



PALAUAN LEGENDS NO. 1

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Omesodel Tial Babier

A ikal cheldecheduch el ngii tiang a mluchais el tekoi er Belau el mora tape e mloiuid el mo tekoi ra Merikel. A beldeklel a cheldecheduch el ngar tiang a kmal dioltirakl a beldeklel a mlechedecheduch ra tape el tekoi er Belau. Ngokiu ar chadal tial Palauan History Project, ea ikal cheldecheduch a mloterkokl e mlechederoder e mloiuid el mo tekoi ra Merikel e mora babier. Ma oidel a ikal cheldecheduch el tekoi ra Merikel a diak'l sal otireklii oidel tegoi ra Belau engdi diak bol ngedechii a beldeklel ma belkul a ikal cheldecheduch.

Ngdiak le ngidil chad a medenge cheldechedechal Belau. Ngarngii a ulterkokl el chad ra chelsel a tal kebliil ma beluu el ngii a kirel medenge cheldechedechal a belual ma bliil. Ngdirrek el tae omesodel ra bebil ra cheldechedechal Belau a diak le blechoel el mo ua omesodir ar bebil dirrek el medenge ngil diosisiu el cheldecheduch.

Tiang a ual ketengel el le mochudang el melechesang a cheldechedechal Belau ma Siukang er ngii rar chad er Belau, engdi dirrek el dimlak el beot a urerel. A ikal cheldecheduch a mlengai e mlocholt rar ngarbab el didil a Reksi ma Siukang er Belau e mlokesiu ra ikel kuk mlechedecheduch rar bebil rar medengei ngii'l diosisiu el cheldecheduch. A siukang er Belau a di mechedecheduch e muchais ra ngor ... ra telcheroll el mora telcheroll. Malouaisei, ea ngidil ngerang el kirel reksi ma siukang er Belau a kmal kirel meteritr e moterkokl e ruhei ra bochul meluches ra babier. Kede medengei el kmo a ikang a mlengai rar ngarbab el meduch ra cheldecheduch er Belau, engdi otebedel tial hong a di tara bakes ra chelsel oterkeklel a tegoi.

A ki uleuid a ikal cheldecheduch el mo tekoi ra Merikel ele kioumerang e melatk el kmo te locha ngarngii ar semeriar el mo medengei a cheldechedechal Belau ma Siukang er ngii e diak el sebechir el menguii a tekoi er Belau. Meng ngara oidel a ikal cheldecheduch tekoi ra Merikel eng ngarngii a bebil ra tekoi er Belau el kimullasem el kmal moungil mesaod el mo bleketakl, lolengeseu er tirkel diak lodengei a chelsel a tekoi er Belau. Ma beltel aikal cheldecheduch el mo tekoi ra Merikel ale ngarngii a cheleuid er ngii eng ngerchelel a betelul tial Urreor.

Malouaisei el tiang a ual kot lultebedellel a Palauan History Development Project eng belkul a kmo ngdiak dil ber itiang ele merekong eleng dirk morngii sel kmal uriul omerechul a ikal cheldecheduch er uchei ra bochul tobed sel kmal mo ngii a moterkokl e meluches el mo medechel ra babier. Ma kiolengit meng diak a telkib ra ikal cheldecheduch el mengai a utsusi er ngii a lak le mengai a kengei ra Palau Community Action Agency.

Ma cheldellel tiang a diak le ngii a cherrengelel a urerel tial Palauan History Development Project. A ikal cheldecheduch el mla meluches er tiang a di telengtengil a reksi er Belau ma siukang er ngii. A ki dirrek el oureor lolechoud e merritr a ikel dimla lluches ra babier el cheldechedechal Belau e olab lomkesiu ra ikel mechedecheduch rar medengei ngil cheldecheduch. A moktek ra urerel tial Urreor a osiik ra cheldechulel eng tuobed a kot el Reksi er Belau ma Siukang er ngii el ngii a klemmerang el diak a cheleuid er ngii. Oumesind el tial hong a le mousbech er ngii ra ikal skuul ra chelsel Belau el mo suobel rar ngalek er Belau eleng kmal klou a belkul el lebolodengelii a Reksi ma Siukang er Belau. Ar chadal tial Urreor mar chadal a Obis ele ngarngii e oureor a klou el tedobech er tir a chad er Belau. Tial ngerachel a kmal klou, ma kiolengit a ngeseu ra beches luldasu el kirel a mo klungiolel tial urreor. Al ngarngii a beches ma di ngodech el uldasu el ngii a mo ngsuir a urerel tial hong ea ki kmal lolengit me bol mocholt ra Palauan History Development Project el ngara Palau Community Action Agency, Box 3000, Koror, Palau, Western Caroline Island, 96940.





Ngdiak el sebecam el kmal mui loureng a sulir tirkel chad el ullengeseu ra cheldellel tial hong. Aki mui el oureng a sulir tirekel chad el kilengei mel mechedecheduch el meluches el mora babier me tirkel luilengeseu er omelchesel tial hong. Te kmal betok a bodomasch a ngklir - engdi sel bo domes eng tir a kmal klisichel tial Urreor. A ki dirrek loureng a sulel a Dr. Vitarelli el ngii a ullengeseu er otebedel tial hong dirrek a Mrs. Freda Bernotavicz el dirrek el mle uchul eng mechederoder tial hong, me tirkakid el ngalek ra Palau High School; Silas Orrukem, Anita Skang, Felix Maidesil, Colombus Sakuma ma Freda Meresebang. Aki direk loureng a sulir ar chadal a Palau Community Action Agency ma PCV William Grohmann, e kmal mui loureng a sulel a Mr. Kibertino Yano el ngii a tara chadal tial Urreor el kmal mle mui a urerel ma temel el kirel tial Urreor er sera uchelel el melmuut er chelechang.

Katherine Kesolei
Project Director





PALAUAN





Cheldechedechal A Chad El Mlo Mesekiu

Tial cheldecheduch a cheldechedechal a tal mechas ma ngelekel el redil kiliei ra Kerdeu a ngklel el blai er Ngerieleb el chimora kekerei el rengedel Oreor.

Tial beluu a ngariou'beluu e kmeed era daob. Mete kiei rengii el terul lungalek e kmal mengebuul a delengchekkir elengdiak a mo mekerreu era delengchekkir. A beluu er Belau era irechar a kmal mle mekull el diak a redil el mesobil e mo dioll. Engdi kerrior a mlo choisii a chebulir engikal ngelekel ngikal mechas a mlo dioll. Ma bochal dioll eng kmal meknkite rengul ngikal delal meng melekinga ra ngelekel el kmo, "Rungalek, kau tial dillang e kid a kmal chebuul a delengchekled era chelsel tial beluu mekekmal mounkil mengetmoki era kldiul er kau. Kemounkil lomekiai aikel delsechel a kldiul ma cheroll meng diak bomsecher ekeke chebuul el diak a mekerruid a bodesecher."

Ma ngelekel a kmal kongei aikal loleko i a delal. Mengulemekiai aikal delsechel a kldiul meng dimlak bolsecher e mechell. Ma lemechellang eng melekinga rengii el kmo, "Rungalek, kau a kmal soam el menga keam, eaikal keam a diak lekelir a rumechell eleng ngomkuuk a diil mekou tekangel mesel mesisichang e kemengang kung."

A tara klebesei ea delal a mlora meselch el mo melai a kelir, engii el ngalek a choba ngelekel ngara blai e kmal sokol menga keam. Mengulemdasu el kmo ngdibus a delak mak bai kolii kung a chimora keam eng diak lesekak a delak. Meng monguu a chimora keam el mei meng metechii el mo cherbitang. E mocha nguu tial klou el bitang el mei meng mengard er ngii, engii a dumia delal.

Meng kora kilebetiekl e choitii a ngelekel e tuobed er rikl e merael. Ma delal a choleker rengii e ngii a dilmuk e merael. Meng mocha kiukui a ngelekel e choltoir rengii el mo bedul a taoch. Engdi ngii era lora el mong engdi iliu el mo ridekekl era daob. Ma delal a longelang e chomekedong er ngii, engii a chokor edi melechelbakl el mo cheroid. Meng mocha ra tkul a cheldukl e melekinga rengii el kmo, "Rungalek, kau tial dikea morrenge a tekingek e merolang, a kemam a kmal chebuul." Ea lluat ngkal ngelekel el me duum er bab eng mla chobult el mo mesekiu, me ngikal delal a melekinga rengii el kmo, "Kau tial dikea morrenge a tekingek e merolang, meke dimo cheraol era kluk. Ea cheram a mo chorul a mo bechiil redil." Mengikal mesekiu el ngikel a lemad eng ngeiul cholecholl er ngii el mo klilt el locheraol era kluk el mo klitir ar mecheleoch el ngalek erar meteet.

Ngikal mesekiu a lemekesokes era irechar ele nguu el mei longesechii era beluu e loleko i a kodell el ngelmangel mereberebet a iuchel a medal. Ma iuechel a medal a diak el kakerous ngii ma iuechel a medal a chad. Ma chomseuechel ngerel a bereked er ngii tial kelel el lulengar ngii e mo suchesokl era daob. Tiaikid a cheldechedechal a Mesekiu el ngikel el mle chad emo Mesekiu.





Cheldechedechal A Ngelket Budel Ma Ngelket Chelsel

Tial cheldecheduch a cheldecheduch era beluu era Imul el ngara Imeliik el cheldechedechal a Ngeleket Budel ma Ngeleket Chelsel. Tirkal chad ra kebliil ra Bartekuu a mlora ked el mlo mekdudek, ele sera irechar eng dimlak el sal ngara chei lete mle medakt a mekemad. Mete di ngara chei ra ked. Mete merael era chelsel chreomel ea tar tir a doibechakl era tara rael e melengetang el mor ngeraoed. Meng mesechesoch a medal lomditm a dudek e ngii a lmangel a ngalek meng dmul kmo, "A chedil a ngelekek" e mocha merael el kirel ngikal ngalek el ngara, uchul a kerrekar.

Mal keda re ngkal ngalek, e tirkal chelid a kmo, "mngam a medal ngilechang eng tmak er kid." Mete nguam a medal meng dimlo meterob e kora rrau a rengul. Ete kmur ngii el kmo, "Bom debesii a tara kaiul a buuch em nguu el mei mem skur a ngelekem em nguu el mora beluu." Meng mocha dobesii a kaiul a buuch e mocha nguu ngikal ngalk el loa ra chelsel e nguu el mora bliil.

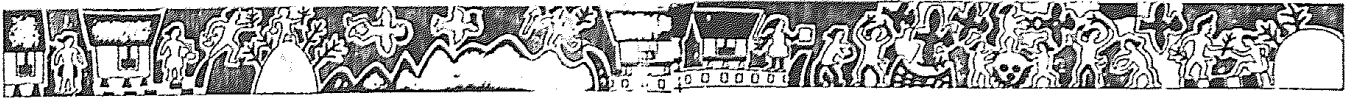
Mal nguu el mora beluu eng mlong meng ngomekeroul er ngii el mol mo klou ngii ma ngelekel lulechelii a bechil. Ngikal ngelekel a chelid me ngikal ngelekir el lulechelii a mlo kaukeroul el mo meklou.

Chomorolir el me meklou e ngikal demerir a blechoel el lobeteterir el mora chei. A tara klebesei etedi kiliei tirkal terul ngalek. Me ngikal rubak a uleknngemedii a ngikel ea lemei eng klebesei mar ngalek a mlamo bad meng dula ra bechil el kmo, "bom dul a eru ra ngikel e molekiis er tirkal ngeleked me lomengur." Mengikal mechas a mocha ngmilt a teblor ra ikal ngikel e dmul ma le merekang ea bechil a kmo, "Ngdikea molekiis erar ngalek?" Meng ngikal mechas a kmo, "Msall e kukisii a ngeleket chelsel me lomengur e becherei a ngeleket budel mel mechiuaiu." E diak lodengei e ngikal ngeleket Budel a mla mekar mengorrenges er ngii meng kmal mlo mekngit a rengul meng ngomdesuang el kmo kamsall ek bad e kusterir el kmo te melekiis er ngak. Eal lechub e ngikal mechas a imiu er ngii e molekiis er ngkal tar ngii el mechiuaiu, e mocha kora melechedech era chelsel a rengul el kmo, ngak ngtecha delak. Mengdi ngara rengul el diak lolekoi e chokor e dilmuk.

A tara klebesei eng mlora chei ngii mar sechelil eng rouar a molech e mertii e nguu el mera blai meng loa ra ulebengelel a ulaol el bambuu er tial le blechoel el bad er ngii. Engii a mocha ousmecher er ngii. Mal bol kukuk eng diak bol loilil edi mechiuaiu. Mechomeroel a klebesei el mong eng di merael tial molech el mo bediu. Engii el buik a dibad el lousmecher rengii. Mal sal kmal mengetelakl a bul kung ea demal ma delal a sobeka rengrir el kmo ngikal ngelket Budel a kmal socherang. Engdi diak louchais, ear delal el chelid a diulerenges e kmo bo becherei eng kora diak el subed er kid. Mal sal kmal klungang a bul tial molech mel meterakl ra beluu a chisel a secherel ngkal buik ete mocha tirkal delal el mocha oldingel er ngii era tal klebesei. Meng ngikal delal chelid ralbong eng dilur ngii el kmo, "Ngak tiang el mle omes er kau", eng kal buik oker rengii el kmo, "Kau el memes er ngak kekeskelek?" Meng dular ngii el kmo, "Ngak a meral dalam". Mal delal waisei eng kal buik a kmal mlo ungil a rengul e dular ngii el kmo, "Ngak a diak meral smecher ma klukuk eak nguu tial molech el mo oitii."

Mal bochal tutau eng ngulumkokl el mekiis el nguu tial molech el ngara ulebengelel a ulaol el nguu el mo oitii e mekiis el eng diak el secher. Mar chad era bliil ma beluu a kora kmal mlo mechas a rengrir eleng kal buik a kmal mesisiich el diak a meringel er ngii.





Ete kiei ngii metirkal chad era blil e diak louchais el kmo ngmla mo medengeli a meral delal. Ngkiliei el lobengterir mal sal klungang eng dulara demal era tara klebesei el kmo, "Chedam, ngak a kmal soak lou mlai mem desechii a mlik."

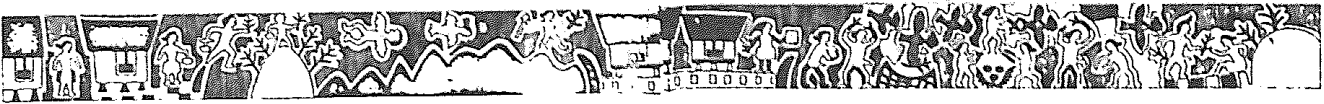
Meng ngikal demal a tara klebesei eng kutmeklii e merael el mora ked el mocha melobech era kerrekar el mo mlil ngkal buik. Meng dilebechii a kekel a charm e mocha tmaut el loureor er ngii. Mesel tutau eng mora ked eal kebesengei eng me remei. Meng me remei ea lobo ra bol kukuk eng mla mengai a bitang ele tirkal lobekul ngikal Ngeleket Budel cholengeseu er ngii el lomachel er ngii. Meng ngkal rubak a dimong me di nguu a telkib ea lebong ra bol kukuk eng kuk mla mengai a bitang.

Mete dosechii el mo merek eng kmu ra demal el kmo, "Chedam, tial mlai ngungil ale mengai er choingerang?" Meng kmu rengii el kmo, "Ngungile mengai era ikrel cherul klebesei." Mal bololecha sueleb er tir e ngikal mechas e ngoker era ngelekel el kmo ngtuobed a mlai er choingerang. Ma ngeleket Budel a subedii era ikal tekingel a demal. Meng kal mechas a okere'l kmo ngarker me ker chobo molengull er ngii. Ma loholt ngikal rubak eng mochara beluu e motmaut el ngara mesei el mesab a kukau e mocha mendedmokl a kall el kirel tial sils el lebol longurs ra mlai. Me tiara lemei, tial belsechel omengurs e ngikal mechas a mibii aikall kall el mora ikel lebol lolengull er ngii ar chad. Mal taut ongurs ete mengurs er tial mlai era chelsel a chereomel el mera taoch. Mal ngara melengel a rael eng suelebang meto lengull eng medechel a kall meto mengur el bekle chad ekuk luetal mo mengurs. Mal luut e lora el tedi mirael el mor tial kmal moded eng mo diak lora el eleng mla moreked. Mete mouengemek tirkal chad el mengurs el kmal didiak. Metial chimol beluu ra Imul a dimlo tmurk ongersir. Mal sal kmal kora dikea cheldechulel ete mocha kora kedekedechor el rau a rengrir. Mengikal rubak a kora di ulureuachel el kmo, "Rungalek, kamei me kuk mongurs." Mal bekiis el mong el mo chorekedii tial mlai e kmo, "Chedil, Chedam, kamochotii er ngak, ngarke Ngeleket Budel, Metechelsel." Mal dul waisei e tirkal chad akaichichiis le tial mlai a kora silebek e obengbangl el mora taoch. Mal lol tirakl er ngii el mora taoch eng bliou a kall. Mete mo dengchokl eng mocha rengii a blengur.

Mal merko blengur eng melmesumech ra demal el kmo, "Ngak a merolung." Mengikal demal a momades a ngeltel engii a dikmo, "Ngdiak ak dimerael." Mal lorolang eng millebeakl er tir el kmo, "Kemiu sel bo meklou, ekom kmal mo meringel chad, engdi kom di mo mekerior, e merechorech a rengmiu era kall."

Mechelechang eng ngollachitngel el morar rdil mar chad el kaubuch e me rodel era rengelekir ar rsechal el kmo chomoungalek era ngelekel a chochedam el mrirdelii eng kirel bai klou el betik a rengum er ngii era ngelekem el mlara delem.





Cheldechedechal Ngirailemesang

Ngak a Rechebal el Ngiramedelemang el merredel era beluu er Ngkeklau el mendedecheduch er tial cheldechedechal a Ngirailemesang el chad er tial beluu el chad era blai ra lmeong.

Ngikal Ngirailemesang a kora kmal mle bedektall el chad e dirrek el mle meringel a chochil meng dimlak el sal sebecel teloi e rar sechelil el ngara urretel Ngkeklau. Ngdi mlemesisiiich el di mededereborb era blil e okerker a chisel a mekemad. E tial uretel Ngkeklau a chomais lou mekemad er Ngiwal eleng mle soal melai era klisiich. Engdi uleba medal a urrurt er Ngiwal a Ngirngemelas el merael a chisel era blekeu ma klisiich. Ma urretel Ngkeklau a di mobenged era muut el cheraches.

Ma tara klebesei era letal cheraches mekemad melekaiderurt ar sechelil mei, e ngii el Ngirailemesang a reborb era medal a tuangel era blil e okerel kmo, "Ngera chised e sechelei?" Mal delal waisei e ngikal tarar chad a toucheklal mong e dular ngii el kmo, "Kau ngera kedi dengarch er ngii ea rebikel Ngkeklau a ngomeda ra tekingel a beluu, e kau a di mededereborb e di korir a dmanges ma metengel. Mtobed el mora mekemad." Mal rengesa ikal kmal kora meseked era dingal el tekoi eng metichekla erar rengul e kora kmal chetikol.

Ma tara klebesei engii el Ngirailemesang omdesual kmo, akbai nguu ku udoud e mor Ngiwal ma kusiik a cheldechulel Ngirngemelas. Meng melebedebek era rengul waisei, e mocha kutmeklii e nguu tial ludoud el sukur era til e mochar Ngiwal. Ma leborg eng mechiua beluu meng ngomerebart er ngii el mocha ra blil Ngirngemelas. Meng me meng reborb era medal a tuangel e cholekiis el kmo, "Ngirngemelas, Ngirngemelas, udelek bekiis eng ngarngii a tekoi el kulekoi er kau. Ma Ngirngemelas a mo chomkaiis ra chesimel meng dular ngii el kmo, "Bekiis e ngar ngii a tekoi el de katekoi." Mal delal waisei ea Ngirngemelas a chomdesual kmo, ngmilkoklk meng diak dengchii ngikal chad, meng liluut el lulkereker er ngii el melangch era ngerel a Ngirailemesang a dingarrik e kmo, "Tia udoud." Meng mocha mekekakil Ngirngemelas el longcheng chii a chesimer. Meng dirk melai er ngii ea Ngirailemesang a chosisebii a chimal el nguu a uduod el loiara chimal Ngirngemelas. Ma liara chimal eng mocha rulii besul e mocha nguu tial chesimer el mo klou e luetal lokerei er ngii el kmo, "Ngera chised?" Meng kmo, "Ngak e

chudelei, a uchul meng diklebesei ea kmeremang a kmal soak el me mrechau mel meruul a chisek erar beluu era Ngkeklau.."

Ma Ngirngemelas a dular ngii el kmo, "Mada klukuk me lemei a mekemad, e ngak a ngar cholechelbelek era nglas era Bkul a Tab, eal sekum meng mesngerekl a mekemad engdi kau a mei." Mal delal waisei eng kmal mlo ungil a rengul Ngirailemesang meng merolal mor Ngkeklau.

Ma leborg engdi mlong el kutmeklii a lidel e nguu a udoud el sukur ra rsel a lild Ma lebol kukuk mel tebeda uretel Ngkeklau el mou mekemad e nguu a lidel e remurt el lokuu uchei el mengetakl er tial urrurt er Ngkeklau. Mal bocha ra Bkul Ngerair eng mesenge Ngirngemelas el reborb er tial lolechelbelek era Bkul a Tab meng remurt el bedul ngii. Mal rurt Ngirailemesang eng mora chelmoll e meremel, e mora chelmoll e meremel el merael el me kmeed er ngii. Mal kadang ea Ngirngemelas a dular ngii el kmo, "Mokedau e kimiit." Meng liluut el merael lokedii mal sal kmedang ea Ngirngemelas a chodersii a chochil el morbab e kmo, "Mo murch er tiang ea lii ngmo ngodech a lidem."





Mal delal waisei ea Ngirailemesang a kodekedii a lild erá chimal el mrechi a cherewel chochil el tmoech era bitang. Engii el Ngirailemesang a kmo, "Chordilem ra kar a ngara rsel a lild e ngak a morolung."

Ma Ngirngemelas a kmo, "Mada dil kau el ngoikau." Meng ngobult e mo remurt ele chotoir a meremang. Mal kekel el mera Bkul Ngerair eng meseke a chesechid, ea loker er ngii el kmo, "E rrang ngera chised?" Meng kmo, "Ngdiak a kol louchisung, a chais a merael," e di remurt. Mal mera chelechol eng dirrek el meseke, e toker ngii meng dirrek el kmo, "akkol louchisang, a chais a merael", e di blekall el mora blil.

Mal metat a chais el mera beluu el kmo Ngirailemesang a mirrechii Ngirngemelas ea tal mechas rar meteet a metengel el me lotkikii a bechil, engii a mo bechil Ngirailemesang.





Cheldechedechal A Meluadeangel

Ngak a Buik Redechor er Ngcheangel el Mengedecheduch er tial cheldechedechal a ngeiul Ngcheangel ra Meluadeangel.

A irechar nge mlar ngii a tal chelid el ngklel a Meluadeangel el kiliei er tial beluu er Ngcheangel e menga rar chad. E sel lebol sengerenger eng mera beluu meng mekodir a chad a nguu el morsel le ngar ngii e kolii. Mal sal beteknga rechad el mengai er ngikal chelid ear rechard era beluu a mocha mart er tir el diak el kiei era blirir, ma diak loliokl a kelir ele te bekikl a loues a chat a Meluadeangel. Mete dioumesind el menga rodech ma chemadech el kall.

Mal sal klunga chelebuul ma klengerenger era rechad ete mocha kaokedong el mo kldibel e kakerker era beluu el lechiis el morngii. Mar bebil rar chad el ngar tial kldibel a dulal kmo, bai didechiis e kerdi mochu metik era debor ngii, ea dengar tiang e kede nguemed. Mete tilbir el kmo milkolk era tutau ekedemo choldidrekl e merael losiik era debor ngii.

Me tial melkinga tutau ear chad er rogui a mlora kederang e mocha oltak era Kaberruch e mo meius el mo bedul Belau. E tial tutau era lebo loldederekl era Kaberuuch eng mlor ngii a klaititekangel era kmo kede nguu ngkal mechitechut el mechas el Delumumuu a ngklel, malechub eng mechoit. Mar bebil erar chad a kmo dechitii, eleng ngkal machas a mechitechut e di mesobil, ma uchul mete chilitii a kmo ngtecha mo mangedmokl er ngii era Kaberuuch. Ma rechad er tial beluu a chilitii ngkal mechas e mo meius.

Ma bochal lodengei ngkal mechas el kmo ngak a mechitar chomeius, eng kmal mlo mekngit a rengul, meng lilangel e kmo, ngak a kele kmocha kekel a Meluadeangel.

E tirkal chad er Ngecheangel era boloius ete mlor Belau el lul' desbedall. Mete meius el melengelakl a beluu eal bochara Ngchesechang e lomes eng kora sorir kul beluu mete toucheklang mete kiei er Ngchesechang. Ma ikel dui ma beldeklel a klobak ma deruchall a di lullab e kier tial beluu.

E ngikal mechas el Delumumuu era lemechoit eng kmal mekngtei a rengul, meng dektel ra Meluadeangel, eng merolal mora iikr er Ngerdokou meng kiei er cheungel chotaor. Meng kiei e kmal medakt meng diak longumla ngau, edi menga chemadech el kall ma berdel a ngerel a mlo cherou er chomengal chemadech el kall. Tial chelebuul ele mlar ngii ngikal mechas a milkrolii a lusech, meng dimlak el bechiil e mo dioll emechelleterir a rengelekel el terul sechal. Male mechellar tirkal ngelekel el sechal eng locha lusech a uchul me tirkal ngalek a doimeka klebesei el mo meklou.

Me tiara lemeklungang tirkal ngelekel, ea tara klebesei, eto kerei ra derrir el kmo, "e chedei, ngera meke mekreos er kemam a kibora beluu el mo milil, me kid a di menga chemadech el kall." Ma Derrir era Delumumuu a melekingar tir el kmo, "A rengmiu e rengelekei ngklebokel tekoi adengar ngii? Kid a uchul me kerdi ngartiang a milechoit ere chomeius era lechiis a rechad er tial beluu. Techilitak eleng dimlak el sorir el mengetmokl er ngak elek chebuul e mechitechut meng chetirir a kungesang er tir. Mete milchikak e kmo becherei mel kelii a Meluadeangel. E tir rokui el chad er tial beluu a mo meius a kaberruuch e chomekall el bedul Belau."

E mocha chouchais er tir ra dakt ma chelebuul ele blar ngii ma blekerdelel ngikal chelid el Meluadeangel. Ma louchisa derrir e tirkal terul ludam a kmal mlo mekngit a rengrir era derrir e mocha melib a kodellel a Meluadeangel.





Ma tara klebesei e ngikal klou el chad a dular chochellel el kmo, kid a momngar. Mete chomngar era bekl el sils el me mengudel er bitara Ngerdokou. Ma bekl sils e tial cheldull el lidungel a dimerael mo kididai. Mal sal kmal klunga tial cheldull el lidungel, e ngikal klou el sechal a kmo, chelechang e kid a kuk mo cholengakt a bad el me mengididai era delul a ikal lidungel. Meng dirrek el mle urrerir era bekl sils. Ma bochal lungia rar rengrir a klungel tial cheldull el lidungel ma bad e tulemkokl era tal tutau el chumlil a ngau er ngii. Mal kerda el ngkokl a chat el morebab ea Meluadeangel a di chilsngekl el mesa e kmal lulecherechur e kmo, "Cholekoi, a kmal songerenger ea ikang kora kall el dirk ngarngii." E choldiu emo merael el bedul tial chat. E tirkal terul ludam a mla dmeu chochadu engmai me tolak a reborb er bitar ngii el ngau. Ma lora el mong e tirkal terul ludam a mla ngmai chochadu, meng di mlar cheroid ete mesang mete mo midokl aikal ngau el bad el mor ngii. Mesel le bideklil a imol mong meng sosechil a ngerel el medir er bab el merkeklii. Meng diomerekakl aikal bad e dio lekeed er tirkal terul ludam. Mal sal kmedang e tial delel a kmal klungang e sokol mongkangk, engil el Meluadeangel a kora chilsngekl, mengikal kekerei a kmo, "Ngmedei" ea lechub eng kolekel el mora chikrel a Tngel engil a kmal mekeldang tial delel meng mongkangk a bital delel. Engkal chelid a dirk chad, meng mengelekel el muut el mora bitara Ngerekesol eng kuk mongkank a bitang, e tirkal buik a di mengelekel el lokiuellet. Mal bol mo tmurk engkal chelid a blengkangk el lulekeuad. Mete mocha sodelil e nguu a delebekul e merael el mora Dimes el mo mesubed era derrir.

Ma lochotil tial delebekul ngikal chelid era derrir eng dular tir el kmo, "Mnguu el loia ra toluk emnguu el mora Bas emdu ikal tekoil er ngil el kmo, Morael el lou keiukl e mou despedall el osiik era Rdechur ma Obakrusong, ma Spis, e sel bo betik er tirkal chad el dur kau el kmo kedelebekul a Meluadeangel e kobsuus, em nguu el mecheklii." Tirkal ngelekel ngkal mechas a nguu ngil el toluk el ngarngil tial delebekul a Meluadeangel el mora Bas e mecheklii.

Me tial toluk era le becheklii eng ngulu despedall el mo kirel a taoch er Ngchesechang ea lemei eng kerik ma dolech a nguu el losisebil era chelsel a taoch e mecheklii el nguu el mora beluu. Mal le mera beluu ea rengalek a mendedub e mesang el becheleleu el lombibechakl me tokor e mo nguu. Eal bol nguu eng diak el dengchil el kmo ngerang e kora medektang er ngil eleng kluk era toluk. Me tokor enguu el mora bai el le kldibel erngil a rubak. Me tiara lenguu el mer tirkal rubak el meseked ete mocha masech a bekl delebekul a ngikel ma chelid eng di diak el lobsuus. Mete mocha kora melebedebek ea tara rubak a dulang el kmo, "Kelel delebekul a Meluadeangel?" Mete okerei er ngil el kmo Kedelebekul a Meluadeangel?" Me tial becheleleu el klalo a di ulubsuus el dimlo kekerei a toluk. Mete mocha medengei el kmo ngikel chelid el Meluadeangel a mla mad. E tir a mocha nguu tial toluk ele blar ngil el nguu el mo doklii er Chiis era taoch er Ngchesechang.

Ma bocha lodengei tirkal chad er Ngcheangel el kmo ngmla mad a Meluadeangel ete mocha omdasuu a rolet a luut er tir el mor Ngcheangel. Meng milketmokl a mlai ma kall ete luetal mo ngmasech ra Kaberruuch e mo omkall. Mal lomekall ete mlol mora beluu, ea lebong ete di mlar cheroid e mesterir ar terul chad el dechor era chelechol. Mete kora melangch e melechedech el kmo cholboe kede ririid e kora kmal dimlak a chad el kiliei, ngdi mle tal mechas el kora kmal mechtehut el locha didurael eng mad. E tirka tengerang el dechor era chelechol. Mete melechedech el waisei e mocha kmeed. Mal sal kmedang era Bas eng ngkal kot el klou a melekingang el kmo "Kom diomak er tilechang e cholengull el telkib e osiik era belum el bornil ele beluu a beumam.





Mengikal merreder er tial omerael a tometii el modechor e mocha meluluuch er tir. Meng ngomasech a betok el tekoi e tirkal buik a di diak el kengei. Meng dulal kmo, "Becherei meki mekomkerd e kemiu el terul ludam mngai omerredel era beluu. Me kau el klou bom Obakrusong, ma ngilechang lochellem lebol Redechor. Me kau el klou el Obakrusong a mor Dillong ma chochellem el bol Redechor me bol lorredel era Dimes. Mal delal waisei eng mocha ungil a rengir. Ma beluu er Ngcheangel a ulebii ma Obadrusong a merreder era Ngerdilog ma Redechor a merreder er Ngerdimes. Male ngikel ea Obakrusong a klo'l chad meng menga ra btelul ea Rdechor a kekerei meng menga ra kemril. Ea rolel ommereder era beluu ea Redechor a kekerei eng di merreder re Ngcheyangel, engdi tirkal terul rubak a wal terul merredel era beluu er Ngcheyangel. Maikaikid ngii el lomerreder ra lemengai era nglat el melmuut er chelechal sils.





Cheldechederal A Osilek Ma Oreng

A Osilek a tara mirrael a chisel el mle merredel era Ulong el beluu ra chelebachab. Ngikang a kmal mle betok a ududel, e meklou, e dimlak el bechiil e dikiei ngii mar ngelekel a chochedal. Tirkal ngelekel a chochedal a kmal ungil el mengtmokl er ngii meng kmal di ungil besul.

Ngikal Osilek a kmal chedal a chei meng klmochel a ukedel era cheleched el Biduul a ngklel el ngara Klou el toi. Meng di klmochel a derekengel era rokui el klebesei el kerreel suld, meng diak el lolengull el lomkoad a meklou el wel ma chedeng e cholab el lomekang era ruchedal mar chad ra kebliil er ngii.

E mlar ngii a tal redil el ngklel a Oreng el ngelekel a tal rubak ma tal mechas el chad era Ulong. Osilek a kmal mle soal el redil a Oreng, e meteet el chad me ngobang a ilteetel el kora di chomcheracheb erar chad. Me ngouderek era Biduul ea lemad el chedeng ma lechub eng wel eng melekoi era ruchedal el kmo, "Kom ngmai el mora bliil a Oreng e leng mo bechik."

Ngkmal mlo diak el sebechel el motngakl e di mle waisei ma demal ma delal a Oreng a dular ngii el kmo, "Rungalek, chomkong ngeral tekoi eng sebecham el ngubetau er ngii, engdi tiang a lak el kau eng diak a chiolel er kemam."

A Oreng a mle kekerel redil mesel lebol buil ea rengelekel a Ulong a mengemedaol a chomilil buil era rengalek era Metukruikull mete di blechoel el mong mete milil. E solang e mlar ngii a tar tir el lekaisisiu a meklungir el ngklel a Mariar el mlol mo sechelil a Oreng.

Me tetibir a tekingir el mo kaubuch. Te kmal mle meringel el kaiuetoir mesel lolekoi a demal ma delal a Oreng eng dilmuk el diak a ngeral ledung el kmal melatk ra delongeel ngii ma Mariar el kmal chetil el mo cheroid.

Ea Osilek a diak el lomart er ngii e di chemolt a chebul el wel ma chedeng el mora bliil a Oreng. Mol mong ea Mariar a mocha medengei e medektang el dikeal mekdekudem el momes era Oreng. Tiara bochal lorakiruu a buil el belsechel a chomilil ea Oreng a mong ea Mariar a medakt meng diak el lebong. Tiaikid ea Oreng a mesmechang er tirkal rekebil era Metukruikull el kmo:

Rigebe chobom riid era metang er Oikul
eke me ngma klmecham el mo tmu emkerir ngii el Mariar
era iker rukeuid elekora Ulong
a Mariar leme mlodingel arodel erad a bngel
engii aigel bedul ra mamli.

Metiaikid a Mariar a mirretii el mong e kmur ngii el kmo, "A uriul ra cherul klebesei e keme tuobed era kederang ea chomesang a bekall el me tuobed era Metukruikull el terechokl a resel eke meyus el losiuklii e nguu a tiem el cheluch el ngara chelsel a ulengchidel."

Uriul era cherul klebesei ea Mariar a nguu a udoud el sukur era chelsel a ulengchidel e kmu ra ruchellel el kmo, "Komo mekall el dimer kmo chomesang a mlai el me tuobed ra Ulong e mo kmeed e mecheklii tial lulengchidel era daob e kemiu a chomecherw el mer mei." Tiaikid el ludoud a mloual lolmesmechel a Oreng era Mariar.





Ea uriul era sesel klebesei ea Mariar a liluut el mo chotii er Oreng ekmurngii el kmo, "Oreng ak mad era chesebreng me keme doklak."

Tiaikid ea Oreng a kmal mlo mekngit a rengul era rengesa ikal tekingel a Mariar meng mocha mengitaki el kmo:

"Mariar mengak a diak kbo kbechil Osilek el momeketeket engii,
Osilek a mle melat a ngeltei er ngak el kmo kau bo monga
cheldik el ngikel era moloachel era Biduul lulengesall el
iolechit ra Mariar."

Tekiei el sesel klebesei eng mad a Mariar ma Oreng a choltereka ra bechil el kmo, "Bomo dengelkak ek bora kemeldilel a Mariar." Tiaikid eng kmal mlo ungil a rengul Osilek era kodellel a Mariar el kmal loltoir er ngii a bechil e kmur ngii el kmo, "Bom deklai e mei."

Uchei era lebong ea Oreng a chilsuch a bngal a kelau el lolab el mo mengabs era dingal el telul. A bochal merek e lebong eng meketeketang era bol belsechel a chomelaki mar chad a di mengiil er ngii el memesang a bedengel a Mariar e mochu melaki er ngii. E ngii a mong meng kiei e dilmuk ea lolekoï er ngii eng kmul kmo "A kulengit me bok bereked era Mariar em nguu a tara ikel bar el choimkemkak el telkib mak bekiis e lomeluosu kung." Meng mlo waisei, engdi tiara bol bad eng ngiluu a chisngel el mo sechesechii era chebesal a Mariar e mad e lobengkel.

Tiaikid ete mocha mesubed era ulong era Osilek ma demal ma delal a Oreng, e mlo moterkokl el di mlo chimong a debellir.





Cheldechedechal A Teb Ma Luk

Ngikal Teb ma Luk a ngelekel a Dam ma Dirraibar er Ngeruchob. Tirkal terul ludam a mlar ngii ar teual lochederir el meklou redil mete bechii er chobliil. Tedi mle mekekerei tirkal terul ludam ea demerir a mad.

A lora el me meklou e tirkal terul sechal a di kiliei el lobengkel a derrir el ngara chelebuul el delengchokl. Ngikal Dirraibar a chomerolel mo mechitechut meng dikal sal sebechel mesterir tirkal ngelekel el bechiil er cheroid. Ma tara klebesei eng dular rar ngelekel el kmo, "Kemiu e rengelekei a kmal chebuul eleng mla mad a demmiu me ngak a kmal mechitechetong. Meng mla mo kiriu el mengetmoki era rechedemiu e choldingel er tir al bol mechesang. Meng ngungil cho mosuub a tekoi er Olengkoi er Ngerderar ele lak e kom kmal mo chebuul era tara klebesei."

Ma tal tutau e ngikal klou el ngelekel el Teb a ulemkokl el mekiis e kmura delal el kmo, "Ngak e chedei a mochu melai a tekoi ra Olengkoi er Ngerderar." Meng tilobed e merolal mor Ngerderar. A lebung eng dirk tutau meng reborb era cheldeng Olengkoi. Meng merael ngmasech el dobechii cholbed e merael mol lochedii a kul a ulitech e tmuu ra blai. Ma Olengkoi okerei er ngii el kmo, "Ngera chised errang?" Meng melkingang el kmo, "Ngak a mle el soak el melai a tekoi er kau. Ke dirrek el losisecheklak era teletelel eng mo sebechek el ngmai a betok ludoud era ruchedak."

A lomes er ngii a Olengkoi eng kora diak el lulterekokl a chosengel meng ngokerei er ngii el kmo, "ngmla ngar ngii a chomelium ra udoud era ruchedam e diak kemngai?" Ma Teb a kilengei. Meng dula Olengkoi el kmo, "Tial murrael er ngii el rael mei, ngarngii cheselked el bambuu milsang?" Ma Teb a dular ngii el kmo, "ngkmal betok." Ma Olengkoi a dulal kmo, "Chelechal morael e kemo ra ikel bambuu meke tukur a telmedeu er ngii el mo chelbedem. Mesel bomrei e lebor ngii a mechesengul a udoud er kau e kenguu el mora blil a tara ruchedam e melai a udoud. Eal sekum eng diak el beskau a udoud e kenguu ngii el bambuu el cholbedii meng mo medakt er kau e meskau."

Tiara ledur ngii eng kmal mlo ungil a rengul e merael. Ale mera ked eng mocha dobechii a chelbedel el cheselked e merael mormei.

A lebel rei eng ngokerir ngikal lochellel era Luk e ouchisar ngii aikal tekoi el lengilai er Olengkoi. Ma Luk adi ulerrenges e kora kmal metacher besul rar rengul. E sel bol lomtab aikal lolekoi chobekul eng kora mo metengchokl tekoi a lebol longelebed era ruchedal e lolai a udoud.

Me tiara bol kukuk eng dimle tutau eng mekiis e diak louchais er obekul er chomerollel, e merolal mor Ngerderar. Ma lebor a blil a Olengkoi eng mo chokiu a rsel chorengodel e chosesus el mo sibeklii a btil a ulitech e mekokil mo soiseb ra chesel a blai. Me Olengkoi a diulemes er ngii e chomdesuang el kmo, ngikal kmal kedung el buik. Meng ngokerei er ngii el kmo, "Ngera chised e chochellei meng dirk tutau e ke dumiang?" Tiaikid eng dular ngii el kmo, "Ngak e chudelei a ngar ngii ar tewal lochedak el bechiil mete ngar chobliil. Engak a dimle kekerei eng mad a demak meng diak a chosisecheklak ra tekingel a beluulechad, meng kmal soak e chudelei a chomosisecheklak me bok meduch."

Maldelal waisei e Olengkoi chokerei er ngii el kmo, "Kebechiil?" Meng kmo, "Oi" Meng kmo, "ngarngii a meklechel a bechim?" Meng kongei. Meng lemuut el loker er ngii el kmo, "Ke meduch el ngara chei?" Ma Luk a kmo, "Ngdiak sal meduch el ngara chei, akdi kmal meduch el mengemang."





Meng dula ngikal rubak el kmo, "Chelechang ea chobo ra chei e ke kmu ra pecnim meng mora mesei, ekom rullii a chimol longraol el ngul momsa ngkel kot el klou el lochedam. Me chomluut el mora chei eko momsa ngikel longerung lochedam, e waisei el molmuut er ngkel kot el kekerei el lochedam. Seikid e sel lebor ngii a mechesngum ea rechedam el rokui adi mo kutmeklii a mechesengum er rokir."

Mal belrei a Luk eng mocha choltiraki aikal lolsisecheklel Olengkoi. Meng merael el loldingel e chomekang ra ruchedal ra bekl klebesei.

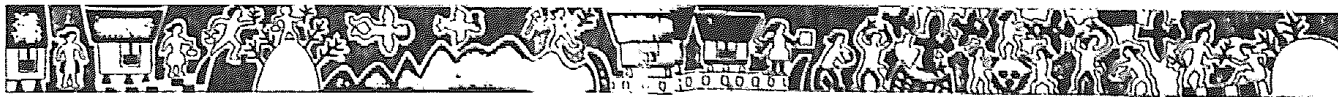
A tara klebesei engkal kot el klou el lochedal a Luk a mocha katekoi ngii mar merrengel e kmo, kede kora kmal mechitechetong era ikal lomerellel a Luk, meng ngungil a bol lou mur a bechil a Luk. Mal mer ma tial sils el belsechel a merengal a bechil a Luk ea rechedal rokui a mlo kldibel e ulemoket a udoud el kmal mlo betok meng mlekedoked a belsel.

A Teb a di ulemes er tial lomeruul e ngosecha rengul, ma Luk a dulara ruchedal mete kodur a merengal a bechil a Teb.

Tiara bolchal merek e ngikal lobekul a mlo medengei omerellel a chochellel, el mle kekerei e wal bochal lorredel er tir. Mesel lobolomngar ele meloleiit era blil a Luk eng kmo, "Kuiietii a idungel e chochellei-chokdemang."

Tial cheldecheduch a milechelii a omeluchel era Belau el loltiraki era ruchedad. Tial blekeradel a ngarngii er Belau el melmuut er chelechal sils.





ENGLISH





Preface

These legends were derived from direct recordings on tape and later translated from the original vernacular to English. The exact original narration of the tape in Palauan is reproduced here with only minor editing done by the staff of the Palauan History Development project. The English version is a free translation of the legend and may not follow word for word from the Palauan account.

Palauan legends are not necessarily common knowledge in the community. Like other aspects of the culture, a specific legend is often entrusted to one man, a caretaker for certain clan and village traditions. He is responsible for explaining the legend, and his version may differ slightly from what other Palauans have learned.

Since this is the first time that the legends of Palau have been researched and published by Palauans themselves, the task was not easy. Prime sources had to be identified and their information compared with that from other sources. Palauan traditions are passed down orally, and anything related to the culture must be scrupulously cross-checked. Although we believe that these are uniquely authoritative accounts, this initial Palauan publication is but another step in the verification process.

We have translated the legend into English in the belief that they may be of interest to many who do not read Palauan. In the English version we have attempted to clarify the legends and explain certain concepts of Palauan culture to aid the non-Palauan reader. The English account is the sole responsibility of the Project Director.

Since this is a preliminary edition which may later be revised for final publication, we ask that no portion of this edition be reproduced without permission from the Palau Community Action Agency.

This collection is but the first published by-product of the work of the Palauan History Development Project sponsored by PCAA. Legends are only a small part of the information on Palau History and Culture currently being collected from local authorities. We are also conducting research in published sources. The eventual goal of the project is to produce the first comprehensive and accurate account of Palauan History and Culture. Most of the material will first be used to provide material that can be used in a relevant social studies curriculum in the local schools. The Project and the Agency of which we are a part, are directed and almost completely staffed by Palauans. The task is enormous, and we would appreciate suggestions and assistance in gathering resources from any quarter. Please address all inquiries to Palauan History Development Project, Palau Community Action Agency, Box 3000, Koror, Palau, W.C. Is. 96940.

It is impossible for us to adequately express our appreciation to the many people who aided the project. We are especially thankful to the many resource people who consented to share their knowledge. They are too numerous to list - yet they were, of course, the heart of this effort. We also wish to thank Dr. Vitarelli, who aided in this first publication, Mrs. Freda Bernatavicz, whose insight helped us get organized, and the following Palau High School Students: Silas Orrukem, Anita Skang, Felix Maidesil, Columbus Sakuma and Fred Meresbang. Acknowledgement also goes to the staff of the Palau Community Action Agency and PCV William Grohmann, who helped in editing and typing, and especially to Mr. Kubertino Yano, a staff member who was dedicated to the project from the beginning.

Katharine Kesolei
Project Director





INTRODUCTION

The "Omeluchel" system is an old practice still very strong in Palau today. "Omeluchel" translated literally is "to bear things on your head" and this referred to the "bearing" of food by a wife's brother or other relative to her husband's home. If the practice of "Omeluchel" is constant, the father of the husband is obligated to pay for all the services and food. The standard payment is a "kluk" which is a piece of Palauan money of specified size and value. The father or uncle of the wife receives this money. This story is said to describe the beginning practice of setting a standard price for the "Omeluchel".

The Story of Dugong

This story is about an old woman and her daughter who lived in Kerdeu, a house in Ngerieleb, which is a small hamlet of Koror.

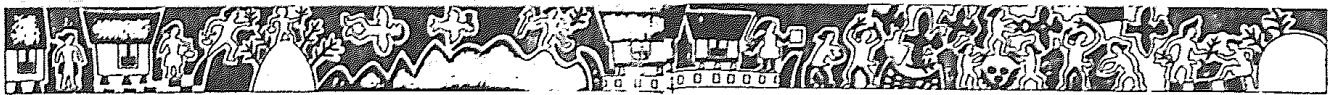
This hamlet of Ngerieleb is situated near the water. The old woman and her daughter lived in poverty, for there was no one to look after them. One day their problems were compounded when they discovered that the daughter was pregnant. In Palau in the olden days an unmarried girl who became pregnant without having made at least a formal arrangement for marriage was strongly censured by the community; the girl and her family were stigmatized for life. The mother was saddened and ashamed of her daughter's condition, and was anxious to avoid bringing any further disgrace upon the family.

One day she called her daughter to her side and said, "My daughter, as you can see, we are very poor and already in trouble with the community. Now that you are pregnant, you must be careful to observe all the traditional taboos on food for pregnant women. You must also take very good care of yourself, because we do not have people to help us if you get sick." Her daughter diligently obeyed her mother's advice and after several months she gave birth to a baby girl. She was not allowed to do hard work and so was kept in the house caring for her baby. Her mother also took care that her daughter still observed the rituals and avoided eating foods she was not supposed to. One day she summoned her to her side again and said, "Daughter, you seem to like to eat 'keam', but 'keam' is not good for a woman who has just delivered. Therefore, I would advise that you abstain from eating 'keam' until you are strong."

One day her mother went to her taro patch to get taro for them, while her daughter stayed caring for her baby. Her urge to eat "keam" became very strong and she began to think that since her mother was not around, she would eat just one. She picked out one "keam" and cut it open but the cut was crooked and one side was bigger than the other. As she was trying to get the meat out of the bigger side her mother suddenly appeared at the door. She was so surprised to see her mother and so overwhelmed with shame that she quickly went out of the house and started walking toward the dock.

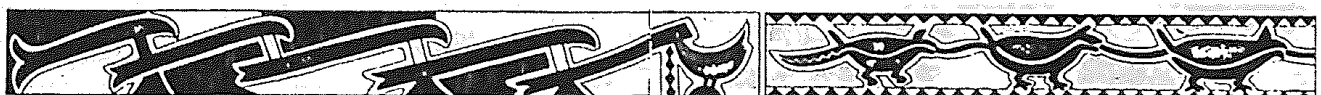
Her mother picked up the baby girl and started following her toward the dock. But her daughter went right to the edge of the dock and jumped off and started to swim away. Her mother, upon seeing this was sad and began to cry, pleading with her to come back. She didn't listen but swam on further. Finally her mother sat at the edge of the dock still clutching the baby and said, "My daughter, you do not seem to listen to what I say. You do not have pity on us." When her daughter surfaced once again she had turned into a dugong. When her mother saw what had happened she lost all hope of her daughter ever returning.





She wanted to honor her daughter, and to have people remember her daughter's fate. She sighed and started to talk to her for the last time, saying, "It is clear that you do not want to listen to me. So now your price is a "kluk". And this price will be paid as a tribute to a married woman." That was the end of the daughter who became a dugong. A dugong is a rare sea mammal sometimes found near the Palau Islands.

*NOTE: When a dugong is killed, one of its vertebrae is taken and used as a bracelet for a favorite son of a royal family. There is also a general belief in Palau that when a dugong is caught and people talk of killing it, it seems to cry and some say tears are actually seen falling from its eye. This, Palauans say, is attributed to the legend that the dugong was once a human who later turned into a sea creature. On one side of its jaw is a "keam", which the girl had kept in her mouth as she jumped off the dock. "Keam" is a Tahitian Chestnut (*Inocarpus edulis* Forst).*





Ngeleket Budel and Ngeleket Chelsel

This story took place in a village called Imul in Aimeliik. This story is about Ngeleket Budel and Ngeleket Chelsel.

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

The gods who were there, but were invisible to the human eye, said, "Smooth the man's eyes before he steps on us." (Only an eye without imperfections, not found in mere humans, can gaze upon the eminence of the gods.) Upon doing so, the man was overwhelmed and stumbled to the ground, for suddenly there unknown people around him. The gods then told him to cut a cradle from the leaf of a betel-nut tree and put the child in it. The man did what as he was told, took the child to his house in the village, and raised him with his own child.

As they were growing up, the father usually took them night fishing, but one night he decided to go by himself. He had a very big catch, and when he brought his catch home, he found that his two sons were fast asleep, so he quickly ordered his wife to roast some of the fish and wake the boys up for dinner. The wife silently obeyed her husband and chose a big fish to be roasted. When the fish was cooked her husband told her to wake up their two sons. But his wife replied, "I will wake up our real son first and let the other son sleep." Ngeleket Budel was awake and heard all of the conversation but he pretended to be fast asleep. He was trying to find out whom his mother was going to wake up first. As he waited in anticipation, his mother did not wake him up, but moved closer to her real son and quietly shook him until he was awake.

With this, Ngeleket Budel finally realized that he was not the couple's real child and began secretly wondering who his real parents were. He felt very unhappy about this incident but took care that his adopted parents would not discover his disappointment.

One night when Ngeleket Budel was out fishing with his friends, he picked up a sea cucumber and brought it to his house and hid it inside part of the hollow bamboo floor at the section of the house where he usually slept at night. The next day he pretended he could not get up and told his mother that he was ill. In the meantime, as the days went by the sea cucumber got more and more putrid and the news of the boy's sickness was known by everyone in the village. The gods, including Ngeleket Budel's real mother, heard about it and also knew that everyone in the village was aware that her son was ill. One day the boy's real mother decided to reveal herself to the boy, so she planned on visiting him.

Late one evening Ngeleket Budel's god mother visited him in his house. Ngeleket Budel asked why the woman was interested in his condition, so the woman told him that she was his real mother. With this, Ngeleket Budel told her that he was not really sick, that the putrid smell was a sea cucumber he had hidden in the edge of the bamboo floor. He was very happy to know who his real mother was, but never told anyone about his knowledge that he was not the couple's real child.





In the morning he woke up early and discreetly removed the sea cucumber from the bamboo floor and threw it away. Nobody knew why the boy had suddenly become well and why the bad smell around him had left.

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

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

The day for pulling the canoe came, and village people gathered at the spot where the canoe was and began dragging it. On their first stop it was noon and there was food there so they rested and had their noonday meal.

They continued dragging the canoe until it came to a very flat and smooth area where all of a sudden the canoe could not be moved an inch. The men who were pulling could not move the canoe, so the whole village of Imul was summoned to help. Still they could not move it. After many futile attempts to drag the canoe they all stopped, not knowing what they could do. Ngeleket Budel's father, out of sheer desperation, noticed him standing nearby so he remarked, "Son, why don't you try pulling the canoe?" Ngeleket Budel got up, went over to the canoe, touched it, and began to chant: "Mother, father, show me Ngeleket Budel, Metechesel."

Upon saying these words, the canoe appeared to have jumped up and went sliding down so fast that the men were frightened and fled. As they followed the canoe to the dock, they found their food all prepared and waiting for them, so the men sat down and ate.

When the feast was over, Ngeleket Budel finally spoke up to his father, saying, "I am leaving." He told him that he was no longer their child and that this was the end of their parent-child relationship. His father begged him for forgiveness and said many things to mollify him. But in spite of his father's pleas, Ngeleket Budel insisted on departing. Before he left he put a curse on his parent's clan. He said, "When your children grow-up they will be beauteous women but plagued with misfortune and greedy for food."

NOTE: This story teaches a lesson to women or married people who adopt children and mistreat them, favoring their own over the adopted child. Ngeleket Budel, translated literally, means, "outside or skin child." Ngeleket Chelsel, or Metechesel, means, "our inside child."





The Story of Ngirilemesang

I'm Rechebal Ngiramedelemang, the chief of Ngkeklau, hamlet of Ngaraard Municipality, recounting the story of Ngirailemesang who was a man from Ngkeklau and a member of the house of Imeong. Ngirailemesang was a man who used to be timid and indecisive. He stayed in his house and never went anywhere to visit his friends. He never joined the warriors of Ngkeklau, for he had a sore on the sole of his foot. He had only enough initiative to move every day to the door of his house and ask those who passed by for news of the people of Ngaraard who had gone to war.

Ngaraard and Ngiwal (a neighboring village) were always at war, and every time the warriors met to fight, Ngaraard always lost. This was because Ngiwal had an exceptionally strong and brave warrior named Ngirngemelas, renowned all over Palau. Ngirngemelas was bothered by sores all over his body so he often bathed in the sea or used medicinal herbs in a special Palauan steam bath. As an outstanding soldier, he was accorded great status in the community.

One day while Ngaraard and Ngiwal were at war again, Ngirailemesang sat at the door of his house and noticed the warriors returning from war. So he asked the men, "Friends, what is the news?" Upon hearing this, one of the warriors exclaimed, "Why are you sitting there watching and asking questions while the men of Ngkeklau are dying for the welfare of the community! Go out to war at once." Ngirailemesang, upon hearing these remarks, was greatly troubled. He was tired of being ridiculed for his cowardice, and began to consider how he could overcome his fear and make himself more popular.

One day Ngirailemesang gathered up enough courage and decided to pay Ngirngemelas a visit. He put a piece of money inside his basket and departed for Ngiwal. When he arrived in Ngiwal, it was night time so all the villagers were fast asleep, including the great warrior Ngirngemelas, whose house was usually off limits to anyone. But Ngirailemesang went to Ngirngemelas' house undetected and stood at the door and forthrightly called for Ngirngemelas, "Ngirngemelas, Ngirngemelas, wake up for I wish to talk with you". Ngirngemelas wanted to open the door, so he boldly persisted, "I wish to exchange a few words with you." As Ngirngemelas finally opened the door a bit so he could get a good look at Ngirailemesang, Ngirailemesang quickly placed the money in Ngirngemelas's hand. Ngirngemelas opened the door wide and demanded to know the purpose of his trip. Ngirailemesang candidly replied, "I am here to request you to help improve my reputation." Still clutching the money Ngirngemelas asked, "How could I do that?" Ngirailemesang then began to uncover his plans. He said, "When the war party of Ngaraard comes here again I will be with them. I would appreciate it if you would give me a chance so that I might be able to spear you." Ngirngemelas thought for a moment and said, "Tomorrow when the war party of Ngkeklau comes I will be at my bathing spot at "Bkulatab" (a rocky place on the sea shore of Ngiwal). If the warriors of Ngkeklau are delayed, only you will come there." Ngirailemesang was pleased upon hearing this and went happily back to Ngkeklau.

The next day Ngirailemesang prepared his spear and attaching a piece of stone money to its end, prepared himself for the war. As the Ngaraard war party was preparing to leave for Ngiwal, Ngirailemesang went ahead of them without paying attention to them. He ran swiftly despite the pain in his foot, and when he finally approached Ngiwal, he noticed Ngirngemelas at his bathing spot at Bkulatab and proceeded in that direction. As he approached, Ngirngemelas told him to move closer so that he would not miss. When he was very close Ngirngemelas lifted up one of his feet and said, "spear this, but be careful not to





miss.” As he said this Ngirailemesang moved even closer and speared Ngirangemelas foot saying, “Your stone money which is to be used for your steam bath is attached to the end of the spear.” Then he turned back and ran all the way to Ngkeklau.

When he arrived at the edge of the village the people crowding there asked him what had happened. Ngirailemesang curtly remarked, “Chais a merael” (news travels) and then went to his house and hid himself.

With apprehension the village pondered Ngirailemesang’s words and waited for the return of the war party. When they finally arrived and were asked about the war, the men said “The war is over, Ngirailemesang speared Ngirngemelas.” The villagers were astonished.

Finally one woman who was of high rank appeared at Ngirailemesang’s house and, as was her right expelled his wife. She started bathing Ngirailemesang as though she was his husband. His reputation was secure thereafter.

This is a true story. It is included here partly because it reveals something of the nature of war in traditional Palau. It was not uncommon for a personal arrangement such as the one described here to be decisive in ending a war. Moreover, neither man lost face, even after the facts were known.

Ngirailemesang had shown great courage in going to see a fearsome warrior alone and at night, in confronting him at his own door, and in approaching him again with his spear. Ngirngemelas’ reputation was undiminished, for he had also been courageous throughout -- by opening his door to a strange man, for example, and by fearlessly exposing himself to the spear of an enemy. Although the war with Ngaraard ended with this incident, Ngirngemelas is still remembered today for his skill and heroism. He later helped Peleliu in a war against Angaur and married a beautiful girl from Peleliu.

Also, Ngirailemesang is thought to have coined the phrase, “Chais a Merael” (news travels) and, through his offering to Ngirngemelas, to have originated the custom of payment for medicinal care (such as the steam bath with herbs).





The Story of Meluadeangel

I am Buik Redechor Chiokai of Ngcheangel recounting the flight of the people of Ngcheangel from Meluadeangel.

Meluadeangel was a god who lived in Ngcheangel many, many years ago. His presence on the island posed a direct threat to the people, for he ate human flesh. Whenever he was hungry, it was his practice to venture into the village, kill someone, and take him to his hiding place to eat him up. As people were gradually diminishing in number, their fear increased. Most of the people left their homes and roamed around seeking shelter and protection under big trees. They ate fruits and raw food for they were afraid to build fires for fear that Meluadeangel would see the smoke and attack them. Fear of Meluadeangel mounted as the days passed, until finally Chief Redechor arranged for a secret meeting of all the people to find ways of escaping from the malevolent god. Some of the people suggested that they leave the island immediately, thinking that, they would eventually find another place for themselves. They knew they could no longer stay on the island, and it was agreed that the following morning, at dawn everyone would be prepared to leave.

So the following morning everyone quietly sneaked out from their hiding places and went to the beach where they were to board the canoes. As they were preparing to embark on their journey there was disagreement as to who would take an old woman by the name of Delumumu. Some of the people could not wait for her so they suggested that they leave the old woman. The people agreed with the suggestion saying that she was old and without a husband or children, so that no one would take care of her on the long voyage. So the old woman was left all alone in Ngcheangel. When Delumumu discovered that the people had left without her she became very unhappy and cried, "I'm left here and I will be Meluadeangel's food."

The people of Ngcheangel sailed toward "Belau" coming down the east coast of Babeladaob, they scanned each villages on the east coast until they reached Ngchesechang, where they decided they should settle. They retained their order and the titles of the chiefs which they had carried with them from Ngcheangel. Meanwhile in Ngcheangel the old woman Delumumu made herself a small shelter underneath a big log outside of Ngerdokou and lived there. Everyday she ate fruits from the trees and raw taro. Her lips swelled up from eating raw food, but she could not build a fire to cook her taro for fear that Meluadeangel would soon discover her and eat her up.

One day Delumumu miraculously became pregnant and soon thereafter gave birth to two boys. Her sons grew each day and before long they were grown up and caring for their mother. Eating raw food and fruits every day puzzled them, so they finally gathered up enough courage to ask their mother why they were eating raw food. Delumumu tearfully began to recount the whole story of how the people of Ngcheangel escaped from Meluadeangel leaving her alone on the island. After the boys heard the pitiful words of their mother, they were very sad. They secretly plotted for a way to kill Meluadeangel. Arriving at a scheme they secretly began gathering firewood and stones. The pile grew each day and soon they had a very big pile of wood and stones. They bent some wood to make themselves some wooden pincers. Finally they set the pile on fire.

Meluadeangel, who lived in a section of the island called Dilong in Ngerbesos, saw the smoke and began to move toward it. As he approached the fire, two boys standing near the fire began to take rocks which were very hot and throw them at him. As each hot rock came to him, Meluadeangel opened his mouth and swallowed it. Soon his stomach was bulging and they kept on throwing rocks at him until they had almost used the whole pile. Meluadeangel, suffering from the heat, turned his head around and began to run toward the other end of the island, with the boys running after him. Before he reached Tngel one side of his stomach fell out. He changed his direction and started to run toward Ngerbesos and





there the other side of his belly fell out too. The boys kept following him, until Meluadeangel finally fell down dead.

The boys were very proud of their feat so they opened his abdomen and took his stomach out. Then they went back to their mother and proudly displayed it to her. Their mother was astonished at her two sons' feat and commanded them to put the stomach in a "toluk" (precious turtle shell used as women's money) and bring it to Bas, and tell it to travel eastward and westward in search of Redechor, Chief of Ngcheangel, Obakrusong, second chief, and Spis, third chief.

After the boys were told what to do Delumumu turned to the stomach inside the toluk and addressed the stomach, saying, "If you are discovered and the people try to identify you with all sorts of names for fishes and animals you will not swell up, but if they say you are the stomach of Meluadeangel then you will swell up." Upon saying these words to the stomach they boys took the toluk with Meluadeangel's stomach and went to Bas. They gently set it on the water and it started floating out to the sea.

The toluk floated on the sea on the way to Ngchesechang, a village in the east coast of Babeldaob. As it arrived there the tide was coming in so it took it all the way inside the dock where Ngchesechang children were swimming. They discovered it and they quickly brought it to the bai (meeting place) where some of the older men were gathered. When it was brought to their midst, the rubaks (old men) gathered around it and began to wonder out loud about its origin. After questioning and wondering what this could be, one of the old men from Ngcheangel said, "That's the stomach of Meluadeangel." And to their astonishment, the stomach swelled up. So they finally learned that Meluadeangel had died. After having learned of Meluadeangel's death the decision was made to bury the "toluk" and the stomach near the Bai. To this day it is said that the "toluk" is still there inside the same mangrove channel.

The news of Meluadeangel's death started the people to thinking about returning to Ngcheangel. They boarded their canoes once again and set sail.

As they approached Ngcheangel the two sons of Delumumu saw their sails and quickly ran to the beach. There they stayed and waited for the canoes. When they finally came closer to shore, the oldest of the two boys remarked "Just drop your anchor where you are, and after you have rested yourselves turn your canoes around and sail right back to where you came from." The canoes stopped and Redechor, who was the chief of Ngcheangel, stood up and started to address the two boys. He pleaded with them to let them come ashore, but they flatly refused the chief. Finally Redechor made an offer. He said, "I will relinquish the chieftainship of Ngcheangel to both of you. The youngest will be called Redechor, and the oldest Obakrusong. Redechor will rule Ngerdilog, and Obakrusong will rule Ngerdimes. When there are big fish Obakrusong will eat the head, while Redechor who is younger will eat the tail. The younger brother, however, will take the overall leadership of the island of Ngcheangel." The two boys were satisfied with this arrangement and permitted the people to come ashore. The oldest Obakrusong ruled Ngerdilog and the younger brother ruled Ngerdimes.

NOTE: Today the island of Ngcheangel ("Kayangel") is divided into two sections. The person who inherits the title of Obakrusong rules Ngerdilog while Redechor governs Ngerdimes. However, Redechor is the recognized High Chief of the whole island today. It is also a customary practice within the island that Obakrusong be presented with the head of a pig or fish, while Redechor eats the tail or legs. It is still the custom to give the head of a fish or pig to people of high clan or status in the community. This signifies status, as well as respect and honor which is only reserved for people of the royal family. A somewhat similar story is told also about a place called Irur. There the gods name was Meluadelchur. "Belau" is Palau. Although the people of Peleliu, Angaur and Kayangel are within the Palau District, have the same language and customs, and call themselves Palauans, they refer to the main island of Babeldaob and Koror as "Belau".





The Story of Osilek and Oreng

(A Love Story)

Osilek was a very well known chief of a rock island Ulong. He had many big pieces of Palauan money and was the richest man in the whole region, but he did not have a wife. The cousins he lived with tended to his needs faithfully, but despite his wealth he was unhappy.

Fishing was Osilek's occupation, and he spent all day tending the very long fish net (made out of coconut husks) which surrounded his fishing spot called Biduul on a sea called Toi. Big turtles, sharks and many other kinds of fish went inside his net, and every day he killed them and distributed the meat to his relatives and all the members of his clan.

In Ulong, there lived also a very beautiful girl named Oreng. She was so attractive that Osilek decided to win her to be his wife. Osilek knew very well that she didn't want to marry him because of his oldish character, so he decided to use his wealth to override Oreng's objections and become her husband.

Oreng did not like Osilek and wanted to stay away from him, but there was no way out. Osilek bragged to her falsely of his sexual triumphs. He killed turtles and sharks and told his sisters, "Take the meat to Oreng's home, for she will become my wife."

Oreng tried her best to avoid taking everything provided by Osilek, because by accepting things she incurred a great obligation to him. But she could not resist Osilek's sisters, who always strongly insisted upon giving her everything provided by Osilek.

One day, Oreng's parents sympathetically said to her, "Poor Oreng, we have tried everything we could to protect you from Osilek, but they just haven't worked out. It is only you who can solve the problem. We can, perhaps, help you in other matters, but for this, we absolutely cannot handle it." Soon it became clear that Oreng was obligated to marry Osilek.

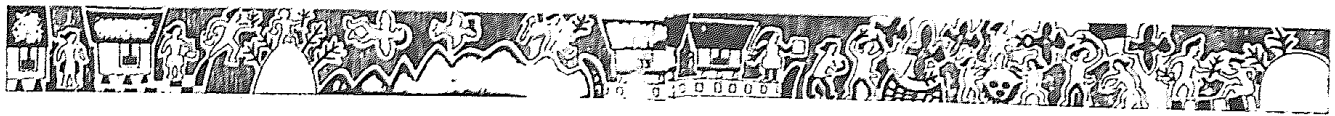
It was a customary practice of all the youngsters of Ulong and Metukruikull, (another rock island) to meet each other during the full moon and spend the night playing. Since she was not yet formally married, Oreng continued to attend such gatherings, and on one such occasion a young man from Metukruikull named Mariar became interested in her. Soon they saw much of each other and decided to get married.

Oreng's affection for Mariar became very strong, and she never liked to be apart from him. When Oreng's parents reminded her of Osilek's false relationship to her, she just remained quiet because she didn't want to go away from Mariar.

Osilek continued to bring shark and turtle meat openly to Oreng's home to reinforce her obligation to marry him. Mariar, who had made many trips to Oreng's home, discovered the relationship between Oreng and Osilek and was frightened. When the next occasion came for the youngsters to meet and spend the night playing, Mariar wasn't present, because he was afraid that Osilek would detect his relationship with Oreng.

Oreng waited for him but he never showed up. She became very sad, and after they finished playing, she told the girls from Metukruikull, "When you go back home, remind Mariar to check the mamel in the fish trap at Biduul." ("Mamel or wrasse," is a rare and delicious fish in Palau, to be eaten only by royalty. Oreng's beauty made her a rare catch





indeed, one to be found in Osilek's trap at Biduul. Oreng said it this way so the girls wouldn't discover her secret relationship with Mariar, but if Mariar got the message, he would know that Oreng wanted to see him personally.)

So Mariar went secretly to see Oreng. When he found her, he said, "On the second day, you will go out to the beach. When you see a sailing canoe coming from Metukruikull you must go to it and pick up a coconut husk floating on the sea." After this, they said goodbye to each other and departed for their homes.

Two days later, Mariar put a piece of Palauan money inside a coconut husk and told his younger brother, "Take this and start sailing for Ulong. As soon as you see a canoe coming out from Ulong, you will sail closer to it, put the coconut husk in the sea, and sail back home."

Mariar's brother followed the instructions. While they were sailing, they saw a sailing canoe departing from Ulong, so they approached it and put the coconut husk on the sea. The piece of Palauan money inside the coconut husk symbolized the end of Mariar's relationship with Oreng. (The gesture is usually used to end only a formal relationship, so Mariar's action showed the depth of his love for Oreng.)

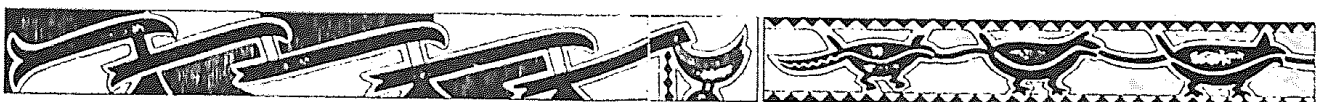
Shortly thereafter, Mariar again appeared before Oreng and said, "I am so brokenhearted that I will die because of it; you will be the one to bury me." Oreng was filled with sadness and sorrowfully sang a song as her tribute to Mariar. This is the song:

Mariar, Mariar,
I'm not really Osilek's wife
and never want to be.
He bragged to me falsely
of his sexual triumphs
And forced me to take his fish.
The fish, he said,
Were from the Biduul Sea,
Where he said you can't catch any fish

(The last part was an account of Osilek's method of defaming his competitor—Oreng was "in" Osilek's private fishing spot, where Mariar was not allowed to go.)

Several days later, Mariar died — it was said from a broken heart. Oreng told Osilek of Mariar's death and asked to go to his funeral. Osilek, upon hearing the news of his "wife's" lover, rejoiced and permitted her to go. Oreng then collected flowers from a Kelau tree and made a lei and started out for Mariar's funeral.

When she arrived, the funeral had finished and the people were only waiting for Oreng to see Mariar's body before they buried him. Oreng didn't say anything to anyone, but when the people asked her what she wanted, she replied, "I want to ask you to let me to join Mariar's body and cover me with a piece of his mat for a while. When I wake up, he will be prepared for burial."





The people all agreed, but as she lay down next to Mariar's body, she died. The people were not aware of her sudden death. They were waiting for her to wake up, but to their surprise, as they removed the mat, they found her dead. The people immediately went back and told Osilek and Oreng's parents of Oreng's death. It was decided that the two would have one grave.

This old Palauan love story is still recounted today, often in the form of a poetic chant. A story of young love and tragic death, it also stresses two lessons; bragging about sexual prowess is considered improper; and it is never possible to "buy" love, as Osilek tried to do by imposing on Oreng with his gifts of food.





The Story of Teb and Luk

Teb and Luk were the sons of Dam and Dirraibar of Ngeruchob. The two brothers had four sisters who were married and lived with their husbands far away. While Teb and Luk were still very young their father became ill and died. So these two brothers lived with their mother alone.

As the two brothers grew to manhood, their mother became older, weaker and less able to fulfill her traditional obligations to her four married daughters who lived away from home. One day she called her sons together and explained that her own weakness and the absence of her husband made it important that they learn to assume her responsibility toward her daughters. She told Teb and Luk that they must help their sisters learn to be good wives, and providers for their families. Dirraibar went on to say that the death of Dam had made it difficult for the family for there was no one to provide fatherly advice. She knew of a man, however, who could provide good guidance. His name was Olengkoi and he lived in Ngerderar.

Early one morning following their mother's talk, Teb declared to his mother that he would seek Olengkoi's advice. Teb set out for the village of Ngerderar where Olengkoi lived. When he arrived at Olengkoi's house it was morning and Olengkoi was sitting at the "cheldeng" (a sacred section of the house usually at the end). Upon arriving at Olengkoi's house, Teb did not, as custom demanded, walk to the side of the house and make his presence known with soft and polite gestures. Instead he moved straight across the threshold, broke the string that held the "ulitech" (woven coconut-frond half-door), and entered the house without invitation.

The old man looked in amazement at the totally disrespectful young man, but finally asked Teb the purpose of his visit. "I come to see you," Teb stated, "because I would like to get from you the best of advice. I naturally want to learn from you everything I can. And perhaps in the process, you could suggest how I might get more money from my relatives when there's something I want to buy."

Olengkoi, sensing there had been some disappointment in the young man's past dealings with his relatives, asked, "Have you requested assistance from your relatives in the past or are you planning to do so in the future?" Teb answered that he had requested money in the past but the offerings had always been too small. The old man then proceeded to offer his advice. "Did you see any bamboo on your way here?" he asked. "Yes", Teb answered. "Very well then," Olengkoi continued, "on your way back home cut a piece of bamboo the size of a club. When your family gathers again and none of your relatives contribute a large enough sum, beat them with the club. By doing this, you will be able to make them give you more money."

Having received what he felt was good advice, Teb set out on his return trip, stopping on the way to acquire the bamboo club. When he reached home he quickly summoned Luk and passed on what he had learned. Luk heard what his brother had to say without comment, but he could not accept the advice his brother had brought back from Olengkoi. The more he thought about the advice given to Teb, the more he felt it to be disgraceful and improper. He could not accept the idea of beating his own sisters for the sake of receiving money.

Unable to express his concern to his older brother, Luk awoke early the next morning and without being seen set out to consult Olengkoi himself. As he approached Olengkoi's house, he took care not to cross the threshold directly but, as was the custom, he quietly approached the side of the house and slowly lifted the end of "ulitech" and entered the house.





Olengkoi observed Luk's behaviour quietly and marvelled at how respectful the young man was. Olengkoi asked Luk why he was looking for him this early in the morning. Luk said, "I have four sisters who are married and live with their husbands. While I was still young my father died and no one gives me advice and teaches me proper behaviour. I am here for I want you to teach me so I will be able to care for my sisters properly."

"Are you married?" asked Olengkoi, after hearing the story. "Yes, I am," was Luk's reply. "Does your wife have a taro patch?" Luk answered, "Yes." "Do you know how to fish," the old man went on. "Yes, but not very successfully," responded the young man. "I am often very good at catching crabs." The old man, his curiosity satisfied, went on to advise Luk that when fish and taro were available, the best of each should be chosen and given to each sister in turn starting with the eldest. "By practicing this regularly," Olengkoi concluded, "You will find that when you need help, your sisters will help you."

Satisfied with the advice, Luk returned to his home and together with his wife, began to practice what he had learned from Olengloi. The best foods were always carefully prepared and taken to Luk's sisters where they were distributed to husband and relatives. This practice continued regularly and Luk never demanded or requested anything in return.

It soon became apparent to Luk's oldest sister that her brother's exemplary care and behaviour should be rewarded. She therefore gathered her three sisters together and planned, in the best traditional manner, a feast to do honor to Luk's wife, thereby expressing their gratitude to the brother who had so well fulfilled his obligations.

The feast brought together husbands and friends. When it was over the husbands of the four sisters presented Luk with offerings of money. "The money," they said, "is to be used to pay off Luk's debts."

Teb observed the behaviour of his sisters with anger, for traditionally the older brother's debts should be paid first. Luk, a thoughtful man, sensed his older brother's anger and told his sisters that the money left from his feast should be used to honor Teb. Having been so honored, Teb began to learn what had prompted the gratitude of his sisters toward Luk and he soon began to help Luk in caring for their sisters. When Teb gathered firewood (a departure from custom since the elder brother is exempt from such chores) he presented Luk with a bundle. Before putting the wood down in front of Luk's house, he said: "Here is your firewood-chochellei-okdemang," acknowledging thereby his respect for the judgement and proper behavior of his younger, but wiser brother.

NOTE: This story is said to be the beginning of the "omeluchel" system, the prime element of which is the exchange of goods and service between brothers and sisters, a custom still prevalent in Palau.

