Dear Beth,

I tried my hand at this foreword, though it still leaves much to be desired. I'm sure you'll do your usual superb job at fixing it up. Please return as soon as you finish it. Or Hinte wants to see it. He thinks it might be interesting to add a biog. note on each author, but some of the same authors or some have a note like this or the "In Memoriam..."
Foreword

After death had prematurely ended the production of Paul Hambruch, the editor of the South Seas Publication, Professor Thilenius commissioned me to complete the monograph of Ponape and thereby fulfill the wish of the deceased.

I took over a completely finished material, so that the printing could already begin in a little while. Nevertheless, a review of the material made apparent to me that a change from Hambruch's planned division was advisable, especially since he had originally believed four volumes were necessary. He has completed the description and investigation of the Ponape ruins and the presentation of the material culture up to the places noted in the volumes. His quickly progressing ailment has hindered him in this, so that minor mistakes had to be eliminated in the revision.

The amazing number of original texts collected by Hambruch in a relatively short amount of time are divided in all three volumes according to their contents. The recording of the phonetic transcription, what is more, the translation has extended to fill a period of almost 20 years, which explains certain variations in the rendering. Many things he himself would have altered in the revision, as a glance at the texts of the first volume shows. Nevertheless, interference in the style seemed neither permissible nor advisable to me, as I have never heard the language spoken by the natives, but rather only by him. He himself has commented on his transcription in the first volume, pp. 362-363. Here it should only be repeated that contradictions in Hambruch's phonetic rendering of the same words have become known and intentionally left.

One difficulty resulted from the frequent illegibility of his handwriting. Even with the help of all attainable vocabulary lists, it could not always be
determined what wording the Ponape text had. It is especially true for words like "aŋ" and ari," which only rarely can be distinguished in the handwriting.

Doubtless Hambruch himself would have dealt with some chapters more extensively than was possible for me. I had to limit myself to the true and clear rendering of the old notes. Nevertheless, he did not plan such a comprehensive cultural comparison as he has produced for his Nauru publication. What he wanted to say about cultural relationships, he has stated in the first volume in the section on the language, p. 363 and the race, p. 365, and the rest in the third volume in the section on the ruins, pp. 59, 81, 93, 95 and 99.

The plates for the Ponape publication were already printed collectively several years ago. In doing so, the previously planned arrangement of the material had determined the numeration of the plates, so that now, after the new arrangement, a gluing-over of the already printed numbers was unavoidable.

Also, in this passage I wish to thank the always untiring helper, Mr. Charles Rosenbrock for his advice and his efforts which he has devoted as Hambruch's and my proof-reader and as an excellent and reliable consultant to the publication on all the non-cultural material. Mr. Rosenbrock is the operations assistant of the Hamburg Museum für Völkerkunde, who since 1912 attended and scientifically oversaw the extensive collection of the Oceanic Section with its ten-thousands of objects.
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The Ruins of Ponape

I. Structures of Nan Matol

1. The History of the Investigation of the Constructions.

Since the island of Ponape became known, it has offered the civilized world a puzzle whose solution has become ever more difficult and will perhaps never be completely revealed. Of all the impressions that a visitor might receive from the country and its inhabitants, the most enduring remains the visit to the artificial city of Nan Matol, situated "in the spaces," on the eastern side of Ponape. Divested of their former splendor for decades, gradually falling prey to destruction by the elements, their meaning known to only a few of the natives, who even now withhold its last knowledge from the questioning stranger, these "ruins of Matolenim" have lost none of their interest. Their layout and size exceeds the somewhat explicated, similar, "Constructions of Lohi on Kusae" (cf. Sarfert: Kusae. vol. I, pp. 261-296) and are not inferior to the different type of structures on Tahiti, Rapanui, the Marquesas and Hawaii group. While the inhabitants of the island designate their home as pon pei, "on the sacred masonry," the Caroline Islanders call the island, fanu pei, "land of the sacred masonry." Because these stone enclosures are not limited only to Nan Matol, but are spread over the entire island, as pei and lolun; these are cult or rather, taboo sites for certain clan deities of heavenly, but also of earthly origin. Indeed, at the old sites of the paramount chiefs in the state of Kiti at Tsap ue takai and in the state of U at Selatax, there are structures which repeat the names of the most important structures of Nan Matol in their names: Nan Tauas, Pan Katera, Itet. They do not by any means attain the dimensions of their prototypes in Matolenim and are also not so carefully built as these.
The structures of Nan Matol have already become known at an early date. Even before O'Connell's account, the Hobart Town Courier wrote of them (cf. Ponape vol. I., p. 100, reproduced in the periodical, "Das Ausland" no. 296, of October 23, 1853, p. 1183).

The account originates from the pen of a Mr. Ong, who "has now settled in Australia." He reproduces the essentials of the structures, and in addition, mentions figure stones of Takai en Intelon which he had not seen, but were already described by Christian in his book The Caroline Islands, p. 100.

Ong gave his information to Dr. Lhotsky, who published it in the periodical he himself edited, The New South Wales, Literary, Political and Commercial Advertiser of February 1835, Sydney (Ausland, 1840, p. 617), gave a lecture on the structures 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) had appeared, The Colonist, one of the Sydney newspapers, gave a more detailed report of these ruins; from this report, I insert the most important parts. The account comes from a Mr. Campbell, who had visited the island as surgeon on a whaler and who later settled in New South Wales. Because Ascension is separated from Sydney only by a six week voyage, it may be presumed that Mr. Campbell, in his report about these islands, has been as exact and straightforward as he could be. The beginning of his report (which takes up approximately six columns of the The Colonist) contains information concerning the locality of the islands and the customs of the inhabitants, which I omit as irrelevant here. He says the following about the ruins:
"On the south side of the islands and a mile from the harbor of Metaleline are the remains of constructions of which the most important forms a threefold square which, all together, takes up an area of approximately 300 square feet. Around this is a parapet (passage) 4-5 feet high and 15 feet wide. This is completely overgrown with trees and shrubs, yet a boat can at any time, travel around these constructions. The type of stone of which these consist is granite; some of these blocks are 20-25 feet long. Around the insides of the wall is another parapet (breastwork), 7 feet high and approximately 10 feet wide. The walls have a thickness of thirty feet at ground level and 20 feet above their parapet (breastwork). These structures have only one entrance on the opposite side from the ocean; it is 30 feet wide. Whether these structures were ever covered cannot be determined; yet there are no holes in the upper parts of the wall where beams of the like could have been. Neither lime nor mortar is visible anywhere. In one of the structures there are several vaults under the floor which are filled with human bones. The present inhabitants know no further details about the origin of these buildings, nevertheless they are regarded as sacred and few dare to enter them. Not far from these structures is a small harbor where a large dam has been built, within which a considerably large ship could lay anchor. Around this is a wall of enormous strength, 15 feet high, but in a ruined condition; some of its stones weigh 4 tons. The writer supposed that all these walls and dams have been in part constructed in order to protect the structures lying on the land from the intrusion and the force of the sea."

Nan Tauas, described here, recurs over and over again in the course of all descriptions of Nan Matol. It has kept visito-e guessing the most, so that the other structures which in part are more interesting have been completely
eclipsed by this one structure and are at first not named at all. It remains
worthy of note that the figure stones of Kitam and Takai en intelon already
became known very early and then fell into utter oblivion until Christian
first mentioned them again (Christian, p. 100). To be sure, he did not see them,
but rather received only a superficial description from the trader, Kehoe.

It remains surprising that Lütke enters the structures on his may yet no
where in his publications does he report anything about the structures themselves. Also, on de Rosamel's map, the structures are drawn; he says something only
briefly about them (vol. I, p. 118). At that time they must have been completely
deserted, for he maintains he say no human settlements whatsoever in them. He
regarded them as protective structures against the sea and stresses that they
were covered with a heavy layer of vegetation. The Venezuelan, Michelena y
Rojas, describes the structures (vol. I, pp. 121-123) very thoroughly. He was the
first to notice the division of the structures into a priests' city and a royal
city. During his visit in 1841, he examined thoroughly the individual structures,
for he mentions facts that escaped the later visitors, e.g., the bathing holes
and pools which he considered to be cisterns and wells. The illustration accompanying
his travel book is, however, a purely imaginery picture.

The Ruins of Ponape.

A correspondent of The Honolulu Paper, the Rev. C.W. Clark, who visited them
in 1852, writes: "We approached the ruins from the land side and travelled
through a brook or canal 20-30 feet wide, which was enclosed by walls on both
sides and was almost dry at low tide. This led us to the outer entrance to the
ruins or fortification, a wide, open gateway. During the visit we discovered
that the ruins consisted of two rectangular walls lying one inside the other.
The length and width of the outer rectangle amounted to according to a rough
estimate, 236 and 162 feet respectively, the wall was 6-10 feet thick and, on the outside, 25 feet high in some places. The wall seemed to be completely preserved in some places, in others, it was torn down and overgrown with vines and trees. After 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 10-12 feet wide, where the inner wall has not fallen down, its height amounts to 14 feet and its thickness, 6 feet; the surmounting rows of basalt columns, from which the wall is built, project some two feet toward the outside, apparently to prevent the wall from being worn. The inner wall measures 95 and 74 feet, respectively.

In the middle a burial chamber rises a little above the surrounding floor. The former entrance was completely barred by basalt columns, but I climbed in through a crack in the roof. The burial chamber measures 15 by 10 feet and is 7 to 8 feet deep. The floor, which apparently was dug through by earlier visitors looking for treasures or objects, is uneven. The chamber is covered with huge basalt columns which stretch over the whole structure and are 17 feet long. On the roof a large breadfruit tree grew whose roots sank through the grave into the ground.

Between the inner and outer wall, still other similar 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 supposed to have been found there. They were probably left behind by Spanish adventurers long before the island became known to the civilized world. The origin and reasons which caused the builders of these "ruins" to construct them, are unknown to the present inhabitants."

Note by Hood: In Upolu I met a reliable person who informed me, as a
a supplement to this description, that he had been there 12 months before, and
when he had travelled through the shallow water in a boat, he had seen a large
city lying underwater, with considerable buildings, regular streets and an open
area in the center, on which apparently a large temple or a similar building
had stood.

These describers of the structures are like the later visitors, Cheyne in
1844, and Dr. Gulick in 1852 (cf. vol. I, pp. 133, 181 and 186). Because the
natives gave them no information, their view is that people who belonged to a
higher civilization built the stone enclosures as fortifications, as strongholds
against 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
Magazine, 1862, (p. 175ff.) (cf. col. I, p. 181) 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 p. 495: The section history
of this island is very interesting and in many ways, full of mysteries. Here
there are numerous ruins which are considered to be fortifications. One day we
visited one, which is almost wonderful. The walls are 25 f-et high, very thick
and completely constructed or prismatic stones, some of which are 18 feet long
and 2 feet thick. There there are walls inside of walls; the outer one encloses
roughly one acre; there are also some neatly constructed burial chambers, in
which human bones, etc., were found. When, how and by whome these walls are
built will probably always remain unknown. Some assume they are the stronghold
of Spanish pirates. I consider that very doubtful. We hope to be able to make
Not until 1874 does a more detailed description of the structures become known. 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 Journal des Museums Godeffroy VI, 1874. Jan Kubary's information given in letters, together with profiles and plans, served the lecturer as a base. For the first time one was able to gain a vivid idea of the structures because the illustration and plan were now given. At the same time, the difficulty of surveying became evident from the map. Even Kubary himself did not succeed in discovering every enclosure in the confusion of the mangroves; he also obtained very few of the names; on the other hand he was already able to explain the meaning of many structures. Of the 92 structures, he sketched 64; the others were hidden to him by the mangroves. The stone enclosures are not as regular as the plan drawn by Friederichsen make them appear. The rectangles are much more irregular also, the condition of the walls is not expressed. The finished, unfinished, torn down and begun walls, together with their various heights and thicknesses are not distinguished. Nan Tauas (Nan Tauacz) was measured very carefully by Kubary and in addition, its different profiles drawn. Even today, they have lost none of their value.

In 1896 the Englishman F.W. Christian visited the island. He carried out detailed studies there which, unfortunately, were sadly hampered as a consequence of the uprisings. His examination of the structures of Nan Matol suffered especially. The Nanamariki, stirred up by the Boston Mission, forbade Christian under pain of death (Christina, The Caroline Islands, p. 105). to enter the structures, 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 relies on Kubary's plan.
The sketch records 60 of the 92 structures and offers a number of names not given by Kubary. He also failed to determine the significance of the individual structures.

<table>
<thead>
<tr>
<th>Kubary</th>
<th>Christian</th>
<th>Hambruch</th>
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<td>Dziou</td>
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We are also indebted to Christian for a large number of photographs of the structures, especially Nan Tauas. Kubary's photographs have remaine largely unpublished.

Hambruch worked in Nan Matol from August 15-26, 1910. The results are given here. A preliminary report together with the plan of the structures was given as a lecture, at the annual meeting of German anthropologists in Heilbronn, in 1911, and published in the "Korrespondenzblatt für Anthropologie, Ethnologie and Urgeschichte," 1911. The plan given there, a copy of the map drawn in Ponape, differs in minor details from that given here, which was drawn anew according to the route book.

2. The Survey

On the morning of August 15, I had left my base camp at Mutok at high tide, then alone could one leave, and hoped to reach Nan Matol in one tide. Nan Tamuroi, Nan Tiati, Likin Takai and Lot were passed undisturbed until the water, that sank in the meantime, halted further travel. Luckily the reef island, Nanior was in the vicinity. Scanty, low saltwater bushes, some Ipomea with their dense, tangled foliage, offered little protection from the scorching sun. It was necessary to wait here six hours until the voyage could be continued. A quarter of an hour before sunset I arrived at Us en tau in Nan Matol, where the fief
holder of Nalaim en Matolenim had already prepared an old trader's shed as a
dwelling for me. Provisions and baggage were put away, and sleeping places
assigned to my four companions, two Melanesians and two Ponape natives (see
vol. 3, Plate 2). Nalaim came over from the adjacent meeting house to discuss
the future work, especially the survey. He asked me to carry out the undertaking
along with my men for he could not obtain any men to give me a hand. Although
they were "Christians," an unconquerable fear of the ani kept them from entering
the stone enclosures. He himself and also Tauk en Matolenim were willing to
give all the explanations, so far as then could. He would also put a canoe at
my disposal, in order that I could reach all structures comfortably.

The following day, August 16, under the leadership of Nalaim, was devoted to
the first orientation tour of the structures. With the exception of Us in tau,
Pua Ian laying in front, the coconut plantation on Konterek and Nan Tauas, whose
walls Nalaim had been obliged to keep free of vegetation by the district office,
almost all the walls, stone enclosures, and especially, their inner sides were
covered with dense, low vegetation similar to a primeval forest consisting mainly
of breadfruit and hibiscus bushes. Some giant trees, fig and mangrove trees,
then Inocarpus and Calophyllum trees rise above them. Most of them, particularly
around Nan Tauas, Toron and Pel a kap, were felled by the typhoon of 1905 and
made the survey afterwards more difficult. Dwelling houses stood on some of the
artificial islands. However, they had been abandoned again by their builders and
inhabitants. Hobgoblins, the ani, had gone around and had driven them away.

The touring voyage showed that the main work must be done from the boat and
in the water. The 25 m. long canvas tape-measure that was at my disposal, was
unsuitable for it. Therefore I made a measuring cord out of a 3 mm. thick 38 m.
long, firmly twisted cotton fishline: each single meter was distinguished by a
knotted on, white cotton strip, every fifth meter, by a red strip and every
tenth meter by an orange strip. The elevations, too, could be taken by means of the fishing line with the help of a wooden measuring rod. Surveyor's staffs were not at my disposal. The direction of the walls was determined by means of a bearing compass. Naturally it is a matter of average figures. The walls of the stone enclosures were not perfectly straight, as appears on the plan; yet the master builder had taken pains to give them a main direction; these were retained. The carriers of the measuring line at the same time replaced the surveyor's staffs used to take bearings. Bearings were taken of the corners of the individual stone enclosures directly when that was possible; otherwise by my companions, placing themselves as bearing objects in the direction of the wall to be measured. Before measuring a structure, as much of the vegetation as possible was removed, chiefly from the corners, in order to obtain a useful field of measurement. After the directions had been set, measurement of length and height, and for some walls the width, too, followed. The results were written down in the measurement book and in the evening, transferred to paper ruled in millimeters. Every structure, every stone enclosure was searched. Probably nothing escaped the eyes of my Melanesian companions. Many a noteworthy find was thus made.

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

3. Layout

With one exception, all the structures were erected artificially on the reef. Now and again, sand islands may have been useful in the layout, as in the case of Karian, Kap en not, Pik a lap, Pan katera. Only one structure had been erected on terra firma, on the island of Tsamuin: the grave of the conqueror of Ponape, Iso Kalakal. The grave enclosure which hides the grave, Pei en Kitel, is, however,
for the most part also built on the reef adjoining Tsamuin.

The entire layout consists of 92 separate enclosures, which are in part divided into further sections by walls. With an average width of 500 m. and length of 1400 m., it extends over an area of 0.7 sq. km. or 70 hectares, i.e., almost twice as large as the size determined by Kubary of 41.8 hectares. In the southeast the layout abuts on Nakap harbor, which cuts deep into Ponape's eastern wreath reef.

This kan im, multitude of houses, city, is divided into three main parts:
1. Matol pa, lower space, lower part, which contains the dwelling places of the king and chief ceremonial place, Itet. 2. Matol pau ue, upper space, upper part, in which the dwelling places of the priests and the most distinguished burial place, Nan Tauas are located. A lagoon-like, shallow basin separates these two parts from each other. 3. The city wall, which begins at the outworks of Pei ni ot and runs via Nan Molusai, Karian, and Pan ui to Pon Kaim. Narrow and wide streets, all filled with water at high tide, in part running dry at ebb tide, separate some stone enclosures from each other. Also, the city wall, is provided with various passages. One of them, the Mueit en Kiti, is distinguished by a row of sunken basalt blocks which only opens the way at high tide. Three 60-70 m. deep holes in the reef, Nam in kau, Le en kai and Nam in ias have been included in the layout. The outworks of Pei ni ot were intended as the head of another wall, which was supposed to have run from here out cutting off the northwest edge of Nakap harbor, to the island of Nakap lying two km. to the east, where another city layout was already being built (cf. Plate 10).

The royal city is built on the reef part, Nan le en mok. The priests' city is built on the reef parts, Pon muitak and Pon muirak, both of which are separated by the unfinished wall of Tip en uai beginning at Pei ni ot.
The eastern city wall, beginning with Karian is built on the reef part, 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 three streets lead through the city. Today however, only one is still used; the two others are in decay, silted 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 above the waterfall Pan nekiiir in the stream's bed the impression of its body, which has the form of a large alligator is still shown today. 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 Ian and Tau (see Plate 2) leaving Us en tau, Pulak and Tapau to the right, past Lele Katau on 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 shrine was formerly erected to it on Pan Katera. Even today no native departs from this water way when travelling through Nan Matol. The second canal or waterway was the Tau en Lole, the inner canal. It runs, in the upper city, between the dwelling courts of the priests. It began at Imuin a lap and Tsap a los and led to the shallow laggoon which divided the upper and lower city. At the southeastern corner 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 for setting aside in Nan Tauas along it.

4. Method of Construction

The structures of Nan Matol are distinguished from the others of Ponape, and also from those of Kusae, in that they are more carefully erected and built,
so far as can be seen from their appearance. That may be due to the fact that building material was more suitable and easier to obtain then in Kusae, although for Nan Matol, too, large distances had to be covered from the quarry to the building site. Two kinds of material were used: basalt and coral stone. The latter was found in abundance on the reef itself; the basalt was mainly procured from Lot, Nan Tiati en Matolenim, Auak, U and Tepek. As the natives tell it, their ancestors are supposed to have lit a great fire, heated the stone and split it with sea water, in order to get the building material to Matolenim on floats with ropes of the tough, strong Hibiscus fiber. Plate 12 shows such abandoned quarries for column basalt in SelataX en U. Here there was a loading place, and even today the reef is strewn far and wide with large and small fragments of amorphous and column basalt. On that 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 the tractive force of Hibiscus ropes. A tremendous piece of work was carried out, of which we who live in the machine age cannot have any conception.

With the exception of the legend of Sipe and Saupa, there is no information about the master builders of the city; but these builders seem to have envisaged a single, large-scale layout. Individual constructions periods can scarcely be distinguished. A more careful treatment and construction was given structures such as Nan Tauas, Us en tau, Karian, Lem en Kau, Peikap, Pan katera, Pei en Kitel, Pan ui and others, which were supposed to be raised above the others as places of worship and burial. The material was sorted into certain sizes. By the sizes and according to the appearance, whether amorphous or column basalt, they tried to bring into the buildings a certain structure characterizing them.
that took the place of ornamentation.

The low artificial islands that mainly were dwelling places of priests and nobles, were treated more simply. The enclosure here consists of pure column basalt, while for the high walls a mixture of column basalt and mighty round and angular amorphous basalt was preferred.

The schematic sketches explain the method of construction. During construction they proceeded as follows: They built the massive walls out of single lumps of stone directly on the feef (fig. 3) or, first of all, made a foundation out of a row of basalt columns arranged parallel to each other on which the wall proper was built. The foundation stones generally lie along the width of the wall, more rarely, they follow the direction of the length. Sometimes, also, the two directions alternate with each other. If the construction units used in the direction of the length of the wall are called "stretchers" and those lying crossways over them are called "headers," one can see that a wall is built up of "stretchers" and "headers." The spaces between the stretcher rows were filled with basalt and coral rubble, while the headers were generally contiguous. Mortar or wooden pegs to secure the construction units' sturdiness were not used. They used another method. The construction units were hewn into shape, fitted to each other, with column basalt this was superfluous and the gaps and cracks that occurred were levelled off as well as possible by slipping in or between, smaller stone fragments of basalt or coral (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 are reduced towards the top. The structure Nan Tauas is distinguished from all others by the attempt to build the corners of the walls projecting outwards beyond the top edge. The thickness of the walls varies greatly. On the low, residential islands, they are 1-1 1/2 m. wide, for the high walls, 2-3 m. wide. The low islands are up to 3 m. high, the enclosure walls of the ceremonial and
burial places, 3-11 m. high. The islands usually have a square ground plan, but constructions with a completely irregular ground plan are not lacking, for example, Us en nam, or a triangular ground plan like Pei to. After laying the foundation, they placed basalt columns on them on the inner side and on the outer edge of a structure, lengthwise, and filled in the spaces that occurred with pieces of coral (fig. 7). Over this was another layer of column basalt places crosswise, or rather, heavy basalt blocks were heaped on it. Thus the construction continued until the wall had the required height. Corners were formed by small towers (fig. 8) with a square ground plan, which were built up in the same way as the side walls. The artificial stone enclosures were then filled in with coral rubble (cf. figs. 3-8; R = grown reef; HW = highwater mark; B = upper limit of the artificial floor of coral rubble 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 enclosure was left exposed as a parapet. The courtyards, surrounded by the high stone enclosures, are also filled in with coral rubble which, for example, in Us en Tau reaches a height of 3 m., in Pan Katera, 3-4 m. and in Pan ui even 6 m. Above this, the surrounding walls rise another few meters as a rampart.

The skill of the gateway layout is noteworthy. They are present in all the high structures and in the tombs. They are either open above (cf. Plate 9, large gateway in the northeast side of Pan Katera or closed, cf. Plate 4, gateway in the wall of the southern inner courtyard of Nan Tauas, Plate 7, in the inner courtyard of Karian). While the covered gateways of Nan Tauas are comparatively small and are so low that a visitor can only crawl in, one can walk erect through the similar gateways at Pei en Kitel and Karian.
Some visitors to the structures were of the opinion that the high walls have been parts of regular buildings whose beams later decayed and collapsed. That is an unproven and untenable hypothesis. Nothing similar ever existed. Only the burial chambers were true stone houses, as they are preserved for us in Nan Tauas, Karian, Pan ui 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 wide surrounding structure of basalt columns. On one of the long sides, an entrance leads into the interior of the chamber, whose roof is covered with selected, huge and heavy basalt columns up to 7 m. long.

A dense vegetation has today taken possession of the structures. The old ceremonial places are covered by an almost impenetrable bush; the other residential islands were cleared and planted with coconut palms that are thriving magnificently. But the natives fear has only let an attempt be made, just as the recolonization remained in the initial stages. Most of the more recent residential places already have been abandoned.

Worthy of attention is that the exterior of the structures was little changed 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 gateway of Nan Tauas, reveal that the basalt columns stand diagonally in 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).

5. The Individual Structures

The City Walls and Grave Walls

A town wall and grave wall surrounds the city of Nan Matol and gives it the appearance of an entity in itself. It runs over the reef Pon mui rak above the
special part (?), the reef part Pon pik a lap (above the great sands) and the reef part Nan le en mok (in the dark water). Six special burial chambers are enclosed in it.

Far outside, in front of the city proper, lies the artificial island of Pei ni ot (the outwork). Pei ni ot was intended to form the connecting place for a wall that was to be built on the reef edge of Nakap harbor that runs in the west-east direction, beginning at Nakap, where the foundation of a new city had already been laid.

Pei ni ot consists of a square, 34 x 35 m., that was built of amorphous basalt blocks. This surrounding wall is 1-1½ m. high, and circa 2-3 m. wide. The inside is heaped up with coral rubble. The stone enclosure is surrounded with low mangrove bush. In the inside there are the remains of two house mounds both of which are situated within a frame of prism basalt. This frame is also almost square and is at a distance of approximately 5 m. from the enclosing walls that surround it. It can be followed only from the remains. From the strewn basalt debris, its approximate development can be discerned. 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 5 m. wide, and measures 8 x 20 m.

Four meters away from this foundation, the incomplete (322 m. long) barrier and protective wall of Tip en uai (Clan of the foreigners) begins. Two passages, each 5 m. wide, divide it into three parts of 85,139 and 88 m. in order to then meet with the bend of the first, outer, completed protective wall of Nan Tauas. This wall is the strongest in the city. It is, on the average, 7 m. thick and consists of two rows of mighty amorphous basalt blocks (cf. Plate 1), which are 2-3 m. thick. The space between the rows, which attains a height of 3-5 m., is filled with coral rubble 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 uncompleted and only the foundation is left.

Southeast 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 for 30 m. to the southwest, following the edge of Nakap harbor. An opening 7 m. wide separates it from its 28 m. long continuation of which, however, only 8 m. are actually complete. This part of the wall probably contains the heaviest basalt block, weighing several tons (cf. Plate 1). At an interval of 18-15 m., a second wall funs somewhat parallel to this first, outer barrier and protective wall which must have been built quite resistant to the occasional flooding breaker. Only the smallest part has been completed. Its width was calculated to 5-6 m., its height, 4 m. The next basin thus created is called Nan Molusai (in the quiet, navigable water) and formerly served as a bathing place.

The boundary of Nakap harbor again turns to the southeast. The outer barrier wall there is built 8 m. long, 5 m. high, where, running west southwest in its continuation, it is supposed to define the sport field of Lelou. This wall was supposed to consist of a double row of basalt blocks, as above, it was to be 140 m. long and, after a passage 10 m. wide, to be lengthened another 105 m. Only the foundations were laid. The barrier wall which was supposed to shut off Lelou from Nakap harbor was intended to be even more massive. Here too, the foundations are laid from two double rows of basalt blocks; the wall was calculated to have a length of 90 m. and a width of 25 m.

These remnants of the foundations lean close against the graveyard wall which begin here in Karian, is about 500 m. long running in a southwesterly direction; it is separated in a row of single structures.
Karian. The foundation of the inner barrier wall of Lelou continues by the 26 m. long side of Karian. In front of it on coral rubble, a 16 m. wide platform is built from coral blocks; it reaches to the Nakap harbor. The structure is 26 by 36 m. 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, whose interspaces are filled with basalt columns. Toward the top, the wall is crowned by 5-6 layers of binders and stretchers, so that the wall maintains a height of 5-6 m. with a thickness of 2-2½ m. At the Lelou side, a platform of coral rubble measuring 32 by 16 m. abuts on Karian; in the center, the traces of a former house foundation together with the hearth layout are recognizable. The southern, narrow side of Karian is remarkable for its gate which is unequalled in size and beauty in the structures. It bears eloquent testimony to the excellent, technical skills of the natives. The gate is 3 m. wide, 2 m. high and 3 m. deep. Five carefully chosen basalt columns, more than 7 m. long, form the roof, over which five arches of stretchers and headers rise. The side walls of the gate are built in the same manner. Directly in front of the gate lie two large, flat kava stones. It cannot be by chance that a coconut palm rises near them. But nothing could be found out about it. If one enters through the gate to the inner part of the courtyard, which is thickly filled with Hibiscus, one finds a platform of coral rubble, measuring 6 by 14 m., which forms the front section of one of the loluns, the small stone enclosures, which many times characterize a burial place. This lolun measures 5 by 6 m. and is built from small basalt columns. Directly next to it lies a second, smaller grave place measuring 5 by 5 m. 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,
Lukop Karian, Tsap u tik (the small place), and Aneir (south wind). These three places lie on a elongated snadbank, whose western border was not built up (cf. Plate 6, Pik en Nan Zapue (sand of the Nan Zapue)). This Pik en Nan Zapue (text 3) plays a part in the legend of the conquest of Ponape. Tkap u tik is a stone enclosure measuring 23 by 27 m., which in the inside conceals a large enclosed burial place, 6 by 9 m. At a distance of 12 m., there is already in Aneir, a burial place, 10 by 7 m., and 29 m. away, the ruins of a stone circumvallation, 15 by 18 m., which formerly probably also enclosed a grave. Pan muasanap abuts 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 supposed to form the foundations of a new structure. A passage 20 m. wide separates these foundations from Lem en kau (blue lagoon) which is very well preserved and 3 to 4 m. high (cf. Plate 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 northeastern one measures 37 by 35 m.; the two southwestern ones are 23 by 43 m. and 16 by 30 m. large, respectively. A burial place measuring 2 to 4 m. is contained in the southeastern court.

The graveyard wall is interrupted here by a hole in the reef approximately 60 m. square, whose deep, blue shining water has given the name to the hole itself and the neighboring structures. It is the reef hole, Nam in kau (blue lagoon) which is about 80 m. deep. The grave square, Lem en sei abuts its southern shore. Lem in sei has been erected from stretchers and headers of columnar basalt. It is square. The long and the short sides of the structure, which is approximately 4 to 5 m. high, measure 25 m. In the middle of the courtyard is a burial place measuring 6 to 7 m. It is continued by the foundation of an unfinished structure.
which was thought to be 22 m. long. A 5 m. wide passage, Mueit a lap, separates Lem en sei from the Pik a lap (large snad) whose foundations alone exist, and is 23 m. wide at the just-named passage and has a gap here 16 m. deep and 4 m. wide. The foundations are 37 m. long. A 7 m. wide passage, 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 erected of columnar basalt in its outer wall. It is 21 m. wide and 158 m. long. The 5 m. wide passage, Mueit en ualiuel separates Kap en Not from the huge structure of Pan ui (under the Barringtonia trees). This structure is composed of several divisions. The continuation of Kap en Not is low, only indicated in its foundations, 20 m. wide and 97 m. long. On it abutts the actual grave construction, Pan ui. The northeast wall is 52 m. long, the southwest wall, 100 m. The southeast wall is 96 m. long, 9 to 11 m. high; certainly this wall has been torn down and destroyed in several places, probably mainly by the huge Barringtonia trees which grow on it, which were uprooted by storms and typhoons. A natural protection against the wind does not exist on these artificial islands. The foundation structure is erected form single, amorphous basalt pieces, weighing many tons, which have a diameter of 2 to 3½ m.; to pile them on each other must have taken enormous labor (cf. Plate 7). The southeast corner is probably the most impressive. Three huge basalt blocks are piled on top each other, and crowned by one of the largest basalt columns; the entirety is 11 m. high. The southwest and southeast walls are composed of amorphous basalt stretchers and columnar basalt headers. A dense tangle of Barringtonia and calophyllum trees has taken possession of walls and courts. This corner courtyard and its two secondary courts which lie at the walls, has been artificially heightened by 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 only three sides; 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 courtyard, there is, at the height of one meter, a grave, a pei, that is 16 by 22 m., which is erected from 5 layers of columnar basalt stretchers and headers, and has, at its western side, an entrance gate 2 m. wide, whose sides are 2½ m. high. Through this gate one arrives at the lolun, 4 by 6 m., in whose center the actual grave is located. In front of the northern side of the pei lie two select, beautiful basalt columns, which perhaps formerly served as seats. Between them lies a large kava stone. Near it the ruins of a large dwelling place were uncovered. A good many finds were made in Pan ui. A 4 m. wide passage separates Pan ui from Mueit (passage) measuring 45 by 70 m., which is separated by 11 m. wide passage from Pan mueit (below the passage). Both islands are bordered only at the passage sides and outer sides by walls of basalt columns, 3 to 4 m. high; the back side is lower and in part, only the foundation remains. Pan mueit is 67 m. and 75 m. large. The wall of the lagoon side is cut into twice, so that the plan of the structure appears graduated like a stairway. In the eastern cut, separated by a 5 m. wide strait, lies the low artificial island, Lole eue. A 15 m. wide strait, the Mueit en Kiti (passage from Kiti) separates Pan mueit from the last structure of the city wall, Pon kaim (above the corner). The vueit en Kiti is so closed by a row of sunken basalt blocks that this strait is navigable only at high tide. It forms the prescribed entrance path to Nan Matol; the other passages were prohibited for general traffic. Pon Kaim does not offer anything special. The 3 to 5 m. high walls, which consist of basalt columns, enclose the 20 m. wide, 265 m. long structure, which today is largely afforested with coconut palms.

The Lower City of Nan Matol, the Royal City, Matol pa.

The actual Kan im of Nan Matol is divided in two parts by a small lagoon which extends westward from Lem en kau to the hilly island of Tsamuin: the royal city,
Matol pa, the lower city, and the priests' city, Matol pauve, the upper city. The former has its center in the royal seat and chief place of worship, Pan Katera besides the sanctuary of the eel in Itei, the other in the dwelling of the high priest Nalaim in Us en tau, to the grave of Iso Kalakal in Pei en Kitel and to the main cemetery of Nan Tauas.

Pan Katera (Kubary writes Nangutra, Christian designates it as Pan Katara, i.e. "Place of the Announcement" or rather, "Place of the Message") was translated to me as "below the stairs." "Understairs," Nalaim en Matolenim meant the three large, step-shaped platforms, on which the sanctuary Nan Zapue or rather, the temple of Nan Kiel mau formerly rose. The structure (cf. Plate 9 and 10) is divided into two parts, a large trapeze, that is enclosed by walls, 4 to 5 m. high, stretchers and headers consisting of basalt columns, and a small annex with a low enclosure. This served as a dwelling place for Sau Kampul, the first court servant of the king, Sau Telur, which the king himself resided in the adjacent court enclosed by high walls. The dwelling place of the Sau Kampul measures 35 by 45 m. and has two entrances, 2 m. wide at the 35 m. long east side. 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 takes in an area of about 8400 sq. m. There are closed entrances in all enclosing walls. The most important one lies on the south side. It is 4 m. wide. 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, and with it announced permission to enter Pan Katera. Two smaller entrances of 2 m. or rather 2½ m. are in the east wall. In the north wall there is an entrance 9 m. wide and one 2 m. wide (cf. Plate 9). The west side is accessible by an entrance 2 m. wide in the middle. If one enters the structure through the entrance at the south side...
and created light and air by cutting down the luxuriously growing Hibiscus thicket, there lie to the right and left, the dwelling courts of the Sau Telur, enclosed by basalt columns. In front, there is a platform, a straight row of flat kava stones with three steps on which the ruins of the large temple layout of Nan Zapue are noticeable (cf. Plate 9). The left courtyard is filled to a large extent 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 annex, the courtyard is enclosed by 5 m. high walls of basalt columns. In Pan Katera itself, they are about 2½ m. high, and measure 22 by 35 m. Left and right, at the side of the entrance into this residential courtyard (cf. Plate 9) lie narrow, flat pits, bordered by basalt columns, whose meaning was no longer ascertainable. The other, the right residential courtyard, is carefully enclosed by basalt columns; a narrow entrance leads to the inside, in which also on a platform, as above, the foundations of a dwelling house and adjacent buildings were uncovered. The northwest corner of this stone enclosure, which has walls 2 m. thick, 2½ m. high and measures 12 by 35 m., has a special name: Kaim en man tirip (corner of the bird, tirip, c.f. text 12 and 22). Between the two courtyards, directly next to the land on the south side, a two-stepped platform of coral rubble rises behind the walls; it measures approximately 10 by 15 m., and is paved with basalt blocks and bordered by basalt columns. The sacrificial gifts (kautake) for Nan Zapue were put down at this place. Formerly, 15 m. away from it was the temple of Nan Zapue. Only its foundations exist (cf. Plate 9). One climbed to the sanctuary on a stairway 3 m. wide and approximately 40 cm. high, whose measurements are approximately 35 by 23 m. The house rising on it seems to have been 24 m. long and 10 m. wide, as far as may be concluded from the situation of the ruins of corner posts. Of the house interior, three hearth pits still exist which are bordered
by basalt columns. Directly in front of the lowest step at the south side of the structure lie a row of large kava stones, on which the sacred kava was pounded for the drinking sacrifice for Nan Zapue, and to be drunk by his priest. At the left side of the row, the two sacred trumpets (conch shells) were excavated. Five are supposed to have been present. A pious fraud led the people to believe that the trumpets sounded by themselves in order to give the sign with it for the beginning of the religious and sacrificial festivals and to call the believers. In the picture of Plate 9, far to the left, my interpretar, Etekar stands on the spot where the "sacred trumpets" were raised; beside him Buka Tuhen stands on the first step of the platform; then follows, the Ponape bastard Auntal en Aru standing on the third step, the Nos en Matolenim sitting on the second step and the Nalaim en Matolenim farther to the right sitting on the first step. Behind Auntal en Aru, the first hearth pit becomes visible. West of this platform a long 10 m. high bench which was used to sit on is built at a distance of about 12 m. The houses of the servants were located here. Two similar seats, east of the platform, directly on the enclosing wall, are piled up so high from coral rubble that they reach the height of the outer wall. Here were the dwelling places for members of the royal family. The northeast corner of Pan Katera takes up a square measuring 22 by 27 m., in whose courtyard a small platform with the foundations of an old house site rises. The northeast corner of this residential 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 that Tsokes would exist as long as Kaim en Tsokes existed. In September 1910 the corner fell down. The Ponape people now were sure that Tsokes must perish. After the revolt in February 1911, the state of Tsokes was finished. In front of the residential court the ruins of a house foundation lie, or rather, a bench to sit on. Beside
it lies the bathing hole, measuring 10 by 8 m., bordered by basalt columns. It extends down to the reef and is bordered on top by four layers of columnar basalt on top of the other.

After the death of the last Sau Telur, the conqueror of Ponape, Iso Kalakal, is supposed to have made Pan Katera "saraui," i.e., consecrated, sacred, taboo." From then on, only the Nanamariki en Matolenim and some priests were allowed to enter the place, once a year, in order to make the prescribed sacrifices (see above). Other mortals were not allowed to enter under penalty of death.

In the corner between Pan Katera and the annex for the Sau Kampul is another square, with aptly high, partly low, walls or rather enclosures. It measures approximately 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 followers (333 men) 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 and west walls are basalt enclosures only 1-3/4 m. high. The northwest side forms a dwelling courtyard, 21 by 29 m. in size with inner walls 2½ m. high. A 2 m. wide gate leads into the house interior, in which the foundation of a former house site is recognizable. The dwelling courtyard is adjacent to a low bordering wall, 17 m. long, with a gate entrance 15 m. wide. The south side has a entrance, 5 m. wide, through which one arrived at the ruins of a former house foundation. To the right of it there is a small square house foundation. Also, the east side has an entrance 4 m. wide. If one enters Kal a puel through it, one has on the right, a small residential courtyard, in whose interior are the ruins of a house foundation. A foundation like it lies between the north wall and this small residential courtyard. A 4 m. wide entrance leads through the north wall into the interior of Kal a puel.
Itet. Kubary or rather Friederichsen, writes Itel. Probably this designation was wrongly read by Friederichsen. The natives do not know the name, but speak only of Itet. This structure measures 31 by 43 m. It is separated from the opposite lying Pei kap by the 1½ m. wide road. The structure has a border of 2½ m. high basalt columns. The main part is enclosed by a carefully built basalt wall, 2 m. high. From outside, this main part is reached through a 1½ m. wide entrance, from the inner courtyard through a 4 m. wide entrance. In this main part, which measures 24 by 20½ m., the "sacred eel" Muan (Nan) Samol was kept in a small plastered enclosure. At certain times he was fed turtles which were kept in Paset in an artificial basin next to Us en tau, brought to Sau iso with a certain ceremonial (cf. text 101), in order to be then killed and prepared on Tol en Itet, an artificially erected, rubble heap, 8 m. high inside of Itet. In this courtyard, under the protection of the eel were kept the weapons, spears, stones, etc. with which Iso Kalakal once had conquered Matolenim. The wooden weapons have decayed, the beautifully polished stones, the size of an ostrich egg, remained preserved. They were thrown. They cannot be managed with a hand sling. On is compelled to think of catapult-like machines, although they have been completely forgotten by the natives today.

A 10 m. wide channel separated Pan Katera from probably the largest structure of the city, 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. Plate 8). Legends are connected with some of these basalt stones. Thus a turtle-like basalt block (cf. Plate 2) lies between Itet and Pei kap. Behind the "turtle" is inserted the "uan it Tapar," the shield of Tapar, an unknown hero.
Another legend (text 120) tells of the two large basalt blocks on the north side of Pei kap (cf. Plate 2).

An old dwelling site was identified on Pei kap, beside two from more recent times which were in use. In addition, the enclosure contains a broad reef hole like Nam en kau, the lagoon: Man en ias.

Le en kai is a similar, larger lagoon, which is enclosed by the large structure, Toron (cf. Plate 10) and measures 96 by 102 m. It has been carefully erected from columnar basalt and has two entrances, one of 2 m. on the west side, another on the north side, 5 m. in width. This Toron was important as a provisions place. Coconut palms, breadfruit trees and pandanus were planted here. The fruits were destined for the sacrifices, like the oysters which were kept in the reef hole. Today everything is overgrown with dense Hibiscus bushes.

The remaining stone squares of the lower city 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. Moreover, Rei lap is divided into two halves by a low wall.

Another low island which lies directly in front of Tsamuin near Sau iso is the 33 by 34 m. large Tsap uei, the place where the tragedy told in text 14 occurred, the suicide of Tip en uei or rather, Sau en Taman by death through fire. Later it was the residential courtyard of the king's successor, or rather, the paramount head of the clan.

Nothing could be learned any longer about the remaining artificial islands. "Because of smallpox we have forgotten much" was the answer in many cases. The tradition was forcibly interrupted and, in part, completely obliterated. The names of these artificial structures and their measurements follow, beginning with the small islands between Toron and Pei kap:
Rei taub, inhabited today, 32 by 31 m.
Take tik (small island), old house foundation, 20 by 27 m.
Pela kap, three old house foundations, 105 by 90 m.
Mant, 65 by 33 m.
Pen i eir, 28 by 35 m.
pan iso, 36 by 17 m.
Pei en muik, 27 by 25 m.
Lole eue, 40 by 50 m.
Pei ian, 22 by 20 m.
Ni konok, 82 by 35 m.
Pei en apue, 25 by 24 m.
Pei en met, 30 by 31 m.
Likin sau, 20 by 38 m.
Rei tik, 27 by 38 m.
Ua sau, 34 by 54 m.
Bat en ian (stone of the sky), 28 by 20 m.
Pil en ian (water of the sky), 46 by 33 m.
Tsap ue ian (place of the sky), 63 by 35 m.
Pan ti bob (under the Terminalia tree), 84 by 49 m.
Betebete, 30 by 26 m.

At the south shore, Nan uei, of the island, Tsamuin, lies the courtyard Sau iso (royal clan). What role this courtyard once played is unknown. Directly in front of it on the shore, lies the stone, Likon, palan, a flat, broad, turtle-shaped basalt stone which is surrounded by various basalt fragments. When the festival Nan us un tsap was held (see text 100), the turtle consecrated for the sacrifice
was fetched from Paset in Us en tau, brought to Likon palan, thrown down on this stone four times with conjurations, in order to be taken to the Tol en itet for the sacrifice (fig. 11).

The Upper City, the Priests' City, Matol pau ue.

A shallow, narrow lagoon divides the two parts of the city from each other. The upper city was reserved for the residence of the priests; it also has some important places of worship and in addition the most important burial place. The conqueror of Ponape was buried in the upper city. He put an end to the kingdom of the Sau Telur and created the political conditions which governed up to the German time. In Pei en Kitel, also called Pan Kitel, the conqueror, Iso Kalakal (Prince Wonderful) lies buried. The enclosure is 48 by 130 m. large, in part it is built out on the reef; the actual graveyard however, is erected on the firm land of the island, Tsamuin.

From the waterside, a graded entrance 4 m. wide leads into the enclosure, from the landside, a 3 m. wide entrance. Near the entrance from the reef side, lies the stone enclosure measuring 12 by 15 m., which directly abuts the wall on the waterside and contains a grave in the middle. Eighteen m. further to the north, on the harbor edge of the island, Tsamuin, the 25 by 31 m. graveyard of Iso Kalakal has been built. On the south side one enters the graveyard through a 3 m. wide entrance whose center is taken up by a 7 by 5 m. large stone chamber grave of carefully selected basalt columns. Around this grave are grouped three square, low grave sites measuring 3 by 3 m., which are adjacent to the somewhat raised paved enclosure which surrounds the stone chamber grave (cf. Plate 8). Formerly a wide gate lead into the subterranean grave. It is inaccessible today, because when vice-Governor Berg attempted to explore the grave, the support was removed from the
roof stones and with that, the grave collapsed. Finds which were salvaged here are in Leipzig. They are not different from the other finds in Nan Matol. At the left of the entrance in the grave chambers, a row of flat kava stones lie, on which the sacrifices for the deceased conqueror were formerly made. When Berg explored the grave in August 1905, the natives asked him to refrain from it, "because Iso Kalakal will avenge himself and kill you." When Berg actually died of sunstroke a short time later, the Matolenim people were certain that his death had been revenge for the destruction of the graves.

Directly 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 to which measures 53 m. on the base, 9 m. on the narrowest side and 72 m. on the longest side. Here the long, street-like channel, Tau en lole (lagoon channel) begins to whose left and right, small and large artificial islands rise, mostly rectangular in ground plan with low walls, on which the dwelling houses of the priests once stood. There are, toward the north:

Pei to, size, see above.

Puie lele (attention! wall!) 40 by 45 m., contains a meeting house of present-day on the channel.

Rei ti bob (to the Terminalia tree), 27 by 51 m., divided in the middle, annex on the south side, measuring 8 by 28 m.

Tsap reirei (the long place), 26 by 35 m.

Pei mei, 30 by 27 m.

Lì ki tolok, 53 by 27 m.

Imuin a lap (the large festival), 30 by 67 m.

Pei en ut (worship place of the banana), 19 by 40 m.

Tsap en Luk (place of the Luk), 19 by 35 m.
From Imuin a lap in the direction to the south:

Tsap a los, 36 by 48 m.

Tsap uen pue, 34 by 57 m., with small indentations on the channel side.

Pei ni ap, 34 by 12 m.

Tsap a kap (the new place), 29 by 15 m.

Tsap en tau (the place on the channel), 40 by 34 m., somewhat pulled in on the channel side.

Ni tor, 16 by 25 m.

Tau at peitak, 28 by 21 m.

Tau at peiti, 35 by 25 m.

Tsap uen pei, 22 by 26 m.

Sak a peilon, 35 by 56 m.

Us en man (star at the lagoon) is an irregular structure. The main structure measures 57 by 68 m.; on the north side, in the eastern part, there is an annex measuring 30 by 27 m., which in part intercepts the somewhat smaller annex on the east side, which measures 20 by 35 m. and is directed to the north. Us en nam was the kitchen for the king and later the Nanamariki. He appeared here and at times, distributed the finished dishes to his followers. Parallel to this first road of priest wharves extends a second row of artificial islands for priests' houses. They include, proceeding to the north from Us en nam, the following low wharves:

Perei lap, 31 by 23 m.

Sak a pes (garbage pile), 30 by 23 m.

Likin pei (Im pei), 29 by 34 m.

Tsap on, 28 by 40 m., 38 by 55 m.

Us en pei (name of the pei), 38 by 20 m.
Pon take (on the island), 25 by 36 m.
Ni rik (in the small one), 24 by 23 m.
Ni mogemog, 35 by 28 m.
Tsap u tor, 24 by 32 m., with old house foundations
Tsap a tik (the small place), 14 by 20 m.
Tsap a tir, 33 by 35 m., irregular structure, with an annex on the west side projecting 31 by 35 m. in size to the west.
Ai ni ar, 42 by 35 m.
Tip en ai, 12 by 18 m.
Map, 25 by 19 m.
Imuin en map, 13 by 25 m.

East of these priest wharves there lie a row of larger, lower islands whose walls, for the most part, enclosed place of worship. It could no longer be ascertained which cult they served.

Pan Katau, 35 by 18 m.
Paraka tsuka, 28 by 41 m.
Tapau, 76 by 59 m.
Pei lapalap (the very great Pei), irregular foundation, at the east side front, repeatedly tapered, 99 by 99 m.; contains the taboo place, Ras a lap in the northwest corner of the square.
Pulak, 54 by 57 m.
Pei ni or, 35 by 26 m.
Pei kap tsap u as (the new Pei at the high place), 70 by 65 m.
Pei en arun, 44 by 26 m., high walls, 6 m. wide entrance on the west side, contains two graves.
Us en tau occupies an important part in front of the channel, see Plate 2. After the death of the Sau Telur and the first Nanamariki of Matolenim, Us en tau was the dwelling place of the Nanamarikis, until they transferred their seats to Nakap or rather, Salon on Tsamuin. Today Us en tau is the dwelling place of the Nalaim, who erected a magnificent meeting house here, using the basalt columns of razed walls. Beside it rose simpler houses, sheds of a European kind, which serve mainly economic purposes (the preparation of copra). The sheds on the small island, Pua Ian (25 by 28 m.) were also set up for it; the island is connected with Us en tau by a modern plank bridge. Us en tau has formerly been enclosed by high walls, which today are preserved only in part. The western and northern part are torn down. The original measurements amount to 75 by 85 m. A pei, which today is nearly completely destroyed, was built into the northeastern part. On the other hand, the excellently made boat wharf at the razed western wall of Us en tau is preserved. Here, at the south side and made of basalt columns and large coral stone fragments, an irregular basin is bordered by low walls, Paset in which the sacred turtles destined for sacrifice were formerly kept (cf. text 101). Opposite Pua Ian lies the low island of Kon terek, 40 by 68 m. As a low island it is nowadays planted with palms. On account of its excellent state of preservation, it best shows the prototype 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 large, low island of Tau, measuring 56 by 59 m., which contains a grave next to two old house foundations in the northwest corner. On the other hand, on Tau separated by the channel of Tau en gasapal, rises the annex of the structures of Nan Tau as (at the channel with the high walls) which is known best.
Nan Tau as is the cemetery for Nan Matol; the kings, later the Nanamariki, were buried here, in the four grave chambers of the main enclosure, then also in the grave enclosures of the two low islands flanking Nan Tau as, Pon Tau as (above Tau as) and Pau Tau as (below Tau as). The structure divided into three parts is enclosed by three mighty walls (see Plate 5). They gird the entire enclosure and leave only the west side open. Not all were completed. The 10 m. thick wall of Nan Molusai was developed the furthest. At a distance of 15 to 18 m. away from it, a second girding wall was planned; its thickness was supposed to amount to 7 m. It was built up in only two places; for the most part, this wall remained at the foundation. The third wall, 10½ m. thick, surrounds Pon Tauas; it forms the north wall of Pon Tau as, 70 m. long and 2½ m. thick, in order to then form the east wall of Pon Tau as, 10½ m. thick and 4½ m. high, which continues in the enclosing wall which surrounds Nan Tau as and Pan Tau as, for approximately 155 m. This wall, too, is only in part, entirely completed. Pon Tau as, as an artificial island, the measurements, 70 by 52 m. The west and south borders are low. There is a 2 m. wide entrance in the west border. On Pon Tau as, a special courtyard with low surrounding walls has been erected, in which burials formerly took place. Finds which conclude this have not yet been made. Pan Tau as lies south of the cemetery. It is a far extending, artificial islands with low surrounding walls, 65 by 16 m., which has a 2 m. wide entrance on the south side. Impenetrable Hibiscus thicket hinders attempts at penetration. South of Pan Tau as, but 16 m. away, lies the low island of Naru Kap which measures 12 by 31 m. A low wall approximately 66 m. long separates Pan Tau as from Nan Tau as and the 7 m. wide channel surrounding it.

The structure, Nan Tau as is the only one in Nan Matol whose axes are oriented exactly to north, south, east and west. A foundation whose length on
the west side, at the cahnnel of Tau en Gasapal amounts to 59 m., on the south side, 66 m., on the east side, 60 m., on the north side, 69 m. and is approximately 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 of 3600 sq. m. is filled with coral rubble. The border around it was raised by two layers of basalt columns like a slope; only in front of the main entrance, a stretch of 5 m. wide was not made higher. Here one climbed up to the interior courtyard on three steps, 4 m. wide. Today, border and rampart are, for the most part, torn down and destroyed. Four m. distant from the border, the first high wall of the first courtyard of Nan Tau as rises. 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 filled in again by a three-part layer of lighter, smaller headers and stretchers, so that at the same time an effective architectural-ornamental effect was obtained by this arrangement of the structure (cf. Plates 3 and 4). The west wall with the 5 m. wide entrance in its southern part, is 23 m. long, 2 to 2½ m. thick, 7 m. at the entrance, 8 m. high at the southern corner; in the northern part, it is 24 m. long, 2 m. thick, 4 m. at the entrance, 8½ m. high at the north corner. The north wall is 61 m. long, 2 to 2½ m. thick, 7 m. high at the northeast corner. Nine m. away from the northwest corner, the wall is interrupted at the height of the foundation; here an entrance, 1½ m. wide, 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 approximately 5½ m. The south wall is 64 m. long, 2½ m. thick.
and 6 m. high in the middle. Approximately in the middle, it has a low entrance through which one can creep into the graveyard of the first interior courtyard (cf. Plate 4). This outer wall is strengthened on the inside by a 2-3/4 m. high and 1 m. wide path along the ramparts (cf. Plate 4). It did not serve defense purposes, but rather, according to statements of the natives, open air burial occurred 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, chest ornaments and others, included with the deceased, which were made in large quantity, confirm the statements for all galleries. After passing through the 4 m. wide courtyard, 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 width, and is very carefully built from selected basalt column material (cf. Table 4). Unnecessarily they built, from three layers of stretchers and headers, a kind of coping which projects a little in front of the actual wall. This second courtyard wall is somewhat lower that the first. The west side, to the right of the entrance, is 8 m. long, 3½ m. high and, including the inner path along the rampart, 2-3/4 m. thick. At the left of the entrance, it is 10 m. long, 4 m. high and, including the path along the rampart, 2-3/4 m. thick. Both northern front parts are surrounded by a gallery 1½ m. high and 3½ m. wide. Such galleries, varying in their widths, surround the entire second courtyard wall, and also the inner path along the 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 m. high, the south side is 24 m. long and 3½ m. high. While the west court remains free of special grave structures, they were erected in the north court, the east court and the south court. The north court is 11 m. wide. In continuation of the western two inner court walls, a basalt wall, 9 m. long, 3/4 m. high is
erected diagonally across the court. In it, a 2½ m. wide entrance was left free. Twenty-eight m. away, this court is closed off by a similar basalt wall, 10-3/4 m. long. In the midst of this graveyard (cf. Plate 4), which is densely overgrown with hibiscus, there is, 10 m. from the entrance and 8 m. from the eastern barricade wall, a low platform, measuring 8 by 9 m. bordered by basalt columns, in which there is a low, grave chamber, nowadays already accessible because often pilaged; it measures 7½ by 5 m. and is covered with basalt columns. Adjoining the second east inner courtyard wall, the east courtyard contains a platform 5½ m. wide, 28 m. long and about 1½ m. high, which is also bordered by basalt columns.

At its northern end, it contains a narrow niche grave, today obstructed. The south court contains a grave structure which is similar to that in the north court, but has smaller measurements. Seven m. from the southwest corner of the second inner courtyard wall, the south courtyard, 12 m. wide here, is closed off by a wall 1½ m. high, with a narrow entrance, which corresponds to a second, equally long wall of basalt columns, with a slit as an entrance, 10-3/4 m. away. In the center of the graveyard, a small, 4 by 5 m. platform, bordered by basalt columns, has been erected; on it the destroyed chamber grave is located.

Christian says on p. 92 of his book: "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 alarum or for a sort of bell in sacred ceremonies." I did not see this piece any longer. From the center of this graveyard, a low gate, 1½ m. wide, through which one can only creep, leads under the second inner courtyard wall into the second court. At the eastern barricade wall of this graveyard, a 4 m. wide, 20 m. long, and 1½ m. high gallery has been built to it and to the second inner courtyard wall, which also, like all galleries in general, was used for open air burial. Through the second inner courtyard wall one enters the second court. It
is over grown with breadfruit trees and coconut palms and in its center conceals the main grave of Nan Tau as, the great chamber grave of which the natives tell that formerly the kings of Ponape, the Sau Telur, were buried here. The actual chamber grave, lolun, which is 7 m. long, 6½ m. wide, 1½ m. deep, and rises 1.30 m. above the ground is surrounded by two low walls. Its walls, roof and floor consist of carefully put together basalt columns. The roof of the grave consists of 12, in part, 8 m. long basalt columns. With each standing one meter apart, and having a height of ½ m. or rather 1 m., they form two terraces, so that the entirety gives the effect of a pyramidal structure. On the west side, the chamber grave and terrace walls have an entrance 1-3/4 m. wide. The first terrace, which rises 1½ m. above the ground and is bordered by basalt columns, (cf. Plate 5), measures 11 by 10½ m.; the second, which rises 1 m. above the ground, 9 by 9½ m. The center grave was severely pillaged. Nevertheless, one could obtain, by careful search, small gleanings of human remains, pieces of ornaments, large and small axe blades of tridacna. Similar finds on the terraces and the path on the rampart of the second inner courtyard wall confirm the statements of the natives that formerly burials have taken place here too. In the left part of the middle court between the wall and chamber grave, there are the ruins of a low 8 by 4 m. platform, bordered by basalt columns. The sacrificial gifts for the deceased Sau Telur were deposited on it. That occurred occasionally at the openlap festival. From here they went to Tapau where the prepared food was taken and then was 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 rather, given incorrectly. Kubary's map in the Journal des Musuems Godeffroy is correct and reliable, even to unimportant details. Only the cross section is incorrect: the gallery of the second inner
courtyard wall outside is missing; moreover, the center grave is dug deep in the ground, extending to the reef. It is not built on the artificial filling, as the "ground plan of the Royal graves" shows.

6. The Remarkable "Rocks" and "Stones"

In the description of the individual structures above, various forms were referred to, thus, the "turtle," the "legend stone" of Pei kap, the Kaim en Tsokes, which were of special importance to 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 ue east of Tapau. The statements which Christian makes about it in his book, p. 94, are incorrect. Also, the "head of Laponga" is something quite different. This coral rock block, approximately 2 m. high, which is overgrown with shrubs and rises southeast of Tapau in the middle of the highway, is called Lele Katau and is considered to be the abode of the dreaded demon of disease, Nan sau en set (cf. Plate 7).

7. The Finds

Earlier visitors had already searched the structures and grave sites and in doing so, destroyed or took away so much that only scanty gleanings could be made in August 1910. The story that the structures were allegedly erected by Spanish pirates gave rise to the rumor of fabulous treasures in which the ruins were supposed to abound. Therefore everything was turned upside down all the more unscrupulously, especially when 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 resulted in the shrubs on the individual enclosures growing wild, which impeded the clearing and searching of the ground. Amazing finds
will no longer be made. 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 little 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 have been lost or broken work implements. Ornaments predominate. Unfortunately most have been torn and broken when the structures were pillaged. But still enough was found to give an idea of their former appearance.

Finds from Matol pa

From the grave chamber of Panui:

Remains of greatly decomposed mussel coins: lures of various sizes from the center part of the black mother-of-pearl shell.

*Adze blade from a polished half 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. wide.

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

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

*Of Spondylus: 3 mm. thick; 1-2 cm. in diameter.*

*Of Tridacna gigas: 2 mm. thick, 2 cm. in diameter.*

*Of Conus: 2 mm. thick; 2.5 mm. in diameter.*

*Of Cassis: 1 mm. thick; 1.5 cm. in diameter.*
These little discs were strung on threads for necklaces, similar necklaces are still worn today in the Central Carolines and in the Marshall Islands.

Arm cuffs, or rather rings of Conus millepunctatus:

- $4\frac{1}{2}$ cm. high, 6 cm. in diameter.
- $2\frac{1}{4}$ cm. high; $4\frac{1}{2}$ cm. in diameter.
- 4 cm. high; 6 cm. in diameter.
- 3 cm. high; 5 cm. in diameter.

Fragments of arm cuffs of rather, rings of Conus, very cleanly polished: 4 cm. high, 7 cm. in diameter.

- 3.5 cm. high; 5 cm. in diameter.
- 3.5 cm. high; 6.5 cm. in diameter.
- 4 cm. high; 6 cm. in diameter.
- 3 cm. high; 5 cm. in diameter.

Five fragments of arm cuffs or rather rings of Conus; measurements cannot be determined.

Pendant from the lower part of a Conus snail, unfinished piece, not yet polished, 5 cm. in diameter.

Pendants from a cut off, flat piece of nephelin basalt, about 7 by 12 cm. large; right edge broken; remains of 4 holes, parallel to the edge and arranged circularly, through which the strings on which it was carried were threaded.

Pan Katera.

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

Itet.

Ostrich egg sized stone, "missile of Iso Kalakal."

Size: 25 by 20 by 17 cm. (cf. Plate 10).
Findings in Matol pau ue

Pei en Kitel.

From the grave chamber of Iso Kalakal: piece of a ax blade, concave, of Tridacna gigas.
A neck-disc of Spondylus.
The findings of this grave chamber were raised nearly completely by Berg in 1905 (cf. p. 29) and were handed over to the Leipzig Museum of Ethnology.

Pui lel.

Pendant from the base of Conus millepunctatus: 3 cm. in diameter.
Fragment of a 1.5 cm. wide and high armlet.
Cross-section triangular, of Tridacna gigas; 8 cm. in diameter.

Tau as peiti.

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

Pon take.

Four fragments of ax blades of Tridacna gigas.

Us en pei.

Three fragments of ax blades of Tridacna squamosa.

Tapau.

Breadfruit pounder of coral limestone; 9 cm. high, 7 cm. lower diameter.
Adze blade of Tridacna gigas: 10 cm. long, 4 cm. wide, 1.5 cm. thick.
Axe blade of Tridacna gigas, concave: 12 cm. long, 6.5 cm. wide, 15 cm. thick.

Pei lapalap

Fragment of an azde blade of half a Terebra snail, patkul.

Tsap reirei.

Adze of Tridacna squamosa: 6 cm. long, 4 cm. wide, 5 mm. thick.
Fragments of canoe axe blades of Tridacna gigas, unfinished: 9 cm. wide, 2.5 cm. thick; length ?

Ni mogemog.

Adze blade of Tridacna squamosa: 7 cm. long, 3.5 cm. wide, 3 mm. thick.
Tsap u tor.

Ax blade of Tridacna gigas: 10 cm. long, 5 cm. wide, 2.5 cm. thick.
Ax blade of Tridacna gigas: 8 cm. long, 5 cm. wide, 2.5 cm. thick.

Tsap u los

Two fragments of Tridacna gigas (?), imitating whale teeth: 6.5 cm. or rather, 5 cm. long, 2.5 cm. thick.
Broken ax blade of Tridacna gigas.

Tsap u tir.

Small axe blade of Tridacna gigas: 7.5 cm. long, 5 cm. wide, 2 cm. thick.
Fragment of an adze of Tridacna squamosa: 5 cm. long, 4 cm. wide, 0.5 cm. thick.
Small pestle-like grinder of phonolite.

(According to vol. I, General, article by Herzenberg, p. 451, Schliiff, 261 and p. 460, phonolite does not appear "cropping out in Ponape").

Us en tau

Adze blade of Terebra snail, patkul, 10 cm. long; 3.5 cm. wide.

Pon tau as

Canoe axe blade of Tridacna gigas, greatly eaten by borer worms:
20 cm. long; 8 cm. wide; 7 cm. thick; from the grave chamber.

Nan Tau as; niche grave in the east courtyard.

many fish lure money of mother-of-pearl shell, greatly decomposed.
Arm cuff of Conus: 4 cm. high; 6.5 cm. in diameter
Arm cuff of Conus: 3.5 cm. high; 5 cm. in diameter
Fragment of Conus rings; flat: 4-5 cm. in diameter; 4 mm. thick.
Fragments of Conus rings; flat: 7 cm. in diameter; 0.5 mm. thick.
Fragments of Conus rings; flat: 7 cm. in diameter; 2 cm. thick.
Pendant of Spondylus shell, twice pierced for stringing carrying bands, circularly polished and smoothed on all sides: 8.5 by 8.5 cm.
Pendant of small, young Spondylus shells, side edges polished, bored:
3.5 cm. long.

Long pendants, bent, pointed at the bottom, pierced, of Cassis snail, 7 cm. long.
Pendant or connecting link for necklaces, bent, thrice bored, pointed as the bottom, of Cassis: 7 cm. long.

Nan Tau as, grave in the north courtyard.

Very many lure 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, unworked.
Many small, polished pendants or rather chain parts of Spondylus: about 3 to 3.5 cm. long.
7 arm cuffs of Conus millepunctatus of various sizes, one of which: 4 cm. high; 7 cm. in diameter.
Fragments of arm cuffs of Conus.
Fragments and well-preserved, whole, narrow, carefully polished rings of Conus, 1 cm. high; 4 cm. in diameter.
Little discs of various sizes in part in preserved original colors, in part bleached for necklaces of Spondylus, Conus and Cassis.
Narrow, little discs of snails; remains of former borders of waist-belts.
Fragments of spearm-whale teeth; a split, fairly large sperm whale tooth.
An ax blade of half-polished Terebra snail, patkul: 7 cm. long; 4 cm. wide, 6 mm. thick.
An adze blade of Tridacna squamosa: 6.5 cm. long, 4 cm. wide, 5 mm. thick.
Many fragments of so-called Matip arm bands of ornamented rings of Tridacna gigas.

Nan Tau as; chamber grave; remains of burials of the terrace left of the entrance to the interior of the chamber grave.
Piece of a human skull calotte (occipital bone); pieces of forearm bones; ribs; an incisor; part of a zygomatic arch
Fish lure money of greatly decomposed mother-of-pearl shell.
Large and small unworked Spondylus-shells.
Fragments of unworked 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 pendants 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.
Adze blade of Tridacna squamosa: 6 cm. long; 3.5 cm. wide.

Nan Tau as, middle chamber grave.
Human remains: Epistropheus, incisor, first molar, fragments of the ulna,
fragments of pelvis, knee-cap, fragments of the upper and lower thigh-bones, heel bone, metatarsus bone, two toe bones.

Completely preserved arm rings of Conus millepunctatus, in part, with fluting.

Thickness: 0.8 to 2 cm.; diameter: 3.5 to 6.5 cm.

Very 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. Width: 0.5 to 1.5 cm.; diameter 6 to 7 cm.

Two arm rings of Tridacna gigas, grooved outside edges.

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

Width: 11 cm. diameter of the arm hole: 6 cm.

Unworked Spondylus shells

Large chest pendants of Spondylus pierced once and twice.

Small chest pendants or rather connecting links for necklaces of pierced Spondylus sections about 2.5 cm. long.

Many hundreds of pierced little discs of all sizes for necklaces of Spondylus, Conus, Tridacna gigas, Cassis.

Fragment of a bent, twice pierced pendants of Conus, pointed like a tongue: 6 cm. long.

Connecting link of a necklace or a similar pendant of Cassis: 5 cm. long.

Fragments of ornaments or rather pendants of sperm whale tooth, in part split, 4.5 cm., greatly decomposed.

Part of a fish hook of a human bone.

Hook of a fish lure of conus. Fish lures or rather, mussel coins of the middle pieces of mother-of-pearl shell:

Small lures 5 to 6 cm. long; 2 cm. wide.

Large lures 12 to 15 cm. long; 3 to 4 cm. wide.

A stone knife of nephelin basalt.

Fragment of a stone ax blade of nephelin basalt.

Fragment of an ax blade of Tridacna gigas, in part eaten by borer worms;

lower end of the blade, slightly concave: 8 cm. long; 2 cm. wide.

Blade of a canoe ax of Tridacna gigas: 38 cm. long; 8.5 cm. wide; 5.3 cm. thick.
The Necklaces

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

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

White, polished little snail shell discs, found in Nan Matol which were used to trim the men's belts, were originally sewn on with pandanus fibers, as fig. 21 shows.
Connecting Links for Necklaces.

These connecting links were made of a) Cassis rufa, b) Conus, c) Spondylus. They are lancet-shaped, pierced two to three times in the wider part. Single threads with small ornamental discs were drawn through the pierced holes, so that ornamental chains of two to three strands were formed, whose single rows were now and then interrupted by these connecting links. The Cassis pieces are very shiny; the Conus links have a dull white appearance and the Spondylus pieces often have a pink colored gleam because 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 shown in fig. 18 and 20, were and are still used today as trimmings on mens' 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 hook is drawn through this hole. Fig. 22, a, shows an ornament fragment of Conus. These leaf-shaped small pendants are insignificant as compared with the abundant finds of ornament pieces as reproduced in fig. 24 a-f. They are without exception larger than the ornamental links of fig. 22. Young Spondylus shells were used predominantly, and these were ground out of the hinge part of the shell, more or less round on the sides (fig. 23 a-c) or keeping the original shape of the shell. All ornament pieces are pierced for fastening with a thread.

There were great numbers of the chest pendants of Spondylus in the graves, finished, partly worked and unworked, so that it is probably that not only the finished ornament was put into the grave; the unworked and partly finished pieces appear also to have played a role as a sort of money substitute. For this very ornament material, 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. 25 b.c),
the carrying cords were pulled through the holes, and the ornament piece was worn on the breast, showing convex red-colored outer side. Occasionally pieces are found which are very carefully polished smoothly on the edge and on the surface (fig. 25, d), which are pierced twice in the upper third. Such chest pendants 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 and the process of polishing has been begun.

Arm Cuffs

Likewise, numerous complete and broken arm cuffs of Conus were found, ornaments like the one 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 work nearly the complete length of the Conus snail, the Ponape people use only the lower third. The industries for these ornaments were in the district of Matip in Matolenim. Only here were the arm cuffs and arm rings which will be described later, allowed to be made. 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 way, the upper third of the snail was broken off and ground down; then the whorls were broken out. Now a very careful polishing began. The innersides were filed with coral branches, the outsides too and conve. At the upper and lower edges, a rim of about 1 mm. thick was left and the middle piece between the two edges was ground and polished. The pieces mostly have a maximum height of 3 to 5 cm., a minimum of 1 cm., and a diameter of 6 to 7 cm.

Arm Rings

Although most of the arm rings were found broken, they illustrate the high state of an art that 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 today. Tridacna gigas and Conus millpunctatus were chiefly worked; in a very few cases fragments of the ornamental row of Trochus miloticus were also found. The shape makes it certain that the rings were used as ornaments. There were doubts, to be sure, regarding rings of this type as reproduced in fig. 28, because their diameter is so small, that they could be put over any wrist. Pieces from the Marshall islands collection of Mrs. Brandeis, which are exactly like these finds in Nan Matol, bear the designation, "arm ring for children." 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, explained these rings as 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 graveyard, the arm rings of fig. 28. Both are bored from the hinge of Tridacna gigas; the arm hole, the ring was probably worn on the upper arm, is straight, the actual edges of the hoop slightly concave (cf. fig. 28, b). No one could give us information about the technique of production. It must be assumed that they were made in the same way as is still customary today in Melanesia. Besides these ornamental pieces, there were other $\frac{\frac{\circ}{\circ}}{\circ}$ (fig. 29) which were made very delicately and carefully, either from Conus millepunctatus (fig. 30, row a), in part deeply channeled, or from Tridacna gigas, which nearly simulates ivory, which are coarser and ahrder than the Conus rings.

Of the arm rings, shown in fig. 31, the so-called Matip goods, no complete piece was found any more. The fragments along must bear witness. The hinge of Tridacna gigas was used as the material. From it, the ring was bored out. The inside was smoothed and polished. The outside received the most varied decorations.
The decorations consist either of deepened 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 nowhere else in the South Seas and are limited only and solely to Ponape (fig. 31, c-f). From the bored and polished ring, the ornaments are filed out and polished, like a relief, either in various thicknesses parallel to the ring's edge, more or less regularly interrupted, (fig. 31, b, c), or full, embossed, vertical to the edge (fig. 31, d), or rather, triangles are left raised (fig. 31, e) and finally deepenings and protuberances are ground out of the bangle (fig. 31 f).

Ornaments from Sperm Whale Teeth

All ornament fragments from whale's teeth are greatly decomposed are partly broken. Everything that was found shows traces of processing. The pieces shown in fig. 32a are either filed, pointed or notched all around once or twice, in order to take up the carrying cord. Fig. 32b is a part of a sperm whale tooth, whose lower end is pierced; fig. 32c shows fragments of a larger, tooth, cut to pieces. 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 have not been worn in Ponape for decades. But the same kind was still popular in the Marshall Islands, also as a sacrificial gift, as is shown by the reported finds of Capt. Jeschke, at the sacrificial tree of Ja meliout.

Lures and Fishhooks

Hundreds of fragments of the lures in fig. 33 were found in the graves. All are greatly decomposed and flake a great deal in the dry state. They are all cut out of the middle part of the hinge of the Meleagrina, in all sizes, some up to
20 cm. Some are well preserved and (fig. 33, 34, money) show their original condition: on top and at the bottom they are worked like an arrow point, but nowhere pierced, either to be fastened on a fish line or to fasten the actual fish hooks to the lures; in this form the lures are different from all otherwise known forms of the Carolines with the exception of Kusae. These pieces were described as "money" to me. Sarfert's explanations from Kusae shed light on the picture. See his explanations in Sarfert: Kusae, first half-volume, pp. 215-216). The Ponape money of fig. 33, corresponds to the Kusae money, fae metmet. Occasionally it may have been put to practical use in fishing. Fig. 35 shows various hooks; they 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 hidden 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 grave goods of these pieces.

Besides lures, fishhooks were also used, hooks such as they still used in the Southwestern Carolines today, of turtle shell in large and small forms. Fig. 36 shows the reproduction of a fragment of whale bone, form and material belonged to the prototype of material Polynesian culture.

**Stone Tools**

It is strange that on the mountainous islands of the Carolines, implements, weapons, tools, etc., which are made from stone of colvanic origin are largely missing. Whether the art was not understood, or the easily obtainable material of coral origin is better suited to this purpose is uncertain. If the pieces in fig. 37 is not out of place, this fragment could reveal important explanations and give evidence about relations which would be essential for the position
of Ponape. It is made of phonolite, a stone which is foreign to Ponape. The blade shape is also foreign, and is more suggestive of Melanesian forms. The edge is sharp; the blade faces are slightly convex, rounded and cleanly smoothed. Fig. 38 shows a stone knife with a \( \frac{5}{6} \) blade and narrow back; the sides are slightly convex. Fig. 39 reproduces a small basalt pestle; the handle and grinding head are clearly defined; the latter also has an ornamental bulb. Rubbing traces indicate that the implement has been used in a narrow, basalt vessel.

**Tools of Shells and Snails**

With regard to tools, or rather, their fragments, the results were not limited, but quite one-sided. They were considered to be symbols of power and were therefore put into the grave with the deceased. Only a little was known about their use, nothing at all about their use, nothing at all about the attachment of the blades. It can only be deduced from similar tools of the same material which formerly were present in the region of the Carolines, e.g., on Kusae, (cf. Sarfert: Kusae, First half volume, section III. Technology, pp. 140-143). What is said here is also true of Ponape.) or are still used today on the croal islands of the southwestern Carolines. On Ponape the use of shell-axes has disappeared since the 1840's.

The usual form of the axes, whether large or small, is the transverse axe. There is often a long, curved handle with a short, smoothed block at the upper end, on which the axe sheath is tied, in which the blade was put, which according to the blade forms, in part, was adjustable. Only the adze blades 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 cut out of it that were on the average, 6 cm. long, 4 cm. wide and 5 mm. thick. In one case, a blade of Terebra maculata was found fig. 40; the one half of the snail is cut off
completely, so that the sharp edge of the lowest whorl becomes effective as a blade. The name of this blade form was *patkul*.

The forms of the larger blades of *Tridacna gigas* are seen in 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 38 cm., a width of 8.5 cm., a thickness of 5.5 cm.; the piece in fig. 43, which is greatly eaten by the borer worm, has a length of 30 cm., a width of 9.1 cm. and a thickness of 6.5 cm. The ax blades, which are very carefully made from the hinge part of *Tridacna gigas* or rather its lamellas, received their shape or rather cross-section, and edge according to the purpose they were to serve, by knocking them out and then polishing them carefully. 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 blades (fig. 51, 53, 54, 55, 56, 58) were suitable for making concave forms, e.g., dishes, bowls, etc. The cross-sections vary. The lens-shaped cross-section predominates; but triangular, round, and square forms are also not lacking.

The section about the finds would not be complete without reference to former important reports. The report by Kubary in the Journal des Museums Godeffroy (see p. 7) has already been mentioned; special attention shall be drawn to the little known report by Jubary on pp. 288-290. Dr. Ernest Sarfert published the second important report: Ausgrabungsfunde von Nan Matol auf Ponape, (Excavation Finds of Nan Matol on Ponape) Jahrbuch des Städtlichen Museums für Völkerkunde zu Leipzig, vol. 5, 1911-1912, pp. 33-37. Sarfert publishes the material collected in 1907 by Berg, then vice-governor, at the order of the Leipzig Museum. Four tables with 45 excellent pictures support the report, which, however, is used not much in general. Berg systematically searched the graves of the city wall, until he was killed by deadly sunstroke when he tried to empty the grave of Iso Kalakal.
in the Pei en Kitel. The natives had not agreed to the graves being emptied; but
they did not want to oppose the district officer. When Berg opened the grave in
Pei in Kitel and in doing so, completely destroyed it, the natives considered
his death as the revenge of the ani of Iso Kalakal, of whom they had warned him.
Berg's finds do not offer anything more than what was already presented in the
section on the finds. The neat ornamental lines on the Conus arm ring, which I
did not notice in my finds, are remarkable (Plate 6: 10, II; 7: 1-3). Berg did
not have any experienced guides with him, for the single sites are either not
clearly specified or misunderstood.

Berg Hambruch
Likinianair Likin i aneir
Lukopkerien Lukop karian
Kerien Karian
Japutik Tsap a tik
Ponmant Mant
Pammajanap the reef name Pon muas anap
Peimok ? there is only the lagoon lake mok
Peijapnaj ?
Peintam 1-3 probably (seen from the canoe) Lem en kau.

Seven axe blades of Tridacna gigas which were found in the middle grave of
Nan Tauas, two canoe ax blades and five smaller ones are shown by Christian on a

8. The Structures on Na Kap

Another larger Kanim was to be erected on the south point of the small coral
island, Na kap (new Na). Only the foundations were built from amorphous, in
part, huge basalt blocks (cf. Plate 10). The main layout was planned for the
east reef which somewhat falls off to the sea. The structures show a completely
different ground plan than Nan Matol. Between two long foundations \(^{\frac{5}{4}}\), which
extend south, cross foundations were built, which divide the area into smaller sections. On the west side of Na kap, on the reef between the island and the Na kap harbor, the foundation of a wall was laid which was to be continued in Pei ni ot, to the structure in front of Nan Matol.

9. The Petroglyphs of Takai en intelon

On Ponape, in the battleground of the November 1892 encounter of Kitam, so disastrous for the Spanish, near Nan Matol, on the spur of the Kupur iso mountain range which stretches south, lie the places where I found in August, the petroglyphs that now will be described in greater detail. They are known since 1835 (see vol. I, p. 100) and were mentioned by Christian in his book, p. 100, but were not visited. On August 30, 1910, I made a trip in order to become better acquainted with these petroglyphs. Today one can reach these places by land from the colony in about seven hours, thanks to the good roads. In 1910 it took approximately 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 goes toward the rock which is characteristic as a landmark, the high, pointed Takai u, similar to a sugarloaf (cf. Plate 10 and vol. I. Plate 2, lower picture), in order to enter here the broad, largest river of Ponape, the Pil lap en Letau, bordered by mangroves. There one becomes acquainted with one of the most beautiful districts; rich green extends on both sides and covers the mountain ranged of Matolenim rising like an amphitheatre. In the distance, where the ho-izontally, appearing ridges of the mountains stand out sharply against the sky, the green changes into a deep, dark blue. Gloomily the highest mountain of the island, the Kupur iso, looks down from the right side of the island. After a river voyage of one and a quarter hours, the end of the voyage is reached; the
broad river has changed to a narrow channel. Here lies the estate, Tsap a lap; now one leaves the canoe. After a quarter of an hour, one arrives on the left bank of Pil lap en Letau, now like a brook at the first petroglyphs, which lie off to the side, in the bush and at that time were covered with dense vegetation. The native calls them Takai en Intelon (see fig. 57-58).

They are four, red-colored lava blocks decomposed on the surface, of uneven size, the largest of which may probably be about a little higher than one meter. They lie close to each other. 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

The Takai en intelon is a stone which is in Kitam; the people formerly said 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 still today have not returned.

Drawings and photos only can furnish ideas and conjectures. The pictures were chiselled into the rock, like grooves (see fig. 75 and 58, and Plate 13), not all of the same depth, which is best shown by a comparison of the figures of the left and right petroglyph of fig. 57 with the photos on Plate 13. The drawings on the left are much more indistinct and unclear 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 severe weathering. The aureole which surrounds the figures' heads is peculiar, perhaps it represents the old, fiber head band which was formerly worn by 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. On 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 spout. Fanciful minds, of course, see in it "the sacrificial vessel for blook." 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, shadow people, an octopus (?) etc., but in part appearing very dimly in the photograph. The bottom of the bowl stone (fig. 58) has also figures which, for example are very similar to those of Hawaii; here the sword-like figures are found for the first time.

These sword-like figures, which, however, can just as well be compared with the weaving pegs of the warp frame used on Ponape and Kusae, are numerous in another place which lies farther inland.

If one makes a path through a dense Hibiscus bush, one gets to a barren, free area about 1½ hectares large, where the foot treads on bare, smooth, brownish-red lava stone which forms an irregular, undulating surface. Dry ferns and dense Hibiscus bush surround the place, which from its height, affords a magnificent view of Matolenim. This rock surface is over-covered all over with more or less deeply engraved drawings (cf. Plate 13); a selection from drawings made on the spot is reproduced in fig. 59. Swords, knives, ornaments, sheaths, warp frame pegs, fish, eight similar figures, the contour of a foot, and a small human figure are cut into the lava. The proximity of the 1892 battleground suggests that the figures had been cut by the native Philippine soldiers of the Spanish, especially when four deep, circular bowl stones were found (cf. Plate 13); but the view was greatly contested and rejected. The pictures had been there always, when no one thought of Europeans. Relata refero.

I cannot give a satisfactory explanation of these petroglyphs and basin stones of Ponape, but rather only refer to similar petroglyphs, such as those
of Rapanui, Borabora of the Tahiti group and Hawaii, from whence Krümer and Thilenius brought the first reports and pictures of the island of Molokai, which Stokes supplemented with other interesting occurrences of petroglyphs of this group. The meaning of all these petroglyphs has only become in part known; they were generally found in ancient places of worship. Thus also the pictures of the Takai en Intelon will perhaps have belonged to some old places of worship about which today we probably will not learn any more.

10. Beginning, Meaning and End of the Structures of Nan Matol

The most fantastic hypotheses have been made about the meaning of the structures of Nan Matol and its closest surroundings; they have already been presented. A completely conclusive explanation can never be expected. The structures have been pillaged and ruined too much; and even with regard to the named there is not always agreement. That is evident from Kehoe's texts, which I collected; in part, it gives other names than those told me. I think that my named are more certain, because they were named for me by Nalaim en Matolenim, the preserver of tradition and holder of one of the highest priestly titles in Matolenim. He willingly gave information about that which he knew; he was still a relatively young man; thus the result was unfortunately not what I had wished, yet it was absolutely reliable, as control questions to other authorities were confirmed. Unfortunately Kubary did not have the proper informants for his first Ponape publication. Otherwise we would have better information. Whether he has had better success later, as is to be assumed, is unknown at his handwritten material has been lost. The Boston mission was good only at destroying. Their last, most capable and sensible missionary, Dr. Gulick, was transferred early from his Ponape post. He too, with his scientific thoroughness, would have been able to explain the meaning of the worship place, Nan Matol even better than Kubary, because at that time there were many informants. Thus today, only
the modest, small yield of native texts from saga, myth and reality interwoven, supply some clue about the beginning, the meaning and the end of Nan Matol.

History of Ponape

In the beginning there were no names for the tribes in Ponape, because there were no individual tribe names, but rather, 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 two youths lived, the one was called Sipe and the other, Saupa. They lived together in a place and thought about what they should do all the time. So the two built a sacred structure, consecrated it, and instituted the sacred festival for the district. Both also sacrificed to the spirits, 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 people were in Ponape, they knew the festival periods of the country and knew when there were no festivals. This 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 sanctuary 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 surf outside of Tsokes, which always capsized the canoes. So they thought to look for another small, suitable place. They went to a spot outside of Not in order to erect here a sacred 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 named it after the tribe of Not. Then they went further to U in order 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 further to Matolenim, which was called Sau nalan in those days. When they came 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. Thus all the sanctuaries were erected in Sau nalan and the youths made everything beautiful, because they could build everything in the water as well as on the land. So they stayed there and did an immense work. Both erected nothing but large structures. They built Nan Tauas and all 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 from Tsokes, so that all the stones came flying by themselves, and with them they two built all the structures. They called them after the tribe of Matolenim and made them the seat of the tribe. They erected fifty structures and consecrated them all; there was no place to which they did not give a sacred name. They called the tribe Matolenim. Both youths were gifted with great magical power, for they called all the stones, so that they came by themselves and the magnificent and huge buildings originated. There are the names which the people know, but we do not even know the names of some.

1. Nan Molusai
2. ?
3. Konterek
4. Tau as
5. Pualan
6. Tau
7. Us en Tau
8. Tsap u as
9. Pei ni or
10. ?
11. ?
12. Karian
There 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 and proved its value in Matolenim, Tsokes and Not.

Now in the state of Matolenim a man named Lampoi tsap'al lived. The people of Matolenim did not love him, because he was evil and inclined to all bad deeds.
One day they united to kill him. When they had seized him, he escaped from them, they now chased him to Nan Tauas in order to catch him. When he entered there, he did not see a place where he could get out again, for they blocked the door. But he was a strong man, gifted with magic and took a pillar, made a gap, got out, fled and went to Kiti. There he built some structures on the Tol en Kiti, so that he would be reminded of Matolenim, because he thought much of the land, Matolenim, and because he could not go there again, he erected some buildings and named them after Matolenim, so that he would be reminded of Matolenim.

Story of Nan Dzapue

Once Nan Dzapue wandered about in the world. Thus he also appeared in Pankatera in order to look at the place which at that time had no bush, because Sau Telur had had it removed. So he appeared in Pan Kat'ra, and Sau Telur who was mean and very deceitful, seized 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. There was a man who lived there and heard Nan Dzapue scream; the man was called Isopau. He wondered about how Nan Dzapue had come into the place for he cried about Pan kat'ra. He went in order to ask him; he went there and found Nan Dzapue, who was tied up, almost near death. He untied him, took Nan Dzapue by the hand and brought him to a small place, which is named Pik (sand) en Nan Dzapue. Isopau laid Nan Dzapue on the ground, for he was almost 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 almost sunk. And the conch snail helped him until it grew weary itself and wanted to sink. Then the horn-pike appeared to help, took Nan Dzapue and brought him to the land, Kusae. Thus Nan Dzapue escaped death. When Nan Dzapue had arrived in Kusae, he asked the people whether a woman of his
family was not still alive. Then they told him that at the time there was still one left; she was very old. He asked them to fetch the woman. They brought her and the woman was called Liapas. Nan Dzapue asked Liapas: "Have you no children left?" The woman answered: "No, master, because I am much too old." Then Nan Dzapue said to the woman: "You will bear a son, who shall go to Ponape for blood vengeance, for I just barely escaped death there." 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 the sky again.

So the woman was pregnant and bore a son. He was named Iso Kalakal (the wonderful king). The child became bigger and grew up. He gathered many boys around him. And they build many canoes and travelled out on the sea with them in order to undertake a fishing expedition, the apai'. Then they sailed out on the high sea until they found Ponape; then they anchored outside of Ponape, until they had gotten information about Ponape. Then they returned home again. And Iso Kalakal commanded them to build a large canoe. Then they built a large canoe. And none of them knew what the canoe was for, because Iso Kalakal did not tell them what he planned. And in eight days, they had finished the construction. When the canoe was finished, they set off. There were 333 people. The canoe held this number of people. They set forth and came to Ponape. There they fought the Sau Telur, caught him, and conquered Matolenim. Afterwards there was no Sau Telur any more. And the Nanamariki's of Matoelnim were taken from the descendants of Iso Kalakal, who form the Tip' en pan me'i.

Story of Iso Kalekal

Once Nan Zapue left the sky and climbed down to Pankatera. There he committed adultery with the wife of the Sau Telur. They met each other and bathed in a brook of Sau iso called Tsap ue takai. One day the woman went to the brook in
order to fetch water. There 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 selap, and wound it around 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 the sky again. Thus Nan Zapue was continually after the woman. But Sau Telur found out; he caught him and confined him in a hut on an island. There he had to remain until the sun set. Then Isobau slipped him away from Sauiso, untied him, and set him down on a sandbank, called Pik en Nan Zapue. Here he remained. A conch snail came swimming along. He climbed up on it. The snail sank; then Isobau took his tortoise shell ear ornaments in order to travel on them and said the sorekentak charm. Now the ear ornaments of tortoise shell changed into a horn pike. It hauled 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 she was the only woman, for she was very old. He asked the woman to bring him a lemon. When she went away, he said to the woman, 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 which stood on the mountains. When they looked there, 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 are huge 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 named 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 put the canoe in the water. They put their large drag-net in 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 Naniak, he should go to the net and watch for a large fish. Some fish went in 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 averted it with his arm, and the spear flew to land. All struck up a tune. Then he climbed aboard and destroyed the net. Then they travelled further.

These are the names of the stonr men in the canoe, who numbered nine. They departed from Pun en No and Einear san Natik; the men who accompanied Iso Kalekal in the canoe from Kusae were called: Eir in Na, Kaneki en Eir, Sau Eir, Sau Epan, Aau Meresu, Sau Merasa, Meilor and Nan paratak. The entire 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 came to 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 travelled in the Tau en nei entrance; they weighed anchor at Tip en ni set. 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 went ashore from the canoe. The crew followed them. All carried stones and built the Pei en Pok 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, Matolenim.

Iso Kalekal always slept with a noble woman called Likamotsitau; the woman
belonged to the clan of the Tip en Luk. The woman always said to Iso Kalekal
that he should not go directly to Matolenim, but rather, should first sail around
Ponape. Then they questioned the Mailap oracle; it was favorable. Then they departed.
They came to Ponape and entered at Kepara.

A man named 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
suriup. All the sea animals, the dolphins, became afraid; they fled to the
entrance of Param. This was the song that they sang:
"Suriop, Suriup, keep off, keep off,
Keep off from Tapuak the canoe,
Waves thunder against the canoe, run over it,
Weigh anchor, bail out the canoe.
I travel with the canoe,
Travel with the canoe of Saunepal,
Bail out the water in the middle of the sea!"

Now they travelled on from Kepara and sailed along
Palikir. Now, a man with the name Laui lived in Palikir. He belonged to the
clan of the Tip en pan mei, and he saw the canoe. He took his lilicake, some
of which he had eaten, and carried it into the canoe. With this he
travelled 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 in order
to eat it. Then they noticed that it was only one half. Nan Paratak said that
Nan Paratak said that he wanted to eat 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 in order
to kill him. But he was quick, and fleeing, ran to Matolenim. Then they
set out quickly to get to this state. When they were in front of U, a man called Risapana 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, in order to anchor there. They climbed out of the canoe and went to Naneni. Then Sau Telur sent the Sau Kampul there, in order to invite them into the country. They came and settled on the island named Kalapuel next to Pan Katera. There they remained and enjoyed themselves, and Sau Telur always sent them food, for they were considered to be his foreign guests. Sau Telur 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 to the Lap en mor and asked him about the customs of the foreigners, and whether they had a prince. He said to them: "No." And yet they had seen one among them who had a different form and bloodshot eyes. And Lap en mor was overcome with reverence, and he said: "Do not speak anymore, for he here is their prince!" 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 followers 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 become longer. He cut them off, so that they were as long as the others. But the next morning, they had become 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 in order to wash his hands. A man called Pok en Telur, from Pan Katera, had also gone in order to wash his hands at the reef. The two now began a game with flat stones and splashed. In doing so, Pok en Telur injured his arm and broke it. With this, the quarrel and fight against the Matolenim people began on this day. A great battle began
the people of Matolenim fled. Iso Kalekal pursued them with his people as far as Sapalap; they got to the small place, Sakar en Senipein. Finally they came to Pei ai. Then the people of Ponape had become strong again. And Iso Kalekal and his people had to flee. A man called Nan esen followed Iso Kalekal, blocked his path; but the latter threw his spear at him, which pierced his foot and remained sticking in the ground. He called the people to turn against the Ponape people again. So they fought on until evening. And the next day they continued the fight in the bush. They pursued Sau Telur as far as the small place, Kamaupunpun. They surrounded the place. Then, he jumped into the water, changed and became a fish, the Kital en pul. Then they returned to Pan Katera. There they created the rank of the Nanamariki. Iso Kalekal became the Nanamariki and with him begins the line of the Nanamariki in Ponape.

The Family History of the Tip en pan mai

A woman bore a boy. When she had born the boy she died. The boy went east. They boy climbed up on the "back of the sky;" there he wanted to meet Luk Nan Dzapue. The people there celebrated a great festival. 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 thundereed him out from under the stone. Then the boy fled into a stone. Now Luk Nan Dzapue thundereed the stone 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 lan, 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 had the boy sit in the gallery of the house among the people. The boy sat with his back against the wall. And now they celebrated the boy,
until the festival was over. 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 at Pandat'ra. 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 remained lying there until a fish came; he said to it that it should swim up so that he could travel away on it. It was a horn-pike. Luk e Ian now went away on the horn-pike. The horn-pike made a leap to Kusae. There he climbed down from the horn-pike. And Luk e Ian asked the people of the country whether a member of the Tip en pan mai was not still alive. The people told him that only one woman was left, but she was already very old. Luk e Ian said to them, they should take him to the old woman, he wanted to see her. Then they brought him to the woman. He cut off her eyelids. He took a lemon and sprinkled the juice into the woman's face. A shiver ran through the woman; she became pregnant and bore a boy whom she called Isokalakal. And the woman was called Li pan mai (woman under the breadfruit tree). As Isokalakal sat in the womb of his mother, he learned the story of Luk en Ian, and what he had done to his mother. He had all people of the country gather together so that they built 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. Then 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?" Then 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 a meal of 333 roasted breadfruit kernels for them, for the entire 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 who was supposed 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 came to Palikir. There a man brought half a yam cake.

The man was called Laui. And Isokalakal called the place Tsap' en Lu Pon'pei (place of the half yam cake). Then they visited and looked at the other regions on Ponape. Thus they also arrived in the small passage of Matolenim then 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 group of foreigners to him. Sau Telur ordered the Sau Kampul to lead them to a small place where they should 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 always played when he came. When Sau Kampul again brought them food the next morning, Isokalakal and his people did not notice 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 did 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 it was Isokalakal, the son of Lipanmai; that was the boy whom Luk e Ian had had Lipanmai bear, when he appeared in Kusae, so that he would take bloody vengeance on Sau Telur. And now he was there. Sau Telur decided to attack him the next day. Thus the battle 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. Now a man from Kusae ahd followed Isokalakal; he was called Nan esen; he had the fight stop at the surf, because 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 hsi people. Sau Telur with his men had to flee to Pankat'ra. But Isokalakal pursued him with his men through the entire country. Finally they fought at a small place, called Sakar en Senipein. The fight continued on to the small place, Kamaupunpun. Here Sau Telur was taken prisoner and slain.

Isokalakal with his people went to Pankat'ra. Since that time to the present day, the tribe of the Tip' en pan mai rules in Matolenim, because the Tip u lap', which had formerly been the first, had supplied the Sau Telur. The Sau Telurs had always ruled all of Ponape; Isokalakal then had taken Matolenim away from these princes of the Tip u lap'.

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 empire and the founding of the system of individual states. It is actually 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 who knows the story only from hearsay again quote so that from all three, a rounded whole arises. A woman of the clan, Tip en pan mai would have been more reliable as a story teller, because she systematically learns the family traditions. As in the case of all family histories, she was not to be found. If one extracts the core from the stories of the natives, the following picture arises:

a) Two men grow up in Tsokes, Sipe and Saupa, who have the ambition to do something special for their state and if possible, to procure hegemony for Ponape which was then not yet united under one king. They erect a structure from basalt stones, consecrate it and institute a festival of worship, Pun en tsap, the one to honor the gods, demons and spirits of the ancestors. A second structure, Nan i son tsap, also of basalt, is erected on the reef, in the water near the shore. But soon they are forced to seek a new place of worship, because wind and surf destroy the structure. 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 structures of the future Nan Matol. This is recalled by the northeast corner in Pan Katara, the Kaim en Tsokes. Nan Matol is imitated by Lampoi tsapal in Kiti on the Tol en Kiti.

b) The sky god, Nan Dzapue, wanders through the world, he also arrives at Pan Katara in Nan Matol. A deceitful, cunning king, Sau Telur, takes Nan Dzapue prisoner. He shall die. Another Ponape man, Isobau, finds the fettered Nan Dzapue, frees him, takes him to the snad near the open sea where a conch snail and a horn pike bring him to Kusae. 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 supposed to go against Ponape in blood vengeance for Nan Dzapue. The son, Iso Kalakal, 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 makes advances to her, rapes her, and from then on, keeps her in his power. Nan Dzapue in high spirits, breaks the drinking calabash of the Sau Telur and shows how it must be mended. Nan Dzapue continues his visits to the Sau Telur's wife and in doing so, is surprised by Sau Telur who imprisons him in a hut of Sau iso (Tsamuin Island). A man, Isobau, frees him, and brings him to the sand near the sea. Here, later, a conch snail, through the magic of Isobau, and a horn pike slip him away to Kusae, where he inquires for a woman of the clan of the Tip en pan mai. The only one still living, a very old woman, come forward. 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 because the blossoms of the spear palms (kentia) pretend to be 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 happy about this, that he has to turn somersaults. The canoe is built in eight days; a man is sacrificed when it is launched. A large drag-net is taken with. A man from the clan of Nan iak (in the mangroves), Nan esen, is made the net-master and given the order to pay attention for a large fish. Nan esen catches a large fish; he tears it up under the water and eats it. As punishment for this, Iso kalakal tries to spear him.
In vain. Nan esen enters the canoe again and destroys the drag-net. The boat's crew members - 33 men, in addition eight heroes accompany Iso Kalakal. Amid beating of drums and singing of heroic songs, the voyage passes until Ant is sighted. Its prince has already received the news through a golden plover that he will receive a visit from a canoe with 333 men. To receive them, he has 333 breadfruit kernels roasted; as a return gift, the crew builds Pei en Pok from coral stones. They have been friendly with each other and Iso Kalakal informs himself of the Ponape customs. A woman from the clan of the Tip en Luk, Likamotsitau, sleeps with Iso Kalakal; she gives him advice with regard to Ponape: first to sail around Ponape, then to visit Matolenim. The oracle questioned 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, Lauï. He gives them half of his yam cake which he just eats. Nan paratak is angry about it. Lauï flees to Matolenim at the threats of Nan paratak. The other, after him. In U, the canoe is shot at by an archer. But no one shall defend himself. Iso Kalakal presses on to Matolenim. They land first on the island of Naneni. King Sau Telur sends his steward Sau Kampul and invites 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 care for the foreigners' daily requirements; 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 supply 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 Nan esen opposes Iso Kalakal; but Iso Kalakal averts him 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 Kalakal founds the position of Nanamariki in Ponape and is the first Nanamariki in Matolenim.

d) A woman, who is not named, bears a boy and dies. The boy wanders eastward and arrives at the sky where the people are celebrating a great festival at Luk Nan Dzapue. 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, Luk e Ian. Luk e Ian finishes celebrating the festival in the sky and then wants to return to earth. He comes to Pan Katara, where Sau Telur treats him badly, had him caught and fettered and then put on a snadbank in Lukop Karian. A horn pike saves him by jumping in one leap from Nan Matol to Kusae. Here Luk e Ian asks for the Tip en pan mai woman. 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 in the face with the juice of a lemon. The woman becomes pregnant and bears IsoKalakal, who has learnt in the mother's womb what has been done to Luk e Ian in Ponape, and what he has done with him 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. Story of the yam cake; the voyage to Matolenim; the invitation of the Sau Telur; his hospitality; inquiries of the Sau Telur; the steward, 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 Ian has had the woman bear him to exact blood vengeance on Sau Telur. Sau Telur goes to war and is lucky at first. But a man, Nan esen, brings the fight to a standstill;
Sau Telur must retreat, and is finally slain in Kamaupunpun. Sau Telur has been a member of the Tip u lap. Since then, the Tip en pan mai rules in Matolenim.

B through 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 changed in the presentations must not be given weight. We are accustomed to such occurrences from our own legends and tales. Sarfert in Kusae I, pp. 373-377, gives the two versions of the war against Ponape, which are similar to a certain degree to the Ponape story and, on the other hand, are very different. Once the expedition is directed against Kiti, another time against Matolenim. The role of Selbas, later Nepartak, is noteworthy. He is the chief hero in the Kusae story, in the Ponape story however, it is a warrior of Iso Kalakal. Nan paratak is the hero who can throw the large stones which since then have been kept in Itet.

Although the origin and beginning of Nan Matol and its end as a royal city are veiled in myth, some natives believe they can make more definite statements about when the conquest expedition of Iso Kalakal took place. Thus they tell that twelve Sau Telurs, have ruled Ponape before Iso Kalakal. The first is supposed to have been the nephew of the great, magically gifted Lapona of the Tip u lap, and, after Iso Kalakal to 1910, some seventeen Nanamariki are supposed to have resided in Matolenim. Accordingly, the age of the structures would be fixed at 500 years, which is probably 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.

How Iso Kalakal Died

After he had subdued 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 hole of Nam u ias. There he looked into the water and noticed that he was becoming an old man, because his hair was turning 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 commoner, no noble, neither tsopeiti nor seriso, was allowed to go there.

Story of a Turtle
(cf. Table 2, 4)

A turtle lived in Nan Molusai. While it lived in Nan Molusai, a fish came there. The turtle said to it: "Fish, where do you want to go?" The fish answered: "Master, I want to take my first breadfruits to Pankat'ra (below the high places)!" Then the turtle also added: "Come here and sing something to me!"

So it went to Nan Molusai and sang the song:

"We do not go, we do not go
in the boat, on the back;
the one comes, the other goes;
refuse, refuse, refuse!"

Then the fish went to Pankat'ra; the other was satisfied. A flat fish appeared, to which it said: "Flat fish, where do you want to go?" It answered: "Master, I bring my first breadfruits to Pandat'ra." The turtle 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 turtle asked it: "Crab, where are you going?" It did not answer, but
rather wanted to fight with the turtle. It repeated its question once more: "crab, where do you want to go?" The crab became terribly angry and replied: "Boaster, I want to bring my first breadfruits to Pankat'ra!" Now the turtle also became very angry at the words of the crab, and the turtle said: "Crab, why are you behaving like that, shall we beat each other?" It answered: "Certainly, I want to fight." Then the turtle laughed: "All right, come on, we will fight."

So it went towards it, and they fought for a long time. When the tortoise wanted to kill it, it occurred to it that it still had two claws; it drew one out and cut off the head of the turtle with it; so it had to die.

Then it went further to Pankat'ra and took the turtle with it. It threw it away at the wall in front of Itet, so that the people should know that it had killed the turtle. For that reason, men and fish are afraid of the crab. And turtles and crabs still are hostile to each other until the present day.

Story of Peikap

Once four women, lived in Peikap; they were called Li en piterok, Liol, Luaktakeron and Limaroulan. They could do what they liked; Li en piterok was their paramount head, and so she celebrated her festival everywhere in Matolenim. So she went to a place in order to rest. 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 used to do this in several places. One day they all were in Peikap and discussed with each other what they wanted to do. While they were together, Lapona appeared. He scolded them; he was angry with Li en piterok, because she had festivals given for her all over the country. He ordered them to procure two stones. Then Li en piterok and Luaktakeron changed and became two stones which are still today in Peikap. The other two women, Liol and Limaroulan became two trees; Liol became an ikoik, Limaroulan changed into an ui. The two trees perished when the typhoon destroyed Ponape.
The Story of a Sau Telur

Once a Sau Telur ruled. He was very bad and evil; he heard of a fish which was supposed to be found everywhere outside Ponape. The scales of the fish were similar to the shell of the turtle. It was not to be had, because it did not exist in Ponape, because it lived in the high sea, in places where no man could get to, for they were quite difficult to reach. Now Sau Telur ordered a man named Satogouai to set out and bring him scales of the fish. Before he departed, he looked around in Ponape and sought a medicine, until he found a medicine which was suitable for the undertaking which he wanted to carry out. Then he appeared again at his place in Matolenim, until he wanted to leave. He jumped into the passage of Auenkap', went out to sea to the place where the fish stayed. There he asked a man about the fish scales which the man possessed; the man looked like a shark and not a man. He presented him with a small little piece of the tortoise shell scale. Then he asked, he would like to return. The man put Satogouai into the stomach of a shark which was supposed to bring 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 in order to give him the scales of the malupuro, as he had ordered. Then he went to his dwelling place and ordered his whole sib in Ponape to assemble with him; he put them all in 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 free of the Sau Telur; none of them remained, they all perished. That is why this family no longer exists in Ponape, because they were all burnt to death. They were called Sau en Taman. The family was very beautiful and capable, and they could carry out many a magic deed.

Above (p. 38) the remarkable "stones" in the ruins have been mentioned. For two of them, the texts referring to them are given by me here.
Of the Sakriu Stone

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

Story of Nan sau en set

Once in old times there lived a spirit in POnape, called Nan sau en set. This spirit always stole women whom he liked; he killed them, because in former times one always wanted to marry other women. He administered them something that made them ill and of which they died, so that he could easily fetch others again, when they were dead. This demon always lived in the mangrove bushes. He was named Nan sau en set. Now when he had made a woman ill, some people who understood conjurations, went to the woman, drove out the spirit, so that she was freed from him and got well again. Nowadays there no longer are many people who know the medicine; they are no longer numerous, and there are becoming 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 make. One used to drive out the spirit, but the spirit was very gifted with magic, and thus they said that he was a spirit who had developed out of himself, who had not been born, because he was so gifted with magic. So this spirit killed many women in former times. Today this spirit no longer appears, nor does he kill many people any more; today the spirit loves the women.

It has been shown above that Nan Matol has been a magnificently laid out place of worship. But we have learnt little about the religion itself. Only the legends and a dry report, with a few occasional, accidental statements can give information.
The impression is created that at least two religions were carried on. Of the religions, the stories in the form of sagas reported on the giant lizard perhaps a large crocodile according to the shape of the outline in the Nan lolo river, but nothing else about it was discovered because my excellent informant, 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

Once there was a reptile called large lizard which gave birth and had two girls. The animal lived in the state, Tsokes. Thus 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 dearly and longed for them, for they had not seen each other for a long time. One day the lizard gathered some women around it. Then they went on the lagoon water. Now when they got to the lagoon water, some people of the country who had seen that, went out in the boats, because 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 Matolenim in the lagoon water, all the channels which still exist today. So they came to Pankat'ra. The women were glad when they met their mother. Both asked the Sau Telur to give a large house in which their mother could go, 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, because it was night. Sau Telur thought that the lizard looked like a person. The next morning Sau Telur brought food, for he wanted to see her. When he appeared there, he found that she was no person, but rather a large lizard. After Sau Telur had seen the lizard, which filled the entire house, he became afraid. He quickly went away from the house, fetched 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 women 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; thus both died with their mother, the lizard. When both had jumped into the fire, they both died in it. When Sau Telur then saw that his wives, the two women, had died in it, he also 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 wonderful story which happened in old times.

The Story of the Crocodile, Nan Kiel mau

Nan Kiel mau was born at the place, Epanilan in the region of Nan 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 doing so, made a bed for the river, le punepun. There she bore two girls; the one was called Li terepuo and the other, Literari. She took her two children with her and wandered further in the river, nan lolo, until they came to the waterfall, pan mekia (see vol. I., Plate 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 doing so, all the waterways of today 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 doing so, the Tau en palioze and the Tau en men lapalap originated. Finally she arrived to the place, Lonon ni Merup and from there to Palikir to the river, 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 themselves with keyon, i.e. yellow root; and when they bathed then, the color came off. 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, in order 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 set out 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 person and have two daughters, who I want to visit." Thus she came to Matolenim, and throught her originated the large entrance, the Kapetau telur. She wandered further to the reef, and there the two channels, Tau zokela and Tai Kiel originated. 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 mau is there, she is at the shore." The children went to their mother who said to them: "Ask your husband where I am supposed to live." Sau Telur said: "Let her live in the small house." But the two women replied that the house would be much too small for their mother. Then he gave them a house which was ten fathoms long (see Plate 9, 6). The crocodile went inot this house and filled it completely with her body; she had to stick her head out of the roof. Then the two daughterw 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 bring 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 around and did not know what to do. Then Nan Kiel
mau called down from the roof: "Why do you look for the face of your mother-in-law?" When the king heard this and saw the face of the woman, he did not answer; he was afraid and silently put down the food. He fetched fire, set fire to the house, and the crocodile, who could not free herself from the flames, had to burn to death. A scale jumped off the shell and fell down near the children who fished on the reef; they turned around and noticed that thick smoke rose in Pankatra. Then they quickly ran back there; and when they saw that the house with their mother burned, 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)

The 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 Nanmatol in 1874. It also gives a very important explanation about the end of the religious and sacrificial service in Nan Matol, which had happened not long before the appearance of O'Connell in Ponape.

Nanusunsap' (The Holy Turtle)

This is what happened with the turtle, a sea animal to which we people of Matolenim once used to sacrifice, and that we called Nanusunsap'. We set out to hunt; 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 travelled to Paseit in the canoe, fetched the turtle and took it to Tsamuin, to the place at the shore of Sakarena. There it was washed very clean; coconut oil was fetched and the turtle was anointed with it. Then they hung cords and ornamental items on the animal. Then they
placed it upright in the canoe. Two men sat down and supported it, one from the right, one from the left. These two priests were Arun maka 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, because when the animal winked its eyes, Tauk had to wink too. The boat's crew consisted of Nalaim, Nansaum, Nankei and Nanapas. They travelled to Nanuei with the canoe; there they lifted the turtle up and threw it down on the stone; they did this once. Now they went to Itet. A cooking fire was ignited on the Tol en Itet (cooking hill). Then they fetched the turtle out of the canoe and took it into Itet. Nankei took a wooden club and broke the throat of the turtle; it died. Now it was cleaned. In the following way, 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, because formerly there were no iron knives in Ponape. They made their knives from pearl-shells. Then all the intestines were taken out. The cooking hearth was prepared and the turtle was laid in it. Then the hearth was covered. Now the hearth was left alone until the animal was done. Nalaim then fetched the roasted intestines and brought them to the stone setting of Itet, in order to feed Muan samol with them. When Nalaim brought the roasted intestines of the turtle and Muan samol came out of its hole, Nalaim first said some conjurations so that it should be well disposed to 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 (paramount chief and head priest). Nanapas and Nalaim rose in order to cut it up. When the breast was taken off, they put the turtle upright.
The Nanamariki said a prayer. Nalaim lifted the breast of the turtle high and swung it four times in the air. 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; also no common man or woman was allowed to enter the meeting place, for they were very sacred people. Thus the sacrifices were 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 the tribe of Matolenim have ceased, because at that time they began to abolish making further sacrifices. One priest, namely, who had the title of Naneki, one day received no bite of turtle. He got angry about it. Howling he left the place and went to Kapina above Takai'u to the place, Pison. He considered going out on the reef to the place called Uap 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, because Naneki had destroyed their sanctuary, because no one had been allowed to touch the fish since ancient times. They assembled and agreed to dissolve their alliance which Naneki had already destroyed. Since that time, the sacrificial festival in Matolenim had ceased. Four years later Naneki died. Sacrifices are no longer made in Matolenim up to the present day.

See volume II, chapter: Boat and Navigation about the festival "Arbunangelap," reported by Jubary, more correctly "Epen e lap," the great boat consecration which was still held during the European time.
Footnotes 1-IArch

1 Nan Tauas
2 27.87 sq. meters, too low an estimate.
3 1.22 m. to 1.52 m.; 4.57 m.
4 Correct Basalt.
5 6.10 - 7.62 m.
6 Breastworks on the inner side of the surrounding wall: 2.13 m.; 3 m.
7 9.14 m.
8 6.10 m.
9 9.14 m.
10 Na Kap harbor.

5 1 Outer wall of Nan Molusai.
2 4.57 m.
3 4064.19 kg.
4 Nan Tauas.

2 Probably the layout of Na Kap is meant, which lays under water at high tide.
3 The report of the Novarra Expedition of 1858 (cf. Vol I, p. 167) is an excerpt out of Cheyne, referring to the structures and the other details.

7 1 Nan Tauas.

9 1 Itel is probably read incorrectly from Ilet.

29 1 In map Illustration 9, 50 has only one entrance noted.


52 1 Ebon (Marshall Island).
58 1 Stone with drawings = petroglyph.

59 1 Small man and large man.

63 1 Sun.


67 1 Fishing with lures.

68 1 South point of Tsamuin.

2 See Plate 6, I. on Lukop Karian.

70 1 Channel of the fire.

72 1 Name of the pastry.

2 Entrance of Matolenim.

3 Small coral island on the reef.

73 1 A high priest.

74 1 Kital en pil, a small blue, fresh water fish, which the natives did not catch and did not eat.

2 Kubary writes Idzi-Kolkol.

83 1 A young palm was bent down, on which it was fastened to the end of the rope, while the other was placed tightly around the penis. By springing up suddenly, the penis was torn off and the suicide victim bled to death. Besides the cutting down of palms, it is a little used method of ending one's life.

84 1 Actually: large eyes.

85 1 Tiny fish.

2 Great magician.

86 1 Plate 2, 5.

87 1 Black basalt block, also uanit en Sau Telur, named.

2 Reef name at Nan Pulak.
Stone in the ruins of Matolenim, (coral block) Lilé Katau.

At the house of the Nos.

To the stone Likon pa lan.

The Nan Japue sacred muraena.

Since then there have been three Nanamariki in Matolenim.

Disappeared in the typhoon of 1905. It lay in the entrance to the Matolenim harbor.
98 1 Missionary.
99 1 At Anipein.
100 1 Place in Uone.
103 1 Landing place in Uone.
2 Residence of the Nanamariki.
3 Small coral island on the barrier reef at the entrance in Mutok harbor.
107 1 Morning glory.
2 Not like Christian around 1882. Cf. in addition Text 15, p. 113.
3 The same names are found for the structures in SelataX in U. (cf. Plate 11).
111 1 From Uona of the Lipetan family.
112 1 Better Sau Kisa.
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 Tanu pei =Land of the stone enclosures, and the inhabitants themselves gave the name, sacred Pon pei on the stone enclosures, to their native land. The "sacred stone enclosures," are meant, stone enclosures in particular which are used everywhere by the Polynesians in order to distinguish their sacred religious sites, stone enclosures which are otherwise foreign to Micronesia in this form.

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 (fig. 60) shows that there are several such structures on the island. And I doubt that all the structures are entered, as not all 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, were called "lōluōn."

A Stone Enclosure

A lōluōn is a stone enclosure which was formerly erected by the people; first a stone enclosure was erected outside and called pei, then a small stone enclosure was erected inside which also provided an entrance. Charms are said over four stones and they are put down at the four corners in order to consecrate the place thusly. Because the people who died formerly, were gifted with powers, and when demons found them, they entered and dwelt in them. In order to enter the sacred stone enclosures, certain people, who know the sacred things, first said their charms before they entered. When they had entered, they drove out all the spirits which were in the enclosure, then they removed the sacredness which had been inside since olden times.
Thus the stone enclosure was no longer a sanctuary from then on.

Besides these "loluń," 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 such a merei, the merei en Leoui, is also connected with the loluń and lies distant from the loluń 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 en pikila have their places of worship (cf. text 66 and 196).

In Anipein in Uona, Liland en Pei en Anipein has her religious enclosure, Nan Tiuen, also named 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 or rather, reef island of Tauak are the places of worship of the demons which spread leprosy, Pei en tuketuk and Pei'n tiń uaita (cf. text 280).

Various other Pei were also ascertained; at Palani and at Tomorol an in Palan, on the island of Ranini in Matolenim which was fished out of the sea, (cf. plate 14, I), on Auatik and in Selatak in U, on the island of Tepek, at Auak and Tsountin in Not, without the meaning of these pei being made clear.

These structures are, in part, very well preserved and untouched, when they lie 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 is located in the bush near Anipein. There are three of them: Nin le puel, cemetery for the high title holders; Onon makot, cemetery for the tsopeiti and seriso, the high nobility; and the Kitan manika, the cemetery for the minor, subordinate title holders.
holders. On the other hand, 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 people. Actually they are probably concerned with the first, perhaps also Melanesian settlers of Ponape, whose remnants we still meet today in the population of Palan and Palikir (cf. vol. I, p. 366). Two texts report on these "dwarfs":

Of the Dwarfs

The dwarfs are another kind of small spirit. They originate from abroad and came to Ponape. They settled in Uona. They lived in many communities in Uona. There they learnt that there was a place Puësia. Therefore they agreed to emigrate there, for they liked the name. Some went to Puesia, others to Olapel, in order to celebrate a festival there. The Tsaukisa got angry about this and wanted to drive them out of Olapel, because they destroyed everything, when they were drunk with kava. They danced and sang and beat the drum in addition. This is the reason. Thus he was angry with them and pelted 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 to Palikir; there they got into boats and travelled or the high sea. But many have remained in Ponape until today.

And some, who had arrived at Palikir, later settled in Pelañ. These spirits are evil demons, who take possession of people and kill them.

Of the Dwarfs

Thus the dwarfs are supposed to have begun in Ponape. In very ancient times, one has seen them. But we heard that the dwarfs have came from abroad and have settled in the state of Kiti. After their arrival, they lived in Uona in the place, Rentu. Their holy places, which we name Pankatara, were there.

They looked like this: they were like people, but they were much smaller and shorter; the legs were completely tattooed. They had beautiful voices and shouted loudly for joy. When their number increased greatly, they settled in Rentu, Olopel and Nateuta. These are their places where they always celebrated their festivals;
and there was also a small place near Olopel called Pānupots.

They always lived under the earth; when people walked over the ground, they heard them beat their drums under the earth. However when one day the dwarfs who lived in Olopel celebrated a festival, they stole the yams of 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 left during the night, they went via Pān Ais; during their march they made the valley which is still there today. When they emigrated, some settled in Puesia, but most of them went on and remained in Auak. There they formed a group, the Momot en Auak. They always sat together in the galleries of the meeting houses, with their backs turned to the wall of the king; nobody disturbed them. And when the increased, they populated all of Ponape. And in Uona their number also became very large. And when they meet people, they take possession of them and kill them. And until today they also rove around Pilap; but when it rains they creep into the earth. And when they take possession of a person, the people must conjure him and give him medicine, so that they will leave the man again and he will get well.

This grave place, the only one which could be shown to me of the tsokelai, is not far from Nan Tamurpi, and is on the place of Pōn iāl (above the path). A basalt column wall, approximately 1.20-1.50 m. high, which is accessible on the west side and measures 30 by 35 meters, forms a rectangle. In the interior, it contains, three platforms in which the small stone box graves, 1 to 1.30 meters in size, lay embedded; unfortunately, they are all destroyed (cf. Plate II, 4). They were originally covered with basalt columns, which were rolled away by Christian, who rummaged these graves with little result. (see Christian: The Caroline Islands, p. 115).

According to the legend, very huge men settled on Ponape after the small growing elements. As on Kusae and the islands around Truk, stories are told of a
light-colored giant race, Kona, who came from the south and ate men. They are said to be buried in the "graves of the giants," one of which was shown to me at Kipar in Kiti (cf. Plate 14 and 2), 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. wide. An examination was unfortunately not possible because of a lack of the necessary tools in this remote heath. The giants play a large role in the legends and stories. At several places a rock is explained as "head of a giant". (cf. Plate 14 and 6 and vol. I, plate 7 and 4).

The ruins of a cemetery enclosure are shown to us by Kumulai in Not, Plate 14 and 4 O'Connell knows how to describe what it was originally like and which celebrations took place there (see vol. I, p. 40).

How special men of the Ponape natives were buried is illustrated Plate II, 3 the grave of the Luk Makaira on Mutok. It is a stone box grave put together from platelike basalt. The cranium from it was given to me and is at present in Hamburg.

Luk makaira.

A long time ago there lived a prince in Mutok who was brave and cunning. He lived on the small place, Peinapue on Nuto. There he watched over 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 prince who had set out from Mutok, took all the fish away from them, beat some people and destroyed their canoes. So they had to go empty-handed to the Nanamariki. The Nanamariki was not angry about it, for the prince was subject to the Nanamariki. One day a fleet travelled from Matolenim to the Nanamariki of Kiti. They cast anchor at Sau en Keroun; and then they went to Alenia to the Nanamariki. The prince was not present at Mutok when the fleet came to Uona, but he was at Paniau. Then he heard from some of his people that a fleet had arrived from Matolenim. He chose two men called Súpen iak and Nān Timau o who were supposed 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 to the shore, they noticed that three of their canoes and also the sails had gone. So they again went to 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. Moreover, he commissioned a lesser chief, who had the title, Matau, to take some people with him and to accompany the Matolenim fleet from the Mutok region and to take care that the prince did not kill any people, too. Moreover, the Nanamariki ordered the fleet not to travel during the day; they were supposed 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 prince had harmed them so. They wanted to attack the Kiti people. But that was not possible, for Isibau and Nanamariki of Kiti were good friends at that time. Now there were some evil people in Matolenim; they performed evil magic, also said incantations so that the prince should die. The man fell ill also and died. So they thought, that the magic of the Matolenim people had killed the prince. When he had died, the Mutok people carried him away and buried him at the place where the princes of Uona were buried. But when it was night, the Mutok people set forth, dug the prince out again, took him with them, and did not bury him, but rather carried him around Mutok. Then they arranged a great festival, the otak. Then they built a small grave chamber on the place, Peiopue; they laid him in there. Then they made the place taboo, and no one 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: breastworks, trenches, dug-outs, palisade walls, stone houses, etc., in which they cleverly knew to use of the natural enviroment. Therefore there are enough fortifications of the most recent, as well as of pre-European time to be able to give an insight into the fortifications
of the Ponape people.

Fortifications on the Tsokes island. For photos, see Garfke: Der Aufstand in Ponape (Off-print of the Marinerundschaub, 1911).

Fortifications Im paip, Ibid.

Fortifications of Auak. From Spanish times.

Fortifications on the Tol marau in Matolenim, From the Spanish times.

Fortifications on Lon takai in South Matolenim at Nan Tiat.

Fortifications on Tsap oe takai, 200 m. high, in SW Kiti

Fortifications on Tol e tikitik, at Palan in Palan, 50 m. high.

In addition, the following was told us:

The story of the Fortress Lon Takai

"We carefully climbed up the slippery wall of the structure and then stood above on the stone pile on a platform which lay approximately 15 feet over the stone wall surrounding the structure. On the ocean side, the platform is 48 feet long; its width comes to 20 feet. Tradition tells that many years ago, Nos, the chief of the Nan Tamoroi and the Nan Tiat districts built this bastion, and above on the platform, which closely resembles one of the Mexican Teokatl or a truncated pyramid, erected a large meeting house. Because he did not pay the tribute or nopue, the King of Matolenim attacked him in his mountain bastion. Yet he was pushed back two or three times with heavy casualties. Because the besiegers doubted that they could take the fortress by storm, they devised a trick and withdrew their forces. Soon afterwards from the valley of the Sapalap river, the rumor spread that a tribal war had broken out and one of the favorite cousins or the brother of the defender was in danger. The brave defender of the mountain fortress immediately decided to take his best warriors with him and to hurry to the aid of his hard pressed relatives. When he came with his relief force into the village, as would happen, the people who he wanted to help who knew, however, of the treacherous arrangement, assaulted the dismayed visitors and killed him and all of his followers. Another group stormed Lon Takai (Lar Takai) and killed the old men, women, and children left there. Only two or three women were spared in the massacre and incorporated
into the harem of the conqueror. Their descendents still live today in Matolenim, 

Tsap o takai, the old Ruler's residence in Kiti²

"A one hour climbing party led us to the rim of a high plain, which lay directly under the old fortress, where a hundred years ago, a great battle occurred between the King of Kiti and Sau Kisa, and the chief of Uona. He besieged the King in his fortress, took it and killed him, all his many chiefs and warriors. The circumullation almost forms a rectangle, whose northwest corner protrudes a little.

The north side, along the Takai ririn path was defended on a Palisade row, which is supplied with margroves, ak, the principal material for the fortification method. These estacades de mangle caused the Spanish much trouble on the two eventful battle days of November 22 and 23, 1890, before they could take the strongly fortified Kitam. At Kitam, they were 11 feet high, 680 ells long and 1 foot thick. The layout of Tsap o takai and Kitam are almost made in the same way and the Ponape people of the older and recent times were not bad masters of types of fortification and the skills of war.

Approximately 30 steps along the southeast side of the wall, one comes to a wide gap, through which, according to reports, the troops of Sau Kisa finally made a path, when they were repulsed on the other side. Without a doubt, excavations here would reveal all sorts of interesting fragments, like the per mada pan, the stone buildings, similar to the "mere" of the Maori; battleaxes, which were made from the hinge part of the large Tridacna shell; head decorations and neckbands, which are similar to the north american "wanpum," with which the warriors abundantly loaded themselves before they went into battle. Lampoi en sapal is named as the builder of walls.

On the Takai ririn path, we visited the site of the old village on the northwest side. Very close to the former residence of the unlucky King of Kiti, we saw a raised platform, which is named mol en nanamariki, where during the siege, the King used to sit with his advisors and warchief, Kaeka in a ceremonial gathering. Some of the
basalt blocks of which the platform consisted, were almost 4 feet thick. The site of the King's house was occupied by a modern cookhouse, which was recently covered with sago palm leaves. All around, signs of fresh cultivation were noticeable and revealed a practical and industrious owner. There one saw breadfruit groves and well-weeded rows of plantains. Kava cuttings were planted and flourished. Yam tendrils everywhere wrapped themselves around the tree trunks. Many garlands were already brown and yellow and showed that the buried tubers were ripe for digging up. From the northwest corner there was a beautiful view of the wide, notched outline of Ant Island and the three long islands of Pakin appear a little to the right of it.

Exactly at the place where we sat, the King of Kiti had offered the final resistance with his best warriors. On the northwest and southeast sides, the walls of the fortification were built either higher or had remained in better condition. Some blocks that were inserted in the structure are an ell high, an ell deep and four feet long. The height of the walls varies from 6 feet to 12 and 14 feet. Yet here also the destruction is relatively advanced. The ground before us is strewn with fragments which from time to time have crumbled off. Judging from the quantity of fragments which have fallen down, the walls must have once been considerably higher. The greatest height is found on the southeast side, where a mountain ledge which falls off steeply on the ocean side, turns into a thickly wooded slope. Here one notices a high watchtower, im ruk en tsilepa; consequently, this side appears to have been quite well protected from the approach of daring enemy, who venture upwards through the thicket lying below.

The interior of the fortress is occupied by a wilderness high grasses, ferns, bindweed, weeds and blossoming shrubs, among which the pleasant red and yellow thorns of the Katin (Ixora), the large, white bells of the wind and the magnificent, blue calyx of a rough-leaved bush named mateu are particularly noteworthy.

After our visit, we went inland from the northeast side, where our leader wants
to show us still other ruins. We arrived at an old stone platform, lempantam, which was overgrown with wild ginger. On it a wide and flat piece of basalt lay, that looked like a long table and is hollowed out deeply in the middle. Previously, Kava was pounded for the King and his followers in it. Here it is called pel en mau, that "consecrated to the good purpose" or the "house of joy;" the everyday name for the instrument is pat a lap or the "large stone."

Close nearby in 1839, a small bronze canon was found and taken with by the owners of the "Larne," whose condition threw some light on the, ipse dixit, Spanish, who maintained that the ruins in Ponape are the work of pirates or old navigators of their country. The people of this vicinity in Kiti possess the tradition of a band of men clothed in iron, who landed on the island and although they were attacked in great number, they defended themselves a long time and proved themselves able to be wounded by axes, clubs, throwing speers and slingshot stones. Finally the native destroyed them by driving their long lances through their eyes into their skull. From this Kiti tradition, one can conclude with certainty the annihilation of a landing party of armed men, who had arrived in these waters on one or more ships of an earlier navigator.

A bit further, we arrived at 5 round stones, pai noun uit, good luck stones, that looked like cannon balls and lay next to each other in a pit. "I see the eggs and the nest," I said to Au in the picturesque way that the natives appreciate, "but where are the birds who laid them? Do you believe they will miss one, if I acquire one for myself?" The old man giggled quitely, but then assumed a serious note: "The birds," he said, "are nearer than you think." He pointed out to me that the air is full of invisible spirits which can see us and that would serious consequences would occur if we concerned ourselves with the stones, which, as it appears are used now and then for a type of divination. The place is named Itet and the circumuallation, Pan Katera, a stone work near Nan Tauas, three names that are borrowed from the sacred places on the other side of the border of Matolenim. Do we not see how history actually repeats itself? Kiti is jealous of the sacred
places of its hated competitor, Matolenim and makes itself a consecrated place to where one makes pilgrimages and can pray under the sacred names of the old, traditional designations; the same names which, to a certain degree, have an appearance not more closely described.

The circumuallation, which is named Pan Katera and does not resemble the spirit-filled and comfortless prototype in Matolenim, is bordered by kava beets and shaded by some beautiful karit trees. Nan Tauas is the wall work which was erected of the usual basalt blocks. It is 10 feet high, 30 feet long, 30 feet wide and densely overgrown with bush.

Earlier it was a sacred place. In the middle up high there are two 8 foot deep holes. They are the graves of the unlucky King of Kiti and his advisor, Kaeka, who were buried here after the great battle in which they fell. The wall work is erected in the same way as its cousin-in-name in Matolenim. Yet, as often the case with an imitation, the work is carried out in a smaller scale and is unfinished. On Ngatik island which lies approximately 30 miles further to the west, there is another Pan Katera, a rough stone harbor, that in part was destroyed by vandel's hands of nerphyte natives in later times.

Several years ago the flat cover stones of these graves were moved aside by treasure hunters, who looked for moni taitata or red money, i.e., gold. Some fool or another, who perhaps wanted to make a joke, had spread the rumor of a fairytale of buried treasures. Their search however, only unearthed a few decayed bones. And if they had found money, it would not have been worth their efforts."

The Story of the War between Kiti, Pelan, and Uona.

A man with the title, Nan sau set en Pelan 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 merer fish. They ate it, then evening came. Both lay down. But Nan sau did not sleep, but rather went out of the house several times in order to meet the people of Pelan, because he had made an agreement with them, that
they were to come in order to kill the Nanamariki. For that reason Nan sau had gone to the Nanamariki. Shortly before daybreak Nan sau again went before the house and met his people who had come; he said to them they should not be late and miss the Nanamariki, who slept, and he had only a few people with him. So they came, entered and speared the Nanamariki. In the morning they killed the people. One of the people hurried to the Nan matau en Pelan and informed him that the man had been caught. Nan matau came, they made him the Nanmariki and took all titles also. 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 Alenian. Tsau Kisa took him with him to his house. Both sat down and told each other all sorts of things, until it grew dark and Nan sau set en Not was full of praise for Tsau Kisa. 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 man, who after all, were so many, did not fight and had not taken revenge. Tsau Kisa answered that he had also always thought about it. "But I do not want to abandon my sacrifice; when my sacrifice is finished, I want to conduct the war." Nan Sau set en Not now asked the Tsau Kisa when he would be finished with the sacrifice. And both made an agreement. Nan sau set en Not travelled to again to Not and counted the nights until their agreement. Then he assembled his people around him and went to Kiti; they anchored in front of Esil and waited until Tsau Kisa began the war against Tsap ue 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, on under
the chief, the other under the nobles. Then they went to Tsap' ue takai. The was began. They fought very bitterly on that day. The man who began the fight, named Nansau set en Pelan, sat down and asked about the condition of the fight. His people answered him that it was very difficult. Now he demanded that a man named Masor appear. When he had come, they informed Nansau set en Pelan that the man had appeared. Then he stood up, took his spear and went away in order to see him. then he said to his people that he was no match for him. He threw his spear at him. But 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 threw him on his back, over the wall and ordered his people to kill him, and they should take care of his head wreath. Then he jumped over the wall; all the people were very frightened, they ran away, none remained.

They ran down to the shore and swam to Pelan. Nau sau set en Not pursued them with his people in order to kill them, and some escaped. Then they turned back again, came to Tiati, carried him up and went to the Tsau Kisa to Tsap' ue takai. There they made Tsau Kisa the Nanamariki and also gave him the other titles. They gave the title, Tsau en Kiti to Nan sau set en Not, and they also gave him the district of Tamorolan. So the state of Kiti again belonged to the Tip en man.

Berg reports about Palan and Kiti on December 18, 1903

Palan was not always weaker than Kiti. Over a hundred years ago, the highest chief of Panan, whose title is "Nan matau," fought the paramount chief of Kiti in Tsapuetakai, who bore the highest title, "Nanamariki," and acquired his land and title. Then the head priest from Uona, whose title was "Saukiso," turned against the Nanmatau; he belonged to the Tip en man,
like the Nanamariki of Kiti. He conquered the Nan Matau and claimed the secular title, which is now continued, as well as the land of Kiti. During the election ceremonies, the sacred titles have remained. Even so, the next in rank to the paramount chief, although he is a Christian, at least during the election when the goddess Ilake sits down on his shoulders, with his renewal, would call out to the god Nan Zapue:

"I Saukiso er" = I am now Saukiso.

Saukiso, the same as Takosa on Kusae and Pingelap.

Ilake, the same deity as the Sinlake (female creator of all things) in Kusae.

The Story of a Man

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 carried out a great shooting. The man on the land heard the shooting from the ship, he went in the water, climbed up on the ship, fetched the cannon, put it on his shoulder, climbed 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, because formerly the Ponape people had been greatly afraid of the foreigners. And one day when a ship came, which also came from the country of the whites, and cast anchor in the entrance of Roi en Kiti, they looked for the cannon again, and when they had found it on Tsap' o takai, they again took it with them abroad.
Introduction to the Stories of Ponape

by Anneliese Eilers

The stories collected on Ponape represent a quite varied mythological material which, regarded as a whole, is at a primitive level. For the natives themselves, there is no difference between the material passed off as historical tradition and the tales which, from the European standpoint, belong to the domain of mythology. This so much the less because the demons and spirits which both in their own way are still a believed reality for the Ponape people and consequently, that the material presented has the same claim to credibility as, for example, any event or a plundering expedition. Furthermore also the historical, in a European sense, evades a thorough verification and can only be considered valid in so far when it is in accord with the events reported by Europeans in one way or another.

Without the priceless source O'Connell's book, the uncertainty in these matters would be even greater. When the stories transcribed here had historical traits or were descriptions of present or former cultural conditions, they were placed with the accounts in the first two volumes and are excluded from the following examination.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Cosmogonic and biological thoughts are rarely important, as elements of heavenly mythology are also only scarcely found. In the story no. 6, two heavenly boys are mentioned, in no. 7 and in Girschenr, p. 214, a heavenly boat. In no. 239 a geological explanation is attempted of why the earth is different in one place than on Ponape. Number 27 knows a place where all ships must sink. In no. D17, three layers of seawater are mentioned, and in no. 212, it is reported how the fire of a volcano is quenched by throwing in Letapuel fish. It may also be mentioned that a tree is known on Ponape which visibly grows up to the sky, an orange tree. Particularly interesting is the myth of the endless night, its 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 thought. Here mention will be made only of the transformation of a female servant into a big heap of dung as a special punishment.

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

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

Bound up with these spirit figures of the stories are many of the natives' conceptions of the soul that are interesting and informative for the researcher. Male and female spirits often attempt to steal people's souls in order to have sexual intercourse with them. Male spirits abduct women's souls and female spirits, men's. The people without souls languish away while the abducted souls enjoy themselves with the spirits. They can be saved from death only if their souls are given back to them (no. 300, 251), or they are altogether lifeless. A woman whose beloved's soul was stolen by a female demon, wins it back for him when she has the spirits sing old heroic songs. The thievish spirits refuses to spread its fingers apart in doing so. When it finally does it after being requested, the abducted soul falls out. This concept is the key to the custom also observed in the Western Carolines, while dancing and during religious ceremonies, the fingers are spread and often lengthened with coconut fronds. It also indicates that, in the ideas of primitive man, a connection is imagined between the index finger, especially the stretched-out finger, sexual intercourse, and the soul. In other stories, spirits steal peoples' forms which apparently means something quite different, and must not necessarily be connected with the theft of the soul, although that is not always completely clear. In any case, theft of the form is only a means to an end for the spirits, and is supposed to make it possible for them to have sexual intercourse with people. The spirit generally uses extortion
and the people whose form was stolen receive a substitute form in which they continue to live, feel and think as formerly, but are no longer recognized in their milieu as their earlier personality. From all this, it follows that, for the natives, the concept of personality is connected with that of the form, but not with that of the soul to which the life force appears to be bound, and accordingly the individual's feeling of self is not linked to the concept of the soul, but rather his recognition by others depends much more on only his exterior form and not his interior form (no. 32, 77, 241, 251, 300, Girschner, p. 188 and 252).

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

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

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

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

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

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

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

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

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

The titles that the natives have given their tales are in most cases quite colorless, such as tales of a couple, tales of two men, etc., persons who perhaps only appear at the beginning. For this reason, I have given a new title to most of the stories which if possible, says something about the contents and thus facilitates the use. The old name given by the natives however, has been retained and placed underneath.
Footnotes

120 1 Cf. in addition, No. 276, 240, 104b, 30.

126 1 See p. 80.
I. Place Legends

Origin of Place Names of Not

Tale of Two Women

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

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

About the Tsoumasamasapuai

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

The Fish Trap Fisher

Of Some People

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

How Nanekap was built

From the Hill in Nanekap

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

Of two women

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

The Two Women from Na

Of Two Women

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

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

About the fish of the bad Sau Telur

Tale of the Sau Telur

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

The Story of Uitenegar

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

Thus they said by the sacrifice:

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

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

The Story of the Ni pits Ocean

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

The Fire Mountain

The Story of the Fire that was in Ponape

Once there was fire in a rock. It was in the country, Puoipuoi, on a place that was called Ilo1. From this rock, fire came out day and night. Then the people were afraid, because they thought Ponape would burn.

Then a man from Kipar named Saumum took some fish that were called letapue1 and threw them on the rock. Then the fire in the rock extinguished; there is none, even today.

How Senipein originated

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

The Origin of the Paipalap Rock

A Story about the waterhole on Tsokes

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

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

(Nansaup en Ilou)

The Origin of Lanar
A Story of Lanar (Not)

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

(Katoli en Lanar)

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

Of Lukalapalap, the protective spirit of the Tip ulap tribe.

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

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

He is called during illness and helps them. (Kaneki in Tomaroi)

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

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

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

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

About a Stone portrait in Kiti

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

How the Lili dish was turned into a stone

About a breadfruit dish

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

About the two women who were changed into Stones

About a Canoe

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

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

Of Two Women

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

The Spirit and the Two Boys

Tale of a Spirit named Liser

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

b The spirit had followed the boy and on the way met an ocean animal on the Pei sarep mountains, a hermit crab, which was walking there. He carried as a house, the skull of a human. He approached and looked at it. Then he saw that it was a human skull, he also found a hole in the place and when he dug, he found the bones of a person. He gathered them and carried them away with the hermit crab. He went to Sileu and there buried the human skull at a small place. He named the place Nin tuk, thus the hill originated in this countryside. Then he fetched the bones and also buried them at a small place named Antak, so that he founded the cemetery of the countryside. He bestowed the hermit crab with the title Li an entu; he is the spirit of the countryside. The spirit however let him down at a small place in the vicinity of the cemetery in order to watch, so that no lizards went in and consumed the deceased. The flat stone (on which the spirit sits) still lies there today.
128 1 Heart mussel.
134 1 Cf. p. 193, Text 8.
136 1 Source ocean, today swamp.
141 1 Takai en Losap lies in the vicinity.
142 1 On the way from the coast to Tsap o takai. The text is translated from Christian, loc. cit. p. 213.

2 In the Museum für Völkerkunde, Hamburg, there is such a stone from Ant, which Hambruch brought with him in 1910.

3 Koso = a heart mussel, used in weaving to cut off the thread.

143 1 The rock zileu in Mutok.
II ANIMAL STORIES

The Eel from Not

The story of the eel

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

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

How the eel was born of a woman
The story of the eel Malure

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

"Malure, Malure, where are you? I am here!
Come, fetch your meal, you man, I say it,
I naneneuran!"

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

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

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

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

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

About the woman who bore an eel

Story of Sanoro before he married Lipuemaram

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

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

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

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

Of five men

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

The story of the cuttlefish

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

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

The Cuttlefish and the Boy
Fairy-tale of a married couple

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

"Laiipareue, you should cook me!"

And the boy asked:

"With which wood should I cook you?"

The cuttlefish replied:

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

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

"Laiipareue, take me out!"

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

"Lai'ipareue, take me out!"

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

"Lai'ipareue, take me out!"

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

Fairy tale of a boy.

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

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

Fairy tale of a woman.

Once there was a woman who adopted a little fish and some birds as children. She fed the little fish and the birds and they became larger. Sau Kampul was always with the woman and accompanied her when she fed. Then he went away and told the Sau Telur of it. Sau Telur commanded all people to cut spears and cudgels with which they should kill the adopted children of the woman. They gathered by the Sau Telur and set out. Sau Kampul showed them the place where they were; they came near by the hole where the little fish was kept. Sau Kampul said; "I will now call, because they know me." But Sau Telur did not want to have it because he wanted to call. Sau Kampul said: "good!" Sau Telur called. No one came because it was not the voice of their mother, then San Kampul called. Then the fish came by in order to see whether the mother called. They speared it. However, he moved back and forth and thus ruined all the spears. Some came running by, speared him again and he was dead. They laid him in the canoe, which went down.

Then they went to the land where the place where the birds were, that were called Monimen en tsap en puk there. They wandered until San Kampul said: "I want to call!" But San Telur did not want to have this, because he wanted to call. San Kampul said to this: "Good!" When he then called, they did not come, they felt, that it was not their mother. Then the San Kampul rose
and called; they came, because the voice of San Kampul sounded like the voice of their mother. They killed them and they all died, only one escaped. Then they collected themselves and made an earth oven, they cooked the fish. They placed it for the woman to eat and placed it on the door frames. When the woman then came in the door, the water of the fish dropped down on her, she smelled it and thought, that Sau Telur had taken her fish away. Now she called to her fish. However, he did not come; then she went to her birds and called. Only one came. Then she asked him where his siblings were. The bird answered: "Sau Telur has killed them and I am left." Then the woman cried until she was dead and the bird also cried, until he died.

The crayfish and her daughter

The tale of a crayfish

A sea animal, a crayfish, lived on an island. She was named Likitalok and bore a girl named Li en Koko. This girl married a youth named Simuinkaput, now the youth lived on an island in Nan Matol named tsap'en Luk. When the youth married the girl, he had not seen the girl's mother. Then the girl became pregnant and bore a child, and the youth went out in order to gather breadfruit from a small place, Ni uel. But the crayfish went out on the reef to look for Kamei snails. Then she looked in the mangroves for firewood and finally gathered drinking water. She wanted to bring this to her daughter. When she was near the house, she called the girl and said: "Li en koko, is Simunkaput not with you?" The girl answered: "He is not here, he is gathering breadfruits from Ni uel, yes, Ni uel!" She went further and said to the girl: "Put down the basket with the shells, pay attention to the
to the odors, hand up the taro leaves, pay attention, that they don't break; lay
the bundle with firewood away, pay attention, that they stand far apart from
each other, give me the $\frac{1}{2}$ child, then you can eat and drink."

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

_Uasa iso and the bonito fish_

_Tale of the Uasa iso_

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

About the two boys who devoured a giant fish

Tale of a woman

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

The two told her, that a prince had given it to them. Then the mother commanded them to catch fish in order to pay for the meal.

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

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

The two rats from heaven
A rat story

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

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

The creation of the Rat

Of the rats

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

The Heart Shell.
The story of the heartshell

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

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

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

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

About the blow shell, that wanted to marry the lightening
About the blow shell, Saui

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

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

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

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

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

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

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

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

Notes by Girshner in addition:

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

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

The world structure

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

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

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

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

rerereu ai rerereto: to shiver back and forth and die.

Often forms the conclusion of the tale.

The Rooster chief from Palikir

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

The Rooster chief of Palikir

A story from ancient times

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

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

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

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

About the girl who changed herself into a golden plover

The story of a married couple

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

Where the Heron got the yellow feathers
Tale of a married couple

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

The Boy, the Bird and the Fish

Fairy tale of a Boy

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

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

The Shiny Star

Tale of the Shiny Star

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

The battle of the fish and the birds

Story of the battle of the fish and birds

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

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

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

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

"Let me go, heart mussel!" When he screeched so, his party fought less and less. Also his cries became more and more weak, because the mussel did not let him go.

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

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

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

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

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

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

The mussel who was next to him said: "Here I am!" However, he hurried away, went out, appeared again out of the water and asked: "Where are you?"

A mussel again said: "Here I am!" He again hurried away and came to the beach of Katau. There again was a mussel. Thus he was shamed by the crab.

The Competition of two birds

Why the puliet has such red feathers?

The puliet bird and the likapesir bird competed to show that they were not dizzy. The puliet flew and lowered himself on a building pole. But a light wind blew. The puliet said; "I do not like the light movement!"

Then a stronger wind blew and threw him off. He fell down on a point of a mangrove root, so that the blood trickled out and he became red colored.

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

Story of the large lizard (crocodile)

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

How the first Cuckoo was brought from Yap to Ponape

Of the Sau uatiat

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

Then the cuckoo began to sing:

"I shake my feathers, cockadoodledoo

My mother, Katin Yap

And my father, Sau Yap

They both sing aloud a song

In Pil en Yap

This evening

Gurr, Gurr, Gurr...rr"

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

(Katali en Lanas)
Footnotes 1-II

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

148 1 Names of the U people.

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

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

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

173 1 Golden plover.

175 1 pasit = pansit = or underwater paradise.

177 1 Places in Uona.

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

181 1 Christian, p. 96.
III. Legends

Ilake Legends

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

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

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

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

Ilake and the Youth from Uona.

Story of the Hermit Crab

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

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

Ilake alienates the affections of a husband for his wife

I.

Story from Tsakareta

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

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

(Nos en Tsokes)

II.

The Story of the Woman Lirak

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

(Nanaua en Tolakop)

III.

Punished Unfaithfulness

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

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

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

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

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

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

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

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

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

Nalipaut, the daughter of Ilake, is killed in Tolokole

The Tale of Nalipaut

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

Ilake of Paliais

A Story from Paliais (Not)

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

How Olupat was driven out

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

Olubat on Param

Tale of the Spirit Tsou on gion

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

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

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

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

(Tsou Param)

About Olubat

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

(Kaneki en Tamuroi)

Luk Legends

Luk and his true Servant

Story of a man

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

How Luk was born

A Story from ancient times

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

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

Luk and his Heavenly and Earthly Women

The Story of a Woman

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

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

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

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

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

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

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

(Nanaua en Talakap)

Stories of the Conjurer, Lapona

Lapona and the birds

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

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

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

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

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

Lapona and the two boys
Tale of two Youths

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

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

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

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

Lapona changes people into stones because of Jealousy

The Story of a Married Couple

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

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

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

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

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

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

How Lapona died

Tale of Lapona

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

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

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

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

The Skills of Lapons

The Discovery of Tattooing

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

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

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

(Nanaua en Tolakap)
Boat Legends

The Spirit Vessel

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

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

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

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

The Stone Boat of the Tsokes Man

The Tale of the Man, Tsouneko en peizia

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

(Nanaua en Tolakap)

The Stone Boat of Matolenim

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

A Navigator Comes to the End of the World

Story of a Ponape Man

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

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

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

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

The Boat of Uasio

Tale of a Canoe

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

The Magic Boat of the Cannibalistic Sau Telur

A Story of a Canoe

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

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

And Sau Telur commanded the Sau Kampul to kill a large dog in order to lure one of the me'ire'i men with it. Because he wanted to eat a person. Saukampul did as Sau Telur had commanded; thus he killed a dog, prepared it and travelled with the boat named Lususeniap'. The canoe came to the shore of the man's property. There Saukampul made a noise in the canoe. Two people heard it, they came out from the me'ire'i game in order to investigate whose canoe there on the shore made so much noise in the night. The people asked: "Who are you in the boat?" Saukampul answered: "I am it, but do not talk, come and take your food, a little dog!"

Quickly the people jumped into the canoe. And just as quick, Saukampul ordered
the canoe to depart. The canoe travelled to Pankat'ra. When Sau Telur heard that the canoe was here again, he asked Saukampul: "Is there something to eat there?"

Then Saukampul answered: "Yes, indeed, master! Two pieces!" Sau Telur was happy and ordered Saukampul to kill the people and stew them so that he can eat them. Saukampul did it and Sau Telur ate them. Thus the two did it every night, they fetched people and ate them.

Once, however, the man finally found out that his people became fewer and fewer and he thought that the canoe robs them from him. Therefore, one night he lay down on the shore. And when the canoe came again, he took a rope and tied it tight. Saukampul made noise again. And two people appeared. And Saukampul again proceeded as he had done before. The people also jumped into the canoe. And Saukampul told the canoe, it should depart. The canoe wanted to travel, but it could not do this because the man had tied it tight. And quickly the man appeared.

Saukampul became afraid, jumped in the ocean and like a litska fish, he hurried through the ocean and came to Pankat'ra. There he told the Sau Telur, that he had escaped death. Sau Telur also became afraid. And the next morning the man destroyed the boat, then he gathered all his people, set out and killed Sau Telur and Saukampul. Thus they both died and also the canoe was destroyed. And the Sau Telur who now followed, found no boat like the Lususeniap' any more. The man however was named Lapot.

**The Voyage to "Irak"**

**The Story of a Man**

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

How the Sky People robbed a Ponape Boat

The Story of a Canoe

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

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

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

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

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

How the Spirit Sanoro Kidnapped a Man to the Underworld

Story of Sanoro

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

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

The Story of Lipuemaram

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

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

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

Nintseu from Ant and his Wife

The Story of Nintseu en Ant

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

Of the Spirit Koton

Story of Enmity

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Likand Women

Tale of a Woman from Pei en Anipein

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

The Spirit Woman Li mot e'lan
Of the Li mot e'lan

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

A People-eating Spirit Saves a Boy
Tale of a Boy

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

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

A Boy Kills a People-eating Spirit Couple
Fairytale of a married spirit couple.

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

A Boy Kills Two People-eating Spirit Woman

Tale of Two People-eating Spirit Women

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

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

Fairy tale of two people-eating spirit women.

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

The Female People-eater of Pakin

Fairy tale of two Women

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

The People-eating spirit woman of Kamar and her End

Of a Spirit Woman

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

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

Tale of two female demons

In ancient times, in the district Paleti lived two spirit women. The two ate up all the people in the land. Only a woman remained who remained in the Tol en U. She could not have children because she had no husband. Once when she went around she found a yam tuber that grew on Tsamuatil and took this as her husband. From him she bore a boy whom she named Sipuerere. When the boy had become big then he looked towards the ocean and he saw the two spirit women fishing in Sero. Then he ran quickly down and cut off a poisonous fish, wound it around his head and swam with it out in the reef canal. When he was close to them, then he squirted water in their face and cut their fish baskets. Then he slipped under the fish poison root, went to the other and did the same with her. The one spirit woman said to the other: "Why do you not grasp him?" She replied: "I have grasped him but he squirted water in my face, cut off my basket and escaped."

Thus the two women spoke about the boy and asked him then, whether he would not like to have bananas, whereupon he said yes; then they asked him which bananas he wanted. He wanted to have utumas. Then they asked him, whether he didn't want fish. He said yes. Then they asked him, whether he wanted to have fish which were caught during the night or during the day. He replied, he wanted to have fish that were caught at night. The two prepared everything, because at midnight he was supposed to come to them. At midnight, he went to them. He met them while they were asleep. He tied them up, climbed high in the house, and ate all the bananas up. The peels he threw in their face. That woke the two up and they saw
that he was in the house. Now the two wanted to eat him up. But they could not. They were tied. They said to him he should come by and untie him because they wanted to eat with him. However, he fetched some twigs, put them over their bodies and rubbed them until they caught on fire. When he had made fire, he set the house on fire and killed them. Then he went to Rentu, settled there and cared for the yams in this countryside, because they were his father.

About the People-eating Spirit Taile

Taile

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

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

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

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

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

The Four-eyed Spirit Kutor Kauat

Tale of a Spirit

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

Of Two Women

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

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

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

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

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

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

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

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

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

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

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

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

How a Bird Brought Back the Stolen Soul of a Woman
Fairy Tale of a married couple

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

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

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

The Story of the Dove

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

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

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

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

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

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

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

Naneken iso and his two women

Story of the prince, Naneken

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

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

Now the human woman, Seleteuei, had stayed in a house that was located in the vicinity of the farmstead. And one day her bird sat down; it had looked everywhere for her, on the house and heard the voice of Seleteuei out of the house. Then the bird came in the house and Seleteuei said to him, he should set out and
fetch a form, a form for her and should kill her dog and also bring him. The bird set out in order to inform the clan members. Next he fetched a form and then some clan members, so that they departed with a fleet and fetched the dog.

Now they went to Seleteuei. After their arrival she cut the dog completely in pieces and Seleteuei decorated the house from top to bottom. Seleteuei went out, took a present and brought it by. This was the present that Seleteuei brought: a belt and a dog paw. She brought them to Naneken iso. She said to him: "Here, take this for yourself, so that you can drive a spirit out of the house."

Then she disappeared again from the house and went away. Naneken iso ran after her and wanted to follow her. But the spirit woman did not want to permit it. Then he broke a wall. He went out and followed. The spirit however, became angry and flew on the beam. It destroyed it and flew away. However, Naneken iso had followed Seleteuei. When he was close to the woman, she placed the child on the ground. The man ran past the child and followed the woman. The woman fled to the canoe fleet and said, they should depart. The man could not come after them.

Then he turned around, took his child, went to his house and the woman went to her home.

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

Then the woman said to the child: "Go and fetch your father!" The child went
and fetched the father. The two entered the house. Then the woman took her dance ornaments and gave them to Naneken iso. Both returned home again and lived as husband and wife.

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

A Story from old times

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

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

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

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

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

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

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

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

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

A Story from Olden Times

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

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

How a Man Got Rid of a Spirit Woman

Tale of a Man and a Spirit Woman

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

The Spirit Woman of Tsokes

Tale of the Spirit Woman of Tsokes

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

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

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

How the Sau Telur Exiled the Spirit Woman to Salomo Island

How Sau Telur exiled the Spirit woman to Salomo Island

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

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

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

The Spirit Woman and the Boy from Pingelap

About a Spirit Woman

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

The Two Brothers and the Ghost

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

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

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

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

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

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

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

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

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

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

The Brothers and the Spirit
The Story of Two Young People

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

The Two Smart Boys and the Thievish Spirit

Tale of a Spirit

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

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

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

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

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

The Boy with the Chickens and the Spirit

Fairy-tale of Two Boys

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

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

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

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

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

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

How a Spirit Revenges a Talkative Person

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

The Spirit Woman and the Two Children

A Woman's Story

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

"Sun, sun go down, because I want to eat

Sirenpue and Mauenpue

They I want to eat!"

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

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

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

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

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

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

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

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

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

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

250 1 In Palikir.
   2 In Anipein.

251 4 Oriented according to the Story teller: Palikir.
   2 In Palikir.

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

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

278 1 Between Alenian and Olapel.

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

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

The Flying Woman of Sau Telur

The Story of an Ocean Voyage

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

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

Sau en Pok and Lap en Telur

Story from the old time

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

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

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

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

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

Naneken and Sau en Pok

Story of Two Men

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

About the boy who drove away the giants from Mutok.

Story from Mutok

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

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

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

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

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

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

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

The Giants and the Tridacna Shell
Tale of a Married Couple

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

Langiap and the Giants

Of the Langiap

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

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

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

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

When they then went away from the canoe, they took the fish with them and placed it in Langiap's shell basket. And while they marched away on the path, the man who went first said:

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

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

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

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

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

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

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

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

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

Report about a Type of People

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

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

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

Then Sau muin Kap en pil got angry, made hearthstones hot, put them in Uar i Kitam's mouth and killed him.

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

Story of the Kaneki en Matau lapalap

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

And thus since then one sings during the ocean voyage:
"Kaneki, oho, Kaneki en Lele,
You came by and you found
Only my little house
Only my big house
In the middle on the large water,
Kaneki, oho, Kaneki en Lele!"

The Ocean Giant and the Land Giant

Story from Ancient Times

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

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

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

313 1 According to Girschner, Globus 1909 II, p. 237.
2 Island is probably meant.

314 1 Unknown word.

315 1 More correct here is probably ita. Eilers.

316 1 Hambruch has translated "botsobots" with light, instead of with everlasting, endless; according to Gulick, Vocabulary of the Ponape Dialect, p. 42 there are two adjectives: po'tapo't = white and potapot = constant, prolonged, unceasing. Certainly in the preceding text, only the latter renders the meaning and Hambruch has let a mistake creep in. Eilers.
Cf. in addition, p. 385.
2 Plantain.

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

318 1 One places a plant on the head (??).

319 1 Place on the mouth of the Kiti river.

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

330 1 i.e. Disclosed without payment.

332 0 During the speech of the Oumani, some coconut oil is shaken in a leaf and the head, also chest are annointed with it.
1 Variety of fish.
2 Owl.

336 1 Christian, p. 117.

337 1 In Christian, "children of the white bird."
2 The Matolenim people speak an unusual and archaic dialect, about which their Kiti neighbors make jokes and describe it as "nanamanam."
Footnotes

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

302  1  Stone of the breadfruit mountain of Mutok.
      2  Actually, Mutok, in opposition to the rest of the parts of Ponape has
           abundant breadfruit the entire year.

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

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

The Discovery of Ponape

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

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

**Song**

A change has affected Ponape, indeed!

A vessel departed from the shore of Uagu in olden times. Japakini propelled it, came down and called to the canoe's crew: "Where is Sanpeliti, Japelata, Nipeletelikelani?"

They are ready to depart, they will go to Ponno muip.

They hoisted the sail, it did not go up.

"Where is Lipeketelikelani? She shall come, shall come, and raise the sail!"

They raised it high. Splendor gleaming. Wind calm lowers, the ocean extends calmly.

"Lienkatanlik, Lian'lele, you too! Come you two, hold my sail tight!" They both come.

"For that purpose, sit down while the wind roars, hold it tight while sitting!"

Then they ran alongside of Oroilan, Tikae nian. They then approached Tapai io, to hold the leafless about their voyage around, in fateful saying about the vessel, about the discovery of the found land. Then they came and stayed a while. They inquired of the mussel animal, it said:

"Here, the land is discovered, again ready is the discovery of the land, Ponape."

They left Lian'tele behind, so that she populated the land, to leave behind visible signs of their arrival.
Then they returned to the land of Ugagu to Liiapakini, Lipolikini.
I do not want to say more! Those who know later knowledge, then correct it, tell
it in turn! What I say is confused!
A change has affected Ponape, indeed!

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

Thereupon, the floods have stopped.

The Famine of Mutok

The Story of the Famine

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

The Story of the Endless Night

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

The Story of a Mortlock Family

Tale of a Mortlock Family

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

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

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

Sau Telur and the Prophet.

Tale of the Saum Kokop

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

The Woman with the Iron Tooth

Of the Li o mere

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

The Story of Kerou Meir

Tale of Kerou Meir

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

The Origin of the Nanamariki and Naneken of Matolenim.

I.
The Story of the Nanamariki

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

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

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

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

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

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

II.

Tale of Naluk en Tsou en pun

In ancient times one of the many Nanamariki of Matolenim resided on a small place called Nan Matolenim. His wife originated from the clan of the Lazialap'. The wife became pregnant. The Nanamariki wanted to go to another region in Matolenim. He said to his wife, when she would give birth, and it was a girl, then it should remain alive, but if it were a boy, then she should kill him. After his departure,
the woman bore a boy. But she could not kill him, because she loved him dearly.

Now she wanted to think up something in order to find a good way out. Exactly then, a man came out of the district Leak. He lived there and he was called Sauset en Roti. He brought the woman food, the food tribute. He found the woman all alone and the Nanamariki was not yet there again. The woman cried about the Nanamariki's order, to kill the child if it were a boy. Then the man asked the woman why she always cried. She told him what the Nanamariki had commanded. Then Sauset en Roti had sympathy for her and asked her to give the child to him, that he would take it with him and make it big.

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

When the Nanamariki came home, he asked his wife, how things went with her pregnancy. She answered that she had bore a boy and had killed him. That pleased the Nanamariki, that the wife did what he had said. The boy however remained with the Sauset en Roti until he was grown. One day the Nanamariki travelled with his fleet past the vicinity of Leak. Many people were in the canoe with the Nanamariki. Then they met a boy on the reef fishing, who had caught many fish. The Nanamariki called to the boy to bring him a fish as a presentation. The boy stuck a fish on his spear and swam over to the Nanamariki. He swam to the outrigger side, to which is sacred, only the nobles reserved places on the canoe, to where the common people were not permitted to go. The boy thus, went to the outrigger side. And the people who accompanied the prince, called to the boy, he should go to the other side, the boat body's side. However, the Nanamariki commanded all the people not to talk with the boy. Then the Nanamariki asked him: "whose son are you?" The boy replied: "I am the son of the Sauset en Roti!" Then they went further. But the Nanamariki always had to think about it, whether it had not been his own
And one day he had it said to Sauset en Roti, he would like for him to send his boy. Then the man sent practical ornaments with the boy, ornaments like they previously wore in old Ponape. Then he finished a canoe and led the boy to the Nanamariki. When they arrived, he gave them a large feast; a great number participated in it in the large festival house. Many, many people had come together at the place, Sauk. When the boy climbed out of the canoe, they carried him to the house. And now the Nanamariki knew exactly that it was his own boy. And when the boy had sat down in the house, the prince commanded all present in the house to turn their face away (sign of paying honor) from the Naneken. Thus the rank of Naneken was created in the state of Matolenim. And thus it has remained until today.

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

The prince and his people pounded kava on a rock, the Pil en Kamatip. They waited for Naneken. He however did not come, because the woman held him prisoner. Then the prince commanded a man to go out and fetch the Naneken, otherwise the kava pounding lasted too long. The man met the boy who stayed with the woman. The man told him that he should come to the prince, because the kava pounding already

boy whom he had met.
would last too long. However, the woman said to the man, he should go to the prince and inform him, that she wanted to marry the boy. They should not wait for him, because she would not let him go. The man hurried home to the prince and told him, that the woman wanted to marry the boy. And thus the boy who bore the title, Naneken en Matolenim, married the woman.

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

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

Formerly, when the Matolenim people prepared kava, then they donated some of it to them. However, when the Ponape people became acquainted with the brilliance
god they did not do it any longer, because formerly the Ponape people named all
thunder with the named, because they alone ruled in the sky.

More than what stands in this book I do not know, except for such a different
type of people, which the stories from the old time all know. The storytellers are
named Sau Rakim; there are no more.

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

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

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

Of Naluk en Kiti

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

Thus the magic charm sounds:

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

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

Report of a Civilized Man about the Old Times

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

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

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

From Old Times
To the History

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

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

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

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

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

The War Between Kiti and Matolenim

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

Thus the children of Kiti divided their land and even more, for every two lives, they took five. The hearts of the "original people" cooled off and for some months, peace reigned in the land, Uona.
According to Girschner, Globus 1909 II, pl=237.

Island is probably meant. Ita.

Unknown word.

More correct here is probably ita. Eilers.

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

Cf. in addition, p. 385.

Plantain.

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

One places a plant on the head (??).

Place on the mouth of the Kiti river.

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

i.e. Disclosed without payment.

During the speech of the Ounani, some coconut oil is shaken in a leaf and the head, also chest are annointed with it.

Variety of fish.

Owl.

Christian, p. 117.

In Christian, "children of the white bird."

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

The Keroun of Letau deceives the Saulik of Na

I.

Story of Saulik en Na

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

II.

Story of a Man from the Old Times

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

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

How Two Men Played a Trick

Tale of Two Men

(Fragment)

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

High Language

Saulik en Palikir sends fish to Saulik en Ant

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

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

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

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

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

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

How Saulik of Ant was tricked by Sau en Pok

The story of a man

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

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

Tale of Muan en Tolone

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

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

The Story of a Woman

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

How a Man Betrayed Another to Sau Telur out of Revenge

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

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

II.

The Story of Lapenmor

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

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

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

These were the people who departed.

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

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

A Story of the Sau Telur

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

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

The Story of the Man, Satogouai (Not)

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

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

Of the two Men

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

His charm however went as follows:

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

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

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

How the Sirup of Ant was stolen by Two Boys

Ant

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

The Murder Attempt on the Nanamariki of Tsokes

Of the Two Strong Men

Once in old times there were two strong men in the country, Tsokes. The one lived in Maloelap, the other in Nankapin. The man who lived in Nankapin was Auatsik, and the one in Maloelap was Lapekel. One day the Nanamariki went from Tsokes to Lapekel, so that this one gave him a meal. The man also gave him a feast. The Nanamariki and his followers remained with him, also overnight. In the night the man wanted to murder the Nanamariki. When the followers noticed this, they warned the Nanamariki. Thus he got up during the night and went back to Tsokes. The Nanamariki then thought about what he should do with the man. He sent the news to the people of Nankapin, that they should come to him as soon as possible. They came and prepared a festival and roasted a dog. However, they did not eat of it, they brought it to Nankapin and agreed first to celebrate all their spirits. Thus on the next day they fetched firewood. The strong man, Auatsik brought an enormously
large breadfruit tree. He did not even cut the twigs and the branches down, he shook it. Then they cooked the meal. After that they made a litter for stones on which they wanted to pound kava. He alone went out and fetched it (the stone). Then they pounded kava on it. In the night they did not sleep because he went over the mountains to Nan Kap and there took a pit full of fermented breadfruit that was made of 400 breadfruit. This he lifted out in Kalep’ and tied it to a tree, as carrying wood. Then he fetched a bundle of yams, Kap en mei, of 30 tubers and tied it to the other end of the carrying pole. With it he returned to Nan Kap. And besides it he also fastened two stones on the carrying wood. Thus he wandered. Two women had noticed this. They both told it to the people. They came together, ran after him and wanted to capture the man. He went before, the came up to him and wanted to attack him. Then he laid his carrying pole down, took the stone and killed two men with it. Then he took the carrying pole up again and the Nan Kap people had to bury the dead. When he then arrived in Nankapin, they ended the sacrificial festival for their spirits. Then they went to another strong man in order to fight him. In the night they arrived in Maloelap and encircled the house of Lapekel. Then they entered his house in order to fight him. He stood up in order to defend himself. However, the house broke together and when the man became weak, then the other strong man appeared and took him captive. They smashed his legs with the stones. Then they killed the man. Now they went to the Nanamariki of Tsokes, in order to tell him that they had killed the man. Then the Nanamariki was happy, he gave them a feast and presented them many things as a reward for having killed the man. Happy they then went home.

The Smart Boy and His Dumb Brothers

Of the Siblings

(Two Dumb Ones and One Smart One)

A woman bore three sons. The one was named Putinau, the other, Putinai and the third, Putainainai. One day the boys went fishing and they caught a turtle.
The two carried it on land. The next day they wanted to go fishing again. The two said to Putinainai, he should cook. When they had left, Putinainai thought, "he wanted to play with the turtle. He fetched the two aprons of his brothers, with it he clothed the turtle. Then he fetched the belt of his two brothers and tied them around the turtle. Then he carried the turtle to the channel. The turtle first crept slowly until they came to deeper places. Then he fell in and escaped. The aprons and the belts it took with it. Then Putinainai became afraid, he ran behind the turtle and screamed: "Give me back the aprons of my older brothers! Give me back the aprons of my older brothers!" The turtle however, swam quickly in the lagoon. Putinainai had to follow the turtle. He jumped in the lagoon and roared around. The turtle however, set out on its way and took the decorations with him. Then he went back on the land. When the brothers came home they noticed that the turtle was no longer there. They wanted to punish him. When they also did not find their aprons and belts, they asked Putinainai. The boy answered them that the turtle had run away and had stolen their decorations. Both believed it. The next morning they wanted to go fishing again. They said to Putinainai, he should cook for the mother while they were on the reef. Then he prepared the oven until it was hot. Then he took stones and put them in the mouth of the mother. Thus he killed her, then he carried her away and laid her on the beach. He tied a rope around the neck of the mother, and a rope around the body and tightened it to a tree. The other rope he took with him and hid it in the bush. He sat down by it and waited for the brothers. When the tide rose, the brothers appeared and saw their mother sitting on the beach. They were very happy and called to her from afar. They showed their mother the many fish that they had caught and asked her: "Which fish do you want to have?" When they lifted high the enormous number of fish Putinainai pulled on the rope. The woman nodded, then the boys were happy and brought her the fish. Then they saw however, that she was dead. They both wanted to trick
track down Putinainai in order to kill him. The boy however, ran away quickly and escaped. Then the two returned in order to bury their mother. Putinainai likewise dug a powerful deep hole and put some red trees in it. Then he went to his brothers and said: "Let us kill our dog so that we can lure a beautiful bird with it that sits in a hole." The two boys obeyed. They killed the dog and brought him to the hole. Putinainai however, said to them, they should cut the dog to pieces. Then he jumped in the hole. He said to them, they should first throw down a post. He took it and ate it up. Then he called again: "Give me another piece!" They gave it to him and he ate it up. Then he took the fruit of the Katiu palm and fooled them with it. He looked into the hole again and said: "Now, give me the rest of the dog!" They did it. He ate all so that nothing remained. Then he spoke to the two: "Go away from the rim of the hole, because the bird wants to fly out." The two stepped back. Then he jumped up high, he ran away and said to the two: "I have fooled you, because I have eaten up the dog." The two followed him but he escaped.

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

Argument of Two Men

About Two Men

Once in old times, two men live, one in Eireka, named Kerou eni muan and one in Anipein named Kerou Anipein. Both met and decided to give a boatbuilding feast. Then they went apart. Kerou eni muan built a canoe while Kerou Anipein was lazy. He probably went to work, but did not work. Kerou eni muan built his canoe in Eireka. Yet Kerou Anipein prepared an enormous amount of dishes and brought them to the other. When he came in his vicinity, then he rejoiced and ignited a sugarcane, that was dry, also coconut hulls from his basket, so that smoke went up. Then he set the baskets down and called to Kerou eni muan, that the sugar cane and nuts were dry. Kerou eni muan was angry about it and kicked his festival canoe with his feet into two pieces, he did not work anymore and said to Kerou Anipein, they wanted to prepare in order to prepare food for Pankatera. Kerou Anipein went to Anipein and Kerou eni muan went to Nan Kauat to his sister, the woman, Li en pasau uel, in order to ask the woman, whether she did not understand to teach him how one prepared
a king's meal. The woman then showed it to her boy, Kaneki en Ponles. The boy then went with the man and they sought a place where a poisonous fish plant grew, until they finally had found a place. Here the bird, the temetem, scratched at the place. The man sat down next to the bird which scratched there and likewise scratched the many fish poison plants out of the ground. He carried them to the landing place. The next morning, Kerou eni muan went quickly to fish. Then he went to Pankatera and here lay down in Pankatera everything that he had brought with him. After this Kerou Anipein also came. Kerou eni muan departed first and went away in order to fetch Kerou Anipein's wife, to put her on his canoe and to kidnap her to Eireka. Kerou Anipein lay down all the things he brought with him, sailed away and had no wife anymore because Kerou eni muan had kidnapped her. He jumped immediately again on his canoe, stretched out and let himself float to Anipein. There he became sick and died. His mother however, made the Anunkariki charm. Then she sent it after the woman. Like a fire, this charm ran from Anipein to Eireka. When it had arrived at the place, where the woman was, it saw the woman and raised itself high in order to see how far it had wandered and flashed light. The woman followed him as far as the little place, Nanemeir, from there to Ponpenmen, and then to Anipein. Then she opened the door of the house of Kerou Anipein where the man lay dying in a hearth pit. When he however, saw his wife again, he became healthy. This wife was named Li muats Anipein.

How the Boy without Arms and Legs Tricked His Parents

Tale of a Married Couple

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

The Water Charm of the Kiti Man
Of Two People

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

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

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

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

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

Of Kerou en aip' and Tsalapuk

Once in old times a man named Kerou en aip' lived. He resided at a place that was at the highest place of Tsalapuk and was called Nan masanap'. He planted there his kava and frequently looked after it and weeded the weeds. He had sanctified the kava to Tau Katau. One morning Tau Katau went in the kava field, in order to speak with Kerou en aip'. Kerou en aip' stayed in his kava field in order to clean it. Tau Katau clucked his tongue. Then he lifted his eyes high and looked around. Tau Katau asked: "Are you the one who has sanctified all these things to me?" Kerou en aip' did not answer because he did not know who it was. Then Tau Katau said to him: "I am it!" And he commanded him to lift out some kava bushes. Then he dug out two kava bushes, a rameti1 and a rap' manerk. Both he carried to Lenutoko. They hid themselves at the place. They both pounded the kava. When they had reduced it, they had no beaker, thus they took taro leaves and wrung the kava out in it. Kerou en aip' offered it to Tau Katau. He sipped it. Kerou en aip' asked him then whether he did not speak a prayer, but Tau Katau laughed and answered: "I am sorry for you; on Ponape one does that, on Masanap'
one does not do it." Thus the two ended their kava drinking. This kava they call Nanie. Both went away and took another kava with them, which is called Nan epei. With it they came to Matolenim. They went to the little place, Kapira, that is situated in Matolenim in Ponaulan. Then they travelled with the canoe to Kapeti and brought it to Pankat'ra. And they broke it to pieces in the island city of Pankat'ra.

The Turtle Thieves Who Knew Charms

Of Sau Komo and Sau Kaua (Tsokes)

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

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

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

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

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

The Story of the Boy who Could Fish (Not)

Lap en Not had a sister who was pregnant. When she should give birth, he sent her to the island, Lanar and told her, when she had a boy, she should kill him. If it was a girl, she should let it live. Now she had a boy. She named him Lap en Tsaputik. And because she did not want to kill him, she travelled over with him to the island, Tsaputik and hid him under the roots of a pandanus palm. There the boy grew up. One day, Lap en Not now equipped a fleet, which was supposed to catch fish with lures. When they were near the island, Tsaputik, the boy ran to the beach and called to the people, they should take him with them. The people said: "No." Behind the many boats, however, travelled a single one, in which two boys sat. And the little one asked them if they would take him with them. They did it and together travelled further. On the way the little one asked how many lures they had. They answered: "Two." "Then give me one, and the other keep!"

He fastened a little fish to the lure and spoke to it: "My lure go deep! And you fish, merer, bite!" The fish came. All bit, the first on the lure, the second, the first in the tail, etc., so that a long chain originated. He then fetched him the lure and thus filled the boat with fish so that it almost sank. Now there
were always some left. Thus they called the other boats over, and also filled these with fish. They were likewise close to sinking. The people had to get out and the boats push before them. They came to Lap en Not, to whom they handed over the entire yield.

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

(Katali en Lanar)

The Boy who Knew Magic who Visited his Father in Paset

Tale of Laspepesep

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

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

How Kerou en Meir was Saved by His Son

The Story of Kerou en Meir

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

Here is the magic charm:

"Lususeniap' canoe, travel quickly from abroad,

Your jumping, your gliding,

Your quick gliding, you canoe,

You rush there."

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

The Two Boys from U.

Of Ruru and Saru

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

The Story of the Lap' en Not

Story of Lap' en Not

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

Of the Nalep en ien

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

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

Of Two Women

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

Sau Telur and the Two Clever Men

Of Two Men

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

How Sau Telur's Daughter Ate up her Brother

Story of the Sau Telur

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

Sau Telur and the Fisherman who Knew Magic

Tale of Mantior

Sau Telur visited Mantior in order to celebrate a festival by him. His dog accompanied him. His dog came running and held a fishbone in his mouth which he had fetched out of a sanctuary. He laid it down between Sau Telur's legs. Sau Telur commanded a man to go to Mantior and to order him, he should give him a ualiuel fish, as he had eaten it. Mantior wanted to give the Sau Telur a prestigious festival. He had the canoe made ready and went fishing. He threw his lure out, and a ualiuel bit. He fetched him up, tied him around coconut leaf fronds and threw him again in the water and said: "Go, fetch your companions, tomorrow I will wait for you in Pankat'ra." Then he left the state and the next morning there was a large school of fish found by Pankat'ra. He chose two and laid them down between Sau Telur's legs. Then he sat down and said to the fish they should come. Some fish jumped high and went in the large house. Sau Telur entertained the man. Then some ghosts found out. They said they had brought the fish. But Mantior said: "You ghosts lie, Sau Telur had commanded me!" Sau Telur presented Mantior a tortoise shell. Then he prepared for the home voyage. He said: "My food shall come after me." Thus he went homeward and all the food followed him. Then he fetched all of his old nuts. He husked them and threw them in the fire. A thick cloud of smoke rose. With it he travelled to the sky. He began to cut the moon to pieces. As the sky woman (Kanepein en lan) caught him
at it, she said to him: "Do not move, he is the spirit of the sanctuary." Then he stopped and waited a little while, then he again cut around on the moon. The cuttings he put in a basket. Then he brought them to Sau Telur. Then he again appeared to his ancestress and asked her to give him the tortoise shell, that he would like to see. The ancestress said she had given it to her sister when she died. Then he eliminated the ancestress and said: "Why have you not accompanied me on my difficult pathes, I want to have the tortoise shell as a reward." He then went to bathe and came back to dry himself at the fire. Then he sat down in the hearth ashes and had disappeared. He was in Paset, where his sister played with the shell. He took it away from her and ran away with it.

The girl cried after him: "I wish that you no longer entered the house threshold of our ancestress, but rather died." Then on the way he fell down and was dead.

How Sau Telur Desired a Wonder Bird

A Story from the Old Times

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

Sau Telur's Death and his Re-Awakening

Story of a Work of Sau Telur

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

How Sau Telur was Killed

Tale of Two Men

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

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

The husband was named Nanapaz Katsau.

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

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

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

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

Of the Woman Who Was Born from the Breadfruit Tree

Story of a Woman

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

The Story of the Auuer Who was sick with Ulcers

Tale of the Man, Auuer

A woman gave birth to a boy named Auuer. The boy was completely covered with ulcers and always lay in the hearth pit. When his mother went walking one day, she found a house in which were some women. They worked and made a belt. Then the woman went near the women who she observed and looked at the belt. And she said to the women: "I wish, Auuer wore this belt on his skin." The woman asked her: "Who is Auuer?" She said: "What! You have not heard anything about my beautiful son, who they call Auuer, and about whom the women beat themselves? Have you not heard the women sing?" The woman asked: "What sort of a song?"

Then she voiced the type of song:

"Auuer is pretty.

Auuer is beautiful.

Auuer is nice,

Auuer is charmed."

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

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

The Story of the Ugly Tinkau

The Tale of Tinkau

A woman gave birth to a boy who was named Tinkau. Tinkau's mother looked for a woman who could weave belts. The woman said: "I would like to have a belt for my boy." The woman replied: "Where is your boy?" The woman answered: "He has been born in the sky and comes tonight." The woman said: "Go and let him come."
The woman replied: "Pay attention, when he comes, extinguish your fire, because he does not like the bright light." Tinkau cut down some breadfruit trees and fastened the fiber to his head, because he had no hair and rather only ulcers. At high tide he went fishing. He washed the ulcers in salt water. He cut off pieces of meat from some fish and tied them on the ulcers. Now he waited until the sun set. Then he made noise at the beach. The woman extinguished the fire. Then he went in and lay down on the woman. They played with each other. Then a piece of meat fell off from Tinkau's ulcer. The woman lifted it up and said: "Oh, now I have a beautiful present!" Then she ate it up. Now they played until morning. Then Tinkau stood up and went away. The people of the woman said to the woman, she should wait again for Tinkau. Then they played again until morning. The woman finished Tinkau. Then they played again and slept until morning. Then the people of the woman noticed that Tinkau had ulcers. Then the woman got up, who lay on Tinkau and beat him. Tinkau got up and fled to the back in the corner and broke through it. Then he was changed and into a small snail which lives in the ocean as Tinkau.

The Saulik of Na who Knew Magic

The Tale of Saumasamaspuai

Saumasamaspuai lived under Takai potopot and Saulik en Na in Na. He first looked to the mountains and saw something like a ghost which lit up the entire place. Then he told his people: "Finish making boat provisions, we want to leave and to look at what lights up in the mountains there far away." Then they departed. Saulik en Na touched the ghost. It spoke: "Who touches me, the ulcer?" He answered: "I!" The next day he commanded him people to fetch firewood. They went away and carried it there. Then he commanded: "Prepare the earth oven!" They prepared the oven. Then he searched for medicinal herbs. When he returned
he told: "Annoint one of you, we want to cook today!" Then he had them throw
the hearth stones away from each other. Now he threw the medicinal herbs on the
oven. After this he took a man and laid him in the oven. They covered the oven.
Then the food flew in until the hearth pit was full. They then fetched the man
out. Then the man told the man what there was to eat in the hearth. He said:
"There are breadfruit dishes, taro dishes, and breadfruit preserves!" Then they
opened the hearth. Everything was excellent. Saulik en Na then learned everything
that was in Saumasamaspuai. Now they returned home to Na. In order to try it,
he invited the Lap en Na to come in order to experience it. And likewise Lap en
Na invited Saulik en Na to come to him. Then he had some of his people fetch
firewood. They carried it there. Then he said: "Now annoint one of you!" They
annointed him, he had the hearth stones thrown apart. Then they threw a man in the
cooking pit. Then they covered the hearth. When they opened it again, the man
was roasted, because Lap en Na had not learned it correctly from Saulik en Na.

Of the Woman Who Gave Birth to the Fish

About the Fish in Ant

There was once a married couple who lived in the old times in Ant. They lived
at Kalap in the little place Tip ua reue. The husband said to his wife, she should
go fishing. The wife went to the Puki brook. She was delivered at the spot and
bore some fish in the water named Kameik, momei, pame and mau. She brought them
to her husband. The man cooked them and ate them up. And again the husband
commanded him wife to go fishing. Again she went to the brook and did the same
thing as before. And thus she did it four times. The man then wanted to know
from whence the fish came that did not taste like the rest of the fish. Therefore,
he slipped behind his wife and then found out that she did not go fishing, but rather
only went to the water in order to make some fish. The man thus went home and
was there before his wife appeared. Then he asked her: "From whence do you actually fetch the fish, that you bring me?" The woman replied: "I catch them in the Puki brook." The man said: "But these fish are not like the other." The woman replied: "Because these are fish from the surf." The man however said: "These are not from the surf, because these fish are human, therefore the fish are also so large, so very large, live in fresh water, are full of slime, and have such wide scales." The woman replied: "Why do you want to cook them then?"

The man said: "What should I do?" The woman replied: "Eat them raw." The man then answered: "Thus we want to name the brook Larpuki and these fish described as suitable for eating raw." Then the husband then hit his wife dead and buried her at Tip ua reue. The husband no longer cooked these fish, they are eaten today only raw.

How Tsau uen of Paniop Revenged Himself on his Unfaithful Wife

Tale of Tsau uen en Paniop

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

How a Woman is Killed by her Husband and Made Alive Again by her Lover

Tale of a Married Couple

Nalakam's wife lived at a place. A man, Aul, however, always was after the wife of Nalakam. One day Nalakam returned home from fishing and found Aul who had been by his wife. Nalakam went to his wife. He said to her, she should sing. The woman sang to Nalakam. Then she said:

"Nalakam is beautiful is beautiful..."

However, Nalakam said to the wife: "No this song I do not want to hear! Continue."

And the woman sang further:

"Nalakam is pretty,
Aul above, Aul below,
Aul gives me pleasure,
Aul I want to have as a husband!"

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

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

Of Nan Selan

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

How Sau Telur Kidnapped a Girl

Story of A Married Couple

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

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

Sau Kampul answered and likewise sang:

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

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

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

Lieue now sang the answer:

"My brother, Saumerion, makes knots
I will not sit down in it,
Neither destroy my necklace,
Of Polo motil.
Lipeirue, Lieue!"
Yet Sau Kampul sang as an answer:
"Climb in, climb in,
Because it already begins to grow dark,
And I become tired
Here between the high mangroves."

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

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

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

Tale of a Chief

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

The Disowned Jealous Wife of Lerou'n Letau

The Story of a Woman

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

The Woman of the Navigator and the Female Cannibal

I.
The Story of Pali

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

Once a navigator came to Ponape. He travelled in the passage of Tumuinpuel and anchored there. Now a man lived in Not at a small place named Paliais. This man was named Sipe en Ais. He had a daughter named Lak en Ais. And the navigator liked Lak en Ais and wanted to marry her. Yet the father, Sipe en Ais, did not want to give him her. The navigator however impetuously wanted to marry her. Thus he remained in the channel. He had come as a youth, then he became ancient. And Sipe en Ais watched over it, whether he would not finally die in the channel. Finally he gave him his daughter and the navigator married her. Then they travelled out of the channel and the woman was with him. Thus he travelled around on the ocean until he had become ancient. One day he fell asleep and did not notice the surroundings anymore. And the boat was in the vicinity of a small place which lay in the ocean named Malelap, where canoes and ships must sink. They were quite near to a place named Tsaputik. And the navigator slept quite soundly uninterrupted.

Then the woman jumped out of the canoe and swam to the land. In the land two women lived who looked like spirits and ate people. Both were relatives of Sipe en Ais. When they saw the woman the one said she wanted to eat her but the other did not want to, but rather wanted to take her in. Then she came to them. Both were quite friendly to her and took her with in their house. But the navigator drifted further, went down by Malelap and died.

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

II.

A Story from the Old Times

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Then the man died out of love for his wife.

Of a woman and her two Children

A woman lived with her two children at a place. They frequently fished in the surf. One day they went fishing. On the day in which they had gone fishing, a stone fell on the large child and the small child tried to roll the stone off. However, it could not roll it off from the large child. The small child told it to the mother. The woman came and wanted to roll the stone away with the small
child. Both could not lift the stone up. They remained on the spot. They cried.

While then the tide rose and it and it washed up, the small child said: "I wish, a spirit would come and push the stone off my sister." Then a shark came by and destroyed the stone. Thus the large child could come out and they went home.

Tale of the Ten Children

A married couple begot 10 boys and a girl. Then the mother died. Their father married another woman. The father always made the food for them first. He said to his wife . . . .
342 1 sau en mam: If someone gives a present of fish, the receiver must return a portion of this present to the giver, cooked.
345 1 A variety of turtle.
2 A variety of sea gull.
346 1 A variety of the bird, Phönix.
347 1 wreath of taro.
354 1 Of the tree of life, tsuka maur.
2 The son of the Sau maka en Utsupur.
355 1 On Ant.
2 Bush island on the Ant atoll.
2 Small mouth.
4 Strong as a giant.
365 1 After a drum song.
2 Light twigs.
366 1 Striped twigs.
367 1 i.e., will be killed.
369 1 Reef in Matolenim.
373 1 Kerou en Meir.
376 1 In Palikir
2 He had more people by him.
3 You will find a cuttlefish.
4 A woman, naked (relative's language (pol) in the oracle).
378 1 Meal from the fruits of Morinda citrifolia.
2 Those who let the fermented meal rot.
381 1 There are no longer in Ponape.
383 1 A sky woman.
Sky man.

In Uona.

cf. in addition, Story 50, p. 316.

Reef name at Ponatik.

It says "bird."

Place in the ruins of Nan Matol.

Kozoi Kaurur = Story Laugh = funny story.

Snail with sharp, poisonous points.

In the mountains of Matolenim.

i.e., magic, medicines, etc.

pare = parrot.

paret = parrot.

The woman of the Tsau uen en Pandop.

The first court official of the Sau Telur; had to take care of the fire.

The cord formula, that is spoken, so that something should or may not happen.

According to Girschner (Globus, 1909, I, p. 23).

Untranslatable.