Working Inventory of Stones in Belau
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Vocabulary for stone works:

balang "limestone"
bad "stone"
bad el chei "stones from the sea"
bad er a omoachel "river stones" (used in spells)
btangch "backrest, standing stone"
cheldukl "paved with stone"
cheluatl "defensive wall"
did el bad "stone bridge"
klidm "face"
kingall "seat"
metengetang "forked stone"
oleketokel "offering stand, altar slab"
ollachitnger "teaching stone"
ollumel "stone water vessel"
risois: "natural stone formation"
terrekelel a udoud "money measuring stone"
uleoech el bad "stones for casting spell"

typology of carved faces:

A: large, rough-hewn andesite conglomerate with sunken eyeballs; called
"Great Face" by Osborne; "large eyeball style" by Hidikata
B: smaller finished stones with thin nose with high bridge,
oblong smiling face, small topknot

Bad el Ketau [Stone of the Red Snapper]
Ngcheangel
Hidikata 1973 fig 83
"a little sun-house, but made of stone rather than wood. The door opening was a hole, where you could offer sacrificial gifts for the catch of the ketau] fish, which are also called keremlall], the red Myripristia; hence the stone is also named Bad el Ketau." (Kramer)

Bad er a Buil [Stone of the Moon]
Ngerard
Roisingnang hill

Badmerouch
Imeiong

pillar
Parmentier slides

Bad er a Chilong
Nglabang
Parmentier slides

Bairulchau
= Bairemechau
Ngerechelong, Ngerulechau
Type A
stone colonnades and 6 puddingstone andesite faces
Hidikata 1973 fig 71
Osborne 1966 fig 63B
Osborne 1979 figs 122-148
Lucking fig 8
"By far the most striking and obvious characteristic of these unusual carvings are the huge, staring, bulging eyes set beneath a bulging forehead. The nasal and alveolar area is low and curves down to an open mouth with pits at each end and typically three huge teeth or fangs prominently displayed. One is at each side, curving outward below or inside the pits and the third is central. Below the mouth 4 wide wedge-shaped depressions, opposing one another in pairs, apparently form the highly stylized outline of a quadruped, facing up into the mouth of the Being--or they may represent the latter's genital area." (Osborne 1979:161).
"The salient characteristics show well in one or another of the illustrations: the bulging forehead, goggle eyes, the three central 'teeth'; the pits and the side fangs and the quadruped-like object below. I have wondered if this last is not a stylized representation of the more clearly delineated animal figure which I consider to depict a crocodile on the Koror 3 stela (Osborne 1966:112-115, fig. 30a) [Dirrangerekesuaol]." (Osborne 1979:176)

Beduch Liel
Ulimang
Hidikata 1973 fig 23
"this klidm] from the side clearly looks as though it were a typical stone phallus." (Hidikata 1973:22)

Bekeurebodel [Brave of Ngerebodel]
= Ius el bad [Crocodile Stone] (Hidikata)
= Bad el ius (Osborne)
Ngerebodel, blai Ngerukoi
ref: story of Bekeurebodel and Osecheluib
Hidikata 1973 fig 3

Kramer II:3 fig 51
Osborne 1966 fig 46
"the prominent ears and general thickness and crudity, slant eyes, and small mouth are the outstanding features" (Osborne)
Hidikata says it was given to Bekeurebotel as a reward by Mad of Ngerard

Boi [Rooster]
Ollei
rooster on hexagonal basalt pillar
Hidikata 1973 fig 76A
Kramer II:3 33 fig 9
Osborne 1966 fig 64A
"At first the rooster and its pillar were in Ngetmel. When this village was abandoned, the natives brought it to Ngerebau. Later, when this was beseiged and conquered by Ngebuked, they were both taken as loot, and the stones were loaded on a bamboo float. But the rooster frightened everyone by crowing when it got to Ngebuked, and it seemed that the voice came from the inside of the stone. The natives were so frightened that they carried the rooster on a bamboo float to Oketol near Mengellang, and thence to Ollei" (Kramer)

Chebecheb [Facing Down]
Imeiong, on bai platform
taken to Ngetechum as payment
ref: story of destruction of Uluang

Chebei el Bad [Taro Stone]
Ngeredubech
risois] upon which a man rode down from heaven

Chedebsungel Bad
Ngeredubech
Hidikata 1973 fig 16A
natural stone
"he said that it was a cursing stone, and that if anyone procured one of his enemy's articles and offered it to this stone and cursed him, the person would become sick and die" (Hidikata 1973:17)

Chiuaiu [Sleeper]
Melekeok
Type A
Osborne 1979 fig 100
Parmentier slides

Delangerik

Ngerechelong, hill Cheleos
Kramer II:3 fig 2

Delarok
Ngeredelolk
Hidikata 1973 fig 105D

Dellalchelid [Mother God]
Ngeredubech
Type B
Hidikata 1973 fig 18A
represents Iluai, mother of Medechiibelau

Dengarech [Face Up]
Imeiong, on bai platform
taken to Ngetechum as payment
ref: story of destruction of Uluang

Dirrabakaruus
Ngcheangel, Ngerdimes village
Osborne 1966 fig 93A
ref: story of Orachel
stone was moved from ancient village to present location
"It is said to be Dirrabakaruus and is referred to above as a Janus-faced stone, although one side is infinitely more finished than the other. It would appear that the second face, although in the same outline, had been added long after the first was done. As I recall, the unusual piece stood about 3 feet high. It is not one of the usual Palauan style and is thus, as far as I know, unique. The peculiar bib below the chin does not occur elsewhere." (Osborne 1966:309)

Dirrangerekesauaol [Mrs. Ngerekesauaol]
= Tekeok el Mid [Stubborn of Ngeremid]
Ngeremid
Type A
Kramer II:3 fig 53
Hididata fig 4A
Osborne 1966 fig 91A
"It was very fragile, like the stone at Ngerebodel. It was made by rough striking, and was so worn out and covered with green moss all over, that it was difficult to distinguish it from other stones. The upper part was said to show the face of a mother, and the lower part the back of her child sucking milk, with its four limbs spread." (Hidikata 1973 8)
"On stone square A there is a stone slab of Dirrangarekesauaol with a large face, and a child below it; the fern growth at the top gives the

whole thing a peculiar appearance. Legend tells that a woman from Ngerekesauaol once came back from a fishing expedition and watched the ruk] dance. The dancers had a salt-water tabu, and she had a salty smell; accordingly she was very ashamed, and she turned into stone with the child still at her breast" (Kramer)
"carved monolith, spread-eagled quadruped below human face" (Osborne)
"A young mother holding her infan in his arms" (Belau Museum)

Dirramellomes [Mrs. Bright]
Ngeredubech
Type A
Hidikata 1973 fig 17
"the characteristics of this kind of stone image are large eye-sockets and no nose at all. Even if the line of the nose is visible to some extent, there is no shape of any fleshy nose. When there is a mouth, big teeth are shown more often than not. All these characterisics are those of a skull." (Hidikata 1973 18)

Iechadelchol
Imeiong, Ngeluong

Iechadrachuoluu [Mr. Protection]
Imeiong
Osborne 1966 fig 51A & B
Parmentier photo 2
Parmentier slides

Iingerturong [Cave of Ngerturong]
Imeiong
Kramer III:6, fig 206
Parmentier slides
refuge seat

Iluai
Ngersuul, Tmachel
face is worn away, .6 m high
"in the past food was offered to her on festival days" (Hidikata 1973:74)

Iluochel
Type A
Ollei
Kramer II:3 fig 11
ref: story of Iluochel, who introduced taro

Imechei

Ngetbang
Hidikata 1973 fig 15A
natural stone

Imiungs el bad
Ngellau, Illai bai
Hidikata 1973 fig 88
Lucking fig 69
Parmentier slides
ref: story of Milad
circular mortar stone
at Ngerutechei, taken to Orukei in Imeiong, then to Ngellau

Isngel a Choi
Ngebei
"The stepping stone on the Ngebiul side, Isngel a Choi, has a face without any mouth, on the ditch side. The story goes that once upon a time a man called Choi, who came from Ngebiul, told a great many lies, and so the chelid] cut off his mouth and turned him into stone" (Kramer)

Kedung [Behaved]
Ngerutoi
Hidikata 1973 fig 25A

Kingellel a Buil [Seat of the Moon]
Ngetmel, house Iromel
Type A
Hidikata 1973 fig 80
Osborne 1966:208?
ref: story of moon cycles

Kingellel a Ngiraidemai
Ngebei
basalt block
"The Ngiraidemai in Ngebiul has in front of his house a mighty square block of basalt, 1 meter thick and about 2.5 meters high, which is also his kingellel]. Formerly the custom was that a man who alleged he was possessed by the Medechiibelau had to come here and prove his calling by jumping onto the top of the block without the help of his hands. If he succeeded, his claim was sufficiently legitimized; he was bedokel chelid]." (Kubary "Religion" 23).

Kingellel a Uchererak [Seat of Uchererak]
Imeiong
Parmentier slides

moved from Chedukl to Ngerungelang

Kingellel a Uchelchelid
Ngerubesang
stone pillar about 80 cm tall with stone head on top
(Kubary)

Lmangellbad [Weeping Stone]
Beluuraklngong
Parmentier slides
smoothly polished curving upright

Madrangeaol
Type A
Ngchemliangel, Lbeng bai
Hidikata 1973 fig 11B
Osborne 1066 fig 55C
Hidikata says .75 m high;
"it is of andesite and appears to have been brought in from elsewhere and not to have been made at the time the probably relatively recent platform was constructed. The head is 26 inches tall." (Osborne 1966:183))

Medechiibelau
Type A
Ngetbang
Osborne 1966 fig 55A

Medechiibelau
Kramer II:6, fig 218
face on top of post

Meltelngeluul
Ngchemliangel, Ngelmuul hill
= Madrangeoal?

Mengachui [Eats Hair]
Ngetbang, Urreked bai
Type A
Hidikata 1973 fig 15B
moved from hillside Ngeremedangeb, carried as tokens of victory

Mengachui [Eats Hair]
Ngchemliangel
Hidikata 1973 fig 11A

pillar

Mengachui [Eats Hair]
Melekeok
Hidikata 1973 fig 92
Parmentier slides

Mengeraod el Bad
Mengallang, at bai
"a flat, rectangular stone measuring some .9 m across, and it looks like a female genital stone like the large stone at the ruins of the bai] of the old rubak] in Ngkeklau and the triangle stone at Bai el Chelab." (Hidikata 1973:51)

Meruubelau
Chelab
stone seat
Kramer II:3 fig 20
Hidikata 1973 fig 34
ref: story of Meruubelau

Mesekiu el Bad
Ngeremetengel, in front of bai
mentioned by Hidikata, but I collected no information

Mlechell [Childbirth]
Urdmau
Type B, .6 m high
Hidikata 1973 fig 27C

Mlil a Chelebucheb [Money Boat]
Ollei, bai
Kramer II:3 fig 11 (13)
brought from Ngebuked
ref: story of Techocho

Mongalmong
Ngeredubech
Type B
Hidikata 1973 fig 16B
called Odubechelchelid by cult group

Ngartemellang [About to Destroy]
Imeiong
Parmentier photo 7
Parmentier slides

tall pillar

Ngerengarraimeched
Ngerutechei, at bathing pool
heals skin sores

Ngiraomekuul (Bedengel a) [Body of Ngiraomekuul]
Chol
Hidikata 1973 fig 60

Ngiraomekuul
Ngerechol (Beliliou)
"The surface of this stone had two scars as if it has been used for sharpening objects." (Hidikata 1973:79)

Obadebusech [Carries Conch Trumpet]
Melekeok
Type A
Osborne 1966 fig 73B
Osborne 1979 fig 154
Parmentier slides

Obechad
Ngerekebesang
"a large, natural stone, and not artificial" (Hidikata 1973:11)

Obechad
Ngesang
Type A
ref: Milad story

Obilmeai
Ngebuked
Type B
Hidikata 1973 36A (calls it Bilmeyai)

Odalechmelech [Planted at Ngeremelech]
Melekeok
Type A
Hidikata 1973 fig 91
Osborne 1966 fig 73A
Osborne 1979 figs 98, 99
Parmentier slides
"the god Odalechmelech of Melekeok is a native of Ulimang" (Kramer)

Olebadabel [Measuring Stone]

Ngellau, Illai bai
Hidikata 1973 fig 88B
Parmentier slides

Olekeok [Stubborn]
Melekeok
Type B
Kramer II:3 fig 30
Hidikata 1973 fig 90B
ref: story of Milad
"from whom the land of Melekeok derives its name and who is personified by a stone in the shape of a human head." (Kubary "Religion" 32)
"Von Miklucho-Maclay says that the stone chelid] Olekeok receives sacrifices, and that it rises from the earth when club people have captured a head, and that residents of the village don't know anything about it." (Kramer)

Oleketokel [Offering Stand]
Ngerutoi
Hidikata 1973 fig 24A
brought from Uluang
ref: story of destruction of Uluang

Ongeluluul [Whisper]
Ngiual, Belod
Parmentier slides
ref: story of Kelulau

Orachel
Ngetbang
risois
ref: story of Orachel

Oreor el bad
Oreor, in front of Irachel blai (formerly a shrine)
ref: story of Milad

Orrengeschais [Hear News]
Ngetbang, road near Urreked
Hidikata 1973 fig 16A

Orrengeschais [Hears News]
Melekeok
Hidikata 1973 fig 91

Parmentier slides

Osecheluib
Ngerard
Hidikata 1973 fig 47
"well esteemed by the new society people" (Hidikata 1973)
ref: story of Bekeurebodel

Sokodiang
Ollei
120 cm tall
Kramer II:3 fig 11 (12)
represents Olungiis, who freed the daughter of Techocho

Tang el Ongos [Pillar of the East]
Ollei
Hidikata 1973 fig 75D
forked monolith, .54 m high

Tekeok el Mid see] Dirrangerekesauaol

Tekeokisuul
Ngersuul
Type B
Hidikata 1973 fig 96A

Teleuecheldui
Ngerutoi
Hidikata 1973 fig 25C
"It was said that only people who became gods could mount the stone, pehaps indicating it was a seat for humans who acted simultaneously as chief and priest" (Hidikata 1973:25)
large flat stone

Temdokl
Irrai
Kramer II:3; photo in III:6, 18
taken to Germany?
ref: story of Milad
small head statue

Temdokl
Ngebuked
Hidikata 1973 fig 40
small face
ref: story of Milad

"According to folklore there was certain person (Temdokl) residing at the entrance of the settlement whose duty it was to keep a watch over things inside and outside of the settlement and to report any trouble. The stones may have been put here in remembrance of this figure." (Hidikata 1973)

Terrid [Bird]
Ngesang
Type A
Hidikata 1973 45B
ref: story of Milad

Tet er a Ollei
moved to museum in Oreor
stone coffin
Hidikata fig 3

Tmud
Ngerutechei
Type A
Lucking fig 37
Parmentier slides

Tunglch [?]
Ngerechol (Beliliou), Ibesachel bai
"nothing was known about this god called Tunglch, but because it seems he has been worshipped by the natives for many years, we may assume the designation was not new" (Hidikata 1973:79)

Uchelchelid (Bedengel a) [Body of Uchelchelid]
Ollei

Uchelkebesadel (bedengel a)
Ngerekebesang, Roiskebesang
Type A
Hidikata 1973 fig 8B
"This hard stone had a small indentation where the nose would be, as illustrated, but an indefinite pair of hollows to the sides of the indentations for eyes, but the stone cannot defintely be claimed to be artificial" (Hidikata 1973:10)

Uchelchelid (bedengel a)
Type B
Hidikata 1973 fig 6
"The lower part was left bluntly pointed, probably because it had been stuck in the ground in the past. It was brought from a stone pavement

(cheldukl]) called Ulechouch beside an association (bai]) called Ngerebachesis in Desekel. It was said to be Bedengel a Uchelchelid, obviously a recent designation and meaning." (Hidikata 1973:10)

Uchelkeklau see] Ngkeklau group, stone (d)

Uchuladebong [Origin Point Where We Go Forth]
Ngerutechei
pavement in front of Olechaulchau bai
Parmentier 1967:237-41

Ux[Unnamed Stones]

Chelab, Roisang
Type A
Hidikata 1973 fig 46
"two weird klidm], but aside from the explanation that 6 is a god and 7 a goddess, no other tradition exists about them. These slightly over-worked images are perhaps the creation of the later years of the large eyeball style." (Hidikata 1973:37)

Imeiong
Osborne 1966:47C & D
cf. Osborne 1979: fig 171!

Irrai (Osborne), Ngeremid (Hidikata 1973)
Type B
Hidikata 1973 fig 4B
Osborne 1966 fig 69A
"A human image with a face on each of the four sides was carved on top the cylindrical stone, as shown in the figure. The front and rear faces were male, and the right and left faces were female. According to an old man, it stood in front of the shrine when he was a child." (Hidikata 1973:9)
"It recalls, in the shaping and handling of nose and eyes, the large carving at B 1. The west face is clearly that of a female; the eastern is broken and eroded but does not appear to have represented a woman, while the northerly face is a less well-established duplicate of the southern" (Osborne 1966:222)

Melekeok
Type A
Osborne 1979 fig 97 (Stone H)

Melekeok
Type A

Osborne 1979 fig 103 (Stone D)
"Instead of the eye sockets and eyeball boss and the elaborately toothed mouth, there is a seeming merging of forehead area and toothed area so that a stylistically reduced representation of a face appears. There are two elongated downward pendant bosses, one on each side. These may be the malar area. Within these is a pair of deep vertical grooves terminating abruptly at the forehead, apparently delimiting the eye sockets. The latter are separated by an elongate, vertical, slightly downward flaring ridge which could be nasal." (Osborne 1979:135)

Ngerdermang, near Ulimang
Type B
Hidikata 1973 fig 54A

Ngerdermang, near Ulimang
Type A
Hidikata 1973 fig 54B

Ngerdmau
Type B
Osborne 1966 fig 68 (sketch)
Parmentier slides
"a small, roughly cylindrical stone on which a face had been carved" (Oborne 1966:215)

Ngerebodel
Osborne 1966:44D

Ngereklngong
Type A

Ngereklengong? = Osborne B 3
Type A, 2 stones
these are the ones I could not locate

Ngesang
Hidikata 1973 45C
standing stone with forked top

Ngkeklau, Ngaramesikt bai
grouping of stones:
Hidikata 1973 fig 57
Osborne 1966 fig 72A
Kramer II:3 fig 21
(a) "mast" (orrakl]) of Uchelkeklau, pillar

(b) "sails" (ears]) of Uchelkeklau; large triangular stone, upright in Kramer, lying flat in Hidikata, missing in Osborne?
(c) unnamed Type B face: "formed largely by grooving; it is a head, blocky and flattened on top, with large slanting almond-shaped eyes,a long, low nose, labial grooves, a small upcurved mouth and a self-satisfied smirk." (Osborne 1966:234)
(d) Uchelkeklau, Type B face: "taller, grim and dour Uchelkeklau.... He stands about two feet high, above the forest mold. The piece is the best example of the art style that I saw." (Osborne 1966:234) (e) "small round stone; it is a pensive little thing; the only discernable features are two small pecked eyes" (Osborne 1966:234); "it was brought here from Ngiual" (Hidikata 1973:46)
(f) "owl" (chesuch]), Type A face. "A small Great Face, broken across the midsection and known as the 'owl'. This upper fragment must have been brought from elsewhere to its present position." (Osborne 1966:234).
ref: story of Uchelkeklau
Hidikata says all were brought from Ngerechebetang

Ollei, on terrace B 19 B
Type A
Osborne 1979 fig 187
"Unfortunately exposure has destroyed he appprently shallow sculping but he [Stevens] states in his notes that his interpretation of the face would make it closely akin to the Sleeper at B37 [Melekeok], There are the two eye sockets and two large depressions below the eyes with a bar or boss in each.... Its present position cannot well be the place where it first functioned" (Osborne 1979:213).

Ollei, bai
Type A
Osborne 1979 fig 170

Ollei, bai
Type A
Osborne 1979 fig 172
"Great Face" carved on top portion of upright

End<Verbatim>□