I. Construction of Nan Madol

1. The History of the Investigation of the constructions.

Since the island of Ponape became known, it has offered the civilized world a riddle whose solution has become ever more difficult and which perhaps will never be completely revealed. Of all the impressions a visitor might receive from land and inhabitants, the most lasting is the visit to the artificial town of Nan Matol, situated "in the intervening spaces," on the Eastern side of Ponape. Denuded of their former splendor for decades, gradually falling prey to destruction at the hands of the elements, the ruins of Matolenim are known in their significance to but few of the natives, who even now deny the questioning stranger their remaining knowledge; these "ruins of Matolenim" have lost none of their interest. Their lay out and size exceed the (more explainable) explained and similar constructions of V Lölö on Kusae" (co. Sarfert: Kusae. vol. I, pp. 261-296) and are not inferior to the structures of a different type on Tahiti, Rapanui, the Marquesas and Hawaii group. While the inhabitants of the island name their home pon pei, "on the sacred masonry", the inhabitants of the Carolines call the island fanu pei, "land of the sacred masonry". For these stome enclosures are not limited to Nan Madol, they are found over the whole island, as pei and lolun; these are respectively cult and taboo sites for certain clan divinities of heavenly, but also of earthly origin. Indeed, on the old sites of the head chiefs in the district of Kiti on Tsap ue tahai and in the district of U on Selatax, one meets with structures whose name repeat the designations of the most important structures of Nan Matol: Nan Tauas, Pan Katera, Itet. They do not by any means attain the dimensions of their prototypes in Matolenim and are also not built so carefully as these.

The structures of Nan Matol became known at an early date. Even before OØ Connell's account, the Hobart Town Courier wrote of them
The account is from the pen of a Mr. Ong, who "has now settled in Australia." He records the essentials concerning the structures, and in addition mentions monuments of Takai en Intelon that had already been described by Christian in his book The Caroline Islands, p. 100, but which he had not seen.

Ong gave his information to Dr. Lhotsky, who printed it in the paper he himself published, The New South Wales Literary, Political and Commercial Advertiser of February, 1835, Sydney (Ausland, 1840, p. 617), and gave a lecture on the constructions to the Royal Asiatic Society on March 2, 1839, (Ausland, 1839, p. 356) and in Ausland 1840, p.617 published a lengthy article on "Die Ruinen in den Karolinen", which told of another report besides Ong's:

Roughly eighteen months after this article (Ong's in the New South Wales ... Advertiser), The Colonist one of the Sydney newspapers, gave a more detailed account of these ruins; and I insert the most important parts of this. The account is that of a Mr. Campbell who had visited the island as surgeon on a whaler and who later settled in New South Wales. Since Ascension is separated only by a voyage of six weeks from Sydney, it may be supposed that Mr. Campbell, in his information about these islands, was as exact and straightforward as he could be. The beginning of his account (which occupied about six columns of The Colonist) contains particulars concerning the situation of the islands and the customs of the inhabitants, and I omit this as irrelevant. He has this to say about the ruins:

Campbell states; On the South side of the islands and a mile from the harbor of Maitaleine (Matolenim) are the remains of constructions of which the most important forms a threefold square (NanTauas) embracing, all together, and area of roughly
three hundred\(^2\) square feet. Around this is a parapet (sunround) four to five feet high and fifteen feet\(^3\) broad. This is completely covered with trees and shrubs, yet a boat can travel around these (at any time) buildings. The stone of which they are built is granite;\(^4\) some of these blocks are twenty to twenty-five feet\(^5\) long. Around the inside of the wall is another parapet (rampart), seven feet high and about ten feet\(^6\) wide. The walls have a thickness of thirty feet\(^7\) at ground level and of twenty feet\(^8\) above their parapet (Rampart). These buildings have only one entrance on the side away from the sea; it is thirty feet\(^9\) wide. Whether these buildings were ever covered cannot be determined; yet there are no holes in the upper parts of the wall where beams or anything of the kind could have been. Neither lime nor mortar is visible anywhere. In one of the constructions there are several vaults under the floor, filled with human bones. The present inhabitants know nothing more exact about the origin of these structures, nevertheless they are regarded as sacred and few dare to enter them. Not far from these buildings on the south side of Ponape, a mile from the harbor of matolenim is a small harbor\(^10\) where a large dam has been built, within which a big ship could lie at anchor.\) Around this is a wall\(^1\) of enormous strength, fifteen feet\(^3\) high, but in a ruined condition; some of its stones weigh four tons.\(^3\) The writer supposes that all these walls and dams were to some extent constructed in order to protect the buildings lying farther inland from the encroachment and the force of thesea.

2) 27.87 square meters (too low an estimate)
3) 1.22 meters to 1.52m.; 4.57 m.
4) correctly basalt. 5) 6.10 -- 7.62m.
6) Rampart on the inside of the surrounding wall.: 2.15 m; 3m.
7) 9.14 m. 8) 6. 10 m. 9) 9.14 m. 10) Na Kap harbor.
1) Outer wall of Nan Molusai. 2) 4.57 m.
3) 4064.19 kilograms.
Nan Tauas, recurs over and over again in all descriptions of Nan Matol. It has offered visitors the most riddles, so that the other constructions which are partly more interesting have been completely eclipsed by this one construction and were at first mentioned at all. It remains worthy of note that the monuments of Kitam and Takai en intelon already became known very early and then relapsed into utter abdication until Christian, first, referred to them again (Christian, p. 100). At the same time he did not see them, but merely received a superficial description from the trader Kehoe.

It remains surprising that Lütke enters the constructions on his map without reporting anything whatever about the constructions themselves in any part of his publications; on de Rosamel's map, also the constructions are noted, but he expresses himself only briefly concerning them (vol. I, p. 118). At that time they must have been absolutely deserted, for he asserts that he saw no human settlements in them. He looked on them as protective structures against the sea and stresses the fact that they were covered with a heavy layer of vegetation. The Venezuelan, Michelena y Rojas, describes the constructions (vol. I, pp. 121-123) in great detail. He was the first to notice the division of the constructions into a priests town and a royal town. During his visit in 1841, he examined thoroughly the individual constructions, for he mentions facts that escaped later visitors, e.g., the bathing holes and pââîls which he took to be cisterns and wells. The picture accompanying his travel book is, however, a purely imaginary picture.

The Ruins of Pomape.

A correspondent of The Honolulu Paper the Rev. C.W. Clark, who visited them in 1852, writes: We approached the ruins by land and travelled through a brook or canal twenty to thirty feet broad, which was enclosed by walls on both sides and was almost dry at low tide. This led us to the outer entrance of the ruin or

4) Nan Tauas.
stronghold, a wide, open gateway. In the course of the inspection we discovered that the ruins consisted of two rectangular walls lying one inside the other. The length and breadth of the outer rectangle measured, at a rough estimate, 236 and 162 feet respectively, the wall was six to ten feet thick and, on the outside, twenty-five feet high in some places. The wall seemed to be completely preserved in some places, in others it was torn down and covered with creepers and trees. A few paces from the outer wall we arrived at the entrance to the inner wall, lying opposite the gateway of the outer wall. From the inner wall there rises a raised platform ten to twelve feet broad; where the inner wall has not fallen down, its height is fourteen feet and its thickness six feet; the surmounting rows of basalt columns from which the wall is built project some two feet on the outside, apparently to prevent the wall from being worn. The inner wall measures ninety-five and seventy-four feet respectively.

In the middle of the ruins of Nan Taua, the rises a little above the surrounding floor (a burial chamber). The former entrance was completed barred by basalt blocks, but I climbed in by a crack in the roof. The burial chamber measures fifteen by ten feet and is seven to eight feet deep. The floor, which apparently was dug into by earlier visitors looking for treasures or objects, is uneven. The chamber is covered with hage basalt columns which stretch over the whole structure and are seventeen feet long. On the floor a large breadfruit tree was growing whose roots went through the grave into the ground.

Between the inner and outer wall, still other burial places lie in the various parts of the ruins. In some human bones were found; small pieces of old coins, a silver crucifix; a silver compass is also said to have been found there. They were probably left behind by Spanish adventurers long before the island became known to the civilized world. Their origin and reasons which induced the
builders of these "ruins" to construct them are unknown to the present inhabitants.

Note by Hood: 1 In Upolu I met a reliable person who informed me, as completion of this description, that he had been there twelve months before, and as he had gone through the shallow water in the boat, 2 had seen a large town lying under the water, with considerable buildings, regular streets and an open square in the middle, on which apparently a large temple of similar building had stood.

In one respect these describers of the structures are like the later visitors, Cheyne 3 in 1844, and Dr. Gulick in 1852 (cf. 1004 Hambruch, vol. I, pp. 133, 181, 186). Because the natives gave them no information, these describers are of the opinion that people belonging to a higher civilization had built the stone enclosures as strongholds, as ramparts against (?) (page) pirates.

Dr. Gulick, to whom we owe a series of excellent articles on Ponape, "The Climate and Productions of Ponape or Ascension Island, one of the Carolines, in the Pacific Ocean", printed in The American Journal of Science and Arts, Second Series, Vol. 26. November 1858, (possibly pp. 34-49). "Ponape" in the Nautical Magazine, 1862, (possibly p. 175 ff.) seems also to have written a special article: "The Ruins of Ponape". This could not be obtained, but only a short notice which is printed in the Journal of the American Oriental Society, Third Volume, New York, 1853. There one can read, on page 495: The section history of this island is in many respects full of mysteries. Here there are numerous ruins which are considered to be strongholds. One day we visited one, 1 The walls are twenty-five feet high, very thick and completely constructed of prismatic stones of which some are eighteen feet long and two feet thick. There there are walls inside of walls; the outer one encloses roughly one acre; there are also some carefully constructed burial chambers, in which human bones, etc., have been found.

1) T.H. Hood: notes of a cruise in H.M.S. Fawn in the Western Pacific in the year 1862, Edinburgh 1863. pp. 174-189
2) The building of Na Kah are probably meant, which are submerged at high.
3) The account of the Novarra expedition of 1858 (cf. vol. I p. 167) is, as far as the buildings and other details is concerned, is an excerpt from Cheyne.

1) Nan Tauas
these walls were built will probably always remain unknown. Some see in them the ramparts of Spanish pirates. I consider that very doubtful. Not until 1874 does a more detailed description of the buildings come to light. L. Friederichsen gave a lecture on October 1, at the Geographic Society in Hamburg: "Die Ruinen von Nanmatal auf der Insel Ponape." The lecture is printed in the the Journal of the Godrevy Museum, VI, 1874. Jan Kubary's information given in letters, together with elevations and plans, served the lecturer as a base. For the first time one was able to gain a vivid idea of the constructions as picture and plan were now given. At the same time, the difficulties of surveying became evident. Even Kubary himself did not succeed in discovering every enclosure in the confusion to the mangroves; he also obtained very few of the names; on the other hand he was already able to explain the meaning of a number of buildings. Of the ninety-two buildings, he recorded sixty-four; the others were hidden from him by the mangroves. The stome enclosures are not so regular as the plan drawn by Friederichsen makes them seem. The rectangles are much more irregular; also the nature of the walls is not explained. No distinction is made between the finished, unfinished, torn down walls and those begun, and their various heights. NanTauas (Nan Tauaóz) was measured very carefully by Kubary and its different elevations drawn. Even today they have lost none of their value. (p. 8 fig. 1, Kubary's map)

(Page 9) In 1896 the Englishman F.W. Christian visited the island. He carried out detailed studies there but, unfortunately, they were sadly hampered by the revolts. His examination of the buildings of Nan Matol suffered especially. The N anamariki, stirred up by the Boston Mission, forbade Christian under pain of death (Christian,
The Caroline Islands (p. 105) to enter the constructions, to examine or measure them. Nevertheless he succeeded in making a sketch plan, which bears signs of haste and contains a number of errors, although it follows Kubary's plan.

The sketch records sixty of the ninety constructions and offers a number of names not given by Kubary. He also, was unable to determine the significance of the separate constructions.

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Page 10 Christian's Sketch Plan Omitted.

(Page 14) We are also indebted to Christian for a large number of photographs of the constructions, especially Nan Tauas. Most of Kubary's photographs have remained unpublished.

Hambruch worked in Nan Matol from August 15th to the 26th, 1910. The results are given here. A preliminary announcement was given in the form of a lecture, together with the plan of the constructions, at the annual meeting of German anthropologists in Heilbronn, in 1911, and printed in the Korrespondenzblatt für Anthropologie, Ethnologie und Urgeschichte, 1911. The plan given there, tracing of the map made in Ponape, differs in small detail from that given here, which was drawn a new according to the route back.

On the morning of August 15, I had left my base at Mutok at high tide only then could one leave and hoped to reach Nan Matol in one tide. Nan Tamuroi, Nan Tiati, Likin Takai and Lot were passed untouched until the water, that had sunk in the meantime, made further progress impossible. Luckily the reef island Nanior was in the neighborhood. Scanty, low salt water bushes, some Ipomoea with their dense foliage, offered a little protection from the blistering sun. We had to wait here for six hours until the journey could be continued. A Quarter of an hour before sunset I reached Us en tau in Nan Matol,
where the copyholder of Nalaim en Matolenim had already prepared an old trader's shed as a dwelling house. Provisions and baggage were put away, and sleeping places allotted my four companions, two Melanesians and two Ponape natives. Nalaim came over from the adjoining assembly house to discuss the future tasks. He asked me to carry out the undertaking alone with my men for he could not get hold of any men to assist me. Although they were "Christians", an unconquerable fear of the haunting spirits (ani) kept them from entering the stone enclosures. He himself and Tauk en Matolenim were glad to give all the explanations they could. He would also put a canoe at my disposal, so that I could reach all the constructions conveniently.

The following day under the leadership of Nalaim; was devoted to the first general inspection to the constructions (VMM. of Nan Matol) With the exception of Us in tau, Pua lan stretching out in front of it, the coconut plantation of Konterek and Nan Tauas, whose walls the district office had obliged Nalaim to keep free of vegetation, almost all the walls and stone enclosures and especially, their inner sides were covered with dense, low vegetation as in a primeval forest consisting mainly of breadfruit and hibiscus bushes. Over them towered some giant trees, fig and mangrove trees then Inocarpus and Calophyllum trees. Most of them, particularly around Nan Tauas, Toron and Pel a kap, had been laid low by the typhoon of 1905 and made the taking of measurements afterwards more difficult. (Dwelling houses stood on some of the artificial islands. (VMM: of Nan Matol) But they had been abandoned again by their builders and inhabitants. Haunting spirits, the ani had gone about and driven them away.

The voyage of inspection revealed that the main work must be carried out from the boat and in the water. The canvas tape-measure that was at my disposal, twenty-five meters long, was unsuitable for the work. I therefore made a measuring line out of a three mm. thick
38 m. long, strongly twisted cotton fish line: each individual meter was distinguished by a cotton strip (white), and on every fifth meter by a red, and every tenth meter by an orange. The elevations, too, could be taken with the help of a wooden measuring rod by means of the measuring rods were not at my disposal. The direction of the walls was determined by means of a bearing compass. Naturally we have to do here with average figures. The walls of the stone enclosures on Nan Matol were not perfectly straight, as they appear to be on the plan; yet the masons had taken pains to line them roughly. The carriers of the measuring line at the same time acted as substitutes for the measuring rods used in gauging. The corners of the individual stone enclosures were gauged directly when that was possible; otherwise by my companions, placing themselves as gauge objects in the direction of the wall to be measured. Before measuring a construction as much as possible of the vegetation was removed, chiefly from the corners, in order to obtain an adequate field of measurement. After the directions had been determined, there followed measurement of length and height, and in the case of some walls (p. 13) of the breadth, too. The results were written down in the measurement book and in the evening transferred to paper ruled in millimeters. Every construction and every enclosure were sought out. Probably nothing escaped the eyes of my Melanesian companions. Many a noteworthy find was made in this way.

On August 17 the measurement was begun. We began at Pei ni ot, and after that, construction after construction was systemically measured until on August 25 the survey was completed at Pon kaim.

Layout.

With one exception, all the constructions were erected artificially on the reef. Now and again sand islands may have been of help in the lay out, as in the case of Kariah, Kap en not, Pik a lap, Pan katera. Only one building had been constructed on terra firma, on the island of Tsamuin, the grave of the conqueror of Ponape, Iso Kalakal. The
grave enclosure, Pei en Kitel, is, however, for the most part built on the reef adjoining Tsamuin.

The whole layout consists of ninety-two separate en closures, in part divided into further sections by walls. With an average breadth of 500m. and length of 1400 m., it extends over an area of 0.7 square km. or seventy hectares, i.e., it is almost twice as big as the size obtained by Kubary, 41.8 hectares. In the south-east the layout abuts on Nakap harbor, which cuts deep into the eastern reef encircling Ponape.

This kan im, complex of houses, town, is divided into three main parts: 1. Matol pa, lower space, lower part, which contains the dwelling places of the king and chief ceremonial site, Itet. 2. Matol pauue, upper space, upper part, in which the dwelling places of the priests are and the most distinguished burial place, Nan Tauas. A lagoon-like, shallow basin separates these two parts. 3. The town wall, which begins at the outworks of Pei ni ot and runs via Nan Molusai, Kariah and Pan ui to Pon Kaim. Narrow and broad streets, all filled with water at high tide, some running dry at ebb tide, separate the individual stone inclosures from each other. The town wall, also, is provided with various passages. One of them, the Mueit en Kiti, is distinguished by a row of sunken basalt blocks which permit a free passage only at high tide. Included in the layout were three deep gaps in the reef, sixty to seventy meters long, Nam in kau, Le en kai and Nam in ias. The outworks of Pei ni ot were intended as the head of a further wall, which was to have run from here out cutting off the northwest edge Nakap harbor, to the island of Nakap lying about two kilometers to the east, where the construction of another town layout had already begun. (VMM: See 1041 ECP 1006 Ha bruch appendix, plate 10)

The royal town is built on the part of the reef called Nan le en mok. The priests' town is built on the parts of the reef called Pon muitak and Pon muirak, both of which are separated by (p. 14) the unfinished wall of Tip en uai beginning at Pei ni ot. The eastern town, beginning
with Kariañ is built on the part of the reef, Pon pik a lap. Lying in front of it is the sand island, or more exactly sandbank of Pik a lap, on which, according to tradition, the conqueror of Ponape, Iso Kalakal, landed from Kusae.

Since ancient times there have been three streets leading through the town. Today however, only one is used; the two others are in decay, sanded up and marshy. The first is the canal Tau en Nan Kiel mau, the "canal of the beautiful lizard (alligator)". It came from Iokes, where even today above the waterfall Pan nekiir there is still shown in the river bed the impression of its body, which has the form of a large alligator. The Nan Kiel mau was called to Nan Matol. The path it took bears its name ever since. It leads over the reef Pon muitak past Konterek, between Pua lañ and Tau, past Us en tau, Pulak and Tapau to the right, past Lele Katau to the left to the southeast corner of Pei Kap, between Pei Kap and Itet, leaving Pei en mueik and Kala puel on the right, to the Mueit en Kiti. A sacred monument was formerly erected to it on Pan Katera. -- Even today no native departs from this water route when travelling through Nan Matol. (The second canal or water-way of Nan Matol was the Tau en Lole, the inner canal. It runs, in the upper town, between the courts of the priests dwellings. It began at Imuin alap and Tsap a los and led to the shallow lagoon separating the upper and lower towns. At the southeastern edge of Pei Kap it united with the Tau en Nan Kiel mau. A third canal, the Tau en gasapal, canal of the burial, led between Tau and Nan Tauas. The deceased were brought to burial in Nan Tauas along it.

Method of Construction.

The constructions of Nan Matol are distinguished from the other constructions of Ponape, and also those of Kusae, in that they are more carefully erected and built, in so far as one can see from their appearance. That may be due to the fact that building materials were more suitable
and easier to obtain than in Kusae, although in Nan Matol, too, considerable distances had to be crossed from the quarry to the building site. Two kinds of material were used: basalt and coral. The latter was found in abundance on the reef itself; the basalt was mainly taken from Lot, Nan Tiati en Matolehim, Auak, U and Tepek.

As the natives tell it, their ancestors are said to have lit great fires, heated the stone and split it with sea water, and then to have transported the building material on floats with ropes of tough, strong Hibiscus fiber. Plate 12 shows such abandoned quarries for column basalt in SelataX en U. (VMM: See: 1041 EXP 1006 Hambruch appendix, plate 12)

Here there was a loading place, and today the reef is still (p.15) strewn far and wide with large and small fragments of amorphous and columnar basalt. On the very spot, the building materials, which quite often weighed a ton, were brought into their present position by means of the inclined surfaces of tree trunks, especially coconut palms, using leverage; tree trunks were used for this also and thetractive force of Hibiscus ropes. A tremendous piece of work was carried out, of which we who live in the machine age can not have any conception.

Except for the legend of Sipe and Saupa, there is no information about the builders of the town; but these builders seem to have envisaged a single, large-scale ground plan. (It is difficult to distinguish separate construction periods in Nan Matol.) A more careful treatment and construction was given a structure such as Nan Tauas, Us en tau, Kariañ, Lem en Kau, Peikap, Pan katera, Pei en Kitel, and Pan ui, among others, which were to be raised in rank above the others as places of religious worship and of burial. The material was sorted into certain sizes. By means of size and appearance, whether amorphous or columnar basalt, an attempt was made to bring into the buildings a certain characteristic articulation that took the place of ornament. (VMM: For diagram of high stone walls like those of Pei Kap and Us en tau, see: 185 ECP 1006 Hambruch 15)
The low artificial islands, mainly dwelling places of priests and nobles, were treated more simply. The surrounds consist here of pure columnar basalt, while for the high walls a mixture of column basalt with imposing round and angular amorphous basalt was preferred. (VMM: For photo of sketches of walls and wall filling, see: 185 ECP 1006 Hambruch 16).

The rough sketches explain the method of construction. In building this was the procedure: They built the massive walls out of single lumps of stone directly on the reef (fig. 3) or, first of all, made a foundation out of a row of basalt columns parallel to each other (p. 17) on which the wall proper was built. The foundation stones generally lie along the breadth of the wall, they seldom follow the direction of the length. At times, also, the two directions occur alternately. If the building units placed in the direction of the length of the wall are called stretchers and those lying at right angles to them are called headers; one can see that a wall is built up of stretchers and headers. The empty spaces between the stretcher rows were filled in with basalt and coral rubble, while the headers were generally contiguous. Mortar or wooden pegs to ensure that the building units remained in the same position were not used. They adopted another method. The building units were hewn into shape, fitted to each other with columnar basalt this was superfluous and the gaps and cracks that occurred were levelled off as well as possible by slipping smaller stone fragments of basalt or coral in between (cf. Plate 2, Us en tau and Plate 4, Nan Tauas: inside of the outer wall and northwest corner of the second inner wall). The high walls recede towards the top. The construction Nan Tauas is distinguished from all others by the attempt that was made to build the corners of the walls so that they should project outwards beyond the top edge. The thickness of the walls varies greatly. On the low, inhabitable islands they are one to one and a half meters broad, in the case of the high walls, two to three meters broad. The low islands are up to three meters high, the
surrounding walls of the ceremonial and burial places, three to eleven meters high. The islands generally have a square ground plan, but constructions with a completely irregular ground plan are not lacking, e.g. Us en nam, or one with a triangular ground plan like Pei to. After laying the foundation, they placed on them basalt columns on the inner and on the outer edge of a construction, lengthwise, and filled in the intervening spaces that occurred with pieces of coral. Over this was laid another layer of columnar basalt placed crosswise, or heavy basalt blocks were heaped on it. Thus the construction went on until the wall had reached the required height. Corners were formed by small towers of square ground plan, and these were built up in the same way as the side walls. The artificial stone enclosures were then filled in with broken coral (cf. figs. 3-8; R = grown reef; HW = highwater mark; B = upper limit of the artificial floor of broken coral and humus, which always rose somewhat above the highwater mark, but in the case of the low islands, generally the upper basalt layer of the framework was left exposed as a rampart. The courtyards, surrounded by the high stone enclosures, are also filled in with broken coral which, for example, in Us en Tau reaches a height of three meters, Pan Katera, three to four meters and Pan-ui as much as six meters. Above this, the surrounding walls rise another few meters as a rampart.

The skill of the gateway layout is remarkable. They are present in all the high constructions and in the vaults. They are either open above (Plate 9, large gateway in the (p.48) wall of the southern inner courtyard of Nan Tauas, Plate 7, inner courtyard of Karian). While the covered gateways of Nan Tauas are comparatively small and low, so that visitor can only crawl in, one can walk through the similar gateways at Pei en Kitel and Karian.

Some visitors to the constructions were of the opinion that the high walls were parts of regular buildings whose timberwork later
rotted and collapsed. That is an unproved and untenable hypothesis. Nothing similar ever existed. Only the burial vaults were genuine stone houses, as they are preserved for us in Nan Tauas, Karian, Panui and Pei in Kitel. These stone chambers extend down to the reef and their walls, like the floor, are formed by basalt columns laid crosswise. Every four-cornered room thus formed is provided with a terrace-like broad surrounding structure of basalt columns. On one of the long sides, and entrance leads into the inside of the chamber, whose roof is covered with specially chosen, huge and heavy basalt columns up to seven meters long.

A dense vegetation has today taken possession of the constructions of Nan Matol. The old ceremonial places are covered by an almost impenetrable bush; the other inhabitable islands were razed and planted with coconut palms that are thriving magnificently. But the natives' awe has only let is the beginning to develop, just as the recolonization remained in the initial stages. Most of the more recent settlements already have been abandoned.

Worthy of attention is the fact that the exterior of the constructions changed of little between 1873 and 1910, in spite of the severe storms and typhoons that raged over them. Comparisons of Kubary's photographs of 1873 and mine of 1910, e.g. of the entrance gate-way of Nan Tauas, reveal that the basalt columns stand diagonally at the entrance and other large columns covering the floor, just like the projecting corners of the outer walls, have not changed their position (cf. Plates 3 and 4).

Constructions.

A town and graveyard wall surrounds the town of Nan Matol and makes it look like an entity in itself. It runs over the reef Pon mui rak above the special part (?), the part of the reef Pon pik a lap (above the great sands) and the part of the reef Nan le en mok (in the deep water). Six individual burial chambers are included in it.
Far out, in front of the town proper, lies the artificial island of Pei ni ot (the rampart). Pei ni ot was intended to form the connection for a wall that was to be built on the reef edge of Nakap harbor that runs in the direction west-east, beginning at Nakap, where the foundation of a new town had already been laid.

(p.19) Pei ni ot consists of a rectangle, 34 x 35 meters, built of amorphous basalt. This surrounding wall is one to one and a half meters high, and about two to three meters wide. The inside is filled in with broken coral. The stone enclosure is surrounded by low mangrove bush. In the inside there are the remains of the framework of two houses (?Hauswarfeen) which are both situated within a frame of prism basalt. This frame is also almost square and is at a distance of about five meters from the surrounding walls that enclose it. It can be followed only in parts. Finds were not made on Pei ni ot. Beneath these outworks are the foundations of a stone enclosure that is no longer complete. It is separated from Pei ni ot by a canal five meters broad, and measures eight by twenty meters.

Four meters away from this foundation, there begins the incomplete, (322m. long) barrier and protecting wall of Tip en uai (Clan of the Strangers). Two passages, each five meters wide, divide it into three parts of 85, 139 and 88 meters, then meet with the bend of the first, outer, completed protecting wall of Nan Tauas. This wall is the strongest in the town. It is, on the average, seven meters thick and consists of two rows of mighty amorphous basalt blocks (cf. Plate 1), which are two to three meters thick. The space between the rows, which attain a height of three to five meters, is filled in with broken coral, on which lush vegetation of trees and bushes flourishes today. West of the Tip en uai wall, in the direction of Konterek, the wall is 112 m. long, of which 42 m. have remained incomplete, with only the foundation left.
south-east of the Tip en uai wall, the wall extends 139 m. directly
to the beach of the deep water of Nakap harbor, where it turns and
extends thirty m. to the south-west, following the edge of Nakap
harbor. An entrance seven meters broad, separates it from its con-
tinuation (28 m.) of which, however, only eight meters are actually
built. This part of the wall probably contains the heaviest basalt
block, weighing several tons (cf. Plate 1). At a distance of 18-15 m.,
a second inner wall runs roughly parallel to this first, outer barrier
and protective wall. Only the smallest part of it has been completed.
Its width was estimated to five to six meters, its height four. The
artificial basin created in this way is called Nan Molusai (in the
quiet, navigable water) and was formerly used as a bathing place.

The boundary of Nakap harbor turns again to the south-east. The
outer barrier wall is there eight meters long and built to a height of
five meters where, running west-south-west in its continuation, it
would mark off the sports field of Lelou. This wall was intended to
consist of a double row of basalt blocks, as above; it was to be
140 m. long and, after a passage ten m. broad, to be prologed another
140 m. long and, after a passage ten m. broad, to be prolonged another
105 m. Only the foundations were laid. The barrier wall was intended to
be even more massive and was to shut off Lelou from Nakap harbour.
Here, too, (p. 20) (fig. 9. Ruins of Nan Matol) (p. 21) (explanation of
fig. 9) (p. 22) the foundations are laid as two double rows of basalt
blocks; and the wall was calculated to have a length of 90 m. and width
of 25 m.

These remnants of the foundations lean against the graveyard
wall (Grävermauer) which begins here in Kariah, and is about 500 m.
long and runs in a southwesterly direction; and is separated into
a number of single structures.

Kariah. The foundation of the inner barrier wall of Lelou is
continued by the narrow side of Kariah, which is about 26 m. long. In
front of it, a platform 16 meters broad of coral blocks is built on
coral rubble, which reaches to the Nakap harbor. The structure is
26 x 36 meter in size and has a rectangular shape. It is very carefully built. (cf. table 6). At the bottom lie two or three rows of huge, roundish basalt blocks one on top of the other, and the intervals between them are filled with basalt columns; towards the top, the wall is crowned by 5-6 (or) layers of binders and stretchers, so that the wall has a height of 5 or 6 meters and is 2 to 2½ m. thick. At the Lelou side, a platform of coral rubble measuring 32 x 16 meters abuts on Karian. In the middle it shows the traces of a former house foundation (Hauswart) with the hearth layout. The southern, narrow side of Karian is remarkable for a gate which is not equalled in size and beauty by anything in the buildings. It bears eloquent witness to the excellent technical abilities of the natives. The gate is 3 meters broad, 2 meters high, and 3 meters deep. Five basalt columns, which are more than 7 meters long and carefully chosen, form the roof, over which five arches of stretchers and headers rise. The side walls of the gate are built up in the same manner. Right in front of the gate lie two large flat kava stones. It will scarcely be by that a cocoanut rises near them. But nothing could be found out about it.

On entering the inside of the yard, through the gate, the yard being densely overgrown with Hibiscus, one finds a platform of coral rubble, measuring 6 by 14 m., which forms the structure preliminary to one of the LUNU S lolun's, the small stone enclosures, which often characterize a burial place. Finds could no longer be made on Karian.

Lukop Karian abuts on Karian. The east wall of Karian (4-5 m. high) densely overgrown with mangroves, continues 360 m. to the south, and encloses the places of Lukop Karian, Tsap u tik (the small place), and Aheir (south wind). These three places lie on a far extended sandbank, whose western border was not built up (cf. table 6, called Pik en Nan Zapue (sand of the Nan Zapue)). This Pik in Nan Zapue (text) plays a part in the legend of the conquest of Ponape. Tsap
utik is a stone enclosure measuring 23 by 27 m., inside which is
a large enclosed burial place measuring 6 by 9 m. 12 m. away, already
in Aneir there is a burial place measuring 10 by 7 m., and 29 m.
further the remains of a stone enclosure measuring 15 by 18 m.,
which formerly (p. 23) probably also enclosed a grave. Pân muasañap
abutts on Aneir. This stone square is 90 m. long and consists of two
double rows of basalt blocks, which, however, are 25 m. apart from
each other and were to form the foundations of a new construction.
A passage (20 m. broad) separates these foundations from Lem en kau
(blue lagoon) which is very well preserved and 3 to 4 m. high
(cf. table 7). Lem en kau is built from columnar basalt. It measures
110 by 58 m. The inside is divided into four courts by cross walls
and interrupted longitudinal walls. The north eastern one measures 37
by 35 m.; the two south western ones are 23 by 43 m. and 16 by 30 m.;
a burial-place measuring 2 to 4 m. is in the south eastern court.
The graveyard wall is interrupted here by a breach in the reef
(about 60 meters square) whose deep, blue shining water has given the
name to the basin itself and the neighboring buildings. It is the reef
cavity Nam in kau (blue lagoon) which is about 80 m. deep. Its southern
shore abutts on the grave square, Lem en sei. Lem en sei has been
erected from stretchers and headers of columnar basalt. It is square.
The long and the short sides (Breitseite) of the structure, which is
about 4 to 5 m. high, measure 25 m. In the middle of the yard is a
burial-place measuring 6 to 7 m. It is continued by the foundation
of an unfinished construction which was meant to be 22 m. long. A
passage 5 m. long, Mueit a lap, separates Lem en sei from the Pik a
lap (large sand) whose foundations alone exist, and is 23 m. broad at
the aforesaid passage and has an gap here which is 16 m. deep and
4 m. broad. The foundations are 37 m. long. A passage 7 m. long
Mueit en Nan Zapue (passage of Nan Zapue) separates Pik a lap from
the wall of Kap en Not (new Not), also only begun and its outer wall erected of columnar basalt. It is 21 m. broad and 158 m. long. The 5 m. wide passage of Mueit en uaiuvel separates Kap en Not from the huge structure of Pan ui (under the Barringtonia trees). This structure is divided into several parts. The continuation of Kap en Not is low, only indicated its foundations, 20 m. broad and 97 m. long. On it abutts the grave construction proper, Pan ui. The northeast wall is 52 m. long, the southwest wall, 100 m.; the southeast wall is 96 m. long, 9-11 m. high; but this wall has been torn down and destroyed in several places, chiefly probably, by the huge Barringtonia trees which grow on it, which were uprooted by storms and typhoons. For a natural protection against the wind does not exist on these artificial islands. The foundation structure of the is erected from single, amorphous basalt pieces, weighing many tons, and having a diameter of 2-3½ m.; piling them on each other must have taken enormous labor (cf. table 7). The southeast corner is probably the most impressive. Three huge basalt blocks are put one on top of the other, and they are crowned by one of the largest basalt columns; the whole is 11 m. high. The southwest and southeast walls are divided into amorphous basalt stretchers and columnar basalt headers. A dense growth of barringtonia and calophyllum trees (p. 24) has taken possession of walls and courts. This corner court, and its two minor courts which lie at the walls, has been artificially heightened 6 m. with coral rubble, in which the trees are rooted. In it is a grave measuring 23 by 8 m. The fourth court is enclosed by walls on three sides only; the fourth side is open; it abutts, in a slight curve, on a dense mangrove wood, which can be penetrated only with difficulty and at the risk of one's life. In the yard, there is, at the height of one meter, a grave, a pei, measuring 16 by 22 meters, which is built of 5 layers of columnar basalt stretchers and headers, and has at its western side an entrance gate 2 m. broad, whose sides are 2½ m. high.
Through this gate one gets to the loolun, measuring 4 by 6 m., in whose center the grave proper is situated. In front of the northern side of the pei lie two exceptionally beautiful basalt columns, which may have served as seats in former times. Between them lies a large kava stone. Near it the remnants of a large dwelling-place were uncovered.

(A good many finds were made in Pan ui.) A passage 4 m. broad separates Pan ui from Mueit (passage) measuring 45 by 70 m., which is separated by 11 m. broad passage from Pan mueit (below the passage). Both islands are bordered at the passage and outsides only by walls of basalt columns 3 to 4 m. high; the back side is lower and in part only its foundation remains. Pan mueit is 67 m. by 75 m.; The wall of the lagoon side is cut into twice, so that the plan of the structure looks like a stairway. In the eastern cut, separated by a 5 m. broad strait, lies the low artificial island of Lole gue. A 15 m. broad strait, the Mueit in Kiti (passage of Kiti) separates Pan mueit from the last structure of the town wall, Pon kaim (above the corner). The Mueit in Kiti is closed by a row of sunken basalt blocks in such a manner that this strait is navigable at high tide only. It forms the prescribed path into Nan Matol; the other passages were prohibited for traffic in general. Pon Kaim does not show anything special. The walls (3 to 5 m. high), which consist of basalt columns, inclose the structure (20 m. broad, 265 m. long), on a large part of which coconut palms are grown nowadays.

The Lower Town of Nan Matol, The Royal Town, Matol pa.

The real Kan im of Nan Matol is divided into two parts by a small lagoon which extends in a westerly direction from Lem en kau to the hilly island of Tsamuin: the royal town of Matol pa, the lower town, and the priests' town Matol pauue, the upper town. The former has its center in the royal seat and chief place of worship, Pan Katera besides the sacred place of the eel in Itei, the latter in the dwelling of the
high priest Nalaim in Us en tau, the grave of Iso Kalakal in Pei en Kitel and the main cemetery of Nan Tauas. (p. 25)

(Pan Katera (Kubary writes Nan gutra, Christian calls it Pan Katara, i.e. "Place of the Annunciation" or "Place of the Message") was translated to me as "below the stairs". "Stairs" to Nalaim en Matolenim meant the three large, step-shaped platforms, on which the sacred place Nan Zapue or the temple of Nan Kiel mau rose formerly. The structure (cf. tables 9 and 10) is divided into two parts, a large trapeze, enclosed by walls, 4 to 5 m. high, stretchers and headers consisting of basalt columns, and a small preliminary structure with a low enclosure. This served as a dwelling place for the first majordomo of the king, Sau Telur, Sau Kampul, while (fig. 10 plan of Pan Katera) the king himself resided in the adjacent court which was enclosed by high walls. The dwelling place of the Sau Kampul measures 35 by 45 m. and has two entrances, 2 m. broad at the east side which is 35 m. long. Pan Katera proper has the following measurements: the south side is 89 m. long, the west side, 98 m., the north side, 97 m., and the east side, 87 m., so that Pan Katera enclosed an area of about 8400 square meters. There are entrances in all enclosing walls. The most important one lies on the south side. It is 4 meters broad. A large, flat, basalt block, which lies at the right of the entrance, characterizes the place where the king set up his sign, his spear, during festivals, thus announcing permission to enter Pan Katera. Two smaller entrances (2 m. and 2 1/2 m.) are in the east wall. In the north wall there is an entrance 9 m. broad, and one 2 m. broad. (cf. table 9) The west side is made accessible by an entrance 2 m. wide in the middle. After entering the structure of Pan Katera through the entrance at the south (p. 26) side and creating light and air by cutting down the luxuriously growing Hibiscus thicket, there lie at one's right and left, the dwelling courts of the Sau Telur, enclosed
by basalt columns. In front of one there is a platform, a row of flat kava stones in a straight line, and immediately adjacent, the platforms with three steps on which the remnants of the large temple layout of Nan Zapue are noticeable. (cf. tabel 9). The left courtyard is filled in greater part by a platform of coral rubble, bordered by basalt columns and showing the foundations and hearth pit of a dwelling house. It is the dwelling house of the Sau Telur. Toward the preliminary structure, the courtyard is enclosed by walls of basalt columns 5 meters high. — in pan Katera itself, they are about 2 ½ meter high — and measures 22 by 35 meters. Left and right, beside the entrance into this dwelling yard (cf. table 9) lie narrow, flat pits, bordered by basalt columns, whose meaning was no longer ascertainable. The other, the right-dwelling yard, is carefully enclosed by basalt columns; a narrow entrance leads inside, where on a platform, as above, the foundations of a dwelling house and out buildings were uncovered. The northwest corner of this stone enclosure, which has walls 2 meters thick, 2 ½ meters high and measures 12 by 35 meters, has special name: Xaim man tirip (corner of the bird tirip, cf. text 12 and 22). Between the two courtyards, close to the wharf (Lände) at the south side, there rises behind the walls, a platform with two steps (zweistufig) of coral rubble, which measures about 10 by 15 meters, and is paved with basalt blocks and bordered by basalt columns. XXI

The sacrificial gifts (Kautake) for Nan Zapue were put down on this spot. 15 meters away from it was once the temple of Nan Zapue. Only its foundations exist (cf. table 9). One climbed to the sanctuary by a stairway of 3 meters wide and about 40 cm. high, the measurements of which are about 35 by 23 meters. The house rising on it seems to have been 24 m. long and 10 m. bread, as far as can be concluded from the situation of the remnants of corner posts. Of the house interior, three hearth pits
which still exist are bordered by basalt columns. Close by in
front of the lowest step at the south side of the structure lie a
number of large kava stones, on which the holy kava was pounded for
the drinking sacrifice for Nan Zapue, and to be drunk by his priest.
(WMM: kava stones in Pan Katera) At the left side of the row, the two
holy trumpets (conch shells) were excavated. Five are said to have exist-
ed. A pious fraud made the people believe that the trumpets sounded
by themselves. The gavé the signed for the beginning of the religious
and sacrificial festivals and called the believers. In the picture of
table 9, far to the left, my interpreter Etekar stands on the spot
where the "holy trumpets" were excavated; beside him standing Buka
Tuhen of the first step of the platform; the follows, the Ponape
half-breed Auntal en Aru on the third step; on the second step sits
the Nos en Matolenim, farther to the right on the (p.27) 1st step,
the Nalaim en Matolenim. Behind Auntal en Aru, the first hearth
pit becomes visible. West of this platform, at a distance of about
12 m., a long bench of basalt 10 m. high is built, which was used to
sit on; here were the houses of the servants; two similar seats,
east of the platform, quite close to the enclosing wall, are piled up
so high with coral rubble that they reach to the height of the outer wall.
Here were the dwelling places for members of the royal family. The
northeast corner of Pan Katera is taken up by a square measuring 22 by
27 m., in whose courtyard a small platform with the foundations of an
old residential courtyard rises. The northeast corner of this residen-
tial court is called Kaim en Tsokes. For, according to the legend,
it was built from the pillars which flew through the air from Tsokes
to Nan Matol. At the same time the belief was kept up that Tsokes
would exist as long as Kaim en Tsokes. In September 1910 the corner fell
down. The Ponape people now were sure that Tsokes would perish. After
the revolt in February 1911 the district of Tsokes was done with. In
front of the
residential court lie the remnants of a house foundation and a bench to sit on. Beside it lies the bathing hole, measuring 10 by 8 m., and bordered by basalt columns. It extends down to the reef and is bordered on top by four layers of column basalt, one lying on top of the other.

After the death of the last Sau Telur, the conqueror of Ponape, Iso Kalakal, is said to have made Pan Katera "saraui", i.e., sacred, holy, taboo. From then on, only the Nanamariki en Matolenim and some priests were allowed to enter the place, once a year, to make the prescribed sacrifices. Others were not allowed to enter under penalty of death.

In the corner between Pan Katera and the annex (Anbau) for the Sau Kampul is another square, with partly high walls or enclosures partly low. It measures about 61 by 55 m. This is Kal a puel, the place which the last Sau Telur gave as a dwelling place to Iso Kalakal and his (333 men) suite when they asked for hospitality. Only the north wall is carried out as a high wall—basalt column layers; the south and adjacent parts of the east wall and west wall are basalt enclosures only 1 3/4 m. high. The northwest side forms a dwelling court 21 by 29 m. in size with inner walls 2 1/2 m. high. A 2 m. gate (broad) leads into the interior, in which the foundation of a former house site is recognizable. The dwelling court is adjacent to a low bordering wall, 17 m. long, with a gate entrance 15 m. broad. The south side has an entrance, 5 m. broad, through which one reaches the remnants of a former house foundation. To the right of it is a small square stone enclosure (10 by 10 m.), beside it remnants of a smaller house foundation. Also, the east side has an entrance 4 m. wide. On entering Kal a puel through it, one has, at the right, a small dwelling court, in whose interior are the remnants of a (p. 28) house foundation. A foundation like it lies between the
north wall and this small dwelling yard. An entrance 4 m. broad leads through the north wall into the interior of Kalapauel.

Itet. Kubary or rather Friederichs, writes Itet. Probably this name was read wrongly by Friederichs, The natives do not know the name, but speak only of Itet. This structure (Itet) measures 31 by 43 m. It is separated from the opposite Pei Kap by the road 1½ m. broad. The structure has a border 2½ m. high of basalt columns. The main part is enclosed by a carefully built basalt wall 2 m. high. From outside, this main part is reached through an entrance 1½ m. broad, from the inner courtyard through an entrance 4 m. wide. In this main part, which measures 24 by 20½ m., the "holy eel"Muan (Nan) Samol was kept in a small paved enclosure. At certain times he was fed turtles which were kept in Paset in an artificial basin beside Us en tau, taken to Sau iso with a certain ceremonial (cf. text 101), then killed and prepared on Tol en Itet, an artificially erected, rubble heap 8 m. high in Itet. Under the protection of the eel, the weapons, spears, stones, etc. were kept in this courtyard, the ones with which Iso Kalakal once had conquered Matoleni. (VMM. See 171 ECP 1006 Hambruch, appendix, plate 10). The wooden weapons have rotted, the beautifully polished stones, the size of an ostrich egg, were preserved. They were thrown. They cannot be managed with a hand sling. One must think of catapult-like machines (Schleudermaschinen), although they have been completely forgotten by the natives nowadays.

A channel 10 m. broad separates Pan Katera from probably the largest structure of the town, Pei Kap (New Grave Enclosure). The south side measures 111 m., the east side, 113 m., the north side, 105 m., the west side, 116 m. These walls are among the largest and highest; they are of columnar basalt and amorphous basalt (cf. table 8). Legends are connected with some of these basalt stones. Thus a turtle-like basalt block (cf. table 2) lies between Itet and Pei Kap. (VMM. See photo: 3423 ECP 1006 Hambruch, appendix, plate 2). Behind the turtle...
is inserted "uan it Tapar," the shield of Tapar, an unknown hero. Another legend (text 120) tells of the two large basalt blocks at the north side of Pei kap (Yam: See photo: 344 ECP 1006 Hambruch, appendix, plate 2) (cf. table 2). (p. 29).

An old dwelling site was found on Pei kap in Nan Matol, beside two from recent times which were in use.) In addition, the enclosure has a broad reef cavity like Nam en kau, the lagoon: Nam in ias.

Le en kai is similar, larger lagoon, and is enclosed by the large structure Toron (See photo: 1043 ECP 1006 Hambruch appendix plate 10) (cf. table 10) and measures 96 by 102 meters. It has been carefully erected from columnar basalt and has two entrances: one of 2 m. at the west side, another at the north side, 5 m. in breadth. This Toron was important as a supply-place. Coconut palms, breadfruit trees, pandanus were planted here. The fruits were destined for the sacrifices, like the oysters which were kept in the reef basin. Today everything is overgrown with dense Hibiscus bushes.

The other stone square of the lower town of Nan Matol are low islands on which the houses of the high nobility were erected; only one, Rei lap, which measures 54 by 41 m., contains a dwelling court enclosed by high walls, and is 19 by 20 m. in size. Besides this Rei lap is divided into two halves by a low wall.

Another low island which lies quite close to the front of Tsamuin near Sau iso, Tsap uei, and which measures 33 by 34 m., is the place where a tragedy took place, (related in text 14) the suicide of Tip in uei and Sau en Tama by death through fire. Later there was the dwelling house of the successor to the king, or the head of the clan there.

Nothing could be learned any longer about the other artificial islands. "Because of smallpox we have forgotten much" was the answer in many cases. The tradition was interrupted violently and, in part, completely obliterated. The names of these artificial structures and their measurements follow; beginning with the smaller islands between Toron and Pei kap: (to typist: Please copy list from book pp. 29-30).
At the south shore, Nan uei, of the island of Tsamuin, lies the dwelling Sau iso (royal clan). It is not known what part this dwelling once played. Close in front of it, at the shore, lies the stone palañ, a flat, broad, turtle-shaped basalt stone which is surrounded by various basalt blocks. When the festival (fig. 12. Likon palañ.) Nan us un tsap was eeelebrated (see text 100), the tortoise consecrated for this sacrifice was fetched from Paset in Us en tau, taken to Likon palañ (See photo: 3423 ECP 1006 Hambruch 30), thrown down on this stone four times with conjurations, then taken to the Tol in itet to be sacrificed (VNM: See sketch: 185 ECP 1006 Hambruch 28) (fig. 11).

The Upper Town, the Priests Town, Matol pau ue.

A shallow, narrow lagoon divides the two parts of the town from each other. The upper town was reserved for the habitation of (VNM; See photo; 185 ECP 1006 Hambruch 30 ) the priests; it also has some (fig. 13. plan of Pei en Kitel. ) important places of worship and also the most important burial-place. (The conquerer of Panape was buried in the upper town of Nan Matol. He put an end to the kingdom of the Sau Telur ( page 31) and created the political conditions which existed up the time of the Germans. In Pei en Kitel, also called Pan Kitel, Iso Kalakal ( Prince Wonderful) lies buried. The enclosure is 48 by 130 m., in part it is built out on the reef; the grave yard proper, however, is erected on the firm land of the island of Tsamuin.

From the waterside, a graded entrance 4 m. broad leads into the enclosure, from the landside an entrance 3 m. broad. Near the entrance from the reef side, lies the stone enclosure measuring 12 by 15 m., which is close to the wall on the waterside and has a grave in the center. 15 m. away from it, another grave yard measuring 13 by 14 m. has been built; and into it leads an entrance 1½ m. broad. It is still on the reef. 18 m. farther on, to the north, on the edge of the shore of the island of Tsamuin, the grave yard of Iso Kalakal has been
built. On the south side one enters the graveyard through an entrance 3 m. broad; in its center there is a stone chamber grave, measuring 7 by 5 m., of carefully chosen basalt columns. (VMM: See photo: 5551 ECP 1006 Hambruch appendix, plate 8.) Around this grave are grouped three square (low) grave sites (grabstellen) measuring 3 by 3 m., which are adjacent to the somewhat higher paved enclosure which surrounds the stone chamber grave (cf. table 8). Formerly a broad gate led into the subterranean grave. It is inaccessible today, as when vice-Governor Berg attempted to explore the stone grave, (in the upper town of Nan Matol), the roof stones were robbed of their support and the grave broke down. All the finds which were made here are in Leipzig. They are not different from the other finds in Nan Matol. At the left of the entrance into the grave chambers, there is a row of flat kava stones, on which once the sacrifices for the dead conqueror were once made. When Berg explored the grave in August 1905, the natives asked him to refrain from it, "for Iso Kalakal will avenge himself and kill you". When Berg really died of a sunstroke a short time later, the Matolenim people were sure that his death was the revenge for the destruction of the graves.

Immediately in front of Pei en Kitel lies the foundation of an unnamed stone enclosure measuring 13 by 15 m.; behind it is the trapezoidal structure of Pei which measures 53 m. at the base. 9 m. at the narrowest side and 72 m. at the longest side. Here begins the long, street-like channel of Tau enole (inland channel) at whose left and right, small and large artificial islands rise, mostly square in ground-plan with low walls, on which the dwelling houses of the priests once stood. (VMM: These are listed in text, see source: 1006 Hambruch 31-2) (enumeration, translation, measurements, characteristics) (p.32).

Us en man (star at the lagoon) is an irregular structure. The main structure measures 57 by 68 m.; at the north side, in the eastern part there is an extension measuring 30 by 27 m., which partly
intercepts (zuffangt?) the somewhat smaller extension of the east side, which measures 20 by 35 m. and is directed to the north. (Us en nam (in Nan Matol) was the kitchen for the king and later the Nanamarki. He appeared here and distributed the finished dishes to his following. Parallel to this first road of priest wharves extends a second row of artificial islands for priest’s dwellings. They include, going north from Us en nam, the following low wharves: (VMM: for this list, see source: 1006 Hambruch 32-33) (p.33)

East of these priest wharves there lie a group of fairly large, low islands whose walls, for the most part, enclosed place of worship. It could no longer be ascertained which cult they served. (VMM: for list see source; 1006 Hambruch 33).

The following as crossed out.

Pei lapalap (the very great Pei), irregular foundation, at the eastside front repeatedly tapered, 99 by 99 m; contains the taboo place of Ras a lap in the NW corner of the quaternary.

An important part is played by Us en tau (in front of the channel), (VMM: See photo: 185 and 1043 ECP 1006 Hambruch, appendix, plate 2) (see table 2). After the death of the Sau Telur and the first Nana-mari di of Matolinim, Us in tau was the dwelling place of the Nana-marikis, until they transferred their seats to Nakap and Salon on Tsamuin. (Nowadays Us en tau is the dwelling place of the Nalaim, who erected a magnificent assembly house here, using the basalt columns of razed walls. (VMM: See photo: 1843 ECP 1006 Hambruch appendix plate 2 ). Beside it rose simpler houses, sheds of a European kind, which serve economic purposes chiefly (the preparation of copra). The sheds on the small island of Pua lah is connected with Us en tau by a modern plank bridge. Us en tau was formerly enclosed by high walls, which today preserved only in part. The western and northern part are torn down. The original measurements were 75 by 85 meters. A pei, which is nearly completely destroyed nowadays, was built into the northeastern part,
The excellently made boat wharf at the razed western wall in Nan Matol, of Us en tau is preserved. Here, at the south side, and made of basalt columns and large coral stone there is an irregular basin is limited by low walls, Faset, (p 34) in which the sacred turtles destined to be sacrifices were formerly kept. (cf. text 101). Opposite Pua lan lies the low island of Kon terek, 40 by 68 m. As a low island it is nowadays planted with palms. Because of its excellent state of preservation, it shows best the type of a low, inhabitable island. A little north of it, is the foundation of an unfinished habitation site, measuring 20 by 12 m. Between Kon terek and Pei kap tsap u as lies the low island of Tau, measuring 56 by 59 m., which contains a grave and, besides two old house foundations in the northwest corner. Opposite Tau, separated by the channel of Tau en gasapal, rise the structures of Nan Tau as (At the channel with the high walls) which is known best. (fig. 14 plan of Nan Tau as.) (fig. 15. cross section through Nan Tau as) (VMM: See plan and cross section of Nan Tau as: 185 ECP 1006 Hambruch 34).

Nan Tau as is the cemetery for Nan Matol; the kings, later the Nanamarikis, were buried here; in the four grave chambers of the main structure, but also in the grave structures of the two low islands at the sides of Nan Tau as, Pon Tau as (above Tau as) and Pan Tau as (below Tau as). (VMM: See photos: 185 ECP 1006 Hambruch appendix, plate 5) The structure which is divided into three parts is enclosed by three mighty wall (table 5). They enclose the whole structure and leave only the west side free. Not all were finished. The wall 10 m. thick of Nan Molusai was carried out farthest. At a distance of 15 to 18 m. away from it, a second enclosing wall was (p. 35) planned; it was to be 7 m. thick. It was built up only in two places; for the most part only the foundation of this wall was carried out. The third wall, 10 ½ m. thick, surrounds Pon Tau as, the east wall of Pon Tau as, 10 ½ m. thick and 4 ½ m. high, which is continued by the enclosing
The wall which surrounds Nan Tau as and Pan Tau as, for about 155 m. This wall, too, is whooly completed only in parts. Pon Tau as, as an artificial island, the measures 70 by 52(?) m. The west and south borders are low. There is a entrance 2 m. broad in the west border. On Pon Tau as, a special courtyard with low surrounding walls has been erected, where burials formerly took place. Finds indicating this were however not made. Pan Tau as lies south of the cemetery of Pon Tau as in Nan Matol. It is an artificial island with low surrounding walls, 65 by 16 m. has an entrance 2 m. broad at the south side, and extends far. Impenetrable Hibiscus thicket made any penetration impossible. South of Pan Tau as, but 16 meters away, lies the low island of Naru Kap which measures 12 by 31 m. A low wall of about 66 m. separates Pan Tau as from Nan Tau as and the surrounding channel which is 7 m. broad.

The structure of Nan Tau as is the only one in Nan Matol whose axes are directed exactly north, south, east and west. A foundation whose length is 59 m. at the west side, 66 m. at the south side, 60 m. at the east side, 69 m. at the north side, and which is about 1 3/4 m. high, consists of three layers of basalt columns— the stretchers are longer, thicker, and heavier than the thin headers. Up to this height the nearly square area (3600 square meters) is filled with coral rubble. The border around it was made higher by two layers of basalt columns like a bank, only in front of the main entrance, a stretch of 5 m. was not made higher. Here one climbed up to the interior yard on three steps, 4 m. wide. Most of the border and rampart are torn down and destroyed nowadays. 4 m. away from the border rises the first high wall of the first courtyard of Nan Tau as. This wall is the highest of the structure. The northern part of the wall has not been completely finished. Selected basalt columns, large and small,
were used. In this way, only long, consistently thicker basalt columns were used for the main stretchers; the headers on the gate side are of the same thickness; the space between headers and main stretchers, however, was often again filled by a layer of three parts of lighter, smaller headers and stretchers, so that at the same time an effective architectural-ornamental effect was obtained by this partition of the structure (VMM: See photos: 185 ECP 1005 Hambruch appendix, plate 3; and, 185, ECP 1006 Hambruch appendix plate 4.) (cf. table 3 and 4). The west wall with the entrance 5 m. broad in its southern part, is 23 m. long, 2 - 2½ m. thick, 7 m. high at the northeast corner, 9 m. away from the northwest corner, the wall is interrupted at the height of the foundation; here an entrance, 1½ m. broad, 3/4 m. high, is left, through which one can creep into the first interior courtyard. The east wall is 51 m. long, 7 m. high at the southeast corner. Its average height is about 5½ m. The south wall is 64 m. long, 2½ m. thick and 6 m. high on the average. Approximately in the middle, it has a low entrance through which one can creep into the graveyard of the first interior courtyard (See photo: 185 ECP 1006 Hambruch appendix, plate 4) (cf. table 4). This outer wall is strengthened at the inside by a 2 3/4 m. high and 1 m. broad rampart (cf. table 4). It did not serve purposes of defense, but, according to statements of the natives, open air burial were made in it, as on the similar galleries of the second court wall and the center grave. Finds, especially of circular discs of parts of the necklaces given to the dead, breast ornaments etc., which were made in large numbers, confirm the statements for all galleries. After passing through the courtyard 4 m. broad one reaches the second courtyard wall, which was built parallel to the first. It, too, has an entrance at the west side, three m. in breadth, and is very carefully built from selected basalt column material (cf. table 4).
In addition they built, from stretchers and headers, a kind of coping which projects a little in front on the wall proper. This second courtyard wall is somewhat lower than the first. The west side, to the right of the entrance, is 8 m. long, 3½ m. high and, including the inner rampart, 2 3/4 m. thick. At the left of the entrance, it is 10 m. long, 4 m. high and, including the rampart 2 3/4 m. thick. Both northerly front parts are surrounded by a gallery 1 1/2 m. high, 3 1/2 m. broad. Such galleries, varying in their breadths, surround the whole second courtyard wall, and also the inner rampart of the second courtyard is common to these walls. The north side is 30 m. long, 4 m. high; the east side is 22 m. long and 3 3/4 high; the south side is 24 m. long and 3 1/2 m. high. (While there are no special grave structures in the west court (VMM; of Nan Tau as in the city of Nan Matolj, special grave structures were erected in the north court, the east court and the south court. The north yard is 11 m. broad. In continuation of the western two inner court walls, basalt wall 9 m. long, 3 1/4 m. high is erected diagonally across the court. In it an entrance 2 1/2 m. broad was left free. At a distance of 28 m. from it, this court is closed off by a basalt wall of the same kind, which is, however 10 3/4 m. long. In the (inmitten: in) of this graveyard (cf. table 4), which is densely overgrown with hibiscus, there is 10 m. from the entrance, 8 m. from the eastern closing off wall, a low platform, measuring 8 by 9 m. bordered by basalt columns. Here there is a low, grave chamber, nowadays already accessible because it has often been pillaged; measures 7 ½ by 5 m. and is covered with basalt columns. The east courtyard contains, adjoining the second east inner court wall, a platform 5½ m. broad, 28 m. long and about 1¾ m. high, which is also bordered by basalt columns. (p. 37) (At its northern end, the east courtyard of Nan Tau as contains a narrow niche grave obstructed today. The south court contains a grave structure which is similar to that in the north court, but has smaller measurements. 2 7/ m. from the southwest corner of the second inner court wall, the south yard (which is 12 m. here broad).
is closed off by a wall 1½ m. high, which has a narrow entrance, and to
which corresponds, 10 3/4 m., away a second wall of basalt columns, of
the same length, which has a slit as an entrance. In the center of the
graveyard a small platform has been erected; bordered by basalt columns
and measuring 4 by 5 m. Here there is the destroyed chamber grave. Chri-
stian says (quoted in English) "Just beyond the crosswall at the back
of the vault we saw a long basalt slab curved into a shallow crescent
and balanced on two projecting shafts of masonry on the inner side
of the southwest wall. When tapped it gave a clear ringing sound, and
was probably used for an alarm or for a sort of bell in sacred cer-
emonies." I did not see this piece any more. From the center of this
graveyard, a low opening, 1 1/4 m. broad, under the second inner court
wall leads into the second court. One can only creep through it. At
the eastern closing off wall of this graveyard, a gallery 4 m. broad
and 20 m. long, and 1½ m. high has been built along it and along the
second inner court wall, which also, like all galleries, was used for
open air burial. — Through the second inner court wall one enters the
second court. It is grown over with breadfruit trees and cocoanut palms
and (in its center(i.e. of the second court of Nan Tau as) is the main
gate of Nan Tau as, the great chamber grave of which the natives tell
that the kings of Ponape, the Sau Telur, were buried here. ( VMM:
See photos: 185 ECP 1006 Hambruch appendix, plate 5) The chamber grave
proper, loluni, which is 7 m. long, 6½ m. broad, 1 ½ m. deep, and rises
1.30 m. above the ground, its walls, roof and floor consist of carefully
put together basalt columns, is surrounded by two low walls. The roof
of the grave consists of 12 basalt columns, some of which are 8 m.
long. Standing one meter apart, and having a height of half a meter
or 1 ml, they form two terraces, so that the whole gives the effect of
a pyramidal structure. At the west side, the chamber grave and terrace
walls have an entrance 1 3/4 m. in breadth. The first terrace,
which rises 1 ½ m. above the ground and is bordered by basalt columns, (cf. Table 5), measures 11 by 10 ½ m.; the second, which rises 1 m. above the ground, 9 by 9 ½ m. The center grave was badly pillaged. Nevertheless one could obtain, by careful search, small gleanings of human remains, ornaments, large and small axe blades made of tridacna. Similar finds on the terraces and the rampart of the second inner court wall confirm the statements of the natives that burials took place here too. In the left part of the middle court between the wall and chamber grave, there are the remnants of a low platform, measuring 8 by 4 m. and bordered by basalt columns. The sacrificial gifts for the dead Sau Telur were deposited on it. That was done at the epenlap festival. From here they went to Tapau where (p. 38) the prepared food was taken and there distributed to the participants in the festival.

The special plan of Nan Tau as given by Christian on p. 80 is wrong. Very important parts were omitted or given incorrectly. Kubary's plan in the Journ. d. Mus. Godeffroy is correct and reliable, except for unimportant details. Only the cross section is incorrect: the gallery of the second inner court wall outside is missing and, besides, the center grave is dug deep in the ground, extending to the reef. It is not built on the artificial filling, as is shown by the "ground plan of the Royal graves".

6. The Remarkable "Rocks" and "Stones".

In the description of the individual structures above, various formations were referred to, e.g., the "turtle", the "legend stone" of Pei kap, the Kaim in Tsokes, which were of special importance for the natives. In addition, there is a huge roundish basalt block, the shield of the Sau Telur, uanit en Sau Telur; it is the stone block, Sarui, which lies in the lagoon-like part of Matol pau ve east of Tapau. The statements which Christian makes about it in his
book (p. 94), are in correct. Thus, the "head of Laponga" is something quite different. This coral rock block 2 m. high, which is overgrown with shrubs and rises southeast of Tapau in the middle of the route, is called Lele Katau and to considered to be the abode of the dreaded demon of disease, Nan sau en set. (VMM: See photo: 3423 ECP 1006 Hambbruch appendix, plate 7). (cf. table 7)

7. The Finds.

Earlier visitors had already searched the structures and graves of Nan-Matol and destroyed and taken away so much that only scanty gleanings could be made in August 1910. The story that the structures were erected by Spanish pirates gave rise to the rumor of fabulous treasures in which the ruins were said to abound. Therefore everything was turned upside down all the more unscrupulously, as some Spanish silver coins and a silver crucifix had been found in the ruins (see vol. I, p. 181). The destructions wrought by the typhoon in 1905 were followed by the shrubs on the individual enclosures growing wild, which made the clearing and searching of the ground more difficult. Amazing finds (p. 39) will not be made any more. The sharp eyes of my two Melanesian companions will have missed little. What is to be said about the finds here exhausts the material and adds something new to the few things already known, among them pieces which could give information about their origin and the people who wore them, if they could speak.

Most of the finds are grave goods, also sacrificial gifts; beside these, some pieces may be lost or broken work implements. Ornaments predominate. Unfortunately most of them were torn and broken when the structures were pillaged. But still enough was found to give an idea of their former appearance. (VMM: an extensive list of the finds and brief descriptions of them are omitted here. See source: 1006 Hambbruch 39-44.)
Remnants of greatly decomposed mussel coins: Blänker /?, of various sizes from the center part of the black mother-of-pearl shell.

Adze blade from a half-polished Terebra-snail, patkul, 9 cm. long, 4 cm. greatest breadth.

Single pierced, polished, little discs, which were sewn on the men's belts, 1 mm. thick, 4 mm. broad.

Parts of necklaces, made from parts of young Spondylus, and pierced, length: 3.5; 2.5 cm.

Many hundreds of circular discs, greatly decomposed and often bleached, in most various sizes.

Of Spondylus: 3 mm. thick; 1-2 cm. in diameter.
Of Tirdacna gigas: 2 mm. thick, 2 cm. in diameter.
Of Conus: 2 mm. thick; 2.5 cm. in diameter.
Of Caasis: 1 mm. thick; 1.5 cm. in diameter.

These little discs were strung on threads for necklaces, similar necklaces are still worn nowadays in the Central Carolines and in the Marshall Islands.

Arm cuffs or rings of Conus millepunctatus:
4 ½ cm. high; diameter 6 cm.
2 ½ cm. high; diameter 4 ½ cm.
4 cm high; diameter 6 cm.
3 cm. high; diameter 5 cm.

Fragments of arm cuffs or rings of Conus, very neatly polished: 4 cm. high; diameter 7 cm.
3.5 cm. high; diameter 5 cm.
3.5 cm. high; diameter 6.5 cm/p.40/
4 cm. high; diameter 6 cm.
3 cm. high; diameter 5 cm.

5 fragments of arm cuffs or rings of Conus; measurements cannot be determined.
Pendant chain from the lower part /Bodenteil/ of a Conus-snell, un­ 
finished piece, as not yet polished, 5 cm. in diameter.

Pendant chain /Anhänger/ from a blown off, flat piece of nephelin 
basalt, about 7 by 12 cm. large; right edge broken; remnants of 4 holes, 
parallel to the edge and arranged circularly, through which the strings 
on which it was carried were drawn.

Pan Katera.

Of five once existing blow-horns of triton snails, two were 
evacuated (cf. table 9 and vol. 2, p. 222) fig. 25.

/fig. 16, ornament of basalt from a grave chamber of Panui.//
Itet.

Stone of the size of an ostrich egg, "missile of Iso Kalakal."
Size: 25 by 20 by 17 cm. (cf. table 10).

Findings in Matol pau ue.

Pei en Kitel.

From the grave chamber of Iso Kalakal: piece of a hatchet-blade, 
concave, of Tridacna gigas.
A neck-disc of Spnndylus.
The findings of this grave chamber were brought up nearly com­
pletely by Berg in 1905 (cf. p. 29) and handed over to the Leipzig Museum für Völkerkunde.

Pui lel.

Pendant chain /Anhänger/ from the lower shell of Conus millepunctatus: 
3 cm. diameter. Fragment of a 1.5 cm. broad and high arm ring,
Cross-section triangular, of Tridacna gigas; diameter 8 cm.

Taú as peiti.

Adze blade of Tridacna squamosa: 6.5 cm. long, 4 cm. broad; 0.5 cm. thick
" " " " " : 7cm. long: 4 cm. broad, 0.5cm. thick
" " " " " : 5cm. long: 5cm. broad: 0.5cm. thick
lower end broken. /p.41/
Axe blades from the hinge of Tridacna gigas; greatly decomposed:
11 cm. long; 5 cm. broad; 2.5 cm. thick.
9 cm. long; 3 cm. broad; 2 cm. thick.

Pun take.
Four fragments of axe blades of Tridacna gigas.

Us en pei.
Three fragments of hatchet blades of Tridacna squamosa.

Tapau.
Breadfruit pounder of conal chalk; 9 cm. high; 7 cm. lower diameter.
Adze blade of Tridacna gigas: 10 cm. long; 4 cm. broad; 1.5 cm. thick
Axe blade of Tridacna gigas, concave: 12 cm. long; 6.5 cm. broad; 15 cm. thick.
Pei lapalap.
Fragment of an adze blade of half a Terebra snail, patkul.

Tsap reirei.
Adze of Tridacna squamosa: 6 cm. long; 4 cm. broad; 5 mm. thick.
Fragments of canoe axe blades of Tridacna gigas, unfinished:
9 cm. broad; 2.5 cm. thick; length? /fig. 17, breadfruit pounder of coral chalk./

Hi mogemog.
Adze blade of Tridacna squamosa: 7 cm. long; 5 cm. broad; 3 mm. thick.

Tsap utor.
Axe blade of Tridacna gigas: 10 cm. long; 5 cm. broad; 2.5 cm. thick.
" " " 2 " : 8 cm. long; 5 cm. broad; 2.5 cm. thick.

Tsap ulos.
Two fragments of Tridacna gigas (?), imitating whale teeth:
6.5 cm. and 5 cm. long; 2.5 cm. thick.
Broken axe blade of Tridacna gigas.

Tsap utir.
Small axe blade of Tridacna gigas: 7.5 cm. long; 5 cm. broad; 2 cm. thick.
Fragment of an 'izzle of Tridacna squamosa: 5 cm. 1g.; 4cm. br.; 0.5cm. thick.
Small pestlelike grinder of phonolite.
(According to vol. I, General, article by Herzenberg, p. 451, Schliff, 261 and p. 460, phonolite does not exist cropping out in Ponape). /p.42j

Us en tau.
Agrade blade of Terebra snail, Patkul, 10cm. 1g.; 3.5cm. br.
Pon tau as.
Canoe axe blade of Tridacna gigas, greatly eaten by borers: 20cm. 1g.; 8cm. br.; 7cm. thick; from the grave chamber.
Nan Tau as; niche grave in the east-yard.
a great number of fish Blanker /?/ money of mother-of-pearl shell, greatly decomposed.
Arm cuff of Conus: 4cm. high; 6.5cm. in diameter.
" " " 3.5cm. " 5cm. " ".
Fragments of Conus rings; flat: 4-5cm. in diameter; 4mm. thick.
" " " " 7cm. " 0.5 mm. " ".
Pendant chain /Anhänger/ of Spondylus shell, twice pierced for the strings circularly polished on all sides and smoothed: 8.5 by 8.5 cm.
Pendant of small, young Spondylus shells, side edges polished, off; pierce: 3.5 cm. long.
Long pendants, bent, pointed at the bottom, pierced, of Cassisnail, 7cm. 1g.
Pendant or connecting link for necklaces bent thrice pierced pointed at the bottom of Cassi, 7 cm. long.
Nan Tau as, grave in the north-yard.
A great amount of Blanker money of mother-of-pearl shell, greatly decomposed.
Many breast-pendants of pink-colored Spondylus shell, pierced twice, polished, 12 by 10.5 cm.
Many Spondylus shells of all sizes, unwrought.
Many small, polished pendants or chain parts of Spondylus:
    about 3-3.5cm. long.
7 arm cuffs of Conus millepunctatus of various sizes, one of
    which: 4cm. high; 7cm. in diameter.
Fragments of arm cuffs of Conus.
Fragments of well preserved whole, narrow, carefully polished
    rings of Conus, 1cm. high; 4cm. in diameter.
Little discs of various sizes, partly in preserved original
    colors, partly bleached for necklaces of Spondylus, Conus and
    Cassis.
Narrow, little discs of snails; remnants of former ornaments of
    waist-belts.
Fragments of sperm-whale teeth; a split, fairly large sperm-
    whale teeth.
An adze blade of half-polished Terebra-snail, patkul: 7cm. 1g.;
    4cm. br.; 6mm. thick. /p. 43/
An adze blade of Tridacna squamosa: 6.5cm. 1g.; 4cm. br.; 5mm. th.
Many fragments of so-called Matip-bracelets of ornamented hoops
    of Tridacna gigas.
X X Tau as; chamber grave; remnants of burials on the terrace left from
    the entrance to the interior of the chamber grave.
Pieces from a human skull calotte (occipital bone); pieces of
    forearm bones; ribs; an incisor; part of a zygomatic arch
Fish blanXer money of greatly decomposed mother-of-pearl shell.
Large and small unwrought Spondylus-shells.
Fragments of unwrought Conus-snails.
A completely preserved large Conus-snail.
Fragments of rings and arm cuffs of Conus.
Ring of a Conus bottom: 4.5 in diameter.
Polished, small and large charms of Spondylus.
Little discs for necklaces of Conus and Spondylus.
Polished and filed arm rings of Tridacna gigas and Conus millepunctatus with embossed ornamentation, so-called Matip rings.
Azde blade of Tirdacna squamosa: 6cm. long; 3.5cm. broad.
Nan Tau as, Middle chamber grave.

Human remnants: Epistropheus, incisor, first molar, fragments of the ell, fragments of pelvis, knee-cap, fragments of bones of the upper and lower thigh, heel-bone, metatarsus bone, two toe bones.
Completely preserved arm rings(? of Conus millepunctatus, partly with fluting /Riffelung/ Thickness: 0.8-2cm; diameter: 3.5-6.5cm.
A great many fragments of rings of Conus and Trochus.
Fragments of arm cuffs of Conus.
Fragments of arm rings of Conus and Tridacna, neatly polished, smoothed, fluted, or with embossed ornamentation, so-called Matip-rings. Breadth: 0.5-1.5cm; diameter 6-7cm.
Two arm rings of Tridacna gigas, channeled outside edges.

Breadth: 12.5cm. diameter of the arm hole: 7cm.

Un wrought Sondylus-shells.
Large, once and twice pierced breast pendants of Spondylus.
Small breast pendants and connecting links for necklaces of perforated Spondylus-parts, about 2.5cm. long.
Many hundreds of pierced little discs of all sizes for necklaces of Spondylus, Conus, Tridacna gigas, Cassis. /p.44/
Fragment of a bent, doubly pierced pendants of Conus, pointed like a tongue: 6cm. long.
Connecting link of a necklace or a similar pendant of Cassis: 5cm. lg.
Fragments of ornaments or pendants of sperm-whale tooth, partly split, 4.5cm., greatly decomposed.
Part of a fish-hook of a human bone.
Hook of a fish blänker and mussel-coins of the middle pieces of mother-of-pearl:

<table>
<thead>
<tr>
<th>Size</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Small</td>
<td>Blänker 5-6cm. lg.; 2cm. br.</td>
</tr>
<tr>
<td>Large</td>
<td>12-15cm. lg.; 3-4cm. br.</td>
</tr>
</tbody>
</table>

A stone knife of nephelin basalt.
Fragment of a stone axe blade of nephelin basalt.
Fragment of an axe blade of Tridacna gigas, partly eaten by borers; lower end of the blade slightly concave: 8cm. lg.; 2cm. br.

Blade of a canoe axe of Tridacna gigas: 38cm. lg.; 8.5cm. br.; 5.3cm. thick.

The Necklaces.

Many hundreds of these little discs were taken from the graves of Nan-Matol. In part, they were firmly incrusted together by chalk and connected with each other. (VMM1—They were) also bleached, in particular those from the chamber grave, while the finds in (fig. 18. necklace discs from the grave of Panui.) the graves of Panui, which lie higher, retained their original color, especially the red and pink discs of Spondylus aurantius (fig. 18.). Altogether, the findings of Panui are preserved better than those in Nan Tau as. In part, it could be recognized that they were used for ornamental chains, others may have been used as trimming on poncho-like coats, both of which are still worn on Truk at the present time. A closer examination of the material showed that, beside the predominantly used red-shining Spondylus shell, other material was also used, like Conus millepunctatus (p. 45.) (fig. 18.c, fig. 18. d, e), Trochus (fig. 19.c) Tridacna gigas (fig. 18.a) and Cassis rufa (fig. 18,
The thickest, about 3 cm. in diameter and 8 mm. thick, are of Tridacna gigas. The little discs of Trochus, Conus and Spondylus are (fig. 19, necklace discs), 1–3 cm. in diameter and 2–4 mm. thick, (Vmm. and are) externally different in coloring and structure. The thinnest, about 1 mm. thick, often somewhat bent in appearance, are the discs of Cassis. The technique of making them could no longer be explained to me. (fig. 20, discs from Nan Mato; fig. 21, belt trimming.) It will not have been essentially very different from the making of such ornaments on Truk and the Marshall Islands at the present time.

The smallest discs, of a small, unknown snail, shell obtained by polishing, were used to trim the finely woven men's belts. All discs are pierced in the middle from both sides, partly filed later, partly the pierced holes are preserved with the edges originally deepened.

White, polished snail shell discs, found in Nan Mato, were used to trim the men's belts, and were originally sewn on with pandanus fibers.

Connecting Links for Necklaces.

These connecting links were made of a: a) Cassis rufa, b) Conus, c) Spondylus. They are lancet-shaped, pierced two to three times in the broader part. (p. 46) Single threads with small ornamental discs were drawn through the pierced holes, so that ornamental chains of two to three were formed, whose single rows were now and then interrupted by these connecting links. The (fin. 22, 23. Connecting links for necklaces and trimmings for woven belts) Cassis pieces are very shiny; the Conus links have a dull white appearance; the Spondylus pieces often have a pink gleam as they are made from the upper part of the shell. The ornament has long since disappeared.

These single links then, as connecting links for necklaces in connection with the ornament fragments for necklaces were
and are still used as trimmings on men's belts. They are generally (as is shown in fig. 22) cut out of a leaflike Spondylus shell, and at the upper end which is cut off straight, a small plug is ground out, which is pierced. (fig. 22, b,c.). The fastening hood is drawn through this hole. (Fig. 22, a, shows an ornament fragment of Conus.) These leaf-shaped (fig. 24, connecting links). pendants are insignificant as compared with the abundant finds of ornaments. (as shown in fig. 24 a-f.) They are all larger than the ornamental links (lo fig. 22). Young Spondylus shells were used predominantly, and these were ground out of the hinge of the bivalve, either roughly rounding off the sides (p.47.) (fig. 23 a-c) or keeping the original shape of the shell. All ornaments are pierced so that they can be fastened with a thread.

There were great numbers of the pectorals of Spondylus in the graves, at Nan-Matol finished, partly worked and unmarked, so that it becomes probable that not only the finished ornament was put into the grave; the unworked and partly finished pieces seem also to have played a part (fig. 25.) as a sort of money substitute.

For this very ornament, of pink color throughout, is rare and was no longer found in 1910. The pendants were pierced singly or doubly in the upper part (fig. 25b,c), the cords were pulled through the holes, and the ornament was worn on the breast, showing convex red-colored outer side. Occasionally pieces are found which are (fig. 26 breast pendant) very carefully polished smoothly at the edge and on the surface (fig. 25,d), and pierced in the upper third. Such pectorals are also made of mother-of-pearl shell and Conus bottoms......

Fig. 26 shows such an ornament; it is unfinished; the bottom of a Conus snail shell is chipped off (abgespritzt) and the process of polishing has been begun.

-Bracelets. (Arm cuffs.)

Numerous complete and broken bracelets of Conus were found,
ornaments like the ones which were worn until recently by the men of Palau and Yap. The Ponape pieces differ from these only in their small size. While Palau and Yap use nearly the complete length of the Conus snail shell for their work, the Ponape people use only the lower third. The industries (p. 48) of making these ornaments were in the district of Matip in Matolenim. Only here was it permissible to make the bracelets and bangles which will be described later. The bottom of a Conus snail shell was broken off. I did not learn how this was done. The serrated lower edge was ground off and in the same manner, the upper third of the snail shell was broken off and ground; then the whorls were broken out. Now a very careful polishing was begun. The insides were filed convex with coral branches, the outsides too. At the upper and lower edges, a rim of about 1 mm. was left and the middle piece between the two edges was ground and polished. Most of the pieces have a maximum height of 3.5 cm., a minimum of 1 cm., and a diameter of 6-7 cm. (fig. 27, arm cuff.)

Arm Bangles (Arm Rings.)

Although most of the arm bangles were found broken, they show the high status of an industry which was once indigenous to the district of Matip in Matolenim. Similar finds were only made in the Eastern Bismarck Archipelago, New Mecklenburg and neighboring islands, and the Solomons, where this branch of art is still alive at the present time. Tridacna gigas and Conus millpunctatus were chiefly used in a very few cases also fragments of the ornamental row of Trochus niloticus were found. The shape makes it certain that the hoops were used as ornaments. There were doubts, to be sure, regarding rings ...(VMM: of so small a diameter) that they cannot be put over any wrist. Pieces from the Marshall islands collection of Frau Brandeis, which are exactly like the se finds in Nan Matol, bear, the
designation "arm ring for children," to be sure I would be inclined to
doubt this use, for the diameter is not even large enough for a child's
wrist. Others— in this case Ponape natives— declared these rings to be
sinkers which were tied to the drag-nets. Perhaps this is their purpose,
although I did not see a net like this in 1910.

Two magnificent pieces were found in the rubble of the middle
chamber grave yard, (the arm rings of fig. 28.) Both are bored from the
hinge of Tridacna gigas; the arè-hole—the ring was probably worn on the
upper arm— is straight, the real edges of the hoop slightly concave
(cf. fig. 28, b) Nobody could give us information about the technique
of production. It must be assumed that they were made in the same
manner as is still usual today in Melanesia. Beside these ornamental
pieces, there were other, (p. 49). (fig. 28-31, arm rings,) (p. 50), (fig. 29-cf.)
whic:h were made very daintily and carefully either form Conus mille-
punctatus (fig. 30, row a), partly deeply channeled, or from Tridacna
gigas, which nearly simulates ivory, and are coarser and harder than the
Conus hoops.

Of the bangles, (shown in fig. 31), the so-called Matip-goods,
no complete piece was found any more. The fragments alone must be
judged. The hinge of Tridacna gigas was used as the material. From
it, the hoop was bored out. The inside was smoothed and polished.
The outside received the most varied decorations. The decorations consist
either of chiselled lines, parallel to the edge, such as are made in
New Guinea, the Bismarck Archipelago and the Solomons, (fig. 31,a.,) or of
quite different ornaments, which, as such, are repeated anywhere else in
the South Seas and are limited only and solely to Ponape. (fig. 31, c-f).
From the hoop which has been bored out and polished, the ornaments are
filed out and polished like reliefs, either in various thicknesses parallel
to the bangle’s edge, more or less regularly interrupted, (fig. 31, b,c),
or full, embossed vertical to the edge (fig. 31, d), or triangles are left
raised (fig. 31, e) and finally pits and protuberances are ground out of
the bangle (fig. 31, f).

Ornaments from Sperm whale Teeth.

All ornamental fragments from whales teeth are greatly decomposed
and partly broken. Everything found shows traces of having been worked.
The pieces shown in fig. 32a are either filed, pointed, or notched
once or twice all around, for the cork on which they are carried. (Fig. 32b
is a part of a sperm whale tooth, (fig. 32, ornaments from sperm whale
teeth) (whose lower end is pierced; fig. 32c shows fragments of a larger,
cut up tooth; also fig. 32d—possibly the best preserved of all pieces
is the cut-through upper part of a whale tooth, which was pierced at
its lower end; the bored holes are broken.) These tooth ornaments (p. 51).
have not been worn in Ponape for decades. But the same kind was still pop-
ular in the Marshall Islands; also as a sacrificial gift, as is shown by
the reported finds of Capt. Jeschke, at the sacrificial tree of Jamiout.

Lures (Blänker) and (Angle-hooks) Fishhooks

(WMM: for illustrations of these, see source: 1006 Hambruch 57)

Hundreds of fragments of the lures (in fig. 33) were found in the
graves. All are greatly decomposed and scale off very much in a
dry state. They are all cut out of the middle part of the hinge of
the Meleagrina, in all sizes, some up to 20cm. Some are well pre-
served and (fig. 33, 34, Blänker, money) show their original condition:
on top and at the bottom they are wrought like an arrow point, but
nowhere pierced, either to be fastened on an fish line or to fasten
the real fish-hooks to the lures; in this (fig. 35, 36, fishhooks)
angle-hook) form the lures are different from all other known
Caroline forms of the Carolines exception of Kusae. These pieces were de-
signated as "money" to me. Sarfert's information about Kusae clear
up the question. (See his explanations in Sarfert: Kusae, I. vol.,
pp. 215, 216.) The Ponape money (of fig. 33) corresponds (p. 52), to the
Kusae money, fae metmet. Occasionally it may have been put to practical use in fishing. (Fig. 35 shows.) Various hooks, consist of mother-of-pearl shell, are pierced and were tied with cords to the lower, thinner end of the lures. Fig. 34 shows other Ponape-money; they are the only three pieces and were found on the taboo-place Ras a lap. This money too was known in Kusae. Sarfert describes it as jibon-money. As on Kusae, the mother-of-pearl money also served as ornaments. This is indicated by the great amount of gifts of these pieces in the graves.

Besides lures, fishhooks were also used, such as are still used in the Southwestern Carolines, consisting of turtle shell, in large and small forms. (Fig. 36 shows the reproduction of a fragment of whale-bones, form and material belonged to the stock of material Polynesian culture.)

Stone Tools. (VMM. See photo: 112 ECP 1006 Hambruch 52.)

It is strange that on the mountainous islands of the Carolines, implements, weapons, tools, etc., which are made from (vulkenggenem) stone of volcanic origin are generally absent. Whether the art was not understood, or the easily obtainable material of coral origin is better suited to this purpose cannot be decided. If the piece in fig. 37 is not misplace, this fragment may give important information about relations which would be essential for the position of Ponape. It is made of phonolite, a (fig. 37-39, stone-hatchet-blade, stone knife, basalt pestle) stone which is foreign to Ponape. The blade(shape-of) is also foreign, and reminds one more of Melanesian forms. The edge is sharp; the blade faces are slightly convex, rounded and neatly smoothed. Fig. 38 shows a stone knife with a (p.53) blade t narrow back; the sides are slightly convex. Fig. 39 shows a small basalt pestle; the handle and grinning head are clearly distinguished; the

1 Ebon (Marshall Island.)
latter also has an ornamental torus; traces of rubbing indicate that the implement was used in a narrow, basalt vessel.

Tools of Shells and Snail Shells. (VMM: For illustrations, see source; 1006 Hambruch 53-4.)

With regard to tools, and fragments of tools, the results were not bad, but rather one-sided. They were considered to be symbols of power and were therefore put into the grave with the dead. (fig.40-45, implements.) (p.54) (fig. 46-55, hatchet blades) (p.55= Only a little was known about their use, nothing at all as to how the blades were attached. This can only be deduced from like tools of the same material which formerly existed in the region of the Carolines, e.g., on Kusae, (cf. Sarfert: Kusae, Ist vol., part III. techniqu:p. 140-143. What is said here is also true of Ponape.) or are still used on the coral islands of the Southwestern Carolines. On Ponape the use of shell-axes has disappeared since the Forties.

The usual form of the axes, whether large or small, is the transverse axe. There is often a long, curved, adjustable handle with a short, smooth block, collar, carriage, Lager, at its upper end, to which the axe sleeve hatchet?/is tied, or into which the blade was put, according to the blade forms and which, was adjustable. Only the adze and small Tridacna blades seem to have been tied directly to the block. (For the adzes, mainly) Tridacna squamosa (fig.41) was used, and blades were ground out of it. These were, on the average, 6 cm. long, 4 cm. broad and 5 mm. thick. In one case a blade of Terebra maculata was found, (fig.40); the one half of the snail shell is ground off completely, so that the sharp edge of the lowest whorl becomes effective as a blade. patkul was the name of this form of blade.

The forms of the larger blades of Tridacna gigas are seen on (VMM: See source, 1006 Hambruch 53-4) (fig.41-55.) Some are remarkable for their size, like the canoe axe blades... (the piece of fig. 42, e.g., has a length of 38cm. a breadth of 8.5cm., a thickness of 5.5cm.; the piece of
fig. 43, which is greatly eaten by the borer, has a length of 30 cm. a breadth of 9.1 cm.; a thickness of 6.5 cm.) The axe-heads, which are very carefully made from the hinge of Tridacna gigas or its lamellas—(by knocking them out and then polishing them carefully—) received their shape, and cross-section, and edge according to the purpose they were to serve. Blades with a straight edge (fig. 48; 49; 50; 52; 57) could be used for woodwork which was to be smoothed (planed); hollow-ground blades and rounded edge blades...(fig. 51, 53; 54; 55; 56; 58) were suitable for making concave forms e.g., cups, dishes, etc. The cross-sections vary. The lens-shaped cross-section predominates; but there are also triangular, round, and square forms.

The section about the finds would not be complete without reference to former important reports. The report by Kubary in the Journal des Mus. Godeffroy (see p. 7.) has already been mentioned; special attention shall be drawn to the little known report by Kubary on pp. 288-290. The second important report was published by Dr. Ernst Sarfert: “Ausgrabungsfunde von Nan Matol auf Ponape,” Jahrbuch des Städt. Museums für Völkerkunde zu Leipzig, vgl. 5, 1911/12, (p. 33-37). Sarfert publishes the material collected in 1907 by (p. 56). Berg then vice-governor, at the order of the Leipzig Museum. Four tables with excellent pictures support the report, which, however, is much used not. Berg systematically searched the graves of the town wall, until he was killed by sunstroke when he tried to empty the grave of Iso Kalakal in the Pei en Kotel. The natives had not agreed to the graves being emptied; but they did not what to oppose the district officer. When Berg opened the grave in Pei in Kotel and destroyed it nearly completely in doing so, the natives looked on his death as the revenge of the ani of Iso Kalakal, of whom they had warned him. Berg's finds do not give any more than what was presented in the section about the finds. The neat ornamental lines on the Conus bracelet, which I did not specially notice on my finds, are remarkable,
(table 6: 10, II; 7: 1-3). Berg did not have any experienced guides with him, for the single places of discovery are either not given clearly or with misunderstandings.

(Enumeration of places of discovery of Berg, compared with Hambruch)

Seven axe-heads of Tridacna gigas which were found in the middle grave of Nan Tauas, two canoe axe-heads and five smaller ones are shown by Christian on a table between p. 398 and 399 of his book "The Caroline Islands."

8. The Structures on Na Kap.
Another larger Kanim was to be erected at the south point of the small coral island Na kap (New Na). Only the foundations were builtly amorphous, basalt blocks, some of them huge. (cf. table 10).

The main structure was planned for the east reef which falls off to the sea. The structures show a completely different ground plan from those of Nan Matol. Between two long foundations (p. 57) which extend south, cross foundations were built in, which divide the area into smaller parts. On the west side of Na kap, on the reef between the island and the Na kap harbor, the foundation of a wall was made which was to be continued in Wei ni ot, the structure in front of Nan Matol.

(fig. 56, sketch of Na kap) (VMM; See photo: 185 ECP 1006 Hambruch 57).


On Ponape, in the terrain of the fight of Kitam which was so fatal for the Spaniards in November 1892, near Nan Matol, on the spur of the Kupur isorange which stretches south, lie the places where in August I found the petroglyphs that must now be described in greater detail. (VMM: the picture stones of takai en intelon). They have been known since 1835 (see vol. I, p. 100) and were mentioned by Christian in his book (p. 100), but were not visited by him. I made an excursion on August 30, 1910, to obtain closer acquaintance with
these petroglyths. Nowadays it is possible to reach these places by land from the colony, in about seven hours, thanks to the good roads. (p.58). In 1910 it took about three hours to get there from Nan Matol. With the canoe one passes between the many reefs of the outer and inner harbor of Matolenim and bears towards the rock which is characteristic as a landmark, the high Takai u, pointed like a sugarloaf (cf. table 10 and vol. I. table 2, lower picture), to enter here the broad, largest river of Ponape, the Pil lap en Letau, bordered by mangroves. There one sees one of the most beautiful districts; rich green extends on both sides and covers the mountain ranges (fig. 57/58)(figure stones) rising like an amphitheatre (of matolenim). In the distance, where the horizontally, appearing ridges of the mountains stand out clearly against the sky, the green changes to a deep, dark blue. Gloomily the highest mountain of the island, the Kupu iso, looks down from the right side of the island. After a river voyage of one hour and a quarter, the navigation is finished; the broad river has changed to a narrow brook. Here lies the estate Tsap a lap; now one leaves the canoe; after a quarter of an hour, one reaches, at the left bank of Pil lap en Letau (now like a brook) the first picture stones, which lie off the path, in the bush, and were then covered with dense vegetation. The native calls them Takai en Intelon (see fig. 57/58). (See photo: 302 ECP 1006 Hambruch 58).

(1) The are four, lava blocks colored red decomposed at the surface, of uneven size, the largest of which is probably about a little higher than a meter. They lie close together. Three are covered with petroglyphs. It is difficult to find out what they mean; the natives can only give insufficient information about them.

(Of the Takai en intelon). (Native text) About the rock carvings is omitted here.

The Takai en intelon is a stone which is in Kitam; the

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1Stone with drawings - picture stone. (See photos: 302 ECP 1006 Hambruch 58).
formerly related that it was a house, the house of two men called Muantik and Muanlap. These people are said to have lived in it. Both thought, however, of going abroad. They locked the door of the stone and went away and have not returned up to the present time.

Drawings and photos only can furnish an idea and conjecture about them. The pictures were struck into the rock, like grooves (see fig. 75 and 58, and table 130), not all of the same depth, which is best shown by a comparison of the figures of the left and right figure stones of fig. 57 with the photos on table 13. (1) The lefthand drawings are much more indistinct and blurred in the photos than the figures on the right stone. The pictures represent, in part, human figures, fish, implements and eight similar figures. Some can no longer be made out because of the extreme weathering. The aureole which surrounds the figures' heads is peculiar, perhaps it represents the old, fibre head band which was formerly worn by the men. The tassels at the sides are characteristic of it. In themselves all the figures are very primitive and do not show a definite artistic talent. Along the side of this stone stand three others; a small one without any figures; and two others, larger ones. The one is roundish like a cask, and deepened on its surface like a basin (fig. 58); a natural fissure at the edge has been artificially enlarged into a drainage channel. (Ausguss: spout). Fanciful minds, of course, see in it "the sacrificial vessel for blood." Nothing is known about it! Another, more rectangular and lower stone lies in front of it (fig. 57), and has the greatest number of petroglyphs: men with aureoles, rude symbols of men, an octopus (?) etc., but in part appearing very dimly in the photo. The bottom of the cupstone (fig. 58) has also figures which are very similar to those of Hawaii; (for example), here the sword-like figures are found for the first time.

Little man and big man.
These sword-like figures, which, however, may just as well be compared with the weaving poles of the warp frame (Kettenbőcke), are numerous in another place which lies farther inland.

(4) After forcing one's way through a dense Hibiscus thicket, one gets to a bare, free area about 1 ½ hectares across, where one treads on bare, smooth, brownish-red lava stone which forms an irregular, undulating surface. (p.60) Dry ferns and dense Hibiscus thicket surround the place, which, situated at a considerable height, affords a wonderful view of Matolenim. This rock surface is over covered all over with more or less deeply engraved drawings (4) (cf. table 13); a selection from drawings made on the spot has been given in fig. 59. Swords, knives, ornaments, creese scabbards (Krisscheide), warp frame pegs (Kottennbockpflöcke), fish, eight similar figures, the contours of a foot, and a small human figure are cut into the lava.

(The proximity of the place of combat of 1892 suggests that the figures were cut by the native Philippine soldiers of the Spanish, the more so as four deep, circular basin stones (Schalenstein) were also found (cf. table 13); but the view was greatly contested and rejected; it was said that the pictures had been there always, (when nobody thought of Europeans.)

I cannot give a satisfactory explanation of these picture stones and basin stones of Ponnpe, but only refer to similar petroglyphs, such as those of Rapanui, Borabora of the Tahiti group and Hawaii, from where KRAMER and Thilenius brought the first reports and pictures of the island of Molokai, reports supplemented by Stokes about other interesting occurrences of petroglyphs of this group. The meaning of all these picture stones has become known only partly; they were generally found in ancient places of religious worship. Thus also the pictures of the Takai en Intelon will perhaps have belonged to some old places of religious worship about which we shall probably not learn any more nowadays.
The most phantastic hypotheses have been made about the meaning of the buildings of Nan Matol and its closest surroundings; they have already been discussed. A completely conclusive explanation of the structures at Nan Matol cannot ever be expected. For the buildings have been pillaged too much, and ruined too much; and there is not even always agreement with regard to the names. That is evident from Kehoe's texts, which (collected and which give, in part different names than those told me. I think that my names are more certain, for they were given to me by Nalaim en Matolinim, the preserver of tradition and holder of one of the highest priest titles in Matolinim. He willingly told what he knew; he was a relatively young man; thus the result was unfortunately not what I had wished, but it was absolutely reliable, as questions to other authorities were confirmed. Unfortunately Kubary did not have the proper authorities for his first Ponape publication. Otherwise we would have better information. Whether he had better success later, as is to be assumed, is unknown as his handwritten material has been lost. The Boston mission was good only at destroying. The last, most capable and sensible missionary of the Boston Mission, Dr. Gulick, was transferred from his Ponape post at an early date. He too, with his scientific thoroughness, would have been able to explain the place of worship of Nan Matol better than Kubary, as there were a lot of authorities then. Thus today only the modest, small result of native texts of mingled legend, myth, and reality, may supply some indications about the beginning, the meaning and the end of Nan Matol.

History of Ponape. [Native text 5].

In the beginning there were no names for the tribes in Ponape, for there were no individual tribes names, but everything was called Ponape. The Ponape people were not enlightened, they did not know any faith, they did not know anything of the customs in all times.
In the land of Tsokes there lived two youths, the one was called Sipe and the other Saup. They lived together in a place and considered what they should do all the time. So both built a holy building, consecrated it, and instituted the holy festival for the district. Both also sacrificed to the ghosts, Nan Dzapue and the spirits of the dead in the country. They also gave names to the districts in the tribe of Tsokes. And so it happened that in the days when men were in Ponape, they knew the festival periods of the country and knew when there were no festivals. That sacred festival has the name of Pan en tsap. Then they thought how Tsokes could become the first state in Ponape. They instituted a kind of sacred place which received the name of Nan i son tsap, which they thought wise to erect in the sea near the shore. So they built outside of Tsokes, but it was not good, as there are strong winds and high breakers outside of Tsokes, which always hinder the canoes. So they thought of looking for another small suitable place. They went to a spot outside of Not to erect here a holy Nan i son tsap. But this place also was not suitable, for it was like the one outside of Tsokes. So they went to the shore of Not and here built a tribal sanctuary. They called it after the tribe of Not. Then they went on to U to build one here too. But outside of U, too, it was bad and not suitable for building in the water. So they went on land again and built their sanctuary and called it after the tribe of U. Then they wandered on to Matolenim, which was called Sau nalan in those days. When they got to Sau Nalan, they erected here the sanctuary of the Nan i son tsap, for here it went well because the water was good and the waves small. So all the sanctuaries were erected in Sau nalan and the youths made everything beautiful, for they could build everything in the water as well as the land. So they stayed there and did an immense work. Both erected nothing but large buildings. They built Nan Tauas and all

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1 Sun.
the islands with the holy buildings which were erected in the tribe of Tsokes. Both remained in Sau nalan and called their holy stone structures after Tsokes, so that all the stones came flying by themselves, and with them they two built all the buildings. They called them after the tribe of Matolenim and made them the seat of the tribe. They erected fifty buildings and consecrated them all; there was no place to which they did not give a holy name. They called the tribe Matolenim. Both youths were endowed with great magical power, for they called all the stones, so that they came by themselves and the wonderful and huge buildings originated. There are the names which the people know, but we do not even know the names of some. (Names, p. 64). (VMM: A list of native names of Matolenim is omitted here.)

(These are some of the names in Matolenim.) And then when later all the sanctuaries were finished, all Ponape people knew of it at all times. And they became familiar with all customs. And everything was good (p. 65), and proved its value in Matolenim, Tsokes and Not.

Now there lived in the state of Matolenim a man of the name of Lampoi tsap'al. The people of Matolenim did not love him, for he was wicked and inclined to all evil acts. One day they united to kill him. When they had seized him, he escaped from them, they now chased him to Nan Tausa to catch him. When he entered there, he did not see a place any more where he could get out again, for they had blocked the door. But he was a gifted with magic and strong man and took a pillar, made a break, got out, fled and went to Kiti. There he built some buildings on the Tol en Kiti, so that he should be reminded of Matolenim, and as he could not go there again, he erected some buildings and called them for Matolenim, so that he should be reminded of Matolenim. (Related by L. Kehoe, Roien Kiti.)

Story of Nan Dzapue. (VMM: Native text is omitted here.)

Once Nan Dzapue was wandering about in the world. Thus he also appeared in Pankatera to look at the place which was then had no thicket, because Sau Telur had had it removed. So he appeared in Pan Kat'ra, and Sau

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1 The notorious Lapoña, (VMM: a sly and powerful magician of evil reputation. (Cf. Christian's texts, p. 130, N. 125, 130, 39 and D.6.)
Telur who was malicious and very deceitful, got hold of Nan Dzapue. He shut him into a house on one of the artificial islands, so he would die. And Nan Dzapue nearly cried himself to death. (p.66).

There was a man who lived there and heard Nan Dzapue cry; the man was called Isopau. He wondered how Nan Dzapue had got to the place for he was crying about Pan kat'ra. He went to ask him; he went there and found Nan Dzapue, who was tied up, very nearly dead. He untied him, took Nan Dzapue's hand and took him to a small place which is called Pik (and) en Nan Dzapue. Isopau put Nan Dzapue on the ground, for he was nearly dead. Then Isopau went away again. Nan Dzapue remained lying on the spot until the tide rose, lifted him up and carried him out to sea. And a sea animal, the conch snail was there; it helped him, for he had nearly sunk. And the conch snail helped him until it got tired itself and nearly sank. Then the horn-pike appeared to help, took Nan Dzapue and took him to the land of Kusae.

Thus Nan Dzapue escaped death. When Nan Dzapue had arrived in Kusae, he asked the people whether a woman of his family was still alive. Then they told him that there was still one left; she was very old; he asked them to fetch the woman. They fetched her; and the woman was called Liapâs. Nan Dzapue asked Liapâs: "Have you no children left?" The woman answered; "No lord, for I am much too old." Then Nan Dzapue said to the woman: "You will bear a son, he shall go to Ponape for blood vengeance, for I just escaped barely death there." (p.67). Then he sprinkled the juice of a lemon on the woman. A shudder ran through the woman; then she became pregnant, and Nan Dzapue went back into heaven.

So the woman was pregnant and bore a son. He was called Iso Kâlakal (the wonderful king). The child became bigger and grew up. He gathered many boys round him. And they built many canoes and went out ot sea in them to undertake a fishing expedition, the apiap¹. Then they sailed out on the open sea until they found Ponape; then they anchored outside of Ponape, until they had gotten information about Ponape.

¹ Fishing with lures.
Then they returned home again. And Iso Kalakal ordered them to build a large canoe. So they built a large canoe. And none of them knew what the canoe was for, for Iso Kalakal did not tell them what his plans were. And after eight days, they had finished the construction. When the canoe was finished, they set off. There were 333 people. This number of people found room in the canoe. They set forth and reached Ponape. There they fought the Sau Telur, caught him, and conquered Matolenim. Afterwards there was no Sau Telur any more. And the Nana-marikis of Matolenim, who form the Tip' en pan mei, were taken from the descendants of Iso Kalkal. (Related by L. Kehoe, Roi en Kiti.)

Story of Iso Kalekal. (Native text 204).

Once Nan Zapue left heaven and went down to Pandatera; (p. 68). There he committed adultery with the wife of the Sau Telur. They met each other and bathed in a brook of Sauiso called Tsap ue takai. One day the woman went to the brook to fetch water. She met Nan Zapue. He slept with her on the spot; then both broke the water calabash of the Sau Telur. Now the woman became afraid. Then Nan Zapue took a rope, a gela, and wound it round the calabash; that is called likin mauk (beautiful outside). Now the calabash was all right again. The woman went home to Sau Telur and Nan Zapue went up to heaven again. Thus Nan Zapue was after the woman continuously. But Sau Telur found out; he caught him and shut him up in a hut on an island. There he had to remain until the sun set. The Isobau carried him away from Sauiso, untied him, and put him down on a sandbank which is called Pik en Nan Zapue. Here he remained. A conch snail came swimming along. He climbed up on it. The snail went under; then Isobau took his ear ornaments of tortoise-shell to travel on them and said the sorcerentak charm. Now the ear ornaments of tortoise-shell changed into a horn pike. He fetched Nan Zapue and carried him to Kusae. When he landed, only one woman from the clan of the Tip en pan mei was in Kusae. He asked whether

1 Southern point of Tsamuin. (2 See table 6, I. On Lukop Kariah.)
she was the only woman, for she was very old. He asked the woman to bring him a lemon. When she (p.69) went off, he said to the woman that she would bear a child. The woman answered that she was already too old. Then Nan Zapue sprinkled lemon juice on her so that she had to swallow it. A shudder ran through the woman and she became pregnant. She bore a boy. The boy grew up and gathered all other boys around him to play. They went in canoes and sailed to Ponape. As they approached, they saw Ponape from the sea; they saw several spear-palms (Speerpalmens) which grew on the mountains. When they looked they thought they were giant men, for the blossoms of the palms looked like their aprons. Then they became afraid. They turned back. Their mother asked them: “Why did you turn back?” They replied: “The Ponape people of are very big and strong.” The woman told them that they were not men but some kind of palm. Now they agreed to build a canoe; they built it. A man called Nan paratak heard that the canoe was to become a war canoe; he was glad about it. He turned a somersault. After the eight days, the canoe was finished. But when they wanted to launch the canoe, they first cut a man into pieces. Then they launched the canoe. They put their large drag-net into the canoe, for they wanted to fish. When they put out the net, Iso Kalekal said to a man called Nan esen, from the clan of Naniak, that he should go to the net and watch for a large fish. Some fish (p.70) went into the net. Then Nan esen caught a huge fish, he tore it to pieces under the water; then he ate it up. When he appeared, Iso Kalekal speared him; he warded it off with his arm, and the spear flew to land. All struck up a tune. Then he climbed aboard and destroyed the net. Then they went on.

These are the names of the strong men in the canoe, who numbered nine. They started from Puni en No and Einear san Natik; the men who accompanied Iso Kalekal in the canoe from Kusae were called: \( \text{Names} \) The total crew of the canoe numbered 333. When
they got out on the open sea, they played, beat the drum and sang heroic songs.

A bird, the golden plover, had sat on the canoe float; it flew up and reached Ant. After its arrival, it told the Tsaulik en Ant that a war canoe would come and land. Tsaulik en Ant asked: "How many are there?" The bird said: "There are 333 men!" Now he said to the bird: "Go and tell the canoe to hurry." The next morning he ordered his people to roast breadfruit kernels. They roasted 333 kernels. The canoe went into the Tau en iei entrance; they cast anchor at Tip en ni. Tsaulik en Ant went aboard and handed over the basket with the roasted breadfruit kernels, and also a bowl of anointing oil. He presented them with this. Tsaulik en Ant and Iso Kalekal landed from the canoe. The crew followed them. All carried stones and built the Pei en Fok with them. There they remained on Ant. While they stayed on Ant they invented all kinds of games; they also informed themselves about the customs of the state of Matolenim. Isl Kalekal always slept with a noble woman called Lidamotsitau; the woman belonged to the clan of the Luk. The woman always said to Iso Kalekal that he should not go directly to Matolenim but should first sail round Ponape. Then they questioned the Mailap oracle; it was favorable. Then they set forth. They reached Ponape and went in at Kepara.

A man of the name of Amkos stood there on the reef; he wanted to fight them. But Iso Kalekal did not want to. They all began to sing a heroic song, the sūiup. All the sea animals, the dolphins, became afraid; they fled to the entrance of Param. This was the song which they sang:

"Suriop. Suriup, Keep off, keep off,
Keep off from Tapuak the canoe,
Waves thunder against the canoe, run over it,

1 channel of the fire."
Cat anchor, bale out the canoe.
I sail in the canoe,
Sail in the canoe of Saunepal,
Bale out the water in the middle of the sea!"

Now they sailed on from Kepara (p. 72), and sailed along Palikir.
Now a man of the name of Laui lived in Palikir. He belonged to the
clan of the Ip en pan mei, and he saw the canoe. He took his lili-
cake, of which he had eaten some, and carried it into the canoe.
With this he sailed to the canoe and lay alongside. The canoe people
had cast anchor on a reef called Aurosei which is near Tsokes. They
cut the cake to eat it. Then they noticed that it was only one half.
Nan Paratak said that he wanted to eat up this remnant: "Why did you
only bring this to the chief?" Laui replied: "Do not speak about
the Tsap en lu Pon'pei." With this he jumped out of the canoe and
escaped. They pursued him to kill him. But he was quick and, fleeing,
rann to Matolenim. Then they set forth quickly to get to this district.
When they were in front of U, a man called Risipana shot at the canoe
with his bow. Now they wanted to fight him. But Iso Kalekal did not
want to. They sailed to Matolenim and went to Au en kap, to anchor
there. They got out of the canoe and went to Naneni. Then Sau Telur
sent the Sau Kampul there to invite them into the country. They
came and settled on the island named Kalapuel beside Pan
Katera. There they remained and emused themselves, and Sau Telur
always sent them food, for they were considered to be his foreign
guests. Sau Telur (p. 73) also ordered the Lap en mor to cook
for the foreigners. All cooked for them, only Lap en mor did not.

Then the people went ot the Lap en mor and asked him about the
customs of the foreigners, and whether they had a chief. He said to
them: "No." And yet they had seen one among them who had a different
look and bloodshot eyes. And Lap en mor was overcome with awe;

1 Name of the cake. 2 Entrance of Matolenim. 3 Small coral island on
the reef. 4 A high priest.
and he said: "Do not speak any more, for he here is their chief!"
Thus Iso Kalekal remained in Kalapuel. He learned what Lap en mor had said and he said to his people: "Be on the watch for this man one fine day.". Iso Kalekal and his men stayed on at Kalapuel.
They made spears and made them all look alike. But the day afterwards, the spears of the Nan paratak had always grown longer. He cut them off, so that they were of the same length as the others. But the next morning, they had grown longer again. And again he shortened them.
One day, Sau Telur sent him many fish as a present. They ate them. Nan paratak then went to the shore to wash his hands. A man called Pok en Telur, from Pan Katera, had also gone to wash his hands on the reef. The two now began a game with flat stones and paddled in the water. Pok en Telur's arm was hurt and broken in this. With this, the quarrel and fight against the (p.74). Matolenim people, began on this day. A great fight arose: the people of Matolenim fled. Iso Kalekal pursued them with his people as far as Sapalap; they got to the small place of Sakar en Senipein. Finally they got to Pei ai. The people of Ponape had become strong again (recovered). And Iso Kalekal and his people had to flee. Aman called Nan esen followed Iso Kalekal, blocked his path; but the latter threw his spear at him, and it pierced his foot and remained sticking in the ground. He asked the people to turn against the people of Ponape again. So they fought on until evening. And the next day they continued the fight in the thicket. They pursued Sau Telur to the small place of Kamaupunpun. They surrounded the place. He jumped into the water, changed, and became a fish, the Kital en pil. Then they returned to Pan Katera. There they created the office of the Nanamariki. Iso Kalekal became the Nanamariki and with him begins the line of the Nanamarikis in Ponape. (Nanapas en Kiti).

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1 Kital en pil, a small, blue, freshwater fish, which the natives do not catch and eat.
2 Kubary writes Idzi-kolkol.
The Family History of the Tip en pan mai. Native text 96.

A woman bore a boy. When she had born the boy she died. The boy went east. The boy climbed on the "back of heaven"; there he wanted to meet Luk Nan Dzapue. The people were celebrating a great festival there. He went to them and sat down in the house with them. Luk Nan Dzapue asked those present: "Who is the boy?" The people answered that they did not know. Then Luk Nan Dzapue thundered at the boy. The boy fled under a stone and hid there. Now Luk Nan Dzapue thundered him out from under the stone. The boy fled into a stone. Now Luk Nan Dzapue thundered the stoned into pieces. And the boy came out of the stone. Now Luk Nan Dzapue could not do anything else with the boy. And Luk Nan Dzapue called him Luk e lań, because the boy was so greatly endowed with magic powers, and because he had done everything with him. Now the boy was immortal.

Luk Nan Dzapue made the boy sit in the gallery of the House among the people. The boy sat with his back to the wall. And now they feted(celebrated) the boy, until the festival was at an end. The boy now said to Luk Nan Dzapue that he wanted to go down to the earth again.

The boy went to the Sau Telur to Pandatre. Sau Telur treated the boy badly. He had him seized, fettered and put out on a small sandbank which is called Likop' Karian. The boy lay there until a fish came; He said to it that it should swim up so that he could go away on it. It was a horn-pike. Luk e lań now went away on the horn-pike. The horn-pike made a leap to Kusae. There he (the boy) got down off the horn-pike. And Luk e lań asked the people of the country whether a member of the Tip en pan mai was still alive. The people told him that only one woman was left, but she was very old. Luk e lań said they should take him to the old woman. He cut off her eyelids. He took a lemon and (p.76) sprinkled the juice into the woman's face. A tremble ran through the woman; she became pregnant and bore a boy whom she
called Isokalakal. And the woman was called Lipan mai (woman under the breadfruit tree). As Isokalakal sat in the body of his mother, he learned the story of Luk e lan, and what he had done to his mother. He had all people of the country gathered together so that they would build a canoe, so that he could sail to Ponape. When the canoe was finished, the crew, 333 people, set forth. They left Kusae and steered to Ponape. They paddled out on the open sea. A bird flew on their canoe. The bird counted the people of the canoe; it also wanted to know what plans they had; and it said to them they should call at Ant and visit the Tsaulik en Ant. Then the bird flew away and told the Tsaulik en Ant that a canoe would visit him. Tsaulik en Ant asked the bird: "Where does the canoe come from?" The bird said that it came from Kusae. Tsaulik en Ant went on to ask how many people were in the canoe. The bird replied that there were 333.

Tsaulik en Ant now prepared food of 333 roasted breadfruit kernels for them, for the whole boat's crew. The bird was the golden plover. But Isokalakal's mother had ordered him to visit an old woman in Ant because he could not learn anything from the young ones. She was a very old woman and was to teach Ponape habits and customs to Isokalakal. So Isokalakal set forth to look for the woman. He sailed to Ant. The others remained in Ponape. They visited the various places. Thus they also arrived at Palikir. There a man brought half a yam cake.

The man was called Laui. And Isokalakal called the place Tsap en Lu Pon'pe (place of Half of a yam cake). Then they visited and looked at the other regions on Ponape. Thus they also got into the small passage of Matolim, which is called Uru; they went in; all the people of Matolim now informed Sau Telur that a foreign canoe lay in the Uru entrance. Sau Telur then ordered the Sau Kampul to fetch the
people in the boat. Sau Kampul obeyed and said to the Isokalakal people: "Foreigners, come and be the guests of the Sau Telur!"
So they sailed there and followed the Sau Kampul. He, however, sent word to the Sau Telur that he was leading a lot of foreigners to him. Sau Telur ordered the Sau Kampul to lead them to a small place where they were to rest. This place was Kalapuel. Isokalakal now stayed in this place with his people. And Sau Telur provided them with food. But Sau Kampul brought them only a little to eat. Then Sau Kampul again went to the Sau Telur. Sau Telur asked him: "When you came to the foreigners, what were they doing there?"
Sau Kampul told the Sau Telur that they were always playing when he came. When Sau Kampul (p.78) again brought them food the next morning, Isokalakal and his people did not see him come. All were assembled around Isokalakal. And they were astonished when Sau Kampul came out of the house again. But Sau Kampul had seen what the people were doing around Isokalakal; he hastened to the Sau Telur and told him that he came from the foreigners. They had assembled around one of them. The man around whom they had assembled was still very young and small. But his eyes burnt like fire. Sau Telur thought that this was Isokalakal, the son of Lipanmai; that was the boy whom Luke lañ had had Lipanmai bear, when he appeared in Kusae, so that he (the son) would take bloody vengeance on Sau Telur. And now he was there. Sau Telur determined to fight him the next day. So the fight began the next day. The ones held Pankat'ra, the others Kalapuel. Sau Telur and his people were very powerful. And Isokalakal and his people had to flee from Sau Telur and his men. New a man from Kusae had followed Isokalakal; he was called Nan esen; he made the fight stop at the surf, for Isokalakal with his followers had been thrown into the sea. The man said to Isokalakal that he was his warrior. This man renewed the fight. And Isokalakal fought victoriously against Sau Telur and
his people. Sau Telur with his men had to flee to Pankat'ra. But Isokalakal (p.79) pursued him with his men through the whole country. At last they fought in a small place, which is called Sakar en Senipein. The fight continued on to the small place of Kamaupunpun. Here Sau Telur was taken prisoner and slain.

Isokalakal with his people went to Pankat'ra. From that time up to the present day, the tribe of the Tip'en pan mai has ruled in Matolenim, for the Tip u lap, which was formerly the first one, had supplied the Sau Telur. The Sau Telur had always ruled the whole of Ponape; Isokalakal had now taken Matolenim away from those chiefs of the Tip u lap. (Emilio).

The typist was told to omit the above, with the following note.

(VMM: Four native texts giving the traditional history of Ponape, the story of Nan Dzapue, the story of Isokalakal, and the family of the Tip en pan mai clan have been ommitted here.)

These four texts give some information and belong closely together, as they supplement each other. b, c, d deal with the destruction of the Ponape realm and the founding of the system of individual states. It is really the family history of the clan of Tip en pan mai (Clan under the breadfruit tree) which comes from the Gilbert Islands. Nanapas en Kiti, a member of this clan, tells it best. Nevertheless, some details escaped him which Emilio, also a member of the Tip en pan mai, and Kehoe (both of whom know the story only by hearsay) record, so that all three give a rounded whole. A woman of the clan of Tip en pan mai would have been more reliable as a story teller, as she systematically learns the family traditions. As in the case of all family histories, we could not find one. Taking out the gist of the matter from the stories of the natives, we have the following picture:

a) Two men grow up in Tsokes, Sipe and Saupa, who have the ambition of doing something special for their district and of procuring the hegemony for it in Ponape if possible which was then not yet united under one king. They erect a building from basalt stones, consecrate it and institute a festival of religious worship,
in honor of the gods, demons and spirits of the ancestors. A second structure, Nan i son tsap also of basalt, is erected on the roof, in the water near the shore. But soon they are forced to seek a new place of worship, for wind and surf destroy the building. New attempts are made in Not, in U, where the remnants still lie today. At last they find the suitable place in Matolenim. The name is still unknown. Sau nalan, sun, is the old name. Here the Nan i son tsap is now erected. By magic, the first stone buildings of Tsokes are called up; the basalt stones fly through the air and arrange themselves in the buildings of the future Nan Matol. Thai is recalled by the northeast corner in Pan Katara, the Kaim en Tsokes. Nan Matol is imitated by Lapii tsapal in Kiti on the Tolen Kiti.

b) The heavenly god Nan Dzapue wanders through the world, he also arrives at Pan Katara as Nan Matol. A deceitful, cunning king, Sau Telur, takes Nan Dzapue prisoner. He shall die. Another Ponape man, Tonam, finds the fettered Nan Dzapue, frees him, takes him to the sand near the open sea where a conch snail and a horn pike bring him to Vase. Here he inquires for his clan and learns that only a very old woman, Liapas, is alive. By sprinkling the juice of a lemon on her, the old woman becomes pregnant and bears a son, who is to avenge Ponape in blood-vengeance for Nan Dzapue. The son, Kasakal, is born. He gets information about Ponape, on a fishing expedition. After his return, he has a large canoe built which carries 333 men. With it, Ponape is conquered, the Sau Telur destroyed.

The Tip en pan mai (clan of Nan Dzapue) is instituted as the ruling clan. c) Nan Dzapue wanders through the world; he arrives at Pan Katara and pursues the wife of the king, Sau Telur. He gets her, keeps her in his power. Nan Dzapue breaks the drinking calabash of the Sau Telur and shows how it must be renewed. Nan Dzapue continues his visits to the Sau Telur's
wife and is surprised by Sau Telur who imprisons him in a hut of Sau iso (Tsamuin Island). A man, Isobau, frees him, and takes him to the sand near the sea. Here, later, a conch mail, through the magic of Isobau, and a horn pike take him away to Kusae, where he inquires for a woman of the clan of the Tip en pan mai. The only living woman, a very old woman, turns up. By being sprinkled with the juice of a lemon, she becomes pregnant. She is told that she will bear a son. The son is born and grows up. An excursion is made and Ponape is sighted, but no landing is ventured for the blossoms of the spear palms (Kentia) simulate Ponape people, as strong as giants, who guard the mountains. The mother enlightens him. A large canoe is built. A man Nan paratak is so glad about this, that he has to turn somersaults. The canoe is built after eight days; a man is sacrificed when it is launched. A large drag-net is taken. A man from the clan of Nan iak (In the Mangroves), Nan esen, is made the net-master and given the order to take care of a large fish. Nan esen catches a large fish; he tears it up under the water and eats it. To punish him for this, Iso kalakal (p.81) tries to spear him. In vain. Nan esen enters the canoe again and destroys the drag-net. The boat's crew numbers 333 men in addition to eight heroes accompanying Iso Kalakal. Amid beating of drums and singing of heroic songs, the voyage passes until Ant is sighted. Its chief has already received the news through a golden plover, that a canoe with 333 men will visit him. To receive them he has 333 breadfruit kernels roasted; as a gift, in return, the crew builds Pei en Pok from coral stones. They have friendly intercourse with each other and Iso Kalakal informs himself about the Ponape customs. A woman from the clan of the Tip en Luk, Likamotsitau, sleeps with Iso Kalakal and gives him advice with regard to Ponape: first to sail around Ponape, then to visit Matolenim. The oracle which is asked is favorable. They set forth and steer to the southeast coast of Ponape, Kepara. A man wants
to fight them. The boat's crew begin a song at whose strength and power even the sea animals flee. In Palikir the foreigners meet a member of the Tip en pan mai, Laui. He gives them half of his yam cake which he is just eating. Nan paratak is angry about it. Laui flees to Matolenim at the threats of Nan paratak. The others, after him. In U the canoe is shot at by a man with a bow. But nobody shall defend himself. Iso Kalakal presses on to Matolinim. They land first on the island of Nanen. King Sau Telur sends his majordomo Sau Kampul to invite the foreigners to visit him and remain in Nan Matol. Kalapuel, the place next to Pan Katara, is designated to the foreigners as their dwelling-place. The high priest, Lap en mor, is charged to take care of the foreigners' needs; he refuses; he observes and gradually recognizes the position of Iso Kalakal and his plan. Sau Telur at first does not suspect anything. He continues to feed the foreigners, until one day, Nan paratak and one of the servants of the king, Pok en Telur, playing at the shore, begin a quarrel which becomes a general fight between the foreigners and the people of Matolenim. The fortune of war changes. Once more Nanesen opposes Iso Kalakal; but Iso Kalakal wards him off successfully. At the same time, the final retreat of the people of Matolenim begins. They are beaten decisively at Kamaupunpun and lose their king, Sau Telur, who jumps into the water and is changed into a blue river fish. Iso Kakakal founds the office of Nanamariki in Ponape and is the first Nanamariki in Matolenim.

d) A woman, whose name is not mentioned, bears a boy and dies. The boy wanders east and gets into heaven where the people are celebrating a great festival at Nan Dzapue's. Nan Dzapue is astonished about the foreign boy who knows how to evade his thunder. That makes such an impression on Nan Dzapue that he makes him immortal and gives him the name of Luk e lañ. Luk e lañ finishes celebrating the festival in heaven and then (p. 82) wants to return to earth. He comes to Pan Katara, where Sau Telur treats him badly, has him caught and
fettered and then stranded on a sandbank in Lukop Kariang. A horn pike saves him, by jumping in one leap from Nan Matol to Kusae. Here Luk e lan asks after the woman Tip en pan mai. One, single, very old woman is there. He has himself taken to her, to the woman Li pan mai, cuts off her eyelids and sprays her face with the juice of a lemon. The woman becomes pregnant and bears Iso Kalakal, who has learnt in the mother’s womb what wrong was done to Luk e lan in Ponape, and what he did with his mother. A large canoe is built, equipped with 333 men, and they go towards Ponape. As in c, they visit Ant. Iso Kalakal is instructed about the customs of Ponape by a very old woman. In the meantime, his companions look at Ponape; visit in Palikir. Then there is the story of the yam cake; the voyage to Matolenim; the invitation of the Sau Telur; his hospitality; inquiries of the Sau Telure; the majordomo, Sau Kampul finds out that the leader, a small young man, is the son of Li pan mai, Iso Kalakal. After his bad treatment in Ponape, Luk e lan has made the woman bear him (i.e. Iso Kalakal) to take blood vengeance on Sau Telur. Sau Telur goes to war and is at first lucky. But a man, Nan esen, brings the fight to a standstill; Sau Telur must retreat, and is finally slain in Kamaupunpun. Sau Telur was a member of the Tip en pan mai has been ruling in Matolenim.

b and d supplement each other so that the legend becomes clear in all its details. It is not possible to judge the value and importance of the individual episodes; they may have a deeper meaning, but can also be ornamental accessories. The fact that names and persons acting are mixed up in the stories must not be taken seriously. (We are accustomed to such symptoms from our own legends and tales.) Sarfert gives, in Kusae I, pp. 373-377, the two versions of the war against Ponape, which are similar in many detail to the Ponape-story and on the other hand are very different.
Once the war is directed against Kiti, another time against Matolenim. The part of Selbas, later Na'partak, is remarkable. He is the chief hero in the Kusae story, in the Ponape story, however; a warrior of Iso Kalakal's is Nan paratak is the hero who can throw the large stones which have since been kept in Itet.

Although the origin and beginning of Nan Matol and its end as a royal town are veiled in myth, some natives think they can make more definite statements about the date of the expedition of conquest of Iso Kalakal. Thus it is related that twelve Sau Telurs, ruled Ponape before Iso Kalakal. The first is said to have been the nephew of the great, magically gifted Lapona of the Tipu lap, and, after Iso Kalakal to 1910, about seventeen Nanamarikis are said to have ruled in Matolenim. (p.83.) Accordingly, the age of the buildings would have to be fixed at 500 years, which is quite in agreement with the state of preservation.

In the version by Krämer about the war expedition against Ponape, he tells of the death of the conqueror in the end (Sarfert, Kusae I, p. 377). The Ponape people tell of a more dramatic death. (A).

(Note the typist omit, beginning here.)

How Iso Kakakal Died. /Native text 334/.

After he had conquered the state of Matolenim, he arranged everything so that all were satisfied. One day he went for a walk on Pan Katara. He wanted to go to Pe'ikap. He first went to the sealike reef basin of Nam u ias. There he looked into the water and noticed that he was becoming an old man, for his hair turned white. Then he was ashamed before his people. He immediately went back to Pan Katra. And now he made a kind of rope, a teriok en Gatau. He killed himself with it. The next morning he was found dead. Naneken was informed. He carried him to Nan pei nias in Pan Kitel and buried him there. Then the grave was consecrated, no common man, no nobleman, neither tsopeiti nor seriso was allowed to go there.

1 A young palm was bent down, the end of a rope was fastened to it, while the other was tightly put round, the penis. As the palm shot upwards the penis was torn off, and the suicide bled to death. This is a not uncommon method of committing suicide, as well as that of letting a palm fall down on oneself.
A tortoise lived in Nan Molusai. While it was living in Nan Molusai, a fish came. The tortoise said to it: "Fish, where do you want to go?" The fish answered: "Lord, I want to take my first breadfruits to Pankat'ra (Below the High Places)!" Then the tortoise also added: "Come here and sing something to me!" So it went to Nan Molusai and sang the song:

"We do not go; donot go
in the boat, on the back;
the one comes, the other goes;
Strike/Schlag aus?, strike, strike!"

Then the fish went to Pankat'ra; the other was satisfied. A flat fish appeared, the tortoise said to it: "Flat fish, where do you want to go?" It answered: "Lord, I want to take my first breadfruits to Pandat'ra." The tortoise also told it to stay and sing something to it. So it sang another song.

When the song was ended it went on to Pankat'ra. While it was there, a crab came. The tortoise asked it: "Crab, where are you going?" It did not answer, but wanted to fight the tortoise. The tortoise repeated its question once more: "Crab, where do you want to go?" The crab got terribly angry and replied: "Boaster (Gross schnauz)" I want to take my first breadfruits to Pankat'ra!" Now the tortoise also became very angry at the words of the crab, and the tortoise said: "Crab, why are you behaving like that, shall we beat each other?" It answered: "Certainly, I want to fight." Then the tortoise laughed: "All right, (p.85), come on, we will fight." So it (the crab) went towards it, and they fought for a long time. When the tortoise wanted to kill it, it occurred to the crab that it still had two knives; it drew one out and cut off the head of the tortoise; so it had to die.

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1 Really: Great-eye.
Then the crab went on to Pankat'ra and took the tortoise with it. It threw it away at the wall in front of Itet, so that the people should know that it had killed the tortoise. Therefore, men and fish are afraid of the crab. And tortoises and crabs still are hostile to each other up to the present day.

Story of Peikap. /Native text 420/

Once four women, who were called Li en piterok, Lio1, Luektakeron and Limaroulan, lived in Peikap. They could do what they liked; Li en piterok was their head, and so she celebrated her festival everywhere in Matolinim. So she went to a place to recover. There she caught a swarm of fish called tuik. She gave them to the people of the place. Then the people gave her a great festival, and when it was over, she again went to Peikap. She did this in several places. One day they all were in Peikap and were discussing what they wanted to do. While they were together, Lapona appeared. He scolded them; he was angry with Li en pe terok, because she had festivals given for her all over the country. (p.86.) He ordered them to carry up two stones. Li en piterok and Luektakeron were changed and became two stones which are still in Peikap at the present time. The other two women, Lio1 and Limaroulan became two trees; Lio1 became an ikoik. Limaroulan an ui. The two trees were destroyed when the typhoon ravaged Ponape.

The Story of a Sau Telur. /Native text 14/.

There once ruled a Sau Telur. He was very evil and wicked; he heard of a fish which allegedly was found everywhere outside Ponape; the scales of the fish were similar to the shell of the tortoise. It was not to be had, for it did not exist in Ponape, because it lived in the open sea, in places that no man could get to, for they were very difficult to reach. Now Sau Telur ordered a man called Satogouai to set forth to fetch scales of the fish for him. Before he

1 Tiny fish. 2 A great sorcerer. 1 (Table, 2, 5.)
left, he looked around in Ponape and sought a medicine, until he found one which was suitable for the undertaking which he wanted to carry out. Then he appeared again on his place in Matolënim, until he was to leave. He jumped into the passage of Auenkap', went out to sea to the place where the fish was. There he asked a man for the fish scales which the man who looked like a shark and not like a man possessed. He presented him with a small piece of the tortoise shell scale. Then he requested the man to return. The man put Satogouai into the belly of a shark which was to take him to Ponape. The shark took Satogouai to the entrance of Auenkap'. There Satogouai crept out of the belly of the fish, went to the Sau Telur to give him the scales of the malupuro, as he had ordered. Then he went to his dwelling place and ordered his whole family in Ponape to assemble with him; he put them all into a house, barricaded it and set fire to it, then he himself jumped into the fire. They were all burnt to death, for they wanted to be rid of the Sau Telur; none remained, they all perished. Therefore this family no longer exists in Ponape, they were all burnt. They were called Sau en Taman. The family was very fine and capable, and they could execute many a magic deed.

Above (p.38) the remarkable "stones" in the ruins were mentioned. (For two of them the texts referring to them are given by me here.)

Of the Sakrua-stone /Native text 429/.

Nan Japue left Pankatera, he came to the stone, sat down on it, got up again and called the stone Sakrua; now he came to the passage, Mueit en Nan Japue and called it Mueit en Nan Japue and went up the mountains of the Nan Japue and called them Nana en Nan Japue.

1 Black basalt block, also called uanit en Sau Telur.
2 Name of a reef near NaN Pulak.
Story of Nan sau en set. /native text 79/.

Once in old times there lived a ghost in Ponape who was called Nan sau en seto. This ghost always stole the women whom he liked; he killed them, for in former times one always wanted to marry other women. He gave them something to take (to drink)(eat) that made them ill and of which they died, so that he could easily fetch others, when they were dead. This demon always lived in the mangrove bushes. He was called Nan sau en set. Now when he had made a woman ill, some people who understood conjurations went close to the woman, expelled the host, so that she was freed from him and got well again. Nowadays there are no longer many people who know the medicine; they are no longer numerous, and there are fewer and fewer, for the people of the kind who understand about the medicine are different; and their medicine is more valuable and more difficult to use.--- One used to expel the ghost, but the ghost was greatly gifted with magic, and so they said that he was a ghost who had developed out of himself, who had not been born, because he was so gifted with magic. So this ghost killed many women in former times. Nowadays this ghost does no longer appear, nor does he kill many people any longer; nowadays the ghost loves the women.

It has been shown above that Nan Matol was a magnificently laid out place of worship. But we have learnt little about the cult (religious worship) itself. Only the legends and a (p.89o) dry report, with a few occasional, accidental statements can give information.

The impression is created that at least two cults were carried on. One cult is related in the sagas of the giant lizard,(in the form of sagas) perhaps a large crocodile to judge by the shape of the outline in the Nan lolo river, but nothing else about it could be discovered because my excellent authority, the Nanaua en
Tol a kap, died too early. Others knew only a little about the temple of the Nan Kiel mau.

The story of the Large Lizard. /Native text 72/.

Once there was a reptile called Large Lizard which gave birth and had two girls. The animal lived in the state of Tsokes. So it gave birth to two girls; both grew up; both then went to Matolenim. Both appeared in Pankat'ra before the Sau Telur. He married them both; but their mother, the lizard, loved them greatly and longed for them, for they had not seen each other for a long time. One day the lizard assembled some women round it. Then they went on the inner water. Now when they got to the inner water, some people of the country who had seen that went out in the boats, for they thought there were fish. Then when they noticed that it was the lizard, they turned back again. While it set forth, it made all the channels, which lie outside of Matolinim in the inner water, all the channels which still exist nowadays. So they got to Pankat'ra. The women were glad when they met their mother. Both asked the Sau Telur to give a large house where their mother could go, (p. 90.) for she was very large. So the Sau Telur gave a large house; then she lay down in the house, for Sau Telur had not been able to see her, for it was night; Sau Telur thought that the lizard looked like a human being. The next morning Sau Telur brought food, for he wanted to see her. When he appeared there, he saw that she was no human being but a large lizard. After Sau Telur had seen the lizard who filled the whole house, he was seized by fear. He quickly went away from the house, fetched a fire and went to the house with it; there he took the fire and set fire to the house. And the lizard died.

When the woman had seen that Sau Telur had set fire to the house in which their mother was, they both ran up and jumped into the fire; both died thus with their mother, the lizard. When both had jumped into the fire, they both died in it. When Sau Telur saw that his
wives, the two women, had died in it, he too jumped into the fire. So they all perished, the large lizard, the women and also Sau Telur; they all together burnt in the fire. This is the marvellous tale which happened in old times.

The Story of the Crocodile, Nän Kiel mau.  Dön 3

Nän Kiel mau was born on the place of Epanīlan in the region of Nän pon mal. She looked like a crocodile; when she was still little she made a hole for herself and lived in it; but she grew, became bigger and had to creep out of the hole. She made a new, larger one; but she did not like the place. She wandered down from the mountain and in this made a bed for the river le punepun. (p. 91.) There she bore two girls; the one was called Li terepuo and the other Literari. She took her two children with her and wandered on in the river nän lolo, until they got to the waterfall pän nekia (see vol. I., table 8, 2) and into the water basin of the same name. She filled this basin completely with her body; the head was above the water and she had to hold it up to the waterfall. She did not like this, and she went on. She wandered to the sea; in this all the waterways of the present day were made on her way, thus the Tau en Koe, the Kapin Tau en Koe, the Tau en Paniap. With this she had reached the sea. She now ran along the shore; and in this the Tau en palioze and Tau en men lapalap arose. At last she got to the place of Lonon ni Merup and from there to Palikir to the river of len matata. Here she met the centipede, the matata, who had settled down there. But she drove it away and remained there herself with her daughters.

Daily they rubbed keyon, that is curcuma, into their skin; and when they bathed the color came off again; the water became yellow; and one day it flowed to the dwelling-place of the king of Ponape, Sau Telur, to Pankatra. He sent his servant Sau Kampul, to find out the cause; and when he heard of the two girls, he liked them so well
that he wanted to marry them. And that also happened.

One day the mother wanted to visit her daughters. So she met forth and swam around Not and U through the Tau lapalap to Matolenim. All people saw her, and because the water spurted and splashed like this, they thought there were many fish there and set forth to catch them. But the crocodile called to them: "Go home, I am a human being and have two daughters; I want to visit them." So she came to Matolenim, and through her arose the large entrance, the Kapetau telur; she wandered on to the reef, and there arose the two channels, Tau zokela and Tai Kiel. Then she went to Pankatra. She lay down on the shore. Soon a man noticed her; he went into the house and said to the two daughters: "Nan Kiel is there, she is at the shore." The children wanted to their mother who said to them: "Ask your husband where I am to live." Sau Telur said: "Let her live in the small house." But the two women replied that the house was too small for their mother. Then he gave them a house which was ten fathoms long (see table 9,6). The crocodile went into this house and filled it completely with her body; she had to put her head out at the roof. Then the two daughters went fishing, and Sau Telur asked them what he should cook for his mother-in-law. They told him; so he cooked and wanted to take it to the crocodile.

When he came to the house, he could not see her, he only noticed the size of her body. Helplessly he looked round and did not know what to do. Then Nan Kiel maq called down from the floor: "Why do you look for the face of your [p.92] mother-in-law?" When the king heard this and saw the face of the woman, he did not answer anything; he was afraid and silently put down the food. He fetched fire, set fire to the house, and crocodile who could not free herself from the flames, had to burn. A scale came off the shell and fell down near the children who fished on the reef; they turned round and noticed that thick smoke rose in Pankatra. They quickly ran
back there; and when they saw that the house with their mother
burnt, they too jumped into the fire. When some people told the Sau
Telur of it, he too did not want to live any longer. He too threw
himself into the flames, and so all of them perished.
(Nanaua en Tolakap).

Text 101 of the Nanpei en Matolenim gives us information
about the most important festival instituted in Nan Matol. The report
is more detailed than that given by Friederichsen in his
lecture about the ruins of Nan Matol 1874. It also gives a very
important explanation about the end of the cult and sacrificial
service in Nan Matol, which happened not long before the appearance
of O'Connell in Ponape.

This is what happened with the turtle, a sea-animal to which
we people of Matolenim once used to sacrifice, and which we called
Nanusunsap'. We set forth for the catch; when we had one, we
brought it here and put it into a pond near Usentau, which is called
Paseit. There we kept it until shortly before the sacrifice. When
the day of the sacrifice had come, some priests went to Paseit in
the canoe, fetched the turtle and took it to Tsamuin, to the place
at the shore of Sakaréna. There it was washed very clean; coconut oil
was fetched and the turtle was anointed with it. Then they hung cords
and ornaments on the animal. Then they stood it upright in the canoe.
Two men sat down and supported it, one right, one left; these two priests were Arun mäka and Sopan. Tauk Matolenim stood in
the canoe and held the shoulders of the turtle firmly. He had to
look at the turtle steadily, so that both would wink their eyes
at the same time. For when the animal winked its eyes, Tauk
had to wink too. The boat's crew consisted of Nalaim, Nansaum, Nanekei
and Nanapas. They went to NaNuei; in the canoe; there they lifted

1 To the stone Likon pa län.
the turtle up and threw it down on the stone; they did this once. Now they went to Itet. A cooking fire was made on the Tol en Itet (Cooking Hill). Then they fetched the turtle out of the canoe and took it in to Itet. Nankei took a wooden club and broke the throat of the turtle; it died. Now it was cleaned; Nansaum fetched a stone from the hearth and put it on the breast of the turtle so that the shell would get soft. Then he took a pearl-shell and cut it open with it, for there were no iron knives in Ponape in former times; they made their knives from pearl-shells. Then all the intestines were taken out. The cooking hearth was prepared and the turtle was put in. Then the hearth was covered. Now the hearth was left alone until the animal was done. Nalaim then got the roasted intestines and took them to the stone setting of Itet, to feed Mun samol with them. Whenever Nalaim brought the roasted intestines of the turtle and Mun samol came out of its hole, Nalaim first said some conjurations so that it should be well disposed towards them. Then it crept back into the hole. Nalaim now gave it all the intestines. It ate them. When Nalaim came back from the stone setting, the oven was opened. After opening it, they took the animal to Isibau (head chief and high priest). Nanapas and Nalaim rose to cut it up. When the breast was taken off, they put the turtle up upright. The Nanamariki said a prayer. Nalaim lifted the breast of the turtle high and swung it four times to and fro. Then he put it down in front of Isibau. Now the pieces of the turtle were distributed. Nanapas and Sopan distributed the pieces to the Nanamariki and all the priests. Only the priests were allowed to eat some; nor was any common man or woman allowed to enter the place of assembly, for they were very holy people. They were the sacrifices made at all times up to the rule of an Isibau, whose death name was Luk en Muei'u. Since that time the sacrifices in

1 The muraena sacred to Nan Japue
2 Since then there have been three Nanamarkis in Matolenim.
The tribe of Matolenim have ceased, for then they began to stop sacrificing. For a priest who had the title of Maneki, one day received no bite of turtle. He got angry about it. Howling he left the place and went to Kapina, above Takailu to the place called Fison. He considered going out on the reef to the place called Uap1 near the breakers and killing many eels. He then carried them to Kapina; here he cooked them and ate them. Some chiefs heard of this. They got angry as Maneki had destroyed their sanctuaries, for nobody had been allowed to do to the eels since ancient times. They assembled and agreed to dissolve their alliance which Maneki had already destroyed. Since that time, the sacrificial festival in Matolenim was stopped. Four years later Maneki died. Sacrifices are no longer made in Matolenim up to the present day.

II. The Other Buildings of the Island.

The most magnificent, complete, and most carefully built structures are doubtless those of Nan Matol. But they are not the only ones. Not without justification do the people of the Carolines call the island Nan Matol their native land. The "holy stone enclosures" are meant, stone enclosures which are otherwise foreign to Micronesia in this form. The inhabitants gave the name of Ponpei on the stone enclosures (Gesteszeugen), and the enclosures in particular which are used everywhere by the Polynesians to distinguish their holy religious sites.

See volume II chapter: Boats and Navigation/Boat and Navigation/Arbangelap, reported by Kubinyi more correctly "open lap, the great beat consecration which was still celebrated during the European time, (p. 361)."
The structures of Ponape, except in Nan Matol, fall into three groups:

1. Religious sites.
2. Graves.
3. Fortifications.

Occasionally religious sites and fortifications are joined together. The map (VMM; See: 185 ECP 1006 Hambruch 97) (fig. 60) shows that there are several such structures on the island. And I doubt that all the structures are entered, as not all the places could be visited during the short time from March 22 to September 21, 1910. The stone enclosures of the religious sites, mostly consecrated to the local protective deities, are called "lōlun."

A Stone Enclosure (VMM; Native text is omitted here.)

A lōlun is a stone enclosure which was formerly erected by the people; first a stone enclosure was erected outside and called pei, then a small (p. 97.) (fig. 60, map of buildings) stone enclosure inside which is also provided with an entrance. Charms are said over four stones and they are put down at the four corners to consecrate the place like this. For the (p. 98.) people who died, formerly, were gifted with magic, and when demons found them, they entered and dwelt in them. To enter the holy stone enclosures, certain people, who know the holy things, first said their charms before entering. When they had entered, they expelled all ghosts which were in the enclosure, then they removed the holiness which had been inside since olden times. So the stone enclosure was no sanctuary any more from then on.

Besides the "lōlun", there were specially enclosed, simple stone enclosures, merei, which have special names and are places in memory of the dead, to some extent. (cf. text 272 in vol. II, chapter; Death and Funeral). The merei correspond to the well-known marae of the Polynesians. Thus the lōlun, described above (VMM: See 3423 ECP 1006 Hambruch 97-9), is also connected with such a merei, the merei on Leou, and not far

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1 Missionaries,
from it lies the lolun of the Limotelan.

In Tsokes there are the pei Tsokola of the female demons Luei in pei and Li muats Tsokola (cf. text 315).

In Palikir, on the hill of Paniop, there is a pei of the female demon Likand en Paniop (cf. text 301).

In Rentu, in the district of Uona, the female twin demons Ilake en soneip and Ilake en pikila have their cult places (cf. text 66 and 196).

In Anipein in Uona Likand en Pei en Anipein has her cult enclosure, called Nan Tiuen, also called Tiuom (cf. texts 147 and 222).

In Tsokes, in Nan pon mal, the two dreaded female demons Likand Ina onaram and Likand Inas have their places of worship (cf. text 20).

In the entrance into the Tauak harbor, on the coral reef island of Tauak are the cult places of the demons which spread leprosy, the Pei en tuketuk and the Pei'ın tin uaita (cf. text 280).

Various other pei were also ascertained; thus at Palan and at Tomoro in Palan, on the island of Ranini in Matolenim which was fished out of the sea, (cf. table 14, I), on Auatik and in Selatak in U, on the island of Tepak, at Auak and Tsountin in Not, without the meaning of these pei being made clear. (p. 99).

These structures are, in part, very well preserved and untouched, in so far as they lie in the bush. They were once all built most carefully, like the structures of Nan Matol, predominantly from basalt columns.

I did not see the large cemetery, sausau, of Uona, which lies in the thicket near Anipein. There are three of them: Nin le puel, cemetery for the high title bearers; Onon makot, cemetery for the tsopeiti and seriso, the high nobility; and the Kitan manika, the cemetery for the minor, subordinate title bearers. But the graves of the "dwarfs" were shown to me, those men of small stature who have become demons in the myth, who play all sorts of tricks on men.
In reality these are probably the first, perhaps also Melanesian settlers of Ponape, remnants of whom are still found in the population of Palan and Palikir at the present time, (cf. vol. I, p. 366). Two texts deal with these dwarfs:

Of the Dwarfs (VMM; Native text is omitted here.)

The dwarfs are another kind of small ghosts. They are from abroad and all came to Ponape. They settled in Uona. They lived in many communities in Uona. There they learnt that there was a place Puesia. So they agreed to emigrate there, for they liked the name well. Some went to Puesia, others to Olapel, to celebrate a festival there. The Tsoakisa got angry about this and wanted to drive them away from Olapel, for they destroyed everything, because they were drunk with kava. They danced and sang and beat the drum. This is the reason. So he was angry with them and threw stones at them. So they all set forth one night and left. They lit many torches. They went into the high mountains and went straight away to Palikir; there they got into boats and went out to open sea. But many have remained in Ponape until the present day. (p. 160.) And some, who got to Palikir, later settled in Pelan. These ghosts are evil demons, who take possession of men and kill them.

Of the Dwarfs (VMM; Native text is omitted here 229). It is said that the dwarfs began in Ponape like this. In very ancient times nobody saw them. But we heard that the dwarfs had came from abroad and settled in the state of Kiti. After their arrival, they lived in Uona in the place of Rentu. Their holy places, which we call Pankatara, were XXXX there.

They looked like this: they were like men, but they were much smaller and shorter; the legs were tattooed all over. They had beautiful voices and shouted loudly for joy. When their number increased greatly, they settled in Rentu, Olopel and Nateuta. These

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1 At Anipein.
are their places where they always celebrated their festivals; and there was also a small place near Olopet called Panupots.

They always lived under the earth; when people walked over the ground, they heard them beat their drums under the earth. But one day when the dwarfs living in Olopet celebrated a festival, they stole the yams of the Sau Kisa. They roasted them for the festival. Sau Kisa got angry about it and threw stones at them. Then all the dwarfs were seized by fear and emigrated.

They went off during the night, they went via Pān Ais; during (p. 101.) their march they made the valley which is still there. When they emigrated, some settled in Pusia, but most of them went on and remained in Auak. There they formed a group, the Momot en Auak. They all always sat on the galleries of the assembly houses; their backs turned to the wall of the king; nobody disturbed them. And when they increased, they populated all Ponape. And in Uona their number also grew very large. And when they meet men, they take possession of them and kill them. And up to the present time they still haunt Pilap; but when it rains they creep into the earth. And when they take possession of a man, the people must conjure him and give him medicine, so that they will leave the man again and he will get well.

(VMM: M Pōn ial in Lot.)

This grave place, the only one which could be shown to me of the tsokelai, is not far from Nan Tamuroi, and is on the place of Pōn ial (above the Path). A basalt wall, about 1.20-1.50 meters high, which is accessible at the west side and measures 30 by 35 meters, forms a rectangle. It contains, in its interior, three platforms in which the small stone chest graves, about 1 to 1.30 meters in size, are embedded. Unfortunately, they are all destroyed (cf. table II,4). They were originally covered with basalt columns, which were rolled away by Christian, who rummaged these graves with little result. (fig. 61, grave place Pōn ial in Lot.) (VMM: See plan: 5551 Eastern Carolines Ponape 1006 Hmabrouch 101.)

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1 A place in Uona.
According to the legend, very huge men settled on Ponape after the dwarfs (kleinwüchsigen Elementen). As on Kusae and the islands around Truk, stories of a light-colored giant race, the Kona, who came from the south and ate men are related. They are said to be buried in the "graves of the giants," one of which was shown to me at Kipar in Kiti (cf. table 14,2) (VMM; See photo: 5551 ECP 1006 Hambruch appendix, plate 14.) another at Tsap o takai. (cf. map). These graves are earthen walls, 20 to 25 m. long, 2.50 to 3 m. high, and 4 m. broad. An examination was unfortunately not possible (because of a lack of the necessary implements in this remote heath.) The giants play a great part in the sagas and tales. At several places a rock is explained to one as "head of a giant". (cf. table 14,6 and vol. I,table 7,4). (VMM; See photo: 3423 ECP 1006 Hambruch appendix plate 14.)

The ruins of a cemetery enclosure are shown to us by Kumunlai in Not, (table 14,4) (VMM; See photo: 5551 ECP 1006 Hambruch appendix, plate 14.) O'Connell describes what it was originally like and what celebrations took place there (see vol. I, p. 40).

How special men of the Ponape natives were buried is shown in (table II, 3) the grave of the Luk Makaira on Mutok. (VMM; See legend : 322 ECP 1006 Hambruch 102-4.) It is a stone chest grave put together from platelike basalt. The cranium from it was given to me and is at present in Hamburg.

Luk makaira. (Native text is omitted here, VMM: 252.)

A long time ago there lived a chief in Mutok who was brave and cunning. He lived on the small place of Peinapue on Mutok. There he watched for the canoes which sailed past Mutok. Then he killed the boat's crew and completely ransacked the canoes. So the people of Uona went fishing on the reef. They caught many fish. On the way home the chief, who had set forth from Mutok, took all fish away from them, beat some people and destroyed their canoes. So they had to go to the Nanamariki with empty heads. The Nanamariki was not angry about it, for the chief was a subject of the Nanamariki. One day a fleet (p. 103) went from Matolenim to the Nanamariki of Kiti. They cast anchor
at Sau en Keroun; and then they went to Aleniam to the Nanamariki. The chief was not present at Mutok when the fleet came to Uona, but he was at Paniau. Then he heard through some of his people that a fleet had arrived, from Matolenim. He chose two men called Sup'en iak and Nam Timau to accompany him. They went to Sau en Keroun, and there took away three canoes and the sails belonging to them. And when the people of Matolenim wanted to leave the next day and went off the shore, they noticed that three of their canoes and also the sails had gone. So they again went off the Nanamariki and told him. The Nanamariki gave them a very large canoe, a Keilon, and also some sails in place of those which the chief had taken away. Besides, he ordered a lesser chief, who had the title of Matau, to take some people with him and to convoy the Matolenim fleet from the Mutok region and to take care that the chief did not slay any men, too. Besides, the Nanamariki ordered the fleet not to sail during the day; they were to wait until evening and then set forth. When night came, the fleet sailed off. Matau accompanied it until it was beyond Lot. Then he left it and returned to Uona to the Nanamariki. The people of Matolenim were very angry because the chief had harmed them so much. They wanted to fight the people of Kiti. But that was not possible, for Isiau and Nanamariki of Kiti were great friends at that time.

Now there were some wicked men in Matolenim; they performed evil magic, also said incantations so that the chief would die. The man really fell ill and died. So they thought that the magic of the People of Matolenim had killed the chief. When he was dead, the Mutok people carried him away and buried him in the place where the chiefs of Uona were buried. But when it was night, the Mutok people set forth, dug the chief out again, took him with them, and did not bury him, but

1 Landing place in Uona 2 Seat of the Nanamariki 3 Small coral island on the wall reef at the entrance into the Mutok harbor.
carried him around Mutok. Then they arranged a great festival, the ptak. Then they built a small grave chamber on the place of Peiope; they put him in there. Then they made the place taboo, and nobody goes there up to the present day.

During the revolt under the Spanish and German administration, the natives were found to be clever makers of fortifications: ramparts, trenches, dug-outs, palisade walls, stone houses, etc., in which they cleverly made use of the natural environment. Therefore there are enough fortifications of the most recent, as well as of pre-European time to give an idea of the fortifications of the people of Ponape.

Fortifications on the Tsokes island. For photos see Garfke: "Der Autstand in Ponape" (Marine-rundschau, 1911). Fortifications in paip, the same.
Fortifications of Auak. From Spanish times.
Fortifications on the Tol maraui in Nololenim. From the Spanish times.
Fortifications on Lon takai in South at Nan Tiati.
Fortifications on Tsap ue takai, 200 m. high, in SW Kimi.
Fortifications on Tol e tiketik, at Pala in Pala the 50m. high.

(To typist: pp. 94-7 of typescript have been removed here.)

History of the War between Kiti, Pala and Uona. (Nat. t. 199).

A man with the title of NaN sau set en Pala went to the Nanamariki en Kiti to Tsap' ue takai. The Nanamariki gave him a banquet, then he slept in the Nanamariki's house. Tauk Kiti needed a merefish. They ate it; then evening came; both lay down. But NaN sau did not sleep. Several times he went out of the house to meet the people of Pala, for he had entered into an agreement with them that they were to come to kill the Nanamariki. (p. 110.)
So Nan sau had gone to the Nanamariki. Shortly before daybreak Nan sau again went in front of the house and met his people who had come; he said to them they should not be late and not miss the Nanamariki, he was asleep, and he had only a few people with him. So they came, entered and speared the Nanamariki. The next morning they killed the people. One of the people hurried to the Nan matau en Pela and informed him that the man had been caught. Nan matau came, they made him the Nanamariki and all took titles as well. Then they remained in Kiti.

A chief went away from Not, he had the title of Nan sau set en Not and came to the Tsau Kisa to Uona. In the evening, he went to Alenia. Tsau Kisa took him with him into his house. Both sat down and told each other all sorts of things, until it grew dark and Nan sau set en Not praised Tsau Kisa very much. But the chief did not say anything; thus the time passed until the morning star appeared, then he asked the Tsau Kisa about the event in the state of Kiti, why the Tip en pepe had taken it, and furthermore, why the Tip en mān, who after all, were so many, did not fight and had not taken revenge. Tsau Kisa answered that he had not thought about it. "But I do not want to abandon my sacrifice; when my sacrifice is finished, I will conduct the war." Nan sau set en Not now asked the Tsau Kisa when he would be finished with the sacrifice. (p.111.) And both made an agreement. Nan sau set en Not left again for Not and counted the nights until their agreement. Then he assembled his people and went to Kiti: they anchored before Esil and waited for Tsau Kisa to begin the war against Tsapue takai. The people of Nan sau set en Not became impatient. But Tsau Kisa did not appear. Then Nan sau set en Not said to them: "Do not hurry, for Tsau Kisa cannot come tonight, he will come during the day." Then Tsau Kisa and his people set forth, left Uona, and reached Mant; they divided, formed two groups, one under the chief, the other under the
nobles. Then they went to Tsap' ue takai. The war began. They fought very violently on that day. The man who began the fight, called Nansau set en Pelañ, sat down and asked about the state of the fight. His people answered him that it was very difficult. Now he demanded that a man of the name of Masor appear. When he had come, they informed Nansau set en Pelañ that the man had come. Then he stood up, took his spear and went away to see him. Then he said to his people that he was no match for him. He threw his spear at him. Hit the man bent down; the spear flew on, as far as a merup-tree. Now Masor arose, threw his spear and hit his arm; then he took him and (p.1120) threw him on his back, over the wall and ordered his people to kill him, and they were to take care of his head-wreath. Then he jumped over the wall; all people were greatly frightened, they ran away, none remained.

They ran down to the shore and swam to Pelan. Nansau set en Not pursued them with his people to kill them, and some escaped. They turned back, came to Tiati, carried him up and went ot the Tsau Kisa to Tsap' ue takai. There they made Tsau Kisa the Namariki and also gave him the other titles. They gave the title of Tsau en Kiti to Nansau set en Not, and they also gave him the district of Tamorolan. So the state of Kiti fell again to the same Tip en mān.

Berg reports about Palan and Kiti: on 12/18/1903.

Palan was not always weaker than Kiti. More than hundred years ago, the highest chief of Palan, whose title is "Nan matau," fought the head chief of Kiti in Tsapuetakai, who has the highest title "Nanamariki", and acquired his land and title. Then the head priest from Uona, whose title was Saukiso, turned against the Nan matau who belonged to the Tip en man, like the Nanamariki of Kiti. He conquered the Nan Matau and usurped the secular title, which is now continued, as well as the district of

1. From Uona of the Lipetan family.
2. Better Sau Kisa
Kiti. During the election ceremonies, the sacerdotal titles have remained. Just so, the next in rank to the head chief, although he is a Christian, would call out to the god Nan Zapue, at least during the election when the goddess Ilake sits down on his shoulders. He would call out:

"I Saukiso er" = I am now Saukiso.
Saukiso, the same as Takosa on Kusae and Pingelap.
Ilake, is the same goddess as the Sinlake (creator of all things) in Kusae. (p.113)

13 The Story of a Man. (VMM; Native text is omitted here 15).

A long time ago, a man called Lanue'itit lived in Kiti. This man was very strong. Now a ship left the country of the whites and anchored in the entrance of Roi en Kiti. One day the crew held a great shooting. The man heard the shooting from the ship, fetched the cannon, put it on his shoulder, went into the water, went on land, carried the cannon away and put it down on a mountain called Tsap'takai, until he died.

The cannon remained on the mountain for a long time up to the time when the Ponape people became more enlightened, understood all the whites and were no longer afraid of them, for formerly the Ponape people had been greatly afraid of the foreigners. And one day when a ship, which also came from the country of the whites, came and cast anchor in the entrance of Roi en Kiti, they sought the cannon again, and when they had found it on Tsap'takai, they took it with them abroad again.
INTRODUCTION TO THE STORIES OF PONAPE. (p. 117.)

By Anneliese Eilers. (VMM: In a list of native texts and legends, according to subject and number, see source: 1006 Hambruch 419-35.)

The stories collected on Ponape form an extremely varied legendary material which, regarded as a whole, is on a very primitive level. For the natives themselves, there is no difference between the subjects given out as historical tradition and the tales which, from the European standpoint, belong to the domain of mythology. This is made easy by the fact that the demons and spirits who are active in both are still a reality believed in by the islanders, with the result that the material related can lay the same claim to credibility as, for example, any warlike episode or plundering expedition. Furthermore, even what is historical in a European sense, generally cannot be subjected to a thorough critical examination and can only be considered such to the extent that it is in accord with the events reported by Europeans in one way or another. Without the priceless sources of O'Connell's book, the uncertainty in these matters would be even greater. When the stories as here transcribed possessed a historical trait or were descriptions of actual 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 "kozoi," thus unconsciously revealing that it makes no difference to them if they tell of conditions, technical dances or mythical figures.

Among the stories, pretty much all groups of myths are represented. In the case of very loosely connected stories, it must remain an open question whether we are dealing with genuine, original primitiveness, whether primeval mythical material is present and has been preserved, or if sudden transitions are accidental and a sign of the decay of stories that were formerly more perfect. (It must never
be forgotten that the story tellers are living in a period of cultural breakdown, and the old stories enjoy no great esteem among the natives who have become civilized and Christian (and are doomed to oblivion with the death of the old people, the heathens.) Once (p. 118.) the belief in spirits has been lost, the seriousness of the stories has been lost too, and a mix up of the old subjects must certainly be reckoned with. This development is unavoidable alone from the very fact that the quantity and similarity of the subjects and motifs is very great.

To these quite loosely related, and therefore probably the oldest, and most primitive mythical fairy tales, belong the stories of sacred stones and other sites, biological and cosmogonic stories and, especially, the boat myths: "The wonderful Boat of the Heavenly People" (no. 7), "The Story of the Ponape Man Whose Mast Top Was Stolen" (no. 52), and "The Boat From Uaiso" (no. 211).

Much space is also occupied on Ponape by the fairy tales of luck and adventure; the hero, a boy (in the case of brothers it is always the youngest) overcomes dangers, offered, as a rule, by spirits and cannibals, which are here approximately identical concepts, and finally attains to the epitome of happiness, the dignity of a chief, since he has proved himself as a savior, as the wisest, the best and the strongest. His helpers are generally animals, now and again spirits, too. (Nos. 242, 216, 82, 314, 87, 160, 253, 68, 321, 319, 69, 105).

Pure animal stories are rare, although otherwise animals play a great 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. 168.) The totemistic trait in the animal myths will be dealt
Much the same is true of the plant tales to which are related the biological, cosmogonic and cultural fairy tales. The traits falling in their domain, which rarely occur in a pure form, are interwoven in many of the stories and they will be recalled therefore in the proper context.

There is still another group of stories which, in spite of their fairy-tale traits, such as magical happenings and supernatural appearances, no longer really belong in the domain of fairy tales, since they are already made into little short stories by the personal experiences of the personages, the rudiments of characterization and the motivated action. We are referring to the stories of love and marriage, those anecdotal stories of people who play tricks on each other, of malicious sorcerers, of avaricious chiefs, and others. They are certainly on a much more developed level than all the other stories and, thus, are outside the domain of myths to which they are related only by the incidental magic. In addition, they already contain too many traits of everyday life. This very mixture or amalgam that constitutes their character makes them appear as an interesting transitional form; as a more recent form (p. 119). Personages and motifs have already grown out of the domain of the mythical, but the old accustomed powers such as magic, demons, etc., cannot yet be avoided. Without them the action can not be conceived of as either possible or exciting. The mythical traits appear to be taken over, conventional, the other content as the element of actuality. Stories of this kind give the impression of being rounded-off to a higher degree and of being poetic and, because of their animated characterization, the estimation of people and actions, and their closeness to life, are a treasure.
trove in investigating and understanding folk culture and folk character.

"The legend is essentially a legend about gods. Among the divinities, Ila-ke appears as the favorite figure. It is highly probable that in the pre-Christian era the people's stories of the gods were more colorful and more numerous, e.g., the Orofat legends. The spirit and demon stories, as a result of the awe experienced before incomprehensible phenomena, no matter what spheres 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 gods. Moreover, this feeling is kept alive by the Christian fear of the devil. (They thus naturally possess quite another vital force.) It is probably because of this connection that the evil magician Lapońa has outlasted the old gods as a legendary hero. Christianity was easily able to expel and replace the gods by the Christian conception of God, but not the magicians, spirits and magic, for rational explanations of the surrounding world do not mean very much to the native; and he can not do without the age-old magical representations and explanations, which he finds much more convincing... (and better adapted to his way of feeling.)"

"As was remarked at the outset, the native sagas are a very ticklish matter. Not everything that lays claim to the name really belongs here, according to our interpretation. The chief criterion, the cultural level, is utterly unreliable among a people which has become known to the investigator at only one cultural level, the pre-Christian. The actually existing, Christian and civilized level obviously cannot be taken into account in this investigation. We have but a very slight knowledge of Ponape before the arrival of Europeans. Of the receding levels of development of the people, we know absolutely nothing. Where the people reveal any historical sense whatever, they embrace only the concept of "formerly and now,"
i.e. before and after the arrival of the whites. All distinctions within the pre-European period are so vague and shadowy that, as far as the sagas are concerned, hardly anything may be deduced from it. The attribution of sagas to definite persons is hardly in a better situation. The constantly recurring Sau Telur of the stories (of the stories) of the past has no claim to being the real hero of all the stories (so, for example, Harun-al-Rashid has to be of the fairy stories (p. 120) from the Thousand and One Nights.) Sau Telur is only a title (and has no more value in the Ponape sagas than the well-known introduction in ours: "Once upon a time there was a king..." Therefore, the corresponding translation should be: "Once upon a time there was a Sau Telur..."") But for the native he is always this or the other Sau Telur. Vague as he is, for the story in hand he is always thought of, or represented as, a definite personality, (quite in accordance with the real character that the mythical fairy story actually possesses for the native.)

Most plentiful and most (sharply) worked-out on Ponape is the local saga, the most primitive form of the saga. Contrasting with the coral islands, this extraordinary impressive surrounding world, with cliffs, streams and definitely distinguishable landscapes, provides plentiful opportunities for this, all the more so the belief in demons stimulates the amalgamation of striking natural forms with spirits. Thus every story, no matter to which group it may otherwise belong, contains in greater or lesser degree a reference to the surrounding world. Now a chain of cliffs, or a brook, is merely mentioned as the scene of the action, now a more or less disconnected or confused story is spun around a locality where the sim 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 up. Of particular interest are the relations between man and animal or plant, which have, in part, an explanatory, in part an unmistakably totemistic character, and in the latter case, are undoubtedly belong to the primeval folk culture. When the animal is a crocodile, as in stories no. 72, D 3 and p. 181, we have clearly to do with the transfer of customary trains of thought of an animal that has come to Ponape by chance: being dangerous, it is caught, stupefied and burnt, yet afterwards revered as the spirit of an ancestor. In one story, (no. 276), a woman gives birth to all the kinds of fish that can now be eaten raw. Adoptions between man and animal are common: the eel, considered holy in the State of U, adopts human beings. In addition, it is explained here in how the well-known sea animal developed from a former land animal, (no. 31). Relationships to rats are also totemistic (no. 88), and they are in general regarded as friendly animals (no. 80, 47), and aid men against spirits. The shark also is generally regarded as friendly to men and, on occasion, takes over the part of the avenger who has been dispatched (no. 19, D 17). On Ponape, the eels occupy a special position. It is made very clear by means of the old stories how the consumption of eels (of which O'Connell in all ignorance was guilty), was able to produce such horror among the population. (In no. 43, (p. 121) it is related how sacrifices are offered Nan Samol 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, eats human beings, goes to Kusae, finally returns to Ponape. At its death, the district Not arises. Another time a father, changes his eldest son into an eel out of rage. (D 19). In another tale, (no. 45) the eel is an adopted son of a Sau Telur. When, formerly, a man

1 Cf. Nos. 276, 240, 104b, 30.
illegally gave up nothing from his catch of fish to the Sau Telur, the latter sends the eel, who is hiding in the weir basket. The eel eats the guilty man, takes on his form, goes up to the son waiting in the boat, gives him some of his father's flesh—(it looks like fish)—and asks him to fast 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. Contrasted to the eel, the dog, in the stories, is conceived not in a totemistic way, but only magically. Thus a dog's paw serves to drive out spirits; a dog appears as a messenger and discovers the fishbones, witnesses of a forbidden meal. Also one Nanamariki of Kiti lets him have a grave. (No. 241, D 17, 270)—Transformations of men into animals such black magic also occur. The great wicked sorcerer, Lapoña, for example, changes his bastard children, who were becoming a nuisance, into birds.

Features of plant totemism are much more seldom. A woman copulates with a yam bulb, as she has no husband, and then bears a son, who thereafter looks after all yam bulbs (No. 283). (The same motif is at the base of tale no. D 23.) Significantly, (the woman drives the son away) 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. Preferably they are birds, even though these, like the spirits of the natives, are considered stupid (71, 316; 241, 251).

The belief in the mystical power of the body appears in various forms. One story (p. 99) relates how a Sau Telur cuts his finger and a beautiful woman arises from the blood that drips out. While, in general,
sex is little stressed in the stories - presumably the narrators have had 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 magician Lapoña was pregnant, as all men formerly were. The women who were to help him revealed his condition to a boy. Out of rage (p. 122), he transferred the child into the body of one of them by magic, 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 should cause them great pain, while for himself it was painless. Luk, the divinity, made kava out of the skin of the foot of one of the aged men serving him, and this explains the kava's bad smell. 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 being arise anew. In one story, a giant who is near death comes to himself again by drinking his own blood.

Cosmogonic and biological thoughts are rarely found, and elements of heavenly mythology are also scarce. In one tale (no. 6), two heavenly boys are mentioned, (in no. 7) another and in Girschner, p. 214, a heavenly boat. In another (no. 239), a geological explanation is attempted of why the earth is different in one place than on Ponape. One story (no. 27), tells of a place where all ships must sink. In (no. D 17), another three layers of seawater are mentioned, and in still another, (no. 212) it is related 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 heaven, the orange tree. Particularly interesting is the myth of the endless night, its heralder 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 mentioned. Here mention will be made only of the transformation of a serving woman into a big heap of dung as a special punishment.

The swallowing motif is also to be met with in the stories. In several stories (no. 83), a boy gets into a fish's belly and frees himself again. (In addition Nos. 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 fairy-tale hero. Typical of it is the notion that all spirits are stupid, have human failings, generally eat humans and can be killed like mortals. As cannibals, they are guided by their delicate sense of smell. There are male and female spirits. The latter steal, or obtain by blackmail, the form of earthly women, in order to live with their husbands. It is characteristic that the children of the spirit women and the husband are all ugly. Male and female cannibals without the quality of spirits also occur. They are looked on as very vicious (no. 510). In addition, helpful spirits are very rare (nos. 283, 109, Girschner p. 188). Giants are found much less frequently than spirits, and are stupid like them, but usually are good-tempered creatures. Dwarfs are also known (pages 99, 100, p. 123).

Found up with these spirit figures of the stories are many of the natives' conceptions of the soul that are interesting and illuminating for the investigator. Male and female spirits often attempt to steal human beings' souls in order to have sexual intercourse with them. Male spirits abduct women's souls and female spirits men's. The soulless human beings languish away while the abducted souls amuse themselves with the spirits. They can be saved from death only if
their souls are given back, (nos. 300, 251), or they are altogether lifeless."

A woman whose beloved's soul was stolen by a she-demon, wins it back for him when she makes the spirits sing old harmonious songs. The thievish spirit refuses to spread out its fingers at this. When asked it finally does so, and the abducted soul falls out. This notion is the key to the custom which may also be observed in the Western Carolines, while dancing and during religious ceremonies, of spreading on the fingers and often lenthening them with coconut palm feathers. It also indicates that, according to the notion of primitive man, a connection is imagined between the index finger of the stretched-out finger, sexual intercourse and the soul. In other stories, spirits steal human beings' shapes, and this apparently indicates something quite different, and is not necessarily connected with stealing the soul, although that is not always quite clear. At all events, stealing the shape is only a means to an end for the spirits, and is intended to make it possible for them to have intercourse with human beings. The spirit generally makes use of blackmail, and the people whose shape has been stolen receive a substitute shape in which they continue to live, feel and think as they formerly did, 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 shape, but not with that of the soul to which the vital force seems 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 only on his exterior and not on his interior form... (nos. 32, 77, 241, 300, Girschner p. 188 and 252).

As well as the demonic spirits, occur in many of the Ponape stories also the spirits of the dead and, in contrast to the former, are usually shown themselves kindly disposed to human...
beings. They have the power of assuming the shape of the living, and this they can obviously do without first of all having to borrow the shape of human beings, like the demons. They create it themselves. Sometimes they abduct human beings and take them to the underworld (Paset), without otherwise doing them any harm, and they let them go free again after a while. It also happens that human beings of their own free will visit their dead in Paset. In one such story, a dead woman returns freely to the world, moved by her husband's grief; sometimes they are first induced to do so by the use of cunning. The belief is worthy of note that tattooing can make living beings out of dead people. The dead (p. 124) are bound in sympathy with the living and feel like them. The death of relatives causes them particular grief, and this is probably the best indication of this. It should also be mentioned that the Ponape stories treat only of Paset, or paradise, but not Pueliko, our hell.

As could only be expected, the stories are full of magic of every kind and of the quantity of ideas only a few deserving special interest can be taken up here. On the borderline between magic and reality stands flying. It appears natural, because the native clearly thinks of the procedure not as wonderful but as technically possible, although difficult and performed extremely seldom. Men and woman possess the art. The execution is represented 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 human being, who possesses the power of flight. But the most general means is the flying bag. In the story, (no. 48), a man builds himself one out of light wood. A true 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 altogether hidden in it or they are taken for birds. When bored into, the flying bags become useless. It is worthy of note that the art of flying often seems limited to foreigners. In (no. 41), another story, a flying woman comes from the land where the typhoon arises, in another, (no. 48.), the man from the far off island, Etiets (?), makes himself a flying pouch, and Kaneki en Zapatan, already mentioned, has a completely mythical character. With the daughter of Keroun en Meir den Luk he procreates a divinity. When flying is done without flying apparatus, it is only on the smoke of the hut fire, and is thus pure "magic" (nos. 44, 48, 19, 19, D, 2, 17, 13).

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

A glance may also be thrown at the motifs that set the actions going. Of course these are found deepened and to an extent worthy of mention only in the stories that stand on a more developed level.

The more primitive myths, such as numerous local sagas and loosely connected stories of magic contain only shadowy suggestions. First of all are the quarrels between chiefs, between folk and nobility and between humble 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, brothers and sisters, husband and wife. The stepmother motif is lacking. On the other hand, the preference for, or slighting of individual children (p. 125).
by one or both of the parents plays a great role. However children
in the Ponape stories are not accustomed to play the part 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 foreground
of the action less often than boys. When they appear, they soon acquire
importance as the object of wooing. Sisters 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...
(D. 2, D. 16, 46, 103, 338, 314) (GB: The opposite is the case in the stories)
The mother hides the child and has it brought up secretly. Later nothing
evil happens to the child that has lived contrary to the law. On the contr­
yary, it is reconciled to the father by its beauty and capability. —
Children generally get on well with their parents. The relationship
with the mother is usually more intimate than with the father, although
the motif of the son seeking his father is also familiar in Ponape stories.
That boys especially are the heroes and able to do everything was already
referred to as typical trait for the tale of luck and the level
of development of these myths.

The love motif, in its manifold variations, is of great impor-
tance. They constantly represent wooing, jealousy, faithfulness and
adultery. Among the causes that give rise to love and desire,
personal aroma (?) plays a part. Men and spirits are attracted by it, even
the love of princes is won. Married couples long separated, also recog­
nize each other (nos. 48, 243). It should also be mentioned that
a girl provides herself with an ugly face by magic in order to
protect herself from undesired suitor.

The myths reflect the folk soul and enlighten one in ways of
life and views on life. In the Ponape stories, we meet with views
of a day since replace
by the real life of today, by Christianity and civilization, and therefore must be regarded as cultural documents of the folk. But, in addition, they help us to arrive at a better understanding of the folk soul, which even 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 reproached with clumsiness or naughtiness. The numerous stories of deceit, practical joking and revenge may well 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 (†Anekdoten, in denen Zug um Zug gerechnet wird.) People (p. 126.) 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 fruit; make spirits spoil gifts, and bitter revenge follows everything (nos. 11, 193, etc.). Sensitivity in marriage is correspondingly great. In one story (no. 19), the wife goes insane from jealousy and grief 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 very evident in one story, (no. 320), in which a boy throws himself down from a tree in the sight of his parents, because they scolded him for his lies and stealing. A Sau Telur slowly declines because, instead of a much desired bird, only its feathers are obtained for him (no.
94). In (no. 44), another story a sister dies of grief at the death of another, on another occasion the husband dies because of the disappearance of his wife (Girschner p. 139, nos. 321, 322). In (no. D 9), another story, wife dies of her own free will because of the faithlessness of her husband. His remorse brings her back from Paset. Two stories (14 and D 17) relate how a whole clan deliberately seek death in order to escape from the unpleasant order of a chief. A forced marriage may also drive a woman to her death (no. 106). In view of this disposition, murder also is naturally nothing unusual, to which is added justifiable manslaughter, in Ponape eyes. One brother kills another because he comes back empty-handed from fishing. A father changes his son into a doll out of rage. (Nos. 256, D 19).

The kinds of death, too, whether murder or suicide, are quite interesting: in both cases, burning in the house is popular. The spirit, Taile, is killed by the dirt that is 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 a wife is also missing from the stories as, generally speaking, low traits are lacking. (VMM: between the tales of Ponape and other South Sea tales.) Naturally, the Ponape myths are at approximately the same cultural level as the other Caroline and most Polynesian stories, they treat of the same sphere of existence, and have common motifs and elements. But it is just not possible to discover and connections beyond this, to find a really well-rounded tale. For the question of relationship or dispersion, no really real weight can be attached to common individual traits which, in view of cultural community in other respects and the similarity of the sphere of existence, go without saying. Most striking is the lack of concor-
dance with the thesaurus of myths of Kusae and Yap, a concordance which was really to be expected, because of the numerous references in tradition.to old connections. It is characteristic for Ponape that, in contrast (p. 127), to Polynesia and many of the Caroline Islands, the great, rounded off legends of gods and heroic sagas are lacking or seem to be lacking, for it is probable that Ponape also, in ancient times, possessed them and that they are already forgotten and in a state of decay owing to the ingress of the new culture from the Occident. What is told today of Orofat, LuK and Ilake, may well be fragments of old, formerly complete myths.

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

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1 See page 80.
titles that the natives have given to their tales are in most as quite colorless, such as tales of a married couple, tale of two and so on, personages who perhaps appear only at the beginning. This reason I have given a new title to most of the stories which should say something of the contents, as far as possible and make it easier to use them. The old name given by the natives however, retained and is placed underneath.