see there *bl.* II). Thus it is understandable that Ngiraikelau, like a powerful minister, politically obscured the head.

***blai* nr. III. Ióulidid** "Lower Idíd "+.

In former times, the house was behind *bl.* I *a* Idíd on the piece of land Kerël (p. 224), still on the height; in the south the land drops down the mangrove beach. Today this place is uninhabited.

Title ♂*a* Regúgĕr, known since WILSON's time as the successor to the throne "Arra-Kuker" and "Arikóko" (see *bl.* II p. 228).

Title ♀Diramangiau.

In former times, the name of the house seems to have been Mangiau and it belonged to fam. II *a* Ikelau (see there). Now one Diramangiau, coming from fam. I *a* Idíd, could not be buried decently by her husband Ngiramangiau, because he had no money. He was too poor to pay *golesúmog* "Alms for the Burial". Then the fam. *a* Idíd took over the house with its ♀title and called it Ióulidíd (see also *bl.* II).

Another interpretation says that one Ngiramangiau died, whereupon his *a* Idíd-wife took the title with her to her family. Only later did an *a* Idíd-man fetch her title Diramangiau and gave it to the "Lower *a* Idíd" house.

Therefore *bl.* III remained definitely under *bl.* II, as explained above, even though it is the house of the successor to the throne. — In this house died the last offshoot of the old *a* Idíd-family with the name Ngiragóbakëtél, a son of the Bílung of Keklau (see story 20 about Ngáruangĕl and *bl.* 33).

In 1910, the brother of *a* Ibĕdul Semélemog (At. 3 Gen. IV) was master of the house — though without a house — but in name only still Ngirióulidíd. In former times he was called Ngiramadalai, after a *blai* in Ngarekobasáng, and later on he was given the nickname Láug. Since 1911 he is *a* Ibĕdul. He was known to all the seafarers of the last decades as the pilot of their ships inside the coral reefs. He was easily recognized due to his double-pointed long white beard (see Vol. 1 plate 4^{4} and Vol. 2 plate 12^{3})[307]. He married Róis Miráir from *bl.* II and lived with her and her children in *bl.* 36, called Golngabáng. In 1911 *rubak* nr. V Klotráol also known as Tem Góbak followed him as Regúgĕr and Ngirióulidíd.

Diramangiau was the Gopkál nr. II of Ngarekobasáng (At. 1 Gen. V).

blai nr. IV. Tëgëki

closely connected with *a* Idíd *(bl.* I) and is situated near to it in the east.

Title ♂: Ngiratëgëkí, ♀Tëgëki (KUB. I p. 39 Ardirakorakl).

The title of the house is also indicated as *a* Regúgĕr ra Tëgëkí (I Ngiratëgëkí), because he is considered the successor of *a* Ibĕdul after *a* Regúgĕr nr. III. KUB. II p. 69 distinguishes him as Kekerél from Klóu Regúgĕr (nr. III), as already MC CLUER did (see above *bl.* II p. 228).

The last master of the house was Rĕbĕgóng (At. 1 Gen. V), who died at the end of 1909 as Regúgĕr ra Tëgëkí[308].Thus *rub.* nr. III was followed by *rub.* nr. V. His wife was Gadángĕl from Ngardma͡u, who had been married in a first marriage to Remăngăsa͡u (see *bl.* 25), the Ngirturóng of *a* Imeúngs, a brother of Gómogobai, the wife of Gókĕbai *a* Ibĕdul II (At. 1).

To *blai* Tëgëkí belong 2 *keblīl,* their names are *a* Nglás and Ngărumáog.

a Nglás has the following plots of land (right side):

1. *a* Ibedagál (see At. 2 Gen. III Ngiraibedagal)
2. *a* Idodongasi
3. Pegod
4. Goiekóek
5. Térĕu

Ngărumáog has the following (left side):

1. Ngarumáog
2. *a* Ului (see *blai* 11)
3. *a* Imeráp
4. *a* Ubai
5. *a* Imedú
6. Bítalpelú

The *meséi*-taro patches have the following names: 1. Ngilúĕs, 2. Maulekíkt, 3. Gareuákl, 4. Ngeriguĕl, 5. Segeleóng, 6. Bítalulúi, 7. Tebláol, 8. Telegír, 9. Ideldelógĕl, 10. Ngeremegeróis, 11. Gobóel, 12. *a* L'lúel, 13. Bútilei, 14. Delúi. Nr. 1. belongs to Ngiratëgëkí, 2. and 7. to Regekemúr *(blai* 11 *a* Ulúi); 10. and 11. are abandoned.

blai nr. V. Ruseblūk +

Title: ♂ Klotráol, ♀Sómug.

The house does not stand any more; it was situated on the eastern end of the village on a small hill (see map), which now belongs to the Catholic Mission. Thus, Tem Góbak, (At. 3 Gen. V) from the *a* Idíd line, could not built any more when he became Klotráol, despite his wealth and even though he wanted to. He is generally called Góbak, because he is Góbak raba͡u (nr. I) from Ngaraba͡u in Ngaregolóng, as well as Góbak raiŭóng nr. II of Ngarekobasáng, incidentally at the same time an office, because the master of the house was installed as deputy of *a* Ibĕdul in the seditious village (se above p. 211). Thus, Góbak had also three titles.[309]

He was married four times and adopted the three-year-old boy Golmetelél from ♀Taldil (At. 1 Gen. VI). In 1911, when Regúgĕr Láug became *a* Ibĕdul,

Tem Góbak followed in the position of rubak nr. III *a* Regúgĕr. In 1914, he had a *blai* with five doors built in Ngaramerúngil.

Concerning the story of Ruseblūk, which once reigned over the east of Goréŏr which was called Ngaruseblūk, just like Rubásăg over the west, see history of Goréŏr.

***blai* nr. VI Gëtët** +.

Title: Ngiragëtët, ♀*a* Tmíkou.

The house has disappeared: on the plot of land stands now *blai a* Dngér (44) and *blai a* Ubetáoer (43). In *blai a* Dngér the descendants of Tmíkou Petói, who herself lives in *a* Imūl in *a* Imelīk, namely her daughter Gongelípĕl and her small daughter Ngirúr. A relative of Petói by the name of Lungis is now master of the house *a* Dngér; he also holds the title Ngiragëtet.

A rubak *a* Rdeál from Ngaragëtet married Morúpélau (Merúpĕlau), but soon she left him (KUB. V p. 62). Ibĕdul 9 Ngiragosarei married one Tmíkou (see At. 2 Gen. IV and *bl.* 26).

***blai* nr. VII.** *a* **Ingeáol** (Figure 48).

Title: ♂ Rubásăg, ♀ Gógŏp.

The *blai* is stands in the western part on the southern edge of the street. Right behind it, the landscape drops down to the mangrove swamp. In the west there is a cooking house and in the east a small *ulangáng*-spirit house (see pict 48).

In 1901[310], Rubásăg, the master of the house, was a dignified old gentleman, though as a newly rich he had to suffer a lot from the other rubak. His name was Rongsul and he came from Ngarsúl where he also had a house. It was rumored that he descended from the foreigners in Ngatanggau (see story 160 about Kesebokú ra Dengasík). Actually he should have been nr. X, but *a* Ibĕdul made him nr. VII, because of his efficiency; he died in 1911 and Rekesiváng Moa͡i from *blai* VIII became Rubásak of *blai* VII.

The ♀title Gógop was held by an old woman in Ngarmíd. The family seems to have died out. The wife of Rubásag, the woman of the house, Diraingeáol[311], was a woman from Melekéiok. Her name was Galagasél and she held the title *a* Ugelióu from *blai* VIII (see plate 1). Their marriage was without any children.

About the importance of Rubásăg as the sovereign over the western part of Goréŏr, called Ngaramangágĕd, see history of Goréŏr (above p. 213).

Relatives of the blai visit a cave in Ngaramíĕg, a deserted place in *a* Mototói, in order to lay down their offerings there (see Vol. 1 p. 201, footnote 1).



Figure 48. Blai nr. VII *a* Ingeáol with as mall *ulangáng*-spirit house and cooking house in Goréŏr. A. B.

***blai* nr. VIII. Ngardĕngól** +.

(right next to it *blai* Dukl + from *keblīl* of *bl.* II.)

Title ♂: Rekesiváng, ♀*a* Ugelióu.

This *blai* was situated in the western part near the trailhead Tóbĕd, north of the village road. In 1910, Moa͡i (At. 4 Gen. V) owned the male title. The housewife was Klërang (At. 3 Gen. VI). They lived in *blai a* Itagerengél. The beautiful Moa͡i (plate 13[2]) was one of my informants, besides the title Rekesiváng he also held the title nr. II Rángem from *a* Iebúkŭl. After Rongsūl's death in 1911 he received the title Rubásăg *(bl.* VII). Before, when he was 60 years old, he was considered "too young" for it.

The goddess of the house is Okiú a megú from Ngaregėu (see Vol. 1 p. 200, footnote 4 and story 157 and 158), who appeared to people in their dreams in the form of a beautiful woman. When the island had been taken, her people from *bl.* VIII left her there. *galíd* Ngirukdápĕl found her and took her as his wife. Around 1880, the last priestess adopted the five-year-old boy Rŭngūl and brought him up. Then one of her daughters, Gëbil morórou (compare story 58), began to prophecy saying that the boy had been hers already before. So the family was now 8 heads strong and offered this amount of *ulogóug* (roasted coconuts) to the goddess.

In place of the old blai there is now a new one, which was built by a German. In this blai the woman Ngeribóngĕl lived together with her son Walter (At. 3 Gen. VII). All three came to Germany when the war began.

***blai* nr. IX. Merīl**

Title ♂: Ngirameril, ♀*a* Guóděl'lăgád.

The *blai* is situated on the main road in the south-west of rubak-bai Meketí. In 1910, the master of the house, Ngiramerīl, was Skílang who was married to ♀Ngatua͡i. She had one daughter Ugeilia͡u♀.

The woman Lúkĕs (At. 3 Gen. IV) belonges to Ngaramerīl, she is the mother of Góbak from *bl.* V and the sister of *a* Ibĕdul 11 and 12.

***blai* nr. X. Tĕgamdíng.**

Title: ♂*a* Kldngūl, ♀*a* Dngesík.

The western neighbor of *bl.* VII is *a* Ingeáol. It has a small *ulangáng*-spirit house in the east and a cooking house in the west.

In 1910, Ngirangaskeróu was master of the house; he was married to *a* Ngatuát, a sister of Dogodesáng (At. 4 Gen. V) from Pelíliou. The marriage was without any children. *a* Isoe͡i from Goréŏr was adopted, with one son Remegél (4—6 y.). Ngiragaskeróu came as a friend of Rubásăg Rongsūl from Pelíliou to Goréŏr (see *bl.* VII).

There are 6 brothers and sisters who belong to Ngaregól on Pelíliou:

a) ♂Ngirangaskeróu (see above), II. marriage with Korong from *a* Meungs; 2 children.

b) ♂Ngiradŏgól, unmarried in Pelíliou.

c) ♂*a* Ugérpelau, marriage to Gobuokal from Ngasiás, 2 children.

d)♀Kabang, marriage to ♂ Gaibai in Ngardolólok, many descendants.

e) ♀Talmóng, marriage to Ngirabád in Ngarekeúkl, 1 son.

f) ♀Diratáog, childless.

blai **11.** *a* **Ulúi** +

in the southern taro patch.

Old title: ♂*a* Remelīk.

The owner is now Regekemúr[312] from *bl.* IV Tëgëkí. Regekemúr is selected from the *keblīl* and can live on any of the six lots of land on the left side Ngărumáog. As until recently only *a* Ulúi still had a house, he lived here. His taro patches see also *bl.* IV. *blai a* Ulúi was situated in the middle of the taro patches in the south of the village; now it has also fallen into ruin.

blai **12. Bútilei.**

Title: ♂Golepelúl.

In 1909, the house still stood in the mangrove swamps, north of the beach trail between Săgămús and *a* Delúi. In 1910 the new *blai* was built south of the trail on the slope. In the west of it *blai* Gelabáiĕd from the *keblīl* of *bl.* II was situated. A small spring is near the house.

Keúkl Gongërúng, the son of Róis (At. 4 Gen. V) was master of the house. His wife was Klóuldil from Ngarárd; her sister Kekeréldil (both were twins) married Togúr from Ngabúkĕd; son Petel.

***blai* 13. Tamarikél.**

Title: Mílong. Owner: Mad ra gotolóiŏg (see *bl.* 29).

Mad is here a title for small chiefs as messengers and distributors of food. In 1910, ♂Goukerdéu nr. 18 had it.

Descent from Dirangĕlóklblai, who seems to have been a stranger.

♀Dirangĕlóklblai, marriage with the Spaniard Ngirangĕloklblai in Tageitóng (ship)

a) ♀*a* Ikeúng, marriage with Ngirabarák in Ngarmíd

2 sons Ngiragorágĕl and Kerul died,

as well as a daughter Gëbirisóng

b) ♀Kuóir, daughter Gálilai (see *bl.* 45) and son Gomangkár

c) ♀*a* Nglás +, marriage with *a* Ltebángĕl Ngiragumeráng(see *bl.* II Melekéiok)

a') ♂Ngirangaráng +

b') ♀Mogóng

♂ Goukerdeu[313], 1. marriage with ♀Kalaiáng +

↓

♂ *a* Iluóng +

2. marriage with ♀Sároi +

↓

♀ Taru

♀Meketéket

3. marriage with ♀Magalbél from Ngarbagagéd

↓

adopted ♀Dirugóp, marriage with ♂ Ruetei͡ in Ngarbagéd

Siábal, who has foreign blood, as plate 13[2] shows, also belongs here.

***blai* 14** +.Title: Repegál.

House in Goréŏr is no longer there. Ráelblai in Iebúkŭl is a substitute. The owner is Dérăbai (see introduction to *a* Iebúkŭl).

***blai* 15. Metúkĕr.** Title: Pauderáng.

In 1910 the owner was Ugél Sengai. The house is next to the women's bathing place Kesól.

***blai* 16** +. House no longer there; belongs to *blai* II. Title: Goruák. Owner Mudelóng (see *bl.* VI and 44)

***blai* 17. *a* Ibai͡.** Title: Dĕél.

In 1909 the owner was Remeráng Ngiráibai͡ , whose sister Taméi died without any children. As *a* Imetúkĕr his brother Malautói was the 4. *uriúl rubak* (nr. 15) from Melekéiok. Dĕél had 2 wives. 1. ♀Diramëáng from Ngarmíd, whose son Tageitóng married the Pelíliou-woman Ngăseiár. 2. Kungil from Ngarbagéd, childless.

***blai* 18** +. House no longer there. Title: Tangátĕl.

Owner Goukerdéu (see *bl.* 13); bestowed by blai Ngais in Ngarekesauáol.

***blai* 19** +.House no longer there. Title: Mákămad (compare *bl.* 40).

Owner Gádlbai ra ngësebúng from *bl.* III.

***blai* 20. *a* Irágĕl** +. Title: Ugérërák.

The place is situated on the main road in the south, opposite of the junction with the path which comes up from the landing place Săgămús, between *blai* VII and IX. Here stood the bai-like house (similarly in Ngarbagéd, *a* Irai͡, etc.) of the demon Ugérërák, whose name is at the same time the title nr. 20. It is quite strange that Goréŏr has placed its powerful village-god in the 20th position, as if to subjugate him as *uriúl rúbak.* Of course the priestess lived in the house. The last one

was called *a* Ugelióu[314] and came from *bl.* II, which is why at the distribution of money Ngiraikelau̯ pocketed the share of *a* Ugérërák. Some legend-stones are at the house, such as Duréŏr (see above p. 206).

*blai*21.Keklau̯.

Master of the house ♂Máriur (At. 3 Gen. VI), he is considered to be one of the successors of the high chiefs.

blai 22. *a*Itúngĕl,

situated in the west of the trailhead Tobed, on the grassland along the road to Madalai̯, where the path forks off to Ngarbagéd. Title: *a* Isoei̯.

In 1910 the master of the house was ♂*a* Isoei (At. 1 Gen. V), marriage with 9 Samoi from Ngarakeukl, who had 11 children.

a) ♀Goterīl (pregnant), marriage with the Chamorro Sus in Ngarekobasáng
b) ♂ Ngirabúng (18 y.), marriage with Nglódăg (Ngitĕgóp) in Ngarbagéd
c) ♂ +
d) ♂ Ngirturóng 15 y.
e) ♂*a*Rengīl 13 y.
f) ♀Mataui 10 y.
g) ♂ Melimárang 7 y.
h) ♂ Remegél 6 y.
i) ♂ Oál 3—4 y.
k) ♀Ngardókou 2 y.
l) ♂ 1 y.
m) in expectance, 1910.

***blai*23.Beréngĕs**, situated south of the western trailhead Tóbĕd.

Title: ♂*a* Ugél.

Master of the house *a* Nggëëd +. I. marriage with ♀Gorágĕl +
II. marriage with ♀Melekóiúngil (At. 4. Gen. V).

***blai*24. *a* Ivotogóng**, opposite of *bl.* VII, situated in the north of the main road.

In 1860, a negro with the name James Gibbon from St. Kitts in the West Indies settled in Goréŏr (see Vol. 1 p. 136; according to Capt. KURTZalready in 1857). + Feb. 8. 1904.

∞♀*a* Ivukei̯ from Ngëruluóbĕl (+ 1908)

↓

a) ♀Laisang, marriage with Ngirameriáng nr. IV from Ngarbagéd
b) ♀ William, in 1910 Ngiraivotogóng, my interpreter (born in 1866)
I. marriage with ♀Rur from *a* Ulimáng

↓

a) ♂Harry, + 7 years old
b) ♂Ngitĕgóp, born ca. 1895, marriage with ♂*a* Umáng (At. 4 Gen. VI)
c) ♂Karl, born ca. 1900
d) ♂James lives with Laisang (see above)

II. Marriage with ♀Ngardókou (At. 3 Gen. V)

childless, adopted ♂Sebald, born ca. 1908, son of ♀Ngëlengí[315]

the first adopted child died (at Gómogobai *bl.* 25)

c) ♀Këri (Karoline), marriage with Góbakraiebúkul
d) ♂Walter (in Yap), born ca. 1870.

Living in the house *a* Psis from *a*Iraî, see 4. female club nr. V (compare rub. nr. VIII from Ngabiúl p. 28).

***blai* 25. Magalbáng.**

The family belongs to *bl.* II.

Beautifully situated *blai* with a cooking house to the left (west) of the path leading down to Săgămús. As the ground drops away steeply there is a high stone wall in front of the house in order to offer a flat exit.

The female owner of the house was ♀Délilau. She had a relative Dĕél (see bl. 17), who had married ♀Ngasagadíl from Ngarmíd, who gave birth to a daughter Matadóng (12—14 y.). Dĕél was considered Ngiramagalbáng. He was a half-cast.

Origin and descendants of the honorable woman Délilau, which I frequently saw as my neighbor in *a* Dngŏróngĕr, can be seen in At. 2 Gen. V—VII. Here is another information.

♂*a* Regúgĕr, later *a* Ibĕdul 9 +, marriage with Délongai +, niece of
Ngirameléngĕl (see At. 2 Gen. IV; see also *bl.* 26).
a) ♂Líok Mílong, marriage ♀*a* Uldékĕl (At. 4 Gen. IV)
b) ♀Gómogobai, marriage with *a* Ibĕdul II (At. 3 Gen. IV)
c) ♂Bisuk +
d) ♂ Remanga sau[316] +, marriage with Gadángĕl (see *bl.* IV; first marriage of
e) ♀Délilau[317]Ngitĕgóp [both of them At. 1 Gen. V)

↓

Descendants At. 2 Gen. VI.

***blai* 26. Mílong** (plate 10[4])

on the road to Meketí next to *bl.* IX. The owner is *a* Ibĕdul's son Ngiruturóng.

Master of the house was Toruál, with the nickname Gobĕrdóng (At. 5 Gen. V; see there the marriages with *a* Isikl and Táldil).

Toruál came from Keklâu. After this place had been destroyed his mother Lólemei moved

with her sister Pegói to Goréðr where the latter married Kuei̯ from *bl.* II (At. 5 Gen. IV).

♀Délongai *a* Tmíkou belongs also to *bl.* 26 (see *bl.* VI and 25), she married Ngiragŏsárĕg, *a* Ibědul 9 (At. 2 Gen. IV).

***blai* 27. Gomtilóu.**

Master of the house was ♂*a* Ulúi +; marriage with R'rós (At. 4 Gen. V).

***blai* 28. Găoáng**

belongs to the *keblīl* of *bl.* II and is situated behind it. Original building of Ngiraikelau̯.

Master of the house Ngatapalau̯ (At. 1 Gen. V), the supposed successor to the throne. Marriage with ♀Ngatagĕiár, daughter of ♀Ngatagelemáng from the *a* Ikelau̯-family *(bl.* II) and of Lulk of Ngarekobasáng, grand mother ♀Gomerírs.

♀Gomerírs
↓
♀Ngatagalemáng, marriage with ♂Ngiarlúlk in Ngarekobasáng
↓
a) ♀Ngatagĕiár, marriage with ♂Ngatapalau̯
b) ♀Klong
c) ♂ Maisesíl.

***blai* 29. Gotolóiŏg,**

probably the Gotólol mentioned on p. 213, the original house of *a* Idíd. It belongs to the *keblīl* of *bl.* I. This solitary house is situated near the mangroves behind *a* Idíd. Concerning its former inhabitants see *bl.* VIII. Title Mad at *bl.* 13 Tamarikél.

***blai* 30** +. **Búŏg,** formerly situated behind *a* Idíd nr. I.

***blai* 31** +.*a* **Ibai̯,** formerly situated behind *a* Idíd nr. I.

***blai* 32. *a*Itagerengél,** situated between *bl.* Iand II, a little bit towards the south.

Master of the house Moai̯ Rekesiváng nr. VIII, who lived here because Ngardengól nr. VIII was in ruins.

***blai* 33.Góbakëtél,** situated behind *bl.* IV and in the east of *bl.* III Ióulidíd.

Well known because of Ngiragóbakëtél, the last offshoot of the older *a* Idíd-family (see *bl.* nr. III), whom the house gave his name. Toktok, the master of the house, received his name from Doctor SEMPER,who stayed here in 1862.

♂ Toktok, I. marriage ♀Ogăp +

II. marriage ♀Losí (At. 2 Gen. V).

***blai* 34.** *a* **Ilangabáng** +, was situated north of the main road, opposite *bl.* I.

***blai* 35. Mesungíl** +,was situated north of the main road, opposite *bl.* IV.

***blai*36. Golngabáng**

lies on the corner of the main road and the road down to *a* Delúi. One cooking house and an *ulangáng*-house are standing nearby (figure 11[3]).

In 1910, the master of the house was Regúgĕr Láug Semélemog (At. 3 Gen. IV) from *bl.* III, who lived here becauseIóulidíd was in ruins. The house belonged to his wife Rois (At. 4 Gen. IV). The name Golngabáng is also mentioned in chant 204 verse 39.

***blai* 37.** *a* **Itúngĕlbai**, to the east of *bl.* 36.

Master of the house Gomankár (At. 1 Gen. V); grandmother *a* Iseme͡i*bl.* 39.

Marriage with Tumakréng (without any children).

***blai* 38. Ngëlengí,**

in the east of the side road to the bathing place Kesól, belongs to *blai* 40 Gëgeráng.

***blai* 39. Tăgăbóeŏt**

belongs to Tëgëkí *(bl.* IV), opposite of it, on the other side of the road, in the south of the women's bathing place Késol. It is slightly in the back of the main road. In front of the house is the big burial place of the *a* Idíd-family, just like in front of *bl.* I.

Inhabitant ♀*a* Iseme͡i (see *bl.* 37).

***blai* 40. Gëgeráng,** on the main road in the east of *bai a* Dmásăg.

Here lived *a* Tkúk, the Regúgĕr ra Tëgëkī*(bl.* IV), who belonged to *a* Idíd I. But his father came from *a* Ingeáol*(bl.* VII), he gave him the land and Gopkál, who still owns it received it from him (At. 4 Gen. VI). She married the recent master of the house *a* Tkél, brother of the recent Ngiraikela͡u (At. 2 Gen. V).

Inhabitants of the house: Kálei see *bl.* 41, further the *a* Idíd-woman Mesúngil[318] with her daughters Măgudrĕngūl and Dirakerekerīl (At. 4 Gen. V and VI); ♂Mákămad, who is said to have come from a Nínigo-woman (Bismark-Archipelago) (see 2. men's club nr. V) and finally Golikóng of *a* Iebúkŭl.

***blai* 41. Mokiróng,** related to *bl.* III,lies behind *bl.* 42.

One ♂Regúgĕr ra mokiróng is claimed, as well as a ♀ title Diramangia͡u (see *bl.* II) Keráskĕs[319] (At. 2 Gen. IV) belongs here as well.

A nephew of Keráskĕs is Rĕkamíung *a* Rduláol nr. I of Iebúkŭl, who was married with ♀*a* Ingeáol, a daughter of Ibĕdul II (At. 3 Gen. IV).

♂ Gomóngolbai from Ngardma͡u lived in the house; marriage with ♀Ióulsa͡u, another daughter of Ibĕdul II (At. 3 Gen. V).

Three female ancestors Diramangia͡u are mentioned here:

One♀Diramangia͡u Bengkol, marriage with ♂*a* Rĕngĕgĕl in Ngarekea͡i see *bl.* VIII *a* Imeúngs.

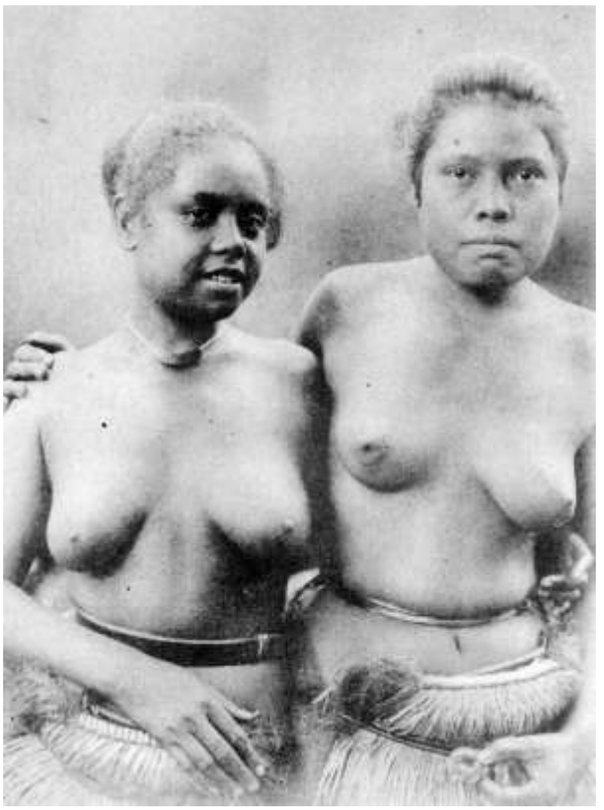
//Krämer, Palau Vol. 2. Plate 14.//



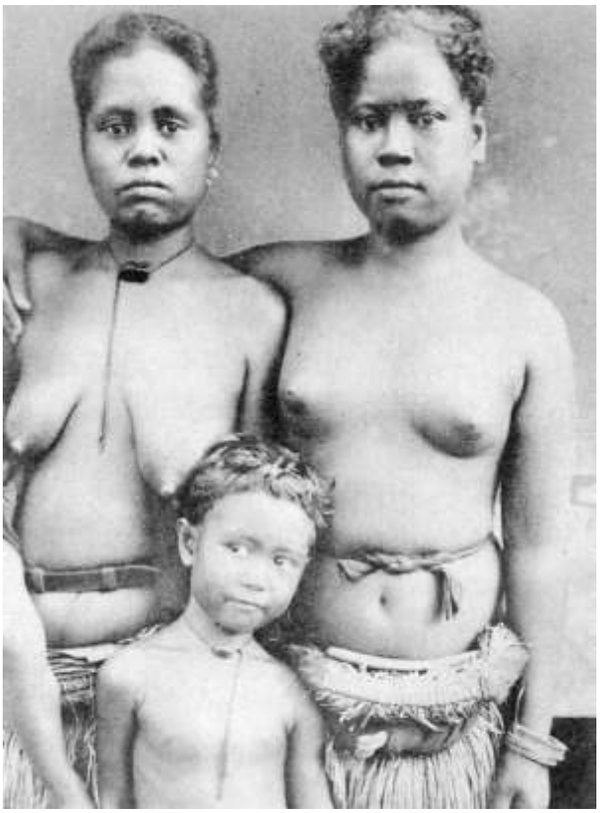
1. Girl from Ngērupesáng.



2. *a* Ikelgáng (Gor. At. 2 Gen VI) †



3. Ngeribóngĕl (Gor. At. 3. Gen. VII)
andDiragóng Táldil (At. I. Gen. VI)



4. *a* Iskl (Gor. At. 3. Gen. VI).
Ritong from the island Merír
and daughter Gomaimeleĩ Adopted to Rub. No. II

Another ♀Diaramangiau͡
a) ♂Ngiraskobong Rogúls
b) ♂Gongëtíu, marriage with ♀*a* Umád +

↓
a')♂ Gomak (4. club nr. III)
b') ♀Diraiuóng Dirangësileóng, marriage with ♂*a* ItpíkNgira-
↓ [ngësileóng in Pelíliou
o
c') ♂ Kálei, marriage with ♀Dibúk[320] from *bl.* 13

↓
a") ♀Teragól (4. 9 club nr. VII)
b") Kútei Dirauldékl (adopted from ♀Ióulsau͡ — see above)

A third♀Diaramangiau͡ +

↓
son ♂Kěrai, ↓ marriage with ♀Remúng

♀ *a* Riau͡r (see 2. ♀club nr. VI)

***blai* 42. Sug** (belongs to *bl.* VI), lies on the main path east of *bl.* 40.

Belėsog, the predecessor of Ngiraikelau͡, bought the land from the heirs of Gëtët for one *galebúgep.* Keraskěs is living here (see *bl.* 41 and 43).

Master of the house ♂*a* Ugélkomúr.

Ngiragëtēt Beróbor, who owned the land, had 3 sons:

a) ♂Sokavál (Ngatkíp)
b) ♂Gongór
c) ♂*a* Ugélkomúr, marriage with Ngabád from Pelíliou (no children).

bl. **43.** *a* **Ubetáðer** (belongs to *bl.* VI), east of *bl.* 42

and belongs to Keráskěs who lives there. This piece of land also belongs to the family Gētët, who sold it to *a* Idíd.

♂Gádlbai +, marriage with Diraubetáðer from Ngëruluóběl
↓ ♂Belëágěl.

***blai* 44.** *a* **Dngér** behind *bl.* 43, nearby the fence of the mission's plot of land.

The land belongs to Gētēt, just like *bl.* 43 and 42.

Master of the house is Ngiragētët Mudelóng 16 Lungīs (*bl.* VI), who lives here with his brother Kepelúng; his sister Gomoguóng is married in *a* Imeúngs*bl.* VIII (p. 147) (daughter Diraivóng); ♂ Lungīs had a daughter Díuk with 9 *a* Ibūg (see 6. ♀club nr. IX), — marriage with Malaðát from Ngatělngál *(bl.* 49).

***blai*45. *a*Irétăg.**

Master of the house was Miskói, nicknamed after the white man Mister Coin in Malágal. ♂Miskoi from Ngarsúl, marriage with ♀Gálilai (see *bl.* 13) no children.

***blai* 46. Gamaimelei͡.**

Master of the house is Demémak from Ngea͡ur (relative Sagáraimūl 3. club).

Marriage with ♀Mogóng, sister of Mad Gobakelóu from Ngabúkĕd. (Marriage with ♀Togúog At. 3 Gen. IV)

↓

♀Kemtimt 10 years old.

***blai* 47. Ngél.** (raw *teleót blai).*

Master of the house *a*Itól*a* Itagrengél, son of the predecessor of Rubásăg Rongsūl (see *bl.* VII).

Marriage with ♀*a* Iegáng, daughter of Keráskĕs; 5 children (At. 2 Gen. V).

***blai* 48. Kélebid.**

Master of the house Rueteĭ, an illegitimate son of Róis Miráir (At. 4 Gen. V).

Marriage with Keremíud from Ngarbagéd; 5 children.

1. ♂Ngiramadalai͡, 2. ♀Diriai͡, 3. ♂Semélemog, 4. ♀ Gama͡ugeregér, 5. ♀Diraivóng.

***blai* 49. *a*Ikesīl,** east of Săgămús near the taro patch X Gongëlípĕl.

Master of the house Malaoát from Ngatĕlngál. 2. marriage with ♀Díuk (see *bl.* 44)

1. marriage in Ngatĕlngál;
son Ngirudelsáng.

↓

4 children in 1910

1. ♀Rétang, marriage with Silvester Oluál
2. ♂Ngirakamul 4—5 y.
3. ♂Ilapsis 2—3 y.
4. ♀Teláel 1—2 y.

2. *a* Iebúkŭl (KUB.: Yebukul),

same name as *a* Iebúkŭl in Ngaregolóng (distr. I p. 29); both have an alliance with Ngaregama͡i a neighbor of Goréŏr.

Description of the place (plan 26[a]): When you turn on the eastern trailhead of Goréŏr called Ngaramasóngŏp north towards the sea, after a few steps under the tall trees you reach the village *a* Iebúkŭl. First you pass the rubak-bai A Raksíd, which is towered by a huge *ukál'l*-tree(plate 15[2]). A second *bai* B. is standing down there at the landing place called Gamáng, which you reach climbing down on the stone path. The view from here is Figure 49.[321]

History: The place is closely associated with Goréŏr. Here are no special events recorded. A daughter of rub. I *a* Rduláol with a woman from

the Ngáruangĕl-tribe married *a* Ibĕdul and became the ancestress of the new *a* Idíd-line (story 20). Concerning rub. II Rangém see story 134 and chant 200.

Privilege: People from Ngel 'la͡u in Ngivál are allowed to take boats from here, in compensation for the change of money that *a* Ibĕdul did not fully return (see story 202).

Since olden times *blai a* Tpang, which has fallen into ruin now, has the right to provide the messenger Dérăbai for *a* Ibĕdul. Nowadays Dérăbai is the 5. *uriúl rúbak* of



Figure 49. View from the landing place in Ngaregamaĩ towards the bridgehead Ngarekamaĩs.

Goréŏr (see there); his sister Metëkákĕt being Dirasagepíd from Ngatkíp (see there) the 5th member of the female club Ngaraék from Goréŏr. Her father is Goldegól from Ngatkíp; her mother Maketáng comes from Iebúkŭl. In 1910 she was married with *a* Iegádragamai from Ngaregama͡i.

In former times *a* Tpang belonged to *rúbak* nr. V from Goréŏr, Klotráol, who also owned the entire village-land, but when *a* Ibĕdul had risen, the latter took the house and the privileges and received tribute *(tangét)* from Iebúkŭl instead of Klotráol. The title Sŏgŏlóng of *blai a* Tpang is today with Ráelblai (nr. V); Dérăbai is the higher of both titles, which Sŏgŏlóng takes over for business matters, as can be seen in chanty 195b verse 4.*a* Tpang is *keblīl* of *a* Idíd (see there). Concerning *galíd a* Guóděl see Ngarekesauáol.

Constitution of *a* Iebúkŭl.

bai l pelú (village house): A. Raksíd. *galíd* (god): *a* Guóděl (KUB.)

klóbak (council): Ngaraksíd female council: *ar* Guóděl'lăgád.

nr.:	*arúbak* (chiefs):	*blai* (house):	*bitang* (side);	*ardil* (women):
I	*a* Rdúláol	Báres	I	*a* Guóděl'lăgád
II	*a* Rangém	*a* Dmóng	II	title is missing
II	Tugĕrúr	*a* Terekiáu	to I	" "
IV	Regëtáog	Sĕgŏsís	" II	" "
V	Sŏgŏlóng	*a* Ráelblai	" I	" "
VI	Regokeáng	Gobegëtakl +	" II	" "
VII	Búik Tugerúr	R'róngĕl	" I	" "
VIII	Golikóng[322]	—	—	" "
IX	Ngirangelkés	Melekéi	" I	" "
X	Mad ra gebau͡	*a* Gebau͡	" II	" "

2 *blai*-places that have fallen into ruin have to be mentioned: Ikekëmóngĕl (11) and the before mentioned *a* Tpang, next to the boathouse Gamáng, a *blai* Ngaramaráng near Ngarekesauáol also has to be considered. A men's club Ngaragosekëoákl lived in *bai*Gamáng(B) on the *táog* Gamáng. A second *táog a* Ilebaráng, where in former times also a *bai* was situated, is now deserted.

3. **Ngaregāmai͡**[323](KUB.: Arekamai)

lies on the northern coast of Goréŏr, quite near to Iebúkŭl and is bound to it by ties of friendship.

Description of the place (plan 26[a]): When you walked from the eastern trailhead of Goréŏr about 200 m to the east over the grassland, the trail turns to the north. After another 200 m over the grassland you reach the trailhead Ptelúl *a* garangórong, from where a 300 m long stone path leads down to the water; tall trees offer shade here.

Nearby at the landing place, elevated on the bank, rubak-bai A. Bai raipĕlau͡ lies to the left-hand side (in the west) and *bai* B. Kodelí down at the waterfront. A small mangrove belt, in the east with the channel Gokér where *a* Imangél fell (see above at Tukŭr p. 202).

History: Friendship ties with *a* Iebúkŭl in Ngaregolóng (see p. 29). The inhabitants originally come from the island Ngëregóng (see Vol. 1, p. 200 and plan **2**j7°6'). Story 161 recounts how the priest Gobip, who had fled from Ngardolólok, had been taken by a boat from there to Ngaregamai͡,

thus *galíd a* Guóděl came to *a* Iebúkŭl, Ngaregamai̯, and Ngarekesauáol. *a* Ugélkeklau̯ is said to have seen to it that the move was done (see story 8). Also the people from *a* Ulong are said to have come here (KUB. I p. 36), as well as the ones from Pelugauár or Pelúgoár (Vol. 1, p. 200 and 201) which is probably indicated by rub. III Ugérgëoár. A certain Ngiramoai̯ exists also in Ngarsúl (chant 199).

Constitution of Ngaregamai̯.

bai l pelú (village house): A. Bairaipëlau̯ *galíd* (god):*a* Ugélʻlëgalíd *(a* Guóděl KUB.)

klóbak (council): Ngaraipělau̯ female council: Ngásekmlál

nr.:	*arúbak* (chiefs)	*blai* (house):	*ardil* (women):
I	*a* Iegád ra gămai̯	Gëklbai̯	*a* Ugélĕbil ra kúměr
II	Gobagád	Gokĕláng	Gobagád l dil
III	*a* Ugérgĕoár	Ngelsei̯+	Dirarúr
IV	Gëríu	*a* R̂ois	*a* Ugélĕbil ra r̂ois
V	Ngiramoai̯	*a* Moai̯ +	Diramoai̯
VI	Golikóng	*a* Urīk +	*a* Guóděl'lăgád
VII	Ultírakl	*a* Ngeáðel +	Dirapekú
VIII	Goilál	Ngëruár	Dirurár
IX	Mad ra tmeldeláng	Ngaramëáng +	Diramëáng
X	Ngiragopëdí	Gopëdí +	Diragopëdí

Further *blai:* 11. Delili, 12. *a* Siau̯, and 13. Ngurugḙog.

	gálděbegĕl (club):	*bai* (clubhouse):	*táog* (channel):	*bitang* (side):
♂	Ngaraugarm +	Ngaramangëlíl +	Ngaramangëlíl	Left
♂	Ngaragosóngd +	Kodelí	Kodelí	Right
♀	Ngaradongesei̯	—	—	

4. Ngarekesauáol (KUB.: Arakasoáol).

Description of the place (plan 26[a]): Situated on the southern coast of Goréðr, in the east of the main village with the same name. You walk 500 m from the trailhead, slowly mounting to the foot of the hill Túkŭr (after 200 m the trail bends to the north to Ngaregamai̯); its story is mentioned above on p. 202. Before you reach this one [hill], you leave the trail to Ngarmíd that continues straight, always hiking in the sun, you turn right (south).

Already after 200 m you reach under some trees on the right (west) side of the road *blai* nr. II Ngaramel'lóng; from here you walk downhill on the winding 500-meter-long stone path. Halfway through you reach rubak-bai A. Galángĕl (nice view of the Gogeál, see plate 15[4]) on the east side of the road; below at the waterfront is a boathouse.

In 1910 a Japanese lived in *blai* nr. VIII, married to a good looking Palauan woman.

History: Story 161 mostly takes place here, as has already been mentioned at *a* Iebúkúl and Ngaregamai͡, whereas for the nearby Tukur-Hill the legendary aspect has been pointed out.

bl. I is *keblīl* of *a* Idíd in Goréðr.

Constitution of Ngarekesauáol.

bai l pelú (village house): A. Galángĕl. *galíd* (god): Gomís (= Ngurusár)

(a Guóděl KUB.)

klóbak (council): Ngaragalángĕl. female council: *ar* Tógĕdmëás[324]

nr.:	*arúbak* (chiefs):	*blai* (house):	*bitang* (side):	*ardil* (women):
I	Gád l bai	*a* Tmedbád	I	Rimú
II	Golikóng	Ngaramel'lóng	II	Garamál
III	*a* Rgad dësóměl	*a* Ivëáoěl	to I	—
IV	*a* Miál	*a* Ivësei͡	" II	—
V	Gorkúl	Tagukál +	" I	—
VI	*a* Rekamiúng	Ngardidëkéd +	" II	—
VII	Ngiradungáng	Dúngang +	" I	—
VIII	*a* Ngartútěl	*a* Iríkl	" II	—
IX	Mad rangai͡s	*a* Ngai͡s +	" I	—
X	Ngireklsóng	Ngareklsóng +	" II	—

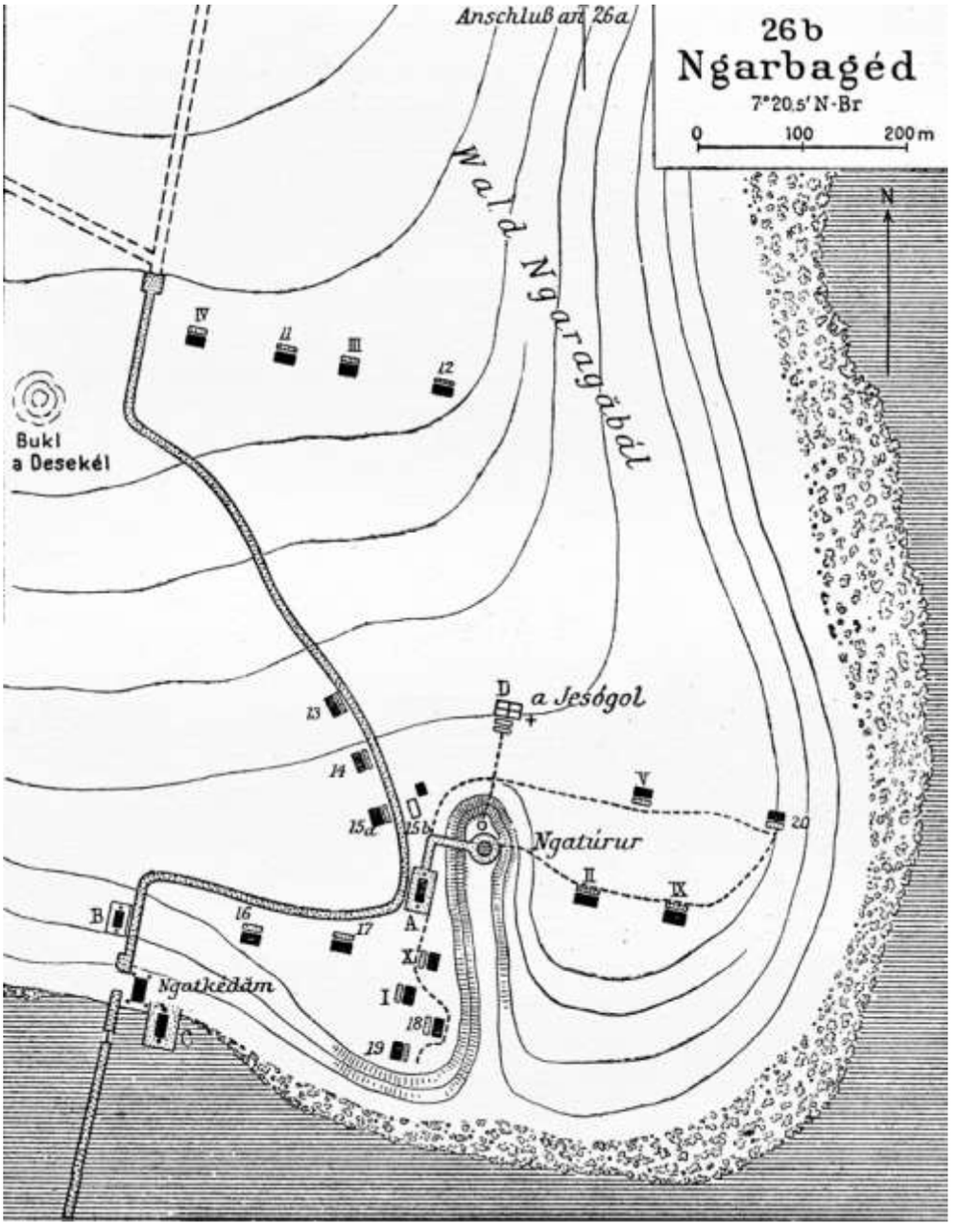
The *táog* Ngadegĕíbĕl has the same name like the rubak-bai in Ngarbagéd.

5. **Ngarbagéd** "New City" (KUB. Arapakéd)

consisting of 2 sides: the upper land *"bab l pelú"* and the lower land *"ióul pelú"*, situated on the southern coast of the island Goréðr, south south east of the settlement Goréðr. The rubak-bai of both places are at a distance of about $1^1/_2$ km from each other. The western-most *blai* of Goréðr is only 600 m from the most northern *blai* of Ngarbagéd.

Description of the place (plan 26^b): The stone path starts in the south of the swell that has been pierced by the government. It traverses the settlement, slowly dropping, first to the southeast, then turning apruptly to the west at rubak-bai A. Ngadĕgĕibĕl, then bending again to the south, so that the form of a nose with a front and an upper lip develops. From the stone foundation of *bai l pelú* a30-meter-long, narrow stone path leads first to the north, then down to the east into a 7-meter-deep funnel, where the walled bathing hole Ngatúrur[325] is situated; in the north of it a walled well o with good water is located.

In the east a trail leads again up to the height, to *bl.* II Madulëáng and IX Gotĕvŏt. Quite near to it, only 50 m from the edge of the basin, lies



Plan 26ᵇ.

an old ritual place is situated in the bushes. Here galid-bai *a* Iesógol (D) stood; in 1910 only ruins were left. It was a *blai* in the form of a *bai*, about $3^1/_2$ m deepand 5 m long, with 5 major beams, a so-called *telegeiĕr-bai*, like in Goréðr, *a* Iraı̯̂, Melekéiok, Ngátpang etc.

In front of the *blai* 2 stone pavements *(gólbed)* were situated, with their long sides next to each other. Because god *a* Ugélʿlëgalíd allowed paintings only on his blai and on the rubak-bai, the other bai are without any decoration. The boats had to be painted somewhere else, etc. The forest Ngaragabál is situated in the north of this place, east of the main road of Goréðr (see story with the same name 154).

At the southern trailhead, which drops steeply towards the water, the club-bai B. Iagălú[326] was situated. In June 1909 it had been demolished and reconstructed 50 m higher up. Next to the water below,*bai* C. Ngamókl is east of the boathouse and landingplace Ngatkédăm. Both are of a very simple kind *(kldók)* without any paintings because of the village god (see above).



Figure 50. The bathing pond Ngatúrur in Ngarbagéd, seen from the west.

In the west of the northern part of the stone path, only a few steps from the saddle of the nose, lies a 5-meter-high hill on the grassland, it is called Bukl ra Desekél. It is said that it was built for Rióbog, *rubak* nr. I from Desekél, who lived on top of it.

In former times Desekél, also called Nglailkéd (see story 195[b]), was mostly situated west of today's Ngarbagéd and must have been rather important, because it had *táog* Ngaramesekíu[327] in the south, and on the northern coast *taog* Ngurubúl. Otherwise nothing more is known about this place, but what has been mentioned in story 195[a], where it is said that instead of the old Desekél the new place *bagés l pelú,* the present-days Ngarbagéd has been founded.

Privilege: Blowing the conch shells during the *ruk*-dance (compare Ngërupesáng) (KUB. p. 111). Strict seclusion of the dancers, locked away for one month and enclosure of the bai (KUB. II, p. 105 and 106).

History: As mentioned above, people of Gobágělbagělsekerél newly founded the settlement after the destruction of the old village Desekél, therefore it is called *bagés l pelú* "New City". The hero seems to have been the first priest of *a* Ugélʿlëgalíd who is also venerated in Ngërupesáng. The ties with it are so strong that both could communicate even when Goréðr and Melekéiok were at war (see story 195[a]). It is also important for the village how blai Ngaragăbál and after its extinction *bl.* IV Meriáng had strong ties with *bl.* II *a* Ikelau͡ in Goréðr and *bl.* I Gomrekóngěl in Ngarekobasáng (story 154). But *bl.* V Ngëtëgësóng became *keblīl* of *a* Idíd in Goréðr.

More and more, Ngarbagéd became an important place due to its *rub.* I Melimaráng, who was a descendant of *a* Ugélpelú and in former time had the name Iegád ra ibiógŏl (I also heard ribúkŭl), which is now still at nr. X. Story 153 tells how this happened because of the agreement of the speakers.

Diripkál nr. VI also comes from Ngarbagéd ; he is named after the cap of the mushroom Dmagei͡ ra ripkál (see Vol. 1 p. 190 and plan 1, secondary plan a), the *súmog (= tét* shrine) of this woman.

Constitution of Ngarbagéd.

bai l pelú (village house): A. Ngadĕgĕíbĕl.

klóbak council : Ngarangadĕgĕibĕl.

galíd (god): *a* Ugélʿlëgalíd.

armeau͡ (people): *a* Tumúk.

female council: *ar* Nelítĕl.

nr.:	*arúbak* (chiefs):	*blai* (house):	*bitang* (side):	*ardil* (women):
I	Melimaráng	Ngeribúkŭl	I	Bagékldíl
II	Ngiraibúŏg	Ngaramadulëáng	II	*a* Mlagei͡
III	Ngirakĕrĕkúr	Kĕrĕkur[328]	to II	Dirakĕrĕkúr
IV	Ngirameriáng	Meriáng	" I	Diluáng
V	Dingeliús	Ngëtëgësóng	" II	Diradelbógŏl
VI	Ngiripkál[329]	Ngeripkál +	" I	Diripkál
VII	Ngirutungelí	Ngurutungelí +	" II	Dirutungelí
VIII	Ngiragolsúgŏl	Golsúgŏl +	" I	Diragolsúgŏl
IX	Dingeliús ra gotĕvŏt	Gotĕvŏt	" II	Gabás ra madulëáng
X	Búik iegád ra ibiógŏl	Ibiógŏl	" I	Gabás ra ibiógŏl

There are also 10 *uriúl rúbak* (secondary chiefs).

The other *blai are* the following:

11. Gomagáng	*(teleot)* to I *(bitang)*	16. Gáiep	to I
12. Gemaungarmíd	*(")*"II	17. Takeilói *(teleót)*	" I
13. Sórok	" II	18. Ngalsáld	" I
14. Gólblai	" I	19. Suógol	" I
15. a) Ngarmagímag	" I	20. Mëkúl	" II
b) Paparamagímăg[330] +	" II	21. Ngaragăbál +	

6. Ngariélĕp.

also pronounced Ngariél'lĕp (KUB.: Ngariélep, galid Amongasimmer), situated east of Ngarekesauáol and of the gogeál island Guát on the southern edge of the island Goréŏr. In 1910, there were still 3 partially deserted houses, situated on the waterfront in one row from W to E. 1. *a* Ibai͡, 2. Mangaderáol, 3. ?

blai Ketīt belongs to the *keblīl* of *bl.* II *a* Ikelau͡ in Goréŏr. Here in Ngaraketīt Gomulkė̇am is said to have lived. He is mentioned in the story 17[a] about Típĕtip ak míĕg, who exchanged her magic Gomsaubúkl against the one of the coconut Ulogóug, which caused him to perish. This magic Ulogóug had come from the Tekiĕlmaláp, the spirits of Ngeráod, to Ngaraketīt in Ngariélĕp and the depth of its channel there is ascribed to the use of the magic nut, which has already been mentioned on p. 206 at Goréŏr *bl.* 20.

The palm-wine-cutters Gatítĕl and Galímongál also lived here; the latter discovered the glowing pearl shell in the Toágĕlmid (see story 14 about *a* Tmëlógod), with which he wanted to illuminate the roofed village.

Finally KUB. VIII p 180 mentioned the story about the dugong, which takes place here. A woman went to the taro patch, while her pregnant daughter, who had been locked in the house, ate all the *kė̈am*-fruits. When the old woman returned and scolded her, because she was thinking that the fruits were harmful to her, the daughter ran away and turned into a sea cow. Even today it is still called *dil a* Ngariélĕp, because in the mouth of the animal there is a swelling in the form of a *këam*-fruit.

The constitution of the village was no longer known.

7. **Ngarebóděl** (KUB.: Rbódol)

situated in the east of Ngaregamai͡, on the northern coast of the island Goréŏr, on the mountain Ngurungevíkl's northern bare slope. The legend-stone of Bĕkëu rebóděl, a moonlike face with a lizard below (Figure 51), stands there nearly as tall as a man in the middle of the open countryside. The stone was a present of the people of Ngarárd in recognition of the galid's help; the galid lived in *blai* Ngerukói in Ngarebóděl. In addition

in return people from Ngarebóděl received the privilege to take anything they liked while on a visit in Ngëóng (Ngabúkěd p. 50) (see story 50). Compare also Ngësáng p. 61.



Fig. 51. The stone Běkëu rebóděl at Ngarebóděl.

Constitution.

bai l pelú (village house): Bedagál. *galíd* (god): Bekẽu rebóděl.

klóbak (council): Ngarabedagál. female council: *ar* Tógěd mëás[331].

nr.:	*arúbak* (chiefs):	*blai* (house):	*ardil* (women):
I	*a* Ikéd	*a* Idóng	Guóděl'lagád
II	Melís	*a* Ibluk +	Delebúsěg
III	Gádlbai	*a* Iróměl	Guóděl'lagád rairómel
IV	Gadlbai ra táng	Ngetúngud +	Dir'rugělěgíu
V	*a* Rugělěgíu	Delbógěl +	Góbil ě bágěl
VI	Keúkl	Saregalíd +	—
VII	Goukerdéu	Gedúkl +	—

	gálděbegěl (club):	*bai* (club-house)	*táog* (channel):	*bitang* (side):
	Ngarbungungau +	Gamáong +	Ngësuleóng	right
	Ngaragamáong +	"		

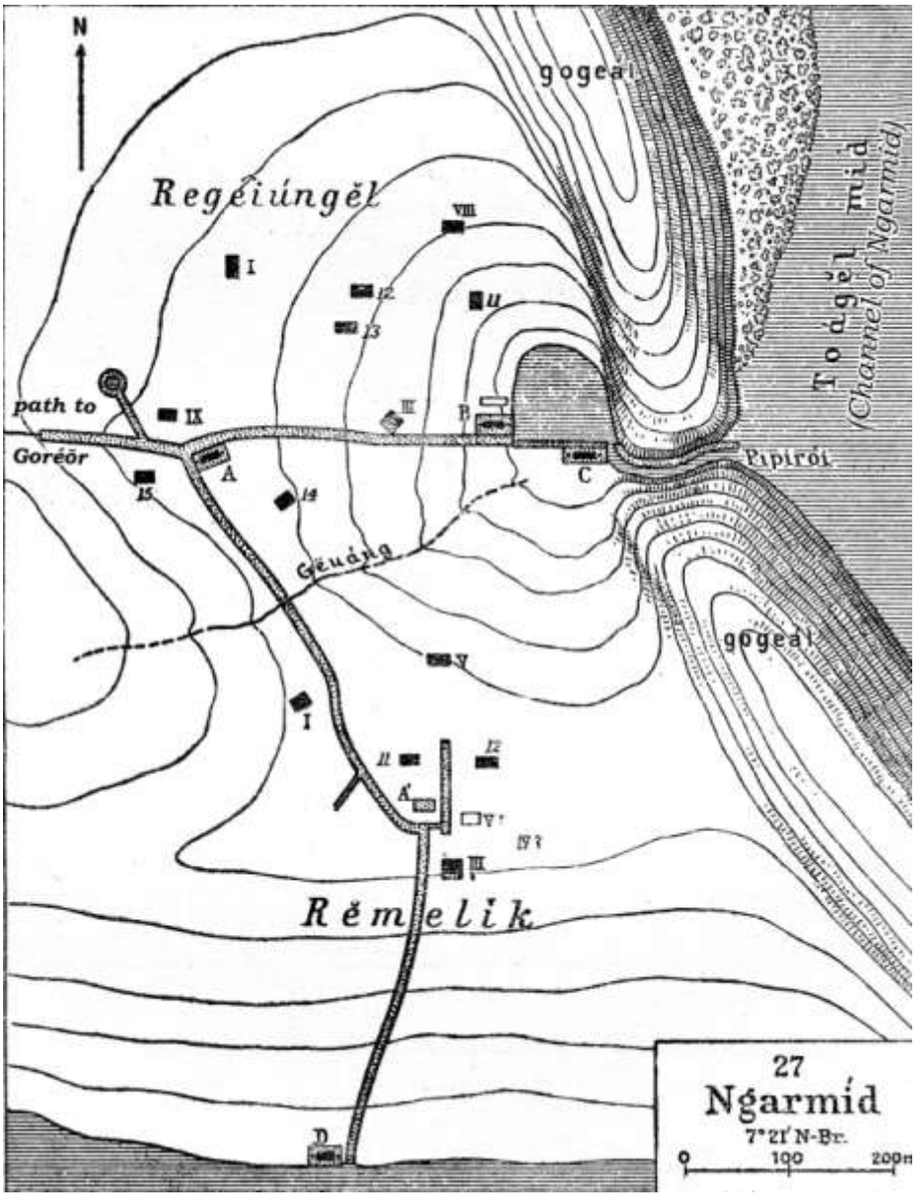
In 1909 only 2 *blai* wereleft, I. Ngaraidóng and III Ngarairóměl; in 1910 the latter one was already deserted as well. The inhabitants of the island Merír (Meríěl), which had been destroyed by a typhoon in 1906, were settled here (see Vol. 1, p. 158).

bl. II *a* Ibluk was *kleblil* of *a* Idíd in Goréŏr. Its title-man Melís had to go into seclusion with the new *a* Ibedúl (see p. 213).

8. **Ngarmíd** (KUB.: Armid), (plate 15[3])

consists of two village parts, Regeiúngěl (N) and Remelik (S), named after both high chiefs.

Description of the place (plan 27): Lies in the extreme south east of the island Goréŏr in a hollow, which is bordered in the west by the mountains Ngurungevíkl and Nggeiángěs, in the east by a nearly 100 m high *gogeál*-face.Iin the basin where



Plan 27.

the boat harbor lies, the face has a small and deep sideways break, an exit to the east.

The narrow channel for boats is passable at high tide, just like the mangrove channels, even though lime rocks form the border instead of salt-water bushes. On the northern edge a stone dam runs along. When you go, in-between the rocks, out from the inner boat-harbor, which runs dry during low tide and where the two club houses of the northern village part are situated, B. *a* Úgularíu and C. *a* Itúngĕlbai (Figure 52),

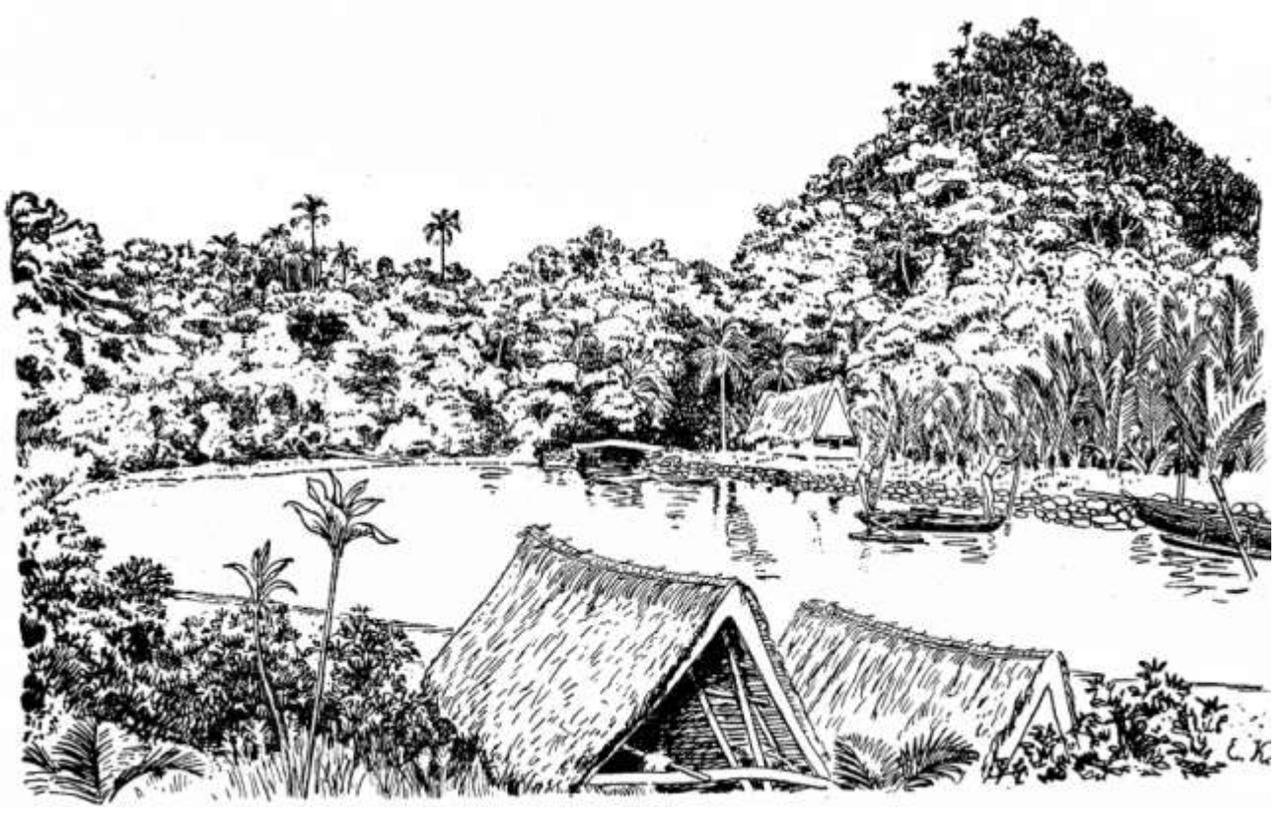


Figure 52. The inland water Ngarmíd with bai and boathouse Ugularíu and bai *a* Itúngĕlbai. In the background the bridge over the exit-channel.

then you are after a few minutes in the broad channel which separates Goréŏr from Babldáob. It is called Toágĕl mid for Ngarmíd, in the legend also Ngaramage͡ iug[332]. The bridgehead Pipirói[333] is situated at the exit, which is near the shore, because the deep water reaches here the *gogeál*-rocks.But in the interior of the basin you climb up 10 m to the west following a smooth winding stone path from the boat-harbor to *bai l pelú* A. Bágësis. It is situated in a bend of the path, because on the western gable of the bai the road forks to the south, whereas the other path ends after some 150 m further west, after which it continues as a footpath to Goréŏr. The path that branches off leads to the southeast, after passing the border stream Gëuáng in the village part Rĕmelīk.

Today, the southern part has shrunk and does not have a clubhouse anymore, even though the beautiful stone foundations of the former rubak-bai A'. Melei are situated in the street's southern angle, about 500 m from *bai l pelú* A. Ngarabágësis and indicate a great past. The southeastern road forms a hook by adding an approximately 100 m long piece of stone path to the end of the trail, in S-N direction. On the stone square A' stands a stone slab of Dirangarekesauáol with a big face and below a child (Figure 53). The way it is overgrown with ferns gives it a unique appearance. The legend reports: A woman from Ngarekesauáol came back from fishing and watched the *ruk*-dance. As she smelled of salt water and the dancers had to observe a salt-water taboo, she was so reviled that she with her child at the breast turned into stone.



Fig. 53. Stone Dirangarekesauáol in Ngarmíd, about 1 m high.

Incidentally, from the southern trailhead a good stone path leads about 300 m down to the water that lies there like a lake, because it is closed off from the sea by the *gogeál*-mountains. There on a beach, built on a stone foundation lies the only bai in the southern part, D. *a* Magáng. But this is not a painted bai made of boards, but a colorless house of natural wood, a *bai l dórt* (plate 15[3]). Thus, it is especially peculiar that, according to the information of the natives, in the year 1783 when WILSON was stranded on *a* Ulóng it was built with the help of shell adzes; then it was finished with iron tools.

History: It is child of *a* Guáp (story 2). In story 8 it is described how after their arrival in Tuápĕl near Ngurusár the people of *a* Ugélkeklau͡, enticed the women of Ngarmíd with kites made of threads of hair; by whirling in the wind they gave the name Pipirói to the pier. The actual founding took place, when Gobágĕlbagĕlsekerél freed Goréŏr (see story 195[a]). Rubak *a* Rĕmelīk, for whom the southern part has been named, won some land from the northern part by delivering women from Ngarbagéd a sa͡u (see there). Like Ngarekobasáng, Ngramíd was an oppressor of Goréŏr (story 195[b]) and was repulsed.

Concerning the destruction of Ngardolólok (story 161) Ngarmíd provided the great number

of 10 *kabékl*-war canoes, a sign of its former importance, whereas today it has become quite unprepossessing.

It remains to be mentioned that galid Boi lived for some time in Ngurultágĕl near Ngarmíd (story 11). In former times, during a dispute with *a* Ibĕdul, Ngiraikeklau̯ of Goréŏr fled to *bl.* I Blósŏg (a wealthy house, see story 9) and stayed until the ransom had been paid[334], just like before *a* Ibĕdul 10 fled to *bl.* 13 Ngurukŏbei̯ (see Vol 1, p. 146).

Constitution of Ngarmíd.

N. Regei̯úngĕl.

bai l pelú (village house): A. Bágësis. *galíd* (god): Úgĕr a bágësis (KUB.: Augélyiánget). *klóbak* (council): Ngarbágësis. female council: *ar* Tógĕdmëás[335]

nr.:	*arúbak* (chiefs):	*blai* (house):	*ardil* (women)
I	*a* Regei̯úngĕl	*a* Blong (Blósŏg)	Gebir'rëgei̯úngĕl
II	*a* Guóng	Iebúkŭl	*a* Petkí
III	Găbás	*a* Gĕsĕpĕrés	Gḙbil'lagăbás
IV	Iegád	*a* Derebei̯	Dil iegád
V	Golikóng	Ngëdelmóng	Dilolikóng
VI	Búik a găbás	*a* Ugeingél	Diraugelngél
VII	*a* Ibĕdur'raidóng	*a* Idóng	Dil ibĕdul
VIII	Dingeliús	*a* Iúngĕl	Dil dingeliús
IX	Madrdërár	Ngardërár	—
X	Pkul a gúdĕl[336]	*(a* Ingëáng)	—

Further *blai:* 11. Gogŏbai̯, 12. Golngauáol, 13. Ngurukŏbei̯ (see Ibĕdul 10 p. 225), 14. Ngarakusuláng, 15. Skíbang.

	gálděbegĕl (club):	*bai* (club house):	*táog* (channel):	*bitang* (side):
♂	Ngaratét l dúi	B. *a* Úgula ríu[337]	*a* Úgula ríu	Left
♀	Ngaraiolt			
♂	Ngaramekerḙël	C. *a* Itúngĕlbai	*a* Itúngĕlbai	Right
♀	Ngarager‘roákl			

S. Rĕmelīk.

bai l pelú (village house): A' Meleĭ + *galíd* (god): Sagáliángĕd (KUB.: Sagályánget).

klóbak (council): Ngarameleĭ. female council: *ar* Tógĕdmëás

nr.:	*arúbak* (chiefs):	*blai* (house):	*ardil* (women):
I	*a* Rĕmelīk	Ngarukĕpíd	*a* Guóděl'lăgád
II	*a* Tulík	Badurëáng +[338]	Gėbil tulík
III	*a* Regëlūl	*a* Ipelau̯	Gėbil
IV	Gádlbai	Ngaramétrekáng +	*a* Ngmál'l
V	Gádlbai rangeruék	*a* Dims +	*a* Diúlaubogói
VI	Golikó raiptángg	*a* Iptángg +	Dilolikóng
VII	Ngiragabagáp	*a* Gabagáp +	Diragabagáp
VIII	Dingeliús	Ngarúděs +	Dil dingeliús
IX	Mad ra skelsól	Skelsól +	Kĕmĕdángĕl [339]
X	*galíd* Sagáliángĕd	—	woman lives in III.

Further *blai:* 11. Bangmák, 12. Deldápěl.

	gálděbegĕl (club):	*bai* (clubhouse):	*táog* (channel):	*bitang* (side):
♂	Ngaramangaĭ +	Mangaĭ +	Mangaĭ	Left
♂	Ngaregolëgésĕg +	*a* Magáng (kldok)	*a* Magáng	Right

9. Ngarbagédësau̯[340] +

a formerly important place situated on the other side of the northern swell of the Ngarmíd-Basin, on the northern bank of the island, where now is the grassland. In the east there is the lime-rock face, in the west about 1 km away is Ngarebóděl. From the mountain Ngurungevíkl you can look down on the place. Once upon a time the village was powerful and put the eastern part of Goréŏr under pressure, whereupon Klotráol united with Gobágĕlbagĕlsekerél and destroyed the place. The inhabitants fled to South-Babldáob. But it seems to have been settled again afterwards , because around 1800 Ngarbagédësau̯ provided 2 *kabékl*-war canoes (story 161) for the destruction of Ngardolólok by *a* Răklaĭ and *a* Ibědul. In 1900 it was already long since deserted.

The inhabitants of Ngarebekál, south of Ngarsúl, took refuge here and twice in Desekél (Ngarbagéd) after the repeated destruction of their place by *a* Ibědul.

//Krämer, Palau, Vol. 2. Plate 15.//

District Ngarkldéu.



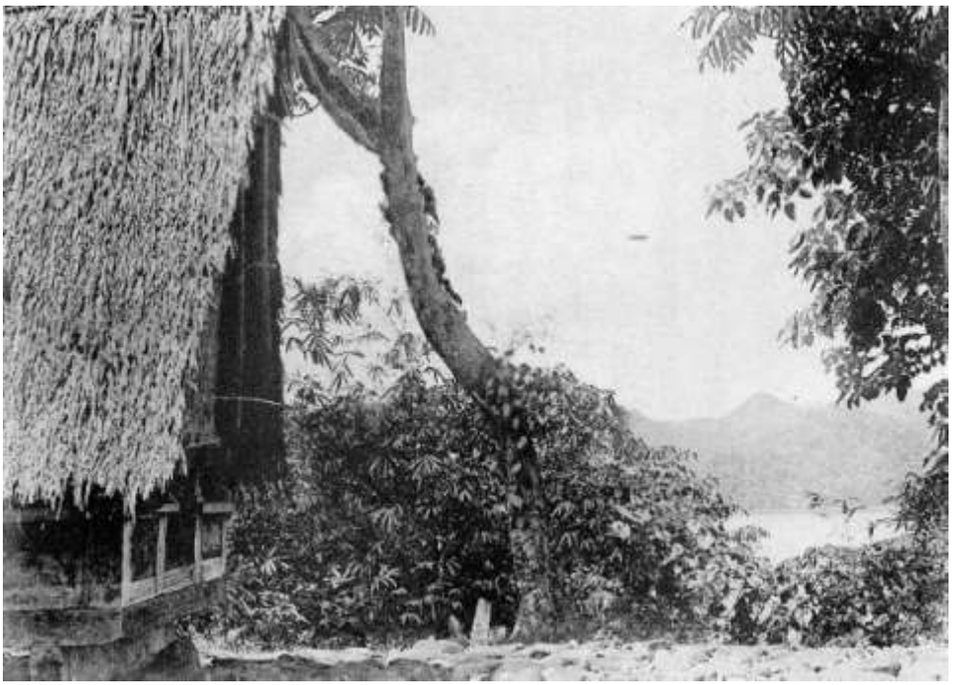
1. Boathouse and Bai *a* Itáog in Ngatkíp. Bai Tongelói.



2. Rubakbai Raksid in *a* Jebúkŭl.



3. *bai l dort a* Magáng from the year 1783 in Ngarmíd.



Gogeál Ngaláp.

4. Rubakbai Galángĕl in Ngarekesauáol.

10. **Ngarekobasáng,** politically Moságĕl (see story 195[b])

(MCCLUER: Arrakapasang, SEMP.: Naracobersá, KUB.: Ngarekobasánga).

Description of the place (plan 28[a a. b]):landing on the island coming from the government station Madalai, you choose the nearest *táog a* Il'líl, hidden in the mangroves. There lies the stone-trailhead Matpáng (story 195[b]). From here a stone path leads to the west across the island between Rois Besáis and Rois Ketúnd, climbing and dropping to the village Ngarekobasáng, which is situated on the other side of the rise. On the height a stone path leads about 100 m to the foot of the mountain Ketúnd and to the "Upper Village" Bab l pelú. On the trailhead lies *blai* 19 *a* Irĕbai. Walking down the main road, the "Road of the Chiefs" Gádĕsúbak, you reach a stone square, an *ilíud.* The following story is closely connected with it:

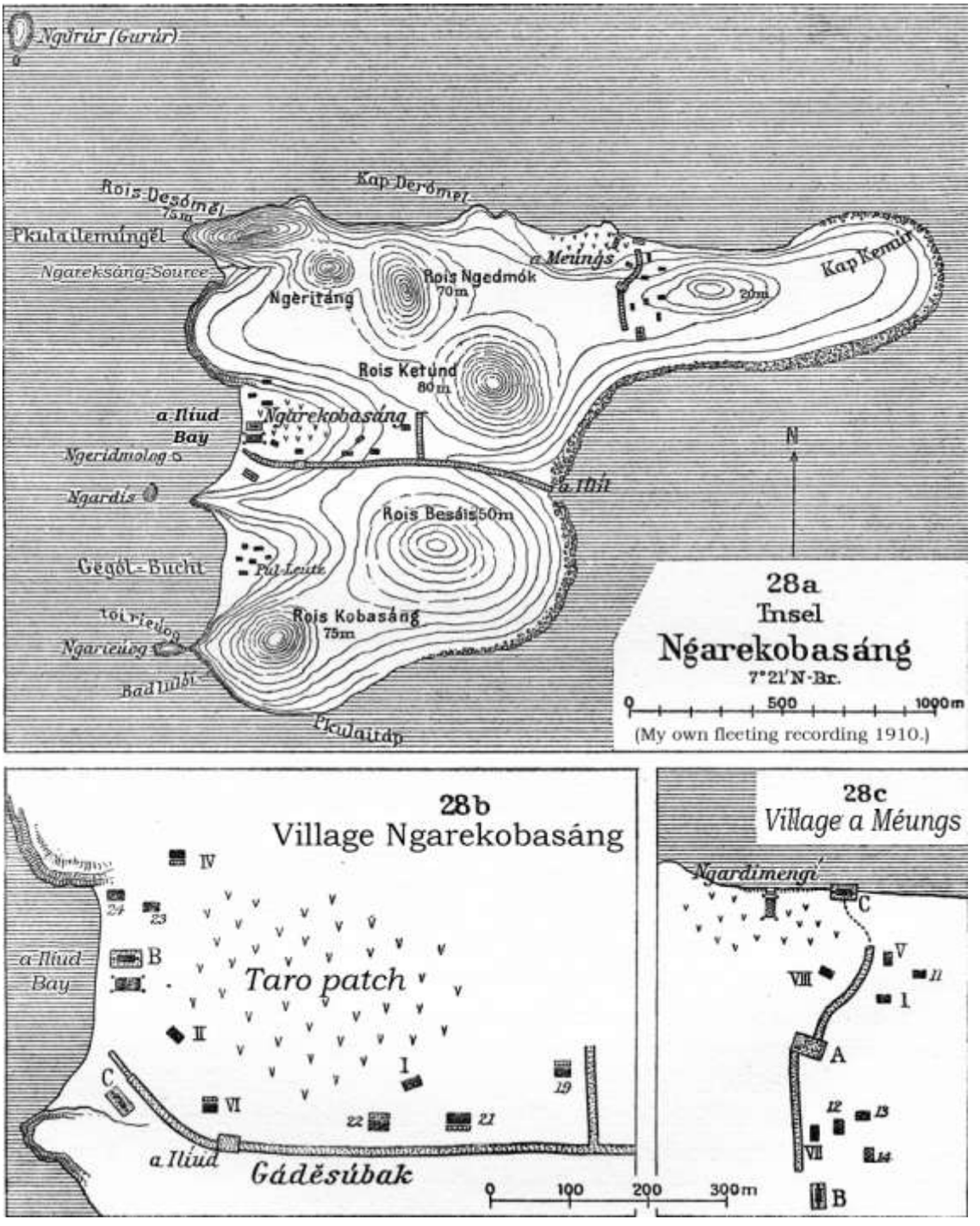
a Ragabei from *blai* VI Godiláng had lost his *gosisál,* his "pawn" in form of the dried leaf of the almond tree *(miĕg),* which he had received as security for some *klúk*-money that had been lent from Ngirangësĕgei, nr. I in Ngivál. Thus, according to the custom of the land, *rubak* nr. I Gaspángĕl from Ngarekobasáng had to pay his creditor as a punishment a piece of *klúk*-money for loosing the *gosisál.* The chiefs sat on the stone path and each time when a men's club came as a messenger, each member of the *gálděbegĕl* fetched a stone from the platform of the house Godiláng, in order to built the *ilíud*-platform, which plays such an important role in the history of the village, that the western *táog* and the bay received the name *a* Ilíud. — — —

South of the western trailhead, which in former times had been surrounded by 4 to 5 houses (Vol 1, p. 144), the small *bai kldók* C. Telkákl is situated, while bai B. *a* Ilíud is on the beach next to the boathouse with the same name.

A rubak-bai was no longer in existence.

History: Story 113 (see also a Uluáng p. 153) describes the friendship with Galëgúi in *a* Imelīk. Already WILS. recorded the name Pedul for the island, which means "Head", thus he gave testimony for its importance, because the island and the village Ngarekobasáng can be considered equal. Indeed, this place governed Goréŏr for a long time. The men from Goréŏr lived here in order to learn until they were about 30 years old. As already mentioned and referred to in story 195, it was only under Gobágĕlbagĕlsekerél that Goréŏr got the upper hand and installed rubak nr. II Ngirangameúsog as a governor for *a* Ibĕdul. He is mentioned in story 207, and according to *bl.* II also called Góbak raiuóng[341]. A so-called Góbak ra ulogotóng is already mentioned in story 12, where much is written about the old settlement, as well as in the before-mentioned story 168.

On p. 202 it was said about galid *a* Ugélkobasáděl that he lived on Rois Kobasáng and is mentioned in story 14. He is a son of Mlagél Latmikáik (story 3) and a brother of *a* Ugél kldéu.


Ngŭrŭr (Gurŭr)
Rois-Desómel
Kap Derómel
Pkulailemúngel
a Méungs
Kap Kemúl
Ngareksáng-Source
Ngeritáng
Rois Ngedmók
70m
20m
Rois Ketúnd
80m
a Iliud
Bay
Ngarekobasáng
Ngeridmolog
Ngardis
a Ilúl
Rois Besáis 50m
Gegól-Bucht
Pál Leute
Rois Kobasáng
75m
Ngariedog
Badilúbi
Pkulairáp
N
28a
Insel
Ngarekobasáng
7°21' N-Br.
0 500 1000m
(My own fleeting recording 1910.)
28b
Village Ngarekobasáng
IV
24
23
B
a-Iliud
Bay
Taro patch
II
I
C
VI
22
21
19
a Iliud
Gádĕsúbak
0 100 200 300m
28c
Village a Méungs
Ngardimengí
C
V
VIII
II
I
A
12
13
VII
14
B

Plan 28 a b c.

Constitution of Ngarekobasang.

bai l pelú (village house): A'. Meseksít +. *galíd* (god): Ugél kobasáděl.

klóbak (council): Ngarameseksíkt*(ar* Gaspángěl). female council: *ar* Kídis.

nr.:	*arúbak* (chiefs):	*blai* (house):	*bitang*	*ardil* (women):
I	Gaspángěl	(Ngelūl)Gomrekóngěl	to I	Guóděl'lagád
II	Ngiramgemeúsog	*a* Iuóng	" II	Gopkál
III	*a* Rengil ra gělúiel	Gělúiěl	" I	Ngěrěklibe͡i
IV	*a* Rengil ra gokeréng	Gokeréng +	" II	Diramengkí
V	*a* Ragabei ra pelú	I Iderebe͡i	" I	*a* Ikěám
VI	*a* Ragabei ra godiláng	Godiláng	" II	Diragodiláng
VII	Tpekríu l klóu	Tperepór	" I	Diltpekríu
VIII	Tpekríu l kekeréi	L'luál	" II	(Geremáng) *a* Idíd
IX	Bědúl ra lulk	Lulk	" I	Ngeremegěsěgás
X	Bedúl ra Iriáng	Lriáng	" II	*(a* Ibūg) Dir'regëkemúr

Another woman is also mentioned nr. XI and nr. XII as *kěmědángěl* (see Ngarmíd).

nr.:	*uriúl rubak* (secondary chiefs):	*blai* (house):	*bitang* (side):
11.	Regëkemúr ra goliáng	Goliáng +	to I
12.	Regëkemúr ra ugelbáng	*a* Ugelbáng +	" II
13.	Ngira gorúkei	Gorúkei +	" I
14.	Ngira ngeremig	Ngeremīg +	" II
15.	Ngirugeráol	Ngarugeráol +	" I
16.	Ngira gokeréng	Gokereng +	" II
17.	Mad ra gaspángěl	—	" I
18.	Mad ra rós	Ros +	" II
19.	Ngirairěbai͡	*a* Irěbai͡	" I
20.	*a* Ugél kobasáděl *galíd*	—	—

Further *blai:* 21 *a* Imaderáng, 22. Tegëruúděs, 23. Metëulŏgól, 24. Mengeólt, 15. Matias, 26. Geluál.

Only 2 extended families *(kleblīl)* were there, the one of family I Siusikás and the one of family II *a* Ugelióu (compare tit. *bl.* VIII Goréŏr).

nr.:	*gálděbegěl* (club):	*bai* (clubhouse):	*táog* (channel	*bitang* (side):
I ♂	Ngaraderípěk	B. *a* Ilíud	*a* Ilíud	right
II ♂	Ngaragametákl	C. Telkákl	Gegól	left
I ♀	Ngarasekoál			
II ♀	Nagragoálăg			

11. *a* **Meúngs** (MCCLUER: Imungs, KUB.: Amyungs).

Description of the place (see plan 28[c]): Situated on the northern coast. There on the beach is a wall with a crevice; behind it is the boathouse Ngardimengí. Next to it in the east is bai C. Úgulagaramál *(bai l táog)*, behind it are the taro patches. On a footpath you walk inland and arrive at the head of the stone road, which is winding up to the stone square where *bai l pelú* A. Gëdip stood. All that is left is a *tet*-shrine of the village god. From here the stone path leads up to a height of about 20 m and on the grassland bai B. Ugularáel stands.

History: The inhabitants come from *a* Ulong (story 17[c]), see also story 164 about Măluádlëgúr.

Constitution.

bai l pelú (village house): A. Gëdip +. *galíd* (god): Ugér ĕ rák (see Goréŏr), (KUB.: Irarisóios).

klóbak (council): Ngarumleblógŏl. female council: *ar* Madedíng.

nr.:	*arúbak* (chiefs):	*blai* (house):	*bitang* (side):	*ardil* (women):
I	*a* Ugél	Tegeuár *(a* Tegoár)	I	*a* Ugélebil
II	Góbak	*a* Ultei	II	Bílung
III	Spesúngĕl	Ngerukerdūl +	to I	Goderai͡
IV	Ngiragongór	Duilegútŭm +	" II	Díliklep
V	Blitang	Taulpūk	"I	Gobegóu
VI	Ngiklep	Telemetáng +	" II	Dirariáng
VII	Ngeskesúk	Galilai͡	" II	Gobagád
VIII	Ngirarŭáng	Gamaupelau͡	" I	Túrangmegád
IX	Gloikó ra tikei	Ngerukebai͡ +	" I	Rimu
X	Golikó ra ngirírs	Lédĕs +	" II	*a* Irís

As nr. XI and XII for the chiefs and the women a Mad from family I and II (IV ♀) is mentioned, who alone have both *kleblīl* Ngeregemís and Pelelai.

In 1910 there were some more *blai:* 11. Mĕkár, 12. Kúmĕr, 13. Bablituóng, 14. *a* Tabasál.

nr.:	*gálděbegĕl* (club):	*bai* (clubhouse):	*táog* (channel):	*bitang* (side):
♂ II	Ngaragăreál[342]	B. *a* Ugul a rael	Golekiúĕl (?)	Left
♀II	Ngaratatiróu			
♂ I	Ngaralgédĕged	C. Ugul a garamál +	Ngardi mengí	right
♀II	Ngarapódĕs		(boathouse)	

12. Ngeritáng +, on the hill with the same name, see story 152 and 202.

In former times many settlements were located on the gogeál-rocks and -islands between Ngarkldéu and Pelíliou. Ngarkldéu is nearest.

Ngarenggól +, on the Gogeál Ulupságěl, on the SE side.

Ugél pelú +, a reef island outside of Malágal harbor, on the detached reef, settled by *a* Ugélkeklau͡ (story 8). Just like Ngáruangěl, Ngiptál, etc. it has been destroyed by a typhoon.

Both are mentioned in story 195 (see Vol. I p. 213 and plate 13).

The other settlements have already been mentioned above on p 5: Ngaremedíu, Ngaláls with Goikul, and Ngaramíeg, Pelúgauár, or –goár, Madaragárd, *a*Ulong, Ngëregóng, Ióu- and Bablomakáng, Ngemelís, Ngaregë u, etc.

District IX. Pelíliou[343] (pronounced Pelílju)

(CANTOVA: Pelileu, MCCLUER: Pillilew, SEMP.: Peleliu, KUB.: Pliliu,
v.M.M.: Ulu, MISS.: Pliliou).

Number of inhabitants 1.11.11: 594 (together with Ngeau͡r).

Number of villages: 5, uninhabited ones 10.

klóul pelú (main village): Ngardolólok.

rubukúl (its chief): Góbakraluíl.

aremeau (people): Godesángěl.

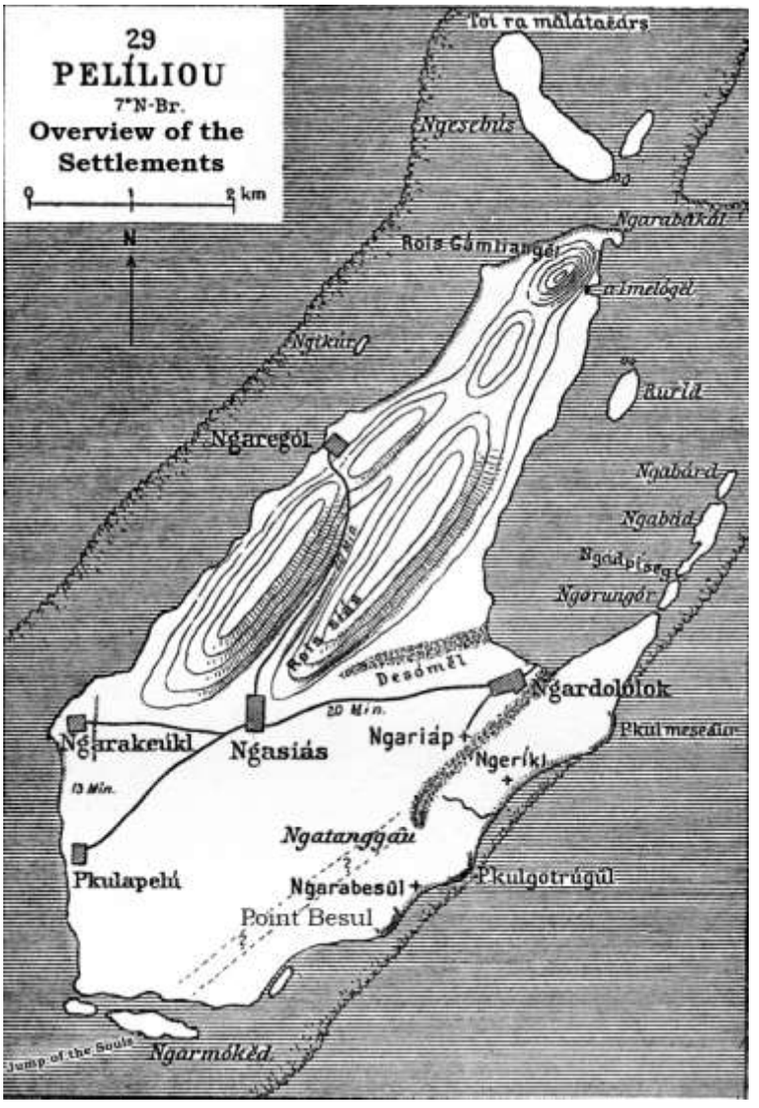
galíd (god): *a* Guóděl .

Political Groups:

Ngasiás, Ngarakeúkl and Gámliangěl form an alliance.

Description of the Land (see plan 29):

An elevated wooded limestone island, in the north it *is gogeál*-like ragged and mountainous. There is the flat and sandy "Sail-Point" Ngarabăkál, where people, coming from the south, set sail[344]. Rois Gámliangěl, who has a brother on Babldáob (p. 173), has already been mentioned . In the south the island is flat and rises only a few meters above sea level . Remarkable is mostly the rocky point on the east coast : Pkul meseau͡r ("See Ngeau͡r"), Pkul gotrúgŭl "The End", and point Besūl; in between there are two bays with sandy beaches. Two mangrove waters cut inland here. One channel, called Desóměl, also Goleúl klúgŏs , cuts into the bay Ngardolólok , more about it in story 16, then the channel of Ngatanggau͡, called Ngaramongós (see at Ngariáp) that is said to go all the way to the south of the island, something I have not



Plan 29.

investigated. There lies the secondary island Ngarmókĕd, from where the souls of the dead, who are coming from Malágal and going to Ngeaur, jump into the sea.

SEMPERdescribed the island Pelíliou in chapter XI and XII in his book (see Vol. 140).

Concerning the existence of phosphate see Vol. I p. 159 and at Ngeaur.

There are a lot of mosquitoes on the island (see story 163 and 175). According to my experiences, see part vol. I p. 170, also SEMPERII p. 180 is complaining about them. According to MÜLLER's Yap 2. Vol. p. 473 people from Yap went to Pelíliou in order to get a magic mosquito stone.

The island has no harbor and water. Only by entering the Déngës-Entrance you can anchor in the north of the lagoon. IBARGOITIAlanded in the south, in order to fetch some water,

but without success (Vol. I p. 129). The best landing place is near Ngaregól on the west coast, from where SEMPERdeparted and where *a* Guóděl landed, as told in story 161. There he also created the spring Ngarabeóug in Ngatkauáng, which is now no more than a water hole.

Privilege:

The release of Ibědul see story 162. Is allowed to buy and wear the dugong-bracelet. The animal is absent in its waters.

Industry:

In former times bark-textiles, made from the inner bark of the bread fruit tree, have been produced here (KUB. VIII p. 299), see also tridacna-bracelets at Ngarabesul; production of sails.

History:

About the inhabitants that are darker here see part IV Anthropology. Just like Ngaregolóng in the extreme north, without any doubt Pelíliou and *a* Ngea͡ur in the southern part of the archipelago have been settled very earlt, he last was probably settled the earliest. This is indicated by ancient legends and oral traditions concerning gods and god-like humans, who are connected with the creation of the island and the social order (story 193). All the roots of Palauan totemism go back to Tëlámës, who together with two galid of Pelíliou went down into the strait of Makáep, where they visited their fish -mistresses. Gorágël (story 13) coming from Ngea͡ur went down into the same depth, in order to win the magic for the construction of houses and the art of house decoration.

Further, the settlement of the islands by foreigners from the east under the command of *a* Ugélkekla͡u (story 8) starts here. Also the acquisition of money (story 9) takes place in *a* Ngea͡ur as well as Pelíliou, where on the SE beach of Ngarabesul the Chinese were trading long before the arrival of the Whites. Because of them bead money, used in barter, must have come to the Palauans; more about it in part. V in the paragraph "Money". Many galid came especially to Pelíliou; legends report about this, for instance Boi (story 11 and 12), Ugélsúng (story 16), Dilkeděgú and Sagageiegáng, the inventors of numerous magic spells (story 17[a]), Golungīs (story 170), etc.

But most of all it was *galíd a* Guóděl (story 161), who enjoyed great veneration. More about him here:

The small reef rock Ngikúr on the western side (Vol. I p. 198, Figure 19) is considered to be the stranded boat of galíd *a* Guódel and *a* Ramád lë galíd (see story 161). Both went on shore in Ngaregól and had a look at the settlement. Then they went on to Ngardolólok. There they saw an old woman, Magád ra blai ra ugelióu (see *bl.* nr. II). The old woman collected *këam*-nuts and roasted them. The smell attracted both of them and thus they found the old woman, who was alone and

they wanted to stay with her. They asked Ngirakíděl, who agreed and ordered them to put the place in order.

a Guóděl became powerful and big, whereas Ramád is his messenger. Due to these two galíd Pelíliou and its main village Ngardolólok became important and the house nr. 1 obtained special privileges. But Ngaregól received the order of the galid to bring as tribute every 1—2 years a boat loaded with lime and Ngirakíděl sitting on it to Ngaredolólok.

Even though Pelíliou once was powerful due to its galid, as is shown in story 161, it nevertheless came under the dominance of Goréŏr. It was so humiliated by Goréŏr that people were filing off their *kluk*-pieces of money, in order to make them less sought after; this is the reason why they have the name *kluk l pelíliou* (story 162). In 1783, WILSON(see Vol. I p. 116) already heard about the warring raids of people from Goréŏr to there. In 1791, MCCLUERheard about battles that had been fought in which many of the attackers perished. In 1839, DUMONT D'URVILLEwas in short contact with the inhabitants of the island (Vol. I p. 131). The newest measure introduced by the German government (Vol. I p.158) was to end the dreadfully degenerated state of affairs concerning girls in the bai.

In KADU's report you can read about the shamelessness of Pelíliou's people (Vol. I p. 131); he definitely meant Pelíliou when he was talking about Pelli. The reports of a Spaniard, who had been living there about this time for 9 months, are filled with indignation. CHEYNEdeclares them to be reckless pirates and SEMPERwas so outraged about their laziness and the *mongol*-hustle and bustle that he assaulted a rubak (SEMP. II p. 290, 325, and 337). In fact, already the very first discoverers had bad experiences here and the attempted cutting of the whaler Syren in 1823 (Vol. I p. 130) speaks for itself. The bad reputation of the southern group in former times is therefore justified.

1. **Ngardolólok** (plate 16 [1 a. 2])

(SEMP.: Ardelollec, KUB.: Ardolólok)

situated in the corner of the claws, on flat land near to the east coast.

Description of the place (see plan 30[a]): In the bay, studded by mangroves, a stone pier, which is bent at its end like a stick-crutch, juts out. Behind, on dry land a fishermen's-bai[345] is situated, it is called Ngatkauáng just like the landing place itself. Once upon a time, the stone wall for the protection against attacks was here (see history) and the spring Ngarabeóug, which is now a water hole (story 161)[346]. The other landing place Makalbáng lies in the southeast. Only a footpath leads there, meeting the big stone path that leads about 800 m from Ngatkauáng in a southwesterly direction to the stone quadrangle of the rubak-bai Ngaramelulau͡. On the road, in the north where it makes a small bend, bai F. Merés

and bai E. Diberdi + (in ruins) are situated, in the south on a high stone platform bai C. *a*Ibaióng and D. Gomáog +. Near the two rubak-bai A. Bailgalíd (in the south) and B. Ngabīs (in the north) (figure 16[1]) in the south-western corner there lies the strange looking blai nr. I Gomūgtokói[347], also called Blai raluíl, after



Figure 54. Galíd-blai nr. I Gomūgtokói in Ngardolólok.

rubak nr. I Góbak raluíl (Figure 54). The house is built bai-like, but not exactly in the *telegeĭĕr*-form,like in *a* Iraĭ, Ngarbagéd, etc. The broad gable, forming a nearly isosceles triangle, is decorated with 11 pyramid-like, yellow, red, and white angular angles,which cover each other. In the middle is like a pole a vertical black line and underneath this one, in the middle of the gable front, is the high entrance flanked on both sides by big window openings. The interior (Figure: 55) is partitioned by walls into rooms, as has been observed in the galid-house in Ngátpang. In fact it had also been passed off as the house of the priest for the galída Guóděl, and Ramád lĕ galíd; his residence is considered to be *bl.* 26 Metéulblai. One characteristic of *bl.* I is the fact that all around it there were small post in the form of human figures, only about 2 feet high, two on each side.

About 30 steps in front of this house of the priest, not even 20 from the southeastern edge of the *galdúkl*-stone quadrangle Melulaŭ is an *ilíud*-like stone construction (a) Gomisógŏl (from *omis* "to see"), where the priest or Rubak nr. I

took his place during festive occasions, this is the sitting bench *(blu)* of the boat of a Guóděl, which lies turned into stone in Ngikúr (see plate 16[2]). Several legend-stones are standing on top of it; in the northern corner (in the picture left) the head of the money-bird Delărók (see story 9) and on the left the long-faced stone head *a* Iderūg, which is said to have been brought by galid *a* Guóděl. Visiting it, mothers can obtain a long face for their children.

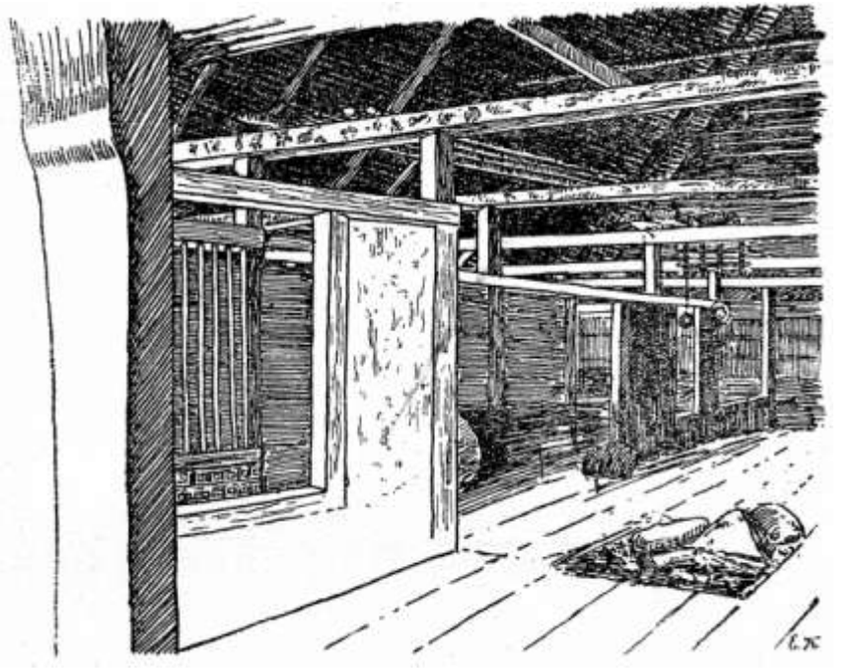


Figure 55. The interior of the galíd-blai Gomūgtōkói.

Behind the Gomisógol-pavement is an even bigger pavement (b), where once upon a time Blai ra gogáio was situated, not far away from Blai ra Gálilai. At around 1870, the priestess Diragogáio built a blai there. In former times a *sop*-house stood there.

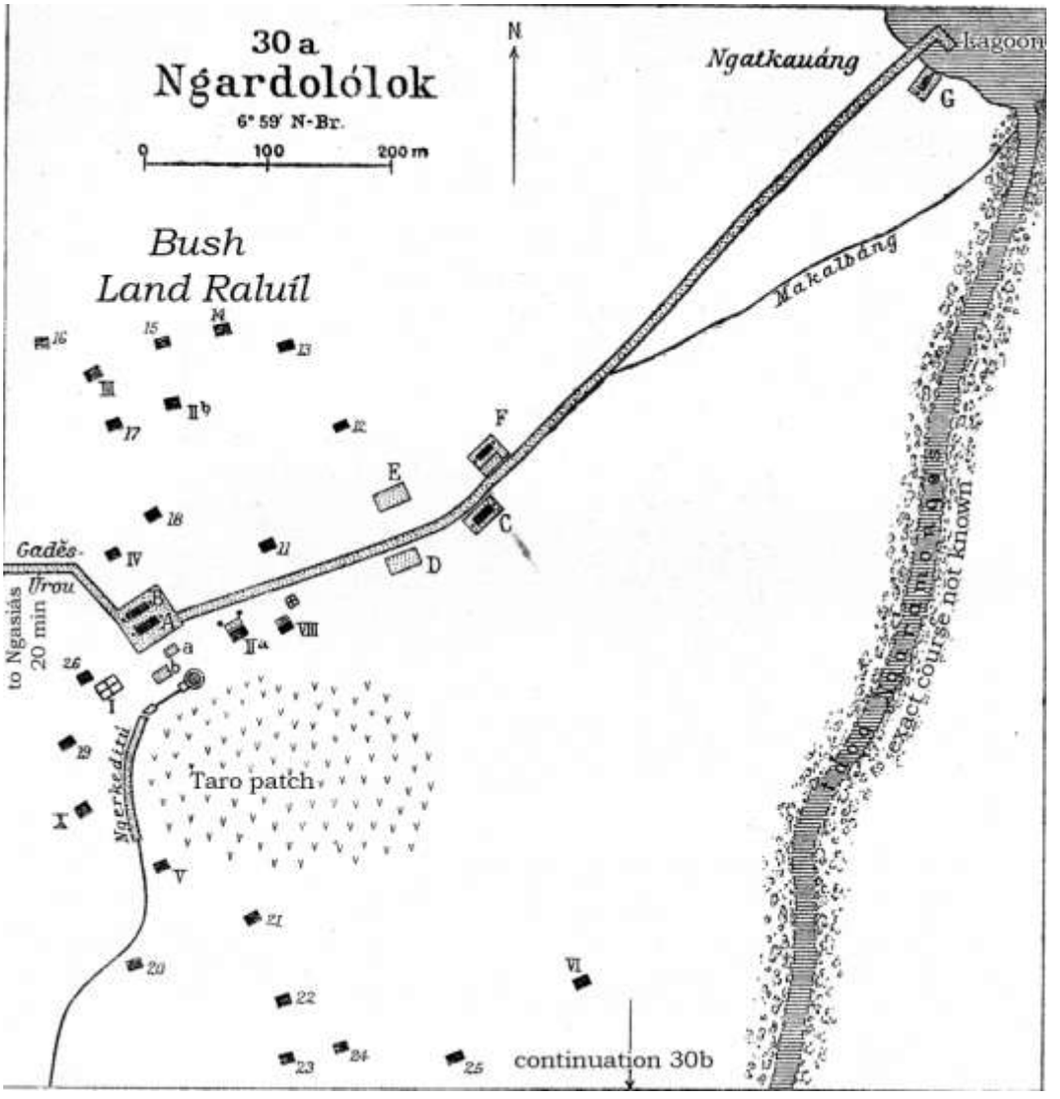
South of the Gomisógol-stone is a *díong* — bath, because the taro patches follow further in the south and in the southeast, bordered in the west by a piece of stone path with the name Ngerkeditú, which leads to the legendary Ngariáp.

The stone path Gaděs úrou leads from the stone quad Melulau to Ngasiás, where all the youth had been killed (story 165).

Privilege: Obtaining bai-girls from Ngatanggau͡.

Industry: see above.

History: As already mentioned above, the legend concerning the totemism of the Palauans in the south has its origin here. KUB. II p. 86 also allocates to it the partition into two: "According to the legend, once upon a time Ardolólok on Pililu was overpopulated and therefore it was divided into two sides. From here the practice is said to have been imitated by the whole group." But in olden times Ngasiás in the middle of the island was the most powerful place, and only by cunning and revenge, as it is written in story 165, Ngardolólok got the upper hand. Due to its galid *a* Guóděl it became very powerful, which is related



Plan 30[a].

vividly and detailed in story 161 (see also KUB. II p. 81). But the god also caused its fall and the envy of his enemies, among whom Goréŏr was the leader. Obviously it had feared this place for a long time, as can be deduced from the above-mentioned fortifications, which were created in Ngatkauáng towards the sea. Though in 1909, during my visit, there was nothing left[348].

More about rub. nr. 1 Góbak raluíl in story 161.

Concerning nr. II and nr. III see Ngariáp.

Constitution of Ngardolólok.

bai l pelú (village house): Melulau͡. A. Bai l galíd, B. Ngabīs.

armeau͡ (people): Ngasúrou *galíd* (god): *a* Guóděl.

klóbak (council): Ngaramelulau͡. female council: *ar* Búng l pélau͡.

nr.:	*arúbak* (chiefs):	*blai* (house):	*klebil* (clan):	*ardil* (women):
I	Góbakraluíl	Gomūgtŏkói (Blairalui)	Ngós	*a* Guóděl'lăgád
II	*a* Iderég	a) Ngarakeklau͡	*a* Ugelióu	Bálang
III	*a* Itpík	Ngësilëóng	Ngabárd	Gobirír
IV	*a* Idësëár	Ngurulangáng	Gadarúgei͡	Belëmësúmog
V	*a* Smau͡	Ngarbúŏg	to I	Bilsmau͡
VI	Mogugḙu	Gosḙkĕd	" II	nr. VI
VII	Ngirangabáng	Soei͡ +	" III	Bilngabáng
VIII	Metílap	*a* Kesīl	" IV	nr. VIII
IX	*a* Umedíp	Ngarbárd +	—	" IX
X	Matulíkl'l	*a* Ugélkerekúr	—	" X

delásĕg (totem): I. *mesekūk, kalát.* II. *klúděl.* III. *mĕgur.* IV. *goroviděl.*

Further *blai:* II. Báliau, 12. *a* Biól, 13. Ngurulekóng (story 161), 14. Pederīk, 15. *a* Idelekéi, 16. Kud, 17. Makabás, 18. *a* Ngól, 19. Golugáng, 20. Meloi, 21. Ngidálăg (story 161), 22. Gólep, 23. Songiol, 24. *a* Usúi, 25. *a* Metúkĕr, 26. *a* Metéulblai (see above), Súngosol, *a* Biáng.

nr.:	*gáldebegĕl* (clubs):	*ptelúl* (its head):	*bai* (club	*táog* (channel):	*bitang* (side):
♂ I	Ngarasebúiĕs	Ngiramelói	C. *a* Ibaióng	Makalbáng	Bab l diberdí
♂ II	Ngaramangoḙĕs	Ngirangëtëbóng	D. Gomáog +		Left
♀ I	Ngaragogumí				
♀II	Ngarabăkál				
♂ I	Ngaragogádu	Ngirenggei͡		Ngatkauáng	
♂ II	Ngarabóiĕs	Góbak	E. Diberdí +	Gebiltáog)	Ióu l diberdí
♀I	Ngaramitḙagĕt		F. Merés		Right
♀II	Ngaramĕkĕbúd				

2. **Ngariáp** +.

Ngariáp is a famous uninhabited place south of Ngardolólok that is full of legends; name from *iápĕs* "cloud", because according to the legend a cloud fell from heaven, creating this place (see story 215 of Bars ra kesau). Big demon Rulebúsog♂ (see story 12) and ♀Túrang, also called Túrangraisegil, after *blai a* Isegil.

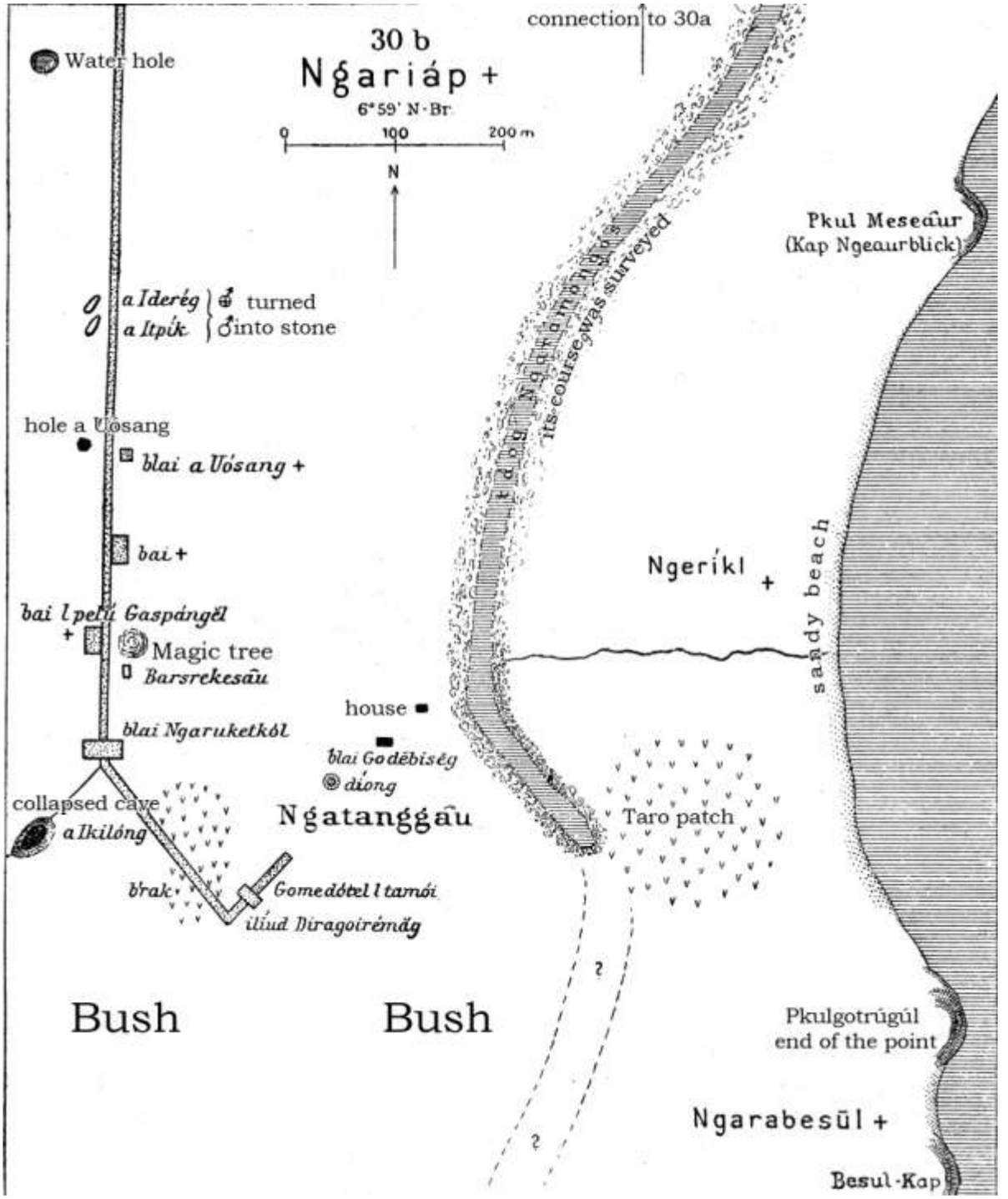
Two *bital pelú* (parts of the village): *a* Raberiókl, the side of ghosts and Ngaragogádu, the side of humans.

Chief Rekăbés; *bai l pelú* (village house): Gaspángĕl.

Description of the place (see plan 30 [b]): The formerly about 700 meter long stone path that went nearly in a straight line through the settlement from north to south starts with its northern end about 250 m from the southern end of the stone path Ngerkeditú in Nagdolólok. Merely a hundred steps west of the trailhead there is a water hole. In the south on the way there are two 80 cm high stone slabs, orientated in the same direction; they depict rubak nr. II *a* Iderég and nr. III *a* Iptík from Ngardolólok, who were constant enemies. They met here and none of them wanted to make way, until they both met their death. Further in the south there is a hole *a* Uósang where Telámĕs sent good food from Gólei down to his mother (story 193), and in the east is the place of *blai a* Uósang itself. Then further on there is a *galdúkl*-stone-pavement of a club-house, where the stone Mangagúi[350] stands. He was also called "The One Who Eats Hair", because whoever passed by and had not put up his hair, lost it (see story 215 about Kulúkl ketau). Then comes the famous spirit tree Bars re kesau (story 215), of which not more than a 50 cm thick root-trunk, looking east, with a hole as big as a man in it, is left. Here *blai* Kesau stood once, the residence of the monster Pëágĕdarsai (story 167). The galid-sisters Sagageiegáng and Dileděgú are said to have placed their children, the tĕmakai-fish, under the tree and are said to have invented here their *gólei*-magic(see story 17[a]). Opposite of this tree, in the west of the street, *bai l pelú* Gaspángĕl + was situated.

On the southern end an *ilíud*-pavement stretched across the stone path, where *blai* Ngaruketkól is said to have been standing, possibly a galid-bai. It was the home of the ghost spider Mangdiáp rutkól (story 12). There also seems to have been the *blai* of Tëlámĕs (see story and chant 193 of T. and of the two galíd Gadabedei and Gersói) with the name Ngarutegóng and the other three houses that belonged to it, Igílo, Igílang, and Gomarabáng.

Southwest of this trailhead in a distance of about 50 feet, there is a sort of "sink hole" that once caved into the lime rock, called *a* Ikilóng. It is 20—30 m wide and about 2—3 m deep. This is the gate of Tëlámĕs where he went down to the sea. But a piece of stone path, shadowed by high Terminalia branches off from the pavement of *blai* Ngaruketkól and leads, after a sharp right-angled bent, to the south east.


30 b
Ngariáp +
6°59' N-Br.
0 100 200 m
N
connection to 30a
Water hole
a Iderég
a Itpík
turned into stone
hole a Uosang
blai a Uósang +
bai +
bai l pelú Gaspángél +
Magic tree
Barsrekesâu
blai Ngaruketkól
house
blai Godébiség
diong
collapsed cave
a Ikilóng
Ngatanggâu
brak
Gomedótel l tamói
iliud Diragoirémág
Bush
Bush
its course was surveyed
Pkul Meseâur
(Kap Ngeaurblick)
Ngeríkl +
sandy beach
Taro patch
Pkulgotrúgúl
end of the point
Ngarabesūl +
Besul-Kap

Plan 30b

3. **Ngatanggau.**

Ngatangau was poor; the inhabitants lived only on the *uósog*-extract and *gosekĕd*-figs. Women went daily to Ngardolólok, in order to beg there for their taro. Diragoirémag, the wife of rubak nr. I was too proud to do so. She sat down on the *ilíud*-pavement Gomedóiĕl l tamói at the end of the stone path from Ngariáp and took 2––3 pieces of taro out of the basket of every woman who walked by alone. Thus, she got her food. Therefore, the name of the pavement, from *oméd* to take away the small taro *tamoi.*

In 1910 *blai* Godĕbísĕg and a second house were situated opposite of the trailhead near a *diaong*-bathing pool. In the former Mangdiáp (story 12) is said to have grown up. The tree with the same name as the house still stands there. The houses are situated in the vicinity of *táog* Ngaramongós that reaches from the bay of Ngardolólok all the way here, as has been already mentioned. It is said that the arrivals from the east, from the island Tpensik or Dengasík where a moray eel had eaten everything (story 160), had come here. They had built a great wall around the swamp and filled it up with earth. But the people remained dependent on Ngardolólok where they had to deliver mongols. Because of a lack of food a part of them are supposed to have moved away. My companions reported that the *táog* Ngaramongós reached all the way to the southern end of the island, something I could not verify.

Concerning the Ngaramélt-Grotto see p. 268, footnote 1, and the story about Ngasiás, p. 273.

4. **Ngeríkl** +.

East of Ngatanggau, on the beautiful long sandy beach, which is framed by two rocky points Pkul Meseaur ("View of Angaur") and Pkul gotrúgŭl ("End"). Here once upon a time, a village was situated that was considered to be a part of Ngatangau. The sandy beach was used for landing on the eastern side.

5. **Ngarabesul** +

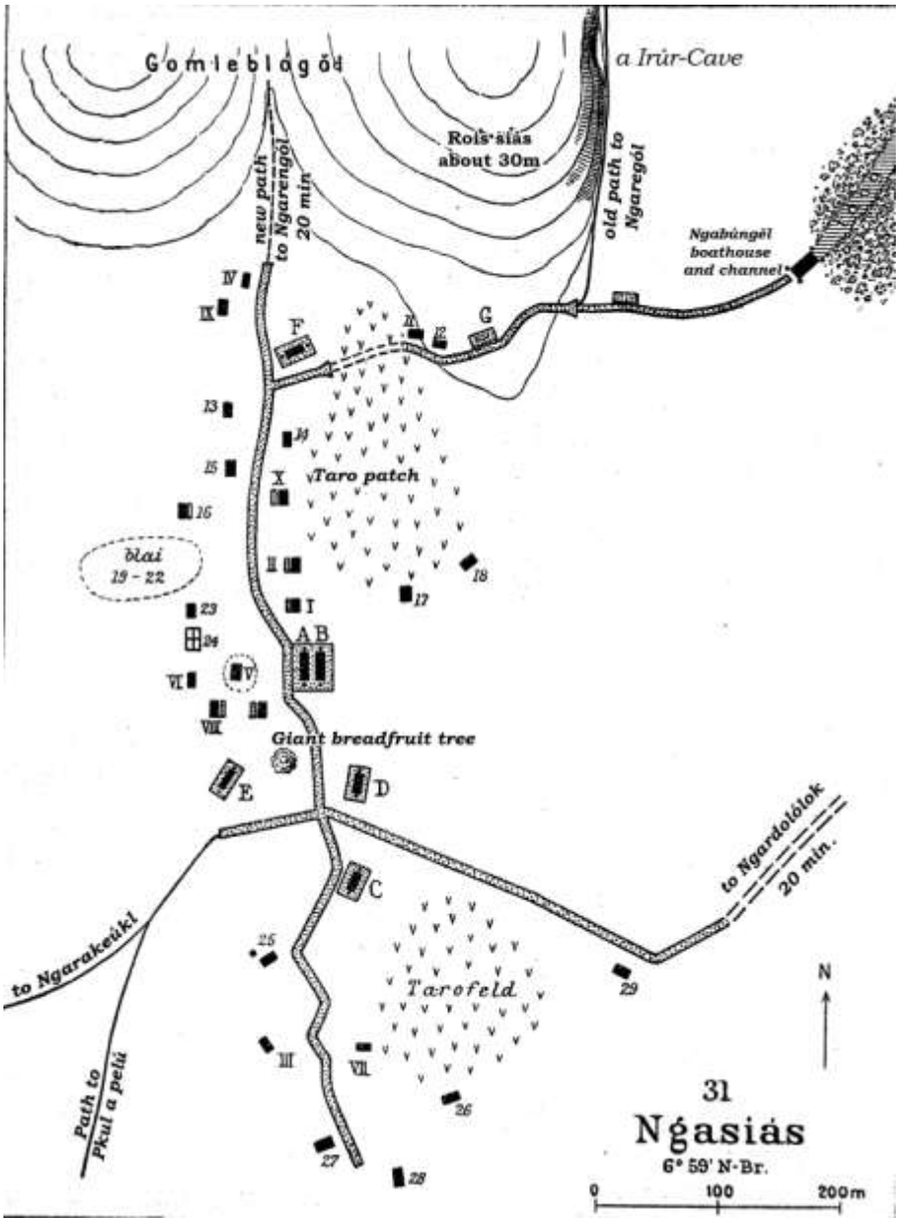
in the south of point Pkulogotrúgul on another one of the small bay with a sandy beach. Already before WILSON's arrival (1783) a ship from Silang (China) is said to have been trading here. The foreigners wanted to have the tridacna-bracelets of the women, which are only produced here and which were not for sale. Therefore, the Chinese returned home, but came back with 2 ships and new trading goods. But then a fight started, where women and children *(ngais)* were brought to a walled fortress.

6. **Ngasiás**

(SEMP.: Nasiás, KUB.: Assiás)

big village, situated in the middle of the island, on a piece of flat land. In the north it touches the hill Gomleblógŏl that gave the council its name Ngaragomleblógŏl.

Description of the place (see plan 31): Most of the houses are situated along a stone path that leads in its main direction straight from north to south and is about 800 m long. The southern part is called Mangaláng.



Plan 31.

100 m south of the northern trailhead a stone path branches off to the east. From there the footpath leads between the two hills of Gomelblógŏl, leading first through a ravine northward, then via the western ridge steeply down[351] to Ngaregól where a stone path leads eastwards

//Krämer Palau, Vol. 2. Plate 16//

Peliliou



1. The two Rubakbai Bailgalíd and Ngabīs in Ngardolólok.



2. Rub. Nr. 1. Góbakraluíl on the stone seat Gomisógŏl in Ngardolólok.



3. Galídbai 24 (house of the priest) Gaukĕs bógŏp in Ngasiás.



Spirit house

4. Blai nr. I Ngatapălaū with the woman of the house and the man of the house in Ngarakeúkl.

In the corner bai F. *a* Krór is situated. The eastern trailhead is nearby. However, the stone path still continues, at first somehow unfinished, while it traverses the northern part of the big taro patch. Then it continues in normal quality crossing a smooth rise of land only a few meters height, where bai G. Gongoluátělblai was situated, which had been burnt by the Spaniards.

On the other side the road forms a second trailhead. From here a footpath leads to the north, which in former times went to Ngaregól, before the new, above-mentioned trail was made. The old path leads along the base of a sheer rock face that is covered with the roots of a Bayan tree. At its base is the cave *a* Irúr, about 250 m away from the trail-head. It is a sizeable vault, quite like a room with a low door-like entrance and a thin wall next to the entrance. The cave drops towards the west for about 10 m. Down there is clear water; many bats are in the room. It is said to have been the former residence of the two-headed gaild Maluád lë gúr (story 164). From the second trailhead a third, now small stone path leads towards the east, finally meeting the boathouse and the channel Ngabúngĕl, because here, too, just like in Ngariáp a *táog* cuts deep into the land.

After about 225 m the main road of the village meets south of bai. F. *a* Krór the *galdúkl*-stonerectangle of the two rubak-bai *a*Itói, which are situated east of the road: A. Gosobulngau͡ and B. Bilekélĕk. The galid-blai 24 Gaukĕsbógop is situated in the west of them.

In the south of the village house, on the eastern side of the road is bai D. Ngarameaus and on the western side is bai E. Lemau, near an old breadfruit tree of uncommon size with a thick trunk. In the south of both [bai] a stone path runs from west to east, cutting the main road. Further on in the west it turns into a foot trail leading to Ngarakeúkl and Pkúlapĕlú, in the east 20 minutes to Ngardolólok.

In the southernmost village part Mangaláng, still lies bai C. Dilúbog.

Privilege: A great number of *mongol* are delivered *(klóu móngolungĕl)* from Ngëúngĕl for former assistance (story 38). Release of Ibĕdul (story 162).

Industry: see above,

History: Ngasiás had an alliance with Ngarakeúkl and Gámliangĕl, when this one was still on Pelíliou, because all three of them were sons of the *deróiog*-(little pied cormorant) bird, which had its nesting place on the island Rurīd, on the east coast (plan 29). Ngasiás was the oldest, but Gámliangĕl knew how to obtain first place with their mother through its talking. In former times the place was situated on Rois' siás, the eastern part of the mountain Gomleblógŏl, but it was driven away into the plain by people from the village Delebógĕl (see Pkúlapĕlú). Here the settlement became very powerful, until it was destroyed by Ngardolólok, as has been mentioned there (story 165). The woman nr. II Dilĭklep saved what there was still to save. She was also the one who saved the woman Dengdangbiúl from Melekéiok (see above 96), by taking her in when she had drifted in a box to the beach of *a* Imelegól. Later on the latter one jumped into the Ngaramél -Grotto near Ngatangga͡u, because she had been treated badly (see p. 271) and turned into stone.

Like in all places of Medegei̯pélau, rub. nr. I was the high priest. Rub. nr. II tried in vain to save his people from their high spirits. He was the one, who is said to have observed a *máměl*-(Napoleon wrasse) fishfrom a tree on the island Ngéregóng, how he was feeding, how he turned and twisted in order to learn to rule his place well. This is depicted as a *log in* bai Gosobulngau̯ in Ngabúkěd. He was called Vitagasiás, the noble from Ng. His efforts were in vain.

Similar to Ngiraikelau̯ in Goréŏr, rubak nr. II Ngiragongór seems to have played a preeminent role in Ngasiás, as can be seen in the story about Melekéiok p. 95. Story 166 about Mageideuíd, the inventor of *ulangáng*-the small spirit-hut, is witness to this, as well.

Góbak ra mangaláng, who before the destruction was only the high chief of the southern part of the village, became rub. III of Ngasiás, by committing his act of revenge. He was also the one who stole the Ibědul's daughter in Goréŏr in order to make Ngasiás strong. For this Ngasiás paid the *a* Ibědul for "taking off the hat" (story 162), when he went on shore in Ngasiás after getting the title (see Goréŏr p. 214).

Around 1850 (see *bl.* II Goréŏr and story 164) the inhabitants were chased away by galid Maluád lë gúr, who lived in the cave *a* Irúr. They fled via Ngarakeúkl to Ngarbagéd, but soon returned.

SEMP. II pp. 282 mentioned his stay in 1862 with a few friendly words. It is important what he says on p. 283 about the priest and his octagonal house, which must have been similar to the one that once stood in *a* Iraĭ (in detail part V: House). There Mdegei pélau is also the village god, who got his wife *a* Iluai ra ngamagád from *bl.* VI (end of story 195 and KUB. II p. 81). In 1909, I only found a simply, not at all beautiful *blai*-like building *(bl.* 24, see plate 16[3]), like the one in Ngarsúl.

Concerning *rub.* VII see story 163.

Constitution of Ngasiás.

bai l pelú (village house): *a* Itoi. A. Gosobulngau̯, B. Bilekélĕk.

galíd (god): ♂ Medegeĭ pélau, ♀Túrang (Duói).

klóbak (council): Ngaragomleblógŏl. female council: *ar* Madëding.

nr.:	*arúbak* (chiefs):	*blai* (house):	*bitang* (side):	*kleblil* (clans):	*ardil* (women):
I	*a* Ugél	*a* Segëdúi (Ngitogóp)	I	Ngaragomís	*a* Ugélëbil
II	Ngiragongór	Ngarablúnt	II	*a* Ugélkúměr	Dilĭklep
III	Góbak ra mangaláng	*a* Kebúi	to II	Ngĕskĕsúk	Godereĭ
IV	Spesúngĕl	*a* Lulk	" I	Blai rasau̯	Bílung
V	Blítang	Tësei̯	" I	to nr. I	Gobogóu
IV	Ngiklép	Ngamagád	" II	to nr. II	Dirariáng
VII	Mad ra skĕsúk	Ngĕskĕsúk	" II	to nr. III	Gobagád
VIII	Ngirariáng	*a* Ipĕlú	" I	(Ngitogóp)	Túrang

IX	Golikóng	*a* Ramál	" I	—	*a* Rimú
X	Golikóng mekə̈kerengáp	Ngaramesëpelú	" II	—	*a* Irírs

Further *blai:* 11. Ngarugóp, 12. Keremiús (a Chinese who has become a Palauan lives here), 13. Basmaráng, 14. Golegerīl, 15. Galuólu, 16. Telmatáng, 17. Ngardókou, 18. Gëmel, 19. Rtagél, 20. Gorúl, 21. Dalás, 22. *a* Makrëus, 23. Goirei, 24. Gaukĕs bógŏp (gaild-house), 25. Tibedákl, 26. *a* Itělbáng, 27. *a* Tpéŏg, 28. Goivĕráng, 29. Ngalóng.

nr.:	*gálděbegěl* (club):	*bai* (club house):	*táog* (channel):	*bitang* (side):
I ♂	Ngararóro	C. *a* Dilúbŏg	Debūt	left
II ♂	Ngarabitaláol	D. Ngarameaus		
I ♀	Ngaratělók[352]			
II ♀	Ngarabirúkěl			
I ♂	Ngaragëbákl	E. *a* Lemau[353]	*a* Lemau	right
II ♂	Ngraramangasëkárd	F. *a* Krór		
III ♂	Ngarapelód	G. Gongoluátə̆lbai[354]+		
I ♀	Ngaratogodí[355]			
II ♀	Ngaramerërëk			

7. **Ngarakeúkl.**

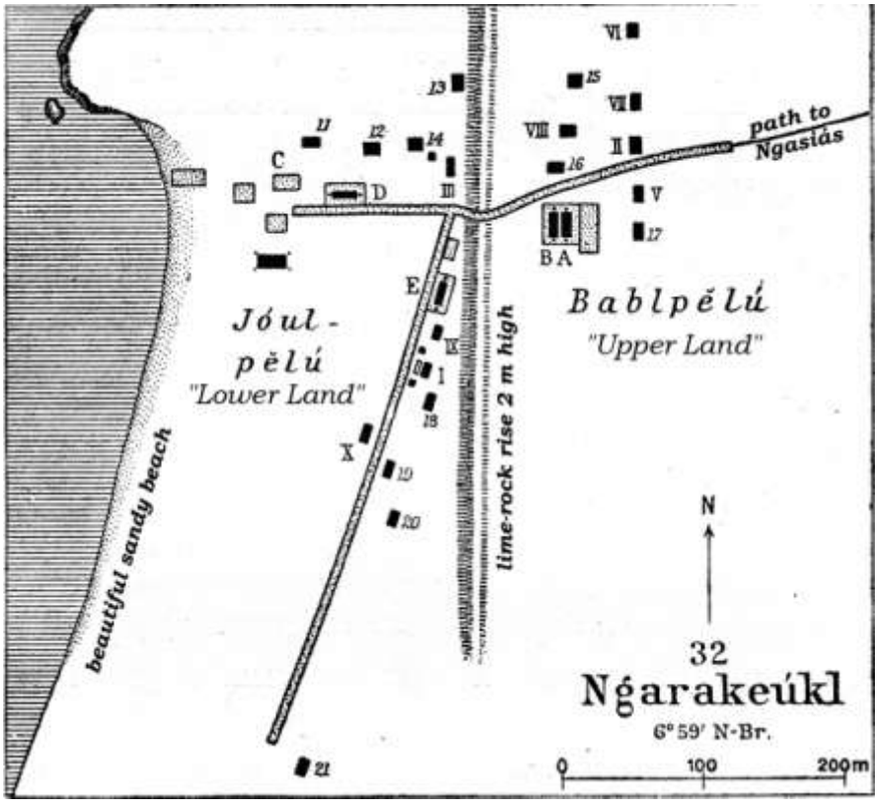
(SEMP.: Argeútel, KUB.: Ngargeúkl)

Name from *keúkl* "Western Side", on the western coast, situated almost exactly opposite of Ngasiás.

Description of the place (plan 32): two parts, Bablpělú the "Upper Land" and the "Lower Land" Ióulpělú, which are separated from each other by a lime-rock-threshold, which is wavy and as high as a man. Like a wall it stretches from north to south. The stone path coming from the east passes to the left the stone rectangle of the rubak-bai Ngaraikelau. In the east is A. Gosobulngau, on its front gable the story of Mad lutk (story 203) is depicted in rare beauty; in the west B. Bilekélĕk. In the east of the former is a big, spirit stone platform. The croton-tree that stands here is said to have come from heaven (story 168). The stone path mounts over the above-mentioned swell and continues then to the west down to the beach. On the northern side the *kldok*-bai D. Koírs.

The western trailhead is situated nearby and has 3 stone pavements in front of it. In the north the former bai C. Ngebasángĕl +, in the south an *ilíud*, aswell as one in the west. Here the rubak look towards the setting sun (story 168). A little bit further to the west there is a stone platform that protrudes out onto the sandy beach. Probably a fishermen's bai once stood here. On this "Lower Land" another stone path runs to the south, after having branched off at the wall from the main path. Here lies bai E. Desíu

and south of it *blai* I Ngatapălau͡ (plate 16[4]), with an *ulangáng*-small spirit hut on the *gólbed*-pavement. An especially nice *galsbóng*-small spirit hut stands next to *blai* 14 Tamarikél (see plate 17).



Plan 32.

Privilege: To collect bamboo and ready-made sail material in Ngarekobasáng, as the bamboo gets from here to there, as clarified in story 168 about the sun seekers, which made Ngarakeúkl famous. To take away taro-benches, fish heads etc. at *bl.* II in Goréŏr (see p. 229).

History: Concerning the expulsion of the people from Ngasiás and Keúkl by the demon Măluádlëgúr and their flight to Ngarbagéd on Goréŏr, where they lived for some time and their privileges, which the latter earned at bl. II in Goréŏr, see there.

Concerning the alliance of Nagarkeukl with Gámliangĕl and Ngasiás, see at the last one. Keúkl was the youngest of the three brothers.

At the end of 1862 SEMPERlived here, waiting a long time for his ship; he is said to have lived in *bl.* VII, north of the stone square where a forest of Areca palmtrees is situated.

//Krämer, Palau, Vol. 2. Plate 17//

(Acquarell by E. Krämer 1909)



Galsbong – Spirit house in Blai 14 Tamarikel in Ngrakeukl of Peleliu

Verlag: l. Friederichsen & Co., Hamburg Farbenlichtdruck von A. Frisch, Berlin

Constitution of Ngarakeúkl.

bai l pelú (village house): Ngaraikelau͡. A. Gosobulngau͡, B. Bilekélĕk.

galíd (god): *a* Ugélkeúkl (KUB.) ♀ Mlagei͡

klóbak (council): Ngaraikelau͡. female council: ?

nr.:	*arúbak* (chiefs):	*blai* (house):	*ardil* (women):
I	Gad re kerói	Ngatapălau͡	Gobagád ra ugélkeúkl
II	Gad l pelú	Lulk	Gobagád ra ugelióu
III	Gë dĕlág	Ngërkŭák	Gobagádra ra dmíu
IV	Ugél mekedíu	*a* Róro +	*a* Ugélĕbíl
V	Golikóng	Kolabás	Sólei
VI	Gádlbai	Bairák	Dirĕklai͡
VII	Gadapădángĕl	Maltált	Kldil lăgád a pădángĕl
VIII	Golikors	Belamai͡	nr. VIII
IX	nr. IX	Dormŏgól[356]	" IX
X	nr. X	*a* Iměráp	" X

The titles I—V came down from heaven, as is told in story 168.

Further *blai:* II. Mesésogúr, 12. *a* Ikrĕbai͡, 13. Mlangedáol, 14. Tamarikél, 15. Barai͡, 16. *a* Ilemasáng, 17. Modngerúr, 18. Gosiau͡, 19. Gongăbiluél, 20. Belamai͡, 21. Ngivál.

nr.:	*gálděbegěl* (club):	*bai* (club house):	*táog* (channel):	*bitang* (side):
I ♂	Ngaramogorógŏr	C. Ngebasángĕl +	Ngebansángĕl	right
II ♂	Ngaraiol'l	D. Koírs		
I ♀	Ngaraběrokórok			
II ♀	Ngaramelamiákl			
I ♂	Ngarabóiěs	E. Desíu	Desíu	left
II ♂	Ngaraiús	"		
I ♀	Ngaralmál			
II ♀	Ngaratógodulík			

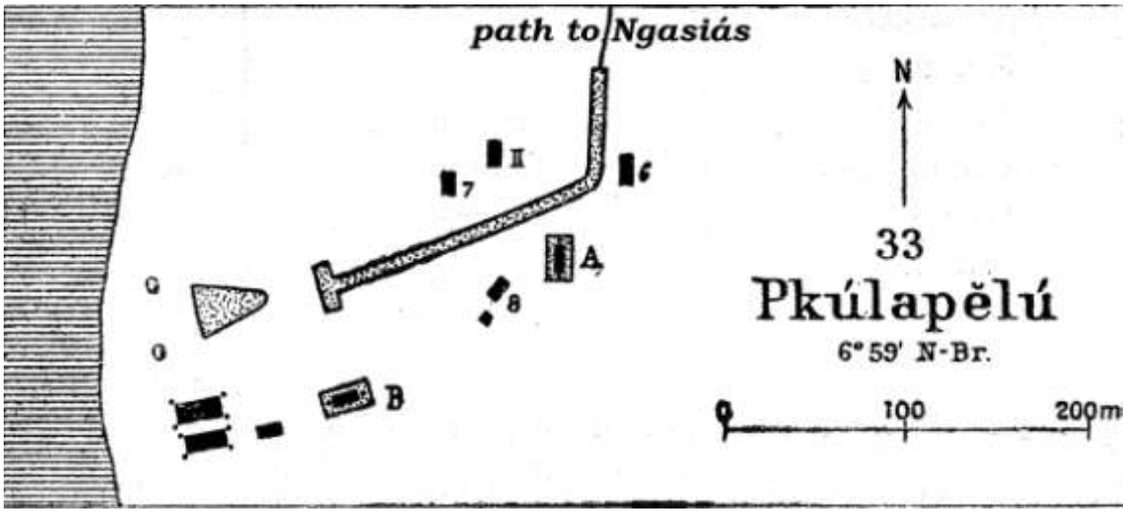
Entrance through the reef Vol. 1 p. 218.

8. Pkúlapĕlú (Delebógĕl +)

(SEMP.: Acbolabölu, KUB.: Pkulopelú)

"Point of the Land" where in former times Delebógĕl + is said to have been situated on the southwestern point, on the flat land of the low-lying rocky coast. From here you walk in12 minutes to Ngarakeúkl.

Description of the place (plan 33): A short, obtuse-angled, bent stone path crosses the settlement from north to SW. In the south of the bend is the rubak-bai A. Barai͡. On the trailhead near the beach, is on both sides an *ilíud*-like stone construction and in the south is bai B. *a* Tkum. Before the trailhead lies a stone pavement in the form of a triangular sail with its tip towards the head. South of it there are two boathouses and a small boat shed, a sign that seafarng is of some importance here. In fact, Pkúlapělú is the port of departure for the crossing through the strait Gëúgěl to *a* Ngea͡ur. Here the reef of the beach is only a few hundred meters wide and has an entrance.



Plan 33.

Histroy: This place belongs to *a* Idíd *(bl.* I in Goréŏr p. 227). This happened because: Ngabëángěd on Ngea͡ur had been destroyed. *a* Ibědul 4 Ngiragolivál had married a woman from Pkúlapělú and brought the homeless people from Ngea͡ ur to Pelíliou. He talked with *a* Ugél in Ngasiás and told him he should protect Pkúlapělú, but should not suppress it, otherwise he would bring the people to Goréŏr. Thus they fared well.

SEMP. II p. 304 and 305 describes the ceremony of a young mother mounting the *inging*-platform the way he saw it, as is the custom of Ngea͡ur, and as is correct.

The old Delebógěl which was said to have been situated here before the settlement of the people from Ngea͡ur is only mentioned in the story about Ngasiás. It is said that people from this place were been driven from the mountain into the plain. Thus it must have been a strong place.

KUB. V p. 20 mentions Koréoměl as *galíd*, the Gereóměl from story 3, the son of goddess Latmikáik.

Constitution of Pkúlapĕlú.

bai l pelú (village house): A. Barai.

klóbak (council): Ngarabarai. *galíd* (god): Ngira ded melói ♂ and Gereomel, Mlagél ♀

nr.:	*arúbak* (chiefs):	*blai* (house):	*ardil* (women)
I	*a* Rĕngūl	Ngarmidól +	*a* Rukebái
II	*a* Rĕngărúgĕl	*a* Irúr +	Talobagád
III	Gademësép	Blulúkĕs +	Gobagád
IV	Iegád	*a* Langóklblai +	Guóděl'lăgád
V	Regăsmóls	*a* Imadeliáng +	nr. V
VI	Rĕngūlpelú	toII	nr. VI
VII	nr. VII	" III	nr. VII
VIII	nr. VIII	" IV	nr. VIII
IX	—	" II	nr. IX
X	—	" II	nr. X

Next to *blai* II, I also saw 3 others: 6. Sebáles (Span.), 7. Ngurugoróng, 8. Kekerélblai.

nr.:	*gálděbegĕl* (club):	*bai* (club-house):	*táog* (channel):
I ♂′	Ngaragosónd	B. *a* Tkúm	*a* Tkúm
II ♂	Ngarábesëgărëákl		
I♀	Ngarasekól		
I♀	Ngaramelivékl		

9. **Ngaregól**

(SEMP.: Orocoll, KUB.: Aragól)

from *a gol* "sand", because a long sandy beach stretches from here all the way to the northern tip.

Description of the place: Once the village was situated inland on the hill *a* Rois, where even now stone settings can be seen; but nobody remembers it anymore (see at Ngasiás). Today, it lies at the southern end of the sandy beach where the rocky coast starts. It cannot be passed, therefore you have to climb from the small flat beach where the houses are about 30 m up in order to reach the valley, which leads in 20 minutes to Ngasiás. A kldok-bai is situated on the beach, a little bit inland; not far from it lies the rubak-bai *a* Ibeságál, A. Gosobulng͡au and B. Goubogúkl. The latter is a bai, about 70 years old, with posts in the shape of men, as fertility magic. I cannot indicate the setting of the club-houses and the village road, because I visited the place only for a short period of time, and the order for mapping, conducted by one of the ship's officers, was not given.

History: The village god of Ngarevíkl in Ngatělngál (p. 115) is said to have come from here. Hence the friendship with this village.

The priests were very powerful here, nr. I was at the same time the high priest (compare KUB. II p. 81)

Constitution of Ngaregól.

bai l pelú (village house): *a* Ibeságăl. A. Gosobulngau̯, B. Goubogúkl.

klóbak (council): Ngarapalau̯. *galíd* (god): Gomúiěk ♂ and Mlageĭ ♀

nr.:	*arúbak* (chiefs):	*blai* (house):	*ardil* (women):
I	Góbak	Ngatagáp +	Dilogúg
II	Ngirakíděl	Mesmagáng	Dirakíděl
III	*a* Ugél	*a* Imanglí	Diltagáp
IV	Lóug	Ngataguáng	Dilsepsís
V	Mangalíl	*a* Smau̯	Diltpák
VI	Bútlbai	Mádlbai	Gabogóiěl
VII	Ngirangatpák	Ngatpák	*a* Ripák
VIII	Ngirablageĭ	Kosīl	Medú
IX	Iluaildúi	Kaiungél	nr. IX
X	Ngirasokós	Bitálagalú	nr. X

Further *blai:* 11. Maiagúděl, 12. *a* Uél, 13. Golekáng, 14. Ngěrěklepīl, 15. Ngerunguríi, 16. *a* Bedegál, 17. Ióuang, 18. Magalbáng, 19. Getelblóng, 20. Galuólu, 21. Kébang, 22. Ngeskeróu, 23. *a* Imūl, 24. Ngeúngěl, 25. *a* Gúr, 26. *a* Iuelekáng.

nr.:	*gálděbegěl* (club):	*bai* (club house):	*táog* (channel):	*bitang* (side):
I ♂	Ngarakrér	C. Golo	Golo	right
II ♂	Ngaragoungau̯			
I ♀	Ngardelegédăg			
II ♀	Ngaratelpúăt			
III ♀	Ngaradongeseĭ			
I ♂	Ngaramerabás	D. Ngabīs	Ngabīs	left
II ♂	Ngarameliuékl	E. Medūlbai		
I ♀	Ngarateremúd			
II ♀	Ngaratelngaĭ			

10. Gomiotel +,in former times a settlement on the steep height above Ngaregól, see in Dílĭklep's chant in story 165. Compare also SEMPER's account above at Ngasiás .

11. Gámliangěl +,in former times an important village, nearby the mountain with the same name, on the northern tip of Pelíliou. It had a brotherhood bond with Ngarkeúkl and Nagsiás (see there). Furthermore it had

strong friendship bond with Goikúl when this one was still situated on the gogeál Ngurukdápĕl (p. 191). But when both of them rose against the main villages Ngardolólok and Ngasiás, they were chased away by them. Gámliangĕl settled at the foot of the mountain with the same name on the western coast of Babldáob (distr. VI). They had left behind god *a* Ugélʿlëgalíd (story 129).

12. *a* **Imelógĕl** +, on the eastern coast near Rois Gámliangĕl. One house and some coconut palm trees are said to still be there. The box with the woman Dengdangbiúl drifted to *a* Imelegól, as has been told in the story of Melekéiok (p. 95) (see also Ngasiás). If this is here or somewhere else is not known.

13. Ngarsióu, according to story 161 with a landing place Ngarekëvékl nearby Rois Gámliangĕl, where *a* Guóděl landed and lived. Once a very important place, as can be deduced from story 73. The rubak died under the lime rock Ngurukdápel. The 7 Debasăg-devils took revenge on Ngaraklemáděl in *a* Imelīk, which must have been guilty.

14. *a* **Oét +,** no particulars are known.

15. Ngaremangiau͡ +, mentioned in story 9, because the money-bird was flying over it (compare *bl.* II Goréðr); not sure if it was a bigger settlement.

District X. *a* Ngĕau͡r (plan 34)

(MCCLUER: Angour, SEMP.: Ngaur and Angaur, KUB.: Angyaur and Angaur, v.M.M.: Angaur, MISS.: Ngeour.)

In Central Carolinian the word *eau͡r* means south, as can be seen from the island names Aurepik, Eaur on Truk, and Nauru. The island, which is depicted on the maps of the R. M. A. II (see plan 2. Vol. 1) and III,[357] is separated from Pelíliou by the 4 $^{1}/_{2}$ seamiles wide strait Gëúgĕl or Geiúgĕl (see above Nggei͡angĕl p . 40), also called Makáep, after the 17 meter deep local shallows; it lies in the southwest of it. Coming from the north you can see *a* Ngeau͡r first from Pkúl a meseau͡r "Point Ngeau͡r-View", on the east coast of Pelíliou, in the west from Pkúl a pĕlú (see p. 278)

Number of inhabitants 1909 approximately 150.

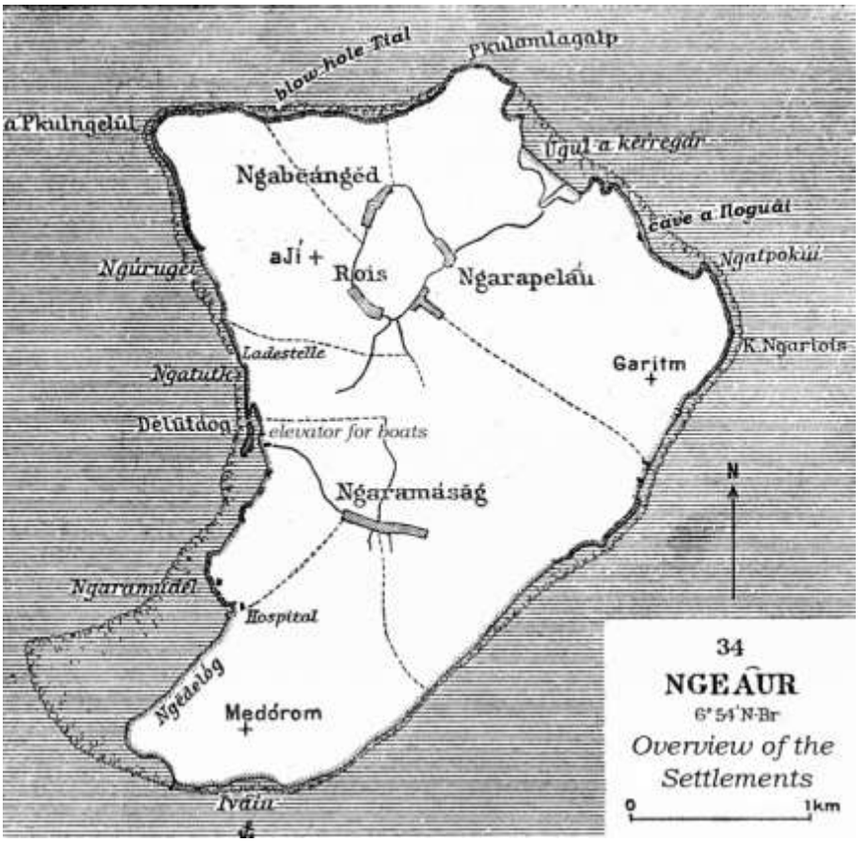
Amount of villages: 4, deserted ones 8.

klóul pelú (main village): Ngarapelau͡.

rubukúl (its chief): *a* Ugĕrpĕlau͡.

armeau͡ (people):

galíd (god): Medegei͡ pélau .



Plan 34.

Political Groups:

Since ancient times 7 villages held the power , they were called Euíd l ia͡ur. Before, there were supposed to have been even "Thirty Villages", Eíked pelú. In 1910 people were only talking about Gëdélia͡ ur "Three ngea͡ur", Ngarapela͡u, Ngabëángĕd and Ngaramásăg.

Description of the Land (see Vol. 1, plan 2 and pp. 159 a. 160, a. 196, R.M.A.I. part IV p. 47; II and III maps):

Citing the sources, especially the description in Vol. 1 p. 196, I only need a few words here.

Story 9 mentions a Pkul a dúdĕs *(geidúduĕs* = pebbles), which is said to be situated at the beach Ugul a ker'regár. About 400 m south of it is cave *a* Iloguai. As indicated on map 34, the settlements are in the middle of the island, which is about 5 m high where the slight basin allows the cultivation of taro patches. In the middle of the northern part is a circular stone path , where the villages Ngarapela͡u, Ngabëángĕd and Rois are situated. The southern tip is "pointed", and is therefore called Medórŏm; this was also the name of the village which once was situated there and which founded new settlements on Babeldáob, just like the still-existing Ngaramásăg. In the west of this place is the beach of the souls, called Ngëdelóg (Figure 56.)

In 1910, the 4 villages that were still there were already very restricted and the bai with only 6 *aimūl,* were insignificant and spoilt. There are no trailheads. Despite the reservation the decline of the villages can obviously not be stopped.

Concerning the mining of phosphate, the most necessary information is already written in Vol. 1 p. 159 and 160. Concerning the technical and geological aspects I refer to the book of ELSCHNER, "Korralogene Phosphatinseln Austral-Ozenaniens and ihre Produkte, Lubeck 1913", and to the work of Dr. P. HAMBRUCH, who wrote the monograph of Nauru.

Together with Angaur, Nauru exports the following growing amounts:

Year	kg phosphate	of which from Angaur	value M. total
1909	74 782 000	—	1 869 550
1910	176 633 000	339 580	4 503 820
1911	133 113 000	446 500	3 461 775
1912	193 125 000	544 000	4 991 325

I still have to mention here once more that the Deutsche Südsee-Phosphate-Aktiengesellschaft [Southsea-Phosphate-Corporation] distributed in 1914 for the first time an 11% dividend.

The total amount is said to be 3 million tons (80—86 % tricalcium compound) but it is probably higher.

Privilege:

The *ngamásag* "climbing" on the *inging*-frame by the young mother (see SEMP. II p. 304) is here also called *gorolúi*. It is not permitted to wear the dugong-bracelet (KUB. VIII p. 176).

Industry:

Construction of peculiar seagoing boats *dogú* (see Figure 56), which were more seaworthy than those from the northern parts. Special fleets; connection with abroad (story 174).

History:

At Pelíliou parts of the old history have already been mentioned. Even though the name *a* Ngea͡ur is Central Carolinian (see above p. 281), the island, nevertheless, can be considered to be the oldest real Palauan settlement. Within the legends it is similar to Manu'a in the Samoan archipelago. There is an old creation chant that is said to be kept here, but despite of all my efforts I could not obtain it.

The creation of the land is connected with the original volcanic rock (story 1), but soon afterwards Ngea͡ur appears built up by coral rock. The first giant develops here. While falling he smashes the landmasses, thus creating the present day archipelago (story 2). Goddess Latmikáik stepped out of *risóis;* her most important descendants on Ngea͡ur were mentioned first, especially Ngiraidema͡i who was created in the village Ngaramásăg (compare Ngabiúl p. 27), Ugélbebáěl, Ugél a gai, and Ugel kemúr l gadéng, all of them fish-gods. The latter,

the shark, plays a part in story 8 about the immigrant *a* Ugélkeklau͡, and in story 172[a], where the Kekla͡u-People created the blow hole Tiai on the northern coast when thy were leaving. *galíd* Golungīs, who is also mentioned as a descendant, plays an important role, too, in stories 161, 170, etc. He seems to be another variation of *galíd* Medege͡ipélau (story 197), who has also been mentioned as god of Ngaramásăg (see story 170) and as Ngiraidema͡i of Ngabiúl and Ngirailuóng of Gólei in Ngaramásăg and Ngarapela͡u (story 3).



Figure 56. The beach of the souls Ngëdelóg, seen from the north (Ngaramúděl); in the foreground a seagoing boat *(dōgú).*

Story 173 takes place at the waterhole Garangáol or Garangákl. It shows the importance Ngea͡ur has for the dead. The dancing ground of the souls is at the nearby beach Ngëdelóg or Ngadólog, in another way of speaking also called Ngamrúr *(a* Rok story 27). They came via Malágăl and Pelíliou (see there) from the north, this further means from the Central Caroline Islands (Vol. 1 p. 186), in order to disappear to the west, crossing the bridge to the hereafter (see part VI death cult).

Since a long time ago *a* Ngea͡ur stood, just like Pelíliou, politically under Goréŏr, as story 171 tells. The liberation came not with the help of the Spanish, but by the trader SIMS, who made himself the high chief of the island (see Vol. 1 p. 151). Before that it was under the power of Ngardolólok on Pelíliou, and therefore in the olden days it was called Oúĕr iaur "subjugated" Ngea͡ur. Ngea͡ur also became important because of its wealth (see story 9).

Concerning the chiefs I have to mention that the high chief proudly called himself the "First One of Pela͡u", *a ugér* Pélau (mostly spoken Úgĕr pĕla͡u): the many Ugél-

titles go back to *galíd* Ugél súng, who landed here with his pots and proclaimed the titles (story 16).

On Peliliou, there are connections especially to Pkúlapělú (see there).

1. Ngarapelau͡ .

Description of the place (plan 35): Lies in the middle of the island's northern part, in the east of the circular stone path C. If you walk on the road from the NE-bay Úgul a ker'regár in a southwestern direction, you encounter the spot on the circle where the rubak -bai A. Ngabīs of Ngarapelau͡ is situated. At its northern gable is a deep hole, called *diong* Gereı͡ut, which *galíd* Golungīs had dug with the help of magic.That is his priest, a man about 70 years old, from the house Golbíděl, said he still had seen it. Opposite, on the inner side, is the bathing pool Diorangabīs. If you continue on the southwestern path, you soon notice on the southern side bai B. Kemángělbai. On the other side of it, just a short distance away is the borderline of the village. In former times, a footpath was leading from bai B. in a southeastern direction to the sandy beach of Garítm. Towards the north *bl.* III lies across the stone path, this is a rarity not to be found otherwise.

History: Dilěpelau made this place rich and famous (story 9). The rubak-woman nr. I got her title from her. Due to her blai Ngatělkóu became the richest one of Palau and the place seems to have gotten its supremacy due to this. *bl. II* was also deeply involved.

God Ugélsagál the "First Man" can also be found in Ngardíms in Nggeı͡angěl. House I *a* Idíms reminds us of this fact as it stands in close relationship with Rois ' close relationship with Ngarapelau͡. That *galíd* Medegeı͡ pélau is the reason for it is apparent because of the title NgiraIluóng for the village god (see story 3 and above p. 284).

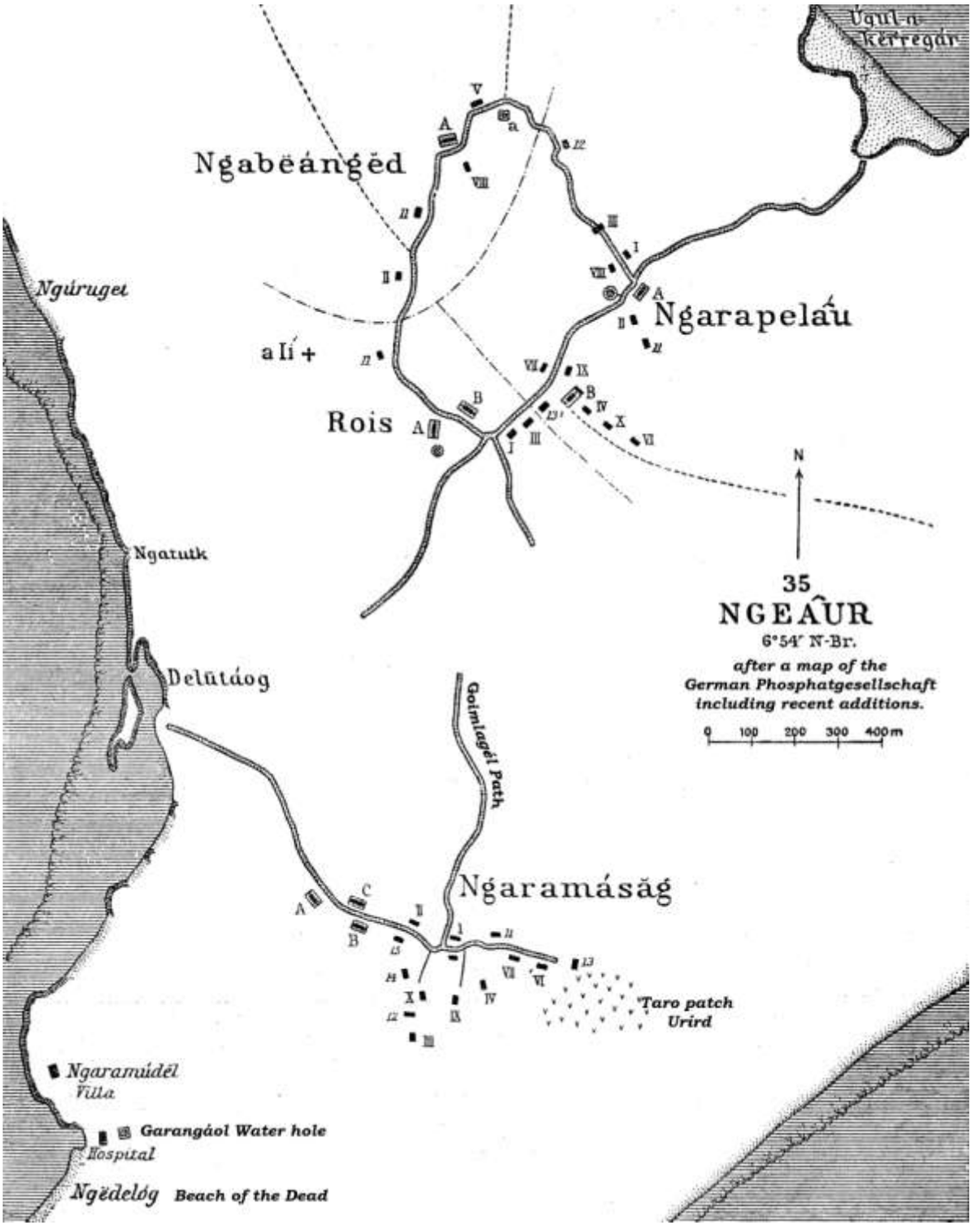
Constitution of Ngarapelau͡.

bail pelú (village-house): Ngabis. *galíd* (god): *a* Ugélsagál and Ngirailuóng.

klóbak (council): Ngarangabis fleet: *ar* Blekú female council: *ar* Kúměr.

nr.:	*arúbak* (chiefs):	*blai* (house):	*kleblil (clan):*	*ardil*
I	*a* Ugěrpelau͡	*a* Dósŭp	Gorakiblai	Dilěpelau͡
II	*a* Ugérbúŏg	*a* Ger'riáng	Ngărębúŏg	Dir'rebúŏg
III	Góbak	Ngărtúngěl	*a* Ugelióu	Gëbil
IV	Gádlbai	Gor'rákl	*a* Gedarúgei	Goblitelúk
V	Bibúgěl	Ngiráus +	—	Gomitbíl
VI	Midŏgúls	Goltóbědgúr	—	Gungós
VII	Gaidau͡	Gomuréng (Ngetělkóu) +	—	*a* Ripárěg
VIII	(Ngiramíěg) Kótep	Ngelseı͡	—	Mekeuílt
IX	Talobák	Goivél (Sílang)	—	—
X	*(a* Iderég) Gūóng	Ngaramel'lóng	—	Pupúngěl

Further *blai:* 11. Moir, 12. Ngatělkóu.


Ngabëángëd
Ngarapelaú
Ngúruget
Rois
Ngatutk
Delütáog
Goimlagél Path
Ngaramásäg
Taro patch
Urird
Ngaramúdël
Villa
Garangáol Water hole
Hospital
Ngëdelóg
Beach of the Dead
N
35
NGEAÛR
6°54' N-Br.
after a map of the
German Phosphatgesellschaft
including recent additions.
0 100 200 300 400 m

Plan 35.

	gálděbegěl (club):	*bai* (club-house):	*táog*	*bitang*
♂	Ngarabersóiŏg	B. Kemángĕlbai *(a* Lei+)	Ngarapelau͡	right
♀	Ngaredelegedég			
♂	Ngarasikëróu	C. Gelel'lklóel +	—	left

2. **Rois.**

The name "Mountain" is not explainable, maybe from the elevation in the north, mentioned in Vol. 1 p. 196, maybe also from Roispelú in distr. V, because *bl.* II *a* Ibedagál was nr. I there.

Description of the place (plan 35): Immediately adjacent to the SW-side of Ngarapelau͡. After 100 steps you reach the southernmost point of the road from where 2 stone paths radiate to the south, though they are blind alleys. Obviously in former times there were some settlements. The circular path turns to the north, and passes in-between the rubak-bai A. Nggáĕd, with its bathing pond at the southern gable and bai B. Gal'lát. Finally it reaches, 250 m from here, the border of Ngabeángĕd.

History: Obviously only a secondary place of Ngarapelau͡ , without any special significance; compare the blai, which are partly the same.

The beautiful story about Dirarois and the rooster takes place here (story 127 [b]), now Diramalk nr. V.

The name of *rub.* nr. I is connected with *galíd* Ugél kemúr l gadéng (story 3), as can be seen from story 172[a], which though points to Ngabëángĕd.

Had a special fleet, called *ar* Mengesúl.

bail pelú (village-house): A. Nggáĕd.

galíd (god): *a* Guóděl.

klóbak (council): Ngarenggáed.

female council: *ar* Úgol.

nr.:	*arúbak* (chiefs):	*blai* (house):	*kleblil* (clan):	*ardil* (women):
I	*a* Ugél rekemúr	*a* Idíms	Plíup	Dir'rekemúr
II	*a* Ugéramedép	*a* Ibedagál	Gokederáuol	*a* Isengebúiĕl
III	Gorák	Ngiráus	Polongkáng	Tálebil
IV	*a* Ugélemelís	*(a* Idims I)	Ngeráus	Gouróu
V	*a* Ugéradmís	Ngaremel'lóng	—	Diramalk
VI	Megal'l	*(a* Idims I)	—	Ngeói
VII	Gadísĕs	Goivél	—	Gomrips
VIII	Delmákl	III	—	Ngidĕlúngg
IX	Delmaklualg	—	—	—
X	nr. X	to I	—	—

Further *blai:* 11. Merúrt.

Footnote 358: Name of the fish-daughter in the Ngorót-story.

	gáldebegĕl (club):	*bai* (club-house):	*táog* (channel):	*bitang* (side):
♂	Ngarabelëbël	B. Gal'lát	Ngedóps	right
♀	Ngaradelëgédeg			
♂	Ngaratelëkiúel	—	—	left
♀	Ngarateteldúi			

3. **Ngăbëángĕd.**

On the northwestern part of the circular stone path . First the stone path goes north from the border towards Ngarapela͡u and then turns to SW. In the northernmost loop the bathing pool a. *a* Ngaegasáng is situated. Opposite of it, on the northern tip, a footpath goes from the stone path to the northern coast, which is supposed to be not even $^1/_2$ km long. South of *bl.* 11 a supposedly arduous and nearly 1-km-long footpath leads to the blowhole Tiai rengelūl. In former times the water blew into a *kim*-bowl in front of the house of *rub.* I Rengūl, until a man from *a* Imeúngs widened the hole (story 172[a]).

a UgelKekla͡u is said to have lived here (story 8); see Rois.

Constitution.

bai l pelú (village-house): A. Kesúk. *galíd* (god): Ngiradedemelói.

klóbak (council): Ngarakesúk. name of the fleet: *a* Ie female council: *ar* 'Rubagád.

nr.:	*arúbak* (chiefs):	*blai* (house):	*kleblil* (clan):	*ardil* (women):
I	Rengul	Seuei +	Seuei	*a* Rúkebai
II	Rengulugélt	Tertú	Ngeúděl	Talobagád
III	Gadmerép	Posaol +	Posáol	Gobagád
IV	*a* Iegád	Tkap +	Sëgëdúi	Guóděl lagád
V	*a* Iegád ra iplkúngĕl	*a* Ipelkúngĕl	—	*a* Regedmóls
VI	Rengul pelú	Ngeúděl +	—	—
VII	—	Ngerepád +	—	—
VIII	—	Sëgëdúi	—	
IX	—	to I	—	—
X	—	to II	—	—

One further *blai:* 11. *a* Dus.

	gáldĕbegĕl (club):	*boat* (club house):	*táog* (channel):	*bitang* (side):
♂	Ngaragosóngd	Mongmáreg +	Ngemersau	right
♀	Ngarailéngĕl			
♂'	Ngarabesegereákl	Nggebángĕl +	—	left
♀	Ngaraólt			

//Krämer, Palau, Vol. 2. Plate 19//

Goréŏr



1. Ngitegóp from Blai 24 *a* Ivotogóng
(William Gibbon's daughter,

see Vol. 1, Plate 4[3])



2. Siabal from Bai 13 Tamarikél (foreign blood).

4. Ngaramásăg.[359]

Same name as the deserted village on Babldáob (p. 84).

In the middle of the southern part of the island.

Description of the place (plan 35): From the landing place Delūtáog a path leads in a southeastern direction to the village, which obviously had there its main *táog*. About 500 m from there you first meet the rubak-bai A. Gereívĕd, soon followed by B. Míĕg (in the south) and Bai C. Meléngĕl (in the north), situated on both sides of the stone path. The path continues to the west and finally comes to the taro patch Urírd where some of the houses are nearby. In the middle, between the bai and the end, a road, called Goimlagei͡, branches to the north and suddenly ends, just like the 2 in the south, whihc are situated at Rois; apparently without attempting to connect.

History: Known because of *galíd* Golungīs, who had been born in *bl.* IX Ngadedúr, to the giver of taro *a* Iluógĕl (story 170). He is a secondary aspect of the village god Medegei͡ pélau (see above).

Constitution of Ngaramásăg.

bai l pelú (village-house): A. Gereívĕd.

galíd (god): Medegei͡ pélau (Ngiraidemai͡ of story 3).

klóbak (council): Ngaragereívĕd. fleet: *ar* Uiláol. female council: Rengel'lítĕl.

nr.:	*arúbak* (chiefs):	*blai* (house):	*kleblil* (clan):	*ardil* (women):
I	*a* Ugér'ramásăg	Marăkesang	Kédidai	Dir'remásăg
II	*a* Ugéldíkĕs	*a* Rórou (Kerekúr)	Ngerúgĕlpelú	Rogormengákl
III	*a* Díp	*a* Metúkĕr	*a* Dmíu	Rugeltkiúel
IV	*a* Ugélsiás	*a* Kedám	Ngaragĕlbúgăp	Rugeldmóls
V	*a* Ulonggóng	to III	—	Gobilgerágĕs
VI	*a* Isagál	Ngerúgĕlpelú	—	Guóděl'lăgád
VII	*a* Ugéldëséng	Gĕdĕrék	—	Ngióí
VIII	Gádlbai	to III Ger'rūl	—	*gongeai͡* (nr. VIII)
IX	Gomóiŭk	Ngadedúr	—	*a* Ugéliúĕs
X	*a* Uger'rësóměl	Kékerelblai	—	Gobilĕgesóměl

The totem animal of I is the pink perch *kedeau͡*.

Further *blai:* 11. Gomosauágăl +, 12. *sop,* 13. Lúkilei, 14. Ngaremesengei͡, 15. Andersen's house.

	gálděbegěl (club):	*bai* (club-house):	*tang* (channel):	*bitang* (side):
♂	Ngarakedáol	B. Miég	Delūtáog	right
♀	Ngaraprekórok			
♂	Ngarailóbog	C. Meléngěl	Delóg	left
♀	Ngaráek			

Deserted Villages:

5. ***a*** **Ií** + "Cave", in the west of Rois and Ngarbëángěd, with the landing place and sandy beach Ngúrugei . Once a big place , which was settled by Keklau -People. A flat rock , Ngarakeklau, is still supposed to be there where they used to dance.

The "cave" is probably the one mentioned in story 172 [b], called Ií ra umei.

6. **Garítm** +, east of Ngarapelau and near to the eastern point Ngarioís, with a sandy beach nearby.

7. **Medórŏm** +(a place with the same name in *a* Imelīk, p. 176, which was founded from here). It is situated on the southern tip and has a lot of sandy beach nearby. See the following 2 villages.

8. **Golugau** +
9. *a* **Kíděl** +.

] see the village parts of Medórŏm in *a* Imelīk which still have the same names today]

10. **Ngarakóngei** +.
11. **Ngatkebúi** +.
12. *a* **Debós** +.

Part IV.

Demography, Anthropology, and Language.

a) Demography.

As can be deduced from the history of the settlement, p. 5, in former times numerous natives lived on the Gogeál-lime rocks, before they settled on the volcanic land Pelau. As has been explained there, it was safety which made people take up their residence on the sheer rocks which were difficult to reach. But only a limited number of people could live there. Without any doubt any growth of their number was always one of the most important reasons to move to the flat land, where agriculture and catching fish were more profitable and easier to accomplish. A flourishing, well organized, and strong community was always considered to be the best protection. How many heads such a village-community formerly had is unfortunately not known. But there are a few clues, which make it possible to estimate it. SEMP. II p. 350 wrote in an appendix to his book that at WILSON's time the islands must have been much more densely inhabited. He mentions a war-trip to Melekéiok where first 150 boats with 1000 and then 300 boats (see above p. 98) were involved. In SEMPER's opinion these were only $^1/_6$ of the warriors of all of Palau, whom he estimated to be 13—14.000 men. His impression was that in 1783 the entire population must have been 40—50.000 people. At his time, in 1862, he counted the members of 42 men's clubs and calculated an average number of 17,8 men. Considering the entire number of men's clubs to be 218, then the male population was 4000 head strong. Thus for the year 1862 he estimated the maximum of the entire population to be 10.000 souls. In 1885, KUB. II p. 145 estimates the number of warriors to be 1500 and the entire population to be 4000. Ten years before it must have been 5000, so he thinks.

In 1832, HOLDEN estimated the population to have been 4000 (according to GULICK, see Vol. 1 p. 133), but this definitely is not enough.

Based on my records in 1910, thus 60 years after SEMPER, there were still 177 men's clubs in addition to 145 women's clubs. But a count according to these clubs was no longer possible as many of them were only in existence by name and mostly had only a few members.

But another statistical series can be used in order to come to some conclusion. In 1910, I still found 84 inhabited villages. Of those, only 57 still had a considerable number of men's houses next to the residences, and some men's clubs where still there. Next to these 84 villages 151 other (with Nggeĭangĕl and the deserted Gogeál-places even 169) uninhabited or deserted villages were mentioned. Some of them, according to legends, must have been quite big.

Today's 84 still existing villages have, as we will soon see, about 4000 inhabitants, thus 50 inhabitants on average. From the maps of the villages as well as from the genealogical charts we can deduce without difficulty that these villages once were far bigger. Thus, I think an average population of 100 is even too small rather than too high. In this case the 235 villages, which existed around 1800 (84 living ones and 151 uninhabited ones) (because tradition concerning the deserted ones does not reach further back), had about 20—25.000 inhabitants. This seems more probable to me than SEMPER's estimate of 40—50.000. The decrease of about 1000 in the years 1870 — 80, which has been only estimated by KUBARYseems quite probable, as well as its ending since then.

Concerning today's number of people a census by the German government from the year 1901 has already been mentioned in Vol. 1 p. 156. 3748 Palauans had been counted and this seems to be not enough. Higher numbers have been recorded in the magazine "Aus den Missionen" from 1912, 1913, and 1914, but they vary.

Thus we find for 1. 1. 1911:

		count	deaths in 1911	births in 1911
	men	1359	47	—
	women	1313	42	
	boys	738	18	36
	girls	691	16	37
1911:		4101	123	73
1912:		4700		
1913:		4300		

Most certainly we are correct when we assume for 1910 the numbr of 4000.

That the land is not fertile was noticed first in 1783 by the Chinese of WILSON's expedition (see Vol. 1 p. 111) and I also noted there, on p. 243, several reasons for this fact. Therefore, I think SEMPER's estimate is far too high. The land with its infertility is too small to sustain such a number of people[360].

As far as the area could be calculated, due to insecure maps, the entire land for settlements is about 400 square kilometers.

It is distributed approximately like this (according to my calculations):

Babldáob	375
Goréŏr without lime rocks, Ngarekobasang, and Malágăl	8
Pelíliou	20
a Ngeaur	8
———	
	411[361]

The lime rocks are not included.

With SEMPER's above mentioned number of there would be more than 100 inhabitants per square kilometer. Concerning the vast uncultivated land (see Plan 2) this would have caused severe famines.

On the other hand today's relationship of a maximum of 10 inhabitants per square kilometer is frightfully small.

But it cannot be denied, that since having come in contact with the Whites, thus since 1783, the numbver of Palauans has strongly decreased.

What are the reasons for the decrease?

SEMPERsees the responsibility in the iron-age following too quickly after the stone-age. "The knowledge to work hard in order to acquire the meager needs for life there raises their energies and this reflects of course onto their needs. Artistic carvings, richly decorated soup bowls, beautifully decorated knives, made from turtle shell, as WILSONdepicts them in his book, seem not to have been rare in those days. Their long benches and round supports for the kukau-pyramids were decorated tastefully with white shells. In every household an often delicately woven cupboard was hanging above the stove; here the non-used food items were stored. Now there is no trace of all these activities." — This is not quite cwrong, as 50 years later all these things were still there, just as they had been described. On the contrary, as described in more detail below, I assume that with the introduction of iron, the artistry and industriousness of the Palauans really started!

Others like to blame the mongol-institution, the life of the girls in the bai, which is said to have had a corrosive influence on Palauan family-life.

But such an old institution, which once elevated the population, cannot have led to their destructionIt is obvious that recently this custom has had adverse effects in the small and dilapidated population, due to weakened club-institutions and the introduction of sicknesses.

The reasons for the decline of the South Pacific people also generally relate to Palau. These are:

1. The involvement of the Whites into the lives of the natives, into the structure of their society, their form of state and laws; the theft of people and land; the economic exploitation. All this caused an inability of defense and the natives' joy of life has been reduced.
2. The introduction of goods of European culture such as: cloths, corrugated metal, umbrellas, petroleum, fire arms, alcohol, tobacco, etc. When not monitored closely they create a disadvantage. In the worst sense they influenced the maidens of the country, who more and more hesitate to marry one of their own and loose the will to give birth.
3. The introduction of sicknesses, in correlation with lacking or insufficient medical attention.

All these influences and conditions have a dissolving effect, which I brought together under the name of resolvent[362]. These are the childhood diseases of the time of the discoverers which can only be soothed or solved with the help of an understanding mission and a well-organized and fair government. The economic genocide such as the one of the Tasmanians and Australians, of the Maori in New Zealand, and the Hawaiians on the Sandwich-islands, because English settlers wanted to have their land. The displacement of islanders as forced laborers on the sugar plantations of Queensland and other recruitment of workers did not affect the Palau-archipelago, because the tiny piece of land, which is not very fertile, did not attract many settlers, and because for recruitment it was off the general course. Cruelties, such as on the Marianas, also did not happen in Palau, because the mission started here very late, as has been told in Vol. 1 p. 106. There it is also mentioned how, soon after WILSONand MCCLUER, a busy ship connection started; especially in the years 1790—1830, which has been mentioned there on p. 126—130. What kind of venereal diseases these visits caused, because of the easy availability of the Palauan women, can be imagined without difficulty.

The destructive influences on the families can be deduced from the following compilation, which has been gained from the genealogical charts of Goréŏr (1.—5.), Melekéiok (3.), Ngarakeai͡ (1.—3.) and which comprises the III.—VII. generation, thus approximately from the time of WILSON(1783) to 1910, where the VIII. generation starts.

Marriages and number of children of some of the uppr-class Palauan families in the last 150 years, the childless marriages were not considered.

	number of couples	with 1 child	with 2 children	with 3 children	4 children	5-10 Children	total number of	double progression
until 1790 Gen. III	12	1 (8,3%)	3 (25,3%)	3 (25, %)	3 (25 %)	2 (17 %)	40	40
" 1820 " IV	30	9 (30")	6 (20 ")	5 (171	5 (17 ")	5 (17")	83	80
" 1850 " V	46	10 (22 "	14 (30 ")	12 (26 ")	2 (4,5 ")	8 (17")	139	160
" 1880 " VI	63	20 (32 ")	13 (21 ")	8 (13 ")	6 (9,5 ")	16 (25 ")	203	320
" 1910 " VII	42	16 (38 "	17 (40 1	4 (9,5 ")	1 (2 1	4 (9,5 1	91	640
	193						556	2240

You can see how in those first and highest families life was flourishing at around 1800, but also how then the number of children declined in relation to the marriages, until at around 1880 when a sheer decline appeared, which had already started earlier so that instead of 640 descendants which could have been possible, only there only 91 are appear and this in the high and well-to-do families. Especially the number of a single-child-families increased frightfully and the same must have happened with the childless families, which are not recorded here, because it was no longer possible to find out about the former times. According to nature only descendants are kept in the memory. Families without children are subject to changes. Nevertheless you can see from the data of children in relation to the following marriages 139: 63, 203: 42 how few marriages were fertile, how many descendants were unmarried and died without children, and how many children died already young.

Especially among the newly married ones, which I found in Goréŏr, having no children was widely established. Therefore, my wife, urged by the pleading "Station Manager", gave the assembled women urgent admonitions.

Having no children has its reasons: in most cases it is due to venereal diseases and a lacking will to give birth, which expresses itself in abortions. Thus the infertility is the more remarkable as the women of Palau are fertile. That $^{1}/_{6}$, in Gen. VI. even $^{1}/_{4}$, of the marriages have 5 —10 children is certainly a good sign. Families with 10 children were not rare. I refer to family Rul in Melekéiok (figure 6 [2]); a nice family. About Mad Goukerdéu from Ngariélĕp[363] it was said that he had had 16 children, but obviously from several women.

Finally a sad example to illustrate the conditions:

Rois Miráir, the first lady of Goréŏr had 8 children (Gar. At. 4 Gen. IV). Of all her daughters only one had descendants, 4 children, of those 3 daughters. Again of all of them only 1 had 1 daughter. This great-grand child is the only hope of the old woman for her family.

In addition to this in 1910 her sons and grand children had no descendants either. Only in 1913 *a* Umang is said to have had a child from William's daughter (Abt. 1. figure 3 and 4), a mixture of White, Negro and Palau (see also *bl.* 24 p. 237).

It can hardly be put in words how much one man, for instance the English CHEYNE, and especially BLANCHARD[364] have harmed the islanders. Nothing can illustrate his bad influence on the natives better than the account of his disastrous doings, Vol. 1 p. 135—143.

After the natives had done away with their oppressor, who had dishonored them, according to their own and the general human morale, and quite justly so, then comes the European justice and punishes their act severely, only because the White, the English, is supposed to be untouchable. No wonder when these children of nature as a people develop a deeply rooted bad temper. Their right is powerless, their women are considered fair game and their trade is restricted!

But a mentally sick body also looses its resistance against the influence of

Diseases.

These are the ones that start the earliest and kill far more people of the untouched primitive people, than all wars and skirmishes. Even the Hamburger expedition experienced this. After their stay on Tobi the islanders fought with all their means against the bad influence when their dying on a big scale started.[365] The Carolionians call this sickness, which occurs on the rarely visited islands after every visit of the ship, masélepik; on Palau it is called *terétěr.* We cannot be wrong in assuming that the bacilli of a cold, influenza, etc. can create great havoc on the virgin-like culture medium as represented by some primitive people.

According to general experience we can assume that already in the early days of discovery Palau had been subject to such epedemics, but we have no account about it.

Only in KUBARY I p. 11 do we find a very significant remark, which has already been mentioned in Vol. 1 p. 147. He writes that influenza happens every year, but in 1871, after the departure of the "Susanne", it was especially bad. "In Korror all chiefs were sick, no canoe was sighted for weeks, no native stayed with me, all roads were empty and all activity had ceased."

In KUB. II p. 146 it has been mentioned that within 1 year (1882—83) in 133 communities of the Ngatělngál-Union 58 people had died of "Tretr", 7 at births, in Ngaregolóng 50, in Goréŏr 35, in Pelíliou 30, etc.

In any case the natives, too, blame the introduced sicknesses for the decline of the population. In 1907, during the visit of *a* Ibědul, when the "District Administrator" asked him for the reasons of the decline, he replied: "The foreign ships bring all sorts of sicknesses into the country."

I, myself did not experience any epidemic. But the "Medizinalbericht aus den Deutsch. Schutzgebieten (Medical Report from the German Colonies)" 1911/12 recorded 494 cases of mesillepik in the phosphate plant on Angaur, of which 6 were fatal. Because so many Carolinians, Asians etc, are working on *a* Ngaur, it is not clear what is meant under "colored". Besides this, there were 18 cases of amoebic dysentery, 15 of leprosy, 4 cases of thiamine, 23 cases of frambesia recorded, and 15 cases of gonorrhea, 8 cases of bubo in addition to 14 cases of syphilis. Already the cases of thiamine point to the fact that Asians and Chinese were also involved, as this disease is not endemic in Palau.

Until recently the Palauan island had no medical service, with the exception of short visits of the government doctor of Yap and the doctor on *a* Ngeaur. Therefore, very little about the health situation of these people is known. Naturally I helped wherever I could. More below.

In 1912 an eye-disease occurred, which was healed very soon. Generally Palau can be called healthy, not considering introduced sicknesses.

Tokelau and ringworm (Tinea imbricata and circinata)[366] are fortunately nearly absent, due the cleanliness of the natives, who bath 1—2 times a day in their bathing ponds. How *sókěl* came to Palau is told in story 107.

There are no harmful insects and poisnous snakes. Scolopender [*centipedes*] and scorpions are small and rare. Malaria is absent, as well as typhus, amoebic dysentry, etc. Elephantiasis, *gatpáel* or *gësúp*, also *mekngit a rákt* "Bad Sickness", is rare. I doubt if there are any swellings of the scrotum, such as in Samoa, even though the stories 170 of Golungīs and 97 of Tagetbós indicate it. At least I have not seen it.

Leprosy, *ngabeděs, ngilél a beap*, seems to be established since a long time ago, as I have proven in Samoa. But recently this sickness seems to have been reintroduced by the Chinese, of whom I saw one patient in Ngasiás on Pelíliou *(bl.* 12). The swelling in story 9 could be diagnosed as leprosy. In recent times *rub.* II Ngiraikelau of Goréŏr is said to have gotten sick with it.

Syphilis, *gasëgěs*, too, must have come at a rather early stage from the west, as story 43 of Galsibong and the case related in Vol. 1 p. 108 show. This one and gonorrhea are the main cause of the population's decline.

Frambesia [*yaws*] *(kerdik* story 201) which occurs in Yap and afflicts 100% of the population is rather rare on Palau, according to the Medizinalbericht d. D. Sch. (Medical Report) 1911/12,

Unfortunately, eventually tuberculosis spread very much in the archipelago. The good looking girl *a* Tkelgáng (plate 14) died during my stay and many sick came to me for help.

More about local medicine see Vol. 3.

b) Anthropology.

The first news concerning the appearance of the natives comes from the discoverers in 1710 and has been written down in Vol. 1 p. 51, where their well-built bodies, the color of the skin and their hair is mentioned. Also concerning the 2. journey in 1712 some observations has been mentioned p. 99. Later visitors also mentioned it, though briefly.

Only the zoologist SEMPERII p. 361 wrote more in more detail about the physical characteristics, based upon his "specific view". He thinks: "that in the hair as well as in the form of the face a distinct mixture of two races can be identified, the Malayan-Polynesian and the Papuan". His report will later on be partly cited. He also has the skull that he (SEMP. II p. 363) found in Ngabúkĕd, which thus seems to be authentic. A. B. MEYERreports about it.[367]

KUBARY also just makes general remarks, concerning the physical characteristics of the Palauans.

Only the Russian v. MIKLUCHO-MACLAY deals with them in a scientific manner. His works have been mentioned in Vol. 1 p. 149 as well as in the bibliography.

At SCHMELTZ-KRAUSEwe can find a skull from the Goddefroy Museum, which has already been mentioned by VIRCHOW[368]. Besides this one also there is also the skull of a child from a certain Schetelig. Who this was I do not know.

In Dec. 1906 while staying on Yap (Vol. 1 p. 161), I measured 9 soldiers of the local police force, who were from Palau. Dr. P. HAMBRUCHused all my measurements of the travel of the Planet in the "Planet-Werk" Vol. V[369], where the data can be found. He then accompanied the Hamburger-Expedition as an anthropologist and made 50 measurements on living persons on Palau as well as collecting some skulls, etc.

The general results of the expedition will be published in form of a special volume Anthropology, thus I only report briefly here. I just point to

the pictures of those natives, who were genealogical native. In my opinion, at the beginning of his work, the anthropologist should start with a genealogical chart, and most of all investigate those people who have been included there. If you would start the other way around and want to genealogically determine the measured people, you would become aware what you have measured.

How much mixed blood there is can be seen in the tables. From the history of the discovery (see also Pelíliou p. 271) it is well known that Chinese were trading with the Palauans long before the Whites. In 1793, MC CLUER brought also a Chinese to the archipelago who, in 1798 SNOOK took again with him (Vol. 1, p. 126). In 1794 MC CLUER left with 3 Malayans. About these Malayans HOKIN p. 26 says: "The Malay Sugel, who had been on the island at the time of captain WILSON, was still alive and held no small part of the esteem and favour of the king. He had a family of four to five children, who were born on these islands. The crew of a Malayan proa had drifted to the southern islands or Pellelew, and had been brought by the natives to their island", etc. In 1838 a boat with 7 Malayans was stranded on the same island (Vol. 1 p, 131). At the time of KUBARY Chinese workers had stayed several years on Goréôr, who, of course, had left their marks. But after the German dominion the Japanese came. About 50 of them stayed already at my time in the archipelago (see Vol. 1 p. 156). The family of the Negro Gibbon has been mentioned at Goréôr.

A Chamoro-settlement (in 1901 there were 43) has been mentioned at Ngatmél p. 38. Since 1783 the Whites have been flooding Palau, as well as the money producing Yapese, and the Carolinians who settled or drifted here. (story 8) who come here to make their money, and the settled (story 8) and drifted Carolinians. The history of the discovery relates everything that is known. More information and in more detail is in the genealogical charts, though most of it is hidden in darkness.

Thus we have to admit that measuring without any genealogical charts can be misleading.

Especially dubious though must be measurements of skulls when nothing is known about their origins, only that they come from a certain country. In this respect I point to LUDWIG BAUER's work "Beiträge zur Karniologie der Baining [Contributions to the Craniology of the Baining] (Neu-Pommern)", published by the Archiv für Anthropologie. There, on p. 193, the place of Brachyhypsiakrokephalie is indicated: "the western foothills of the Carolines, Palau and Yap, the Kaniët-Group and the north western Gazelle Peninsula, the residence of the Baining". Regardless of whether this remark is correct or not, I only want to state that BAUERpp. 184 a. 185 indicates for Palau 83,8 degrees of latitude and 85,6 of longitude and cites KRUSEas the author. Thus these numbers come from the catalogue of SCHMELTZ-KRAUSE (see lit.),

where on p. 665 the skull nr. 9790 with the following measurements is mentioned: C. 1310, CC.H. 143, L. 167, B. 140, Lgbind. 83,8. The calculation of both indices gives the reported numbers. Thus this one skull, where nothing is said in KRAUSEabout its whereabouts, is referred to in order to draw a conclusion. How misleading such a process is can be seen by what is known of Palauan skulls from measurements on living beings (see below head forms).

The results of the measurements that have been done up to date and according to general observations is the following:

			average ♂	♀
Body-size:	v. M.M. ♂ (25) 152,0—172,0 cm	♀(12) 145,0—159,0 cm	—	—
	KR. ♂ (9) 151,6—173,6 cm	———————————	161,5	—
	HA. ♂ (38) 146,0—174,0 cm	♀(12) 147,0—159,0 cm	161,6	152,7

These pieces of information fit well together.

Accordingly the Palauans belong to the medium tall ones, nearly to the small races. But the general impression is that they are of medium height, because among the rubak you can see some imposing figures. The well-known Arikoko *(a* Regúgĕr) most certainly measured 180 cm. SENFFTsays of him: "His tall and muscular body, with an expressive and energetic face and his white, long beard and bushy eyebrows strike an imposing figure; a marvelous model for an artistic representation of Neptune." (See part I plate 4). You can also see him on plate 12 [3].

In contrast to the light- or yellow-brown Polynesians and Central Carolinians the **color of the skin**[370]of the Palauans has to be indicated with medium-brown. Thus they are generally darker than the formerly mentioned people, but certainly lighter than the black-brown and dark-brown Melanesians.

One especially dark colored and another especially light colored boy are shown on color plate 20, a middle brown shade Vol. 1 plate 1 and here on plate 1. The soldier Makréus (HA. 130) from Melekéiok, the tallest one I measured, I found yellowish-brown (R. 6; v. L. 22). But these are exceptions as can be deduced from the following explanations. Their descent is not known to me.

HAMBRUCH1 p. 42 says: "The color of the skin is a shade of transition from the rose flesh-colored to yellowish-brown" (3, 4 v. L.). But I am sorry to note that in the course of t my notes' transcription some confusion occurred between the color plates of RANKEand LUSCHAN. Thus I want to rectify it here, because HAMBRUCHalso did not mention the names of the persons who were measured and I will make up for this here:

HA. I p. 52	name	origin:	color ton (Planetband V p. 28)	RANKE (R.)	v. LUSCHAN (v.L.)
125	*a* Rmosgár	Ngaregolóng	Face: medium-brown	4	24
			Body: dark-brown	3	25-26
126	Mëuáng	*a* Iraĩ	Face: light-brown	5	22
			Body: medium-brown	4	26
127	*a* Greiuk	*a* Imelīk	Face: light-brown	5	23
			Body: medium-brown	4	25
128	Ngumungórd	Melekéiok	Face: brown-yellow	6	22
			Body: medium-brown	4	28
129	Kartél	*a* Gól	dark-brown	3	29-31
130	Idbá	Ngivál	medium-brown	4	25
131	Makréus	Melekéiok	brown-yellow	6	22
132	*a* Trokl	Goréðr	Face: light-brown	5	24
			Body: medium-brown	4	25
133	Takabóug	Ngaramlungúi	Face: light- brown	5	23
			Face: dark-medium-brown	3-4	28

Nr. 128 — 133 have been depicted in HA.I p. 43.

Thus 2 were dark-brown, 6 medium-brown, and 1 brown-yellow.

The shade therefore varies very much. The first observers confirmed this.

The first discoverers talked about the mulatto skin coloring of the natives; others were said to have been quince-colored, and others again were even darker (Vol. 1 p. 51). SEWERII p. 361 means: "The body color varies between a light yellow-brown, copper-brown and quite intensive brown-black." VON MIKLUCHO-MACLAYII p. (106) says briefly: The color of the skin shows the extremes: nr. 21, 30 and nr. 43 of the BROCAplate, which = 17, 21, and 27 v. LUSCHAN, thus light-brown, medium-brown, and dark-brown.

v.M.M. draws attention to the different coloring of the skin of different parts of the body[371], as can also be seen from my chart above. On p. 105 he expresses himself like this: "The natives of the Palau archipelago, in respect to their physical-anthropological habitat, cannot be separated from the Yap islanders, and especially not from the West-Micronesians (who I have seen). In case you want to find differences, the first ones have a more stout figure and slightly darker complexion, and are thus the main basis of this view".

This is the general impression, which you get from the coloring of the Palauans. W. MÜLLER calls the Yapese a light-brown type of people, which definitely is true concerning the women, where I even found numerous yellow-brown ones (R.6) (see HA. I p. 44 and 54).

Thus, the Palauans are one shade darker than the Yapese, and stand in-between the Micronesians and Melanesians.

Their hair is also similar.

The first report (part I p. 51) talks about frizzy, long and reddish hair.

SEMPER II p. 362 says: "The hair is black, sometimes shiny, but mostly dull, and then when not oiled, it has a brownish touch. The shiny black hair is usually straight or only slightly frizzy and grows in big curls, which are, strangely coiffured, so characteristic of the Papuan inhabitants of the actual Melanesia. But both genders wear their frizzy tufts of hair very simple, combed from the front to the back, and collected at the back of the head in a simple big knot. When they are taking a bath they open this knot and you are surprised about the amount of their hair, which covers all parts of their head in the same length just like a big round cap".

v.M.M. II p. (106) says: "Both genders wear their hair long and fasten it at the back of their head in a knot. For a man when it has not yet reached the length in order to form a knot, and when it is delicately curled or frizzy and also combed, then it looks quite similar to the big Papauan hair style. Straight hair also exists but mostly it is curly[372] to different degrees in different grades. In order to become acquainted with the frequency of the different forms of hair, I looked more closely at the hair of 20 men which were standing by chance around me: 4 had straight hair, 7 curly (bouclé) and 9 more or less frizzy (frisé), which, as has been already mentioned, when combed and not looked upon from too nearby does not look very different from Papuan hair. A beard is worn seldom. The facial hair of men is usually plucked, but not in the armpits and in the genital area. But the women pluck precisely these areas".

The hairstyle resembling a Papua-crown is shown in the picture in Vol. 1 plate 4; there you can also see the medium wavy hair on picture 2 and 4 which you can even call wide-wavy. But the really frizzy hair on picture 3 is the mixture of a Negro and a female Palauan, which I never observed elsewhere, whereas normal frizzy hair is not rare, as shown on the picture of the man from Pelíliou (Figure 57). Of the nine persons investigated, 4 had long (wide) wavy hair, 4 medium-wavy and one short (narrow) wavy hair.

It is remarkable that, just like William Gibbon, a half cast Negro-Palauan, also Johann, a half cast White-Yapese, and Otto the grand child of an Englishman (plate 3 left part I)

had curly hair (as a counter example to the right side of them three real Palauan boys with wide-wavy hair) whereas William's daughter with a Palauan woman still shows traces of small-curly-frizzy Negro hair, though generally has already wide-wavy hair.

Actually William's hair was noticeable due to its characteristics. But from time to time his descent was even more noteworthy. Whenever he, who was a very clean person and bathed several times a day, was prevented from bathing then the well know body odor of the Negroes was prevalent. This I never observed with Malayan people, and of course just as little with Palauans.

Concerning the length of hair, I report to have measured the men with 50 cm (as for instance HA. 128). Some of the women have 1 m and even longer hair (see plate 18^4), as it is the rule with the flat-wavy hair of the female Micronesians. But I got the impression that they like to keep their hair below the length of an arm. In Vol I p. 99 long hair is also mentioned and the first picture of the Palauans (pict 4 F p. 71) shows clearly hair falling down to the shoulders, as well as full beards on both on the right side.



Figure 57 Old man with a bald head, from Pelíliou.

I did not see hair on the entire forehead in Palau, as v.M.M. p. 104 reports it from Yap But I did notice that the hair in the front is often very short, thus it frequently forms a garland on the front. Numerous pictures show this quite clearly.

Concerning v.M.M.'s report about the beard, above p. 302, I cannot confirm this for the time I was there. Most of the older men had beards, often quite tousled, and bristly, but often also long and flowing, as the picture of the formerly mentioned Arikoko shows, which has also been published in HANS VOGEL"Eine Forschungsreise im Bismarkarchipel", p. 305. That beards also existed in the old times, is shown in Figure 4 F in Vol I p. 71.

Mustaches were also frequently found. Of the nine examined ones, nearly all had at least a trace of it.

The old people have medium faint body-hair.

Bald heads are not so rare with old men, also in former years, as the pictures of *a* Răklai͡ from Melekéiok (plate 6^1), of Ngirtemei from Nggësár (plate 8^1), and of the old man from Pelíliou (Figure 57) show.

The color of the hair is black to brown-black.

The form of the head is known due to not very extensive, but sufficient measurements. Those of v.M.M. are known as an average, the others as those from individuals. Of the 50 results of measurements, which I got from HAMBRUCH, I counted the length-by-width-index of 37 men (minim. 54,0; max. 94,9) to be an average of 72,7.

Living:

authors:	length-by-width-index: ♂	♀	below 75 (76):	75-80 (75-81):	above 80 (81):	length-by-height-index:
v.M.M.	(25) 71,4-83,5	(12) 75-81,6	4 (?)	21 (?)	9 (?)	?
Krämer	(9) 75,4-83,3	—	— (1)	7(6)	2 (2)	67,5
Hambruch	(38) 75,13-90,56	(12) 77,09-91,30	— (1)	16(22)	34(27)	72,7

Skulls:

Krause (origin?)	83,8	—	—	—	1	85,6
A.B. Meyer (Semper)	75,1	—	— (1)	1 (0)	—	77,3
Virchow (Schetelig)	81,5	—	—	—	1	80,4

Thus the skull of the Palauans is "mesokephal" to "brachykephal" but the high numbers of "hypsikephalie" of the head described by KRAUSEand VIRCHOW, which is of unknown origin, have been proven wrong by the skull SEMPERfound in Ngabúkěd, and by the measurements of HAMBRUCH. There is an "orthokephalie" with a tendency to "chamaekepahlie". BAUER's "brachyhypsikephalie" is out of question.

The face of the Palauans is of a type, which is quite common. It can clearly be seen with older women. Plate 18^{2} is a good example. Most of all the protruding cheekbones and a sad touch around the eyes. But the face of girls is more rounded, snub nosed, with round nostrils as I already described them in Samoa, and as v. M.M. shows them on his plate XI 4, and as can be seen with the girl on plate 18^{1} at the bottom on the right-hand side. The same picture shows a laughing woman, where you will look in vain for the nose wrinkle, which v.M.M. shows on his plate XI 1 and p. (107) and which he describes as characteristic.[373] I consider this information exaggerated.

//Krämer, Palau, Vol. 2. Plate 18//



1. Women from Melekéiok.



2. Old Palauan woman with monetary jewelry.



3. Three Palauan girls.



4. Woman from Mangal'láng

I also could not notice a perforated septum, which v.M.M. mentions to be still widely practiced[374] and which has been confirmed by SEMPERII p. 336. This seems not be done recently.

SEMPERII p. 362 also mentions Jewish noses, which are not mentioned by v.M.M. Noses that are slightly bent are not rare, especially with old people, as the plates 8^1 and 13^3 show, but they cannot be called Semitic. If SEMPERbrings them into a connection with a Papua-descent, then we have to consider that they can also be found on older men, I also observed them in other places such as for instance on Apamama in the Gilbert islands[375].

The girl on plate $14^{\ 1}$ has a broad and flat back of a nose. She and the one on plate $19^{\ 2}$ also show that sometimes the eyes are not straight.

Finally v.M.M. also talks about a considerable width of the "palpebra tertia", which is supposed to be common. The laughing old woman on plate 18^1 has such a covering-wrinkle in a remarkable size and the creation of two outer corners of the eyes. I could not see an obvious "epicanthus".

The ears are of medium size, the lobes mostly perforated. Palauans perforate them sideways. All the people I examined had small sideways slits. There is no widening as for instance on the Ralik-Ratak Islands.

These are the most important facts about the physical characteristics, in reference to the anthropological special work. — Finally the

Disposition of the Palauans.

Since old times they had a reputation for being rough and greedy. This is already mentioned in the reports of the discoverers (Vol. I p. 67 and 99), even though they were themselves as rowdy as the natives. This can be noticed especially well in Kadu's report, CHAMISSOp. 133, where the indecency in their sexual relationships is pointed out also from another point of view, which without any doubt can be ascribed to the unruly high spirits of the men's clubs. Here I only want to remind of story 161 about club Ngaratatiróu.

In 1783 WILSONonly reports well. One of his men remained back out of enthusiasm (p. 117). Ten years later even Captain MC CLUER(p. 126) decided to stay among the natives. However, after only 15 months his stay was spoiled for him to such an extend, that he left the island in an open boat. More detailed accounts about his adventures are not available. The first reliable reports about piracy and their lust for killing date from the year 1823 (p. 130), 1832 (p. 133) and 1839 (p. 131). Later visitors had better experiences, though. How CHEYNEwas allowed to behave on this island, until

he went too far has been reported in detail on p 135—142. Incidentally he was the one who suspected in newspapers reports in Singapore and Hong Kong the Palauan people to be pirates, as we know from SEMP. II p. 337.

Thus the white people must also have been to blame. SEMPERrelates in such an appealing way how well you could live among the Palauans. He had lived among them for nearly one year and held them in great esteem. Though he was also disappointed, as he relates at the end of his book, p. 322. There he starts to complain about the people from Pelíliou, who have a reputation of the being the rowdiest ones, as already mentioned on p. 264.

KUBARY, who can be considered the most knowledgeable person about the old Palauan ways, also had to suffer among them as can be read in KUB. I p. 1—29. Later he describes them in detail in his chapter "Social Institutions" (II), especially the greed.

But, nevertheless, he fared well among them, and his numerous works prove how much he valued these people. In the course of prolonged contact with the natives, we the white people tend to allow ourselves to be led to measure their customs and traditions from a European point of view. Often injured vanity or an offended exaggerated sense of neatness and tidiness cause us to be annoyed. Back at home, we gain a more composed perspective and then the good traits are more noticeable, which are always there next to the bad ones and once they are awoken they very often develop beautifully.

v. M. M. says: "To me they seem to be mendacious, taciturn, and exceedingly selfish." Though he assumes that their character is made worse by the European influence.

In 1881 SCHMELTZ-KRAUSEwrites on p. 409 that immorality, greediness and deceit are the three most notable characteristics mentioned by new observers. Concerning the last one, I cannot contribute any out of my own experience, as I have not experienced anything the like. Also the local stories show little that could attribute to this verdict. Though it is a fact that in former times every trick was used in order to obtain a head trophy. But this can be considered a warlike action where, as we know from our own experience, all lower impulses are unleashed and strengthened.

But the Palauans were also able to be very cruel, as is shown for instance by the killing of an old chief or head of a family because of the succession and the heritage (KUB: II p. 43). Especially where revenge was concerned or a high chief had been insulted, nothing could hold them back. Then it was not only a question of destroying big villages because of a minor incident (such as Ngarekekla͡u story 8, Ngiptál story 19, Ngáruangĕl 20, Nggei͡angĕl 22, Ngarebŏkú 86, Goikúl, 143, Ngardolólok 161, etc.) or of chasing the inhabitants of an entire village into the burning flames of a pyre as related in the stories 116, 123, and 161 (compare KUB. II p. 97 and IV p. 79). Also story 59 about Túlei, who beheaded his lover out of anger is quite remarkable in this context.

Therefore, there are many reports about revenge. It stands out how Dir'rungulbai revenged her murdered brother (story 207), who demanded the death of an entire men's club. But also minor aims of revenge show well developed ways, stories 53, 61, 76, 206, etc., a sign how difficult it is for Palauans to forget suffered injustice.

But stronger than the urge for vengeance is the greed for money, through which the first one can easily be appeased. Already SEMPERII p. 61 noted this, then KUB. II p. 44 and in many other instances, MIKLUCHO-MACLAYetc. The German government made the same experience and it is written in the "Deutschen Kolonialblatt (German Colonial Paper)" of 1906: "to own money is life threatening". Indeed for a piece of valuable money everything can be obtained, each sort of adultery and every murder is thus atoned for. The one who is rich is allowed to sneeze aloud, can throw scrap food against the wall of the house behind him, as is told in story 61, etc. Already at the invention of money the greedy chiefs squeezed the defecating money-bird dead and story 161 deals basically with finding out who is the richest man and killing him. From childhood onward all the pondering and striving of the Palauan is orientated towards money, toward his bead money, and from this point of view he has to be judged.

In comparison to this the sensuality, of which the Palauan is accused, recedes into the background. For me he seems to be not more carnal than the other tribes in the South Pacific, and for certain the inhabitants of the Ralik Ratak Islands are much more unbridled than the Palauans. I mention this because the mongol-institution (see there) and the pictures in the bai are always considered a sign of depravity. But the small number of obscene songs contradicts it; I did not leave out any because of this reason, whereas in my collection of songs from Jaluit there are many that cannot be reproduced. It is quite sweet to see the little children in Palau, how they hold their small hands in front of their faces when they are ashamed. It is well known how strictly separate the female bathing spots are. During the time I stayed there with my wife or alone, I could not detect the slightest sign of immodesty. I would consider the women and girls of maiden-like modesty, as CHAMISSOdid on Ratak, if I had not known the way of Pacific islanders and especially the habits of the Palauans.

The female exhibitionism depicted in the *dilukai*-figures on the bai and mentioned in story 92, as well as the love schools, speak bluntly. During the performance of dances at a late hour *omogeiĕp,* the lifting of the skirts, quite often happens. Though the existence of the *begel,* the extended labia minora, explains the self confidence of a woman sufficiently.

Furthermore KADU(Vol. I p 133) reports that he found the Palauans bare of any modesty, thus they were satisfying their natural urge in front of everyone. Around the same time a Spaniard also reports such detestable habits of the islanders. Probably it was life in the bai that allowed such observations.

Because, in their high spirits, the men's clubs were capable of all sorts of disgraceful deeds.

Names for the different sorts of perversions are current among most of the primitive people, so that one will hear from any native expressions for onanism, pederasty, irrumatio, cunnilingus, etc. which in our society not even all the doctors know. This you have to take into account when judging the natives.

As everywhere next to this immorality you can also encounter exceptional affection between the sexes, love and fidelity to death, as is told in story 17[c] about Máriar and Góreng, story 59 about Túlei, etc. Though in the last case there is another characteristic as attendant circumstance, a deep depression, to give oneself up for lost, especially when treated with frequent hostility of relatives. In several stories we can see how a man is seeking death when it is wanted, just as Ngirangameusog in story 207. Others leave the earth and go to heaven like Madlutk (story 203) or they go to the moon like Gogit (story 6).

On the other hand courage is praised and countless heroes are mentioned, like Bekĕu rebóděl (story 50), *a* Ugél re gulsiáng (story 204), Ngirailangaláng (story 205), Ngiragókĕbai and Ngiramoai (story 198) etc. Next to them there exists a pathetic cowardliness, which caused some individuals to not spurn even the taking of the heads of women or even children, in order to show off with them. And the people even approved of it.

The initial spark for an act happens very often through insulting words, which would be taken in daily life with laughter, though in the course of a battle provoke fury. These are special insults of the mother: *pedíng, ukíl, begél, talakamákl a delám,* the bad odor, the private part, the labia minora and the fat mouth of your mother!

Evident bravery cannot be denied, but stamina is definitely not the strong point of the Palauans. Thus it happens that the Palauans are often accused of being lazy. Here we find the same reason as with many primitive people: favorable life circumstances, a small number of people in a warm and pleasant climate. I may ask with a certain right how you can call a Palauan lazy who builds such beautiful houses and long stone paths. On the other hand I have to take into account that in case the chiefs do not assign a task to a men's club, they allow the wood of their houses to be eaten by ants, the houses to collapse and the stone paths to crumble. Nobody will do anything when he is not paid for it. This is the custom. Though once a job is accepted it is executed accurately and diligently. Our servants, depicted and mentioned in Vol. I, were constantly working hard for little money, according to our estimation. They worked in the house, on the boat, in the kitchen, with the quill or the pencil, whatever we wanted from them. It was a lot of unaccustomed and heavy work for them; nevertheless it was executed without any grumbling. And what

do the women achieve in the taro patches! Such people you cannot call lazy! They also lack the merriness necessary for carelessness and laziness. You can hardly hear them laugh and sing. Music and jewelry is nearly completely missing. In comparison to the vain, lazy and delicate women of other islands, the industrious Palauan women appear like unsophisticated country-women in contrast to smart city girls.

They do not like to appear lazy, quite on the contrary, especially when asked they generally consider themselves as very busy *kmal magasáng;* in the journal "Aus den Miss." from 1910, p. 32 it is nicely depicted. SEMP. II p. 324 also talks about makesáng. Thus also in this respect they were unjustly judged.

Finally one bad side of the people is their ungratefulness, which seems to stem from their greediness. That it is also oriented against the doctor seems to me a general evil. A few experiences might illustrate this:

Chief Mad of Ngabúkĕd, SEMPER's old Arakalulk was suffering from amoebic dysentery. Nearly every day I went from Galáp to see him. I counseled him, brought medicine, food prepared by my wife, even gave him a woolen blanket to wrap himself in, etc. In short, I provided everything he needed so that the old man got well again. When I was about to move away I saw in his house a simple mat that attracted me ethnographically. I asked his wife in jest how much she wanted for it and she wanted a quite remarkable price!

My daily consultation hours in Koror were soon very popular, and consumed a large amount of time every day, counterproductive to my ethnographical work. At the same time we were often lacking food. Even though I did mention it from time to time, nobody brought any. Finally I decided whoever came to the doctor had to bring at least some coconuts, taro, etc. Only then did some of them bring food and in due course my time was no longer needed so much.

Finally one day, a man in Ngarbagéd, about half an hour from Goréŏr, suffered a paralysis of both legs (broken spine due to a fall) and he could no longer relieve himself. Three days he had already lain there without any opening. Then I inserted a catheter and freed him from his tormenting pain. Because I could not come every day I left the metal catheter there with precise instructions how to boil it before using it, etc. But nevertheless an infection of the bladder developed and blood appeared. Thus I took the catheter with me in order to replace it with a much softer one. Only then and out of fear I would leave him in the lurch, the man sent a few pieces of pork.

This insensitivity can also be deduced from the stories, as for instance story 195 where the rubak in Goréŏr and Melekéiok did not want to be reminded of their promise to give their helpers a present. In the same story,

as well as in stories 14 and 150, the trait of the people to greedily fall on something so that for their leaders nothing or only a bad part is left over is mentioned. Thus in many cases the village gods are fobbed off with a lower place in the hierarchy, so that the priests could not claim all the goods for themselves.

One assets also must be mentioned: people cling to their old beliefs, especially their clothing and their houses. It would be lamentable if the Mission misled them, out of the wrong shyness.

In all this we see that in the Palauan people good as well as bad characteristics are mixed, though I want to point out that the former are prevailing.A bad influence is their greed for money, which causes miserliness and ingratitude, also the striving for rank and titles, which does not shrink from murder, and the addiction to cheap glory, which does not shy away from depravity.

The installation of the bai-girls also damaged family life and supports their self-interest. The government and the mission were able to drive back and suppress this evil.

On the other hand, the people are good-natured, serious, artistically inclined and, when treated right, also industrious. When family life can be promoted, then it has a bright future. The best way to achieve this is by installing some doctors for keeping up the general health and order, so that the old, expensive and often ineffective government administration will no longer be necessary. We should always try to achieve that the natives on whom we are more or less forcing ourselves, will govern themselves as far as necessary. Then the welfare of the people and the joy of life will increase and trade as well as science will profit.

c. Language.

There is only one language prevalent in the archipelago, with minor differences in the south and in the north. During my stay virtually nothing was known about it. WILSON had already published 270 words, MC CLUER 650, CHEYNE around 70, SEMPER approximately 1000, and BUTRÓN[376] ca. 225 in some lists[377]. The later researchers published nothing the like. In ’73 we find in SEMPER’s text on pp. 314—318 only two chants mostly in a form of non-interpretable original text, and in KUBARY’s work there is a short chant in III, p. 6 and in VIII, p. 160, further on there are a few sentences in VII, pp. 129—131 and on p. 160;

otherwise there are everywhere numerous individual words. However, until 1910 there was no trace of any grammar, apart from a few hints by SEMPER.

In the year 1910, when I left Palau, the Capuchin Mission at the Printing House in Freiburg in Breisgau published a catechism and one biblical story as a forerunner, yet, only in Palauan without any German. Then, in the following year, the grammar of the Palauan language written by Bishop SALVATOR WALLESER was published, and a Palauan dictionary with ca. 4500 words followed in 1913.

For several years I had observed the studious and diligent work of this efficient Capuchin missionary. Due to so many other necessary tasks I would have preferred not to deal with the grammar of this language, all the more because it is one of the most difficult ones of all the languages in the South Pacific, as far as they are known. I cannot imagine anything more intricate[378]. Anyone who just looks briefly into my studies will understand this. How easy was it in comparison in Samoa where, just like in the Malayan language, there is for all intents and purposes no grammar, and where an excellent dictionary already existed!

I, however, was forced to deal with the language of the Palauans, because in 1909—10 WALLESER's work had not yet been published. It also was a particular concern of mine to finish a monograph of this group of islands. How would it be possible to translate original texts and chants without both? How should words be written down without at least a certain knowledge of the language?

The travail was beyond all bearing, considering my stay of only 10 months, of which I could only dedicate the last 4 months to studying the language thoroughly, while at the same time also completing my record of stories, legends, etc.

As I had collected my data concerning the language from another perspective than the mission, I found, despite the head start and other advantages, quite a few indications that allowed a comparison and confirmed and added to the already known. I was able to add more than 2000 new words to WALLESER's dictionary, which will be compiled in Part VIII.

Just when I had finished the draft of my grammar, WALLESER's work was published, so that the following work of mine is independent and entirely

uninfluenced. The examples of words have also been taken from my own recordings[379]. When many of my records are surprisingly similar, despite the difficult orthography, I have to remark that according to my knowledge, WALLESER, also used for his work William Gibbon, whom I had trained, as his interpreter. On the other hand, there are also remarkable discrepancies, as for instance:

	WALL.	KR.
uadám, uádil	father, mother	*gadám, gadíl*[380]
mechiuáiu	to sleep	*mageiváiu*
trüoch	ten	*trúiŭg*
uüd	resin	*vúiĕd*
chiul	millipede	*gëvúl*

These are some of the biggest differences.

WALL. often uses *u* instead of *v*, as can be seen above in *machiuáiu;* an *e* for my short ă, as for instance in the verbs *mengetákl* instead of *măng ătákl, mangang* instead of *măngáng*, etc. Or an *e* instead of *o*, like *chälolem* instead of *gëlólŏm*, *mengól* bai-girl instead of *móngol*, *chelegól* sand instead of *gologól*; or *e* instead of *u* like in *chutem* ground instead of *gutŭm*[381].

This is because the short e often sounds like *ă, ĭ, ŏ,* or *ŭ*. Wherever this was clearly prominent, I kept also these last vocals.

When it comes to *ch* and *g*, I was not able to come to an oral agreement with the Mission while still in the field, as has been mentioned in the introduction of Volume I. As the Palauan reader had already been printed, they thought that no changes could be made any more. Formerly I wrote *th* and *g*, where the missionaries wrote and still write *d* and *ch*. Concerning the first issue I gave way, writing instead of the English *th* sound, which already WILSON had written down, a *d*. However, instead of *ch* I wrote *g*, because it is shorter and the sound is not pronounced like a *ch*. I hoped the Mission might accommodate me, meeting me halfway by accepting the *g*. Unfortunately the Mission did not agree, thus there is a deviation here; I believe it is to my advantage. We only have to look at the words *gologódog* and *cholochólodoch*, *Geiúgĕl* and *Cheiúchĕl* in order to see the advantage of the spelling. Besides, to me it seems in the Palauan language the soft *g* has no right to exist next to the *k*, while *b* and *p* surely exist next to each other, although often difficult to distinguish.

More about the pronunciation below.

By the way, quite understandably, the different observers recorded very differently. This can be seen in the names of landscapes and villages in Part III, in the scholarly piece about the name Palau in Volume I, p. 182, and in the list of names on p. 178.

For good measure, I present some words which have been recorded by nearly all visitors since 1783.

	1783—93	1863	1863	1883	1913	
	WILS. MC CLUER	CHEYNE	SEMP.	KUB.	WALL.	KR.
axe (iron)	*koypattle*	*kybakle*	—	*kaybaklchäbáklgëbákl*		
bai-girl	*moong ole*	*armingowe*	*armungul*	*armengólmengólmóngol*		
betel nut	*pook, pooaack*	*bouk*	*bua, buyo*	—	*búuch*	*búŏg*
boat	*ulm-mallayee*	*imly*	*a mlai*	*a mlay*	*mlái*	*mlai*
house	*Py, Playe, Ply, plick, plim,*	*ply*	*bai blai*	*bay blay*	*bai blai*	*bai blai*
club	—	*klubaguel*	*klöbbergöll*	*klobogól*	*klebególl*	*klebëkól*
(my) friend	*succalic*	*sukaleek*	*sakalik*	*sukalil*	*sachelik*	*sagalík*
big	*clowe clow*	*klow*	*klo*	*klou*	*klou*	*klóu*
small	*kickaray*	*kakeray*	*kikeri*	*kikeriy*	*gegeréi*	*kekeréi*
good	*ongeel weel*	*ungeel*	*ungil*	*ungil*	*ungíl*	*ungil*
man	*arracat (lakad)*[382]	*arrakath*	*lakad*	*lakad*	*lachad*[383]	*lagád*
woman	*ardeil arthiel*	*arthiel*	*ardil*	*dil*	*dil*	*dil*
child	*nalakell*	*gualack*	—	*ngálek*	*ngal(e)k*	*ngálek*
moon	*pouyer*	*a puel*	*buyöl*	*buyúl*	*búiel*	*búiel*
knife	*oyless*	*oleiss*	*roläss*	—	*cholés*	*golés*
fool	*thingaringer*	*ringaringa*	*dangeringl*	*tingaringer /dengerénger*		*it.*
rudder	*peesorse*	*posoas*	—	*bosó*	*besós*	*besós*
stone	*paathe, parth, pat*	*peath*	*bad*	*pat*	*bad*	*bad*
rope	*cray, kur-rail*	*keel*	*kil*	*kerël*	*kerräl*	*ker'rël*
pot	*collokara*	*olakang*	—	—	*cholegáng/golakáng*	

The examples presented above will explain the different ways of giving names, which we just discussed.

Concerning these **names** there is another peculiarity. In individual cases the final syllables of a number of them can be changed, thus also changing the purpose of the word; for instance the words Melekéiok and *a* Imeúngs, where Melekeióng and *a*Imëóng do not indicate the place but the community of chiefs of this place.

This is not the case with other names. We heard:

Ngabiúl and Ngabe͡i
Ngëruluóbél " Ngëruluóng
Ngabúkěd " Ngabóng
Ngartmúiěl " Ngartmóng
Ngarametúkěr " Ngarametóng

a Ulimáol	and *a* Ulimáng	
Gurdma͡u»		Gurdmáng
Mangal'láng	»	Mangal'lákl
Gólei	»	Golékl

Certainly these transformations can be judged similarly, just as the sound changes of individual words, when they collide with others, as for instance:

sei that one, but *sel bitang* that side,

bitang side, but *bital a blai* side of the house,

kekeréi small *góbak* chief, but *kekerél lóbak* small gobak.

This sound change makes the study of the language especially difficult.

Further examples are:

Kekeréi Gosobulnga͡u Small G. = Kekerél Losobulnga͡u.

maltált gogeál the big lime rocks = *maltált ogeáng*[384].

maltalt goreóměl the big woods = *maltált ureóměl*

dilúgěs gongós northeast = *dilúgěs ungós* etc.

We already presented above an example, *kekeréi* into *kekerél*, for the changes of final vowels of prepositions caused by contact. The compound names in the lists of constitutions provide many more, as for instance Geseberkmei for Gesebe͡i ra kmei (p.60), *a* Guó ra skësáng for *a* Guóng . . . (p. 61), etc.

In the formation of the possessive, as well as in the verbs, there are so many examples in the following pages that it seems needless to prove it here in detail. For now just the word *galíd* "god" that becomes *gësúl* "his god". As to the verbs, we only have to look at the verb *merūl*, "to make", of which the imperative is *lel'líi*, etc.

Finally I have to mention that the entire archipelago speaks the same language. Only in a few words are there slight differences in the north and in the south. For instance people say:

in the north	English	in the south
iáog	drop of water	*iáiŏg*
búrŏg	bai's horizontal beam	*brúgel*
galáng	see death cult Part. VI	*diágas*
sëingí a ngoika͡u	" " " " "	*gorengí a ngoikóng*
rong	taro	*kúkau*

The other differences are not worth mentioning.

As regards the **origin of the language**, it is one of the Austronesian languages. It will be the task of the linguists to give more detailed information in the expedition's volume about the language. I only want to note here that the distinctive existence of possessive suffixes is common to Micronesian and Melanesian languages.

Besides these, there are sporadically and rarely the prepositioned possessive words of Polynesia, *aku* my, *kou* your, *lou* his. More about this further down. The prefix *ka* is similar to the Malayan *ga*, etc.

There is a small but certainly noticeable amount of vocabulary in common with the Polynesian languages. This is so important because it indicates the rule for the pronunciation of the possessive suffixes.

WALL. II, p. 132 says, "a common rule for forming the possessive suffixes cannot be made, because it appears too diversely and arbitrarily." However, this is not correct. There exists a rule that can be deduced from the Polynesian endings of a word.

I give a few examples.

English	Palau basic form	possessive form	Samoa	Malayan	German
stone	*bad*	*bădúl*	*fatu*	*batu*	Stein
land	*pelú*	*peluál*	*fanúa*	*tanah*	Land
flower	*bung*	*bkngál*	*fúnga*	*bunga*	Blume
ear	*ding*	*dingál*	*talinga*	*telinga*	Ohr
father	*gadám*	*damál*	*tamá*	*ama* (Igorot)	Vater
mother	*gadil*	*dĕlál*	*tíná*	*betina*♀	Mutter
spirit	*galía*	*gësúl*	*aítu*	*gantu*	Geist
hand	*gim*	*geimál*	*líma*	*lima* (5)	Hand
eye	*mad*	*madál*	*mata*	*mata*	Auge
ash	*gab*	*gabul*	—	*abu*	Asche
dead	*mad*	*medél*	*mate*	*mati*	Tot (von tieren)

Accordingly, we can assume that the possessive form is based on the original form of the word, while the Palauan word shed its final syllable.

Concerning other words I also mentioned *líus* "coconut" from *níu*, *gad* "liver" from *ate*, *réng* "yellow root" from *lega*[385], *míĕg* almond from *talíe*(?), *ngíkĕl* fish from *i'a*, *táod* fishing spear from *táo*, *vum* cooking house from *umu, mel'lómes* bright from *maláma*, *uriúl* back from *muli*, etc. See also numbers and pronouns.

Only few **foreign Europic**[386]**words** are found in the language.

I mention as such

from Spanish	*bandëráng*	flag	from bandera
	kusaráng	spoon	from cuchara
	kagól	chest	from caja

v. M. M. also mentions *soldáo* warrior, *plato* plate, *milo* maize, *dios* god,

from English	*síkit*	jacket	from jacket
	bókes	chest	from chest
	méses	matches	from matches
	beg	bag	from bag
	gīs	key	from keys.
	solrau	warrior	from soldier.

Further on, it is worthwhile to mention that a kind of secret language exists in Mangal‘láng, in Ulimáng and in Ngaregól on Pelíliou; it is created by shifting words.

In a certain sense there is also a **children’s language**. That the young ones cannot pronounce the g (=ch) is also mentioned below on p. 318. Otherwise they enjoy to shorten words, for instance *ia bo o = ak mo melekóng* I want to say, or *mo mei = ak mora mei* I am going home.

Concerning the **structure of a sentence** etc., I want to point to the reproduction of the original text of the natives, for instance in the sections about the construction of a boat or a house, in Part V, then in the story 202 and in the heroic chants and songs in Part VII.

In the following pages I will present a **short introduction of the grammar**. Doing this, I am following, despite my previous work, WALLERSER’s structure. This allows an easier overview when comparing; however the adverbs (VIII), the prepositions (IX), the conjunction (X), the interjections (XI), the affirmation and negation (XII) I present before the verbs; they will be at the very end.

I. Sounds and Characters.

I do not have any ä, instead, I use *ë*; further, there is no ö and ü. Instead of g I always use k; n is never used, but always *ng*. I use *g* = the ch of WALL. In addition to the *u* I also noted *v*.

Consecutive vocals are nearly always pronounced individually. Wherever there is a diphthong as for instance *ei*, it is always indicated with a connecting symbol, that usually also indicates the pitch, if there is not already an accent in the word, as for instance in *góle͡i*,*Mage͡ideuíd*, etc.

a as in German.

The short ă is often used instead of ĕ; very often the two cannot be distinguished by their sound. Thus, *garămek* (from *garam* animal) can be written *garĕmék* or even *garmék*, without hindering the understanding. We just have to think of [the German words] Meistĕr, Fischĕr, Berlinĕr, that common people likely pronounce Berlină (see ĕ).

Concerning *ä* see *e*.

b often in-between b and p, voiceless. The missionaries often write b, where I put a p; for instance *belú* instead of *pelú* (village), *telgíb* instead of *telkíp* (something), *Bälau* instead of Pélau (see Volume I, p. 185) etc.

d often pronounced like the soft spoken English th or the Spanish d. While pronouncing it one can see the tip of the tongue positioned at the upper incisors,

slightly protruding between them. Formerly I wrote th, but changed to *d*, because of the simpler writing and because the sound often does sound like d. After all, we also have »Daumen« for thumb, »Tod« for death, »Distel« for thistle, etc. Thus, there is without any doubt a close relationship of the two sounds. The change of sound is characterized by: Samoa*mata* "eye", Rálik-Rátak*medja*, Palau *mad*. Therefore the Polynesian t is equivalent to the *d* in Pelau, as the English mother[387] is Mutter in German, etc. However, it is especially remarkable that the d seems to be changed into an s for the possessive form of some words. For instance *galid* "god" becomes *gësúl*[388], *bladék* "spirit" *blesekél*, *diong* "bathing pond" *tisëkél* his bathing pond. A special *sis*, a kind of Cordilyne is also not called *sismage͡i* but *didmage͡i*. This is still the object of special investigation.

e usually pronounced like eh, as for instance in Pelau, just like spoken in [German] See, Weh. A short version of it is much more common, then sometimes noted by me as ĕ. In that case it often is dubious if we should place it instead of *ă* (see *a*), of *ĭ, ŏ,* or *ŭ*. Whenever the initial sound clearly sounded like a, i, o, u, then I inserted the short vowels.

In case of doubt I used ë instead of ä. However, it often replaces an *ei*, especially in the chants in chapter VII, thus *më* for *me͡i*, *gelagáng* for *geilagáng* today.

g pronounced similarly to ch in German, therefore WALL. also writes ch, while he uses g just like in German, as a soft explosive sound (see p. 312). That this is not the case can be seen for instance in the word *kekeréi* "small"; in the list above on p. 313. He writes only *gegerei*. Incidentally, we want to remark that the missionaries, too, without any logic, write Chesus, obviously because the previous Spanish Capuchins pronounced the Spanish word Jesus in this fashion. On the other hand, they write Jerusalem, which in Spanish is written Jerusalén.

We have to admit that g seems to be more adequate than ch: Considering that ch, especially when used several times in one word, elongates the word, as already mentioned above (p. 312), it also looks bad. It certainly rarely appears after an s, as for instance in the word *dolsg* where it then becomes a sch. Finally, the Spanish use the g in a similar way.

Nevertheless, the pronunciation is even more difficult. When WALL. says, "that ch should be pronounced like a good German ch", then I certainly have to contradict him. Often it is quite difficult to hear if g (= ch) or k, even when it is repeated. This can also be seen with the word *lagád* for man in the list on p. 313, where everyone else before 1910 had written sakal. In order to

find out more about this when my translator was absent, I asked young boys and girls, who can pronounce k though not g (= ch). Often our children, too, prefer to say "Gua" instead of "Kuchen", thus this is a regular sound deletion. However, it still is peculiar that older Palauan men and women do the same in order to appear childlike.

In addition, it is interesting that g (= ch) is comparable to the Malayo-Polynesian k (especially the particle *ga—ka*), and that in this respect the Samoan language of children does not pronounce the k, as opposed to, for instance, in New Zealand where people say *aríki* instead of *ali‘i* the "chief".

i just like in German; see ĕ.

The long ī (WALL. ii) is often pronounced with an ĕ sound at the end, as for instance *kleblīl* = *kleblíĕl*, *a*Imelīk therefore is often written *a* Imeliik or *a* Imeliĕk. However, it is nothing more than a long *ī*. The same applies to ū.

k see g and above p. 312. When pronouncing [this sound] the air is partly blown through the nose. Compare WALL., who says, "b and p, as well as g and k can often not be distinguished very well".

l often the connecting particle for abstract nouns; then it is pronounced voiced. Therefore, I do not write Babĕldáob, but Babldáob. Further on, it is of great importance as an infix for nouns (see there). Wherever there is a double l, a check mark is inserted, for instance *despadál‘l, l‘lal*. It is also used to form a noun or the perfect tense; for instance *klou* big, *kl‘lóu* size, *melekói* to talk, *mel‘lekói* talked.

m often the prefix to form adjectives and verbs.

ng as in » to sing«. In my opinion a clear n does not exist. Where I made an exception, like in Ked ra tund, Ketund, I had reservations (p. 179).

In Palau the n is replaced by *l*. For instance "his eye" in Matupit *matána*, Palau *madál*, or "mother" in Samoa *tiná*, in Palau *gadil*.

o often also a short ŏ, as for instance in Goréŏr, SEMP. wrote Coröre. WALL., too, indicates an ö, of which I am not convinced.

p see b and k.

r mostly pronounced in a guttural fashion, as for instance in Gorak, in contrast to Gor‘rak (see Volume I p. 204). Double r can also be found, just like the l, for instance *mer‘rangél* "his younger brother".

r can easily change into l, for instance *klou lúbak* big chief (*rúbak*).

s often pronounced with a round mouth and a slightly sibilant sound, especially at the end, for instance *besépĕs* fiber string, *róis* mountain.

It is noteworthy that the *s* changes into *k* in the possessive form of 2 nouns; that is to say *kesól* turmeric, poss. *keklengél* and *dusál* beadstead, poss. *dukelél*.

The word *kachól* or *kakól* chest, borrowed from modern Spanish, is also changed into *kaselengél*.

t see d.

u and *v* (German w) can stand next to each other and have to be distinguished. In this manner WALL. writes *uüd* for resin, whereas I clearly heard *vúiĕd*. It is similar with the words *vúes* order, *vurs* disk, *vuk* pubic area. I also write Ngivál and not Ngiual, as the latter would have been pronounced quite differently from the way I had heard it. I could not discover any ü.

ū often spoken like uu or uĕ, a bit nasal and high pitched.

II. The Article.

We find the widely used *a*, often merged with the word instead of an article. Thus, when talking the language with the natives, one can no longer imagine the word without it's *a*. This is especially the case with names, we became familiar with through WILSON, as for instance the one of the king Abba Thule, correct *a*Ibĕdul[389] and of the crown prince Arikóko, more correct *a* Rĕgúgĕr, both from the big house *a* Idíd in Goréŏr. Then there is SEMPER's Arakalúlk, correct *a* Rĕgĕlúlk, whom I still met in 1907, thus 45 years later, under the name *a* Mád.

We actually never heard all these names without *a*. Yet, common nouns also seize the *a*. People always talk always about *aiángĕd* the "sky" instead of *iángĕd*, as well as *aiólt* the "wind", *agúl* the "rain", *agát* "smoke", *aidúngĕl* "firewood". However, there is also *bad* "stone", *rois* "mountain", *pelú* "village", etc.

People nearly always say *aiús* "crocodile", *auél* "turtle", yet *ngíkĕl* short for "fish", *dăgësăg* "frog", etc.

As a general rule, the majority of the nouns is used without the *a*. This is an indication that it cannot be equated with our article, which belongs to every word.

WALLESER mentions that the *a* changes in its plural form in front of living beings into *ar*, as in *ar gad* "human beings", *ar dil* "women", *ar ngikĕl* "fishes". I can also add the peculiarity that this also happens in front of collective nouns, such as *arpelú* and *argálděbegĕl*. Then, however, this does not mean the villages and the clubs, but the "people from the village" and the "people from the club" just as *ar*Melekéiok and *ar* Imelik, means "people from Melekéiok" and "people from *a* Imelik".

I also want to add to the forms *ar ngara diál* "people on the ship" and *ar uā Alik* "people like Alik", the expressions *ar di gad* "people only humans" (the populace) and *ar bek lagád* "people each human being" (everybody).

For further information, see Plural of Adjectives.

In one special case *rubak* in its singular form seems to mean "chief", *arubak*, however, means "chiefs", the plural form. This is not caused by the *r* at the beginning of the word, cf. *a róis* means "mountain", *a ráel* "path", but because *rubak* is already the plural, as will be shown in the next section.

In addition, we can also use *bětók* "much" and *rokúi* "all" in order to indicate the plural form.

Similar to the *a* there are also the prefixes *i, ie* and *ng, nga* in order to point out something or to place an emphasis especially on names.

For instance *a*Ikelau͡ (root word *kleau͡*, a tree),

iegád instead of *gad* human being;

further, pay attention to the names Nggei͡angěl, Nggësár,

Ngatmél, Ngarsúl, Ngaregolóng etc.

Usually this last prefix *ngara* corresponds to *sa* in the word Samoa, as a combining preposition, for instance with the families there Sa-Tuiaana, Sa-Fata, etc. Maybe *ngara* can simply be explained like this: *ng a ra golóng* = "those from Golóng"; *ngi* actually means "he".

The prefix *ke* is used in order to indicate "people" of a certain place. Thus, *Kekeklau͡*means "people from Keklau", *Kesílang* "people from China", etc.

III. The Noun (Singular and Plural).

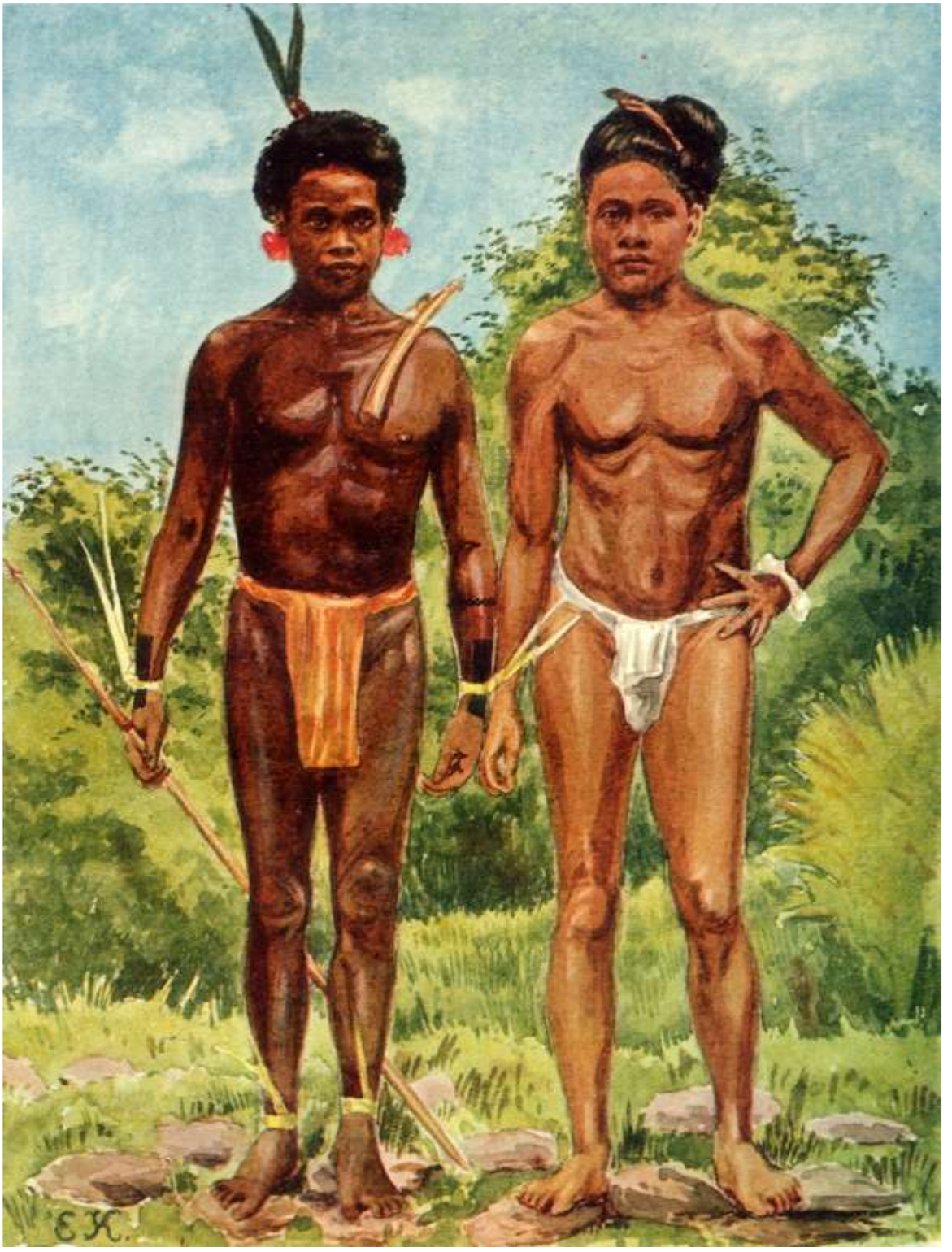
As we have just mentioned, irregularities can be found in the plural form of nouns, a fact WALL. does not mention.

rúbak means "chief", but *arúbak* means "chiefs". The singular actually is *góbak*, while the community of chiefs, the council, is called *klóbak*[390]. Generally this word is only used as the name Gobak[391], yet, that it is also used per se for "chief" can be seen in chant 194, where around line 88 we can read: *e bol ngelngí gobakrír* "and carry their chief". Chant 200 starts with the word *góbak*.

In the last chant *rubukúl* = "their chiefs, their older relatives" can be found, just like a *gobŏkúl* for "his chief, his head of the family". This is based on the many uses of the possessive suffixes, of which I will talk further below. Here I just want to point to the fact that *go*, a prefix of nouns, is changed into *ru* in the plural forms of many other words many other words. With the help of the following words, usually a form of address, I learned about this change:

// Krämer, Palau, Vol. 2. Plate 20//

(Watercolor by E. Krämer)



Dark-skinned Palauan manfrom the south, from

Light-skinned Palauan man from the north of the archipelago

Verlag: L. Friedrichsen & Co., Hamburg

Colored collotype by A. Frisch, Berlin

sing.		plur.
góbak (poss. *gobokúl*)	older relative	*arúbak* (poss. *arubúl)*
gógad (poss. *gogadál*)	sister of brother and vice versa	*ruegád* (poss. *rugadál)*
gogalék	younger relative	*(a)rugalék*
gobagád	wood gnome	*rubagád*
gokdemáol (poss. *gokdemelél*)	ancestor	*rukdemáol (*poss. *rukdemél)*
gomúkldil	young girl	*rumúkldil*
goderúgĕl	messenger	*ruderúgĕl*

As mentioned above, similar forms of plural are possibly

gadám[392] (poss. *damál*) father plur. *uádam* fathers

gadil (poss. *dalál*) mother » *uádil*[393] mothers

The plurals of the following terms of address of relatives (man to man, or woman to woman) are irregular:

gudelék my uncle, my aunt plur. *armugudelék*[394] (from *guóděl* old)

Completely irregular are:

teloáděl peg for house constructions plur. *telotáod*

kleblīl clan " *kleblīl*.

Thus, we have the following prefixes for nouns:

1. *ga* (compare with *liat* to see in Malayan, *ka liatan* view, Samoa *fa'a ilóga* sign = "to make see" from *ilóa* to know, to see).

gáingbul	[flower]bud	from *bung* flower
galăgad	body	from *gád* human being
gálděbegĕl	club	from *bágĕl* big piece of money
galdegaiós	day	from *gaiós* the sun
galibútĕk	narrowness	from *obútĕk* narrow
galitogút	weakness	from *mage͡itogút* weak
galuóděl	age	from *guóděl* old
gaklmuk	the silent one	from *lmuk* to be silent
gadegūl	artist	from *mangadegūl* to think about work
galdegūl	art work	from *mangadegūl* to think about work
galdăgădúg	story	from *mangadăgădúg* to narrate
galdúl	heap	from *mongúděl* to heap
gamógăm	urine	from *mangamógăm* to urinate.

2. go

gólbed	stone pavement	from *bad* stone
gobogīl	marriage	from *oúbog* to marry
gomelásag	construction	from *melásag* to build
gorongóděl	purlin[beam] on the roof	from *meréngěd* to bind
gosúrŏg	medicine for baths	from *mesúrŏg* to take a hot bath
gosárăg	pressure	from *olsárăg* to press
gotológŏl	pusher	from *gotilĕg* to push
gotóběd	guard on the path	from *otóběd, tuóběd* take out, go out
gosékěd	competitor	from *olsékěd* to rival
goltil	finishing	from *melilt* to finish, polish

However, we can also find the reversed form, thus it is

goberə̈vĕd heavy and b*er'r ə̈vĕd* heaviness.

Especially remarkable is the different formation of nouns from the adjective and the verb.

WALLESER remarks only:

"Besides, nouns are formed from adjectives. They indicate the property itself and, like the other nouns, also have a possessive form. Usually an l is inserted into the first syllable; in doing so the vowel is omitted."

As I collected the nouns of more than 100 adjectives, including their possessive and verbal forms, I present it all here:

3. The adjective starts with *b*, and in order to form the noun an *l* is inserted behind the *b*:

adj.		noun		verb	9 times
bedíu	stinking	*bldiu*	bad smell	*omăkbedíu*	to stink
bagés	new	*blegés*	novelty	*omégĕs*	to be new
bagagáu	empty	*blágagau*	emptiness	*omagagáu*	to empty
bangengëgei͡	mute	*blangëngei͡*		*omangëngei͡*	
besebósĕg	disobedient	*blebósĕg*		*omesebósĕg*	
bekə̈u	brave	*blekə̈u*		*omekə̈u*	
bégëbăkmad	content	*blegëbăkmad*		*omăgə̈băkmad*	
bokoderdúrŏg	obedient	*blokoderdúrŏg*		*omăkederdúrŏg*	
búlak	lying	*búlak*		*omúlak*	

4. The adjective starts with *k*, in order to form the noun an *l* is inserted behind the *k*:

adj.		noun	verb	15 times
kebái	infertile	*klebái*	*mangebái*	
kebekákl	light	*klebekákl*	*mangebekákl*	
kedórŏm	sharp	*kledórŏm*	*mengedórŏm*	
ketóm	blunt	*kltóm*	*mengătóm*	

adj.		noun	verb
kătăbíop	bald	*kltěbíop*	*mangătěbíop*
kekeróus	diverse	*klekeróus*	*omekekeróus*
kekeréi	small	*klékerei*	*mangkékerei*
kedidái	high	*kldidai*	*mangedidái*
kekămángěl	long	*klemángěl*	*mangămángěl*
kedép	short	*kldép*	*mangedép*
kedelebú	fat	*kldelebú*	*mangedelebú*
kedúng	intelligent	*kldung*	*mengedúng*
kebelúng	stupid	*klebelúng*	*măngebelúng*
kiuěsál	steep	*kliuěsál*	*mengíuěsál*
kulúkŭl	crippled	*klulúkŭl*	*măngulúkŭl*

5. *kl* for *k* after dropping the prefix *me, ma* 5 times

măkëkád	horny	*klëkád*	*mengekád*
méknǵit	bad	*klngit*	*omăknǵít*
měkămím	sour	*klemím*	*mengemím*
makeáld	warm	*kleáld*	*mangáld*
mesulául	tired	*klulaul*	*omaksulául*

6. *kl(ě)* is placed in front of the root word 5 times

maráng	true	*klemăráng*	*omakráng*
marěk	ripe	*klemárěk*	*omakmárěk*
úngil	good	*klungiáol*	*omakúngil*
díol	pregnant	*kldiŭl*	*omăkdíol*
(dmókl)	cooked	*kldmókl*	*mangadmókl*

7. *kl* is placed in front of the root word after dropping the prefix *mě* 4 times

mesisīg	powerful	*klsisīg*	*melisīg*
masangákěd	skinny	*klangákěd*	*oměksangákěd*
mesóbil	unmarried	*klsóbil*	*oměkmesóbil*
mesamai͡[395]	superior	*klemai͡*	*mesamai͡*

8. When an adjective stars with *kl*, then the *l* is doubled *(l'l)* 3 times

klou	big	*kl'lóu*	*manglóu*
klebókl	beautiful	*kl'lebókl*	*manglebókl*
klikīd	pure	*kl'likīd*	*mangikīd*

Thus, only in 30 of 100 nouns (see 4. to 7.) *k* and *l* figure together and next to each other. How diverse and changeable its role is, can be seen in the 5 sections. The other ones are getting more and more varied.

9. *l* ranks third and is doubled 3 times

adj.		noun	verb
delebáob	cowardly	*del‘lebáob*	*malebáob*
gálalakl	quiet	*gal‘lakl*	*mangalákl*
talamál	wrong	*tal‘lamál*	*malamál*

10. *l* ranks third and is doubled after dropping the prefix *m* 2 times

malamált	straight	*l‘lemált*	*omakmalemált*
melilívět	stupid	*l‘lilívět*	*omaklilívět*

11. *l* is missing in the adjective and is inserted in the third position 15times

degór	steep	*delegór*	*omakdegór*
dengerengĕr	stupid	*deléngerengĕr*	*meléngerengĕr*
dekíměs	wet	*delekíměs*	*melekíměs*
dulókl	lopsided	*delulókl*	*omălókl*
gamádag	unripe	*galamádag*	*mangamádag*
gabirúkŭl	bent	*gelebirúkŭl*	*mangebirúkŭl*
gerúngĕl	whole	*gălerúngĕl*	*mangărúngĕl*
gobútĕk	narrow	*galibútĕk*	*mangibútĕk*
guóděl	old	*găluóděl*	*manguóděl*
gëdáol	holy	*geledáol*	*mangedáol*
tangangói	ugly	*talangangói*	*omatangangói*
sagarĕgariáol	foolish	*salegaregariáol*	*mangeregariáol*
tepelík	wild	*telepelík*	*omaktepelík*
tubagabágĕl	wide	*telubagabágĕl*	*melubagabágĕl*
turtúruk	tame	*telutúruk*	*mangurtúruk*

12. *l* is missingin the adjective and is inserted in the third position, after dropping the prefix *m* 6 times

mageíduíd	round	*gelíduíd*	*mengíduíd*
măgeítŏgut	soft	*gelítŏgut*	*mengítŏgut*
maguágad	bitter	*galuágad*	*menguágad*
medegĕrégĕr	hard	*delegĕrégĕr*	*melegerégĕr*
medemedéměk	weak	*delemedéměk*	*melemedéměk*
magëge͡i	avaricious	*galëge͡i*	*mengege͡i*

13. Just dropping the prefix *m* suffices to form the noun 22times

medidirt	dry	*dirt*	*omakdirt*
mekúdŭm	narrow	*kúdŭm*	*mengúdŭm*
makerásem	cold	*kerë̈sem*	*mangarásem*
madíngăs	replete	*díngăs*	*omakdíngăs*
magéd	shallow	*géd*	*omekĕgéd*
magád	deaf, old	*gad*	*mangád*

adj.		noun	verb
marákt	sick	*rakt*	*omakrákt*
mărat	dry	*rat*	*omakrát*
merokós	sweet	*rekós*	omakmerekós
meríriau	loose	*ríriau*	*oměríau*
medúg	strong	*dug*	*omekdúg*
metëu	roomy	*tëu*	*melëu*
mesīg	clever	*sīg*	*omesīg*
mesés	industrious	*sés*	*omaksés*
mesáik	lazy	*sáik*	*omaksáik*
madákt	cowardly	*dákt*	*omakdákt*
míkou	blind	*íkou*	*omakmíkou*
meáiu	smooth	*eáiu*	*omakmeáiu*
mogúiet	tough	*gúiet*	*mengúiet*
mogút	old	*gut*	*mengut*
	meeting	*kldipl*	*mekldipl* or *mengídep*
	speech	*tokói*	*melekói* to speak

14. *m* ranks second and is dropped 2 times

dmólog	deep	*dólog*	*omŏkdólog*
smëkĕr	sick	*sëkĕr*	*olsëkĕr*

15. The noun is formed by doubling the *r* in the middle of the adjective 1 time

baráom	stinking	*bar‘ráom*	*omakbaráom*

16.The noun is formed by an *r* placed in the middle of the adjective, after dropping the prefix *mĕ* or *gŏ* 3 times

makrëos	avaricious	kar*‘rëos*	*omakrëos*
meritegetagáp	rough	*kar‘ritegetagáp*	*mengiritegetagáp*
goberëvĕd	heavy	*ber‘rëvĕd*	*omekberëvĕd*

17. Completely irregular

rongóděl	tight	*rengéd*	*meréngĕd*
mad	dead	*kodál*	*omăkemád*
diosisíu	similar	*okesíu*	*omakesíu*
mosidám	flat	*ŭlsidŏmál*	*olsidám*
berékĕd	sticky	*merekerékĕd* glue	*omerékĕd* to glue

Thus, not counting the irregular forms, there are 14 classes. However, this does not mean that these are all the forms there are. Although the infixation of *l* in the second and third position is prevalent, dropping the prefix *m* is very important, together with this infixation and alone, so that you almost despair looking for an independent derivation of the noun’s form by any rules; especially when you realize how many irregularities are caused by euphony

even using good words, it circumvents (dropping the *s*, the syllables *di*, *ke*, etc.).

Here is a lot of material for linguistic studies.

Finally, I have to mention that there are a great many words for German nouns starting with *ule* and derived from verbs (see p. 343), for instance *ulekáng* "gift of food" from *omakáng* to fill; *ulengetekíl'l* "salvation by head" from *mangetákl* "to carry with the handles".

I still have to mention a remarkable verbalization of a noun (concerning the nominalization of verbs see further below p. 335): *ulekngál* "coconut shell" from *bung* "blossom", *bkngál* "his blossom", is actually called »his withered one«. Basically these are participle forms.

Declination.

A declination as we understand it does not exist. The noun is not changed. Imperfect particles *a, r, ng,* etc. help; they give more feeling than form.

The dative is best expressed by *mo ra*, for instance: give it to the man, *bom ngumo ra sagál,* or: him = *re ngi* (see possessive pronouns).

As already mentioned by WALL., the genitive is expressed by the possessive form of the noun: for instance *madál a bai* front side of a bai, *a bdelúl a gad* the head of the human being (actual his head of human) etc.

As already mentioned above, these **possessive suffixes** play a part in the changes of the nouns, which besides the many forms of the verbs complicate the understanding of the language tremenduously.

For different suffixes for the 1., 2., and 3. person singular and plural see further below at pronomina personalia.

The possessive suffixes of the 3. person are *al, el, il,* and *ul*; *ol* I did not encounter. This explains why words ending with o are generally rare, while for instance in Polynesian nearly all words end with a, e, i or u. As already mentioned above, this final vowel was dropped in Palauan; however, for the creation of their possessive suffix nouns retrieve it again.

al are attached by:

unmodified

gad	human being	*gadál*	*medú*	testicle	*meduál*[396]
gadám	father	*damál*	*ru*	contribution of money	*ruál*
galagád	clan	*galagadál*	*tu*	banana	*tuál*
ding	ear	*dingal*	*pelú*	village	*peluál*
matáng	branch, fork	*matangál*			

modified

gad	liver	*gadengál*	*galdăgădúg*	story	*galdĕgĕdĕgál*
gadil	mother	*dalál*	*blul*	ban	*blurengál*
bung	flower	*bkngál*	*gim*	hand	*geimál*

el attached by:

unmodified:

bagadīl	excrement	*bagadilél*	*gosebék*	wing	*gosebekél*
bagal	dorsal fin	*begelél*	*gotílĕg*	axe	*gotilĕgél*
bars	a kind of tree	*barsél*	*kasmágal*	fight over adultery	*kasmgalél*
belógŏl	dove	*belăgĕlél*	*keblīl*	family	*keblilél*
beróbŏr	hand	*bereberél*	*klsūl*	lie	*klsulél*
besépĕs	string	*besëpesél*	*ngabard*	west	*ngabardél*
dël	peg	*dëlél*	*ngakl*	name	*ngaklél*
dëlóměl	plant	*dëlomelél*	*ngálek*	child	*ngalekél*
dims	south	*dimsél*	*rágal*	branch	*ragalél*
galépĕd	cudgel	*galepedél*	*rámak*	leaves-compost	*ramakél*
gamógam	urine	*gamogamél*	*rásag*	blood	*rasagél*
gasbógăb	plank	*gasbogabél*	*réngĕd*	district	*regedél*
gasmágăl	son in law	*gasmagalél*	*sëkĕl*	neck	*sëkelél*
geoátĕl	ridge	*geoatelél*	*tagáb*	stinger	*tagabél*
gongīs	hoe	*gongisél*	*togúl*	belt	*togulél*
górsagĕl	bowl	*gorsagelél*	*údĕs*	navel	*udesél*
goruóru	fan	*goruoruél*	*ulk*	back	*ulkel*

élattached by modified:

baog	labia minora	*begél*	*debúsŏg*	trumpet shell	*debsëgél*
beókl	a tree	*boklél*	*degóul*	tobacco	*digolél*
ber'rëvĕd	heaviness	*ber'rëdél*	*deliúkĕs*	portion	*dikesél*
bládek	spirit	*bldekél*	*dép*	sugar cane	*depengél*
blevëget	width	*blugelél*	*dial'l*	ship	*dil'lél*
blsips	hole	*blëpselél*	*díĕl*	break	*delél*
blsoil	dinner	*blsilél*	*dilúgĕs*	north	*dilagasel*
bsibs	drill	*bsebsél*	*díong*	water hole	*dirëgél*
bsúg	star	*bsëgengél*	*direk*	mirror	*derekél*
búdog	peace	*bdëgél*	*dirt*	dryness	*ditél*
búiel	moon	*bilél*	*doko*	bladder	*dekëvél*
buld	skin	*budél*	*dólog*	depth	*delegél*
búog	areca palm	*bugél*	*dor*	umbrella	*derengél*
dáob	sea	*debél*	*dubog*	sapling	*dbagél*
debúl	grave	*debelél*	*dúrumk*	thunder	*deremkél*

dusal	bed	*dukelél*	*gúsem*	beard	*gasemél*
ëábëd[397]	cloud	*gëbedél*	*gutŭm*	ground	*gatămél*
galdíngĕl	finger	*galdngelél*	*(a)ī*	cave	*iengél*
galdúkl	wall	*galdeklél*	*idúngĕl*	fire wood	*idengelél*
galëol	weapon	*galëvelél*	*ilúměl*	drink	*imelél*
galtópt	top of the tree	*gatāptél*	*iolt*	wind	*geltél*
galuóděl	age	*galudel‘lél*	*is*	nose	*isngél*
gamágĕl	betelnut chew	*gamalél*	*iúngs*	island	*ingsél*
garárou	ennemy	*garaovél*	*kagól*	chest	*gaselengél*
gasiměr	door	*gasmerél*	*kak*	side	*kekengél*
gatú	cat	*gatungél*	*kebókŏb*	fin	*kebëkăbél*
gáus	lime	*gusél*	*kebúrs*	mangrove swamp	*kebersél*
gëdogól	sleeping mat	*gadegalél*	*ked*	grassland	*kedengél*
geirógĕr	hook	*giregërél*	*keregér*	beach	*keregerengél*
geiúiĕs	bone	*geuvesél*	*kerásem*	coldness	*kersemél*
geúkl	throat	*geiklél*	*kesamd*	gills	*kesemdél*
gerévut	woman’s dress	*geritél*	*kĕsól*	turmeric	*keklengél*
gëvátĕl	defense	*gëvotelél*	*kingál*	seat	*kingelél*
golbáol	spitting hole	*golbolél*	*kirs*	penis	*kersél*
góles	knife	*golsĕngél*	*kláp*	taro	*klapngél*
golo	scale	*galauél*	*klálo*	thing	*kloklél*
gólogol	sand	*gologelangél*	*klëáld*	warmth	*kleldelél*
gomoágĕl	river	*gomogĕlél*	*klilt*	bangle	*kltél*
gomogăról	uterus	*gomogărelél*	*kl‘ldelebú*	thickness	*kl‘ldebungél*
gondáel	neck	*gondalél*	*klasu*	female lover	*songél*
gongisp	shovel	*gongespél*	*klsib*	sweat	*klsbĕngél*
góngolungĕl	burden	*galngelél*	*ksóus*	file	*kseksél*
goríĕk	broom	*gorikél*	*kúkau*	taro	*kukungél*
goróu	lightening	*gorongél*	*lai*	internode	*lengél*
gor’rtógot	seam on a women’s dress	*găr‘rtagatél*	*lálag*	puss	*lagél*
			lild	tube	*lidél*
goról	birth	*gërël‘lél*	*líus*	coconut	*lisle*
gorúsŏg	pounder	*gorsegél*	*lkóu*	hat	*lkungél*
gosárăg	pressure	*gosĕrĕgél*	*l‘lívet*	thinness	*l‘lilitél*
gósond	comb	*gosendél*	*lúok*	nest	*lukél*
goteromóděl	cushion	*goteromodelél*	*malk*	chicken	*mekél*
gotúngĕl	bag	*gotungelél*	*mámed*	dress	*memedél*
gotúrt	cockspur thorn	*gotulél*	*medéu*	bend	*meduelél*
gúl	rain	*galél*	*meséi*	taro field	*meklegél*

mesekíu	dugong	*mesŭkungél*	*táod*	fork	*todél*
mëúsŏg	the calm	*isëgél*	*táog*	mangrove channel	*togél*
ngáis	egg	*ngisél*	*tëu*	vastness	*tengél*
ngáos	seat in the bush	*ngosél*	*tekói*	speech	*telkëlél*
ngeáol	garden	*ngëuëlél*	*telkáel*	measure	*telkëlél*
ngíkĕl	fish	*kelél*	*terétĕr*	commoncold	*terterél*
ngipd	slime	*ngapdél*	*toágĕl*	passage	*togelél*
ngirt	head cold	*ngertél*	*tógĕd*	thorn	*tĕgedél*
ngór	voice	*ngërél*	*túangĕl*	door	*tungelél*
ngót	board for pounding taro	*ngătngél*	*túmetum*	jaw harp	*tumetmengél*
póup	wall	*pekpél*	*tungd*	fish bone	*tengdél*
ptúbag	glans	*ptagalél*	*uíd*	juice	*udél*
ráel	path	*rolél*	*uíngĕl*	nail	*ungelél*
ráis	root	*risél*	*uís*	seam	*ulisúl*
ralm	water	*lmél*	*usákĕr*	loincloth	*usekerél*
reóngol	fathom	*rengelél*	*utóug*	hook	*utugél*
ródél	adopted	*redelél*	*vúlog*	broom	*ulăgél*
ródog	fruit	*rëdagél*	*vúkĕd*	net	*ukĕdél*
rúel	leaf	*lél*	*vum*	cooking house	*umangél*
sə̈rĕs	garden	*sersél*			
sils	sun	*klsel*			
singg	cross	*senggél*			
skors	cane	*skersél*			
suálo	basket	*suálél*			
tágarakl	hook	*tagareklél*			

I still have to mention that newly introduced words also usually end with *él*; as for instance

babi	pig	*babingél*			
bambu	bamboo	*bambungél*			
kagól	chest	*kaselengél*			

íl attached by

unmodified:

bug	husband, wife	*(a)bugil*	*makamad*	fight	*makamadíl*
dag	excrement	*dagíl*	*sagál*	man	*(sagălíl* his [friend)
gónged	feast	*gongedíl*			
gongos	east	*gongosíl*	*sis*	dragon tree	*sisíl*

modified:

bái	men's house	*bil*	*klekeréi*	smallness	*klekerengíl*
besós	rudder	*bëdësíl*	*komúr*	tail	*komríl*
blái	residence	*blil*	*mlái*	boat	*mlil*
but	back side	*btil*	*ngą̈ü̯*	fire	*ngëvíl*
dung	variety of taro	*dngíl*	*rak*	year	*rekíl*
gáiep	pigeon	*gaepíl*	*rimald*	mangrove root	*rimeldíl*
iláot	palm syrup	*ilotíl*	*vúk*	pubic ♀	*ukíl*

úl attached by

unmodified:

gab	ash	*gabúl*	*gólbed*	stone pavement	*golbedúl*
gadéng	shark	*gadengúl*	*golug*	*oil*	*golungúl*

unmodified:

bad	stone	*bedúl*	*ker'regar*	tree	*ker'rĕgĕrúl*
bedúl	head	*bdelúl* a. *ptelúl*	*kivar*	closet	*kivurúl*
bëap	mouse	*bëpúl*	*kúk*	nail	*këkúl*
blngúr	breakfast	*blengrúl*	*lag*	shadow	*logúl*
búi	shame	*biúl*	*lik*	pad	*lkúl*
delepák	stomach	*delepekúl*	*rat*	drought	*rtul*
dúi	torch	*diúl*	*reng*	heart	*rengúl*
galíd	spirit	*gësúl*	*rubak*	chief	*rubukúl*
galitogút	weakness	*galitogŏtúl*	*telau͡*	earring	*telúl*
galsáng	trade	*galsungúl*	*ter'rír*	turtle shell spoon	*ter'rúl*
gat	smoke	*gŏtúl*	*uák*	anchor	*gokúl*
gut	old age	*getúl*	*uís*	seam	*ulisúl*
kar	medicine	*kerúl*	*ukár*	bow	*ukurúl*
kăbúi	betel	*kebiúl*	*uúgŏl*	stalk	*ugúl*
kaluláu	whispering	*kelulúl*			

IV. The Adjective.

First of all, I have to note that the adjective is not free of possessive suffixes and also forms plurals, as WALL. already pointed out. He gives examples for the comparison of adjectives, as for instance *kididiúl a rois* the highest mountain (*kedidái* high), *chadelegelekél*[398] *a mámĕd*[399] the blackest piece of cloth (*gadelekėlek* black) etc.

Incidentally, the comparative form of adjectives can be achieved by using *bai* more (WALL. *bei)*, or *kuk*; *kmal* = very (WALL. *kngmál)*

Therefore: good, better, best,
úngil, *bai úngil*, *kmál úngil.*
not very good *díak l sal úngil.*

The comparative form of adjectives by contrast, in the form common in Polynesian, for instance »this is good, that is bad« is not used in Palau.

Different from Polynesia, on Palau the reduplication of syllables is also

used for a decrease. I still add the words *mekeketékĕt,* a little bit long, *mekeketékĕt* long time, to WALL's. examples.

WALL. also states that, in order to form the plural, the prefixes *me* and *di* are used in addition to *ar,* just like it is with the nouns. For instance a *blai a meklóu*[400] the houses are big, *a mlaidimegegeréi rogúí* the boats are all small (*kekeréi* small).

Thus, the adjectives and not the nouns are changed into the plural form.

V. The Numeral.

Like everywhere in the South Pacific, persons and objects are counted differently. As WALL. did not present many details concerning the latter, I want to present here a clearly arranged compilation.

Cardinal Numbers.

numeral	human beings[401]	taro	fish	coconuts money, stone stones	trees, leaves planks (WALL.)
1 *tang*	*tang*	*tëluóng*	*tang*	*geimóng*	*tegetóng*
2 *orúng*	*tërúng*	*ëruóng*	*gërúng*	*tëblóng*	*gëregetóng*
3 *odei͡*	*tëdei͡*	*ëdei͡uóng*	*gëdei͡*	*kedei͡*	*gëdeiegetóng*
4 *oáng*	*tëoáng*	*ëuáiuóng*	*gëoáng*	*klaoáng*	*gëoáiegetóng*
5 *oím*	*tëím*	*ëímuóng*	*gëím*	*kleím*	*gëímegetóng*
6 *malóng*	*tëlólom*	*a lolom uóng*	*gëlólom*	*klólom*	*gelólomegetóng*
7 *uíd*	*tëuíd*	*ëuíd uóng*	*gëuíd*	*kleuíd*	
8 *iái*	*tëái*	*ëáiuóng*	*gëái*	*klea͡i*	
9 *ítiu*	*tëtíu*	*ëtiuuóng*	*gëtíu*	*kltíu*	
10 *mágod* *or trúiŭg*	*tërúiŭg*	*ëtrúiŭg* *or telbúdok*	*telbúdok*	*tágăr*	
11 *truiŭg ma tang*					
12 " " *airúng*		20 *lúiug* (WALL. *llüoch)*		100	*dart*
13 " " *kedei͡*		*30* *okedei͡*		1 000	*tëláel*
14 " " *gaoáng*		40 *okeoáng*		2 000	*erëláel*
15 " " *gaím*		50 *okeím*		10 000	*trúiŭg l tëláel*
16 " " *gailólom*		60 *okólom*		100 000	*dart l tëláel*
17 " " *gaiuíd*		70 *okuíd*	Numbers above 1000 have probably been		
18 " " *gaiái*		80 *okai*	influenced by the Whites.		
19 " " *gaitíu*		90 *oketíu*			

Ordinal Numbers.

There are also differences in numbering the 10 chiefs of a village and their houses *(blai)*, whereby *got* »the first one« is used. Yet it is not used for the paramount chief, who is called without further ado *ptelúl* "his head", the one of the village.

	human beings	houses *(blai)*
nr. I	*got*	*gótlblai*
" II	*gongërúng* (also *gongisóis*)	*gongëtëblóng*
" III	*gongëde͡i*	*gongëlde͡i*
" IV	*gongaoáng*	*gonglaoáng*
" V	*gongëím*	*gonglëím*
" VI	*gongëlólom*	*gongëlólom*
" VII	*gongëuíd*	*gonglëuíd*
" VIII	*gongëái*	*gonglëái*
" IX	*gongëtíu*	*gongëltiu*
" X	*gongëtrúiŭg*	*gongĕltágăr*

Multiplicative Numbers and Indefinite Numbers.

1 time = *tal blëlékl*

2 times = *ërúl blëlékl*

3 times = *ëdél blëlékl*

further on: another one *lūt r a tang*, alone *tingakltáng*, each one *bek*, each one after the other *kauderáng*[402], one each *dertáng*, in pairs *telbogóbokt l dertërúng*[403] (by threes. . . . *tëdei)*, one over the other *gageisóis* (*gonggisóis* the second one), some *bëbil*, all *rŏkúi*, many *bětók*, few *sëséi*, a little bit *telkíp*, half *tëdóbŏg*.

Measurements.

The measurement *telkáël* (*melŭk* to measure) consists of the following parts:

the fathom[404] *reóngŏl* (poss. *rengelík*)

1 fathom	*tëreu*	(WALL.	*terréo*)
2 "	*ërëreu*	("	*chäréo*)
3 "	*ëde͡ireu*	("	*chädeiréo*) etc.

r. shoulder	to the left fingertips	*dogedágĕm*	(=1/2 fathom)		
r. elbow	»	»	»	»	*tkuríkl*
r. crook of the arm	»	»	»	»	*tkuelëmél*[405]
r armpit	»	»	»	»	*telgebas* (WALL.)
r. earlobe	»	»	»	»	*mtelur a bitáng* (WALL.)

1 length of the arm *bital e gëím*
½ " " " " *telmedëu*
1 length of the hand *telberóbĕr*[406]
½ " " " " *telagím kómk*
or 1 width of the hand *telagim kómk*

Width of 4 fingers *ëoálëgúgĕr* or *gëoálëgúgĕr*
" " 3 " *ëdélgúgĕr* or *gëdélëgúgĕr*
" " 2 " *ërëgeíd* or *garulëgúgĕr*
" " 1 finger *tëlageíd*
" " the thumb *tëlbogós*
" " ½ a finger *telbisa͡us*
" " 1 rib of a coconut frond *tëluólogúr*
" " ½ " " " " " *tëtíudlogúr*
the final and smallest measurement, about 1 mm.

WALL. mentions only a few of the finger-measurements, in contrast to the following foot-measurements:

telbákes one step (*chärebákes, chädeibákes*)
WALL. *telueácher* length of one foot (*chärueacher, chädëueácher*)
telbárd length of one foot plus the width of the other foot.

VI. The Pronoun.

Pronomina personalia. Personal pronouns.

independent:		in front of verbs:
I	*ngák* (*áku* see possessive)	*ak, k*
you	*ka͡u* (*móu, kóu* possessive)	*ke, ko, m*
he, she, it	*ngí* (*ngóu, lóu* possessive)	*ng, l*
we two (incl.)	*kidltërúng*	*ked, (kid)*
» » (excl.)	*kămám l tërúng*	
we three (incl.)	*kídl tëdei ĩagad*[407]	*kid, aki*
» » (excl.)	*kămám l tëde͡i lagád*	
we (incl.)	*kid*, also *kidrŏkúi*, we all	
» (excl.)	*kămám*, also *kămámrŏkúi* we all	
you	*kemeúl* or *kemeúl rŏkúi*	*to, ko, kom*
» two	*kemeúl tërúng*	
they	*tirekói*[408] or *tirekói rŏkúi*	*te, të͡, t*
they two	*tirekél tërúng.*	

The latter pronouns are also used as suffixes, as can be seen with the following verbs,

so *sauák (soak)* I want, *sauám* you want, etc.

gatik I do not want, *sebagék* I can

ngoikák take me, *meskák* bring me (from *ngu* to bring), etc.,

more about it in the chapter about verbs, where the transitive forms are especially noteworthy.

Pronomina possessiva. Possessive Pronouns.

Independent are_____	"my"	*áku*	we *kióu*
	"your"	*móu, kóu*	you *móu*
	"his"	*ngóu, lóu*	they *tóu*

yet only when strongly pronounced in a big speech, not as an answer. Thus, for instance a demon says in the revelation: *sel áku bad!* "This is my stone", or "I have the stone". However, when you ask someone: *m bedúl tagáng?* "To whom belongs the stone?" (actually: his stone who?), then he can only answer: *bedúk!* "my stone".

Thus, in chant 42 it is *akudóud* instead of *ududék* "my money".

In chant 200, around line 40 is written *mou dúdul* "you wear working skirts".

Without any doubt this is a relict of a Malayan-Polynesian form.

In the Maori dialect *aku* means "for me"

mou means "for you",

and in fact the Maori as well as the Palauans place these pronouns in front. In Samoan it is *lo'u* or *la'u* »my«, *'o a'u* »I«, while in Malayan only *aku* is used for both. (besides *hamba, sahaja*).

In Samoan one can say:

la'u fale my house

or also *'o le fale o a'u* "the house of mine"[409]

lōu fale "your house"

or also *'o le fate o 'oe* "the house of yours"

We can assume that the possessive suffixes developed in the Micronesian and Melanesian languages from the pronoun's postposition as a dialectic shortcut.

While in most of these languages the possessive suffixes did not assume absolute dominance, and often they reached only certain groups of words. In the Palauan language, however, they rule in such a fashion that sometimes it was difficult to find the independent noun or it was only possible with a lot of effort (for instance *mad* »the eye« is not used, only *madál*, etc.).

In addition, besides the above-mentioned relicts, the suffixes spread to all kinds of words, because there are no independent pronominal possessiva and rarely used personal forms.

In case somebody wants to say independently "this is mine" then there are only two means to do so: "my item" *kloklék* from *klalo* "item".

or "my animal" *garmék* (from *garm* animal).

For human beings we always say "my father", "my wife", "my friend", etc.

The forms are the following:

kloklék	my (thing)	*garmék*	my (animal)
kloklém	your "	*garmém*	your "
kloklél	his "	*garmél*	his "
klokléd (incl.)	our "	*garméd*	our "
kloklám (excl.)	" "	*garmám*	" "
kloklíu	your "	*garmíu*	your "
kloklír	their "	*garmír*	their "

Dual and trial are formed by adding *tërúng*, *tëd͡ei*, (just like above).

With the endings *ak*, *ik*, and *uk*, mentioned above, in most cases an *m* is added for the 2. person plural. For the 3. person plural an additional is inserted, when necessary, specifically when a vowel is next to *iu* or ir, or in case of harmony. WALL. cites the following examples *belumíu* and *belurír*, *chochemíu* and *chocherír*, *rengmíu* and *rengrír* (*belú* land, *choách* bone, *reng* soul).

Possessive suffixes are added to nouns, adjectives, and pronouns, as well as to adverbs (WALL. *bab* on top, *bëbúk* above me) and to verbs (see *meténgël* = to step down = *tengelél* his descent, *olták* to ship = *tekíl*, *tuóbëd* to go outside = *tebedél*, *degór* to stand up = d*egerúl*, *tma͡ut* arrive = *tutél*, *ongér* to reply = *ongerúl)*

We have to assume that the infinitive of a verb has adopted the meaning of a noun, as we can say: his descent, his reply, etc. On the other hand, it seems to be possible to make everything possessive, if necessary.

The Definite Pronoun and the Relative Pronoun.

WALL. assumes this to be the particle *el* (after vowels *'l;* in front of consonants often *le* and *ele)*. There are numerous samples from texts and songs.

Interrogative Pronoun.

Which one? Who? *tagáng?* Which one(s)? *teruatagáng*

Which man did it? *tagál gad a mërūl?*

Which woman? *tagár a dil?*

Who is here? *Kau tagáng?* (You who?)

What? *ngaráng?* What !? *ngarangaráng?*

What is this? *tiangaráng?ngára séi?* What does this mean? *ngára l tutelél?*

How his name this? *ngarángklél tiáng?* (of items) short: *keltangklél?*

Which his name? *tágangklél?* (of persons)

How many? *tëlang?* How are you doing? *kau ă ngaráng?*

How long will you stay? *uakél tegetél ă ngaráng l m kíei?*

Why? *klĭsakl* (usually followed by *măng)*. What for? *mongarárang?*

Where? *ngarkér?* Where abouts? *gói mor*

Where do you come from? *ke mlar kel mei?* (several *ko*)

Where do you go to? *ke mor ker?* (several *ko*). When? *goingaráng?*

The Indicative and Indefinite Pronoun.

This *ngikáng* (human being),	*tiang* (object),	plur. *tírekang* and *aikáng*	
this with me	*tíei*	"	*gë̈lei*
that *ngíkei* "	*séi (sel)* "	"	*tírekei* and *aikei.*

All these words are known in connection with others words in the form *ngíkal sagál* "this man", *sel klálo* "that object".

I myself, you yourself, he himself *dingák, dikau͡, dingi*

ngë̈ei a man, *tarë̈lei* many people

another human being, *a tára ragád* (1 human being *a tálagád)*

some *bë̈bil*, many other *arbë̈bil*

aruā Rekesiváng = Rekesiváng and others

everybody *béklagád.*

VIII. Adverbs.

1. Time.

yesterday	*gëlísĕp*	I quickly	*urĕgĕdák*
yesterday night	*kesús*	you »	*morĕgĕdau͡*[410]
day before yesterday	*aidelísĕp*	he »	*lorogedí*
two days before yesterday	*aidelsë̈bĕl*	soon nearby	*kmëd*
today	*geilagáng*[411]*, leúĕi*	just now	*dirík, kilëĕd*
tonight	*klsús*	late	*dílop, dúop*[410]
tomorrow	*klukúk*	slowly I	*mokokák*, you *mokokau͡*,
tomorrow night	*klsús ra klukúk*		he *mokoki*
day after tomorrow	*ngiáos*	already *di:* he came already *ngi di mla mei*	
in three days	*ngiosél*	first	*ngarúgei*
always	*diplogóel, tedím*	last	*ureúl*
now	*gëlagalagëlagáng*	formerly	*arguóděl*
soon, quick	*merë̈gĕd*	erstwhile	*airagár*
		henceforward	*gáragar*

no longer *dikëáng*

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2. Place (incl. IX. Preposition).

right	*kadíkm*	distant from the pointer	*tilagáng* or
right handed		nearby to the other	*tilagakíd*
left	*katúr*	near to both	*tiakíd*
left handed	*klasékl*	distant from both	*sëkíd*
beside	*gálablapl*	near to the pointer	*tiëkíd*
here	*tiang*	opposite seeker	*tíei (tië)*
nearby	*kmëd*	faraway	*goróid*
beyond	*sélbitáng*	hither	*mei*[412]
there	*séi (sel) sëkíd*	away, gone	*mong*
this side	*tíal bitáng*	is here	*ngarengí*
that side	*sélbitang*	is existent	*ngarengí*
		along	*ngarbitáng*

from me *ngaramedák,* you . . . *dam,* him . . . *dal,* us . . . *dad,* you . . . *demiu,*

in front of (things) *ngarangĕlóng ra* . . . . [they . . . *demir*

ahead *moladélĕg* (go back *boruriúl)*

in the back *uriúl*, behind me *ulék*, etc.

behind (things) *rebai̯ ra* . . . .

(to) the top *bab, ngarbab* (poss.: *bëbúl* on the top)

over *ngarbáb* or for instance over the mountain *moimóng ra rois* or beyond the woods

on *rebëbúl a* . . . ._____ *[ngarbëbúl goreóměl*

to, up *ngára*

down, low *meténgĕl*

(to) the bottom *ngarióu, ióu*

outside *ngaríkl, ikr (a ikrél* his exterior, *ikrák* back to me)

under *gëungél*

within *gelsél*

between *delongelél*

back *lmūt*

instead *a logúl*

IX. Prepositions (see also Adverbs of Place).

to (direction to where) *ra, rĕ*, e.g. to me *rangák*, to you *rakau̯,rĕkau̯*, he came to the house at

lunchtime *mla ra blai ra gosbáděl*

with *băng . . .*, for instance with me *băngkék,* with you *băngkém,* with him *bangkél*

through *tmóiog* (through the house *tmóiog ra blai)*

against *omtók,* against the *bai* los *bedúl a bai,*

tmúruk or *bol túruk* to tackle unsuccessfully against, to fight, to sail against the wind *dmángĕs*

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opposite *re bedúl*[413], face to face *gagaragarau͡*

back to back *kakeíkr*

around (the house) *melivékl ra blai*

from . . . to *mla ra,* from Ng. here Ng. *l mei*

because of: description with "reason, root" *ugul*

for instance he was punished because of R.,

R. *a ugul mang ngulabals*

or *a ugul mang ngulabals a* R.

in the house *gelsél a blai,* this means in the middle

into the house *kmu ra blai*

in three days *ra tẽdei klebesei* in three days (nights).

for *mora,* I am doing it for N. *ak merúrengí l klekléla* N.

(actually: his thing of N.)

close to *kmëd* , e.g. close to me *kmëd rangák*

at the side *ngarbitáng,* for instance at the side of N. *ngurbitár* N.

X. Conjunctions.

also *dirékl*

and *ma,* me (I and you *ngak a ma kau*)

or *málŏgup* (I or you *ngak málŏgup ë kau*)

also: *ngak ngkau͡*

but *ë* then *soláe*

for, because *ë lë, a dmung*

as if *tokór* (see story 204)

than: this is better than that *tiang a bai ungil r' sei*

N. is better than R. N. *a bai ungil ra* R.

while for instance as long as I live here *kl e mangatél a dělanggăklék*[414]

until that *dimerék mo,* until everything finished *l mo merék*

like for instance like you *uakau͡*(also: similar to you)

like me *uangák*

like him *uangi*

when *mang*

perhaps *kol,* for instance, is it perhaps true or a lie?

kol maráng ng klsūl?

in order to
in order to
in order to
in order to
so that

you gather betelnuts to chew.

m súgei á búŏg, më dolámăg

a, më: I believe he is coming *a rengúk, a dmúng mei*

(my belief, he comes here)

Cook, so that we can eat molongoies, me dongang

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whether . . . or I do not know whether he came or not.

ngdiak 'kubengei͡, l kmung m lei ngdíak

The conjunctions exist only in part. For instance: in order to, until, and when. A sentence illustrates this. In German it goes like this:

Because we all assemble for work now, until everything is finished, and when it is finished, then we ask the master builder, what we are supposed to do.

In Palauan it is translated as follows:

ë lë kerdi kldipl kung ë melásăg ma le merekóng ë ked ë kuk

- - We only assembly then to axe and it finished, we then

okér ra dágălbai l kmu: ked a mekeráng ?

ask the master builder say: we do what?

XI. Interjections.

olokói admiring *ë rúbal* o God! *ër'ra* friend !

XII. Affirmation and Negation.

Way of Doing.

yes	*ói*	no longer	*dikëáng*
no	*díak*	*ng di këák marákt* I am	no longer sick
not	*díak, lak*	" " *këám* "	you are " " "
so	*adang*	" " *këál* "	you are " " "
perhaps	*keléng*	nearly, about	*mo*
maybe	*kol [tokói)*	hardly	*kelëlák* (maybe not)
certainly	*maráng* ("correctly" *maral*	together	*dmak, dilak*
very	*kmál* (WALL. *kngmál)*	again	*lmūt, mëklí*

finished, enough	*merekóng, r'rokúi*	one more	*lmūt r atáng*
more *bai,* (a little bit) *oikál*		not yet	*direkák*
less	*kesái, sései*	only	*di,* ("and only" *makdí)*

(VII. WALL.) **Verba.**

So far we have shown how many difficulties are present in the Paulan language, but all this is far surpassed by the conjugation of verbs. Greek seems to be child's play in comparison to this.

Only long years of scientific research and a thorough study of the language will enable you to learn the language. However, you probably have to be born there and have to grow up among the natives in order to master it and the numerous irregularities. The missionaries still have the best opportunities and in fact what WALLESER can offer us, after only a few years, is absolutely remarkable. In his grammar he devoted 22 pages to

explain the forms and at the end he included an index of 557 verbs, the infinitive, the simple past with and without suffix of the 3. person singular and plural, as well as the present tense, then the passive in present tense and simple past with (l), finally the gerundive, and the participle in singular and plural. However, their existence has to be explained and proven by way of practical examples. To me it seems that their application, see my texts and chants (chapters V and VII), is by far not as strict as we are used from Greek and Latin. I leave it to the linguists to deal with it, and to the reader to deduce the rules of the conjugation from the following examples.

For me it is enough to present 38 verbs with their conjugation, as I had noted them before the publication of WALLESER's work. The most common uses of speech are attached to each verb. When presenting the personal pronouns I already reported about attaching possessive suffixes to verbs.

The infinitive is characterized by prefixes; I chose 368 verbs[415], the prefixes of which are distributed as follows:

	130 times	for instance *obés* to forget, *obúruk* to swell, *obáng* to glide down, *ogoregúr* to laugh, *okér* to ask, *okoád* to argue, *oklúkl* to cough, *oldéu* to scream, *olekér* to shout, *olengít* to beg, *omogúr* to count, *omakáng* to feed, *omkár* to heal, *ongér* to reply, *ongór* to sigh, oréng*ĕ*s to hear, or*īk to*chase, *osīk* to seek, *osngós* to sneeze, *osësús* to sneak, *otér* to burp, *ótup* to scorn, *ouréng* to wish, *ousúbes* to forgive, *outelīl* to breathe, *ovatkéu* to greet;
me	100 times	for instance *medákt* to fear, *medengei͡*to know, *mekīs* to wake up, *melím* to drink, *melekói* to talk, *merūl* to make, *merióu* to take down, *mesúběd* to inform, *mesióu* to serve, *melái* to take;
mang (*meng* WALL.)	45 times	for instance *mangablád* to deceive, *manggás* to scratch, *mangíděr* to pick up, *mangīl* to wait, *mangalíl* to soothsay, *mangárm* to try, *mangúl* to honor;
ma	25 times	for instance *malatk* to remember, *magél* to give birth, *maráel* to go, *másag* to go up;

mo mong	20 times	for instance *mogabëgăb* to turn, *móngol* to carry, *molokó* to blow, to smoke, *morúsŏg* to pound (taro);
mu	3 times	for instance *mungum to* cook, *múiŭs* to stir;
g	10 times	for instance *gemát* to praise, *gemáot* to wade, *gongúl* to snore, *gomogólo* to scale;
d	9 times	for instance *degór* to stand up, *dngod* to make tattoos, *dma͡u* to be used to, *dmung* to talk, *dūbog* to grow;
t	5 times	for instance *tuóbĕd* to go outside, *tmu* to enter;

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r	4 times	for instance *rebórŏb* to squat, *remīd* to lose, *ruépĕt* to fall;
k	4 times	for instance *kesíp* to sweat, *kíei* to sit;
l	4 times	*líang* to take, *lmangĕl* to weep, *lmūt* to come back;
s	3 times	*sisua͡u* to whistle, *suépĕk* to fly;
au	twice	*aubángĕl* to follow, *a͡urobai* to shit;
ng	twice	*ngu* to take[416]
u	twice	*uatkéu* to greet, *usáo* to take action.

1. Special Forms for the Auxiliary Verbs **To Have** and **To Be** Are Missing. 1. to have, to be

"to have" for instance is replaced by *ólab* "to take, to hold"

for instance *akubáng* I have it; see also 2. *ólab*.

"to be" is either not given at all, or in the following form:

akngá[417]*ra*	I was	in . . . . (see story 196, 4)
komngá "	you were	"
a lĕngá "	he was	"
a dĕngá "	we were	"
komngá "	you were	"
a lĕngá "	they were	"

ak ĕ kirél	it is my turn
ke kirél	it is your turn
ng kirél	it is his turn, etc.

For verbs, *mo* means "to be", *mang* "to have, to make",

for instance *moklóu* to be tall, *manglóu* to make big.

2. ***Ólab*** To Carry, To Hold, To Bring Along _____2. to hold

(more common the trans. form *óbang, obal)*

akúlab	I carry	*akubáng*	I hold it
		kóbang	you hold it
		ngobáng	he holds
		kedóbang	we hold it
		kióbang	we hold it
		komóbang	you hold it
		tóbang	they hold it

Perfect Future

ak ulebál	I have carried	*ak mo obal*	I will bring it.
kúlebal	you have "	Imperative	
ngúlebal	he has "	*obal mei*	bring it here!

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Figure of Speech:

ak mo tuóběd toba gotiléğ I am going outside holding the adze (Part V construction of a blai)

loba galebúgěp she took the *g*. = piece of money (see story 197, line 20)

kelém óba kul mei maybe you bring it here after all

kelém obap kul mei maybe you bring her/them here after all

kodobengi úgei take it in front (see story 17, 1. Text)

lobenterír take him with them (see story 17, 2. Text).

Verbs Used As Nouns With Attached Personal Pronouns.

3. **To Want** Present Tense.

intrans.

	positive		negative		
sauák[418]	I want	*gatík*	I do not want	*gatikók*	I do not want now
sauám	you	*gatím*		*gatikóm*	you do not want now
sauál	he	*gatíl*		*gatikól*	he does not want now
sauád	*we (incl.)*	*gatíd*			
sōmán	*we (excl.)*	*gatimám*			
sōmíu	you	*gatimíu*			
sōrír	they	*gatirír*			

transit.

ng sauák I want it

Perfect Tense

kílok	I wanted	*ng dímlak gatík*	I did not want
kilóko	you wanted		

kilong'ng	he wanted
kilokedë̈	we wanted
kilokóm	we wanted
kilomíu	you wanted
kilotë̈	they wanted

demonstr.

akilok lūlí	I wanted to do it
kilóko lūlí	you wanted to do it
kilong ng lūlí	he wanted to do it

4. **To Be Able To**

sebagék	I can	*ng díak l sebagék*	I cannot
sebagém	you can	*ng dímlak l sebagék*	I could not
sebagél	he can	*ng dímlak ëa l sebagék*	I really could not (after having tried in vain)

5. **To Work***ouréŏr* (demonstrative it is replaced by *merūl* »to make, to do; see there)

Present Tense

posit.		negat.	
ak uréŏr	I work	*ng diak 'kuréŏr*	I do not work
kouréŏr	you	*ng diak mouréŏr*	you
ngouréŏr	he	*ng diak louréŏr*	he

Perfect Tense

ak uluréŏr	I have worked	*ng dimlak 'kuréŏr*	
k uluréŏr	you	*ng dimlak mouréŏr*	
ng uluréŏr	he	*ng dimlak louréŏr*	

Future Tense

ak mouréŏr	I will work
ng diak bokurūl rengí	I will not do it

6. **To Remain, To Sit***Kíei* (of things *mesëgël)*

Present Tense

posit.		negat.	
ak ë kíei	I sit	*ng díak ë kíei*	
ke kíei	you	*ng díak m kíei*	

Perfect

ak ë kíliei I have eaten

Imperative

bóm kiei sit!

7. **To Break***Mangám*

Present Tense

intrans.

posit.		negat.	
ak mangám	I break	*ng díak 'kungám*	I do not break
ke mangám	you break	*ng diak mongám*	you do not break
etc.		etc.	

trans.

posit.		negat.
ak ă gomúr	I break it	*ng díak 'klgëmur* I do not break it
ke gomúr	you	*ng díak 'kemgëmur*
ng gomúr	he	*ng díak ë lë gëmúr*
ked gomúr	we (incl.)	
aki gomúr	we (excl.)	*ng díak 'kim gëmúr*
ko gomúr	you	*ng díak 'kom gëmúr*
të gomúr	they	*ng díak 'kel gëmúr*

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Future Tense

trans.

posit.		negat.	
ak mo gomúr	I will break it	*ng díak bo kegomúr*	I will not break it
ke mo gomúr	you	*ng díak bom kegomúr*	you
ng mo gumúr	he	*ng díak bol kegomúr*	he

Perfect Tense

intrans.

posit.		negat.	
ak e gilám	I have broken	*ng dimlak 'kagam*	I have not broken

trans.

posit.		negat.	
ak e geilemúr	I have broken it (I)	*ng dimlak 'kegëmúr*	nicht (I)

ak e geilám	I have broken them (∞)	*ng dimlak 'kegëmúr*	nicht (∞)

Imperative

bomangám	break !	*gomúr*	break it (I)
		guám	break them (∞)
		lak o mongám	don't break

8. **To Bring, To Give** *ngu*[419]

Present Tense

intrans.

	posit.		negat.
ak ngu	I bring	*ng díak ngu*	I do not bring
ke ngu	you bring	*ng díak m ngu*	you
ng ngu	he brings	*ng díak lë ngu*	he
ked ë ngu	we bring	*ng díak 'ked ngu*	we
kim ë ngu	we bring	*ng díak 'kim ngu*	we
kom ngu	you bring	*ng díak 'kom ngu*	you
të ngu	they bring	*ng díak të ngu*	they

transit.

ak ngul mei	I bring it (I) here	*ng díak 'kngul mei*	I do not bring it (I)
ak ng(m)ail mei	I bring them (∞) here	*ng díak 'kng(m)ail mei*	I do not bring them (∞)

Example: Goréŏr *e me le ngaî aikél mlil* G. brings these its boats (chant.194, li.46).

Perfect Tense

transit.

ak ngilu	I have taken it (I)
ak ngilai	I have taken them (∞) (Example: chant 204[b], verse 37)
ak ngi kau	I have taken you (story 200, line 56)

Imperative		Question
bomngu	bring it (I)	*ng klisákl mang díak m ngul mei?*
ngul mei	bring it (I)	Why don't you bring it (I)?
m ngail mei	bring them (∞)	*ng klisákl mang dímlak m ngul mei?*
		Why did you not bring it (I)?
memngu tiei	bring this away	*ng klisákl mang dímlak m ngail mei?*
		Why did you not bring them (∞)?
ngul mei meskák	or *omeskák*[420]	bring to me

(»I bring toyou«, »you bring to me« etc. is also *expressed* in a brief manner

ngak meskau͡, kau meskák, etc.)

ngul mei meskau͡	or *omeskau͡*	bring to you
ngul mei msang	» *omsáng*[421]	bring to him
ngul mei meskíd	» omeskid	bring to us
ngul mei meskamám	» *omeskamám*	bring to us
ngul mei meskemíu	» *omeskemíu*	bring to you
ngul mei msëterír	» *omsëterír*	bring to them

ak ukér ra mekngít l bilskák rairagár (Goréŏr's speech to Ngarekobasáng)

I am asking about the bad stuff that you gave me in former times

ng milskák he has given me *ng kmál dímlak beskau͡*he certainly has not given you

Further Forms:

ak mangai͡	I am lost (taken); neg.: *ak m langai͡*
ak mëngëóng	I am taken
ngëóng	taken (chant 194, ca. line 32)
ngeūl gorédĕm	they took your marriage money (chant 206, verse 3)
ngeūl Ngartúkŭr	they took Ngartúkŭr (story 73)
ngau͡rang	has taken (chant 193, line 13)
bëlongá re ngí	in order to bring her/them to her (see story 17a, 2 chant)
kngoió	I have received it (chant 195, ca. line 26)
ke ngoió	you have taken (chant 204b, verse 42)
ki ngoi kau	we have taken you (chant 200, line 5)
ked ë ngoióng	we took it, *ked ë ngoiáng* we have taken it (see construction of a bai, footnote chapter V)
ngoikák	take me (chant 203, verse 4)
ngoikóng	take him (chant 203, line 129), *ngëkóng* chant 204b, verse 44)

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In numerous cases the expression is carried out by the verb

9.***melai͡*** **To Bring, To Take**

Present Tense

posit.		negat.	
ak melai͡	I take	*ng díak 'kulai͡*	I do not take
ke melai͡	you take	*ng díak molai͡*	you

ng melai͡	he takes	*ng díak lolai͡*	he

Future Tense

ak mo melai͡	I will take	*ng diak bo kulai͡*	I will not take

Perfect Tense

intrans.

ak mel'lai͡	I have taken	*ng dímlak 'kulai͡*	I have not taken

Imperative

melai͡ take !

Other Forms:

l'lóia ra monggóngg	placed into the sheath of leaf (chant 226)
lóia ra úgul	place it on the trunk (chapter V construction of a blai)
lilía	brought (chapter V construction of a blai)
te mlang	they took (chant 231)
a di lak 'kláia	when I cannot give (chant 204, line 13)

10. **To Drown***rumós*

Present Tense

ak rumós	I drown	*ng díak 'krós*	I do not drown
ke rumós	you	*ng díak mrós*	you

Perfect Tense

ak remós	I have drowned	*ng dímlak 'krós*	I have not drowned

10. **To Eat** *mangang* (transitiveof the root *kál*, poss. *kelél*, food)

Present Tense

trans.

posit.		negat.	
ak mangáng	I eat	*ng díak'kúngang*	I do not eat
ke mangáng	you eat	*ng díak móngang*	you
ng mangáng	he eats	*ng díak ë lóngang*	he
ked mangáng	we (incl.) eat	*ng díak ë dóngang*	we
aki mangáng	we (excl.) eat	*ng díak'kimóngang*	we
ko mangáng	you eat	*ng díak'ko móngang*	you
tăl mangáng	they eat	*ng díak lóngang*	they

intrans.

ak ko koli I eat it (I)

ak kekmáng I eat it (∞)

Perfect Tense

ak mla mongang or *ak m langang* I have eaten
ke mla mongang
ng mla mongang
ked e mla mongang
aki mla mongang
ko mla mongang
tă mla mongang

trans.

ak mla kolí I have eaten
or *ak mla kmang*

akekilí I ate it (I)
akekilang I ate it (∞)

Future Tense

ak mo mangáng I will eat

ak mo kolí I will eat it
ng díak bo kekëlí I will not eat it

Imperative

bommóngang eat ! *kolí* eat it or *bomkelii*

Examples:

Why don't you eat? *klisaákl mang díak ë móngang ?*

Why have you not eaten it ? *klisakl mang dimlak m kelíi ?*

Do not eat it ! *lak om kelíi !*

12. **To Fall** *ruépět* (falling *ropaták)*

Present Tense

posit. negat.

ak ruépět I fall *ng díak 'k répět*
ng díak m répět
ng diak r répět

Future Tense

ak mo ruépět I will fall
ke mo ruépět you
or
ak robutúng

Perfect Tense

ak rirépět I have fallen *ng dímlak 'k répět* I have not been falling
ng dímlak m répět you

Imperative

m répět	fall!	*lak m répět*	do not fall!
morepěti	let it fall!	*lak morepetí*	do not let it (I) fall!
		lak morépet	do not let it (∞) fall!

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13. **To Ask** *okér*

Present

intrans.

posit.		negat.
ak ukér	I ask	*ng díak 'kukér*
kokér	you	*ng díak mokér*

trans.

ak ukér 'rengi	I ask it (I)	*ng díak kukér 'rengi*
ak ukér	I ask them (∞)	

Perfect Tense

intrans.

ak ulekér	I have asked	*ng dímlak 'kukér*	I have not asked
k ulekér	you have asked		

trans.

ak ulekér rengi	I have asked it (I)	*ng dímlak 'kukér 'rengi*	I have not
or		or	[asked it
akekirír	I have asked it (I)	*ng dímlak kekirír*	(I)
akekilér	I have asked them (∞)	*ng dímlak kukér*	(∞)

Future Tense

ak mokér	I will ask	
ke mokér	you	
ak bo kukér'rengi	I will ask it	*ng díak bo kekerír* (I)
		ng díak bo kukér (∞)

Imperative

bomokér, okér	ask !	*lak omokér*	do not ask !
m kerír	ask it (I) !	*lak mokér'rengi*	do not ask it !
m kér	ask them (∞) !	*(lak m kerír*	unusual)

I want to ask *sauák l okér*

14. **To Go***maráel, mong* (to come *mei*, to come again *lmūt*,

to go away *remīd)*

Present Tense

posit.		negat.	
ak mong or *mamóng*	I go	*ng díak'k bong*	I do not go
ke mong or *bábong*	you go	*ng díak'ko bong*	you
ng mong or *mamong*	he goes	*ng díak ë lë bong*	he
		ng díak ë dë bong	we
		ng díak ë ki bong	we
		ng díak ko bong	you
		ng díak të bong	they

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Future Tense

ak maráel	I will go	*ng díak'k uráel*	I do not go
		ng díak mōráel	you
		ng díak loráel	he
		ng díak dōráel	we
		ng díak 'kimoráel	we
		ng díak mōráel	you
		ng díak të loráel	they
		or *të díak ë loráel*	they do not go

Perfect Tense

ak morólung or *ak m amarae*	I have gone	*ng díak'k urólong*	I have not gone
ke morólung	you	*ng díak morólung*	you
ng morólung	he	*ng díak lorólung*	he

ak morólul mo ra pelú I go into the village

ak mlar maráel I have gone

bong, bamaráel, babóng go ! *kabóng* good (go and do it!) ! *kelébokung* don't go !

mo borongí go to him ! *borugél* go ahead! (chant 203 verse 6)

mokiulék go behind me ! *mgerdau͡* go away !

ng di kë ak bong I do not go anymore! *díak igóng* I cannot come !

dibús away, not here !

ak ma debó ra Ngarárd when we go to Ngarárd (chant 203 verse 4)

ak mogúng I am about to go *mogáng* go, go, …

mëkóng *ë bëkbóng* both go apart

dëkóng the one looked for is on the side of the other *bëdëbóng* on the side of

ke maráe ra goingaráng When are you going? [the speaker

mlóng become, for instance *dirík mlo rúbak* just has become a chief

15. **To Come**; is expressed by *mei* "here"

ak mei͡	I come	*ak mormei͡*	I go home
akikóng[422]	I come (to you)	*ak maramáng*	I have come
ke mei	you come (to me)	*kimëkóng*	we come[423]
akiëkóng	we come (to you)	*bémtu* or *mémtu*	come in !
ngilekóng	he has just come (to her)		
ko mei	you [pl.] come (to me)	*bómtong*	go outside

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bomrei͡ go home ! *boderei͡* we go ! *kairirei* we go home

When do you come? *ke mei ra goingaráng,* or: *goingaráng e ke mei ?*

a k mlar ngi ng mei͡ when I was there, he came

come *mei͡* come here *mer tiáng*

m lei come *ng di mla mei͡* he already came !

ak ngul mei ëkóng I bring it to you coming

You come in order to see us *keméu a mei omés ë ra kămam*

or: *keméu a mei lomés ë ra kămám*

mloromerák last year *mloromei* past

gobomrë re Ngatmél when you come home to Ng, (chant 42).

16. **To Come Back***lmūt*

posit.		negat.
ak l mūtl mei	I come back	*ng díak ‘klūtl mei*
ke l mūtl mei	you	*ng díak ‘komūtl mei*

ng *l mūtl mei* he *ng díak l‘lūtl mei*

ked l mūtl mei we *ng díak ‘ked l mūtl mei*

ki l mūtl mei we *ng díak ‘ki l mūtl mei*

ke l mūtl mei you *ng díak omūtl mei*

tël mūtl mei they *ng díak l‘lmūtl mei*

or: *të díak l'lūtl mei*

come back *m lūt*

ak dirik mūtl mei I will be back right away

I have come back *ak moe l mūtl mei*

Ngivál *lútang* Ngivál goes back (chant 194 verse 25)

meng lilūt l më meng meláis and again she deloused (story 202)

17. **To Hear***oréngĕs* (see WALL. I, p. 153 and 154)

Present Tense

intrans.

posit.		negat.	
ak urengĕs	I hear	*ng díak 'kuréngĕs*	I do not hear
koréngĕs	you	*ng díak moréngĕs*	you
ngoréngĕs	he	*ng díak loréngĕs*	he
kedoréngĕs	we		
kioréngĕs	we		
komoréngĕs	you		
toréngĕs	they		

trans.

ak rongesí I hear it

ko rongesí you

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Perfect Tense

ak mla reméněs or ak riréngĕs I have heard

Future Tense

ak moréngĕs I will hear

ak morengési I will hear it (I)

ak moroméngĕs I will hear (∞)

ng díak bok réngĕs I will not hear

ng díak bok rengĕsi I will not hear it

Imperative

o*réngĕs* *hear !* *rongĕsí* hear it !

18.**To Let***Magír*

ak magir I let *ak magə̀reĩ* I let it (see 22. *omeliáng)*

bagër͡eĭ (bom magër͡eĭ) let it be, it does not matter

(mostly used in the north of Babldáob)

19.**To Place***Mangéd* to place something movable on a small spot

for instance a ball, an orange, etc.

Present Tense

intrans.

ak mangéd	I place down	*ng díak ungéd*	I do not place down
ke mangéd	you	*ng díak mongéd*	you
ng mangéd	he	*ng díak longéd*	he

trans.

ak 'kmëdí	I put it down
ke kmëdí	you
ng kmëdí	he

mangedí see chant 205

Perfect Tense

intrans.		trans.	
ak mla kmed	I have placed	*ak mla komedí*	I have put it down
		or *a kĕ kilëdí*	

kldóiël (WALL. *kldóel* partic.) placed down

other form: *omkedúrĕs* (p. 22.)

Imperative

m këdí put it down

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20. **To Learn***Mesúŏp*

ak mesúŏp	I learn	*ak melsúŏp* or *ak mla* mesúŏp	
ak suŏpí	I learn it		I have learned
		ak mla suŏpí	I have learned it
suŏpí	learn it (I)	*suūop*	learn it (∞)

20. **To Lie***Omúlak, Mangasúl*

ak umúlak	I lie	*ak mla umúlak*	I have lied
komúlak	you lie	*ak mla mŏngŏsūl*	I have lied

(for »you lie« also *blulekngém* or *klsuĕlém* »your lie« from *blúlak* and *klsūl* »the lie«)

a de sŏldau ng díak do ngesūl if we are soldiers we should not lie,

e klisūl a mekngít l tokói l ng ngoi kid l mora mekngít because to lie is bad behavior and leads us to meanness.

22.**To Lay, To Set***Omeliáng* (of items only *mesə̈gěl,*

see also 6. to stay and 18. to let)

Present Tense

intrans.

posit.		negat.	
ak líang	I put	*ng díak 'klíang*	I do not put
mliang	you	*ng díak 'komlíang*	you
nglíang	he	*ng díak l'líang*	he

trans.

ak loiáng	I put it (I)	*ng díak bagə̈rei͡*[424]	I do not put it
ak logáng	I put them (∞)	*ng díak bagei͡*	I do not put them
		or *ng díak 'klagáng*	

Future Tense

intrans.

ak mo meliáng	I will put	*ng díak boklíang*	I will not put

trans.

ak mo magə̈rei͡	I will put it (I)	*ng díak bok bagə̈rei͡*	I will not put it
ak mo melagáng	I will put them(∞)	*ng díak bok bagei͡*	I will not put them
or *ak mo logáng*		or *ng díak boklagáng*	
or ak mo magei͡			

Perfect Tense

intrans.

ak liliáng	I have put	*ng direkák'kliáng*	I have not put

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trans.

ak mla lóiang	I have put it (I)	*ng direkák bagə̈rei*	I did not put it
or *ak mla magə̈rei*			
ak mla logáng	I have put them (∞)	*ng direkák bagei͡*	I did not put them
or *ak mla magei͡*	or *ng direkák 'klagáng*		

Passive

ng mo mesə̈gěl	it is put	*ng díak bol mesə̈gěl*	it is not put

Imperative

intrans.

bomliáng ! put! *bomlia tia ra . . . .* put this on that . . . .

trans.

(ke lóiang) loietí bagër͡ei put it (I) down (chant 204[b], verse 43)

mobad! lay down! *m lagá!* put them (∞) down !

ke di bad ra blim! You lay down in your house!

a loi kongë if you did not want to have it (see story 80)

23.**To Do***Merūl*

Present Tense

intrans.

posit.		negat.	
ak merūl	I do	*ng díak urūl*	I do not do
ke merūl	you	*ng díak morūl*	you
ng merūl	he	*ng díak ë lorūl*	he
ked merūl	we (incl.)	*ng díak ë dorūl*	we
ki merūl	we (excl.)	*ng díak ki morūl*	we
ko merūl	you	*ng díak ko morūl*	you
të merūl	they	*të díak lorūl*	they

trans.

ak merūrengí	I do it (I)
ak merūl	I do it (∞)

Perfect Tense

ak mla merūl	I did it	or *ak rirūl*
ak mla merūrengí	I have done it	
or		
ak luliáng	I have done it (I)	*ng dímlak ak lel'líi* I have not done it
ke luliáng	you (just finished)	*ng dímlak am lel'líi* you
ng luliáng	he	*ng dimlak a l'lel'líi* he
or		
ak mla luli	finished earlier)	*ng dímlak kë a kim lel'líi*

or		*ng dímlak ke de lel'líi*
ak mla remūl	(∞ much)	*ng dímlak kam de lel'líi*
or *ak lirili*		*të dímlak ke lel'líi*

e komel'lú re gotoběd youmade a road sentry (chant 194, verse 27)

Future Tense

ak mo merūl or *ak lel 'líi* I will do it

ko mo merūl you will do (chant 194, line 9)

Imperative

merūl	do	*m lel'líi*	do it
		bomrelíi	do it
	or also	*bom merūrengi*	do it
		lak o merūrengi	don't do it

Examples:

ke mekeráng? What are you doing? (also ke *merūl ngaráng ?)*

ng măkerakú? What is he doing there? (chant 194, line 48)

këd a mekeráng? What should we do?

a di merá geitél he can do according to his likening (chant195^{b}, line 21)

24.**To Say***Dmúng*

Present Tense

intrans.

pos.			negat.
ak dmung	I say	*ng díak dung*	I do not say
ke dmung	you	*ng díak m dung*	
ng dmung	he	*ng díak l dung*	

trans.

ak dulí	I say it	*ng díak deli*	I do not say it

(ak dulang I am saying has the same transitive form *ak dulí)*

Perfect Tense

intrans.

ak dilung	I have said	*ng dímlak dung*	I have not said

trans.

	ak dil'lí	I have said it	

Imperative

ng du rengák	tell me !	*ng deli*	say it !
ng du rengí	tell him !		

Figures of speech:

kmu, kmung, dmul kmu for »said, told« in constant use

see story 202 and texts in the Part V about the construction of a house

Why did you not say so? *ng klisákl mang dímlak m delí ?*

Oh man, what you should say, you do not say !

uasagaláia, gom dílu, di mdúng (di = diak) (story 195)

I give you the news *ak mesúběd rekau͡* (short *ak subědau͡)*

you give me the news *ke mesúběd rengák (short ke subědák)*

give me the news ! *msbedák !*

Why did you not give me the news ? *ng klisákl mang dimlak m bědák ?* (story 203, line 129)

Why don't you tell me the news ? *ng klisákl mang dímlak mugaiskák*[425] *?* (actually *m dung gáis rengák)*

No news for us? *díak a gaiséd?*

lak mobés ak dilung do not forget what I have said

ng díak 'kubés gom dílung I do not forget what you have said

25.**To Speak, To Tell***Melekói* (transitive forms are formed with "to say" *dmung)*

Present Tense

	posit.		negat.
ak melekói	I speak	*ng díak 'kulekói*	I do not speak
ke melekói	you	*ng díak molokói*	
ng melekói	he	*ng díak lolokói*	

Perfect Tense

ak mel'lekói I have spoken

Imperative

melekói speak !

26.**To Sleep***Mageivai͡u* (see WALL. I, pp. 142—147 *mechiuáiu)*

Present Tense

ak mageivai͡u	I sleep	*ng díak mageivai͡u*	I do not sleep
		ng díak ko mageivai͡u	you
		ng díak ë lë mageivai͡u	he

Perfect Tense

ak mlëmageivai͡ I have slept

Imperative

mageivai͡u or *bomgeivai͡u* sleep !

lak omageivai͡u do not sleep !

27.**To Cut***Melólog* (half *tëdóbog)*

Present Tense

intrans.

posit.		negat.	
ak melóbŏg	I cut	*ng díak ulóbog*	I do not cut

trans.

ak dobëgi	I cut it	*ng díak dobëgí*	I do not cut it
ak duóbog	I cut them (many)	*ng díak dóbog*	I do not cut them

Perfect Tense

intrans.

ak mla melóbog	I cut it	*ng dímlak ‘kulóbŏg*	I did not cut

trans.

ak mla dobëgí	I cut it	*ng dímlak‘k dobëgí*	I did not cut it

Passive

ak delebëgĕl	I am being cut	*ng díak k delebëgĕl*	I am not being cut
ak meldóbog	I was cut	*ng dímlak‘k medóbog*	I was not cut

Imperative

melóbog cut ! *dobëgí* cut it ! *m dóbog* cut them (many) !

28.**To See** *Omés* (see WALL. I, pp. 150—152)

Present Tense

intrans.

posit.		negat.	
ak umés	I see	*ng díak ‘kumés*	I do not see
komés	you	*ng díak ë mōmés*	you
ngomés	he	*ng díak ë lōmés*	he
kedomés	we	*dōmés*	we
kiomés	we	*kimōmés*	we
komomés	you	m*ōmés*	*you*
tomés	they	*të díak ë lōmes*	they

transit.

ak umés rengí or *ak mesáng* I see it

Future Tense

intrans.

ak momés	I will see	*ng díak bokumés*	I will not see

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trans.

ë k isáng	I will see it	*ng díak bokisáng*	I will not see it
ë mësáng	you	*ng díak ë bomësáng*	you
ë l tësáng	he	*ng díak ë bo̱lësáng*	he
ë dësáng	we	*ng díak bokisekau͡*	I will not see you
ë mësáng	you		
ë lësa̱ng	they		

Perfect Tense

intrans.

ak mla omés	I have seen	*ng dimlak ‘ kumés*	I have not seen

trans.

ak mla mesáng or *ak milsang*	I have seen it
ng díak ‘kilsang	I have not seen it

kilsáng see chant 194, line 72

Imperative

bomōmés, ōmés	see !	*bomosáng* or *omés rengí*	see it !

Figures of Speech:

më musál tal mesólk lagád so that you see an emotional man

*lësengei͡, kemesengei͡*they see it, you see it (chant 194, line 23 and line 49)

compare 36. *medeng͡ei* to know and above future tense trans.

29.*Degór*

Present Tense

	posit.		negat.
ak degór	I stand	*ng díak ‘k degór*	I do not stand
ke degór	you	*ng díak m degór*	you

Future Tense

ak di logór I will stand

Perfect Tense

ak mla degór	I have stood	*ng dimlak 'k degór*	I have not stood
ke mla degór	you		
ng mel (mla) degór	he		

Imperative

bomdegór stand up! *lak m degór* do not stand up!

30.**To Look For***Osīk*

Present Tense

intrans.

	posit.		negat.
ak usīk	I look for	*ng díak 'kusīk*	I am not looking for
kos*īk*	you	*ng díak mosīk*	you
ngos*īk*	he	*ng díak losīk*	he

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trans.

ak sīkí	I am looking for it
ak usīk rengí	I am looking for it

Future Tense

ak mo sīk	I will look for	*ng díak bok sīk*	I will not look for
ak mo sīki	I will look for it		

Perfect Tense

ak mla sīk	I have looked for
or	
ak ulsīk	I have looked for
kulsīk	you
ngulsīk	he

Imperative

ms*īk* search ! *msīkí* look for it !

31.*Melím*

Present Tense

posit. negat.

ak melím	I drink	*ng díak ‘kulím*	I do not drink
ke melím	you	*ng díak ë molím*	you
ng melím	he	*ng díak ë lolím*	he
		ng díak ë dolím	we
		ng díak ‘ki molím	we
		ng díak ë molím	you
		të díak lolím	they

Imperative

melím drink ! *ngilmí* drink it! *lak o molím rengí* do not drink it!

32.*Obés* (*o* pronounced sonorously)

Present Tense

intrans.

	posit.		negat.
ak ubés	I forget	*ng díak ‘kubés*	I do not forget
kobés	you	*ng díak a mobés*	you
ngobés	he	*ng díak a lobes*	he
		(trans. with *rengî*)	

Perfect Tense

intrans.

ak ubesóng	I have forgotten
kobesóng	you
ngobesóng	he

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trans.

ak ubesó rengí	I have forgotten it
akubés besóng	I have forgotten all

Imperative

obés forget ! *kobés rengi* forget it !

(also to go away)

ak remīd	I go away	*ak rīdung*	I am going (chant 203, verse 3)
		te rīdang	they went
ak mla remīd	I went away *(ak ma remīd* story 202)		

ak rirīd	I have gone away		
ak urīdí	I have lost it	*rirīd*	gone
kurīdí	you		
ngurīdí	he	*bamrīd*	go ahead!
kedurīdí	we		
akiurīdí	we		
komurīdí	you		
turīdí	they		

34.*Mangīl*

Present Tense

posit.		negat.	
ak mangīl	I wait	*ng díak 'kungīl*	I do not wait
ke mangīl	you	*ng díak mongīl*	you
ng mangīl	he	*ng díak ng longīl*	he

Past Tense

ak m mlëngīl	I waited
ke m mlëngīl	you

Imperative

mangīl	wait !	*mgeielák*	wait for me!
(also *mdál* "later" can be used)		lak ë mong*īl*	do not wait!

35.*Lmangěl*

Present Tense

posit.		negat.	
ak lmángěl	I cry	*ng díak'klangěl*	I do not cry
ke lmángěl		*ng díak m lángěl*	you
nga lmángěl		*ng l'lángěl*	he
ked ë lmángěl			
ki l'lmangěl			
kom l'lmángěl			
të lmángěl			

trans.

mek lengelí	I cry for it
kelongelák	you cry for me

med lengelí we

mem leneglí you

longelú (chant 194, verse 22) they

Perfect Tense	Simple Past	
ak lilángĕl	*bomlángĕl*	cry!
ke lilángĕl	*lak a m langĕl*	do not cry!
ng lilángĕl		

36.*Medengei͡*

Present Tense

intrans.

posit.		negat.	
ak medengei͡	I know	*ng díak ‘ kudengei͡*[426]	I do not know
ke medengei͡	you	*ng díak módengei͡*	you
ng medengei͡	he	*ng díak lódengei͡*	he
ked ë medengei͡	we	*ng díak kedódengei͡*	we
ki medengei͡	we	*ng díak ki módengei͡*	we
ko medengei͡	you	*ng díak ko módengei͡*	you
të medengei͡	they	*ng díak ë lódengei͡*	they

trans.

ak medengelí	I know it	*ng díak ‘kudungelí*	I don’t know it
ke medengelí	you	*ng díak modengelí*	you
ng medengelí	he	*ng díak lodengelí*	he

Future Tense

ak mo medengei͡ I will know (trans. *medengelí)*

Perfect Tense

ak ng mlë medengei͡ I knew (trans. *medengelí*)

ke mlë medengei͡

ng dímlak ‘ kudengei͡ I have not known

Examples:

sauak l mo medengelí I would like to know it

ng tagá medengelí? Who knows it?

ng díak ā medengelí[427] Nobody knows it

dikamko do not know (story 85)

díak lëko, diakmko you cannot know (story 80)

37. To Show*Ologólt*

ak ulogolt	I show	*ak mla ogólt*	I have shown
ak ulogoti	I show it	*mogotí*	show it !

38. To Meet*Olsiuókl* (WALL.)

ak siuëklau̯ ra	I meet you in . . . .
ko siuëklák	you meet me
ko mo siuëklmám	you meet us
ked ë kebëtĕg ra tiáng	we want to meet here
meng dio osíu a pkúl	and the knees meet (chant 196, verse 6)

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Supplement

(Lit.)

General Literature

without the Spanish literature (Sp. Lit.) which was already mentioned in Vol I pp. 175—176.

Many hints I owe to Dr. HAMBRUCH in Hamburg, who also found there the maps of MCCLUER (see Volume I, p. 119, footnote 3) and to DAHLGREN's industrious activity. I also found some information in the collected literature about the Caroline Islands of Captain M. BROSE, published in the Deutsche Kolonialzeitung, volume 16, 1899, pp. 234, 241 a. 259; however some of his information is incorrect due to mistakes, as for instance Eisenreich's Gaea XXV is not called "Aus der Palau-Gruppe" but "Aus der Pala-Gruppe", which refers to the well-known massif in the Dolomites.

Finally I still must gratefully note all the support provided by the libraries in Berlin, Stuttgart and Tübingen, concerning the procurement of materials which were difficult to get.

I also have to point to the small book of LAURIDS BRUUN "Van Zantens glückliche Zeit, Ein Liebesroman von der Insel Pelli" supposedly referring to Palau, however it is full of mistakes and impossibilities. The same is true for Pechstein's drawings. Better descriptions can be found in SEMPER and TETENS (see further down), also in OTTO FELSING's "Sturmvogel", RICHARD DEEKEN's "Rauschende Palmen" etc.

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5. — 8. Teil 1704 — 1725. Augspurg 1726.

9. — 15. Teil 1726. Augspurg 1727

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JAMES WILSON 1799. A missionary voyage to the Southern Pacific Ocean 1796—98 in the ship Duff. London (pp. 299—302).

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Aus den Missionen der rhein.-westf. Kapuziner-Ordensprovinz auf den
(Aus d. Miss.) Karolinen, Marianen und Palau-Inseln in der deutschen Südsee. Druck der Waisenlehrlinge in Oberginingen, Lothringen, 1908—1914 (see Volume I, p. 159).
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Verlag von L. Friederichsen & Co., Hamburg.

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[1] *ngarbáb* above, *dáob* sea. MC CLUER: Bablethoup; CHEYNE: Babelthouap; KUB: Babeltaob;

v.M.M: Babeltaob; COELLO: Babeldzuab;SENFFT: Babelsoap.

[2]*gogeál*the high rocks, *gútŭm*the earth.

[3]KUB.Aoltaob; *ngaríóu* under, just like Pelíliou = *pelú* land, *ióu* under.

[4]KUB.*dassapadal*and *gejukl; bitáng* "part"*, iángĕd* "sky".

[5]In 1910, a lonely white trader was living here; the only one in the whole archipelago.

[6]= "to be *rúbak*".

[7]= "his head"

[8]*gosotul*subst. of *meséb, ngau͡i*re.

[9]On Samoa and Neu Mecklenburg I found similar circumstances. Especially in Melanesia, the settlement of the mountains before the one on the coast can be taken for granted.

[10]About the anthropological one of bright and dark see part IV.

[11]The sun god, see story 168. More in part VI, Galid.

[12]1. 1. 1911, from the Miss., 1912, p. 33.

[13]Only counted as one inhabited village; but can just as well be registered as two alive and 3uninhabited ones.

[14]Mentioned in story 211.

[15]See map 4 from Galáp-Ngabúkĕd-*a* Ulimáng.

[16]Called "Point of the Rats". See story 150, Ngartagabëap.

[17]only pandanus trees, typical for this grassland-like country are there. In such a tree the sea needle of story 184 in part VII got stuck, when he jumped over land in competition with the hermit crab.

[18]From *a*lksíd you reach Gólei in the northwest in 15 minutes and in the south in the same time the hill Delóbok. From here to Mangal'láng also about a $^1/_4$ of an hour. The hill Delóbok should not to be mistaken for the isthmus Delobokagól. From the hill you have a beautiful view to the north and south.

[19]He was one of those who had been building at night on the bai in *a* Delóbok, see story 5 a. 40, part VII.

[20]Also called Ngadég, see story 29; the galíd of this mountain are supposed to have had fish bodies and not human bodies like on the Ngeráod and Ngulítĕl. More in the chapter 'Galíd' in part VI.

[21]see story 17 of Tipĕtip ak míĕg.

[22]A third island Nguruleáng, which has also been mentioned before (KUB. map 1, Ngarulewáng) lies on the west coast opposite of the mountain *a* Réngĕd.

[23]"Bay", poss. *metkerél.*

[24]KUB.repeatedly talks about eight, which is not correct, as Ngrīl does not belong to the

federation.

[25]*úgul,* the ground, the thicker end of a stem; *úgul a gëtíu*the tack, when the boats are tacking; see story 11 about Boi. A real bed of the mast is near the rubak-bai in Mangal'láng, see there.

[26]The place where the stone of pict. 2 is standing can be seen pointed out by an arrow in pict. 1.

[27]from*galalákl* "quiet, not moving" (see Ngorót story 9, part VII).

[28]In the chant 204 verse 4 of the Ugél re Gulsiáng it is called Gades ëtuëlei͡.

[29]Obviously assembled from Jóu Remáng (see chant 205), from the northern gable a stone path leads down to two bathing places; opposite of the path an*ilíud*-pavement called Remáng, see chant 204 verse 2.

[30]The bai is well built; inside there are *aimūl*-bound beams over 2 m from the floor planks, whereas in most of the other bai you hit them with your head.

[31]see story 16.

[32]mentioned in story 204, verse 2.

[33]*gomas*to twist, *gomĕsóngĕl* base for twisting, *súld* coconut fibers.

[34]Indeed, in 1913 I heard that he had become *a* Guóng.

[35]Once this compound had more houses Merés, Togodebei͡, Otebúl etc. Title of the house Klagad l bai. See story 204. The surrounding bushland was also called Merés.

[36]see story 205.

[37]From Ióu Remáng .see above p. 15.

[38]In 1907 it was still standing, but in 1910 it had already collapsed.

[39]Also the name for the Kekerél tói, see Vol. 1, p. 202, footnote 1.

[40]The channel, *a* Idóng in the south of it, has been determined by me by dead reckoning.

[41]indeed they only received the female title Gëbingaragalás back.

[42]about 1-2 baskets.

[43]In chant 205 of Ngirailangaláng, verse 2 it is called *klúpĕd*-channel *(= táog),*there the 2. channel*a* Idorengrīl is also mentioned (in the map *a* Idóng).

[47]Informant.

[48]Kub.VI p. 25 meant only the eastern side.

[49]Already in 1909 rather crumbling, with posts in form of figures; according to Kub. VIII p. 248 a two-storey *goutáng* bai stood in Ngabiúl in the honor of the god. It was situated at the rubak-bai just like in Irai͡(see Ngrīl).

[50]see chant 205 of Ngirailangaláng.

[51]the placenta is called *rágad,* thus it cannot have any relation to *biul,* which could have a

meaning as a poss. from *bui* prudence.

[52]from *kingál* seat.

[53]*bedógĕl* fulfillment.

[54]*ei* sounds like *e.*

[55]at the cut south of Mangal'lang, see above p. 10.

[56]see above p. 13.

[57]also pronounced Gësáng or Gëdáng.

[58]P. Raymund writes Gollei; I also heard several times Gól'lei, though Gólei seems to be the most common.

[59]Here seems to have been the Metúl where the Ngáruangĕlpeople were supposed to have first landed. Stroy 20.

[60]. . .depicts galid Medegeĩpélau, because the boathouse became famous due to him. see story 197.

[61]Formerly called Mëángĕlbai, see story 36.

[62]P. Raymund, p. 55, calls a cat's cradle *tangelbath ra*Chollei, and says that in former times the stone has been forked, though today it is rounded. As you can see this is not the case.

[63]In KUB.mapnr. I Artebian lies on the northeastern part, between Ngarabaũ and Gólei; at SEMP. II p. 135 called Artebiang. This can only be Ngatmél.

[64]To be distinguished from the island Gor'rak or Ngarakedlúkl next to *a*Iraĩ (see Vol. I, p, 204).

[65]According to Sem: III p. 45 it is supposed to have been dug by the Spaniards in 1830. Semp.says to have seen its rims in 1862 far above the high water mark. This he considered proof for the lifting. (see Kr. I p. 52). I could not confirm this observation.

[66]v. M. M. writes: "The settlement was destroyed, many people were killed and all their belongings were plundered. When the attackers had no more ammunition they started shooting with splinters of bottles, causing terrible wounds. They only left after they had made sure that the inhabitants of the island were dead or had fled. The Aibadul himself ordered that the last remains of the destroyed settlement should be burnt". KUB. VIII p. 296 says that the inhabitants of Nggeĩangĕl, who were scattered over Babeldáob, felt humiliated when they were called by the name of their islands, because of this humiliation.

[67]The big taro, Caladium, called *br'rák* by the Palauans. Kr.

[68]Also KUB.V p. 20 in his listing. On p. 28 he says: A few names like Tukeram show by their incomprehensible form a very early origin. — This name points to the Central Carolinian Islands. Compare also story 10; see also Ngaráus distr. IV.

[69]In 1906 the god's priest (Ngiralūl) was exiled to Saipan, because of incitement to revolt.

[70]see Gólei, a landing place with the same name.

[71]R. M. A. I part IV p. 59: 13 sea miles and 6 sea miles circumference.

[72]Concerning their privileges, Kub.II p. 72 and Kub.VII p. 215.

[73]"About Ngúrang" the uninhabited village (see pict. 37, Vol. 1 p. 229).

[74](see story 19 about the 7 Ketord). The mountain is an important aid to navigation, see W. Müller Yap p. 444.

[75]seeVol. I p. 241 pict. 48 and above at *a*Iebúkŭl the story of the bush ghosts.

[76]see story 182.

[77]Remark Vol. I p. 236 135(?) is a mistake.

[78]Compare with story 38 of Gobagád ruaū.

[79]Probably *tabadál'l dil* "Trailhead of the Woman".

[80]see the landing place Melangláng on Nggei͡angĕl.

[81]on map 3 p. 41 Ptilërung.

[82]one other tomb, see story 57, where today is the bridge, the 2. near to bai D. Mëángĕldil.

[83]KUB: IV p. 61 calls her Merúul pélau, which would mean "The Maker of Palau".

[84]Somewhere here was a red stone called *ngisél a delarók* "Egg of the Money-Bird" in reference to Ngorót, story 9.

[85]at Ngëóng, as the rock face near *a* Urúng is also called, a tree Ptágesëól'l, see story 98.

[86]The place is also called Ngategúr, where one of the two graves of story 57 is.

[87]Whether all of it or only a part of it is called *a* Il'loi or *a*Ilui (see story 203 of Madlútk) could not be confirmed.

[88]this correlates with KUB. II p. 112, who says that Ng. has no Mulbékel and Ruk like the other districts but only a ruk-dance of inferior quality called Tamangél a wak *(temengél a vág).*

[89]atTúblai there are also *delasêg,* the fishes *kelát, kĕmĕdúkl, gorovídĕl, gadúi,* and *gësál.* The family god was Reméng as at *a*Idíd.KUB.mentions also the village god of Goréŏr, Ugérërák, as god of Ngabúkĕd. This has to do with the Ngáruangĕl descent of the newer *a* Idid-line (see story 20).

[90]Side of heaven, geographically called *despadál'l.*

[91]see above p. 52.

[92]Former blai Goisaváng; see story 20 where it is said that it is *keblïl* of *a*Idíd on Goréŏr and Gor. At. 1 Gen. I where Rbogó ra Goisaváng or Goioáng marries Bílung 4 and becomes the ancestral father of the new *a* Idíd-line.

[93]see story 60.

[94]see above and story 20.

[95]also called Romerbab – "Romei above" – in contrast to bl. 24 Romerióu.

[96]Sounds like *gogumí.*

[97]From bandera, flag in Spanish.

[98]see Ngardolólok and story 161.

[99]In 1907 this bai showed a telltale signs of fire (see Vol. 1, p. 155). I heard the reason was the punishment of the Spanish warship Villalobos ca. in 1892: The padre wanted a kluk of rubak Ngiraróis for workers from Ngaregolóng, but he did not want to give anything. When the warship arrived, he ran away; then they burned his house, 2 other ones, the rubak-bai, a boat house, etc. Ngiraróis had taken the kluk from a man Bidir in the house of the padre.

[100]see story 14 where the name, whichis Yapese, is mentioned for a taro patch in *a* Ulimáng.

[101]KUB. Ngarulumúong, once a piece of land where wine cutters were working, see page 56.

[102]Once a blai in Galáp, where the female devil was living, the word is still to be found with the female title woman of *blai* 1.

[103]situated a little bit lower than the main path.

[104]Inland, not far to the south of the trailhead is a stone path leading up hill; it is supposed to have lead to a rubak-bai.

[105]after the famous club of Goréðr.

[106]*lei* = *liu*s coconut.

[107]Mentioned by SENFFT p. 50. "In the windows of the upper floor or, to be more precise, outside of them, there are roughly carved figures, of which one is decorated with a top hat and a up-turned mustache."

[108]Compare Ngësáng and Roispelú distr. V.

[109]Near the hill Ngarapkng*e͡i*, ruk-dance is here a good word for "Fight" with Nggësar and Ngarsúl, compare Bars ra kesa͡u in Ngariáp distr. IX.

[110]inVol. 1 p. 229 pict 36 and map 3 incorrectly indicated as Gúrang.

[111]According to KUB. Agol is divided into Ripkal, Ngedop and Ngessal, all 3 belonging to the land Galáp.

[112]KUB. VI p. 19 mentions Ira komgúul for Ngaramede͡i, see there and Kabelik ♂ as well as Dirakamim ♀for Gol. On p. 32 he also mentions the aforementioned for Gol.

[113]The name comes from *godoglūl* or *gedegūl* "sent" (see story 239), *mongedegūl* more like "to bring in order", that means "people were diligent in the appeasement of hardships and disputes".

[114]Ngartúkŭr is not included, see district III.

[115]From the mountain Geleós on the northern tip of Babldáob in S 28°W. The galíd was a big bird, that endangered here the boats; the nearby double-point Debúsōg gurúr is named after a hollow *gurúr*-tree, that sounds in the wind just like a *debúsōg*-trumpet.

[116]A *galíd* from Ngaramásăg (see story 186a) "Eye of Iegad", see Vol. 1, p. 241 and plate 11. The rock, approximately 30 m high and 25 wide (tuff with pieces of lava), is hanging over just like a balcony. During a flood it must be a beautiful sight.

[117]During the great flood (story 19) a shark *(gadéng)* and a ray *(rul)* remained lying here, both turned into stone.

[118]Kub. V p. 51 says: "Morgórok obogím is a very old deity, who has its house in the big rock in the land not far from Radman who robs the fish traps of the coastal inhabitants as well as the syrup stored in the apagey. Therefore, all around the rock, you can find a lot of apagey shards". — It is a matter of the female thief Meregórog bokú, who has been mentioned in the section about Ngivál and who lives there on the *ked.*

[119]Origin of the name is unknown; a Peluál a smaū is mentioned at the Olebetápe Islands (Vol. 1, p. 200, footnote 4) "the Land of Smaū ". Rub. nr. V of Ngardolólok.

[120]see story 194, footnote 68; on the slope the bush Dëlólok.

[121]Compare Nagbiúl in Ngaregolóng, etc.

[122]From here a stone path leads steeply down to the landing place Ngëruráng. The channel forks; the western branch is called Ngeruráng, and is accompanied for some distance by a stone pier; the eastern branch is called Ngaregáp. See chant 194, footnote 34 a. 43.

[123]The range of hills stretches to the southwest towards the coast; there in the mangrove belt are two single mounds, Nagdélei with point*a* Itebaldmaū

and Delóbok. I could not research how and if they are connected. A third hill *a* Gomúl lies to the south of the river mouth.

[124]Our living quarters in 1907.

[125]In former times this was the name for a house where Ngirakloultáog exchanged a piece of money that got its name from this event (story 61).

[126]KUB: V p. 38 says about the foundation the following:

"An old tradition tells us how for instance the puffinus became a bird of the gods. According to this tradition the puffinus lived in the old Kloukoygul on Eylmalk, where he was raised in a house. He showed his gratitude by going out to sea fishing, thus providing the family of his protectors with fish. But once, upon returning from the sea, he could no longer locate the well-known house. Koryor had attacked Kloukoygul and had destroyed it; the land was now empty. For a long time the Kokhayo was flying around looking for his mother until he finally found her in Engkasar. A song commemorates the joyful

recognition of the separated ones. The inhabitants offered him love and devotion; even today be is often fed and tamed. The Kadám in Radman stands in close connection to the past of this stretch of land. According to a legend he is supposed to have come on the back of this bird, though on the other hand this is not supposed to have been the case. Because once upon a time a kite game was performed in Kolékl, where a woman held tight to the tail of one and was thus carried to Radman, where she was set down, had children and founded Radman and Gurdman. The kalild of Kolekl found her again and settled next to her as Iramerda. The deity has its picture in a kite built from buuk-leaves and bamboo. The Augél le kalid in Ngarupesáng is represented as a wooden dysporus that is also called Kadám and that is hanging, together with a vehicle dedicated to him, in the bai a rupak." The first story of the *gogáio*-puffinus has nothing to do with the one about the kite, the *kadám*, the frigate bird; as well as nothing with the dysporus of *a* Ugél'lëgalíd; see also KUB. II, p. 122. The connection with Nggësár see at Ngërutói.

[127]Similar remarks also there p. 134 and142.

[128]Compare blai 18 in Melekéiok.

[129]*bug* = *dil* woman.

[130]From *otongi* "to put in between".

[131]*bug*—dil.

[132]From *mangám* "to glide out of the hand" because they took the title Gádlbai from Gurdma͡u, because the galíd-money was spent here (see above).

[133]Where the name comes from not known, probably from a piece of land or a deserted place of the same name near the boathouse Gokemí. According to some other information the villages of the district are supposed to be the "posts" *tangál* of the house Melekéiok, whence the name Ngatangál or Ngatĕlngál.

[134]KUB.II p. 56 Arapagéklbekl, "These from the New War Canoe". The woman are called *ar* Tóged le͡i, the young ones *ar* Bútile͡i.

[135]KUB.V p. 17 names for this Mar Aygól Engkasar.

[136]"blossom of the iron wood tree".

[137]according to P. Raymond p. 46 a former village.

[138]In front of the house a small summer house was situated on poles in the water, connected by a foot bridge; the natives called this place Klúpĕd ra ldesél, most likely in former times a landing place, as *klúpĕd* = *táog* is "channel".

[139]Plotting the position from the head of the pier: Pkulatáp rival 356°, Pkulngësáng N.

[140]B and C are called this, because Ngëruliang and Ngaremega͡u from Ngivál constructed

them.

[141]On the *ilíud* stood a *tet*-cabinet with the same name for the village-god, see below p. 101.

[142]KUB. II p. 131: "In Mologoyók Ngomoróyol *(gomeróèl)* is surrounded by a small and delicate grove of kossuk-*(késuk)* and gordon-*(gerdau)* trees. This is considered to be the abode of god Kolegoyók, who consumes the blobáols (head trophies). This god belongs to the old gods, and he is symbolized by a small stone, which resembles a human face." v.M.M. says that olegoik-offerings are brought to the kalit-stone and that the stone levitates from the ground when members of the club have captured a head people in the village do not yet know about. A stone, Mangachu, is also supposed to be there; it has a human appearance and eats the hair of those women who pass it unkempt. Finally there is also a stone-kalit of Kodalmelek, which is called Kalit-klo-klou *(klou* "big") by the natives.

[143]"Stone Path of the Woman"; our residence while we were in Melekéiok.

[144]From *olegíb* to sail around a point, and Ngëráměs, the village nearby.

[145]According to the legend, a woman called Meloódau ra mesíkt lived there *(melaū* to *wave, mesikt* the Pleiades). As soon as the Pleiades appeared at night, she was sitting in front of the house making her magic *(gólei)* so that they would come slowly, because otherwise sickness would come into the world: the young ones became gray and lost their teeth, etc. She appealed to god Derungul'lau , the navigator of the Pleiades. One night she turned into stone and thus the magic was lost (see story 94 and 95). According to KUB. VIII p. 227 the god of the Pleiades is supposed to have had his seat in Narámmes (Ngëráměs) on 4 stones, the bearing of the boat.

[146]at the times of MC CLUER it was still there; see map in Vol. 1 p. 118.

[147]This "Sand" *gol is* probably the sand of Ngëráng, which KUB. V p. 61 thought to be Dorangol.

[148]Túrang is a term of endearment for goddesses; the jump headfirst seems to be in connection with story 14 and 58.

[149]see story 137.

[150 a.151]The *kleblil* namesof blai nr. VI Derebei͡and Ibúngel'lagáng (IX).

[152]political group of distr. II Ngarárd.

[153]see a similar event in Ngrīl distr. 1.

[154]According to KUB. I p. 33 4 families from Ng. are supposed to have settled in Melekéiok;this is not correct (see also his later account in story 29 part VII). There he writes that once Melekéiok was comprised of two sides, the northern upper one where Arngúul ruled (see rub. nr. 12 *a* Rengūl) and a southern lower one where Atmagey and Sagaruleo ruled.

[155]Compare story 58, footnote.

[156]see part V construction of a house.

[157]Front- and back-gable, see the sitting order on the *ilíud*-pavement above at the description of the place p. 89.

[158]There is supposed to be a deep hole in the water at Ngardolólok, more correctly at Ngatanggaū, distr. IX.

[159]A little bit of this also at KUB. V p. 23 and 26.

[160]see chant 201; according to KUB. II p. 139-140 all 8 bai and houses had been burnt down and dynamited. KUB. VIII p. 226 says that one bai had been substituted by Naramakhan (Ngaremegaū in Ngivál (see above p. 88).

[161]Already mentioned by MC CLUER as Erikli.

[162]According to KUB. II p. 76 he stays in the *ulangáng* = spirit hut, where he remains 30—40 days.

[163]from*oldak* to come together, unite, *dúi* title, *uldékl* or *gongróěl* hut.

[164]from*melóbog* the cut off, thus obviously a fare well meal.

[165]KUB. II pp. 76-77 says about the courses of food: The female relatives prepare the food for the chief in the bai, which is sent into the bai. First the Obsisebél a dny (more correct *olsisebél a dúi* from *olsíseb,* to place something into something KR.) which consists of meat dishes as well as cooked and raw taro. Then later on follows the Blahedelél a dny (more correct *blagedelél* from *blagiděl* slice of taro) made of Apelsiyek *(a blsik, a* dish of taro with coconut oil). First comes the Gal umumrúmus consisting of sweet dishes, Tósok and Tolumar (Unintelligible KR.) Then follows Gal giritakl *(kal* food, *keritákl* see above and Gal ongeltelág dny *(kal ongeltél a dúi* from *mangëólt* to cool in the wind) and finally the Oltobotél a dny *(oltobodél* from *oltóběd* to bring out, see Ngabúkěd). This is a bigger feast where the Ortókol (see above *gotógel miěg)* is distributed. Then seclusion until the *blebáol* is done. Even then he is not allowed to go to the beach, until a hongét *(gonged),* a big catch of fish has happened. His family receives a share of it, the second one his lawful friend rubak nr. II. All men related by marriage come now in order to pay their horau *(gorau*–contribution). The last catch of fish búulley *(bulëi)* is also a special event. The big net, filled with fish, is tied together and shall be brought on a bier to the Bay el pelú. The neighboring villages are called with trumpets. Payment for the fishermen. Ceremony of Aneu a lius *(ómu* to break *lius* coconut) with the bat dek *(deg)* or pang *(bang)* as magic over the net. "Without looking at the nut, he throws it to the ground, and if both halves are lying with the opening up, it means that the new chief will live for a long time."

Then the nut is bound together and brought to rubak nr. II, who will keep it as a reminder that he owes a fishing trip. Then the fish are distributed.

[166]From *mangatakl,* to carry a basket with a long handle.

[167]Compare with KUB. II p. 81 and Goréŏr.

[168]A so-called Gosalmelég is also mentioned as a monster in the north; see story 204.

[169]KUB.I p. 25 writes it Godal Melek.

[170]According to KUB. V. p. 26 the blai also came from Nggeĩangĕl.

[171]Rubak nr.V from Ulimáng; see log on the north gabel of the rubak-bai Gosobulngaũ in Melekéiok. Beside the galid-house Gosúgel̆ tet is depicted, which stood in Melekéiok (see bove p. 89).

[172]More in detail about the dances in part VI.

[173]KUB. II p. 65 Arudelbil; all women of the settlement are called *ar* Togel̆d leĩ‿

[174]Fish, see index part III.

[175]The title was brought to the Bilung of Goréŏr, when she was Diraúdĕs, the wife of *a*Răklaĩ; she is one of Idíd's clan women (see Gor. At.I, Gen. II).

[176]*kauogáro* to marry each other.

[177]In former times independent as Ióu l pelú, Ngërugóp see p. 94.

[178]see above p. 97.

[179]Dilmorórou in story 58, see blai VIII of Goréŏr.

[180]Pronounced almost like Ŭúdĕs, means "navel"

[181]see story 113 of Garagár and Gëlagáng.

[182]Others say in Ngátpang.

[183]KUB.: Ardír a Keytugey.

[184]KUB.: Gobak ara Aybadákal of Royospela.

[185]KUB.: Makadel atomagày. He is said to be from Ngivál; but the title belongs to Melekéiok. see above.

[186]Gëbilrulúkĕd At. I Gen. IV.

[187]*a*Răklaĩ‿8 Tĕmól, At. 1 Gen. IV.

[188]Diragelsóng and daughter Dirageiteĩ‿

[189]KUB. II p. 40: "there are some circumstances that make the Obokúl (title-holding man KR.) keep the title with him and then the oldest woman is called Kouróδ, just like the council of the oldest women ara Kouroδ (from "roδ" in uróδok and roδoliy, fertility, multiply)". I learned that all woman of a *blai* together are called *arurót,* but only at I and II. In

Melekéiok Gourót is a secondary title of the family I Uděs.

[190]Now in Berlin; see story of Ngardma͡u (KUB. V p. 39).

[191]The one depicted by KUB. VIII plate XXXIII 5 was still there in 1907.

[192]KUB.II p. 116 Kobokobákel.

[193]In 1907 *a* Mebúk was the priest, at the time of KUBARY an important fish-priest Iranathkibukul (Ngirangëtibúgěl) was here; he died around 1895 (KUB. VIII p. 128).

[194]seethe end of chant 195.

[195]Bad *bai;* the ilíud-bai is *kldok* and situated at the end of the stone path; KUBARY stayed there a long time.

[196]Made of raw wood and without any decoration *(teleót).*

[197]see Ngarengasáng.

[198]Instead of rivál also pronounced livál.

[199]"The house of Meregórog bŏkú," a female thief who stole everything, just like Diltegógo in story 30. Therefore, she is often depicted in the bai with long fingers. Compare Ngardma͡u p. 74 and story 8 of *a* Ugélkekla͡u. P. RAYMUND, p. 53, notes Morrochóroch Obogú came from Ngabúkěd; the long hands are depicted in the string game. Gomispís, a galíd-place, was also here on a hill (s. 34 Ngëráir).

[200]A short remark concerning this event can be found at KUB. II p. 98.

[201]In story 60 a landing place Kelebís at a place 26 *a*Imakáng is mentioned; in story 8 about Kelebis near Kekla͡u.

[202]Once oppressed by Ngarebŏkú, see story 90.

[203]see story 58.

[204]As I did not visit this area, I have no knowledge about the course of the Ngarebŏkú River. It is possible that there is a basin in the west of the Ngarségěl hill, through which the river takes its course.

[205]There is supposed to have been a galid-place Gomispis nearby here (see above p. 120, footnote 1.).

[206]Pronounced like Gaisár.

[207]Name of Ngardma͡u (Ngërutói) s. there.

[208]Means: "The Combs of the *mëás*-Fish*",* i.e. his poisonous spine on the back; compare Ngarmíd on Goréŏr.

[209]Not called *bítal blai a*Idúp, but *bítal blai* Ngerebís.

[210]*a*Ipel'lú in story 98.

[211]Also a name in story 146.

[212]In the channel the rocks Ngomeóngĕl are situated, where a boat perished and shipwrecked (see story 102).

[213]He was called *metëúl díong* Ngingd. You could only have a bath here when two or three men from each side were present. Then one of each side took a bath, but never without a patrol sitting there, otherwise, without any doubt, one would have tricked the other and taken his head.

[214]KUB. V p. 18 calls the female goddess Kad er bub.

[215]s. story 208.

[216]s. chant 208.

[217]see the hero Ngiramoai͡. Story 198 and 199.

[218]In 1910 he lived in Ngarengasáng.

[219]Südseehandbuch des Reichsmarineamts IV–VI. part, p. 59.

[220]*bakai͡s* syrup pot.

[221]v.M.M. says that the stone woman Milad is still in Ngaramlungúi; the face and the breast as well as the other body parts can be seen on the stone. I heard nothing about this stone. v.M.M. himself was not in *a* Imeúngs.

[222]*bug* = *dil* woman.

[223]see story 9 from Ngorót, formerly called *turūdeĭ*: "Destroying While Playing".

[224]Compare Ngarderár in *a*Imelīk.

[225] = *gëbíl.*

[226]see story 8 and story 111.

[227]Sister Gasau͡ married *a* Ulúi from *blai* Gorúgei in Old-Ngarekeai͡.

[228]separated in 1910.

[229]see *bl.* 25 Goréŏr.

[230]The natives report that once an alligator snapped a man off this bridge, which is also depicted in a picture story in Ngimís (see story 119).

[231]According to one information, this one is supposed to have been nr. I and ibedagál was nr. II, though he held the power.

[232]see Nggamaséd p. 152; *dam* obviously = *gadám* "father"; KUB. V p. 18 mentions Eyluay *a* Ngéukl as goddess. Compare Dam lë galíd in Keklau͡ p. 67.

[233]Just like *bl.* II in *a*Irai͡ (see there), this *blai* had the right to carve the kingfisher bird for the feast.

[234]name see *a* Imeúngs.

[235]"Passage-mountain", because in the east is Rois Gámliangĕl and in the west the rock Ngarabiúl, situated similar to an acorn *(biúl* from *búi* shame [or private parts]). This rock

is visible from far in the south (Vol. I p. 227 pict. 32). You can see it especially well from the bridge Ngarekamâis on Goréŏr jutting up crooked like a wart. Next to it you can see the Roisbóng near Galëgúi as a vaulted hillock, which drops steeply towards the east.

[236]crooked stone.

[237]"Moon-Mountain" because the moon and the sun were created here (see story 6).

[238]also called Buk ra Ngabáng, after the pyramid-like hill, which can be seen beautifully in pict. 36.

[239]*ngilásăg*means the "wreck" of a ship, formed from *másag* "to walk up". Here an empty shell: *galëgĕd* a crab.

[240]Crinum plant. See above p. 162.

[241]WILLIAM GIBBON heard the following information from the oldest woman in *a*Imelīk; her name was Dirurugerúděl (nr. III) *a*Iŭáūe.

[242]South of the western head of the stone path is a place called Golakáng "Pot". Nobody knew where this name came from. Then, when a road was dug, a pot covered with a coral slab was found. It is said to have been brought from Pelíliou. See story 129. A piece of this pot is in Hamburg.

[243]Another god Ngiraideî
seems to have been venerated in the meantime; see story 206.

[244]Not Golertóng, as on the map.

[245]Rubak nr. 19 of *a* Imeúngs also has this name see p. 142)

[246]More correctly written *tungd* = the spikes on the back of the fish.

[247]see also the isolated lime rocks that the galid threw onto the volcanic land; their names are Debúl and Ngalángĕl in Vol. 1 p. 195.

[248]Name (spathe of the coconut flower), Tangregói'sstranded boat (see story 100).

[249]KUB: II p. 110 Hohomiy, compare Melekéiok.

[250]The bai was already photographed by KUB. (demonstrated in S. K. p. 537 nr. 179 and 180). It was an ordinary bai, only the foundation was double. On the gable was a carved *dilugai*-figure, above this one a painted one (see Vol. 3,cult of the Gaild). Next to it, there was an enormous *tet*-shrine for the village god also photographed by KUB. (nr. 181) (see also there).

[251]Compare Ngarbagéd-Bai.

[252]According to KUB: II p. 111, it is said that in addition to Angkey, his wife Amlahél (Mlagél) also comes inside. Both of them are kept in a cave of the mountain Madálabai (see Nggasagáng). When the dancers are coming out the wooden image of the god Medegeîpélau and his mother Duói is added (see p. 43).

[253]KUB.calls Ardialul the first chancellor of the country *a* Iraĩ. Photography from 1873 documented in S.K. p. 539 nr. 173, there nr.170 also Ngirigiklang.

[254]see story 140 about the rich and poor rooster, the rooster *(malk)* of Ngeráod and Bések.

[255]also pronounced *a* Ikrebai.

[256]Landmark for the men fishing for shark is the Dup near Ngatkíp, see there. These fishermen are only allowed to chew *desúm*-gras.

[257]More about this in story 143. The first arrivals already found settlers in Ngarabesék on the mountain Rois rabések, but they were not be welcomed by them; this is the reason why they jumped down from Golidīl.

[258]Concerning III and IV see story 141 Ngisél a sogósog.

[259]KUB.V p. 18 Kaymagémet, 9 Amlahél.

[260]On the channel the place Mlotórog, where club Ngaratatiróu performed its first act of strength, lifting up a fallen almond tree (story 161).

[261]thus it is usually spoken, though it should be written *madál a i* or *ii.* A similarly named rock is south of Ng arsúl near Ngarebekál (p. 136).

[262]Around 1800 there seems to have been a stone path leading from *a* Meungs to *a*Ugulaiás, which had been brought to Ngarekamaĩsunder Ibědul 7.

[263]Landing place on the north coast; in the west is a double-rock, point Derómel, which probably is called Pkul ai ngerengárk; the western point is Pkul a ilemúngel.

[264]More correctly written Ketungd, see above p. 179.

[265]Consisting of two parts; see Vol. I p. 189.

[266]named after the 'bamboo-drainpipe', which is there.

[267]Another explanation for the word is *oreór* to frighten, *goréor* a means to scare, obviously by the power of *a*Ugél'lëgalíd; see story 195[b] verse 2 at the end.

[268]The last picture seen from the land shows that in 1907 the boathouse had no roof.

[269]Here lived the notorious club Ngaratatiróu (story 161); it also seemed to have inhabited bai G. *a* Dngorónger, which later on became the home of club Melemótom, which was mentioned in story 194.

[270]Once I heard this bai being called Ngetibar l bai, but I have no explanation for it. In S.-K. p. 537 it is written that it was called Dybatel bay (according to KUB.), this seems to be the same name.

[271]S.-K.,p. 537, says that Armitelbaj was been built (ca. 1869) by Ajbatul, who finally was been chased away, and that he had built it at exactly the same spot where he had shot his brother and predecessor. This information is not correct (see Vol. 1 p. 143).

[272]Collisions are easily possible here. Therefore, somebody coming stops in front of the corner

and shouts *ki me kóng* "we are coming". Somebody just passing by says *pëbóng* "come" and makes way to the outside.Otherwise the make way regulation is not common.

[273]Now in Hamburg; pict. see part vol. 3.

[274]In 1910, still new with a beautiful painted gable, therefore often depicted (see RAYMUND, KR. IV, etc.).

[275]I was also told that only the *blebáol*-heads in the crossbeams depict this memory.

[276]By mistake the point turned into an island on map 26a; the mangroves towards the land have to be imagined nonexistent.

[277]as the crow flies, because the dam is smoothly bent to the west, from tree to tree. It does not seem to be very old, as can be seen above on p. 202, at Ngarekobasáng.

[278]KUB.Arekamai.

[279]see also KUB. I p. 37-40.

[280]Coconut and taro cooked with syrup.

[281]Almond *míĕg*together with syrup are baked into the form of a dugong.

[182]Below at the *keblīl* of *bl.* nr.I, which are important for the bestowing of a title it is mentioned that *bl. a* Ibluk in Ngarebódĕlgives him the Melís, who also had to offer *ologúi* — wiping of the anus.

[283]From *oldak* to mix.

[284]*godóim*meat, *tu* banana; further fish, taro, etc.

[285]compare also above p. 144 the reception of the title Ngirturóng in distr. V, from blai II in Gorĕŏr and the addition of Ngáruangĕl in story 20.

[286]mostly pronounced as Ugerërak.

[287]In former times it was called Kldngūl remerīl, to be distinguished from Kldngūl ra tĕgamdíng; see above.

[288]See both taro patches of fam. I Klóu and Kekerél Ngarabilobáog in the map of the village, in the south as I a and I b nearby the bath Kesól, see p. 209 and see above p. 213.

[289]Ngar sounds here like Ngor. see p. 209.

[290]from English.

[291]now stands on government land in Madalaî.

[292]Because Ngiratëkëkí IV is the head, therefore *a*Ibědul I is the deputy of IV. *tekaūl ra gamágatëgëkí [gamágel is* the chew, name for the 10 *rubak* and for the 10 club eldest].

[293]KUB. I p. 7 mentions a house of the king called Koratelblai; this seems to be blai Gorágĕl, which points to Bilung 8.

[294]Mostly Áibedul, with the stress on the a; from *bedul* "the head".

[295]Seems to come from the word *pilun* in Yap, which is used for those who have a lot to say

(compare MÜLLER Yap I p. 234); compare Rŭngulbai in Ngarekeaî distr. VI. p. 166.

[296]see the "Samoan Islands" I vol. p. 17.

[297]Nauru, Ergebnisse der Hamburger Siidsee-Expedition 1908—10, vol. p. 192.

[298]Wall.*burg.*

[299]After a bai in Nggeîangĕl.

[300]Just as with 6. Kingsós, Regúgĕr Láug, his wife Rois reported that as a child she had still seen the 6. Galungál, when the old and weak woman had to be carried everywhere according to her command.

[301]The name of a blai in *a* Gal (p. 71), which was populated from Ngáruangĕl (story 20), belonging to the clans from *a*Idíd, see above p. 216.

[302]compare Ngabúkĕd Túblai.

[303]*a dui* title poss. *a diúl.* 7 of these titles are still known: Ngiramangiaū, Ngirakídĕl, Ngaregól, Gaspángel Ngarekobasáng, *a*Rguld *a* Iraî, Ngirturóng *a* Imeúngs, *a* Guóng Mangal'láng, Ngiraibúog Ngarbagéd. Under Ibĕdul Kingsos he brought the people from Ngardolólok to *a*Iraî (see p. 186 and story 161).

[304]*derudĕm,* the totem-fish of fam. II.

[305]Kldngūl Ngiramerīl.

[306]*a*Ikelaū did not marry into all these families, only sometimes into Ngaramerīl and Blósog. Also the otheres should not do so. This marriage restriction does not apply for*uriúl blai* "secondary houses".

[307]Phot.from 1873 by KUB., shownby S.-K. p. 538, nr. 151.

[308]KUB. I p. 38, he took a photograph of him, provided by S.-K. p. 537, nr. 136.

[309]Phot.see plate 13[1]; old phot. by S.-K. p. 539, nr. 152.

[310]Old photographs of Rupasak from 1873 in S.-K.p. 539, nr.154 and 174.

[311]She took the place of a mother to my wife and during our stay in bai *a* Dngeróngĕr, nearly everyday she brought something to eat. The watercolor in plate 1 is after life and very authentic.

[312]KUB.Irakogomur. Old photograph from 1973 provided by S.-K. p. 539, nr.155 and 175.

[313]According to a different statementNgiradongól♂has to be placed in Ngurusár. Then Goukerdéu would be a brother of the three. It was said about one Goukerdéu in Ngariélĕp that this one seemed to be Mad and had sired 16 children.

[314]Title of *blai* nr.VIII, near to which the place is situated.KUB. I p. 12 says that her image is the shark.

[315]The father of Ngëlengí was from Ngëruluóbĕl, the mother from Pelíliou, altogether there were four brothers and sisters. Later on the mother married Gëtiëgád from

Iebúkŭl-Goréŏr, who died. Then Ngëlengí married Bárau from Iebúkŭl, a relative of Ngardókou. When he left the marriage, he gave his son Sebald to Ngardókou. In 1909 Ngëlengí also had a son, called Profesáng, named after me. But he died after some moons.

[316]Was killed by dynamite, Ngirturóng nr. II from *a*Imeúngs, distr. V.

[317]Title from Ngaramlungúi (Ngaremeténgĕl), p. 50.

[318]Mesúngil seems to be KUB.'s Maúngil (see K.-S. p. 538, nr. 146) whoin 1873 was about 15 years old, but already very worn out; she was said to have been very pretty.

[319]KUB. I p. 13 mentions a certain Keráskĕs, as the king's relative and head of a club (see club I and *bl.* 42).

[320]Lives now near Ngirabiól in Ngarebóděl. Kálei lives in *bl.* 40 and *bl.* IX. A second wife left him.

[321]On the left hand side of the image is the edge of a small flat place where in 1907 bai Kekerél Losobulngaū was constructed for Berlin (see Litt. at v. LUSCHAN).

[322]Lives in *bd.* 40 Gëgeráng in Goréŏr.

[323]Not to be confused with pierNgarekamaîs located nearby.

[324]"Combs from the*mëás* fish."A type of Teutis with a poisonous back-barb, like in Ngareóúděl, Ngramíd, and Nggësár.

[325]The name comes from *a*Ugélpelú (see story 195[a]).

[326]In 1907 I heard the name Modmorúr. Here the net for sardines is called *ingĕrú.*

[327]see story 154.

[328]Next to it a sun house *(gaiós).*

[329]In 1910, the titleholder was also *rubak* nr. III *a*Itpík in Ngardolólok (Pelíliou). Blai Taulbuk of the priest also belongs to this house (story 195[a]).

[330]Only a small spirit hut *(ulongóng)* was still there.

[331]as in Ngarekesauáol, Ngarmíd, etc.

[332]legend of the turtle; such were planted here.

[333]seeVol. 1 p. 203. Name see below at history.

[334]This *blai* is also a*keblīl* of *bl.* II of Goréŏr.

[335]Compare Ngarekesauáol, Ngarebóděl and Nggësár.

[336]means "Edge of the Blade of Grass", used as a nickname for men and women when they do not hold a title, in the sense of "filling in"; thus not a good title.

[337]"Stem of *riu".* Today a *riu,* an enormous Legumninosa tree, Dolichondrone spathacea K. Sch., with white pipe shaped flowers, as big as a finger, stands right next to the bai on the trailhead. In 1907, the bai was under construction, the former was called Bagés

lëgáng.

[338]Belongs to *kleblūl* of *bl.*I *a*Idíd in Goréŏr. His title Tulík rests now with *bl.* 12 Golngauáol in Regeĩũngĕl.

[339]Means "Distributor", but here it is a title belonging to house II.

[340]*saũ,* a small sweet scented grass.

[341]see bl. V Goréŏr.

[342]*gărеál* the shark teeth; see the story 164 from Maluád lëgúr which partially takes place in *a* Meúngs and where a channel is called Ngaranguál.

[343]From *pelú* land, *ióu* below (see Vol. 1 p. 197).

[344]The strait between Ngarabăká and Ngesebús is called Toi ra mälát a ëárs on map 2, "Passage of the Ripped Sails". But in story 16 it is said that the strait between Ngesebús and the next island Ngaregëu to the north is meant; this is the reason why it is indicated in map 29 north of Negesebús. Obviously in this area under land the boats are easilysurprised by wind gusts (see Vol. I p. 197).

[345]One night we slept here, but there were so many mosquitoes that we could not stay, therefore we moved to bai F. Merés, compare story 163.

[346]according to story 73, Ngarabéóug is situated south of Ngariáp.

[347]see story 9 about Ngorót, "to bring all opinions into one".

[348]SEMPERII p. 326says about this stone path: "The exit of the wide village-path towards the sea is defended by a wall as high as a man. It has a small entrance with a corridor between the walls,which bends at right angles three times and allows only one man to pass at a time. Then the wall extended on both sides parallel to the beach until it was lost in the swamp and the thick mangroves." On October 31, 1783 the English must have seen the same wall: They reported that the town was defended by a stone wall thrown up across the causeway, which leads up to it; that this wall was ten or twelve feet high, with a foot-bank of stone raised behind, upon which they could stand and throw spears at their enemies. That the water near the town was so very shallow, that canoes could only go in at high tide. — see KEATE p. 204 and Vol. 1 p. 116.

[349]Dangdangkabeúl, a man of this house, gave people everything to eat and to drink and did not want anything for himself, except the feces and the urine. They were ashamed of him and pushed him into the cave Ngaramélt in Ngatanggaũ (see Ngariáp), where he turned into stone. Without any doubt this is Dengdangbiúl p. 96.

[350]see Melekéiok p. 90, footnote.

[351]SEMP. II p. 285—86 reports it exaggeratedly bad. On the height he found breadfruit trees and old walls, where Ngaregól is said to have lived for some time during the war;

see 10. Gomiútĕl.

[352]Seems to be "Clöbbgöll Inatoluck" SEMP.II p. 297.

[353]Meaning "water hole" this means hole in the ground of the water; see Ngaregamai͡.

[354]Burnt down by the Spaniards.

[355]Now in Goréŏr.

[356]see the islands Doreměgól near Keklau͡.

[357]Surveying S. M. S. Planet 1909.

Footnote 358 (page 287) could not be found on the repective page and is mentioned in the text.

[359]*másag* the black Acanthurus-fish, or from *omásăg* "to cross", or *ng másag"* to climb up".

[360]P. PLACIDUS ("Aus d. Miss." 1913, p. 29) refers without any doubt to SEMP., when he says: " Palau is an infertile land and the information that once it had been heavily populated is a big fairy tale. The land does not yield a lot and cannot nourish more than 10.000 people. If 40—50 000 are supposed to have lived in Palau, as some assert, then they all died of hunger". —— He is quite right in saying so. But more than 10.000 certainly lived here, as has been shown.

[361]In the Nouveau dictionaire de Géogr, univers.de Vivien St Martin 1890 I find 506 square kilometers (source BEHM and WAGNER), which, even including the Gogeál, is too much. The Kolonialatlas from 1912 reports 450 square kilometers.

[362]see also the article "Das Aussterben der Naturvölker and Mittel zur Abhilfe" [The Extinction of Indigenous People and Corrective Measures" in the "Woche", 12. Jahrgang, nr.37, for the Kolonialkongress.

[363]see blai 13 Goréŏr.

[364]HOCKIN p. 19 and 20 and part 1 p. 120.

[365]Thus it was reported, though from hearsay, by the government doctor of Yap, Dr. BUSE in the Medizinalbericht aus den Deutsch. Schutzgeb. [Medicinal Report from the German Protectorate} 1909/10; 200-300 natives are said to have died.

[366]see the most important skin diseases of the South Pacific, appendix to my monograph "The Samoa Islands". SEMPER II p. 361 says that the color of the skin is masked by disfiguring skin diseases (Ichtyosis!), this I have to deny.

[367]see Z. f. Ethnologic 14 (1882) p. (162).

[368]Monatsberichte der Aka. d. Wiss. zu Berlin [Monthly Reports of the scientific Academy in Berlin], 1881 p. 1133.

[369]HA. I. See also there p. 25-30 "Einige Bemerkungen zu den anthropologischen and photographischen Arbeitsverfahren auf der Planetreise" ["Some Remarks Concerning the

Anthropological and Photographic Procedures"] by A. KRÄMER. Further I want to point to the publications of Dr. HAMBRUCH "Ein neuer Ohrhöhenmesser nach Prof. KRÄMER" ["A New Measurement of the Height of Ears according to Prof KRÄMER"] in the Korrespondezblatt der D. G. f. A. E. U., 1909, p. 1.

[370]General albinism *gorόu* (means also "lightening") is seldom, but it happens often in form of patches on hands and feet.

[371]in v. M.M. II, which has similar anthropological explanation, BROCA 43 is a reference to the back of women, which is especially exposed to the sun when working in the taro fields.

[372]Curly in the general sense (see picture at R. MARTIN Lehrbuch der Anthropologie, Jena 1914, p. 189, only appears rarely, as for instance at women's temples, and straight is only the children's hair. In v.M.M. I there is a more detailed explanation: "In addition to the ones with straight hair you can also meet people, who underneath their bulbous wig, behind the ears or on the neck, have long thin strands of curly hair, which are formed like a cork screw and whose end have not more than 4 to 5 mm in diameter.

[373]"I never heard anything about crushing the nose, as it is done in Yap, but in any case the nose is already so flat, that quite often on the broad (flat) back of it you can see vertical wrinkles. I found this so characteristic that I send a sketch of such a nose attached. When laughing, smelling, as well as being unsatisfied, etc. these can be seen and are even noticeable as thin lines in a quiet face.

[374]In the work I, note 8, the perforation is linked with the entrance into the realm of the dead; more about it in part VI 1.

[375]see A. KR. Hawaii, East Micronesia, and Samoa, Stuttgart 1906, p. 294.

[376]see part-volume I, p. 175. The list is on p. 149 of the text, some figures of speech are also included. All of it is so bad that it is impossible to use.

[377]In 1874 STEINTHALspoke about SEMPER'scollection (Z. f. E. 6. p. 72), however, according to my knowledge, it was never published.

[378]When SEMPER II, p. 48, talks about the simple structure of the local language, then it only proves that he did not spent much time dealing with it. This can also be seen in the records of his book, pp. 202—204. Nevertheless this gives a first impression of the grammar. He tries to provide some rules, pp. 369—70, yet does not provide more than the possessive suffixes that MC CLUER had already indicated, using plick and plim as derivations of ply, the house. When SEMP. I says to Schwerin in his 1871 lecture about the Palauan language, "I spoke the language very well, better than the common people", then this shows more than clearly his prejudice concerning such a possibility. He also

noted 21 consonants, while WALL. only indicates 12 (I found 11, because for me WALLESER´s g and k are one and the same).

[379]Wherever this is not the case, WALL.is always indicated.

[380]WILS. 1783 wrote *gattam* and *gatheil*; *uádam* seems to be the plural.

[381]WILS.writes Cootoom, also colocol.

[382]He meant *argád*»human beings«, besideshe mentions*lakad*.

[383]see more below, in section IV about the adjective.

[384]see part-volume I, p. 196.

[385]*gad* liver does not have the form *gadél* but is *gadengél*;*réng*is not *rengál* but *rengúl*. Concerning the latter, see part volume 3, painting and soul.

[386]I use the word Europic for everything belonging to the white race, while European means only from Europe.

[387]Remember the well-known changes, German: Mutter, Lat.: mater, Engl.: mother, Span.: madre, French: mère.

[388]Maybe the solution can be found in the fact that in Austronesian dialects "spirit" is also *anis*, on Ralik-Ratak *anidj*. There *medja* is the "eye", on Palau it changes to *omés* "to see".

[389]The article *a* often aquires the stress, so that for instancein *aíb̆edul, aíolt* it rests entirely on the diphthong ai. Nevertheless, I wrote *a* Ibědul etc.

[390]Therefore people sometimes say *trúiŭg l klóbak* »the 10 chiefs«. There also is an exclamation *e rŭbal* similar to our »Oh God«.

[391]seedistrict I Mangal'láng, nr. VIII, *a* Iebúkŭl, nr. I, etc.

[392]KUB. II, p. 79 believes *gad* means »human being« and *am*is the exclusive possession;this is a mistake.*uádam* can be found in its singular form in the chant of story 11.

[393]*ar dalál* is used for the female chiefs in a village.

[394]A similar form is in chant 194, chapter VII, ca. line 70, where *armoklóu* stands for "big people". *armeãu* is used for people of one place = the naked ones.

[395]*sómir* superior to them.

[396]*medú* breadfruit is changed into *medungél*.

[397]Also written *iápěs*.

[398]Other examples for possessive suffixes on adjectives:

mokokák I slow, *mokokãu* you slow

from *meregěd* quick *urěgědák* I fast, *morěgědãu* you fast

uriul back, poss. *ulél*.

[399]CHEYNE already recorded this word as *mammuth*.

[400]According to WALL."the big house" is translated *a klou l blai* or *a blai a klou*"the house is big". However, besides the *l,* gad also draws in the *a*, for instance *kloul a chad*. Yet, in my opinion *legad* is just as well established as a closed word, besides the word *gad*"human being", so that this is no exception.

[401]Men *tálagad, tërúlagád, tedeîlagad*, . . . many *bibác lagád.*

[402]Reciprocal from *oudertáng*, to pick up one by one; see footnote 2.

[403]WALL.mentions especially the distributive numbers: *dertáng* or *dersetáng* one each, *dersërúng* two each, *dersuedeî* three each, and so on, and the verb *akoudertáng* I take one of each; *akoudertágăr* I take ten of each.

[404]WALL.*teliútoch* a span (with the thumb and the middle finger),

" *teliutocholétem* " " (" " " " " index finger),

" *telbusúngel* " " (" " " " " bent index finger).

[405]WALL.*tuguulemél.*

[406]WALL.*ardăll* weak string (with weakly outstretched arms).

[407]*lágad*"human being".

[408]WALL.:*tir* they (only for persons; for objects *ngi).*

[409]Though not *fale a'u*, as in Malayan *rumah sahaya.*

[410]hurry, otherwise you will be late *morĕgĕdāu a ka dúop*. see above p. 330.

[411]often it sounds like *gëlagáng.*

[412]In front of other words it sounds like *më*; for instance *më ngul*bring here!

[413]see chant 194.

[414]*dĕlangókl* to reside.

[415]For more detailed information see the intended index of words in chapter VIII.

[416]WALL.relat. of*melái*, see below 8 and 9.

[417]In chant 196, verse 4 derived from *ngu*"to take": see also *ngara* p. 320.

[418]WALL.*soák*; this is how I wrote it down in chant 235.Without any doubt it often sounded like this.However, *sauák* seems to be the right way of writing it, only in the plural there is a long *o.*

[419]see above p. 341, footnote 2.

[420]Also *bom 'meskák*, shortened *beskák*; in poetry also *meskók.*

[421]*msáng* »gave to him« (story 202): also *bsá* »give to him« (chant 200), *debsá*(chant 206).

[422]for instance I come to . . . . *akikó ra* . . . .

[423]If you meet at night, one person says: *kimëkóng*"we come", the other one steps aside and says: *bëbóng*"go and pass".

[424]*bagëŕei!* put it down! also "it does not matter" (seems to come from *omkedúrě*to put, *mokodusí* put it, *ulekudúrěs* lying etc.) see also 18.

[425]In chant 203, line 122 mugiskák.

[426]Shortened in daily conversation aūgai.

[427] Not lodengelí; ā seems to be "any thing".

[428]Pronounced Pelú and not Pélju; see part-volume I, p.183.

[429]Many drawings from this book are in DIEZMANN's Malerische Reise.