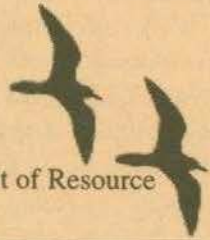


# NAHLIKEND EN LENG



From the Office of Historic Preservation and Cultural Affairs, Pohnpei State Department of Resource Management and Development - Volume 4, Number 1, Spring 1997

## Course Focuses on Nan Madol Ruins

-Neal Putt

On November 11, twenty-four museum staff and historic preservation professionals from 16 Pacific island countries visited and studied the archaeological site of Nan Madol, by boat. This was the launch of the course "Conserving Pacific Heritage Sites," the second course of the program "PREMO 1994-1998 Preservation by the Museums of the Pacific Island States." The first course, on preserving oral history, was held in New Caledonia in 1994.

"Conservation of Pacific Heritage Sites" was about planning preservation of historic landscapes and sites. Participants learned to draft a conservation study or management plan for archaeological sites, historic buildings and other historic places, drawing on community participation in the process. The participants used Nan Madol as a study case. The FSM National Government, the Pohnpei State Government and the traditional chief of Madolenihmw municipality, where Nan Madol is located, were all involved in planning or participating in the course.

Nan Madol consists of approximately 92 man-made islets covering an area of approximately 200 acres. It was a religious and political center for the omnipotent Saudeleur rulers from approximately 500 to 1100. The most spectacular of the islets have architectural remains of structures built of large basalt lava stones, quarried and brought to Nan Madol from other parts of Pohnpei. Twelve to thirteen thousand tourists visit Nan Madol each year. For further information about this site,

please contact the Pohnpei State Office of Historic Preservation and Cultural Affairs.

"Conservation of Pacific Heritage Sites" was also the site of a meeting on forming the Pacific Islands Museums Association. This will be the first association to focus on improving museums and preserving heritage in all Pacific islands.

Sponsors for the course include UNESCO, Federated States of Micronesia, France, Australia, Fiji, the PATA Foundation, Skaggs Foundation, and Continental Micronesia Airlines, and ICCROM, an international heritage preservation agency. Local sponsors and supporters include The Village Travel, Mobile Oil, FSM Telecommunications Corp., Cliff Rainbow Hotel, South Park Hotel, and Island Cable Television



*Group Photo Front row, from left: Kenneth Perez; Jones George; Lisa Andon; Ngatuaine Maui; Robin Hekau; Annie Flores; Albert Vaea Middle Row, from left: Esie James; Martha Yamsiu; Victor Totu; Toafa Pulafagu; Brian Egloff; David Orak; John Tharngan; Bing Lucas; Tarisi Sorovi Back row, from left: David Young; Herman Mandui; Kate Vusoniwailala; Standon Andrew; Linda Young; Henter Lawrence; Yves Corbel; Christophe Sand; Neal Putt; Birandra Singh; Kenneth Heine*



*The Pohnpei Lidorkini Museum is currently offering a temporary display called The Construction of Nan Madol. The exhibit features the pictures and text of a Kami-shibai developed by Mr. Henter Lawrence and Mr. Hiroyuki Saito. Kami-shibai is an educational tool popular in Japan and combines pictures and text to teach school children about their history and culture. With original art work by Mr. Lawrence, this exhibit is worth a visit to the museum, be it a first or return trip. Following is the beginning of the narrative element of the Kami-shibai. The rest will appear in the next issue of Nablikend En Leng.*

## The Construction of Nan Madol

Two brothers, named Olosihpa and Olosohpa, started Nan Madol. Nobody knows where they came from, but they arrived on Pohnpei from the west and were accompanied by a fleet of large sailing canoes.

Under normal circumstances, they would have been attacked by the aggressive warriors of Pohnpei but, through the use of magic, the brothers were able to speak the local language and were allowed to land. They were young men and were said to have brown skin and black hair, making them similar to the people of Pohnpei.

At that time, Pohnpei was being governed by the Kaun en Kainek, a body consisting of the eldest man of each clan. Olosihpa and Olosohpa presented a plan for a single leader to the Pohnpeians, designed to eliminate the disorganization that resulted when the elders would try to work together. They also proposed construction

of a place where the leader would be blessed in the Nahnsohnsapw ceremony, and would make his home, complete with all of the necessary means by which he could rule Pohnpei properly.

The city was to be built on the water, they explained. The first reason, of major concern, was the eel, Nan Samohl. In those times the people of Pohnpei believed that there was a god high in the sky, and Nan Samohl was his figure here on earth. Therefore, any sacred place would have to be on the water so that Nan Samohl; could also survive there. Another thing they considered was the safety of the future leader, since attacks from rival neighboring islands were frequent. From the vantage point of the reef, approaching enemies could be seen, and the defenders would have the advantage of being on dry land.

The brothers were very brave to try to start such a large project here because many people didn't believe that it could be done. They were wrong. Undaunted by the lack of enthusiasm shown by the people of Pohnpei toward their project, the brothers, along their own people and a handful of followers, began stacking rocks from a large quarry site on the reef of Sokehs Island. The effort was soon abandoned because of strong wave and current action in the area. Three more attempts were given up for the same reasons, but then support of the project had grown, and many of the Kaun en Kainek were sending members of their clans to join the small work force.

As before every previous attempt, the brothers climbed up one of the steep mountains of Pohnpei to look out upon the reefs and pick a suitable spot for the construction. From the summit of Pelohlap Mountain, they looked out toward what is now known as Madolenihmw Harbor, and saw what appeared to be a stone stairway leading down into its deep waters. They had been in Pohnpei long enough to know what they were seeing, and recognized the stairway as the entrance to the legendary underwater city of the gods named Kahnihmweiso. The city was built and inhabited by the gods and spirits that roam the earth. To build so close to the such a place would surely mean success and safety from enemies.

For the last time, and now accompanied by a

*continued on p. 6*



*An original print by artist and museum curator, Henter Lawrence*



# Our Outer Islands

## Laid en Pingelap "Kahlek"

-Lerleen David

-Kondios Cornelius

### Ansou en Laid

Mehn Pingelap kin wia songen laid wet ni ansou me mwahmw, "menger" kin kohda, oh e kin kalapw wiawi sang nan January lel nan April. Laid wet kin wiawi ni pwong en rot, de pwohng me sohte maram.

### Dipwisou me kin doadoahk

Aramas kin doadoahngki uhk pwe ren kin kolekihdi mwahmw akan. oh irail pil kin doadoahngki mehn ser me re kin wiahkihda tehn paini, ede; "dihl". E kin mie songen wahr ehu me re kin doadoahngkihong songen laid wet.

### Poal en laid

- e kin lel ansou ehu me aramas akan pahn kin sohla mwenge mwohn arail pahn kohla laid.

- ohl akan pil sohte pahn tuhong lih de wia nsenen pwopwoud mwohn arail pahn kin kohla laid.

- pil ni ansou me en emen ohl ah pwoud pahn wia ah pwong, ohlo sohte pahn kak iang laid.

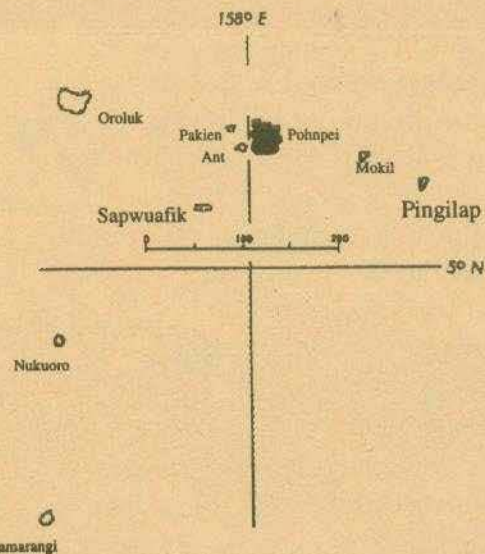
- Ma ohlo kohla laid ah liho kamwahliedi, ah ohlo pil pahn paisued nansedo. Met pil duwehte ma ohlo pahn kamwahliedi ah pwoud mwohn laid.

Ni tepin pwohng en laid de "pongmahs" pahn kin wia konot en Nanmwariki, ah

*Kitail mehn Pohnpei, kitail perenki dahme udahn pein atail. Dahme udahn atail iei me kin kalinganaikitail ohng mehn likih kan. Dahme udahn atail sohte kak dierekida ekis wasa likin*

*Pohnpei, ihme kahrehda kitail koaros anahne en sawas pene ohng ni kodoudoulahn tiahk de sohng teikan me pein atail ohng dih en mwuhr kan, sohralahn sohng pwukat sohte kak dierekda ehu rahn mwurin met, iei atail ansou mwahu met.*

mehn mwurih kan, en aramas (de soused akan) a tungol. Dene mahs, ma aramas kasapwungehla poal en laid, ah e kin kahrehiong paiesued en soused akan oh e pil kin wia mehn kanamenek ehu ohng nan pwungen pwopwoud kan, pwe e kin kak kadiarakada pwopwoud me sohte mehlel pene nan pwungara.





## Nanpahlap, Kitti

Lioasoanpahlap ahpw namoanoaklahr oh ih oari woasoahda sehu pwoat pwehn soakoawoa Wasahiso oh poaki reh en wiahioang nah seri. Irahpw poadioaroakpoanoahr Nan Poaioanlam oh ira wiadahr seri pwukat. Olomwot, Rahmwot, Pwopwilik, oh Wailik. Iei toapin inoahnwoaias met kan. Ehu rahno seri pwukat ahpw rokihdier irail opwudoanpahini kan arail wiewie kupwurki ren koamwoamw irail la. Serihko ahpw kounwoahlier Woaias pwe ren soakoaroahki soamoarailo duen moatipw en rioarail me laudko. Wasahiso ahpw pwaradahr Sehuwahu oh mahsanihoang irail, "Kitailioang irail lakapw moansoang." Wasahiso ahpw koatdalahr pohn dohl en Soalihli oh uhs wasaho ahpw kamasakadahr irail opwudoanpahini ko oh ihr oari sopohsang Wene. E ahpw kasapwiladahr sapwenlimoa inoahnwoaiasko ren uhd Soukisoa en loang.

Oari Nan Pahlapiei wasa me irail mwahnakapw me men wiahla soamworou kin toapida kaiahn pwe ren kakala liksang soangon poaroan en sampah kan oh wiahla ohl poal pwe ren kak waroahng wia sapadal en Soukisoa nan pein Palehr, Oloapoal.

*"Me mwahngih noak kainenehla pwe pirakih me I pwa." Reti Lawrence*

## Nohpwei oh kamadipw en Pohnpei

-Lerleen David

Nan Pohnpei irair en ansoute riau mie. Ehu ansou en rahk ah ehu ansou en isol. Eri nan irair en ansou riau et, mie songen nohpwei kei kin wiawi. (nohpwei kamadipw me kin wiawihiong Nahnmwariki.)

**Pwukemenleng** nohpwei kan en wahn sahpw me mih pohn pwehl, me rasehng mai, uht de pil sohng teikan.

**Pwukemenpwel** nohpwei kan en wahn sahpw me mihmi nan pwehl, me pahn rasehng kehpnwahnng ape.

### Nohpwei kan en nan ansou en rahk

- kerisme
- kehme
- dokeme
- lihli
- uhmwpwon
- uhmwin pelienmei
- uhmwin luhwenmei

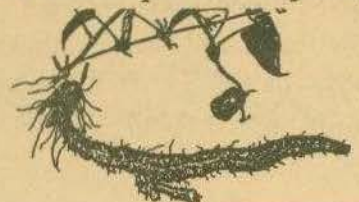
### Nohpwei kan en nan ansou en Isol

- kotekehpn
- umwin kehpnwon
- idihd
- umwin pelien kehpn
- wad wonuhmw
- keidsol

**\*Kamadipw en wahu** met nohpwei ehu me kosonned kauada nan mwein Sehmen (German) ansou me kosonned kosonehdi me sahpnw pahn kamwekidsang pahn manaman en Nahnmwariki oh uhd mweienger aramas en sapwasapw. Iei ansou me kamadipw en wahu pil wiawihda.

**\*Dakadak dipenihd (Kourapwarapw)** kamadipw en nan pwungen kousapw. Songen kamadipw wet kin wia mehn mwadong ehu ohng aramas akan. Oh e kin wiawi mwurin nohpwei kan ah nekier.

**\*Kousoar en sapw** met pil duwehte dakadak dipenihd, ahpnw ihte e kin uhd wiawi nan pwungen wehi riau. (siai em kamadipw en nan pwungen wehi riau.)





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## News Shorts

**Mr. Anastacio Dosolua** and **Mr. Kasiano Santos** attended a meeting of the Pacific Voyaging Society from Monday, September 16 to Wednesday, September 18, took place at the Pacific Festival of Arts.

From September 20-23, (Friday-Monday), 1996, **Mr. Emensio Eperiam** attended the meeting of the Pacific Arts Council at the Pacific Festival of Art. During the election of Board Members of the Pacific Art Council, **Mr. Emensio Eperiam** was voted in as one of the two members from Micronesia required to sit on the Board. The other Board Member from Micronesia is **Mrs. Carmen Gaskins**, Chairman of the Council for Arts and Culture and Secretary/Treasurer for the Commonwealth of the Northern Mariana Islands Humanities Council.

**Ms. Suzanne Finney** finished her time with the HP&CA and returned to the University of Hawaii on September 30. Ms. Finney was instrumental in the completion of the Spanish Wall renovation. Ms. Finney also conducted an archaeological dig at the Spanish Wall and the artifacts discovered include bone fragments, bottles of apparently German and Japanese origin and charcoal. She was also of great assistance in improving the computer capability of the HP&CA. Thanks for all your help and best of luck at school.

**Mr. Joseph Sadlier** visited Pohnpei for the first time since his landing here with the first United States ship to arrive on Pohnpei to accept and sign the surrender of Japan to the United States during World War II. He brought with him several photos of his time here (including a clear photo of a now severely deteriorated section of the Spanish Wall). Mr. Sadlier was kind enough to share these photos with the HP&CA and to allow us to scan them into our computer. He shared some interesting memories of his trip and his ship's log. Our most sincere thanks to Mr. Sadlier.

The staff of the **Nahnsehleng Maritime Center** regularly leads student groups through its exhibits. Schools served so far include, the College of Micronesia, Ohmine Elementary School and Enipein Elementary School. The number of visitors per month at the center has increased from 37 in October of 1996 to 148 in February of 1997. The HP&CA would like to encourage schools to take advantage of the educational services available through the office and through the Nahnsehleng Maritime Center.

Mr. Retty Lawrence assisted **Mr. Yasuyuki Okada** and a crew from Creative Nexus Inc. who were on Pohnpei in November to film Nan Madol and other sites on Pohnpei for a future television production.

**Mr. Emensio Eperiam** and **Dr. Rufino Mauricio** attended the meeting of the Executive Board of the Micronesian Endowment for Historic Preservation (MEHP) on Saipan in February. At the meeting, Eperiam was elected Vice-President of the MEHP.

**Ms. Lisa Andon** and **Ms. Lolita Nelber** are participating in the planning committee for the Pacific Islands Association of Libraries and Archives' (PIALA) conference to be held on Pohnpei in November of 1997. Ms. Andon was elected the Recording Secretary of PIALA planning group.

**Mr. Emensio Eperiam** is participating in the Land Use Planning and Zoning Committee. The committee is currently conducting Public Education in the Municipality of Kitt.

### More Books at the HP&CA

The University of Hawaii at Manoa, Department of American Studies donated the following books to the HP&CA: Plants and Their Environments in Chuuk and Plants, People and Ecology in Yap. Please come and read these and other interesting books at our office.

Thank you very much, U of H!





(continued from p. 2)

huge following of Pohnpeians, the brothers began construction on what was to eventually become Nan Madol. The people of Pohnpei were very impressed that the gods had shown the stairway of Kahnimweiso to Olosihpa and his brother, so everyone wanted to be part of such an important project.

The first rock to be placed at Nan Madol was a four faceted crystal named Pehirahni planted into the reef in such a way that each facet was facing on of the headings; north, south, east and west. The rock was also used as a surveying tool in mapping out the islands, by placing a long stick against one of the flat sides and sighting down the length of the stick. To protect the islands from being washed away (as in previous attempts), the people began building a protective breakwater. Once again, though, the waves and current smashed down the walls as fast as they could be erected, and the perservering work force began to lose heart

### Anson appointed Chief

*Upon the retirement of the Acting Chief of the Departmednt of Resourse Man-agement and Development's Division of Land, Mr. Anastio Dolulua on October 1, 1996, The Director of the Department of RM&D, Mr. David Panuelo, began the search for a new cheif. On November 11, 1996, Mr. Youser Ason took over the Division of Land. He comes to this post from the Pohnpei Tourist Commission. Prior to being the Chief of Tourism, Mr. Anson held the position of Chief of the Division of Parks and Recreation at the then Department of Land. Welcome back aboard Mr. Youser Anson!*

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