



# **PALAUAN LEGENDS**

**CHELDECHEDUCH ER BELAU**



# PALAUAN LEGENDS

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## PREFACE

The staff of the Palauan History Development Project are eager to present this second volume of Palauan legends. These twenty legends were told by Mr. Santos Ngodnii and translated by the student researchers with minor editing done by the staff of the project.

Story telling is an integral part of the oral traditions of Palau. Young men and women would gather around their elders after each evening meal in the hope that they would hear a story before they retire for the night. An elder who knows and tells a story could be called a story teller. However, a good story teller is an artist, a distinct person from a mere story teller. An effective and knowledgeable story teller feels the atmosphere, selects his words, recognizes the age of his audience, and spices his language with local flavor and color.

Story telling expertise is an art worthy of respect and heartfelt praises. Legends were used to teach, admonish, and record the past. The written form lacks the oral beauty of the presentation, but the "Palauaness" of the legends still rings clear.

## STORY OF TUCHELIAUR

Once an old woman from Angaur lived in Ngerchelong. One day she decided to leave Ngerchelong and set out on a journey back to Angaur. While she was at sea, she gave birth to a boy and named him Tucheliaur. Unable to tend to her son's needs while on a journey, she detoured to Ngaraard and gave her son to a woman named Techur<sup>1</sup> to adopt. Then she continued on her journey.

The woman Techur adopted Tucheliaur and began to raise him. Tucheliaur lived with Techur and soon became accustomed to her. Every day Tucheliaur sat watching people bringing food to their houses whenever there was a gathering and distributing of food among the rubak in the bai (a community meeting house). One day Tucheliaur became aware of this situation and forced himself to ask his mother, "You have a title. Why don't you go to the bai with the rest of the rubak?" "My son, I'm a woman, therefore, I cannot sit among the rubak in the bai." She further told him that since there was no man in their family, she had been called Techur. His mother then said she was no longer Techur, and that he was old enough and should have the title. From then, whenever there was a gathering and distributing of foods in the bai for a special occasion, Tucheliaur happily went there with the rubak. As he got older he acquired another title, Rechewir, of the hamlet of Ngesang.

Tucheliaur lived in Ngesang as a young man of high rank, respected by the people surrounding him. One day Tucheliaur noticed a practice prevalent in all of Ngaraard: drifted-woods floated on shore were towed to Ngial as offerings. What troubled him more was the manner in which they were delivered to Ngial. The people of Ngial demanded that in delivering the logs, they push them cross-wise all the way to Ngial instead of lengthwise which is easier. This aggravated Tucheliaur, so he decided to join the next journey to Ngial. Before they embarked on their trip, he suggested to the group of men that they push the logs lengthwise rather than crosswise until they reach Ongiil, and then tow them in as demanded by the people of Ngial. The men from Ngaraard objected to the suggestion in the beginning for they were afraid they'd be caught. But upon seeing the simplicity of the task they finally consented and followed Tucheliaur's suggestion.

The rubak of Ngaraard were ordered to transport the rubak of Ngial to go fishing the third time they brought their sacrifices. So the group from Ngaraard silently obeyed their order and took them on their canoes to go fishing. After they finished fishing they boarded the canoes and decided to have their lunch. So they told the men from Ngaraard to choose whatever fish they would prefer to eat raw. Each one selected their fish except Tucheliaur. He quietly told his friend that he would eat smuuch (scorpion, a very poisonous fish). Tucheliaur insisted and during the course of their argument an older rubak overheard their quibbling and so he remarked, "give him the scorpion fish if he wants it". So their argument ended and Tucheliaur's friend gave him a scorpion fish.

Tucheliaur took the scorpion fish but he did not slice it. He turned the fish the other way and put the tail into his mouth and started piercing his mouth with the spines of the scorpion fish. He was secretly calculating in his mind that if he would not feel the pain he had faith that he would conquer Ngial. As they were poling their canoes to shore he conceived another idea to test his strength and his perseverance. So he said to his friend, "If you take that bamboo pole and make a hole in this canoe, and I will bail the water out, I can assure you that we won't sink until we reach the shore of Ngial." "No, you cannot," replied his friend. They argued about it until one rubak got tired of listening to their argument and told Tucheliaur's friend to do as he has suggested. While Tucheliaur's friend poled the canoe, Tucheliaur bailed the water out until they reached the shore. Tucheliaur was so tired that he went straight to a rock in front of the bai and rested. While resting a woman suddenly came by and shook her head to him. Seeing the woman acting so strange, Tucheliaur stood up and went to her and asked, "Is it prohibited to sit on that rock?" "No, but that is where your brother was killed," the woman replied, making him feel bad again.

After the men from Ngaraard had returned from Ngial, Tucheliaur sent a proclamation to all the leaders of Ngaraard to get sap of coconuts every morning. He told them furthermore that if they get money from the coconut sap, they will put it inside the bamboo floor of the bai. Every morning the men went to get sap of coconut until one day a misfortune came upon them. It happened one morning that Tucheliaur decided to trick his friends. So he called his friends together and told them "I feel myself too weak to travel to those coconut trees far away so you go while I check the ones nearby."

Not knowing Tucheliaur's trick they agreed and left to check the sap of coconuts in the far away places. When there was no one left in the village to see him perform his trick, he climbed one coconut tree near the bai and took an omail (coconut shell used to get sap of coconut) and came down without climbing the other coconut trees. He made sure there was no one seeing him and entered the bai and searched the

1. Techur is a title of a rubak. But for the lack of male members in the family, the woman was given the title.



bamboo floor and stole the money he and his friends kept there. Then he set fire to the bai and fled. The villagers who saw the fire were shocked and shouted. The others who were far away heard them and rushed back to the village.

As the villagers gathered around the bai watching the fire with amazement, Tucheliaur came and pretended he didn't know anything about it. Then he reminded his friends of the money inside the bamboo floor of the bai. But it was too late. The bai was all covered with fire.

One day Tucheliaur went out to the forest and carved a kesol, (turmeric) in the form of Palauan money. He kept this piece of money until one day he took his son named Ruchelidel and they set out on a mission to visit the villages in the west coast. They came between two rock islands and saw a bird flying above them. Tucheliaur quickly took the piece of kesol in the form of Palauan money and threw it to the bird saying, "That's your money and we will invade Ngial."

On their return trip from the west coast of Palau they halted on one island. Then Tucheliaur thought of something very terrible. He believed that if he would kill his own son he would conquer Ngial. Trusting in this he murdered his son. Then he smoked the body and cut it into many pieces and put them inside a basket, and left. Upon reaching his house his wife did not see their son, therefore she questioned her husband, "Where is our son, Ruchelidel?" "Up there", he said, pointing to a reakl, (rafter). His wife was sort of amazed and questioned him again. Tucheliaur finally took the basket filled with pieces of Ruchelidel's body and showed it to his wife. The woman cried as she recognized the pieces of her son's body and said to her husband, "Why did you do such a terrible thing to our only son?" "I murdered him so that I can conquer Ngial," replied her husband.

One day Tucheliaur departed Ngaraard to visit his friend named Tmekei who was the chief of Melekeok. Before coming to his friend's house, he decided not to tell him of his plan to invade Ngial. Tmekei was glad to see Tucheliaur and invited him to the house. Tucheliaur sat at the entrance of the house facing the village of Ngial. Tmekei looked at him surprised and decided to observe his actions. To do this, he told his wife, "Tomorrow morning when I go out fishing, you stay in the house with Tucheliaur and ask him to give you betel nut and see what he does."

The next day Tmekei told Tucheliaur to remain in the house and wait for him. While he was out fishing, his wife went and begged Tucheliaur to give her a betel nut. But to her surprised Tucheliaur shook off her hands and jumped out to an odesongel (stone platform outside a house). He sat there on an odesongel waiting for his friend's return. When Tmekei finished fishing and went home, he was very surprised to hear his wife reporting what Tucheliaur did to her. But he had in mind not to tell Tucheliaur and decided to stay calm.

One night before they went to bed, Tucheliaur said to Tmekei, "I'm leaving tomorrow morning so you will escort me to the hill." Early in the morning, Tucheliaur took his cock and they set out for the hills. They came to one hill in Ngial and halted. Then Tucheliaur told Tmekei openly that every day he thought of invading Ngial. Tmekei upon hearing his friend's idea, decided to aid him.

Tmekei said to Tucheliaur "We will start our invasion this coming full moon. You will start fighting in front of Ngial and I will start from the back, then we will move inside and meet in the middle." The two friends both favored the tactic and before they were separated, Tucheliaur killed his cock and they roasted it and ate it. The place where they roasted the cock is now called Ollaol Malk, which means a place to roast chickens.

Tucheliaur while on his way to Ngaraard found a Ukall tree and thought that if he could destroy it with his own hands and thread all its leaves he could conquer Ngial. So he cut the tree down and threaded all its leaves, then he continued on until he reached Ngaraard.

One day he heard the news of two brothers who were very well-known marksmen. One was called Kladikm and the other was called Klasekl. He thought that if he could take the two brothers, he can invade Ngial. He set out one day to look for them. When he finally came to Ngertuker where the brothers lived he went straight to the boys' house. The two brothers were out fishing so only their mother was in the house. When Tucheliaur reached the house, the boys' mother questioned the purpose of his mission. "I came to take your sons" he told her. "They are not here for they went out fishing," she told Tucheliaur. While they were having a conversation, they suddenly heard the roar of a spear coming through the house. The woman knew they were her sons, so she shouted to them, "Keep quiet because Tucheliaur is in the house." "Who is Techur" they shouted back. When the boys came to the house, Tucheliaur, took the fish and proceeded to clean them. He was very surprised to see the boys' catch because they were only jumping fish such as flying fish, needle fish, and swordfish.

As a result of their marksmanship, Tucheliaur was no longer planning to kill the boys, he decided to use them. While the two brothers relaxed, their mother came and told them that Tucheliaur came to bring them to war. This made them very proud and anxious to go to war. Before they set out with Tucheliaur their mother took a small blabuk (stick) and hook it. And gave it to her sons saying, "There is a big eel living between Ngial and Ngaraard. So when you go and the eel comes out of its hiding, you take this



blabuk and hold its head so that you can spear him". Early the next morning Tucheliaur and the two brothers depart taking with them the piece of blabuk their mother had given them.

Early in the morning the two brothers took the blabuk and their war spears and went with Techur to Ngaraard. When they came to Ngaraard, Tucheliaur started organizing his war party. Then one day, they moved out to the front of Ngual and started fighting on the sea with Kladikm and Klasekl leading them, moving toward the village to meet Tmekei and his troops.

Tmekei and his troops swept inside killing the people of Ngual. When Tmekei's men and Tucheliaur's men finally met in the middle of the village, Ngual finally gave up and surrendered. The war was over.

After the war, Tucheliaur returned to Ngaraard and sent a proclamation to all the people of Ngaraard saying, "If I will die I will not sleep on the grave but will sit facing the village of Ngual. All my war clubs and spears will be buried beside me."

Techur lived in Ngaraard until his death.

### THE STORY OF THE LITTLE PIED CORMORANT AND THE CATTLE EGRET BIRDS

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

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

There were a lot of fish and Little Pied Cormorant was eating as fast and as much as he could. And when the reef became dry and fish were just lying around on the dried up reef Little Pied Cormorant kept on eating. He ate and ate and finally fish tails were sticking out of his mouth for he could not swallow them. So when the Cattle Egret told him they had to leave he found out he was too heavy to fly. He tried, and while they were both in mid-air Little Pied Cormorant got sick and threw up. So his friend Cattle Egret said, "Let's go down and you float on the water and relax a while, when you are strong enough we'll fly on." They resumed their journey and shortly the Little Pied Cormorant suddenly fell into the water. By this time the Cattle Egret was getting tired of waiting for him so he said, "My friend you can rest a while, but I will fly home and wait for you." As he arrived home he sat on his favorite branch and went to sleep. Finally the Little Pied Cormorant arrived and as soon as he set his foot on the branch beside his friend he got sick again and threw all of the fish he ate out. Before the sun set he was hungry for his stomach was empty so he began to search for fish to eat.

The story teaches a lesson. The lesson is: "Control yourself and just get enough to eat. Do not over do it."



Surech was very beautiful woman who lives in a hamlet of Ngial called Ngercheluuk. All the young men of Ngial were secretly yearning for her. Messages and marriage proposals were constantly sent to Surech but Surech always turned them down. All over Palau news of her maiden virtue spread. It reached Ngeraard, where Tulei heard about her. He heard the news of this beautiful woman in Ngial and decided to see for himself if what he had heard was true. So he set out at dusk one evening and trekked the windy, tricky, slippery, and swampy trail all the way from Ngeraard to Ngial. When he arrived in Ngial it was dark, so he went to "Bai-ra-belod" and spent the night there. Early the next morning he woke up and sat beside the door to keep watch on Surech when she would go on her morning walk on the beach. Surech woke up that very morning and started her walk on the beach and right at that moment Tulei recognized who she was. He admired her intensely and finally concluded that the woman was truly very beautiful. Out of curiosity he asked some passers-by about her and they confirmed that she was that famed Surech.

Unconsciously he started following her foot prints on the sand inspecting them closely and he himself felt so overwhelmed by her beauty that suddenly a fierce feeling pierced his heart. He knew right away that he was in love with this woman.

Surech was puzzled over Tulei's behaviour for as she watched him he was kissing her footprints on the sand. So when Tulei finally approached her and told her about his feelings toward her, she didn't refuse but talked with him for a while and they finally agreed to meet secretly. They planned to bring as many provisions as they could and meet at a high point of the village, stay there until they ran out of food and return to the village and wait for their next meeting.

These secret meetings between Surech and Tulei went on and on until Madrengebuked who was the chief of Ngeraard heard about it. He was baffled at the thought that his "brother" had captured the heart of this famed woman. One day Madrengebuked summoned Tulei to his side and asked if what he had heard was true. Tulei humbly said, "Yes." Madrengebuked then replied, "The next time you visit Surech, bring her for I want to see her "Face." This troubled Tulei, but out of traditional obedience he agreed.

He waited for their meeting day to arrive with fright and forlorn hope. The day finally arrived when Tulei, again prepared himself and embarked on his journey once again to see Surech. They met and stayed in their hiding place on the hill for many days but Tulei could not bring himself to tell Surech what Madrengebuked had requested of him. As days passed by, they ran out of food, so they began to eat the fruits of Ersachel, (H. Palauanis Kanechira) a tree with fruits that bear nuts (nutmeg family). But still Tulei could not bring himself to say what he had been ordered to do. Finally he gathered enough courage and as they were sitting close together one morning, he finally told her what was bothering him. He told Surech that his uncle Madrengebuked had ordered him to bring Surech's face to him to see. After hearing this Surech replied, "Olekoi, it has been many days that you have this in your mind, but did not tell me until now. Go and cut some fronds of demailei (Palauan Brava) and I will weave a basket, for you will be all splattered with blood." Upon her urging, Tulei reluctantly obeyed her and returned with fronds of demailei. She sat quickly and began weaving the basket, and every time fit it over her head to try for its size. While she was weaving the basket she began to chant:

Ngera komerael er ngii ar telingolel Ngial,  
Melechel choacher era medal a Belod.  
E Tulei mekeroterii a renguk eng cheluib a  
tengetengel a klsau ma kleald a to-ur ma kelekolt  
a duchar e kau'l tal chad. Ngdiak 'mchub a di  
dongerem el bad era ked el dio'l sesechelaod a  
rdechel a chersachel, e Tulei ng chelebuul.

Translation:

Why are you pacing to and fro, fools of Ngial  
making footprints in the sand of Belod.  
E Tulei, you captured my heart, for the bond of  
love is like a turtle shell, the heat softens  
and the cold strengthens  
And you who do not have mercy for us  
We slept among the hills, eating fruits of Ersachel.  
Oh, Tulei, it's pitiful.

After singing the chant, she laid down her head to rest on a root of the "Kelel a Charm", (camposperma brevipetiolata volk) Tulei after crying, took his ax and cut off Surech's head and placed it in the basket which Surech had woven.



He left immediately with the head of Surech to Ngeraard to the house of Tublai. It was dark and he left the basket hanging on the branch of the tree outside and he went inside. Madrengebuked inquired where Surech was and Tulei replied that she was outside. Madrengebuked told him to bring her in. Tulei obeyed and went out and brought the basket with the head of Surech inside and placed it beside Madrengebuked. Upon inspecting the content of the the basket, Madrengebuked was so furious that he scolded Tulei. He told him that what he meant was to bring the girl to him. Tulei was overwhelmed with shame and pity that he ran out of the house and was never seen again.

### THE STORY OF BELAS

This is a story of Irrai. Ngirngerngas and his brother, Belas, were members of the house of Ngerngas of Esuroi clan. Their father was from Ngial, specifically, Ngermechau, one of the two main sections of Ngial. These two brothers lived in Ngial for the most part of their youth. They then moved to Irrai after their father died.

The two brothers lived together. Their main occupation was collecting coconut sap to make honey. At this period of Palauan History, Ngial was a very powerful village. She had many brave warriors. Koror and Ngial were always rivals, while Koror and Irrai were allies. Thus, the people of Irrai assisted the people of Koror in attacking the people of Ngial. The warriors of Irrai never asked the two brothers to join them due to the fact that their father was from Ngial. One day, Ngirngerngas heard that the people of Koror and Irrai were going to attack Ngial on the following day. He woke up early the next morning and went to collect coconut sap. At Ngial he camouflaged himself with vines and waited for the people of Koror and Irrai. When the day campaign was over, he hid his spears and quickly returned to Irrai. He would innocently ask the people about the war, pretending he was not involved. He did the very same thing whenever the people of Irrai and Koror went to war with Ngial. As the time went on, the people of Irrai began to suspect Ngirngerngas. The next time he said he was going fishing, a group trailed him and proved that he was not going fishing but going to war. Ilabsis Ngiraked, the chief of Irrai sent a messenger to inform Ibedul of the discovery. Ibedul forwarded a chelebucheb (a kind of stone money) to Ngiraked with instructions which dictated an immediate conspiracy to end Ngirngerngas life. At that time the people of Irrai were engaged in erecting a sop (a meeting house like building), including Ngirngerngas. Upon the completion of the building, the people decided to spend a night at the men's meeting house and early next morning a group of people ordered by the chief surrounded the meeting house and killed Ngirngerngas. His brother, Belas, got to his feet, and unfortunately he was hit by a spear in one of his sides. He gathered his energy and ran away. He came to a house of Klai in Ngerusar. He pleaded for help. He was hidden on a reakl (a bamboo raft attached to the beams of the house structure used for storing mats, beddings, baskets, etc.). He was evacuated during the following night to Ngermid at the house of Choang which was inter-related to the house of Ngerngas in Irrai. Years passed but the anger Belas had for the people of Irrai still had very deep roots within himself. He went to High Chief Ibedul of Koror with an attempt to lure Ibedul into a war with the people of Irrai. His attempt ended in vain. Ibedul instructed Belas to depart with him, because that way the people of Irrai would be able to have him back. Furthermore, Ibedul advised Belas that the best way he could attract due recognition, influence, and favors in the villages, was to constantly support the noble women of Ikelau clan.

Culturally, the most fitting support was to supply the noble women with protein foods, such as fish. To this end, he gathered sea cucumber intestines and distributed them among the Ikelau noble women. He usually gathered the sea cucumber intestines within the vicinity ranging from Idederach to Sechemus. Belas also constructed in Ngeseksau a weir with which he caught many fish. He distributed the fish to all the noble women. This, he continued year after year and gradually these noble women felt in debt. He became well known in Koror. By fate, Ikelau's clan was stricken by a tragedy. Ngiraikelau, head of Ikelau clan passed away. Due to the fact that Ngiraikelau is a member of Ngarameketii Council of chief, this council insisted the noble women of Ikelau appoint someone immediately to fill the position of Ngiraikelau which was vacant. It was customary that the women had the sole right to appoint a person to fill the vacancy. The noble women of Ikelau unanimously agreed to place Belas in Ngiraikelau's seat. Belas accepted the appointment with tears of happiness. He remembered Ibedul's advice which came true. Then Ngirmengiau died and again he was entrusted the title, Ngirmengiau. He refused to accept the money he was entitled to keep whenever he was designated to hold these prestigious titles. Instead he would give the money to



Kldololel (highest ranking women in the clan who works in tandem with the male head of the clan). Even though he was yet holding the titles of Ngirachoang, Ngiraikelau and Ngirmengiau, he was still distributing all of his daily catch to all the Ikelaun noble women whenever he went fishing.

One day, he went fishing during a low-tide and came across Ngiraibuuch of Ngerbeched gathering sea-urchins. Seeing this, he was moved with sympathy, even more Belas also knew that Ngiraibuuch had connection with Ikelaun clan. Hence Belas filled Ngiraibuuch's canoe with fish and tugged Ngiraibuuch's canoe ashore. They came to Ngiraibuuch dock called Tuchesang. Belas assisted Ngiraibuuch home with his fish. He, then, paddled home. He took home very few of the fish he caught but distributed all to the noble women. From then on, every time he went fishing he would supply Ngiraibuuch some of the fish he caught. As the years went by, Ngiraibuuch became more dependent on Belas to fish for him because Ngiraibuuch himself was getting too old to fish. Belas saw that Ngiraibuuch got help in cooking the fish. For the fourth time Belas was entrusted the position or title of Ngiraibuuch when Ngiraibuuch died of old age. The people noticed and envied him for his constant good deeds and reputation. His charitable deeds never ceased regardless of the increasing number of homes he was supplying with fish, etc. His charitable acts or deeds extended all over Palau. Many people were getting acquainted with him. The relationships between Ikelaun clan and many other clans of various municipalities were ameliorating intensively due to Belas super leadership. The people were enraptured to be led by Belas. Because of his unlimited capacity of helping and supplying his people, he eventually and legally was entrusted ten titles or positions of various municipalities. Up to the present time, he is the only one person known to have been entrusted such number of positions or titles. His tenth title was that of his own clan in Irrai. It is Rechuld of the house of Ngerngas in Irrai. He married Ebil, who was the queen of Irrai. He made his wife wear a bachel (a valuable native money) around her neck. The people of Irrai remonstrated against Belas' wife for wearing bachel. They believed it was inconsistent with the Medechii-belau's (Irrai god-people) principles. To have his wife wear a bachel, he purchased the right or legitimacy which enabled his wife to continue wearing the bachel. We can note that Belas highly regarded accomplishments, were facilitated through Ibedul's instructions. Again in the whole history of Palau, he is the only person who has acquired ten positions or titles.

#### THE STORY OF CHEDIDELANGEL

In Ngesmosoang, a hamlet in Ngial, there lived a man whose name was Meriu. He was married and had six sons. One day Meriu's wife became pregnant again and fortunately gave birth to a baby girl. The couple was very pleased. But the child was peculiar for right after birth she began to cry. She cried and cried, day and night, and the only time she would stop crying was when she fell asleep. Everyone in the village tried all the ways they knew to quiet the girl but they did not succeed. Because of her constant crying her parents named her Chedidelangel which means "to cry constantly." Chedidelangel's crying was an embarrassment to her parents because the villagers and members of her father's clan could not have a peaceful night's sleep.

Finally out of great embarrassment and desperation, Meriu summoned members of his clan and told them that he would build a hut at Otulaibars and would move into it with his child. So when his child cried nobody would be disturbed, now would the neighbors and villagers complain about his family. So the members of his clan consented and in due process made a kemeldiil (traditional wake) for Chedidelangel. After the kemeldiil Meriu and his daughter Chedidelangel departed to Otulaibars.

They lived in Otulaibars for a long time, and then one day Meriu put Chedidelangel to sleep and left to the village. While he was gone Chedidelangel suddenly woke up and began to cry. She cried and cried until Obechad (the local spirit or goddess of Otulaibars) went to her and asked her why she was crying. Chedidelangel replied "I'm crying because of you." So Obechad told her to stop crying and she stopped. Then Obechad took her to her house.

Later that day Obechad's sons called "Tekii-melab (spirits who ate human beings) were returning back to their house. As they came closer to the house they called out to their mother and when she answered their call they asked, "What is that good smell coming from the house?" Obechad quickly told her children to come into the house and then she began to explain to them. She began saying "My children, as you can see there are seven of you boys and you do not have any sisters, so I went to look for a girl to be your sister. So I asked that when I show her to you, please do not eat her." The Tekii-melab consented to their mother's pleas, and when Obechad showed them Chedidelangel they were very pleased. They treated her very well.

Otulaibars was situated at a section of a path that leads to Ngeremlengui. Thus when the Ngeremlengui folk came to Melekeok they passed by Otulaibars and so did the people of Melekok and Ngial when they went to Ngeremlengui.



One day some people from Melekok were passing through to Ngeremlengui and took a short cut in the path that passed by Obechad's house. Chedidelangel spotted them so she ran, but the people from Melekeok saw her. So upon their return from Ngeremlengui they went directly to Tmekei's house, the chief of Melekeok, and told him what they saw. Upon hearing the news, Tmekei ordered, "Go and find her and bring her back, for she will be one of my mistresses." The man quickly obeyed Tmekei's order and left to Otulaibars in search of Chedidelangel. They found her in the house so they took her and brought her to the house of Tmekei in Melekeok.

When her brothers returned to their house that evening Chedidelangel was not there. They searched everywhere for her but still could not find her. Finally Obechad told her sons to go into the village to look for her. The Tekii-melab then left and went to Melekeok and they soon found her in the house of Tmekei. They summoned her out of the house and asked her why she was at the house. She replied "I'm now married to Tmekei, so when you returned give the news to mother." The Tekii-melab returned and thereupon told their mother the news that Chedidelangel had asked them to. Obechad was very pleased and finally remarked "My children now that your sister is married, you will all should take good care of her." The seven brothers agreed.

As years went by Chedidelangel's brothers always brought their biggest catch to the house of Tmekei. This was in keeping with tradition and also in compliance with what their mother had instructed them to do. At night Chedidelangel knew that they would be coming to the house so she would roast seven coconuts, (roasted coconuts are food of the gods) and hang them at the side of the house for them. Every time they went fishing they would deliver their catch, pick the roasted coconuts and then depart to their house in Otulaibars. In the morning Tmekei's sisters and relatives as well as members of his clan would divide the catch among themselves. This went on for quite some time until Tmekei's sister finally told Tmekei, "We are unable to pay your wife's brothers' services. Perhaps it is time that you prepare a feast in honor of Chedidelangel." Tmekei agreed and the preparation for the mur (feast) got underway.

One morning as Chedidelangel's brothers once again delivered their catch, she called them to her side and said "Go and tell our mother that Tmekei is preparing a feast in my honor. Ask her where she wants the feast to be held. Inform me the next time you come back." The Tekii-melab returned to Otulaibars and told their mother what Chedidelangel had requested them to do. Their mother replied "Tell Chedidelangel that the feast will be up to Tmekei and his clan. And those who will attend the mur will get in their canoes and start polling toward Babeldaob. They will keep watch on the shore and when they see smoke rising, they will disembark from their canoe for that will be the place where the feast will be held." The Tekii-melab returned back to Melekeok and delivered their mother's message to Chedidelangel.

When the day of the feast came, Tmekei issued an order for all big canoes to be loaded with food. Tmekei's clan and Chedidelangel boarded the canoe and started to paddle toward northern part of Babeldaob. As they proceeded on the people looked at the shore and finally they saw smoke rising from Bai-er-ruau. They detoured to the spot. There a feast was held in honor of Chedidelangel and money were given to her brothers for taking good care of their sisters. This feast became a precedent signifying or explaining a situation whereby no notice or preparation is made, and a feast is held where there is dancing, singing and a lot of food and people enjoying themselves. Such a feast is called Kikerruau.

## THE STORY OF REMERANG AND THE MORNING BIRD

This is the story of Remerang and the Morning bird in Ngerbechedrengul.<sup>1</sup> As was the custom in the olden days, people were netting dusky shrewwater birds for eating. Remerang and a group of hunters were out netting. They were going home by way of Ngerbechedrengul. While walking they heard a Morning bird crying on the ground. It was suffering because a snake had coiled itself around it. The snake was tightening and stretching its knots in-order to eat the bird. The bird's cry was loud and desperate for the snake was trying to swallow it and it was near death. The hunters, hearing the bird's cry ignored it.

Remerang however compassionately put down his things and went to help the bird. Seeing the snake knotted around the bird, he sought to free it. Then he picked the bird and said to it: "I saved your life, and now you have to save my life. Let us help each other until the end of time." After he massaged the bird, he let it fly away. Then he picked up his things and went home.

After some time Remerang became ill. He was sick with danges-buadel, which is to say that he lay still on his back staring at the beams of the house. People tried to find medicines for a cure, but they could not find any. News of Remerang's illness spread, and people gathered at his house.

1. A small hamlet in the municipality of Ngeremlengui

One morning the bird whom Remerang saved came and sat on a ditmechei<sup>2</sup> in front of the house and said, "Remerang, save me and I'll save you." Hearing this the people in the house turned to see it. Then it flew to another ditmechei in front of the house and clawed loose two leaves and a bud. When the people were not looking it flew to a water catchment tied to the betel nut tree and again said, "Morning bird, morning bird, save me and I'll save you."

The people now understood what the bird was trying to say. So they took some leaves from the ditmechei plant, washed them in water, and gave the water for Remerang to drink. When he drank the water, the swelling gradually went down after a few days. The sore from which the pus flowed became visible.

Remerang told the people how he had saved the bird, but they already knew. Every morning the bird came to visit him. On its second visit, it came and sat on his friend's door. Knowing its purpose, the people did not bother the bird. Seeing Remerang's swollen belly, it flew and landed on it and pecked at it. Immediately pus flowed out of the swollen stomach. The bird then flew to the door, then to the ditmechei, and then flew away.

Following this Remerang gradually recovered from his illness. Here is a short song for Remerang:

The morning bird of Ngerbechedrengul said, "He saved me so I saved him." "We went netting dusky shearwater birds at Bechedrengul. When we were there a snake had coiled itself around a morning bird. The bird said, "Come and untie this rope around my neck."

2. The "ti" plant (cordyline terminalis)

### THE STORY OF EREALL BTIL AND RRUS BEDENGEL

This is a story of Peleliu Island concerning Ngesias hamlet during the olden days. There was a huge cave called Irur. Living in this cave was a gigantic man-eating woman called Meluadelchur. Meluadelchur had a great appetite and therefore required a daily human meal. The inhabitants of Ngesias lived in constant fear as their number decreased everyday. They schemed to kill Meluadelchur. However, they could not succeed. They finally decided to abandon their beloved hamlet in order to save their lives.

While they were getting ready to set sail, an old unmarried woman of Irirs clan gathered her few possessions and went to the Ngebungel dock hoping to get a ride on one of the canoes. The old woman begged the people on each canoe to make room for her, but she was always told to wait for the next canoe. Soon all the canoes had departed, and she stood at the dock alone with anguish and terror, a real nightmare.

Because of her fear of Meluadelchur, she ate her meals uncooked, but she was always hungry. One day by some strange miraculous power the old woman became pregnant. She gave birth to a first-born son whom she named Rusbedengel. A little while later she had another son, whom she named Erealebtıl. The name Rusbedengel indicated that when he got angry, the hair on his body stood up like sting ray's spines. The younger brother's name, Erealebtıl, said that attached to his buttocks were scales as sharp as an adze when he got mad.

The old woman and her two sons lived alone at Irur for a long time. In the meanwhile the inhabitants who fled to Meyuns at Koror, retained their traditional chieftains and titles and were prospering.

One day the two boys asked their mother why they were the only inhabitants in the hamlet. The mother told her children of the sad situation. She added that the reason why they were eating raw food was out of their fear of the devilish Meluadelchur. Her boys told the mother to take courage because they were going to destroy Meluadelchur. One fine day the two brothers decided to fish at Ngebungel with fishing poles trying to catch uloi (taxotes fish). While fishing for uloi, they sang out loud and made a lot of noises. The human voices was joyous sound for Meluadelchur's ears. The gigantic woman walked toward the boys. She attempted to catch Rusbedengel because he was older and bigger and would make a delicious meal. Rusbedengel's rage against the evil one caused his bodily weapons to stand up, and he told his younger brother to attack her. The battle was short, but the victory was theirs. They took out Meluadelchur's stomach, placed it on a tortoise plate and said to it, "Float to the place where the original inhabitants of this place are residing. When they try to identify you as the stomach of fish, animals, birds, remain as you



are until they say you are Meluadelchur then swell up over the plate." Following the specified instruction, the tortoise dish bearing Meluadelchur's stomach floated searching for the self-exiled people from Ngesias. Arriving at its destination, it was found by children swimming along the shore, and they called their parents' and the elders' attention to it. When the leaders came and saw what the children had found, they began searching their brain for any creature that would have a stomach that size. They named all kinds of fish, birds, and animals they knew but still nothing happened. Finally, one said the magic word "Meluadelchur and the stomach began to swell. This was the sign that Meluadelchur had died. So they began sailing back to Ngesias to see what was going on. They found out that Meluadelchur was indeed dead, and had been dead for a long time. They returned back to Meyuns to announce the good tidings, and they all decided to go back to their original home hamlet. However, the brothers, knowing that returning people of Ngesias are approaching, cut down the mangrove trees to block the channel, and walked back and forth on guard at the dock. They appealed to the brothers saying, "Let us in and whatever you ask, we will give you." But the two brothers refused to listen to them, until their mother said to her sons, "My sons let us allow them to land. Can't you see how miserable they are? Thus the former inhabitants were allowed to land and they re-settled on their original sites. However, all the people gave the old woman and her sons due respect in the community as heroes and heroine. Therefore, gifts of foods and things were rendered to them as a gesture of gratitude, honor, and prestige.

And so the moral of this story is clear; kindness toward other is a commendable human virtue. Life is unpredictable, today you are rich and tomorrow you are a beggar.

### THE STORY OF RUCHULUCHEL

This is a story from Ngermasch about the house of Ngerebkes. Ngermasch lies between Ngertmau and Ngeremlengui, and it is equally divided between these two municipalities. The boundary starts at a hill and ends at the coral reef.

Once there lived in Ngermasch at the house of Ngerebkes a couple with their only son, Ruchuluchel. They gave him their loving care, and, as a result, the boy grew up in perfect health. When he was mature, he often fished in front of Ngermasch with his father. Like his father, Ruchuluchel was kind, zealous, conscientious, and even-tempered. The young men of Ngermasch preferred his company because he was a good and agreeable fellow.

One sad day Ruchuluchel's father got very sick and died. This loss was lamented by him and his mother. All of Ruchuluchel's friends came and shed tears at the funeral and sadly buried him. After the traditional funeral rites the family resumed their daily work. Gradually this work pushed aside the sadness of Ruchuluchel and his mother.

One day his friends proposed a fishing trip to him, and he freely agreed. When they went, Ruchuluchel went straight to the spot where he and his father fished. On the way back, he caught more fish than his friends. These he shared with them. He followed what his father did while he lived. Whenever he went fishing, he would catch almost twice as many fish as he did on his previous trip. By now he always wanted more and sometimes he would come so late that his mother worried about him. She would prepare her son's food and hang it where it could easily be found. Then she went about doing her daily work. This way, when her son returned, he could have a decent meal. It was necessary for his mother to do this as she not know when and where he would fish.

One night with the wind blowing from the north, he went fishing in front of Ngermasch. Suddenly a merciless wind destroyed the anchor of the canoe. With every ounce of strength he tried to pole his canoe, but it didn't do any good. He surrendered himself to fate and gave up all of life. He drifted away.

A group of men searched for him in hope of finding him unhurt. They found only the wreckage of the canoe and the anchor.

Upon hearing this news, the mother almost died of grief for her beloved son. All of the family friends came to Ruchuluchel's funeral. Thinking back over his life, they found him to be a man of responsibility and a man of his word.

Here are some of the chants sung in remembrance of him.

1. A group of women from the house of Rikebilrebges are preparing taro and longing for you. They keep asking for you, Ruchuluchel Here is your food still hanging awaiting you.

2. When Ruchuluchel is not here, I feel weak all over. So I dress myself in blanket-like clothes and move close to the fire trying to warm myself. The thought of my missing son never escapes my mind.
3. Even though my son is dead, I still prepare food and hang it in its proper place. The food awaits his return until it decays.
4. Ruchuluchel was single when he died. He had no offspring before fate took him away.
5. Ruchuluchel, when I pass your friends, I walk quickly because I do not hear your voice talking among them.
6. Ruchuluchel, when I pass your friends, I walk quickly because I do not hear your laughter among them.
7. In confusion my anchor broke and the huge waves made the canoe unmanageable.
8. The anchor was like a nerve connected to the heart. When it broke, death came suddenly to meet Ruchuluchel.
9. Sudden death and huge waves rose up and swamp the canoe so that I was confused. Then they push me into the valley of floating skeletons.
10. The sun melted on the horizon and darkness began to play its part. The tide rose and the pole was broken into three pieces. I began to eat my heart out.
11. Ruchuluchel began to drift across to Ngermasch and stood up hoping to spot a place where there were rocks to hold the canoe until dawn, but dawn never came.

### STORY OF MELAMITOI

When the village of Ngchemiangel at Peleliu was invaded and burned down, the people migrated northward to Aimeliik. These people settled down in Aimeliik and named the village Ngchemiangel. The woman went on Klomengelungel (traditional prostitution between villages) to Oikull, a woman from the house of Ngesiliong was assigned to Ngirchoaol. It happened that the two fell in love with each other head over heels. They were married, and the woman remained in Oikull. One day, the wife realized that she had conceived a baby. After the proper months, she delivered a boy whom they named Melamittoi. Some years went by and the wife delivered a girl whom they named Kerungil. The couple brought up their children as well as they could. They were grown up to maturity when the family first experienced a pitiful tragedy. The mother's death came very unexpectedly. They buried her after a sorrowful and elaborate funeral. The shock became lighter and lighter and the members of the family resumed their usual daily routine, but this time Kerungil bore heavier responsibility in maintaining the family.

Melamittoi's father bought him an outrigger because Oikull was one of the villages whose people went out fishing in the open sea beyond the reef. One day, when the wind turned easterly, which was favorable day for sailing outriggers, the people Oikull brought out their outriggers to the pass. Melamittoi accompanied them, they waited for Ngirachitei's word to start sailing in search of sharks. Since Ngirachitei was the chief of Oikull, he decided whether to catch sharks or not. In sailing out in search of schools of sharks, which were usually found by large drift wood, there was a leading outrigger. No other outrigger should cast a shadow on the driftwood. If, by an accident this was done, all the sharks would disappear. All of the fishermen knew this secret fishing techniques except Melamittoi because this was his first time shark fishing. Melamittoi did not follow the leading outrigger and therefore cast the shadow of his canoe over the drift wood. As a result all outriggers late in the afternoon were without a single shark.

The chief, Ngirachitei scolded Melamittoi so severely that he went with his sister to Ngersuul. There he underwent constant combat training. He learned the art of warfare. Then he left behind his sister under the care of Ngiramoai, his instructor, and went to Peleliu. He stayed at Iretech, a house that belonged to the Ngesiliong clan in Peleliu. In Palau, we have matrilineal lineage. Thus, the sons of the females of any clan were always, as the custom dictates, in position to inherit the titles and positions of their mothers' clan. The man who was bearing the title, Itpik, was misplaced since the title he inherited was of his father's side.

Melamittoi knew that he should be in the position, because he was the only son of the female line. However, due to the fact that all the members of the clan did not know exactly who he was and his family



background, everything went on as it was. Then, a time came for the people of Peleliu to assemble in the meeting house, called a bai, while baskets of foods were distributed to the old-men of high position. For this, one of the baskets of food was given to Itpik. Melamittoi aggressively took Itpik's share of food and ate all he wanted and then gave it back to him and left the bai. Melamittoi knew that according to the customs, he was the right man to be given that share of food, because he should bear the title Itpik. His aggression caused a lot of uneasiness and hard feelings among the people assembled in the bai.

The people began to think the worst of him. He was regarded with hatred, and fear. People conspired to have him killed. At that time there were three known brave men in Peleliu. Their names were Ngoralodel, Edebedengel, and Edebesek. They were also overwhelmed by fear of Melamittoi. One day an old lady heard that Melamittoi was coming to her village. She sent her emissary to call forth Ngiralulk. The emissary instructed Ngiralulk to bring with him his spear thrower, "chetkongel." Ngiralulk left Ngerkebesang immediately for Peleliu. The aged lady noticed that Ngiralulk brought with him only one spear.

Due to her fear of Melamittoi, she asked Ngiralulk why he only brought one spear. Ngiralulk assured her that he needed only one spear and somebody to show him the way to a place where Melamittoi was expected to visit. His request was answered satisfactorily. Thus, early the next morning Ngiralulk was guided by a boy to the place after they heard Melamittoi let out a shrill cry. When they approached the place, there stood Melamittoi. Ngiralulk threw the spear at him. It flew like an arrow pierced Melamittoi's chest. Melamittoi fell down on his back.

In a few seconds people gathered to witness the incident. Itpik was in the mist of the crowd. Due to Itpik's anger he sang ballads insulting and defaming Melamittoi. The ballads also accused Melamittoi of his aggression. When Itpik finished with his ballads, Melamittoi started to chant ballads which uncovered and displayed his true identity and family background. The people who stood watching were shocked including the man who held the title, Itpik. At that point, people began to understand his aggressiveness, but it was too late. Then as they pulled the spear out of his chest, he passed away.

### STORY OF SECHOU AND TUKIDOLOCH

Lake Ngerdok is located equi-distant from three municipalities in Babeldaob namely Melekeok, Ngertmau, and Ngekeklau. This lake flows into Ngerdorech river which is distributed into the ocean. This river runs through mangrove channels, thus creating channels. Lake Ngerdok is distributed to every municipality in Babeldaob. People who reside in Babeldaob use this water to drink and to take a shower. When it rains for five days or one week this lake would overflow and create a small flood. Much of this water would flow it into Ngerdorech river, and also into every river that is connected to lake Ngerdok. These rivers are called mangrove channels because canoes and boats go in and out of them. These mangrove channels are not artificial unlike most of the mangrove channels in Palau.

At the mouth of Ngerdorech river there lived one snake-like marine animal called Tukidoloch. This kind of water eel usually stayed at the mouth of a river. Most of the time he sticks his mouth on top of the water. When the tide runs down he follows the tide down with his mouth on top of the water. And he does the same thing when the tide comes up. He follows the tide up and down. That is why he is called Tukidoloch.

This Tukidoloch made himself a place to stay just under the branch of a tree where a cattle egret used to perch. Everytime this cattle egret came to perch he defecated, the waste material would go straight to Tukidoloch's mouth. Tukidoloch then did not bother to look for his food. He was happy with what cattle egret gave him. He was used to eating the bird's waste material. He already knew the bird and the time when she would return.

One day Tukidoloch was hungrily waiting for the cattle egret to return with food. He waited and waited until the proper time for cattle egret to return passed away. Curiosity and hunger forced him out of his house to look for his friend at Ngsechisau. Arriving at the place, he saw his friend. His friend was about to be drowned because a clam-like shell had bitten one of her feet. She said to Tukidoloch, "Please beg this fellow to let go off my foot for I'm about to get drowned." And so Tukidoloch begged the fellow but it did no good. Instead the fellow kept smiling and holding the bird's foot in spite of the two friends begging. To this Tukidoloch said, "Okay, I think it would be alright if we harm to each other." After saying this he stiffened his tail and pried this clam-like shell so it opened wide allowing the bird to free her feet.

And so this chul-lukel which mean, "Irritated, we try to talk sense into you and you laugh back. Are you scoffing at us?" derived from this incident.

## STORY OF TEBRUCHEL

In Ngermetong at the house of Ngerkeam in Ngerchelong, there once lived an old couple with their only son named Tebruchel. They gave their son all their loving care from the time when he was young up to his manhood.

Having reached his manhood, he usually went fishing for the family. He devotedly and lovingly looked after his aged father and mother, until he was married to a young woman from the nearby hamlet within Ngerchelong. He then left his family and joined his wife. Almost all that his wife did was to please him. As a result of this he completely forgot all about his family. He stopped visiting them.

By now his parents were really old. They badly needed someone to do all the chores around their house. They were living in poverty. Their house was falling apart. The thatched roof was too old thus it had lot of holes. So when the rain came the couple had to move around the house avoiding rain puddles. Tebruchel's father was too old to re-fix the thatched roof. He would only cover the holes of the thatched roof atop from where they usually stayed with the inner bark of betel nut tree. The rest of the roof was all rumpled up. But what could he do? The other end of their house had collapsed. When they ran out of firewood, they would use the fallen part of their house as firewood.

One day Tebruchel's wife got pregnant. After the right number of months, she delivered a baby boy. On this very day Tebruchel was out fishing. He caught a lot of fish. When he came home, his wife had given birth to their son. His mother-in-law had washed the baby clean and had partitioned the new mother in a small section of their house. She then said to Tebruchel, "Go take a shower and come and see your baby son." Having finished taking a shower he came to see his son. He felt deep sorrow and sadness when he saw his son. He picked it up, looked at it and suddenly burst out crying. Then without any word he took his catch of fish and went straight to his house where his poor father and mother were. He was compassionately moved with great sorrow when he saw the situation his father and mother were in. He apologized to them for what he had done. Then he fixed and straighten out everything around the house so it became once again a decent place to live. Tebruchel took care of his parents up to their dying day and never left them again.

Tebruchel, when he saw his son, pictured himself as a baby and was lovingly taken care of by his father and mother. And now he had ignored them when he should have paid back the motherly-love and fatherly-love given to him when he was young up to the day of his marriage.

## STORY OF NGIBTAL

There was once an island located on the outer reef of Babeldaob between Melekeok and Nguiual called Ngibtal. People of Ngibtal usually went fishing on the outer reef. Most of the time they caught sharks. They would either eat or sell them to their neighboring islanders for very high price. Even though the price would be high, people would surely buy them. They really liked to eat sharks but rarely ate them. So, whenever the people of Ngibtal had a big catch of sharks, they would sell them all to their hungry friends.

Once in every six months when the wind direction would be coming from the east, people of Ngibtal would go out fishing on the outer reef. When the sea was rough, only the expert ones, who knew every trick of canoe sailing, would go out first to the outer reef. By doing this, they would know whether the young ones who have not gone even once on the outer reef could go or not. Then they would return and tell everyone the proper day and time of their fishing trip. When the day of the fishing trip had been decided on, all fishermen, with their canoes ready-made, would be praying with their families in a small, house-like bai. They would ask their gods to guide them on their fishing trips so that nothing would happen to them until their return. They also begged their gods to bless them with good luck so that they may soon come upon drift wood with plenty of sharks surrounding it and that they may soon catch plenty of sharks.

These small huts constructed like bai were used only for praying before the day of the fishing trip. It was quite risky going out fishing on the outer reef during those days. But the canoes were made in all kinds of styles. There was a special kind of a canoe they used when they went fishing on the outer reef called kaeb. They never changed from this type of a canoe to another type when they were going out fishing.

One day when the wind direction was coming from the east, and people of Ngibtal were preparing themselves for their fishing trip, two brothers decided to go out fishing with them. They wanted to try their



newly constructed canoe. This was their first fishing trip to the outer reef. On their way, they met a storm. Since this was their first fishing trip, they did not know how to prevent their canoe from capsizing. With much effort they tried to keep their canoe floating yet it was impossible. It finally capsized. While floating, the older brother said, "I will separate the outrigger from the canoe and you can float with it while I will float with the canoe. It is not good for us to die together. Maybe one of us would be safe if we would float separately." And so he tied his younger brother to the outrigger very safely. He did not want to lose the canoe and so he just clung to it. They then said good-bye to each other and floated apart. Each one of them did not know where his destiny lay. Yet they continued their journey that was guided by fate and luck.

The whereabouts of the older brother was never discovered by anyone. As to the younger one, he drifted around to the mangrove channel of Ngerdekus. At this time all his energy had been washed out by the heartless current and waves. Now he was lying on the outrigger helpless and tired. It was good that his older brother tied him to the outrigger so he was not lost.

He was drifting on this outrigger inside the mangrove channel when a young girl of Ngerdekus came to fetch some water to cook their food and saw him. Stunned, she went to him and blew some air inside him to make sure he was alive, and then ran urgently to her house and informed her father about the boy. The girl's father went and brought the boy to this house. He gave the boy a hot bath and food. The boy, benefitting from the old man's treatment, became stronger. He was asked why he was in the condition he was in. So he told the old man the whole story.

The boy lived with the old man and his wife for quite a while. Then the couple's daughter and the boy fell in love with each other and got married.

One day the boy wanted to return to his home island with his wife. The girl's mother and father insisted that they should not go. They went on to say that the island she was going to was too far away from their present home and that she would be alone with no one to look after her like her father and mother did. But the girl and her husband kept saying that they must go. And the girl's parents gave their daughter a ditmechei, (Ti plant), a plant of the gods which possess a special magic power. They said to their daughter, "Take this ditmechei with you. It will act as your brother and as your sister-in-law. When you go to that island, look for a broken branch of any kind of tree and put a clam shell under it filled with water and wash the ditmechei in it. When you have done this, sprinkle some of the water on the broken branch of the chosen tree. Everything you wish would come out of that branch of the tree. But don't let your husband know about this".

When she and her husband went to Ngibtal to their house, she found a broken branch of a breadfruit tree just behind their house. So she did just what her parents told her to do. Everything she wished for came out of this breadfruit tree.

News of this breadfruit tree that bore strange and plentifully good fruits as well as fishes in Ngibtal, spread over Palau. People of Ngermechau, Ngebedechal, and Ngerbekuu, when they went on a klicheadaol, a traditional feast by which one village invites other village to share and celebrate the feast being given, went to Ngibtal and they saw the breadfruit tree and envied the people of Ngibtal for possessing such a tree. As a result of their jealousy they got together and invaded Ngibtal. After the invasion of the island, a big flood tide swept the island clean, thus destroying the treasured breadfruit tree.

### STORY OF BIEB AND MATKERUMES

There was once a couple who lived on a rock island of Ulong during those ancient days. The couple was blessed with an only child, a girl who radiated in grace and beauty. They named their treasured child Bieb. Under the same stars and moon a coincidental birth took place; a male child was born at the neighboring rock island of Ngeanges, about 2½ miles away. He was named Matkerumes; Matkerumes was a handsome boy. As they grew up into maturity, they became aware of each other and the attraction was mutual. Matkerumes, following the message of his heart, sailed to ask for Bieb's hand in marriage. Beholding young and handsome Matkerumes, Bieb and her parents were overwhelmed with the suitor's looks and masculinity, and readily agreed to have him as their future son-in-law. Bieb's parents, however, decided that the future couple should wait a little while.

As Bieb grew up and blossomed into an even more beautiful, young woman, Chief Osilek of Ulong coveted her. Osilek sent his messenger to Bieb's parents ordering them to prepare their daughter and her possessions, and to bring her to the chief's home as his wife. Osilek, besides being the chief, was also a very

wealthy man. He had many rare and big piece of Palauan money. Nevertheless, Osilek was a withered old man. When the parents conveyed the chief's proposal to their daughter, she was appalled by the news. The parents insisted on convincing Bieb to be the chief's wife.

As fate dictated the course of men's lives, one day Bieb's father became ill. While the mother and daughter nursed the sick father, Osilek seized the opportunity to solicit a favor. Big turtles and sharks from Osilek's fishing traps at Biduul arrived at the sick man's house daily. This services continued and Bieb's father got worse. He finally died. And during the traditional Palauan wake where mourning and feasting took place, Osilek provided fishes in abundance. The mother was pressed to influence Bieb into marrying Osilek. She urged her daughter, "My dear child, while your father was alive we could ignore Osilek's wishes. But now that he is dead, it would be commendable to honor his proposal because we are poor and weak. There is no man in the house. Come now, my daughter; renounce your promise to Matkerumes and accept Osilek". When Matkerumes was told about the whole situation, he regretfully said, "Yes, go ahead and marry him. Time will tell, and I will be patient". So Bieb and Osilek became man and wife. In reality, Bieb married Osilek for his money, but within her heart, she resented and hated him unceasingly.

So one unhappy day Bieb fell ill, a victim of leprosy. This caused Osilek to stay away from her. Even her mother could not stand the sight and odor of her daughter anymore. A small house was built several yards away from the house in order to isolate Bieb due to her advanced case of leprosy. The mother attempted to discourage visitors to call on or inquire about Bieb. Nevertheless the rumors of Bieb's condition spread far and near, and finally the tragic news reached Matkerumes' ears. Matkerumes took the news like a real Palauan man. He took his time while getting ready to follow the beating of his heart. When he was ready, he set sail to pay his due respect to his former sweetheart.

Arriving at Ulong, Matkerumes approached the mother and asked to be granted an opportunity to see Bieb. The mother tried to change his mind due to the fact that her daughter's illness was beyond hope, and her entire body and face had been disfigured by leprosy. But Matkerumes was insistent and, at the end, prevailed and obtained his heart's desire. The mother begged him not to linger but have a quick visit and leave for home. She showed him the isolated hut for Bieb.

Matkerumes went to pay his respect, and what he saw was a heart rendering sight. Bieb's coveted beauty was no longer there but the curse of leprosy had taken its toll. Yet Matkerumes did not come in vain. He brought with him ditmechei (ti plant), a plant of the gods which possesses a special magic power that can cure sickness. Therefore Matkerumes carried Bieb to the water hole, and bathed her with the magical ditmechei. Out of the ugliness of leprosy emerged the original beautiful charm of Bieb. Once Bieb was cured, she and Matkerumes began discussing their plans to stop over at her house or just stand by the road and talk to her mother at the house. Bieb decided that they would do neither, but go on to the canoe and set sail. On their way the mother called them, but she was ignored. The mother got out of the house and began following them. When the sweethearts got on the canoe ready to depart, Bieb looked back and saw her mother following them right up into the water, and continued until the water reached her neck. Bieb was worried for her mother's life, therefore asked Matkerumes to turn back to her. As they came few feet away, the mother said, "Look at me for the last time because once I dive down I will turn into a clam. My dear daughter, remember never to eat clam". Then she dove beneath the waves and turned into clam. Bieb, seeing the transition taking place, told Matkerumes that she would like to join her mother, and dove down into the water. Alas! Such a short happiness. The dreams and hopes of what could be theirs receded into a tragedy. Thus Matkerumes decided to become a Kerumes (*randia cochinchinensis*) treat. A word of warning: If one has a bieb (fruit dove) as a pet bird, he should not eat clams or bring them into the house because they were once Bieb's mother and the bird will die.

### STORY OF MLECHEI

This is a story of a very long time ago when the Palauan still believed in gods very strongly. They depended on these gods when they wanted something done. Some of the things these gods did were witnessed by the believers. These gods were all over Palau. The Palauans made these gods accustomed to the things they did. They offered the gods betel nuts and food. So it seemed that they were part of their families. Also there was intermarriage between the Palauans and their gods. The results of their marriages were actually seen at that time. Also I have been hearing such stories as well from many rubaks in Palau. Stories were told and songs were sung about these things that would prove that such things really happened in Ngetbong, a small village in Ngertmau.



There was once in this village a woman by the name of Tochod, but she was commonly called Mlechei, which was her title. This woman was a medium of a god. Her god soon married her. They were married for a long time then Mlechei became pregnant. After the proper number of months she delivered a baby boy. She named the boy Ulecherengul. They lived for a long time and the boy found his maturity.

At about this time Mlechei fell in love with Chelebiong. They used to hide themselves from Mlechei's husband to sleep together. Even though they were hiding themselves, the god already knew about their love affair. At night the god used to scold Mlechei. He said, "Remember, Ulecherengul is now a grown up child. It would not be right for him to hear us arguing." Then Mlechei kept denying that she was Chelebiong's girl. So Uchel the god said, "Don't talk back when we speak to you. Just listen and do things as you are told." Still Mlechei did not give in to the accusation.

One day Mlechei and Chelebiong were sleeping together on a dump near the house of Lmii. While they were thus engaged, Uchel who was Mlechei's husband revealed himself deliberately to Mlechei and her lover and left. His intention of revealing himself was to show his wife that he already knew about his wife's love affair with Chelebiong. From then on Mlechei could no longer deny that she was Chelebiong's girlfriend.

During this time Ngaraard and Ngartmau were one municipality. Their bond of friendship was very strong. So when Ngartmau was invaded and taken by the warriors of Koror, people of Churtmau at the other end of Ngartmau under the rule of Beouch, escaped to Ngaraard. But people of Ngetbong under the rule of Charbedul did not go to Ngaraard right away but went later. Ngetbong is located at the other end of Ngartmau opposite to Churtmau.

Explanation - not in the Palauan.

(It was a Palauan custom that if a village or a municipality was invaded, the chief of that place may pay (a certain amount of) money to the invaders. In return the invaders would go to their home village and send a group of men to go to the invaded place and rebuild everything that was destroyed during the war. If the chief would not pay the invaders this money, the invaders would have to take the village or municipality as their home island.

And so when Ngartmau was invaded, Beouch who ruled the other end of Ngartmau called Churtmau, escaped to Ngaraard. But Charbelau who ruled the other end did not. He was willing to pay the warriors of Koror some money so that their village would not be taken by them. That is why he chanted this chant).

The purpose of this chant was to mock and ridicule Beouch.

1. When we, the rubaks, are at the bai, every governing policy concerning Ngeruau at Ngaraard would have to come through me, Beouch. Also, I am from the ruling group of rubaks at the other end of Ngaraard opposite to you. So when governing policy is being discussed without me, I feel unfit for any society. And so it seemed that a lamp went off.
2. When we, the rubaks, are at the bai, I was not informed of the governing policy: moving out to Ngaraard. If I had been informed, we would have not gone to Ngaraard. We would assemble ourselves and set everything right again.

One day Mlechei said to Chelebiong, "You have always gone fishing with Ulecherungel. Next time when you go out fishing, don't go with my son. Be separated." At this time people of Ngaraard used to have an extravagant catch of fish. So the people of Ngartmau used to come and share the catch of fish at the lukako's deep blue water. They usually invited themselves to go to Ngaraard at lukako because this deep blue water was shared by these two municipalities. And so Mlechei reminded Chelebiong not to go fishing with Ulecherungel. They knew that they should not go fishing together, but they were under a spell of some evil gods and unknowingly went fishing, together with four other fishermen.

At the coral reef, Chelebiong and Ulecherungel were killed by the fishermen at Ngaraard. These four fishermen of Ngartmau then tied Ulecherungel and Chelebiong's canoe to their canoes and towed them to lukei's dock in Ngartmau. Mlechei upon hearing the sad news cried all the way to the dock to see her son and lover.

Here is the song about Ulecherungel and Chelebiong's death:

1. On top of Kedrekall as the sun was setting, I was gathering fertilizers when I heard a desperate cry on the lagoon. Bewildered as I was, I stood still and they told me that two canoes of Ngaraard were chasing our men's canoes.
2. Who else but me laments over the death of my beloved son and my lover.
3. Chelebiong, why did you not listen to my advice? Sleeping together at house of Lmii on the dump I once told you not to go fishing with my son. My god-husband came last night in a mood I did not like.

## STORY OF NGIRATUMERANG

This story came from the hamlet of Imul in Imeliik.<sup>1</sup> It concerns Ngiratumerang whose mother belong to the clan of Uchelkeukl. This put him in line for the title of Rengulbai, chief of Imeliik. Since he was handsome, the women of Imeliik were flirting with him while he was still youngster.

One day when the tide was low at noon and the wind was westerly, Ngiratumerang and his friends went fishing on the small shallow reef in the lagoon in front of Imeliik. While fishing, warriors from Koror surrounded the reef and attacked them. This war party killed his friends but spared Ngiratumerang because he belonged to the high clan of Imeliik. They took him to Koror and presented him as a prisoner to Ibedul.<sup>2</sup>

The chief ordered him taken to the Bailiui<sup>3</sup> in order that the young courtesans might care for him. Being a very handsome lad, he was well cared for by them. As he grew up the girls tattooed a trigger fish on his left thigh so that he would not forget them.

Many days passed before Ibedul thought of releasing Ngiratumerang. Finally he ordered the Tiger Shark Society to escort Ngiratumerang back to Imeliik along with some Palauan money of the kind of chelebucheb.<sup>4</sup> Upon their arrival in Imeliik, Rengulbai and his clan, the Uchelkeukl were joyous for they had thought Ngiratumerang dead. Rengulbai accepted the chelebucheb as a bond of friendship between himself and Ibedul.

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

He then left for Ngersuul to seek instruction from Ngiramoai in the art of war. Ngiramoai agreed to teach his lore. He spent many days in instruction and finally Ngiramoai was so impressed by his agility eagerness that he remarked, "My son, you are the only one of my students to master my knowledge of spearplay and strategy." Ngiramoai then made spears for Ngiratumerang and told him to return to Imeliik but to return to Ngersuul two days before an impending attack for further instructions. When Ngiratumerang returned he heard of a forthcoming attack and came back to Ngersuul. Ngiramoai told him that when the war party came to the mangrove passage in Imeliik they would simultaneously attack in three groups. It would be necessary to spear the head of each group.

A conch shell blown on one of three docks announced the arrival of the war party. Ngiratumerang speared the leader of this first group. A warning from another dock sounded, and he speared the leader of the second group. This happened again on the third dock and another war leader was speared by Ngiratumerang. By then the other two enemy groups were in retreat and everyone was asking "Who speared the leader? It was learned that Ngiratumerang was the spear thrower. The courtesans were asking his whereabouts when suddenly they saw him running back and forth on the path with the grace of the omukrengukl bird, resplendent in his strength.

After this it was said, "This is a pity for we should have left him with the courtesans. Then he would have been famous only as a lady's man rather than also gaining the honors of war."

1. We had medicines with us at Choperduul as we stood watching the battle taking place in the Ibangellei lagoon. We watched Ngiratumerang at war in the sunbght. He held a club in his hand and a spear in his right hand. For the eyes of his admires, he fought the battle with both hands.

1. A municipality on the island of Babeldaob

2. Hereditary title of the chief of Koror

3. Meeting house for the Tiger Shark Society or Ngarametal, for young men in Koror

4. Used as wergeld to recompense the death of man



2. We had medicines with us at Chokerduul as we stood watching the battle taking place in the Ibangellei lagoon. We watched Ngiratumerang at war in the sunlight. The sunshine made his sweat appear like coconut oil. He ran from the mangrove channel with the battle cry "kire kir!" on his mouth. He leapt to war. "Oh Ngiratumerang you are rich and brave!"
3. We had medicines with us at Chokerduul as we stood watching the battle taking place in the Ibangellei lagoon. We watched Ngiratumerang at war in the sunlight. A god possesses you in the middle of the lagoon. Leaping and shouting the battle cry "kire kir" you are a brave young man.
4. We had medicines with us at Chokerduul as we stood watching the battle taking place in the Ibangellei lagoon. We watched Ngiratumerang at war in the sunlight. As a school of mullet fish jump out of the water, so did the spears of Ngeremid to your body. Young man, stop and avoid the spears of Ngaramengai, come, drink and quench your thirst."

### THE STORY OF MADACHELBAI AND UCHULACHETIU

This story took place in Ngetbong, Ngerdinau. This is a story of the house of Meridal. Meridal's house falls in the clan of Tebelak. There was an elder couple who lived in Meridal. This couple never had any children, though, they wished to have a son.

One day they decided to adopt one of their husband's nephews. This they did. They brought up the boy very well. His name was Madachelbai. The husband taught the boy to make syrup out of coconut sap. Madachelbai's father taught him every step and technique of making coconut syrup. His father stressed that he follow each step and all the rules carefully. Any mistakes might bring misfortunes upon him. One day the mother passed away. This fate put Madachelbai and his father in constant loneliness. Still, the two survived with ease.

One day a widow expressed her wish to marry Madachelbai's father. Madachelbai did not mind the proposal of the lady. He advised his father to get the consent of his sisters (Madachelbai's aunts). His aunts favored the idea of the remarriage. His step-mother and her son moved in right after an agreement was reached. Madachelbai's step-brother's name was Uchulachetiu. Madachelbai's step-mother was very biased. She cared very much for her own son, Uchulachetiu. She did not care for Madachelbai. Each of the two had his own taro-basket.

Madachelbai's step-mother always put the rotten taros in Madachelbai's basket and put the good ones in Uchulachetiu's basket. One day, their mother unintentionally put the rotten taros in Uchulachetiu's basket and put the good one's in Madachelbai's basket. Uchulachetiu came home for a meal. He took his basket out and started eating. He started to throw away the taros. Madachelbai shouted, "Taste what I have been eating." This surprised Madachelbai's father very much. Madachelbai then narrated the whole story to his father, how he had been eating the rotten taros while his step-brother had been given the delicious one. Madachelbai's story filled his father with pity. He instructed his son to gather some muds and pound them into a paste, then shape them into money and place them inside the end of the 6th bamboo on the floor of their house.

Many years later, Madachelbai's father passed away. His sisters assembled to divide the properties and saving of the family. The people asked the step-mother of Madachelbai for their savings and she said she did not know where they were. However, she constantly sat on one particular bamboo which she knew was the usual saving place. When everyone had left she opened the bamboo and found only one of the many pieces of money and a lot of pieces of make-believe money. She was terribly hurt. She treasured the pieces of money very much.

There is a typical saying that goes: Kau bom cheremii a choruklel a Madachelbai. (Take a bite of what Madachelbai had been eating).

## THE STORY OF NGIRNGEMELAS AND OBIRIR

In the olden days there were many people of Peleliu but very few men and they were weak, which is why they lost in battle. In Angaur there were seven strong and brave men of war and their name was Ketord. When they came to fight in Peleliu they always won and took the heads of the people they had killed back to Angaur in triumph. There was no way that the people of Peleliu could beat them.

The people of Peleliu had heard about Ngirngemelas a very brave man who lived in Ngial. So Obirrir, a lady from Peleliu in the clan of Ngesilong, told her children to take her on the canoe to Ngial to find this brave man to help them in the war.

When they arrived at Ngial they saw someone sitting on the beach making his fishing line out of coconut fronds. He asked them where they came from and Obirrir told him the story. So he told them to wait until he had washed himself and he would go with them to the village. A short distance from the shore, the man pointed out his house and told them that his name was Ngirngemelas.

So they went into the house and Obirrir told him about the people in Peleliu and war with Angaur and that they wanted to see him to ask his help.

Ngirngemelas was married so they discussed Obirrir's journey with Ngirngemelas' wife. That evening they prepared their bedding and went to sleep in the spirit's (cholid) house. Since it is customary to pay respects to the spirits before battle, they discussed the same problem while there.

The next morning they returned to Ngirngemelas' house and he told his wife to prepare their food for traveling. He announced to his wife that he was going with Obirrir to help Peleliu with the war. So he prepared all his equipment for war and they left. News of their coming was sent to Peleliu and the rubaks went to meet them at Ngetkewang dock. When Ngirngemelas disembarked from the canoe the rubaks were amazed to see that he was limping. He had sores all over him and flies were crawling all over his sores. To make things worse, he took a raw fish and tied it around his ankle. The people could not understand why Obirrir had brought this old man instead of a young warrior.

The next day the Ketord, the seven men from Angaur, attacked Peleliu again. Ngirngemelas was sitting on the beach bathing his sores and rubbing on coconut oil to make his body shiny. He saw the Ketord approaching. These seven men looked at each other, puzzled, for they had never seen the man before.

The villagers had hidden themselves behind trees and tall grasses and were peering out at Ngirngemelas. He finished bathing and his body was shiny. One of the Ketord threw a spear at Ngirngemelas, and he swiftly picked up one of his own spears and blocked the attack. Then he threw the spear and hit one of the Ketord, then another and hit again. He killed four of the Ketord, and the rest turned around and fled back to Angaur.

The villagers who were hiding were amazed at the battle. They said, Ngirngemelas must still be a young man and they felt very happy. But the happiest of all was Obirrir.

Ngirngemelas took one of his spears and threw it on the ground and told the people that they would now call the spot Ngial. Today they still remember the name and have not forgotten it.

Ngirngemelas married Obirrir. He told her that now that they were married he had a very important thing to tell her. He told her that he did not want her to tease him when he ate fish soup (wasech) and some get on his beard. Obirrir followed his orders but when she got pregnant she thought that Ngirngemelas would never leave her now. So one day they were eating and she splashed some of the fish broth on his beard. Ngirngemelas replied, "Did I tell you about playing tricks on me when I'm eating fish soup?"

So Ngirngemelas told his wife that he was going to leave her but that he would leave all his war spears for his son and his name should be Termeteet. He would use the spears and guard his own people. And then Ngirngemelas left and returned to Ngial.



## THE STORY OF KEDUNG'L CHEBUD AND DENERENGEL CHEBUD

Kayangel island is divided into two main parts. One is called Ngerdulong and the other is called Ngerdimes.

In the olden days, there lived a man and wife in Ngerdulong. They were married but never had any children for many years.

One day the woman fortunately became pregnant and gave birth to a boy, so they named him, Kedung'l Chebud, which means "Good Grasshopper." Almost a year after that she became pregnant again and gave birth to another baby boy. He was very talkative and argumentative. Thus his father named him Dengerengel Chebud, which means "Bad Grasshopper."

One day there came news that Ngerakederang from Imeliik wanted all of Palau to help him fight a war with Koror. Thus Good Grasshopper and Bad Grasshopper had to take part in the hostility. When the occasion came the two brothers had to pack up and leave, but just before their departure, their father decided to advise them. Upon telling his sons about battle tactics, Good Grasshopper obediently bore in mind his father's advice, but Bad Grasshopper ignorantly said he knew everything and went out of the house before his father finished instructing them.

With only Good Grasshopper in the house, his father then advised, "You put ten baskets in your war canoe and if you lose the war and retreat, throw out the baskets one by one facing down." After he said this, Good Grasshopper said goodbye to his father and boarded a war canoe named "Cherecheroi" with other men from this village.

The war was fought but, at the end, Koror won. Thus the war canoe had to retreat. A boy from Ngerbeched, a hamlet of Koror, soon saw the war canoe retreating. Hence, he set his canoe in pursuit of it. Upon doing so, Good Grasshopper began to throw the ten baskets one at a time into the water. The boy from Ngerbeched pierced the baskets with his spear only to find that nobody was hidden under the baskets. After the first five were pierced in vain, the Ngerbeched warrior ignored the rest of the baskets and speeded up the canoe. Good Grasshopper felt that the enemy was closer and closer behind him, so he put the last basket over his head and jump into the water as his father told him to. His obedience to his parents saved his life.

The boy kept chasing the war canoe until he reached one of the mangrove channels at Etechebud in Oikull and killed all the people in the canoe. To this very day the remains of this canoe can still be seen on this mangrove channel.

For Good Grasshopper there was no way for him to return home quickly so he decided to remain in Ngchesechang. After many days living in Ngchesechang he departed for home. Back home, his father and mother were certain that Good Grasshopper had survived but that Bad Grasshopper had been killed.

One day as the rubaks gathered inside the baj expecting some of the people to return, they sighted a sailing canoe out beyond the reef. As it came nearer, Good Grasshopper's father soon noticed his son and welcomed him with joy and happiness.

## THE STORY OF THE CAT AND THE SEA SNAKE

In the hamlet of Ngkeklau, Ngeraard, there was a house called Katuu. An elderly couple lived in this house but didn't have any children. They yearned to have children but as years went by they didn't seem to have any signs of having children. One day the husband became ill and a few days later passed away.

The wife stayed in the house which was a clan property. But her husband's death did not stop her from her ambition to have at least one child. Every night as she went to sleep, she would talk in her sleep, or when she was alone she would talk to herself about having a

child. She pitifully remarked to herself one day that all the women were very fortunate to have children but she had no one to help and care for her in her old age.

One day she discovered that there was something unusual about herself. She kept wondering about this, and, as days went by, her stomach began to get bigger. At about the ninth month she started to experience symptoms of delivery and to her surprise gave birth to a Mengerenger, (Sea Snake). She thought of abandoning the Sea Snake, but it was her child and she felt sorry to just leave it without care. So she took the snake to the beach and wrapped it around a tree and left it there. Everyday she would visit the Sea Snake and everyday the Sea Snake grew.

She started to show signs of pregnancy again and as nine months passed she again had another unusual delivery. This time she bore a cat. The woman felt very ashamed of what was happening to her. She tearfully remarked out loud "Other people gave birth to human beings so they can help each other, but what is this misfortune that has befallen on me. Her daughter, Sea Snake, and the Cat knew each other. So when the old woman uttered her regret for having such a misfortune, the Sea Snake heard it and became very unhappy. When the Cat visited the Sea Snake one morning, the Sea Snake told the Cat what she had heard from their mother. She told the Cat that early the next day she should be at the beach for they both were going to run away.

So early the next day the Cat was at the beach where she found the Sea Snake waiting for her. When she arrived, the Sea Snake told her to get on her back. So the Cat did what she was told and the Sea Snake began to swim away.

They traveled all the way to Ngulu. The Sea Snake went all the way to the beach and the Cat got off her back. Her sister the Cat cried: "I am very hungry." So the Sea Snake said, "I am going to make myself like a beng (weir) and trap the fish for you. You'll have to wait for the tide to get low before we can catch the fish." As they were waiting for the tide to subside, Dedmau who was up high on the coconut tree spotted them. As he watched carefully, he saw that a school of fish was trapped, so he quickly came down from the tree and ran toward the shore. As he neared the place he was alarmed when the Sea Snake raised her head. Dedmau was about to flee, but the Sea Snake stopped him. She bade him to come closer. Dedmau came close to the Sea Snake and she began to instruct him. The Sea Snake said "Observe and study carefully the way I'm coiled up. I want you to grate some coconuts, and bring two for me to drink. My sister the Cat will eat the grated coconuts. You can kill all the fish that had been trapped and take them home. Also bear in mind the design of this trap I make of myself, so that you can construct one, and call it Beng (coral trap for fish). Take my sister into your house and take good care of her. I ask that you do not feed her with bananas because our taboo prohibits us by eating bananas." Dedmau nodded his head to show he had heard what the Sea Snake had said and he promised to do what she has asked him to do. Then the Sea Snake turned to her sister saying "You will go with this man, but be good and obey him. If they treat you kindly, obey what they say, but, when they mistreat you, don't obey them."

Dedmau went to his house, brought the coconut to drink for the Sea Snake and the grated coconut for the Cat. After a while the Sea Snake bade them both goodbye and swam away. Dedmau took the Cat home and treated him very well. To this day the Cat never eats bananas if you fix it in various types of recipes. At the same time if a cat is not treated well, he becomes wild and mischievous, whereas if you take good care of him he will be good and obedient.

### MERUK AND BECHARS

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



Since the living there was easy, the only thing that would occupy people's time was community work within the village. The village chief was called Bechars who was from highest clan. But nobody liked him because he was mean and treated the people as if they were his children. He scolded them and looked down on them since he was from the highest clan. But Meruk who was the second chief of the village, did just the opposite. He and his wife were kind, soft spoken, and treated the people very well. The villagers would gather at their house, eat, chew betel nut, or just go there to talk. People would bring them gifts of taro, betel nut, or fish. Meruk's house became the gathering place for the residents of Ngerdobotar. And Meruk and his wife never complained. As for Bechars and his family nobody went there and he was left alone. When there was community work to be done, people would stop by Meruk's house to wait and accompany him to work but Bechars always went alone. And when the work was done they would wait for him and go home with him.

Bechars noticed these actions and began to wonder why the people were ignoring him. He called a village meeting but nobody went to the meeting. As time went by Bechars began to realize what some of his actions were and began to feel ashamed of them. Finally he went to Meruk's house and said, "My friend, Ngerdobotar have reversed, and I need you to help me. I have called a meeting, but people ignored me and some went fishing and others went about their way." Meruk agreed with him but when they tried to get the people together again no one listened. This second time Bechars realized that no one in the village liked him, and his position and wealth were only for him and did not apply to the community and its people.

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

So now it is a saying that goes, "We're like Bechars of Ngerdobotar who turned white." So when you are of a high clan, you don't expect respect for yourself. You treat people well, talk to them kindly and do not look down on them and they will, in turn, respect you.





**PALAUAN**

## CHOMOSODEL TIA EL BABIER

A rechedal a Palauan History Development Project el ta er a medal a ureor er a Palau Community Action Agency a kmal dmeu a rengrir el oltobed er tia el ongerung el Hong er a cheldecheduch er Belau el mei er kemiu. Aika el lluich el cheldecheduch a lechildecheduch a Santos Ngodrii, e mloiuid el mo tekoi er a Merikel er a rengalek er a skuul el oureor er tia el urreor. E a rechedal tia el urreor a mileob el mo cherrungel ta el babier.

A chomengedechedechal a cheldecheduch a ta er a kmal klou a belkul el tekoi el lak el nga er a reksi ere Belau e ng metacherbesul. Se el lekebe-sengei ruriul er a blengur e a re mekekerei el sechal ma redil a mo kldibel el teloi er a remeklou el chad el leko el ta el rengesii a ta el cheldecheduch er a uchti er a lebo el mechiuaiu. A klou el chad el medengei a cheldecheduch a sebechel mengedecheduch a cheldecheduch el chelid. E ngii di el chad el kmal mui e ungil mengedecheduch a cheldecheduch el chelid a dachelbai el chad. A kldachelbil a chad el ouchais a cheldecheduch a rullii a chad el mo soal el orrengees er ngii e le ng meduch el melilt a tekoi el ledung, e kmal mo ungil selaod a lolekoi er ngii e kmal diak a le chitii. Ng dirrek el meriik el omes er a rechad el longedecheduch er tir, me ng mo medengei a sorir e oudachelbai er a cheldechedechal.

A kldachelbil a cheldecheduch a odengesall e merael a chisel. A cheldecheduch el chelid a ta er a kmal klou a ultutelel er a omengederdelel a teletael er a irechar e dirrek el uchul omesubel a bek el tekoi er a Belau. A klungiolel aika el cheldecheduch a moues se el longedecheduch a chad el meduch er a cheldecheduch. Ng meknig it a rengmam e le se el donguiiu a lechukl e ng diak el sa el klebokel el ua dorenges er a chad el mengedecheduch, e ng di kiomerang el kmo, aika el lechukl el cheldecheduch a nga er ngii a reng er a Belau er a chisel.

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Palauan History Development Project  
Palau Community Action Agency  
Koror, Palau



## CHELDECHEDECHAL A TUCHELIAUR

A Tucheliaur a ngelekel a ta el mechas er a Ngeaur el kiliei er a Ngerchelong. E omerolel ngii el mechas el mo er a Eouldaob e ng milechellii a Tucheliaur me ng tiluchakl er a Ngerard. Ma el tuchakl er a Ngerard e ng mlo er a blil a ta el mechas el ngklel a Techur. Me ngika el mechas el Techur a ngklel a ngoura Tucheliaur me ng oungelek er ngii.

Ma Tucheliaur a kiliei e ouchedil er ngika el mechas el Techur. Omerollel el mo klou el mocha sebechelel el omtab a tekoi e ng omes er a rechad el blechoel el lebo er ngii a kldibel ma omerous el kall er a bai, e tolak a dikesir el mei er a blai. Me ng di ulemes e omtab, e a ta er a klebesei e ng okerei er a delal el kmo, "Chedei, ngera me ke rubak e diak kobo er a bai?" Ma dela a dula er ngii el kmo, "Rungalek, ngak a mechas me ng diak el sebechek el teloi er a rubak el nga er a bai. E diak a klou el sechal el sebechelel mo tuchelii a dui el Techur, me chelechang e kau a mo Techur." Ma el dela er ngii el uaisei e ng mocha me subed a rengul.

Me ng di mle kekerei e mo tuchelii a dui el Techur. Ma el bo er ngii ongdibel ma cheldechoduch er a rubak e ng mo er a bai e le ng mla mo ta er a rubak. Ng dirrek el mla er ngii a ta er a dial el dui er a beluu er a Ngesang el Recheuir. Me ng kiliei er a Ngesang el meluchel er a dui el Recheuir.

Tia el delengcheklel er a Ngesang e ng miltebengii a ta el blekeradel el mla er ngii. A rechad er a Ngerard a blechoel el melenget el mo er a Ngial. Ma ta er a klebesei e ng kuk mocha belsechel omelenget el mo er a Ngial. Ma rechad er a beluu a mocha kudmeklterir e tobeda el mocha er a kederang el mo el oldubech otaor el tenget el mo er a Ngial. Ma Tucheliaur me ng dirrek el mla er tia el omerael. Ng mle telkib el ko er a metacherbesul er a rengul a blekeradel el mla er ngii e le tir ka el chad a dibard Otaor e oldubech me ng kmal meringel e meoud. Ma Tucheliaur a dula er tir el kmo, Mei me delemolem aika el otaor e oldubech, ma debo er a Ongiil kung e dedibard e oldubech el mo er a Ngial." Me tirka el chad a ko er a dimedakt e mocha oltirakl aika el lolekoi a Tucheliaur.

Ongedei er a kuk belsechel a bo lolenget er a Ngial e a rubak er a Ngial a dilu er tir el kmo, "Ko moltak er a rubak el mo er a chei." Me te ultekterir tirka el rubak el mo er a chei, e tirka el rubak er a Ngial a dula er tir el kmo, "Msiik a desengeliu e domengur e dorolu el mo er a beluu." Ma rebek el chad a ngmilt a desngelir e mocha omengur, e a Tucheliaur a kmu er a sechelil el kmo, "Ngak a meles er a smuuch." Me tirka el rubak a rongesii me te dula er a sechelil el kmo, "Msikii a smuuch el msang eng kuk soal." Ng milles er a smuuch el milteklil e nguu a kemril e oba el merus er a ngerel. E a uldesuel a Tucheliaur a kmo, a lsekum me ng diak kuldiu er a ringel e ak nguu a Ngial., e le tia lomelenget a kmal merengelang. E a ltir el me er a beluu e ng kmu er a sechelil el kmo, "E rrang, kau chomlingir tia el mlai e molikes el di kau el tang e ngak kulimet e ng diak derechorech e mo er a beluu." Me te mle kaititekangel el mo el mo e a ta er a rubak a kmo, "Mlingir e rrang." Me ng okor e ng ka el sechelil a mekiis el lingir e a Tucheliaur a mocha reborob e melimet e a sechelil a melikes. E a uldesuel a di osisiu el kmo, a lsekum ng diak el rechorech tia el mlai e aki mo er a beluu e ng sebechek el nguu a Ngial. Ng dimlak a ta el rechorech a mlai e te me er a beluu.

A leme er a beluu e ng mlo olengull er a ta el bad el ngar er a medal bai. Me ng dengchokl e a ta el mechas a mengelakl e mesang me ng omides er a btelul. Me ng mekiis el mo e okere er ngii el kmo, "Ngera me komides er a btelum?" Me ngika el mechas a kmo, "Tilecha le bilkudir a obekum er a Recheked er ngii." Me ng kuk mtebengii el ta er a tekoi el ko er a metacher-

besul er a rengul. Ng ultebedii a tekingel el mo er a rebek el rubak el kmo "Ng mo er ngii omelenges e le kede mosiik a udoud." Me te tuobed a rubekul a Ngerard el mo melenges er a bek el tutau. E ng kmu er tir el kmo, "A lebo er ngii a udoud e kede melecha er a chelsei a ulaol el bambuu." A ta er a klebesei e te milekiis er a tutau e ng kmu er a resechelil rubak el kmo "Ko mo oldingel aike el lius el ngar er a cheroid e ngak a di ngar er

a kmeed e le ng ko er a mechitechut a bedengek." Ma resechelil a kongei, ma lorola resechelil, e ngii a ngmasech er a lius el kmeed er a bai me ng nguu omail e mereko el muut el memetei, e dimlak el luut el mo er a ika el bebil er a lius. Ma belmetei e ng mla mo diak a rechad er a beluu e ng soiseb er a chelsei a bai, e mechederiib a ulaol e ngmai a udoud, e solang e mtutii a ngau me ng meseseb a bai. Ma rebeluu er a lesenge tia el ngau e ng tmaut a diu me tirka el mlo oldingel omail el rubak a rurtang el mei er a beluu. A lemei er a bai e a ngau a mla milii a bai. Ma ledu Techur el kmo a udoud a ngar er a chelsei a ulaol, e ng mla mo diak el sebechir el mo ngmai.

Ngika el Techur a kilie el mo meketeket er a Ngerard e mocha melasech a Kesol el mo teletelel a udoud. A ta er a klebesei e ng dula er a bechil el kmo, "Ak mo er a Eouldaob ngak ma ngelekek er a Ruchellidel." Omerollir el mo er a Eouldaob e te merael er a delul a chelebacheb e a lengalakl a charm e ng nguu a ta er a ika el udoud el metechii e kmo, "Tilecha ududem e kede melai er a Ngial." A luut er tir er a Eouldaob e te mle er a chelebacheb, e ngii omdesua el kmo ngika el kmal betik er a renguk el ngelekek akukodir e a knguu a Ngial. Ng okor e mekiis el mekodir a ngelekel e chotur. Ma lebocha er a Ngerard e a bechil a okere er ngii el kmo, "Rrang, ngarke a ngeleked? E ngii a kmo, "Ngile kid," e melutk er a reakl. Ma ledela el ua isei, e a bechil a ko er a rrau a rengul me ng lueta el loker er ngii, me ng mekiis el nguu a chelais e kmo, "Ngkakid." Ma bechil a dula el kmo, "Ngera ma ngeleked a ua isei?" E a Techur a kmo, "Ak milkodir e le kmelai er a Ngial.

A ta er a klebesei e ng mlo omes er a sechelil er a Tmekei el mle merreder er a Melekeok. Ma lebo e ng diak el louchais a chisel e mo tmuu er a blai e mo er a tuangel e di dengchokl el chemau a Ngial. A Tmekei a ngedecha er a rengul me ng kmu er a bechil el kmo, "A tutau e ak mo er a chei, e kau a mo olengit a chemelem er ngii." Ma Tmekei a dula er a sechelil el kmo, "Ke di kiei e ngak a mo er a chei." Ma lorola Tmekei el mo er a chei e a bechil a mocha olengit a buuch er a Techur. Ma Techur a midas a chimal e nguu a til e suchesokl el mo er a odesongel me ng di kiliei er ngii el choilii a Tmekei el me er a kebesengei. Ma lemei a Tmekei e a bechil ouchisa er ngii el kmo, "A kullengit a buuch er ngii e ng midas a chimak, ngilechakid er a ledengchokl er tilecha el odesongel er a tutau el me er chelechang." Ma Techur a dula er a Tmekei el kmo, "Ngak a merael er a tutau me ke mo ngoderak er a ked e kede mo kebi me ak merael." A bocha el tutau e ng nguu a cheremel malk e te merolang. Te mirrael el mo er a ta el ked el ngar er a Ngial e mocha kiei, e a Teohur ouchisa el kmo, "Ng diak bo lengodech a cheokl el ngar er a renguk. E le bek el sils e ak di omdasu er a Ngial." Ma Tmekei a dula el kmo "Chelecha el me le orakiruu e kau a ngar er tilechang el mei, me ngak a ngar er tie lekong." Mete mocha durur a malk er ngii e omengur, "Ollaol Malk" a ngklel. Tia er a lebo er a Ngerard e ng omdesua el kmo a lsekum ak mukelii tia el ukall, e chusuch a llel, e ak nguu Ngial. Ng okor e mocha mukelii tia el ukall, e chusuch a llel, e ak nguu Ngial.

Ng rirenges a chisir a reteru el odam el klasekl ma kladikm el kmote kma1 beketaut er a burch. Ma ta er a klebesei e ng mocha nguu a ta er akma1 klou el ududel e merael el mo er a Ngertuker el beluu el ngar er adelongelel a Ngerard ma Ngerdmau. Ma lebo er a blai e ng di ta el mechas el derrir tirka el teru el odam a ngar er a blai, me ng ngika el mechas okere er ngii el kmo, "Ngera Techong me ke meremang?" Ma Techur a kmo, "Ak me melai er a rengelekem el mo mekoad er tir. Me tia kid a bedengir a rengelekem, e ak mela er tir. Me ngika el mechas a kmo, "Tirka dibus el mlo er a chei e dirkak lemei." Me te ko er a dirk chadecheduch e ngii a kosebak1 a biskang e merderodech el mo soiseb er a blil, me ng ka el mechas oldiu e kmo, "Rengelekei, ngile Techur e lak mongerodech." E tir a kmo, "Ng techa el chad a Techur?" Ma lebe el siseb er a blai tirka el ngalek, e a Techur a mocha nguu a chelasir el mocha meruul a chelderir. Ma mechas a dula el kmo, "Becherei e Techur e ak mo meruul." e ngii a kmo, "Ng diak, becherei ak meruul. Ma Techur a kma1 mlo mechas a rengul er a ika el chelderir tirka el terung el di ike el melchesok1 el ngikel el rua bolobel ma sekos, el di blurch a btelul el rokui. A derrir a mocha ouchais er tir el kmo, "A Techur a mela er kemiu el mo er a mekemad." Ma louchais a derrir e te kma1 mle semeriar el mo er a mekemad. Ma derrir a mocha nguu a tetuk el blabuk e ngoura el mesterir e kmo, "A delongelel a Ngial ma Ngerard a ngar er ngii a Kesebekuu. Me se el bo e be el ultom a Kesebekuu, e kom nguu tia el blabuk el tukeklii e mrechi me ng mad." Ma bo el tutau e te ngoura tia el blabuk ma lildir e obengkel a Techur el me er a Ngerard

Ma lebo er a beluu er a Ngerard e te mocha omesebes er a mekemad. Ma lebocha el me ketmok1 a uretel a Ngerard e ng touta mekemad er a bo lekukuk. Ma Klasekl ma Kladikm a mle ketmok1 el mo oba meda1 a urrurt. Ng ulemuche1 a mekemad er a daob el merorael el me el me er a beluu. Ma lemei er a beluu e a Tmekei a kuk mla er a ulebengelel a beluu e oumekemad el melsiuekl er a rechad er a Ngerard. Ma be lekebeteche er a belngel a beluu, e te mechiteche-  
to a rechad er a Ngial, ma Tmekei ma Techur a mocha omii er a Ngial me ng mlo diak a beluu er a Ngial. Ma le mesisicha Techur me lebo er a Ngerard e ng dula er a rubekul a Ngerard el kmo, "A lsekum ak mad, e ng diak bo kmechiuaiu er a debull. Ak di mo dengchok1 el chemau a Ngial. Ma ika el klekedellek er a mekemad a di mo delekul er a bita er ngak."



## CHELDECHEDECHAL A TULEI MA SURECH

A Tulei a chad er a Ngerard er a Ngebuked el chad el mo soiseb er a Madrengebuked el merredel er a Ngerard. Ngika el chad a kiliei er a Ngerard e orrenge a chisel a Surech el redil er a Ngial er a bita el beluu er a Ngercheluuk. Ngika el Surech a di mlechell e diak a redil el ua ngii era klungiolel, ma rebek el bikel a Ngercheluuk a kmal di blechoel el nguibes er ngii. Me ng dimlak a ta el chad er a beluu er a Ngial el rokir el diak el lodengeli. A ta er a klebesei e a Tulei a dirrek el di oba ngakl el kmo Surech er a Ngial er a Ngercheluuk el kot er a ungil el redil; me ng ulumekekebesei e merael el me er a Ngercheluuk me ng bad er a Bai er a Belod. E di mle tutau e ng mekiis er a bai me ng reboreb, e ngii a tobeda er a kederang e merael er a chelechol, e a lesang e ng di milsang e ng kmal klutukl el ungil redil osenged er ngii. Ng diak a chetid er ngii. E a loker e te kmo ngika ikid a Surech. Me ng mera el mlo diak le kilmeklii a rengul me ng mei er a chelechol a loraal. Ma Surech er a lesengei e ng kmal mlo chubur e le ng mera el mlo er ngii er a rengul ma bedengel a chad el oltoir er ngii, me ng di mle ua isei e a uriul e ng mocha meleko i a tekingel er ngii e kmal melat e ngeltel er ngii. Me ng kilenge me te mlo tmak e tibir el mo kaisiuekl er a ked el lolab a kelir. E kiei el mo diak a kelir, e kuk tuib a telbilir e me remei e melngot a kelir e mo kaisiuekl era oilolir er a ked. Ma lrengese a Madrengebuked el obekul a Tulei e ng kmal mlo mechas a rengul er a Surech el merael a chisel, e a Tulei a mocha ousechelei er ngii, me ng klou el chais Ma ta er a klebesei e a Madrengebuked okere er a Tulei el kmo, "Aika el kurrenges el tekoi ng mera el tekoi?" Me ng dula el kmo, "Oi, ng merang," Ma Madrengebuked a dula er ngii el kmo: "Omluut el mong e ke nguu el me ma kmesang." E a Tulei a rengul a kmo ng mo mokodir e nguu a btelul mei. E a lechub e a Mad a ulemdasu el kmo ngika el Surech el kmal merael a chisel ng ua ngera el redil. Ng mle soal el mesang. E a Tulei a mocha ousechelei er ngii, ma bocha losiu er a ongeduklir er a ked, e te kiei el ngoeo a betok el klebesei. Ma kelir a ngomeda me te di menga redechel a chersachel, el meringel er a rengul a Tulei el dulii tia el tekoi er a Surech. Ma lochotiang e te dengchokl e a Surech a dula er ngii el kmo, "Olekoi, tiang kleteketel ngar er a rengum e di lmuk el me er chelechang?" Bo mdobech aike el llel a demailei el mei, e khusii a chelasem e ke mo merserasech." Me ng mocha duobech a llel a demailei el me msa me ng mengaus er ngii e mesebech er ngii er a btelul el momerek, me ng doir e mocha mengitakl el kmo"

Ngera ko merael er ngii a retelingolel Ngial el melechel choacher er a medal a Belod, e Tulei me keroteria renguk e ng cheluib a tengetengel a klsau ma kleald a tour ma kelekolt a duchar, e ng kau el ta el chad, ng diak mchub a di dongerem el bad er a ked el di ousesechelaod a rdechel a chersachel. E Tulei ng chelebuul.

Me ng di chilteklai tiang, e mo bad el ouchiull er a risel a kelel a charm e a Tulei a nguu a btelul el sikur er tia el lulengaus er ngii a Surech el chelais, e merael. Ma lebo e a Mad a chileklii el kmo, "A kumes er a ngar el chad. Ng diak kumes er a ulekeuad. Mnguu el choridau." Me ng ngoura el chemiis el remiid.

Cheldech duch el mo er a Irrai er a Ngerngas el blai el mo soiseb er a kebliil er a Esuroi el bita el blai a lemetiud a beluu er a Irrai, el tekoi er a kmal rechudel er a dirk le mekemediil Belau, e tia el blai a lekiliie er ngii Ngirngerngas el mle bechi a Elong. Te di dilak ngii ma ochellel er a Belas el kiei. Tirka el teru el odam a ulechell er a Ngermechau el beluu er a Ngial. Te kilie er a Ngial el kmal mo meklou el chad, e ng mad a demerir me te doklii e remiid el me remei er a kotir e le te kmal chad er a Irrai.

Me te kiliei er a Ngerngas e ngika el obekul a Belas a mlo Ngirngerngas e melenges e te di tmak el kiei el teru el odam risei kid el belulechad. E a Ngial a kmal merael a chisel er a klisiich ma blekeu er a mekemad e le te mle Obtois a rechedal. Ma mekemedit Oreor a me nguu a Irrai el beluu er a Oreor me te me tmak e tmanges el mo oumekemad er a Ngial. E a rechad er a Irrai a medengeli Ngirngerngas ma ochellel er a Belas el kmo tulechell er a Ngial me ng diak el lolai er tir el mo er a mekemad le te ko er a melengmes er tir. E a Ngirngerngas a kiei e di orrenses el kmo te merael er a klukuk el mo er a Ngial, e omkokl mo songes a ilotel el me mechei el mart, e ngii a ngmai a lidel e remurt er a ked el mo er a Ngial e ngma irratel el leertii e oldechelakl. Me ng di mle ua isei el bek el lebo er ngii a mekemad el ua isei me ng ko er a kmal di bloseh er a rengrir a rechad er a Irrai. Ma lletang el mong el mo mended e te mocha kerekikl el mo omditm er a ko er a bluchellel Ngirngerngas el chad, e dongchia el Ngirngerngas. Ma lletal mong e ng tilobed a klekerengel a Ngirngerngas me te kmal mlo ungil el medengeli el kmo ng kmal ngii. Me te mocha katekoi, e a Ilabsis el Ngiraked a oderchii a oderchelel el me er a Ibedul el kmo, "Ki mla mo medengeli el Ngirngerngas." Ma Ibedul a ngiluu a chelebuche el msa oderchelel el me er a Ngiraked el kmo, "Mokodir a Ngirngerngas." E a lebong e ng beluu er a Irrai el melasech er a sob me Ngirngerngas obengterir.

Ma lemereko el di chedool kung e a Ngiraked a ulderchii oderchelel mei er a Ibedul el kmo, "Ngiaos er a tutau e korrenses a chais." E tir a bad er bai e merasm, e a bo el kukuk e ng omengado. Me te choduii a sob el rokir momerek e di mle bad er a bai, ea bo el tutau e tir a ilbelbii a bai e tmuu el mekodir a Ngirngerngas. Ma ochellel er a Belas a chemiis el tuobed, me te nguu a budel a ukall el teleber el mehelii a bita el beluu er ngii me ngdelebechel e chemiis el tuobed el me er a Klai, el blai er a Ngerusar e kmo, "Ngak chotiill me mosebelak." Me te nguu el mertii er a reakl me ng berrotel er a reakl. E ngii a merema a urrurt el oker el kmo, "Ng dimlak le me a Belas?" Me te kmo, "Ng dimlak lemei." E tir a kiei el mo klebesei e otekir el mokerdii er a Ngermid me ng remiid el mei er a Choang el blai el kebliil el mei er a Ngerngas er a Irrai. Me ng kiei er ngii e mocha melekoi er a Ibedul el kmo, "Ng soak a dolai er a Irrai." Ma Ibedul a di lu er ngii el kmo, "Irrai a diak lengeuul er a Oreor. Me kau di bo morrenses a tekingek e a Irrai el beluu a mo sebechel el mo melanges er kau. Bereki chosengem el mo ungil el menguii a chebulir a remechesil a Ikelau el mo bokokuui el mo er tir er a chebulir e tir a mo tutkau er a mo er a ungil deruchall el bo mo kodongall er ngii." Me ng kilengei, e mlo melemolem el meruul a lullekoi er ngii a Ibedul. Ma lekeberuul er a tutau el nguu a chelisel e mo tuobed er a Idederach e olengimes el me tmuu er a Sechemus el mo er mei. Me ng momibiull e olengukes er a bek el blirir a remechesil a Ikelau el diak a chimo el lechitii. Maika el rokui el omengedit Oreor el lebo er ngii, e mo er a Ngeseksau me ng chodesii a beng er ngii e oldingel er ngii. E tia el beng a kmal melai a ngikel, me se le me el turk e ng ua kerreomel el mo chusuch e ou derse chimo el chelsuch el merous er aike el bla lora el blai el rokui. Me ng kmal klunga urungulel er a rechad el rokui. Me ngii me ng

di ngii lorrenge a chetengaki el mo er ngii. E te kiei e ngii a mede Ngiraikelau me te mengemendiil e mocha doklii. E a tekingir a Rengarameketii a mocha oker er a mo Ngiraikelau. Ma remechesil a Ikelau el mla er a blai a di dilu el kmo, "Ng mo rubak a Belas el Ngirachoang." Me tia er a letetkii er a kebekuul e ng kma mlo ungil el tmeu a rengul e kma mlo ungil el mtab chosisecheklel a Ibedul el mo er ngii. Ma lemede Ngirmengiau el lebo loker el mo er a blai, e te dirrek el kmo, "Belas el Ngirachoang." Me ng kma mlo ungil mela telmukl er a Ibedul me ng mlo diak er a rengul a ngma udoud el mereked er a chimal. Aike el techiau er a klobak el mo er ngii a di bo lues e msa ngike le kldorolel se el klebesei. Ma ta er a klebesei e ng tuobed el oldengelengel er a cheraches el mo metik er a Ngiraibuuch er a Ngerebeched el merrars a choalech. Me ng kma chubra me ng dula el kmo, "Ngiraibuuch, bechere mei me dedak." Me ng ngiluu me te dilak me ng milkekii a mlil er a ngikel, e nguu a mlil e meus el nguu el metungii er a tochel Ngiraibuuch er a Tuchedesang. E ngma cheldil el kma mlo betok e mocha merader er ngii er a blil, e me melikes el mo remei me ng remous a cheldil el dirrek el di oltiraki omerellel er a bekl el klebesei. E mocha blechoel el lebo er a chei e ng me melecha odime a Ngiraibuuch. E a Ngiraibuuch a mechitechetong, me ng di kie er a ulaol e di oltmedum a medal er a Belas. Se el lebo er a chei el me me le ngii el tang, e ng mecholou a ngikel e remuul a odime el di bo lolengoes, e merael el mo remei. Me ng di mle ua isei ma lemede Ngiraibuuch e loskera mo Ngiraibuuch, e te di dilu el rokui el kmo, "Ng diak, ng mo rubak Ngirachoang el Belas." Me se ikid e ng mocha rubak. Ma aike el urrerel er a lenga er a Choang el mekudem el meruul me te omes e nguibes a rechad el mo tmuu er a kebliil er a Ikelau, ma dirrek aike el lekaukebliil

a Ikelau er a Ngeremlengui ma Ngetpang ma Irrai ma Ngermid ma Ngerchemai ma Ngerkebesang ma Beliliou. Me te cheroid e ng di te di kaukebliil el mo er a Ikelau. A le kakerker e ng kma di mo Belas el Ngirachoang a lolatk el mo bedul ngii. E le ng kma ngii a ngila telmukl er a Ibedul a uchul me ng ngeltengat. Me ng rokui el klobak el di blo loluchel e di mle sebechel lolab e rise el belulechad le ng mle subed e le ng sorir a remechesil a Ikelau ma ruretengel a Ikelau el rokui ma rubak me te di kilenge el di ultiraki er a tekoi er a kebliil. Me ngika el chad a di ta el chad e mlo teruich a dial. Maika el teruich el dui a mlo ulengokllel er a ltechela aika el teruich el dui, el dui el dirir er a Ngerngas. E mlo bechil Ebil el rubak el dil er a Irrai e kobsii a bachel me ng oubiungel er ngii, e te kmo ng mekull er a chelid el Medechiibelau. E ngii a kma lulechoit er ngii er a Irrai me ng milecherar olbiungel me ng mlo subed el loubiungel a bechil. Maika lomerellel a di rokui el lulemekrael er ngii a Ibedul a uchul me ng mlo ua ise. Ma cheselsei el ulengoklel a ngar er a aike el blo ltuchel a dui er ngii el beluu. Me ng di ngii el ta mlo teruich a dial me ng ngii a mlo kodongall er a ika el teruich el dui el lulluchel. Me ngii a dokodongii el kmo, "Ngiluu techemo el chad," el belkul a kmo, ng di merael el mo er bab el chad.



Cheldechuduch el mo er a beluu er a Beliliou er a Ngesias er a rechuo-del. Tia el Ngesias el beluu a ngar er ngii a klou el Ii er ngii. Tia Ii a Irirs a ngklel el lekiei er ngii a Meluadelchur el chelid el menga er a rechad er a bek el klebesei. Me tia el beluu ra lsal kesengei a rechad er ngii e te osiik a mo mekodik e di diak el sebecir me te mo osiik a chemiis el mo cheroid el olibngokl a bedengir. Me te mocha mengetmokl er tir ma mlirir e mocha oldiderek el chemiis. E ngar er ngii a ta el mechas el me-sobil el mechas er a Irirs el kebliil, a mocha kutmokl a klokkel e mocha er a taoch er a Ngebungel el mo melidai a mlai el chemiis, e a loleko el er a mlai el kmo, "Kulidai," e te di okemetii e meleko el kmo, "Mongiil er a ngar er uriul." Me ng di mle ua isei, ma lekea mlai e ng kmal meknkite rengul me ng lueta el me remei me ng di omerebart er ngii e diak lolioel a kekel. Me ng di olsengerenger e kiei e mocha dioll er a ketengel e mechell el sechal, e mengeklii el Rrus Bedengel. E kiei el mo meketeket e lueta el mo dioll e mechell el sechal me ng mengeklii el Ereal Btil. E tia el rrus-bedengel el teko se el lengasech a rengul ngika el chad me bo el outel-louch e ng ko er a rsul a bsechel a bedengel. Ma ochellel el Ereal Btil a ko er a kubiang el lebakl a bereked er a btil, el lengasech a rengul eng mo medecherecher el ua chebakl. Me te kiei tir ma derrir el mo meketeket e tirka el chiliis e dimlak lotekir, a chiliis el mei er a Oreor er a Meuns el di ulab a dirir el lulluchel mei, me te medesii a klobak e kiei el di olab a deruchellir er a le ngar a belurir, e kiei el ungil beserir. E ngii el mechas ma renglekel el terung a kiei, e a ta er a klebesei e a renglekel okerei er a derrir el kmo, "Chedei, tia el beluu ng di kid a chad er ngii?" Ma derrir a kmo, "Rengelekei, ng diak el ungil teko aki mla er ngii. A uchul me ng di diak donga ngeliokl el kall a medakt er a Meluadelchur a le mei." Ma renglekel a kmo, "Boleklou a rengum e aki mo mekodik."

Ma ta er a klebesei e te mocha er a taoch er a Ngebungel me te ngar er a did el blechobech el teru el odam el omikel a uloi e mengitakl, e a Meluadelchur a mochang. E a Rrusbedengel a klou me ng kmal mlo tmeu a rengul e kmo, "A kolemiu er chelechang." Me ng mlo omdecham er a Rrusbedengel e ngii a ngosecha rengul me ng mocha tokokou me ng di mlo diak el medelodel a bedengel, e ngii a kmo er a Erealbtil el kmo, "Murrerii." Me ng mo mengibechib el morekedii el tuketkur el mekedusii. E te nguu a delbekul e loia er a omechidei e chudechedechar el kmo, "Chobo motechakl er tirke el mla chad er tial el beluu e lomasecha roku el delbekul a roku el charm ma ngikel, e ng diak mo bkuuk. E a ldu el kmo ke delbekul a Meluadelchur e kobkuuk el di mo mekerekerd er tia el orsachel." Me ng mlo ua isei me tia el omechidel el oltak er tia el debekul a Meluadelchur a ua el ngar er ngii omekrael er ngii el di ulsiik er tirka el mla chad er tia el beluu er a Ngesias el chiliis e choitii a derrir. Ma lebo el betik er tir e te mocha nguu el mei e mocha oker a ker er ngii. E ng di diak el lomkuuk e dongchia tia el omechidel me te ko er a di ulengelakel el kmo, "Ng delbekul a Meluadelchur." Me tiai kid e ng omkuuk el mo mekerekerd er tia el omechidel. Me te mocha kateko el kmo, "Ng ungil el dodngelii a beluu el kmo ng ua ngerang." Me te mocha kateko e lueta el mo er a Beliliou er a Ngesias. E a lebong e tirka el teru el odam chomais e mla tometemii a keburs el chomkemkelii a taoch me ng diak el sebecir el me tmuu er a taoch. Me te ngar er a ikrel a sers e meluluuch el kmo, "Aike el mo somiu er a beluu el derchuall ma aike el roku el mo somiu aki bo er ngii leko er kemiu." Te di chiloit a ngelterir el mo er tir el teru el odam. Ma derrir a dula el kmo, "Rengelekei, merekong e de kengei me le mei el siseb e te chebulang."

Me te me er ma soiseb e liluut el medesii a delengchokl el mlo ua sme-  
chel er a rechuodel. E te di mlousbech el ua lulu bedul er tirka el teru el  
odam ma derrir. Me tirka el ongalek a mlo kuoll er a buai e mlo tengetongel  
er a rokui el omeruul el ngeltiir er tirka el tedei el ongalek el mlo ua  
isei.

Ma kluchebechub chad ma klaokerreu a tekingel a belulechad el ietekiil  
el tekoi.

### CHELDECHEDECHAL A RECHULUCHEL

Cheldecheduch el mo er a Ngermasech el beluu er a kmal rechuodel er a  
blai er a Ngerbkes. Tia el Ngermasech el beluu a ngar er a delongelel a  
Ngertmau ma Ngeremlengui. Me ng ua el teliud el bita el beluu er ngii a mo  
er a Ngeremlengui ma bita el beluu a mo er a Ngertmau, el di mla ua isei er  
a rechuodel el mei er chelechang. Me ng uleketmokl er a ked el mor er a daob  
el mo lmuut er a chelmoll el oliochel er a Ngeremlengui ma Ngertmau, el  
rruul el ua isei er a kmal rechuodel ma remla chad el rubak er a Ngeremle-  
ngui ma Ngertmau. Me ng medechel el tekoi el me er chelechang el belulechad  
me te di medengei a remeklou ma rengalek el kmo a blai er a Ngerbkes a le  
kiliei er ngii a ta el rubak ma ta el mechas el mle kaubuch el meketeketang  
e milechelii a dita el ngelekir el sechal e milngeklui el Rechuluchel  
ngklel el kmal di meltang me ng kmal mle cheleoch er tir el teru el obekel.  
E te kiei el kmal el ungil mengetmokl er ngii el mocha klou el mocha sebe-  
chel el obengkel a demal ngar er a chei. Ng kmal mle ungil beserir e le ng  
kmal kedung er a blai ma beluu. Ma rechad a kmal chemat er ngii ma rese-  
lil me te dirrek el kmal smau er ngii le ng ungil el chubechubchad e bekoku-  
uii el ungil a tekingel. Me te kmal smau er ngii a resechelil me ng blechoel  
el ongdibel a bita er ngii er a resechelil er a di omilil er tir, moiuai a  
ngerel el ungil a tekingel. Me te kiei e a demal a mocha smecher me ngii ma  
delal a di kiei el oba demal ma blirir a kmal di meseked er a resechelil el  
osiik er ngii er a di omilil er tir. E ngii a diak el sa el tuobed e di oba  
demal ngii ma delal e a kerior er tir e ng mede demal. Me ng kmal mlo mek-  
ngit a rengul ngii ma delal me te kiei e mocha siungii e mo doklii e di ngii  
ma delal. E te kiei ma resechelil a di oumesingd el mong el mengelim er  
ngii. Me te kiei el kmal mlo meketeket el mocha sebechel mo er a chei, ng  
mla mo klou el chad ma resechelil me te kesedem e mo er a chei el di olti-  
rakl a omerellel a demal er a lekiei.

Ma ika el mla er ngii a demal a di loltirakl el ngar er a chei er ngii. Me ng kmal melemmed er a ngikel me se el lemei e ng omeka chobliil el di ol-tirakl omerellel a demal. Me ng mlo blechoel el mo er a chei e meoud el mei ma delal a lora el mo dibus e ngma chongulel el locha er a bub el lo-mech er ngii. A le mei el ngar er a chei, e a irechar e a bliil a kall a rruul el bub el ua bub er a ngikel e ng di bkeikl bebul el domkais e mele-chang a kall e melai. E a delal a medengelii el di blechoel el tuobed e diak el sbedii a delal e merael ma delal a kmal suebek a rengul a lak okouil a lora el. Ma delal a meruul okouil e melecherakl er a chorcheklel er a blai el derorom er a blirir. Me ng blechoel el melai me ng mlo bleketakl er ngii el chorecheklel a kelel a ledibus a delal. Me ngii a di ketmokl el telecherakl el mengiil er ngii. Ma loilil ngii ma resechelil e se el lemei e ng mo imu-chet okouil e mo melikes el mo er a chei. Me ng blechoel meruul el ua isei me ng ko er a uleksau ku er ngii, me ng milil e a lemei e ng di kltmokl oke-uil me ng di mei el mo melikes. A ta er a klebesei e ng ngila okouil e mo tuobed el mo er a chei er a klebesei el di mla er a medal Ngermasech. E a eolt a mle dimes el di chilitii el meringel el locheloched okul ma lolikes me ng diak. E a rechuodel a bek el mla el rokui a di ngar er ngii a der se teluol tebechel el omech a bechoel el tekoi er a rechuodel. Me ng mo nguu a tebechel mong me ng meham me ng dellemakl a uchul e chelemuul er a mele-ngel. Me ng di uleba me ng dikea e ngii a remiid.

Ma loske er ngii e te mocha metik okul el lloched ma tebechel cheretuk el dellemakl e ngii a ririid. Ma Lemei el sbedii a delal e ng kilo ng mad er a klengit er reng. Ma remechesil Ngermasech a ulenging el mong er a Ngerbkes el blai me te kiei el mlengelim er a delal a Rechuluchel. Ma resechelil a Rechuluchel me te mlong.

A le ngar er a medal a demal ma delal e ng kmal mle kedung. Ma le kldi-bel e bocha el olturek er a sis e ng mlo bleketakl el ua isei.

Ma ika kid a ulengoklel a Rechuluchel el cheselsel:

1. A rikebil Rebkes a melngoeoch a klebngir e di ourengreng er kau e Rechulong, a Rechuluchel ng mlor ker. Aika chusel odime el di telecherakl er a blai el me ngiil.
2. A di lak lemei Rechuluchel e ngak a smecher ma kmomilak er a lemetat e chemetii a ingukl el di melatk er a Rechuluchel a lak el luut.
3. A di lak el luut el me ngma chusel odime di ngar er a bub el mo bekngiuk.
4. A Rechuluchel e rubang a di tangerkoi el di diak a titiul e mocha er omerael.
5. Ma kbo kengelakl er a ike el ongdibel er Rechulong e te meseked er ngii a resechelil e dorouakl mo er bab e ngukokl meriou e diak rengesii a ngerem me ng di meknkite renguk e orreched el merael.
6. Mak bo kengelakl er a ike el loremuul er Rechulong e te meseked er ngii a **resechelil** a dorouakl mor bab e ngukokl meriou e diak



- rengesii a ngerem me ng di mekngrit a renguk e orrechd el merael.
7. Te liri u er kid ma dik ma oak el melochd ma tebechel di mecheseb ma koll rekid ma bengedakl ma chelebuul.
  8. Chelebuul e melecheda oak el ngurd lokul a kesulab ma lemengo tebechel er a mereched el kodall.
  9. Mereched el kodall le ng melechesulik a debel ma ngar er a kedesomel a mei ma ngar er a kederaol a mei me ngosiu kesebakl ma renguk a rokerek.
  10. A renguk a rokerek e ngii a sils a mochu riou ma dolech a mesmesei ma tebechel ngar er a orebakel leruol chelemuul e a uchul a ngeliil ma kmochu melecha er a tebechel chelebuul.
  11. Ma lemengo tebechel er a medal Ngermasech er Chulong a kmo dioi bom dechor me mocholt er ngak obeduul el blil a oak el kebesei el kmo ngar ker me ker el meched a mo er ngii a medal a okuk e ng mo mellomes.

#### CHELDECHEDCHAL A MELAMITOI

Cheldechdudch el mo er a Ngchemiangel er a Beliliou er a lemengai er a mekemedil a Metukeruikul er a Ederbei el mlo durech er a Bungalbeluu el rubak el dil er a beluu er Ngerdelolk.

Tia el Ngchemiangel er a Beliliou er a lemengai er a mekemad me le meterakl e ng dilanges el mei er a Ngchemiangel er a Imeliik el rengedel Ngerkeai. Me te ngar er ngii el sumechii a delengcheklir e kiei e dirrek el di oltirakl a telbilir el mo mengo er a Oikull el rengedel a Irrai. Me te ngar a Ngchemiangel er a Imeliik e mo mengol er Oikull. Ma lebong a klomengelungel er a Oikull el metouch a cherroakl me lebo el mutebechel a remengelngir a reklobak e a delal a Melamittoi el redil er a blai er Ngesiliong a mlo mengelngel Ngirchoiaol.

Te kiei e a lemereko klomengelungel e a delal a Melamittoi a mlongebet el mocha bechil Ngirchoiaol. Me te mocha kaubuch me te kiei el mocha meketeket e ng mocha dioll er a ketengel. Me ng kiei el mechucher a bilal e mechell, ma el mechell e ng sechal. Me ng mengeklii el Melamittoi. Te kiei el mo meketeket e ng lueta el mo dioll. Ma lemechell e ng redil me ng mengeklii el Kerungil a ngklel. Te kiliei el kmal tmeu a rengrir el teru el lobekel e le ng kmal ungil a beldeklel a cherellir el ulukot er a sechal e a ongerual a redil. Me tomekeroul er a renelekir ma lesa el me klungang el mla mo sebechir a delengcheklir e ng mlo er ngii a ta el kerior er a chel-sir el mlo smecher a derrir el kmal di mle mereched el mo er a kodall me te kmal mlo mekngrit a rengrir e mocha kutmeklii e mo doklii. E tir a kiei tir

ma demerir el mla mo sebecbir el ungil mengetmoki er a demerir. Ma demal a Melamitai a ungil besul. E ngii a mocha mecherar a kebel a ngelekel, e le Oikull el beluu a chimo er oungeuaol el beluu. Me te kiei e mocha ongos el mocha belsechel a remo oungeuaol, me te okera mengetmoki a kebir a rebek el chad e mocha tuobed. Me toltebeda kaeb el mo er a meang el koi e mengiil er a belsechel el mo tuobed. Ma Melamitai me ng dirrek el mengudel er a kebel e otebedii el mo er a meang el koi, e mengiil er a tekingel a Ngirachitei el merreder er a Oikull, ele ngikeikid a melamioi er a remoungeuaol ma lechub e ng diak, e ngikeikid choltobed a tekoi e te oltiraki er a telbiil e mo er a ngouaol, e a lak e ng diak. Ngerruul el tekoi er a rechudel el ua isei el diak lebo el ngodech. Ma lebo er a belsechel meltobed e te di oltiraki er a kaeb el ngar ngii ngka el melamioi, el diak lebo er uchei er ngii ma diak lebo el loiak kedesomel er ngii. E le otaor el osiik a oba ngikel el diak dechelebi e le ng mo diak a ngikel er ngii. Me kid el mlo oungeuaol a di mo diak denga ngikel el rokui, e diak a ta el kaeb el mo ungil. Ngeruul el tekoi el ua isei ma rebek el mo oungeuaol a klebadel a dingerir el ua isei. A Melamitai a ketengel mo oungeuaol ma rengul a kmo ng ua di ome- nged el di de kakerous a tebeded el di kid el osiik a chelidid. Ng ngilasech er a kedesomel e remurt el chuelb otaor me ng di mlo diak a ngikel er a ro- kui el kaeb.

Ngirachitei a kmal mlo kesib a rengul ma lemeremang e ng kmal mlo me- ringel el chileklii a Melamitai e dilidichii el kmo, "Ngelekel a mengol er a Beliliou." Me ng miltord e chotekir a chochedal er a Kerungil el mo er Ngersuul el mo msa Ngiramoai el kmo, "Ngika ochedak me loderchelem, e ngak a mo remei er a Beliliou e le te mla didichak." Me ng kiliei el milsuub a tekingel a urrurt el mo medengei e mo er mei el mo er a Beliliou.

Ma lebo e ng mlo kiei er a Iretech el blai el mo soiseb er a kebliil er Ngesiliong el tia el kebliil er a Ngesiliong a mla kaingemengemed a ro- chell me te di ulechell el sechal ma redil a klekar er ngii el delengchoki e merekong. A dui el Itbik me ng ulechell el chad a telechull er ngii. E a irechar e ng mle mekudem el tekoi er a rechudel, ngikel mo tuchelii a ke- bekuul a mo er ngii cholchotel el mo melobech er a bai er a klobak e mo ru- bak. A Melamitai a dingii el medengei el kmo, ngii ochell e diak el sebe- deterir, me te di cheleuid er ngii e le ng mlo klou er a ta er a beluu e mei me ng diak a medengelii. Se el lemeseked er a bai ar Ngarmululau el ru- bak el melobech er a miich e ngii a kmal chetil a dikesel a Itbik a le nguu el mo er a ulechell. Me ng smaod a lidel e merael el mo sibeklii a ubeng e merberii a delukes e dirrek el diak el osubed ma rechad a kmo, "Dengerenger el kedidai a rengul," e a lechub e te diak el lodengelii.

Toske cheldechulel a kodellel e ngii a milsuub a rolel a mekemad me ng meduch. E a Beliliou a ngar er ngii a Ngirakidel ma Edebedangel ma Edemeseb tirka el tedei el chad a kuk medal a urrurt er a Beliliou el ousbech er tir

a Rebeliliou el rokir. Tirka el chad a medekta a rengrir er ngii el le ng mla tmuu el mektekterir me ng dikea kmu tekingel er ngii. A mechas er Nger- beluu a choderchii a choderchelel el mei er a Ngerkebesang er a Ngiralulk el meduch er a uloch, ma lemerma chotekil e ng mocha ngiltii er a chelsel a ulechell, di mle teluong e nguu e te mocha chomekall. Ma lebong e ngika el mechas a kmo: "Rungalek, ng kmal suebek a renguk e ke nguu a diteluong?" E ngii a kmo, "Ng di ungil eng di tutau me lebo er a belsechel ea ta er a re- ngalek a mo chotii e ng mekngit a de mecheuid." Ma bo el tutau e ng mocha er ngii a diu er a chemtochet el loleongel er a beluu, a rirengesii me ng kmo, "Ng meremang." Ma Ngiralulk a dulang, "Mechas ng diak el sebek a re- ngum e le me ta er a rengalek me bo el ochotii." Me ng kmo; "Ngikekid a om-

dak el mong." Ma mlo lecholt er ngii a di mle cheroid e kmo, "Ngilechakid." Ma Ngiralulk a chitutii a uloech er a chetkongel e kmo, "Bom du er a mechas el kmo, bo mesang." Me ngika el mlo lecholt er ngii a kmo, "Momoech, meki-sang e bo kusubed."

Ma Ngiralulk a mechii el di silbechii er a uchul a tul me ng di mlo ubuu e dimlak el omadel er a balech e kmo, "Obedelii e ak mad." E ngii a mocha Itbik me ng di mlo mesang e te mocha kaiuaturek chesols, me te mlochu medengelii el kmo ngii a chochell.

### CHELDECHEDECHAL A SECHOU MA TUKIDOLOCH

Tia el taoch er a Ngerdorech a mla taoch er a kmal rechuodel el mei er chelechang el diak el delbochel taoch. Ng btil chomochel er a Ngerdok el ngar er a belngel a ked el delongelel Ngkeklaui ma Ngertmau ma Melekeok el uchul a lmel a beluu er a Babeldaob. Ng omebaoch el me metengel er aika el bek el beluu el ngar er a Babeldaob me te melim e melecholb er ngii. Ma lebo er ngii a chull el eim el klebesei, ma lechub e ng ta el sandei, e ng mo medeel a ralm er a chesol me ng me tuobed a eleb. Ma el tobed e ng oumesingd el merael el me tuobed er Ngerdorech ma bek el tengelel a ralm el ua Ngerdorech er a ike el letuu e memetei er ngii a ralm el beluu me ng el kmo taoch. E le mla ma bilas a tmuu e tuobed er ngii. E ngii a dimlak lolemotom el mo taoch. Ng baobh a mengiut mete outaoch a rechad.

Ttia el taoch a kiei er ngii a ta el kekemangel el Tukidoloch angklel el ko er a kesebekuu er a kereker. Aika kuk di chermel aike el btil omoachel ma uchul me kede kmo Tukidoloch, a di oba ngerel el ultom er bebul a doloch el lebo el blengkangk e ng ngobeet e a le me doloch e ng me tuobed. Ng di oba ngerel el di mengiroir er a doloch. Ngika el Tukidoloch a kiei e rullii a blil er a eungel ongedukllel a Sechou. Ma Sechou a bek el klebesei el le bad er ngii e le ng dukllel. Ma lechei e ng kmal el ungil tmuu er a ngerel ngika el Tukidoloch. Me ngika el Tukidoloch a dikea el osiik a kekel e kmal di kiei e menga el kmal el ungil a rengul e smonga er ngii, e mocha medengelii. Ma belsechel a le mei er ngii me ng kmal mla mo medengelii.

A ta er a klebesei e a Tukidoloch a meluk er a doloch el mei er ngii ngika el Sechou. Me ng kiei el songerenger e mengiil e ita er a belsechel el kmal mocha ngodoch er a rengul me ng tuobed er a blil e mocha merael el mo er a Ngesechisau el melkesokl. E a el omes er a Sechou e ng kmal mochu mele er a doloch el rosngung. Me ng dula er a Tukidoloch el kmo, "Mei moluluuch er ngika el chad me le chitii chochik e a kmal rosngung." Ma Tukidoloch a mocha meluluuch er ngii e ngii a kmal di klikmechur e kmal diak le chitii Me ng di milluluuch e a lekea e ng dula el kmo, "Becherei, e a bo de kakngit e ng di ungil!" Me ng dochercherii a kemril e nguu el titir a ulechel a ukel me ng obok. E a Sechou a nguu chochil e te riedang.

Me tia el "chullukel" el belkul a tekoi a mlengai er tiang. Me ng belkul a tekoi el kmo, "Ngosecha rengud me ke de melekoi er kau e kau a di ocherechur, kou charm?"



## CHELDECHEDECHAL A TEBRUCHEL

Tia el Ngerkeam el beluu a rengedel Ngermetong el beluu el mo er a Ngerchelong el lekili ei er ngii a ta el rubak ma ta el mechas el mle kau-buch e mechellii a ngelkir el ta el sechal a mengeklii el Tebruchel. E kmal mle ungil mengetmokl er ngii er a lekekerei el mocha klou el chad. Me ng kmal mle ungil beserir e omerollet el mocha klou el mocha medengeli a rengul eng mocha bechiil er a ta er a beluu er a ta er a blai. E a lebo e te kmal mlo ungil er ngii er a rokui el omerelel mo er ngii. Me ng di ulebult el mo chemau a bechil, e mechudo er a demal ma delal, el rengul tia el le ngar er ngii a ungil tekoi. Me ng melemoem er a rengul e obeso er a moldi-ngel er a demal ma delal. E tir a kmal mechitechetong me ng kmal mekngit a chelebulir er a delengchokl. Ma blirir a chemersang me te melabek er ngii er a keai. E di oleiu a durech e diak a idengeli me te di di olsiu a ulaol er a teliang, e tir a di kiei er a telengodech el ulaol e a teliang a mla mongkangk me ng kmal mekngit a chelebulir.

E ngii a kiei e a bechil a dillang me ng kmal kosenga rengul er a bechil me ng kmal dikea el letkii a mo er mei er a blil a demal ma delal. E a ta er a klebesei e a bechil a kmal mesengsengchang e kmal klou a chei, e chederrriich me ng tilobed el mo er a chei. E kmal ngilemedii a ngikel me ng dibus e ngii a mechell a bechil el sechal a ngelekel, me te chobtii e a bechil e ng mora chebill. Ma merema el mla er a chei e a delal a bechil a kmo, "Bo mrisu a bedengem e me mesa ngelekem e ng mlechel el sechal." Ma le mei e bo el nguu a ngelekel el mei e ng kmal di ulemes er ngii e longelang. E dimlak lolekoi el muut el nguu a chelasel el tuobed e mocha re mei er a blil a demal ma delal. Ma lebong e ng kmal mle mekngit a rengul er a lesa chelebulir me ng kmal meluluuch er a delal ma demal e mocha mengetmokl er tir el mlo er a ulebongel er a kodelir. Me ngika el Tebruchel a ngilu a lechul a rengul er a lesa ngelekel er a le mechel el kekerei.

## CHELDECHEDECHAL NGIBTAL

Tia el Ngibtal el beluu a ngar er a dimesungos er a Belau el delongel-lel a Melekeok ma Ngial. Tia el beluu a ta er a ulungoal el beluu, ma chedeng el ngikel a kmal kelir, e oterullir er a ike el diak el oungeuaol el beluu el kmal meringel a cheral. E sorir a rechad el omechar ma lounge-uao e le me e le ngemedii me lebo loterau e ng kmal mo ungil el mochar el mo udoud e le ng kmal kengbokl e le ng diak di le ngar er ngii er a rokui el klebesei. Ng ta er a elolem el buil e ng ngar er ngii a ta el oungeuaol el tekoi, el belkul a ngar er a rak, el di se el lebochal bleketakl el kmo a eolt a mla mo ngos el diak lora el a uchul. Se el lemeringel a eolt e ng di tirke el chellimösk el chad el medengeli e mekudem el oungeuaol okiuechei el mo oltobed a mla el mo er a meang el koi. E ngii a mo dongesii a ngeuaol e mei, e a lsebechel eng meterakl er a beluu el kmo, moltobed a kaeb el mo er a meang el koi e kede mo tuobed er oingerang. E seikid e te mengetmokl a kaeb a bek el chad el kerous melasech a tet, el mekekerei el

ko er a bai, el mo meluluuch a chederir er a rebek el keblirir el olengit er a kmo, ak bo er a ngeuaol e lak metemall. E momeklusech er kemam me ki-mereched el metik a otaor er a ngeuaol me ki mereched el ngomedii. Me tia el nglunguuch el delsachel el ko er abai a ngklel a di tekoi er a debo er a chei er a ngeuaol e merekong. E le ng kteku del el omenged, e ng di se el belulechad e ng mle -lechechisakl a mlai, el tekoi er a rechudel e dimlak le chitel, ng di mla ua isei.

A ta er a klebesei, e ng mocha ongos me te tobada el moungeuaol, me toketa chudela kaeb e mochu belsechel a mochu er a ngeuaol, e a reteru el odam el chad er a Ngibtal a dirrek el mildasech a kebir me ng dirk obero ad e mle ketengir el mo melanges er a resel a kebir, me te mlo teloi er a remoungeuaol. Me te mirrael teru el odam el mong e kerior e te milkedii a oiu me ng kmoll a kebir el mo chebecheb. Me tule bechakl. E a obekul a kmo, "Ak obngii a desomel el meskau me kobang, ebo dekakerous e ng mekngit a dedak e dmad. A bo de kakerous a el ta ea ta er kid a suobel." Me ngmai a totau el mekur er a chelechedal e mak el osiseb er cholotoang er a desomel e le obe-kul a meringel a rengul er a kaeb, me ng di blengodel er a kaeb.

Me te mocha kebii el mlo diak el kaodengei. Me ochellel a le nguu a berius el moiuekl el motungii er a taoch er a Ngerdekus el kmal di sesei a teli ma chimal a di obebedechechakl er a desomel. Ng di ulak me ng diak el riid me ng omtitechakl er a taoch e a ngalek er a Ngerdekus el redil a merema melai er a daob el mo er a odimir e mesang me ng mocha me ng dokeuii e okisii a btelul e lodoseb a telil me ng mesang, e ngii a mo remei e subedii a demal. Ma el bo demal e ng mocha nguu el mei er a blai me ng measurech er ngii e omekang er ngii me ng mocha mesisiich. E a loker er ngii e ng ouchi-sang el ua isei. E mesisichang e mocha bechil a ngelekel ngika el rubak, me te kiei el mocha meketeket e ng mocha meleko i a mo remei el mo er a Ngigual ngii ma bechil. Ma delal ma demal a ulekebai er tir el kmo, "Ng kmal che-roid me ng diak a mosebeche el otireklau e kau a di mo kau el tang." E tir a di merechedang er omerollir, ma delal ma demal a mocha nguu a seli-bech el sis e rullii e msang e kmo, "Tia omobang el ua el ochedam ele ngu-sem me se el bo er ngii el beluu e ke mesa teluk el rechelel a ngii di el kerrekar me ke nguu a ulseuechel kim e locha ralm er ngii e silkii tia el ditmechei er ngii, e aike el molengit a di mei er kau. E diak mosubed er a bechim." Me ng mlo ua isei e a lebong e a blirir a ngar er ngii a meduu el telkael a rechelel me ng mlsang e mo meruul di ultirakl a tekingel a demal ma delal me ng mle tuobed aike el rokui el soal lolengit.

Me tia i kid el mlo er ngii a cheldechedechal el kmo Meduu er Ngibtal ourodech a ngikel. Me tia i kid e a remlo klechedaol el beluu er a Ngibtal a mlo mechechei er ngii a rua Ngeremechau ma Ngebedechal ma Ngerbekuu. Aike a mlo tmak er a mekemad e oumekemad er a Ngibtal e a daob a mo nguu er uriul.

Cheldecheduch el mo er a Bieb er a Ulong. Tia el Ulong el beluu a chelebacheb er a kmal rechudel e ng mla er ngii a ta el mechas ma ta el rubak el mle kaubuch e mecheli a ngelekir el ta el redil el kmal diak a ungil el ua ngii. Ma delal ma demal a mengeklii el Bieb a ngklel. E te kiei e isel belulechad er a le me challa Bieb, eng dirrek el elsel a buil e ngii a mechell a Matkerumes er a Ngeanges el dirrek el kmal ungil el sechal.

Me te kiei e omerollir el me meklou e ng ditir el mocha kaodengei el kmo kemam a mlechell er a ta el buil, ma klungiolir a di tir el mocha medengei. Ma Matkerumes a mocha melikes el mo er a Ulong el mocha era blil a Bieb ma demal ma delal a kmal mlo sorir er a klungiolel a Matkerumes, me ng kmal mlo ungil a rengrir er a rrenges a demal ma delal a Bieb.

E te kiei el mo meketeket me ng kmal klungang a Bieb, e Osilek el merredel er a Ulong a mocha kmu er a oderchelel mo er a demal ma delal a Bieb el kmo, "Kom kutmeklii a Bieb e nguu el mo ngodrii er a blik e a ki mo kaubuch." Ma demal ma delal a sorir e le ng meteet ma ududel a meklou, me ng kengbokl a blekerdelel ma iltetel. E ng di bedengel a kmal chuodel el chad. Ma lolekoi er a Bieb e ng kmal di diak er a rengul, me te di meleko er ngii e kmal diak lebong, ea demal a Bieb a mocha smecher me tobang, e a Osilek omub er a Biduul me ng melai a meklou el uel ma chedeng, el chebul el mo ritia el seked er tia el le secher a demal a Bieb.

Me ng di mle ua isei el kmal mesaul ma lemedei me le bocha el kemel-diil me ng dirrek el kmal betekngang a cheldil, e a delal a di ngii el tang me ng dikea cheldechulel er ngii me ng dula er a Bieb el kmo, "Rungalek, a demam a kiliei me ng mla er ngii a telkib el ultekenged er tia el tekoi, e chelechal lemedei a demam, me dil kau me ngak el teru el redil, e ngera a ultekenged er tiang, ke le kerdi oltirakl a lolekoi a Osilek me msesmehii a Matkerumes e desa tiang."

Ma Matkerumes er a lsbediang e ng dilu el kmo, "Choi, kabecherei el telkib e dongiil er a rsel tia el chebechieliu." Me ng mlo uaisei ma delal a Bieb a mocha kongei a tekingel a Matkerumes, me te mocha kaubuch, a Osilek ma Bieb. Me te kaubuch el kmal mocha meketeket el kiei, e a Bieb a di diak lebo el ungil er a Osilek e le ng kmal chuodel el chad me ng bechil el dibechil a ududel, e a rengul ma bedengel a di ouketui er ngii er a rokui el klebesei.

Me te di kiei e a Bieb a mocha smecher el chebedes a bedengel ma Osilek a mocha mengeroid er ngii er bita er ngii. Ma delal me ng dirrek me ng di ulemeka er ngii er a blai me ng dikeang, e terullii a blil er a Ulis er a mekesong e omekar er ngii, e a Osilek a mla mo diak lebong, e a bedengel a mla metemall el mengebengabek me ng diak el soal a delal a lokerker er ngii a rechad. E a chisel a mocha er a Ngeanges ma Matkerumes a rongesang, Me ng diliei e a ta er a klebesei e ng mocha melikes el mong me ng kmerd e mekur a mlai e mocha er a blil a Bieb. Ma lebong el oker er a delal e ng dilu el kmo, "Becherei e lakobong," e a Matkerumes a kmal meluluuch e ole-ngit er ngii el kmo, "Di kbong." Ma delal a kmal dikea telekengelel me ng dula el kmo, "Mada di bo mesang e morael." E a Matkerumes a uleba ditmechei er a lebo me ng ngiluu el mo er a diosech me ng tochelbii el kmal di mlo diak aika el chebedes er a bedengel el ua lliluut el milchell el di mlo diak. E te mocha katekoi er a kmo, "Dora el mo engelakl er a blai, ma loleker a delam e kede mong, ma lechub e kede mo dechor e orrenges er ngii. "

E a Bieb a kmo, "Ng diak bodetab ma diak dolekoi er tir e di merael el mo melikes." Me ng mlo ua isei ma belengelakl e a delal oleker er tir, etir okor e di merael. Ma delal a tobedang el okiuellir. Ma bo el diderekl er a mlai e ngii a mo metengel er a daob e obengterir el merael, e a lechisngekl a Bieb e a doloch a merema er a chiklel me ng sobeka rengul a Bieb me ng dula er a Matkerumes el kmo, "Ka deluut el mo kmeed er a delak," e a delal a dula el kmo, "Dilbo ritiang e mesekak e ak tuchelbakl el mo kim me omechell e ng diak monga kim." Ma Matkerumes a oltia mlai e a lolikes el mong el lomes er ngii e ng di tilechelbakl el mo riou e obult el mo kim. Ma le-bong e ng mla mo kim ma Bieb a dula er a Matkerumes el kmo, "Ak mo bengkel a delak." Ma Matkerumes a kmo, "Ak mo kerekerul tia el bku a chelebachab." Me ng mlo ua isei.

Ma doucharm a Bieb e ng diak donga a kim le ng delal a Bieb. Ma le mei er a blai e ng mad.

#### CHELDECHEDUCHAL A MLECHEI

Cheldech duch er a irechar er a kmal rechuodel er a dirk doumera chelid ar chad er a Belau. Me dulusbech e ng ua dulemeksau me ng mle bedochel e le dolat a ngelteed er tir e ng meruul el moues er a medad. Me kede kmal lulu merang el lulusbech e rise el belulechad el kede milleksau er a omeruul, me chomelamech me chomengang me ng mo ua le chad el dedak er a rokui el tekoi. Me ng dimlak di el tang e ng mla er ngii er a der ta ma ta el beluu el dorrenge, a ulemechell me ng moues ra rengelekir el chad er rise el belulechad. Me ker di orrenge me ker di omdedelid a cheldech duch el betok el rubak er a Belau a medengei el tekoi el ua isei. Me ng dirrek el ngar ngii el cheldech duch el mlorenge e mlques er a rechad ma chelitakl el mo er ngii a me meketeklii el kmo ngii a mera el tekoi el mla er ngii er Nger-tmau el beluu er a Ngetbong. Mla er ngii a ta el mechas er tia el beluu el kmal ngklel a Techod e a dui el di lulluchel er ngii a mle Mlechei. Ngika el el mechas oulurengor er ngii a chelid el Sechaltbuich. Me ng kiliei el mle meketeket e ng mocha bechil me te kaubuch. E a Mlechei a mocha dioll me ng kiei el mechucher a bilel e mechellang el sechal a ngelekel. Me ng mengeklii a ngelekel el Ulecherungel. E te kiei el mocha klou le chad el mla mo kirel mo bechiil e le klungel a mla mo sebechel e lileakl blai. E a Mlechei el mle bechil a chelid a mocha dengerenger er a Elibiong el chad. Me tulemart er tir e a chelid a di mla mo medengei. Me se el lebo le kebesengei e ng oungeroel er a bechil el kmo, "Molatk er a Ulecherungel el klungang e chad me ng chebuul a le ngar er a blai e de kaungeroel el lorrenge er kid." E a Mlechei a kmal ou tekangel. Ma Uchel a kmo, "Lak moutekangel a tekoi a dolekoi e di morrenge e moruul." E a Mlechei a di outekangel. Ma ta er a klebesei e a Mlechei ma Elibiong a bad er a ongebitel er a blai er a Lmii, e a Uchel a mo me nguam a medal a Mlechei e lochotii er ngii e merael. Me seikid e ng mlochu diak loutekangel a Techod e di mlo lmuk. E sei kid el



belulechad e Ngerard el beluu me Ngertmau a ua leble el imo el beluu. Ma ngeul Ngertmau er a mekemedil Oreor e a Urtmau e l bita el beluu er a Ngetbong a dimlak lebong e ng di uriul e te mlong. Me tia kid a cheselsel a Arbedul el lulelturk er a Beouch el kmo:

A didengara bai e rubak e ak di dil a klulau el mor Ngeruau e Beong, e chad er a Rudimech el bita el bai er kau ma lo maiuai a klulau e ng robta sesei er ngii me ko mo kodauuid. A didengara bai e rubak e ng dimlak mocholt er ngak a meteu el klulau me kliluk el mourard. Ma bede mesumch e doruul tekeungel.

Ma ika ikid e lerung, e seikid e te merema mesumch el ko er a meki-kngit a delongelir.

Me te kiei el mlo mekeketeket e a Mlechei a melikinga er a Elibiong el kmo, "Kau se el di blechoel tmak kau ma Ulecherungel el ngar er a chei e chelechang e ko mo kakerous. Ng diak mdak." E ngii a rechad er a Ngerard a telbiil omengedrir el moudirekorek er a toachel er a Iukako. Ma rechedal Ngertmau a mlo mengesiau er tir e le Iukako a toachel el omibiong el er a Ngerard ma Ngertmau. Ma Mlechei a mlengelechel er a Elibiong el kmo, "Ng diak ko bo er a chei kau ma Ulecherungel." E tir a mle medengei e urael chelid me ng tilobed el elolem el mlai el mong. Ma lebo e te mo kakoad er a chelmoll. Me te milekodeterir a Elibiong ma Ulecherungel. Ma le medei me lometitechakl a mlirir e aika el leual sakt el mlai er a Ngertmau a mocha mriked a uak er ngii e cheltekil er ngii el me tmuu er a taoch er a Emuul el mei er a Iukei e mocha mesubed er a Mlechei me ng lilangel mo er a taoch er a Metemetang.

Maika kid a cheliteklel er se el belulechad er a lemad a Ulecherungel ma Elibiong el mlengai er isei el medechel me er chelechang el kmo:

1. Nguoi kebesengei ma kmelouch er bab er a kedrekall e chokiu a rael e choldiu el chemat el didiul a blelau mak dechero mak mengelekel ku chais e te kmo aike cheoara mlai maike cheru el omekella er a ngeraol mo melengel er a ditelal bikel Ongedechuul.
2. Ngkol ngak me te cha dichoruakl cherul langel mora Iukei er a diterul soilekelam el dimedei.
3. Keledi kau a melemed a tekoi e Elebio ma tang ma de bad er ongebitel er a Lmii medollach er kau el kmo kele bochur olikar a Uchel a mlera kebesengei el di kodengak eoker er a Elebiong.

Cheldecheduc el mo er a Imeliik er a Imul er a Ngiratumerang. A Imul el rengedel a Imeliik a mla er ngii Ngiratumerang el chad el mosoiseb, er a Uchelkeukl el chad el mo er a Rengulbai. Me ngika el chad ochell me ng ngar er a bades er a mo Rengulbai el chad e mlechell el diak a ungil el chad el ua ngii. Me ng ngalek e tedi kaungam er ngii a re bek el delal a Imeliik. A ta er a klebesei e ng kmal klou a chei el ched el cheldecheos e ched el ngebard e Ngiratumerang a ulebengterir tirka el ledilak el chad, e a loker er ngii e ng kmo, "Ngak a Ngiratumerang." Me totekir el nguu el mei er a Oreor e mocha subedii a Ibedul me ng dilu el kmo, "Mnguu el mo er a Bailiuaiu me loba remengol." Me ng mlo ua isei me ng mlo er a Bailiuaiu el uleba remengelngir a Rengarametal el cheldebechel er a Oreor. E ungil el sechal e dirkak lebo el sechal me ng di obengterir a remengol. E tir a kiei e mocha dungetngii a ilamrokl el ngikel er a chochil a Ngiratumerang el ulekltkir er ngii. E te kiei el mocha meketeket el klebesei e a Ibedul a mocha nguu a chelbuchebe el olsisebel er a Imeliik e dmue er a recheldebechel el Ngarametal me ng tilobed a kabekel e totekir Ngiratumerang el mokerdii er a Imeliik. Me ng kmal mlo ungil a rengul a Rengulbai ma kebliil er a Uchelkeukl el ua el le mlad e lueta el mechad el ngiluu a chelbuchebe e losisebel er a beluu er a Imeliik. Me tia el chelbuchebe a kmal diak lecheluid a rokel e le ng merael er a ulekerreu el ungil budoch er a delongelal a Rengulbai ma Ibedul. El tekoi er a rechuodel el mei er chelchang el diak lebe el ngodech. Me ng kiei Ngiratumerang el dirrek el di kiei blirir a re mengol er a bai. Ma bo el omenged a mekemad me lengar er a ngii a urrurt e ng semeriar el soal el mong. E a remengol a meringel a rengirir er ngii me te di mo buut er ngii el omart er ngii er a resechelil Ngiratumerang el kmo ng dibus el chetirir a lebong. Me tirka el sechelil Ngiratumerang a ko er a kmal mecheche rengirir er ngii er a klungiolel el olrekodel er a remengol el diak lebo el cheroid er a bai er a remengol el diak le chitii. Me tirka el sechelil a mou mekemad e a le mei e ng kmal mlo chetirir er a lesang me te mlo melitech er a remengol el mo kursii el me tucheir a katerul a chimal e kmal di mlo bertemit er a decherir a resechelil. Me ng kmal mlo mekngit a rengul me ng tilobed er a delongelir a remengol el mo remei e mo nguu a kaiul a dalem el buuch el me cholbii e milii tia el miltechui el chimal e mesebesii el mo diak lemekedoked e remiid el mo er a Ngersuul el mocha mesuub a tekingel a urrurt er a Ngiramoai, el kmal mlo meketeket el dimlak a ta el choit er ngii el di ngilai el rokui. Ma olsemel er a mo melai a tekingel a urrurt el di meluluut er ngii a rememelai a di luldak el ngmai el dimlak a lluat er ngii. Me Ngiramoai a kmal dileu a rengul e dilu er ngii el kmo, "Chochellek ng kmal di kau el tang a ngoeol lokngemed. E a rebek el chad a mla me melai e ngar ngii a ulekebesel. E kau a kmal ngoeong lokidang. Ma ulochel chom ngoeong el tekingel a urrurt. E a mekemad eko er a Imeliik er a metuab er a klou el chei er a llomes. Me molauch a lidem e lomech er isei el lekong. E a uchei er a ta el klebesei er a lekong e kou ked el mei e echikung, me ak mengiil." Me ng remuul a lidel e medechel cherul klebesei e ng mochang. Me ng dilu er ngii el kmo, "A lekong e ng di meterakl er a tochel a Imeliik me ke di oltaut el muut el osiuekl er a ikel klubed." Me ng silemecheklii el mlo ua isei. Ma kot e tu el diur er a Okerduul me ng ngotaut e te odiur me ng ngmasech er a uchul a miich me ngol taut E ng masech e te odiur er a Ngerdesaol me ng ngoltaut ea mekemad e cherechesang.

E a chais a kmo ka mo siik er a uleltaut el kmo ng techang e te kmo, "Ngiraturang." Ma remengol osiik er ngii e ng mebeabed el ko er a remurt el omukrengukl er a chelsel a beluu er a Imeliik el rokir er a blekengel ma klungiolel. Ma uriul er tiang e te dula el kmo, "Ko milecherei me ng kuk di chad er a redil, aika ngodekng rokui a chetengakl el mo er ngii e kemiu a mekerang."

Ma ulengoklel Ngiraturang el rebetii el odengesel a blekengel ma siichel a kmal betok el ngii chochotii el kmo ng mera el merutech el ua isei.

1. Telbenged el mekemad a kibis el ngara lbengele me chokerduul ak meremech a kar er a chimak e melumk er kau er a rongel a cheos e Ngiraturang. E koba brotoch ma tengadik e lliid el merirt er ngii er a kerker e klasekl er a lebong a kladikm er a lemei e lungil bisaol.
2. Telbenged el mekemad a kibis el ngar lbengele me chokerduul ak meremech a kar er a chimak e melumk er kau era rongel a cheos e Ngiraturang. Ngdos el cheluch a mechebelang ea belngel a ulkem er a temlengel a taoch, a kirekir ma diu ma blotk er kau e beke keuoi mesiich.
3. Telbenged el mekemad a kibis el ngara lbengele me chokerduul ak meremech a kar er a chimak e melumk er kau er a rongel a cheos e Ngiraturang. Ngdos ngchelid a merma metel melamuch e merderd er kau er a belngel a kerker, a kire kir ma diu ma blotk er kau ebike keuoi merikl.
4. Telbenged el mekemad a kibis el ngara lbengele chokerduul ak meremech a kar er a chimak e melumk er kau er a rongel a cheos e Ngiraturang. Ngdos milngakl el kelat a lidel Ngermid er a bedengem ma kmo bike bo-mdechor lokokau loiu loiit a lildir ar ngara Mengai e bemngai aile limelem

Cheldech duch el mo er a Ngertmau el beluu er a Ngetbang er a Merudal blai. Tia el Merudal a blai el mo tmuu er a kebliil er a Tebelak. Tia el blai a le kiliei re ngii a ta el rubak ma ta el mechas el mle kaubuch er a lemekekerei el mocha me chuodel, e kmal diak a ta el ngelekir e kmal mechitechetong. Me ngika el rubak a mocha katekoi ngii ma bechil e mocha rodelii a ngelekel chochedal ngika el rubak el sechal el Madachelbai a ngklel me tulungalek er ngii er a lekekerei. E ulemngird er ngii el mocha klou me ngika el rubak a mocha chosisechakl er ngii er a tekingel omelenges el doba er a cheldech duch er a Belau er a rechuodel. Ngika el rubak a kmal soal a rengul el msa tekingel omelenges el diak a ulecheueklel e le ng chebedel a keselngel me ngii el rubak oleisech e kmo, "Alii ng diak molekoi a ngodoch, ke di oltirakl ak dilung. Obom ngodoch e ke metemal." Me ng kmal di oltirakl aike el osisecheklel oktemelel el mo er ngii me ng olab el tekoi. Te kiei el teru el lungalek el di ungil beserir er a udoud, me omenga er tir me ng kmal di ungil. E a ta er a klebesei eng merema tekingel a ta el mechas er Ngertmau er a Ngerutoi el mellakl me ng mesobil e oba ngelekel el Uchulachetiu a ngklel. Me ng melekoi a chebechiil er ngika el rubak el di ngii ma ngelekel. Ma lemei e ng dilu el kmo, "Bong e mongiil a tekingek." E ngii a kiei e mesbeda er a Madachelbai el kmo, "Rungalek aika choderechelel a mechas el me melekoi a chebechiil, ng mekerang? Ke subedak." Ma Madachelbai a kmo, "Chedam, ng diak le mekngit. Ngak a soak me di mola nger er a ruchedam me tekongei e ng di ungil." Ma el katekoi e ng mlo ungil ua isei. Me te mocha kaubuch. Me ngika el mechas a nguu a ngelekel er a Uchulachetiu el mo soiseb er a blai el mo bechiil. Ngika el mechas a diak el sa el ungil a rengul, ng telkib el bechechelingaal a rengul el diak el sa el modak.

Me ng kiei e melngot el me mekedechor er a nglikllel el kakerous oruklir. Ma rubak ma ngelekel er a Uchulachetiu chosisiu a choriklir. E a Madachelbai a lomeka er ngii er a obei ma Madachelbai a medengei e di outekangel e menga er a oruklel e diak el ouchais er a demal. Te kiei e a ta er a klebesei e ng mleliokl a derrir e mechouid e ngma obei el smuk er oruklel a Uchulachetiu el ngelekel e ngmai a ungil el kukau el locha er oruklel a Madachelbai. A Uchulachetiu a mlilil e merema e kmal songerengerang me ng tmuu el otebedii oruklel me mengur e a bo el chemur eng chobei me ng nguu el subechii er a kboub. E a bo el nguu a teluong me ng dirrek me ng nguu el subechii er a kboub. E a Madachelbai a melad er cholsengel el mo mesubed me ng dechor er a derorem er a blai er bita er a demal e kmo, "Kau bom cheremii, kau bom cheremii, kau bom cheremii choruklel a Madachelbai." Ma demal a kmal mo me klou a medal e kmo, "Rungalek, ngera aika el molekoi? Mororem er a oles e ng di mla k kulsisechakl er kau." Me ng mocha kmeed er a demal e subedii el kmo, "Ngak a di menga obei er a rokui el sils. Ma delak a locha mlechouid ma uchul ma Uchulachetiu a chetil menga me ng olab el ometech er a kboub. Ma uchul me ak melekoi el kmo, Kau bom cheremii oruklel a Madachelbai a melekbi el bedul a Uchulachetiu." Ma el rengesa demal e ng kmal mlo mekngit a rengul er a ngelekel me ng dilu er ngii el kmo, "Rungalek, ke mo ngmai a chesulech el mei e remusech e mo mesa ongelolem er a ulaol e nguu a blus er a techiir el mektii e ngmai a udoud e smuk a chesulech er a chelsel e mechei e di oumechad er kau." Me ng mirruul el mlo ua isei. E te kiei el mo meketeket e ngika el rubak a di mle komterekokl a kodellel el mad. Ma bocha el kldibel a ruchedal e bo el kakereker e ng kmal diak a medengeli



a blil a ududir e longalek. E ngika el mechas a medengeli e diak el oleisech er ngii. E di dengchokl er bebul tia el ulaol el ngar ngii tia el blil a udoud. E a Madachelbai a kmal diak el omdasu er a delal el kmo ngii a meruul le ng kmal diak.

Me te kiei e uriul el lemeterekla rechad el di mocha ngii el tang e ng mocha nguu. E a bo el nguu e ng dita el udoud a ngar ngii e ngii a dirrusech el chesulech a kluk er a chesel.

Me tia belkul a tekoi el kmo, kau bom cheremii oruklel a Madachelbai, a mlengai er itiang. Tia ngar er ngii a chesel el mo er a rudam el kemangel e ungil ollachitnger.

### NGIRNGEMELAS MA OBIRIR

Se er a irechar e te kmal mle betok a re chad er a Beliliou e ng di resechal er seikid el taem a kmal mle mechitechut me sei a uchul e te mlo mechitechut er a mekemad. A kuk Ngeaur a mla er ngii a reteuid el kmal mle mesisiich e bekeu el chad er a mekemad. A mlo ngklir a Ketord el di blechoel er se el lemei er a Beliliou el mei loumekemad e te di mesisiich me te melai a bterrir a rechad el mo er a Ngeaur. Ng ko er a diak a mo ungil roel e bo el sebecir a rechad er a Beliliou el mo mesisiich er a mekemad.

A rechad er a Beliliou a mla remenges a chisel a Ngirngemelas el kmal mle bekeu el chad er a Ngial. Ma Obirrir el redil er a Beliliou el ngar er a kebliil er a Ngesiliong a dula er a rengelekel me totekir el mo er a Ngial el mo osiik er ngika el chad el mo olengeseu er tir er a mekemad. Tia er a le bocha er a Ngial e te milsa chad el dengchokl er a chelechol el meruul a kerelel el olab a lius. Me ngka el chad a oker er ngii el kmo, "Ke mla er ker el mei." Me ng ouchisa er ngka el chad. Me tia kid e ng ka el chad a dula er ngii el kmo, "Hall e bo kriseuak e dora el mo er a beluu me di siekii ngka el chad." Me te di mirrael el telkib e ng uase, "Tia kid a blai e ngak a Ngirngemelas." Me tia kid e te mocha er a blai me ngouchisa er ngii a blekerdelir a rechad er a Beliliou. Ma ldu me ng mle omes er ngii a soal a lebo el olngeseu er tir er a mekemad. A Ngirngemelas a bechiil, me ngii ma bechil a mle chadecheduch er a omerollet a Obirrir el mei er a Ngial. Tia el kebesengei e te mocha remuul a berrir e mo bad er a blil a chelid el terung. Te mlo e liluut el chadecheduch er a di osisiu el blekeradel. Tia el tutau er a lemei e ng dilu er a bechil me ng remuul a kelir el mo er a omerael. Ng uluchais er a bechil el kmo, "Ngak a merael el obengkel a Obirrir e lek mo olengeseu er tir er a mekemad.

Tiai kid e ng mocha kutmokl a klekedellel er a mekemad e te morolang. A tekoi a di mla mo er a Beliliou el mo mesubed er a rechad er a beluu ma rubak a mlo er a btelulachang er a Ngetkouang e mengiil er tir. Tirka el rubak a kmal mlo mechas a rengrir er a lekerd ngka el chad e le ng melchedoi e chebedes chochil e di omekiaes. Ngka el chad a ngiluu a

chemadech el ngikel el lochetii er a chochil. Tirka el chad a ko er a oumededenger el kmo ngera uchul ma Obirrir a melai er a rubak e diak el nguu a kekerei el chad.

A bocha el kukuk e tirka el teuid el chad er a mekemad el Ketord a ngklir a meremang er a Beliliou, e a Ngirngemelas a ngar er a kederang el melecholb e mengilt a cheluch el mengididiich a bedengel e mesterir tirka el teuid el Ketord el meremang. Tirka el Ketord a ko er a kmal mo kaseues e ko er a rrau a rengrir le ng kmal dirkak a ta me lesang ngika el chad.

Tirka el chad er a beluu a mla mei me te berrotel er a delul a chudel er a chelechol e omditm er a Ngirngemelas. Tia e ng mocha merek el melecholb me ng ko er a kmal beches a bedengel e kmal chedidiich. E tirka el Ketord a mirrechii a biskang el mo er a Ngirngemelas me ngii el Ngirngemelas a kmal mle mereched el nguu a ta er a biskelengel el lild el ouetlel e nguu a imo er a biskang el mrechii a ta er tirka el Ketord el muut er ongerung me ng mrechii. Ng milekodeterir a reteuang er tirka el Ketord ma rebebil er tir a ulebult e omekall el chemiis el mo er a Ngeaur.

Tirka el chad el mle blart a kmal mlo mechas a rengrir me tulemdasu el kmo ng ka kmal dirk kekerei el chad, me ng kmal mlo ungil a rengrir e ng di lmuut el kmal mlo ungil a rengul ngka el redil. Ngka el chad a ngilu tia el ta er a biskelengel el nguu el dulmeklii er a chelechol e kmu er tir el kmo, "Tia el basio a bo domekedong er ngii el kmo Ngigual." E chelechang e te dirk medengeli a ngklel el kmal dirkak el obes er ngii.

A Ngirngemelas a mlo bechil Obirrir e dilu er ngii el uase, "Chelechal bla bo de kaubuch e ng soak cho bo modengeli tia el kmal klou a belkul el tekoi. Ng diak el soak omousekool ma lechub e moungelel er ngak a kunga uasech e bo el bechesechusem a chesemek." Tiai kid er a uriul e ng mocha dioll a Obirrir me ng ulemdasu el kmo chelechal blak bok dioll e a Ngirngemelas a diak el sebecel el choitak. Ma ta er a klebesei er a lomengur e ng dilibek a bebil er a uasech el mo er a chesemel, me tiai kid e ng dula er ngii el kmo, "ke dirk medengei, ng diak el soak omousekool er ngak el ua isei." Me tiai kid e ng mocha ngmai aika el biskelengel el mechei e ngii a kmu er a bechil el kmo, "Aika el biskang a biskelengel a ngalek. A le mechell e a ngklel a mo Termeteet. E ngii a mo ousbech aika el biskang el mengkerengir a rechedal er a belual." E sola e ngii a remiid el mo er a Ngigual.

## KEDUNG EL CHEBUD MA DENERENGER EL CHEBUD

Cheldechuduch el mo er Ngerdilong el beluu er a Ngcheangel. Tia bita el beluu er a Ngcheangel el kiliei er ngii a ta el mechas ma ta el rubak. Tirka a mle kaubuch e omechell el mechell a ketengir el sechal me te mgeklii el Kedungelchebud. Ng liluut el mo dioll a bechil el dirrek el sechal. Ng kmal mle dengerenger e toketok, ma demal a mgeklii el kmo Dengerengerelchebud. Maika el ngeklir a mera el di mlo ua el luterkokl el klou el chad a mlo kedung ma kekerei a mlo dengerenger.

A rechuodel a kot el suobel er a demechell e dengalek el sechal a tekoi er omelenges me omengaus el bub el leng uchul a rokui el tekingel a blai el ungil er a kldemaol ma kldelaol ma klebliled er a kodall. Ma klaiuetoir er a klauchad a mle tekoi er a irechar el ua isei e le irechar e ng dimlak a rokui el klekedall ma lemad a chad e a bekai el ilaot a chelloi el merael a chisel er se el blai el debechiil er ngii el dodengesall er ngii.

Me ngika el klou el chad a ulerrenses er a demal me ng mlo chad er a omelenges me ng melenges el kmal mengetmokl er a demerir ma derrir. E a Dengerengerelchebud a di milil e diak el rengesii a ta el tekingel a demal ma delal. Ngii a mocha chesechall a mekemedit Ngirakederang er a Imeliik el kmo Belau el rokir a kulengit a ngeseu er kemiu e ke de melai er Oreor. Ma lebocha tekoi er a Ngcheangel e ng mocha kirir el teru el odam el mong. Me ng mle kirir el mo er a kabekel er a Desbedallchelong el Cherecheroi a ngklel el kabekel. Me te mlo er ngii ma demerir a mo mellach el omades a rokui el llechul omerael. Ma Kedungelchebud a melelm el omtab er a rengul e mesechedekl. E ngii a lolekoier ngii a demal e ngii a di roibal a tekingel a demal e kmo, "Ak di medengei e meduch." Ma demal a kmal di mo lmuk el diak a ngera ledung. Ma loraer merema omerollir e ngii a dibus er a blai. E a Kedungelchebud a ldu er ngii a demal el kmo, "Rungalek, ke ngmai a teruich el sualo el locha er a ilobech er a kebekel er ochim, me choir e omchiis e mo mes er ngii el merael el me kmeed e kou dertang el melai el omidokl el omchebecheb. E se el ongeteruich er ngii omnguu el choitutii er a btelum e ridekekl er a daob e oudeluus er ngii e oldengelengel er a daob." Isei kid chomsobel er ngii. Ma lobuda mekemad me loltoir er a Cherechroi el kabekel el tobédang er a delebechel er a Mechorei er a Irrai e ng mocha dechor a buik er a Ngerbeched e mla er a kabekel er Ngerbeched el kmo, "Uchellechelid alii a ultirek." E a Kedungelchebud a lomes er ngii e ng meremang me ng mocha oudertang el mo mekodeterir er a taoch er Ngetebud er a Oikull me ng ngar ngii a btil a kabekel el dirk medechel er chelechang.

Mlo diak a rolel a Kedungelchebud el mereched el mo er Ngchesechang el mlo meketeket e morolang el mo er Babeldaob e a demal ma delal a di melatk el kmo Dengerengerelchebud a mla mad e a Kedungelchebud a dongiil er ngii. Me te meseked a rubak er a bai er a Bas er Ngcheangel e omes er a bekal el omisebusech el dirk cheroid el mong, ma demal ngika le Kedungelchebud a lebong e ng mera el ngii el Kedungelchebud el mocha remei.

Ngkeklaui el beluu el rengedel Ngerard a ngar ngii a chimo el blai el Katuu a ngklel. Tia el blai a kiliei er ngii a ta el rubak ma ta el mechas el mle kaubuch, el kmal meketeketang e dimlak a ta el ngelekir. Me te kmal di oureng a klengelakel e kmal di diak. E a rubak er ngii el blai a mocha smecher el mad. Ma lemad e te mo doklii. E tia el blai a blai era keblili me ng kici er ngii el di mesobil. Me ng mengkar e kieie me ng dirrek el di melekeoi kesuk a bo lebad ma lebekiis el kmo, "A kekedel er a kekerei e bok bechiil e lak a ta el ngelekek. Ma bek el mekekerei er redil omechellang e ngak a mera el mekngit a chelebulek." Me ng di melekeoi e kiei E a ta er a klebesai e ng belsecha er a rengul el ko er a di merael el mo klou a delel. Me ng di kiliei el mocha belsechel a lemechell er ngii el buil, e ngii a socherang er a rektel a cheroll. Me ng di mle ngii el tang e omechell me ng mechallang e a lemechell e ng Mengerenger. Me ng mechellii el mecherei e soal choitii e ngii a milechellii el ngelekel me ng mekngit a rengul er ngii a letkii, me ng di ngiluu el mo er a kederang el mo chemetii e mecherei e di oltngedingel er ngii. E ngii a di omeka klebesai el mo klou. E ngii a diak el omeka er ngii e ngii a di diak lemad. E ngii a lueta el mo dioll me ng kiei el mechucher a bilel e mechellang, ma lemechell e ng mechellii el Katuu. Me ng kmal mekngite rengul. Me ng dirrek el kmo, "Rumechell er a rechad el mei er a belulechad me te kaingeseu er a delengchekliir, e ngera tia el kerior el kngar er ngii Ma ika el lolekoi e a ngelekel el Mengerenger a di medengei. Me te kiei e a Katuu a medengelii a Mengerenger me ng merael mong. Ma lebung e a Mengerenger a kmu er ngii el kmo, A klukuk e ng di tutau e ke mei e ke de merael el diak dengar tiang." Ma bo el kukuk er a tutau e ng mochang. Ma lebung e a Mengerenger a dilu el kmo, "Bom ngasech er a ulkek e kede merael." Katuu a mocha ngmasech er a ulkel e ng merael. Ma lora el mo er a Ngeluul el ingseil a Belulechab, e ng mo el mo bereked er a chelechol e a merrengel Katuu a kmo, "A kmal soggerengerang." Ma Mengerenger a mocha

rulli el beng, e kmu er ngii el kmo, "Moutekangel e bo el meched a chei me lemad aika el ngikel el ngar er a remengek e mongang." Me ng melekeoi el uaisei me te mengiil er a chedelchei e a Dedmau el chad er a Nguluul a melenges me ng ngar er a chetebtel a ilotel lius e a lomes er a ngikel e ng kmal omdebud me ng merema metei e mochang, e a lebung e ngokisii a btelul. Me ng chiliis me ng dilu el kmo, "Rrach lak omchiis e bemkeed e ng ngar er ngii a tekoi el kulekoi er kau." Me ng mocha dechor e ng kmu er ngii el kmo, "Bom nguu a imo el lius el kosir e mngai a teblo el mengur el mei me kngim ma ike el kles el lius me longa chochedak e mokoad aika el ngikel rokuil mel cheldim, e bo mungil el mesa tia el teletelek e msuubii e locha utibek er tia el teletelek e mchedesii el bad e moldingel er ngii a bo el meched a chei. E mokodongii tia el teletael el kmo beng er a ngikel. E mnguu ngika el lochedak e lekong me mobang el chedam e ng di diak mo meka er ngii er a tuu e le ng mad e le ki oudelasech a tuu." Me ng kmal mlo ungil remenges a tekingel e ngii a mocha mellach er a Merrengel er a Katuu. "Ke mong ma bo el ungil er kau e ke mo ungil remenges a tekingel. E a bo el mekngit er kau e ke mo mekngit." Ma le bocha Dedmau e ng milsa imelel ma kelel a Katuu e locha utibek er a ilalik e suebii e rodellii ochedal e nguu el kmal mlo ungil er ngii.



Ma ika el Katuu a kma! diak longa tuu e le ng oudelasech. Ma Katuu el charm a kma! diak longa tuu. Cho bo er a rokui el omerellel me ng di diak longang. Ma Katuu chomterkeklii e ng mo merechorech. E a chomchelechii e ng mo kedung el diak el dengerenger.

### CHELDECHEDECHAL A MERUK MA BECHARS

Cheldecheduch el mo er Ngerdobotar el rengedel a Imeliik er a Bechars ma Meruk. Ngerdobotar el beluu el rengedel a Imeliik el beluu er a mo bedul a diluches er a Imeliik. Tia el beluu er se er a rechuodel er a Belau er a kma! irechar er a ldirk lobtois a rechad er ngii, el ungil beserir e le ng meklou a chelechel ma kedengel a meklou e ungil a cheleched e betok a cheled er ngii. Ma omochel el a klou e a bo el kemptimt me ngii a diak le bo el lak a ralm er ngii. Me ng diak a ngodech el lebo el metacherbesud er ngii el tekoi. Ng kma! di blotech a rengud a dekiei er ngii. Me ng di ureor er a buai er itia el beluu a chelsang el chosengkid e diak a ngodech el do-ureor el bo demechesang er ngii. Me se el ledubech a ureor el buai e a Bechars el merreder er Ngerdobotar a melekoi. Ngika el chad a meteet el deruchellel a ngar er ngii e merreder er Ngerdobotar me ng ktekudel a deruchellel. E kma! diak chomelengmesil er a remechebuul a loked a ureor ma rokui el tekoi er a buai, el di ua lolekoi er a rengelekel er a blil, ma rechedal Ngerdobotar a kma! diak a ta elodeu a rengrir er a rokui el omerellir er a buai er tir. E a Meruk elongeru el chad er ngii a kma! chebuul a blekerlel e ngar iou a rengul el meaiu a ngerel. Ngii ma bechil a di osisiu ma blirir a betok a kall ma chemachel me ng chimo el beluu er a Ngerdobotar el oililaol er ngii e omengur e ousueleb e omesoil er ngii er a bek el klebesei e le ngii ma bechil ma rengelekel a kma! di osisiu er a delengchekliir el kma! bekoukui e bekururau er a rechad. Me ng di blechoel el ongdibel a blil a Meruk er a rokui el klebesei. Ma lomes e a blil a Bechars oliangel diak a re mong er a rechad er a buai ma di rechederir kung. Ma ltibir a ureor er a buai me lebong e a Bechars a di ngii el tang el merael mong. E a Meruk a loraal er a beluu, e te kaokedong el mo tmak er a telkib e merael bechob ruk e mo er a ureor. Ma bo el merek me le bo rrei, me te mo tmak er a rael el mo er a blil a Meruk. A ike el mlo diak er tir a legak el mong me te ngmai e mo kairirei. Me te di mle uaisei ma Bechars a kma! di mle ngii el mo merur er a blekerdelel e le chederderel a di merael el mo diak el se-bechel e le ngerel a meringel ma medal a chebecheb el diak a ko er a botchereng el delii el kirel a delouill er a rechad. Ma delengcheklel me ng mlo ngengael er a rechad er a belual a loraal. Me te kiei a ta er a klebesei e a Bechars a mocha er a blil a Meruk e oker er ngii el kmo, "Rrach, Ngerdobotar obiteklang, ma kulengit er kau me deluut el mo tmak e de kedur a beluu e deluut el sumech a delongeled el mo ungil el moua irechar." E a bo lolekoi a Bechars el mengideb er a beluu e a rechad a bai chemoit a te-kingel e oketa mo er a chei e diak lebong me ng liluut a Bechars el mo er a Meruk el di mle ngii el choderchelel mong. Me ng di Meruk ngii el tang a ngilsenges a tekingel e tia el chimo el beluu er a Ngerdobotar a diak a mo-

lab a tekingel. Me ng dimlak a mong me ng di mle ngii el mocha medengeli el kmo tia elnkar er ngii el tekoi a mocha chetirir a rechad ngak ma tekingek ma iltetek a di iltetel a blik el diak lebo er a buai. Me ng mocha meluluuch er a Meruk el kmo, "Rrach, ak meskau a ngerachel me ke mo oungera-chel er a beluu. Me kongeru el chad e ke di moba beluu, ma dui ak telechull er ngii e ng di kau a mo menga dikesel a kot. E ngak a ngmanget el mo menga er a dikesel ongerung. Mak mo menga dikesem." Me ng di mle ngii el Bechars a ngiltii a kelel, e a dial a dimlak. Ng di mla ua isei el tekoi er a rechu-odel el mei er chelechal belulechad me ng belkul a tekoi el kmo, ke ko era Bechars er a Ngerdobotar el di mo becheleleu. Ma de meteet e ng diak dedu el kmo ngak a meteet me di lekid el mengull er kid. A de meteet e a medad a mo ungil ma ngered a me riou ma rechad a kullid.

### CHELDECHEDECHAL A SECHOU MA DEROECH

Ngerberuuch a beluu el mo er a Imeliik el ngar er a delongelel a Ngchemiangel ma Chelechui. A Sechou a ngar er a derberbellel er a tutau e a lomes er a sechelil er a Deroech e ng dirk tutau e ng melechelbakl el omereberek el merrau a ngikel, me ng oker er ngii el kmo, "Rrang tia el kmal dirk tutau e ke merrau ma aika medam el ua der se chimo el olechesobel. Ko oungalek?" E a Deroech a kmo, "Rrach ng diak ng klengerenger a uchul." Me ng dula er ngii el kmo, "Rrach ng diak kome me di el ta el kurrael er kid el mo er a debo er ngii me di dongang e lak dolechelbakl el ua kau er chelecha el ko er a olechesobel a medam. E a kumdasu e ng diak a ngikel." Ma lolekoi el ua isei e a Deroech a kmal kilenge el kmo, "Ng kmal mera e rrang. Me ng ko el mo ungil besul er oingera me kede mong. Ng di kau obang." Ma Sechou a kmo "Mada debo er a klukuk. Me ker di me kasues er tiang e merael." Ma bo el kukuk e te mocha kebeteche er tia el ledillii, e a Sechou a mocha melekoier a Deroech el kmo, "A debong e lebo el bétok, me kid a di sobechid me kede chachelechel me ng diak bo de klsakl." Ma Deroech a dula, "Ng diak e rrang, ngii di demereched el mo me desang. Chelecha e tir a sobeka el mo er a chelmoll, ma lebo e te mlo reboreb er a chiloil e ngii a mocha mengerobt a chiloil. Me te reboreb e a Sechou a kmo, "Rrang, msall e kau a kmal mereched a rengum. Kau bo mkilmeklii a rengum e bo el blengkrank e di doruu e ng mo medeel er kid." E ngii a di mle telkib e ng kmo, "Rrang, ngak a ma mochung er a di bita er kau e le ak meduch el merrau." Ma Sechou a dula el kmo, "Ke ma mo merrau, e a bo el meched me di doruu e ke le bo mongoit. A domekbat a mekngit er a di doruu." "Ng diak, bai ba kbong." Ma Sechou a kmo, "Mada ng di kau." Me ng metengel e mo merrau. E ngii chobengkengkrank me ng di mlo berriid me ng di ulisur omengang. E a Sechou a kmo, "Ng mechedei e bai boderei." E ngii a kmal meringel a rengul er a ika el ngikel el di cheloit me ng di mlengang me ng di ultom a kemril a ngikel er a ngerel e kmo "Doraal." Me te sobekang, ma lsebek e te ngar er a medal a chiloil e ng omudech e mocha blechakl er a daob. E a Sechou a mlo reboreb er a chiloil e

dula el kmo "Ke ongellau, e kau oba omerolled." Me te kuk sobekang. Ma rebetang e a Sechou a mocha meliuekl er ngii e kmo, "Ak mo er isei el de mla er ngii." Me ng reboreb e mengiil e ngii a meremang el di miludech a kilel el mo diak me ng kmal songerengerang me ng di mlei el songerenger. Me ng mochu ngmelt a sils e ng lueta el mo tuchelbakl el merrau er a di kelel er se el kesus.

Tia el cheldecheduch a mera el cheldecheduch el olachitnger er a kmo, Moserechii a rengum e bo mongirou e ng ngar er ngii a belkul.

## GLOSSARY

1. Bechobech ruk	- Ta meklemengetir el blechobech.
2. Bechoel	- Di blechoel el ngarngii el omech a dubech el tekoi.
3. Beng	- Cheldukl el bad el omub a ngikel.
4. Bengadakl	- Chelebuul.
5. Bike	- Rebuik.
6. Bisao1	- Osongel, Ues.
7. Bkeikl	- Sebechel el obkais.
8. Blotk	- Omerdekekl.
9. Bluchelel	- Teletelel.
10. Botoch	- Ke rdi oldeu a rengrir.
11. But	- Btil a cheriut.
12. Chebedes	- Mekngit el rakt.
13. Chebill	- Chorars el melenget er a smecher el chad.
14. Chebul	- Mengub.
15. Chemetii	- Mengaet.
16. Cheos	- Sils.
17. Cherroakl	- Cherrouir.
18. Chetkongel	- Chimad er a uloech.
19. Chobeduul	- Aike el meched el betbeduul el ngar ngii a bad.
20. Cholbii	- Oiak a diak lorreal1 el mo er a otaor.
21. Choruakl	- Ongeru el omelekoi.
22. Chotekil	- Ma el me chad el mo choltak er ngii.
23. Chusel	- Chongulel, chongraol.
24. Dalem	- Kekerei el buuch.
25. Danges buadel	- Smecher el di dengarch el mechiuaiu.
26. Oeldalech	- Esberberel a uingel el bechachas.
27. Oeleukes	- Oikesel ngkel meluchel er a dui el chad.
28. Diakutul	- Oiakulekoi.
29. Didil	- Rolel.
30. Didiul a bl1au	- Oldiu el ko er a omelau a tekoi.
31. Oik	- Ng ua luleldik.
32. Oikesel	- Blinge1el a kall er a chel1el a klobak.
33. Dikesel	- Se el blinge1el.
34. Oiklongang	- Kloi.
35. Oikukerengku	- A di kulelebedebek.
36. Dilidichii	- Se el dolidiich er a chad.
37. Oiouketui	- Ngkel soal e meruul er ngii e lekong diak el soal.
38. Oitangerkoi	- Oi chimo el ngalek.
39. Oitmecheir	- Sis lolebes er a re smecher.
40. Oongesii	- Omuchel el mo mesang.
41. Ouchar	- Muk dechar, Rullii el mo mesisiich.
42. Esesel muk	- Me di kluk.
43. Iaech	- Llel a lius el melekau a ralm el mo er a chollumel.
44. Ilamrokl	- Ngike el ko er a tungch.
45. Ilbelbii	- Luekl1i.
46. Iratel	- Aike el besebes el omart er a rechad me ng diak el medangch.
47. Irretii	- Mengeuid er a bedengel el mo diak el medangch.
48. Itnger	- Ke de ngmai a lechud er ngii.
49. Kaeb	- Kot el bekerurt el m1ai er Belau.
50. Kaeul	- Keai.
51. Kebekuul	- Kingellel a klobak.
52. Kebir	- Kaeb er tir.



53. Kebudu	- Kakerous losiik.
54. Kederael	- Se el bita er a mlai el diak loudesomel.
55. Kemechesur	- Dibchii.
56. Kengbokl	- Soad el mong e le ke de ko er a nguibes.
57. Kerreomel	- Chad el metmedum er a blil a dela el omes er ngii er aike el bek el lousbech.
58. Kesebakl	- Suebek a rengul.
59. Ketord	- Ngklir a re bekeu el chad.
60. Keuoi	- Ke kot.
61. Kibis	- Betok el chad lomes osongel.
62. Kire kir	- Diu er a mekemad.
63. Klbadel	- Mla mo medengei el tekoi el uaisei.
64. Kldalluked	- Ng uai a lluked.
65. Klekerengel	- Mengkar er ngii.
66. Klomengelungel	- Tekoi er a re mengol el redil.
67. Klulau	- Aike el llach er a beluu.
68. Kodauid	- Ko mokodir a Olbidel.
69. Koll	- Kmoll.
70. Krusuchokouid	- Merous a bento ( Chokouid ).
71. Ksichedekla	- Ngmai locha er a btil a eritel me lak lobes.
72. Ktililem	- Ng uai a telchemakl a ngerek.
73. Lled	- Roled.
74. Meangel koi	- Koi el daob le ng tobedung.
75. Mebeabed	- Oiak el sa el bleketakl osenged el mesang.
76. Mecheseb	- Milsibech a titiul a kerrekar.
77. Mechucher	- Omchur.
78. Mekatongel	- Omekeek a telongelel.
79. Mekngosi	- Selumech el llel a kerrekar.
80. Melai	- Cholkerekill er a klalou el nga er a ulebongel er a blai.
81. Melalemioi	- Mengeleklel se el lomenged.
82. Melat a ngeltd	- A lak le ngii e ng metacherbesul.
83. Melechessulik	- Etau ma eolt el mo kaisiuekl a debel.
84. Melitech	- Oltitech.
85. Melulau	- Bai el beluu er a Beliliou.
86. Meluluut	- Soal mo meduch e medakt a rengul.
87. Melumk	- Omditm.
88. Mengetobt	- Se el blabo el dum a derse chimo el bad er a kerker.
89. Mengiruo	- Melebodob.
90. Mengol	- Mengerker el redil.
91. Merirt	- Remurt.
92. Merrars	- Aike el omekeuad a techebel a eualech el eluikl el bambuu.
93. Merrau	- Se el dolab a derau el nga er a chei.
94. Metouch	- Omtang er a beldeklel a cheldecheduch.
95. Milngakl	- Dimelta el rokui el ridekekl.
96. Mlengeul	- Mo mekikngit a rengul.
97. Mlongebet	- Di kiliei le ng mlo bechiil.
98. Moiuai	- Budech.
99. Momtori	- Oiak a mo sebelii.
100. Ngeliil	- Kerrekar el mla mo nglangel.
101. Ngeriakl	- Diak el sebechel er a chelitechetul.
102. Ngesechelem	- Se el bom ngasech er ngii el mo er a bai.
103. Ngirreau	- Ng uai a kdilu er kau.
104. Ngukokl	- Kilberruul.

105. Ngusem	- Bechil chochedam el bechiil er redil.
106. Obei	- Ngklel.a diak el ungil kukau.
107. Oiu	- Chetau.
108. Okerduul	- Kekerei el iungs er a medal a Imeliik.
109. Okouil	- Bento.
110. Oktemang	- Rubak er a blai el kmeed er a demad.
111. Oleongel	- Delongelel a beluu.
112. Oletongel	- Aike el belsibs er a desomel.
113. Olikar	- Ngklel a direkork el mela ngikel.
114. Oliongel	- Se el diak el sa el bo er ngii a rechad.
115. Olsomel	- Bo mesemau.
116. Oltall	- Olkall el chutem.
117. Omaiuai	- Ungil budech.
118. Omibiul	- Ng omibii er a biull el kob.
119. Omukrengukl	- Ngklel a kot el klebokel el charm.
120. Orebakel	- Blil a dekel ma besos.
121. Oteiil	- Ngkel doltoir er ngii el chad.
122. Ourengor	- A chelid a soual meruebet er ngii.
123. Ousikero	- Oba uuked el mela charm el kall.
124. Rokerk	- Sebekreng.
125. Rongel	- Didichel.
126. Ruetengel	- Tirke el delal a blai el sebechir el mo kldorolel a blai.
127. Sob	- Ongeluluul.
128. Soilekelam	- Somam.
129. Tangadik	- Delsachel biskang el ko er a tangakid el charm.
130. Tekeiungel	- Tekoi er a deleuiil.
131. Telbenged	- Ta el bo er ngii.
132. Telengtengil	- Beldeklel a tekoi.
133. Telmukl	- Aike el ngar ngii a moututelel er a nga er a medad el klebesei.
134. Teliriu	- Kometerekokl el chelebuul.
135. Temetat	- Bar el ko er a mechut.
136. Temlengel	- Belngel.
137. Tengetongel	- Ngkel dolenget er ngii el chad.
138. Tet	- Mekekerei el ko er a blai el blil a chedul a chad.
139. Tichiau	- Udoud el lechudel a ruerrot el outkeu er a chad el mo tuchelii a klobak.
140. Titiul	- Ngelekel.
141. Tmanges	- Omtok.
142. Tmuil	- Se el be el dum a medad er a blai.
143. Totau	- Kerreel el orreked er a desomel.
144. Uka	- Omchelel a tekoi.
145. Ulechechisakl	- Be el teletelel.
146. Ulekebai	- Ng diak kobong.
147. Ulitech	- Eleuil a lius el klebikl er a tuangel el omart er a rechad el nga er a blai.
148. Ulochel	- Omlaoch er a ngara medad el tekoi.
149. Ulongoklel	- Ultebengel me ng diak dobes er ngii.
150. Ulseuechel	- Bita el lulekngellel a kim.
151. Ulungoao1	- Mo er a chei er a ngoaol.
152. Utang	- Uchelel a tekoi.
153. Utibek	- Tebchelel a teletelel.