Introduction to the Stories of Ponape

by Anneliese Eilers

The stories collected on Ponape represent a quite varied mythological material which, regarded as a whole, is at a primitiveness level. For the natives themselves, there is no difference between the material passed off as historical tradition and the tales which from the European standpoint, belong to the domain of mythology. This so much the less because the demons and spirits which both in their own way are still a believed reality for the Ponape people and consequently that the material presented has the same claim to credibility as, for example, any event or a plundering expedition. Furthermore, also the historical, in a European sense, evades a thorough verification and can only be considered valid in so far when it is in accord with the events reported by Europeans in one way or another. Without the priceless source O'Connell's book, the uncertainty in these matters would be even greater. When the stories transcribed here had historical traits or were descriptions of present or former cultural conditions, they were placed with the accounts in the first two volumes and are excluded from the following examination.

It should also be indicated that the natives call everything they relate "kozoj," with which they unconsciously express that it makes no difference to them if they tell of conditions, technology, dances or mythical figures.

Among the stories, almost all groups of myths are represented. In the quite loosely connected stories, it must remain an open question, whether it concerns genuine, original primitiveness whether primeval mythical material is present which has been preserved, or whether sudden transitions are accidental and a sign of the decay of stories formerly more complete. It must never be forgotten that the story tellers are living in a period of cultural disintegration and that the old
stories enjoy no great esteem among the natives who have become civilized and Christian, and in addition, are doomed to oblivion with the death of the old, the heathens. Once the belief in spirits has been lost, the seriousness of the stories has also been lost, and a mix up of the old material must certainly be considered. This development is already unavoidable for that reason because the abundance and similarity of the subjects and motifs is very great.

To those quite loosely related and therefore probably the oldest most primitive mythical fairy tales, belong the stories of sacred stones and other places, biological and cosmogonic stories and above all, the boat myths: Wonderful boat of the sky people (no. 7), Of the Ponape man whose mast top was stolen (no. 52), the boat from Uaiso (no. 211).

On Ponape, much space is also occupied by the tales of luck and adventure; the hero, a boy, (in the case of brothers, it is always the youngest), overcomes dangers, generally readied for him by spirits and cannibals, which are here approximately identical concepts, and finally attains to the epitome of success the rank of chief, since he has proved himself as a savior, as the wisest, the best and the strongest. His helpers are mostly animals, now and then, also spirits (No. 242, 216, 82, 314, 87, 160, 253, 68, 321, 319, 69, 105).

Pure animal stories are rare, although otherwise animals play a large part in the myths. The animal stories collected usually have the character of the explanatory, never of the instructive fable. They bear witness to their venerable age, not only in this way, but also by their amalgamation with celestial phenomena, as, for example, in the story of the shell that wanted to marry the lightning. (Girschner, p. 169). The totemistic trait in the animal myths will be dealt with later. Much the same is true of the plant tales to which are related the biological, cosmogonic and cultural tales. The traits falling in their domain, which rarely occur in a pure form, are interwoven in many of the
other stories and they will be recalled therefore in the proper context.

There is still another group of stories which, in spite of their tale characteristics, such as magical happenings and supernatural appearances, no longer really belong in the domain of tales because the personal experiences of the persons involved, the start of characterization and the motivated action have made them into little short stories. It concerns those stories of love and marriage, those anecdotal stories of people who play tricks on each other, of malicious conjurers, of avaricious chiefs, and others. Without a doubt, they are on a much more developed level than all other stories and, thus, are outside the domain of myths, to which they are related only by the magical details. In addition, they already contain too many traits of everyday life. This very mixture, this amalgamation that constitutes their character causes them to be an interesting transitional form; as a more recent form, persons and motifs have already grown out of the domain of the mythical, but the old customary powers like magic, demons, and others, cannot yet be dispensed of. Without them, the plot cannot be conceived of as either possible or captivation. The mythical traits appear as that taken over, conventional, the remaining content, as the actual element. Stories of this kind have the effect of being finished to a higher degree and poetic and, because of their exciting characterization, the appraising of people and plot, and their closeness to life are a treasure trove for the investigation and understanding of folk culture and folk character.

The legend is essentially a legend about deities. Among the deities, Ilake appears as the favorite figure. It is highly probably that in the pre-Christian era, the people's stories of the deities were more colorful and more numerous, e.g., the Orofat legends. The spirit and demon stories, as a result of the anxiety
experienced at incomprehensible phenomena, no matter what areas they may belong to, and of primitive man's innate fear of ghosts, are much more difficult to eradicate than the old religion and the old belief in deities. Moreover, this feeling is kept alive by the Christian fear of the devil. Thus they naturally have a quite different life force. It is probably connected to the fact that the evil conjurer, Laponia, has outlasted the old deities as a legendary hero. Christianity was easily able to suppress and replace the deities by the Christian concept of God, but not the conjurers, spirits, and magic, because the rational explanations of the surrounding world do not mean very much to the natives, and he cannot do without the long-used magical representations and explanations, which he finds much more intelligible and better suited to his sentiment.

As noted at the beginning, it is difficult to arrange the native legend. Not everything that is passed off as it really belongs here, according to our opinion. The chief criterion, the cultural level, is completely irrelevant among a people which has become known to the researcher at only one cultural level, the pre-Christian. The currently existing, Christian and civilized level is not taken into consideration in this investigation. We have only a very slight knowledge of Ponape before the arrival of the European. Of the preceding levels of development of the people, we know absolutely nothing. Where the people show any historical consciousness whatever, it is only contained in the concept, "formerly and now," i.e. before and since the arrival of the whites. All distinctions within the pre-European period are so uncertain and shadowy that, the legends hardly allow anything to be deduced from them. The relation of legends to definite persons is hardly better. The constantly recurring Sau Telur of the stories of the past has little claim to being the actual hero of all the stories so, for example, Harun-al-Rashid of the fairy tale of a Thousand and One Nights. Sau Telur is only a title and has no more value in the Ponape legends than for our well-known introduction:
once upon a time there was a king.... Therefore the corresponding translation
must also read: Once upon a time there was a Sau Telur. But for the native
he is always this or that Sau Telur. As vague as he is for the story in question,
he is always thought of, or represented as, a definite personality, closely
corresponding to the actual nature that the mythical tale always possesses for
the native.

Most plentiful and most distinct on Ponape is the location legend, the most
primitive form of the legend. In constrast to the coral islands, this
extraordinarily impressive surrounding world, with cliffs, brooks and definitely
distinguishable landscapes, offer plenty of opportunities for this, this even more
when the belief in demons demands the amalgamation of striking natural forms
with spirits. Thus every story more or less contains a reference to the surrounding
world no matter to which group it may otherwise belong. Now a group of cliffs,
a brook, is crusorily named as the stage for the plat, now a more or less disconnected
or confused story is spun around a locality where by the purpose of the tale is
obviously to relate something about this particular place; no meaning beyond
this can be discovered in it.

After the general character of Ponape stories has been outlined in this way,
something may be said of the elements from which Ponape stories are built. Of
particular interest are first of all the relationship between man and animal or
plant, which have, in part, an explanatory, in part, an unmistakable totemistic
character, and in the latter case, are undoubtedly of the primevel folk culture.
If the animal is a crocodile, as in the stories, no. 72, D3 and p. 181, it clearly
concerns the transfer of customary trains of thought to an animal that came to
Ponape by chance: being dangerous, it is baited, stupefied and burnt, yet
afterward, revered as the spirit of an ancestor. In the story, no. 276, a woman gives birth to all varieties of fish that are now eaten raw. Adoptions between man an animal are common: the heart mussel, considered sacred in the state, U adopts people. In addition, it is explained here how the well-known sea animal has developed from a former land animal, (no. 31). The relationships to rats are also totemistic (no. 88), and they are in general regarded as friendly animals (no. 80, 1), and aid people against the spirits. The shark also in general is considered well-disposed to people and, on occasion, takes over the part of the dispatched avenger (no. 19, D17, 47). On Ponape, the eels occupy a special position. Through the old stories it is made very clear how the consumption of eels (of which the unsuspecting O'Connell was guilty), could produce such horror among the population. In no. 43, it is reported how sacrifices to Nan Samol were made in the form of a muraena. The birth of the eel is also derived from Ilake (101, 88). In no. 81, the eel is able to turn into a tree, eat people, go to Kusae, finally return to Ponape. At its death, the district Not originates. Another time, a father out of anger, changed his eldest son into an eel (D19). In the tale, no. 45, the eel is an adopted son of a Sau Telur. Formerly, when a man illegally gave up fish from his catch to the Sau Telur, the latter sends the eel, who hides in the weir, eats the guilty man, assumes his form, goes up to the son who waits in the boat, gives him some of his father's flesh (it looks like fish) and orders him to roast it. But a leaf oracle enlightens the son. He flees from the eel and is barely able to escape with the help of another man, who drives the eel into the sea. In contrast to the eel, the dog in the stories, is not conceived in a totemistic way, but rather only magically. Thus a dog's paw serves to drive out spirits; a dog appears as a messenger and tracks down the fishbones, evidence of a forbidden meal. Also a Nanamariki of Kiti lets him have a grave.
Transformations of men into animals by black magic also occur. The great, wicked conjurer, Lapona, for example, changes his bastard children, who were becoming annoying, into birds.

Features of plant totemism are much more seldom. A woman mates with a yam tuber, because she has no husband, and then bears a som, who thereafter takes care of all yam tubers (no. 283). The same motif is the basis of tale, no. D23. Significantly enough, when she has brought three daughters and a son into the world in this way, the woman drives the son away because he commits incest with his sisters.

To the totemistic conceptual sphere belongs also the thought that a mother is wounded by the damaging of a certain tree (236, 218, 109).

The motif of the helpful animals is also familiar to the Ponape stories. Preferable they are birds, even though these, like the spirits of the natives, are considered stupid (71, 316, 323, 241, 251).

The belief in the mystical power of the body appears in various forms. Number 99 relates how a Sau Telur cuts his finger and a beautiful woman originates from the blood that drips out. While, in general, the sexual is little stressed in the stories—presumably the story tellers have shown consideration for the whites' views and know just as many stories involving this as other Caroline islanders. Yet there is one among them which explains why women menstruate: The conjurer Lapona was pregnant, as all men formerly were. The women who were supposed to help him revealed his condition to a boy. Out of rage he conjured the child into the body of one of them who now had to carry it instead of him. He also made eyes out of pearls and taught women tattooing. Nevertheless he took care that it caused them great pain, while for himself it was painless. Luk, the divinity, makes kava out of the skin of the foot of one of his aged, devoted servants,
through which the kava's bad smell is explained. The cutting up of bodies and
joining them together again, or bringing them back to life, is a very common notion.
The head alone is sufficient to make the whole person arise anew. In No. 68, a
giant who is near death comes to again by drinking his own blood.

Cosmogenic and biological thoughts are rarely important, as elements of
heavenly mythology are also only scarcely found. In the story no. 6, two heavenly
boys are mentioned, in no. 7 and in Girschenr, p. 214, a heavenly boat. In no. 239
a geological explanation is attempted of why the earth is different in one place
than on Ponape. Number 27 knows a place where all ships must sink. In no. D17,
three layers of seawater are mentioned, and in no. 212, it is reported how the
fire of a volcano is quenched by throwing in Letapuel fish. it may also be
mentioned that a tree is known on Ponape which visibly grows up to the sky, an
orange tree. Particularly interesting is the myth of the endless night, its
herald is the growth of the banana (no. 50).

Among the transformation motifs, the transformation into stones is the most
frequent. Animal and plant transformations were already thought. Here mention
will be made only of the transformation of a female servant into a big heap of
dung as a special punishment.

The swallowing motif is also found in the stories. In No. 83, a boy gets into
a fish's stomach and frees himself again. (In addition, No. 266, 317). But it
occurs only in no. 83 in the form of a heavenly myth.

By far the most frequent mythical figure on Ponape, besides man is the spirit,
the evil antagonist of the tale hero. Typical of it is the concept that all spirits
are stupid, have human feelings, generally eat people and can be killed like the
mortals. As cannibals, their delicate sense of smell guides them. There are male
and female spirits. The latter steal, or extort the form of earthly women, in
order to live with their husbands. It is characteristic that the children of the spirit women and the husbands are always ugly. Male and female cannibals without the quality of spirits also occur. They are considered very vicious (no. 51). In addition, helpful spirits are very rare (no. 288, 109, Girschner, p. 188). Giants are found much less frequently than spirits, and are stupid like them, but in general, are good natured creatures. Dwarfs are also known (p. 99, 100).

Bound up with these spirit figures of the stories are many of the natives' conceptions of the soul that are interesting and informative for the researcher. Male and female spirits often attempt to steal people's souls in order to have sexual intercourse with them. Male spirits abduct women's souls and female spirits, men's. The people without souls languish away while the abducted souls enjoy themselves with the spirits. They can be saved from death only if their souls are given back to them (no. 300, 251), or they are altogether lifeless. A woman whose beloved's soul was stolen by a female demon, wins it back for him when she has the spirits sing old heroic songs. The thievish spirits refuses to spread its fingers apart in doing so. When it finally does it after being requested, the abducted soul falls out. This concept is the key to the custom also observed in the Western Carolines, while dancing and during religious ceremonies, the fingers are spread and often lengthened with coconut fronds. It also indicates that, in the ideas of primitive man, a connection is imagined between the index finger, especially the stretched-out finger, sexual intercourse, and the soul.

In other stories, spirits steal peoples' forms which apparently means something quite different, and must not necessarily be connected with the theft of the soul, although that is not always completely clear. In any case, theft of the form is only a means to an end for the spirits, and is supposed to make it possible for them to have sexual intercourse with people. The spirit generally uses extortion
and the people whose form was stolen receive a substitute form in which they continue
to live, feel and think as formerly, but are no longer recognized in their
milieu as their earlier personality. From all this, it follows that, for the natives,
the concept of personality is connected with that of the form, but not with that
of the soul to which the life force appears to be bound, and accordingly the
individual's feeling of self is not linked to the concept of the soul, but rather
his recognition by others depends much more on only his exterior form and not his
interior form (no. 32, 77, 241, 251, 300, Girschner, p. 188 and 252).

In addition to the demonic spirits, the spirits of the dead also occur in
many of the Ponape stories; in contrast to the former, they usually show themselves
as benevolent to people. They have the power to assume the form of the living.
This they can do openly without first having to borrow the form of people, like
the demons. They creat it themselves. Sometimes they abduct people to the
underworld (Paset), without otherwise doing them any harm, and they let them go
again after a while. It also happens that people, of their own free will, visit
their dead in Paset. In one such story, a dead woman returns of her own free
will to the world, moved by her spouse's grief; sometimes they are first induced
to do so through trickery. Very worthy of note is the belief that tattooing can
make living people out of the dead. The deceased are sensitive to the living
and feel like them. The death of relatives causes them particular grief, probably
the best indication of this. It should also be mentioned that the Ponape stories
only deal with Paset, our paradise, but not Pueliko, our hell.

As could only be expected, the stories are full of magic of every kind and
because of the quantity of ideas, only a few deserving special interest can be
chosen here. On the border between magic and reality is flying. It appears
natural, because the native clearly thinks of the procedure not as wonderful
but as technically possible, although difficult and very seldomly performed. Men and women possess the art. The performance is imagined in different ways: Kaneki en Zapatan flies "like an angel," i.e., probably with wings. Attaching feathers can also make it possible. There is also a "dove woman," thus a special being, not a typical person, who possesses the power of flight. But the most familiar means is the flying bag. In no. 48, a man builds himself one out of light wood. A prophetic dream tells him the right kind of wood. The strange thing is that the people who use the flying bag, are not recognized in it. Either they are completely hidden in it or they are considered birds. When bored into, the flying bags become useless. Noteworthy is that the art of flying often appears limited to foreigners. In no. 41, a flying woman comes from the land where the typhoon originates, in no. 48, the man of the distant island, Etiets (?) makes himself a flying bag, and Kaneki en Zapatan, already mentioned, is a completely mythical character. With the daughter of Keroun en Meir den Luk, he procreates a deity. When flying is done without flying apparatus, it is only on the smoke of the hut fire, thus purely magical (no. 44, 48, 41, 9, 19, D2, 17, 13).

The water of life saves sick people from death (no. 323). Missing limbs are conjured on the body at will. The dead are awakened by many kinds of plant magic. Making people invisible, or, more accurately, complete concealment is best attained by sticking them in someone's hair knot, and the unnatural relationship of size is not felt to be conspicuous in any way.

We may also take a look at the motifs that initiate the plot. Of course these are found deepened and to an extent worthy of mention only in the stories that are on a more developed level. The more primitive myths, such as numerous location legends and loosely connected stories of magic contain only shadowy suggestions. First of all, there are the quarrels between chiefs, between commoners
and nobility, and between lesser people. Infringements of the chiefs' rights, forbidden marriages, defiance and greed of power provide the opportunity for complications. Another group is formed by quarrels between parents and children, siblings, husbands and wives. The stepmother motif is lacking. On the other hand, the preference or disregard for individual children by one or both of the parents plays a great role. However children in the Ponape stories are not used to perservering in the role of the sufferer for very long. They take their fate into their own hands and put up with nothing. On the whole, girls occupy the forefront of the action less often than boys. When they appear, they soon acquire importance as the object of courtship. Siblings generally get on well with each other and take each other's part. A very striking motif is the commission to kill newborn girls and let boys remain alive. (D2, D16, 46, 103, 228, 314). The mother hides the child and has it reared secretly. Later nothing evil happens to the child that has lived contrary to the law. On the contrary, it is reconciled to the father by its beauty and capability. Children generally get along well with their parents. The relationship with the mother is usually more intimate than with the father, although the motif of the boy seeking his father is also familiar in Ponape stories. That boys especially are the heroes and are able to do everything was already mentioned as typical characteristics for the tale of luck and the level of development of these myths.

The love motif, in its manifold variations, has great meaning. They constantly represent courtship, jealousy, faithfulness and adultery. Among the causes that awaken love and desire, personal aroma plays a part. Men and spirits are attracted by it, even the love of princes is won. Spouses long separated, also recognize each other by it (no. 48, 243). It should also be mentioned that a girl provides herself with an ugly face by magic as protection from undesired suitors.
The myths mirror the folk soul and give information about the way of life and views on life. In the Ponape stories, we meet with views of a time since displaced by the actual life of today, by Christianity and civilization and therefore must be considered as the cultural document of the people. But, in addition, they help us to better understand the folk soul, which all foreign influences will do little to change. In the form in which they are revealed by the stories, murder of boys, blood vengeance, dishonoring of the family, the power of chiefs and priests, violent actions of spouses and women's cunning belong to the past.

As a most prominent trait of Ponape character, the stories leave a marked impression of sensitivity and touchiness, which provide the basis for the feeling of deep hate and of revenge often shown. Even little children run away from their parents if they are rebuked on account of clumsiness or naughtiness. The numerous stories of deceit, practical joking and revenge may be derived from the same source. These are not at all the good humored, amusing tales of rogues that other peoples love; they are anything but harmless anecdotes, in which one trick is repaid by another. People make each other presents of little value, let good gifts disappear again before the recipient can enjoy them, give corpses and parts of corpses instead of fruits, make spirits spoil gifts, and bitter revenge follows everything (no. 11, 193, and others). Sensitivity in marriage is correspondingly great. In no. 19, the wife becomes insane from jealousy and greif when the husband brings a second wife into the house and favors her. Moreover, suicide or death from sorrow is a surprisingly frequent motif. This becomes most obvious in the story, no. 320, in which a boy throws himself down from a tree before his parents, because they scold him for his lies and stealing. A Sau Telur slowly languishes because instead of a much desired bird, only its feather is obtained for him (no. 94). In no. 44, a sister dies from grief at the death of the other, another time, the husband dies because of the disappearance.
of his wife (Grischner, p. 189, no. 321, 322). In no. D9, a wife dies of her own free will, because of the faithlessness of her husband. His remorse brings her back from Paset. The stories (14 and D17) tell how a whole clan deliberately go to their death in order to escape the disagreeable order of a chief. A forced marriage can also drive a woman to her death (no. 106). Naturally, in view of this assessment, murder also is not rare, to which is added justifiable manslaughter, in Ponape view. One brother kills another because he comes home empty-handed from fishing. A father changes his son into an eel out of rage. (No. 256, D19).

Also, the types of death, whether murder or suicide, are not uninteresting. In both cases, burning in the house is popular. The spirit, Taile, is killed by dirt laid on his eyes (no. 263). One brother kills the other by putting hot stones in his mouth while he is asleep. But poison is not mentioned. Murder at the hands of the wife is also missing in the stories as, in general, low traits are lacking.

Connections to the other South Sea tales can hardly be made. Naturally the Ponape myths are at approximately the same cultural level as the other Carolinean and most Polynesian stories, they take place in the same sphere of existence, and have common motifs and elements. But to confirm relationships beyond this, to find a really well-rounded tale is not possible. For the question of relationship or dispersion common individual traits which except for the view of other cultural community and the similarity of the sphere of existence are obvious, have no real weight. Most striking is the lack of agreement with the wealth of myths from Kusae and Yap, an agreement which was really to be expected, according to the numerous references to old connections in the tradition. It is characteristic for Ponape that, in contrast to Polynesia and many of the Caroline Islands, the great, well rounded legends of gods and heroic sagas are lacking or seem to be lacking, for it is probably that Ponape also, in ancient times, possessed them and that they are already forgotten and fragmented because
of penetration of the new culture from the Occident. What is reported today of Orofat, Luk and Ilake, may well be fragments of old, formerly complete myths.

In publishing the tales, it must be noted that they have been numbered consecutively by Hambruch when recording them, a fact that is by no means immaterial for any later revisions because the storytellers belonged to different localities and folk strata. This list is added to the stories. In addition, it contains all those which have already been published in the two previous volumes and the exact page number. This list is not so much a list of the stories, but rather, of the texts, which for the native means the same thing, but not for us, because it pays no attention to the content. So for this reason, but also in order to make it easier to find the material according to contents, I have considered it necessary to add a second list of the stories according to content. Allotment to one group or the other was not always easy, as many myths belong to one as well as to another and combine in them the most varied motifs. Most location sagas, for example, are at the same time spirit stories. In such cases, preference was given to the most striking motif. But again, some myths which are placed in the group of spirit stories or animal tales contain important indications on the origin of places, cliffs, or stretches of coast.

The titles that the natives have given their tales are in most cases quite colorless, such as tales of a couple, tale of two men, etc., persons who perhaps only appear at the beginning. For this reason, I have given a new title to most of the stories which if possible, says something about the contents and thus facilitates the use. The old name given by the natives however, has been retained and placed underneath.
Cf. in addition, No. 276, 240, 104b, 30.

See p. 80.
I. Place Legends

Origin of Place Names of Not

Tale of Two Women

Once, two women named Li en tseu mau and Li en telu mau lived in Kamar. The two went fishing outside of Pelan to a reef named Tsou en paso; there both collected a type of shell, the paso. On the way home they met a man, Souenko en Paies. He presented them with a small piece of breadfruit cake. On the way the small piece of cake fell from the two on a small place, Nin lus hin. They went further and fished at the small place, Aupei muan. As they wondered further, they forgot the shell. The paso shell, which remained lying there bore an animal, the cuttlefish. There was also a brook at the place, the Ponser en Kis; here the cuttlefish stayed. The cuttlefish is called Li aun pai muan. While going further they came to a little place, Lepuel, which they named Li en lepuel. When they came to another little place they named it Li muekimuek. Further, they came to the smallest place of all, named Li en Kamaulos. They wandered further to Loui and then named them Li en loui and Likand en loui. They walked still further over it and named the country Tsou pei'n matau.

Then the man, Uar en kitam went fishing. When he did not catch anything, he went home and met two men, who wanted to fish with their stationary net in the Pakin Channel. The men were named Ueni and Uena. They gave him a yellow-tailed bonito. The two wandered further and found a cuttlefish, which lived at the little place, Nan maon apot, which they took and killed. Then they ate it up. The other had a brother, the Sumun Kapin pil, who always cooked for him. When he came home without fish, he laid down and slept. Then his brother became angry, put a stone in the fire until it was hot and stuck it in Uar en Kitam's mouth. Then he was killed.
The Conjurer Tsoumasamasapuai

About the Tsoumasamasapuai

Once there was a man who first lived in Eireka, who was named Tsoumasamasapuai. He lazed around and did not work. And when he wanted to eat, he built a hearth. When he had the hearth ready, then he said, if only the meal would come. Then it came; he covered it with leaves until it was ready and took the finished meal out; then he ate. One day he walked to Matolenim, but he took no present with him. Sau Telur was enraged at this, because he had brought no gift. Yet he replied, he should wait, the present would come on a canoe. Finally the canoe appeared. It was everything possible and filled Pankatera. Then he went back again to Eireka and heard, that in Nankap a house Serisoik was being built. This house was a meeting house. Then he took a canoe rope and went away with it to help; he went in order to participate in the house building. Thus the house was finished, but the canoe rope was not yet used. So he took the rest with him. When he had gone away, he met a large wild brook. He could not get through it. Then he bent down to the water and drank it up. Then he lifted his eyes up and spit the water out in the bush of Eireka and then went to the little place Nan marasaras, where he let some small brooks originate. Then he again went to Eireka and lived there in leisure.

The Fish Trap Fisher

Of Some People

Many people possessed Nan Kiop. They were named Tsou Kiop, Lap en Kiop, Tsou Nana, Tsou Pikor and Lap en Pikor. They talked about making a fish trap, which they wanted to make. When they were finished they put it in the brook. But no fish went in it. When they brought the fish trap to another place, the
same thing happened. Finally they came to the Kap in pil river. They sank the fish trap here. And one fish arrived in the fish trap, a samui. Then they named this fish, ikiup'. Then they lowered the fish trap again to the place, because some fish always remained there. When they had returned to Nan Kiap', they gathered all their things and departed in order to settle down, and they settled down at the small place, Ir en Kiup. Here they remained at this place until they died. Then they came in the stone, which is called Pei en Kiap'.

How Nanekap was built

From the Hill in Nanekap

In ancient times some men made Nanekap. When they were finished, they wanted to go to Kusae; therefore, they informed the two boys, they should appear and arrange their residential places on the Tol en Nanekap. It is called the hill, Pon Tal en Seiu. The two built their houses and made a brook, the Pil en Takai lap. At first, this brook was only small, then it became powerful because the source of the water was found in heaven. The place where the water began is called mokotsen Ian. The two thus built their houses and chattered:
"These houses are bigger and roomier because they are built later than the pillar houses of TsalapuX." Thus they built their houses and spoke the magic saying over the round stone lumps with which they then used as a foundation for the houses for the rock floor up. When the houses were finished, they charmed two large pieces of rock and set them before their houses, then they made the stones sacred and made two ceremonial places with them. They named them Paratik and Paralap.
The two Wandering Women

Of two women

Two women once lived in Nan Kap. The one was called Lue in pei and the other, Li muats Tsokola. The place at which they lived was Likin pei. They worked the spot of land. But it was not beautiful. So they decided to look for a spot which would be beautiful. They carried the pei away, that they had built on the spot. They went to Nan Kapin. Then they wandered over to Tolonier; then they wandered down to Tsokes and here built up the stone enclosure again, that is called Pei Tsokola. Here they settled and remained there until they died.

The Two Women from Na

Of Two Women

In old times two women wandered away from Na. They travelled by canoe to Lot to the small place, Kaman. After their arrival, a man came out of a house. He changed himself and appeared in another form. Then he disappeared and again appeared in a new form. Then he hid himself. When the women came in his vicinity he appeared before the two and asked them where they wanted to go. They replied they wanted to go to Puoipuoi and Tsalapux. Then the man said to the two: "Go away from here quickly via the path so that the spirits do not kill you!" The two ran away, they succeeded in going a little bit further. Then the man appeared before them again and asked them where they wanted to go. Both replied, they wanted to go to Puoipuoi and Tsalapux. Then he said to the two: "Go away from here quickly so that the spirits do not kill you!" The two ran further; they thought, that a spirit met them again. And when he came again, they wanted to fight with him. On the way he again stepped up to them. The one hit him until she was faint; then the other beat him until she was tired. Both
together killed him. They then went further. They came to Tiuon. There they saw a stone enclosure that stood on the place. That pleased them and the one said: "I would like it if we could come here when we are dead, because then we would rest in a stone enclosure that is very beautiful."

Then they went further. The one remained in Puoipuoi, the other wandered further to Tsalapux. There they remained, until they both became pregnant. Then they were shortly before delivery. The women from Tsalapux went out in order to fetch the woman in Puoipuoi. Both then wandered to Tiuam, where the stone enclosure stood. They went into the enclosure and both were delivered at the same time. Then they died. However, a woman, Katilik en Na had followed them. When she was near the enclosure, they both stood up and said to her: "Why do you come here, we really want to die? We have come here again, in order to show you, that now we want to remain here as the dead. Go home to Na." Then the woman went back to Matolenim. And the two died in the enclosure.

About the fish of the bad Sau Telur

Tale of the Sau Telur

Once there lived, in the old times, a very evil Sau Telur, who burdened the people with heavy loads and tormented them with it. Thus some people received the command to fish and to bring the fish. They went out, in order to fetch them from the entrance of Roi en Kiti; they went with them over the reef in the sea and led many fish away. They brought them to the Sau Telur to Pankat'ra. Sau Telur took some of them away and sent the rest away. When the fish of Pankat'ra were removed, some jumped out and fell down on Toron; here they struggled and this formed the lagoon of Toron. Another let the reef hole of Lem en Kau originate, another the lagoon Maram, which is also found in Pulak.
About the old man, who sacrificed to the Nan Dzapue

The Story of Uitenegar

He lived in Panit and sacrificed to the Luk Nan Dzapue. Nan Dzapue came here and stepped on the offering. Then Uitenegar asked him: "Who stepped on my offering?" He asked: "For whom is the offering?" Uitenegar replied: "For Nan Dzapue." Then Luk Nan Dzapue asked him: "Do you know me?" and Luk Nan Dzapue invited him to come in with him. Uitenegar answered Nan Dzapue: "Master, I cannot do it, I am already too old!" But Nan Dzapue commanded him: "You will be able to do it!" Nan Dzapue then asked the oracle and charmed the place. Uitenegar fetched nuts and prepared grated coconut with grated _______; then they both wandered away from Panit. They prepared kava and went away from Panit, left Pan uel, then Sarapit, then Pat and Karet and Soulap, that lies in Ponim and Pere'i, then Tsakarontsen, landed in Pe'intsen, embarked in Peiniap', travelled away from Tsakarontsen, travelled to Tauuten, anchored at Pukientsen, Pirentsen, Pukeniap' and Pereniap', wandered to Tauenron and Pukienron and Pireron and Pukienumar and Pirenumar, travelled to Taueten, went on the land at Masentau in Tauuetsen. They travelled in the canoe to the Tau en Nimak, where they animated the mangroves. They came to Muitsen pon Tauauk and left the canoe in Tsalep. Uitenegar had almost sunk. Nan Dzapue however charmed the place and the named the place Akatau. Then they arrived on a reef. Here Uitenegar stepped on a fish, a ikam. Thus the place was named Ikama. Then they came into the sqampland of Sau uir. Here they rubbed themselves with coconut gratings and threw it in the lagoon of Sau uit, so that they baited a fish, which they named Arenis. Then the rested on a small place, Nanengit. When they then wanted to go further, they met two boys, to whom they gave some of their meal, so that they also prepared a breadfruit dish for Nan Dzapue once. Then they named the
place Tol en Meipuats. Then they climbed down to Pon Tenmei and further to SelataX. First they came to the heathen of Masilik, here they plucked pandanus fruits, which they took with them in the boat and travelled away from Peison from the small place Tip en Kipan, landed in Penapik and went to Eir en Na. Here they gave a feast, so that there would be kava here. They would drink kava and afterwards ate sugarcane. So that the people of heaven recognized it, they commanded Sau uen to come and to fetch it. The two however, did not want to allow it; they then commanded (the people of heaven) to go to the Litukenlan and to fetch it and to bring both of them with. Both went with. In the heaven, they sacrificed kava and they quickly let it fall down to the earth. There they spread out strong, the children came out of the mangroves and pounded them with the Tridacna shell. Then they again reminded themselves of their father, who loved them, they cried and called aloud to the heaven. Uitenegar heard them, he came down to fetch them. The one was called Imurinekon, the other, Li'mpinumar. He fetched them and climbed with them up to the heaven.

Thus they said by the sacrifice:

"To your health, Master
To your health, Mistress,
I came down, I came up,
I go down, I go up
?
?
Ai!"

Thus they went back to the heaven to Luk Nan Dzapue and remained there.

The Story of the Ni pits Ocean

The Story of the Ni Pits Ocean
In the ancient times, once two boys stayed on a place in the mountains named Ni pits. The one was named Potapot aro, the other, Potapot sakar. Both caught birds in order to eat. They went away from Tolokole. Potapot sakar said to Potapot aro: "When I go, then do not call behind me." Then he went away. Then the other called him, then a spirit answered. When Potapot sakar heard it, he ran away quickly. He avoided the other. And he said to the larger one: "Why did you call me?" "Because a spirit has spoken to you!" Both left the place. Then however, they both came again to the place. They both remained standing on a small clod of earth. Then the clod of earth sank down and with it, all the trees. Both sank with the place. And a fish wanted to eat them. Then they both searched until they came to the place that is called Ni pits. Then they saw that a lake was there on the spot. Then they did not find the boys any longer, but the birds which they both had caught, they found.

The Fire Mountain

The Story of the Fire that was in Ponape

Once there was fire in a rock. It was in the country, Puoipuoi, on a place that was called Ilol. From this rock, fire came out day and night. Then the people were afraid, because they thought Ponape would burn.

Then a man from Kipar named Saumum took some fish that were called letapuel and threw them on the rock. Then the fire in the rock extinguished; there is none, even today.

How Senipein originated

Some pieces of stone flew away from Tap'in takai and created Senipein. They grew tall. Then Kaktolan appeared in order to make the mountain Tol en Lep en.
But this did not please the spirits Tor en nana and Pei en nana. They both watched for Kaktolan, in order to kill him. Then Nan Dzarail came down and Nan Dzarail hid him on the mountain Tol en Tsa. He hid him in the ginger leaves. Nan Dzarail went to see the other two, found them in Sakaren and offered them a beaker of kava. Both drank. They died from it. Then he fetched Kaktolan out of hiding. They then went upwards to a small place called Pon Tolomar and he let the man have the place. Then they built a type of ladder in Senipein. This ladder is called Take en Ririn; they climbed up on it. A band of boys accompanied them. But these did not come down on the same stairs. They used the stairs which are called Solosokos en lan. The boys were named Retin en lan, Pato en lan, Apet a lan and Sukat e lan. They came to the two. Nan Dzapue gave them Senipein and bestowed to one, a title to rule the land. This title is Lap en mor. He also bestowed a title, Lap en Tolomar. The people honored this. Then he laid out a field of kava in order to celebrate the title festival of the Lap en mor. He said, he would be the big man. Then he went to the sky and sent Li Tepara in order to fetch the first kava harvest for him. The woman came down and made kava. She pounded it in Kiém and presented it to Nan Dzapue.

The Origin of the Paipalap Rock
A Story about the waterhole on Tsokes

Tsokes formerly was a flat island. There were neither mountains nor rocks on it. Only a spring the tapukere, jumped out of the sand, and formed a rapidly-flowing brook. One day a man wanted to cross the brook, but he did not succeed. The rapidly-flowing current drove him away and took him to Katau, to Kusae. There a man met him with the name Tsou paipalap. He asked him from whence he came. The stranger answered: "Oh, a spring seized me and drove me from my home." "Where is your country?" "A stretch of the road to the west." Tsou paipalap
inquired about the details of the spring and then said: "Now, let us look at the spring together once." He took the man with him and thus they both came to Tsokes. They came to the spring and saw with what force the water was hurled from the hole. Then Tsou paipalap covered the spring with a stone and the water could no longer come out. He named the stone Piapalap and it grew and grew and grew larger until it became the mighty rock of today.

The man himself however went to the beach and changed himself into a stone, which still today can be seen as Tsou paipalap.

(Nansaup en Ilou)

The Origin of Lanar

A Story of Lanar (Not)

Formerly, Lanar was a flat island, as it is today only in part. Then one day a long time ago a large flood came which was caused by a mighty rain. All of Ponape was placed under water. When the water fell, a great current arose which flowed directly to the island Lanar. Trees, bushes, stones, boulders, it tore away with it. Now on Lanar at that time a woman with the name, Li en Ian lived. She sat down on a stone and then gathered everything together, that the current swept by. She gathered it in and piled it up on top of each other. Everything remained laying. And when the flood was over, the woman stood up and looked around. There from the flat islands, a beautiful high island had been formed. She called her husband Batata en Ian here and showed him what a beautiful island she had built.

(Katoli en Lanar)

About the woman who mated with the yam tuber (Tsokes)

Of Lukalapalap, the protective spirit of the Tip u lap tribe.

Many, many years ago, a powerful flood, nolik, surprised and covered all of Ponape, only the Tamatam en sukir projected out from it. All people had to
drown. Only a woman, Li tin kan, was successful in holding onto a kenepuil tree on the mountain. She was the only survivor. When the water had fallen, she came down from the mountain and lived in Maloelap. She had no husband, but she wanted to be satisfied. Therefore she took a wild yam tuber, Kep en eir, and satisfied herself with it. She became pregnant and bore a boy, who later was named Lukalapalap. After this there were three girls: Li perou tsik, Li perou lap and Li perou lan. The three also had no husbands. When they were grown, they therefore had their brother come to them, so that he slept with them and satisfied them. Then they left Maloelap. Li perou lap went to Param, Li perou lan climbed to the sky and Li perou tsik left Ponape forever. No one knew where she went. Li tin kan and Li perou lap had many more children. They divided them over the island, gave them and the families originating from them, names. Inas is a daughter of Li tin kan.

Lukalapalap was exiled from Ponape on account of his mother's incest. He went to Iap and there committed adultery with the wife of the Tsou Iap. The betrayed one wanted to take revenge on him, so Lukalapalap fled. He swam across the ocean, came back to Ponape and stayed with the people of Kiti. One day when he was quite hungry, he lay down on the reef. Then a man named Sit in Mutok came from Mutok; he gave him a basket of nuts and a teikup fish. He ate everything, wandered further and came to Tsokes. There he remained until his death and the Tip u lap tribe made him their protective spirit. He is called during illness and helps them.

(Kaneki in Tomaro i)

The Two Spirit Women
Tale of the "Long Spirit Woman"

This demoness originated on a reef place named Pon lon en tipel. The demoness was half human and half fish. She wove belts and knew no other work.
Another lived in the foreign country, named Li Kakei iap. After her arrival in Zokela she also received the name Li Kakei Zokela.

The Origin of a Sacred Stone
Tale of the Li en Nama.

A woman named Li en Nama once lived on Mant. She bore two boys, named Monumur and Sarapaui. The two dug a hole, the Sauar, because they believed they could find Paset with it. When their mother came and she eliminated it, they were both angry. They went to the river. There they found a stone, which lay on the slope of Tsalapuk, the Takailan stone. They then wandered further. They arrived at Matolenim on the mountain of Mesiso at Pon tanumei. There they put the Ten uot stone down. And wandered further. And wandered to a foreign country. There they took a stone and flung it to Ponape at the people. The stone fell on Takai en U and still lies there today. However their mother had followed them; now she did not know where they were. She sat down on Alokap and waited for them. However, the body had followed the stone to Takai en U and then found out that their mother was in Alokap. So they both returned home to Mant to the women Mesilel and Menosilel. They stayed from then on and lived in Mant.

About a Stone portrait in Kiti

Next to the brook lay a pointy-running, long piece of basalt, that is roughly beaten straight into a shape, that is supposed to represent a shark. It is approximately 15 feet long. A sharp, three-edged border runs over the middle of the back. The back fins fall significantly in the eyes, the tail is clearly represented. One must imagine the head. It is one of the crude Tikilik-en-ani or portrait, which one find here and there on Ponape and which are sacred to the municipality or the family as a main spirit or protective spirit. I only saw this
and Lapona's head, yet there must be, without a doubt, more of them present.

How the Lili dish was turned into a stone

About a breadfruit dish

Once there was a man who bore the title Kerouen uen, who formerly ruled in Roi en Kiti. His wife had the title Katin en uen. One day the woman went on the reef in order to look for a shell, the koso. The owner (of the place) where the woman wanted to fish was called Sau mar Paije. Then the woman went away in order to fish for the shell. Kerou en uen made a lili, breadfruit dish. When it was finished, he sent it to his wife. And the woman took it. Then a canoe appeared that had departed from Paiti. She took the lili and gave it to the people of the boat along with many other foods. Thus they ate many other things, bananas and sugarcane. Finally they were full. They took the lili with them for the departure. When they wanted to wander to TsalapuX, the lili changed and became a stone, which even today is found there.

About the two women who were changed into Stones

About a Canoe

Once a canoe came travelling from abroad. It was a gigantic canoe, because the crew ate up all of Ponape. They travelled in the passage from Tauak. They went to the small place, Tamaroi in Palikir. Here they went on land and into the land.

Two women however lived there, who they left behind on the beach. The two were named Liaunira and Lipeiani. They put them in a hole in Nan Kalou. The women however, had come from the places: Tinitininlan and Penakenlan. However, the women separated. The one remained on the ocean beach, the other on the land. And both women were changed into two stones, which are still there today.
Of two Women

Of Two Women

Once two women named Lisin and Lipet lived in Palikir. One lived at the small place, Tol en Kalipak, the other in Alialito. And her brother lived at the small place Nan uau. They dug the reef canal Tau en tene. Then they beat their water off on the edge of the channel and made their harbors. Two stones have remained the two harbors until today. They then wanted to walk to the place Ani pein in Kiti. Here they wanted to eat. They prepared an earth oven. Then they searched for what they wanted to put into it. And when they found nothing, they became angry. They ________ on the oven, which went in the cracks. Then they came back to Palikir and died there.

The Spirit and the Two Boys

Tale of a Spirit named Liser

There was a spirit who lived on the Sileu rock. One day he saw two boys who fished in the reef canal, Limakoir. The spirit called to the boys. Then the two went to him. He said to them, they should fetch earth from their places. The one was called Marum and the other Kier. The one went to Kiti, the other went to Matolenim and the spirit went in the mountains until it reached the mountains of Auak. The two boys were supposed to meet him in Auak. But the Auak people wanted to kill them. Then the spirit fetched the two and hid them in his hair knot. The spirit then dug up the ground of Auak, put the two in and flung the clumps to the Sileu, so that their residential place would become from the earth. The one of them, named Kier, who was in the clump, fell down on the mountain, the earth clump fell over him and killed him. From him originated the high mountains of Pei sarep. The other arrived in Sileu. There he built a stone enclosure and gave this enclosure the name Pei en Marum. Thus
The entire ground of Sileu is different from the ground of Uona, because this
ground originates from Auak.

b The spirit had followed the boy and on the way met an ocean animal on the
Pei sarep mountains, a hermit crab, which was walking there. He carried as a
house, the skull of a human. He approached and looked at it. Then he saw that
it was a human skull, he also found a hole in the place and when he dug, he found
the bones of a person. He gathered them and carried them away with the hermit
crab. He went to Sileu and there buried the human skull at a small place. He
named the place Nin tuk, thus the hill originated in this countryside. Then
he fetched the bones and also buried them at a small place named Antak, so that
he founded the cemetery of the countryside. He bestowed the hermit crab with
the title Li an entu; he is the spirit of the countryside. The spirit however
let him down at a small place in the vicinity of the cemetery in order to watch,
so that no lizards went in and consumed the deceased. The flat stone (on which the
spirit sits) still lies there today.
<table>
<thead>
<tr>
<th>Footnotes</th>
<th>1-I</th>
</tr>
</thead>
<tbody>
<tr>
<td>128</td>
<td>1</td>
</tr>
<tr>
<td>134</td>
<td>1</td>
</tr>
<tr>
<td>136</td>
<td>1</td>
</tr>
<tr>
<td>141</td>
<td>1</td>
</tr>
<tr>
<td>142</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>3</td>
</tr>
<tr>
<td>143</td>
<td>1</td>
</tr>
</tbody>
</table>
The Eel from Not

The story of the eel

There was once an eel named Nuas en lan, because he originated from heaven and he lived at a small place named Nan pei lan. Now, there was also a married couple there, that had a girl. They went out one day and found the eel, who was in his house. They killed him, carried him home and ate him up. They gave the head to their daughter to eat. The girl, however, did not eat him, but rather took the fish head and buried him outside of the house. On that spot a tree sprouted which bore bananas, which we name ut en iap (bananas from abroad, plantains). It bore fruits which became ripe.

Now, a star lived in the mountains of Pelan, in the Tenakuku hills, which saw the bananas which were in Kapih lan. It wanted to eat them and flew there. When he was in kap in lan, it ate the bananas, returned home again to Ponape and let a pebble fall in the river of Roi en kiti. A couple had left Patol. They wanted to fish. They found the pebble which swam on the water. It looked completely different that the other stones. They laid it in their fish basket and wanted to keep it because the pebble was more beautiful than others. They stepped out of the path; then they noticed that the pebble had broken to pieces. A little eel stuck in it. Then they put this in the basket and carried it to Patol. They put it in a small water beaker in the vicinity of their home. Then they fed it until it was large. Now they wanted to eat it. One day they discussed eating it. The eel heard their words in the water. Then
it came out of the water and wanted to eat the couple. They came out of the house, ran away and went in the bush. The eel followed them. Then the couple ran to a place far away where they found a stoney house that lies in the mountains of Matolenim. They crouched under the rock. And they were happy that the eel did not know where they were. But finally it caught them under the rock, ate them and then went to Letau; there it remained in the river, Pilap en Letau. And when a canoe then traveled up the river, he wanted to eat the people.

For a long time, he remained there, then he left the Letau river and went into the sea. Here he wandered further until he came to Kusae, where he stayed a long while. Then he returned to Ponape. Here he died and from him the countryside, got, originated.

How the eel was born of a woman

The story of the eel Malure

Once a woman lived in Palikir named Liau i maren i au te. She bore a child, that was an eel, which she named Malure. Before this there were still no eels. After this, she had a true human child, that was called Inaneneuran. She did not live far from the beach. And thus the eel said to his mother; "Listen, it would be very nice of you, if you would put me in the ocean." Then she put him in the salt water and always brought him his meal at the beach. And his sister made a song for him; When he heard it, he was supposed to come out of the water:

"Malure, Malure, where are you? I am here!

Come, fetch your meal, you man, I say it,

I naneneuran!"

Then the eel came each time and fetched his meal. One day he said to the mother: "Come, let us go to another place which is
larger. This is becoming too small for me." Then they went to another
place where there was a large hole, and they brought him into the
deep water. Mother and sister however went back to the beach from
their house. All chiefs in Ponape then heard about the eel and
because he seemed not huge to them, they conferred with each other
how they would kill him. They all went to the residencial place of
the eel, took a rope with them, tied a bait to it and made a loop in
the rope. They waited until the eel appeared. Then they caught him in
the loop, threw him in the boat and travelled with it to U. Here
they killed him and carved him and divided him among themselves.

Now when the mother and sister wanted to visit him and
bring him food, they sang the song. But the eel did not appear.
They went home grieving, and they thought that something had happened
to him, they brewed a medicine. Then the people of Tsokes told them
what had happened and what the U people had done. Then the two went
to U, where they were just about to cook it. The sister again song her
song and the head of the eel answered:

"Come quickly, Li au i au mar en i au te,
They want to eat me,
I tau uerekia, I neiinapatso,
Seti, is upue, Rauue, Tuukerere, Mala,
Man mau, Pakoi, Masoi, Meiki, Meiko
Asizi, Ro and ge!"

Then the two ran there quickly and took the pieces of fish
away from the people. They placed them together again and shook the
medicine over it. Then the pieces grew together again and became an
eel. Mother and sister rubbed him with coconut oil and the mother said;
"Now you are permitted to do what you want to, we will go home again."
Then the eel raised itself and ate all of his murderers. None
remained left, and the three wandered again to Tsokes.

Since then, no Ponopean man eats eel, because he is afraid,
that otherwise and day an eel might want to eat him. (Yana la en
tolakap)

About the woman who bore an eel

Story of Sanoro before he married Lipuemaram

The tale begins in Kinakap. Saroro had left Paset and
appeared in Pon ten me'i, then he went to Kinakap. He arrived in
the heathland. He climbed down from a uenuel tree and remained
there. He gathered 3 leaves from onenpele in order to question an
oracle. With it he explored, that at the water of Lenpuis, a
married couple lived. The man knocked coconut fibers and the
woman rubbed ginger roots; the man was named Apair en Lenpuis,
the woman, Nan eser and the heathland, Pe'i lele. Sanoro stole the woman
and hid her in his long hair. They went to Oa, then to Mesiso,
to Lukap', to Metip, to Tolopail, to Kapina, to Takaiu, to Tiati,
to Ponalan and to Tsaperak. The woman became pregnant from Sanoro.
Then they went to Uona, so that the woman could give birth there. On
the way there, they came over a small heathland; it is called the
heathland of Tolokole. Then the woman's labor pains began and blood
flowed from her womb. Then Sanoro asked the woman, whether she must
already give birth. The woman answered affirmatively. Sanoro now placed the woman in the heathland and she bore in the heathland. Two eels were the children of the woman. The one eel was named Ilak en pikitok, the other eel, Ilak en sonup. The pair went away and the two eels remained alone in the heathland. The two who had left, then commanded the people of Uona to fetch the two fish down to Uona. They took a stick with them and carried them away on it. The stick was of isau-wood. These two fish were very revered by the Uona people.

And thus the people of Lenepuis always took care to pray when they got up in the morning:

"I go to the brook of Lenepuis,
I climb out of the brook of Lenepuis,
I fetch the head, I fetch the head,
I drive under, I dive under,
Main Nalikand gives me health.
I cover my face,
I uncover my face."

The Eel and the Medicine to make the deceased alive again.

Of five men
Once 5 men are supposed to have lived in the wild bush near Alauso. They went fishing and caught a mighty eel, a sine sinaua. The youngest among them called to the others, to throw it away, because it was a spirit. But the older ones didn't want to because
they wanted to eat it. They carried him to the land, then they cooked it, they cut it up and hung it up in the meraup tree. Then they gave the youngest the order to watch it. The youth was named Tip seri; the older ones left the residential place in order to cook the meal. They were named: Zinkaio, Lap in kaio, kai ize ya, kaiuaki. While they were then underway, the youngest paid attention to the fish. Then the ancestor of the fish appeared and came to strike up a tune. And she said whether a shark had eaten him or a storm had driven him away. Then the head of the fish answered, that the youths had killed him. Then she wanted to eat the boys. However, the head of the fish said, "Do not kill him, because he has advised his brothers not to kill me, because I was a spirit. But they did not want to obey." Then the spirit took a piece of the fish, placed them together, poured a medicine over it and made him healthy again. Then the fish asked his ancestor to put down a piece for the boy. Then the two left the place and when the youths came back, there was no more fish there. Then they eliminated the youngest. But the boy showed them full of joy, the way that the woman had proceeded with the fish and he said to them, one of them should lay down, then he wanted to cut him to pieces. Then he set him together again and put medicine over him. Then the person was healthy again. Then the others also wanted to learn how he did it. They cut him in pieces. Then they placed him together again, but he did not rise again because they did not know the medicine. Thus even today we do not know the medicine, because they did not ask the boy beforehand; thus they had killed him.
The Development of the cuttlefish

The story of the cuttlefish

Thus the people of Ponape think about the cuttlefish. The cuttlefish was born on the land; he did not originate in the ocean. He came to a small place on the mainland, which lay far from the ocean, named Lenkatau to the world. This small place lies in the state of Not. He was born on the place out of nothing. First, when he was still small, he lived on the leaves of the tree. Then he was named Litautaure. Then he grew until he became larger and now he withdrew from the place and now lived in a swamp. Then he was named Li en lepuil. He also wandered away from this place and climbed up a tree, the pandanus plam. Then he named himself Li en Kapailos. Thus he lived on the palm. And no person knew of him, yet he had seen them. Then the tirup' bird flew around and sat down on the tree, found him and cried aloud. Then the men present looked around, what had the bird found and why was it crying. And then they wondered about something which they had not seen previously. Then he was named Li en man tirup', because the bird discovered him and had shown the people. Now he left the palm and lived in a river named Loui. Then he was called Li en Loui. Here he remained in the water for a long time and built himself a house, a mighty deep hole, that was found in the Loui river and extended up to the river, the Tau en Nou. When he lived in the hole, he called himself Likant in Loui. Here he remained living until he became old; then he wandered into the ocean (on the reef) and remained living on the reef.
Thus he also kept many names. And these are the names which he had kept since he lived on the reef:

Then he wandered further on the high sea, remained living here and then was called Thus the sea animal originated on the reef. And the Ponape people called it his.

The Cuttlefish and the Boy

Fairy-tale of a married couple

A married couple begot a boy, who was named Laiipareue; the couple went fishing and the boy remained behind to take care of the house. A cuttlefish remained with the boy and took care of his upkeep and he said to the boy, he should cook him. Thus the cuttlefish always used to talk to the boy: "Laiipareue, you should cook me!"

And the boy asked:

"With which wood should I cook you?"

The cuttlefish replied:

"Cook me with fern leaves, cover me with balsam leaves then I cannot burn."

Then the boy gathered the fuel together and prepared the earth oven. He also hauled leaves for covering there; then he placed the cuttlefish in the oven and the cuttlefish in the oven said:

"Laiipareue, take me out!"

Then the boy took the cuttlefish out. And the cuttlefish came by also the couple came home from fishing; now they wanted to
to eat. On the next day the couple went fishing again and the boy
took care of the house. Again the cuttlefish asked, to do with him,
as the boy had done yesterday. Again the boy prepared the earth
oven: he also trimmed the cover leaves and laid the cuttlefish in
the oven. The cuttlefish said in the oven:

"Lai'ipareue, take me out!"

The boy opened the oven. Again he came out. Also the
couple appeared and they ate. The parents asked the boy: "How
is it that you also eat when we eat?" The boy said to father and
mother: "You probably do not know that a cuttlefish always comes and
entertains me?" The parents said to the boy: "Tomorrow, when we are
away and the cuttlefish comes and entertains you, then make the oven
really hot and stick him in." The couple went fishing again, the
cuttlefish appeared and entertained the boy. The boy made the oven
very hot. Then he fetched taro leaves and placed the cuttlefish
in the oven. And the cuttlefish in the oven said:

"Lai'ipareue, take me out!"

The boy did not obey and the cuttlefish had to die. The boy took
the cuttlefish out, and carried it in the house in order to wait
for the couple. The couple came and they ate. During the meal,
the ink in the cuttlefish squirted up to the ridge pole. From it
became a completely different, powerful, larger cuttlefish.
This cuttlefish ate up the couple and the boy and the cuttlefish was
then the master of their land.
The unthankful boy and the turtle

Fairy tale of a boy.

Once there was a boy who liked to climb up trees in order to catch birds. He climbed in the trees until he had enough. Then he went to the reef with them and found a ripe coconut. When he pulled under the hull he found a turtle. He said to the turtle, it is supposed to carry him in the land where it had come from. The turtle carried the boy, who let all the birds free which he had caught. Then he climbed upon the turtle. The turtle carried him and they arrived far, far away. The boy said to the turtle: "I would like to hit open my coconut." The turtle said: "Hit it on the edge of my shell." However the boy hit it open on the head of the turtle. The turtle became angry and dived under, throwing the boy off. Then he swam back and forth and almost went down. The turtle had sympathy, it appeared again and carried him. Finally both arrived at a reef. The turtle said to the boy, he should climb down. The boy did not want to, because he was afraid of the many shells. The turtle then brought him closer to a dry bank on the reef. Again he said to him, he should climb down. Again he didn't want to because he was afraid of the many crayfish. Then the turtle carried him up to the beach. He said to the boy, he should climb down; then the boy climbed down. He then called all demons here, that they should come and fetch the turtle for a meal. They all came hurrying in order to fetch it. Some stirred up the oven and others carried it there in order to take out the entrails. The turtle said: "Bring
me to a place where there is water and there take the entrails out." Then they brought the animal to a place where it was deep. The turtle hit around with its fins and escaped them. Then they were furious and began to eat the boy; the turtle however escaped.

Of the woman, who adopted birds and fish instead of children

Fairy tale of a woman.

Once there was a woman who adopted a little fish and some birds as children. She fed the little fish and the birds and they became larger. Sau Kampul was always with the woman and accompanied her when she fed. Then he went away and told the Sau Telur of it. Sau Telur commanded all people to cut spears and cudgels with which they should kill the adopted children of the woman. They gathered by the Sau Telur and set out. Sau Kampul showed them the place where they were; they came near by the hole where the little fish was kept. Sau Kampul said; "I will now call, because they know me." But Sau Telur did not want to have it because he wanted to call. Sau Kampul said: "good!" Sau Telur called. No one came because it was not the voice of their mother, then San Kampul called. Then the fish came by in order to see whether the mother called. They speared it. However, he moved back and forth and thus ruined all the spears. Some came running by, speared him again and he was dead. They laid him in the canoe, which went down. Then they went to the land where the place where the birds were, that were called Monimen en tsap en puk there. They wandered until San Kampul said: "I want to call!" But San Telur did not want to have this, because he wanted to call. San Kampul said to this: "Good!" When he then called, they did not come, they felt, that it was not their mother. Then the San Kampul rose
and called; they came, because the voice of San Kampul sounded like the voice of their mother. They killed them and they all died, only one escaped. Then they collected themselves and made an earth oven, they cooked the fish. They placed it for the woman to eat and placed it on the door frames. When the woman then came in the door, the water of the fish dropped down on her, she smelled it and thought, Sau Telur had taken her fish away.

Now she called to her fish. However, he did not come; then she went to her birds and called. Only one came. Then she asked him where his siblings were. The bird answered: "Sau Telur has killed them and I am left." Then the woman cried until she was dead and the bird also cried, until he died.

The crayfish and her daughter

The tale of a crayfish

A sea animal, a crayfish, lived on an island. She was named Likitalok and bore a girl named Li en Koko. This girl married a youth named Simuinkaput, Now the youth lived on an island in Nan Matol named tsap'en Luk. When the youth married the girl, he had not seen the girl's mother. Then the girl became pregnant and bore a child, and the youth went out in order to gather breadfruit from a small place, Ni uel. But the crayfish went out on the reef to look for Kamei snails. Then she looked in the mangroves for firewood and finally gathered drinking water. She wanted to bring this to her daughter. When she was near the house, she called the girl and said: "Li en koko, is Simunkaput not with you?" The girl answered: "He is not here, he is gathering breadfruits from Ni uel, yes, Ni uel!" She went further and said to the girl: "Put down the basket with the shells, pay attention to the
to the odors, hand up the taro leaves, pay attention, that they don't break; lay
the bundle with firewood away, pay attention, that they stand far apart from
each other, give me the child, then you can eat and drink."

Thus she carried the child around until the youth was near the house, the she put it down. And she disappeared; on the next day she did the same. Now the youth wanted to know, how the mother of his wife looked. Therefore he hid himself under the roof purlin. Then the crayfish again came in the house and carried the child around. The youth was complete astonished by it; he thoroughly eliminated the girl: "To morrow if you again give our child to the crayfish, I will do something to it." Then the crayfish wondered. Its limbs fell off. She died. Then the girl also had to die and also the youth followed her to his death.

Uasa iso and the bonito fish

Tale of the Uasa iso

Uasa iso is supposed to be born in Paiti and afterwards have come to Ponape. He did not settle on Ant; he also did not live on the island Nakap; which belongs to Matolenim. However, he returned to Ant and married there. Then he no longer wandered. The wife bore him a boy who received the title Nan Karon en Peipok. He then secretly took another wife. He fetched the fishes again, which are called bonito and gave the wife to them. Thus the fish remained in Ant from then on. Because in the beginning when Usao iso had come to Ponape, he had brought the bonitos with him and placed them at a small place in Kiti, in Iro. But the Saumaka en Iro did not pay attention. Thus Uasa iso brought the bonitos to the Param lagoon. The Param people fished them away. They did not carry them
to Palikir and cooked them there. Now Uasa iso took the bonitos away and brought them to Ant and thus they have stayed in Ant until today. In Pakin however, a spirit, the Uasai Kakas, lived, who asked the Uasa iso about the bonitos. Uasa iso however gave him none, but presented him the oron; this he sent to Pakin.

About the two boys who devoured a giant fish
Tale of a woman

Once there was a woman who lived at the place, Salon; she bore two boys, the one was named Ninuau tik, the other, Ninuau lap. They pursued fishing; that is, they fetched their speers and speered fish with them. Because however, their mother did not want to endure it, they went to a place located far away to fish. One day they again went to fish. They wondered to the reef, that lay in front of Samuh. When they found themselves there, they saw smoke climbing over Samuin. The prince, the Nin Kap en Samuin was getting a large geast. Then the two went ashore. And the prince gave the two a great deal to eat. Because they could not carry it, he also gave them a canoe, so that they could load their meal on it. Then they traveled home to their mother; she interrogated the two; "Where did you get the meal?" The two told her, that a prince had given it to them. Then the mother commanded them to catch fish in order to pay for the meal.

They fetched a tree, with which the Ponape people always make fire, and a coconut; they took them with. They went on a point of land which projected in the reef entrance. There they hit the nut to pieces, One half floated in the lagoon which was very deep here. Then they dived after it in order to fetch the nut half back. In doing so they got into the
stomach of a fish, who was big enough to be able to swallow people. They lit a small fire in the stomach of the fish. Now, when the fish noticed that the heat kept on increasing, he swam quickly away and out in the ocean, then however, he came back again and beached on the island Samuin. The boys slipped out from the belly of the fish. Then they told the prince, that they wanted to pay for the meal with a large fish. The prince was glad about this and wondered, that the boys had brought about such a wonderful, great achievement. The two boys left on Salon and went to their mother.

They were clever, bright boys, they were small in shape and therefore very gifted in magic. 

The two rats from heaven

A rat story

Once there were two rats, who came from the sky and came to Kusae. The rats ate the Kava. And when they were drunk from the Kava, they seized the sugarcane. With it they got rid of the Kava hangover and things were again good for them. The sugarcane was called cane from the south. Now the rats increased. Their clan increased tremendously. Thus their names were: the oldest was named Nantsupiki, or others, Tsaukiori, another, Tsautiaki, the next, Lisanerinen and the baby was Litautauri.

The rats wanted to travel to Ponape. They ran on a reef named Nake en Kitsik tik. This reef reached from Kusae to the island Na. On a rock which lay south of Na, they climbed on the dry land. Here they rested. Since they were hungry, they ate up all the leaves at the place. The rats also came to Nar Tauas to another rat. The rat from Ponape however didn't want to have anything to do with the rats that came from Kusae. The rat
in Nan Tauas as called Lipon Tauas. The Kusae rats then wandered over to Letau and stayed in the small place, Nan Pe'iteiurik. Here they remained living. Once day the rat went to Pankat'ra to visit her daughter which the Sau Telur had married. On the corner of the stone construction the rat appeared. Sau Telur found it. He killed the rat. Then he went to his wife and told her, that he had met a rat and had killed it. Then the wife said to the Sau Telur, that he had killed her mother. She bore a grudge against the Sau Telur, they divorced each other. And Litau tauri went to Uona and Lisaneninen to Auak. At the place Nanmater, she brought many rats into the world.

The creation of the Rat

Of the rats

Two men lived in the sky, they were named Nanapak and Narapo. Nanapo had many servants and also much to eat. And Nanapak daily sent his servants out, so that they could fetch the food of Nanapo. One day Nanapak thought about what he should do. He pulled a tree trunk out of the house, a roof support, set it up, carved a fish from it and threw it in a corner of the house. Then he changed it into an orun fish. He commanded his people to fetch him. They cut him up and ate of it. They cooked the head of the fish. And hung it up. Nanapo however, thought about it, why Nanapak no longer sent his servants to fetch food; he sent one of his female servants away, in order to see why he no longer sent his servants. The servant set out and found that Nanapak had many fish. She hurried to Nanapo in order to tell him this. And she also told him where the place was located,
that Nanapak got his food. Nanapo sat down and thought. Then he cut his
toenails. Then two rats jumped out. But they had no teeth. Then Nanapo
trimmed four palm leaf ribs and placed them in each of their mouths. The
rat were clever. He commanded the two rats to go out and to eat up the
Nanapak's fish. The two lowered themselves on the fish. The fasten themselves
to it, to eat it and put their faces on it. Then they ran back to the
Nanapo. After their departure, Nanapak had the fish brought in order to
eat from it; then he noticed the marks of the rat's teeth and that they
had left their feces behind on it. Angry he threw it away. Now a great
feast was supposed to take place at the Nanapo's. Nanapak set out as did
his followers. After their arrival they observed the actions of the rats.
They made jokes. All had to laugh, even the rats. And Nanapak said to
Nanapo: "Are these your rats, that have stolen my fish from me and have
put their feces on it?" And he stood up and chased the two away. They
jumped out of the sky, the one went to Eir, the other to Epan; both multi-
plied and spread the rats over all of Ponape.

The Heart Shell.

The story of the heartshell

A ocean animal, that lived on the reef, is called heartshell. From
this shell the meat is eaten and the shell is thrown away because it
is hard as stone. In former times the shell also did not live on the land
but rather was present in great quantity on Tepek and Tukaiu, two places
in the state U. The inhabitants of the places revered the shells as their
spirit. They gave it a high title, namely Likant en Kat. With this title
they named them in several places. They were represented in enormous number and lived in the water and also on the trees. For this reason they showed sacred reverence, because their magic power was not known, because this ocean animal had neither feet nor arms and climbed up high trees and could also not walk and thus one could not understand, how it arrived on the land or how it could climb up the trees. Because of this the inhabitants revered it greatly.

In the following way one can imagine how a shell could live on the land. Some children went away from Tepek and sat down on the point of Tepek, named Tsruma. They also played in the water and swam around in it. Then a spirit appeared, in order to eat the children. They ran away. Some ran to the land; only two who had been very frightened ran in the lagoon and swam to the breakers. When the spirit saw this, he thought, he could catch the two, because they had gone in the water. He followed them, likewise jumped in the lagoon and swam behind them. The one boy was named Tekon and the other, Temen. Both swam up to the breakers of the surf. There they ran on a dry place on the reef. The spirit also swam out to the breakers and followed them. Then the boys ran further, outside of Matolenim. They ran until they reached the small place in Matolenim named Naneni. There they met a shell, who usually stayed at the place. And the shell spoke to the boys and asked: "Why are you running so?" They answered and whispered, that a spirit is following them. Then the shell opened its mouth and told the two to come inside and hide themselves. Then the two climbed in the mouth, hid there and its closed again. When the spirit appeared, it asked the shell, whether or not two children had
had come to it. Thereupon the shell replied: yes; it opened its mouth. When the spirit saw the children, who sat in the shell, it wanted to grab them. But in that moment when the spirit stuck its arm in the shell, then it quickly clapped together and killed the spirit. Then the children could escape.

The shell adopted the children. And for a long time, the two lived with the shell, until finally they wanted to return home to Mother and Father. They said this to the shell, that they dearly loved their mother and father. Then the shell cried because it did not want to let them go, because it loved them. The two also cried and asked the shell to go with them. And the shell said to the two, they should go, because it could not go with them because it was not able to walk. But Tenon and Temon lifted it up, went on the reef to the place in Matolenim named Tolopuail. There they climbed on land and wandered in the bush to a place named Iputak. They wandered far over the reef to Takai ii, a place in U. There they put the shell down. Now both went hurrying to Tepek to their mother and father. And when father and Mother saw Tekon and Temon coming, they held them tight, hugged them and rejoiced. Then Tekon and Temen told them how they both had escaped death, how they were freed and the shell liked them. Then Mother and Father were very happy and told Tekon and Temon to go out and bring the shell to Tepek. Both left and found the shell, which had multiplied in Takai'u. Then they brought it to Tepen and then laid it down where it then greatly increased in number.

That is the reason why it is present in Tepek and Takai'u. Because of this they like the shell so well. And even today if someone is born in Tepek or Takai'u, he will eat no shell, neither as a small child nor as an
adult, otherwise he dies, because they are considered sacred. 

About the blow shell, that wanted to marry the lightening

About the blow shell, Saui

A woman went fishing and found a blowshell in the ocean. She brought it back and shared it with other people. They came together, to see it; then they praised the woman on account of the colorful shell of the mussel. The woman kept it in the wall section of the hut.

Then she went fishing, came back from the ocean and song: "Sauí ui." But nothing stirred. She song a second time: "come out and receive your greeting festival, Sauí ui!" Nothing stirred. Now she lamented and looked around in the hut. She did not know that the saui-shell had gone to the ocean. Then she continually lamented about it but the saui shell had crept away on the ocean bottom. Then it crept up to the firmament. Then it also met the thunder god, Nan Dzapue. It also saw the lightening fly and went there in order to marry it. The shell and Nan Dzapue then came to blows and fought, who of them would marry the lightning. The shell had sounded: "U, my wife is the lightning!"

Nan Dzapue began to speak against this. The shell was frightened and became so afraid that quickly something of its innards fell out. It again went creeping from the firmament and arrived creeping on the ocean floor. Here it slipped under a rock. It lamented because it could not come out from under the rock.

Nan Dzapue again had his voice sound in the sky. The shell still under the rock, stopped and heard the voice of Nan Dzapue. Then it crept out from under the rock and on the reef.

The woman went fishing again. Then she found the shell on the rock.
She then said: "Sau ui deceiver, there you are!"

The Sau shell answered: "Yes, there I am!"

The woman pulled it up and brought it in her hut. Then she cried about it, that she had found it again. She issued a message to the inhabitants of the land, they should come to a feast. Then they came and arranged a large festival. The woman went to the mouth of the shell and called; "Sauui, come out and receive your hospitality here!"

She sang, but could not do anything to make that it came out of the mussel shell. Then a thread sling was made, then put somewhat to the side. The song did not make the sauui come out because it was quite full, its pharynx was torn out. The woman watched it, but she could not arrange for it to come out. Then she lamented day and night, shivered during it and died.

Notes by Girshner in addition:

When it thunders in the evening, Nan Dzapue has his voice sound, then all Sauui become afraid, dive into the depths of the ocean and crawl on the reef. Therefore, the legend.

According to the beliefs of the Christian Ponape people, on the youngest day it is blown with shell trumpets.

The world structure

On the horizon, the earth meets, or, what wants to say the same, the ocean; thus, one can go from the ocean floor, paset, to the heaven. The view of the islanders is formed according to the, for them, visible world. The shape of the whole is a conical section; the ground surface, a circular
shaped disc, forms the poset, the residence of the spirits after death. Over
this lies the ocean and in the middle of the ocean lies Ponape and some other
known neighbor islands. Above the whole, like a hollow bell, the firmament
is inverted.

In the sky, the gods reside. Also people can be led up there sometimes.
The stars dip during the setting in the sea, arrive in Paset, glow here, and in
the morning come up again on the opposite side of the ocean, in order to
bestow their light on the inhabitants of the earthly world, the ton tsampa,

In order to remove the animal out of the shell, they wait until the
head sticks out, around which a thread sling is then quickly wound around,
on which the animal is hung up until it comes completely out of its shell.

In the above-mentioned case, the saui's head had falled off and out of
the shell out of fear.

rerereu ai rerereto: to shiver back and forth and die.
Often forms the conclusion of the tale.

The Rooster chief from Palikir

The story of the Rooster

Once there was a rooster who lived in Ponape in ancient times. This
rooster ruled Palikir. Thus the rooster was the highest ranked chief in Palikir. He had the title, Lap en Palikir. He was a mighty large rooster
and married many women. He looked like a rooster, but he spoke with a
human voice. A Sau Telur heard of him and wanted to have him. Therefore
he commanded Sau nampul to go to Palinir and to say to the rooster, he
should come, because he wants to adopt him. Sau Nampul set out on the path
to Palikir. Upon his arrival he met the rooster at work and cleaning the field. He asked the Saukampul what he wanted. Saukampul answered that Sau Telur commanded him to come to him. Then the rooster became enraged because Sau Telur had no respect and said to Saukampul he should return in the boat, he himself wanted to go via land. Thus he wandered to Pankat'ra Sau Telur had gathered with his people in the large house and waited. Then the rooster appeared and entered the house. Sau Telur and his people were very changed, because they thought that the rooster would only be small. And they were very scared. However, the rooster destroyed the house and killed Sau Telur. When Sau Telur was dead, the rooster returned to Palikir and stayed there until he died.

The Rooster chief of Palikir

A story from ancient times

A man ruled a land named Palikir and the man was named Lap en Palikir. The man however, not the form of a man, but rather looked like a rooster, yet he could speak like a person. Now, Sau Telur, who lived in Matolenim had heard of it, that Lap en Palikir looked like a rooster. And thus, one day, he commanded his messenger, a man named Sau Kampul, to go out and order the Lap en Palikir, to come to Na, because Sau Telur would like to have him with him, because he looked like a rooster. Thus Saukampul departed in a boat named Lususeniap, a boat that was different than other boats, because no one sailed the canoe, but rather it travelled like a steamship, by itself. Thus Saukampul came to Palikir, there he said to the Lap en Palikir, he should come to Na to the San Telur. Thereupon the the Lap en Palikir was enraged, because the San Telur had had him commanded
ocean, he would wander over the land. Thus he marched through the bush
until he reached Matolenim. He went to the place, where Sau Telur lived,
to Pankat'ia. Here, Sau Telur lived. Now when Sau Telur had seen Lap en
Palikir he was very frightened because Lap en Palikir appeared to want to
tie up with Sau Telur and the form of the Lap en Palikir likewise infused fear,
because he was not a person, but rather, looked like a mighty large rooster.
He flew out and lowered himself close to Sau Telur. Then he put his feet
in Sau Telur's face. He killed him. And then he returned to Palikir.

There he remained and did not wonder around any more. The people of the
San Telur had greatly taken offense, because their ster, the San Telur
had died. Yet it was difficult for them, to fight and kill Lap en Palikir,
because he was so large and frighteningly strong. They had no chance, because
they were too small.

And the Lap en Palikir of today is not far from it, because all Lap
en Palikir number eight, who until today have followed the rooster figure.
Because Palikir once been different than the rest of the land constituting
Ponape, because a series of magical forms appeared after the death of the
rooster-shaped Lap en Palikir.

Now the Matolenim people were quite numerous and armed a powerful fleet
in order to attach the Palikir people. The Matolenim fleet voyaged over
the ocean until before Palikir. There all the Palikir people streamed
together. They began the fight on the reef ocean. They fought particularly
with spears, but then also with something called the sling. They put stones
in it because in the old times there were not many weapons in Ponape. Thus
the battle began and greatly escalated. And the Matolenim people caught
all the Palikir people, because the Matolenim people were more numerous than
the Palikir people. And in the confusion of battle, many Palikir people were also killed. Then they quickly prayed to a spirit named Sanoro, that is the demon to whom they sacrificed in old Palikir. Because of that, they also had the idea to pray to him. Their prayer was successful with the spirit, because as they fell in battle, the spirit quickly had a woman appear between the Palikir people. The woman was enormously large. Then she spread out her hair and covered the Palikir people with it. When the Matolenim people had seen the woman, who had raised up between the Palikir people, then their arms became heavy, they stared constantly at the woman who was between the Palikir people. Then the Palikir people quickly overthrew the Matolenim people and killed them all.

About the girl who changed herself into a golden plover

The story of a married couple

In ancient times a married couple lived in Ponape. They begot two children, one named Sakier, the other Lieni. The two loved Lieni more and did not like Sakier. One day Sakier went walking until she came to a brook in order to draw water from it. There she met a flock of birds named Kulu. The birds had also seen Sakier. They moved in wild confusion and she imitated them. Sakier also called to them, they should come by and take her with them. Thus some birds came by and remained with Sakier, they ripped their feathers out and planted them in Sakier's skin. And thus she was supplied with everywhere for her sister. And the flock of birds had also seen Lieni. So they flew away. And Sakier flew with them. Then Lieni saw how Sakier departed with the flock of birds. And Lieni loved her sister Sakier; she fell in a swamp and died. But Sakier flew farther and became a bird named golden plover. And thus the people gave the flock of birds
the name Sakier.

Where the Heron got the yellow feathers

Tale of a married couple

Once there was a married couple that had a girl named Likaretiketin. She was a beautiful girl and all the birds came to her. Mother and Father did not like her and she was supposed to marry the heron. The girl did not like that. She was afraid of him, yet the parents forced her to go with the heron. They departed in the canoe. When they arrived at a place, the girl asked to whom the place belonged. The heron answered, it was the place of puliet (bird with red breast). Thus they visited all the places in turn, until they came to the home of the heron. She asked, to whom belongs this place. The heron answered: "That is my home." They travelled further and reached the vicinity of the house. There the girl said to the Leron: "To whom belongs the house?" He answered: "That is a bad house, the root is dirt, the walls are dirt, the whole place is dirt." However, they laid down. The next morning the heron went fishing for the girl. Then the bird Litip in Malekelek came; he fetched the girl away and carried her in his house. The heron was finished with fishing. When he came home, his wife was not there, because the Litip in malekelek had stolen her. Then he sought her among all the birds, until he came to Litip in malekelek. He looked in the door. The Litip in yellow root at the heron's leg. The heron flew away and called: "I have found my wife with you!" And thus even today the heron has yellow legs.

The Boy, the Bird and the Fish

Fairy tale of a Boy

Once there was a boy who always went fishing, but did not participate in
work on land. One day he fished, and found a fish that had come onto the dry part, he took him and set him free again. Then the fish said to the boy: "Take a fish scale, because if you want to go under the water, then take the scale, so that it can lead you." The boy took the scale and went on land. There the prince said: "Whoever fetches my wife again, I will reward." The boy said: "I!" He went away and took the fish scale with him. He dived under with it and then, under the water, searched among all fish for the wife. He could not find her; finally he came to the malekelke fish, There was the wife. He took the wife and gave the fish the shoulder cloth of the wife. She went with the boy and came to the prince. The prince was very happy. Then he rewarded the boy.

When the boy went fishing again, he found a bird. He wanted to kill him, but the bird said: "Do not kill me, set me free!" The boy delivered him from the place where he was tied tight and let him run. Then the bird said to the boy: "Pull a feather out of my wings. If you someday want to go anywhere, then say it to it, so that it brings you there." The boy pulled a feather out and went to the wife of the prince. The wife, who he had fetched from the underworld was sick again and he said to the prince, if one would give her water of life, then she would be healthy again. The prince commanded all of his people to come together. They gathered and he said to them, if someone fetches some water of life, then he shall rule the land. However all the people said, that they could not fetch the water, because the water was in the sky. The boy said: "I want to fetch it!" Then he got the feather. Then the bird came, from whom he had extracted the feather, flew by and stuck the feather to the boy, on the arm. Then
the boy flew towards the sky to the water, he took a small taro leaf and scooped some water in it. This he brought to the woman. Then the wife became healthy again. And then the boy ruled the land, because he could do everything and the prince was no longer prince, because he could not do everything.

The Shiny Star

Tale of the Shiny Star

A demoness named Ina maram lived in Anipein and in Samuoi. She bore a bird, the shiny star. They named him Ina rut. Ina maram idolized the bird and the bird liked to eat bananas, a dish that afterwards no one can eat, because then he must grow blind. The people of the land feared him and did not touch him. When they prepared meals, they did not eat before they have given the shiny star his food. They eat afterward.

The battle of the fish and the birds

Story of the battle of the fish and birds

Once a mighty battle took place between all fish and all birds, because some fish had stolen the birds' coconuts. Because of this they fought. Thus the day came, when the yonet and the battle began. So first the ray speared the crab, because the crab had sided with the birds in the fight. The stinger penetrated the crab's face. It ran away and then the crab got up and speared the ray in the anus. Then it ran away. For this reason they ray even today, still carries the sting.
When they then clashed with each other in close combat, the birds caught a suitcase fish. They dragged him on the floor until he had 4 edges. Then they caught another fish, a flat fish. They ground him in half. Therefore this fish is so thin and has both eyes on one side. They also caught a very large fish, the shark. They took stones and hit him in the mouth. Therefore it is sloped.

Now when the battle peaked, the bird party was strong because they could fly and grasp, but the fish were weak, because they could not jump after the birds.

A leader of the fish was the spiny fish. All spears caught on him because he was brave. His companions had run away.

In the high mountains a strong bird, the eagle, lived. He had frequently heard the name, Likamatantar and thought that it would be the name of a powerful fish, and he did not know that it was only a very small mussel, which sits firmly on the stones. Thus the bird flew into the crowd and said: "Now I attack Likamatantar!" Then he flew further to the place where the group fought. He watched the battle and did not see that a mussel, which sat on a stone, observed him. He lowered himself onto the stone. He cawed. In doing so he placed his feet in the heart mussel's mouth and the heart mussel pinched him in the legs. Then the brave one lost his courage and he cried; his cries became more and more loud and he said: "Let me go, heart mussel!" When he screeched so, his party fought less and less. Also his cries became more and more weak, because the mussel did not let him go,

Then he thought to be able to trick the mussel, by pretending to be dead.
He spread out his wings and became tired. He did not move any more. Then
the mussel slowly opened its mouth, in order to look at him. When the eagle
felt that he could become free he jumped up high, flew away and said:
"Tricked, heart mussel! Tricked, heart mussel!"

With that the battle was also ended. The fish gathered in order to
know, how many of them were wounded. In doing so they found out that the
fish, which caused the war had not fought with them, but rather had buried
themselves under the stones and slept. They looked for them until they
found them then they asked: "Why did you not fight with us today? You are
actually the cause of the battle, because you have stolen the coconuts." They
were very angry; those ones answered and said: "Because you have not said
anything about it, because we have slept and not known it." They made
fun of them. They were ashamed. Then they expelled them from their
society. They went under the mangrove vegetation. They are called trout.

All the birds also went home and they likewise met and noticed that
one of them also had not fought with them. They looked for him and found
that he had climbed up a tree. They fetched him down and interrogated him:
"Where did you have your face today? Because we have not seen you." He
answered them: "Because I do not belong to your party, don't you see
that I have the face of a rat and look like a four-footed animal?" Then
they teased him, expelled him from their society and named him flying
mouse (bat), because it is a timid animal.

It looks different than all other birds, because birds sit on twigs;
About the wagered swimming of the tak fish and the crab. The tak fish and the crab both argued with each other, who was faster.

Now the crab brought all blowing mussels together, which tak did not now about. Then the formed a row of reef breakers from Na to Katau. However the two who argued, stood at the point of the row.

Now the tak hurried away, went out, appeared and said: "Where are you?"

The mussel who was next to him said: "Here I am!" However, he hurried away, went out, appeared again out of the water and asked: "Where are you?"
A mussel again said: "Here I am!" He again hurried away and came to the beach of Katau. There again was a mussel. Thus he was shamed by the crab.

The Competition of two birds

Why the puliet has such red feathers?

The puliet bird and the likapesir bird competed to show that they were not dizzy. The puliet flew and lowered himself on a building pole. But a light wind blew. The puliet said; "I do not like the light movement!"
Then a stronger wind blew and threw him off. He fell down on a point of a mangrove root, so that the blood trickled out and he became red colored.

Then it was the li Kapesir's turn to fly. A light wind blew. He said: "I do not like the light movement!" Then a strong wind blew and threw him off. He also fell down, but flew up again and went away. Then he made himself a nest, laid eggs in it and made many li Kapesir.

Story of the large lizard (crocodile)

Under the rule of the King Sautelur a large lizard (Niel a lap amen) came swimming into the large harbor and settled on the island Pankatera.
The people took it to be an ani, a protective spirit and brought it their baskets full of fruits, juicy, tasty dishes of yams and bananas in order to win with it the goodwill of the dangerous looking visitor (Man li Kamisik aman). As could not otherwise be expected, the vegetation did not satisfy the animal, and soon the disappearance of the basket carries was ascertained, something which the chiefs, who in this way lost some of their most able servants, found highly ungrateful. Thus the large lizard was outlawed and excommunicated as a man eating devil dangerous to the state. The warriors of the tribe prepared themselves for battle with the animal. Yet for his part he became angry about the attack, seized some of the cows with their iron hoooves and swallowed them mercilessly. They attached him vigorously from all sides without ceasing, yet their spears and mussel axes did not make the least impression on his thick skin, while pebbles and sling stones ineffectually ricocheted off him like raindrops. Because the lizard did not want to roam in the field, the clever ones of Matolenim finally had to do it. Finally cunning won, where numbers and bravery could not. The suggestion was made to kill a fat pig, to cut it up and to cram it full with poisons, pounded up—roots. Then they would roast it over the fire, that burned in the courtyard of the nas or in the meeting house. On a Y sides of the nas, tree trunks and driftwood were piled up. They left only an opening that was just big enough to let the animal throughly when it was lured to its last meal by the widely noticeable odor of the roasting pig. When the evil the opening and set the house on fire. That was supposed to be the fate of this single crocodile that had certainly drifted to the island on
driftwood from the great current of New Guinea on through the currents from
the street of Gilolo. It crept straight into the trap, devoured the roast
pig, felt tired, wanted to sleep and awoke in a ruthless flaming grave, that
his enemies danced around, screaming and exulting.

How the first Cuckoo was brought from Yap to Ponape

Of the Sau uatiat

San uatiat had two boys who had travelled to Yap in order to fetch
eggs from there. They wrapped them up in taro leaves, laid the bundle in
their boat and travelled away from Yap. On the way they noticed that one of
the bundles was opening. A cuckoo slipped out. Then they laid the paddles
down and went to the middle of the boat to the little cuckoo. There they
spoke to the cuckoo. The oldest said: "Dear bird, sing once." But the
cuckoo did not sing. They the younger said: "Dear bird, sing once."
Then the cuckoo began to sing:

"I shake my feathers, cockadoodledoo
My mother, Katin Yap
And my father, Sau Yap
They both sing aloud a song
In Pil en Yap
This evening
Gurr, Gurr, Gurr.....rr"

Then they came on land and brought the cuckoo in the meeting house,
because before that, there were not even any chickens in Ponape. Then they went to the father. He asked them: "Why did you not bring the bird? I would really like to see it." They told him where it was. Then he went into the meeting house, and when he saw the magnificent little cuckoo, he became angry because his sons had not brought it to him. He was a great conjurer. So he had his oldest boy quickly grow and become large and then changed him into an eel.

(Katali en Lanas)
Footnotes

146 1 Fruit kernel of the banana.
  2 In Uona.

148 1 Names of the U people.

159 1 Uasa iso is the title, Panu, the name.

160 1 On the Kiti river
  2 Another variety of bonito (yellow-tailed bonito).

168 1 According to Girschner, Sagen, Gesänge and Märchen aus Ponape (Legends, 
  Sings and Fairy Tales of Ponape) (Globus 1909 I, 235).

173 1 Golden plover.

175 1 pasit = pansit = or [underwater] paradise.

177 1 Places in Uona.

180 1 A play on words between puek and masapuek.
  3 Ibid., p. 236.

181 1 Christian, p. 96.
III. Legends

Ilake Legends

Ilake saves a boy and falls in love with the spirit Tau Katau.

Now the brother-in-law of the spirit, also a powerful spirit named Tau Katau, frequently visited the place and the spirit's wife, because she was his sister. And one day a rumor reached there from Not. An ocean animal, a crab had appeared in Tau Tsokela. Thus the people of Uona got together in order to see it. But the people of Not killed them. Only a boy named Peianata had run away from them. He fled paddling on a tree and arrived at Ilake's house, that was by Paniau at a small place in the ocean named Peias. The boy and Ilake went to Paniau. When they stepped across the reef they found a fish, a moray, which stopped on the reef. They grabbed it and took it with them and named the reef Imuin an sas. They wandered further, climbed on land at Mutok and went up on the Tol en Mutok. There they laid the fish in a brook and ate him up. They named the brook Masel. Now they wandered further on Nantau en Na. There they met some people, who had killed some eels in the reef channel. They both were afraid. They made a detour around the channel and took another channel, the Tau en Kenta. Then they went to the little place Pon ta. And here Ilake bestowed the boy with the title, Tsaumatau en Pon ta.

They prepared a lili meal at Pon ta. When Ilake was keeping watch, she spied Tau Katau, who stood raised high on the little place Kier mauk. Now Ilake really like Tau Katau. Therefore she took a breadfruit cake and flung it to the place. Then she took part of the lili dish and climbed up the rocks, in order to bring the dish to Tau Katau. They met each other at the palace and named it Rentu because they had met there.
Then they wandered on the river. Here they found an ocean animal, the crab. Ilake wanted to grab it but the eel bit off one of her toes. She threw it under the waterfall, Liataumuek. To the toe she gave the name, Li sel pakiti. It still lies there on that spot.

Then Ilake became pregnant. She wandered further. Ilake was confined on Tolokole and bore a girl. It was very big, and everywhere the news that Ilake had had a mightly large child. All the people gathered in order to bring it down from Tolokole and make it their protective spirit. They came together and wanted to lift it up high, but it was not possible. And then they cut the child in pieces. They took it up, carried it away and made it their protective spirit in their districts. The genitals of the child came to Lot, where it is called Inapipi and the back part to Kiti, where it is named Nalipaut. These are the places that we still know.

Ilake and the Youth from Uona.

Story of the Hermit Crab

There was previously no ocean animal named hermit crab in Ponape, until suddenly the Tsokes people discovered the animal that had appeared in Tau Moketse. The rumor of it spread all over Ponape. Thus a group of priests from Uona also went away, in order to see the ocean animal. A youth was among the priests' group. He was called Peianata. When they arrived at the ocean's arm and the Tsokes people found them, they killed them. Only the youth remained alive and ran away until he found a large tree trunk. He climbed up, travelled away with it and swam out on the high sea until he finally found a place named Peias.

Now a demoness named Ilake lived there. The youth remained with her a long time. Then he wanted to return to Ponape. Then the spirit woman travelled with
him and thus they both came to Ponape. While they wandered together, the spirit woman instructed the youth in some magic words. They both went together to the ocean and thus arrived. When they had reached Ponape, they climbed on land in Paniau, they went over the lagoon water and then landed in Mutok. Then they both wandered through the country, Uona, until reaching Rentu. There both found a man named Tau Katau. He took Ilake as his wife. Both remained living here and lived upon the land, Rentu. Then Ilake became pregnant. There they both went to a high mountain named Tolokole. There Ilake was confined. And when she had bore a child, it then swelled up. Neither wanted to carry it because it was mighty big. Now both went away. And the child remained laying on the spot until it died. And all the districts of Kiti and Matolenim gathered in order to fetch the child and to eat it. When they were finished with it, some of the remaining pieces changed into stone and it remained until today.

Ilake alienates the affections of a husband for his wife I.

Story from Tsakareta (Tsokes)

Once in Tsakareta a spirit woman, Liets en peiti lived. She bore two sons: Tsou Tsakara and Nalan en Tsakara, then two daughters: Liror and Lipan mes a puil, after that, a third son, Lap en lonuan. All five were spirits, which later turned into stone and still today lie in Tsakareta.

Liror had a husband, who was called Nanaua. He made a net and went fishing. He came to Mant and there met a woman named Ilake en Mant. He stayed with her, because he liked her a lot and sent his people to catch fish. When they had done their work, they travelled home and told Liror what had happened. The next morning now the woman, Liror went fishing. On the way she met the maid of
Ilake en Mant, who also fished. She went to her and asked her for some fish. She obtained them and went with them to the beach. She met her husband, gave him the fish, but he did not recognize her because she had changed her appearance. Nanau said to her, she would like to roast the fish. And when she stood by the fire, she began to scream and to complain that her husband had been unfaithful to her. When the fish were ready, she gave them to her husband, said goodbye, turned around and went home. The husband looked after the woman, and when he saw the tattooing of her calves, he noticed, that his wife had been with him. Quickly he stood up, ran after her in order to fetch her. But the wife ran very quickly. She also charmed the water to swell up and to crowd between her and her husband so that he could not reach her. That happened. While the woman always stayed in the dry part, the husband had to swim after her. Arriving in Tsakareta, she ran in the house, jumped into the hearth and disappeared in the floor. When her husband stepped into the house, he saw her just disappear into the floor. He grabbed after her, but he only succeeded in catching her wreath which she wore in her hair. Thus Nanaua remained alone in the future.

(Nos en Tsokes)

II.

The Story of the Woman Lirak (Not)

Once a woman named Lirak and her husband, Nanaua en Mutok lived in Mutok. One day the man made a net and went to fish with it. On the way he met a spirit woman, Ilake en Mant. She demanded that he come with her and Nanaua also went with her to her house and sent his people to fish. When they had finished their work and came by Ilake's house, he joined them and went home again. That repeated itself many times. While he went fishing his wife wove him a belt out of her hair. And
when the fishing had ended, Lirak went to her husband, rubbed him with coconut oil, set a Kabat wreath on him and girded him with the belt. She said to him: "Give no one else the belt, because I have made it from my hair." After several days, Nanaua went fishing again. When he came past Ilake's house, he again remained there, while the other people went to catch fish. When they came back, they gave the fish to Nanaua and then returned to Lirak. She asked why her husband did not come with them, and they answered: "He is in Mant." Then Lirak called her little boys and went after her husband. On the way she met one of her maids. She said to her: "Litu, come here, let us exchange, give my your shape and your countenance and take mine for it." Then the two changed their shape. Only the calves they forgot to exchange. Lirak then went to Ilake's house and then saw how her husband enjoyed himself and joked with Ilake. She obtained a fish from Ilake and the instruction to cook it. That she did. Shen went in the cookhouse, prepared the fish, and in doing so cried a great deal, because her husband was unfaithful to her and she knew how he loved another and had relations with her. She brought the cooked fish to her husband. While he ate, she wrested the hair belt from him. She ran away with it; when Nanaua noticed the loss of his belt, he stood up and looked after the woman. In doing so he caught sight of the calves, recognized his wife by the tattooing, jumped quickly out of the house and after his wife. She however, ran further and when she had again fetched the maid, she changed quickly with her back into her shape and hurried home. The husband continued to be after her. Already they were close to each other, then the woman charmed the water, that lay between her and her husband so that Nanaua could not fetch her. Thus the wife went always on the dry ground and her husband had to swim after her. Finally Nanaua arrived, came out of the deep water and ran quicker after his wife. When they were close to home, the wife said to her mother who was in the vicinity: "Care
for my child! When it cried give it a little fish and bananas!" Then she took her most beautiful jewelry and went with it over the reef to a deep place in the water, jumped in and dived under. Her husband had always remained at her heels, jumped after her, yet only grasped the Kabat wreath. With it he returned home, cried, lamented and complained and finally fetched sugar cane, coconuts and a bunch of black ants. With it he went to a place where there was a deep hole, por en muinamui, in the earth. Here he washed himself. And when he did that, two spirits came out of the hole, behind which, three, four and many others followed. Finally ten more spirits came out of the hole, among which he also noticed his wife. He quickly thres the sugarcane and the coconuts under her. And when she walked around, he shook out the black ants on her. They bit the spirits so that they dispersed from each other and shouted; also his wife. Then he knew for certain, that it was she. He caught her again, they became reconciled with each other and then went home.

(Nanaua en Tolakop)

III.

Punished Unfaithfulness

Nanaua en Mutok lived in Seki at Nan pei iror with his wife Liror, who loved him very much and wove a decorative belt for him out of her long head of hair.

One day Nanaua went out with his net to fish, and came in the land, Mant. There he saw a woman, named Lake in Mant. She took a fancy to him and fished together with him.

Now he sent a message home to his wife, in order to have his hair belt fetched. That seemed suspicious to her. She wanted to see what her husband was doing; she took her child with her and went out to look for him.

On the way she met Lake's female servant. She exchanged her shape with this one and also gave her the child in order to be as least hindered as possible.
In her foreign shape she then found her husband, and Lake accompanied them and entered her hut with them. There she had to see how her unfaithful husband intimately associated with Lake. He lit the fire, roasted fish and handed Lake a wreath of leaves. Then Liror said: "Here you both have a wreath of flowers!"

How they received this, the alleged servant quickly seized the hair-elst and hurried out of the house.

Nanaua followed her in order to take back the valuable decoration again, but could not reach her. On the way Liror met Lake’s actual servant, then exchanged her true shape again and took the child on her back, hurrying away from it over the reef.

Now Nanaua noticed, who he actually had in front of him and continued the chase even quicker. Then Liror said: "Niau, koue nalanialeli moi, a letitito muri!" (You, ocean high tide, ebb away from me, but come swelling back again!"

And thus it happened. Liror ran in the dry part, but behind her the tide swelled. The man could not reach her, because he sank in deeply. When he was quite near to her he allegedly tried to hold tight to her long flowing head of hair.

Liror quietly went ashore and gave her child to her mother to hold, who sat on the shore. The child began to scream lustily. Then a bunch of little fish (sardines)gathered in a ring around the place in the water and the child calmed down, when it saw them. Nanaua however, when he noticed that his wife was lost to him, began to shake and died, because he had loved her dearly.

Nalipaut, the daughter of Ilake, is killed in Tolokole

The Tale of Nalipaut

Nalipaut was the spouse of Apair en Lenepuis. Yet Nan Zapue carried her away. Nevertheless they arrived at a small place in Tolokole. There she left
Nan Zapue. She remained alone in Tolokole. The people of Uona and Lot gathered and discussed among themselves where they should bring her. Thus they made a travel basket and put her in it. Then they took the basket upward, but it did not work. Then they set it down again. They killed the woman and cut her in pieces, then they divided the pieces among themselves. The genitals went to Lot and the back part to Kiti, specifically to Im en takai. There she became a beautiful woman who farted day and night.

Ilake of Paliais

A Story from Paliais (Not)

Once a man named Sipe en ais lived in Paliais. He had a daughter named Ilake. She slept together with a man in a house. One day the two climbed into a boat and travelled out of Ponape with it. When they were then on the ocean, she asked the man, Pali: "Here is the place in the ocean where we are supposed to sleep with each other." However they found a place where the current was very strong and the tide was violent. The boat almost went to pieces. He asked the woman to leave her place in the boat so that he could correct it. Then she sat at the end of the boat. Through that it lost its balance. It stood on end and went down in the strong current. Pali drowned but the woman was able to catch hold of a piece of lightweight wood. She held tight to it, drifted further in the current and arrived at a small island, Tsapatik. Here there were two women who were spirits. They did not understand how to cook, because they did not know about fire and hence, ate everything raw. One of the spirit women said: "Come, let us eat her." But the other said: "No, she should remain living, I want to have her." The sun went down and they laid down to rest. In the house there was a room, in which both spirit women did not go in, because it belonged to their father. Ilake laid down there, although both women were angry at her about this.
The next morning the two went fishing. Ilake stayed home. When the two fished and were not far away from the beach, they suddenly saw a thick, black smoke rising on the island. They were afraid and wondered about it, because such a thing they had never seen before. They became afraid, jumped in the water and hid under a stone. Finally they ventured to stick their head out once; there they saw that the smoke had become even thicker. They crept even further under the stone and stayed under water for as long as they both had air. Then they came to the surface again and climbed into the boat. In it they discussed: "I believe, we should go back to the shore and ask the woman what we should do." Yet when they returned to the beach, the smoke over the island had disappeared. That is, Ilake had cooked and had burned only what she had been able to find suitable for it. Now only she still maintained a small fire with coconut shells. When she saw the two spirit women coming, she called them in and threw so much wood in the fire that a strong smoke again originated. Then she prepared the catch of fish for the two women and both were very happy that they tasted so good. And they had Ilake show them the preparation of the fire. Now she wanted to return to Ponape. The two women helped her. They pushed a boat in the water. And before Ilake climbed in, they placed a heap of white sand and some leaves in the boat. She placed one leaf under the head, two under the back and one at the feet. She filled everything with sand. Then she departed and both spirit women commanded the boat to bring her to Ponape. That also happened. And when she came in the northeast passage, in the Tu men puel, she got up. She took the leaves and shook them with the sand overboard. From the one leaf, the reef Tageau originated, from another, the reef Iu, from the large leaf, Lanar and from the last, Tsaputik.

(Katali en Lanar)
Orofat Legends

How Olupat was driven out

Once there was a spirit named Iso ani. Uasa iso and Olupat helped him, until they were angry and both drove Olupat away. Uasa iso alone remained behind. And Iso ani handed over the rule over Ant to the Uasa iso.

Olubat on Param

Tale of the Spirit Tsou on gion

Tsou on gion was a spirit, who created Param. Previously Param was a large island. Yet one day a man named Olubat came there. He did not like the island. It was too wide for him, and because of this he united it with his feet. At that time an eel lived on the island. And when Olubat united the islands, he fell down in the deep water and became a stone. He still lies there as such even today. From Param Olubat went to Katsau. The enraged Tsou on gion followed him and drove him away from there again.

Tsou on gion then returned to Param again and there made a drum. He made it out of a ginger root at the place, Merion, in addition to a song, the aip en Param, the drum song of Param:

"I stay and do not want to talk,
Do not want to think about Param.
Jump out, we hold the boat tight,
Trouble comes over us.
Jump out, we hold the boat tight,
Trouble comes over us, "

Then Tsou on gion took his drum and brought it to Not, in order to show it to Lap en Not. He travelled to Tau en Mariki channel. There he met his sister, Lipon
Param. He went to her and slept with her. Then he went to Lap en Not and gave him the drum. And Lap en Not said to him: "Bring only the drum back, such a bad drum I don't want to see." Then Tsou on gion again took the drum with him and went to Param. He stayed there a little while. Then he left the island for good, and no one knows where he went.

(Tsou Param)

About Olubat

(Tsakes)

Olubat's mother lived in Tsalapux. There he was born. When he grew up, he lived in the bush because no one likes him. One day he waited to see what the people would probably cook. When they were finished with it, he came forward and spoke a charm, so that they were friendly to him. They took him in, smiled at him and gave him something to eat. But after that he again went into the bush because he saw that the people did not like him. He then left Tsalapux and went to Pakin where he remained henceforth.

(Kaneki en Tamuroi)

Luk Legends

Luk and his true Servant

Story of a man

In olden times in the land of Selatax, a man named Uitenegar lived. He prayed all the time to Luk and sacrificed all first fruits to him from his youth until he became old, he could no longer see or walk. And his prayers arrived at Luk, because he had always consecrated all first things to him. And thus one day it happened that Luk climbed down in order to visit him. He wanted to meet him when he rested in his house. And Luk caused a great noise in front of the house. He was in the house and when he heard Luk's noise, he asked: "Who are you?" And Luk answered:
"I am it!" Then Uitenegar said: "Are you Luk?" He answered: "Yes!" And the man said: "Why didn't you come sooner, now I am a quite old man?" But Luk made him similar to a small child, because he could not walk anymore, because he was aged and also did not recognize things any more. Then they both went to Matolenim in the bush. Then it went much further. They came to a place named Tol o pail. There they climbed into the water and went on the high sea and finally came to a place named Eir. There they rested. And during the time, when they had reached the place, Uitenegar was again made strong as youth; he could walk and he could also see again. And when he became so young, all the old skin fell down and a new skin formed, the skin under the feet also fell away. And Luk took and buried it. It grew and from it became kava. Then the man was very happy. Luk also took it and thus they arrived in the sky. Uitenegar also did not remain in the world any longer.

How Luk was born

A Story from ancient times

Once there was a man, who came from the west. He was called Kaneki' n zapatan. With him came numerous people, who could fly (their wings were like those of the angels in heaven). Now a chief also lived, who ruled over a piece of land, that lay in the mountains in the vicinity of Kiti. The place was called Me'ir and the chief, Kerou' n Me'ir. Now when Kaneki' n Zapatan came flying with his people they robbed the chief of his property and above all, his many bananas. When the chief came there and saw it, he went and said to his people and his wife: "Why do you eat my many bananas?"

One day the chief conspired with all his people who were quite numerous, they wanted to set out and pay attention, who always ate the many bananas. When Kaneki' n zapatan again came flying with his people and they plunged into the
bananas, they caught Kaneki'n zapatan. Then they brought him in the house. They cut his hair and wings. Now he could no longer fly and had to stay in the place a long time. The chief gave him his daughter as a wife. The wife became pregnant, when a scared feast stood near in front of her. Then his people, who were also quite numerous, looked for him. They listened around all the houses, until they heard his voice in the chief's house. Then they slipped by, whispered softly and told their master that the sacred festival time in the sky approached. The man answered them: "What am I supposed to do, when I can no longer escape because I no longer have any wings or hair. So go and fetch me my hair and wings." Then they went home and came back on the same day. They flew by and let them down on a mountain near Me'ir. Then they called. When he heard their call, he quickly came out and ran to them. His wife likewise came out, in order to follow him, then he said to the wife, that he would come back again. But the woman wept and wanted to stay with him. Then he took the woman with and they both went to the mountain of his followers. There they gave him a medicine and his hair and wings came back. He stuck the woman in his hair and made the hair knot around it. Then they all flew to a place situated high. There they found out that the wife was almost ready to deliver and thus the man settled at Anipe'in where he found two women who lived there. The wife gave birth and had a boy. The man gave him the name, Luk. The man gave the two women the assignment to bring up the child, because they both wanted to go further. They went in the sky. The two women took the child with them and went to Matolenim both fed it until it was big. The boy was highly skilled in magic. He carried out many wonderful deeds for Sau Telur. Yet the two women did not like it that he practiced magic because they were afraid of it. The boy therefore became angry with the two women. And one day when he was in their house, he put quite a lot of firewood in the fire so that strong smoke
developed. Then he took a drum, set it on top, jumped into the smoke, left and arrived in a place named Nilanpa. There he found all the people together, who had come together in order to celebrate a great festival. Now when the boy went to the group, came to them and spoke with them, he took his drum and hit it while singing so that meanwhile, everyone listened to the drum. And the place shook and all the burial places and those that were buried in them. He also went to the place to which his mother and also his father belonged. He remained at the place, which is named Nalanpaune. And when he appeared to his mother, she did not look after him, because she did not know, that her son was already so grown up. The boy asked the mother: "Where is your husband?" The woman answered: "He is not here!" Then they boy commanded the woman to go away and to say to her husband, that he should come here. The woman went away and said to her husband, that he should come there, in order to see a boy, who had come to her. But she did not recognize him. Then the husband and wife both appeared. When they lingered, they did not move, because neither recognized the boy. Then he said to the two: "Why are you not moving?" They answered: "Sir, we do not know you." Then the boy said to them: "Why do you not know me, I am your boy, you begot me upon the earth." They were both surprised and hugged the boy. Then they cried, that they had not been together for such a long time. Now he stayed with them a long while, then he went to earth again and stayed at a small place, Tsckirenlan, that lies near the ocean. He knew how to walk on the ocean and climbed on land, on an island named Ros. After that he went to Kerou'n Me'ir and his wife, stayed with them a long while and also thought of visiting the two women who had raised him since he was small. Thus he went to the place in Matolenim, but found that both had died. He looked for their bones and gathered them together. Then he buried them and went to the sky again and did not stay on the earth anymore.
This man is named Luk. In all times he greatly valued the Ponape people because from the time he was small until he was grown, he has performed many miracles.

Luk and his Heavenly and Earthly Women

The Story of a Woman

Once there was a woman who lived on Ponape in ancient times. She lived in Matolenim on an island named Mal. The woman was named Lietisap'; she was a beautiful woman and had long flowing hair, that they called puilepe'ipe'i. One day, Lietisap' went on the reef in order to catch a small ocean animal. A woman who belonged to her cousin was with her. She was named Litu. Litu was thus with Lietisap', loosened her hair and let it fall down. And thus they caught the ocean animal on the reef, Pon pikalap'. Luk, who lived in the sky at a place, Nanpe'ilan, saw that Lietisap' had gone to the reef. He liked her a lot and sent her something down which is called Tsolan, with it he baited Lietisap' and pulled her into the sky. Luk, who had taken the woman away, then brought her to a man named Lamenpe'i. Then Luk went to his spouse named Katinlan. When he arrived, he told Katinlan that he had fetched up a woman from the earth. Then Katinlan herself wanted to go there and take her with her. During this, Lietisap' waited and saw that all the trees in the sky were bowed. She asked Lamenpe'i why all the trees were bent. Then Lamenpe'i told her that Katinlan would appear, because all the trees in the sky must bow before her. Then Lamenpe'i hid Lietisap' under a bowl. Katinlan appeared and asked Lamenpe'i whether or not a woman was with him. Lamenpe'i answered yes. And Lietisap' appeared on her own accord. Then Katinlan cut off her flowing hair, because except for Katinlan, no woman was allowed to wear long, flowing hair. She took Lietisap' with her and brought her to Luk. Luk also married her. And Katinlan was friendly to her and loved her dearly. Luk had sexual intercourse with Lietisap', until she became pregnant and then wanted to
eat fish. She told it to Katinlan. Katinlan said to Luk, he should take Lietisap' with him and catch a fish in the sky, a fish that is only in the sky. Katinlan said to Lietisap', she should go with Luk and order them not to hand over the fish to any person. Both set out and caught a fish. Then they came back. And Luk met two women named Lipalepenlan and Lipaieres. Luk presented each of them a fish. Then Luk and Lietisap' went further and gave Katinlan five fish. Katinlan asked Lietisap' how many fish they both had caught. Lietisap' answered that there had been eight fish. Then Katinlan thought that Luk had presented someone with them. Now she commanded that all the people in the sky should gather. And all came together. Then she placed water in a shell and said to all, they should stick their hand in the shell. Also Lipalepenlan and Lipaieres put their hands in it. Then fish slime ran from their hands. And Katinlan became angry and threw them out of the sky. Thus they both fell down. Lipaires fell down in Not in Paliais, Lipalepenlan, in Lot in Likintakai. Lipaieres married in Not, became pregnant and bore a boy named Kereselan and also Saupe'iasar. The fathers are named Manit and Sau'anko en Paies. This boy also performed a number of miracles.

The Tale of a Woman in the Sky, Nan ongelap (Not)

Once there was a woman with the name Nan ongelap who lived together with her husband Luk in the sky. One day the woman left the house in order to prepare for a large feast. When she stepped out of the house, all the trees bowed before her. Luk looked after the woman and when she had disappeared he looked down to the earth. There he saw how a young girl fished by the island, Mal in Matolenim. That pleased him and he wanted to possess her. Thus he then went down to the earth, caught the girl and took her with him to the sky. He did it in the following way: he stuck the girl in a wooden box, tied a rope around it and pulled
the load upward. Soon afterwards, his wife also started home. Already from afar, she saw the young girl that, without Luk's knowledge, had slipped out of the box, sitting on the house door. And she wondered that all the trees bowed and asked Luk: "Why do the trees bow?" Then Luk noticed that the girl had crept out of the hiding place and said: "Be quiet, do not speak or else we must die." Then he again stuck the girl under the box. Now when his wife entered the house, she asked her husband: "Do you have something hidden in the house?" He did not answer. She asked again: "Do you have something? Show it to me, I'll find it anyway, because I know everything." Again the man lied. Then the girl jumped out of the box. Now the woman saw that she was pretty and had long, long hair, that reached to the ground. And she said to the girl: "Turn around and do not look at me!" When the girl then did that, she cut her hair off up to her knees. Then she turned around again, yet still she did not like the hair. Again she turned the girl and now cut the hair off up to the middle of the back. Then she turned the girl around again and looked at her. Still the hair did not please her. And again she turned the girl and this time cut the hair off up to the shoulders. Now when she looked at her, she said: "Now you look much more beautiful!" and she named the coiffure, tsipuel. However, the girl stayed in the house. She became pregnant and bore a boy. Shortly before the birth she wanted to eat fish. Therefore the woman said to the man, he should go and fetch fish from the fish container. He did it and caught three kamiik fish. But two women also stood next to the fish container and because he liked them, he gave them two of them and brought the third to his wife. The next day however, the woman noticed that three fish instead of one were missing from the container, hence that two had disappeared. She wanted to know who had taken them. So she called in all the people and asked about the whereabouts of the two fish. All were quiet and no one wanted to know
it. Then she had a bowl of water brought out and said, they should wash their hands in it. All did it with the exception of two women; they did not want to. However, she commanded them: "Come and wash your hands!" Thus the two finally had to do it. And then the water became oily from the fat, that had flowed out of the fish livers. The woman was angry and threw the two out of the house and out of the sky. They fell down to the earth. The one was named Lipeiare in Palieisch, the other, Ligelegelan in Lot in Matolenim. This one lived there henceforth in the stone, Likin Takai.

Everyone knew that a pretty woman lived in the stone but no one wanted to fetch her out. Now a man named Tsau'nko en peies lived in Palan in Kiti. He thought about how he could free the woman. Finally he had a thought and he called two women from his clan, Li en pelan and Li en peiits; they were supposed to help him. Next they came and prepared coconut oil. Moreover, they fetched sugarcane, caught many black ants and plucked one of the blossoms of the beautiful red katiu. Then the three went to Likin Takai. Next the man shook some oil in the mouth of the hole. The woman smelled it and came closer, also a little out of the hole. Then he threw the Katiu blossom in. The woman took it in her hand and viewed it. When she then was busy, he threw her the sugar cane. And when she looked closer at this, he shook the black ants in. They ran over the entire body of the woman and bit, pinched and teased everywhere. Then she had to do, that she came out of the hole. Tsau'nko en peies grabbed at and held the woman tightly. He placed her in his boat and took her with him to his house in Ponape, from there, to his second residence, a cave called Nan peies.

Now the two stayed in Nan peies and the woman became pregnant. One day the man had to travel over land in order to look after his affairs. Upon departing he said to his wife: "If, in my absence, you have a child, and it is a girl, then wait for me and look after it; however, if it is a boy, then you must kill him." Then
he went away and the woman bore a child. It was a boy, who could run immediately.
He ran away and the mother called him back. She scolded him and said: "Come, at
least let me cut off your umbilical cord!" Then the boy came back and asked his
mother: "Where is my father?" "He is in the bush and fetches something to eat."
"What did my father say, when he went away?" The mother answered: "He said, if I
have a boy, I should kill him; if it is a girl, I should keep it." Then the mother
hid her son upstairs in the house under the roof, in order to conceal him from her
husband. Soon afterwards the man came home and saw that his wife had given birth.
He asked about the child and received as an answer: "It was a boy and so I have
killed him." The man was satisfied and wanted to cook something. He lit a fire
and the smoke rose high in the house. Also the boy got hungry. He caught himself
a lizard, killed it, tied it on a thread and then lowered it into the fire. When
it was finished, he pulled it up again and ate it.

The next day the father again went into the bush, in order to look for fruits.
Then the boy reappeared. He fetched a coconut, broke it in two pieces and gave one
to the mother: "Keep this piece; as long as it is good, I am alright and still
alive. Now I go away." Then he went on the way in order to visit his aunt in Not.
First he remained standing in the door and waved with his hand. Then a powerful,
vViolent wind came there, trees and bushes were snapped off and the entire forest
destroyed. But now in its place grew many bananas, all possible kinds. And he
said to the mother: "These bananas all belong to you, because my father had indeed
said, before I was born: if you have a boy, you should kill him. Now he shall
not have any of it." Then he went away and took a banana with him. He arrived in
Malolap, where they were just about to hold a large dance festival. Yet they did
not want to permit him to come closer; then he went behind their backs and said:
"I wish, you would become stones!" Then the group became silent and turned to
stone. He went further and came to a brook, the Oun Kataulap and further to the
Kirietelan, which since that time conveys dirty, unhealthy water. He arrived at Okalak where the people sat and made nets. He wanted to step away over the nets, but they did not allow him to do this. Therefore he made a detour through the bush around the nets and again arrived on the path. Then he turned to the people and said: "I wish, you would make your nets out of reeds." Then the nets became reeds and the people, stones. They can still be seen today. Then he came to the moorland, Mal, sat down and ate his banana. After that he named the place, Tapan en pelou. He went further and arrived at a river, it was still early morning. But he was thirsty, he drank, washed his hands and clapped his hands, in order to remove the drops. The water sprinkled from his hands, the sun shined on them and the drops glistened like a rainbow. So he named the river, the rainbow river, the Pilap aisasa. Then he arrived in a place, Tep en ser and there met two people who built a boat. It was almost finished. When he came by they did not address him. But he said to them: "You had to have stood up; now your boats shall become trees again and have leaves and twigs." Then the boats straightened up and became trees again. From there he came to the place Tameir. He sat down under a tree and wanted to sleep because it was very hot and he was very tired. Also the two boat builders came there. They had constantly thought about who had changed their boats into trees, but had suspected the boy. They fetched two kava shrubs, set them down next to the boy and began to pound the kava. When they were finished with it, they however, had no fiber in order to wring out the kava. Then the boy called: "Come, fiber!" and it came. Now again, they had no drinking bowls. Then he took his knee-cap out of his leg and gave it to them in order to wring out the kava in it. They drank and when they both were sleepy, he said to them: "Do go home, your boats have become boats again!" He went further, soon became thirsty and wanted to drink. Yet there there was no water. Then he pounded on the ground
and water bubbled forth; because he had done it with the heel, he named it Pil en pei kina. On the path, they sugarcane obstructed him. He cut it off, took it with him and brought it to the place, where previously there was no water. Here he broke a small piece off, threw it in the brook and named it Pil e tseu. He went further, and when he tripped, he named the place Teip tsalan. Then he arrived in Tolonier. There he met two people and it was evening and he had no place to sleep. The two were friendly to him and asked, he should stay overnight with them. But there was nothing to eat and the people there were very hungry. Then during the night, he had fruits grow on the breadfruit trees and said to the two: "Tomorrow morning breadfruit cooks!" And on the next morning, when the two had gotten up, they saw that their trees hung full of fruits. Meanwhile the boy had left. On the way he met a woman who danced. When she saw him, she asked him to dance with her: "I thank you, but I must go on, but continue dancing; for it I want to give you a beautiful voice." And thus it continued. Further he saw a woman who slept with a man. They did not see him, but he was angry about it and changed them into the stones of the Pantol en Lanar. Then he arrived at Nan Taunau as. He threw a stone in the water. That was his boat, with which he travelled to the other side of Tau en sokola. Here he met two boys who fished. He wanted to help them. He carried a heap of stones there. The boys gave him a helping hand. And when they were finished, he called the fishes there. They had to slip into the stone piles. He caught them and said to the boys, they should bring them to their mother. But a heavy stone fell out of the pile and hit him in the hand so that he had to die from it.

At the same time the mother remembered the coconut half, that he had given her at his departure. It had become red. And now she knew that her son was dead. She set out for Paliais. When she came to Tolonier, she could look over to Not. All
trees and leaves there had become red and now she knew that he had died there. She went over and found the boy dead at the harbor. She lifted him up high, spoke the charm mpan ep en Tsoupeiasas over him, because this was his name, and he became alive again. Also her sister called her in. Then they piled together coconut shells, ignited them and when the thick smoke rose, they jumped in the fire with their children and the smoke carried them up again to the sky where they continued to live henceforth. With this, the story is over.

(Nanaua en Talakap)

Stories of the Conjurer, Lapona

Lapona and the birds

In the old times, Lapona was a high priest in Matolenim. He sat to the left of the first Sau Telur King. He tasted the kava first and spoke the first ounai or the charm, which caused the presence of Nan ulap, the highest of all spirits or place demons, who wanted to be gladly honored when there are festivals or danced in the Great House as an everyday occurrence. As the second in the state, the protector of the royal conscience, at the same time, the father confessor, he sat in the council. His locks, which a knife had never touched, according to custom flowed down from his old over the belt. They were crowned with yellowish leaves of dracaena. His patkul or mussel ax, hung diagonally over the shoulder and his carved irar or magic want lay close next to him. Between the fingers he had a bundle of alek leaves of native reed with which was foretold. That was the conjurer and what he looked like. And he was smarter than all people together, yet the love for his companions did not fit. Because his heart was cold and he enjoyed evil doings and bad jokes and wandered sometimes over the land, during which he took the form of unusual animals, in order to carry out his evil intentions. Occasionally on a whim, he took the shape of a lukot or an owl, a Likant en uel or
woods nymph as a wife. He begot numerous descendents and the woods of the broad island were populated with beings, who were supplied with human characteristics and could change, at will, from a bird to a person. As it also happens in life, Lapons, with time, became tired of his wife and now wanted to marry a noble woman at the King’s court. The children of the woods heard about it and when the great conjurer again went into the country, the woods again echoed with cries: "ipa, ipa!" which means as much as, "Papa, papa!" The feared man was enraged with a powerful anger over this violent interruption of his thoughts. He turned around and in a ceremonial charm, he robbed them of their human qualities and their appearance and since then, they remained birds.

In a moment an unusual spoken gibbering arose in the clearing of the woods. The offended children departed to call their unnatural father, each with a particular voice, as his throat allowed him. The Kaualik or blue heron croaked: "Ko, kau," the dove cooed in this way: "murori, kin uet uet, and kin kin;" the brown parrot screeched its indistinct: "tsereretret;" the little seagull with black and white tail feathers could only hoarsely cry: "tsia-a-ok!" The other birds made only painful and sad sounds by themselves. Some flew in the bush and became, in their bad temper, earthly covers of the bush spirits. They enjoy at times, visiting the habitations of people and to call out songs in the still night with their evil portending voices, which carry death and ruin. The blue heron went to the salt swamps and on the reef edges. There he screams alone all day long in sad dignity and picks up little fish and crabs. The gray dove, muroi, complains the whole day in the woods in a lost voice, like Philomele in the Greek myth. The tseret chirps in the coconut blossoms, while the kulu or golden plover with its elder brother, the tsakir, utters long, complaining tones about the sand surface, the beach and the reef. Only a little bird, who had more perseverance than his
companions, followed Lapona on the path. He made him almost deaf with his angry chirp, so that the conjurer finally became tired of him, turned around and swore a new curse at his unluck son. So sounded Lapona's curse:

"You shall become dizzy if someone throws a stone at you, dazed, you shall fall at the feet of people and they shall roast you as a dish in their ovens. Thus I say, if at any time a hungry wandering man does as I do . . .!" With these words he chased the poor bird away under a shower of stones.

That is why, it always used to happen with the descendants of the little, brown bird on the land, that each time, when someone threw a stone at them, whether it hit or missed, they would flutter to the ground, and helpless and lamed remain lying there. Li-maliel-en-takai or "woman dizzy from stones," it is named.

For that reason, the people have a sacred timidity concerning Lapona's miracles, because he performed many other similar outstanding deeds. After Lapona's death, from which even his many skills could not protect him, his head was turned into a stone, which still today lies in the middle between the islands of Pan ilel and Tapau in the water.

Lapona and the two boys

Tale of two Youths

A woman lived on Tsamuin. She was named Lisauik. She bore two boys, the one was named Nanit en Pualap, the other, Tsaulik en Nan tsap auas. They lived in the little place, Mualuk. Now they were very hungry because they had nothing to eat. They had only fish to eat. Therefore the boys went to a small place, Niuel, in order to fetch food there. Both went to the land point of Tsamuin. There they also possessed land.

One day however, they wanted to go fishing. They travelled out on the ocean in
the entrance of Nakap, in order to fish here. They caught a sarau fish. They brought it to the entrance of Auenkap' and after that, immediately to the shore. They put it down on the point of Tsamuin, because at that time there were not yet other places there. Here they prepared an earth oven, in order to prepare the fish.

When Sau Telur heard what they did with the fish, he ordered the two boys to come to him. Thus they went to Pankatera. Sau Telur was very irritated at the two and asked them: "What do you want to do?" The two replied that they wanted to cook a fish for the meal. Then he became angry at the two and commanded them to fetch their mother and to leave Matolenim.

Thus they fetched their mother and went to the wild bush. Here they met Lapona. Lapona asked them, from whence they came. They told him that Sau Telur had expelled them from the land. He asked them about the reason. They replied to him, on account of the fish. Then Lapona also became angry and changed them both into stones. Thus they became stones, that lie there still today. Then Lapona went to the place where the fish and earth oven were. He had the earth oven become a hill, which is named Tol purupur and of the fish became the strip of land between the land points from Tsamuin to Sauiso.

Lapona changes people into stones because of Jealousy

The Story of a Married Couple

Saulik en Nana ruled in the mountains and married a woman named Katilik en Nana. She bore the man two boys and two girls. The boys were named Tor en Nana and Pei en Nana, and the girls were named Litau en Nana and Lies en Nana. Saulik en Nana smashed the mountain country and made three mountains from it. Then he divided the land among himself and his offspring, each two received a mountain area. The girls received the 2/3 mountains of U and Not, the boys, the mountains
of Matolenim and Tsokes and the mountains of Kiti and also of Matolenim remained for
the couple.

The girls married and both had boys. Their names were Sau Kupur and Lan en iso. They had gotten the names from the mountains, which belonged to them. Also the boys had married and their wives had bore them two boys. The boys were named Sau tore and Peik en Nana; Tor en Nana and Pei en Nana now commanded Sau Kupur, Lan en iso, Sau tore and Peik in Nana to come there in order to help their grandparents with the work.

They are supposed to work and cultivate the land. They did the work jointly. And everything that they did, they were successful. Only they did not understand something on the reef; they did not understand how to fish, because they were people of the inlands. Then Tor en Nana and Pei en Nana intended to go to Olopunono and Olopaneno. They had to have a gift. They ordered their children to get two baskets of food ready, which they wanted to bring to Olopunono and Olopaneno.

They brought them to them and commissioned the two to catch fish for them. The two answered them, they should stay there. On the next day they went away and commissioned their children to prepare everything for cooking, because the two men would come after them. Thus they made the meal preparations, in order to give their parents a feast. Then they invited everyone. And everyone came in order to take part in the festival. Olupunono and Olopaneno also appeared, then the feast could begin.

Tsaulik en Nana and his family were very happy that they were permitted to eat so many fish, and the both other men likewise were happy about their plenty of food. Tor en Nana, Pei en Nana and all the others concluded blood brotherhood, because everything had succeeded for them. Tol en Tsu originated from the fish bones, Nakap originated from the rest of the food. Then Tor en Nana and Pei en Nana saw a mighty wave rolling in and flooding over the mountains. They said to
Olopunono and Olopaneno, "Help us, a wave comes and destroys everything." Then the two destroyed the wave. Now a powerful rain fell from the sky, a frightful wild brook originated. When Olopunono and Olopaneno caught sight of the wild brook, they became afraid and asked Tor en Nana and Pei en Nana to help them. They pushed the wild brook aside and the entrance, Kapetau Telur originated.

After that, Olenpunono and Olopaneno went out on the ocean and caught a turtle. They gave it as a present to Tor en Nana and Pei en Nana. They were very happy about it, they took a piece of their land and planted it, until it was full.

Then they placed a wild brook on it and sent it to the two men, who received it and made Napali out of it. Thus they were happy about their land and the great amount of food. Now when Lapona wandered away from Kiti, he was surprised—instead of the entrance, two places lay there. He asked: "Who has brought about this wonder?" The two men answered, that Tor en Nana and Pei en Nana could have done it. Then he was angry because he believed that only he alone knew everything. He had the two men changed into stones, which lie in the surf. Now he looked for the places where Tor en Nana and Pei en Nana stayed. When he met them he asked the two: "Where do you want to go?" They answered, they wanted to go to Olopunono and Olopaneno. There Lapona addressed them gruffly: "Come with me immediately!" They followed him. He likewise changed them into stone. Thus they became two stones, which today still lie in the mountains.

How Lapona died

Tale of Lapona

Once there was a man named Lapona. He was knowledgeable about magic and an evil man, who ended many peoples' lives. Lapona lived in all places of Ponape. And if he was angry at a person, he commanded him to change into a stone, then he quickly became a stone and could not move any more.
So Lapona also lived for a long time in Matolenim and one day he met two boys. These boys could also conjure. Lapona proposed to the boys, they wanted to work around a wager, in order to see whose work would have the best success. Lapona began to lift out a channel, that today is called Tau en Letau, because he thought, to make a channel that cuts through Ponape, because the channel should reach as far as Me'itik. So thought Lapona.

And the boys made the Tol en Takai'u and the two intended to build it so high until it pushed on the sky. During the time when they were performing their work, that of the boys quickly grew up to the sky, while Lapona was lazy. And thus Lapona became angry and scolded the boys because he thought that the magical power of the boys was more powerful than his, and so he took a little flat pebble named Sapuat and fired it toward the mountain. It cut it, destroyed it and made six pieces out of it.

Thus the boys' work was not successful, yet that of Lapona was also not. Now they went to the mainland to a little place named Tol en Likes. Here they remained. Then Lapona gave the boys difficult work to do. But one day the boys fooled Lapona and they said, they wanted to go in order to slide down a slope named Pan Likas, a very steep place. Lapona was happy that they wanted to play a game. And the boys quickly went down first and fetched some twigs from the Kisin Karsar, which are very prickly and sharp. They stuck them under the ground at the place where they had to glide down. Then they returned and said to Lapona that the place was finished where they wanted to play their game. And Lapona was happy. Then they went. The boys fetched bark of the mountain palm. Then they came to Likas to the place where they wanted to slide. The boys placed the leaf pieces on the ground and climbed on it, one in the front, one in the back and Lapone remained in the middle. Then they slid down the slope until in the vicinity where the twigs were showing. Then the two jumped off the sliding board. But Lapona could not
come down, he did not slide straight, but rather slid over on the twigs, fell off and tumbled into a large, wide and very deep body of water. He went down in the water and died. And the boys quickly took stones, threw after him and killed him.

Both felt better in their conscience that Lapona was now dead. And the two boys are named, the one, Lesitak, the other, Puiletak, and the body of water, Lenkasame. Also, all the people were happy that Lapona now was dead and did not annoy the people any more.

The Skills of Lapons

The Discovery of Tattooing (Not)

In the old times, a great, powerful magician named Lapona lived in Kiti at the place Raku. One day he organized a large feast, for which he collected everything edible except two plants, pelai and paiuet. When the meal was finished, he divided it among the people of Kiti. To the paramount priest, to the Saum who lived in Tsalabux, he sent taro, which from henceforth received the name, peip en Tsalabux. Then Lapona went away from Kiti. He took a breadfruit, mai nue, with him. He came to Sakar en peipei and lived in Tolonu in Kiti a while. There there was a long, large hole in which he stuck his penis. Then he wandered further and came to a place, Ni pots. There he sat down in order to rest. During this, two stones fell from heaven. He caught them with his hands and placed them in his eyes. He went further and came to another place, which was also named Ni pots. There he took the stones out of his eyes again and pulled two pearl shells out of them. The little pearls he placed in his eyes. But he let the shells lay there. They can be still seen there today. Then he came to Nan pon mal. Here he sat down again, because meanwhile he had become tired. In doing so, his testicles pressed a large hole in the ground which filled with water and is still there now. From there he arrived in Kapin. Here he sat down at the place, nan mui and built himself a
canoe, which he afterwards changed into stone. It stil lies there today. Indeed it is broken to pieces. He got angry about it and went to the ocean, which at that time reached to the mountains and covered all the low land of Tsokes and Not. In the meanwhile, he had become pregnant, because at that time, men could have children and when he was shortly before delivery, he had two women, Li en muit and Li pon muet, come to him. They had to bring him a rope and wrap it around his body. Then a small boy came by and asked the women: "What are you doing? Why are you doing it?" They answered: "Lapona wants to have a child, therefore we tie him tight." Now however, Lapona became angry that the woman had given away his secret and he said to the child in his womb: "Go in the womb of a woman!" That happened and since then, woman have children and no longer the men.

The woman delivered the child. And Lapona thought about what he now should do with the two, because he wanted to punish them for their talk with the boy. He sat down and fetched four thorns from a lemon tree, karrer. He tied them together so that he could tattoo with them. He carried it out and it did not hurt him. He also tattooed his eyes and it created the pupil, because before this, the eyes were completely white. Then he showed the women the tattooing. But it hurt them a great deal. And they ran away from him, the one to Kiti, the other to Matolenim. And the two women showed the people there, the new art.

The people of Not and Sokes at that time did not know about tattooing. But it pleased them and they sent for the two women in order to learn it from them. The women followed the summons and Lapona then went to Matolenim. When he came to Tsapalap, he stopped to take a breath. Then he saw the high Takain mountain before him which at that time reached to the sky. He picked up a stone and flung it against the rock, that broke it to pieces. The one half lay there and the other fell down, it remained there and can not be seen there.

(Nanaua en Tolakap)
Boat Legends

The Spirit Vessel

The wood of the Kamar tree is sacred to the spirits; no one is permitted to use it to build canoes, because he would die.

In the days of old, the Sankidza of Dome once had let such a Kamar tree fall in the land, Aireke, in order to build a canoe from it. However, when it was finished, spirits came and abducted it to the sky. There they made it completely finished and gave the individual parts special names. They named the Kakia, Lakaki and Lapaki, the Tinap, Perdzapuel, the Lim, Limrikrik, the Serok, Dzukakalaim, the Patil, Dzanui, the Kaen, Kotakataim, the Poklami, Polina.

The spirit that guided the canoe was named Painidzo. Then the spirits lowered the vessel on ropes down to the earth again to Naeta Kamin. However, here they did not know anyone; also the King, Sau Telur did not know of them.

Finally they fetched the knowledgeable Saulik en Ant, who could give advice about the spirits and the vessel. He was made paramount ruler of Ponape in place of the Sau Telur. How the vessel rocked back and forth on the waves during this, two women, Li metin Palakap and Taupnenai, rowed, saw it and climbed in. They were hardly inside than the vessel raised itself, and travelled with the spirits and the two women to the sky and has not come down again.

The Stone Boat of the Tsokes Man

The Tale of the Man, Tsouneko en peizia

Once there was a man who was called Tsouneko en peizia, who lived in Tsokes. He owned a large stone. From it he built a boat and voyaged with it to Matolenim. He went to Pankatera and there saw how the people built the wall around Pankatera. He had his stone boat lie there and presented it to them, in order to prepare the foundation of the wall from it. That occurred and the stone pile set up on it is therefore called Kaim en Tsokes. When he came to Matolenim,
he changed the name and called it the "rower," ok en sei. Then he returned to
Tsokes and again assumed a new name. He called himself the "traveller," la n
pu ei t sapal. He remained for a while at his residence, then one day he went to
the other side of the island, to Zilezi, where the people expected the arrival of
a boat from abroad already for some time. Finally it came, lead by the great
warrior, Iso Kalakal. With the others he richly gave him all sorts of things,
especially food. And when this travelled further to Matolenim, he returned to his
house. He remained there and built himself another boat out of stones, that is
still found there today.

(Nanaua en Tolakap)

The Stone Boat of Matolenim

Once many, many people lived in Matolenim. One day they went to the place,
Senipein, which lay in the mountains and far form the ocean. There they built a
mighty large cnoe. At that time the people were of above average strength. They
remained living at the place and worked on the boat until it was almost finished.
And in the evening they met together in their houses, there they chattered with
each other, because all were clever and gifted in magic. Some said that in this
might a spirit would come to them. "We can kill it because we are numerous and
in the majority." While they spoke thusly, a demon appeared by them, one of a type
pf spirits which is anem Lipeponuel. The spirit was uncommonly thick, and long
and very, very strong. In the old times, he used to always kill the people. When he appeared to them, then the chattering stopped, because they had properly
become afraid. They could no longer move a finger. But a strong man stood up and
wanted to fight with the spirit. Then they fought from the evening to the next
morning. The strong man outmatched the spirit. And the spirit flew away and
escaped from the man. Then the group was happy that the man had remained healthy.
They were rid of the spirit, because this type of spirit is unvanquishable and all
the people fear it. But the people fought the spirit because they were gifted with magic and very strong. This was another type of spirit because at times they live in the mountains and another time they again go to the ocean. When they live in the ocean, they are called Koton Matau and when they live in the mountains, they are named Lipeponuel. Previously they have killed many, many people in Ponape.

A Navigator Comes to the End of the World

Story of a Ponape Man

In the following way, the people of Ponape think about the world. Perhaps the world is wide and flat and not round, the entire ocean perhaps level to the east and to the west. People understand how to travel on the ocean to the east and west.

Formerly there was a man named Pali in Ponape, who travelled around on the ocean, around other islands, to become familiar with customs and habits in the world. And thus he also arrived at the horizon. And the horizon was just like a roof of a house and hung over the ocean. There he met two boys who lived on the horizon, played there and jumped in the ocean in order to swim. And Pali met the two. And Pali lowered the sail, so that he could travel through under the horizon. He wanted it in order to arrive at the back side of the sky. When the boys saw him they called: "Pali, look at us, because we have the face in front and behind, but you only on one side. Also, do not travel further because you will have to flee and die, because at the place where you will arrive, there is no wind."

Now Pali saw how the faces of the two boys were double, because their faces were located in the front and back.

Palo obeyed the two, did not travel further but rather turned around. The two boys became to have been two sky dwellers. When Pali appeared again in Ponape, he told the Ponape people how he had come as far as the horizon.
After that, no Pali was again successful at reaching the horizon from Ponape. About it, the Ponape people know that the ocean is wide and flat to the east and west. 

The Boat of Uasio

Tale of a Canoe

Once a canoe travelled from Nimeselan to the place, Uaiso. Then they departed from this shore, Sakar en Uaiso. But they asked during their departure whether there really was a land named Ponape. They called the boat's crew together. It was called: Sau peleti, Sau peleta and Ni pelatak en lan. They wanted to go to Namuieia. Then they met. They departed and wanted to hoist the sail. But it was impossible for them, it was too heavy. They called a woman named Li pue Kitak a lan; she came and hoisted the sail. A brighter, streaming light went out from her. And it was very still, no breeze blew, the boat made no trip because no wind was present. Then they called three women named Li en Gatau tik, Li en Gatau lap and Li o Lele. They came by and made wind. When they came, they sat down on a little place on the canoe: "Call the wind." And thus a little wind came up. The canoe went past two lands, Arzilan and Pikenian. Then they anchored in front of Tapua iso. They asked the oracle about this. They received the answer that they would find the land. Now they were happy. However the people Perenu and Laneperen were happy. And when they both were happy, the entire crew was happy. That was Pon io and Pon ien. On the high sea they found a woman, Litakika. And when they asked her whether she sighted land, she answered: "Yes! It lies before you and early tomorrow you will see it." And actually on the next morning they looked at the land. When they travelled close, Ponape appeared to them smaller than the boat, because Ponape fit in the space between the boat and the outrigger. Then they set the woman Li muetu on land and set her on Ponape. The woman remained on Ponape and the canoe travelled further toward Uaiso. Their paramount commander was Tsapuikini.
And there were two other women who waited on Uaiso. They did not go with them. They were called Lisapuikini and Lipalikini.

The Magic Boat of the Cannabalistic Sau Telur
A Story of a Canoe

In the old times in Ponape there was a canoe, that was the canoe of the Sau Telur. If a Sau Telur died, then his successor took the canoe. This canoe is called Lususen iap'. A Sau Telur who also followed, now possessed the canoe. The canoe had miracle powers, because also the Sau Telur had magical powers. No one could row the canoe, because if someone wanted to travel with it, he commanded the canoe to travel, then it left by itself; no person rowed it.

Now a man who had many people around him lived in Letau; he was a very friendly man. And the people, who conferred together every evening, founded a game, that is called me'ire'i. They sang and rejoiced the entire nights. And Sau Telur who lived in Pankatra always heard their rejoicing. And one evening he commanded one of his followers, named Sau Kampul, to him; this man always served the Sau Telur, another Sau Kampul followed him because that is the name for a servant of the Sau Telur.

And Sau Telur commanded the Sau Kampul to kill a large dog in order to lure one of the me'ire'i men with it. Because he wanted to eat a person. Saukampul did as Sau Telur had commanded; thus he killed a dog, prepared it and travelled with the boat named Lususeniap'. The canoe came to the shore of the man's property. There Saukampul made a noise in the canoe. Two people heard it, they came out from the me'ire'i game in order to investigate whose canoe there on the shore made so much noise in the night. The people asked: "Who are you in the boat?" Saukampul answered: "I am it, but do not talk, come and take your food, a little dog!" Quickly the people jumped into the canoe. And just as quick, Saukampul ordered
the canoe to depart. The canoe travelled to Pankat'ra. When Sau Telur heard that the canoe was here again, he asked Saukampul: "Is there something to eat there?" Then Saukampul answered: "Yes, indeed, master! Two pieces!" Sau Telur was happy and ordered Saukampul to kill the people and stew them so that he can eat them. Saukampul did it and Sau Telur ate them. Thus the two did it every night, they fetched people and ate them.

Once, however, the man finally found out that his people became fewer and fewer and he thought that the canoe robs them from him. Therefore, one night he lay down on the shore. And when the canoe came again, he took a rope and tied it tight. Saukampul made noise again. And two people appeared. And Saukampul again proceeded as he had done before. The people also jumped into the canoe. And Saukampul told the canoe, it should depart. The canoe wanted to travel, but it could not do this because the man had tied it tight. And quickly the man appeared. Saukampul became afraid, jumped in the ocean and like a litska fish, he hurried through the ocean and came to Pankat'ra. There he told the Sau Telur, that he had escaped death. Sau Telur also became afraid. And the next morning the man destroyed the boat, then he gathered all his people, set out and killed Sau Telur and Saukampul. Thus they both died and also the canoe was destroyed. And the Sau Telur who now followed, found no boat like the Lususeniap' any more. The man however was named Lapot.

The Voyage to "Irak"

The Story of a Man

A man, a Ponape man named Pali travelled around with his canoe on the high seas and came in the vicinity of a land named Irak. Two people lived there in the land; they were mighty large and strong. They took the mast point away. Because of this he became greatly angered and returned to Ponape again. Now his sister,
a woman, lived in Param; she bore a son named Kononiol, who travelled with a canoe, appeared on the ocean and also found the land. The mast point was with the men, he took it away from them and gave it back to Pali, then he returned to his mother. He met two boys on the reef, who showed him a hateful game and then fell dead.

How the Sky People robbed a Ponape Boat

The Story of a Canoe

In older times a canoe was built in Ponape. They felled a tree at a place named Eireka in Not. Thus they felled a tree, in order to build a canoe out of it. The tree was very thick and tall. They felled and felled the tree, but it did not fall down, but rather leaned on the sky. Then they all gathered in order to fetch the tree down. But they were not able to.

Now a man named Sau Kisa lived in Uona, who came one day to the country. He heard their blows and noise and he went to them in order to help them.

Thus he came to the place where they had gathered, in order to pull the tree down. And when they grasped it by the roots, then the sky inhabitants grabbed it by the top and pulled it into the sky. Thus the sky inhabitants dealt with the tree and made a canoe out of it. They finished it, they travelled with the canoe, in order to come to the place.

Luk led the canoe and some people were with him. There were six, who travelled with the boat from the sky. They arrived directly to Matolenim, to a small place named Panakualap. When the canoe arrived, the people were surprised because the canoe was suspended in the air and did not touch the water. It looked like a rope which hung down, but did not show anything over the people. One woman from Matolenim met the boat and went with it to the sky and also a man from Ant, left Ant and met the boat. The man was named Sau manai and the woman, Lī mes in Palakap.
The Story of a Stone Canoe

Once there were two men who lived at the place Tapan in Matolenim (ruins). Every day they thought about a work, which they wanted to undertake. One day when they again thought about it, they wanted to build a canoe. Thus they made a canoe and made it out of stone. Finally, the canoe was finished. And the two men travelled with it and all around Ponape. One of the men was named Nan matau en Mor and the other, Lap en Mor. Now as they both travelled in the canoe, the people then looked out of the sky at them and wanted to have the canoe for themselves. And because the sky people were very numerous, they took the canoe away from the two and fetched it to the sky. After that, the earth people no longer saw the canoe, because the sky people kept it with them. At that time the human race was different; they were gifted, because they could change the stones and to do very difficult work, but these clever people are today no longer in Ponape. They are no longer like the people of before, they are different, because those were gifted with magic and strong.
185 1 Arm of the ocean between Tsokes and Tolonier.
   2 House in the Ocean by Paniau.
187 1 i.e., female servant, Litu is not a proper name
188 1 According to Girschner, Globus 1909, I, p. 238.
190 1 "sinful part," i.e., pipi = female genitals.
   2 travel basket = carrying basket, which is dragged by 2 to 4 people on
carrying poles.
192 1 See Text 399.
193 1 cf. p. 134, Text 93.
194 1 Which therefore smell so bad.
204 1 Christian: The Caroline Islands, p. 193.
208 1 Who cannot fish for himself, must cook for the fishermen, who then
hand over fish.
209 1 In Senipein.
   2 Required gift after saving a life.
211 1 sugar hat stone in Matolenim harbor.
212 1 Leaf sheath (as in the Areka palm, whose leaf sheaths serve as a seat
bottom in Yap.
214 1 According to Girschner, p. 237.
215 1 Female demon.
216 1 pali is the name for navigator. Cf. also "saupal", title of the man who
supervised the boat construction.
218 1 Place name on Ponape.
   2 Woman, who lifted the sky high.
222 1 In the sense of sinful.
IV. Paset Stories

How the Spirit Sanoro Kidnapped a Man to the Underworld

Story of Sanoro

It is not long ago that a man once lived at a place in Matolenim named Pulak. One day he rested in his house. Then a spirit, Sanoro by name, went by near the man's house. He had given himself the appearance of the Nanamariki. And the man thought, that the actual Nanamariki would come; thus he prepared a feast. Then the man said to his wife: "I want to go to the Nanamariki!" Thus the man left the house and followed the spirit. He overtook him. The spirit turned around and asked the man: "Where are you going?" Then the man noticed, that it was not the Nanamariki. He replied: "Master, I wanted to visit you!", because now the man thought that it was a spirit. Thus the man went with him and they went on the reef. On the island Nanini they again reached land. Then both got in a hole and came to Paset. There they met many people, all spirits, who celebrated a great festival. Both went in the house. The man could not recognize their appearance because it became dark in front of his eyes. Both remained with the spirits until the festival was over. Then they went on their way again and the spirit sent the man above.

About the Man who Returned from the Underworld Out of Love for His Wife

The Story of Lipuemaram

Tauk en Matolenim and his wife lived together in Mesiso at the place, Pe'ikap. The man, from the clan of the Tip en uai (tribe from abroad) died first. The man was in Paset and heard, how the people always called the name of a woman; then he longed for her, because he loved her. And thus he came up again from Paset. He married the woman and then brought her to Paset. They went to Pon tan me'i; there
they raised up a flat stone, jumped under and landed in the top of a tree which grew out of Paset. On the way, they met the wife of the man who came from Paset. Then the woman said to the man: "A woman, with whom you ran away, will not be given back to you again." With that, the woman went on; the two went to their house, they stayed in Paset four days and four nights. The people in Paset gathered and gave them a large feast. But the woman did not eat the food of Paset with them, because she did not want to. Then the man gave the women only ginger roots to eat; the woman screamed and cried then and wanted to go home to her clan. So the man sent her away. Both went out, they climbed up the tree, they lifted the flat stone up high and again appeared in Pon ten me'i. They returned to Pe'ikap, from whence they had left. They went on the water of Pe'ikap.

There they met a woman, who wanted to draw water in the river; the woman bent over the water, then she saw the soul (mirror image) of the man in the water and his fern wreath in his hair. Thw woman lifted up her eyes, looked at him and saw him standing behind her. Then the woman beat her breast and said to the man: "Who hides himself behind a woman? Now promise me, not to frighten me." The woman who wanted to fetch water was called Lisi'ikato. Then the man invited Lipuemaran and Lise'ikato to set up a sleeping mat in his house. They went there, fetched a sleeping mat and set it up. Then Sanoro crawled into the sleeping mat. And all the people came together, in order to prepare kava to honor Sanoro. Everytime when they offered him a beaker of kava, then he stretched an arm out of the mat. The tattooing on the arm was not yet finished; he made it finished up to the place for the kava beaker; he received no tattooing and everyone was glad that Sanoro had been made into a person and they remained in Nesiso. Lipuemaram bore two girls. The one was named Lienapan,
who was big, the other, Lisaukapilan, who was small. But Sanoro was jealous in the head, so that he disappeared. When Lipue maram avoided him, he came again. One day Sanoro went to visit Us en tau with his wife and children. Then the Ponape people cooked for the Sanoro because he looked like the Nanamariki of Greater Ponape. But Isokalakal appeared; he expelled Sanoro from Us en tau and sent him back to Paset again. On the next day a typhoon destroyed Ponape.

The following are the tribal family, which derive from Sanoro's time. Five branches sprang up since then. They are named Lipuemaram, from her came LiseikalapuX, from LiseikalapuX came Likandiran, from Likandiran, my mother, from my mother, Alepita, from Alepita, Loti, from Loti, Limentienot.

Nintseu from Ant and his Wife

The Story of Nintseu en Ant

There was once a man named Nintseu who lived on Ponape, who set out to visit Ant. He travelled with a mighty, large canoe fleet and numerous people up and came to Ant. There he saw a woman named Lu en Ant. This woman was the most beautiful of all Ponape. Thus, he fell in love with the woman. It became night. Then Nintseu fetched the woman. Both climbed into a canoe and travelled out on the ocean, because they wanted to marry. Both sailed until they found a land that lay in the ocean, where a man named Sauiap' lived as chief of the land. Both stayed a long time there in the country. The chief fell in love with the woman and he also wanted to marry her. Thus he invented a way of fishing, which was called flashing fishing. Then he sent all the people out on the reef water. He did not go with them. But rather he said to Nintseu, he should go and supervise the catch. During the time that they were on the water, the chief went to fetch the woman. But the women disliked the chief; she loved Nintseu, her own husband. Then the chief was angered and killed the woman. Now when Nintseu came home
from the reef, he found his wife lying dead in the house. Then he was in a very bad mood. He picked up the woman, carried her to the boat and travelled with her on the ocean. There he took the women and sank her in the ocean. Then he lay in the boat a long time and floated back and forth on the ocean. Finally he arrived in a place and also visited it. The chief, who ruled was called Olekoto. He went to the beach in the morning and found Nintseu, who had stayed in the boat. He carried him in his house and inquired about the country from which he came. And he told him, that he came from the country of Sauiap', who had killed his wife. Thus he stayed with the chief a long time and could not be in good spirits, because he always had to think about his wife. Now the chief know the path that the spirits used all the time. And the chief hid there. Then he saw the woman, who found herself between the rest of the spirits, grabbed her quickly and brought her back to Nintseu. He was very happy about it. And both stayed a very long time with the chief. Then they felt strong homesickness, because it was already a long time since they had last seen Ponape, also Mother, Father and relatives. And one day they said to the chief that they wanted to travel home to Ponape. But the chief wondered about it, because he loved them both, and also was quite friendly to them. Yet he commanded all his people to bring a great many provisions there, the food for the couple, that wanted to travel home to Ponape. The people of the country brought an enormous quantity of groceries. And the chief presented them both a large and completely new boat. Then the day came on which they wanted to travel home. He gave them a drinking nut which they should take with them. Then they arrived on the high sea. And a spirit followed the two; then Nintseu took the nut and gave it to him. The spirit said, he should remove the shell, He answered that he did not understand. Then the spirit said, he should break open the nut. And he answered
that he did not understand this either. Then the spirit broke it open himself. And when the half floated away, the spirit commanded Nintseu to dive after it. And he answered that he could not do this. Then the spirit dove and caused such a mighty wave, that the boat was quickly brought to Ponape. Then Nintseu felt well again and happy.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th>Footnotes</th>
</tr>
</thead>
<tbody>
<tr>
<td>227</td>
<td>1</td>
<td>Female assistant during the birth.</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Only the body remained visible.</td>
</tr>
<tr>
<td>228</td>
<td>1</td>
<td>Lipatikilan: Tribal mother of the Emilio.</td>
</tr>
</tbody>
</table>
V. Spirit Stories

Of the Spirit Koton

Story of Enmity

In ancient times two people once lived in Ponape. They did not associate with each other, but rather they were enemies toward each other, but they pretended outwardly to be friends. They lived in U at two places named Tepek and Takai'u. The one was named Sau'en Tepek and the other, Tsou matau en Takai'u.

One day they met and decided to prepare a sacrificial meal for Koton. A spirit, actually, who lived in the ocean, was named Koton. Thus they both cooked and left. They travelled in a single canoe and were both alone in it. Now they had previously never seen the man but rather had only heard of him. Then they travelled out on the ocean until they found an island that lay in the ocean. There they thought that it was the place where Koton stayed. They pulled the canoe high on the shore. Sau en Tepek suggested, Tsou matau en Takai'u should bring the meal to Chief Koton; he would watch the canoe.

So Tsou matau en Takai'u obeyed, took the baskets and went with them to the land. He wandered until he came to the house of the Koton. But no one was present, because Koton was not there. He set the basket down in the house and then went back to their canoe. There he found that Sau en Tepek had already departed with the canoe. Then he went back to Koton's house, entered and sat down in the hearth pit in order to show total respect toward Koton. When Koton appeared out of the ocean, he climbed ashore and remained standing. Then Tsou matau en Takai'u knew that Koton came by, because when he climbed ashore, the land rocked like a little canoe, that, when a man climbs into it, in part raises up high. Now Koton was near to the house and Koton said: "I smell human flesh!" Then the man answered in a humble, quiet voice: "What smells, master? I am Tsou matau en'
Takai'u that brings you food and then stays here in the place, because I cannot return to Ponape." Koton went in the house and noticed how the man especially respected him. He was also pleased that the man spoke with a very quiet voice. And Koton prepared a great feast and supported the man. Thus he stayed with Koton a long time, until one day he told Koton that he wanted to return home. Then Koton said to him, he should lie down on a long piece of stone. Then Tsou matau en Takai'u lay down on a piece of stone, curved together with it and put his arms around the stone. Then Koton gave the stone a push and he flew as quick as a bird and flew until he fell down at the little place, Nan tsau iso. Thus Tsou matau en Takai'u returned to Ponape again and felt good again.

Now a long time passed. And one day Sau'en Tepek met him again. Both were surprised, because each thought that Koton, in former times, had killed the other. So Sau'en Tepek went up to Tsou matau en Takai'u and softly asked him how he had found Koton to be. Then Tsou matau en Takai'u told everything. And Sau en Tepek was happy about it, and told his side to Tsou matau en Takai'u. They again cooked a common meal in order to bring it to Koton.

One day when they had cooked, they departed. Tehy came up to the place. And Sau en Tepek stood up and went to Koton and Tsou matau en Takai'u paid attention to the canoe.

He went as far as Koton's house. But Koton was not there. So he set the baskets down in the house and went back again to the canoe and then saw that Tsou matau en Takai'u had also travelled away with the canoe, so he also returned to Koton's house, entered, spread out Koton's sleeping mat, lay a bundle of his spears ready, spread them out, made them ready and waited. Then Koton came and was near the house. And he smelled the person. And again he said: "I smell people!" But Sau en Tepek did not move, but rather threw a spear at Koton.
Then Koton attacked Sau en Tepek, grabbed him at the throat, tore his head off and killed him. Thus Sau en Tepek died and did not return to Ponape again, because he rose up suddenly and had not been respectful toward Koton and also had spoken evil, he received his punishment through his own fault.

And thus the Ponape people think about Koton. Koton is a spirit, who lives in the ocean and under the breakers, but also in the mountains of Ponape. Koton is a very large and tall fellow. During the time that he lives in the ocean, he is called Koton matau, under the breakers he is called Limuekoukou and when he is in the mountains, he is called Lipeponuel. The Ponape people fear this spirit and honor him. At times Koton then is also friendly.

Of the Wave Goddess, Li mo konkon, who wanted to seize a woman.

A woman had two boys. She gave them food all the time. Then she gave them instructions and went away. However, she said to them: "If I go away and do not appear again, thus search for me."

The boys waited, but she did not appear. Then they went to look for her. Then they met her and accompanied her. The mother said: "Go away, children, now that you have found me." Then they went away from there. However she thought of grabbing a fish to eat. She went there but there was no equipment for fishing. Then she went there and set up a stone weir. Then she sat on the stones and waited for the coming and the rising of the tide.

But all fish came in the entrance of the stone weir. She speared a fish, grasped it with her hand, held it high and ate it.

Then she returned from catching fish, rowed in the ocean. However Limo konkon followed the woman rowing away from there in order to seize her. The woman threw a coconut shell in the ocean in order to deceive Li mo konkon.
and to be able to row further undisturbed. The wind blew on the shell, it sounded like a blow shell.

Li mo konkon followed the shell; she believed it was the woman and seized it, but there was nothing with it. She scratched her head. The woman, however, had rowed from there and stayed with her boys. She told them: "It was very close, Li mo konkon almost killed me!"

The boys spoke reproachfully: "For want of a fish, it was almost close, that Lo mo konkon wanted to eat you." Li mo konkon returned to the ocean again. She went to the stone weir and waited incessantly. But the woman did not go to the ocean any more, because she had been advised in fear. Henceforth she used to climb up from her hut in order to grasp sea algae far from the shore to eat.

Li mo konkon is a female spirit in human form. She wears her hair free flowing and stays where the surf stands. On moonlit nights she lurks under the reef for people in order to drown them. Out of fear of her, to this day no native travels alone to the outer reef on nights by moonlight, but always in the company of others.

Another female water spirit Li Kant (the mistress) stays on land in the brooks. Often one finds round beakers of water surrounded by stones as if made by human hands. In this one has often seen a woman bathing. However, if one comes closer, she disappears without a trace. However, if a person bathes in this water beaker he is seized by Li Kant and drowns, namely this has happened already to children.

The Likand Women

Tale of a Woman from Pei en Anipein

Two high women lived in Anipein; the one was called Likand en la maram, the other, Likand Kanipein. Both lived at the place Nan Tinen in Anipein.
Likand en la maram also stayed in Ant and both also remained at a small place in Uona named Ponaninsap. They stayed at Tolopuail in Matolenim. And likewise, in Nan Manil. Their main residence however, was Nan Tiuen. The two Likand are now two women.

The Spirit Woman Li mot e lan

Of the Li mot e'lan

Previously there was a demoness named Li mot e'lan. She made four hills at her place, which lay between Nan Kepin and Nan Kap. Her sib had the name Tip u lap. She chose a branch of the Tip u lap' which she wanted to protect and named it Intsankil en Li mot e lan. To this family she said, you shall multiply and become quite numerous. Then she divided them on Nan Kap, Eireka and SelataX. And if she wanted to visit them, she took a basket, departed and went to SelataX in order to see her relatives. And when she went out and found children, she put them all in the basket. Thus it went until SelataX and when someone was sick there, she entered him. They brought kava then, as a sacrificial gift. Then the afflicted one was healthy again. Then she went there again, from whence she had come; she also commanded all, regular children to do battle. If the child was beautiful, then she took it away from its parents. She also took a boy away, adopted him and gave him the name, Nansau en la Sakir. And when he once had killed a person, she disowned the boy. He went away and did not kill anymore.

A People-eating Spirit Saves a Boy

Tale of a Boy

Once there was a boy who fished with shiny lures, but he sacrificed to the Simuienniap'; the boy was named Mareilik. One day a fish bit, took the
lure with it and it flew to the first beam of its mother's house. He projected over it and remained lying there until he was dead. The bones gradually slid down off the roof. The mother became pregnant again; she fetched a basket and gathered the bones in it. She thought, too bad that no one comes and commands the Simuicenpaint that he come and put the bones of my boy together again. Then she bore her child. When it came into the world, it ran away. The child was named Limuicenatanatan. It asked the mother: "What did you say?" and the woman replied: "Why doesn't anyone go to the Simuicenpaint', so that he comes and sets the bones of my boy together." The girl said, she wanted to go and to order him, but the woman said: "Under no circumstances, because he will eat you!" Then the woman said: "However, if you go, try to announce yourself by knocking. If women question you, do not answer, but when a man asks, then answer!" She went away and knocked and Simuicenpaint asked: "Who are you?" She answered: "I am Limuicenatanatan!" He asked: "Whose child?" She answered: "I am the child of Liaminua." He said: "Enter." He handed her the head of a spirit, the head of a Kaneik fish. And he said: "Go and fish for me, when I am absent. But if you do not bring enough, I will eat you!" With that, the girl hurried away to her mother.

Then both prepared for the master, Simuicenpaint'. They killed many people on the land, as far as the shore, even in their houses. And when Simuicenpaint' appeared, he began to eat the people from the beach and those in the houses. Thus he suddenly came into the house and growled and grumbled, because he was full. Arms and legs of people looked out of his mouth and nose. The woman said to him that she had prepared everything for him, now she wants to know what he wants to do with her child. Simuicenpaint' raised up and commanded the woman to bring it to him. She brought it. Then he united the bones of the child with each other, sprinkled a medicine over it and the boy became alive again and stood up. Simuicenpaint' gave
the boy a breadfruit and some fish. They sat there together. The boy ate half of the breadfruit and half of the fish. And when he looked around, the half of the man was not there anymore. Then the boy lifted the fish up and said: "Are you a present for children?" The man answered: "Oh, that is no children's present, but rather a present for the fish of your lure, of which you did not give me any! And now go. Your lure is with a Liets." The boy then went to fetch the lure in the land of the Liets. He boxed the Liet's ears, which made it angry and flew out of the house. He disappeared forever.

A Boy Kills a People-eating Spirit Couple

Fairy tale of a married spirit couple.

Koton and a spirit woman had eaten up all the people of an entire land. Only a boy was left; the boy was called Urakemenio. The spirit woman went fishing and the boy ran after her in order to kill her. The spirit woman saw him and called Urakemenio, in order to look in her basket. The boy came and the spirit woman took him and stuck him in the basket. Then she tied him to it. She brought him to her husband, Koton; the boy however, stuck his spear through the basket, crept after it and ran away. The spirit woman carried the basket, went home and when she was home, she asked her husband to prepare the oven. He went and prepared the oven. Then the spirit woman said to him, he should fetch cover leaves and wait until the hearth sontes are hot, then he should put the basket in the oven. Thus he carried the basket in the oven and after a long while, he fetched it out again. The boy was not in it, he had run away. Koton became angry and said that he wanted to go with, to fish, in order to catch the boy. Then both went fishing in order to find the boy. The spirit woman called the boy, he should come. The boy also came. When he saw Koton, he was not afraid and Koton hid himself behind his wife. When the boy was near the woman, he speared the boy.
But he did not hit him and when the boy speared, he hit the arm. Thus he fell down and the boy ran away. The spirit woman lifted up her husband, Koton and carried him home. She tried a medicine in order to heal him. The boy came again, hid himself and looked around the place where Koton lay and when he had detected him, he asked Koton: "Where is the place, where my spear wounded you?" Koton told him, on the arm. The boy said, he should show him the place. Koton showed him. Then the boy speared him again on the place where he had speared him before. Then Koton died. The boy ran away and when the spirit woman returned, she saw that her husband was dead. Then she cried so long, until she also was dead. The boy was happy, because now they could no longer eat the people in the land. He left to look for the people who had hidden themselves outside of the land and fetched them all. They were also happy that the boy had killed the spirit couple. They held a meeting and chose the boy as Nanamariki. Thus the boy became the Nanamariki of the land.

A Boy Kills Two People-eating Spirit Woman

Tale of Two People-eating Spirit Women

Once there were two spirit women, who had eaten up the entire population of a land. Only a boy had been left. He was called Mararepe. Now the spirit women went fishing and the boy went behind them. Both saw him, as he came behind. Then they agreed that they wanted to catch him, in order to eat him up. The boy who came after however, took their entire catch of fish away. Both were now immensely angry about it, that they had not been able to catch him. Thus they went to every house until the next day where they agreed to go fishing again, also this time in order to catch the boy. They both went out. The boy saw it. They then went about how they wanted to catch the boy, who listened, however. He then went by and took away their fish basket from them. Both went home and thought about it,
how they could probably find out where his place of residence was. Both looked all through the country. They could not find him. Now they thought to gather bananas into the house, in order to lure the boy in. Thus they gathered many bananas in their house. They were beautiful, ripe bananas. When the boy saw them, he saw that they were really beautifully ripe; he climbed on them, took them all away, tied the hair of the spirit women tight and then ignited the house. The two woke up and said to the boy: "Come, cut our hair loose!" The boy laughed at the two, because they were supposed to die. When the house had burnt down, the two were also dead. The boy was happy that he had killed the spirit women. He then departed to look for a wife in a land. When he had found her, he brought her home. Both stayed in the land. The woman bore children, until many people again were in the land. The boy, however, ruled over the land.

The Demoness from Auetik eats the Children of the Demoness from Fenigir

Fairy tale of two people-eating spirit women.

The one lived in Auetik and the other in Fenigir. The one in Fenigir had children and the one in Auetik had none, because she liked to eat people. The one in Fenigir commanded her children to go to work on the other side of Fenigir. However, they should not work there but rather they should go further into the land. However, they worked on the other side of Fenigir, until the youngest remembered what the mother had told them. He said: "Why did mother want us not to work at Auetik?" They ran there and looked at Auetik, that was very beautiful. So they ran to Auetik. The spirit woman in Auetik said: "Come here, you shall be my children." Then they went there. Now she said to the oldest, he should fetch firewood; the next younger should prepare the oven and the youngest should stay there and arrange her hair. The three went out. The youngest prepared her
hair, then she ate him up; then she called the oldest; he came and she also ate him. Then she called the next younger; he came and she ate him up. When the spirit woman of Fenigir came home to Fenigir, her children were not there. She took a mussel knife and stuck it in her long hair. She went to Auetik and asked at the spirit woman of Auetik's: "Have you not seen my children?" The spirit woman of Auetik answered: "No!" The spirit woman of Fenigir said: "Isn't that blood on your mouth?" The spirit woman of Auetik said, that she had just eaten a bird. The spirit woman of Fenigir replied: "No! That is the blood of one of my children!" The spirit woman of Auetik said: "Yes, I have eaten it." The spirit woman of Fenigir got angry and ran at the spirit woman of Auetik; they fought and the spirit woman of Auetik killed the spirit woman of Fenigir. She ate her up and she arrived in the stomach of the spirit woman of Auetik. Then she thought of her mussel knife, that she had hidden in her long hair. She took it and with it, cut the stomach of the spirit woman of Auetik open. She then jumped out of the stomach of the spirit woman of Auetik. The spirit woman of Fenigir said to all her children: "Listen, didn't I tell you, you should not go there, where my sister murders you?" The spirit woman of Fenigir had many other children. Some she sent to Auetik. She ruled this land.

The Female People-eater of Pakin

Fairy tale of two Women

There were once two women, the one lived in Ant and the other in Pakin. The one was named Li au Ant, the other Li au Pakin. Li au Ant went to Li au Pakin and both gossiped with each other, until it became night. However, Li au Pakin wanted to eat Li au Ant. Both lay down. Then she told Li au Ant something, so that she fell asleep, because she wanted to eat her. However, a parrot went to Li au Ant and said to her: "Pay attention, because Li au Pakin wants to eat you."
Then he flew away. Now Li au Ant asked a parrot: "What shall I do?" The parrot said: "Go and get a coconut, take the shell off, divide it in two pieces and lay these here, then go away, destroy Li au Pakin's canoe, travel with your own canoe and see that you make progress." After Li au Ant was away, Li au Pakin ran to the place where Li au Ant had laid down. There the parrot had stayed; it defecated on Li au Pakin. Li au Pakin got angry at this and ran in order to look at her canoe, whether it was destroyed. Then she climbed on a palm and said to it: "Palm, grow higher!" The palm grew higher; then she said to it, it should bend over the canoe. The palm bent until it was near to the canoe of Li au Ant. Li au Ant became afraid, yet the parrot said to Li au Ant, she should place a mussel behind on the canoe. He gave it to Li au Pakin. When she came, she stepped with her foot on the mussel. It clapped its shell together and sank. Then she drowned. And Li au Ant arrived home at Ant. She then became the princess of Ant.

The People-eating spirit woman of Kamar and her End

Of a Spirit Woman

Once a spirit woman lived in Kapile. The two women went out from Kamar in order to fish for ocean animals for the place of the Sau Kamar. Then she met the spirit woman who asked the two: "For whom do you want to fish?" The two replied: "For Sau Kamar." Then she said to them" "Why didn't you tell me that, so that I can help you with the fishing?" And she further said to the two: "Now go fishing and come back, I will watch you." Then the two went fishing. When they came back, she went with the two to Kamar. She ravaged the land, she ate the Sau Kamar and also the women; she remained in the lands and possessed Kamar. And when she stayed in Kamar, she kept watch and a lookout, whether she didn't see smoke climbing somewhere, in order to set out and to eat the people. And thus it happened that she later swallowed a man. The man however, had had a mussel shell in his hand.
When the spirit woman then had swallowed him and he sat in the stomach of the spirit woman, he cut until he arrived on the outside again. However, the spirit woman was dead. Thus the man had escaped the stomach of the spirit woman and had become alive again.

People-eating Spirit Women and the woman who mated with a yam tuber.

Tale of two female demons

In ancient times, in the district Paleti lived two spirit women. The two ate up all the people in the land. Only a woman remained who remained in the Tol en U. She could not have children because she had no husband. Once when she went around she found a yam tuber that grew on Tsamuatil and took this as her husband. From him she bore a boy whom she named Sipuerere. When the boy had become big then he looked towards the ocean and he saw the two spirit women fishing in Sero. Then he ran quickly down and cut off a poisonous fish, wound it around his head and swam with it out in the reef canal. When he was close to them, then he squirted water in their face and cut their fish baskets. Then he slipped under the fish poison root, went to the other and did the same with her. The one spirit woman said to the other: "Why do you not grasp him?" She replied: "I have grasped him, but he squirted water in my face, cut off my basket and escaped." Thus the two women spoke about the boy and asked him then, whether he would not like to have bananas, whereupon he said yes; then they asked him which bananas he wanted. He wanted to have utumas. Then they asked him, whether he didn't want fish. He said yes. Then they asked him, whether he wanted to have fish which were caught during the night or during the day. He replied, he wanted to have fish that were caught at night. The two prepared everything, because at midnight he was supposed to come to them. At midnight, he went to them. He met them while they were asleep. He tied them up, climbed high in the house, and ate all the bananas up. The peels he threw in their face. That woke the two up and they saw
that he was in the house. Now the two wanted to eat him up. But they could not. They were tied. They said to him he should come by and untie him because they wanted to eat with him. However, he fetched some twigs, put them over their bodies and rubbed them until they caught on fire. When he had made fire, he set the house on fire and killed them. Then he went to Rentu, settled there and cared for the yams in this countryside, because they were his father.

About the People-eating Spirit Taile

This man lived in Tapin Takia, also his sister, a woman named Li tsip en Malekelek. When Taile lived there he heard of the child of Sau Telur, a girl named Kis en tau mau, who always lay on a bed in Pankat'ra. Taile went to her. He wandered over the mountains, wandered there and came to the little place, Sakar en Senipein. Then he visited the place, Ni Kauat, here he lay his elephantiasis-sick leg down and wandered to Kaim en Lamual, where he left his runny eyes. He assumed a good countenance. Then he went to Pankat'ra. Here he sat down in a canoe on the beach to rest and the blinding light appeared from him to the west. Kis en tau mau liked him and said to her father, Sau Telur, he should command the man to bring his wreath and the rest of his ornaments by; he brought them. Then he married her and stayed with her. A long time passed, then Kis en tau mau said to her father, he should take care of the food provisions for the canoe, because she wanted to go to visit her relatives. Sau Telur commanded his people to cook and to fish and to bring everything to the two. The next morning they wanted to depart. Sau Telur presented them both a canoe. They departed and travelled until Sakar en Senipein. Here Taile cut up the canoe wood, set Kis en tau mau in the canoe, and carried it away, brought it over the mountains and came again to Tapin Takai. Here his house stood and here he set the boat down, fetched his wife from the canoe.
and brought the wife into the house.

Then he said to the door, it should close itself. It closed. Then he fetched his knife in order to sharpen it. Then he wanted to go home to kill his wife and to eat her.

The wife who was in the house always cried. The sister of Taile, the woman Li tsip' heard how the woman in the house cried. She asked: "How did you come here?" She replied she had come with Tsai. Then she said to the woman, she should knock on the inside, she would knock on the outside. Then she said to her, she should change herself into an ant and come out; then she came out. Then she said to her she should run away so that Taile did not eat her.

The woman ran away and Taile came back. When he did not meet her anymore, he asked his sister: "Why didn't you pay attention to my beautiful meal?" And threw scolding words at her. However, then he followed Kis en tau mau. When the woman flew, she bowed before all the trees. Only one tree, the Kamp en ial, she forgot because she _______ and ran away. But Taile wanted to follow her, he asked a small bush whether a woman had not passed over him. The bush answered affirmatively she had come by a moment before.

The woman could almost no longer run. Then she tied some chickens together, let them fly and held tight to these while running. Thus the woman arrived to the place, Leak, where she met two women who sat in a small brook. The one was called Li kitekit pes, the other, Li rokorok pes. The two asked her why she fled. She answered that a spirit was behind her. The two said to her she should not proceed cleverly; the two would help her. Just as the woman left, then Taile also appeared and asked the two women whether they had not seen his beautiful meal. The two answered him: "Turn around here, turn around there, pull your lower eyelid down, then we want to say it to you." He did it and pulled his eyelid down. Then
the two took mud and threw it in his eye. He rubbed the eyes. Then the two said, he should wash them in water and the two stirred up the mud again so that it came in his eyes. He received awful pains. He had to die. Kis en tau mau escaped and arrived to her father, Sau Telur. The canoe however, that Taile had carried over the mountains has remained in Tapin Takai even until today.

The Four-eyed Spirit Kutor Kauat

Tale of a Spirit

A spirit had the name Kutor-kauat, and he had four eyes in the face. When the spirit met two women he asked them: "Where do you want to go?" The two women replied: "We go to this side, we go to that side, always straight on the path!" The spirit disappeared in the ground. After this he appeared again before them and asked them about their path. Then the two women decided to beat him up. The one ran away, the other prepared herself to fight. And thus, in doing so, she hit out two of his eyes. Now the other woman also fought with the spirit and finally poked out the other two eyes. Thus the woman killed the spirit on the spot. Now the women wanted to look for a breadfruit. They took two breadfruits and carried them away. On the way they met Likand en Nas. They went past her and wanted to eat the breadfruit at the house of the spirit. The spirit asked them: "Where did you two get the breadfruit?" The two women replied: "Their breadfruit was from Lasakir." The spirit said however, "no the breadfruit are from Sakir." The spirit led them in his house and took them as daughters. Now he took care of them with food. Now once the spirit wanted to go away from them. He shut them in the house. When the spirit came back, they had rammed the door. The spirit said: "Now I wish I were an ant, so that I can get in." Then he changed himself and became an ant. He came in the house and hit them both dead. These two women were called Li men sakir and Li pei sakir.
How Lap en Palikir's Soul was robbed from the Demonesses
Of Two Women

In olden times, two women lived in Matolenim, the one at a place in the state named Nan Matol. This woman was called Nanais, the other lived in the further land at the place, Ponpol; she was called Kemai. The two women were extremely beautiful. One day Nanais visited Kemai. They agreed in conversation to take care of banana fibers on this side. When Nanais went, she did not go on the naked ground, but on sleeping mats, while Kemai went on the naked ground. The two came to the high mountains. Here they sat down by the small place, in order to rest. They named this place, Seleten Kemai. Then they wandered further to the next places. They went to the place and there the two collected their banana fibers. All the places in question stretched to Palikir. When they had arrived in Palikir, Nanais went directly to the house of the prince, while Kemai entered a bad hut. The next morning the two went to bathe in the water of Lap' en Palikir. Nanais jumped in first and had no fear, Kemai jumped after her. When they jumped in it splashed vigorously. They screamed out loud and jumped out of the water. Nanais went directly to Lap' en Palikir and Kemai went in the bad hut. There Lap' en Palikir found out that the woman who lived in the bad house was much more beautiful than that who was with him. He went therefore, to Kemai. He took Kemai with him and carried her in his house. Yet the woman said to the prince, he should let her go, in order to follow Nanais. Thus the two went to Nan Matol and the Lap' en Palikir went behind the two. Now when they had come in the high mountains of Matolenim there they met two spirit women who lived there. They took away Lap' en Palikir's soul. They carried it away with them, enjoyed themselves with it in a brook, when Kemai noticed what the two did there, then they ran out of the water. But Kemai called aloud to them, they should come
and sing. Then the two sang a hero's song. Yet one of them did not stretch out a finger because she was afraid. She did not do it even when Kemai said she should stretch it out. Finally she stretched it out. Then the soul of Lap' en Palikir fell down. Kemai grabbed it and took it with her. She wanted to follow Lap' en Palikir because they had brought him dead to Palikir and give him his soul again. As she carried the soul away then, she met some people who beat her. She went away from them. When she again met some, they also beat her. She went further until she came to Lap' en Palikir. She placed the soul in him again. And Lap' en Palikir became alive again and then noticed that all the people with Kemai avoided her. Then he became so angry that he killed some people. Then they did it all together and brought him kava of atonement. The woman then departed and went to Matolenim. Also Lap' en Palikir followed her soon. He remained with the two and married them and lived in Letau.

The Spirit Woman Liets robs the form of the Woman Lio mes i lan

How Li o mes i lan is charmed by a spirit woman, Liets

Li o mes i lan and her deaf sister named Little Deaf One, both came and settled by Sau Telur. Sau Telur married Li o mes i lan; her deaf sister returned again.

Li o mes i lan found it very hot one day and she said to Sau Telur, she wanted to go bathing. Sau Telur said, she should bath in the little brook, but not go to the large river, because there, in the river, a Liets stayed, who used to take away the form of people.

Li o mes i lan went to a little river and then looked in the brook. It was bad for bathing. Then she changed it into a large body of water. When she went to it, a Liets sat on the water and scratched herself. The Liets spoke to Li o mes i lan: "Give me your form for my form!"
Li o mes i lan replied to the Liets: "I do not want to because I am afraid of Sau Telur." The Liets spoke: "You fear Sau Telur, but you do not fear me, when I eat you up?"

The woman was afraid. She took her form and gave it to the Liets and the Liets took the form of Li o mes i lan. Li o mes i lan became as ugly as the Liets.

Then the Liets ran out, however Li o mes i lan at the end. Then the Liets came running and screamed: "Sau Telur, a Liets wants to eat me!"

They both went in the hut. Sau Telur saw that the Liets was more beautiful than Li o mes i lan. Therefore the Liets came in the house and Sau Telur married her.

Li o mes i lan went away and stayed in a bad hut. Both became pregnent and gave birth. The child of the Liets was ugly, the child of Li o mes i lan was beautiful.

Li malik, the deaf sister came flying by from her land, came and took Li o mes i lan with her to her siblings. However, the Liets ate her child, then she went up on the projecting roof of the house and flew away.

Sau Telur, however, went there again and took Li o mes i lan back again. Then he married her again, because the Liets had tricked him.

How a Bird Brought Back the Stolen Soul of a Woman

Fairy Tale of a married couple

Once there was a spirit who stole the soul of a woman. He took it, jumped out of the house and met the husband, who came home. The husband threw a stone at him and smashed his arm. The spirit said to the husband:

"You have broken Lisotam's arm,
Borken, broken, broken!" 
Thus he fetched the soul and flew with it to the west. The woman, however, became sick; she lay in the house for many days. Finally she asked her entire clan around her, because she was going to die. Lisotam had indeed taken the soul of the woman with him. They enjoyed each other in the west. Then once a seagull flew around, sat down on the house and saw how the woman became weaker and weaker and it heard it told, that a spirit had stolen the soul of the woman. Then the bird flew to the west and found the spirit, as he enjoyed himself with the woman's soul. It flew straight at him and took the soul away. It flew high and came to the house where the woman lay. On this day, the woman lay dying. The bird crouched down on the doorstep, entered the house, went close to the woman and lay the soul on the head of the woman with its beak. Then the woman became healthy again and the entire clan was happy.

How the wife of the Sau Telur lost her form to a spirit woman

The Story of the Dove

In old times, there was once a tame dove, that understood a great deal, and then, a woman lived, to whom the dove belonged. The woman was named Seletaue. One day Seletaue desired to eat a fish. Therefore she said to her mother that she would like to eat a little fish. Thus the mother went to the reef in order to fish. She commanded the daughter, Seletaue, to pay attention to the weaving threads that were drying in front of the house, so that the rain doesn't make them wet. Then they went out. However, Seletaue did not see to the words of her mother, but rather, fell asleep, did not care about her mother's things as she had said. But a downpour pattered down and thoroughly wet the weaving threads. The dove was concerned about it and tugged the woman's hair, so that she would wake up. But she did not wake up because she slept too deeply. Then the dove itself went to bring the weaving threads out of the rain. Yet his efforts were
in vain, because he tangled all the threads.

When the woman came home from the reef then, she saw that all her things were wet and damaged. Then she became very angry and dealt with her daughter, Seletaue. But Seletaue also became angry at the mother, went away from her while quarrelling and went to the Sau Telur. Sau Telur married her. And thus she stayed with Sau Telur a long time.

One day the wife of the Sau Telur went out in order to clear land. Both worked until they became tired. Then Seletaue wanted to drink water and told this to the Sau Telur. Sau Telur explained to her that two wells were present, one with good water, the other with bad.

And if she wanted to drink water, she should drink from the bad one and not go and drink from the good one. Then she went out and found the bad water; she did not want to drink that, therefore she went to the good one. And as she bent, drank water, and raised herself, she saw an ugly and wizened woman, who came out of the water. Then she was afraid, because the woman was a spirit woman. And the spirit woman said to her: "Give me your form!" Seletaue answered: "I can't do that, because I am afraid of the Sau Telur." But the spirit woman said: "You are afraid of the Sau Telur and you do not fear me?" Then Seletaue became afraid and gave her form to the spirit woman.

The spirit woman got up, made herself beautiful and assumed the countenance of Seletaue. And Seletaue became ugly and assumed the countenance of the spirit woman. Thus the two went to the Sau Telur.

The spirit woman who looked like Seletaue went first in order to deceive Sau Telur. And thus the spirit woman said, she wanted to go before Seletaue. Sau Telur thought then, that his wife stood before him. And he spoke to the spirit woman: "Why do you bring this spirit woman with you?" Because he thought the
spirit was his wife. Thus Sau Telur was deceived and she said, it would be good if she stayed by them and served them.

Thus they went together in the house. And the spirit woman then married Sau Telur. They both lived in the house of the Sau Telur. Seletaue, on the other hand, lived in a little, ugly hut. A long time passed. Then the spirit woman became pregnant and Seletaue also became pregnant. Both remained pregnant until they gave birth. The child of the spirit woman was ugly, because it came from a spirit woman and the child of Seletaue was beautiful, because it originated with people. Sau Telur also thought this about them, because the appearance of the children revealed it.

Naneken iso and his two women

Story of the prince, Naneken

Once there was a woman who bore a girl named Seleteuei. Once when her mother wanted to go fishing, she said to her daughter she would like her to pay attention to the banana fibers, that were ready for weaving. When the woman then had gone away, the girl lay the fibers to dry in the sun. Then she fell asleep. Then a downpour rained down. Now her bird had stayed with the girl; it flew by and wanted to wake the girl. But the girl did not wake up. Then the bird carried a part of the fibers in the house. In doing so he brought them in disarray. When the woman came home and noticed this, she became angry and beat the girl. Then the girl became angry and ran away. On the way she met a man, Naneken iso. The man took her as his wife.

One day the girl went to bathe. Then she met a spirit woman. The spirit asked for her form. The woman gave it to her and the spirit gave her its form. The spirit went in the house first and Naneken iso thought it was his wife. The
spirit had just entered the house, then his actual wife came in after it and Naneken iso did not want to allow it to enter, because he had seen that the spirit was very beautiful, yet he had acquired the form of the woman. But it happened that they both became pregnant, and thus it occurred that they both were delivered at the same time. The spirit child was ugly, however, the human child was very beautiful. For this reason, the spirit woman asked the human woman: "Why has your child become so beautiful." The human woman replied: "Because I have not eaten fish dishes but have kept them until they rotted, then I have put water in a wooden bowl and put the fish in it. Then I have bathed my child. That is why the child has become so beautiful and has such a beautiful skin. And if you wash your child in it, then it too will look beautiful." Then the spirit woman said to the Naneken iso, he should sent out some people to fish, so that they brought her the fish. Naneken iso have his people the command. When they had fished, they brought many fish there. The spirit woman took the fish and kept them until they were rotten. Then she put the fish in a huge bowl and took the child and put it in it. She washed it thoroughly, carried it in the house and lay it down. Then she came again and sat down. Then all the flies came in the house and covered the child, like heavy stones laying on it. Both could not see the child and they did not hear it, but only the humming of the flies. The spirit woman wanted to scare away the flies so that they went out of the house. But she could not. She became angry, killed the child and ate it up. And Naneken iso was surprised, why his wife had eaten the child.

Now the human woman, Seleteueei, had stayed in a house that was located in the vicinity of the farmstead. And one day her bird sat down; it had looked everywhere for her, on the house and heard the voice of Seleteueei out of the house. Then the bird came in the house and Seleteueei said to him, he should set out and
fetch a form, a form for her and should kill her dog and also bring him. The bird set out in order to inform the clan members. Next he fetched a form and then some clan members, so that they departed with a fleet and fetched the dog. Now they went to Seleteuei. After their arrival she cut the dog completely in pieces and Seleteuei decorated the house from top to bottom. Seleteuei went out, took a present and brought it by. This was the present that Seleteuei brought: a belt and a dog paw. She brought them to Naneken iso. She said to him: "Here, take this  for yourself, so that you can drive a spirit out of the house." Then she disappeared again from the house and went away. Naneken iso ran after her and wanted to follow her. But the spirit woman did not want to permit it. Then he broke a wall. He went out and followed. The spirit however, became angry and flew on the beam. It destroyed it and flew away. However, Naneken iso had followed Seleteuei. When he was close to the woman, she placed the child on the ground. The man ran past the child and followed the woman. The woman fled to the canoe fleet and said, they should depart. The man could not come after them. Then he turned around, took his child, went to his house and the woman went to her home.

One day the entire family came together in order to celebrate a dance festival. Naneken iso brought the child with him. Both travelled in a canoe and both wanted to look for the mother. Finally they came to the land. Then they heard the dance song. They went in front of the house. Naneken iso showed the child its mother; then he sent it in the house. The child went straight to its mother and climbed on her lap. The woman however, pushed it away because she did not know that it was her child. The child said to the mother: "My father has come!" Then the woman said to the child: "Go and fetch your father!" The child went
and fetched the father. The two entered the house. Then the woman took her dance
ornaments and gave them to Naneken iso. Both returned home again and lived as
husband and wife.

Naneken iso's wife is robbed of her form by a well spirit

A Story from old times

Once there was a prince named Naneken iso, who ruled over a district. He
owned a tree, which they called koio. This tree was very valuable and was very
prized by the Ponape people in olden times.

In this time (today) there are no such trees anymore in Ponape, because they
have all become extinct. Now two women used to travel to an island in the ocean.
There they plundered a tree of the prince. They came at night when all other
people slept. The woman were named Li emin and Limak. However, one night, the
prince collected all his people. They went to his house because they wanted to
watch, who always stole something there. And some hid under the tree, to where
the woman came at night. They did not come during the day. They were both wild
women. When the people then were once hidden under the tree, the two women
appeared; the two climbed in the tree.

Then some men quickly appeared and caught the women. The woman, Liemin
remained caught, the other ran away. She again arrived at the place from which
they had come. The people led the other to the house.

The prince married the woman. She remained with him, until she became
pregnant.

And one day the couple went to work in a little field, that lay far from the
residence house.

Both worked. Then the woman wanted to drink something. Therefore she said
to the prince, that she wanted to drink. The prince answered her that she should
drink from the small well that was nearby, because there was a larger well there, that was far away. But no one went there because the well belonged to a spirit (female). The woman looked into the little well; it was bad. Then she ran to the large well. She drank the water. When she then drank and looked up, she saw a spirit, who stood before her in the well. And the spirit commanded her, to give it her form. The woman gave it. The spirit assumed it and now looked like the woman. And the woman looked like the demon. Then both went to the field where the prince worked. He presumed the spirit was his wife, because he did not know that his wife had received the appearance of a spirit. Thus the prince took the spirit as his wife, because he did not know differently. Thus the spirit remained with the prince at home and his wife lived in a small house nearby. The prince thought however, that the woman was her servant, because she had the appearance of a spirit. And the prince did not know, until this woman also became pregnant. The spirit also became pregnant. When both were supposed to give birth, they gave birth at the same time. The woman bore a beautiful boy, and the spirit bore a very ugly boy.

One day however, the other woman, Limak, who fled, while the first had been captured, visited this one and listened to her voice. Then the woman heard a little child screaming in the little house. She went to him. She asked the two to return with her again to her home, because the woman could not grasp, why she had changed her appearance from what it was previously. And she called to them, to come to their own house. Liemin asked the other, to fetch her a new form, because a spirit had taken hers away. Thus the woman travelled back to her home island. There she told all the people, that she had found the other woman. But she looked quite different; she had the countenance of a spirit. All gathered and travelled with a fleet of large canoes. They came on the ocean. And toward
evening they reached the place. The fleet anchored at the beach. The people of the place however, did not see the fleet at the beach because they all slept. And the canoe crew did not get out, but rather stayed in their boats. It was shortly before dawn. Then a man climbed out of the canoe and went to the woman on the land, in order to bring her her form. Then the woman looked as she did before. She gathered up all sorts of beautiful ornaments and remained in the house until noon. And the fleet which lay on the beach, meanwhile made preparations so that the woman could depart. It was day. Then the woman stood up, fetched the child and brought it to the prince's house. She greeted the prince. The prince raised up in order to gaze at her. Then he saw, that it had been his wife. So the prince followed her. And the woman said to the prince: "What do you want from me, do you want to take my child away?" And the woman took the child and let it fall on the path. The prince jumped over it and ran after the woman. But the woman ran faster until she came to the fleet. The prince could not fetch her. And the fleet departed. The woman was on the fleet. The prince jumped over it and ran after the woman. But the woman ran faster until she came to the fleet. The prince could not fetch her. And the fleet departed. The woman was on the fleet. The prince was in a bad mood about it. He went away from the beach and on the way, found the child lying on the path. He took it home with him. Then he wanted to chase away the spirit woman. She went to her house in the bush. The chief reared the child and fed it. One day the prince gathered all of his people.

He commanded them to prepare food provisions for an ocean voyage, because he wanted to visit his wife, because the boy longed for his mother. Then the entire district prepared food provisions. After that, he commanded the people to equip a large fleet. Then they travelled out on the high sea, very far away.
And toward evening, they reached their destination. The people on the land did not see the fleet, because they were enjoying themselves with song and games, called uen, in great quantity. They led the circle in the large meeting house. Here they enjoyed themselves, near the beach where a fleet was laying anchor. And when the fleet lay anchor on the beach, then the people did not notice anything because it was night. And the child climbed down from the canoe and ran to the house, in which they were enjoying themselves. There he saw his mother, who took part in a game. He ran to her and stroked the mother's skin. But the woman did not like it and pushed him away. But the child again stroked the mother. Then the woman commanded him to go away. But the child asked: "I and my father." The woman said: "Who is your father?" The boy replied: "My father is the prince, Nanekeniso!" Then the woman noticed that it was her child and the prince fetched the wife again and they travelled home again.

A Smart Bird saves a Woman from the Power of a People-eater

A Story from Olden Times

Once there was a man who lived in Auak and was named Luk en Mes en pal. He heard of a woman who lived in the land, Matap' in Matolenim. The woman was named Luk en tui en lan.

One day the man visited the inhabitants of Matolenim because he wanted to eat them. Then they both were good friends. The man travelled from Auak, went through the bush and came until close to Matolenim. It was night. He arrived at a little place named Ekekoto, there he called the woman to come there and to look for Luk en Mes en pul, because he was very sick. Then the woman hurried quickly to the spot where the man called. She met the man on the path. The man, who did not speak, went first; the woman went behind. Both went until they were
deep in the bush which was far from the place. There a smart bird flew, a parrot, to the woman. He said to her that the man wanted to eat her. Then the woman ran away to the place, Ekekoto. Two men lived at the place. She went to them because she wanted to rest. She stayed with the people until in the night. Then also the spirit appeared and heard the voice of the woman in the house, talking with the men. Then he could not eat the woman because she was with the men. So he climbed on a tree which stood before the house. He then remained on the tree until the middle of the night, when they slept and did not pay attention any more. Then he climbed down from the tree and went in the house. He raised a piece of the floor on which the woman slept in the air. He pushed her out of the house. He took her on his shoulder and slipped her with himself up high into the bush. And the woman who was quite fast asleep did not notice anything had happened. And again the bird appeared and woke the woman up and said to her that the spirit wanted to eat her. Then the woman spoke to the bird: "What should I do now?" The bird said to the woman she should jump up from the piece of the floor and get away quickly. Then the woman jumped down quickly and the bird lowered himself on the piece of floor and pretended as if he was the woman. Thus the spirit carried him as far as his place. And when he had arrived at the house, he threw the piece of floor down. Then he saw the bird who lay up there and had disguised himself as the woman. The spirit wanted to catch him in order to eat him. But the bird flew away quickly and chopped the spirit in the mouth and the eyes and killed him. Then the woman felt better again and returned to Matolenim. She no longer felt unsatisfied that the bird loved the woman. So he redeemed the ill-fated place where the spirit had wanted to eat him.

How a Man Got Rid of a Spirit Woman

Tale of a Man and a Spirit Woman

The man was named Mararepe. Mararepe lived at Tol en Ot and the spirit woman
at Pon Kamauke. Once Mararepe thought to fetch his torch in order to fish by torch light. Then he met the spirit woman. The spirit woman said to Mararepe she would like to go with him. The man agreed. Then Mararepe prepared his torches and carried them to the beach. Then he lit one up. The one he placed at Manapeilon, another at Manapei and still another at Tau en tau ue. He went fishing at Manapei. The spirit woman had seen the torches. Then she went in order to take them away. Mararepe was missing. The spirit woman wandered from one torch to another but no one was there. One torch after the other, she took away but Mararepe had already gone ashore and she had not met Mararepe. Mararepe spent the night in his house. Here he fell asleep. The next day, Mararepe again went to the reef in order to catch cuttlefish. He caught some cuttlefish and brought them to the beach. While he waited at the beach, the spirit woman waited for Mararepe. Thus they met. And now Mararepe thought about how he could probably get rid of the spirit woman. He pretended to the spirit woman that he saw many people coming. Then the spirit woman turned around in order to look at the approaching people. Then Mararepe hid himself in the head of the cuttlefish. And when the spirit woman turned her head to Mararepe again, he was no longer there. She was surprised at this. Then she took the cuttlefish and built four earth ovens. In each oven she lay a cuttlefish and a breadfruit. Then the spirit woman covered the ovens and went away in order to fetch water. Then Mararepe crept out of the head of the cuttlefish, took off the covering of the lower oven, took the edible things out and went in his house. The spirit woman came back singing in order to empty the ovens. She uncovered one oven after the other. In none of them were food. Then she cried and went home. Now she thought to carry many bananas in the house. And when Mararepe did not come to her she wanted to look for him. Now she carried enough bananas in the house. She sat down and twisted rope until she was tired.
Then she laid down to sleep. Then Mararepe appeared. The spirit woman slept. He fetched the rope and tied her tight to the doorway. Then he climbed up on the beam and threw bananas in the face of the spirit woman. The spirit woman said: "Rats, do not go to the food which belongs to Mararepe." Then the spirit woman opened her eyes and saw Mararepe. Then she wanted to rise in order to fetch the food, but she could not do it because she was tied tight. Then Mararepe ignited the house and killed her. Both had wanted to do something bad, but she could not kill him because intelligence resides in the people but not in the spirits and the birds.

The Spirit Woman of Tsokes

Tale of the Spirit Woman of Tsokes

A spirit woman bore a boy named Nanuai. Later she gave birth again and bore a bird named Seap. The spirit woman ate the people of Tsokes up, so that only a few remained. The boy however, did not like the deeds of the spirit woman because he liked the few remaining people. Thus he thought about leaving Ponape, also in order to escape the deeds of the spirit woman. Thus the boy jumped in the water and swam out on the high seas. He swam far, far out until he came to a small place named Molelap. It was a death bringing, quite inhospitable place. He was close to drowning because he had swam such a long time. He wanted to drown. Then the bird, Seap, who lived on the mountain in Tsokes, who lived in Pon Paipalap, saw the boy swimming far out in the ocean. The bird flew to him there. When he was quite near, he lowered himself slowly on the head of the boy, in order to grab his hair so that he could save him. Thus he grasped for the hair of the boy. But he was not able to grab it, because the boy had sunk beneath the ocean. Then the bird returned again to Tol en Tsokes and remained there.

The spirit woman however, departed to eat the people of Tsokes until there were only a few left. And no where had a place remained where she could still find
people to eat. One day she was again in Tsokes and looked over the land. Then she saw smoke climbing in the country, Kamar. A man, the Sau Kamar had made a fire. When the spirit woman spied the smoke she flew there quickly. She went in the bush in order to catch the man, the Sau Kamar, whom she wanted to eat. On the way she met the wife of the Sau Kamar who fished on the beach. She asked her: "Where is Sau Kamar?" The woman replied, he is in Kamar. Then the spirit woman commanded her to give some fish to carry. She would precede. The woman gave her some fish. Then she went quickly and ate up Sau Kamar. The woman came later. Then the spirit woman said to the wife: "Come, Sau Kamar!" Because she wanted to do the same thing with the wife and eat her up. Then it became evening. The wife laid down, but she could not fall asleep because she was uneasy about the spirit woman and she believed that the spirit woman had eaten Sau Kamar. Finally the spirit woman fell asleep. Then a rat came running into the house; the rat possessed magical powers. The rat told the woman that the spirit woman had eaten Sau Kamar and then wanted to eat her. The woman stood up and ran away. When the spirit woman got up in order to hurry after the woman, the rat bit the spirit woman quickly and killed her. All gathered and one cut the stomach of the spirit woman open. In the stomach of the spirit woman they found Sau Kamar who was already dead. Thus they buried him. However all were joyful to be rid of the spirit woman who was likewise dead.

Now she ate no more people. However, when there are yet other spirit women in Ponape they only commit many bad deeds.

How the Sau Telur Exiled the Spirit Woman to Salomo Island

How Sau Telur exiled the Spirit woman to Salomo Island

Now a tale follows about how the mate of Sau Telur had a child. She gave birth to a boy and likewise to a spirit woman. This boy was called Maka. The
boy was very beautiful, however he could not walk like other people. They always
carried him around. The boy lived in the place, Lot. He was not always with his
mother and his father. The spirit woman however, remained with the parents.

One day the boy had all his people come together. He had them prepare a large
feast in order to bring Sau Telur food. When they were with Sau Telur, the spirit
woman wanted to see the boy. She wanted to eat him, because she had not yet seen
the boy. On the same day, she saw the boy. Then they returned to Lot and it was
almost evening. Sau Telur's wife wanted to sleep. Then the spirit woman went over
the reef to the vicinity of Lot. At the entrance of Ponatik, she climbed on land.
She called whether the boy was in Lot. The people all heard the voice of the spirit
woman. Then the had the boy fall and run to the bush. The boy could not go, because
he did not understand that people had always carried him. Then the boy crept from
the place where the people had let him fall. He crept on his hands and feet like
the worms. And he hid himself in the house. Then the spirit woman appeared and
found him in the house. The spirit woman killed the boy. She took a hand of the
boy and stuck it behind the ear because she could not eat up everything. On the
same evening she went again back to Pan Katera, to the place where Sau Telur lived.
Then she laid down to sleep. Sau Telur's wife did not see her. Then it began to
be day. However, the spirit woman did not fly around during the day, but rather only
when it was dark. And Sau Telur said to his wife, she should look at the spirit
woman, who still slept. Then the woman saw the hand of the boy which was stuck
behind the ear of the spirit woman. She ran to Sau Telur and told him that the
spirit woman had eaten up her boy. Sau Telur went with the woman into the house.
The spirit woman still slept. Then they fetched fire, stuck it in the house and
burned it down. Then the spirit woman had to die.

After the spirit woman had eaten the boy, Sau Telur had all the spirit women
which were in Ponape gather. He commanded them to leave Ponape because they were
bad creatures. All that had gathered left Ponape. They went to a land that is
named Paiiti. This land the whites name Salomon Island or New Britania. There the spirit women remained. There they multiplied greatly. They became very numerous because they had countless children. And even today, they still eat people.

Thus, in Ponape there are no more spirit women because Sau Telur had driven them out. None had remained. Then the Ponape people were glad from their whole heart because there are no longer any spirit women. The people were no longer fearful, they were saved. And the people who were born after the departure of the spirit women from Ponape, they have not seen any spirit women but rather have only heard about them in stories. The ones born later felt well. They had nice times. They were no longer full of fear during walking and visiting, neither on the way nor in the bush, because before then the spirit women did bad things when they met people. Now they no longer eat people and do not take their form away, so that people appear bad.

The Spirit Woman and the Boy from Pingelap

About a Spirit Woman

Once in Pingelap, lived a spirit woman who had eaten all the people there. Only a woman had remained, who bore a boy. Immediately after his birth, he ran away. His mother said to him, he should not go to the place where the spirit woman lived, who ate people. The boy answered his mother, she should fetch him a spear. Then the mother gave him a spear. The boy then looked for the spirit woman. When he had found her he killed her. Then his mother brought him a wooden bowl in which they put the eyes of the spirit woman. Then they carried them out on the reef. The bowl drifted away and drifted to the land where the spirit women lived. They gathered, they saw the bowl and thought that it was the eyes of the spirit woman. Then they decided together to go to the land, from whence the bowl had come. The boy however,
had climbed up a coconut palm and saw many canoes coming, there were probably 100. Then he said to his mother, she should bring him 100 spears. The woman fetched them. Then the boy climbed in a canoe and travelled to meet them out on the ocean. There they fought and he killed them all, not a single one remained. Then he came back. His mother had many other children. The boy, however, was the first paramount chief of Pingelap.

The Two Brothers and the Ghost

Song of Two Boys who Met a Ghost

A pair of brothers who originated from a woman were married to two women. The elder had married one, the younger had married the other.

They then told them that they would go to work. Then they cleaned a place where they wanted to build a hut.

The younger spoke cleverly to the elder: "Yes, the little place is good, we want to build the huts here." Thus they got to it and cleaned the place. They became hungry. The elder spoke to the younger: "You work while I go there and fetch firewood for the cooking pit, um." He thus was busy with the um, making fire; thus the two worked.

The elder said that the um was ready, he would cover it! Thus he covered the um up. The younger went there. They both ate at the um. The elder then spoke: "Who will bring our wives something to eat?"

The younger said: "I will bring it there!"

The elder lay down in the hut. It became night. He was afraid of a ghost in the torn death mat. The spirit spoke: "I lift myself to the outside, rumble on the stone plaster! Rumbling I fall down!"

The elder was afraid of the ghost, slipped in the hut door, then raised himself, lit the fire and say the ghost that stood upright and broke into the house wall.
He ran up a Kalau tree, but the ghost glidded up the Kalau after him, reached him and threw him down. Then he stood up and hurried under a Kalau tree. The ghost glidded under the Kalau and threw him down, until he was in the vicinity of the house where the women lived. They ran. On the way he died. His wife, his brother and the sister of his wife put water in their mouths and revived him again with it. They carried him in the house.

On the next day they again went to work at that place. They again became hungry. The younger one went there to cook. They then covered um with leaves and went to work again at their hut. They went again there, uncovered the um and held their meal.

The younger spoke: "Who will bring our two wives something to eat?" The elder answered: "I will bring it!"

The younger lay down in the hut. It became night and he was afraid of a ghost. However, he did not run away, stood up, took a stick and bored through the ghost. He placed the spirit firmly to the house beam. Then he took fire and ignited the hut over the ghost. The hut burned the ghost.

The Brothers and the Spirit

The Story of Two Young People

Once there were two boys, a pair of brothers. Both lived on the shore of Letau and their residence, a small place, lay in the land, Letau. And they used to work there diligently. One day they both went again to work. The elder cleared half the bush. In doing so he took off the arm of a spirit who lived in the stone enclosure. He returned, however told the boy nothing of it. Then it became evening. Then he said to the younger one, he wanted to go to sleep in their house at the residence because he wanted to bring the wife and children the food. And he said to the boy nothing, what he had done. When he had gone forth, he came against
a night break in on the shore. And the other boy had laid down to sleep when the spirit appeared and entered in the house, because he wanted to scare the boy. However, the boy got up quickly took a spear, speared the spirit and bored him through. Then the boy laid down to sleep again. The spirit was not able to move because he had been tightly held by the spear. Thus he did not move until morning. When the boy woke up the next morning, he pulled the spear out of the spirit and carried him again under the ridge. The older boy who had come again meanwhile, asked the younger if not a spirit had appeared to him during the night. He however, answered that this was not the case. Then they worked the whole day together until evening. And the older said to the younger, he should carry the food to their wives and children because now he wanted to sleep on land once. Thus the younger went to the beach, and the elder lay down to sleep on the ground.

It became night. Then the spirit appeared again and entered the house. When the boy say the spirit he became quite afraid. The spirit asked the boy whether he did not have a little bit of rope. He gave him the rope. The boy stood before the house post, a post named ur. Thus the boy also stood before the house post. And the spirit took the rope and tied the boy tight to the house post until he sat quite tightly. Then the spirit took the arm that was cut off and held it under the boy's nose, then before the mouth. He wanted to run away, but he could not. Then he shook mightly and broke the post so that he could run to the beach.

The Two Smart Boys and the Thievish Spirit

Tale of a Spirit

There were once two boys who lived in Sakaren. When the two cooked there was no smoke. Because no smoke came, they put some twisted leaves in their oven. Then they ignited the fire. Now it smoked. After that they covered the oven, however the spirit, robbed the oven and ate up everything. So it happened daily with the
boys. One day the two were both very hungry. They went to the place, Tukap', in order to fetch red earth. Then they went home and rubbed the elder with it. Then he dug a hole at the foot of a breadfruit tree and buried him in it. Then the boy went away and prepared the oven. He remained there and cried. Then the spirit appeared and asked why he cried. The boy replied, that his elder brother was dead. The spirit then said: "Go and fetch the cover leaves of the oven." He replied: "I know no cover leaves, because my elder brother has fetched the cover leaves." Then the spirit said: "Go and fetch the breadfruit!" The boy replied, he did not know how to climb. Then the spirit said: "Then I want to pluck a breadfruit!" The boy then showed him the breadfruit tree at whose roots he had buried the elder brother. The spirit climbed up the breadfruit tree however the boy sang a song to the other and sang:

"My spirit, my spirit climb up to my spirit!"

Then the buried boy climbed out of the hole and climbed after the spirit. The spirit became afraid because the boy was completely red and he commanded the younger boy: "Come and fetch your spirit away." The boy however replied: "No, under no circumstances, you have always eaten our food up. Because of this my older brother had to die." Then the spirit climbed higher and higher. The boy followed him further and further. The spirit who had a dreadful fear, jumped down. He fell to the ground and remained lying there dead. The two boys, however, were happy that they were rid of the spirit.

About a Boy who Killed a Spirit, Freed its Wife and Became Chief

Tale of a Man

Once there was a man who was the best marksman. He was called Son. He went in the bush to shoot birds. He took four men with him. They set out then. Son had the oldest make food, and the other four went on the bird hunt. The man made
fire, he prepared the earth oven. A spirit appeared and said: "Give me food!" The man denied him it because Son had not come back yet. While the man still spoke, the spirit took all the food away and carried it away, then he did not say any more because he was afraid. As Son now came, there was nothing to eat, because the spirit had carried it away. Son now thought: "Now tomorrow I will prepare the food!" The next day, now the other prepared the earth oven. The spirit observed this until he was finished. Then he came and said: "Give me food!" The man denied him because otherwise there would not have remained anything for them. Then the spirit grabbed for the food and slipped away. However, the man did not say anything in addition, he was afraid. When the others appeared there was again no food. Now Son became mad. However, the youngest then said: "Now tomorrow, I will cook the food, I will kill the spirit." And when they had gone away, he prepared the earth oven. Then the spirit appeared and said: "Give me food!" The boy replied: "No, the food is not for you, my master!" When the spirit now grabbed for it, the boy cut off his ear with a mother-of-pearl knife, then he threw the food away and ran away, because he feared the boy. The boy followed him and hunted him in the hole out of which he had come. The boy went home again. He waited until the others came back. Then he told them that he had seen the place where the spirit lived. The others answered: "Tomorrow, we want to see it!" The next day, they went out. They made a rope so that one could climb up it and could look around. They made a very long rope. Then one of them was asked to climb up it in order to look. They tied a rope tight to his arm. Then they let him down very deep. However, he became afraid because he was so deep inside, then he shook the rope so that they would pull him up. They pulled him up and the smallest said: "I want to go!" They tied the rope tight to his arm and he was let down to the place where the spirit stayed. Then he saw a woman who stayed with him. The woman said: "Oh, go away, because if my husband comes, he will kill
The boy however replied: "Do not worry, I have no fear." And when the spirit appeared the boy struck him dead. Then he fetched the woman. Then he sought the place where the spirit from whom he had cut off the ear, lived. He found three women and took them with him. He went away and tied them tight to the rope. They were all pulled up. Then he grasped for the rope, they pulled him upward. Now they wanted to kill because they wanted to marry the women that he had fetched out of the hole. He gave them the three and married one himself. Now they went to the chief. They told him that four women were in the bush. Then the chief thought, he wanted to fetch a woman for himself. However, he tried until he was dead. He could not find any woman because there was not any woman in the bush, because they had fetched the women out of the hole. They remained in the house of the chief. They waited a long time and when he did not come again, they thought that he had died. Then they acquired the chief's wife, house and possessions. And the boy became chief, because otherwise there was no more chief, because he had died.

The Boy with the Chickens and the Spirit

Fairy-tale of Two Boys

The one was named Sirinpue, the other, Mauenpue. They both took their chickens with them and went into the bush in order to catch wild chickens. And when they came to the bush the sun had almost set and the spirit who lived in a Kotan in the bush:

"May the sun go down, because I want to eat Sirinpue and Mauenpue."

When the sun had set, the boys lay down on the ground. And again the spirit sang:
"Moon, now go down, because I want to eat Sirinpue and Mauenpue."

The smaller said to the larger: "Stop playing, we first want to hear what the bird sings." Both held very still and held what the spirit sang. The smaller said to the larger: "Come, let us go, the spirit wants to grab us." Both took their chickens. They ran. The spirit followed them. They ran until the large one fell down as if dead. The small one however, fetched tin leaves and made the large one alive again. Then they set their chickens on the path in front of the spirit and then ran away. The spirit ran behind them, and met the chickens. The chickens however, tried to flutter away. Then the spirit had to hunt them all over in order to catch them. The boys escaped however, in the meanwhile, to their home.

The Boy and the Orange Tree Spirit
Tale of a Married Couple

They always had to eat everything because they were poor. The boy, therefore went and bought seeds of oranges of the woman. He planted them, then he fell asleep and when he woke up a tree had grown. He fell asleep again and woke up again, then he had already become much larger, and when he fell asleep again, and woke up again, then he reached up to the sky. He climbed up and up to the top. There he saw a small, little house that swung back and forth. Then he jumped in. In the house was a woman. The woman said to the boy: "Go away, because my husband is a spirit, he will kill you!" The boy replied: "That does not concern me." Now the woman said: "Go and hide yourself in the corner there." Then the spirit came and said: "I smell people." His wife answered: "What people now? Only one man came in here. My child has longed and therefore appeared:"--"Alright." Then he finished setting the table. They both wanted to eat because he liked the boy. He gave
him a wooden bowl and opened it. Much food came out and both then ate until they were full. Then he opened a beaker and put everything in. Then he laid bamboo sections on the table and much money came out of the sections. Both counted until they were tired. They had not meanwhile, counted it all. They put it both again in the bamboo sections. They were finished with it when it became evening. Then the boy took the wooden bowl, the bamboo sections and a mussel ax with and jumped in the orange tree. He climbed down and cut off the top of the orange tree. Then he climbed down to the ground and went to his mother and father. Both were supposed to come, both were supposed to eat. The two then asked him: "Where have you fetched these meals?" The boy said: "From a little house that stands above in the sky." He then said to the two, they should wait because he wanted to go for a stroll. He went away and said to the Nanamariki of the land: "Would we like to count our money? And when I have more, I will become the Nanamariki." The prince replied: "Yes, indeed." both then counted the money of the prince until it was finished. Then they both counted the money of the boy. However, they could not count it because it was too much. Then the boy was made Nanamariki of the land. He was actually much much richer than all the princes in the land.

How a Spirit Revenges a Talkative Person

Once many people emigrated from Letau, that lay in Matolenim. Far, far in the inner land, they built a canoe. There they finished the canoe. One day, they wanted to carry it to the coast. They slipped it down on the path and were almost to their goal. Then a rain fell down on them. They fled from the rain to under the trees. A man named Nintsetse crept under the root weaving of a aiau tree. There he met a spirit who lived in this tree. The spirit was very lovable. It asked the spirit of this person: "Who is with you?" The man answered: "We are
Then the spirit asked again: "Go and do not tell the others, that you have met me!" The man replied: "Oh, I do not want to tell the others." When it had stopped raining, they raised the canoe high again and went further. Then the man told the others about it, that he had met a spirit, because he thought that the spirit could not hear him, because they were already at the beach. However, when the man told the others of it, the spirit was no longer in the bush. He heard what the man there spoke and told the others. Then he became very angry and while they were still at the beach, the spirit suddenly appeared by them. He entered the house in which they rested and saw the man among the others. He knew him quite exactly. Then he grabbed the man, flew out into the ocean with him and killed him there.

The Spirit Woman and the Two Children

A Woman's Story

A woman bore three boys and a girl. One day the children went walking and found a house in which a people-eating spirit woman lived. The woman called to them: "Come here, to me, I am your ancestress!" So they went to her. She searched them for lice until they fell asleep. Then she rolled them in a sleeping mat and laid the youngest, Limasamaskapuer, in the hearth. She covered him with basket leaves. Then she rolled a piece of rock and rammed the door with it. Then she took her mussel knife and went with it to the rock. Here she sharpened it back and forth, in order to make it quite sharp. Then she sang to the sunshine. This is her song:

"Sun, sun go down, because I want to eat Sirenpue and Mauenpue They I want to eat!"

Limasamaskapuer heard this song and raised himself. He looked around. There
was no little place where they could hide and the door was closed. Then they let a wind travel against a corner and they destroyed it. Then they crept through it and escaped. When the woman came back, she cut the mat open, in which she had wrapped the children and said: "Now a little while, then they will be good to eat." While the woman spoke thusly, a lizard said: "They have fled this morning, by daybreak!" The woman heard what the lizard said. She answered: "You lie and therefore will receive nothing." Then she stepped on a mat. But there was nothing more in it. Then she was frightfully angry, ran around in the house and nosed around everywhere. Then she smelled that the children had found the path. She ran after them and fetched them at a brook. She saw the mirror image (souls) of the children in the water, because they had climbed up a tree that stood over the brook. Then she jumped in the water, because she believed they were in the water. She looked everywhere in the water, until she had almost drowned and then appeared again. The children however, laughed in the tree. Then she became aware of them. She said: "Come down!" They answered: "No, you come up!" Then she came up until she almost could touch the foot of the smallest. Then they sang that she fell down. Thus they sang:

"Step up, climb over,
I wish you errored in stepping and had no skin anymore!"

Then she slid down and had no skin on her chest. She said: "How am I supposed to come up?" They answered: "Climb up backwards!" She climbed until she was almost quite close to them. Then they sang again:

"Step up, climb over,
I wish you errored in stepping and had no skin anymore!"

Then she slid down again and had no skin anymore on her back. Then she said: "What shall I do now?" They answered: "Rub yourself with ashes and jump then in
salt water." Thus she rubbed herself with ashes, went to the beach and jumped in the salt water. Then she had great pain. She died. The children climbed down from the tree and went to their mother.
Footnotes

234 1 According to Girschner (Globus, 1908, I, p. 236).

236 1 Blood of the skin of Li mot e'lan.

244 1 sak, taken from the "high language," means food, meal, table.
   2 in the vicinity of the colony at Kumunlai.

248 1 Abbreviated name for Taile.
   2 Path keeper, a plain bush.

249 1 Way of speaking, when women pass a man on the path.

250 1 In Palikir.
   2 In Anipein.

251 q Oriented according to the Story teller: Palikir.
   2 In Palikir.

252 1 According to Girschner (Globus 1909 I., p. 236).

275 1 According to Girschner (Globus 1909 I., p. 238).

278 1 Between Alenian and Olapel.

282 1 Bush with red leaves (Gardenia, violet?) According to Christian, p. 345, it is "Ting," Dracaena terminalis.

286 1 Word only used in Tsokes and Neot.
VI. Flying Stories

The Flying Woman of Sau Telur

The Story of an Ocean Voyage

In this is told how Sau Telur undertook an ocean voyage. Once a woman emigrated from a country in the ocean named Pere'ilan. The woman was named Li o mesilan. She always came at night, because she always wanted to fetch Sau Telur's flowers, from his koiyo fields, a plant which was previously in Ponape, which was named koiyo and was extraordinarily beautiful. Now Sau Telur owned a large koiyo field. And the woman appeared every night in order to fetch koiyo flowers. One morning Sau Telur commanded his gardeners to bring him some of his plants. They set out early for the field. And there they found that there were no flowers. Then they went to tell the Sau Telur that there were no flowers on the plants. They thought that people had stolen them or the birds had eaten them. Then Sau Telur commanded them to watch at night so that they found it out. Thus they laid down in the field. And when it had become dark, the woman appeared with her people. They settled down on the plants and stayed there because the woman and her followers could fly. And when they also settled down on several gardens, the hair of the woman flew high on the tops of the plants, because her hair was long. This woman was Li o mesilan. Then they fetched all the flowers from the plants until they were finished and then wanted to leave. When they then flew away, Li o mesilan could not because she was held tight by the hair. So they set down on her and untied her. Then some gardeners caught Li o mesilan and brought her to Sau Telur. And Sau Telur took Li o mesilan as a wife. She stayed with Sau Telur a long time. But one day Li o mesilan said to Sau Telur, she was homesick. Then Sau Telur commanded his people to prepare provisions for the ocean voyage, because he wanted to make a trip to the father,
mother and relatives of his wife. And all left with Sau Telur, only a man named Lauuatiketik was excluded. He commanded Lauuatiketik to go to Tsapalap in order to ask the spirits there for nice weather for the trip. And Lauuatiketik went on his way. Sau Telur and his people went without him and departed. The fleet set sail and travelled in the entrance of Matolenim, in the Telur entrance. And Lauuatiketik remained in Tsapalap and saw the fleet depart. Then he flew until he reached the main sail in the Sau Telur's boat. Sau Telur took a stick in order to beat him. But Li o mes i lan said to Sau Telur, he should leave him alone and let him stay in the main sail, then he could look toward the country of his father. Thus Sau Telur allowed him this and they went past many countries. And Lauuatiketik announced to Li o mes i lan, which countries they came by. But Li o mes i lan said to Lauuatiketik that these were not the countries of mother and father, because as soon as he would see the country of mother and father, he could recognize it by the lightening, rain and thunder that always appeared. Finally they came to the country. There they found everything just as the woman had said. When they were quite near to the land, Li o mes i lan flew away from the fleet and to the land. There she prayed then, that a mighty rain and typhoon would arrive as a greeting. And thus the rain and storm came and destroyed the fleet. Sau Telur died with all the people, only Lauuatiketik escaped because he flew to the land and did not die.

On the next morning Lauuatiketik went to the shore and found Sau Telur with his people drifted in, dead. He went to them, fetched a twig from tin, charmed it and made them all alive again. They then made all the canoes again. And Lauuatiketik also went in the country and found Li o mes i lan, the mother, father and all the relatives, who lay in the house, covered with mats, because the typhoon raged outside. Then Lauuatiketik ignited the house. And Li o mes i lan died with her entire family.
And Sau Telur again went with all his people on the sea. There they met a large fish named Lipopsiap. This fish swallowed all the canoes with the exception of the Sau Telur's. Thus the fish filled its stomach and died from it, because there were too many men and too many boats that he had in his body. Now Sau Telur cut the fish open and did like Lauuatiketik and brought them all back to life. And they were all alive again. Then Sau Telur returned to Ponape with all of his people. And Sau Telur rewarded Lauuatiketik with a high title and considerable honor, because he had made them all alive and they had all come home again healthy.

Sau en Pok and Lap en Telur

Story from the old time

There once lived two men in a place named Pok. The one was named Sau en Pok and the other, Lap in Telur. The two made a mighty large fish trap. They went in the reef water with it as it ebbed. Then they waited on a small island named Kepara, until it rose again. Lap in Telur wanted to sleep, because it had become night. He lay down on the canoe platform to sleep. And soon he did not notice anything anymore. Then Sau en Pok stole the paddles and all of the push poles from him. Then he gave the canoe a kick so that it drifted far on the high seas. When Lap in Telur now awoke, he looked for the paddles and push poles in order to travel home to Ponape again. There were not there. He crouched down in the canoe. And he had the idea to stretch out on the outrigger platform. He stretched out, then a large bird flew by, seized the canoe, bit into it and flew up high with it to an island, which lay in the distant ocean. It flew down and placed the canoe in a tree top in order to make a nest out of it. Then it flew further. And then it began to be day. Then Lap in Telur climbed down from the tree and found a woman, who lived between the roots of the tree. The
woman said to him: "Come here my little son!" And the woman led him in her house. In it were many, many people. Now they were not present, yet as evening came, they all came back.

They found Lap in Telur, who stayed with her ancestors and were happy about it. Lap in Telur stayed with them a long, long time. One day the woman went with all of her followers out to the reef in order to fish. The youngest son of the woman sat down next to Lap in Telur. The two remained at home. The boy spoke to Lap in Telur, they wanted to see their flying bags, which all were in the house.

Both went in the house. Lap in Telur invited the boy to take down a flying bag. The boy got a flying bag down and flew away. Then Lap in Telur quickly ripped all of the other bags in half. When the boy returned, he sat down on the ground. Then Lap in Telur quickly climbed into the flying bag and flew far away. The boy saw how far away he flew. He quickly fetched a flying bag, climbed in and wanted to recapture Lap in Telur. But the boy could not fly because all the flying bags were ripped in half. Thus Lap in Telur could get home to Ponape.

One day he met Sau en Pok. Both agreed to undertake a fishing expedition. They went to the small island, Nalap en Kiti. This time Sau en Pok wanted to sleep on the canoe. He fell quite deeply asleep and noticed nothing. Then Lap in Telur took the paddles and push poles away. He pushed the canoe out on the ocean. It drifted far away until on the high seas. The man awoke and wanted to grasp for the paddles and push poles in order to row back. But they were gone, because Lap in Telur had removed them. So he crouched down in the canoe and did not know, what he should do. A mighty, large bird then came flying from the east from Meselan and found Sau en Pok, who lay on the outrigger platform. The bird swooped down to the canoe, grabbed the Sau en Pok and ate him up. Then he
took the canoe and flew away with it to Meselar, in order to make a nest out of it, in which it could bring its young into the world.

Lap in Telur, however, was very happy when Sau en Pok did not return, because he was dead. Then Lap in Telur alone took the place into possession and ruled over all tribes.

Naneken and Sau en Pok

Story of Two Men

Naneken and Sau en Pok once agreed to undertake a large fishing expedition. They put their large dragnets together. They then went fishing. It was almost evening when they rested on an island. Naneken fell asleep in his canoe. Sau en Pok pushed Naneken's canoe in the water. Naneken drifted off. When he awoke, no land was in sight. He fetched a palm frond from his canoe, with which to consult the oracle. The oracle gave "pon parap" (on the starboard side) and that was good. And a seagull appeared which carried the Naneken's canoe in the air. It set it down in a mangrove tree. Naneken climbed down from the platform. While climbing down he set his foot down. A small crab lived in the roots of the mangrove. It opened its claws and pinched him in the foot. Then hi lifted his foot up high. Then the crab said to Naneken, he would like to get down. Naneken climbed down, the crab led him. Both questioned the oracle. He should hid himself under the stomach of the crab. Then the sons of the crab appeared, a group of giants. They said, "Little crab, it smells like human flesh!" and further: "What sort of human flesh is it?" The crab replied to them: "What sort of human flesh is it? You always live among people and now you ask me about people?" Yet they continued asking the crab. Finally it said to the giants: "If I show him to you now, you won't also want to eat him?" Then the giants replied to the crab: "Don't worry,
mother, your adopted son we certainly won't eat." She brought him forward. They played together and then slept until morning. They the crab said to her children they should give a feast. Some prepared the earth oven, the others went fishing. When they came home from fishing, the crab said to Naneken: "There to the place of the common people you must not go; you belong in the gallery. Take the two stones here and throw them at the people so that they fly away and come back. And everyone will be happy that they have such a strong brother." The feast was over. The next morning, they went fishing; the youngest and Naenken remained to guard in the house. Then Naneken asked the youngest: "What hangs there on the ceiling?" The youngest answered: "Some flying bags!" He got in one and flew away with it. Then Naneken called to him: "Bring the flying bag back!" He brought it back and hung it up. Then they searched each other for louses and the youngest fell asleep. Then Naneken hit several flying bags. Then he climbed in one and flew away. The youngest awoke and also climbed in one. He tumbled through it. He looked around. Then he saw an old flying bag. He climbed in. And he said: "Fly quickly, my flying bag and do not return." He flew, in order to fetch the Naneken, to the place where the giants fished. He went high, he went low and wanted to smash Naneken's vessel. Naneken likewise went high and low and wanted to destroy the vessel of the youngest one. He fell out and between the others. He lifted up his eyes. And he said: "You wanted to eat him, now he has escaped." Naneken again came to Ponapei. He landed in Telou. He climbed out of his flying bag and buried it under a stone. Then he went to the country. His children saw him coming. One called: "Father, Naneken is here again!" Sau en Pok said: "Children, do not pronounce the name of the deceased's spirit!" But he replied: "But I really see him coming!" Sau en Pok then gave him his wife back again.
Then they again agreed to undertake a fishing expedition with torches. They caught some fish. Then they returned home. Now they wanted to eat them. Sau en Pok fell asleep. Then Naneken roasted a pankir fish. He took the skin off the fish. Then he laid it on Sau en Pok's anus. Then he put the meat of the fish on Sau en Pok's genitals. Then he set the gods on Sau en Pok. The dogs snapped at it and Sau en Pok had to die.

The Story of the Man who found the Flying Bag

The Story of a Man.

Once there was a man, who was named Sau Etiets. And Sau Etiets lived in a place in the ocean that was named Etiets. The man understood much and was a master of the art of sailing. Then the man married a woman, who was called Katin Etiets. She was a pretty woman with a beautiful countenance.

And when one day Sau Etiets went fishing on the ocean, his wife accompanied him. When both had arrived at the ocean, Sau Etiets anchored the canoe. Then he said to the woman, that during the time he would be away, she should protect herself, sleep a bit and let her arm hang out of the canoe. The wife answered her husband that she would obey his admonition.

Then Sau Etiets dived into the ocean because this was his type of fishing, to dive down in the ocean during the day, toward evening to reappear. Thus Sau Etiets had disappeared. And his wife was on the lookout for him for a long time and waited for him. Finally the woman became tired and fell asleep and in doing so, her arm hung out of the canoe. Then the oil drained from the arm and went to the Sautelur in Ponape. When Sautelur noticed the oil, he had the Suakampul come and commanded him to look for the woman from whom the oil originated. Then Saukampul looked around until he found the woman who sat in Sau Etiets' canoe. He seized the woman and carried her away. And Sautelur married her. Meanwhile,
the time had passed and Sau Etiets reappeared. When he again came to the surface, he noticed that his wife was no longer in the canoe. And then Sau Etiets looked everywhere for her. But he found her nowhere. Thus he went home and deeply grieved all the time. Finally, he thought about it, how he probably could make a type of vessel, which we call the flying bag, in order to climb in and fly around. One day he took his ax and went into the woods and asked all the trees if among them there wasn't a light wood. All trees answered collectively, no. Then Sau Etiets was cheerless, because he had to think that his plan would be in vain. He went further and soon laid down, because he had become tired. Now he had forgotten to ask a tree, which was named Erythryna-tree. And when he had laid down to sleep, the tree made itself noticeable to the heart of the man. And some leaves flew down from the tree and fell on him. When the man saw the leaves afterwards, it occurred to him again and he went there and felled it. Thus Sau Etiets felled the tree, which is called Erythryna and made himself a flying bag. When he had finished it, he departed and flew back and forth over the ocean until he found Ponape.

He arrived in Matolenim and flew over it. There he noticed how Sau Telur fished with his people by Matolenim at a small place named Pon pik a lap. When he had seen the fishing fleet, he lowered himself into the canoe of the Sau Telur.

And Sautelur was very happy because he came from quite far away and commanded his people to bring many fish and to give them to the foreign bird to eat. And Sautelur and his people were happy again, when the bird ate the fish, they did not know that Sau Etiets sat in it. And they carried him to land and brought him to the house of the Sautelur. There Sau Etiets found Katin Etiets again in the house of the Sautelur. He was very happy that he had finally found her, who he had looked for everywhere for such a long time. Sautelur and his people,
however, took the bird in order to hang him up under the rood rafters of the house. But all the time when they hung him up, he immediately fell down because he only wanted to stay in one place, which was quite close to his wife. Finally they hung him up close to the woman and then he did not fall down anymore. Then they all ate thoroughly and rejoiced about their bird from abroad. One day Sau Telur and his people again went out to fish. Katin Etiets and a woman did not go with them. Instead they both served the Sautelur and were called Litu. The two stayed back alone with the bird. Once Litu went out in order to drink water. Then Sau Etiets took a little oil and sprinkled the foot of his wife with it. The woman rubbed it separately on the feet, then smelled it and noticed that it smelled just like the oil of Sau Etiets. Then Sau Etiets began to speak in his flying bag and said: "I am here!" And then the woman noticed that her husband, Sau Etiets was there again and was happy. And Sau Etiets took his wife, put her in the flying bag and flew away. When Sautelur saw the bird, he thought it wanted to eat fish. And the bird landed on the Sautelur's canoe. He commanded his people to bring fish and to give it to the bird to eat. When the bird was full, it flew further. He flew up high, until it almost touched the sky. Then the woman got out of the flying bag, and waved at the Sautelur and greeted the people.

When Sautelur saw, how the bird kidnapped his wife, he broke his net to pieces and hurried in his canoe, where he lay down and died.

Sau Etiets however brought his wife home and was satisfied again. Such a vessel one named flying bag in ancient times.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th>Footnotes</th>
</tr>
</thead>
<tbody>
<tr>
<td>288</td>
<td>1</td>
<td>Today not present in Ponape.</td>
</tr>
<tr>
<td>296</td>
<td>1</td>
<td>In the country Pok.</td>
</tr>
</tbody>
</table>
VII. Giant Stories

About the boy who drove away the giants from Mutok.

Story from Mutok

Once a group of mighty people ruled in Mutok. This type of people were named giants. There was flat land and two hills. The one was called Tol en takai, the other, Tol puel. On Tol puel, where they lived, wild yams grew; they made a boy named Likarakoio. Something that grew out of the yams, that one ate, that nourished the boy until he grew and was a man. Once the giants went fishing and the name of the boy was Likarakoio. He wanted to visit the one-headed one, who guarded the house. The boy had an ax with him. Then the boy crept to the giant's house. He sang a song when he jumped on a jutting rock. This is the tune of the song:

"I want to build a canoe for Nan Pokalan, Pokalan.
The ax meets the edges and takes them away."

With that, he jumped up and in their house. Then he said: "Put aside yesterday's fish and give me one from today." The giant replied: "Where is the fish, your mother and father have caught for you." Both had a fight. Likarakoio killed the giant; when the fishing group came home, the house guard was dead. They were very angry about this. The next day they handed over the house, for guarding, to a two-headed one. He remained behind, the boy appeared again and did the same thing as with the one-headed one. He sang and drummed with the ax in addition:

"I want to build a canoe for Nan Pokalan, Pokalan.
The ax meets the edges and takes them away."

Then he entered the house and said the same thing as to the one-headed one.
Both had a fight, until Likarakoio also killed the two-headed one. Then he ate all the food in the house until there was nothing left. Then he ran away. Afterwards they returned from the reef, but there was neither a person nor food there. They got very angry about it. The ten-headed one then said, that then he wanted to watch, because he was very strong and had ten heads. With it, he stood up, in order to sit down there and watch the house. The others went fishing. Likarakoio also went, he drummed with a small _______ and sang:

"I want to build a canoe for Nan Pokalan, Pokalan.

The ax meets the edges and takes them away."

He went in the house and said: "Put down the fish from yesterday and give me one from today." The ten-headed one answered and spoke: "which of yesterday? which of yesterday? which of yesterday? which of yesterday? which of yesterday? which of yesterday? which of yesterday? which of yesterday? which of yesterday? which of yesterday? Which of yesterday?" All heads answered and said: "which of yesterday?" There was much talk because there were 10 heads. Their words sounded like thunder, because there were actually many mouths. Both had a fight until Likarakoio had also killed the ten-headed one. He cut the heads off and laid them next to the mangrove sprouts all the way around Mutok. Finally the oldest of the giants came home. They travelled around Mutok and noticed one of the heads. They they were happy that the ten-headed one then had become the ruler of the land. Therefore they named him Paut. They sang happily: "Paut has killed Likarakoio. Paut has killed Likorakoio." But when they looked closer at the mangrove sprouts there were all the same heads. Then they became enraged, because they then knew that Likarakoio had killed Paut. They became afraid and all ran away. Then Likarakoio ruled the place. However, there was still nothing to eat on it because the giants had only eaten fish. Then with his stones, he built a
sacrificial place, which bore the name, Takai en tol mai en Mutok. Then he summoned all types of breadfruit to this place. And therefore this place is different than all the other places on Ponape. There are always many breadfruit here.

The Giants and the Tridacna Shell

Tale of a Married Couple

A married couple lived with their children at a place. Now the giants possessed the fish pond which was located at this place. The clan of the couple and the children went everywhere for fishing, and thus they also went to the fish reservoir of the giants. They fetched a fish from the reservoir. The giants noticed that one of their fish had gotten lost. So they lay in wait in order to find out who had fetched their fish out of their reservoir. One day a band of children came again and speared fish. They also went to the fish reservoir of the giants and speared a fish. The giants noticed it. The giants followed them. Then they ran away and hid under some tridacna shells. The giants then asked the shells, whether people had come. The shells replied: "Yes!" The giants said: "Hand them over!" The shells answered: "Get them yourself!" Then they tried to grasp them. However, the shells squeezed the giants and killed them. Now the land belongs to the shells.

Langiap and the Giants

Of the Langiap

Langiap lived in a country. Now a group of giants always visited Langiap's home in order to voyage with his canoe and to fish. And they did thusly when they pushed Langiap's canoe into the water and when they hauled it up, then they sang. They sang:
"Lift up, lift high Langiap's canoe.
That it does not touch the ground,
Push it now, push it in the water."

They then climbed in, sat down in the canoe and sang again:
"Paddle left and paddle right,
Paddle strong! Quickly travel, our boat."

Thus they went away and until the breakers. Here they went in the water
and one caught a fish, when he came up. Then they climbed in the canoe again and
again sang during the voyage:
"Paddle left and paddle right,
Paddle strong! Quickly travel, our boat."

Thus they travelled on land again. They fetched the canoe on the beach and
again sang:
"Lift up, lift high Langiap's canoe.
That it does not touch the ground,
Push it now, push it on the land."

When they then went away from the canoe, they took the fish with them and placed
it in Langiap's shell basket. And while they marched away on the path, the man
who went first said:
"Watch out for the roots on the curved path,
And you others, listen
And you next one, listen
And you third one, listen to what the first already said!"

Thus they went home. Now when Langiap came home after they marched off, he
noticed that they had travelled with his canoe. Then he made a cabin under the
grating of the canoe outrigger. He put a rope, a stone and a mussel shell in it.
The next morning he laid down in the cabin under the outrigger grating. And the group of giants appeared again. Then again sang when they came:

"Watch out for the roots on the curved path,
And you others, listen
And you next one, listen
And you third one, listen to what the first already said!"

When they were near the canoe, they felt the odor of Langaip. One of them said: "I smell men." Then they pushed the canoe and sang while doing it:

"Lift up, lift high Langaip's canoe,
That it does not touch the ground,
Push it now, push it in the water."

They then climbed in. Before they departed, they sang once. They said:

"Paddle left, paddle right,
Paddle strong! Quickly travel, our boat!"

They travelled up to the breakers, climbed into the water, began fishing and fetched them high, also filled a basket with shells and placed it also in the canoe.

When they left again, Langaip fastened the rope to the stone and threw it in the water. They left. When they came to the border of mangroves, the rope had become taut. Thus the canoe was pulled back again toward the breakers. Again they paddled until they were near to the land. The rope had again tightened and the canoe was pulled back; thus it continued until it became day. Then however, Langaip tied the hair of one tight to the canoe. When they were near the beach, he blew the conch shell. Then they became afraid and fled. Only one could not flee, because Langaip had tied him tightly to the canoe. He killed him, took all the fish and carried them in his house.
The Story of Two Giants

In ancient times there was still a different type of people in Ponape. They were mighty, large, strong and tall. They are supposed to have been 10-20 fathoms tall. They were also uncommonly strong. But they were good natured, they did not kill any people or make war on them, but rather fought among themselves.

Some of them were called: Uar rikerik, Uar tinetin, Sau muin Kap en pil, Uar i Kitam and Kol i ran. That is some of their names.

And one day Sau muin kap en pil and Uar i Kitam worked together in Tsokole. They built two mountains, the one was named Tol en Lanar, the other, Tol Pelipel. But they had no success with their building, because a cuttlefish and a golden plover were fighting in the ocean. From this originated such powerful waves that they tore down their construction. Then Sau muin kap en pil asked Uar i Kitam to go and see what was actually the situation with the destruction of their construction. Then Uar i Kitam left and found the golden plover and the cuttlefish fighting in the ocean; then he killed them and ate them up. Because of this, he became very hot, he started home and laid down on a small place called Nan uon iap' and did not stir because he was much too hot, as he had eaten the cuttlefish and the golden plover. Then a man named Sau ria came down from the sky, he took a drinking nut and laid it under his head. And Sau muin Kap in pil waited. When he did not return, he wanted to search for him and finally found him laying in Nan uon iap'. Then Sau muin Kap en pil got angry, made hearthstones hot, put them in Uar i Kitam's mouth and killed him.

From Uar i Kitam's body arose the country Kamar, which lies on Tau' tsokola and of the others, we do not know where they have died.
The Kaneki of Lele and Matau

Story of the Kaneki en Matau lapalap

As the story goes, Kaneki en Lele and Kaneki en Matau lapalap are supposed to have lived, one in Ponape, the other in the ocean. One day Kaneki en Lele hid his child in his hair knot. He went with it to the ocean, in order to visit Kaneki en Matau lapalap'. On the way he found a cuttlefish, killed it and took it with him. Then he met the servant of Kaneki en Matau lapalap', a boy who did not stay, because he wanted to eat up the stranger in the canoe. He (K.e.M.) had commanded the boy to prepare the earth oven and to fetch breadfruit. The boy climbed in the tree to break off a fruit, but he did not succeed. He came back. Then the man in the house stretched out his hand and shook and the fruits fell down. Then he commanded the boy to fetch a cuttlefish. He wanted to break it in pieces. He did not succeed and he came back. The man in the house only stretched out his hand, fetched the cuttlefish and gave him to the boy. Then he had to close the oven. Then he let the boy open the oven again. He opened it and his master devoured the entire oven's contents all at once. Then he commanded the boy to fetch a mangrove cudgel in order to poke with it at a breadfruit between the teeth and an arm of the cuttlefish, in order to eat it. He ate it and was full. Kaneki en Lele said to the boy, when Kaneki en Matau lapalap' should come, he should take a flat stone and to jerk it on his nose. And if he did not awaken, he should pull out a little hair that sat on his toe. Then he was silent until Kaneki en Matau lapalap appeared. He sat down on the corner of his seat so that the other went high. Then the boy took the flat stone and threw it at the nose. He did not wake up. After that he pulled out a little hair that sat on the toes. Then he woke up and asked the boy: "What is the matter?" The boy replied, Kaneki en Matau lapalap had come. He bent down under the roof
and speared Kaneki en Lele with a canoe. It splintered. Then he speared him with another. It pulled up and he let it fly high in the sky. Now he wanted to ensnare him with a net. Both pulled on it until it ripped. Finally Naneki en Matau lapalap got Kaneki en Lele fastened and threw him in the air and when he came down, he wanted to break him to pieces over his knee. That did not work. Kaneki en Lele then did the same thing with Kaneki en Matau lapalap and flung him high. When he fell down, he broke him over his knee in two pieces and killed him. Now he was master of the country.

And thus since then one sings during the ocean voyage:

"Kaneki, oho, Kaneki en Lele,
You came by and you found
Only my little house
Only my big house
In the middle on the large water,
Kaneki, oho, Kaneki en Lele!"

The Ocean Giant and the Land Giant
Story from Ancient Times

Once there were two people, one of which lived on the land, the other in the ocean. The one who lived in Ponape was named Kaneki en Lele, and the one who lived in the ocean was called Kaneki en matau lapalap'. Both of them, it is said, are supposed to have been very strong. One day, Kaneki en Lele wanted to visit Kaneki en matau lapalap'. He took his nephew, a small boy and put him in his hair knot, because the boy was still very small and not yet grown. Thus the man went to the ocean and found two cuttlefish, which he wanted to eat, that is an ocean animal, which lives in the ocean. Finally he climbed on the land. But Kaneki en matau lapalap was not there, but rather he wandered around in the ocean,
in order to look together for his meal.

Now his nephews, two boys had remained in the house. Kaneki en Lele asked them: "Is Kaneki en matau lapalap' at home." Both answered that he was wandering on the ocean. Then Kaneki en Lele ordered the two to prepare the oven, so that he could eat. The two boys prepared the oven. Then they asked him: "What should we put in the oven?" Kaneki en Lele stood up, went to a breadfruit tree and shook it. All the fruits then tumbled to the ground. The boys took them and placed them in the oven. Then the oven was finished, Kaneki en Lele ate everything. The boys received nothing to eat, until it was evening. Then he asked the boys: "You probably don't want to eat? Take the rest of the meal between my teeth, a breadfruit and a sucking foot of the cuttlefish." Then both took a breadfruit and also an arm of the cuttlefish. And both ate from it until it was night. Then Kaneki en Lele wanted to lay down and said to the boys, if during the time when he slept, Kaneki en matau lapalap should appear, they should take a large stone and throw it on his chest in order to wake him. "And if I don't awaken, then pull a little hair from my toe."

Then he fell asleep. When Kaneki en matau lapalap' appeared, the boys took a large stone and threw it on his chest but when he was not awakened, they pulled a little hair from his toe. When he awoke, he took the nephews, the small boys and stuck them in the hair knots. Kaneki en matau lapalap' however, wanted to fight with Kaneki en Lele. They beat each other thoroughly. Kaneki en matau lapalap' was strong and wanted to overcome Kaneki en Lele, because he was weaker and had almost become dead, when they fought. Now when the nephew, the little boy noticed that the man was near death, he took a shell and cut his uncle on the forehead. The blood flowed in his mouth, he licked up the blood with his tongue, that flowed into his mouth, through this he became powerfully strong and thus he took Kaneki en matau lapalap, took him over his knee, broke his back and killed
him. Then he became the master of the land, this man who was so strong and in every way called a giant. These beings were strong and had magical powers, which is why they were feared by common spirits. The spirits also helped them in their acts, doings and miracles. These beings no longer exist in Ponape.
Footnotes

300 1 Literally: "Do not give me rotten fish, but give me fresh fish."
2 Literally: "Which fish is rotten, because your mother and father have just fished."
3 Small tubers.

002 1 Stone of the breadfruit mountain of Mutok.
2 Actually, Mutok, in opposition to the rest of the parts of Ponape has abundant breadfruit the entire year.

305 1 The third has stumbled.
2 Spirit language, arim = aramas.

306 1 The giants wadegone out in the evenings to catch.
VIII. Historical Legends

The Discovery of Ponape

Once four women came out of the south to Ponape in a vessel that was made from tin wood. Their names were: Lipalekini, who had built the canoe; Litorkini, who had woven the sail; Lipuketalani, who had hoisted the sail; Liiakini, who had first sighted land. They returned again to their people and told them: "We have seen a land, that swims in the middle of the ocean."

Now they set out on a second voyage, that the following song portraits:

Song

A change has affected Ponape, indeed!
A vessel departed from the shore of Uagu in olden times. Japakini propelled it,
came down and called to the canoe's crew: "Where is Sanpeliti, Janpelata,
Nipeletekelani?"
They are ready to depart, they will go to Ponno muip.
They hoisted the sail, it did not go up.
"Where is Lipeketakelani? She shall come, shall come, and raise the sail!"
They raised it high. Splendor gleaming. Wind calm lowers, the ocean extends calmly.
"Lienkatanlik, Lian'lele, you too! Come you two, hold my sail tight!" They both come.
"For that purpose, sit down while the wind roars, hold it tight while sitting!"
Then they ran alongside of Oroilan, Tikae nian. They then approached Tapai io,
to hold the leafless about their voyage around, in fateful saying about the vessel, about the discovery of the found land. Then they came and stayed a while. They inquired of the mussel animal, it said:
"Here, the land is discovered, again ready is the discovery of the land, Ponape."
They left Lian'tele behind, so that she populated the land, to leave behind visible signs of their arrival.
Then they returned to the land of Ugagu to Liiapakini, Lipolikini.
I do not want to say more! Those who know later knowledge, then correct it, tell it in turn! What I say is confused!
A change has affected Ponape, indeed!

The legend then tells further, floods had torn away all of the soil from the island. Then two people, a man, Japenepnel and his wife, Liarapenepnel, had fetched soil in baskets and brought it to the island. In Ialapak in Kiti they had heaped up a large stone pile (pe, pei) and because of this, the island was given the name Ponape (on the hill), district of the hill. In order to prevent new floods, they have surrounded the land with mangroves (ak) and it is then named Likatinaie, later, for greater security, they made the outer reef and gave it the name, Katianios.

Thereupon, the floods have stopped.

The Famine of Mutok
The Story of the Famine

Once a great famine struck; it killed the entire tribe, only two girls and one boy were left. The boy was named Sismankon, he lived on Sonalap', a hearthland, which is between the mangroves of Nan Pani. There there are many pandanus palms. Every day the girls pounded the flowered base of the pandanus. They did not give the boy anything to eat. They went out and came back and called Sismankon. He answered the two: "What is the matter?" They answered: "We have pounded no flowered base!" Then he asked them: "Don't you have any gautima?" Then both went away. The next morning, the two went to eat again and again appeared with empty hands. He again asked, whether they didn't have a little, because he would like to eat and the next morning they again looked on the blossom ground and ate until they were full. They again came with empty hands and Sismankon
asked them whether they really did not have a quite small little bit, because otherwise he would have to die. Then a rat ran under the threshold. He woke up and wanted to grab the rat. He hunted it behind it. But the rat stood up and said: "Now why do you look behind me. Don't you follow me on account of the few remaining bananas?" He answered: "That's exactly why." The rat replied: "Go and fetch yourself bananas from my field." And if a spirit asks, who you are, then you say, I am Sismunkon and the rat has sent me here." Then he left in order to fetch them. He hauled many bananas here and hung them up in the house. The girls had again gone to search their blossom ground, and saw that the house was filled with bananas. They were surprised about it and said to the boy: "Where did you get the bananas?" He did not say anything different than what the rat had said to him: he should go away and what he should say to the spirit who owned the banana field. Now he said to the two: "Go no; if a spirit asks who you are, and cut down my bananas? Then answer, I, why do you ask?" Then the spirit became angry and killed them. But Sismankon then became the ruler of the place, he fetched a woman from Narolan. The people here originate from him.

The Story of the Endless Night

In olden times in Ponape, there was an endless night. A man named Saum prophesized that the endless night would come. He prepared himself well for it and took care of food, also firewood and prepared the place in the house where he wanted to place the earth oven. It was almost the time when the night was supposed to come. He then planted a banana, that is called ut en iap' (banana from abroad). On the day when he planted the banana at the place, it became dark and no more light spread out. Some people died of fear of the darkneww, others from hunger. Meanwhile, the banana grew high. A long time passed; they did not know whether
one or two years had passed. The endless night lasted until the banana formed fruits. Now it lasted until the flowering remains of the fruit fell off of the bananas. Saum paid attention to the banana, when the fruits ripened, because he knew when the banana would bear fruit, then it would become day again. Then the blossom leaves fell from the banana, when the fruits formed. A bunch of blossom leaves fell off. Saum heard how they fell down. He commanded his boy to go and see what fell down from the banana. The boy lit a torch, in order to see and only found what had fallen off the banana. He brought it to his father. When Saum saw it, he said, that the middle of the night was over and it would be almost before daybreak. And it was near to daybreak. In the east, it became light. And the day quickly became bright as lightning and with an odor, that sounded like powerful thunder. The people were surprised at the light and danced around; some died for joy. Over all of Ponape it became bright; only at the little place it was not light, a place which lay in the mountains named DzalapuX, which is in Kiti. Here the endless night continued forever, it is called Takai'n Pun (rocks of the night) where even today, the endless night continues. This is the place where Saum lived and when one Saum died, another took his place. Thus it has remained until today. They also pray to Nan Dzapue.

The Story of a Mortlock Family

Tale of a Mortlock Family

A man was named Paluelap and the names of his sons are: the elder, Ronelap, and the younger, Ronerik. The elder one built a canoe and said nothing about it to the father. But Ronerik told the father, he is building a canoe.

Then Rongelap's canoe was finished. He wanted to travel with it. However he said nothing to the father but departed. He let the canoe in the water and travelled out on the ocean. He harmed no taboo place. Finally he arrived to a place in the ocean: Tsap' en un. Many fish stayed in the vicinity of the land,
jumped high and threw the canoe down. And the house posts and the people from the land talked to them: "Come and bathe yourselves in the well, Likatau." They went there and then slept. The Sarun fish, the canoe people, the house posts and all jumped up and ate them up. And that is the end, because one does not listen to the father.

The little one, Ronerik, built his boat and told it to the father. When it was finished, he pushed it in the water. And he obeyed the father and travelled to the sacred places and crouched down and waited until the sacred ones arose, then he stood up. And he met the white Karakar-seagull; he made the capture magic, then he obeyed, then he consulted an oracle, then he went further, until he fastened the canoe to a place. He took his net, spread it out of the canoe. A school of fish jumped high and filled the net. The houseposts called: "Bathe in the Meis-well!" (well of sleep). But they did not obey, they bathed in the Pepet-well (well of the watch). Ronerik took a nut, divided it and they put the pieces on the eyes. And at night it looked as if they watched, yet they slept. The next morning they set the house on fire; then they went home to their father. Ronerik had found the house that was the enemy of the father and had remained alive.

Sau Telur and the Prophet.

Tale of the Saum Kokop'

Once a priest lived in Tsalapuk who said in advance what would happen. Thus he prophesized that a canoe would come to Ponape and would attack it. He went to the Sau Telur and told him that a war fleet would appear in front of Ponape. Sau Telur asked: "Who said that?" He replied: "I myself say it in advance!" Then Sau Telur said to Saum: "Now take your nut, leave, because you lie." The priest went home. When he had arrived at Leliarun, he threw the nut away. He went further to Tsalapuk. There he made a charm, that the fleet would come quickly, because
he was angry at Sau Telur. And after a short while the war fleet appeared. Sau Telur was overrun with war. Then the priest felt well again.

The Woman with the Iron Tooth

Of the Li o mere

In ancient times a woman lived; we do not know from whence she came or where she lived. This woman had an iron tooth. Now the Ponape people wanted to possess the tooth. Thus they often went to her and chattered with her. They endeavored to make her laugh. But the woman did not laugh; at most she smiled once. Yet there was one of them who had a wry mouth and came later. He made her laugh. When the woman noticed that she had to laugh, she laughed loud. Then they had made her laugh. Then they threw a stone at her and broke the tooth. And they ran by quickly in order to lift it out. And then they ran home.

The Story of Kerou Meir

Tale of Kerou Meir

In the old times, the Ponape people did not lie down in their houses, but rather rested in caves or under trees. One day, Kerou Meir learned that there is a tree in Kusae, from which one could make an excellent house. So he sailed away and arrived in Kusae in order to fetch it. But they did not allow him to take it away. During his stay in Kusae he observed the people during their work and saw the many mangroves (?), which grew on the rivers. When he went in the water, then they accompanied him and paid attention that he did not take any fruits with him. One day he went to bathe; he turned his face inward to the land and washed, he splashed in the water. Two mangrove fruits then appeared. He splashed again and they flew to Ponape and fell down in Nan Meir. There they remained for a long, long time. However, he set sail, in order to return home to Ponape. Now the
people gathered and paid attention to him because they were afraid that he took a fruit with him. Thus he came home with empty hands. He went to Nan Meir. There some mangroves had grown. Then he was happy. He let them multiply until there were very many. Then he built houses from them; thus the Ponape people learned house building. Kerou Meir has started with it.

The Origin of the Nanamariki and Naneken of Matolenim.

I.

The Story of the Nanamariki

In olden times a Nanamariki once lived in Matolenim. He married two women. The women became pregnant. One day the Nanamariki wanted to hold a procession in Matolenim in order to celebrate a festival. Then he spoke to his wives and said to them, that he wanted to hold festivals in all districts of Matolenim. After his departure the women would give birth and if they both were to give birth to a boy, they should kill him; however, if it were a girl, then they should let it live. Then he went away and visited all the districts. When the women had given birth, they had one girl and one boy. And then the two cried the entire time, because they did not know what they should do with the boy, because they were incapable of killing him because they loved him. Then one day a man named Sauset en Roti appeared to the two women, in order to bring "food for the queen." He found the women crying and asked them: "Why do you cry?" Then the two answered and told him what Isipau had commanded. Now he asked them to give him the child, that he wanted to take to be his own. The two were happy and gave Sauset the child. And Sauset took the child and wandered to the place where he lived.

When Isipau came back, he noticed that the women had given birth, but that there was only one child there. Then the two told Isipau that they had killed one, because it was a boy. Now the Nanamariki was satisfied.
A long time passed. And one day the Nanamariki again went away to visit a place, in order again to celebrate a feast. There he noticed a boy on the reef who fished there. Isipau called to the boy to bring him a fish. The boy brought one. And when he was quite near to the canoe, the boat crew instructed the boy to come on the freeboard side, because thus Ponapean custom demands, that no one appears on the outrigger side except the seriso. And thus the boat people said to the boy, he should to go the freeboard side. However the boy did not want to and came to the outrigger side. He gave the Nanamariki some fish. And when the Nanamariki had received the fish, then he asked the boy: "Who is your father?" He answered and said, his father is Sauset en Roti. Then Isipau commanded and said: "Your father shall you bring to me tomorrow!" Then Isipau went further and thought earnestly about the boy's behavior, which was so similar to Isipau, as if he himself were the father. And while Isipau racked his brains thusly, he found out by himself, that it was his boy. Also the boy had gone his way and when he then had told Sauset what Isipau had commanded, then Sauset was surprised because he thought that Isipau would do something bad to his boy. The next morning Sauset went with his boy to Isipau. Isipau was with his followers in the meeting house and held a feast. Now when Sauset and his boy appeared and the boy entered the house, the Nanamariki commanded his people to honor him as a Naneken. The entire group in the house bowed down before the Naneken and honored him. And Sauset was very surprised, because now the Nanamariki must know that it was his boy.

Thus the Naneken-ship was established in the state of Matolenim.

Naneken then married a woman from the clan of the Nanamariki, as is the custom in Ponape. The child marries in the clan of the father, whether boy or girl. Thus the Naneken married his father's sister. And then the woman gave birth, there were many boys, 10 in number. When Naneken had become old, his ten children remained.
One day the children played in the house and tangled the rope-making of Naneken. Then he scolded his children and the children again used hateful words toward their father, Naneken. Naneken became angry at his brood, took his canoe and travelled away. Of his boys, the one who was youngest, likewise set out with his canoe in order to fetch back his father. But the father said to him, he should return home and prepare himself, because he shall become Nanamariki of Matolenim. And he will go further to U, in order to become Nanamariki of U.

Naneken of Matolenim went to U and began the row of the Nanamariki of U and his youngest son prepared himself, when he had come home, until the father of the Nanaken died, then he followed him as Nanamariki of Matolenim.

Thus the Nanamariki-ship began in U, and the Naneken-ship in Matolenim.

And that is the reason why the Matolenim people show respect to the people of U, and likewise the U people the people from Matolenim. Since ancient times then, it is the custom, that a clan begets the Nanamariki. This clan they call that of the montsap', and a clan, that of the Naneken, and other clans, that are called aramas muel (ordinary people). And in earlier times no aramas mual was permitted to appear in the house of the Nanamariki, and also not in that of the Uasai, Tauk or Nos, because they were sacred. Also no lesser Montsap was permitted to enter the house of the Nanamariki, even the small chiefs with the exception of Naneken and his family who were permitted to appear and enter in the house.

II.

Tale of Naluk en Tsou en pun

In ancient times one of the many Nanamariki of Matolenim resided on a small place called Nan Matolenim. His wife originated from the clan of the Lazialap'. The wife became pregnant. The Nanamariki wanted to go to another region in Matolenim. He said to his wife, when she would give birth, and it was a girl, then it should remain alive, but if it were a boy, then she should kill him. After his departure,
the woman bore a boy. But she could not kill him, because she loved him dearly. Now she wanted to think up something in order to find a good way out. Exactly then, a man came out of the district Leak. He lived there and he was called Sauset en Roti. He brought the woman food, the food tribute. He found the woman all alone and the Nanamariki was not yet there again. The woman cried about the Nanamariki's order, to kill the child if it were a boy. Then the man asked the woman why she always cried. She told him what the Nanamariki had commanded. Then Sauset en Roti had sympathy for her and asked her to give the child to him, that he would take it with him and make it big.

The woman gave the child to him so that the Nanamariki would learn on his return that he had no child. Thus the man took the child with him and brought it to Leak; there it stayed until it was big.

When the Nanamariki came home, he asked his wife, how things went with her pregnancy. She answered that she had bore a boy and had killed him. That pleased the Nanamariki, that the wife did what he had said. The boy however remained with the Sauset en Roti until he was grown. One day the Nanamariki travelled with his fleet past the vicinity of Leak. Many people were in the canoe with the Nanamariki. Then they met a boy on the reef fishing, who had caught many fish. The Nanamariki called to the boy to bring him a fish as a presentation. The boy stuck a fish on his spear and swam over to the Nanamariki. He swam to the outrigger side, to which is sacred, only the nobles reserved places on the canoe, to where the common people were not permitted to go. The boy thus, went to the outrigger side. And the people who accompanied the prince, called to the boy, he should go to the other side, the boat body's side. However, the Nanamariki commanded all the people not to talk with the boy. Then the Nanamariki asked him: "whose son are you?" The boy replied: "I am the son of the Sauset en Roti!" Then they went further. But the Nanamariki always had to think about it, whether it had not been his own
boy whom he had met.

And one day he had it said to Sauset en Roti, he would like for him to send his boy. Then the man sent practical ornaments with the boy, ornaments like they previously wore in old Ponape. Then he finished a canoe and led the boy to the Nanamariki. When they arrived, he gave them a large feast; a great number participated in it in the large festival house. Many, many people had come together at the place, Sauk. When the boy climbed out of the canoe, they carried him to the house. And now the Nanamariki knew exactly that it was his own boy. And when the boy had sat down in the house, the prince commanded all present in the house to turn their face away (sign of paying honor) from the Naneken. Thus the rank of Naneken was created in the state of Matolenim. And thus it has remained until today.

And when all the people quickly turned around again to the Naneken, then they discovered that it was the son of the Nanamariki. The boy however, grabbed for his fishing equipment, hurried out of the house with it and wanted to spear fish. The boy did not know the old, prescribed customs and habits. He was still too young. He did not want to remain with the people, but rather preferred to enjoy himself and play. Therefore he grabbed for his fishing spear and went to the beach. He travelled away and landed on an island in Nan Matol named Uasau. There he met a woman, the sister of the prince who lived here. The woman saw the boy and liked him. She seized him, drew him to her camp and married him.

The prince and his people pounded kava on a rock, the Pil en Kamatip. They waited for Naneken. He however did not come, because the woman held him prisoner. Then the prince commanded a man to go out and fetch the Naneken, otherwise the kava pounding lasted too long. The man met the boy who stayed with the woman. The man told him that he should come to the prince, because the kava pounding already
would last too long. However, the woman said to the man, he should go to the prince and inform him, that she wanted to marry the boy. They should not wait for him, because she would not let him go. The man hurried home to the prince and told him, that the woman wanted to marry the boy. And thus the boy who bore the title, Naneken en Matolenim, married the woman.

Then the woman became pregnant and bore a bunch of boys. Twelve children the woman bore. One day, Naneken sat down and did a little work in the house. He fetched dried coconut fibers and spinned them together. Then he went out of the house. Now the children played in the house. They destroyed their father's entire work, which was quite valuable. And when he came home, he saw that the entire work was destroyed. Then he was very angry. He raised himself, strode out of the house and went to the country, U. But his oldest son followed him and asked him to come again. He answered the boy, he should turn around again because he would never return and in addition he said to the boy, after his return home, he should become Nanamariki en Matolenim, because now he would be Nanamariki en U. So the boy departed from the Naneken who went to U. Thus he became the first Nanamariki of U; his children however, remained in Matolenim.

When they then all had died, they all arrived in the sky. There they made thunder and the thunder is as loud as their 12 voices together. When formerly the princes of Matolenim died, then they came to the sky, because their home is there. And that is also the reason why the 12 boys came to the sky after their death. They were named with many names. The eldest is called Na Luk en Nan Dzapue, the next younger, Na Luk en Nar, the following, Na Luk en Tsouenpun. I have not kept the names of the rest, because there were in total 12 men.

Formerly, when the Matolenim people prepared kava, then they donated some of it to them. However, when the Ponape people became acquainted with the brilliance
More than what stands in this book I do not know, except for such a different type of people, which the stories from the old time all know. The storytellers are named Sau Rakim; there are no more.

And of these Sau Rakim and their ways I also do not want to tell more because they are all dead. They preserve the secrets and because most people do not know now they keep the knowledge, thus they had a great respect for them. To the common man they do not divulge anything. They probably let them know a little, but never everything. They keep it hidden, so that otherwise they are not punished with death as happened to one Sau Rakim when he became weak and disclosed his secrets. Then he soon had to die. That is the reason why they kept them and did not give them by themselves. Thus today there are only a few Sau Rakim in Ponape. They have become rare because they died. But in the ancient times, there had been many of them in Ponape.

Something else was divulged here about these Sau Rakim. They die differently than other people. They place their souls remained was different than Ponape. They did not stay here. There were southern and eastern lying places and when they died, then it began to rain, to lightning, to thunder. They knew all the old stories of Ponape.

About the Naluk en Kiti, who had the People of Matolenim Killed

Of Naluk en Kiti

Once a Nanamariki lived in Kiti; his totem name was Naluk en Kiti. He once visited Matolenim. Yet the Matolenim people set a trap for him in Nan Tauas in order to kill him. They barricaded the gate of the place. Then inside the
surrounding wall he made a charm. They believed that he was inside and did not know that he had spoken a charm and had escaped. Now they followed him. But they did not catch him. Then they returned home again. The Nanamariki however, escaped, wandered over the mountains and then met a man named Kerou en Mont. The man gave him a feast, he wanted to roast a dog, but he killed him not, the dog became alive again. Then the Nanamariki wandered away from Kerou en Mant. The man gave two of his boys to the Nanamariki to guide and said to the Nanamariki how he must go. And when something happened, he should send the boys in order to report him. Then he went out and on the way saw the fleet of Matolenim. Then he dispatched the boys and wandered further. His dog however, died. Then he buried him in the little place, Likim pei en Kiti. Then the Nanamariki wandered to Kapitake, palced himself on the place and spoke the magic charm, that is called Pou lap en Kiti.

Thus the magic charm sounds:

"I am in Kapitake, Kapitake
And on the hill of Kapitake, Kapitake,
There are out two paddle canoes
One travels on the ocean
One travels on the beach,
To him, that are supposed to travel on the ocean.
Place a mountain between and lock the path
To him who travels to the beach, place a mountain between
Mountains close them in, in front and behind.
Yet they will reach their goal
They come into the hole where the small fish romp,
Where it is dark and then light and is good.
Fish, fish go further
He, he, he! Giants in front,
Stop the obstacle,
Detain the obstacle,
No one shall kill me, no one!"

When he had raised himself to the place, the crew of the Matolenim fleet, those who debarked wandered and were on the beach, into the land. Now Kerou en Mant went to the Nanamariki and asked him whether he had called the spirits. The Nanamariki replied that he had not done it. Then he gave the command to depart to Tsap'ue Takai, in order to fight the Matoelnim people. Some birds, the Likatopupu flew off as the first in order to fight the Matolenim people. They killed all the Matolenim people on the spot. And Kerou en Mant and his boys sailed away again, in order to go home. The Nanamariki however, presented the boys with the country whose names are Tol en Koyo and Tol en Pur. Because of this the boys are also named Koyo and Pur.

Report of a Civilized Man about the Old Times

Story of a small man who lived in the north of Ponape, named Palikir

This man is small and very heathen, because there they do not know the belief in God, but rather they pray to many spirits named Sanoro. They believe in these very evil spirits. They put up sleeping mats and then sacrifice many pigs and beautiful things they give up, which they then sacrifice.

Of this spirit they think the following: thus the spirit is supposed to come up a long time ago from the underworld and had appeared in the land of Matolenim. There he stayed and also had married a human woman. Then he had taken the woman with him and the two had travelled in the underworld. The woman had then again taken with him living body out of the underworld and both went to Matolenim.
Thus the Palikir people honored this bad spirit very greatly. The man who ruled Palikir is named Lap en Palikir and his brother, Sau'en en Paniop', stubborn and crazy guys, who had married three women, always mocking the Christian beliefs and exalting all bad habits.

From Old Times
To the History

In old times the Ponape people used to do different types of work. The women made clothing, they made them out of the bark of two trees, of the coconut palm and the breadfruit tree. They made clothes from it and named it: me'ime'i. The women previously clothed themselves with it.

Now about the men's work: they built houses or cleared land, but they did not have our knives. Instead of the knife they used a mussel from the ocean, the heart mussel. They also had no axes, they used tridacna shells as axes. With it they built their boats, because they had not yet seen how the whites make something, and thus they finished all their things with the mussel ax. That they knew to do and the women made their own clothes and did not make many things thus they alone cooked their food, made their clothes and their boats; that they made before they possessed all the worthless objects of today. Spears and a weapon, the sling they used in war against each other, because they fought each other and did not love, because the belief in old Ponape was heathen.

There were many types of people, because some were very strong. They were so strong that they could life a thousand pounds. This type of people were called giants. They were exceedingly large, that is why there were also so strong.

One day two of them worked together, the one was called Saumuinkap'enpil, the other Uarikitam. The both performed an unusual work; they wanted to make the mountains higher. One day when they worked together Saumuinkap'enpil became
jealous of Uarikitam, because he worked strenuously. And another day, Uarikitam lay down to sleep. Then the other took a stone and laid it in the fire until it was quite hot. Then he took the stone and stuck it in the other's throat, so that he died. From him became the land named Kamar, that lies in the state, Not. Thus their work remained uncompleted on account of their hatred and argument.

This type of person is composed differently because they resemble the spirits; the stories about them are also full of wonders. Thus preciously in Ponape there is supposed to have been a type of person, of whom wonderful things were also told, because they formed a type of prophet, who foretold the future, when a typhoon would come. The people then protected their houses against the coming great wind. And when a great wind arrived, they all felt well, because they had secured their places well. Wonders were reported of these men because when they were angry at people, they could conjure a typhoon, which destroyed all things at the residential palces. The people then quickly fetched kava and brought it to the prophet. Then it quickly became better because their prayers were effective because they prayed to Luk. For that reason, they tell wonder stories of them, because Luk was a miracle man in old and new times. This type of person is no longer represented in great number in Ponape, because they are dying out. There are still some about whom, until their death and one lived in TsalapuX, they reported wonders. This type of person they called star watchers.

The War Between Kiti and Matolenim

Approximately 100 years ago, war had broken out between the tribes of the southwest in Kiti and Matolenim on the east coast; many powerful men on both sides were killed. Then it happened that a great festival was celebrated on the south slope of the Uona mountain near the village Aleniang. A group of warriors from Matolenim cautiously travelled on the channel between the swamps and crept to
the village. In the meeting house, they celebrated, made noise and feasted, when the enemy invaded and murdered and massacred until he was tired. Then they sat down, drank, held boastful speeches and enjoyed themselves, yet a serious error should become disastrous for them. Because the defeated were no cowards. Some of those who fled turned around again and took counsel with each other. One crept back and saw from his hiding place, how the enemy caroused in the meeting house and heard the slander in their victory songs. He returned and told his companions whose anger and vengefulness quelled fear. They sent messages through the woods to Anipein and asked for help. The shore dwellers of the Palikalau river also obeyed the call and hurried there armed. Some people of Isibau slept, most were drunk and unarmè-, when the children of the tribe of the tip en man botobot assailed them like a flood. And yet another odor than kava greeted the group of spirit then, who glided in the air in the misty murder house. That is whence the proverb of today originates: "Many come uninvited, but all must stay."

Thus the children of Kiti divided their land and even more, for every two lives, they took five. The hearts of the "original people" cooled off and for some months, peace reigned in the land, Uona.
Footnotes

313 1  According to Girschner, Globus 1909 II, pl=237.

2 Island is probably meant here.

314 1  Unknown word.

315 1  More correct here is probably ita. Eilers.

316 1  Hambruch has translated "botsobots" with light, instead of with everlasting, endless; according to Gulick, Vocabulary of the Ponape Dialect, p. 42 there are two Adjectives: po'tapo't = white and potapot = constant, prolonged, unceasing. Certainly in the preceding text, only the latter renders the meaning and Hambruch has let a mistake creep in. Eilers.

Cf. in addition, p. 385.

2 Plantain.

317 1  A dark ravine with steep rocks hanging over, which form a kind of cracked cave and are on the right bank of the Kap in Tilap river.

318 1  One places ahplant on the head (??).

319 1  Place on the mouth of the Kiti river.

320 1  os is, according to Christian, loc. cit. p. 341 Metroxylon amicarum, a variety of sago palm. Eilers.

330 1  i.e. Disclosed without payment.

332 0  During the speech of the Oumani, some coconut oil is shaken in a leaf and the head, also chest are anointed with it.

1 Variety of fish.

2 Owl.

336 1  Christian, p. 117.

337 1  In Christian, "children of the white bird."

2 The Matolenim people speak an unusual and archaic dialect, about which their Kiti neighbors make jokes and describe it as "nanamanam."
IX. Short Stories

The Keroun of Letau deceives the Saulik of Na

I.

Story of Saulik en Na

Saulik en Na lived at Na and once asked Lap en Letau to send him some bananas. He sent him a female corpse. On the way he touched one of the bananas. Then he noticed, that they were not bananas, because he felt chest. They threw them away and told Saulik en Na of the female corpse. Then Saulik en Na became angry and said: "We have some fish spirits, the rays, which shall prepare stomach pains for him." The rays placed themselves in a row from Na to Letau. The first one at the door cried with a disguised voice: "Keroun en Letau." He answered: "I am here!" The fish said: "Saulik en Na asks you to come to him!" He replied to them: "Wait, I want to fetch a torch." The fish however said: "Your big toe glows enough." Then he stepped on the first one by the door. He hit him with a sting, and he fell on the others. They all did the same thing. Thus he came to Na. Then they called to Saulik en Na: "Here is Keroun en Letau." Now Saulik en Na commanded them: "Give him his part." Then they speared him with the stings and killed him. In doing so they dug up the sand so that the lagoon underneath Na originated, the Nan en Kapin tsap.

II.

Story of a Man from the Old Times

In the old times at a place called Na, a place in Matolenim, a man named Saulik en Na lived. He always prayed to a fish that lived in the ocean, the ray.

One day he asked Keroun' Letau who lived in Letau for bananas. Therefore, a man travelled with a canoe from Saulik en Na to Letau. He reported to Keroun'
Letau that Saulik en Na asked him for bananas. And Keroun' Letau took a deceased female, Lipataupon, wrapped her up, put her in the canoe, and sent her to Saulik en Na. And the man who did not know it, took it out on the ocean, threw the corpse overboard, and went to report to Saulik en Na and said that Keroun' Letau had not given him what he wanted to have. Saulik en Na became angry and prayed to the ray that the rays together would set out to kill Keroun' Letau. The fish all gathered and formed a line from Na to Letau. One of them spoke like a person and called to Keroun' Letau, he should come out quickly. But Keroun' Letau did not obey because it was dark. Finally he stepped in front of the house. Then the fish grabbed him, threw him in the water and brought him to Saulik en Na. When they had arrived in Na they called: "Master, Saulik en Na, this is Keroun' Letau." Then he answered them: "Bring him back in the water and do with him what you want!" They grabbed Keroun' Letau, put him in the water and killed him. Then Saulik en Na was very happy when he thought about how the fish had all obeyed him.

How Two Men Played a Trick

Tale of Two Men

(Fragment)

There were once two men that were named Olaparaua and Putoiresim. They lived in Esil. They agreed to travel to Sokes. They made ready their boat provisions, travelled through the surf, and travelled out on the ocean. They sailed around Matolenim. They were in the hills of Param and steered to Sokes. They bundled up their food. A man carried roasted breadfruit, preserved by. He had exhumed a deceased person in order to lead the people, who should believe it was breadfruit preserves. One took the basket with the deceased and laid him on the platform. He covered him with leaves so that the rain did not decay him. Both departed and they were happy about the breadfruit preserves which the man had brought to them. Olaparaua sat in the front of the canoe . . . .
How the Saulik of Ant tricked Saulik of Palikir

High Language

Saulik en Palikir sends fish to Saulik en Ant

Saulik en Palikir stayed at Tol en Palikir in Tol o Kuats. He once commanded two men to go to Saulik en Ant in order to fetch fish at this command. The men were called Ueik and Pole. They both took a vacation. However, Saulik en Ant did not stay at his house because he buried a deceased female at the breakers. Thus the people withdrew. However, Saulik en Ant informed them what the two had planned. They answered, we want to fetch the fish present for Saulik en Palikir. Saulik en Ant cut off the head of the deceased, Lipatapon, that he had buried. He put it in a basket and laid some Letapuel on it.

The two started on the way home. On the cell trip they arrived at the place, Molenpasa. One of them proposed to the other to eat a fish from the basket. Then when he opened the basket, he found the head of the deceased in it which bared its teeth because it wanted to eat the two. Then they threw the head in the ocean and travelled in the ocean. The head however, sang after the two:

"Ueik, Ueik, Pole, Pole
Lay down, lay down the paddles,
Give me my food, Your canoe,
Ueik!"

The two answered in a song: And thus they sang:

"Come rolling by, small waves, large waves,
Yet remain outside of the canoe,
Do not carry us into the breaker,
The shark bites off our foot."

Then a shark came swimming and bit off the foot. And he followed them further.
The shark ripped their body up to the throats. Then they travelled back, lay the
head again in the canoe and brought it to Saulik en Palikir. He asked them: "What
is happening?" They told him, what Saulik en Ant had sent him. Then Saulik en
Palikir commanded the reward to be brought to Saulik en Ant. He commanded some
people to make the preparations for the sau en mam. The next day they carried
the firewood together. They spoke magic charms and piled up the funeral piles,
spoke charms, and covered with leaves, spoke charms and opened the oven. Then
they prepared the lili meal. And again they spoke magic charms. Then there were
_______ done. The men took it with them and brought it to Ant. When they arrived
in Ant, they created the entrance, the Pau en Palikir. Then they took the lili and
they brought it to the house of Saulik en Ant. They opened the bundle in which
the sau en mam of Saulik en Palikir was. The lili should have been divided.
He called his people there, that they gathered around the lili. From his posterior
came the same words. Now he commanded the posterior to pass air. And the
posterior repeated the words. And he stood up and rubbed the posterior with
pandanus root and said: "Damm it again, may your face give you pain!" And the
posterior again spoke the same words. Then he wanted to wash himself in salt
water. He held himself tight to a stone for a long time, then he came again and
said: "Damm it again, may the face drown!" And again the posterior spoke the same
words. And he must hold onto the stone until he was dead. Bloated he came to the
surface. The people told Saulik en Palikir that Saulik en Ant was deceased. Then
Saulik en Palikir said, that it was the punishment, because he had sent something
bad when he had been asked for some good food. And he was very satisfied about it.

How Saulik of Ant was tricked by Sau en Pok

The story of a man

In old times in a place of Kiti, Pok, a man named Sau en Pok lived. He was
a bad person. One day he thought to again do something bad. He took leaves from
the mangrove tree, cut them, made very many out of them, tied them together and then sailed to Ant to the Saulik en Ant. Saulik en Ant gave Sau en Pok a large feast. Then Sau en Pok gave him the mangrove leaves that he had made and said to Saulik en Ant, he presented it as a belt. Now previously in Ponape, belts were a very precious decoration. Saulik en Ant was happy about it. And then Sau en Pok said to Saulik en Ant, he should not open it until he was in Ponape. Then he should open it. Saulik en Ant also obeyed until he again arrived in Pok. When Saulik en Ant then had opened it, he noticed that it was not a belt. Then he became very mad. He called some shark fish to him. And when the fish had heard what Saulik en Ant commanded them, the fish went to Pok. And Sau en Pok went to the beach and found the fish. Then he was happy and wanted to eat the fish. But the fish grabbed Sau en Pok and abducted him into the ocean.

The Argument between the Man Koton and the Mountain Demon of Tolone

Tale of Muan en Tolone

In ancient times there once lived a demon named Muan en Tolone. He lived on the Tolotom mountain. When he was up in the mountain he looked down at the island, Paniau. There he saw that the border of Koton became very red. Because of this he got up and jumped over to Paniau. There he touched the border of Koton. Koton woke up and said: "Who are you?" Then he replied: "I am Muan en Tolone!" Koton then said: "Come in so that we tell each other something." Thus he entered. Both stayed with each other until it became day. Then Koton said: "Stay and wait for me because I want to go fishing. But do not wander around the island." He feared namely somewhat for his fish ponds. Then Koton went on the ocean. And Muan en Tolone thought about it, why Koton did not want that he wandered around on the island. Thus he went around the place and discovered the fish pond. And
he stole a fish out of it, the Lierpatser. He hurried away with it until he was on dry land. Then a fish scale dropped out of the border of Koton and Koton said: "Muan en Tolone has robbed my fish pond." Because of this he followed on the heels of Muan en Tolone. He came to him. Muan en Tolone had baked himself a beautiful taro cake. When Koton appeared he presented him the cake as payment for the fish. Koton took the cake and almost ate it up, then he broke off a piece and threw a piece from it in his basket from Paniau, and another piece that was thrown away became the small piece, Pon ilinsaua. Thus, Koton was no longer angry. He went home again to Paniau and Muan en Tolone remained on Tolotom.

How the Two Boys Paid for a Meal of Dog with the Life of their Mother

The Story of a Woman

Once in Ponape a woman lived who resided in Kamar. The woman was named Lian. Lian bore two boys, one named Sinokier and one named Sinokina. One day the boys went walking. They both came to Matolenim. They both went to Sau Telur. Once they met Sau Telur when he was celebrating pun en tsap'. And then they offered dog and prayed to Nan Samol. The boys took part in the festival. The two wanted to eat of the dog. And they told Sau Telur that they both wanted to eat dog. Also they both wanted to fetch their mother. Then Sau Telur gave the boys from the dog. They both ate of the dog, then went to Kamar, fetched their mother and brought her to Matolenim, in order to pay for their meal of dog. Then Sau Telur killed their mother and gave her to Nan Samol to eat. Yet the boys were happy because they had paid for their meal with their mother, and then took part in the pun en tsap'.

How a Man Betrayed Another to Sau Telur out of Revenge

Tale from Tiripeiso
Once a man named Lamak visited Lapenmor. They both talked until it was midnight. Lapenmor said to Lamak: "Fetch yourself a layer of a banana and plant it!" He fetched some and gave it both to his two boys, the one was named Nansuan, the other, Likinsuan. They planted it and made a banana field out of it. On the first night, it had grown high. The next morning when he came into the field, there were already fruit on it and ripe. Then he cut some off in order to present them to Lapenmor. Thus he went to him. Both divided the bananas. Lamak however, did not receive any. Then he became angry. He let it rain and a rapid flood came. He wanted to play a trick on Lapenmor and took his bananas away. He let the rapid flood stream fall so the bananas floated away. The bananas which swam away came to Sau Telur. Sau Telur was very excited because he had never seen such bananas as these, because they did not exist in Ponape previously. Thus he called Lapenmor to him and commanded him to fetch the bird, Tiripeiso.

Lapenmor gathered his people around him and chose four of them which were supposed to come with him. They were named Sautair, Likitair, Taitair and Taire muan. Together they built a canoe. They let it in the water at Sakar en Senipein. Then they went to Lelepen. They travelled from the island of Take en iap'. They travelled in the passage, Tau en Senipein. Here a man, Kaneki ni oro, met with them. They travelled further to passage Aunkap'. There a basket fell between them and then they travelled on the high sea. There they met Nan Dzapue and asked him: "Are you Sau matau? We want to bring you Soroi muan?" He stopped, took his hat off, and presented the wreath. Then they landed on the foreign coast. They asked about the bird. The people of the land were not friendly to them. However, the basket remained under the bird which is named Tiripeiso. A feather from it fell down from above. Then they were satisfied. They travelled home again to Ponape.
and presented the feather to Sau Telur. Sau Telur however, died. And the bananas received the name, Karat en iap'.

II.

The Story of Lapenmor

Once there was a man who lived in old times in Ponape. He was named Lamuak and was a false guy. This man left Nankap, a place that was near Jokasch. Then the emigrant remained living at the place that lay in the mountains of Matolenim, and is called Senipen. And there was a chief who ruled this place and who was named Lapenmor.

And Lamuak remained living by Lapenmor. And he always quarrelled with Lapenmor and deceived him. One day he gave a large feast for Lapenmor. And he presented Lapenmor with many bananas. After he had presented Lapenmor the many bananas, he also prayed that rain came. Then the entire day rain streamed down until it became dark. And a river which flowed through the place swelled there from the rain high and ripped all the bananas away with it. Now all the bananas floated until the Tsau Telur in Pankatra. And when Tsau Telur found the bananas, he became angry, because Lapenmor had not brought him any bananas. Therefore he wanted to punish Lapenmor, and he sent a man to Lapenmor in order to order him that he should set out to fetch a bird who lived at a place called Mese'irak in Meselan. They called the bird Tirepe'iso.

And the man went out in order to inform Lapenmor how Tsau Telur wanted to punish him. Then Lapenmor was very surprised because the place was very difficult to reach. Some people went out and informed Lapenmor that he should wait for them, because they wanted to try whether it was possible or not. Thus they travelled in the canoe and departed. These are the names of the men, their leader was called Tsouomatau en Palap and his people were: Nintair, Tairelan, Manintair,
Tsoutair, Kaneki en Nioror and Kopou en Mal.

These were the people who departed.

They wandered until they came to the place and landed there. And in this time when they reached the place, an enormous large group was supposed to have come together with them because this group used to watch the bird closely. Thus they got out on the land and met them. They did not ask them first, because they knew that they would not be allowed because they paid attention. And they met with these people. The bird remained in the elevated place. He stroked his feathers until a feather fell to the ground. Then they got up and hid themselves and no person saw it. They also hid a yam tuber which is called Kep en mei. Then they departed again to Ponape. They then brought the feather of the bird to Tsau Telur. When he saw it, he died quickly because he had wanted the bird so badly. And because he could not have it, he died. Then they also went back to their residence.

How Sau Telur followed a Man through his Adopted Son, the Eel

A Story of the Sau Telur

A Sau Telur took a powerful large eel named Sau puetame'i in place of a child and in a land with the name Aru in Matolenim, a man lived. This man was called Sau Aru. Sau Aru carried out a type of capture that is with a weir that one sank in deep places. Thus Sau Aru made a weir and sank it. And many fish were caught, however, none brought to the Sau Telur. Then Sau Telur became angry and commanded his eel to go out and kill Sau Aru. Then Sau puetame'i went out and crept in the weir and stayed there until the morning. Now Sau Aru came with him boy. The boy remained in the canoe and Sau Aru dived after the weir. And when he dived, the eel ate him up and took the form of Sau Aru, then appeared and took something of teh Sau Aru with so that he could trick the boy. He said that there were no fish
in the weir because a large fish had eaten them all up, and only a few remained. Then the boy saw that the eel had the same appearance as his father. And he also thought, it was his father. Thus, they turned to the land until they came to the beach. Then the eel lay down on the canoe and the boy went on ashore, because he wanted to cook the little (piece of meat) of his father, because he thought it was really a piece of fish. And when he cooked it, the eel called to him and asked, whether the piece of fish were not ready yet. The boy answered no. Then a leaf oracle called to the boy to flee, because the eel who had eaten his father, now would also eat him. Thus the boy fled. The eel called to him again, however, he did not answer. Then he went there and noticed, that the boy had fled. Now he followed him. And the boy ran away from Aru to Letau. There he met a man named Kerou en Menikior, who was on a brook. Menikior turned threads. Kerou asked the boy why he had run away. The boy answered that a spirit wanted to eat him. Then the man called to the boy to go away and to hide himself. And Kerou threw many coconut shells in the water in order to delay and with that, everything was ready, when the eel appeared. When the eel had come, he asked Kerou, whether he had not found a boy with him. And Kerou answered yes. The eel went away. And when he had disappeared, Kerou took the shells out of the water, the water ran away and took the eel with it and abducted him to the ocean. And thus he had drifted away and did not know where the boy was. The boy however, was free and Kerou took him in place of a child.

Sau Telur and the Man who Ate the King's Fish

The Story of the Man, Satogouai (Not)

There once lived in Palan, a man named Satogouai. One day he went to Matolenim in order to visit the king, Sau Telur. Once he went there to fish and caught a
malibur fish, that only the king was permitted to eat. However, he did not give
him up, but rather ate him secretly at night. Some, however, had seen it and told
it to the king. He sent his dog away, who ran to the house of Satogouai and there
found the fish bones, which he brought to the king. Sau Telur only said: "Tipuata";
with which he wanted to mean that nothing remained hidden from him. He became
very angry at Satogouai, had him come to him, dealt with him and commanded him
to catch another fish just the same. Then he looked for some leaves, made a magic
medicine and jumped in the ocean. First he came in the dark water, then in the
red and finally in the bright, brilliant water. There he met two sharks, the older
named I tan en saran lap and a younger named Nanit en sar. Next he asked the elder:
"Have you seen a malibur?" The fish answered negatively. He asked the younger who
said: "Yes." He opened his mouth wide so that Satogouai could crawl into his
stomach where he found a malibur. Then he took it with him and crept out of the
shark again. He went to the older shark and asked him, he would like to be carried again
to the surface. "Oh," said he, "I cannot do that, I am too old, go instead to
Nanit en sar again." He did him the favor and brought him again above. When they
came high, they were in the entrance, Kapetau Telur. He carried him to the residence
of the king. There he jumped out of the mouth of the shark, gave him a push so that
he swam home again and went to the Sau Telur. He handed over the fish and went in
his house. Here he called all his relatives, his whole tribe and his clan together
and invited them all in his house. When all were inside, he barred the doors and
ignited the house at all four corners. Then he paid attention that no one could
slip out. When the house stood in bright flame, he himself sprang in the fire.
He wanted to die so that he could never again be sent on such a difficult catch
and his relatives should die with him, so the king could not somewhat later send
one of them on the same difficult catch for a malibur. And thus they all died.

(Nanaua en Tolakap)
Of the two Men who wanted to bewitch each other

Of the two Men

Once in the state, Kiti, lived two men who were named Sau maka en utsupur and Sau maka en lo lap. Sau make en utsupur lived in Utsupur and Sau maka en lo lap lived in Pelan. Sau maka en utsupur visited Sau maka en lo lap in order catch a fish dish on the reef. While he went to catch on the reef, Sau maka en lo lap prepared the food. He went out in order to fetch firewood. He made a bad charm with it when he chopped the firewood. He again made a charm when he arranged the cooking stones and when he fixed the oven, he again made a charm. The other man who was on the reef, saw the smoke of the oven that looked like blood. Then he washed himself in the lagoon and likewise made a charm, the Kintak en Namu en serak. He named the lagoon, Namu en Serak. When he had washed, spoke the charm, and stuck a ray sting also in his hair, he came again.

His charm however went as follows:

"Li ma Kosanei, Li en rakau set,
Come and take the bad words from the reef water
Also the bad words that are supposed to come over me
Avert from the man, from me, from Sau maka en utsupur!
Avert them, avert them,
Drive them away, drive them away!
Do you come to drive them away from me,
What will I enjoy? You have eaten, I have not eaten
You bring bad times, bad times,
And you bring good times, good times,
And I have my ray sting in my hand, twenty,
Ten radiate like fire on my left side
And ten radiate like fire on my right side
I want to live, live, live.
I want to go in the reef channel
And you go over the channel,
I remain sitting on the twigs
And you on dry part.

? Now quickly.
You say, you want to catch me.
I do not let myself be caught,
You say, I shall die,
I will not die, probably you,
Because Ei'n iap' sou likes no ray stings,
Because Ei'n iap' sou eats some breadfruit,
Ax, fire destroys it!"

The two went back to the residence. Sau maka en lo lap had baked many breadfruit cakes. They took the fish and some cakes with them. Both returned to their home. A man however, who did not want to eat from the fish, followed the two because he wanted to say to them they should not eat cakes because the nut milk was blood on the cakes. The two camped on the rim of a small hearth, the man pulled out his ray sting out of his hair, spoke a magic and stuck it in the cake. Then Sau maka en lo lap climbed up a pepe tree in order to say they should indeed eat the cakes. When Sau maka en utsupur then had charmed the cake, the charm killed the other and he fell down from the tree. When he fell down, the son asked his father: "What has fallen down there?" The father said to the son he should eat and not speak. Then the two stood up and went to Utsupur in their house, the other man however
remained lying dead on the path.

How the Sirup of Ant was stolen by Two Boys

Once there was a man named Sirup en Ant who lived at Pan umuk. And two boys, Resou mia and Resou mokole lived at Pesa. The two stole a coconut crab the Latimenperou, in Pan umuk. They ate it. Now Sirup wanted to fetch his crab. He could not find the two boys because they travelled on the crab's shell and wanted to catch sea animals in the lagoon of Pesa, that we name sea stars (rarania). When Sirup came, he looked in their house and saw that it hung in a pandanus palm. Then he destroyed the house. He took the leaves of the pandanus tree with him and stole them from the boys. On the way home, the boys met Sirup. They pelted him with the sea stars. And thus he had to die.

The Murder Attempt on the Nanamariki of Tsokes

Of the Two Strong Men

Once in old times there were two strong men in the country, Tsokes. The one lived in Maloelap, the other in Nankapin. The man who lived in Nankapin was Auatsik, and the one in Maloelap was Lapekel. One day the Nanamariki went from Tsokes to Lapekel, so that this one gave him a meal. The man also gave him a feast. The Nanamariki and his followers remained with him, also overnight. In the night the man wanted to murder the Nanamariki. When the followers noticed this, they warned the Nanamariki. Thus he got up during the night and went back to Tsokes. The Nanamariki then thought about what he should do with the man. He sent the news to the people of Nankapin, that they should come to him as soon as possible. They came and prepared a festival and roasted a dog. However, they did not eat of it, they brought it to Nankapin and agreed first to celebrate all their spirits. Thus on the next day they fetched firewood. The strong man, Auatsik brought an enormously

1093
large breadfruit tree. He did not even cut the twigs and the branches down, he shook it. Then they cooked the meal. After that they made a litter for stones on which they wanted to pound kava. He alone went out and fetched it (the stone). Then they pounded kava on it. In the night they did not sleep because he went over the mountains to Nan Kap and there took a pit full of fermented breadfruit that was made of 400 breadfruit. This he lifted out in Kalep' and tied it to a tree, as carrying wood. Then he fetched a bundle of yams, Kap en mei, of 30 tubers and tied it to the other end of the carrying pole. With it he returned to Nan Kap. And besides it he also fastened two stones on the carrying wood. Thus he wandered. Two women had noticed this. They both told it to the people. They came together, ran after him and wanted to capture the man. He went before, the came up to him and wanted to attack him. Then he laid his carrying pole down, took the stone and killed two men with it. Then he took the carrying pole up again and the Nan Kap people had to bury the dead. When he then arrived in Nankapin, they ended the sacrificial festival for their spirits. Then they went to another strong man in order to fight him. In the night they arrived in Maloelap and encircled the house of Lapekel. Then they entered his house in order to fight him. He stood up in order to defend himself. However, the house broke together and when the man became weak, then the other strong man appeared and took him captive. They smashed his legs with the stones. Then they killed the man. Now they went to the Nanamariki of Tsokes, in order to tell him that they had killed the man. Then the Nanamariki was happy, he gave them a feast and presented them many things as a reward for having killed the man. Happy they then went home.

The Smart Boy and His Dumb Brothers

Of the Siblings

(Two Dumb Ones and One Smart One)

A woman bore three sons. The one was named Putinau, the other, Putinai and the third, Putinainai. One day the boys went fishing and they caught a turtle.
The two carried it on land. The next day they wanted to go fishing again. The two said to Putinainai, he should cook. When they had left, Putinainai thought, he wanted to play with the turtle. He fetched the two aprons of his brothers, with it he clothed the turtle. Then he fetched the belt of his two brothers and tied them around the turtle. Then he carried the turtle to the channel. The turtle first crept slowly until they came to deeper places. Then he fell in and escaped. The aprons and the belts it took with it. Then Putinainai became afraid, he ran behind the turtle and screamed: "Give me back the aprons of my older brothers! Give me back the aprons of my older brothers!" The turtle however, swam quickly in the lagoon. Putinainai had to follow the turtle. He jumped in the lagoon and roared around. The turtle however, set out on its way and took the decorations with him. Then he went back on the land. When the brothers came home they noticed that the turtle was no longer there. They wanted to punish him. When they also did not find their aprons and belts, they asked Putinainai. The boy answered them that the turtle had run away and had stolen their decorations. Both believed it.

The next morning they wanted to go fishing again. They said to Putinainai, he should cook for the mother while they were on the reef. Then he prepared the oven until it was hot. Then he took stones and put them in the mouth of the mother. Thus he killed her, then he carried her away and laid her on the beach. He tied a rope around the neck of the mother, and a rope around the body and tightened it to a ui tree. The other rope he took with him and hid it in the bush. He sat down by it and waited for the brothers. When the tide rose, the brothers appeared and saw their mother sitting on the beach. They were very happy and called to her from afar. They showed their mother the many fish that they had caught and asked her: "Which fish do you want to have?" When they lifted high the enormous number of fish Putinainai pulled on the rope. The woman nodded, then the boys were happy and brought her the fish. Then they saw however, that she was dead. They both wanted to trick
track down Putinainai in order to kill him. The boy however, ran away quickly and escaped. Then the two returned in order to bury their mother. Putinainai likewise dug a powerful deep hole and put some red trees in it. Then he went to his brothers and said: "Let us kill our dog so that we can lure a beautiful bird with it that sits in a hole." The two boys obeyed. They killed the dog and brought him to the hole. Putinainai however, said to them, they should cut the dog to pieces. Then he jumped in the hole. He said to them, they should first throw down a post. He took it and ate it up. Then he called again: "Give me another piece!" They gave it to him and he ate it up. Then he took the fruit of the Katiu palm and fooled them with it. He looked into the hole again and said: "Now, give me the rest of the dog!" They did it. He ate all so that nothing remained. Then he spoke to the two: "Go away from the rim of the hole, because the bird wants to fly out." The two stepped back. Then he jumped up high, he ran away and said to the two: "I have fooled you, because I have eaten up the dog." The two followed him but he escaped.

Now it happened that one day he strolled slowly along the path, met them and said to them: "My dears, we should draw our bird nest, because eggs lie in it. However, take your sleeping mats with you." The two obeyed and they climbed up a tree. When they were above he said to them: "Spread out your sleeping mats!" They spread out the mats. Then he said to them: "When the eggs now tumble into the mats, then shake the mat at the corners!" Then he defecated in it and called: "Now shake the mats!" The two shook them. Then he said: "Now hold them closed tight until I am down." They held them closed tightly. He climbed down, ran away and said: "I have fooled you, because that is crap." The two became angry and followed him. However, he escaped them quickly. However, in the evening, he appeared again, remained at home and listened to their discussion. The two wanted
to emigrate from Ponape. Then he went away and prepared a coconut. He hid it in the mast of the canoe. The next morning, the two set out, set the sail and travelled out on the high sea. Then Putinainai appeared out of the water, took the coconut and began to grate it. When the two can this, they asked him: "What are you eating?" He answered: "I am grating it on my knees and eating it." The two did it after him, because they had become hungry. The two said that it hurt them. Then the boy said to them: "When you get to the bone it does not hurt you anymore." Then the two continued to do it. The boy also said to them, they should take salt water and wash it off. However, Putinainai jumped on the canoe and threw the two in the water. He turned the canoe and travelled back to Ponape. There he lived at a small place, Pelui, until he died.

Argument of Two Men

About Two Men

Once in old times, two men live, one in Eireka, named Kerou eni muan and one in Anipein named Kerou Anipein. Both met and decided to give a boatbuilding feast. Then they went apart. Kerou eni muan built a canoe while Kerou Anipein was lazy. He probably went to work, but did not work. Kerou eni muan built his canoe in Eireka. Yet Kerou Anipein prepared an enormous amount of dishes and brought them to the other. When he came in his vicinity, then he rejoiced and ignited a sugarcane, that was dry, also coconut hulls from his basket, so that smoke went up. Then he set the baskets down and called to Kerou eni muan, that the sugar cane and nuts were dry. Kerou eni muan was angry about it and kicked his festival canoe with his feet into two pieces, he did not work anymore and said to Kerou Anipein, they wanted to prepare in order to prepare food for Pankatera. Kerou Anipein went to Anipein and Kerou eni muan went to Nan Kauat to his sister, the woman, Li en pasau uel, in order to ask the woman, whether she did not understand to teach him how one prepared
a king's meal. The woman then showed it to her boy, Kaneki en Ponles. The boy then went with the man and they sought a place where a poisonous fish plant grew, until they finally had found a place. Here the bird, the temetem, scratched at the place. The man sat down next to the bird which scratched there and likewise scratched the many fish poison plants out of the ground. He carried them to the landing place.

The next morning, Kerou eni muan went quickly to fish. Then he went to Pankatera and here lay down in Pankatera everything that he had brought with him. After this Kerou Anipein also came. Kerou eni muan departed first and went away in order to fetch Kerou Anipein's wife, to put her on his canoe and to kidnap her to Eireka. Kerou Anipein lay down all the things he brought with him, sailed away and had no wife anymore because Kerou eni muan had kidnapped her. He jumped immediately again on his canoe, stretched out and let himself float to Anipein. There he became sick and died. His mother however, made the Anunkariki charm. Then she sent it after the woman. Like a fire, this charm ran from Anipein to Eireka. When it had arrived at the place, where the woman was, it saw the woman and raised itself high in order to see how far it had wandered and flashed light. The woman followed him as far as the little place, Nanemeir, from there to Ponpenmen, and then to Anipein. Then she opened the door of the house of Kerou Anipein where the man lay dying in a hearth pit. When he however, saw his wife again, he became healthy. This wife was named Li muats Anipein.

How the Boy without Arms and Legs Tricked His Parents

Tale of a Married Couple

Once there was a married couple that had a boy. The boy was named Lep in uotopor. He could not walk. Both parents went fishing and their boy who remained home. Then he wanted something to eat and called to his feet, arms, to a climbing rope and a mussel knife. They all came there, and he said to them that he wanted to climb up the coconut palm in order to eat nuts until the time was near when the
couple returned, then he wanted to lie again without feet and arms. Then he could
not go anymore and thus he asked the couple: "Why are there no nuts on our palms?"
He answered the two of them: "A fleet came from Matolenim. They have eaten them
all up." The night passed, it began to grow light, then the couple said to him:
"Remain here, because we want to go fishing. And if a fleet from Matolenim
appears, then say to the people they should wait." The two went, however, they
only drummed on their canoes, then they hid themselves because they wanted to watch
over their boy. When they had hidden themselves, the boy called for the legs, arms,
climbing rope and mussel knife. Then he went, climbed up a palm and ate the nut.
Then the couple appeared and said to him: "Thus, you are it, who eats up our
nuts!" Then the boy became angry and said to them: "I want to jump down so that
I am dead." The two laughed about it. Then the boy jumped down and was dead.
Then the two began to shake so, that they shook until they were dead. Thus all
together had died.

The Water Charm of the Kiti Man
Of Two People

Two men once lived in the state, Kiti. Their names were Tsou a Kak and Tsou
Kiak. Tsou a Kak had no water, thus he went to Tsou Kiak in order to ask him to
give him a bit of water. Tsou kaik said to him, he should go out, he would carry
it there. On the way, now Tsou a kak arrived in a hearthland that is named Rasalap.
And when he looked around there, a powerful water came flowing after him. Then he
raised himself on the spot and spoke a charm, so that the water came to a stop.
Therefore the charm is called: Kereti pei matal,

"I jump in the pei matal.
I jump in the pei matal,
I turn myself to the left,
I turn myself to the right.
The boundary is the ocean, the ocean.
The boundary is the land, the land,
The boundary is the sky, the sky!"

Then the water remained standing at the place and flowed into the ground and further through the land.

When he came home, then he noticed that the water gushed forth at the place, and he was glad, because now he had water.

**Tau Katau as Kava Guest of the Kiti Man**

Of Kerou en aip' and Tsalapuk

Once in old times a man named Kerou en aip' lived. He resided at a place that was at the highest place of Tsalapuk and was called Nan masanap'. He planted there his kava and frequently looked after it and weeded the weeds. He had sanctified the kava to Tau Katau. One morning Tau Katau went in the kava field, in order to speak with Kerou en aip'. Kerou en aip' stayed in his kava field in order to clean it. Tau Katau clucked his tongue. Then he lifted his eyes high and looked around. Tau Katau asked: "Are you the one who has sanctified all these things to me?" Kerou en aip' did not answer because he did not know who it was. Then Tau Katau said to him: "I am it!" And he commanded him to lift out some kava bushes. Then he dug out two kava bushes, a rametil and a rap' maner. Both he carried to Lenutoko. They hid themselves at the place. They both pounded the kava. When they had reduced it, they had no beaker, thus they took taro leaves and wrung the kava out in it. Kerou en aip' offered it to Tau Katau. He sipped it. Kerou en aip' asked him then whether he did not speak a prayer, but Tau Katau laughed and answered: "I am sorry for you, on Ponape one does that, on Masanap'
one does not do it." Thus the two ended their kava drinking. This kava they call Nanie. Both went away and took another kava with them, which is called Nan epei. With it they came to Matolenim. They went to the little place, Kapira, that is situated in Matolenim in Ponaualan. Then they travelled with the canoe to Kapeti and brought it to Pankat'ra. And they broke it to pieces in the island city of Pankat'ra.

The Turtle Thieves Who Knew Charms

Of Sau Komo and Sau Kaua (Tsokes)

In Mele once two men lived that were called Sau Komo and Sau Kaua. One day they found out that the people of Tsokes had made a fish fence and had set many turtles inside it. Thus one evening they crept into it and stole a turtle. The people of Tsokes noticed it. They set out after them and wanted to kill them. But they did not catch them. The two people held the turtle over the fire with their hands and the people of Tsokes could not see it because they had spoken a magic charm so that they could be wrapped up in thick smoke. They spoke the charm Pon iasa:

"Tsipuich, Tsipuich, Tsipuich of the small,
Tsipuich, Tsipuich, Tsipuich of the large,
Stop, stop the arm!
Stop, stop the leg!
Stop, stop the heart!
Stop everything and always; nothing moves and never,
No, no, no!
My two beautiful ropes,
One pulls to the mainland,
One pulls to the ocean.
The people there at the place, they speak about us,
At that we stay in the Melele.

Stop everything and always,
Nothing moves and never,
No, no, no!"

They ate up the turtle and the people of Tsokes had to go away again without having resolved things. (Kaneki en Tamuroi)

The Boy of the Ocean Spirit, Nanulap, who Knew Fish Magic

The Story of the Boy who Could Fish (Not)

Lap en Not had a sister who was pregnant. When she should give birth, he sent her to the island, Lanar and told her, when she had a boy, she should kill him. If it was a girl, she should let it live. Now she had a boy. She named him Lap en Tsaputik. And because she did not want to kill him, she travelled over with him to the island, Tsaputik and hid him under the roots of a pandanus palm. There the boy grew up. One day, Lap en Not now equipped a fleet, which was supposed to catch fish with lures. When they were near the island, Tsaputik, the boy ran to the beach and called to the people, they should take him with them. The people said: "No." Behind the many boats, however, travelled a single one, in which two boys sat. And the little one asked them if they would take him with them. They did it and together travelled further. On the way the little one asked how many lures they had. They answered: "Two." "Then give me one, and the other keep!" He fastened a little fish to the lure and spoke to it: "My lure go deep! And you fish, merer, bite!" The fish came. All bit, the first on the lure, the second, the first in the tail, etc., so that a long chain originated. He then fetched him the lure and thus filled the boat with fish so that it almost sank. Now there
were always some left. Thus they called the other boats over, and also filled these with fish. They were likewise close to sinking. The people had to get out and the boats push before them. They came to Lap en Not, to whom they handed over the entire yield.

The next day they again went out to catch fish. However, first they went to Tsaputik in order to make sure of the boy who could fish so good. He however, did not want to go with them, but rather waited for his two friends of yesterday. When they came he travelled with them. Again he led the lures into the water. They went down and bumped on the house of his father, Nanulap. Then the father knew it was the lure of his son and tied him tight on his boat, Li peipei set. In the boat were some of his people and beside it was full of fish. The boy pulled in the lure. With it came the boat, the people and the fish up high. Then the boy jumped on the boat and travelled with it to Lap en Not. He was very happy about the fish and placed a basket with bananas, yams, and the same ready as a return gift for the boy. The spirits of the boat carried him in the boat. And because they were invisible, it appeared as if the basket lifted through the air. The boy followed him and likewise went in the boat. Then it travelled to Lanar, then past Tsaputik until in the big passage. There it turned and disappeared with basket and the boy in the water, so he returned to his father, Nanulap.

(Katali en Lanar)

The Boy who Knew Magic who Visited his Father in Paset

Tale of Lasepesep

In ancient times in Salapuk a boy was born who was named Lasepesep. He lived with his mother and his father. He was not yet grown, because once he went walking to Matolenim and there came to a place named Uapar. The master of this place was named Nanulap. The boy looked for the master and talked evil to him.
Then he hit the boy dead. When the boy had died, the water at the place ran dry.

The people however, wanted to drink until full. Now a small Tridacna shell was in the house of the master; in it was still a little water. And the boy changed himself into a little fish and remained in the mussel shell. The wife of the man noticed the water and drank it. Then also the little fish arrived in the stomach of the woman. She became pregnant at once. When the woman was pregnant, she went to the master of Paset (underworld). And after a long time the woman gave birth to a boy. He grew. He asked his mother: "Where has my father remained?" The woman replied that he was in Paset. Then the boy said that he wanted to visit him. And he followed the tracks of his father. And he arrived at Paset. There he met his father. He did not take care of him, because he did not recognize him. However, he asked a woman whether she knew the boy. Thus she investigated the boy. Then she told the prince that it was his boy. When the prince had found him again, the boy remained by his father for a long time. Finally he said, he wanted to visit his mother. The man said, he wanted to go. At a little place, Tupuna\(^{1/2}\), he appeared; it lay on the outer reef of Matolenim. He went further and climbed in Sumuin ashore. Here a man lived. He had nothing to eat because there was nothing to eat in the house, because there had previously been no breadfruit trees and no fruits in Ponape.\(^{1/2}\) The boy felt sorry for the man because he starved. Then the boy performed a charm. And all the breadfruit trees hung full of fruit. Then the man no longer needed to starve and was enormously happy.

The boy wandered further and met numerous canoes which fished on the reef. They caught with lures. Then the boy also threw a lure into the water. The lure travelled in the deep, to a land in Paset, in the land where his father was. Then he fetched the land up until it was above under the people. This place is called Naneni.
Now the boy wandered further, in order to visit his mother in Uapar. The mother however, lay dead in the house. Then he wrapped the mother in a sleeping mat, and ignited the house. Both burned. Thus the boy also came to his end. The father however, was much grieved about it.

How Kerou en Meir was Saved by His Son

The Story of Kerou en Meir

Kerou en Meir lived at a place which lay in the state, Kiti, and is named Nan Meir. Now he enjoyed the taro, which grew there and gave none of it to Sau Telur. Sau Telur became angry about it and commanded the man to come, because he wanted to kill him, because he sent no meals. Thus he sailed away and said first to his wife, when she afterward would give birth and it was a girl, she should raise it; however, if it were a boy, she should kill him. Then he went to Pan Kat'ra. Sau Telur hit him dead. Then he drove two nails through his foot bones and two through the knee. Then he drove two nails through his hips, two through his ears, then put him in the house. As the woman of Kerou en Meir, then gave birth, she was delivered of a boy. And when the woman had bore the boy, he stood up. He ran away from the woman and also did not come back, when she wanted to cut his umbilical cord. Then the boy took it himself and cut it, and gave his mother of the one piece and the other half. Once the woman made a belt in the house. When she wanted to go to bathe, she said to the boy, he should not grab onto the belt, otherwise it would tear in two. When the woman had gone away, the boy brought the weaving threads in disorder, then climbed high and hid himself over the door post. When the woman came back and saw that the weaving threads had been mixed up, she turned him out and said to him, he should go to his father. The boy asked his mother: "Who is my father?" The woman said she had to go to Sau Telur, who had killed him. Then the boy killed a dog dead and took it with him. He finally came to the shore of
Pan Kat'ra. Now two men with leperosy watched the shore. The two wanted to announce the boy to Sau Telur. The boy however, gave the two a dog's paw to eat. Then they could not speak. Then he went to the house and met two men again lying in front of the door with leperosy. They also wanted to speak. He likewise gave them a dog paw, thus the two could also no longer speak. Now he entered and went to the place, where his dead father lay. And again two men with leperosy sat before his father. They wanted to make noise. He gave them both some meat from the dog. Then they did not move anymore. Now he sat down by his father and pulled out the nails that were in the foot bones. Then he pulled out those which were in the kneecap, those from the hips and finally out of the ears. Then he gave him medicine. Then the man became alive again and asked the boy: "Why do you come in order to make me alive, because I have died?" The boy replied: "Do you believe that the woman would follow you? Have you not said to my mother that she would give birth. When it was a girl, it should live, when on the other hand, a boy, he should be killed?" Then he pulled out a ray sting and gave it to the father and one to the leper. The two crept through the roof out of the house. Then he cut a hole in the roof mat and he and the other leper crept out of the house. They then went to the beach. Here they took a canoe so they could depart. They also took a mussel ax out of Tridacna. But they forgot the fish lures. The next morning Sau Telur commanded Sau Kampul to get up and to look after the man. He climbed up. He was not there anymore. Then Sau Telur said to Sau Kampul, he should look around whether he could not see a canoe. He went and saw a canoe on the ocean. Then he came back and informed Sau Telur. He commanded him to fetch lures and to throw them after the canoe. He fetched the lures and threw them out. Then he hurried after the canoe. Then they pulled up to the canoe. The boy had fallen asleep in the canoe. The lepers however, became afraid. They said: "I am sorry
that I went with you." Then they woke up the boy. He woke up, took the ax, and cut through the rope. Then he charmed the canoe.

Here is the magic charm:

"Lususeniap' canoe, travel quickly from abroad,
Your jumping, your gliding,
Your quick gliding, you canoe,
You rush there."

Then the canoe quickly arrived in Kiti. And they all went to Nan Meir.

The Two Boys from U.

Of Ruru and Saru

Once there were two boys who in the old times emigrated from U. They came to the state, Kiti, to the place Uanek. There the two found a cover of bark cloth. They liked it and took it away. Then they ran away and returned back to U to the place, Tsupu en Kapual.

The Story of the Lap' en Not

Story of Lap' en Not

Lap' en Not had two women as relatives, who lived in Langer. They became pregnant at the same time. They also gave birth on the same day. The news came to Lap' en Not. He sent Sau Kampul in order to inquire. If it were two girls, he should take them, if it were two boys, he should kill them. The one who had given birth to a girl, showed her child first. Then she took it back in the house and gave it to the one who had given birth to the boy, who likewise showed it. Thus he was convinced that both had given birth to girls. Then he went home and told Lap' en Not that there were two girls. He asked whether they had shown the children at the same time in the door. He answered, no. Then he commanded him to go back and to say to the two, they should show him the children at the same time, not one hidden, because he had to see both. Now they showed him both at the
time. One was a boy, the other a girl. Now he said, he would take care of the girl, the boy however, he would kill. Both cried for the children and they went to Tsaputik where they lay down on a root of the pandanus tree palm. Then they went away. The next morning they wanted to look again. They were both gone, both had disappeared. They went home. Also, they were not there, because Nanulap' had hidden them in the twigs of the pandanus. When they looked around, it called from above out of the pandanus. They went up, anointed the two with oil, he let them light a fire in order to prepare tattooing color because they both should be tattooed. Both were first tattooed on the legs. Then they did it. A fishing canoe came from Not. They called to it, in order for it to take them with them. However, they declined. A small man, however, came and jumped out. He threw out his fish hook. It fell on the beam of the house of Nanulap'. Nanulap' commanded Sau Kampul: "Go out and look, whether not the fishhook of one of my children has fallen on the beam of the house!" He answered: "Yes!" Nanulap' then said: "You fish, come and bite in the hook of my boy!" Some fish then bit in the hook and one bit in the tail of the other. He fetched them out, and filled the whole canoe with them. Then it went home. Again he threw the hook out and fetched the canoe in. He jumped up and travelled with it to Not. Then say no paddle. They saw it travel as fast as an arrow, they saw no people in it. They pulled it to the beach. He jumped out of the canoe. He picked up a stone and threw it on the roof. The people fled. However, Lap' en Not stepped out of the house. When he then ran away, he followed him and caught him. Then he called to him: "No further, I am your naughty, small nephew, I want to only anger the people because they make such noise." Lap' en Not gave a feast. And when the feast had ended, he departed for Langer. There he presented his ancestors with the food. Then he ran away to the place, where he had jumped out of the canoe. The canoe sank and was not seen again.
Of the Wanderer who Found the Sugarcane, the Cuttlefish and a Naked Woman

Of the Nalep en ien

Once a man lived with the name, Nalep en ien who had wandered before then, out of Eir. He went to the little place, Nan Paniop and further up into the mountains. They arrived at a little place and sat down there in order to question the oracle. They received the answer: You will fetch sugarcane. Then they were supposed to also find sugarcane, that prospered before them in a field. Thus they stood up and came to Nan Kapin and here found a field with sugarcane. They cut it. They ate until they were full and named the place, sugarcane in the stomach.

They wandered further and again sat down at a little place in order to question the oracle. The place is called Pon Kios. Here they received the answer, Pan Kisalal. Then they wandered further and came to Kamar, where they found the cuttlefish. The cuttlefish addressed them. They wandered further. Again they asked the oracle at a little place: pan malas. And thus they also met the sister of Nalep en ien and did not want to look there. The woman was bathing. The woman took her garment, put it in the water, and dressed herself. Then she led the arrivees to her house, to her husband, Tsou tsapet. The man was quiet towards them because he was angry that they had seen the nakedness of his wife. The wife entered behind them in the house and took a bag full of belts and gave it to them, and divided it among them. They put them on. The woman also took one of her boys and gave him to the brother so that he remained with him. And now Tsou tsapet was no longer angry about them. But they left him and went further to the place, Pon Lekap. Then they arrived in Auak. Here the men scraped with his feet and named the place Likin pei'n Auak. And they went further towards Matolenim, because it was the place that the man wanted to see, in order to find out here something about his clan.
How Two Women Discovered Fermented Food

Of Two Women

Once at the place, Nan Ikorok in Matolenim two women lived. The one of the women was named Luaputoi, and the other, Luaigere. Both lived at the place and had nothing to eat. And when a canoe passed by this place, then the two asked, them to give them food. Then they gave them much to eat. Both ate it all up until the rest became rotten. Then the two thought to make fermented food out of it in order to save the food for a time when they had nothing to eat. When they had done this, they took a little of it. They tasted it. It was good. And now the two cooked fermented food always and nothing else. They named the meal, Kain mar en nan Korok, and also Tsipuakau. Now they wanted to go walking. They took their fermented meal with them. They wandered in the mountains and came to Nanekap. Here they came to the place Maloesein. Here they met people that made palai. They gave them some of their food. The two were happy about it and gave them some of their fermented meal as a reward. Then they took their pali meal with them and went home again to Matolenim. They travelled away to the water from the small little place, Patepura. As they sailed they used the basket with palai. Now when the sun shone down the meal spoiled. Then the two became angry about it and asked Rip and Son to come by in order to spoil the fermented meal of Nanekap. And they remained living at their places.

Sau Telur and the Two Clever Men

Of Two Men

There were two men named Malauak and Tiripinpeiasi in the state, Kiti. Sau Telur wanted to adopt them. He commanded them to him, however, they refused. Then he became angry and sent out a fleet in order to fetch them. When they had arrived they grabbed Malauak and tied him up. Tiripinpeiasi however, escaped. Then they
brought Malauak in a powerful canoe. Then they departed, Tiripinpeiasi went on foot. He appeared at a mangrove bush and made noise at the canoe. Malauak said to the boat people: "Stop, stop, because Tiripinpeiasi makes noise there, and if you untie me then I want to paddle with you industriously." Then they loosened a tie. And they travelled quickly there and they came away from the state. However, Tiripinpeiasi let himself be seen at another mangrove bush and made noise at the canoe. Then Malauak said again: "Stop, stop, because Tiripinpeiasi makes noise there, and when you now let an arm tie loose, then I want to paddle with you." Then they loosed the bond. Then they came powerfully forward. And thus they teased on the voyage until all the bonds were loosened and he paddled with the canoe to Matolenim. There he sprang out of the canoe, took a piece of rock and destroyed the entire fleet with it. Both men ran away and went home to the state, Kiti.

How Sau Telur's Daughter Ate up her Brother

Story of the Sau Telur

Once there was Sau Telur who had a boy who was named Maka, and a girl who was named Limuisou. Limuisou was ugly and looked like a spirit woman who ate people. But Maka was beautiful yet he could not walk. He could not walk because they had carried since he was small until he had become an adult. Maka lived in Lot. One day Maka sailed to his father, Sau Telur. When he appeared by his father, Limuisou was surprised because she had not seen him before. When Maka came into the house of his father, then Limuisou liked him and wanted to eat him. But Sau Telur noticed the intentions of Limuisou and commanded Limuisou not to look at Maka because she was his sister. Now Limuisou went out and thought about a plan. Maka returned to Lot. It had become dark, Sau Telur and his wife slept. Then
Limuisou used the opportunity and wandered over the reef to Lot, caught Maka and ate him up. Then she returned to Pankat'ra. Sau Telur woke up in the morning and found Limuisou sleeping and a limb of Maka hung in her ear. Then Sau Telur was surprised, ignited the house, and Limuisou died.

Sau Telur and the Fisherman who Knew Magic

Tale of Mantior

Sau Telur visited Mantior in order to celebrate a festival by him. His dog accompanied him. His dog came running and held a fishbone in his mouth which he had fetched out of a sanctuary. He laid it down between Sau Telur's legs. Sau Telur commanded a man to go to Mantior and to order him, he should give him a ualiuel fish, as he had eaten it. Mantior wanted to give the Sau Telur a prestigious festival. He had the canoe made ready and went fishing. He threw his lure out, and a ualiuel bit. He fetched him up, tied him around coconut leaf fronds and threw him again in the water and said: "Go, fetch your companions, tomorrow I will wait for you in Pankat'ra." Then he left the state and the next morning there was a large school of fish found by Pankat'ra. He chose two and laid them down between Sau Telur's legs. Then he sat down and said to the fish they should come. Some fish jumped high and went in the large house. Sau Telur entertained the man. Then some ghosts found out. They said they had brought the fish. But Mantior said: "You ghosts lie, Sau Telur had commanded me!" Sau Telur presented Mantior a tortoise shell. Then he prepared for the home voyage. He said: "My food shall come after me." Thus he went homeward and all the food followed him. Then he fetched all of his old nuts. He husked them and threw them in the fire. A thick cloud of smoke rose. With it he travelled to the sky. He began to cut the moon to pieces. As the sky woman (Kanepein en lan) caught him
at it, she said to him: "Do not move, he is the spirit of the sanctuary." Then he stopped and waited a little while, then he again cut around on the moon. The cuttings he put in a basket. Then he brought them to Sau Telur. Then he again appeared to his ancestress and asked her to give him the tortoise shell, that he would like to see. The ancestress said she had given it to her sister when she died. Then he eliminated the ancestress and said: "Why have you not accompanied me on my difficult pathes, I want to have the tortoise shell as a reward." He then went to bathe and came back to dry himself at the fire. Then he sat down in the hearth ashes and had disappeared. He was in Paset, where his sister played with the shell. He took it away from her and ran away with it. The girl cried after him: "I wish that you no longer entered the house threshold of our ancestress, but rather died." Then on the way he fell down and was dead.

How Sau Telur Desired a Wonder Bird

A Story from the Old Times

Once there was a Sau Telur who was hateful to the Ponape people and he sent for a man named Lapenmor who lived in the place, Senipe'in in the mountains in Matolenim, far from the coast. One day he let him come before him, he should fetch the feathers of a wonder bird, the Terepe'iso, which lived in a far-lying place in the ocean. Thus Lapenmor called his entire family together and asked who wanted to go with him in order to fetch the feathers of the bird. There were four that came. They were called Nintair, Sautair, Muentair, and a Tairelan. They travelled in a canoe on the high seas. They finally arrived in the middle of the ocean where a powerful wind and a terrible rain arose that threatened to destroy the canoe. They thought then to pray to Nan Dzapue. He appeared to them on the ocean and asked: "Who are you?" Their leader answered: "I am it!" Then there was quickly good
weather, wind and rain stopped. They travelled further in order to look for the land. Finally they found it and went on the land. There they saw the bird between numerous people and observed that it would be difficult to get feathers from the bird because the people of the land who had gathered would not allow it because it was really a wonderful and holy bird which there was not in other lands. That is why Sau Telur wanted to have it and could get it from nowhere. Because of this he was so very cross because the bird was so beautiful and pretty, and had such a good reputation among the Ponape people in the old times. And that has remained thusly until today. And thus they thought about it the whole time, how they best could get it, and when the people once did not look there, then they grabbed quickly for a feather of the bird, hid it, climbed in the canoe and travelled back to Ponape. They went to Sau Telur and presented him the feather. Then he was very happy about it.

Sau Telur's Death and his Re-Awakening

Story of a Work of Sau Telur

Sau Telur one day cleaned a place from reed grass and injured his finger in doing so. He took some taro leaves and let the blood drop into it. Then he bundled it up and laid it on a stone. Afterwards, he again went to work. When he came back, a beautiful woman had originated from the blood. He led her to his house. Lukpein sent then for Litaumaneki, she should come to her in order to cut off her hair. The woman went up to her and cut off half of her hair. Then Lukpein went away, in order to feed the fish in their fish container. In doing so one of them escaped. She filled a beaker full of water in which she used to wash her hands. Then when the wife of Luk muan ate the fish, he beat the woman and expelled her. Litaumaneki became the wife of Luk muan. The woman then bore Luk muan a son, who received the name Sau Kenmur. The woman took the boy with and went to Sau Telur. Uasai en Tsokes came hurrying over Not and married the woman.
Both went to the south (Kiti). The woman became pregnant. She then visited Samueli. There she gave birth. She bore Limanit en Samueli and Limani ti en Samueli. The girls went back to Samueli. Both travelled further, on the way she became pregnant again. She had to give birth at Pantolap. She bore a boy named Komon Kamar. When he came out he ran away immediately. He ran behind the lizard, the limen-limen en seri, in order to eat it. Uasai en Tsokes found the rest of some of the eaten lizards. He became angry. Also the mother became angry. She caught the boy. And they went to Sau Telur. He let the boy by Sau Telur and then went to her daughter at Samueli. When he was supposed to die, he said to the two, they would like to bury him in a small hill (artificial). On the grave they planted a plant. It became dark and remained dark. Sau Telur commanded his servants, they should fetch mangrove twigs and ask them whether perhaps his wife had died and it remained dark because of that. The two went away. Then they heard the two girls talk, that it was midnight because some leaves of blood of the plant had fallen off. The servant caught the girls, fetched the mangrove twigs and returned home. On the way they took a rest in Ponatik. The girls said to the servant they should make _______. Both finished some and _______. However, the _______ failed. Now the girls got up, made _______ and _______. Then it became light again quickly. Then they travelled to Meilap. In Meilap, it had just begun to be day. And when it was day, Sau Telur also died. Now they piled _______ leaves over him so that he would be made alive again through the two.

How Sau Telur was Killed

Tale of Two Men

Once in Matolenim lived two men. Both were brothers. They had the following names: the large one was named Saumenpue'i lapalap and the small one, Saumenpue'i tiketik. They always stayed by Sau Telur. All districts prepared the meals for
Sau Telur. And from each district the sing-song sounded (by the bringing of the meal) as far as Pankat'ra. Then the large one said to the small, that he was supposed to take the food into possession, so that they both could bring it to Sau Telur. Saumenpue'i tiketik also went away. He sat down on the stone steps and leaned on them waiting. Then Saukampul informed the Sau Telur that Saumenpue'i tiketik was outside. Sau Telur asked him what he had planned. Saumenpue'i tiketik answered, that he had come to fetch some food, because they had a great hunger. Then Sau Telur commanded Saukampul to watch whether an oyster shell was there which he should give Saumenpue'i lapalap and both should make Pankat'ra clean with it. Saumenpue'i tiketik then received it and gave it to his brother. The brother took it and said to Saumenpue'i tiketik that in the evening, they wanted to begin the cleaning work. The next morning the people of the district noticed that on Pankat'ra not the smallest bush had remained left.

One other morning, the district cooked again for the king. Then Saumenpue'i lapalap said again to Saumenpue'i tiketik, he should take the food. Again he sat down on the stone steps. And again Saukampul informed Sau Telur that Saumenpue'i tiketik was outside. Sau Telur handed over to Saukampul a bundle of reeds that he was supposed to carry to Saumenpue'i tiketik so that he brought his brother, both then were supposed to come and build him a house. And the next morning on Pankat'ra, a new city stood built. Another day the district again cooked for Pankat'ra. And again Saumenpue'i lapalap said to the brother, that he should fetch the food for them. He again sat down on the stone steps. Saukampul told the Sau Telur that Saumenpue'i tiketik was outside. This time Sau Telur gave Saukampul an ax which he was supposed to bring to Saumenpue'i tiketik, so that he could build a canoe with his brother. And the next morning, they saw in Pankat'ra, many, many canoes. Then the two brothers became angry because they
never received any of the meals of Sau Telur. They gathered their coconuts and wanted to leave. Saumenpue'i lapalap took a thousand, Saumenpue'i tiketik took a hundred nuts with him. Then they made a raft from them and travelled out on the high seas. During the day the large one ate a hundred nuts and the small one, ten. Thus they swam around several days, until the nuts of the big one reached an end. Then the small one gave from his nuts to the big one, so that he ate them. But finally also the nuts of the small one were gone. There was only one left. Saumenpue'i lapalap said to Saumenpue'i tiketik that he would soon reach land, because he should not be sad, because now he must die. With that the large one sank below and died, and the small one swam further until he came to Kusae. Tired, he laid down on the beach. Then a couple came to the beach. They stepped on him because they took him for a tree trunk which lay on the beach. Then Saumenpue'i tiketik moved. And the couple noticed that it was a human form. Both asked him from whence he came. And he answered that his larger brother and he had _________ to the Sau Telur who always had given them difficult work, but nothing to eat. Therefore, they had become angry and had gone away from him. Saumenpue'i lapalap told the couple, that the large one had drowned in the ocean. Now he was left. The couple raised him up and led him in their house. The husband was named Nanapaz Katsau.

Thus Saumenpue'i tiketik remained by them. One day he asked the couple for permission to walk around in the land somewhat. And the couple said yes. There was however, a stone from two halves, between which the people had to go. These stone halves always hit together. If someone was quick, he could come through; whoever was not quick, had to die. Saumenpue'i tiketik went between the two stone halves. The two stone halves wanted to hit together. Then he pushed the one away
with his arm, the other he pushed away with his foot. Thus he destroyed the rocks and strew their pieces.

Then he went again to the couple and asked if there was not more to be done in the land. Then they told him that there were two eggs. And if people had to go through them, then they hit together. If someone was quick, then he could flee, if he was not quick, he had to die. He went there. And when the eggs wanted to hit together, then he took them and destroyed them. Then he went back to the couple. And thus the people in the land also then found out what he had destroyed on his walks. They were very angry and talked, to build a house, in doing so, to lure him into the bush, in an ambush, in order to kill him then. So they wanted to pull in the bush in order to fell a high tree. They went and felled a tree. The tree was very high and fell on another. Then they called: "Who climbs up in order to free the top?" Saumenpue'i tiketik said he wanted to do it. Thus he climbed up and chopped the top of the tree. Then he sprang from a twig of the tree and came to lie below. When the people saw, they believed he was dead. They were happy and went away because they had seen that he was dead. Thus they went to the house that they wanted to build. But they were very surprised when the tree and the twig approached them. He laid them down. Then they dug a hole in order to set the tree in it. In doing so, they threw the oyster shell in the hole. Then they asked: "Who will fetch the oyster shell for us?" Saumenpue'i tiketik explained that he would fetch it. When he climbed down in the hole they took the tree and pushed it on him in the hole. They rejoiced with joy because they thought that he was now dead. But he took the oyster shell and hollowed the tree out with it. Then he appeared at the top of the tree again. He asked the people on which place the tree was supposed to be cut off. The people were very surprised because they considered
him dead. And they spoke again how they could get rid of him on the ocean, and throw him there in a hole with angry fish, that he died in it. And thus they pushed some canoes in the water. Saumenpue'i tiketik went with them. Finally they came to the hole in which the angry fish were. Then they threw a cut up coconut in the hole. The one half fell in the fish hole. Then they called: "Who dives in and retrieves the piece of coconut?"

Saumenpue'i tiketik: "I!" And he dove in the fish hole in order to fetch the coconut half. Then the fish fell on him and wanted to eat him. However, he ripped the mouths of the fish apart. Thus he arrived at the top again. Then they all did that they came away. He alone swam around. Already he wanted to sink, then Saumenpue'i lapalap appeared to him and said: "I did not tell you, that when you come to a foreign land, not to do bad, so that you will not be killed. Now the fish tie their tails together. Escape on them. And when you step off from the fish, then encircle the place with them, so that through them the place will become dark." He did how the brother had advised him. He stepped down from the fish. He surrounded the place with him. Dark eternal night broke over the land, only there where he stayed, it did not rule. The inhabitants turned to the couple, they should say to him that he should take the fish away from their land because they darken everything. Then the couple said it to him. Then he took the fish away, and now in the land it was no longer night.

One day, Saumenpue'i tiketik wanted to return to Ponape. He said to the couple, that he wanted to go to Ponape. Then the couple fetched two leaves of ueipul. They placed them down on the beach on the sand. And Saumenpue'i tiketik then placed himself on them and covered himself with another. The couple pushed the piece of sand in the water and let it drift to Ponape. Out of the sand, Pon pik alap. Sau Telur found out that Saumenpue'i tiketik had travelled on a
sandbank. Then he had Saukampul whether it was really Saumenpue'i tiketik. He should pay attention when he turned up his nose, then they would remain alive; however, if he smiled they would die. Saumenpue'i tiketik smiled at him. Thus he went to Sau Telur and said to him, that he had smiled. Then Sau Telur commanded Saukampul to hide himself in the hearth place of his house, then he should hide his woman in a sugarcane and he himself in a reef hole. Saukampul did as Sau Telur had told him. Saumenpue'i tiketik came to Pankat'ra and entered the house of Sau Telur. He said: "Why do you sit in the hearth hole?" "I want to warm myself and cannot." He fetched the Sau Telur out of the hearth place and hit him dead. Then he went out of the house again and said: "Why do you stick yourself in the sugarcane. I want to eat it. And now I cannot." Then he cut off the bundle of the sugarcane and in doing so, killed the wife. Then he went to the reef hole and said: "Why do you sit in the reef hole, I want to fish in it and now I cannot." And thus he also fetched Saukampul out and hit him dead. From then on Saumenpue'i tiketik ruled on Pankat'ra.

Of the Woman Who Was Born from the Breadfruit Tree

Story of a Woman

Once a woman named Limaruserus lived in Uona. And there was a breadfruit tree, the mai pa. It had created the woman. Now her husband wanted to travel to Sau ni rak and Lap en ni rak. There he told his wife what she should do when she gave birth. If it was a boy, he should be killed, a girl should remain alive. Then he went away. Then the wife gave birth. After the child came into the world (fell out) it ran away. When the child ran away, it asked its mother, whether it had no father. The woman said no. Then the boy said to the mother, she should fetch him some drinking water. When the woman went away, she said to him, he should pay attention to the necklace threads. When the woman was away
the boy brought the necklace threads into disorder. Then he climbed on the door beam and hid himself there, because he wanted to hear what the mother said upon her return. When the woman returned, she found the necklace threads confused. She considered the boy naughty, he should go away to his father. Then the boy appeared, he laughed and said: "First you said I have no father and now you say I should go to my father." Then the boy thought to build a canoe in order to look for the place where his father was. And he felled a tree which had made his mother, the mai pa. He trimmed the tree until the root branches fell off. When he came into the house again, then he noticed that the shoulders of his mother had fallen off. Then he asked the mother: "What does this mean?" The mother answered him: "What kind of a tree have you trimmed?" The boy replied: "The mai pa!" The woman spoke to him: "That is my mother." The boy then said that he would not finish the canoe any more. But the woman said he should complete his construction and besides that he should tie two trees on each side of the canoe on which one could stay. When the canoe was finished, he said to the mother, she should fetch together some clanmembers because he wanted to look for the father. Now they prepared travel provisions. Then they departed and on the trip the boy fell asleep. Then a powerful torrential downpour burst forth. The mother woke him so that he could lower the sails and it would not become wet. The boy woke up. He grabbed for the sail but it flew away from him. The sail flew far away to the place where the father was. The sail flew in a meeting house and fell down exactly on one of the carrying arrows. The two men, Sau ni rak and Lap en ni rak, were both in the house. One of the two stood up, grabbed the sail and flung it away so that it fell down in the canoe again. The boy raised it, took the sail, laid a stone in it and flung it back to the land. The sail again arrived quickly in the house. One of the men raised himself and wanted to fling away the sail. He could not.
The boy however had watched the sail. Thus it did not come back. And then he went ashore. The two men, Sau ni rak and Lap en ni rak pulled an ivory palm forth and gave it to him. They let many nuts grow on the palm. That was their greeting gift. The boy however, jumped up, grabbed an ivory palm and one for the men also. And when they tore it up high, then the ground sank away under them, and the entire land disappeared. Now the boy could look for his father, and when he had found him, he took him in the canoe. Then they returned home to Ponape. Auuau is the name of the boy.

The Story of the Auu'er Who was sick with Ulcers

Tale of the Man, Auu'er

A woman gave birth to a boy named Auu'er. The boy was completely covered with ulcers and always lay in the hearth pit. When his mother went walking one day, she found a house in which were some women. They worked and made a belt. Then the woman went near the women who she observed and looked at

And she said to the women: "I wish, Auu'er wore this belt on his skin." The woman asked her: "Who is Auu'er?" She said: "What! You have not heard anything about my beautiful son, who they call Auu'er, and about whom the women beat themselves? Have you not heard the women sing?" The woman asked: "What sort of a song?"

Then she voiced the type of song:

"Auu'er is pretty.
Auu'er is beautiful.
Auu'er is nice,
Auu'er is charmed."

Then the woman raised her hand and said: "Now do not speak anymore! Go immediately and say to him he should come this night."
The woman went and woke the boy in the hearth pit, and said: "Go and bathe, you shall go to women!" Then she cut breadfruit pieces and lay them on the head of the boy because he had no hair. Then she fetched coconut fibers and put them on the head of the boy. She anointed him and gave him a flower wreath, then she took fish meat, spread the holes of the ulcers with it and sent him to the house. When he came to the house, he said to the women, they should blow out the fire. Then they extinguished and lay down on the beautiful woman and remained there until it became day. Then he stood up and ran away. Four nights thusly he hurried to the house. Then however, when he was fast asleep she discovered that he was an ulcerated person. It began to grow light. Then the flies came in. And the other women appeared in order to wake the woman. Then they noticed that the man was full of ulcers. Now they barricaded the door. Then they woke the two. Then he wanted to slip away quickly. However, it did not happen. They beat him in the house. As he ran the ulcers fell off, they destroyed the house corners, he jumped out of the house and ran away. Then he said: "I have enjoyed her and am satisfied. Your leg lay over my leg and my leg lay over yours. The breath of your nose united with the breath of my nose."

Then he called it out loud and went away. Then he went back to the hearth pit and lay down in it. The other women however, punished the mother because she had deceived them.

The Story of the Ugly Tinkau
The Tale of Tinkau

A woman gave birth to a boy who was named Tinkau. Tinkau's mother looked for a woman who could weave belts. The woman said: "I would like to have a belt for my boy." The woman replied: "Where is your boy?" The woman answered: "He has been born in the sky and comes tonight." The woman said: "Go and let him come."
The woman replied: "Pay attention, when he comes, extinguish your fire, because he does not like the bright light." Tinkau cut down some breadfruit trees and fastened the fiber to his head, because he had no hair and rather only ulcers.

At high tide he went fishing. He washed the ulcers in salt water. He cut off pieces of meat from some fish and tied them on the ulcers. Now he waited until the sun set. Then he made noise at the beach. The woman extinguished the fire.

Then he went in and lay down on the woman. They played with each other. Then a piece of meat fell off from Tinkau's ulcer. The woman lifted it up and said: "Oh, now I have a beautiful present!" Then she ate it up. Now they played until morning. Then Tinkau stood up and went away. The people of the woman said to the woman, she should wait again for Tinkau. Then they played again until morning.

The woman finished Tinkau. Then they played again and slept until morning. Then the people of the woman noticed that Tinkau had ulcers. Then the woman got up, who lay on Tinkau and beat him. Tinkau got up and fled to the back in the corner and broke through it. Then he was changed and into a small snail which lives in the ocean as Tinkau.

The Saulik of Na who Knew Magic

The Tale of Saumasamaspuai

Saumasamaspuai lived under Takai potopot and Saulik en Na in Na. He first looked to the mountains and saw something like a ghost which lit up the entire place. Then he told his people: "Finish making boat provisions, we want to leave and to look at what lights up in the mountains there far away." Then they departed. Saulik en Na touched the ghost. It spoke: "Who touches me, the ulcer?"

He answered: "I!" The next day he commanded him people to fetch firewood. They went away and carried it there. Then he commanded: "Prepare the earth oven!"

They prepared the oven. Then he searched for medicinal herbs. When he returned
he told: "Anoint one of you, we want to cook today!" Then he had them throw
the hearth stones away from each other. Now he threw the medicinal herbs on the
oven. After this he took a man and laid him in the oven. They covered the oven.
Then the food flew in until the hearth pit was full. They then fetched the man
out. Then the man told the man what there was to eat in the hearth. He said:
"There are breadfruit dishes, taro dishes, and breadfruit preserves!" Then they
opened the hearth. Everything was excellent. Saulik en Na then learned everything
that was in Saumasamaspua. Now they returned home to Na. In order to try it,
he invited the Lap en Na to come in order to experience it. And likewise Lap en
Na invited Saulik en Na to come to him. Then he had some of his people fetch
firewood. They carried it there. Then he said: "Now anoint one of you!" They
anointed him, he had the hearth stones thrown apart. Then they threw a man in the
cooking pit. Then they covered the hearth. When they opened it again, the man
was roasted, because Lap en Na had not learned it correctly from Saulik en Na.

Of the Woman Who Gave Birth to the Fish

About the Fish in Ant

There was once a married couple who lived in the old times in Ant. They lived
at Kalap in the little place Tip ua reue. The husband said to his wife, she should
go fishing. The wife went to the Puki brook. She was delivered at the spot and
bore some fish in the water named Kameik, momei, pame and mau. She brought them
to her husband. The man cooked them and ate them up. And again the husband
commanded him wife to go fishing. Again she went to the brook and did the same
thing as before. And thus she did it four times. The man then wanted to know
from whence the fish came that did not taste like the rest of the fish. Therefore,
he slipped behind his wife and then found out that she did not go fishing, but rather
only went to the water in order to make some fish. The man thus went home and
was there before his wife appeared. Then he asked her: "From whence do you actually fetch the fish, that you bring me?" The woman replied: "I catch them in the Puki brook." The man said: "But these fish are not like the other." The woman replied: "Because these are fish from the surf." The man however said: "These are not from the surf, because these fish are human, therefore the fish are also so large, so very large, live in fresh water, are full of slime, and have such wide scales." The woman replied: "Why do you want to cook them then?" The man said: "What should I do?" The woman replied: "Eat them raw." The man then answered: "Thus we want to name the brook Larpuki and these fish described as suitable for eating raw." Then the husband then hit his wife dead and buried her at Tip ua reue. The husband no longer cooked these fish, they are eaten today only raw.

How Tsau uen of Paniop Revenged Himself on his Unfaithful Wife

Tale of Tsau uen en Paniop

Once in Palikir a man lived who had the title Tsau uen en Paniop, who resided in the mountains of Paniop. He made a net. With he went to the beach to Paliote. He remained there and thought what his wife probably did. Then he went in the water in order to fish. One day he went far out on the reef after the Sau un mau. Then he had a bird, the "gossiping bird." He came flying and told him what his wife did. And that she always named him the white foreheaded, black throated and toeless bird. But Tsau uen en Paniop continued to fish and then he returned to the land. Then it was evening. Then Tsau uen en Paniop went to his house in order to speak to his wife. He hid himself in the house. Now there was a man who had a love relationship with the wife, who was called Men in puenik. He came. And when he had come, he hit him dead and returned again to Paliote. Now Amin and her servant waited for Men in puenik. He did not come. And Amin asked the female
servant whether he had not yet appeared. Then Amin went in the house and found him dead. Both carried him in the house. They spread out a sleeping mat and Amin embraced him. When it soon began to be day, the two made a pit under the floor cover of the house. They laid Men in puenik in it. Also Amin laid with him in the pit. Both were buried, the dead one and the living one. When Tsau uen en Paniop came home, he asked the female servant, where Amin stayed. The female servant lied to him. When then later, Tsau uen en Paniop again asked, he received as an answer that she had left with her lover. Then Tsau uen en Paniop stood up and killed the female servant. And after all of them he took his own life. This story however, is named: The Love of Paniop.

How a Woman is Killed by her Husband and Made Alive Again by her Lover
Tale of a Married Couple
Nalakam's wife lived at a place. A man, Aul, however, always was after the wife of Nalakam. One day Nalakam returned home from fishing and found Aul who had been by his wife. Nalakam went to his wife. He said to her, she should sing. The woman sang to Nalakam. Then she said:
"Nalakam is beautiful is beautiful..."
However, Nalakam said to the wife: "No this song I do not want to hear! Continue."
And the woman sang further:
"Nalakam is pretty,
Aul above, Aul below,
Aul gives me pleasure,
Aul I want to have as a husband!"

Nalakam said to the wife, she should fetch Aul and her clan. The woman fetched her entire clan. Nalakam raised himself. He cut his wife with a mussel knife in small pieces. The clan of the wife buried the woman. Aul however, rubbed medicine,
went forth and looked for Nalakam. He asked Nalakam where he had buried the wife. Nalakam showed Aul the place. He exhumed the wife and squirted the medicine over her. Then she became alive again. He took her with him up high. They enjoyed each other. One day Nalakam saw the two. Nalakam said to them: "Throw me a rope, so that I can be a servant to you." They threw him a rope. They pulled the rope high. When he was close to them, they cut the rope off. Nalakam fell down and was dead. Now Aul married the woman.

How Nan Selan Won the Love of the Coy Woman Through the Paddle Dance

Of Nan Selan

Nan Selan once lived in Ponape and was after a woman. The woman however, did not like him. Then he thought about how he had to do in order to marry the woman. But the woman did not want to. Then he thought he had to do something peculiar and wanted to create the first canoe that was lacquered, that one named pan intsa, since then. But the woman did not like him. Then he commanded his people, to fell trees for the boat building festival. Then fell trees and built a boat whose form they changed, it was white and richly decorated as a boat. They named it uar a sap'. They also practiced a dance, a paddle dance. They finished ornaments and decorations and cut dance paddles, made dance skirts, belts, wreaths, necklaces and ear plugs. When the decorations were finished, they gathered, they travelled on the canoes named alarasap'. They met at the place where the woman lived. Then they began their dance. It was more beautiful than all of them. The woman looked at him, became happy about it and then fell in love with Nan Selan. She went with him and married him. Both went to the place where Nan Selan lived.

How Sau Telur Kidnapped a Girl

Story of A Married Couple

Once in Palikir a married couple lived. The husband was named Sau en tipatip,
and the wife Katin tipatip. Both begot a number of girls, one was called Lipitikak, another, Lipualenok, another Lipenrue, another, Lieisir, and the last, Lieue. These girls frequently bathed in the river, Pil en Nantoł. However, Lieue did not take part because the father and the mother did not want it. But one day, Lieue bathed in spite of it, with her sisters in the river. Then the anointing oil flowed to Sau Telur, and Sau Telur commanded Sau Kampil to go out and to fetch the woman. He pulled the canoe high on the beach. The married couple sent the oldest girl out in order to ask what the people wanted. She went out and sang to Sau Kampil. Thus she sang:

"I want to see the people that row here
Row in the reef water!"

Sau Kampil answered and likewise sang:

"I come travelling in a boat on account of the little woman, the big woman.
Who bathed in Pil en Nantoł,
Now you go away, disappear
You are not Lieue."

Lipitikak disappeared. Another had to come, she was also not it. Four times; they all appeared in a row one after the other. Lieue however prepared a breadfruit, cried, smeared her face with dirt, and then went out in order to ask why Sau Kampil had come. And again Sau Kampil sang. Thus he sang:

"I come travelling in a boat on account of the little woman, on account of the big woman.
Who bathed in Pil en Nantoł.
Now climb in.
You are Lieue!"

Lieue now sang the answer:

"My brother, Saumerion, makes knots"
I will not sit down in it,
Neither destroy my necklace,
Of Polo o matil.
Lipeirue, Lieue!"

Yet Sau Kampul sang as an answer:
"Climb in, climb in,
Because it already begins to grow dark,
And I become tired
Here between the high mangroves."

With it he grabbed Lieue and slipped her into the boat. Then he commanded the boat to travel fast. The boat travelled quickly to PanKatra. Sau Telur asked him whether he had fetched the girl. He said yes. When he wanted to take her, the girl escaped from him like the lightning. But he followed her. He caught her and carried her in his house. Then he made her his wife.

How Saulik of Ant married the Beautiful Magician, Lisanirak
Of the Woman, Lisanirak

In ancient times in Ponape a woman named Lisanirak lived. The woman was more beautiful than the rest. She had many female servants. She did not need to work, because her female servants did everything. She had five adult women as servants. They were named Likenkamana, Likentutu, Li Ken lapikilik, Li Ken perak and Saulik en Ant. Now Saulike en Ant had heard of her. He wanted her as his wife and looked for her. He came. H could not find her, because Li ken palikilik carried her walking. The Li ken por guarded the house. When she saw Saulik en Ant coming, the thought came to her to bath as Lisanirak used to do because there were two vats in the house that were filled with coconut oil. Li ken por climbed in and bathed in them. Then she sat in the house of Lisanirak. Saulik en Ant climbed out,
went to the house and asked: "Where is Lisanirak?" Then Li ken por answered: "I am it!" Then Saulik en Ant believed that she was Lisanirak, because she was beautiful and gleaming because she had bathed as Lisanirak used to bath. He carried her to his canoe and travelled with her to Ant. While they were on the way, Lisanirak who was knowledgable in magic changed herself into a koio tree and went out in the same direction. Saulik en Ant then said to his people, they should hold it because he wanted to make a wreath from the beautiful blossoms of the tree. Koio who sat on the bow however, said to Saulik en Ant: "Stop, stay away because Li ken por has done this." Then they travelled further. However, when Saulik en Ant now saw the quite large blossoms he had the canoe stop again. Li ken por said again: "stop, stay away, because Li ken por has done it." Then they travelled away from it. Then they noticed a small taro fruit. He said, they should fetch it in. But again, Li ken por did not want this, but this time Saulik en Ant did not obey. He had the taro tuber fetched in and lay it on the canoe. Thus they travelled further until they came to Ant. They made a carrying stool and set Li ken por on it. Then they carried her to the house. Saulik en Ant commanded now Kaneki en Ant to fetch the taro tuber that he had forgotten at the canoe. Kaneki went away and lifted up the bow. He received it with fear because Lisanirak who had been under the bow travelled like lightning out. He ran back and said to Saulik en Ant, that he was afraid. However Saulik en Ant commanded him to fetch it. Then Kaneki en Atn went out and invited her on his back. On the way the lightning travelled out of her. As Li ken por who sat in the gallery saw this she was afraid. She lifted her head high and said: "What shall I do?" Lisanirak said to the people: "Why do you carry your head so high, Li ken por?" Then Li ken por fell down from the gallery, fell on the ground and became a powerful heap of feces. Saulike en Ant hurried there, carried Lisanirak in the house and married her.
Of a Man who Killed Himself because he had to marry an Ugly Chief’s Daughter

Tale of a Chief

Once there was a chief who had a daughter named Limueseu who was an ugly woman. One day the people prepared the lili dish. A man among them was named Kirup' en Kaniani. The daughter of the chief liked him. She asked the prince to have him come. The man came. The woman wanted to play the game with him in couples, but the man hit her with his feet. Then the woman said to the chief, that the man did not understand the game. When they again prepared lili, the man brought Limueseu a piece, that the two ate from. When the meal was there, the two ate from it. The man however, ate only a little. The woman always wanted to eat at the same place as the man, however, her worms made the pulp rotten. The man no longer liked it, because it became bad. The woman told the chief where the man had grabbed it. Then the chiefs commanded him to eat it. The man ate it only against his will. However, he had eaten with it. Now it became dark, the woman wanted to play with the man again. The man however, did not want to. Then she said to the chief that the man did not want to sleep with her. When the chief had fallen asleep the man fooled the woman. She cried and waited a long time for him. When the man did not come again, she asked the chief for a canoe. The chief gave her one and both then travelled to the place where he lived. When he came the man ignited the house. He remained in it and wanted to die. The woman cried out loud, they should paddle quickly otherwise she could not receive Kirup' en Kaniani. When they were by the house, the woman ran to it and jumped in the fire. The chief however loved his daughter loved his daughter and because he wanted to die with her, he also jumped in the flames. Thus all three burned.

The Disowned Jealous Wife of Lerou'n Letau

The Story of a Woman

A woman named Limantant was the wife of a man named Kerou'n Letau, her husband.
Kerou'n Letau prepared food and brought it to Pankat'ra to Sau Telur. Sau Telur gave him his daughter named Kisintamau to marry thus Kerou'n Letau married the child of the Sau Telur. He lived in Pankat'ra and did not return to Letau. His people however all returned home. Then his wife, Limantant came and asked the people: "Where is Kerou'n Letau?" A long time they said nothing. Finally Kerou'n came and in order to bring his wife home. Then Limantant saw that Kerou'n had also married a child of the Sau Telur. She was so surprised that she became insane, ran in the bush and stayed in the mountains for a long time. In the night she came back when Kerou'n Letau slept. She woke up Kerou'n and climbed on the bed layer in order to lie down. Kerou'n threw her out. She fell on the house, flew through the ceiling, broke it and flew to Paipalap. She remained at Paipalap for a long time. During the entire time she sang and flew back from Paipalap, flew over the ocean until she found a place, that the Ponape name Apiru. When she arrived in Apiru, she lowered herself on a mountain which was in the country. There she remained a long time. And a man named Pali who sailed around on the ocean travelled past the place. When Limantant saw Pali she screamed and called to Pali, to hurry there and to take her with him because she wanted to return again to Kerou'n. Pali knew her. He came there and took her with him. Then they both went out on the ocean. Then Pali noticed that the woman chewed on the canoe. Pali took the woman, threw her overboard, and she had to swim. Many sharks ate on her only the head remained. When Pali came on the path, he took the head, put in in the canoe, and covered it with rain and protective cloths. Thus they arrived in the vicinity of Ponape. Then Pali noticed that the woman had become human again. She jumped in the ocean, went under and became an ocean spirit named Lisapuемот.

The Woman of the Navigator and the Female Cannibal

I.
The Story of Pali

Once there was a man named Pali. This man visited all places and the Ponape people name such people navigators, and they had the title, Sau'n ko uai.

Once a navigator came to Ponape. He travelled in the passage of Tumuinpuel and anchored there. Now a man lived in Not at a small place named Paliais. This man was named Sipe en Ais. He had a daughter named Lak en Ais. And the navigator liked Lak en Ais and wanted to marry her. Yet the father, Sipe en Ais, did not want to give him her. The navigator however impetuously wanted to marry her. Thus he remained in the channel. He had come as a youth, then he became ancient. And Sipe en Ais watched over it, whether he would not finally die in the channel. Finally he gave him his daughter and the navigator married her. Then they travelled out of the channel and the woman was with him. Thus he travelled around on the ocean until he had become ancient. One day he fell asleep and did not notice the surroundings anymore. And the boat was in the vicinity of a small place which lay in the ocean named Malelap, where canoes and ships must sink. They were quite near to a place named Tsaputik. And the navigator slept quite soundly uninterrupted. Then the woman jumped out of the canoe and swam to the land. In the land two women lived who looked like spirits and ate people. Both were relatives of Sipe en Ais. When they saw the woman the one said she wanted to eat her but the other did not want to, but rather wanted to take her in. Then she came to them. Both were quite friendly to her and took her with in their house. But the navigator drifted further, went down by Malelap and died.

The woman now remained with the two women in the land. There there was much to eat and also breadfruits. The two women always ate their food raw, because they were not acquainted with fire. One day, they asked Lak en Ais to look after her because they wanted to go fishing on the reef. And thus the two went out on the reef. Lak en Ais, however, made a fire and cooked. The two on the reef then saw
the smoke of the fire. Then they became afraid and talked about going home and eating her. When they came back, Lak en Ais knew that the two wanted to eat her. And she asked the two what they had talked about with each other, and they knew she knew that they wanted to eat her, however, she told them that her father was Sipe en Ais. Thus the two women of Sipe en Ais heard. They were then very surprised. They threw themselves to the ground and honored the woman. And Lak en Ais was friendly to them and said them should stand up. When the two had stood up, she gave them a cooked meal. Both ate, liked it and were happy. Lak en Ais showed them how one makes fire so that they both saw it. Then she made fire. Both were frightened and wanted to throw themselves down before her because they wanted to worship Lak en Ais. And all the time the two ate only cooked food and were satisfied. Lak en Ais remained a long time with them until she went home to Ponape. The two presented her ________ on which she travelled home.

II.

A Story from the Old Times

In the land Paliais in the state, Not once a man named Sipe en Ais who had a girl named Lak en Ais. She was a friendly and exceedingly beautiful girl.

Now a man came from abroad who travelled in a canoe and came to Ponape. In the entrance named Pue'itsik he anchored. Then he went to Sip en Ais and asked him to give him his daughter as a wife. But the woman did not like him. Yet the father forced her because he handed over her to the man for marriage. Thus the woman climbed into the canoe of the man and both travelled out on the ocean. They rode until they were far from Ponape. And the man fell asleep and did not recognize the surroundings any more. Then the woman let herself in the water and swam to a land named Tsap'utik. And the man drifted further to a place named
Molelap, there he capsized and died.

The woman who had gone ashore found two women who lived there. They ate their meals raw because the two had not yet seen fire, they both were afraid of it. Now the woman remained a long time with them. One day the two went fishing on the reef. Then she made fire, prepared a large oven and prepared her meal. And the two came back from the ocean, gave the woman their food, both tried it. And they were very happy because their entire meal was nicely done and they understood how the meal was made because they had no longer fear of the fire. Then they asked the woman whether she was homesick, and she answered them. It turns out that she loved her father, mother and the whole family and she said to them that she was homesick. The two were very surprised and cried because they also loved the woman, who now wanted to go away from them.

Thus they took the woman by the hand and brought her to the beach on a large sand and lay her down there. When the tide rose and the sand ran out, she swam until she came to Ponape. There she jumped up. She turned it around and made an islands out of it that is called Lanar. Then she went to her father, mother and relatives because they all thought that the woman was dead because she was gone such a long time. But when they now noticed that she was alive and with them again, then they were all happy because Lak en Ais had come home from the distant land.

The Beautiful Girl from Lot and her Suitors

A Story from the Old Times

Once in Tol en Lot lived a couple. They begot an enormous number of girls. The oldest was called Nan Rope, she was the most beautiful in all districts of Ponape.

Now a man who ruled the island of Ant named Saulik en Ant heard of the beauty of the girl, He went there in order to take her as his wife. With a large
fleets and many people he departed, and anchored in the entrance of Ponatik. Yet he did not leave the fleet, but rather sent to the parents of the girl that they should give her to him as his wife. They took the youngest girl and sent it to him. But he did not want her because he wanted to have a larger one. Then they sent him the larger. He did not want to have her either, but rather wanted to have the largest one that was the most beautiful. Then the couple thought to make a ugly face and to give it to him. They chose the girl and made her so ugly that the husband would not marry her. Then they sent her to the man on the fleet. The man then saw that she was very ugly. But he was not concerned about it, but rather he took her with him on the canoe. And the fleet set sail, departed and visited the other side of Lot. The girl climbed out, went on the land in a brook so that the father and mother came by and brought her her previous face again. The both changed her again. The girl gave the other face back again, she did not keep the ugly one any longer, but rather became again the beautiful woman and went back to Saulik en Ant. And the man was surprised that she had become so beautiful. Then the fleet departed and arrived in the section of sea between Ponape and Ant. There Saulik en Ant seized the woman and threw her overboard in the water.

And many sharks came by and ate her from her feet to her throat. Only the head remained. Then the brother of Saulik en Ant named Kaneki en Ant, travelled by with a canoe, fished out the head of the woman, laid it in the canoe and travelled with it to Ant. Kaneki en Ant went in his house and forgot the head which had remained in the canoe. But toward evening he commanded his sister to go there and to fetch the head of the woman. Then she found the woman risen again on the canoe, sitting on the beach. She brought her to Kaneki en Ant, who took her as his wife.

Now if happened that Saulik en Ant heard of it, that his wife became alive
again and was by Kaneki en Ant.

Then he had a bad conscience and wanted to had the woman back. He invented a row of games with which Kaneki en Ant would come by in order to see them. And one day, Kaneki en Ant and the woman went on the path in order to see the games. Then Saulik en Ant saw the woman, he wanted to take her away from Kaneki and bring her in his house. He called all the people of Ant to a meeting. They should give the woman a festival. And when the festival was ended the woman took a basket of coconuts, took off the hulls and put them in the fire, so that it flamed up mightly. Then the woman jumped in the smoke, was carried away from him, and arrived in Ponape. She was set down in Lot by the place from which she went to her mother and father. This woman was very knowledgable in magic. And Saulik en Ant could not steal her back again.

The Foreign Wife with the Doves

Of the Wife who was Brought by the Doves and Carried away again

Song

A woman came wandering from Ponape.
She brought her ten doves together.
The doves led her there.
She came then and lowered herself into a brook.
The name of the brook is: "the pleasant brook."
Saupik, a man, who took the woman and married with her.
He brought her to his hut.
The woman took no food to him.
The head master of the land was angry about it, that a lesser man like Saupik had married.
He therefore sent him a message that the lesser man should go away and built a house in the high sea.

The wife said to her husband, he should have patience and wait for two months.

The woman then built a house in the ocean, then she made a stone dam in front of the house.

Then she said to her husband, he should go there and should look at the house.

Then the man came and saw the new house. His eyes were filled with tears, so shining was it.

But now her doves came and brought the woman away from that place again.

The man grieved in his hut, because he loved his wife.

Then he sent the moon out, to go there and to bring the wife here. It went out, but could not, because the land was too far away.

It returned and said: "it could not do it."

The man sent the sun out. The sun went out, but was also unable to do it.

He sent the thunder out. The thunder was also not able to do it.

Then he sent the wind. The wind went out; His power went out of him when the mountain top of the land was shown, to where the doves had carried the woman.

Et thus returned and said to the man, he could not do it because the mountain top of the land was shown.

Then the man died out of love for his wife.

Of a woman and her two Children

A woman lived with her two children at a place. They frequently fished in the surf. One day they went fishing. On the day in which they had gone fishing, a stone fell on the large child and the small child tried to roll the stone off. However, it could not roll it off from the large child. The small child told it to the mother. The woman came and wanted to roll the stone away with the small
Both could not lift the stone up. They remained on the spot. They cried.
While then the tide rose and it and it washed up, the small child said: "I wish, a spirit would come and push the stone off my sister." Then a shark came by and destroyed the stone. Thus the large child could come out and they went home.

Tale of the Ten Children

A married couple begot 10 boys and a girl. Then the mother died. Their father married another woman. The father always made the food for them first. He said to his wife . . .
342 1 sau en mam: If someone gives a present of fish, the receiver must return a portion of this present to the giver, cooked.

345 1 A variety of turtle.
2 A variety of sea gull.

346 1 A variety of the bird, Phōnix.

347 1 wreath of taro.

354 1 Of the tree of life, tsuka maur.
2 The son of the Sau maka en Utsupur.

355 1 On Ant.
2 Bush island on the Ant atoll.
2 Small mouth.
4 Strong as a giant.

365 1 After a drum song.
2 Light twigs.

366 1 Striped twigs.

367 1 i.e., will be killed.

369 1 Reef in Matolenim.

373 1 Kerou en Meir.

376 1 In Palikir
2 He had more people by him.
3 You will find a cuttlefish.
4 A woman, naked (relative's language (pol) in the oracle).

378 1 Meal from the fruits of Morinda citrifolia.
2 Those who let the fermented meal rot.

381 1 There are no longer in Ponape.

383 1 A sky woman.
384 1 Sky man.
   2 In Uona.
385 1 cf. in addition, Sbory 50, p. 316.
   2 Reef name at Ponatik.
389 1 It says "bird."
391 1 Place in the ruins of Nan Matol.
394 1 Kozoi Kaurur = Story Laugh = funny story.
397 1 Snail with sharp, poisonous points.
   2 In the mountains of Matolenim.
398 1 i.e., magic, medicines, etc.
399 1 pare = parrot.
400 1 paret = parrot.
   2 The woman of the Tsau uen en Panäpp.
403 1 The first hourt official of the Sau Telur; had to take care of the fire.
404 1 The cord formula, that is spoken, so that something should or may not happen.
416 1 According to Girschner (Globus, 1909, I, p. 23)).
418 1 Untranslatable.