

BELAU

Uchelel Belau er a Uab el me er a Miladeldil

by

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First edition

Printed at the Micronesian Occupational Center

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Preface

Palau Islands are located at the farthest end toward west of Micronesia. Not counting the Southwest Islands, the group is composed of five islands, namely Babeldaob (Chochalechutem), Koror, Peleliu, Angaur and Kayangel.

Palauans have their own customs and religion which are different from the other districts of Micronesia. Their customs and religions seem to have one origin according to the myths told by the older folks. The religion of Palau which is called Modekngei existed before white men came. Today it seems to be getting stronger and growing in attendance. During the time that Palau was under the domain of Germany and Japan, the customs became weak but now it is growing stronger under the United States.

Those who know the origin of Palau say Palauans were in the beginning, and their customs and religion started then so nothing will abolish them. The council of Palau as well as the clans existed with the children of Latmikaik during the First World and Continued on to the children of Miladeldil of the Second world.

Tia el babier

A Belau a iungs er a Micronesia el nga er a kot el ulebongel er a mo bedul Ngebard. A Belau a nga er ngii eim el iungs (beluu) er a chelsel el diak el uldimukl er ngii a ike el iungs el nga er a Dimes-Ngebard (Southwest Islands) er Belau. A ika el eim el beluu a Chochalechutem, Oreor, Beliliou, Ngeaur ma Ngcheangel.

A rechad er Belau a ngodech a shyukang (custom) ma klechelid er tir er a ike el bebil er a beluu er a Micronesia. A shyukang ma klechelid er tir a di ta a uchelel a domtab er ngii el okiu a cheldecheduch (myth) er a remedenge cheldecheduch e mechuodel el chad er Belau. A klechelid er Belau el Modekngai a mla er ngii er uche er a leme regebard, e a domes er ngii er chelecha el taem e ng mla lmuut el kmal mo mesisiich e obdois a rechedal. A shyukang er tir a telkib el mlo mechitechut er a taem er a Dois ma Siabal, e ng di chelecha el taem er a Merikel e ng mla merael el kmal mo mesisiich.

A remengedecheduch a kmu el ua sei a rechad er Belau a kmal mechuodel el chad me a uchetemel a shyukang ma klechelid er tir a mla er a reuchel el mei me ng diak a ngii di lengerang el mo tomall. A uchelel a klobak ma kebliil er Belau a ulemuchel er a rengelekel a Latmikaik er se er a lomuchel a Kot el Beluulechad e melemolem er ngii el me er a rengelekel a Miladeldil er Ongeru el Beluulechad.

Introduction

This book was prepared and printed in accordance to the myths of Palau. However, it doesn't contain everything about Palau. It puts together only the main parts of the myths told by the interviewees to make one story.

The reader may find some things or myths that are not included here: Or, they may not even sound right. We trust that any person who wants the details or deeper explanations can interview those who know the story of Palau.

We encourage anyone who has any questions about this book to write us or talk to us directly. We still need help for the write-up of this book and others which will follow.

This book doesn't talk about the customs of Palau. The story in it however can reveal somethings that Palauan elders believe to be the beginning of the customs.

Omesodel tia el babier

Tia el babier (hong) a mlekedmohl e meluches el oltirakl a cheldecheduch (myth) er Belau. Me a cheldecheduch el nga er tia el babier a diak el ngii a mui ma dirrek el diak di likaikid e lak a ngodech.

Tia el babier a di mela a ike el meklou el techel a cheldecheduch e omchebech el mo chimo el cheldecheduch el okiu a cheldecheduch ma tekoi el mildung er a remilngedecheduch el chad.

A chad el mo menguii er tia el babier a lta e ng mo metik a bebil er a tekoi me a lechub e ng cheldecheduch el diak luldimukl ma lechub e ng diak el ngii a klemerang. Aki oumera el kmo a chad el soal a dertelkib ma lechub e ng tmolech el omesodel a cheldecheduch a sebechel el mo oker er a remeduch e medenge cheldecheduch er Belau.

Aki dirrek el olengit er a chad el menguii er tia el babier me a lsekum ng nga er ngii a tekingel ma lechub e ng ngodech er a rengul el kirel tia el babier e ng kmal di subed el meluches ma lechub e ng me me aki chadecheduch e le aki kmal ousbech a ngeso el kirel a omelechese el tia el babier ma lmuut el bebil er a babier el mo lechukl er uriul er ngii.

Tia el babier a diak losaod a shyukang er Belau. A cheldecheduch el nga er a chelsel a sebechel el ocholt a bebil er a tekoi el remechuodel el chad er Belau a oumera el kmo ng uchelel a shyukang er Belau.

Acknowledgment

This book was made possible through the help of many who told the myths in it. I personally would like to thank those honorable chiefs who told these myths so this book could be printed.

The book is dedicated especially to Ngiraklang Malsol of Ngeremle-
ngui, Ngirchomtilou Ngemaes of Aimeliik, Uchelmekediu Ngireblekuu of
Peleliu, Rebes Ngiratecheboet of Aimeliik, Rengulbai Uchermelek1 of
Aimeliik, Bilung Lalo of Peleliu and others who contributed some details to complete the story.

Mo er a remilngedecheduch

*Tia el babier a mlo sebechel el meluches el okiu a ngeso. er a rebetok el chad el tir a milngedecheduch a ika el cheldech-
cheduch el uldimukl er ngii. A kuureng a sulir tireka el che-
tengakl el rubak el tir a childecheduch a ika el cheldechcheduch
me ng mlo uchul e tia el babier a mlo sebechel el meluches.*

*Tireka el rubak a Ngiraklang Malsol er Ngeremlengui,
Ngirchomtilou Ngemaes er a Imeliik, Uchelmekediu Ngireblekuu
er a Beliliou, Rebes Ngiratecheboet er a Imeliik, Rengulbai
Uchermelekl er a Imeliik, Bilung Lalo er a Beliliou ma lmuut
el bebil er a rubak el ullengeseu er a dertelkib me ng mlo
sebechel el mo cherrungel a ika el cheldechcheduch.*

Tia el babier a tokubetsu el mo er tir.

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The Clam of Lukes

Long, long time ago there was no human being. The sea was empty so the chief-god saw it and said, "Let there be land." When the land began, the deep became shallow so a clam grew in it.

Latmikaik

The clam grew bigger in Lukes. In a clam there is a shrimp type which was called Latmikaik. Latmikaik grew bigger and became pregnant. She didn't give birth when it was time for delivery.

The chief-god saw it and said, "Let there be storm with currents." Latmikaik delivered during the storm. Because of that Palauans speak of the water that contains the baby before birth as the tide of the sea. It refers to Latmikaik when she was delivering at Lukes.

Latmikaik started delivering fish. There is always a storm when fish breed just like Latmikaik's situation. Her children were both human and fish. They were human beings on land and fish in the sea. Eventually Latmikaik had a lot of children so "Mekaeb" became crowded.

"Form the land by making a pile with the bottom of the sea so you can live on it," she said to her children. Angaur has no shallow place around it because the bottom was piled up to form the island.

KIM ER A LUKES

A irechar e ng dimlak a chad me tia el daob a mle bechachau el diak a ngera er ngii, ma Uchelianged a ulemes er ngii e melekoi el kmo, "Lomuchel a beluu". Ma lomuchel a beluu e a Mekaeb a mle er bab el mo meched me ng duubech a kim er ngii.

LATMIKAIK

A kim a mla er a Lukes el mo el mo klou, e se el ledu el kmo ng klil a kim, tiang a ko er a cherechur el ngar a chelsel a kim er chelechang, seikid a mlo Latmikaik. A Latmikaik a milrael el mo klou e mocha dioll. A delel e milrael el mo klou ma leklungang e ng mocha kirel el mechell e di diak lemechell. A Uchelianged a ulemes er ngii a melekoi el kmo, "Lebo er ngii a berius ma ringel el eolt ma ringel el daob". Tiaikid er a lebo er ngii a mesisiich el eolt ma ringel el daob e ngii a ulemechell a Latmikaik. Sei a uchul e te kmo ng ngar ngii a debel a redil. Tia el daob a debel a Latmikaik er a lomechell me lobuu a bedakl er a Lukes.

A lomechella Latmikaik e ng ulemuchel el omechell a ngikel. A uchul me se el lebo ltobed a ngikel e ng ngar ngii eltel omekesiu er itia el cheroll. A rengelekel a Latmikaik a mle chad e ngikel. Te mle chad el mo er a beluu e chad el mo er a daob. A Latmikaik a ulemechell el mo el mong ma bocha lobdois a rengelekel me lemesekeda Mekaeb e ng dula er a rengelekel el kmo, "Bo mongiuut er tia el daob el omuut er ngii el mo beluu me bo el sebechiu el kie er ngii. A uchul me Ngeaur a diak a meched er ngii a lulengiut er ngii el meruul er a beluu el tia el Ngeaur er chelechang.

Children of Latmikaik

After Latmikaik bore some children, she also gave birth to Uab, Uchererak and Tellebuu, their sister. Uchererak went to heaven. Uab and Tellebuu were tossed by the waves to the community house (Abai) of Ngebeanged. And then they went to Ngetelkou where they live and were fed.

As Uab was fed at Ngetelkou, he grew up fast and became tall. He grew so tall that the people couldn't reach him. They made ladders to reach him and they even became short so they used long poles to reach him. When the long poles got shorter, they piled up stones. Everything got shorter so they said to each other, "Let's buy soil from the chief-god and make a pile to reach him." That too became shorter.

The people no longer could feed Uab so they got together and said, "Let's burn him up." When they started gathering fire wood, Uab inquired, "What are these for?"

"Just for cooking," the people answered. They surrounded him with the fire woods and set them on fire. Uab got burned and fell to form an island. Palau (Chochalechutem/Babeldaob)

When Uab fell, the stones and the soil they piled to reach him scattered along with him. The rock islands from Peleliu to Oikull are the stones and the soil is from Oikull to Ollei.

NGELEKEL A LATMIKAIK

A Latmikaik a ulemechell el mo el mong e mechelii a Uab ma Uchere-rak ma Tellebuu el di mle ta el redil. A Uchererak a mlo er a eanged. E a Uab ma Tellebuu a mildokou er a daob el mo er a bai er Ngebeanged e mo kie er Ngetelkou e te omeka er tir.

A Uab a mla er Ngetelkou e tomeka er ngii. Ng kmal mle mereched el merael el mo klou e metongakl. Te di ulelsa a kelel el mo el mo mekekedeb er ngii me te mo meruul a did e mo omsa kelel e dirrek el di mlo el mo mekekedeb me te kuk mo meruul a kaiu e oldars a kelel el omsang. A ika el kaiu a mlo el mo mekekedeb me te mo mengades a bad el mo er bab e omeka er ngii el mo el mo diak el sebecbir. Me tia er a lekea el sebecbir e te dula el kmo, "Bo domechar a chutem er a Uchelianged el me me domuut". Te mlo mechar a chutem el me me te muut e dirrek el mlo el mo diak el sebecbir.

Tia er a lekea lemoka Uab e te mocha kldibel e dula el kmo, "Me me desesebii". A bocha longudel a idungel e a Uab a okere el kmo, "A ika ng mo ngera el idungel?" Te ko er a ulemelau er a Uab me te dilu el kmo, "Aki olab el me el di omech omeliokl". Te chiludel a idungel el meliuekl er ngii e mtaut me ng medul a Uab e meukel el mo obengkangk el mo beluu.

BELAU (CHOCHALECHUTEM)

A Uab er a be lemoiit e ng ulebriid a ike el bad ma chutem el obengkel. A chelebachab er a Beliliou el me el me er Oikull a ike el bad el lulengades me ng mo sebecbir el omeka er a Uab. E a Oikull el mo er Ollei

Uab fell down facing west.

Airai is Uab's bottom; Bkulrengel, his knees; Ngeruudes, his navel; Bkulachelid, his elbow; Renged of Chol, his neck; Ollei, his mouth; Ngetmel, his head; and Beriber of Ngerchelong, his rolled hair in a ball. The east side of Bebeldaob is his back and the west, his front.

This place is called Palau because of the parabolic saying about the burning of Uab. Babeldaob is Chochalechutem (bought land) because it was bought from heaven. Oikull is oikull because it is Uab's grave and the end of Babeldaob (Chochalechutem).

Tellebuu

When Uab was burned, Tellebuu fled to live in a cave. The cave was called, "Cave of Lebuu." Tellebuu lived in that cave and bore children. Her first born was a son, named Seked. Dedaes and Kebliil were her daughters. There were only three.

Council

The population grew on Angaur. People became fierce and wicked. The chief-god saw it and said to himself, "It is fatal if there is no council to control affairs in the community." He then declared, "Let there be a council!"

This time the people were able to live both in the sea and on land because they were both human and fish.

a Uab el ulebengkel a ike el chutem el mo moiit el chemau Ngebard.

A Irrai a btil a Uab, e a Bkulrengel a bkul a ochil, e a Ngeruudes a udesel, e a Bkulachelid a bkul a chimal, e a Renged er a chol a chik-lal, e a Ollei a ngerel, e a Ngetmel a olechellel a btelul, e a Beriber er a Ngerchelong a blengtelel. A Desbedal a ulkel ma Keiukl a delel a Uab.

Tia el beluu a uchul me ng Belau tir el ulemelau er a sesebel a Uab. A Babeldaob a uchul me ng Chochalechutem tir el ulemechar a chutem er a eanged. A Oikull a uchul me ng oikull a olkelel, ulebengelel, a Chochalechutem.

TELLEBUU

A lemedul a Uab e a Tellebuu a chiliis el mo kie er a ii. Tia el ii a lomekedo er ngii el kmo, "Ng ii er a Lebuu". A Tellebuu a kilie er tia el ii el mo meketeket e mocha omechell. Ma lomechella e ng meche-llii a Seked el kot el klou e sechal ma Dedaes el redil ma Kebliil el redil. Tireka di mle tede el ochad.

KLOBAK

A lebocha lobdois a rechad er Ngeaur e ng klunga uldikel ma delengerenger er a beluu ma Uchelianged a ulemes e melebedebek el ua sei, "A lak lebo er ngii a klobak el mo omtebechel er a beluu e ng metache-rebesul", me ng dula el kmo, "Lebo er ngii a klobak".

Tiaikid el beluulechad e a rechad a dirk mle sebechir el kie er a daob ma beluu e le te mle chad e ngikel.

The first council of Angaur had only five members. Ucherkemul Reked was the top man and the following followed after him in lines as they were- Ucherkemul Bebael, Ucherkemul Chais, Ucherkemul Chedeng, and Ucherkemul Lulebangel. Ucherkemul Lulebangel became human but his intestine could still be seen.

Angaur got crowded so the people looked for other places to live. That began their journey to Palau. The first journey came to Peleliu, rock islands, Koror and then Babeldaob (Chochalechutem).

Chochalechutem got crowded too. It was necessary to set up chiefs in every village. The villages which had chiefs were: Ngerechol of Peleliu, Ngermid of Koror, Ngerusar of Airai, Imul of Aimeliik, Ngereuikl of Ngchesar, Ulimang of Ngeraard, and Mengellang of Ngerchelong. These were called Children of Uab. Mengellang was like the head that controlled.

Dirramelkotk

Tellebuu left Lebuu and went to Ngeriab of Peleliu with her children, Seked, Dedaes and Kebliil. She became Dirramelkotk. It wasn't long and she got upset with her children so she dived in the sea. She went all the way to Ngeseberbor in front of Ngchesar and entered in a tree called "dokou". She was there and ate the fish from the fish traps. The people from Ngchesar couldn't find any fish from their traps.

Tireke el mle kot el rubak er Ngeaur a di mle teim. A mle kot el mereder a Ucherkemul Reked e ng mo Ucherkemul Bebael, Ucherkemul el Chai, Ucherkemul Chedeng ma Ucherkemul Lulebangel. A Ucherkemul Lulebangel a mla mo chad e kid a di omes er a delechil.

A lora el a rechad el mo obdois e Ngeaur a mesekeang ma rechad a mocha osiik a beluu el lebo lekie er ngii. Tiaikid e omerael er a rechad el me er Belau a mocha omuchel.

A kot el medal omerael a mle er a Beliliu e ngar a Beliliou e me er a chelebachab er a delongel el a Beliliou ma Oreor e me er Oreor e mlochu er Chochalechutem.

A omerael er a lemerema er Chochalechutem ma rechad lebocha lobdois e ng dirrek el mle mo er ngii a ultutelel a lebo er ngii a omerreder er a bek el beluu. A ike el beluu el mlo er ngii omerreder a Ngerchael er a Beliliou, Ngermid er Oreor, Ngerusar er a Irrai, Imul er a Imeliik, Ngereuik er Ngchesar, Ulimang er Ngeraard ma Mengellang er Ngerchelong. Tirekang okedongall el kmo "Tengelekel" a Uab. E a Mengellang a mle ua lebtelul a beluu el mengellakl.

DIRRAMELKOTK

A Tellebuu a mle er a Lebuu ngii ma renegelekel el Seked ma Dedas ma Kebliil e me er Ngeriab er a Beliliou. A leme er Ngeriab e ng mlo Dirramelkotk. Te kiliei e ng metord er a renegelekel me ng tuchelbakl er a daob e merael el mo tmuu er a dokou er Ngesberebor er medal Ngchesar. Ng mle er tia e menga ngikel er a bub me se el lebo lomub a rechad er Ngchesar e ng diak a ngikel er a bngir.

Those traps were the kind that they place in the deep but were anchored in the shallow place. One day the people of Ngchesar went fishing. They dragged a trap to the shallow and brought it up. They found Dirramelkotk in the trap so they were about to beat her up. But she begged them, "My children, don't beat me up. Bring me to the village. Your trap will be filled with fish when you come back late this afternoon. They brought her to Ngchesar to the house of Ibeluu.

She stayed in that house and when she ate, she couldn't control her appetite. When they gave her food, she ate it all up including the pot and its holder. It was there that she was called "Mengailuodel", meaning eating piles.

Mengailuodel

Mengailuodel couldn't be satisfied with the amount of food she got at Ngchesar so she went to Ngerd mau. She couldn't be satisfied there either so she moved to the house of Reklai at Melekeok. Still the food was not enough for her. Reklai then sent words to Uong of Ngial, "Come and get the old woman there and feed her." She couldn't be satisfied there either so Uong sent words to Madrengbuked, "Come and get the old woman there and feed her."

Madrengbuked brought Mengailuodel to the house of Tublai and then sent words to Chuorchetei of Ngerchelong,

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A ika el a ike el di longaus el chelebitel el bub ma ng ulak er a meched. A ta er a lebo lomub a rechad er Ngchesar e te mleius el mo me te choteklii el me er a meched e melidel er ngii. A lolidel er ngii el me er bab e ng ngar a chelsel ma leko te mengelebed er ngii e ngii a dula er tir el kmo, "Lak mongelebed er ngak e rengelekei e mngikak el mo er a beluu, e tia el bngiu chomorebetii e me er a kebesengei e ng mui er a ngikel. Tireka el chad a ngiluu el mo er Ngchesar el mo er a blai er a Ibeluu.

Ng kilie er a blai er a Ibeluu e se el lebo lomengur e ng diak a delebedebelel omengelel me ng di menga el di mengang. A lebsa kekel e ng kmang el mo diak e kolii olekall el mo diak e kolii a iuedellel olekall. Tiaikid er a lengar Ngchesar er a blai er a Ibelluu e ngii a mlungakl el Mengailuodel.

MENGAILUODEL

A Mengailuodel a mla er Ngchesar e a longang e ng di diak lebo lemedinges me ng mo er Ngerd mau me ng ngar ngii e a lebo longang me ng di diak lebo lemedinges me ng mo er a blil a Reklai er a Melekeok e a lebo longang e ng dirrek el di diak lebo lemedinges. A Reklai a melekinga el mo er a Uong er Ngial el kmo, "Be mnguu a mechas el leko me kuk momeka er ngii". A lebo er Ngial e ng dirrek el di diak lebo lemedinges ma Uong a meleko el mo er a Madrengebuked el kmo, "Be mnguu a mechas el leko me kuk momeka er ngii".

A Madrengebuked a mlo nguu a Mengailuodel el mo er a blai er a Tublai me te kiei e ng mocha otebedii a tekoi el mo er a Chuorchetei er

"Bring me clams, ray fish and sharks because I'm feeding our mother."

Mengailuodel ate and ate as they brought food to her. When she finally got satisfied, she said, "Mad, in three days I'll die so you bury me."

After three days she died so they buried her. But on the third day after burial she was raised from death and ascended to heaven.

Years

When Mengailuodel ascended to heaven, she went to Ngedech to rest and then went to Ngetmel. She and Ucheltmel started the years there.

Since then Palauans began to count years. A year for them composes of only six months when the wind blows from the east. When the wind's direction changes to the west for another six months, it is another year. This arrangement was made by Mengailuodel and Ucheltmel.

When the wind starts blowing from the east, the year goes to Ngetmel. It rests at Tmur drying its hair. That's the first month. A child who is born when the year rests is said to slumberous.

From there the year goes to the channel of Echeluu of Ngeraard. A child born at that time is said to be "go-for-luck" person. He has no understanding for deep things because the year sleeps in the channel.

Then the year moves to Ngerulmong of Ngeraard. That time the white sea cucumbers would stand erect. A child born then is said to be healthy, lively and playful.

Ngerchelong el kmo, "A kim ma rrull ma chedeng chomolab el mei e a kume-
ka er a delad". A lolab a kall ma odoim el mo er a blil a Mad e a Menga-
iluodel a di mlengang ma lemedngesang e ng dula er a Mad el kmo, "Mad,
ngak a ede el klebesei e ak mad me komo doklak". A lebocha lechib ede el
klebesei e a Mengailuodel a mlad me te mlo doklii. Ede el klebesei er
uriul er a lebo lemedakl e ngii el Mengailuodel a milekiis er a kodall e
mo er a eanged.

RAK

A Mengailuodel er a lebekiis e lebo er a eanged e ng mlo er Nge-
dech me ng ngar ngii el olengull e sola e mo er Ngetmel. A lebo er Nge-
tmel e ngii ma Ucheltmel a mlo meruul a rak, me sei a uchul e ng ngar
ngii a rak er kid a rechad er Belau.

E a ika el rak er kid a rechad er Belau a elolem el buil er a Ongos
a ta el rak ma elolem el buil er a Ngebard a kuk ta er a rak. A ikang a
lulruul a Mengailuodel ma Ucheltmel.

Se el lebo longos e ngii a mo er Ngetmel a rak. Ng mo me ng omngiis
er a btelul e oltab er a Tmur. Sei a kot el bilel Ongos. Ngike el ngalek
el mechell er ise el lemechiuaiu a rak a bekesulaul.

Ng ngar isei e me er a tkul a ked er Ngeraard er se el taoch er a
Echeluu. A lemechell a ngalek er itia el buil e ng ralmetaoch a rengul
el diak lomtab a tekoi e le tiaikid el taem e a rak a bad er a taoch.

Ng ngar isei e me er Ngerulmong er Ngeraard. Tiaikid el taem e a
cheled er a kereker el molech ma chesobel a di kedekedechor. A ngalek
el mechell er tia el taem a knal mesisiich a bedangel e odikel e soal el
milil.

The year moves that way while the wind blows from the east for six months.

When it reaches Angaur, the moon appears in the west and moves along. And when it comes to Ngerulebuu of Angaur, the moon of Lebuu comes out. This time the arms of the betel nut palms break open on top so it is said to be a bad time for adultery because the news spread rapidly. It continues on for six months and then change to the east.

Kebliil

Seked, Dedaes and Kebliil stayed for a while and then went to look for their mother. They climbed on a drifted wood and rowed it around Kiloll to Ilitech to the house of Ngesilong. While there Kebliil began to bear children. She had four children who were the beginning of the four pillars of Palau's clans.

Ng ua ise ngii el rak el merael el mo el mong el rokir elolem el
buil er Ongos.

Se el lebe lekirel Ngeaur e ngii a kuk tuab a buil er a Ngebard e
kuk mo merael. Me se el leme lekirel Ngerulebuu er Ngeaur e ngii a tuab
a buil er a Lebuu. Tiaikid el Taem el keai a di ngar bab e obuu e ng
diak doruul a laokreng e le ng di mereched el obuu a chais. Ng merael
el ua ise el elolem el buil e kuk mo tuab er Ongos.

KEBLIIL

A Seked ma Dedaes ma Kebliil a kilie el mo el mong e mocha osiik er
a derrir. Te mlo ngmasech er otaor e meius el mo ieoekl er a Kiloll e
mo er a Ilitech er a blai er Ngesilong. Te mlo me te kiei e ng mechell
a Kebliil el di mle teoa rengelekel. Tirekaikid el teoa el ngelekel a
Kebliil a mle uchelel a ike el eoa el saus er a kebliil er Belau.

Dilidechuu

When Uab fell to be an island, he departed through the shallow water of Ngerchelong. He went around as Mrs. Light (Dirramellomes) spreading the light throughout Palau.

After the light was spread, she became hen at night and person during the day. She was called Dilidechuu, meaning, woman-hen. She traveled around.

One day she was at Airai and a group from Angaur went there. When it was time for the group leave, Dilidechuu wanted to go. She asked permission to go along with the group to Angaur.

There at Angaur Dilidechuu married Olungiis. He was one of the gods. He had huge testis. When meal time came he opened up his testicle and got out food to feed the people.

While at Angaur Dilidechuu started to make swamps. This time she was called Iluochel. Her first swamp was called Ngerechei because she went there by the sea.

That time she was young so she was not careful. She just made holes and planted her taro plants just as it is done in the gardens. Now when people work on the swamps and say, do it as it is done at Angaur, it implies that it isn't done as good as it should be.

When she went to Bkulabeluu of Peleliu she stamped her legs into the swamps. That's why the swamps there are small and long.

DILIDECHUU

A Uab er a lemeukel el me beluu e ng tilobed er a kereker er Ngerchelong. Ng tilobed el Dirramellomes me ng milrael el omerek er a llomes er Belau el rokir.

A lobereka llomes e ngii a kuk mo merael ma lora el e se el lekebe-sei e ng obult el mo malk e a lemellomes e ng chad me te mngeklii el Dilidechuu. Ng milrael ma lengar a Irrai e ngii a ngar ngii omerael er Ngeaur el mei. A lebocha lebelsechel omerael el mo er Ngeaur e ngii el Dilidechuu a sokol el mong me ng olturk er tia el omerael e obengterir el mo er Ngeaur.

A Dilidechuu er a lenar Ngeaur e ng mlo bechil Olungiis. A Olungiis a ta er a ruchel. Ngika el rubak a mle klou a medual. E tia el medual se el lebo er ngii a blengur e ng di mkisii e oltobed a kall e te menga rebeluu.

Ng mla er Ngeaur a Dilidechuu el mo el mong e mocha meliuch, tiang a omeruul el mesei. Tia er a lebocha loruul a mesei e te mngeklii el Iluochel. A kot el meklechel er Ngeaur a Ngerechei. Tiang a lulengeklii el Ngerechei e le ng ulekiu a chei el mo er ngii.

A lengar Ngeaur e ng mle kekerie el redil ma loruul a mesei e ng di dibsechii a chutem e melalem a dait el di ua lolalem a sers me ng belkul a tekoi el kmo kerdi oba "omesalou-iaur" el ngii di dosalou el diak leko er a ungil el kldmoki.

A leme er a Bkulabeluu er a Beliliou e ng di miltechii ochil me sei a uchul e a meselech er a Bkulabeluu a mekekemanget e mekekerei. A

When she went to Ngesias, she became industrious so the dividing areas of different parts of her taro patch became straight. At Ngerke-iukl the people forced her and took her fruit (uosech). "Your taro patches will produce small taro and you will be gluttonous," she avenged them.

She left them and found some children playing at Ngedbak so she said, "Children, will you louse me?" They agreed and did it. "Thank you very much, children. Now take this "riamel" and plant it. It is something for babies to suck. Let us go to that mountain so I may make you a taro patch."

When they reached the mountain, she kicked the ground and said, "Here is your taro patch." And then took her wand and made a hole at the edge of the taro patch and said, "And here is the place for you to drink."

While at Peleliu, Iluochel delivered Mengidabrudkoel and Tellames. She left her children at Peleliu and continued to make taro patches till she came to Koror. At Koror she married a man she didn't like. When she went to the swamps she gathered a lot of leaves for fertilizers. She also delayed herself by cutting the grass on the solid area near the taro patch.

She continued making taro patch to Ngeremlengui. There she made the taro patch called Ngeruuchel. It was given that name because that was the first taro patch that she dug the mud with her hands and put

leme er Ngesias e ng mocha meses ma ike el ulekebil a ulecharou ma bluu ma urars a knal melemalt.

A lebo er Ngerkeiukl e te mereberii a kelel el uosech me ng kmu er tir el kmo, "A meklechiu a di mo mekekere techel a kukau er ngii e kemiu a mo meduch el mengang".

A loracl el me er Ngedbak e te ngar ngii a rengalek el milil me ng kmo, "Rengelekei, ng diak me me msisii a bteluk?" Te mlo me te melais er ngii el soisii el mo merek. "Kemi u e rengleke a knal mesulang. Mngu tia el riamel el dolemii e tiang a tut er a rengalek e doracl el mo er se el rois me krelii a meklechiu." Te milrael el mo er a rois ma lebocha e ng ngiluu a ochil el sobekii a chutem e kmo, "Tiakid a meklechiu", e nguu a skersel el subechii er a tkul tia el meselech e kmo, "Me tia olmeliu".

A Iluochel er a lengar a Beliliou e ng milchellii a Mengidabrudkoel ma Tellames. Te kie er a Beliliou e ngii el mechas a meruul a mesei el me er Oreor. A lemerema er Oreor e ng mlo bechiil el bechil a chetil el chad me se el lebo er a mesei e ng melouch e omekesiu a remkel e melalem a cheleliuis el mo lmuut er a kecl. Ng mlengelaod er ngii el leko lemeoud el mo er a blai.

Ng milruul a mesei er Belau el mo el mong e mo er Ngeremlengui me ng rullii a mesei el Ngeruuchel. Tiaikid e ngii a mle kot el mo smalou e melecha ramek er a meklechel ma uchul me ng Ngeruuchel a ngklel.

A kot el ulebongel el mesei el leblo lrellii a mesei er Ngerechelong. Tia el mesei a Ngerekei. Tia er a lebo lemerek e ng dileklii a ngerekel er ngii el mesei me sei a uchul me ng Ngerekei a ngklel.

fertilizers.

She made the last taro patch at Ngerchelongs. When she was done she buried her "ngarek". (A piece of tin made as a half-moon-shape for cutting and preparing taro). The name of that taro patch is Ngerekei.

ILUOCHEL MA OLUNGIIS

A Iluochel a ngar Ollei e a bechil er a Olungiis a mochang. A lebo e ng mlo meruul er a merengel a chebechiil. Te mocha melai a kukau er Ngeaur el me meruul er a mur.

Te mlo ngmai el me er Ollei me te rullii a mur e a lemerekong e ng mlo er ngii a derngel ngii el kukau me ng medechel er Ollei er chelecha el bleob el bad. Seikid a mle kot el mur er Belau.

Te ngar Ollei el mo el mong e a Iluochel a melekinga er a bechil er a Olungiis el kmo, "E rrang, kid ng diak kuk debo er Ngeaur me doilil?" Me te mlo ngmasech er a olechutel e mo meius. A lengar a ikrel a chelmoll er a medal Ngeremlengui e a Iluochel a omes el mo er emel e melekinga er a bechil el kmo, "E rrang, ng diak detuchakl el mo er Ngetbang me doilil e kuk dorolung?"

A Olungiis a dula el kmo, "Kau e rra a kmal reoachel". Ng kmu el ua isei e okor e meius el touchakl er a chelmoll e meius el mo er emel. Me chelecha e se el touachel er Ngeremlengui el mo er emel a Toachelreoachel a ngklel.

A bo lsiseb el mo er emel e ng melekoi er a bechil er a Olungiis el kmo, "E rrang, ng diak mnguu tia el mechere me lodimir a rengelekek?" Ngika a melekoi er tia el medual a Olungiis. Seikid a uchul me se el debochel er Ngetbang a betok a chemang ma rrull ma ngikel er ngii.

Iluochel and Olungiis

While Iluochel was there at Ollei, her husband, Olungiis joined her. He went there to make the reception of their wedding. They had to get taro from Angaur for the reception. That was the first wedding reception for Palau.

There were some left over taro. Today they can be found at Ollei in the form of stones.

One day Iluochel said, "Honey, why don't we make a visit to Angaur"? So they set out on a big bamboo raft and started rowing. When they were outside the reef of Ngeremlengui, Iluochel looked toward the land and said, "Honey, why don't we stop at Ngetpang for a visit before we go?"

This time Olungiis said, "You are so excited." However he turned the raft to the reef and rowed toward the land. Today their route in front of Ngeremlengui is called Toachelreoachel.

When they got inside the reef, Iluochel said, "Honey, why don't you leave this here to be a meat for my children?" She was refering to her husband's testis. That's why Ngetpang has a lot of crabs, ray fish and fish.

DIRRACHEDEBSUNGEL MA MENGIDABRUDKOEL

A ngelekel a Iluochel el Mengidabrudkoel er a leklunga el chad e ng mlo bechiil er a blai er Ngesechei er Ngival. Ngika el leblo lebechil a Turang el ourrot er Ngesechei.

Ng bechiil el mo el mong e a bechil a mocha dioll ma bocha ldioll me lsa el klunga a delel e ng mesmechang ngii el Mengidabrudkoel el mo er a delal el kmo, "Mei e a bechik a mochu kirel el mechell".

A Iluochel er a leme er Ngival e ng mlo kie er a blai er a Chedebsungel er Ngibtal. Tiaikid e te kuk mlo oleker er ngii el kmo Dirrachedebsungel.

A Dirrachedebsungel a kilie el mo el mong e a bechil a ngelekel a mocha kirel el mo mechell me a Mengidabrudkoel a merema melekoi er ngii el kmo, "A bechik a kirel el mo bedikel er a klukuk". Seikid el taem e a lomechell a redil e te omotk er a delel e melai er a ngalek.

A lolekinga a Mengidabrudkoel e a delal a mocha ochotii a teletelel a cheroll er ngii e dmu er ngii el kmo, "Se el lebo lemerakt a bechim e ke dmu er ngii me ng mo er a saus er a blai e sobekii a bita ma bitang e se el lebo lemeringel a delel e ke dmu er ngii me ng ongemek e kau a ol-sarech er a ulkel e ngii a mechell".

A Mengidabrudkoel a ririid el mo er Ngesechei. A lebocha lemerakt a bechil e ng mocha er a ika el lulengedereder a delal e mechellii.

Tiaikid e a rebeluu a mlo kldibel el leko te mo omotk er a delel a Turang. Te milrael el mong e a lebo e ngii a lmangel a ngalek me te ke-berruul el madel a ongeched ma rengmai a bad e remurt el mong e kmo, "Ng

Dirrachedebsungel and Mengidabrudkoel

Mengidabrudkoel, Iluochel's son married Turang from the house of Ngeesechei of Ngial. She was the queen of Ngeesechei.

She got pregnant so as her due month got closer Mengidabrudkoel sent a message to his mother. "Come, my wife will soon have a baby."

When his mother went there she stayed at the house of Chedebsungel at Ngipital. People called her Dirrachedbesungel.

Then it was about time for Mengidabrudkoel's wife to have the baby so he went to see his mother. "My wife will have the operation tomorrow," he reported. That time every mother had to be operated on so the baby could be taken out. (Usually mothers died.) So his mother explained to him the way to have the baby without operation.

"Tell your wife to sit at the corner of the house with her feet against the wall. And when she gets the pain, you press her back and tell her to labor and the baby will come out." Mengidabrudkoel left and did what his mother instructed him to do.

The community people knew the time so they got together and were about to operate Turang. As they drew near the place they heard the cry of the baby. They all got excited. Some picked up stones and others pulled out sticks used to husk coconuts and ran.

techa ngika el di ngii e mla mekodir ngika el ngelekam?" A longituuk el mo er a ulengang el leko te mo oldechelakl er ngii e ngika el ngalek a blengkangk ma delal a dengchokl. Tiaikid e te mengituuk er ikl e di mle mereko el kmo, "A delal a di koiei ma ngelekel a di koiei".

Tiaikid a mle ulebengelel e ng dikea lomotk er a redil er Belau a lomechell.

MEDUURIBTAL

A Dirrachedebsungel a kilie er Ngibtal e a rechad a mocha melechede er ngii el kmo, "Ngika el mechas ng di ngii el ta el kiei el diak a ngelekel me ng diak a smiik a odimel ma diak a mekerreuir e mekerang?"

Tiaikid e a Mengidabrudkoel a rongesa me ng merema er Ngibtal el me er a blil a delal. A leme e ng mla er ngii a meduu el ngar a kliu er a blai me ng mo tuchelbakl er a daob el mo soiseb el mo er eungel ngii el meduu e misebsii a ollemelel el me tuobed er a rechelel me se el lebo er ngii a odubech er a daob e a ngikel a me tuobed er tia el rachel me a delal a melai a odimel er ngii.

A lungia besul ngika el mechas e a rechad er Ngibtal a mechechinga er ngii me te mlo mkelii tia el meduu me ng soiseb a daob me ng ngobeet Ngibtal. Me a lengebeta Ngibtal e ngii el mechas a mle imuul el me er Ngerchebukl me ng kie er a uchul a bkau. Tiaikid e a rechad er Ngerchebukl a kuk mlo omekedo er ngii el Dirrabkau.

"Who has killed our daughter by himself? they questioned. But when they reached the house (ulengang), they found the baby lying and the mother sitting down. So their excitement turned into dancing. "The mother is alive and the baby is alive too," they chanted. Since then Palauan mothers had normal birth.

Meduuribtal

Dirrachedebsungel remained at Ngiptal so people started to talk about her. "How come this old woman lives by herself without any of her children to fish for her or takes care of her?"

Mengidabrudkoel heard about it so he went to his mother's house. There was a breadfruit tree behind the house. He dived in the sea to the roots of the breadfruit tree and made a hole throughout the main root and on to one of the branches. So when the waves tossed, the fish came out of the branche for his mother.

The people of Ngiptal got jealous and cut the breadfruit tree. Flood swept into the place so Ngiptal sank. After that the old woman crossed to Ngerchebukl. She lived under a tree called "bkau" so she was called Dirrabkau.

MENGIDABRUDKOEL

A Mengidabrudkoel a kiei e a ngelekel a klunga me ng nguu a kikoi er a chei el leko ng mo merad a bngel ngii el ngelekel. Ng mo me ng merort a kemokem e a uloi a disechii me ng ruebet e ng sobngii.

Ngika el Mengidabrudkoel a ngar a delel a uloi el me motechakl er a Badluloi er Ngerkebesang. A rechad er Ngerkebesang a mo metik er ngii. A leko te melai er ngii e ngii a ngar a chelsel e kmo, "Lak mongitektik er ngii e kom tomellak e bai mchedechulak e ktobed".

A Mengidabrudkoel a tilobed er a delel ngika el uloi e medenge el kmo ng chad er Ngeriab er a Beliliou me ng mlo er Ngeriab me ng kiei.

A rechad er Ngerkebesang er a Irechar a millai er a Teltull er Ngeriab. Me se el lebo leklededaol e te mo me te mekodir a ta er a chad e ng Teltull me te oba el merael. Te di mle ua ise el mo el mong e a ta er a klebesei e a Mengidabrudkoel a mlo er a ta el blai e a lebo e a mechas er ngii el blai a lmangel me ng okere er ngii el kmo, "E chedei, ng ngera me ke lmangel?"

Ngika el mechas a dula el kmo, "Chelecha e tia el blai e rungalek a kirel el oltobed er a Teltull me ng kmal mekngit a renguk er ngika el di ta el ngelekek".

A Mengidabrudkoel a dula er ngika el mechas el kmo, "Lak mlangel e becherei e kbo er a beluu ma kmei e ktechelii a kar el mo er a bai". Se el letechelii a kar, tiang a ilumel, e te di mesa e medenge el kmo ng ngikaikid a mo Teltull.

Mengidabrudkoel

One day when Mengidabrudkoel's son got older, his father took a clam shell and went to collect materials for his trap. While cutting the vines a fish (uloi) hit him so he fell into the water and was swallowed by the fish.

He was in its stomach till the fish was aground on a stone (Bud-luloi) of Ngerekebesang. The people there found it. They were about to catch it and Mengidabrudkoel spoke up. "Don't touch it or else you'll hurt me. Help me so I can come out."

When he got out, he knew that he was from the house of Ngeriab at Peleliu so he went and lived there.

Long, long time ago the people of Ngerekebesang got their "Teltull" from Ngeriab. Whenever they made visits to other places as a community, they killed someone from Ngeriab to bring along. This was done for a long time. One day Mengidabrudkoel went to a house and found a woman weeping. "Mother, why are you crying?" he asked.

The old woman said, "Son, this time it is the turn of our house to give "Teltull" so I'm crying over the death of my only child."

Then Mengidabrudkoel comforted her. "Don't cry. I go to the village and when I come back I'll carry the medicine to the "Abai." Medicine is a certain staff to be drunk. The person who carried it was to be "Teltull."

Tia er a lenguu a kar el mo er a bai e te kmo, "Choi, ngika mocha Teltull". Te mocha otekir er a kaberruuch e meius el me er a bkul Obechad e ng Kebesengei me te oterekii a mlai e mo bad er a ii el daob.

A leme er a mlai er a tutau e ng mla obkuuk el sokedii tia el kaberruuch me te kmo, "E a ngika diak lechad e ngika a chelid". Tiaikid e ng mocha merretakl el mo kekerei e te nguu el mo er a Ngerkebesang.

A leme er a Ngerkebesang e te mocha kldibel a rubak er a beluu e dula el kmo, "Chelecha e ng dikea lengeiuul a Teltull er Ngeriab".

When he brought the medicine to the "Abai", the people said, "He will be "Teltull". So they put him in a canoe and rowed to the end of Obechad. It was getting dark so they stopped and slept in a cave.

Next morning they found his body blown to fit the whole canoe. "He is a god and not man," they exclaimed. Then his size became normal so they brought him to Ngerekebesang.

When they arrived at Ngerekebesang, the chiefs got together and said, "From now on we no longer get "Teltull" from Ngeriab."

TELLAMES

A Tellames a kie er Ngeriab e melenges. E a rael er a rebai er a blil a rolel a Adebetei ma Ersoi el mo milil er Euchel. Tireka a ngar ngii a resechelirir el redil el ngar Euchel me se lekebesengei e te merael el mo engelakl el mo milil.

A Tellames a melenges e se el lebo lolakku a eong e ng kmo, "Molim e Adebetei kau ma Ersoi," e mo olengetenget er a chemadech. A bo leku-kuk me ng melekoi el ua isei ma bo lekukuk.

A ta er a klebesei e a Adebetei ma Ersoi a merael el mo engelakl e orrengees er ngii me te mocha touchakl e okerei, "E rrang, kau ke mede-ngelkemam me ke di oleker a ngklam er a bek el klebesei?" Te dula er ngii el kmo, "Mkedmeklii a oltellem e doraal el mo milil".

Me ng dula el kmo, "Chobo e ak mekera er tia el oltall? Ng mo el ngmasech el obriid e diak a chosuii". Me te kmo, "Ng diak el sebek a rengum e becherei e aki omdasu er ngii". Te mocha nguu a telbechakl el dui el loia er bebul oltall me ng di ngmasech el me tuchelii e mo ilaot el rokir e dikea lluut el me er iou. E tir a merael el mo er Euchel el mo milil.

A lebo er Euchel e te mo dechor e ngii a merrumk tia el bai el mei el ngikel el diak a dibus er ngii. A rua rrull a mei el mo ulaol ma rua sekos ma chai a mo seches ma bebil er a ngikel a mo kboub ma chadou ma rokui el klekedellel a bai. A bocha lemerek e ng cherrungel el bai. A Adebetei a dula el kmo, "E rrang, ng dikea bo detuu".

A bocha ltuu me lreboreb e ngii a mocha merreoakl a ngikel el mei

Tellames

Tellames lived at Ngeriab and made coconut syrup. There was a path at the back of his house. Adebetei and Ersoi used to pass by here every evening to see their sweethearts at Euchel.

When Tellames boiled the syrup he skimmed the top and said, "Adebetei and Ersoi, drink," And then made the rest into syrup. He did that every day.

One day as Adebetei and Ersoi passed by his house they heard him saying the same phrase. So they went to his house and asked, "Friend, do you know our names so you call them every day?" And then they said to him, "Put your pot away and let us go and have fun."

"What shall I do with this syrup? It will rise and spill over if no one stirs it," he told them.

"Don't worry. We'll take care of it for you." Then they took a piece of coconut leaf and placed it on top of the pot so when the juice boiled and rose to reach the leaf, it became syrup and didn't come down any more. Thus the three were able to go to Euchel.

When they got there they stood and then heard the sound of the "Abai" approaching. Every kind of fish was there. Ray fish became the floor, barracuda and giant barracuda were the posts and the rest became walls, roof and other parts of the "Abai". It was a complete building when they all joined together. Then Adebetei said, "Let's get in, friend."

It wasn't long after they sat down and then heard some other fish coming.

el leme e ng maml ma kedesau ma chum ma bek el meringel el chad el ngikel.
Se el lemei e te di me el meuitech e obult el mo chad el kmal klebokel el
redil me te tutkii a chobiil el maml e kmo, "Rrach, ngikekid a sechelim".

Te milil e bad e a mochu tutau e a Adebetei a turechii a ulaol me ng
mongkongk tia el bai. Se el lemongkongk tia el chadou e tireka el redil
a mo tuobed er a tuangel e obult el mo ngikel e mo metengel.

Te omais el mo milil e a ta er a klebesei e a Tellames a di mlei e
mo tmaut el melabt a budel a kemokem e meliked er a uked. A bo lekebese-
ngei e ng kuk merema Adebetei ma Ersoi el mo oleker er ngii el mo milil
me ng kmu er tir el kmo, "Becherei e bo e ngak a ko er a telkib el smecher".

Te merael e ngii a kie el meliked er tia el uked el rokir. A bo le-
kukuk e lemerema tireka el sechelil e ldu el kmo, "E rrang, kede merael
ng diak?" e ng kmu er tir el kmo, "Choi, kede merael me bo er uchei e ngak
tia el di okiuelliu el ekong". Tia er a lebocha er uchei e ngii a tuchelii
tia el uked e merael el mo me ng oietii er cheroid e ngii a mo soiseb er a
bai me ng milil ngii ma tir.

Te milil e ngii a mengelulau er ngika el sechelil er a chobiil el
maml el kmo, "Chelecha e se el leterechii a ulaol me bo ltobed a rebek el
chad er se el teliang e kau a diak bo mtobed er ngii e mo tuobed er tie
el teliang".

Ko er a lebo lebad a rebek el chad e ngii a mekiis el mo nguu tia el
uked el mo er tia el telia el lemongkongk a bai e te mo tuobed er ngii me
ng mat a udiil e merekii tia el uked el kirel tia el medal a bai e ngii a
me tmuu el mo bad.

They were the best fish like wrasses, red snapper and unicorn fish. When they reached the building they lay on their sides and turned into human beings. They were beautiful girls. The two pointed wrasses and said to Tellames, "Friend, that's your girl friend."

They had a good time and slept there till the morning. In the morning Adebetei stamped his feet so the roof fell. When the roof fell down, the firls went out through the door and became fish again and left.

Everyday they went there but one day when they returned home, Tellames took cords from certain vines and made a fishing net. In the evening his friends came to call him but he said, "Just go yourselves and please don't mind me. I am not feeling good."

So they left but he continued to make the fishing net. Next day his friends came again. "Friend, are we going or not?"

"Oh, yea! We're going. Please go ahead and I'll be right there with you." His friends left ahead and he carried the fishing net behind them. He left it in a distance from the "Abai" and joined his friends.

By and by Tellames whispered to his girl friend, "Now when the floor is stamped so everybody goes out through that side, you don't go with them. Rather go out through the other side."

When everyone got asleep Tellames went out and brought his fishing net and spread it where everyone was suppose to go out. And then he went in to sleep.

A ltutunga me lebekiis a Adebetei el turechii a ulaol me lemechirt
tia el klemeau el mo tuobed e te di tiluu er a chelsel tia el but me ng
di mle ombibechakl er bab. E ngika el sechelil a Tellames el chobiil el
maml a mengiroi el mo tuobed er tia el telia e merael.

Seikid a uchul e a maml a diak el sebechel el mekesokes er a uked.
Ng medengalii a bo ltobed er ngii. A lsekum ng mekesokes e ng di me tu-
chelii a uked e a llut e ng di mo el mo tuobed.

A Tellames a mocha cholngii tia el uked el me er a blil me ng oie-
tii. A leme delal e ng choklii el kmo, "Tia el klungel a ngikel ng mo
ngerang?"

A Tellames a mlo ngmilt a euid er a ika el ngikel el mechei me ng
odimel a delal e ngii a nguu tia el uked el tuchelbakl er a ollumel er a
Iuesang er Ngeriab e mo duum er a lbesang er Ollei, Tia el uked a berro-
kel er bebul a risois er Ollei.

A irechar e a remechas er Ngeriab se el lebo er a Iuesang e lengar
ngii a ko er a bekngiuk er a diong e te kmo, "A Tellames a uleldurokl a
kelal a delal el mei el di bekngukang". A lebebil e lebo e ng bul a ngi-
mes me te kmo, "A Tellames a uleldurokl a odimel a delal el ngimes el
mei".

In the morning Adebetei stamped his feet on the floor so everyone got up and went out. They were all caught in the fishing net except wrasses who went out the other side.

This is the reason why wrasses cannot be caught with a net. He knows where to get out. In case wrasses is caught in a net, it just come up to the net and then finds its way out.

Tellames carried the net to his house. When his mother came home she scolded him. "What will you do with that much fish?"

Tellames chose seven fishes for his mother and then took the rest in the net and dived in Iuesang's fountain of Ngeriab and came up at Ibesang of Ollei. His net could still be found on a rock at Ollei.

Long, long time ago when the women of Ngeriab went to the fountain and saw molds around they said, "Tellames sent food for his mother and they are getting moldy." Sometimes they smelled something like "ngimes" so they said, "Tellames sent 'ngimes' here."

DIRRABKAU MA NGISELACHEOS

A Dirrachedebsungel er a lemengai a Ngibtal er a dolech e ng mlo er Ngerchebukl me ng kie er a uchul a bkau me tiaikid e a rechad er Ngerchebukl a mlo omekedong er ngii el kmo Dirrabkau.

A Dirrabkau a kiliei e a ta er a klebesei e ng mlo er a chereomel e metik er a ngais el ngar a metengal a blacheos, tiang a kerrekarak er a chereomel, me ng nguu ngii el ngais el mo er a blai me ng meherei.

Tia el ngais a medechel el mo el mong e omeu. A lomeu e ng chad me a Dirrabkau a ngoura me ng oungelek er ngii e mngeklii el Ngiselacheos.

NGISELACHEOS MA MEDAL A TEMDOKL

A Ngiselacheos a kilie er Ngerchebukl ngii ma delal el mo el mo klou el chad me ng milil ngii ma resechelil. A ta er a klebesei e te milil ngii ma resechelil el mo er Ngeraad. Tia el Ngeraad a chedaol el beluu e le ng belurir a ruchel. A lebong e ng ngar ngii a Temdokl, ngika el Temdokl a mengkar er a siseball el mo er Ngeraad me ng diak a chad el mo soiseb el di diak a medengeli. A lomes e tia el medal a Temdokl a udoud, ng kluk el udoud er Belau.

Te mlo er a beluu ngii ma resechelil e a lleta el mo milil e te mlo milil el mo kmeed er a Temdokl e mchetir a medal e nguu el merael.

A rechad a di omais ku el mo soiseb er Ngeraad ma ruchel a dula el kmo, "Ka bo mesa Temdokl. Ng ngera ma rechad a di me soiseb e diak dengenai?"

A lebo e lomes er a Temdokl e ng dibus a medal me te lueta el mo

Dirrabkau and Ngiselacheos

One day Dirrabkau (former Dirrachedebsungel) went into the woods and found an egg. She found it on a branch of a tree called "Blacheos" so she took it home.

The egg was in the house for some times and then hatched. When it hatched there was a baby in it so Dirrabkau took it to be her own baby. She called it Ngiselacheos.

Ngiselacheos and the Eye of Temdokl

Ngiselacheos lived with his mother at Ngerchebukl and grew up so he played with his friends. One day they played all the way to Ngeraod.

Ngeraod was a holy place where the gods lived. There they found Temdokl guarding the gate so no one would enter without notice. Ngiselacheos found out that Temdokl's eye was "kluk", a Palauan money.

They returned home and one day they went back to Ngeraod. This time they went close to Temdokl and gouged out his eye and took it with them.

After that the people went freely in and out of Ngeraod so the gods said, "Go check with Temdokl. How come people are coming in without our knowledge?"

The messengers found Temdokl without his eye so they went back to report.

mesubed. A ruchel a mlo kldibel e mocha mesaod er a delengerenger el kmal klungang ma medal a Temdokl el mla remiid. A Uchelianged a dula el kmo, "Cherei e chelecha el me el orakiruu e ng soiseb a ieleb er a beluu".

A Uchelianged a mocha nguu a delul el ulechouch el nguu el mesterir a reteuid el Tekiimelab, tirekang a oderuchel er a eanged, e kmo, "Mnguu tia el ulechouch e morael el mo osiik er a medal a Temdokl. A lsekum ko mo kirel a beluu e ng obuu tia el ulechouch e seikid a lengar ngii a medal a Temdokl".

DIRRABKAU MA TEKIIIMELAB

Tireka el teuid el Tekiimelab a ngiluu tia el ulechouch el me metengel e mo merael er a Keukl e diak lobuu ngii el ulechouch. Te kuk mo ieuekl el mo er a Desbedall e merael el me kirel a Ulechong er medal Oi-kull e ngii obuu tia el ulechouch me te kmo, "Tiakid a ngar ngii a delengerenger". A uchul me ng Ulechong a ngklel a ulebuu se el ulechouch er ngii.

Te nguu tia el ulechouch el tuchereklii er a bkul Ngermercherakl. A uchul me ng ua ise ngklel tir el ngiluu tia el ulechouch el tuchereklii er ngii e tir a merael el mo er a beluu. Te milrael el mo metik er a rechad el merrau me te ongit odimir el euid el meas el cherengir el teuid.

Te ngma ika el odimir e merael el mo er Ngerchebukl. A lebo e a ta el mechas a meliokl me te kmo, "Chedei, ng diak mdul a ika el odimam e kibo er a beluu me kimosiik er a kloklam ma kimei e kimngai". A Dirrabkau a konger er tir e ngma ika el meas.

The gods got together and discussed the wickedness of the people and the lost eye of Temdokl. Then the chief-god declared, "This coming full moon a flood will sweep the land."

After the declaration the chief-god took a roasted coconut and gave it to seven heavenly messengers (Tekiimelab) and said, "Take this and go search for Temdokl's eye. If you pass a village and this coconut breaks open then Temdokl's eye is there."

Dirrabkau and "Tekiimelab"

The seven "Tekiimelab" took the roasted coconut and went through the west but it didn't break open. So they went around to the east and searched. As they passed by Ulechong in front of Oikull the coconut broke so they said, "The crime is here." That place is called Ulechong because the coconut broke open there.

They went to the edge of Ngermercherakl and hang the coconut there. (Mercherakl means, to hang.) That place was called Ngermercherakl because they hang the coconut there and went into the village. On their way they found men fishing so they asked from them seven rabbitfish.

Then they went to Ngerchebukl. An old woman was cooking there so they said to her, "Mother, will you please roast our fish. We're going to the village to look for something and when we come back, we'll take them." Dirrabkau agreed so she took the fish to roast.

Te merael el mo er a beluu e ngii el mechas a meliokl el mo merek e ngmai a kleuid el mekeald el kukau el me me ng tmiud e mocha ngmai a ika el meas el smuk er a chelsel e lmechet e ngmai el mechei.

Tireka el Tekiimelab a olterroud er a beluu el osiik er a medal a Temdokl el diak lebetik er ngii e kebesenge me te lueta el mei. Ma lemei e tokere er a Dirrabkau el kmo, "Chedei, ng dikea lemei a ike el odimam me ki morael el di mo omengur er a ked e aki kmal meudang?" Ngika el mechas a mocha ngma ika el kukau el smuk er oruikl e somesemii e nguu el mesterir me te merael. Te merael el mo er a ked e mocha moket a ika el okurir el leko te omengur. A bo leboket e ng di kukau e diak leues a ngikel me te kmo, "Ngika el mechas ng ulebes a ike el odimed?" E a bo lekedoked a ika el kukau e a ikakid ngii el odimir el meas el ngar a chelsel el mla mo mark. Me te kmo, "Ngika el mechas a kmal mesulang". Te mocha omengur.

A bocha lemerek el omengur e te dula er a ta er tir el kmo, "Morael el mo subedii ngike el mechas el kmo, "A ieleb a me soiseb er chelecha el me el orakiruu me ke dmu er a ngelekem er a Ngiselacheos me ng sokdii a olechutel e rullii a kul el mo kekemanget e mesisiich e le ko mo ousbech er ngii". Me ngika el ta er tireka el Tekiimelab a lueta el mo me ng subedii a Dirrabkau.

A lemerema a ngelekel e ng dula er ngii me ng mocha sokdii a olechutel e mo ngma chiutekill el mei me ng mech e rullii a kul ngii el olechutel el kmal mo kekemanget e nguu el mekur.

When they left to the village the old woman cooked her taro until they were done. Then she picked up seven of them and cut each in half. She placed a rabbitfish inside each and tied them.

The messengers looked for Temdokl's eye throughout the village till dark. Then they went back to Dirrabkau. "Mother, we are so late. Give us our fish so we'll just have our meal in the field," they said. The old woman put the taro in a basket, tied it and gave it to them. When they reached the field they were preparing to eat. But when they opened the basket, they saw only taro and no fish. So they asked each other, "Did the old woman forget our fish?" But when they untied the taro they found the fish inside them and were already cooked. "Thanks to the old woman," they said. And then they ate.

After they ate they said to one of them, "Go tell that old woman that there will be a flood this coming full moon. Her son Ngiselacheos should make a big bamboo raft and put an anchor to it that has long and strong rope. They'll need it." He went back to tell Dirrabkau.

When her son got home she told him to make the raft. So he did.

DIRRABKAU MA IELLE

A Dirrabkau a kie el mo el mong e ngii a mocha orakiruu ma dolech a keriiik el me el me soiseb er a beluu. Tiaikid e te mlo ngnasech er tia el olechutel e a dolech a mocha merael el me elebii a beluu el rokir.

Me tia el olechutel a milrael el mo el mo kedeb a kul e meuitech ma Dirrabkau a ruebet e ngii a cheraches a dolech me ng me metecherakl a o-chil er a kesiil er a rois er Ngeruach er Ngeremlengui. A uchul me ng Ngeruach a ngklel itia el rois.

Dirrabkau and the Flood

Finally the time for the full moon came so the tide came in all the way to the land. Dirrabkau and her son got on the raft and the tide flooded the whole land.

The raft floated but then the cord that held it got shorter so it capsized. Dirrabkau fell into the water. Then the tide started going out so her leg got caught on a tree of mount Ngeruach of Ngeremlengui. "Uach" is leg that's why the mountain is called Ngeruach.

MILAD MA TEKIMELAB

A lebocha lengemeek a ieleb e tireka el Tekimelab a lueta el me osiik er a Dirrabkau. Te mle metengel er a rois er a Etiruir e merael el mo er a rois er Olkeriil e kakereker el kmo, "Kede mo osiik er ngii er ker?" A uchul me ng Olkeriil a ngklel tia el rois tir el mlo er ngii e kakerker.

Te merael el osiik er ngii el mo er a rois er Ngeremesang e mesang el ngar a kesiil er a rois er Ngeruach. A uchul me tia el rois a Ngeremesang tir el mla er ngii e mesang. Te mo er Ngeruach me te nguu el me er iou e a lomes er ngii e ng mla mad. Me te mocha kldibel e kakereker el kmo, "Ngika kede mekera er ngii?" Te dula el kmo, "Me me deluut el mo oker el kmo kede mo mekerang".

A lebo er a eanged e a Uchelianged a ngna a ralm el mesterir e kmo, "Mnga ika el ralm el mo me mngai el msa ngika el mechas me lengim me lebekiis er a kodall".

Tireka el Tekimelab a ngoeo ika el ralm el smuk er a llel a dait e ngmai el merael. A loraal el mei e tia el llel a dait a mesumes er a desel a cheremall me ng obriid a ika el ralm. Seikid a uchul ma cheremall a diak a kodellel el kerrekar.

Te mocha me te kldibel e mocha osiik a rolel ngika el mechas e ng mo chad. A bo lomasech a bek el cheldechuul e a Terriid a kmo, "Ng diak". A bo ldalii a ta ma bo ldalii a ta e a Terriid a omosech er ngii. Me ng mekiis a Obechad el nguu a kerrekar el nguu el tiuedii a btelul ngika el Terriid. A uchul ma Terriid a bekerekard a btelul a rasech.

Milad and "Tekiimelab"

After the flood the "Tekiimelab" returned to look for Dirrabkau. They descended on mount Etiruir and went to mount Olekeriil. "There shall we search for her?" they asked each other. The mount was named Olekeriil because they asked each other there.

They roamed about looking for her and when they were on mount Ngeremesang they saw her caught on a tree at mount Ngeruach. The mount they were and saw her was named then Ngeremesang. They went to Ngeruach and took her down. She was dead. So they gathered around her. "What shall we do with her?" And then they said, "Let's go back and inquire of what we will do."

When they got to heaven, the chief-god gave them water. "Take this water and give her a drink and she will become alive."

The "Tekiimelab" took the water in a taro leaf and left. On their way the taro leaf was pierced by a branch of hibiscus tree. The water spilled over it that's why that kind of tree doesn't die easily.

They got together to find means to revive her. When they mentioned one way "Terriid" would say, "No!" And when they suggested another one "Terriid" again would disagree. He didn't agree with anything they said so "Obechad" took a stick for coconut husking and hit him on the head. Now every "Terriid" has a red spot on its head because it refers to blood.

Te reboreb e ngii a engelakl a Idedeleb me te mekiis el nguu el loia
er ngika el mechas me ng mekiis er a kodall el chedengang. Me tiaikid er
a bo lechad e ng mlo Miladeldil. Ng mlo Miladeldil e le ng mlad e lmuut
el me chad.

While they were sitting there "Idedeleb" passed by so they took hold of him and put him over the corpse of the woman so she was revived. She became Miladeldil because she died and became alive again.

NGELEKEL A MILAD

A Milad a mlo kie er a ii er Ngebesek er Ngeremlengui, Ng kilie el mo el mong e mocha omeschell, ma lomeschell e ng meshellii a Imeungs el bad el kot el ngelekel el sechal, e ongerung a Melekeok el bad el dirrek el sechal, e ongedei a Ngerebungs el bad el redil el dita el ochederir, ma ongeang a Oreor el bad el kot el kekerei e sechal.

A Milad a mlo merous er a rengelekel. A Melekeok a kmal mle tekeok me ng nguu el loia er a Desbedall e Oreor a kmal mle sureor me ng nguu el eklii. A Imeungs a klou el chad e chelellakl me ng di ulebang ma Ngerebungs a di ta el ochederir me ng di mla er bita er ngii.

A Milad a mirrous er tireka el ngelekel el mo merek e mocha melecha olengchelir me ng ngila a bad el mo er a ked er Ometochel, tiang a ked el ngar a delongelel a Ngeremlengui ma Melekeok, e ometech me sei a uchul e a ngklel tia el ked a Ometochel. Ng metechii a Ngemolei el loia er a medal a Imeungs ma Ngerutoi el loia er a medal a Melekeok ma Okerduul el loia er a medal Ngerebungs ma Ngedmeduch el loia er a medal Oreor. A ika-ikid olengchelir tireka el teoa el ngelekel a Milad.

ONGERU EL KLOBAK

A° bocha lomeschell a rengelekel a Milad e a Ngerebungs a milechellii a Ngebuked el chebedel a kesol er a Imeungs ma Melekeok ma Oreor. A bocha lomeschell tireka el ngelekel a Milad e ng mocha er ngii a kot el ngalek me ng chebedel a kesol ma ngelekel a ngelekir me ng ochil a kesol el mo el mong me ng mocha obdois a rechad er Belau. Me tiaikid e ng mocha er ngii

Children of Milad

Milad lived in Ngebese, a cave of Ngeremlengui. She lived there and gave birth to her children. Her first child was a son named Imeungs; second was also a son, Melekeok; and third, Ngerebungs, their only sister; and the youngest was a son, Oreor.

Milad scattered her children. Melekeok was very "tekeok" so she put him at the east and Koror was very "sureor" so she separated him. Imeungs was the oldest and was quiet so she kept him. And Ngerebungs was the only daughter so she placed her nearby.

After that Milad went to a hill between Ngeremlengui and Melekeok and from there she threw close to each of her children a stone as their insignias. The hill became known as Ometochel. She threw Ngemolei in front of Imeungs, Ngerutoi in front of Melekeok, Okerduul in front of Ngerebungs, and Ngedmeduch in front of Oreor. These were the signs of Milad's four children.

The Second Council

Then Milad's children began to bear children. Ngerebungs produced Ngebuked. Both her children and children's children bore children so the population of Palau grew bigger.

a ultutelel a lebo er ngii a klobak el mo omtebechel a ika el beluu.

A Uchelianged a uldercheterir a ruchel me te mlo er a iliud el ngar Ngerutechei er a Imeong e mo meliakl a dui. A bo loliakl a dui e te mle kot el meiakl a dui er a Imeong. Me te dilu el kmo, "Kemiua mo teoa el Chuong ma rebechemiu a mo Buchelchuong". A Chuong el tekoi a belkul a kmo, kuoll. Tiaikid e ngii a mlochu muuchel a klobak er Belau el rokir.

Se er a lorous er a rengelekel a Milad me ldu el kmo Imeungs el bad a mo er a Imeong ma Melekeok el bad a mo er a Desbedall ma Ngerebungs el bad a mo er a Imeliik ma Oreor el bad a mo er Oreor, e ng belkul a kmo ng meang, ng ngar ngii a chengal. A meang ma lechub e ng chengal el tekoi a belkul a kmo, a ike el kdekudel el tekoi el rokui e ngii a kot el kdekudel e kot el ngar bab. Me tireke el ngelekel a Milad a mlo cheroid e ng di chengal a di ngar a Imeong. Ng belkul a kmo te di kakull el rokui e le te di meang.

DIRRABAKERUS

A Milad er a lemerous a rengelekel ma klobak lebocha er ngii me lemetouch a dui e ng milrael el mo er Ngerdebotar e mo bechil a Tkedelukl er a blai er a Bakerus. Me ng mlo Dirrabakerus e mechellii a Techatiei ma Kautechang.

It became necessary then to set up a council to control the society.

The chief-god sent lower gods to Ngerutechei of Imeong to work on the matter. They first established the council for Imeong and said, "Four of you are 'Chuong' and your wives are 'Buchelchuong.'" "Chuong" means majesty. That was the beginning of the second council for the whole Palau.

When Milad scattered her children she scattered them with their majesty and honor. They respected each other because they were all honorable.

Dirrabakerus

After the scattering of Milad's children and the establishment of the council, Milad left for Ngerdebotar. There she married Tkedelukl of the house of Bakerus so she became Dirrabakerus. She gave birth to Tcheatiei and Kautechang.

ONGOR

A Udibong el redil er a blai er Ngerkerong er a Imeliik a milchellii a redechel ongor e choitii er a diong er a Barrak. Tia el ongor a omechakl el mo tuobed er Ngerudelong e omechakl el mo ieuekl el mo er a Ului el medal a taoch er Ngeong.

A reteru el chad er Ngeong a mlo merrau e durrur tia el redechel ongor. A lengidel a derau el me er bab e tiakid ngii el ongor el ngar a chelsel a derau me te nguu el choitii e mo merrau. A bo lorrau e ng di diak a ngikel el me er a derau me te lueta el mo nguu tia el redechel a ongor el loia er a derau e a bo lorrau e ng di mle tela el lolidel e ngomedi a ngikel. A bocha lemerek el ngar a chei e te ngoura tia el ongor el mo loia er a tkul a ked.

Tia el ongor a mle medechel el mo meketeket e duubech. A lleta tireka el teru el chad el mo er a chei me bo lengelakl er tia el tkul a ked e te mesa tia el ongor el mla duubech, ma ta er tir a kmo, "E rrang, tia el ongor a mla duubech. Ka me me denguu a ta er a llel el tiakl a derud e kele bo lebetok a ngikel". Me te nguu a ta er a llel el tiakl a derau er tir e a lebong e te knal ngilmedii.

BERSOECH

A ta er a klebesei me lluut el mo er a chei tireka el teru el chad e lebo lengelakl e a bersoech a mla chemechetii er tia el ongor. Me te chemiis tir el chad el mo er a beluu e ouchais. Ngika el bersoech a chelid me ng mlo medengei me ng chiliis el mo er a btelulacha er a Chol el mo er a delimes el ngar a kerrekarak me ng kiei.

Pandanus Tree

Udibong, a woman from the house of Ngerkerong of Aimeliik gave birth to a pandanus fruit so she threw it into Barrak river. It floated out through the mouth at Ngerudelong and went around to Ului, the entrance of Ngeong's channel.

One day two men from Ngeong went fishing with nets. When they drew in their nets a pandanus fruit was in so they took it out and continued fishing. But then they couldn't catch any fish so they put it back into the nets. They good catches when the pandanus fruit was in their nets. So after fishing they brought the fruit inland and placed it at the edge of the field.

Subsequently the fruit started growing. One day the two men went fishing again. But when they passed by the place they saw the grown pandanus tree. So one of them suggested, "Friend, the pandanus has grown. Let's take a leaf and tie it to our nets and maybe we'll catch a lot of fish." So they did. Fortunately they caught a lot of fish.

Snake

Next time the same men went fishing they found a snake coiled on the pandanus tree. So they ran into the village to report. Being a god, the snake knew so it ran away to the dock of Chol and lived in a hole of a tree.

A Remesechau a milrael el mo er Ngril el mo omed er a klkul a Iechad er a Butelbai e ngika el bersoech a mesang. A lluat a Remesechau er mera-el el me engelakl e ngika el bersoech a tuchereklii a kemril er tia el kerrekar e kolii a Remesechau ngii ma til ma kluk el mla er a chelsel a til.

A rechad er a Chol a mlo medengei me te mocha melib er a kodellel ngika el bersoech. Me te mtaut a ngau e mo osiik er ngii el omekoad er ngii. Ngika el bersoech a mlo medenge me ng chemiis el mo er Ollei el mo ngnasech er a btaches el ongeongel el mlai eungel.

Ng kilie ngii el bersoech er tia el btaches e chemi er bebul tia el mlai el kloi er iou. Ma leme rubak ma ngelekel el mo oleiit er ngii el mlirir el mo er a chei e ng di becheleleu bebul ngii el mlai er a dechil ngika el bersoech. Me te kmo, "Ng ngera el charm a cheme er tia el mlai?" Te mo ngotechii e mo er a chei e a lebo e ng diak a ngikel er a bub me te lueta el me er a beluu.

A lluat el mo er a chei ngika el rubak ma ngelekel me lebo er a taoch e ng dirrek el chelert a klsokes er a mlai me ngika el rubak a dula er a ngelekel el kmo, "Cherei e rungalek e lak molatech er a mlai e debo er a chei e desang". A lebo er a chei e ng di mle chimo el bub a lengideli e ngomedii a ngikel. Me te me er a beluu e ngii el rubak a dula er a ngelekel el kmo, "Chelecha e ng diak dolatech er a mlai e tia a mereko el uchul omenged er kid e rungalek".

Ngika el bersoech a ngar Ollei e mechellii a Orachel. Te kiei e ng mo el mo klou Orachel el mocha sebechel el milil e mangedub ngii ma resechelil.

One day Remesechau went to Ngriil to borrow a Palauan money (kluk) from Iechad of Butelbai and the snake saw him. On his way back the snake coiled its tail around a branch and curled down his head and ate up Remesechau, together with his purse and the money in it.

The people of Chol heard about it so they made a plot to kill the snake. They made fire and searched it to kill but the snake learned about it so it fled to Ollei and climbed on a tree under which they kept the canoes. It lived on that tree so its waste fell on top of the canoe underneath.

One day an elderly man and his son went fishing. They found their canoe with the waste of the snake. "What kind of bird is soiling the canoe?" they asked each other. Then they washed it and went fishing. But when they got to their fish traps they were empty so they returned home.

Then another day of fishing came. The same man and his son found a part of their canoe soiled. So the father said, "Son, do not wash it. Let's leave it and see what will happen." They got fish from only one trap and had more than enough. When they returned home, the man said to his son, "From now on we don't wash away the waste from our canoe. That becomes our charm for fishing."

The snake bore a son named Orachel. When he grew up he played and swam with his friends.

ORACHEL MA DELAL

A ta er a klebesei e ngika el rubak ma ngelekel a kuk lueta el mo er a chei. A lebo er a taoch e ngika el bersoech a mla chemei el chortii a olecholl el klilt ma kluk er bebul a klsokes er tia el mlai. A lengai el mo er a beluu e te dmangch el klitel a Remesechau me tia el kluk el leblo lomed er ngii er a Iechad er Ngriil. Me te mocha medenge el kmo ngika el bersoech a kie er tia el klou el btaches el ngar a taoch. Me te mocha kldibel e melib er a kodellel.

A Orachel a mangedub er a taoch ngii ma resechelil e a ngelekel a Tet er Ollei a mesang me ng mekedongii el mong e melekoi er ngii el kmo, "E rrang, kau ng diak debo er a blik me kuk debad?" Me ng dula Orachel el kmo, "Chere e bo ma klukuk e ng kmal cheroid a blik". A lechub e ng outingaol e ng kie er tia el chetebtel a btaches ngii ma ngika el delal el bersoech.

Ngika el bersoech a ngar a chetebtel tia el btaches e mla mo mede-nge el kmo te melib er a kodellel. A lebo Orachel me lolturk el mo bad er a blil a sechelil e ng dula er ngii el kmo, "Choi, ke mong e melekoi er a delal a sechelim me ng rosmii a udetiil el deluus el lellechotel a telia er ngii e ke nguu el me me ng tik".

A Orachel a merael ngii ma sechelil el mo me te bad e ng melekoi er a delal a sechelil me ng rosmii tia el tet. Te bad ngii ma sechelil e ngii el Orachel a orrenge er tireka el chad er tia el blai el melekoi a kodellel a delal. Me ng di mle milkolk e ng nguu tia el deluus e re-murt el mo subedii a delal. A delal a kmo, "Ak medenge ma uchul e a kdi-

Orachel and His Mother

One day the same man and his son went fishing again. They found on their canoe a bracelet and a Palauan money in the waste of the snake. When they brought them to the village the people recognized the bracelet for Remesechau and the money he borrowed from Iechad from Ngriil. They realized then that the snake was staying on the big tree at the coast. So they got together to plot her death.

Orachel used to swim with his friends and one day Tet's son said to him, "Friend, why don't you spend the night with me at my house?" Orachel replied, "Let's do it tomorrow because my house is very far." He told a lie because he only lived on the tree at the coast with his mother, the snake.

The snake already knew that the people were plotting her death. When Orachel asked permission to spend a night with his friend his mother said, "Yes, you may go but please ask your friend's mother to sew me a purse and bring it when you come back."

Next day Orachel and his friend went to spend the night together. So Orachel conveyed the request of his mother concerning the purse. While they were lying down he overheard the people talking about killing his mother. Early the next morning he took the purse and left to tell his mother of what he overheard.

lu el kmo ke mo nguu a tet el mei".

Ngika el bersoech a mocha misur el mo kekerei e mo soiseb er tia el deluus e dmu er a ngelekel er Orachel el kmo, "Mngikak e rungalek e dora el bedul Eoueldaob", me Orachel a mocha choblii a delal e te merael.

A lora el Orachel ma delal me lengar a medal Ngeraard e a Orachel a oker er a delal el kmo, "E chedei, tia ng ker?" Ma delal a kmo el kmo, "Ng diak, tia a diak el ngii a beluu e kau morael". A lengar a medal Ngerdnu e ng omes er a derra el ngar ngii me ng lmuut el oker er a delal ma delal a kmo er ngii el kmo, "Kau morael etia diak el ngii". Te merael a ika el beluu el me bedul Eoueldaob e a loker Orachel er a delal e ng di diak el ngii a beluu.

A be lieuekl er a Bkurrengel e a Orachel omes er a derra er a Ngchemiangel me ng kmo, "E chedei, tia ng ker?" Me a delal a kmo, "Ng diak, kau morael".

Te mo imuul er a toachel e merael el mo er a medal a Chelechui e a derra er a Chelechui a ngar a Ibangellei. A Orachel a omes er tia el derra me ng oker er a delal el kmo, "E chedei, tia ng ker?" Me a delal a kmo, "Ng diak, kau morael".

A lora el mo er a medal Ngerkeai e te omes er a derra el ngar ngii ma Orachel a lueta el oker er a delal ma delal a dula el kmo, "Tiaikid a beluu e rungalek me bo mtuchakl".

A Orachel a nguu a delal e te mo soiseb er Ngerudelung el mo er a beluu.

A Orachel ma delal a uchul me te mlo touchakl, tir a knal chad er

The mother said, "I know it that's why I asked you to bring me a purse."

Then she coiled herself up and entered into the purse and said to Orachel, "Take me and let's go toward Eouldaob." So Orachel took his mother under his arm and they left.

As they passed by Ngeraard Orachel asked, "Mother what place is this?" She replied, "This is not the place so keep going."

When they passed by Ngerd mau Orachel saw a fishing net so he asked his mother the same question. But his mother said, "Just keep going. This is not the place." Every place they passed by Orachel asked the question but his mother always replied that it was not the place.

And then they curved at the edge of Bkurrengel and Orachel saw a fishing net at Ngchemiangel. "Mother, what place is this?" he asked. His mother said, "Keep going."

They crossed a deep water to the front of Chelechui and saw a fishing net at Ibangellei. "What place is this, mother?" Orachel asked. She answered, "Keep going."

But as they went to the front of Ngerkeai, Orachel asked his mother again and she said, "This is the place, son. Make a turn here."

So Orachel brought his mother into the village through Ngerudel ong. Orachel and his mother made a turn there because their origin was Ngerekeai. The pandanus fruit that a woman from Ngerkerong bore was their ancestor.

Ngerkeai er a Imeliik me se el redechel ongor el lulechellii a mechas er
Ngerkerong a ucherir.

"Klechedaol"

Now Orachel said, "Mother, when we passed by Ngeremlengui I overheard the people talking about a trip to Angaur which is tomorrow. Why can't we go with them for a visit?"

She said, "Alright, tomorrow I'll give you a signal so you bring it to Boid and when they see it, they'll make a turn and come."

Early in the morning Orachel took the signal and went to put it at Boid. When the "klechedaol" from Ngeremlengui curved at Ngerengel and saw the signal, they turned to Uchulamii, a coast of Chelechui.

Orachel ran to Uchulamii and there he found Telenguulau making coconut syrup. So he said, "Friend, I'm going to ask a permit from that "klechedaol" so my mother and I may go with them to visit Angaur. Why don't you come along?"

Telenguulau consented because he also wanted to visit Angaur. The three stones he used for his fire place still remain at Uchulamii.

Orachel met the "klechedaol" and said, "I called you here because I want to request a permit from you that my mother, my friend and myself may go with you to Angaur for a visit."

They were permitted so they went to Angaur. On their way back to Palau, Orachel heard a noise at the bottom of the sea. They were at Euchel of Lukes so Orachel said, "Mother, hold the canoe and let me dive

KLECHEDAOL

A lebocha er Ngerudelong e a Orachel a melekoi er a delal el kmo, "Chedil, a be dengelakl er Ngeremlengui e a kurrenges er tir el melib er a klechedaol el mo er Ngeaur er a klukuk. Kele lsebeched el obengterir el mo milil?" A delal a dula er ngii el kmo, "Chere ma klukuk e kbeskau a omelaubukl me mnguu el mo er a Boid e mliang me lesekau me lebe ltuchakl".

Ng di mle tutau e a Orachel a nguu tia el omelaubukl el mo er a Boid e loiang. Me tia el klechedaol er Ngeremlengui er a be lieuekl er Ngere-ngel e te mesa me te touchakl el me er a Uchulamii el taoch er a Chelechui.

A Orachel a remurt el mo er a Uchulamii e a lebong e a Telenguulau a melenges me ng melengoes er a ilaot er a ingeklel er a Uchulamii. A Orachel a dula er ngii el kmo, "E rrang, kau ng diak mei me bo kulturk er tia el klechedaol e doracl el mo milil er Ngeaur kid ma delak?" A Telenguulau a kongei e le ng dirrek el kmal soal el mo milil er Ngeaur.

Chelecha e ng ngar ngii a ingeklel a Telenguulau el klde el bad el ngar a Uchulamii.

Tia el klechedaol er a lemerema lulturk e a Orachel a dula el kmo, "A uchul me ak ulleker a soak el olturk er kemiu e obengkemiu ngak ma delak ma sechelik el mo milil er Ngeaur".

Te mlo er Ngeaur me te klechedaol el mo el mong e lueta el merael el me er Belau.

Te meius el merolang ma lenga er Euchel er a Lukes e a Orachel a orrenges er a rekerukem el ngar iou me ng melekoi er a delal el kmo,

and see the noise down below." So his mother let her tail down and curled it around a stone so the canoe couldn't move and Orachel dived down.

The men knew nothing about it so they kept rowing the canoe. Orachel's mother held on to the stone so her body was stretched but she persevered.

When Orachel got to the bottom, they were cutting logs for a community house (Abai). He got the techniques and went up. But when he checked everything he forgot the black ink so he let the squid go for it. It is said that the black stuff in squids was that black ink for the "Abai".

The Death of Orachel's Mother

Orachel's mother got sick when the "klechedaol" reached Aimeliik. That was due to the time when she held the canoe and the men kept rowing it.

She became very sick so Orachel and his friend Telenguulau took her and went off the canoe. When they reached the middle of the field, she got weaker and thirsty so she said, "Son, carry me down to the river so I may get a drink."

So Orachel carried his mother down, along with his friend to a river between Ngetpang and Aimeliik.

"Chedil, ka morkedii a kaberruuch e ktechelbakl el mo mesa se al me-kerukem el ngar a bertakl". A delal a otebedii a kemril el mo tucherek-
lii a bad er a bertakl me tia el mlai a mo diak loracl e a Orachel a mo
tuchelbakl.

A Orachel a tuchelbakl e a delal a telcherakl a kemril ma loius ti-
reka el chad e ng mongimes el mong e mei ngii el delal e outekangel el
orreked er ngii er a bad e tireka el meius a diak lodenge me te di meius.

A Orachel a mo er a bertakl e a lebong e te melasech er a bai me ng
mo me ngmai a chedechuul er a bai e lmuut el me er bab. A leme er bab e
lomes e ngulebes a chas me ng kmu er a luut me ng lmuut el mo er iou el
mo mela a ika el chas. A ike el mechedelekelek el ngar a delal a luut a
ikeikid ngii el chas.

KODELLEL A DELAL A ORACHEL

A loius tia el klechedaol el mo er a Imeliik e ngika el bersoech a
socherang e a mle uchul a secherel se er a lorekedii er a bad er a ber-
takl e a remeius er a kaberruuch di loius me lemongimes ngii el mechas
el mong e mei.

A be lturk er a Imeliik e ng kmal sochera ngii el mechas me Orachel
ma sechelil er a Telenguulau a ngoura el kmerd. Te kmerd e mo merael ma
lengar a belngel a ked e ngii el mechas a kmal mechitecheto e mechede
rengul me ng melekoi er a ngelekel el kmo, "Rungalek, moturak el mo mete-
ngel er tia el omouachel me kulim a ralm".

A Orachel a mocha oturii a delal e te merael ngii ma sechelil el mo

They went to the brink of the river and Orachel said, "What shall I do, mom? Shall I put you down for the drink?"

"No!" she answered. "Just stand close to the water and let me do it myself."

When he stood near the water she remained on his back and just let her head down to drink from the river. Orachel named the river Ngerbuit. It is still so today.

Then they left. But when they got to a mountain near Aimeliik, Orachel's mother died. He put her down and went into the woods to call animals for the funeral of his mother.

That mountain became known as Ngerbadelmangel because Orachel, his friend, and the animals cried over his mother during the funeral.

It was morning when the funeral was over so Orachel and his friend buried the old woman and went to Ngerubesang.

The old men of the village were assmenled at the "Abai". Orachel heard them calling a man, "Ngirabersoech." So he said to his friend Telenguulau, "Friend, just stay here and let me go and find out from that old man whether 'Ngirabersoech' is his title or his house's name." So his friend remained while he went to the "Abai".

When he inquired from the old man he said, "Young man, it's not a title, it's the name of my house." So Orachel said, "May I bring my mother and bury her in your yard and let me be your younger brother?"

metengel er omouachel el ngar a delongeel a Ngetbang ma Imeliik. A lebo er a tkul tia el omouachel e a Orachel a di ultuull er a delal e oke-re el kmo, "E chedei, ak mekerang? A kuietau me ke melim?" A delal a kmo, "Ng diak. Di bo mdechore er a tkul a omouachel e bechere me di le-ngak el melim".

A lebo er a tkul tia el omouachel e a delal a di mla er a ulkel e tultelii a chiklel e omuit er tia el omouachel el melim.

A bocha lemerek ngii el mechas el melim a ralm e a Orachel a dula er a sechelil el kmo, "Tia el omouachel e rrang a Ngebuit a ngklel e le delak a ulemuit er ngii e melim a ralm". Sei a uchul me chelecha e se el omouachel a Ngebuit a ngklel.

A Orachel a kuk mocha oturii a delal e te merael ngii ma sechelil ma lengar a rois er bita er a Imeliik e a delal a medei. Ng oietii a delal e mocha omekedong a charm er a chereomel el rua dechedech ma tutau ma kerellang ma lmuut el bebil er a charm el me kldibel e mengemeldiil er a delal.

Chelecha e tia el rois a Ngerbadelmangel a ngklel e le Orachel ma sechelil er a Telenguulau ma recharm a mlo kldibel er ngii e lmangel el mengemeldiil er a delal.

A lemereko a kemeldiil e ng tutungang ma Orachel ma Telenguulau a mo doklii ngii el mechas e merael el mo er Ngerubesang. A lebo er a be-luu e ng meseked a bai er a rubak e a lorrenge er tir el rubak a lome-kedong er ngika el ta er a rubak e te kmo, "Ngirabersoeh". Tiaikid e a Orachel a dula er a Telenguulau el kmo, "Rrach, ka mreboereb e ngak kbo

The old man granted his request.

He went to his friend Telenguulau and said, "Friend, keep staying here while I go back and bring my mother." He returned to Ngerbadelmangel and brought back his mother from the grave. She was already smelly but he didn't mind. He carried her on his back and went his way. As he reached a hilly place a lot of flies flew to the corpse because the smell attracted them. Indignantly he said, "These are brave flies." He said thus and went on to Ngerubesang and buried his mother at the yard of Bersoech. That hilly place was named Tbekeuleaes.

Orachel and his friend Telenguulau lived at Ngerubesang for some times and then went to live at Ngerames.

kisa ngike el rubak el kmo se el Ngirabersoech ng dui, a da ng ngklel a blil!. A sechelil a reboreb er a tkul olbed e ngii a mocha er a bai.

A lebo er a bai Orachel e loker er ngika el rubak e ngii el rubak a dula el kmo, "Ochellei, tia diak el dui e ng ngklel a blik". Me Orachel a dula el kmo, "Ng diak kbo knguu a delak el mei me kdeklii er a blim e ngak bo kuchellem?" Ngika el rubak a konger er ngii.

A Orachel a merema me ng dmu er a sechelil er a Telenguulau el kmo, "A rrach, mkiei e kluut el mo nguu a delak el mei". Ng lueta ngii el Orachel el mo er Ngerbadelmangel me ng kiesii a delal. A lenguu el mei e ng mla mo beraom e ngii a okor e oturii e nguu el merael. A lora el mo er bebul a ta el ked e a betok el eaes a mo omiang er ngii el mechas e di mo reboreb er ngii e le ng mla mo beraom, me ng dula Orachel el kmo, "A ika ta er a bekeu el eaes". Ng dmung e nguu a delal el merael el me er Ngerubasang me ng doklii er a blai er a Bersoech. Chelecha e tia el ked a Tbekeuleaas a ngklel.

Te kie er Ngerubasang ngii ma sechelil er a Telenguulau el mo el mo e kuk mo er Ngerames me te kiei.

Orachel and the "Abai"

Orachel began to put into practice the skill for building an "Abai". Of course, he learned the skill from Lukes. He prepared it and built it at Ngeriuatel, a spot between Melekeok and Ngial.

Some chiefs of Palau went to buy it and couldn't. But then Esou, the chief of Aimeliik and Obakraluiil, chief of Peleliu also went. Orachel whose origin was Aimeliik somehow kept Obakraluiil from measuring the "Abai" first, but sent Esou to measure it. When he came in, he said, "I'm buying it."

So Orachel said, "Then give the money for it." Esou gave a big "bachel" called Ngereolbai for it. This incident started the practice of giving "desechel" for an "Abai" or a house. The word means, the cost of "omelasech", the cutting of the wood with a hand axe.

After that Orachel said, "From now on your name is no longer Esou but Rengulbai and your contemporary woman will be Dilrengulbai. The four hamlets of your village will be called Eolbai, and the rulers who will gather in the 'Abai' are Ngarkeai because I brought my mother in a 'keai'. When you have a meal in the 'Abai', you will be the only one whose food is covered with 'keai'.

ORACHEL MA BAI

A Orachel a kie er Ngerames el mo el mong e mocha oltaut a ika el kldachelbil er omerellel a bai el lengilai er a Lukes. Ng dosechii a bai el mekedecherur er Ngeriuatel el ngar a delongelel a Melekeok ma Ngial.

A rubekul Belau a mlo onging el mo omechar er tia el bai e di lilu-ut el diak a mecherar. A Esou el rubak e merreder er a Imeliik ma Obakraluiil el rubak er a Beliliou a mocha el mo omechar er tia el bai. Me a lebong e a Orachel a chad er a Imeliik me ng tmuu er a rengul a Obakra-luiil me ng diak lorribech el mo mereu er a bai e ngii a dmu er a Esou me ng tuobed el mereu er ngii. A Esou a tuobed el mo me ng remengii ngii el bai e me soiseb e kmo, "Ak melai er a Bai".

Tiaikid e a Orachel a dula er Esou el kmo, "A da bo mlia desechelel a bai". Me Esou a mo nguu a klou el bachel el Ngereolbai a ngklel el loia me ng desechelel a bai. Tiaikid a mle uchelel a omelai el desechelel a bai ma desechelel a blai. A tekoi el desechelel a belkul a kmo cheral a omelasech.

Tia er a lengura bai Esou, e a Orachel a dula er ngii el kmo, "Chelecha e a ngklem a mo dial el Esou e mo Rengulbai ma klderolem a mo Dilerengulbai. E a ike el eoa el rengedel a beluam a mo Eoalbai me tireke el rubak el mo soiseb er tia el bai a mo Ngarkeai a ngklir e le delak a kuleba el ngar a chelsel a udetiil el keai el mei e di kau el tang a mo dekedokel a kelem er a keai".

Orachel and the Chief-god

One day a trip was planned at Ngerames so Orachel said to Telenguulau, "Friend, let's go on this trip." They boarded "Mesikd" and left for the sky. When they reached there Orachel said to Telenguulau, "Please, friend, steer the boat back. I'm going to call on the chief-god." He go off and his friend left. Now when you look at "Mesikd" the last star is Telenguulau who steers it.

Orachel went to the house of the chief-god so he asked him, "What did you come for?" He answered, "I came to see you and have a visit." Orachel was the son of a god so he could go to god's houses.

Then the chief-god had to go somewhere so he said, "I'm leaving but you should not sit on my seat, or open the clam shell."

But when he left, Orachel sat on his seat and opened the clam shell. When he opened it he saw the coast of Ngerkeai to Ngerdebotar. And then he saw a woman standing in the sea and scraped yellow ginger into the sea and was crying. The people were crying for Orachel because he was gone.

When the chief-god came back from the assembly of the gods he saw Orachel's eyes red. "Why are your eyes red?" he asked.

ORACHEL MA UCHELIANGED

A Orachel ma Telenguulau a ngar Ngerames e ngii a mocha er ngii a omerael er Ngerames me Orachel a dmu er a Telenguulau el kmo, "Kid e rrang a mo oltoir er tia el omerael". Me te ngmasech er a Mesikd e merael el mo er a eanged. A lebo e te mo oterekii a mlai e a Orachel a dmu er a Telenguulau el kmo, "A rrach, momesiul er a mlid el merael e ngak a mo kmerd el mo oldingel er a Uchelianged". Me ng kmerd e a Telenguulau a merael. Chelecha e sel el domes er a mesikd e se el kot el ngar uriul el bduch sei kid a Telenguulau el omesiul er a Mesikd.

A Orachel a mo er a blil a Uchelianged ma lebong e a Uchelianged oker er ngii el kmo, "Ke mle mekerang?" A Orachel a dula er ngii el kmo, "Ak mle milil e oldingel er kau". Ngika el Orachel a ngelekel a chelid me ng sebechel el merael a blirir a rechelid.

A Uchelianged a merael e kmu er Orachel el kmo, "Ak merolung e kau a diak bo mkie er a kingellek ma diak bo momkais er se el olengobel el kim".

Tia er a loracl a Uchelianged e a Orachel okor e mo kie er tia el kingellel el bad e mo mkisii tia el olengobel el kim. A bo lebkisii tia el olengobel el kim e ng omes er a medal Ngerkeai el mo lmuut er a medal Ngerdebotar. A lomes e a redil a di dechor er a daob e mengort a reng el mengoit er a daob e di lmangel. Tireka a lmangel er Orachel el mla mo dibus.

A lleta a Uchelianged el me el mla er a cheldecheduch er a ruchel e lomes er Orachel e ng di bekenkard a medal me ng okere er ngii el kmo, "Ng ngera chised me ng di bekenkard a medam?" A Orachel a kmo, "Ng diak,

"Nothing! I was making the fire." But actually Orachel was sorry for those he saw crying when he opened the clam shell.

The chief-god knew so he said, "No, you are a rascal! Take this orange for your lunch and get down at Angaur and go."

The Trace of Orachel

So Orachel took the orange and got down at Angaur and started walking on the rock islands toward Koror, leaving his trace behind. Today his trace can be found at Ulong, Ngeruktabel toward Koror and Ongelungel.

a kulelsiu er a ngau". A lechub e ngika a mekngit a rengul er tireka el redil el lulseterir er tia el olengobel el kim".

A Uchelianged a medenge me ng dula el kmo, "Ng diak, kau a kmal de-ngerenger. Me me mnguu tia el chimo el meradel me lokuim e morael el mo metengel er Ngeaur e morael el mong."

URRESEL A ORACHEL

A Orachel a ngoura tia el meradel e mo metengel er Ngeaur e mo me-rael a ike el chelebachab el mo bedul Oreor el omurs a urresel er a ike el merach er a chelebachab. Chelecha e a urresel Orachel a sebeched el mes er a ike el merach er a chelebachab er a Ulong ma Ngeruktabel el mo bedul Oreor ma Ongelungel.

Tkedelukl and the Orachel

When Orachel reached the coast of Aimeliik, he was dragging his feet. Rocks have stuck to his feet and up to his legs reaching almost his knees. This served as a punishment to him because he sat on the chief-god's seat.

As he reached Ngerdebotar he was very thirsty and his legs got heavier because the rock has gone up a little higher.

Tkedelukl and his two sons - Techatiei and Kautechang went out from Ngerdebotar on their way to go fishing. Orachel saw them so he called. Tkedelukl and his sons went to him and he begged. "Friend, if you have any water for your children, please give me some." They gave him a drink of water.

Then Orachel said to Tkedelukl, "Take this orange and plant it. But remember, when it grows, it will bear only one fruit and there is something in it. Keep it because I'm getting heavier and can no longer move around."

He gave the orange and tried hard to go to a small island at the front of Mechebechubel. And there he was turned into a rock. So now it is still there and the name of the island is Orachel.

Tkedelukl and Dirrabakerus

Tkedelukl and his sons brought the orange into the village of Ngerdebotar and planted it near the house.

It grew fast and had only one fruit.

TKEDELUKL MA MERADEL

A Orachel a merael ma lengar a medal a Imeliik e ng knal oberedang e le risois a mla mail a rsel ochil e merael el mereku er a bkul a ochil. Tia el risois a uchul me ng di merael el omail ochil Orachel a dellebe-
klel Orachel e le ng mlo dengchokl er a kingellel a Uchelianged.

A Orachel a merael ma lengar a medal Ngerdebotar e ng knal mechede rengul e knal obereda ochil e le tia el risois a mla merael el me er bab.

A Tkedelukl ma rengelekel er a Techatiei ma Kautechang a tilobed er Ngerdebotar e meius el mo er a chei e a Orachel a mesterir me ng oleker er tir. A lebong e ng okere er a Tkedelukl el kmo, "E rrang, a lengar ngii a imelir a rengelekem el ralm e ng diak leme sese me kngim?"

A Orachel a melim a ralm el mo merek e dula er a Tkedelukl el kmo, "Mnguu tia el meradel el mo dolemii e alii a ldubech e bo louredech e ng di chimo redechel e ngar ngii a klalou el ngar a chelsel me ke nguu e ngak a knal oberdang me ng dikea el sebechek el merael".

A Orachel a nguu tia el meradel el msa Tkedelukl e ngii outekangel el merael el mo er a chimo el kekere el beluu el ngar a medal a Mechebe-
chubel e obult el mo risois me chelechang e ng risois el bereked er se el bkul a chelebachab. A ngklel itia el kekere el iungs a Orachel.

TKEDELUKL MA DIRRABAKERUS

A Tkedelukl ma rengelekel a ngiluu tia el meradel el mo er a beluu er Ngerdebotar me te dolemii er bita er a blai. Tia el meradel a knal mle mereched el mo klou e mo ourodech el di mle chimo redechel. A rede-

The orange became ripe and was about to drop but then Tkedelukl and his sons had to go fishing again. So he said to his wife, "We're going fishing so you watch the orange. If it drops, you take it in and keep it till I come."

Kuii who was Dilrengulbai of Aimeliik then left Ngerkeai for Ngerdebotar with her two children in order to ask Tkedelukl for his required share of tapioca dish (chelbakl) for the community. They carried two baskets so they brought them to the house.

It was a long journey on a hot day so Dilrengulbai perspired, got thirsty and got exhausted. After they put down the baskets she said, "My daughter, give me some water to drink, please." Dirrabakerus gave her a drink of water.

After Dilrengulbai drank a little of the water she said, "I wish there is some orange juice in my drink."

Meraelked

When she said that, Dirrabakerus quickly said, "Oh, here is an orange and gave it to her.

Dilrengulbai took the orange and started cutting it around. And then she hit something hard like a stone. When she opened it, there was a Palauan money (chelbucheb) in it so she closed it and put it in her hand bag and said, "When my son Tkedelukl comes, tell him that I came for his required share of tapioca dish and I am gaining so I'm leaving."

chel. A redechel a mlo el mo marek el mla mo kirel el ruebet. E a Tkedelukl a kuk mocha kirel el mo er a chei ngii ma rengelekel me ng dmu er a bechil el kmo, "Aki mo er a chei e kau omes er se el meradel ma lsekum ng ruebet e ke mo nguu el me er a blai me ke kudmeklii ma kmei".

A Kuu el Dirrengulbai er a Imeliik a ngar Ngerkeai e merael ngii ma reteru el ngelekel el mo er Ngerdebotar el mo omes er a Tkedelukl e mengeriil er a chelbaki el mo debechelel a Tkedelukl. Ng merael ngii me tireka el ngelekel el telechull a eru el oruikl el mo el mo oiit er a blai.

Tia diak lua kellemengetel omerael ma ringel el sils ma Dirrengulbai a mechede rengul e kesbengang ma telil a di mochu e mei. Te di uleiit e ng oker er a Dirrabakerus el kmo, "E rungalek, ng diak a imeliu el ralm e me sese me kngim?" Ma Dirrabakerus a mo ngma a ralm el msang.

A Dirrengulbai a ngma ika el ralm el me me ng nguim a sesei e kmo, "Chuleku ta el meradel ma ak nguu el kurekrur tia el ralm e ngilmii".

MERAELKED

A ldela ngika el mechas el ua isei e a Dirrabakerus a kmo, "E a, tiekid a meradel," e mo nguu tia el meradel el msa Dirrengulbai.

A Dirrengulbai a ngoura tia el meradel el me me ng nguu a rudel el melecholech er ngii el meliuekl. Ng melecholech el mo el subechii er a medecherecher el ko er a bad el ngar a chelsel ngii el meradel. Ng mo mekengii e a lebakengii e tia chelbuche el ngar a chelsel me ng lmuut el mtekii e nguu el sukur er a til e kmo, "A leme ngelekek er a Tkedelukl e ke kmu er ngii el ua se a dalam a mle mengeriil er a chelbaki e mengkekea

She said that and bade Dirrabakerus good bye, and left for Ngerkeai.

The name of the money was Meraelked because Dilrengulbai crossed the field with it. That certain money has the mark of the cut around it.

Dilrengulbai kept the money but one day her son got married to a girl of Ngerubesang from the house of Ingas. So she exchanged Meraelked with Ngerbiduul, Rengulbai's money, and used it for her son's marriage.

me ng mla lmuut el rmiid". Ng dmung e mocha melmesumech er a Dirra-
bakerus e lmuut el remiid el mo er Ngerkeai.

A ngklel tia el chelbucheb el mla er a chelsel a meradel a Meraelked
e le nguleba ngika el mechas el Dirrengulbai el merael er a ked. E tia-
kid el chelbucheb a ngar ngii a lluches el meliuekl er ngii el util se
el rudel el luleba Dirrengulbai el melecholech er a meradel.

Ng oba tia el chelbucheb a Dirrengulbai e a ngelekel el sechal a mo
bechiil er a blai er a Ingas er Ngerubasang me ngii el mechas a nguu ngii
el Meraelked el mo rukemii er a Ngerbiduul, el dirrek el chelbucheb, er a
Rengulbai e nguu el mo rullii a chelsengul a ngelekel.

Dirrabakerus and Kayangel

When Tkedelukl and his sons came back from fishing he didn't see the orange on the tree. So he asked Dirrabakerus, "Where is the orange, honey?"

"Honey, your mother Dilrengulbai came and wanted to have an orange drink so I gave it to her."

Tkedelukl got so mad. "You are stupid! I told you to keep the orange till I come." He said these and then started to plot her death by letting her drift away from the reef.

Dirrabakerus somehow got to know the plot so she cried while making the fire. So Obechad, one of the stones from the fire place said, "Why are you crying?" The Palauan fire place has three stones. When you face it, the stone at your right is Adebetei, Ersoi is at the back and on the left is Obechad.

"Because Tkedelukl will drift me tomorrow at the reef," replied Dirrabakerus.

Then Obechad said, "Oh, do not cry! Get half of a coconut shell that has eyes on it and fill it with ashes and I'll fix it for you. But as for you, get a branch of that hibiscus tree. When your husband drops you, you drift outside Ngerechur and when you get farther away, you scatter the ashes, stick the branch to the bottom and cover the other end of the branch with the coconut shell so there will be a land for you to live on."

DIRRABAKERUS MA NGCHEANGEL

A Tkedelukl a merema ngii ma rengelekel el mla er a chei e a lemei e ng omes er a meradel el dibus er a chetebtel e le ng mla ruebet, me ng oker er a Dirrabakerus el kmo, "E rrang ng ngar ker a meradel?" Ma Dirrabakerus a dula el kmo, "A rrach, a delam er a Dirrengulbai a mlei e mlo soal el melim a meradel ma ak nguu el msang".

A Tkedelukl a kmal mlo kesib a rengul me ng kmo, "Kau e rra a kmal dengerenger. Ak ko er a dilu el kmo ke kudmeklii a meradel e choielak." Ng kmu el ua isei e mocha melib er a kodellel a Dirrabakerus el oba el mo er a chelmoll el mo omchakl er ngii.

A Dirrabakerus a mo medengei me ng olsiu a ngau e di lmangel ma Obechad el ingukl a dula el kmo, "Ng ngera me ke lmangel?" A ingukl er Belau a ngar ngii a kldei. Se el dechau a ngau e se el ngar a kadikm a Adebetei me se el ngar a rebai a Ersoi me se el ngar a Katur a Obechad el ingukl.

A Dirrabakerus a dula er a Obechad el ingukl el kmo, "A Tkedelukl a mo omchakl er ngak er a klukuk er a chelmoll".

Tiaikid e Obechad a dula er ngii el kmo, "Cherei e lak mlangel e ke mo nguu a medal a ulekn gall el me me ke locha chab er ngii e ak rullii. E kau a mo nguu a tiul se el cheremall me kobang me se el lebo lechitau e ke ombibechakl el mo er a ikrel Ngerechur el mo cheroid e mriid a ika el chab e nguu ise el cheremall el nguu el diluir e nguu tia el medal a ulekn gall el chitutii er ngii me ng mo beluu e ke kie er ngii.

Next day Tkedelukl said to his wife, "We're going fishing at the reef so get ready." She knew what he meant so she took with her what Obechad suggested and they left.

They were pretending to do some fishing at the reef but when a storm came, he took his boys and returned home. But he left his wife so she drifted away.

She drifted outside Ngerechur and even farther and then scattered the ashes, stuck the hibiscus branch to the bottom and cover the other end with the coconut shell. Such deed formed an island for her to live on. The same is known now as Kayangel and the hibiscus tree is still there - a sacred one.

After this occurrence Tkedelukl didn't go fishing for a long time. But one day he went with his sons - Techatiei and Kautechang. A strong storm rose so they drifted away to Kayangel at night. They were at the shore and Tkedelukl saw a light so he said to Techatiei, "Go to that house and ask for a fire that we may warm ourselves."

So Techatiei left for the house. As he got closer to the entrance Dirrabakerus asked, "Oh, who is this?" "Yes," he replied. (His name means, who is this.) "Come in, my son!" She anointed him with oil and let him warm himself up by the fire.

Tkedelukl waited for quite a while and then said to Kautechang, "Be courageous, son, and go see what has happened to Techatiei. And then

A bo lekukuk e a Tkedelukl a dula er a bechil er a Dirrabakerus el kmo, "Mkedmeklau e kede mo er a chei er a chelmoll". Tia er a ldu el ua isei a Tkedelukl e ngii el mechas a medenge me ng ngmai a ika el lullekoi a Obechad el klekedall e te merael.

Te mlo er a chelmoll me a leko te ngar a chei e ko er a lebo er ngii a chetau e a Tkedelukl ma rengelekel a choitii a Dirrabakerus e meius el me er a beluu e ngii obechakl.

A Dirrabakerus a ombibechakl el mo er a ikrel Ngerechur el mo el mo cheroid e mo omriid a ika el chab el mo el mong e nguu tia el tiul a cheremall el diluir e nguu tia el medal a ulekgall el chitutii er ngii me ng mo el mocha beluu e ng kie er ngii. Tia el beluu a Ngcheangel er chelechang me se el cheremall a ngar Ngcheangel er chelecha el chedaol.

A tkedelukl a kilie el mo meketeket e lueta el mo er a chei ngii ma rengelekel er a Techatiei ma Kautechang. Te ngar a chei e ngii a mo meringel a daob e chull e meses a eolt me te obechakl el ongalek el mo motechakl er Ngcheangel er a klebesei. Te ngar a chelechol e a Tkedelukl a omes er a ngau me ng kmu er a Techatiei el kmo, "Bo er se el blai me mongtir a ta er a ngau el me me doseb".

A Techatiei a merael el mo er a blai ma lebong e ng merereek er ikl el mo er a tuangel ma Dirrabakerus a kmo, "Alii, ng techa tiei?" A Techatiei a kmo, "Uang". Ma Dirrabakerus a dula el kmo, "Be mtuu e rungalek". Ma bo ltuu e ngika el delal a mo ngma a cheluch el me me ng choi-didichii ngii el Techatiei e ng mo er a medal a ngau me ng meseb.

get a fire so we can warm ourselves up because we're dying of chill."

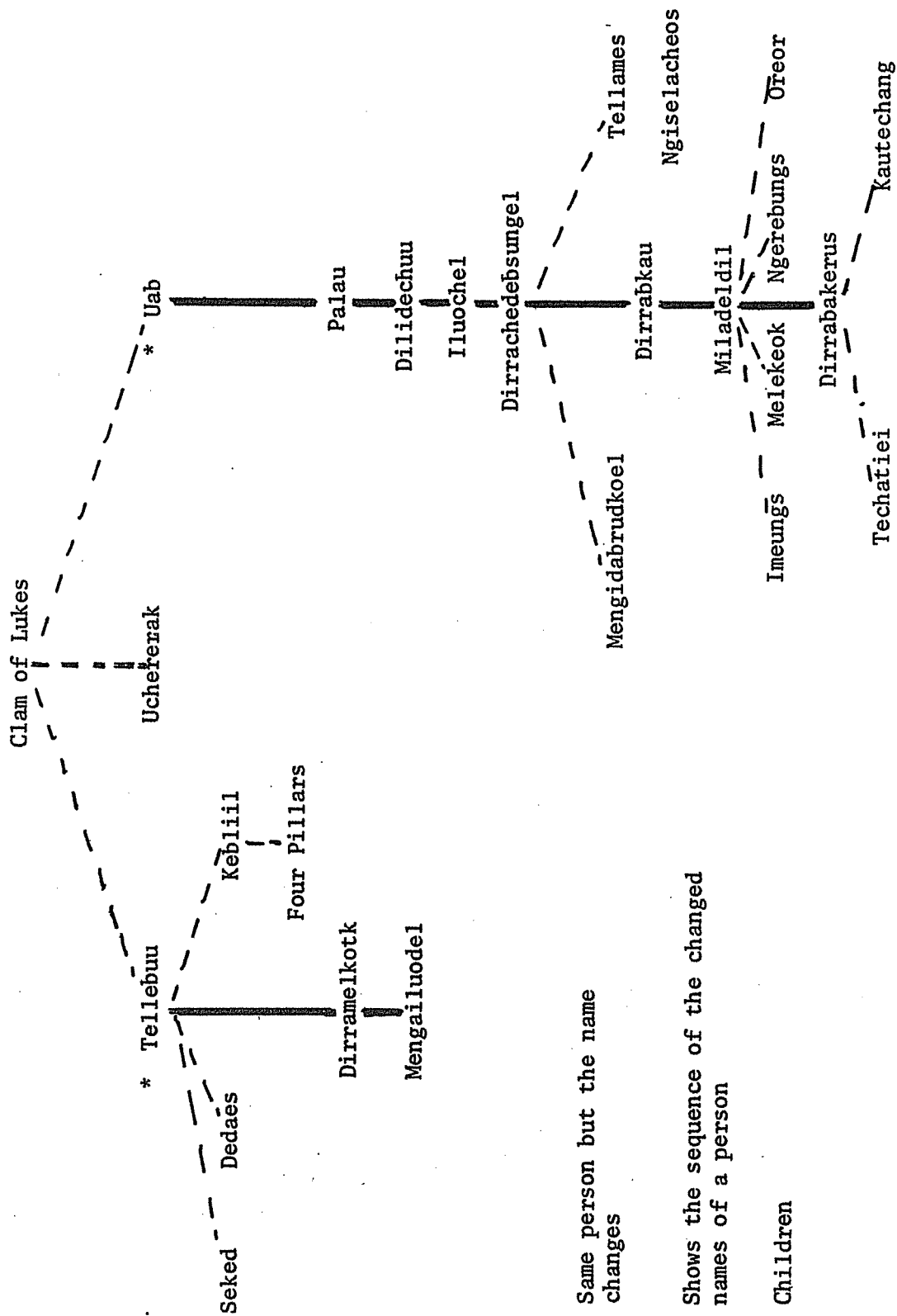
So Kautechang left. Dirrabakerus heard something moving behind the house so she said, "Oh, who are you?" "Yes," Kautechang answered. (His name means, who are you.) "Come in, son!" She anointed him with oil and let him warm himself up by the fire.

Tkedelukl waited and waited and none of his sons returned. So he went to the house. When he looked through the door Dirrabakerus exclaimed, "Vengeance on you, Tkedelukl!" Tkedelukl just turned into a rock. Today it is the only rock at Kayangel.

A Tkedelukl a mengiil e kmal meketeketa me ng dula er a Kautechang el kmo, "Moutekangel e rungalek el mo mesa Techatiei el kmo ng mekera e mnguu a ta er a ngau el me me doseb e kid a medku er a kerrasem".

A Kautechang a merola el mo er a blai. Ng mo me ng merereek er a rebai ma Dirrabakerus a kmo, "Alii, kau techang?" Ma Kautechang a kmo, "Uang". A Dirrabakerus a dula el kmo, "Be mtuu e rungalek". Ma Kautechang a mocha tmuu ma delal a nguu el me me ng choididichii er a cheluch e ng mo er bita er a ngau me ng meseb.

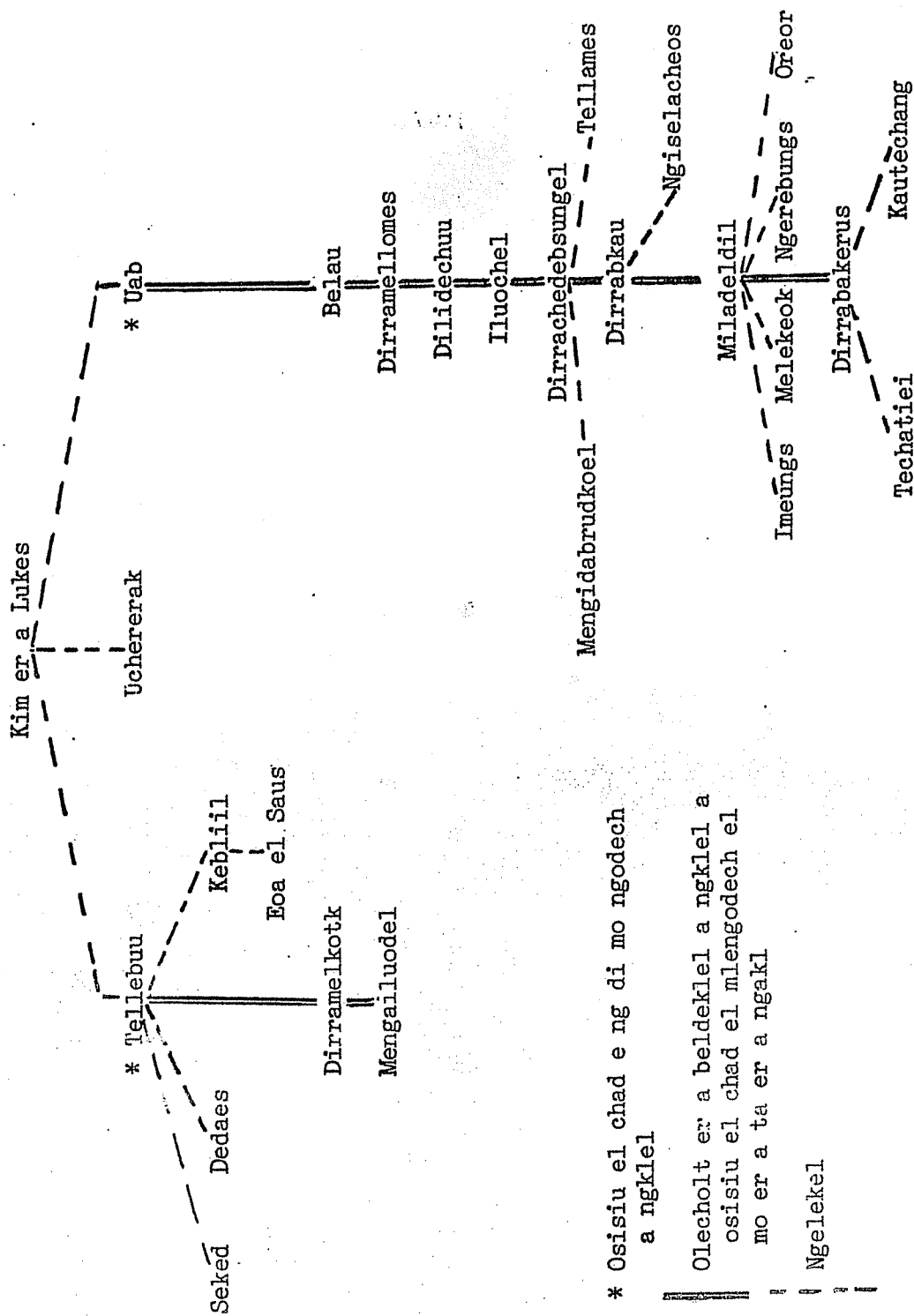
A Tkedelukl a di kilie e di diak leme tireka el ngelekel me ng merola el mo er a blai. A lebo e ng mo el mo ultom er a tuangel ma Dirrabakerus a kmo, "A rrach, mcheremau e Tkedelong". Ma Tkedelukl a di ulebult el mo bad. Chelecha e ng di chimo el risois el ngar Ngcheangel.



* Same person but the name changes

Shows the sequence of the changed names of a person

Children



* Osisiu el chad e ng di mo ngodech
a ngklel

Olecholt er a beldeklel a ngklel a
osisiu el chad el mlengodech el
mo er a ta er a ngakl

Ngelekel