

ANNOTATED INVENTORY OF A COLLECTION OF PALAUAN LEGENDS IN THE BELAU NATIONAL MUSEUM

Toru AOYAMA

Introduction

The Belau National Museum in Koror holds a collection of English translations of Palauan legends in the form of a sheet or sheets, not more than four pages long, kept in a folder. Most of the texts are designed to be a complete representation of a legend, but some are simply partial photocopy of a larger source. The collection, albeit not exclusive, appears to be fairly representative of typical Palauan legends. This inventory is intended to provide the reader with easy access to this collection and an overview of the Palauan legends.

Arrangement

According to Palauan tradition (HIJIKATA 1993: 8, 65), the past is divided into three eras: the era of the darkness (*milkol*), when only gods existed. It was dark because the sun and moon were not yet created. Then came the era when gods (*cholid*) and humans (*chad*) lived side by side and interacted with each other. Finally, there is the present era when humans are dominant. This kind of pseudo "historical" periodization is not an isolated case in Palau. In an oral society, such as traditional Palauan society, legends in their widest sense are an important vehicle for perpetuating a collective memory of the past, both real and imagined. Each episode has to be narrated as a story so that it can be shared by the society's members. Moreover, in this collective memory, stories, at least important ones, are not discrete episodes but form an inter-connected structure. This ensures that the past is a meaningful ground on which the people live instead of a chaotic mass of episodes.

The stories in the collection are approximately consistent with this tripartite classification. To facilitate the reader's understanding, in this inventory the stories are classified into three groups. The texts of each group relate typically the deeds of gods, the interaction between humans and gods (or other creatures), and the deeds of humans, respectively. Within each group, the stories are arranged according to "historical" order when it is discernible. Otherwise, in the third group in particular, the stories are arranged according to themes.

Seventy-four texts are registered in this inventory. Each entry has three sections: the title, and the subtitle in parentheses if available, as they are in the text; the description of the text; and the synopsis of the story, followed by the present author's notes. The description of the text indicates the origin of the text and the number of page. No attempt is made to standardize the spelling of proper names.

Most of the texts originate from the Belau National Museum, formerly known as the Palau Museum, (indicated as BNM) with a *bai* (meeting house) motif decoration, and Lebuu Gift Shop (indicated as LGS with its own serial number). Some other texts have a specific description as to their origin (indicated as such). Otherwise the texts are described as No Description (indicated as ND). Besides the LGS texts, some of the BNM texts are marked with the names

of souvenir shops. Their distinctive decoration, however, shows they were originally made by the BNM. This practice reveals that one of the main functions of this collection is to provide explanatory notes for storyboards sold at souvenir shops.

Inventory

Group A

The stories of this group are set in mythological time in its narrowest sense. They relate the creation of the world and human society, the origin of natural laws, and the deeds of gods. Most of the stories are genealogically connected to each other. The role of humans, if they appear, is secondary.

A1 Latmikaik (The creation and social order). BNM. 1 page.

The chief god created the land in the empty sea. A shrimp called Latmikaik which grew in a clam gave birth to fish and humans, including Uab, Uchererak and Tellebuu. Uchererak went to heaven and Uab was burned by the people. Tellebuu fled and gave birth to a son Seked and two daughters Dedaes and Kebliil. When the population increased on Angaur island, the chief god created the council of chiefs to keep order in the community. Note: Latmikai's descendants appear in A2. Uab appears in A3, A4 and A5.

A2 The descendents of Mlagel Latmikaik (Wealthy [*sic*] and poverty). Section VII, Story No.3, page 2 (same source as A5). 1 page.

The list of the descendants of Mlagel Latmikai. The second half of the story accounts for the continuous migration of two brothers Sieg (wealth) and Galebul (poverty) along the coast of Babeldaob.

A3 The story of the Huap. ND. 2 pages.

Huap, a baby boy born in Angaur, grew rapidly and became an enormous giant. Afraid of his endless appetite, the people burned him to death. His body fell apart and became the islands of Palau on which people now live. Note: Huap is Uab in A1. Cf. A4 and A5.

A4 The Story of Uab. ND. 1 page.

Uab, Latmikaik's baby girl born in Angaur, grew rapidly and became an enormous giant. Afraid of her endless appetite, the people burned her to death. Her body fell apart and became the islands of Palau. The body was covered with a mat but, because of its size, only half of it could be covered, which explains why only half of the islands are now covered with forest. Worms born from her rotted body became the people of Palau. Note: a variant of A3, but significantly the main character is a woman.

A5 The Giant "A Guap" & the Creation of Palau. Section VII, Story No.2, page 2 (same source as A2). 1 page.

A variant of A3. The main character is a boy and his name is spelt Guap in this text.

A6 Mengailuodel. BNM. 1 page.

Mengailuodel, never satisfied with the amount of food she got, moved from Ngchesar, to Ngerdmau, Melekeok, Ngial, and finally the place where Madrengbuked ruled. With the help of Chuorchetei of Ngerchelong, he could satisfy the woman's appetite. Three days after, she died and ascended to heaven. Note: Mengailuodel is one of Uab's five children (PARMENTIER 1987: 144).

A7 Fish bearing tree of Ngibtal. BNM. 1 page.

Mangidabrutkoel, a son of a solitary old woman who lived on Ngibtal island, magically made her mother's breadfruit tree continuously produce a mass of fish by cutting off its branch.

When an envious villager chopped off the tree, water came out from the hole and brought the whole island under the sea. Note: This breadfruit story is one of the most popularized Palauan stories (NERO 1992). Mangidabrutkoel (spider) is the hero in A13 and A14. HIJIKATA reports that his mother is Uab's daughter (1993: 38). Cf. A8, A9 and A10.

A8 Ngibtal (The breadfruit story). ND. 1 page.

Dirrachedebsungel, the woman demigod on Ngibtal island was rewarded by the gods for teaching the Palauans how to grow taro and given a magical breadfruit tree which produced a mass of fish. When an envious villager chopped off the tree, water came out from the hole and brought the whole island under the sea. Only Dirrachedebsungel survived and later became known as Milad. Note: a variant of A7. Cf. A10.

A9 Story of Bieb and Matkerumes. ND. Two similar texts. The shorter one is a fragment of the longer one. 1 page each.

A girl called Bieb from Ulong and a boy called Matkerumes from Ngeanges were in love. But Osilek, the chief of Ulong, ordered Bieb's parents to bring her to him as his wife. (The story abruptly changes its subject here) Two brothers went fishing on Osilek's new canoe but they met a storm and only the younger one survived. He was saved by a girl at Ngerdekus, whom he married. When he decided to go back with her to his home island, Ngibtal, the girl's parents gave her a magical *ditmechei* plant and taught her how to use it on a tree. When they arrived at Ngibtal, she applied the procedure on a breadfruit tree, which started letting out whatever she wished for. People of Ngermechau, Ngebedehal and Ngerbekuu, who were envious about the tree invaded Ngibtal. But after the invasion, a big flood tide swept the island and destroyed the tree. Note: a variant of A7. Osilek, the king of Ulong, also appears in B10. Bieb of Ulong also appears in B11.

A10 The story of Milad (Version 1). ND. 3 pages.

The Ruchel (a group of gods) reported to Uchelianged, the chief god at Ngeraod, that there was extreme lawlessness among people. Uchelianged decided to wipe out the entire human race so that a new law-abiding human race could rise up. The Ruchel had appointed the one-eyed Temdokl to guard the entrance to the village. (The story turns to the origin of Ngiselacheos here) When Ngibtal was destroyed by the sea, Dirrachedebsungel came to live in Ngiual. She found an egg, from which a boy came out and she named him Ngiselacheos. When he grew old, he and his friends came to Ngeraod and plucked out Temdokl's eye so that they could commit lawless acts. The Ruchel ordered the Tekilmelab to find the culprit. During their mission, an old woman named Dirrauchulabkau at Ngerechebukl gave the Tekilmelab a dish of a taro stuffed with fish, which they appreciated so much that they warned her about the coming flood and told her to prepare a raft. When the flood came, however, she was carried away by the tide and died. The Tekilmelab eventually revived her and named her Milad (the one who was dead). She gave birth to Imiungs, Melekeok, Imeliik, and Oreor, who were to become the progenitors of the principle villages of Palau. Note: this text was recorded by PARMENTIER (1987: 157-9). Dirrachedebsungel also appears in the breadfruit story (A8). HIJIKATA (1996: 38-41) as well as PARMENTIER (1987: 157) reports that the woman who gave the food to the Tekilmelab is Dirrachedebsungel herself. Thus the Milad story is a continuation of the breadfruit story. Cf. A11.

A11 The story of Milad (Version 2). ND. 2 pages.

A variant of A10. The story starts from the encounter of the Tekilmelab with Milad. In this version, instead of four, Milad gives birth to five children, Imiungs, Ngerekeai, Oreor,

Melekeok and Ngebiul.

A12 The bird that exhibited everlasting life. LGS No. 23. 1 page.

When the gods were discussing the attributes that human beings would have, the god Obechad proposed that human beings have everlasting life. But the proposal was opposed by the bird god Terriid. Disgusted by the opposition, Obechad threw a stick to Terriid and injured him. This incident was reflected in the Palauan saying “Don’t be like Terriid who opposed everything”. Note: the title may be intended to read “the bird that prohibited” instead of “exhibited”. In another text, this story becomes a part of the Milad story (A10 and A11), in which the god’s intention to give immortal life to Milad is hampered by Terriid (PARMENTIER 1987: 161-2).

A13 Mengidabrutkoel (Natural childbirth). BNM and two ND texts. Identical texts. 1 page each.

In the past the people of Palau did not know how to deliver a mother of a baby. They cut the mother’s stomach to get a baby, letting the mother die. Finally a spider in the form a young man from Peleliu married a girl at Ngiwal and taught people how to deliver a baby naturally. Note: Mengidabrutkoel also appears in A7 (spelt Mangidabrutkoel) as Dirrachedebsungel’s son. Cf. A14.

A14 The story of the Mangidabrutgongel (Mangidabrutgongel means spider). Noted at the end: Island Trading Co., Koror, 1951. 3 pages.

The spider man named Mangidabrutgongel came from Peliliou on a traders’ canoe sailing from Peliliou to Ngiwal, where he met a beautiful woman named Turang and married her. They moved to Ulengerang, where they lived. Mangidabrutgongel taught people how to deliver a baby without killing the mother, and Turang gave birth to a baby safely. One day Mangidabrutgongel was swallowed by a fish and carried away to Ngarakabesang, where he was acquainted with a local chief. Note: a variant of A13, but significantly different. Mangidabrutgongel is Mengidabrutkoel in A13. Also the last part is found only in this text.

A15 The legend of Orachel and his mother, the snake (Bai beluu). Excerpt from an unidentified source, pp. 29-30. 2 pages. Noted at the end: Ngiratngerur, Debelbot. (Interview). Kedel Belau, Vol. 2, Koror, Palau, Palau Cultural Project Center, Palau High School, Kedel Belau Class, 1979, pp. 10-15.

When Orachel and his mother, a snake, were sailing from Angaur to Babeldaob, he witnessed the gods building a *bai* under the water. They came to Ngerbadelmangel on Babeldaob, where the mother died from exhaustion. Orachel went to Melekeok and helped the local people build a *bai*. The chief of Aimeliik also had him build a *bai* after paying enough Palauan money to him. The first *bai* in Aimeliik became a model for the *bais* in other municipalities.

A16 The story of Miss Kilitokuu [*sic*] of Ngerduais, a village. ND. 1 page.

A man stole the grass skirt of one of the sea women who was taking a bath in the river. He married her, whose name was Dilitekuu, in exchange for returning the skirt. She bore a baby girl named Meruubelau. When the child grew old, Dilitekuu returned to the sea and never came back. When a *mur* (celebration party) was held at Ngeraard, Meruubelau went there and met a man named Ngirarois, whom she married. She bore a baby boy named Tmeloched. When he found his father’s men using the moon as light for working at night, he asked his father for the moon. The father cut parts of the moon for the son. Note: Kilitokuu in the title should read Dilitekuu (*tekuu* fish woman) as in the text. HIJIKATA reports that Tmeloched later becomes known as Medechiibelau (A17 and A18) (HIJIKATA 1993: 11-21).

A17 Medechiibelau and Itungelbai. BNM, LGS No. 32 and ND. Identical texts. 1 page each.

Two gods, Medechiibelau of Airai and Itungelbai of Aimeliik were friends. Medechiibelau asked his friend for permission to herd a school of *meas* fish which the friend was tending. But Medechiibelau brought all the fish to Airai. Itungelbai became angry and threw sea shells and other animals at him but they fell in the sea. Since then *meas* fish regularly appear in a large number off Airai, whereas the lagoon of Aimeliik is rich in sea shells and other animals. Note: a similar type of story to A19. Medechii Belau also appears in A18.

A18 Medechii Belau (A Palauan god). ND. 1 page.

In ancient days when gods and men lived together, the god Medechii Belau roamed the world to find an ideal girl. He married girls at many villages but never settled down because he was unsatisfied. Finally he found the one at Irrai, where he stayed for good. Note: cf. A17.

A19 Ngirabeliliou and Bekereuet. ND. 1 page.

The god Ngirabeliliou of Peleliu had a school of mullet fish as his pet and the god Bekereuet of Ngiwal had a strong sea current as his pet. Ngirabeliliou visited Bekereuet and was so impressed by the current that he exchanged his fish pet for the current. Since then strong currents are common on the southern side of Peleliu island, whereas the lagoon of Ngiwal is rich in mullet fish. Note: a similar type of story to A17.

A20 Odalemelech and Ngirngchesar. BNM. 1 page.

When the god Odalemelech of Melekeok and the blind god Ngirngchesar went fishing and got one tuna fish, the former took it by cheating the latter. Ngirngchesar came to Melekeok, where Odalemelech was building a big dome with the help of gods, to seek revenge. Ngirngchesar created a rooster, whose crow made the gods vanish, thinking the dawn was coming, and the dome was left uncompleted.

Group B

In the stories of this group humans play a more active role than in Group A, although supernatural or fantastic elements are still evident. A typical story in this group relates the interaction of gods and humans. In some stories, however, humans or animals alone are the main characters.

B1 The story of Meluadeangel. ND. Excerpt from an unidentified source (same as B6) pp. 21-22. 2 pages.

A man-eating god Meluadeangel lived on Ngcheangel island and terrorized people. They all moved out from the island and settled down at Ngchesechang on Babeladaob, except an old woman named Delumumu, who was left alone on the island. Delumumu miraculously became pregnant and gave birth to two boys. When the boys grew old, they succeeded in killing the god by putting burnt rocks into his mouth. Delumumu told the boys to cut his stomach out and let it float on a turtle shell to the sea. When the stomach reached Ngchesechang, people learned of the death of the god and decided to return to the island. The boys allowed them to land on the island on condition that they would be the chiefs of Ngcheangel. Thus, the elder brother became Obakrusong and the younger one Redechor. Note: a similar type of story to B2.

B2 The snake from Elechui. ND. 2 pages.

A man-eating snake near Elechui terrorized the villagers. They all fled and settled down in another part of the island, except an old woman who was left alone. She became miraculously pregnant and gave birth to a boy. When he grew old, he succeeded in killing the snake. He cut its entrails out and let it float on a tray to the sea. When the entrails reached where the villagers

were fishing, they learned the death of the snake and decided to return to Elechui. The boy demanded and received a taro patch as reward. Note: a similar type of story to B1. Cf. B3.

B3 The monster snake of Chelechui. ND. 1 page.

A monster snake of Chelechui, a hamlet of Aimeliik, was killed by a boy who was born from an old woman left alone in the village. Note: a shortened form of B2. Elechui is Chelechui in this text. Cf. B4.

B4 Bersoech ra Chelechui (The monster of Chelechui). ND. 1 page.

A variant of B3.

B5 Melech, the shark-eating god. ND. 1 page.

When a fisherman from the village of Ngeremelech in Melekeiok stayed overnight on a floating tree in the sea, he witnessed a big monstrous god who caught and ate sharks. Later the god realized he was seen by a human and approached the fisherman in the disguise of a traveller. He was invited to the fisherman's house. But when the fisherman, who became suspicious, pressed a burning punk on the god's buttocks, he jumped out through the gable (*melech*) of the house. Today people occasionally see the god, who is since then called Melech, flying across the sky at night.

B6 Ngeleket Budel and Ngeleket Chlssel. ND. Excerpt from an unidentified source (same as B1) pp. 17-18. 1 page.

A man from the village of Imul in Aimeliik adopted a baby boy given by invisible gods and named him Ngeleket Budel. The man also had a real child. Later Ngeleket Budel realized from his mother's unfair treatment that he was not his parents' real child. When he pretended to be seriously sick, his god mother visited him and revealed her identity. He asked his father to build him a canoe. When the canoe was completed, nobody but Ngeleket Budel could move it, thus revealing his divine origin. He left the village, after putting a curse on his parent's clan.

B7 Beachedarsai and the missing ax. BNM. 1 page.

Betbotkulitch of Ngetmel lost his father's ax when cutting mangrove wood near a cape on the coast of Ngardmau. When he and his father were looking for the ax on the following day, the god Beachedarsai, who owned the trees in the area, appeared in the form of an old man and invited them for dinner. He told them to ask for permission for cutting trees beforehand and returned the ax. The following day the boy and father went back home with the ax and named the cape Bkul a Chelid (cape of the gods).

B8 Mother and Child. LGS No. 13. 1 page.

A young woman carrying her baby peeped into the men who gathered in a *bai*. When she was found, she and the baby turned into stone. The stone figure still exists at the village of Ngerchemai on Koror island. Note: a similar type of story to B9.

B9 Tekeok Mid. LGS No.16. 1 page.

When a pregnant woman who forgot to take a bath after collecting clams in the sea came to enter a *bai*, she was punished by the gods and turned into stone. The figure stands behind the *bai* in Airai. Note: a similar type of story to B8.

B10 Osilek ra Ulong. ND. 1 page.

Osilek, king of Ulong and a very wealthy man, married a beautiful woman named Oreng, although she loved a young man named Ngiramariar, and brought her to his island. When later she paid a visit to her home village only to find Ngiramariar was dead, she followed him to death. The news shocked Osilek so much he fell from the cliff and turned into stone. The stone figure still stands on the island. Note: Osilek, the king of Ulong, also appears in A8. This story,

however, is tentatively put in Group B, because gods are not involved in the story.

B11 The giant clam of Ulong. For the Palau Museum drawing contest. 1 page.

A beautiful girl named Bieb of Ulong and a young man named Koert of Ngeyanges were in love, but Bieb's mother Kim did not allow her to marry him. Eventually they decided to marry and moved to Ngeyanges, leaving Kim alone, who in desperation turned into a clam. Unhappy life also made Bieb turn into a beautiful dove (*bieb*) and Koert into a tree (*koert*) on which the dove made a nest and found berries to eat. Note: Bieb of Ulong also appears in A8. This story, however, is tentatively put in Group B, because gods are not involved in the story.

B12 The story of Dugong. BNM. 1 page.

An old and poor woman and her daughter lived in Ngerieleb on Koror. The daughter, although unmarried, became pregnant and gave birth to a baby girl. The mother told her not to eat *keam* (a kind of chestnut), which was supposed not to be good for a woman who had just delivered. But the daughter, who could not resist her desire, was found eating *keam* by her mother. Overwhelmed with shame, she ran away from home and jumped into the sea and turned into a dugong. Since then the price for a dugong was paid as a tribute to a married woman.

B13 The story of Remerang and the morning bird. ND. 1 page.

On his hunting trip, Remerang saved the life of a morning bird at Ngerbechedrengul. Later when Remerang was sick in bed, the bird came to his house and showed the people to use leaves of the *ditmechei* plant to cure the disease. After he recovered, the bird flew away.

B14 Bat of Idabeluochel. Noted at the end: Tsungiko Renguul, April 25, 1980. 1 page.

A big bat took away a newly born baby girl at the house of Ngeruruikl in Melekeok and brought her to Idabelouchel. The mother bat brought her up and collected Palauan money and skirts for her. When she was twelve years old, the bat died and the girl came back home as a big girl to people's joy and surprise.

B15 Sechemlong and the crocodile (The exchange of fortunetelling between them). BNM. 1 page.

Sechemlong, a chief of Ngersuul, could predict when there was a crocodile outside so that his children were never caught by a crocodile. One night the crocodile came to him and promised if Sechemlong gave up his ability of prediction to the crocodile, the crocodile would not bother his children. When Sechemlong agreed, the crocodile instructed him to tell his children to tie a young coconut leaf around their necks as a sign. After this, when the children of Ngersuul went swimming in the river, they tied a young coconut leaf around their necks and the crocodiles never bothered them.

B16 The story of the cat and the sea snake. BNM. 1 page.

An old widow in Ngkeklau gave birth to a seasnake and a cat. Because their mother was not happy about her daughters, they ran away and moved to Ngulu. There the seasnake instructed a man named Dedmau how to make a coral trap (*beng*) and told him to take good care of her young sister and not to feed her with bananas because of taboo. Since then the coral trap has become common and cats never eat bananas.

B17 Kim ra Murael (The clam of Murael). BNM. 1 page.

The taro plant and the fish fought over which was the strongest and the fish won. The tridacna clam, which did not participate in the fight, asked those who passed by about the result of the fight. A stingray was irritated and stung the clam. The clam was wounded and upset, and asked his friends to tell the chief Uchelremasech about his wound. The chief Uchelremasech

and his men caught stingrays and brought them to the clam. The clam told them to eat whatever they could and then sell the rest for small Palauan bead money. Since then the stingray is a cheap fish in Palau.

B18 Ngerot Island (Discovery of Palauan money). BNM. 1 page.

Rdechor, the ruler of Kayangel island, and his son went out fishing and discovered an island with strange stones. Unknown to them, the island was carried on a huge fish. The boy collected the stones and put them in the canoe. When they came back home they found the stones were Palauan money. Note: cf. B19.

B19 Ngerot Island. LGS No. 17. 1 page.

A shortened form of B18.

B20 Discovery of the egg laying cycle of the turtle. BNM. 1 page.

A youth and a maiden from different islands fell in love and decided to meet on Ngemlis island which lies midway between the islands where they lived. They met on the night of a new moon and stayed there overnight. The next morning they found the girl's back skirt was missing. They searched the island but found only footprints of a turtle. The girl made a skirt from coconut leaves. They met again on the night of the full moon fifteen days later. To their surprise, they saw a turtle crawling towards them with the girl's skirt entangled in its fins. From this incident, people came to know the egg-laying cycle of the turtle. Note: cf. B21. B20 and B21 may be better classified into Group C, because there is no supernatural element in the story. The story, however, is put in Group B, because the story is a kind of story intended to tell the origin of a particular piece of people's knowledge, rather than an anecdote.

B21 Ngemelis. ND. 1 page.

A variant of story B20.

B22 Beriber and Chemaredong (Cooperate with thy neighbor). BNM. 1 page.

Beriber and Chemaredong lived in two adjoining caves at Oikull in Airrai. The former was good at making toddy from coconut and the latter at making fish extract. They threw away the surplus of their produce, because they thought they were alone. But finally they realized they lived next to each other and made a channel between the two caves so that they could share their excess. Note: This story is tentatively put in Group B, because the event appears to be a primordial one rather than an ordinary happening.

B23 The setting sun. ND. 1 page.

The sun is believed to alight in an orange tree and throw the fruit into the sea to frighten away sharks before finally going into the western sea. Note: a summary of the story. More detailed story is found in B24.

B24 The four chiefs of Ngerekiukl who followed the sun (Rekiukl luletoir er a sils). ND.

An excerpt from an unidentified source. Legend 168. 4 pages.

Four men of Ngerekiukl on Beliliou island followed the sun when it set in the western sea. In the sea they found the sun was suspended from the gable of the house belonging to the spirit Uchelkekklau. They stayed with him as guests, but they started feeling homesick. Uchelkekklau put them into a bamboo with four joints and sent them back home, after naming them Chadrekeroi, Chadelbeluu, Kedelach, and Uchelmekediu respectively. When they came back home, they became the first four chiefs of Ngerekiukl. Note: cf. B23.

B25 Ngerechokl (The gift of everlasting life). LGS No. 4 and ND. Identical texts. 1 page each.

Two brothers of Ngereklianged, a village between Ngaraard and Ngardmau, were unusually

faithful to their father. The father learned from a magician at Ngerdekus the magic of everlasting life as the reward for his sons. He planted magically treated plants near a lake at Ngereklianged, intending to bring his sons there the following day. But on that day, before they got there, an old woman, who happened to pass by, took a bath in the lake and became a young woman. To the father's disappointment this incident used up the magical faculty of the lake.

B26 How Ngirachorenges helped Melelem's wife. ND. 1 page.

Melelem, who lived in Ngesebei near Ngerdmau, called a carpenter named Ngirachorenges from Ngial to build a canoe. When Melelem was away for fishing, Ngirachorenges approached Melelem's wife but found there was nothing in her private parts. The carpenter fixed it by operating on her with a mussel shell. When this became known to Melelem, he was pleased with the work of Ngirachorenges and sang a song in praise of him upon his departure.

Group C

The stories belong to this group relate the deeds of humans, without a supernatural element. Most of the stories deal with the interaction among people, ranging from a man and a woman, to brothers, to parents and children, to a fight between villages.

C1 Ngkekklau (The unfaithful wife). BNM. 1 page.

When Ngirabiluk of Ngkekklau and his younger brother Ngirarisong went hunting shark off the east coast of Babeldaob, they saw a shark swimming upside down, which was a sign to Ngkekklau that his wife was having an affair with someone in the village. When they came back to the village dock, where the villagers were waiting for those who had gone fishing, Ngirabiluk aimed a spear at them and shouted he knew who was having an affair with his wife. The wife's lover, thinking his identity was known, ran away, but was instantly hit with the spear and killed. The village chief pardoned Ngirabiluk and praised his cleverness. Note: a similar story to C2.

C2 Mesumech etmanges. ND. 1 page.

Two fishermen friends from Ngerchemai regularly went fishing near Ngemlis island. One of the two began to suspect that his wife was having an affair with the other. He told his wife to apply a medication made from the black ink of squid and coconut oil for her health. With this he knew his suspicion was right and killed his wife and her lover. Note: a similar story to C1.

C3 Arrangement for better treatment. BNM. 1 page.

Matechiau wanted to sleep with his wife but she refused him because she was going to plant taro shoots. Next morning he planted a banana shoot. When the banana was ripe but the taro was still middling, he held a feast and invited the chiefs to eat banana and taro. The taste of the taro did not satisfy the chiefs. Matechiau explained how the taro came about and succeeded in shaming his wife.

C4 Renguk e ngusek (My heart is my guardian). BNM. 1 page.

One day Ngiraiuel visited his home island Peleliu, leaving his wife at home in Imeliik. When he came back home at night and approached his house, he heard a man seducing his wife but his wife said her heart was her own guardian and told him to go away. Ngiraiuel was pleased to hear this and praised her.

C5 Keruul Ngirakerenguang (Ngirakerenguang's potion). BNM. 1 page.

The wife of Ngirakerenguang of Ngecheyangel was raped by a man when she was bathing at a stream. She could not identify the man except that he had an unusually big organ. When there was an occasion for Ngirakerenguang to serve a refreshment for the men of the village who

were assembled for the discussion, he put some aphrodisiac into the refreshment. From the reaction of the men he could single out the rapist and killed him. Note: cf. C6

C6 Ngirakerenguang. ND. 1 page.

A woman of Ngecheyangel was attacked by a man on the way back from the taro garden. She could not identify the man except that he had an unusually big organ. The husband invited the men of the village to a feast and served a drink with a special drug which caused an erection. In this way he could identify the attacker. Note: a variant of C5.

C7 The story of Kerkar. LGS No. 29. 1 page.

Kerkar, a beautiful woman from a rich family in Airai, married a young handsome man from a poor family. Sensing her parents' dissatisfaction, Kerkar pretended to be dead and after the funeral she and her husband lived together without interference. When the plot became known to people, they secretly moved to Ngerduais, a small island off Airai, where they lived happily ever after.

C8 The story of Kedung'l Chebud and Dengerengel Chebud. BNM. 1 page.

A man and his wife who lived in Ngerdilong on Kayangel island had two boys, Kedung'l Chebud (good grasshopper), who was obedient to his parents and Dengerengel Chebud (bad grasshopper), who was disobedient to his parents. When a war between Imeliik and Koror broke out, men of Kayangel joined the war, taking sides with Imeliik. Before their departure, the boy's father gave advice to them but only Kedung'l Chebud listened to it. In the end, they were defeated and their canoes started retreating. Kedung'l Chebud deceived the pursuing enemy canoe by, according to his father's advice, throwing ten baskets one by one with face down, which were all empty except for the last one in which he hid himself. Kedung'l Chebud survived and came back home but Dengerengel Chebud did not.

C9 The story of Madachelbai and Uchulachetiu. BNM. 1 page.

Madachelbai's widowed father married a widow with her own son Uchulachetiu. They lived at Ngetbong in Ngerd mau. Madachelbai's step-mother, favouring her own son, gave rotten taros to Madachelbai and good ones to Uchulachetiu. When his father came to know this, he told Madachelbai to make fake money from mud and place them inside the bamboo on the floor of the house. Later Madachelbai's father died, but his wife could not find savings from him but fake money.

C10 Re odam er a Imul (Brothers from Imul). BNM. 1 page.

A man from Imul in Imeliik brought a *mengol* (bai prostitute) behind a breadfruit tree. He saw her private parts and said he wished it were food so that he could serve it to his brother. His brother happened to overhear the words and praised him and gave all the family money to him.

C11 Meruk and Bechars. BNM. 1 page.

Meruk was the second and Bechars was the first chief of Ngerdobotar in Imeliik. Bechars was disliked and his order was ignored by the people because he was mean and arrogant. Meruk was liked by the people because he was kind and generous. In the end, Bechars gave up the responsibility of ruling the people and the privileges of the chief to Meruk.

C12 Story of Melamitoi. ND. 1 page.

When the village of Ngchemiang on Peleliu was invaded, the people migrated to and settled down in Aimeliik. The women went on *klomengelungel* (traditional inter-village prostitution) to Oikul, where one of them married a man and stayed there. She gave birth to a boy named Melamitoi and a girl named Kerungil before she died young. When Melamitoi

joined the villagers for shark hunting for the first time, he made a mistake and was scolded severely by the chief. He moved with his sister to Ngersuul, where he learned the art of warfare. Then he left his sister under the care of his instructor Ngiramoai and went to Peleliu. There he challenged the authority of the man who bore the title Itpik, because he knew he was entitled to hold the title. His arrogance upset the people who did not know his motivation. A warrior named Ngiralulk was called in and he killed Melamitoi. Only at his dying hour, he revealed his identity to people's surprise and sorrow. Note: men of Ngersuul were known to be versed in the art of warfare. See C13 and C14. Ngiramoai of Ngersuul also appear in story C14 as Ngiramouai.

C13 Villages of Irrai and Ngersuul. ND. 1 page.

The people of Ngersuul, who had been subjugated by Irrai, devised a plot to end their miseries. From a woman sent to Irrai, they learned the daily activities of the warriors of Irrai. The warriors of Ngersuul attacked the men of Irrai when they were out fishing in the lagoon and completely destroyed them. Since then Ngersuul became one of the strongest villages in Palau. Note: see C12 and C14.

C14 Ngiratumerang. ND. 1 page.

A man in Aimeliik named Ngiratumerang was the favorite of the girls but despised by the men because he never joined his fellow men in a fight with Koror. When he was particularly insulted by his fellow men, Ngiratumerang went to see Ngiramouai of Ngersuul, who was the best teacher of warfare in Palau, and learned the art of war from him. After coming back home, Ngiratumerang showed his bravery, when the canoes from Koror attacked Aimeliik, and he was celebrated as a hero both in love and war. Note: see C12 and C13. Ngiramouai of Ngersuul appears in C12 as Ngiramoai.

C15 The story of Bekeu el Bngaol. ND. 1 page.

A group of warriors of Ngeremlengui sneaked into Ngerchelongs at night and kidnapped a man whose head they wanted to cut off as a trophy. When their canoe passed through the mangrove swamp on the way back, the captive managed to jump to the overhanging branch without being noticed. The place where the man made a lucky escape is called Bekeu el Bngaol (fighting mangrove tree). Note: cf. C16.

C16 Brave mangrove tree. ND. 1 page.

A variant of C15.

C17 Ngerubesang. LGS No. 15 and ND. Identical texts. 1 page each.

A group of men of Ngerubesang in Melkeok were attacked by a war canoe from Ngeremlengui, when they were tidal fishing with a surrounding device made of lengths of coconut frond strung together. One of the men ran to the village to call for help. But he was so startled that he ran through the village with the coconut frond trailing after him. When the chief of the village rallied the warriors, the canoe had already gone away.

C18 How Ibedul took over the village of Airai. LGS No. 19. 1 page.

Ibedul of Koror asked the people of Oikul to make cooking pots and bring them to Koror. But the pots were destroyed by a man named Ebais on the way to Koror. Ibedul called in two *melecheis* from Ngerchelongs and told them if they conquered Airai they could have Palauan money but if not they would be sent to Airai as prostitutes. The *melecheis* called in a man named Tarmus from Ngerchelongs and told him what Ibedul said. Tarmus went to Airai and bribed Ngirasibong with Palauan money so that when Tarmus made a mock raid the people of Airai simply fled and he could burn down all the houses of the village. Ibedul was happy and let

the *melecheis* return home with the money and gave the Palauan money called *kebam* to Tar-mus. Note: The reason why Ibedul ordered to conquer Airai is not clear. Is that because Ebais acted upon the order of Airai?

C19 Ngirailemesang of Ngaraard. ND. 1 page.

A man in Ngaraard named Ngirailemesang could not obtain a wife because he was too incapable to participate in fighting. At that time Ngaraard was at war with Ngiwal but always defeated, because of Ngirngemelas, a brave warrior of Ngiwal. One night before another raid, Ngirailemesang secretly went to Ngiwal and bribed Ngirngemelas into helping him in the raid. On the following day Ngirailemesang joined the raiding party to people's surprise. When the party came to the point of Ngirair, Ngirailemesang ran close, as prearranged, to Ngirngemelas, who stuck out his foot so that Ngirailemesang could easily hit him with a spear. The spear was tucked with the promised money. When the raiding party returned to Ngaraard, Ngirailemesang's brave act was known to the people and twenty girls asked him to marry. Note: Ngirngemelas of Ngiwal also appears in C20.

C20 Ngirngemelas and Obirir. BNM. 1 page.

Peleliu was at war with Angaur but always defeated because of the seven strong men of Angaur called Ketord. A lady of Peleliu named Obirrir went to Ngial and brought back a brave man named Ngirngemelas. People were surprised to see him because he appeared to be a dirty and limping old man. But when the Ketord attacked Peleliu again, Ngirngemelas killed four of them and drove back the rest to Angaur. He told the people of Peleliu to call a spot on the ground Ngial. He also married Obirrir, but when she made a joke about his beard, he left Peleliu for Ngial, after giving his war spears to their son. Note: Ngirngemelas of Ngiwal also appears in C19. Obirrir's name is spelt Obirir in the title.

C21 The place where the heads were thrown. ND. 1 page.

The warriors of Airai would station themselves near the passage in the mangroves and capture and rob persons in canoes who tried to go through. The heads of the captives were thrown into the hole in the trunk of a large breadfruit tree nearby. Unlike other breadfruit trees, this tree bore fruit all the year round. The tree became like other breadfruit trees when people did not kill strangers any more.

C22 The last war (Uruob). ND. 1 page.

The last battle took place in Palau at around the turn of the century between the forces of Aimeliik and those of Uruob in Airai. The battle was intervened by the Spanish.

C23 Yapese money. Senior community service employment program. Title V Program. 1 page.

The people of Yap had been searching for the best material for their money until they found large limestone rocks called *balang* in the Rock Islands in Palau. Then they had to think about the best shape for the money until they decided to make it in the shape of the full moon. A hole was made in the center so that it could be carried by men with a pole. The money was then brought back to Yap. Note: cf. C24.

C24 The stone money of Yap. BNM. 1 page.

The first man of Yap who found and brought the stone money from Palau was a man named Anagumang. Since the late 1800s, the transportation of stone money came to be carried out by Western traders in exchange of copra. The importation of stone money ceased at the turn of the century. Note: a variant of C23, but more in the style of a historical account than a story.

C25 Demei of Airai. LGS No. 14. 1 page.

About forty years ago, Demei of Airai was relieving himself when a crocodile bit his buttocks. His life was saved in a Japanese hospital. Note: the story is said to be a fact which happened during the Japanese administration (1919-45).

C26 Don't act like the man of Ngerchemai. BNM. 1 page.

A fisherman of Ngerchemai went turtle hunting where there were turtle caves. He noticed a sign of a turtle and dove into the cave without lowering the anchor. When he caught the turtle, the canoe had drifted away. He tried to catch up with the canoe but could not make it because he was holding the turtle. In the end he abandoned the turtle and swam for the canoe but it was too late. He went back home without his canoe and the turtle. Note: cf. C27 and C28.

C27 Ngerchemai. LGS No. 10. 1 page.

A variant of C26. An abridged form.

C28 Ngerchemai (The Palauan version of "haste makes waste"). Mery's handicraft shop. 1 page.

A variant of C26.

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