

Report of the German South Pacific Expedition 1908-1910

– first draft version –

Translation by Carmen C. H. Petrosian-Husa
Copy **only** for Woleai High School

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Oleai-Group

(chart 4)

Position: in the middle of about 7 21' N. -Br., 143 55' East length. Exactly: northern tip of Raur 7° 21' 39" northern Br., 143° 57' 30" eastern length.

I. Discovery and Development, General.

1. Sailing-Hand-Books.

S.H. Page 36: Oleai Islands (Oleei, Uleai, Wolea, Ulie, Anangai) lie about 130 miles west of the Elato Islands. The group consists of two atolls that surround a western and an eastern lagoon; the first one is bigger but the biggest islands are lying around the eastern lagoon. The main island Flalap on the northern side of the eastern lagoon is connected via a sand dune with the following island Marijong (Mariom) on the western side, just as well as it is connected with Raur in the south. The group is formed by 19 big and small islands, of these only 8 are inhabited, though all of them have an abundance of coconut trees and high raising breadfruit trees. The names of the inhabited islands are: Raur, Flalap (Oleai), Marijong, Tagaulap. Saliap, Utagal, and Falalis. The islands are laying in the form of two half circles, that meet at the island of Tagaulap, they are arranged in such a fashion, that they form an Arabic "3". The opening of this 3 is towards the South. This great gap in the reef offers the South-West-Monsoon free access to the lagoon so that when it prevails heavy seas come into the harbour. This part is also sprinkled with small reefs. One especially dangerous one is north east of the island Motogosu (Motagu) and 0,7 sea miles west of Paliau. There meet high raising and intermingeling seas coming from all sides with heavy waves, when there are stormy winds which is often the case at the time of the northeast monsoon.

Natives. The compounds of the natives are situated on the side of the island that faces the inner lagoon. They are grouped along the whole sandy stretch of beach without any recognizable marks between the different villages. Though these exist. Every island has two up to three villages that are under different chiefs. The highest one is the chief in Gatschbar on Jap. The Oleai-people go on trading trips that bring them all the way to Truk, from where they bring "reng", the root-powder from the yellow root, the so-called Oleai-gold

in exchange for woven mats, jewelry and canoes. According to their physical appearance, their clothing, language, and traditions the Oleai people belong to the central Carolinians and have a close family relationship with the people of Truk, Ulussi, Lamutrik, Satuwal, Sorol, and other islands. In 1904 the population was: 661. As the main reason for the decrease of the population dysentery caused by the consumption of sour Toddy, and further on Elephantiasis and Paralyze² are named.² As the severe typhoon on March 28 1907 destroyed the eastern Islands of the group and killed about 200 people the population might have dropped to less than 450.

Boats: The people from Oleai are especially gifted in building boats of which there exist two kinds: small canoes and the big ocean going canoes, with which they fish on the open sea and go on journeys all the way to Truk.

Fishing: is the main occupation of the men, next to building canoes and houses. It is done within the lagoon and also on the open sea and is done with the help of spears, fishing rods, fishing traps and nets on the fish banks.

Fresh water: Good fresh water is to be obtained from the island of Paliau.

The passages of the Oleai-group are the northern channel between Jalingereil and Farailles, the western channel and the Raur-channel east of Motegosu; the last one is about 1/2 a sea mile wide and is in the middle about 16 to 46 meters deep. A passage for canoes and boats between Tagaulap and Marijong is usable. Next to it towards Tagaulap even when the weather is calm high seas are to be found. Approximately exactly at the meeting points of these half circles the surf is the strongest during the north east monsoon.

Islands that disappeared. The islands Pial, Komol and Falulap have been swept away according to the report of the S. M. Cormoran from March 1912.

Anchoring. West of Raur big ships can anchor in a depth of 24 to 36 meters; there they lay safely, though one has to be conscious about the shallow spots within the eastern lagoon that have been mentioned in the D. Adm.-Krt. 93 (tit. XI. 403).

Flalap (Woleai, Ulie) the northernmost and biggest of the Oleai islands has a triangular shape and is about one sea mile long. The coastal reef of the southern side raises abruptly and has good landing places. Flalap is well covered with trees; footpaths lead in the different directions over the island.

Tagaulap. About 15 to 20 years ago at the time of the South west monsoon raising waters during a storm swept away the entire southern tip of the island of Tagaulap with all the houses, coconut- and breadfruit trees, though without causing any lives. Today the tip is nothing but sand and only the naked skeletons of dead trees stick out of the loose sand.

Raur has been destroyed during the typhoon at the end of March 1907 due to a floodwave; only two people could save themselves. The former island is now a reef covered by a sandbank. The government ship "Ponape" was anchoring in front of Flalap during the typhoon. During north eastern to east north eastern winds it lost there both its anchors and drifted with the wave that destroyed Raur in southwesterly direction over the reef to the free open sea.

P.J.P. page 501: "The Woleai or Anangai³ islands lay about 60 miles northeast of the Eauripik-Islands. The atoll, whose southern part is mainly submerged is divided into 2 lagoons by a comb of reefs stretching in the direction of southeast from the islands of Tagaulap (**Br.** 7° 22' N, **Br.** 143° 53' O.). The western lagoon is wide and d generally deep with distracted reefs; as its entrance to it is shallow, bigger ships cannot enter. Both lagoons are open towards the south and during the time of the southwestern monsoon a **Duenung** starts. A sandy spot lies on the reef on the southern side of the atoll about 1 1/2 miles from Tagaulap.

All islands are covered with coconutpalms and other trees. The island Motogosu on the southwestern part of the eastern lagoon and about one mile west of the southern tip of Raur is the southeastern most island of the group is very low and made of sand and gravel.

Two white houses are on the southwestern side of Woleai, the northeastern most island of the group, but they are not noticeable. Two wooden landing piers are in the middle of the southern side of Island of Mariaon, situated about four **Kabellengen** west of Woleai; the northern pier is very weak. In 1930 there were about 539 inhabitants.

A few chickens are available, fish is plentiful, breadfruit bananas, etc. grow on the islands.

Entering channels. The Raur channel, that leads into the southern end of the eastern lagoon is about 2 1/4 cablelengths wide between the reefs that extend in southwestern direction. From the southern end of Raur and that surround the island Motogozu; its depth is 10 to 25 Faden (18,3-45,7 m) on the good lane, but the depths might be small upon approach. The west channel on the southwestern side of the western lagoon, nearby south east of the island Falulap has in its middle a stone with 3 1/2 **Faden** (6,4 m) water. The northern channel on the northeastern side of the western lagoon between the islands Farailles and Jalangigereil, south east of this one is about one cable length wide between the reefs on both sides and has depths from 3 to 7 **Faden** (5,5-12,8 m).

There is another passage between the reefs that extends from the eastern end of Tagaulap and the southern end of Mariaon, but it is narrow and

the tides in there are very strong, so that it can be only used by small vehicles (Mariaon-entrance).

Shallow parts: in the western lagoon there are many as you can see on the chart. In the eastern lagoon there is a comb of reefs with depths of 1-6 **Faden** (1,8-11m), situated about 8 **Kabellaengen** south east of Mariaon Island. A 2 **Faden** (3,7 m) deep stone lays about 2 3/4 **Kabellaengen** southwest of the southwestern most end of the comb and another one of 2 **Faden** (3,7 m) lays 4 1/2 cablelength north of the southern end of Raur.

Anchoring. Big ships can anchor in the eastern lagoon in depths of 15 to 20 **Faden** (27,4-36,6 m), fine sand with a good protection approximately 4 1/2 cablelengths west of the northern part of the Raur island.

Small ships can anchor during the SW monsoon opposite of the southeastern part of the Marion island and also opposite the northern side of the island Tagaulap (Br. 7° 22' N, L. 143° 53'O.).

Charts 772.4

In contrast to the former charts (see below page 193ff.), the Russian and the German, this shows that they correlate in general, it generally shows a better measuring of the western lagoon, most of all of the northern part, and also the until now missing measurements and extension of the **Suedbarre** of the atoll. The Russian line of measurement of Tagaulap to the south-southwest had already shown the **Barre** east-northeast of Falalis, the southernmost of the islands, because the depth of the lagoon of approximately 40 m was here only a mere 10m. The new English chart Nr. 772 shows now starting from Falalis a base extending ONO of about 2 km length, there is a **Vertiefung** between its eastern submarine end and the isolated Sandy Cay reef, that I name Falalis-channel and which shows depths of 5,3-16 **Faden** (9,5-31 m).

New is the just before mentioned Sandy Cay-Reef (on the German chart is only small indicated), on which is situated a sandy island⁵ exactly south of the western tip of Tagaulap and 2 1/2 km away; just as well as on the following isolated reef towards the east the island Mogotosou; between both of them is also an entrance with a depth of about 7 **Faden** (13 m), that I call middlechannel, as through this one big ships as well might enter the western and eastern lagoon or better could enter when the edges of the reefs would be made visible with the help of **Baken**. For entering the eastern lagoon until today the afore mentioned Raur channel was used, and it was also used by the expedition ship, because this one and the eastern lagoon have been

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well measured. Here the biggest and most important island of the Oleai Group is laying the one that gave it its name. The western lagoon is only about 2-3 times as big as the eastern lagoon and it is less narrowed by shallow parts. The middle section is 20-27 **Faden** (36,5-49,5 m) deep; shallow parts are only towards its fringes: 2 SE (at the Sandy Cay reef) with 4,1 **Faden** (7,5 m), NE 1 with 5,3 **Faden** (9,5 m) and a few smaller ones. It is strange though that no remark is made about the destruction of Raur (see page 196), and also the chart shows Raur and Paliu before 1907.

Measuring: in the South of Raur approximately one sea mile away 216 u (389 m), as well as from Motogosu about 2 km south 347 **Faden** (625 m), approximately 400 m before the exit of the western channel 168 **Faden** (300 m), but 500 m further south only 20 **Faden** (36 m).

Only by the new English chart the real topography of Woleai has become known.

2. History of the Discovery.

The name Voleai appears first (see Palau I page 178) in Pater Clains letter as Valayay), then in 1706 as Ulier, 1710 as Olie, 1721 according to Cantova Ulee, 1804 according to Torres the first visitor Guliai and Ulea, in 1817 Chamisso Ulea, 1828 Luetke Ouleyai, 1908 Kolonialatlas Oleai, Uleai, Woleai, 1909 H. S. E. Atoll Oleai and island Volea.

The Spanish seem not to have sighted the atolls Lamotrek and Oleai before 1700, only in 1797 James Wilson on the Duff whose report on Lamotrek started on page 6 and is continued with its continuation about Oleai. Even though Oleai has been sighted so late the foreigners on Guam did hear already at an early time about the existence of different atoll groups in the central part. In 1722 Cantova collected there the messages about Ulea a. Lamotrek, which have been published in his letters (see Kotzebue p. 85).

Here now the continuation of the history of Lamotrek of the actual discoverer of Oleai, James Wilson:

"At a distance of one mile be aimed at both ends in NW 1/2W to W to N 1/2 E., so that its size could be estimated. The width of the southern part of the inside is 7° 16' and 144° 30'E. First about 60 boats came out and later on our men counted 150 that were in sight, of which every single one contained about seven men, which adds up to 1050, and when we add half as many that have been left back on land and double the amount for women and children then the population of this group alone raises to 3150 souls, who frequently have to be pained by hunger, according to the looks of their islands. Here for the first time we could see their women, when about one dozen or more came up in 3 boats; in two they were accompanied by men and only young women occupied the third. For quite some time they stayed in the Luy during this time their men seemed to watch them with attention; but when they realized that we did not watch them attentively, they allowed them to come close until only a few Ellen separated them from the ship, which they seemed to observe with a lot of entertainment. Some of them had pretty faces, they neither had thick lips nor broad faces although they had a tendency to both. Their hair is black and long. Their colour differs from that of the men by a sickish

manner of white, that was mixed with a natural olive. As we nearly saw them naked, their biggest decoration and greatest prize was their shyness and modesty of behaviour. Most of the men were also naked, some of them were wearing a sort of belt wound around their bodies near to the navel: These belts are about one **Zoll** wide, composed by pieces of black and white shells and put on a string in the form of pearls. Some of them sported a sort of conical hat, in its design not unsimilar of the ones of the Chinese. These islands seem in every aspect similar, none of them has an advantage to the others, except for those where the people gain pleasure of having the company of others; and probably the vast stretches of deep and smooth water offer some shelter, where fish have some shelter of the storms. Here they also might find better resources than on solitary islands. Though according to the barter goods their possession was just the same; their storage were coconut ropes, of which we bought thirty **Faden** for a 6 **Zoll** long piece of an old iron ring, such a rope is usually about one **Zoll** thick and similar when not better than our ones made of **Hanf**, Because they showed everywhere their big desire for iron, for the before mentioned prize we could have filled the ship with it within a few hours if we would have anchored at every island. And without any doubt we would have done so if then we would have known what we do know now, that we could have achieved a good price for it in China. Their fishing gear does differ little from the one we have seen on the eastern islands; but their mats were remarkably and finely woven and made in the form of a Spanish **Schaerpe** with a beautiful border at each end where black threads were interwoven. The natural color of these Schaerpen is white but many of them are colored beautifully yellow with Curcuma. It is not possible to see these beautifully woven Schaerpen and its rough producers at the same time without wondering and wanting to know, how they came to know such an art. It is not impossible that they have been thought by the Jesuit-Missionaries, of whom two have been sent in the year 1710 by the Spanish government in Manila; but as the ship that brought them there has been swept away by streams the Jesuits are considered lost⁷; but others have been sent, that continued their **Anstrengungen** until they had learned about the general poverty of these islands and that they definitely could not be of any service to the Spanish monarchy; therefore they left them and since this time (at around 1720) they have been completely neglected. This makes it the more remarkable that for such a long time this useful art has been maintained; and because it reflects praise on the initial teachers, therefore it is also a challenge for our missionaries

to try everything in their power to introduce mechanical arts and it is thus shown that their effort is not in vain.⁸

Turtles are among the items of their livelihood as we bought one of about 20 pounds for the amount of one piece of an iron ring of 2 feet length.

They navigated their boats with great skill, and seem to travel from island to island without any fear. From this fact we deducted that they only have few wars, due to the free traffic among each other and because they have no weapons, except for a sling. Their language is different from everything we have heard thus far, and with the exception of a few words such a *lulu* (iron), captain etc. we did understand very little of what they were saying.

Their counting words are as follows:

Carolines Palau Palau II page 331

- | | | | |
|----------------------|----------------|---------------|--|
| 1. <i>iota tong</i> | <i>tang</i> | | |
| 2. <i>rua oru</i> | <i>orung</i> | | |
| 3. <i>tolu othey</i> | <i>odei</i> | | |
| 4. <i>tia oang</i> | <i>oang</i> | | |
| 5. <i>lima aim</i> | <i>oim</i> | | |
| 6. <i>honu</i> | <i>malong</i> | <i>malong</i> | |
| 7. <i>fizu oweth</i> | <i>uid</i> | | |
| 8. <i>warrow</i> | <i>tei</i> | <i>iai</i> | |
| 9. <i>hivo etew</i> | <i>ituu</i> | | |
| 10. <i>segga</i> | <i>mackoth</i> | <i>magod</i> | |

After these 13 islands that are without any doubt Oleai, Wilson saw none of the other small islands and went straight to Palau which is mentioned at Palau I page 128.

Don Luis de Torres, who was already mentioned in the volume about Truk page 5, 7, and 20, was after the discovery of Wilson - as far as known⁹ - the first who visited Oleai and gave a detailed account about it. Kotzebue III Page 93 states that in 1804 the ship "Maria" from Boston went under Captain Samuel W. Boll, supercargo Thomas Bormann from Guajan on a discovery tour and in order to look for trepang on the Caroline Islands. Don Luis de Torres was on board in order to see those islanders that he had been swept to Guam (S. Luito) and whom he had started to love, in order to do them some favors, in order to learn why they no longer went to visit Guam and in order to convince them to come again for visits. According to the diary of Don Luis during the journey the following were named: a shallow spot of 24 **Faden** in 8° 20' N. **Br.** and 149° E. length¹⁰, the deserted island Piguelao, according to Kadu

Bigelle, in 8° 6' and 147° 17'11, the shallow part Oraitilipu of 12 **Faden** under the same width to the deserted island Fallao, according to Torres Fahueu, Cantova Fayo in 8° 5' and 146° 45'13 , Farruelap14 , Torre Faroilep, Cantova in 8° 3' and 144° 30', Guliai, Torres Ulee, Cantova Ulea, Kadu Ola 7° and 144°.

His chart see Kotzebue III page 85.

From the "Maria" an English passenger D. Luis Juan stayed back on Oleai. Kadu knew him as Lisol with wife and child. He is supposed to have died there. Don Luis left cows and pigs, which in course have been all killed.

Torres became well known by A. v. Chamisso who gives a detailed account about the atoll, even though his ship Rurik under the captain v. Kotzebue did not visit the atoll. He learned so much from Don Luis de Torres most of all through the well-known Kadu about which he writes (Ueber unsere Kenntnis der ersten Provinz usw.):

"In 1817 in the beginning we came to know in the extreme east of the province on the group Otdia and Kaben of the Radak chain the lovely people who inhabit it and made friends with them. When entering the group Aur in the same chain of islands and their inhabitants came to meet us in their boats and came on board as soon as we had anchored; out of their crowd a man stepped forward who in many ways differed from them. He was not tattooed in such an accurate fashion as the Radakers were but an indistinct design of fishes and birds, single and in rows arranged around his knees, on the arms, and the shoulders. He was stout, of a brighter color and had frizzier hair than they had. He talked to us in a language quite different from the one from the Radak islands and which sounded strange in our ears and we tried in vain to communicate with him in the language of the Sandwich Islands. He showed us he would like to stay on board of our ship and to accompany us on our faraway journeys. His plea was willingly acknowledged.... Kadu a native of the Ulea island group in the south of Guajan, was not a born high cast person, but a confidant of his king Toua, who used him as a messenger to other islands and thus he came to know the chains of islands with which Ulea was keeping trading ties, in the west all the way to the Pelew islands, in the east all the way to Setoan. "His drifting to Radak see below under navigation p. 275 f. Kadu's messages to Chamisso are mostly used in the text.

In 1828 the next and most important visitor of Oleai was Luetke who has been duly mentioned in the Volume 6 I p. 7ff. He arrived on March 25th in Namurrek

of which he did a fleeting charting (see chart page 2) that became the base of the chart of the Reichsmarineamt. Kittlitz II p. 148 accounts that early in the morning of the 26th several boats came out, whose men were exceptionally finely tattooed with decorations over their whole body except the head (see tattooing p. 226). They brought no fish but only wanted to have something to eat. Whatever was given to them they wolfed it down with so much glee that a famine had to be suspected on shore, a fact that happens according to Floyd's account nearly every year in autumn for 1-2 months p. 199. This is the time when they feed mostly on breadfruitdough (Kr. *mar*). Some of the people went with us to Elato, where a boat took them to shore. There is much traffic here with Guahan (Guam). Also Spanish ships pass by frequently on their search for trepang. In Guam Luetke met with chief Orolitau from Elato, who took care of the traffic with the Marianas for the governor. From him I heard a lot about the Caroline Islands. He is supposed to have had three wives: Letaururu, Laguol, and Lamoarup; his aid Sepa named Mairuk and Mesauro, a second helper Orotak only one Namoarimet. On the western side Luedke could not find an entrance. On land Kittlitz saw Scaevola bushes.

On March 28th Luetke was in front of Faroilap where a tamol spoke fluent Spanish (see Duff p. 6) and called himself Alberto, obviously he was from the Marianas. Here as well was a lack of food. In the following days, on April 1, after some search Olimirao was sighted and charted; one vehicle with three men came out, of these one was extremely hungry. On April 3rd he came to Ifaluk and on the same evening to Uleai, that the people of the Rurik knew well due to Kadu's account. But when asking around nobody knew the name Kadu whom Chamisso wrote Kadu (without the accent!). So it must have been a name later acquired or - wrongly spelled! On April 4th it was possible managed to anchor in the eastern lagoon. Here many fish were offered for sale. The islands in the east were called Raur, Palliau, the northernmost Ulea or Uleai, a triangle with eingedrueckten sides. On the northern edge of the shallow part the island Marion was situated, between it and Ulea a reef half hidden in the water, similar to the one in between Funoar15 and Lukonor though this one is longer. Channels in the east for instance between Raur and Paliau can easily be crossed on foot. All islands have very high trees on patches of grass between the houses.

Beautiful Calophyllum trees, then Hernandia ovigera that were surrounded by bountiful seaschwaben, Gygis candida; their gnarring calling voices were to be heard constantly, though only when they were flying. Quite often beach birds like Streptopelia collaris, Numenius tenuirostris, the Brachvogel appeared not in such abundance. In the bush Sylvia syrix and the Lamprothornis of Lukonor of which they differed on Kusae due to the

sulfonic yellow-white lower body with black long stripes. Neither chicken nor doves, any flying foxes Pteropus either. Only once a Coo-coo. When it comes to plants here on Raur there is plenty of *Tacca pinnatifida*. Coconuts have to be paid for dearly which points well towards the before, page 193, mentioned meager circumstances. This was much better on Lukunor, where the population was generally more friendly which might have to do with their remoteness. Houses in architecture and furniture just as there. Though on Oleai better build and cleaner. We were surprised by the many long and big beams and planks that were made of the cleverly used **Auslaeufern** of the breadfruit trees.

With the shout *farak*¹⁶, women were asked to disappear and therefore were not visible. Small houses were usually completely closed. Only on the 4th day they men presented them for the reception of presents of jewelry, though once this was accomplished the shout *farak* was heard again. On April 8th a boat with women came out to the boat though they only surrounded it. The women were wearing a woven skirt (mat), the girls a ring-like apron made from fresh leaves.

In the western part of the atoll there are Ulimerai and Seliap next to other small islands. Ulimerai was the home of Kadu; though he himself was no longer known but his King Toua¹⁷ was still alive and came himself despite his age on board of the ship.

Fishes that Kittlitz got: the burning red Serranus kinds (*S. punctulatus* and *urodelus*), further on a new Myripristis-sort with white border lines on the dorsal- and **After** fin, a new genus *Odax* (*Axodon* Cuvier) with wide paddle-like front teeth that were bending forward.¹⁸

The purple red *Julis* *Gaymardi* was rare; golden yellow *Julis*-sort with a bright green belly and a tailfin like a crescent moon, *Helichoeres*, *labrus*, *Sparus insidiator*, and *zonephorus*, *labrus fasciatus*, *Scarus ocellatus*, *Grammistes punctatus*, dark brown *Acanthurus pyroferus* (arms) and so on complemented the bright picture. (See fishes).

The fish traps are similar to the ones on Lugunor, though not the instrument that is used to pull them up. (plate 6 I page 55): here divers did it. In doing this natives are very competent. A 15 years old boy caught anything that was thrown into the water when he was diving after it. He caught everything when it was shown to him beforehand.

Captain Luedke bought from Tapeligar (see pages 194 and 215) the high chief of the island Ulie for three axes a complete sailing boat.

On April 9th the ship went under sails continued westward along the reef on the southern side in order to chart it. The little bit of land here on the leeward side was noticeable: the reef itself was under water and was only visible due to the greenish colour of the water.

The voyage continued to Eurupyk.-----

Andrew **Cheyne**, who visited the group in 1844, talks about 13 islands of which 1500 people inhabited 9. There was trading going on to their neighboring islands and Guam. People were clever and treacherous, weapons, clubs, slings and stones.

The ship **Rupak** under captain **Gall**, who has been mentioned already at the section about Palau I p. 152, also visited Uilleai on March 28th as accounted by Robertson. There he met with the trader Williams who told him that some Spanish ships had just visited the atoll and its crew had cut down nearly all the breadfruit trees and a famine had started in due course where 5-6 people died daily. They had taken down the English flag and replaced it with the Spanish one, which once the ship had left had been taken down by the British guy.

L. H. **Gulik** (Truk p. 37) talks in the Nautical Magazine of 1862 about Wolea – Ulie; a native supposedly had gone in 1807 to the 600 sea miles distant Guam and arrived there safely.

He talks about 600 inhabitants (see population p. 201). In 1807 the high chief had visited Saipan (Seypan) and was received so warmly that in due course a colony of natives settled there, who all visited every year their old home. They took care of trading with the Spaniards all the way to Truk. Their language is supposed to be quite different from the one on Eap and Truk.

Alfred **Tetens** whom I mentioned lengthily in Palau I p. 163 also visited with his ship **Vesta** just like most of the trading ships Oleai several times between 1865 – 68. In his booklet page 347 he mentions a few interesting things:

The inhabitants of the Ulie islands present themselves much more peaceful, than those from the other groups; men were beautiful and muscular and have tasteful tattoos all over their bodies. Their ears and necks are decorated with lots of jewelry and in their woolly hairs a bushel of high raising feathers is sprouting. Among the young women and girls some of great beauty can be spotted, though this impression is hampered by ugly tattooed figures on their breast, usually fish- and birds heads.

During a visit at the king Jogelock this one proved to act very well mannered only the women in his surroundings were rather tiresome. The Ulie islanders are known to be well versed in navigation all through the Carolines, for instance they visit the Marianas.

Freshwater is bad and cannot be consumed, therefore the coconut and palm wine supplement it.

Their clothing is very similar to the one on Mokemok, the houses are built very cleverly and are clean. They seem to be well versed for adapting European culture.

Visits of Spanish ships are not known.

On Sept. 30th S. M. S. "**Albatross**" was in Oleai (according to Kubary); he anchored near Raur where people asked money for each gulp of brackish water.

During the German colonial time Oleai was visited quite often especially since the "Germania" went every 4 months through the whole area.

Also government - and copra ships came often into the lagoon. Thus the Bezirksamtman on Yap came on Nov. 10th 1905 during the above p. 9 mentioned journey to Oleai, as he noted it down. The palm trees were normal and the amount of rats tolerable. Though the death of a trader had raised suspicion and in due course of hearing the witnesses it became clear that he had been strangled and killed due to severe blows with a hammer by a native of Sonsorol, who had already gone westward. Therefore a policeman was left on Oleai. In 1902 all traders supposedly had been killed.

Two visits 1903 and 1907 of the government doctor Born are important for the island group. The first one he accounted ethnographically in the *Mitteilungen aus den deutschen Schutzgebieten* 1904 p. 175-191; the second is of special importance because this time Born experienced the **karfryday**-typhoon of 1907, so that we have a first hand account of such a strong whirlwind on a coral island; he accounted it in the *Kolonialblatt* 1907 p. 567ff. In the following just a brief account:

3. Typhoon

Typhoon in 1907, in the western Caroline islands.

The destruction of the Oleai Island group (with chart) (Fussnote 1: see the pictures of this event in Kraemer 1927: *The Entstehung and inhabitation of Coral islands* Plate IV.)

On March 27th the government ship "Ponape" arrived in Oleai from its journey to Ifaluk (Fussnote 2: supposedly because of the atrocities of foreign sailor against the natives.) where to it had departed on Sunday the 24th. The weather had been beautiful for several weeks; now **widrige** winds with thunderstorms were prevailing that the 35 sea miles could only be covered in 42 hours. The difficult entrance into the lagoon of Ifaluk succeeded; before the ships anchored outside in a depths of 9-16 **Faden**. The return trip was accomplished in 5 1/2 hours (27.3.). for the following day the continuation to Yap was planned. Medical care had to be administered during the afternoon on land. In the evening no wind and a beautiful moonshine (one day before full moon). On the 28th early in the morning several strong thunderstorms coming from the east and north, strong rainspells disrupted, by moments of no wind at all. The surf was especially noticeable coming from E and S, and it got stronger and stronger. In the morning many fregat birds were floating aimlessly in the air over the atoll, a sight, that is usually rare. At midday on the beach facing the lagoon heavy surf. The Barometer plunged strongly, so that the "Ponape" could not leave. Born was asked to stay on board, but he could

no longer bring his luggage through the surf; at 2 1/2 o'clock in the afternoon the surf on the outer reef as well as in the lagoon especially high. The Ponape changed its anchorage. When Born went on land a sudden wind gush from NNE so that the boat got full of water. Only with pains he reached the land where his house was already under water and had been abandoned, because a powerful surf had covered the more than 80-100 m long sandy stretch and had entered the house. In the next 2 1/2 hours this sandy spot at the eastern tip (SE) was washed away completely so that between the main island Flalap and Paliau a wide passage was created (before quite narrow), through which coming from E heavy seas tumbled into the lagoon where they met the surf coming from SW, so that the water gushed as high as a tower.

5 o'clock light winds, new heavy seas reached the house where Born was writing on the veranda and was propelled several feet away by the **Sprossen** of the veranda which caused big wounds on his left upper thigh.

5:15 Born send a message to the captain of the "Ponape" with the advice of the residing Spaniard Villaçon to move the anchorage of the ship under the protection of the NW tip at the village Ifang. The answer he received was that the barometer stood well, the wind abides though the surf would increase.

Shortly before 6 o'clock Born had to leave the station that had already collapsed; he moved back to the neighboring village Leuleperik where he took up residence in a newly built native house about 800 to 1000 m from the NE beach.

Late in the evening the wind from NE increased so that the branches broke from the trees. During the night at around one o'clock this got so strong that it sounded just like gunfire, interrupted by the tank like noise from the breaking trees. Though all of this was hardly noticeable in the howling of the wind and the thundering of the surf. Though the houses were still standing during the night.

In the morning at five o'clock the message arrived that the water already reached the nearby village and was already standing around the house where Born and Villaçon were residing. The waterlevel was raising so fast that it was hardly possible to save the most necessary items and to bring them to the Japanese station in the village Jaur, where the island is widest. The path was hardly passable. Though it went well without any accident. From there you could see the lagoon where the "Ponape" was no longer visible. On the horizon in the east was a strong **Wetterleuchten**. The surf in the lagoon went all the way to the houses of the village. To remain at the station seemed to be dangerous and everybody went to the western boathouse where already the natives of the island had gathered. They did no longer know what to do and had lost their head, believing in an old saying that one day their island would be washed away.

Here a house was placed on a small mound, where many shouting and crying natives had taken refuge. Their wailing increased when a man reported that the water was now also coming from NNE. Born climbed on a palm tree and saw how the sea jumped through the undergrowth just like white cats. When he came down the water came up to his hips. Everybody grabbed wooden planks and ropes and went to the beach at the lagoon side of the island. Luckily the water only rose slowly and the wind calmed a bit. This was the moment when Born noticed an enormous breadfruit tree that was uprooted and whose roots stuck several meters high into the air. He climbed up. As soon as he and others were up there the typhoon started to blow from ESE and did so with incredible force. It was just as if 1000 rapid trains would pass by at top speed. This happened at 9 o'clock in the morning and continued until 3 o'clock in the afternoon. At the same time the air was so full with water and sand that you could only see for a few steps. Then it got quiet: for a few moments even sunshine got through. And you could see where you were: quite near to the beach of the lagoon in the NW corner of the island.

The water was falling a bit and you could see the destruction, trees were piled up over each other several meters high, no sight of houses or people, only the remains of the big canoe houses could be seen on the beach. When Born came up to his hips in water close to the village Jaur he saw two young men with brightly red painted faces, who carried a pig inland. He followed them and thus reached the middle of the island where a part of the natives had gathered and where they spend the first night. It seemed that nobody from the Oleai Island had been killed though very soon bad news arrived from SE.

In the morning of Saturday March 30th the wind calmed down though in the lagoon the sea was whirling and boiling; no sight of the "Ponape". Natives told that they still could see its lights in the morning of the 29th, she was supposed to be missing. A walk along the beach showed the awful destruction; all that was visible of the island of Raur was a sandbank with a few palm trees on it. On the beach of Leuleperik the body of a five-year-old boy was found. Soon it became known that only two people of the Raur population survived, a man and a woman. 130 were supposed to have died. On Paliu of 90 about 50 had died. On Tagaulap one woman had been killed by a collapsing house 4 women from Saliap had been on Raur, 10 people from Utagal, 5 from Falalis, so that in general about 200 must have died. The doctor could not help the numerous injured ones, as all tools and medicines had been swept away. In the time from Saturday to Sunday a lot of bodies were swept on shore, most of them gruesomely mutilated. Though miraculous savings also happened, for instance several natives drifted from Paliu to Saliap, four from Raur to Utagal and

two children, one boy of about five years of age and a girl of 8 years arrived safe and well in Marijong. –

Those survivors from Pailau and Raur told the following: Already in the evening of March 28 experienced people knew by the surge of the surf that a flood was coming. Therefore preparations were made. For instance many women and children were brought into the breadfruit trees and bound there. During the following night the water on the island rose to about 1 1/2 meter. Though only at the following morning of March 29 at around 9 o'clock the flood wave came that you could see coming over the highest breadfruit trees and that must therefore have been more than 40 meters high. Like a dark cloud it broke with terrible noise over the island just like a giant water gush. Though everything was still standing until a second even high flood wave came and swept away trees, houses and people. The lagoon transformed into a whirling pool where trees and beams crushed everything. – – – – –

At the same time when the entire island of Raur was washed away a new island developed in the south between Falalis and Motogosou at a site where there once had already been an island that was called Met (see above on chart 4). The small and shallow channel between Paliau and the main island (drawing 80) was widened and had gotten deeper. The reef plate between the two islands had cracked just like a piece of marble.¹⁹ On the outer reef of Raur, from where the flood wave had come three elongated coral pebble hills had formed, not unsimilar to small islands. The whole base was a smooth a table-surface, where only a little bit of coral pebble was strewn around. Thus the flood wave seemed to have come from ENE.

As the postal ship was only expected around the 25 of May, there was great concern of a famine.²⁰ Therefore the coconuts were all gathered and divers brought the taro out of the taro patches, because it was 2 - 3 m under water. The chiefs proved to be very efficient in distributing the foods.

People also tried to save everything out of O'Keefe's trading station. Its cemented

water tank of 3 1/2 cubic meters had been displaced 100 meters. All the goods had been strewn around and a big amount of it could be saved. Most of it was distributed to the natives on the account of the government.

Then a big dryness followed, so that on the 11th of April the "Germania" arrived as the much-needed savior in the **Not**. The ship also brought news of the "Ponape" which had arrived safely in Saipan on April 4th.

Captain Mertens accounted that on Friday the 29th March in the evening a full-grown typhoon was blowing. One gush followed the other and there was no view of the land even though it was full moon. As possible all the chains were stretched. At around 8:30 the ship began to drift after the deck had been swept clear of all the boats and everything that had been there. The crew was sitting with their cork-jackets in their cabins and was ready for the worst. Nobody could stay anymore on deck.

On the following day at around 10 o'clock the Barometer was climbing again but the wind continued strong. The sails were ripped in the **Zeisingen**, only the schooner sail stayed whole. At this time the ship was already on the open sea as it had drifted over the atoll-ring. The ship was rolling up to 45 and drew a lot of water. At around 4 o'clock in the afternoon the barometer stood at 29.10. The typhoon continued. Only on Saturday the 30th it was still windy though more handy. As the stream pointed strongly towards NE there was no idea to go to Yap. Therefore they aimed for Guam or Saipan, which was finally reached on April 4th.

The destruction by the typhoon was such a severe one, that a lot of coconuts have been planted on the demands of the German government, Volea 1000, Marijong 500, Votagai 500, Falalis 1500, on Raur that now belonged to Daurelimog even 4000 have been planted and on Paliau 2000. After the typhoon the S. S Natuna took a lot of people on board. From Volea 100, from Marijong 7, Tagaulap, 8, Soluap 1, Falalis 110: about 200 were brought to Saipan.

The soldier and caretaker Goru (phot.307) – he could only write his name – gave me the message for the government in Yap that he wanted to stay in Volea. Immediately Agupelior sent 20 woven mats with the message that as there now was plenty food on Oleai the people that had been transported away could come back home. Goru took care that after the typhoon more than 20.000 coconut trees were planted. The breadfruit trees were barren for a long time and the taro patch was salty.

The Expedition ship "Peiho" from Hamburg came on Nov. 5th from Ifaluk to Oleai, where it was anchoring until no.17th in front of Marijong. A. and E. Kr. Started working on land and their task was made difficult by the big amount of mosquitoes. Hellwig collected on Volea, Marijong, Tagaulap, and so on.

(E. d. S. Vol. I p. 249 - 258).

4. Anthropology.

In Luedke volume III p. 144 (observations) it is written: inhabitants of the low islands more skinny than fat, more tall than small. Their hair is thick, dark brown and worn in buns. The noses protruding but wide and big, the mouth is big, the lips are thick and so on. This is generally true.

When looking on the population of Oleai one has to consider that it is highly mixed with people from the surrounding islands, as the habitation charts indicate, therefore we cannot talk of a local form. But in general we have to point out that the people from Ulee can be considered as gracious, a fact that has been highlighted by other visitors as well and the pictures show it, too, especially in regard of the women. An English half cast (plate 18c) shows just as on Lamotrek, where strong the English dominance is.

Hambruch measured 12 natives, 4 women, 8 men; the first ones measured about 150 cm (3) and one 162,8 cm. The men 158 -167 cm, with an average of 163 cm.

The Dolichocephalie does no longer appear, below 170 there is no more length - width index apparent, 2 are brachycephal 81, 1 and 85,5; 7 are mesocephal 73,6 - 77,7 and 3 have 70 - 71,5. The Carolinian hand (Truk page 23) was found on 3 men. The hair of the women is from simple to wavy and the one of the men usually curly; one had frizzy hair, see the plates. Cantova also accounts for the people from Faroilap, which wanted to go to Oleai and had drifted to Guam that they had curly hair. Body colour the brown of the Central Carolinians. Concerning other remarks please refer to the general report.

5. Population and Demography.

Just as on Lamotrek also in Oleai a strong decline of the population occurred. According to Freycinet (p. 101) in 1800 about 3000 inhabitants are supposed to have been on Guliay. Next to the main island of the group he also indicated: Raor (Raur) with 110 inhabitants, Paliao (Paliau) 125, Mariog (Marijong) 90, Fagounlap (Tagaulap) 86, Soliap (Soluap) 70, Falougla (Votagai?) 50, Harradies (Falalis) 50, Falouelap (Falulap) 36, Hanarisaray (Aligarail) 32 inhabitants. That the last one had also been inhabited is new, whereas the old main island Votagai is missing. If these numbers are included in the 3000 of the Guliey islands, or has to be counted separately is not clear. Though 3000 just for one coral island is far too high a number, as Volea or Falalap, this main island of Oleai measures hardly 1 square kilometer. Of 1 square kilometer of tropical land under the most auspicious circumstances only about 1000 people can make a living, but never 3000. Therefore the amount is wrong or deals with the whole atoll with all islands.

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On site I heard that islands like Falalis just like Volea once had a population of 300 (compare above 3000!) But in 1909 Falalis had only 30 inhabitants, Tagaulap 60, Mariong 50, Raur before the typhoon 200, Paliau 60. Therefore we can assume in ancient times for Volea and Votagai each 300. In the Nautical Magazine 1862 p. 174 Gulick had mentioned about 600 inhabitants. As mentioned above in 1904 there were 661, in 1930 539 inhabitants.

In former times the character of the Uliensians seemed to have been rather harsh: On Lamotrek I heard that at around 1894 an Irish man called Chisholm has been murdered by 4 natives. They shot him in the back and then threw him into the channel of Paliau. Though it is quite probably that as in the last murder case here on Oleai, as mentioned on page 196, it might have been foreigners who committed it. Because since ancient times the people from Woleai are considered friendly and **versoehlich**, just as experienced it ourselves and as Tetens (p. 195) did.

6. Names.

As mentioned above on p. 183 the already names have been already told. The S.-H. mentioned as names Oleai, Uleai, Wolea, Ulie, Anangai²¹ Meinicke calls it Ulie, Ulea, Uleei, according to Gulick actually Wolea. In the new Spanish Enciclopedia universal ilustrada from 1929 it is written Uli, Ulea, Uleay, Ulie, Woleai, Oleai. All these different names of course derive from the reports of the respective visitors; in Palau I page 178 is stated: Clain 1697 Valayay, 1706 Ulier, 1710 Olie, Cantova Ulee.²² Torres Guliai, Chamisso Ulea, Luedke Ouleyai, Kolonialatlas 1908 Oleai, H. S. E. Voleai, Japanese chart Woleai. Oleai is according to the German spelling the most correct, as our recordings proved. The reason for the W in front of it is justified in volume 6 I, where different location names are found with and without W. For instance Onoun (p. 196), which in the meaning of "round" is also spoken Voloul. Further on Olimarau (p. 17) is often called Volimarau and also on Pollap there are several examples, as for instance Vorieng for ghost and the **Binnenwasser** (p. 278), and Volebuku appears in the story 5, and so on. Generally Volepag (*peg* sounding just like *pik*) are called "small places in the near surroundings just as Aurepik, Sorol and so on. Especially the main island Falalap "the big land", which is the biggest island of all of them is generally called Volea²³ which makes a good difference to Oleai as the whole group is called. In the song about storm-magic on page 158 Valeoai means "on my boat (*wa* or *oa* is boat).

7. Language. (see dictionary at the end).

The first mentioning of the language of Woleai is the vocabulary in Kotzebue vol. III page 55-67, which correlates well with the newly done research.

which is quite natural considering that you have good listeners and writers. A part of these words in is included in the Verzeichniss where we also noted that most of them were very similar to Feis, so that it seems that the informant must have been a man of Feis residing on Oleai. Concerning the already in the section about Truk mentioned *dj* I have to add that next to this one also a very soft *j* is existent though sometimes the *dj* gets harder and becomes a ts-sound as for instance in Fatsumal.

l and *n* are here also interchangeable just as on Lamotrek though there the L was more favored.

For rainbow *loiliar* Agupelior distinctively said *noiniar*.

At H 1 page 209 it is said *nei* and *lei*;

At H. 13 page 212 *Lag* and *Nag* and so on.

In front of names often *Ne...* instead of *Le...*

The possessive suffix are sometimes changed for possessive nouns as for instance

my, yours, his cook-house *eai malum, eau malum, eala malum* (see Feis)

slowly people are coming *fasot er vutog eromat*

I give them tobacco *i vongaler tamako*.

See Lamotrek.

Typhoons see above p. 196.

Earthquakes are said not to be rare. Luedke accounts that on Wolea were great cracks in the reef that stemmed from earthquakes.

See also typhoon above.

8. Mission.

There is no white missionary.

On Oleai I heard the story about the missionary Snelling, who is mentioned in the section about Truk p. 51, footnote 1, more about his deportation. He went to Onoun and Poloat, though missed both of them during his return trip and after three months drifted in his native canoe to Aurepik, where the crew of a boat from Oleai saw him. He was as thin as a skeleton. The boat from Oleai carried the message home and the high chief Agupelior went in order to get him. He really brought him to Oleai and on a stretcher, because he was too feeble to walk, he had him carried to Vosavo in his house, where he died after some time. Agupelior had promised him to bring him to Truk as soon as his wife had given birth. But it seems that the Japanese interfered in an unpleasant way.

II. Description of the Land

(see chart 4).

1. Islands and Settlements.

The difference of the Oleai atoll in comparison to all the other groups is its form like an hour clock; towards the east are the chain of islands 5,6 km long and in the W (Falalis – Votagai) 3 sm wide, in the E (southern tip of Raur – Volea northern tip) 2,1 sm. The narrow part is about 1 sm wide, from the new Sandy-Cay to Tagaulap about 1 1/2 sm.

By the **Einschnuerung** the **Binnenwasser** is divided into two lagoons which are divided by single reefs in the northern section of the narrow part; only in the south a two **Kabellaengen1** wide channel connects the lagoon from E to W with enough water for big ships (minimum 15 m). The depth in the east is about 7-9 **Faden**, in the south about double this amount, there is also the entrance most used, the Raur-channel. The big W lagoon has mostly more that 20 **Faden depth**, in the middle 27 **faden**, and has in the south also a great entrance with a shallow part of 5,3 **Faden**, the Falalis channel. Between both entrances the Raur- and the Falalis-channel there is another smaller one situated with 7 **Faden** depth, in-between the Sandy-Cay and the small island Motogosou, which leads towards the connection channel, by which one has access into the lagoon from the E or the W. All these three entrances in the south have enough depth of water (Minimum 15 m) and also wide enough (minimum 300m), but their edges are under water and the base of the reef on which Raur is situated juts forward 700 m toward the west (all the way to the edge of the Raur-channel), and the reef of Falalis approximately 1500 m towards the E. Therefore all that remains in the south as borders are two isolated submarine reefs, on which lay in the E the small island Motogosou and the W the afore mentioned Sandy-Cay, which had only be formed during the typhoon in 1907. According to the account of some natives there is an old story that once there had been an island at the same spot, which had been destroyed by a typhoon just like Raur (see page 198); the same typhoon had created on the old spot an assembly of sand the Sandy-Cay. The special chart of chart 93 of the Reichsmarineamt from 1903 marks on the southern side west of the Mogotosou-reef just very small the kernel of the Sandy-Cay reef² and westward from it a measuring-line from SW - NE with

depths of 9.1, 9.1, 26, 11, 9.6, 9.6, 11 then 40 as the depth of the lagoon. Only by the Japanese chart the open southern side (as in Onoun) has been made understandable, even though only a fleeting charting had been done.

The German chart also indicates a western channel between Falalis and Falulap, though it has at its entrance shallow parts of 4-6 m, which are also indicated on the Japanese chart. It is only possible for boats to use it, just as well as the two channels in the north, the northern channel between Jalangigereil and Farailles which leads into the western lagoon (10 m deep and 180m wide) and the Tagaulap-channel between this islands and Marijong (with a shallow part of 3,6 m and hardly 100 m wide), which leads directly into the E-lagoon.

Volea is the biggest among the islands with a land mass of nearly 1 square kilometer, next is Votagai in the W with more than half square kilometer, which in former times had the dominance over the group, as was told by Kadu, then come Votagai, Falalis, Tagaulap, Mariong, Eangaligereil, Faralies, and so on.

a) The Names of the Islands in the Oleai-Atoll
from E to W.

Cantova	Kadu (Chamisso) ³		Luedke 1928	chart 93	A. Kr.
		french			
		Motogozou	S. Motegozu	Motogosou	
Raur	Raur	Raoure	O. Raur	Raur ⁴	
Peliao	Pelliau	Paliaou	Paliau	Paliau	
Ulee	Ulea	Ouleay	O. u. N. Flalap (Wolea)	Volea ⁵ (Falalap)	
Mariaon	Marion	Marione	N. Marijong	Mariong	
Tajaulep	Thageiliip Tabogap	Tagoilap	Tagaulap	Tagaulap (Tkagulap)	
Algrail	Engeligarail	Angaligaraile	Jalangigereil N-channel	Eangaligarail	
Faralies	Futalis	Faraillesse	Farailles	Faralies	
Termet	Tarrematt	Taramate	Taramat	Taramat	
Falemelo	Faloetik	Falamalok	Falamalok	Falamalak	
-	Seliap	Seliape	Saliap	Soliap (also Seliap or Soluap)	
			Peregaregar (small)		
page 206					
Otagu	Ulimire ⁶	Oulwmeray	Utagal	Votagai (Born Ulemari)	
-	-	Elingaryk	W. Elingarik	Elangasik	
-	Falelegala	Faluelegalao	Faluelegalau	Faluelegalau	
-	Falelepalap	Faluelepalape	Faluelepalape	Faluen'nap	
-	Falelemoriet	Faluelemariete	Faluelemareot	Faluelemareiot	

-	-	-	-	Faluelaplap
-	Piel, Pugel	Piale	Pial	Pial
-	-	Comole	Komol	Komol7
-	-	Faluellap	Falulap	Falulap5 (Dauelap)
-	Lusaga	Luizga	Luisaga	Luisaga
Falalis	Falalis	Felalisse	S. Falalis	Falalis

b) Villages and chiefs and also Clans (Si.) (see page 269).

Island:	Villages:	Chiefs:
1. Volea: or Falalap God Eangelaf	Davokuol (one house) Jefang Lugulap Vosavo Jaur Lolepeleg (born Leulperik)	Malitil (Si.4) Palte 16b Gadjegelog (Si.5) Eagupelior plate 13d, 14a and 16a. Gadjegelog lived here in 1910 (see above), plate 13d, 14a and 16
2. Mariong:	Tavagap Ledjodjoi Tavoat	Gafefelimar (Si.3) (Arilelimar was in Yap)
3. Thogoelep	Unamarai Page 217	Rogiol (Si. 4), Plate 15d and 16d
4. Soluap	Faratai Lugaseliap Jumanikil	Gafeleitop (Si.4)

5. Votagai: “on the cap of the reef” former main island	Davogap Nikapelam (he. Ligabpidam) Bigol (Bugol) (he.Pugod)	Uolegar (Si. 4) Igelimar (Si. 5) (photo 330) Mativelit (Si. 4)
6. Falalis: island of the ghosts	Tavokudu Tavokudak	Malangau (Si. 1) malipet (Si. 1)
7. Raur:	Davokulong Logop, Lugalapraur Kuoi	Daruelior
8. Paliau:	–	Erurlielit

2. Volea or Falalap.

Of all the islands the main island Volea or also called Falalap, the "big land", is the most important one. She has a horn that protrudes against the sea of the NE-winds therefore it has a triangular shape, which the chart of 1903 clearly indicates. The SW schenkel were softly shaped like a bay. From here

Lagoon with brackish water in the NE part of the island Wolea
chart 5.

all the way to the point it was nearly 1 km. This big and wide accumulation the inhabitants owe their safety during the typhoon in 1907 (see page 198). According to the Japanese chart this part has even grown about 200m due to the typhoon; but the two northern sides of the triangle in the E and I the W have been slightly curved inwards, so that out of the form of a gleichschenkeliges triangle a cap like form was developed, as indicated by chart 5. Unfortunately I had

had not enough time to make myself a chart, but I had asked the II officer Gollert to do so and thus we can see here how the northern tip looked 2 1/2 years after the typhoon (chart 5). In the rough **Geroell** are still some brakish lakes, there where in former times the taro patches were, see account on page 200.

The map of the settlement (chart 6) of Volea shows the whole length of the southern beach a wide path that has been constructed according to the orders of the government, it starts on the SE- cap Matonnap and ends at the west-cap. The map shows everything clearly.

About the islands Paliau and Raur in the east we have to mention that Paliau has been heavily hit, though it kept its form (about the channel between Paliau and Volea see page 199), but the island Raur has been completely swept from the base.

Settlement (see chart 6) 1909

On Wolea in the villages Lugulap, Vosavo, Jaur and Lolepeleg

(H. = house, Si = clan, Lam. = Lamotrek)

There were and are still the following men's houses fallap: Lamuel, Gatala, Ungalel, Falelat (Leabal), Galengelifes,

Lugalap

H1. Sangi on the beach, 2 big and 2 small huts. Interior darwing 119.

Matal (Si. 4) ∞ Lurutob ♀ (Si. 3) (see H. 5)

grand son of ÿ

Tipeligar see p. 194 a) Saipas10♂ 20 years? ∞ Netaruobog (H. 9)

ÿ

Nauelimar ♀ (1-2 years)

b) Tavoéal ♂ (18 years)(Saipan) ∞ o

c) Lagapeisu ♀ (Saipan) ∞ ?

ÿ

(4-5years)

d) Lalugilipi ♀ (4-5years)

Nearby at the compound to the east there is a house with the name Gasoa (A) further east the men's house Ungalel.

H.2 Nefaibugor. plate 14b picture of the family

† ♀ ∞ ♂ Naitimar †, Leavilpei ♀ is the sisiter
brother Gasoagaso ♂ (si.4) ∞ Neaimal ♀ (Saipan)

Nagalesieng ♂ (4-5 years)

Lemaisei ♀ ∞ Balejior ♂
Saipan ()

Laigelik ♀ ∞ Eangitaliba ♂ (H. 17)
ÿ

a) Ilertumar ♀ ∞ Tavur ♂ (H. 5)
Naapeivus (2-3years old)

expecting

b) Lemauruvul ♀ ∞ Gaelemai ♂ (H.10)
ÿ
♀ (1-2years)

c) Lemauruol ♀

d) Lielimar

e) Igop

f) Sarofalimal ♂ plate 18d

H. 2a. Imusum (J.H. 11) Exact place on the chart not sure.

Lasiseman ♂ son Uieng ♂ ∞ Netauariba ♀ from Raur (H. 10)

ÿ

a) Earomal ♂ (3-4 years old)

b) Netauasiol ♀ (1-2 years old)

Western part of the village Jaur, *fallap* Ungalel

H. 3. Matalik

Eagupelior ♂ (Si 1) ∞ Letaigoluk ♀
ancestors see p. 215 children see p. 216

H. 4 Volimag belongs to No. 3

Fagol ♂ † ∞ Lagaisivogar TM

ÿ see descendance of Eagupelior p.

page 210

H. 5. Betaima, 2 houses in the bush, not far from the beach where the boathouse Ungalel is.

(photo 291 and 292).

Emal (si. 1) ∞ Ilorovol ♀ (si.3)

see descendance of Eagupelior p. 215

ÿ

- a) Iladjomo ♀ (3-4 years old)
- b) Falumagal ♂ (2 1/2 years old)11
- c) Nefagogel ♀ (1-2 years old)

Descendance of the lady of the house Ilorovol

Betatiu ♂ † ∞ Nagafeleu ♀ †, sister of Nevalitiu ♀

a) Levolimar ♀, 2. wife of Eagupelior, p. 216,
plate 14a

b) Lurutop ♀ ∞ see H. 1

H. 7

Ueligeg ♂ ∞ Nagasegep ♀, her brother Leangateb ♂

ÿ

Ilorovol ♀ see above ∞ a) Itavour12 ♂ ∞ Ilertumar ♀ H.2
ÿ b) Lagaseub ♀

his sister Nematevoro ♀ (si, 2) ∞ ?

- a) Govat ♂ (25 years old) ∞ Letaigogar ♀ (si. 6) from Jefang
- b) Arolimal ♂ (20 years old)
- c) Sagomai ♂ (6-8 years old)

H. 6 Gatiamar.

Morolives ♂ (H. 17) (si.4) ∞ Loaitheg ♀ (si. 4!)
1090 on Ngeaur

- a) Naivul ♀
- b) Netaveleor ♀
- c) Neiveiredj ♀
- d) Jolipeg
- e) Netererau

The lady of the house Loaitheg is from the same clan 4 like her husband! Her father Sigeirou was lost on board of a boat; her mother was called Labeiema. Loaitheg's sister Netavelool ∞ Sebalimar p. 216, her brother Igaredj ∞ Leifelior H. 15. Both are in Saipan.

H. 7. Faleor.

Darual ♂ ∞ Nevalitiu ♀, sister see H. 5 Nagagaleisor
 architect of the *fallap*, Namolipeg ♂ ∞ Ruiselu ♀ (clan 2)
 (clan 3) a) Nemauriol ♀ ∞ Volirang ♂ Raur
 b) Lepau ♀ young
 c) Nagasugurong ♀ small

Eastern part of Jaur with the boathouse Faleat.

H. 8. Falel. see p. 252

Fauas ♂ (clan 3) ∞ Lemalovur ♀ (clan 5)
 son of Eagupelior see p. 216 daughter of Maragoso
 Therefore both of them are cousins. ÿ

H. 9. Moroudj.

Uiong ♂ (clan 1) ∞ NetafeseGAR ♀ (clan 2)
brother of Eagupelior

a) Netaruobug ♀ H.1.
Saipas ♀ H.1
b) Volevur ♂ (18 years old)
c) Daveve ♀ (12 years old)
d) Urome ♂ (2-3 years old)

H. 10. Lealeal. House of the people from Raur (see H. 13).

Daruelemog ♂ (clan 4) ∞ Nesavelivo ♀ (clan 1) from Paliau
a) Nemadjurudjo ♀ ∞ Tangemar ♂, from Raur
(1909 on Ngeaur)
b) Gaelemai ♂ ∞ Lemauruvul ♀, H.2

Further inhabitants of the house from Raur:

Netamelaur ♀, a widow
Lagaruleng ♀, a widow
Netauaribe ♀ ∞ Uieng ♂, H. 2a

H. 11. Imusum see H. 2a. On the chart there was a house, that supposedly belonged to Imusum.

H. 12. Badju.

Tameitip ♂ (clan4) ∞ Nagamoesek TM (clan 2), niece of
Eagupelior p. 216

lost on board of a boat, 4 children see descendance (clan 1) p. 216

Manitil ♂ and Neiboecolimei, the mother of the lady of the house, are sleeping in this house too.

Lolepeleg with the boathouse Galengelifes,
next to it in the south another House Atemau (B).

H. 13. Gaterong, 2 houses.

Gagelegar ♂ (clan 5) Nagagelimar ♀ (clan 2) H. 14.
from Jefang

Other people that live in this compound

the niece (on the mothers side) from the lady of the house

Nabodjego ♀ ∞ Aueisei ♂ (clan 3) from Ifaluk
the woman seems to have died shortly before

- a) Netavarifet ♀ young
- b) Alilimel ♂ (2-3 years old)
- c) Gapereirei ♂ (1-2 years old)
- d) ♀ (appr. 1 year old)

A woman without any children from Raur (see H. 10) Lemalurang ♀ ∞ Hules, a Spaniard now living in Ponape, mother in Yap.

H. 14. Lolidjedu.

Eaugumal ♂ † ∞ Nagaurua ♀ (clan 4)
a) Boiliong ♂ (Saipan)
b) Ifelag ♂ young
c) Gafeleliong young

Parents and brothers and sisters of the lady of the house.

Gurong ♂ † ∞ Naataguso ♀ †
a) Nagaurua
b) Bangalemar
c) Olemevo
d) Netaseong † in the typhoon

A relative of the lady of the house is Nagageleamar ♀ (H. 13), whose mother is Noalipa.

H. 15. Limaraurau, plate 17c.

- Gasegeilog ♂ ∞ (1. marriage) Lemaroik ♀
 from Jefang
- a) Muletag ♂ ∞ Lagaseomar ♀ (see Agupelior p. 216)
- (Ngeaur)
 b) Delibamar ♂ (Saipan)
- Gasegeilog ♀ ∞ (2. marriage) Nagapeieol ♀ (clan 4) parents Seveliver and
 Lefauluol ♀, both are dead now.
- a) Dauliba13 ♂ ∞ Ileol ♀, relative of Agupelior
 b) Fagaolimal ♂ ∞ ♀ Saipan
 c) Nesauemong ♀ ∞ Fageiilo ♂ (clan 2) from Ifaluk
 a) Nemateiveior ♀ (Saipan)
 b) Malior
 c) Levagosor
 d) Tilisor
 e) Fagoitip
- d) Lualiba ♀ ∞ Rangemog ♂ from Paliu (Ngeaur)
 Gapata ♂ (10-12 years old)
 e) Lagatiagil ♀ ∞ Seimal ♀ from Votagai
 Morolur ♂ young
 f) Leifelior Igaredj (H. 6). (Saipan)
 g) Litabeleop ♀ † in the typhoon.

Jefang with the boathouse Faleangeang.

H. 16. Bakang, house of the woman

- Dauru ♂ (clan 6) (H. 18) ∞ Laurumai ♀ (clan 4)
 a) Botau ♂ (5-6 years old)
 b) Iketao ♂ (3-4 years old)
 c) ♀ (2-3 years old)

Descendance of the Lady of the House.

- Bogimong ∞. wife Namul ♀
 about him is said he had a) Laurumai ♀

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he had stolen his sister

- b) Leifelives ♀ ∞ ♂ from Tagaulap
 Lafeiret ♀ (10 years old)
 Lioa ♀ young
 Daial ♂ ♀ young
 Bogimong ∞ 2. wife see H. 21

H. 17. Namoru.

Malitil ♂ † ∞ Neabugaelli ♀ (clan 4)

- a) Eangitaliba ♂ ∞ Laigelik ♀ (Langili) (H.2)
- b) Lagatogar ♀ ∞ Magilo ♂ see Agupelior see 1. wife
- c) Lebagoik ∞ Kivelrgar ♂ (H. 18)
- d) Marolives ♂ ∞ Loaitheg (H. 6)
- e) Galemeligar ♂ ∞ Petasik ♀ (clan 1)

Mother of Petasik is Lagafetisei

Ranisie (2-3 years old)

fell down while dancing

H. 18. Lugiliefang “In the Middle of the North”

Gasegelifar ♂ (clan4) † ∞ Ilerumar ♀ (clan 6) mother Lesavosog

- a) Dauru ♂ ∞ Lurumai (H. 6)
- b) Kivelegar ♀ ∞ Lebagoik (H. 17)
- c) Letaigogar ♀ ∞ Govat (H. 5)
- d) Gavelauru ♀
- e) Lamorotiu
- f) Feirelimar ♂
- g) Taivul ♂ (6-8 years old)
- h) Letaurivul ♀ (2-3 years old)

H. 19. Galengatagei.

Letalimong ♀

Leiveligar ♀ (clan 5) ∞ Garong ♂, lost at sea
see Agu’s 2. wife p. 216

- a) Ueli ♀ small
- b) Lamog ♀ small
- c) Maroisei ♂ small

H. 20. Luguligamei.

- ♂ ∞ Letaseves (clan 5)
- a) Angiteitiu ♂ ∞ ♀ from Mariong
 - b) Lerotip ♀ ∞ o
 - c) Lefageletip ♀ ∞ Mogoleng ♂ Agu's 1. wife
 - d) adopted Leiopi , daughter of the sister (plate 18c)

The sister of the lady of the house Letamelevo ∞ Sol, Engl. trader that left with the ship "Santa Cruz"

H21. Tiemag.

- Bogimong TM (clan 5) ∞ 1. wife H. 16
- 2. wife Lagaurotip ♀ (clan 5)
 - a) Leolovus ♀ ∞ Aireg, descendance Agup.
 - 1 child †
 - b) Lefagoleng ♀
 - c) Legop ♀ small

H. 22. Lugilpei, on the northwestern beach on the end of the footpath from the boathouse Faleangeang.

Reihe of High Chiefs of Clan 1.

1. Agupelior, in 1910 he was still alive (also called Eogu ...)
2. Maragoso †, brother of 1.
3. Vasagaisog †, he is the Jogelock of Tetens p.195
4. Tipeligar (see Luetke p.194); his son Volagarafal married a woman from Setoval, whose son is Matal (H. 1).

Cantova calls the high chief Gofalu, Chamisso Toua.

Descendance of the high chief.

Lagalesegar ♀ (1) Brother Vasagaisog (3.) ∞ Laisigilio ♀ Falalis

- Eruniet15 ♂ † ~ Nagagaleuoi ♀ † (1.)
- a) Vasagairik ♂ †
 - b) Boesiso ♂ †
- a) Maragoso ♂ † see H 8 both died very young
- b) Agupelior (see above 1.) see p. 216 H5.

- c) Uiong ♂, successor of b. H.9
- d) Neiboelimei ♀ ∞ Maetil H. 17; they sleep in H. 12.
 - Duilemelug ♂ 1911 he was on Angaur Palau (Negaur)
 - Eman ♂ H. 5 (father It'tu)
 - Aireg 2. H. 21
 - Sebalimar ♂ 1911 Negaur ~see H. 6
 - Nagamoeseck ♀ ∞ husband was lost at sea H. 12.
 - Ileol ♀ ~ Dauliba H. 15 from Lolepeleg
 - Tilemelug ♂ ~ Neibeligar ♀ from Jefang
- g) Ruguei ♂ young
- d) Nefagoiei ♀ young
- a) Maragoso ∞ Nagasamagar ♀ (clan 5), brother Gasageilog
 - a) Nagapeigil ♀ in Saipan
 - b) Nesapomoi ♀ Saipan
 - c) Lemalovur ♀, Jaur, (H.8)
 - ∞ 1. ♂ † 2 children
 - ∞ 2. Fauas ♂ (Cousin) ♂ b. 2) H. 8.
- b) Agupelior ∞ 1. wife Letaigoluk (clan 3) from Vosavo
 - famiy picture plate 14.a ÿ
 - a) Fetal ♂ (5-6 years old)
 - b) Letaseguiol ♀ (2-3) years old
 - ∞ 2. wife Levolimmar ♀ (clan 3) (see H.5) from Jaur
 - ÿ
 - a) Fauas ♂ (H.8) ∞ Lemalovur (clan 5)
 - Melatalior ♂ (5-6 years old) in Saipan
 - b) Manaral ♂ (4-5 years old)
 - c) Ladjelimar (3-4 years old)16 (photo 320)

Parents of 1. wife Letaigoluk are Aperisog ♂ ∞ Lagagaleor ♀ † from Vosavo; a cousin on her mother's side is Nemangevogit ♀

- a) Lagaisivogar ♀ see H. 4
- b) Lagaseomar ♀ ∞ Multeag H. 15
- c) Garong ♂ ∞ Leiveligar H. 19

Children of Lagagaleor:

- a) Letaigoluk see above

- b) Nativovoi ♀
- c) Navudjiliga ♂
- b) Nativovoi ♀ ~ ?

- a) Mogoleng ♂ (17-18 years old) ∞ see H. 20
- b) Magilo ♂ (14- 16 years old) ∞ see H. 17
- c) Ilevital ♂ (5-6 years old) (photo 320)

From the other most important islands I only made fleeting recordings of the settlements.

3. Mariong (chart 7)

about 700 meters long and stretching from SW-NE, settlement is on the SE coast and stretches southwestward. 3 villages, see also p. 206.

- H. 1. Mailivodjem 2. H.
- H. 2. Nikapetag
- H. 3. Nikabuei
- H. 4. Falafa (boatshouse *fallap*) also called Falemaremar.
- H. 5. Volifal living house with 2 smaller houses.
- H. 6. Galimadjang
- H. 7. Tavoat

4. Tagaulap

about 1500 m long from W-E; in the middle is a wider stretch that widens towards the south, there the settlement is situated. The village called Unamarai is mentioned at Feis, Trade.

1. *fal* Galengatil
2. “ Garingalig
3. “ Gairoro
4. “ Eangilaf or Eongelap “Big Wind”, is an im ali elus, see p. 279 religion
5. “ Maruaru here is also an im a pannoe
6. “ Ueras
7. “ Matalielu
8. “ Nelimag

5. Soluap

has not been recorded, 3 villages p. 206.

6. Votagai

this is the old high island; on the east end of the island lies a sand bank (s.); in the south is a cap Fausefang, settlement in 3 segments. (photo 408 shows 3 ♀, photo 330 the chief, photo 344 a young man).

A. Bigol

- H.1. Djolieng
- H. 2. Bolatiu
- H. 3. Megeang with an *imalipel*
- H. 4. Somat †
- H. 5. Gasurulo with 2 smaller houses
- H. 6. Faliatol †
- H. 7. Falegoan †
- H. 8. Lugalap
- H. 9. Matar
- H. 10. Falegiliau
- H. 11. Falabog *fallap*
- H. 12. Legati
- H. 13. Bugielog

B. Nikapelam

- H. 14. Falegilifa †
- H. 15. Maelibel
- H. 16. Fadjogoi, boathouses
- H. 17. Gapalifal, 2 H
- H. 18. Falimei, 3 H
- H. 19. Meitob

C. Davogap

- H. 20. Valimelog
- H. 21. Gomar, 2 H
- H. 22. Gatimalug
- H. 23. Faletangi, 2 H at the end of a wide path
- H. 24. Setarong
- H. 26. Gapilifalegaro

7. Falalis

2 village segments (chart 14c and 17b).

- W. H. 1. Galingafang boathouse (also Galingogu)
- H. 2. Moelifal
 - H. 3. Gatial
 - H. 4. Eatalipel
 - H. 5. Gatiefal with a) im eli gogobong and b) im ali fam (see p. 251)
(photo 306 with Ledjeiligar ♀, Mailimen ♂ and Meludj ♂.
 - H. 6. Falemai, boathouse
 - H. 7. Gatiedjal with 2 houses
 - H. 8. Gatipi
 - H. 9. Ragias 2H.

8. Raur †

destroyed by the typhoon see p. 199; 3 villages above p. 207; a *fallap* Lugalapraur, are supposed to have existed there

9. Paliu †

fallap Gataliva.

10. Charts.

The first chart was done by the measurements under Luetke 1828;17 it was recently ameliorated by the new english chart from 1927, which is generally based on the Japanese charting. More about the news that are indicated see above p. 204.

Miguel mentions the old English chart from 1876, which he published in his Atlas Hoja IV.

III. Material Culture.

1. Costume.

a) Clothing.

According to Luetke the women loved the rings of **Saugnaepfe** of the octopuses, that are developed when biting their neck¹ (Samoa): the ink is used for coloring their necklaces.

People rise very early. Men clean themselves on the beach, take a bath, rinse their mouth with salt water, the women walk to another part of the beach, children can bathe with both. (Luetke).

According to Kotzebue III page 87 the inhabitants of Ulea are superior to the people of the Ratak Chain concerning their **Wohlstand** but also in many other ways. But these statements of the snobbish Kadu are not true.

Children usually walk around naked. After their menstruation girls wear a grass-apron *sivisif*, Born *siwesiw* (see p. 268), He. 1431 made of coconut leaves, He. 1537 made from Hibiscus fibers. Here like anywhere else most of the women are wearing woven mats (see weaving) *gabalabal* (*gabalei*, *om*, *gaban*) (Born: *gapalepal*, Ko.: *gapellepel*). Working mats are rough (He.1866 = 5660II *gabe*) made from banana- and hibiscus fibers, often with black (*lugural*) and red (*ligotra* Europ.) stripes (see below *bulo*). Men are wearing a **Schambinde** (He. 1775 = 5576II garrogiss) and a raincoat *negau* (*nego*) made of stripes of hibiscus-bark, He.1536 = 5385. The **Schambinde** (He. 1863 = 5657II *kariri*, *genurs*, *gelurs*) is made from banana fibres. Born calls the mat of a man *tor*. The juveniles wear bushels of leaves, which often look very pretty as drawing 81 of a girl shows; it is called *errunnu* or *tivetio*, He. 1537 = 5386II *jongijong vaifil* made of hibiscus fibres; laces of leaves over the **Damm** *chaitletach* (Born). The hip **Schurz** of a boy with red and black dyed hibiscus (and banana) fibers is called *bulo* (He. 1839 = 5637II) but this is the same expression he calls a coarse woman's mat. Hat *barong* (He. 1681 *parong*) made of *solivars* -pandanus. The edge *narrete* (p.238) the tip *ungale*, the ring on the tip *ferigeli*, the ribbon around the chin *gali*, sawing *dedi*) (see Feis). Concerning the magic suit see p.152.

Perfume. Kr. 401 the fruit shell of a *Parinarium* as a perfume: *uongas* (compare Truk p.424 *vangu*). He 1403 a good smelling nut not unsimilar of Muscat essid, Falalap see below.

b) Decoration.

(compare plate 16 and 18)

In 1828 Luetke saw necklaces, bracelets and footlaces made of shells and mother pearl. In exchange glass pearls were asked for. The belts made of coconut shells were two fingers wide; and also white shells were attached, they were too expensive to exchange, see also tattooing.

When it comes to jewelry there is no luxury. Mostly rather limited or none at all. Necklaces made of red discs and from *tia* (Mangle) just like on Truk have also been found and Gollert found also a necklace made of fish teeth. Only one pearl, pierced and on a string was to be obtained (Kr. 408), though it was only a thick ball of *Tridacna*. Plate 14d and 16 show a richer decoration: on the head a wreath of *Crinum* flowers (compare photo 334), mustache and a short goatee, earlobes with rings (like small turtle shell bracelets) and other, neck- and breast-laces, though everything rather modest with the dandies. Chief Rogiol from Tagaulap wore in addition to his comb a head wreath made of strung pipe flowers, only little in his ear and a piece of string as a necklace, plate 16d; out of his hair some boys had made some head decoration for games and dances (Kr. 378 = 3135II) The *lima* = a head band, that S.-K. mentions on p.383 belongs to Ku. (vol. 6 I p.32), it generally is not used on Oleai; also concerning the other decoration their origin is not known.

Comb: *raua* (Yap) see the plates.

Hair oil, Born *loi*; hair cut short or worn in a bun on the back of the head, girls curls.

He.1881 head wreathes *ulevars*; dried and hung in the house as a souvenir (Ko. *kabulipeu*).

Pointed hat born *tscholifadj*.

Perfumes are very popular, though cannot be found easily, an old *Parinarium* nut that had drifted was scraped and used to rub the body for erotic reasons. *Eis*, *eais* and *vongas* (see Truk p.424 *vangu*).

For picking hair, He. 1890 a comb made from the shell *Lioconcha castrensis* L., in my own collection *kagugu* the beautiful *Cytherea puroglyphica* Conrad, with a decoration shell *Natica mamilla* Lk. Definition according to Mr. H. Waegle, Stuttgart, just as Palau (see p.37).

Necklaces, *marremar*, the most common form (Ko.: *maremar*) Kr. 314-17=3096-98II, Laces *kamoja* (Born *chamotsch*) made of red shell discs *fepar* (Born *feipar* and *gau*) (He. Vaipar); Kr. 353 *kamodj a djolipoi*. Drawing 82 neck-

lace called *gomalath* (Born *chamelath*) made from white shell discs and coconut discs (*sagach*, Born *tagag*) Kr. 318 = 3099II). Some made of coconut and conus discs (He. 4646 *marremarre dagag ma vul (mat)*; such one He. 1593=5427II drawing 84 was called on Mariam m. *billigaru* (Fussnote: He 1831 necklace made of 6 rows coconut pearls *billigoru*, had been completely newly strung by an old man within an hour); the conus discs had white vertical stripes *ladjere vul*.

In order to make a smooth surface of bigger rings four angular pieces of shell *dagag dibedib* with holes *vurarow* are stuck into a piece of wood (He. *Ira igeek dagag*) drawing 85 (He. 4647=8213II) and are smoothened (fusnote: see col. 6 I p.37 and 220 drawing 92.).

A necklace with fish teeth is shown in drawing 86 (Kr. 353a *maramar ni le gui*).

Breast laces: The necklace that look similar to intestines are made of bigger rings (Truk p.94 drawing 30) but they are worn only for festive occasions (He. 1442). Great discs made of turtle shell *bodjau* are current (Truk p.95, drawing 360).

Ear: On the mostly not much elongated earlobes decorations can be found, as also indicated by the pictures. Stronger elongations see plate 16. Plate 14d shows *Crinum* in the ear (r.) and (l.) the *tebau* decoration for the ear from Palau III p.21 drawing 12, which is not so scarce here (see also Lam. Plate 2a). Balls (pearls) made from *Tridacna* decorate them and are also used a singular decoration.

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Pendants *suasua* just like on Lamotrek, also triangles made of the red *faubar*. During our time wheels about as big a thaler, made from bright turtle shell were popular; they were called *puodj2 a dju* or *ale falu* (see Truk p.107), here only two of the many forms possible are depicted (drawing 87) (compare Vol. 6 II p.36 and 370).

He. 1555 is a bent piece of marc from a bush *varaliut*, and has been worn by a girl in her ear; drawing 88.

He. 1543 a ring made from a *rubung* Stone nut from Truk.

Concerning the pendants in ears or on breast laces also ceremonial fish hooks have to be mentioned He. 1623=5454II, drawing 89, cut out from turtle shell,

IV. Spiritual Culture.

1. Society.

a) Family.

Kotzebue III page 59 greeting with the nose *feissong*.

Mertens (see Truk p. 451) says that the women have a lot of liberties, they were also coming on their own on board of the ship without starting any relationship with the men. Sometimes they came alone in their boat alongside and called the names of their friends. When they consent everything is done, On the other side the men did offer the guest in their house their wife for the night.

During meetings and when foreigners visit the women stay silent. According to Luetke a lot of words are taboo (*pennant*) in her presence. When they are tardy they are threatened with being banned.

The women stay after their conception 3 months without any sexual relationship, then it is allowed until to the birth.

Kotzebue III page 135: " The men also sleep with their wives when they are blessed with a child, though not when they are breastfeeding the child." "When a friend is calling on a friend, then this one out of hospitality offers for the time of the visit his wife."

Birth

The pregnant (*esial*, Kotz.: *sasiel*) woman has to follow only a few taboo-restrictions. Birth in the *imalipal*. The midwife *valimelau* sits between the legs of the woman who is about to give birth and receives the child. A helper *surelefetel* sits behind the back of the woman who is about to give birth and helps her. If it goes slowly then shouts can be heard *tsong, tsong* press, press!

Once the child is born, the midwife cuts the umbilical cord *bus*, mostly with an **Entenmushel**, *gilegil*, without binding it. When the placenta *bei* is coming nothing is done except for some soft massage *sogi* of the body.

Born: A birth is announced by a shout just as a signal; giving birth kneeling, hands on the upper thigh, or half laying in the lap of another woman. The umbilical cord is cut with a *gilegiel* shell, without binding. Some leaves are chewed and spit on the wound. The placenta *pei* is buried. Twins and more are seldom.

In case the young mother is bleeding profusely, then *nat*-leaves are stewed in a fire and she is sitting in the steam. If everything went well the young mother goes to the beach and

bathes in salt water where the women also massage her body. She then stays 4 days in the *imalipel* while the **Lochien** are coming. Only after 10 days does she return to the living house. Mostly her husband builds next to the living house a small *imalipel*, where she stays with the child. In this one her daughter also stays 8 days during the time of her first menstruation. The child is also bathed soon after birth in the saltwater on the beach, where also the placenta is buried. A cradle is made from woven coconut-fronds plate 19f and h.

After the birth the woman stays 8 days to one month in the *imalipel*, faraway or nearby. Then she goes for 10 days into the *im ali gogobong* "enough nights" (from *sagon* enough) and then for 5 months into the *im ali fam*, exact feeding, therefore feeding house. In these houses the parents and near relatives bring good food in order to enable the child to grow well, to be flourishing and healthy; concerning the good food see p. 93. The child is well taken care of. People use special cradles (see above) for them also some with a rectangular frame with a net made of rope, that is covered by a mat made of pandanus *geagi*, plate 7.

He . 1880 *uloid*, frame *wa luoid*, net *uloid*, rings *talling*.

Stages of a woman.

<i>taraivel</i>	girl before her menstruation
<i>daurang</i>	girl who is menstruation, wears the grass Schurz sivisif.
<i>nikabal</i>	women who are married or single with a mat <i>gabalapal</i> .
<i>maliouteg</i>	married woman with a mat; further expressions or a wife <i>ril, fitial, esagal, djoelevugetal, djoele ganeal, etial, djoele ititelivulemel djal</i> .
<i>nipes</i>	old spinsters or widows.
<i>esa mesoutagel</i>	dead her husband, widower and widow, at laest trauern about one year and usually a Hetaere .

As already mentioned the *daurang* stays during her first menstruation 8 days in the *imalipal*. During this time young men bring her coconuts, but she is not allowed to have a relationship with them.

After her return her parents and brothers and sisters ask her who had brought her coconuts and she will name them all. Now she will be asked to choose one among those as her future husband and not to have any loose love affairs.

The future husband to be will talk with her parents and in case the girl agrees she will follow him into his house. The husband used to give her or her family mats, yellow root *reng* and so on, even some land, which is considered very agreeable.

Stages of a man.

boy	<i>tharemal</i>
young man	<i>taremal</i>
man	<i>mal</i>
old man	<i>togobei</i>
very old man_	<i>malelap</i>

Concerning circumcision see Feis.

Giving of the name: according to Kadu (Kotzebue III p. 134) the chiefs are supposed to give their oldest son the name of the father, the second son the name of the father of their wife, the 3rd again the name of their father and so on. But the common people give their oldest son the name of the father of the wife and their other children other names. So it seems that here we have a mixture of patriarchy and matriarchy. And it looks like the 1st and the 3rd son would have the same names! But according to the family tree of Agupelior this is not true or no longer true?

Sick people like to give themselves another name (see also song 2); and for lovers it is done as well.

Circumcision *sopi*, *masopi* takes place on Oleai and on Feis when the boys are about 1 year old; it is done in form of a circumcision. The ring is buried. The juice of very young coconuts only about the size of a walnut is pressed on the wound. The healing process takes about 4- 5 days.

Clans *gailang*.

1. *gailang ali* Volea
2. Sael (Truk p. 257 Sabelo?)
3. Gofalu
4. Mongaulifadj (Truk p. 260 and 264, no. 21), above see p. 114.)
5. Saufaladjik (see Lam. p. 115)
6. Sor (Truk No. 10)

Marriages within the same clan can happen, as shown in H. 6 and a marriage of relatives is shown in house 8.

From Namoluk (vol. 6 I p. 86) Hambruch reports 8. Gatamak, this clan Gadamak is supposed to have its origins in Uone (= Oleai) (see vol. 6 II p. 157 Gadaman).

b) State and Law.

Chiefs *tamol*.

According to Kotzebue III p. 134 the heritage goes first to the brothers then to the sons of the oldest one.

War.

(Ko.: *maul*, **Lanze** tilleg, to throw *kattevi*, to hit *jel*, to miss *tarami*, sling *kaul*) was as good as unknown; just as well as spears and **Keulen** (see above) and slings were missing. Already Kadu expressed his revulsion about the war (Kotzebue III p. 90, 134) he had come to know from the people of Ratak and where he had also been wounded. "There we don't know about war and fighting, there man does not kill man; only those who see the war their hair will turn white."

Law.

Kadu reports that criminals were not punished but banned.

Death.

When a chief dies everything is declared taboo, and only the most important items such as food are untouched. The hair is cut. **Trauer** is called *erafagou*. The dead are rolled in mats (a stone is placed in as well) and all is well wrapped by rope. This bundle is brought out to the open sea and **versenkt** there. In case there are no ropes available then a grave is dug and after the burial a small hill placed on top. On top of the grave-hill a grave house *imalipei* with a surrounding fence is constructed. In there coconuts are placed. From time to time some of these coconuts are scraped and used for the hair, it is called *gabēt*. If after a few months (it can take up to to 10 months) when there is due to the enforced taboo an abundance of food, then the feast for the dead, a big meal with dances is organized. For the occasion the women wash and decorate themselves while the men do not do so. The food is distributed to all the visitors, the coconuts similarly as described at the *fal'lap* p. 256. Otherwise there is also taro, breadfruit, fish and so on, but no pigs. The visitors carry their share home.

c) Feasts and dances.

(Ko.: *waruk* is a special dance done in circles *walebong*, another one *kapanach*). See building houses and death above. A sitting dance photo Kr. 327 women, standing plate 13a, photo Kr. 324, 325, 326.

d) Games and Sports.

Ko.: bathing and swimming *evoloch*, to dive *esuloch*, to come up *ewasach*, He. 1906 = 5695II a paddle for a child, length 90 cm, drawing 130.

Dolls are common and called lios (Truck "picture"). These wooden figures have a slight similarity with the storm-magic-sign, drawing 132.

He. 4651 = 8216II, the wind-wheel *gu* was placed on the snout of a wooden fish, bound on bamboo.

2. Sciences

a) Navigation (see trade page 250).

When a chief wants to go traveling, then he tells his people to get his boat ready. He himself will stay one month prior to his journey in the *fal'lap* where women are not allowed in. There he also stays for 5 months after his first return. After the second one month, after the third 1/2 a month, after the fourth 5 days. From then on whenever he returns from trips this sort of seclusion is no longer necessary. In foreign places he does not need to follow any taboo. With the fishermen it is quite different (see p. 50).

The preparation of the boat especially refers to the **Kalfaterung** *boseliva*, so that it does not draw water. This is done with *uedj* "chalk" in the following mixture: charcoal made from coconut-husks is grinded with chalk and the juice from crushed husks of young coconuts is added to the mixture.

Then the bindings are checked and the deckhouses *gaimoem* newly made as well as ropes and sails and the boat itself is newly painted.

When everything is ready the boat is put into the water and once a strong wind starts blowing a *testrun* is made in the lagoon. If this one is satisfactory then the boat is considered ready to sail. Now the captain chooses 4-5 men as sailors *joliva*, but they have to volunteer to go, they cannot be forced.

Then he tells the women to get the food ready for the *pallu* and the *joliva*, breadfruit mar is considered the prime preserved food.

When there is a good wind from the east (*gotimei*) everything is brought on board, especially care is taken of the young drinking-coconuts and old ones for food. 20-30 coconut-water bottles filled with fresh water are also brought as well as the storm-magic which was already mentioned on p. 155. A deckhouse is installed where the *pallu* lives on bord.

More about the *goselifei* above and below p. 284, see drawing 132.

Conditions for a good trip to Feis.

Good sea *djger ali ele metau*

Good wind *djejer ale gui* (*gui* month of August p. 133),

During the good season called *miriliefang*, like the time of the Passat at the end of the *gui*-month. At this time the star *mal* (Sirius p. 136) is in the sky north of *ugelik*.

When *e alimeto* (see p. 135) is in the morning sky, then there is a good wind. (For the return trip there are *gap* Spica and *eramo* = *aremoi* Arcturus) If these stars are not visible, you take down the sail and start drifting and waiting as long as takes to see the stars again.

The journey is spaced in segments *gatag*, of these a certain amount go on one course; for instance the 1. *gatag* is determined by the time that the boat takes reach the point where the island is no longer visible, when a man climbs the mast and looks. The first course directed towards *ugelik* has a duration all the way to the 4. *gatag* (northwestern); the second course is directed towards *magereger* - the Plejades – and takes only the amount of 1 *gatag* (western); the last course is directed towards *mal*, then there are only 2 *gatag* (northwestern).

To go to Aurupeg (Aurepik) there are 4 *gatag* on one course directed towards *tubutumur*, the setting Antores.

To go to Ifaluk there are 3 *gatag* with the star *eliol* - the belt of the Orion –(O), with good wind 8 – 12 hours (1. *gatag* Oleai is still visible, 2. *gatag* on the open sea, 3. *gatag* Ifaluk is visible). Ifaluk-Lamotrek following the star *ul* – raising Aldeboran for 5 *gatag*.

Going to Faraulap there are 5 *gatag*, 3 *gatag* following the direction of *tagalmailap* (raising Atair in the east) raising in the west and 1 following *tagol e golego*.

According to Kadu the trips from Oleai went to Palau, Sonsoror, Pul, Merir, return trip via Sorol (Kotzebue III p. 1040.

Kotzebue III p.64: course north *puc*, south *puilung*, east *puitag*, west *puitug*; morning *nissur*, midday *egwol*, evening *eppong*.

The winds and the stars here (compare p.134) are the following:

	wind	stars
N	<i>fangilap, eangiefang</i>	<i>volevol</i>
S	<i>eangeaur, aurilap</i>	<i>tagalup, raising</i>
		<i>magemeiat 45°</i>
		<i>volevol</i> culminating

madjemeitol 45°
tubulup setting

W	notoelap	<i>gauar</i> (Venus)
O	gotimei	<i>fusidjal</i> (Venus)

further on:

NW	<i>lotoafang</i>	<i>mailap, vul, magereger</i>
NO	<i>gotuafang</i>	<i>mol, gugelik, volego</i>
SW	<i>lotoar mailap - lelafang</i>	
SO	<i>gotuor velavel</i>	

Ko.: 24 Ruben: *efangalab, caululor* O. *Eliol, saravol, tumur, metaru, tagalu, efangeles, caululor coteafau* and so on. *mat, volevoel*
 N Ko. polar star *fissimogedigit*.

moon (see no.276 end)	<i>maram</i>
small moon	<i>marammatheg</i>
red moon	<i>edja matal i maram</i>
good weather	<i>ralimei</i>
bad weather	<i>ralengau</i>

Kotzebue III p. 128: "They seem to observe at each trip the raising and setting of another star." "According to Don Luis the navigator of a boat puts a piece of wood flat in front of him and believes to be guided by it, just like by a compass." It seems like he puts the stick in such a fashion in front of him as he thinks the course.

On Oleai the following islands are known:

Waghal Guajan or = Guam (Kotzebue III p. 93).

Bannoe (Palau I p.184)	Eaurupek
Eap	Faraululap (Fadjaulap) also Faroelap
Katogobei (Tobi) p.100	
Merir	Ifaluk
Bul	Wolea
Songorol	Elat
Sorol	Olimarao
Ngolu	Mamodjek
Namolulutiu (Mogemog)	Setovan
Fais	Faieo

Pikelo	Setovalaito
Pikelot	Nukuloor, Nukuor
Poloat	Pikeram (Kapinga...)
Souk	
Tametam	Voroluk
Bon'nap (Pollap)	Ingadjik (Ngatik)
Voloul (Onoun)	Falepei (Ponape)
Piseras (...edj)	Pingelap
Volou	Mokil
Makor	Gadjau2 (Kusae)
Faieoin	
Namoin	Ratak
Falalu	Tapitoue (Gilbert-J.)
Ruo	Arorai
Murilo	Nauro
Dju (Truk)	
Losap	Saneuis
Nemo	Jepon
Namoluk	Vou
Guiop	

Everything is called *lugalapal* where the sun is the zenith, therefore in the tropics; what is towards the north or towards the south, is on this or on that side *peigil ma peigil*.

Kadu mentioned the visit of Palau (Kotzebue III p. 91).

Countries (*valu*) in the south with the blacks:

In the E south of Pikeram in the W south of Bunat (St. Davids);

Faluelidjel	
Faluelnugaraurau	Faluelikelau
Faluelnumau	Falueliep
Faluelnudja	Jevesi
Faluelnuteten	Namofizi
Faluelluiol	
Faluelnauporoi	Mores see p. 280.

As people from Oleai are very skilled in navigation these accounts are of importance because of the old connection of the Carolinians with Melanesia. But localization is nevertheless very difficult. In Lukunor-Namoluk (vol 6 I p.106) just like here Nudja is also mentioned, which seems to be the island Nusa on the northern tip of Tombara. Numau here can just as well be Numul there. Nuiol = Nuol and so on, so the impression is gained that once these Melanesian places

Must have been well known, also according to the reports in vol. 6 I p. 131.

Drifting (see also Stoecklein):

Kotzebue III p. 127: " Together with four other ones the boats that Cantova had seen were have been taken by a westerly wind and were dispersed when they were on a trip from Fatoilep (Farilap) to Ulea. Most of the people on board had been natives from the two islands and we may assume that the boats have been from these islands. The first bigger boat which carried 24 people, had three **Kajuten** and because of its significances it had been described in detail and been called "a strange boat different from the ones on the Marianas" and so on.

By Chamisso the one from Kadu became known, when he drifted 8 months towards the east. "Three months their food supplies had lasted, five months they survived without any fresh water, only from the fish they caught. In order to quench their thirst Kadu went down in to the depth of the ocean and collected there some water in a coconut shell because according to their thinking the water there is less salty. The north-east **Passat** made them drift towards the group Aur in the Ratak-chain where they were thinking to be west of Ulea. Kadu had once learned about Ratak and Ralik from an old man on Eap: once seamen from Eap were supposed to have drifted all the way to Radak to Aur, and to have found there way back from there to Eap via Nugor (Nukuor Kr.) and Ulea. The names Ratak and Ralik have also been known to a native of Lamureck whom we met in Guajan. Quite often boats from Ulea and the surrounding islands drift to the eastern chain of islands. On Arno, the southernmost group of the Ratak chain five natives from Lamureck are still living who had been brought there by a similar destiny and by the same way.

Long drifts like these can be explained by the equatorial counter current, that is about 100 sea miles wide and moves north of the **Gleichers** from west to east. Outside it disappears in front of the passat winds that come from NE, but under the surface within the ocean it is an elementary force, especially when no winds offer any chance for sailing. Thus north of this line boats can drift all the way from the western Carolines to the Ratak-Ralik islands.

Talking about drifts many more could be mentioned (see Palau I p. 14) but nevertheless they are the exception due to unusual weather conditions and wrong currents. A report from Mertens (Truk p. 451) shows how well known the Carolinians as navigators have already been around 1800, when they showed some visitors letters that had been left with them by white captains to be delivered to the governor Don Luis de Torres on Guam.

Many accounts of drifting are known; see for instance house 4, 6, 12, 19 and so on.

Days of the Months (days of the moon) Kotzebue II p. 63.

1. <i>segouru</i> new moon	1. <i>lingiling</i>
2. <i>eleng</i>	2. <i>sigaur</i>
3. <i>meseleng</i>	3. <i>mesul</i>
4. <i>mesan</i>	4. <i>meseven</i>
5. <i>mesevis</i>	5. <i>neselim</i>
6. <i>mesoval</i>	6. <i>mesaul</i>
7. <i>mesetiu</i>	7. <i>mesevel</i>
8. <i>eramatal</i>	8. <i>mesavol</i>
9. <i>epei</i>	9. <i>mesadu</i>
10. <i>suavo</i>	10. <i>tjabong</i>
11. <i>erabogui</i>	11. <i>albugi</i>
12. <i>olavul</i>	12. <i>oloboa</i>
13. <i>olamal</i>	13. <i>olomoal</i>
14. <i>mas</i> moon not quite fulli	14. <i>alat</i>
15. <i>ur</i> full	15. <i>ir</i>
16. <i>netu</i> full	16. <i>ladi</i>
17. <i>killei</i> no more full	17. <i>gilei</i>
18. <i>galoa</i>	18. <i>kaira</i>
19. <i>sopas</i>	19. <i>sopatemir</i>
20. <i>e falag</i>	20. <i>ortevalan</i>
21. <i>garataleefalag</i>	21. <i>olabugi</i>
22. <i>sopadjmemur</i>	22. <i>olahue</i>
23. <i>killei</i>	23. <i>olamahe</i>
24. <i>gomalo</i>	24. <i>tamalaval</i>
25. <i>gomalefal</i>	25. <i>ereve</i>
26. <i>erafui</i>	26. <i>eii</i>
27. <i>eou</i>	27. <i>erevi</i>
28. <i>efeing</i>	28. <i>euu</i>
29. <i>iejaf</i>	29. <i>evan</i>
	30. <i>etav</i>

One can see quite clearly that the names do not correlate and are a little bit **verschoben** but that quite naturally the moon in the base for the months. As only 13-14 days are needed for the filling of the moon Chamisso's 30 days are too many, but so are the 29 of my recording. Thus it might explain why for year only *seikmaruo* is said, which means 12 (see no. 263 end).

Einteilung of the day (day *ral*).

sunrise	<i>tagjeal</i>
app.8 o'clock	<i>etameilug</i>
app. 10 o'clock	<i>lingarafat</i>
moidday	<i>eauel</i>
2 o'clock	<i>e pal'log</i>
4 o'clock	<i>atelifvai</i>
5 o'clock	<i>e ateluelim</i>
sunset	<i>eatupeal</i>
7 o'clock	<i>nifagaf</i>
8-9 o'clock	<i>nifagaf e mesou</i>
10 o'clock	<i>etajojo</i> (all are sleeping)
11 o'clock	<i>lefagaf tonga lugelibung</i>
midnight	<i>lugelibung</i>
morning 1 o'clock	<i>lugelibung tongaltet</i>
morning 2 o'clock	<i>olimatuat</i>
morning 3 o'clock	<i>olimele malug</i> (rooster) first <u>Kraehen</u>
morning 4 o'clock	<i>olimadjal</i>
morning 5 o'clock	<i>olimalemaiu</i>

Division of the Month, see Lamotrek.

In Kotzebue III p. 128 he writes: "On the Caroline Islands people count days and moons and divide the year into seasons according to the return and the disappearance of the stars. Though nobody counts the years."

Storm-magic, see p. 272.

d) Medicine.

Luetke III p. 144 ff. observed on the arms lines of scars (**Moxen**) which have been inflicted already at an early age by administering small cuts, that were treated with the poisonous milk of the Cerbera.

Name changing of the sick, see p. 269.

healer	<i>tautafei</i>	dysentery	<i>dadjikedj</i>
wound	<i>gopitegcaughing</i>		<i>fe'fag, fagafag</i>
vene	<i>vag</i>	hickup	<i>mator</i>
small boil, with puss	<i>los</i>	burb	<i>burer</i>
Phlegmone	<i>mas</i>	yawn	<i>molegatol</i>
big Hydrocle	<i>mor, morulap</i>		

Aderlass is very common here and the opening of puss boils with a **Schnepper** *fidjefidj i le vag* or *i le mor*, according to their use.

The first one is shown in drawing 134a and b. Kr. 260 with the tooth of a shark, Kr. 262 = 3047II with the pincher of a crab, the last one is drawing c and d. He. 1606 = 5436II and He. 1913 + 5704II made from bamboo *wai* or from the bones from frigate birds or the thorn *falaliik* from the fish *felang*. This one is used more for opening **Abzesse** or for **Hydrocele** (Kr. 255).

Drawing 134e is more a drill (p. 62) with the tooth of a shark (He. 1722 = 5538II, length 35 cm).

The wounds stemming from **Punktionen** are not treated.

According to Luetke Acanthurus-thorns or shark teeth are used for **Aderlass** and so on.

Once the **Hodensack** is swelling the testes, *fauilimor*, are often removed, they are opened with the help of a knife and the **Hoden** is taken out and cut off. A bandage is made from leaves. Vadjegelog had both his **Hoden** cut out.

The Carolinian hand *got umel* (Truk page 310). One boy who had it cut the second joint on his small finger when cutting a palm tree. When the blood flowed the finger got straight again.

Perversities: On Oleai the labia minora are elongated to 10 cm; thus cunnilingus is ameliorated (see Feis).

3. Religion.

The same that has been said about Lamotrek concerning temples and **Opfer** refers also for Oleai.

Even though we could no longer find any holy houses, but the *imaleielus* the "Ghost-House"

For Eangelaf (Ko. p. 57, name of the god: Eangelap) drawing 126, near to the *im* Maruaru on Tagaulap shows very clearly an old place of veneration even though the house itself has been **zugeschrieben** a foreign influence, see page 259: Raketip came with his wife Letago from Faroelap (Faroilap), where Uapei has been venerated as an *alus* to Tagaulap. He stayed here and built the *im ali elus*. After many years they returned to Faroelap. But Eangelaf (Volea) was here also a minor god, For this god here too small flasks of oil and *vut* **Kraenze** were hung on the beam of the house. On Falalis Iletilimar in the house Moifal was considered an *alus*.

In comparison to Lamotrek Oleai was not so **ergiebig**³. But a hundred years ago some facts have been recorded which are mentioned below. Here just the following: Alielap lived in the house Fatsomal (*ts* spoken sharply) in heaven, where the good souls *ngol* go, whereas the bad ones are sent by him into the *im aliaf*, the "house of fire"⁴. Temples and **Opfer** are not known here Kotzebue III p. 129). Aluelap the *alus eolap*⁵ created the islands of Oleai. He said to his brother Saulal in the depth *i lal*: "Make a reef raising up, make some big ones and some small ones." He also told him to create the sea and the fish. Saulalis the god of the sea in the form of a **Sirene**, having the body of a man and the tail of a fish.

Limagai (page 110) is the mother of both of them: Litobeo their sister was sitting in heaven and ripped the strings of the people so that they died. The threads⁶ come from up all the way down to earth to the people who breath through them. Only once Litobeo cut them, life was ended.

Aluelap married the woman Ilamalun. Their children were Lugeileng⁷ and Simelegoror (see p. 144) who made all things: the sun, the moon, the stars the boats, houses, wooden bowls, tattoos, and so on. His name should mean all things, but Sime is more or less in the sense of simes death, as we will see below with Simelegereger.

Ligerer was a **streitsuechtig** goddess of unknown origin. Once she had a fight with the moon to to whom she called:

Sime Ligereger, sime serel! (simes dead)

Dead Ligereger dead you!

That means when I die all should die.

The moon answered: It is much better when it is like with me;

The young moon (*eluelang*) is youth.

The waning moon (*tugovei*) is age!

Lugeileng, the first son of Aluelap, came to Veisalop⁸ and married a woman, about whose origins nobody knew anything⁹; she gave birth to Olefat. Lugeileng had gone traveling, but he returned when she was still pregnant. She had a huge belly but could not give birth. Lugeileng told his father Aluelap about it and this one sent him back to Vaisalop with the order to place a *bellik*-shell onto her head, in case she should have pain and fear. Thus it was done and suddenly Olefat went up through the head of the woman¹⁰. The small child cried a lot. And when the mother was scared and asked him what he wanted he said: "Give me a coconut." At once the mother fetched one and wanted to open it. But the little one said he only wanted to have a hole in it. Once the mother had made a hole in it, he sucked on it and while he held his head back to do so he suddenly saw his father Lugeileng in heaven. Then he asked his mother to light a fire and when it smoked he climbed up on the column of smoke. Thus he came to Lugeileng. But Olifat was a bad boy who was not satisfied with anything and constantly changed. Once he came with a thick leg, then with thick testis, then tattooed all over and then without any tattoo at all, one time he was young and then he was old, sometimes beautiful, sometimes ugly, constantly changing. As a punishment he sent flies, mosquitoes, sharks and so on.

Luetke does report something about religion. Though whether all of this is from Oleai or not is unclear, just like the following from Freycinet. But as it is not uninteresting for the whole picture, it is also quoted here: Hanno or Hanulap can only be seen by a few, but they can hear him and tell about his orders, by shamanism. Children can also bring the message. The ones that are obsessed cry and have cramps. The shaman is oiled and painted, carries 2 **Lanzen**, and screams when he comes near. He attacks the sick, who tries to get up and to fight him; they fight for some time, then throw away their **Lanzen** and dance with sticks for days or weeks, until the magician has been victorious. Thus the will of Anulap is known. Every year a feast is held for one month in the honor of Anulap, where the men sometimes for two months stay away from the women. Nobody is allowed to set a sail, during the first week, no boat is allowed to go out at sea and foreigners are not allowed to land on shore. Four days before the main feast coconuts and breadfruits are collected. Very early on the main day the men go fishing.

Everyone goes to the temple *led*, which is just a normal house. For one night it is closed then in the morning before sunrise the chief who is richly decorated and carries a stick in his right hand steps in front of the congregated community through the northern door into the house. He seems to look for his way with downcast eyes and talks to himself. Just a short while before his brother at the head of a mob of peoples entered through the south and sat down inside. But when the chief comes in to take his seat on three beautiful mats they get up. Only then the other ones take their seat. Nobody else is allowed inside. The brother then goes and gets some from the stored food, he takes some from each of the 50 plates, he gives the biggest fish and the biggest coconut into a basket to the chief and opens 50-60 nuts for him. Then he distributes the rest to the community and only then takes a seat next to his brother in order to eat with him the ready breakfast. His payment is the husks of all the nuts, which are considered precious because you make rope out of them (p. 191). After half an hour everything is ready. Then the house is again open for everyone. Only the ashes are not allowed to be touched. Mostly sick people stay here though not alone out of fear of Anulap.

Freycinet (see Truk p. 451) tells something about the religion of the Carolinians in the historical part of his account, p. 107ff. This recording as well as the one from Chamisso (see Palau vol. I, p.131) originates from Don Luis de Torres. Though Freycinet's account concerning religion is more detailed, therefore it is here included.

The three gods of the Carolinians¹¹ are Alouhilap = Aluelap, Lougheling = Lugeileng and Olifad = Olefat. Their creation is explained in the following part: Since eternity the goddess Ligopoup (see p. 144) is existent, she is the creator of the universe. She also created Aluelap¹² the inventor of sciences, his son is Lugeileng¹³, whose mother is unknown (p. 146 Liamalun). He had two wives Ilamoulong in heaven and Tariso on earth, the latter one was a rare beauty (same as in Kotzebue p.19, as well as the following). She gave birth to Olefat (p. 147) four days after the onset of her pregnancy. He was covered in blood, bit his own umbilical cord. Immediately after birth he started to walk. But he did not want anybody to touch him and if anyone wanted to help him clean himself, he said he would do that on his own and rubbed on the trunks of the coconut trees, that are because of this often red. When his mother gave him a coconut to drink and he held his head back and

and glanced upwards (see above p. 147 and 280), he saw his father Lugeileng to whom he immediately talked. At once he together with his mother climbed up to him. When Olifat reached the sky he saw some children playing with a shark, that was roped on the tail¹⁴. The fish pretended to be lame in order to be left unnoticed, and the children were afraid of him¹⁵. Olefat wanted to have him, but all of them did not want to give it to him, all except one boy, the one who held the rope (compare p. 147). This one gave the rope to the foreigner and so Olefat could play with the animal. But after some time he gave the rope back to the boy and told him he should not be afraid of the fish when he was getting wild, because it would not harm him. Olefat had made some magic in order to punish the other children, who had not followed his pleading. Now the shark started to grow sharp teeth and with these he started to bite them.

Thus he punished all of them who encountered him in an unfriendly way, and there were many of these because they did not know the god¹⁶. Once at the construction site of a big house he wanted to have the knife from the workmen for cutting the palm leaves. Only one followed his pleas and he turned all the other ones into statues.

Lugeileng and Aluelap knew that Olefat had gone to heaven. When they heard about the transformation of the workmen, they asked the one who had not been transformed if he had met anybody. He answered that he had only seen a *kandoura*¹⁷ bird (in which Olefat had turned himself). They asked him to call it but the bird was afraid of the voice and fled. Lugeileng asked him to call again, without telling him to come as he had done before. On the contrary he even should tell the bird not to come, because its presence could be uncomfortable for the chiefs. The worker did as he was told and forbid the *kandoura* to come into the house and to sit on the place of the higher ones. But the *kandoura* just did the opposite. So when he was finally sitting there Lugeileng had all the relatives called by one of his people. Surprising all the people present they came, because only Aluelap and Lugeileng knew that the bird was Olefat.

The construction of the house continued. When they were ready to make the holes for the posts, Olefat volunteered for this work to the great joy of the workmen, because they were hoping they would now be able to kill him in revenge for he had done to them, and out of fear what he still would be able to do. But he

reading their mind and took some red earth, coal and the ribs of coconut leaves. He was hiding all this before he started digging the holes, but provided them with small side-holes in which he could crawl should it be necessary. When he announced that everything was ready they pushed one of the posts in and three earth after it in order to suffocate him. But Olefat took refuge into the side hole and started to chew the red earth and threw it outside. His murderers thought this was his blood and when they saw the coal coming up that he had also chewed they considered this to be his gall and were convinced that he was dead. In the meantime with the help of the coconut-rib Olefat drilled a hole all through the length of the post and once he had slipped up through the hollow he sat there without being noticed. Since this time the trees have a heart (this sentence is missing in Kotzebue's).

When the construction was accomplished all the workmen assembled in order to eat. Olefat asked an ant¹⁸ to bring him a small piece of coconut. The ant did as best as she could. With the help of his divine power Olefat transformed the small piece into a whole nut and said with a loud voice: "Take good care I want to share my coconut." Hearing these words the workers turned around and were very surprised that they had not killed him after all. Now they realized that he was an *alu*. Therefore they resigned their plan to kill him and told him to carry his food to the thunder. Olefat went very pleased. But in order to be on the safe side he took a hollow stick with him. Upon entering the house of thunder he said: "Hold it, I am tired from carrying food for your loop sided mouth." Hearing this the thunder wanted to jump on him, but he sneaked into the hollow stick and thus was saved¹⁹. Thus he fulfilled his **Auftrag**, without anything bad happening to him and his co-workers were very surprised. They sent him once again with some *botet de espinas* as the Spanish call it²⁰. Olefat went armed only with a shell. When entering the apartment of the fish this one took care of the door and wanted to prevent him from leaving. But during the onsetting night he placed the shell on the upper jaw and walked over him. According to the Carolinians this is the reason that this fish has a hollow part on this spot.

Finally they gave him food for the long-mouthed fish which is called *fela*²¹. As he did not meet him at home he gave the food to those whom he met and went away. When the *fela* came home and asked who had brought the food they said they did not know. So he took a hook with a long line and

threw it into all four directions, Thus he caught Olefat in the north and killed him.

When he did not return the workers were congratulating themselves, But when Lugeileng was looking for his son and found him without any life and full of worms, he woke him up and asked who had killed him. But Olefat answered he had not been killed he had been only sleeping. Lugeileng asked the *fela* fish to come and beat him with a stick on the upper jaw so that this one is today shorter than the lower jaw. Thus the three gods brought justice into the lives of people.

Storm Magic (see p. 155)

<i>i liliti riailengil</i>	Go away unhit by this rain	<i>leng22</i> rain, see no. 238
<i>meisalat railengil</i>	disappear unhit.	
<i>vaitefe tettog</i>	he should not come	
<i>voleoai e oail</i>	on my boat, this boat!	<i>vol</i> on, see p. 202
<i>e taralog italoia</i>	slowly go away below.	<i>italo</i> below

The rain, the storm should pass, in talking so the magician uses his magic wand (see Lam. p. 152).

Above on p. 272 it has been explained that it is carried along, more about it already at Lamotrek. Concerning the thorns made of stingray I heard on Volea that Paluelap carried during the time of his journeys a spear with the thorns of stingray, with which he punished the bad ones. The stings of the ray were feared as a mean of fighting.

The name Aluluei derives here as well from *alus levei* the spirit of the trip.

You say	<i>i bale vai</i>	I travel
	<i>go bale vai</i>	you travel
	<i>oa levei</i>	the boat travels, travel, boat for the open sea.

In the boathouse Falefo of Mariong I recieved a *gosilifei* (Kr. 268 = 3053) drawing 132c, of about 52 cm length with 4 stings of the ray (2 broke off during the typhoon in 1907.

Drawing a Kr. 269 shows an old form where instead of a head only a disk is found and the body is no more that two sticks. Quite similar is an old piece in the museum in Hamburg. Drawing b 32174:1.

Counting. A rope with knots was used for counting as for instance Kadu noted down the months of his sojourn in Ratak, Kotzebue III p. 89. He. 1948 collected one piece (drawing 133), with the help of which the house-owner Geaf counted his palm trees (100 = 100).

Superstition see for instance That Kotzebue III p. 132 said in the connection with fishing: "It is not allowed that more people eat fruits from the same cluster of bananas. Only the one who has eaten one can also eat the rest."

4, Stories fiong, formerly mesue and songs.

Not much was collected, and it seems as if oral history and stories are not held in a high esteem here in Oleai.

But in retaliation a big story of Paluelap which was already mentioned in Pollap (vol. 6 I p. 284).

As I heard it on Lamotrek and noted it down there, all this indicates that it has its origin more in the east in Bon'nap.

1. The story of the sons of Paluelap, Rogerik, Rongelap, Aluluei and Faravai.

Paluelap from Polap had two sons Rongedjik and Rongelap. The last one did not really care for his father. But Rongedjik the younger one gave his father from the food he got and the one he went to get from Truk and the other islands. For this his father loved him and introduced him into the secrets of navigational lore. When Rongelap heard and saw this he got very angry and scolded his father and hit him. When his father was asking him why he was acting like this against him, he said: "Why dont you tell me your knowledge?" Then the old man said: "Why should I do like this?" So Rongelap answered: "But you are my father." "This is true," said Paluelap, "but you don't take care of me like your younger brother. Because he has been good to me I have told him everything." In order to appease Rongelap he started to train him also, but did not tell him everything. When Rongelap went on a journey he missed his aim. He came to a big coconut tree with two nuts that stood in the middle of the ocean, and he send a man up in order to throw the nuts down into the boat, that was waiting there. On one of the nuts that fell down a big black lizard was sitting that bit Rongelap into two pieces, and he fell into the sea.

When Rongelap did not return, Paluelap said to Rongedjik: "Your brother has not returned, have a look at him at the palm tree!" Therefore Rongedjik went there and found the crew of Rongelap and asked them: "Where is Rolgelap?" They said: "He is laying in the saltwater!" And told him what had happened. Then Rongedjik made a magic that he had learned from his father and thus found the two pieces of his brother, which he put together. When his brother was living again, Rongedjik asked him what he done and Rongelap answered: "I have been sleeping."

Rongedjik continued asking: "What? Have you not been lying in the water? Why did you pick up the nuts?" Rongelap answered: "Because we were hungry." Rongedjik then went and picked up the nuts and they all ate.

When they had finished, Rongelap wanted to go and took again his course. Then his brother was calling after him: "Where do you want to go to? Your course will lead you to

no land." Rongelap did not care and went away. After a long journey he found a man with the name of Sauperon, who was standing on a reef and was fishing. Rongelap asked him for some fish, but he did not want to give him any, Then Rongelap became angry and shouted: "If you do not give me any I will kill you!" So the fisherman grabbed him and drowned him. Rongedjik who had followed his brother asked for him and was shown his body in the water. Rongedjik asked the body: "What are you doing there and it answered: "I am sleeping." "No" shouted the first one, "you are dead." Then he made the magic once again, so that Rongelap started to live again.

Once again they were eating together and, then Rongelap wanted to continue his voyage. His brother warned him and "You will find no land, but will die once more." But he went on despite the warning and Rongedjik followed him in order to protect him.

On the way Rongelap found a big taro and wanted to pluck it. But the plant ducked and disappeared just like a fish. Rongedjik saw this and jumped into the sea and caught the taro that they were eating together.

After this Rongelap continued his trip. He reached a small island called Pianipaluelap where two women lived together in one house. They were the sisters of his father Paluelap, for whom they were just weaving a sail. As Rongelap had lost his sail he wanted to have a new one, but the two women did not want to give it to him, even though he threatened to kill them. "We rather prefer to die than giving it to you" they said. But when he raised his arm this one suddenly got stiff. In this situation Rongedjik found him and asked him what he was about to do. The Uebeltaeter told him what had happened and shouted: "Don't you see I cannot hit them." Rongedjik answered him: "Do you want to murder the sisters of your father?" "Yes" said Rongelap "they are no good." Now the younger one asked the two old women for the sail and they willingly gave it to him, who gave it to his brother.

But the bad spirit of Rongelap was still not broken. He continued his journey and the younger brother followed him. Soon they had no more food and water. When Rongelap complained Rongedjik asked him: "How come you don't know the water of Paluelap?" At this spot there were big waves but Rongedjik made some magic and got some water out of the sea even though there had been no land in sight. Some of it he gave to his brother and Rongelap was finally tired and overcome. He returned with Rongedjik to Polap where he full of remorse met his father. From then on he tried to be a good son.

At around this time there was in Truk24a *kulung*-bird that ate so many people that nearly all the villages had died out. It also ate all the taro, breadfruit, coconuts and so on. From Truk it went to Poloa, where he behaved just as before, then it went to Sog,

Satowan, Namodjek, Ifaluk, Volai, Aurupek, Feis, Mogemog, Sorol, Eap, Ngolu, and Bannoe. Finally on its way back it also came to Polap.

Inesavo, the daughter of Plaelap, had been ordered by her father to welcome all foreign canoes and to bring them to the place. When the Kulong came flying in, she said: "Come you may have food!" "What" shouted the Kulong "all the other places could not fill my belly and this small spot should be able to satisfy me? Do you think I am a fool?" Inesavo took some taro and pounded it and gave it into a coconut shell and poured coconut milk over it, Then she opened a young coconut and brought both into the house where the Kulong was sitting. He was laughing: "This is supposed to be my food?" But the girl said: "Eat it will be enough!" The Kulong ate and drank, but he could not finish it, constantly new food was growing in the coconut shell. When his belly was so big that he could not continue any more, he wanted to return to Truk. Inesavo and Paluelap gave him some food for the way 200 baskets, enormously big, filled wit taro and 2 enormous coconuts. All this they attached under the wings and around his neck. Happily the bird took off. But once he was over the open sea Paluelap made a powerful magic, so that the wind stopped blowing and the Kulong fell down into the ocean where he was eaten by the sharks.

The wife of Paluelap got pregnant. He said to his sons Rongedjkik and Rongelap: "The boy Aluluei in the belly of my wife does hear everything; as soon as he is born he will sit in the house." Thus it happened. Aluluei was outfitted with incredible demonic powers. When Paluelap was eating a meal he always gave some of it to his youngest son. Both older brothers hated him because of this special treatment, which could be seen constantly. Just at this time they built a big boat, but did not give him any outrigger. Their father asked them: "Why don't you build an outrigger?" Both of them answered: "Give us some of your men in order to cut the two planks." Paluelap told the small Aluluei to go into the bush and to cut the woods. Rongelap ordered the boy to climb a *faliap* tree, in order to work there. While he was working up there the two brothers started throwing stones at him, so that he fell down. Then they scratched him and beat him that he finally died. When he was dead they wrapped the body with coconut leaves, weighted the bundle with stones and plunged him into the sea. Then they continued their work.

Paluelap came and asked for his youngest son, even though he knew well what had happened. He went into the bush made some magic and evoked Aluluei in the form of a ghost, invisible for all the others. In order to protect him he put eyes²⁵ into his head so that he could look into all directions. They were like the stars in the sky. Then Paluelap ordered him to steal constantly coconuts, taro, women and everything that he could lay his hands on

and Aluluei did as he was told. Soon Rongedjik and Rongelap came to their father and shouted: "Who is stealing all these things? Who is this?" Plaelap said: "I don't know. But in case you want to find out, get a boat ready²⁶ put a house on top of it and put it in the water, then he will come." They did what he had asked them and when Paluelap saw the boat in the water he send some people into the bush who started shouting: "How beautiful is the boat of Rongelap and Rongedjik." Soon Aluluei heard it and went to the beach in his visible body and saw the boat, which indeed was beautiful. He went on board and visited everything and then returned into the bush. When the two brothers saw a man walking on board of their boat they went to their father and told him what had happened. The old man asked them: "How many deck-houses are on board of the boat?" They said: "One." "Good," continued their father "then you have to build a second one." They did this and when the second one was standing ready on board he once again sent people into the bush that shouted loudly about the beauty of the boat. . Aluluei heard this and thought: "This is very good for me" He called 40 rats and went with them on board. Rongedjik and Rongelap were sitting on the beach and were very astonished while watching how the boat left and how sails were set, because they only saw one man on board and could not understand how he alone could do all this heavy work. "This must be our killed brother Aluluei." When going on board he had taken with him some sand and pandanus. Once he was on the open sea he dropped the sand until an island developed. Then he took one deck-house on shore in order to live in it and planted the Pandanus. He lived on this sand-island Pialauluei for a long long time, and was still living there when his two brothers had already died.

In the meantime his father had a fourth son with the name of Faravai. He also thought him the lore of navigation and Aluluei was now considered its god. One day he went with 5 boats to visit foreign islands. When he stayed on Truk he and his companions received some food presents. While four of them put parts of the fish and the coconuts aside as a present for Aluluei, Faravai only left the skin of the fish and the husk of the coconut as his tribute to the god and covered everything with some taro leaves. Aluluei who could see everything saw also this and said: "All have given me good food, only Faravai had nothing left for me."

When the five boats went home to Polap, a storm came and broke the boat of Faravai. While the four others reached home safely, Faravai had to try to continue on the wreck of his boat. Thus he reached Pialaluluai. When Faravai came on shore Aluluei was sitting there with his back towards him and he said: "ah here you come Faravai?" He was surprised that the stranger recognized him without even seeing him and therefore he asked: "What is your name?" Aluluei answered: "Don't you know me? How come you don't know me when I know you?" Faravai said: "I don't know you!" and he said: "How come you don't know me, I am Aluluei." And the questioning and answering continued.

"What are you doing?"

"Nothing. Where do you come from?" Faravai told his adventures.

Then Aluluei said: "Good come and make some rope with me."

"I am hungry."

"I have nothing to eat. Have a look at my place. But see here are some taro leaves and under it is some skin from fish and coconut husks."

"This is no good food."

"What this is not good, you yourself have given it to me. Now eat it yourself."

"But here are some fish and taro and breadfruit>"

"Yes, but this is from your companions, they have given it to me, this does not belong to you."

Faravai became very sad and Aluluei continued:

"There is a bellik-shell with water, this one you can drink."

"Oh, but this is nothing." "Drink, drink it will be enough."

Faravai drank and drank and his thirst was quenched. But he continued to complain about his hunger. Aluluei said finally:

"Go over there to the water, there are fish, catch them."

"Faravai saw a *karangab* fish, he went there and caught him easily with his hand, he brought him on shore and build a fire. Then he cut the fish the way Aluluei told him and was soon frying it. First he cut off the tail, then the flesh of the legs of Aluluei disappeared. Then he cut off the belly of the fish, and the body of his brother disappeared and in the same way it happened with the intestines, the head the back, and the sides. As soon as he had cut a piece of the animal, it also disappeared from Aluluei and when Faravai turned around he was so shocked cold to see a skeleton sitting next to him.

"What is it with you?" Aluluei asked. "I am dying, I am dying."

"Do not fear me, I am not going to eat you." "Why do you play such a bad trick on me?"

"You did not treat me well! In the future you do like this: the tail is mine as well as the back and the stomach, the back and the eyes of the fish."

"Good, this I will do."

When he did not want to eat, Aluluei told him:

"Eat. When you reach your home island, you place my pieces always a side. Only when you have eaten the rest you can also eat my parts."

"Good this is well spoke, now I want to return home."

"Good."

"But I don't have a boat."

"Look for some lice on my head!"

Faravai did as he was told, but was rather shocked when he saw some eyes hidden under the hair. He shivered.

"What is it with you?" Aluluei asked him.

"You have eyes on your head."

"This does not matter these are no eyes these are stars."

And he told him all their names in the east, north, west and south. Then he said:

"Now you can go."

He drew him a canoe in the sand, made a magic spell and suddenly a beautiful boat was lying in the water. Faravai went on his trip to Polap, but his canoe broke on its way as it was only made of shadow-sand. A shark came up to him and Faravai called: "bring me to Polap."

But the shark did not want to do so. Then a dolphin came along.

He called: "Bring me to Polap."

But the dolphin did not want to do so. Finally a turtle came as his savior. She took him on its back and brought him to Polap. Outside on the reef she said: "Well now get down."

But he pleaded with her and asked her to bring him a little bit further. When they were near to the beach, she again asked him to step down from her, but he wanted to continue a little bit further. And even when they were on the beach, he asked her to bring him all the way to his house. Once they arrived there he called his people and shouted: "Catch the turtle." So it was caught, killed and cooked.

Faravai had 2 sons. Whom he told everything. Vorieng, who married bad women and Falus who married good women²⁷ Vorieng wanted the wife of Falus. He was thinking of a **List**, to kill his brother. Therefore he invited him to travel with him to Truk, in order to get some mats, yellow root, red shell discs, and breadfruit conserves. Falus went with him and they were lucky in their tradings. When the boat was nearing Polap

Vorieng was standing in back at the rudder, while Falus held the **Schot**. Vorieng called his brother, he should come in the back and should take over the rudder. But when he came Vorieng pushed him so that he fell into the sea. "Save me Vorieng, save me." He called, but this one only answered: "No, You better die!" and he left him there. Vorieng arrived alone in Polap and told that Falus had died. Then he married the wife of his brother. But Falus swam and found a piece of bamboo in which he crawled in and which drifted to Polap. His former wife just arrived at the beach when Falus called out to her: "Don't you know me anymore?" "What" she said, "you are not dead?" Falus told her everything that had happened. Both went to their house and Falus hid in the roof. Vorieng who had been in the big boathouse said to the wife she should cook some taro. Men had already been fishing.

The woman cooked a lot of taro and brought it into the living house. Falus came down from the roof and stepped into a big wooden bowl from Truk and his wife covered him with taro, so that he no longer could be seen. Then she called Vorieng and told him that the taro was ready and could be eaten now. When the fish were there Vorieng had the bowl brought into the boathouse. Many people came to eat. Vorieng put his hand into the bowl in order to distribute the taro when Falus bit his hand. Vorieng suddenly saw the brother he believed to have killed and had such a shock that he died soon afterwards. Now Falus got out of the bowl and told the people about the misdeed of his brother. Then he distributed the food without forgetting the **Anteil** of Aluluei, Plaelap, and Vorieng. Then all the people ate and enjoyed themselves.

Songs alus (see dance p. 364).

Song 1, Lovesong *baruch*.

1. *gadjudju* from Morogolimeng in Falalis

Song for remembering the son of the brother, here fore Gafelimar in Yap, it was already composed before his departure.

1. <i>magipeleleieis</i>	He smells good, just like Parinarium,	<i>eis</i> a tree, Truk p. 417
<i>gudjelungas ali bol</i>	remembering the smell good smelling like grass in the taro patch	<i>ngas</i> good smelling, <i>guddul</i> Truk a sort of Curcuma, here <i>gudjel</i>
<i>e ais i voivoi</i>	just like Parinarium, my smell	<i>voi, vom, vol</i> my, your his smell; <i>ais = eis</i>
<i>efeti ieri marei</i>	my necklace is reminding	<i>aafetei, iaftetug, ...ti</i>

5. *eise tangig* *eis-smell is streaming,* *ge se tangi* you take notice
vol imes i rengam his smell is just like emis a lot of, reng Curcuma
a lot of yellow root made with oil)
meiaur fit e modj pleasing bound like fixed. *meiaur* when you like to see
something on someone; *fiti* to
bind, *modj* strong
- gafili iesi ngali* showed him well,
a fari medju metai my eyes were constantly
lingering on him
gafali to teach
fari to make, *m.* my glance
10. *lauuale tagil* beautiful is his appearance *tagi, ...im, ...il*
me arure taiugeg and the side of the big man *earur* side, wall
mai livo djim (el) beautiful his hair *mamai* good
esafili fidjidjig good his reputation
ualiuema fateiul your decoration, the feathercomb *ualiei, ...om, ulelgataf*
th combe made with feathers
from the frigate bird
15. *geragi ua djim* put in his hair,
etali uale mangir the flowers **geringelt,** *djim* head
etihualual all flowers
mangir wavy
betali gadjiau colourful as *gadjiau,* small red flower, destroyed by
the typhoon, Ixora see p. 24
- ualie muledjur* his decoration in the morning
igaue malivei my heart is happy
20. *ngefetale vauel* I want to go to him *fetatog* to come, *fetalog* to go
away
dipeli fegauom but all are sad *dipei* think my, ...om yours,
...al his, ...ali many, *ifagog* I
am sad, ...om viele
lingeri megadjik are bad and unwilling *lingeringer* to be bad,
gadjikedjik unwilling because
he is going
- redjauregi mariei* I am sad about my necklace
ogota fitevei (he should) not go traveling
25. *me lagungalir e djog* making it stronger *gota* not, *vei* travel
but they are longing very much
ngali for 1 man, ...ir many, *djog*

<i>plau e mili aluth</i>	navigator from this island	<i>mile</i> this, the island Tagaulap
<i>ve re vi fogogidj</i>	the people are sad for us	<i>fogo</i> sad, <i>gidj</i> we
<i>ve galung geilereng</i>	she want to go, Lagapereng	sister of Gafelimar
<i>i fetela vedjug</i>	she wants to go to him	<i>varevi</i> all of them
		<i>djug</i> together

The rest of the song has not been translated:

30. <i>iraki pelik</i>	<i>valisele meletu</i> <i>me falui oearul</i> <i>ei galingeling e vai</i> <i>falu ua mile arul</i>	<i>mei e singe laur</i> <i>liami lele earudj</i> <i>me alu iai serag</i> <i>iaretai repi</i> <i>retagu lai tipei</i> <i>iai tefenge laiudj</i> <i>vai angu gamirime</i> <i>me djali ue lering</i> <i>ve gapitei merei</i> <i>resaie tengig</i> <i>ue falu edje alul</i> <i>dju</i> <i>e mame</i> <i>magi palele eadje gapitei.</i>
35. <i>i varu djagu djuei</i>	<i>ve gaiul umetib</i> <i>eimali uei serag</i> <i>ngai fate ale earul</i> <i>ei vase rage gafil</i>	
40. <i>melai mai reag</i>	<i>i sengi fogo latiu</i> <i>lial iaigadjang</i>	

2. Text from Hambruch (not translated).

masoliol yimal perak mulegoues
pasole fomog rag tsivang lisela
yatsole gamisegul pelu luan
palielag forsalo

3. A Song from Tapituea (Gilbert Islands),

there was a ship, that brought workers to Samoa, the woman got married and came to Ifaluk, where she died. A dance-song.

<i>1. e jaeor rungui</i>	
<i>essenag oafalu</i> A ship	<i>vafalu</i> ship
<i>veliveling aletor</i>	just coming into the entrance	<i>velevel</i> just, <i>tor</i> entrance
<i>ngaiegas se bagitiu</i>	when the wind comes it is leaving	
5. <i>me lugu Tepitai</i>	Tapituea	
<i>savalia loelugul</i>	sailing around outside	

<i>djalevisi mavunebai</i>	to Djalut and Ponape	
<i>ganaga ragu Gajau</i>	coming to Kusae	
<i>taiti peli esag</i>	the woman does not want	<i>esag</i> see line 25
10. <i>tamai aulanges</i>	she is sick, "good smell"	<i>eangas</i> good smell
<i>metamai</i>	and she is sick	the sick like to take another name
<i>seli mateu</i>	she does not want to die	<i>nimetau</i> on the open sea
	in a foreign place	
<i>elame faluseu</i>	she quickly wants to go	
	to her place	
<i>tanupei egilaril</i>	to the many places around ...	Ifaluk is meant
15. <i>ngaradju bei seu</i>	in order to press a hand	
<i>gapilime gatiemem</i>	captain, my wife	address from the man from Ifaluk, with a handshake <i>djubei</i>
	cannot go away	
	even though you talk strong	
<i>lofalu elileto</i>	we don't want to another place	
<i>velengabong imeleue</i>	the sickle of the moon	<i>engabong</i> sickle of the moon in the evening, <i>meleve</i> over there
20. <i>gaoitour edjag</i>	in the middle of the entrance	
<i>ia velevelitag safoj</i>	but one lowers down	<i>velevelitag</i> the Rasseln
<i>gelegi leu ef</i>	a boat from the ship	<i>gelegi</i> = <i>vafalu</i> boat and ship, <i>ef</i> fire
	the boat brings them to shore.	
<i>valegatau relong</i>	and nearly arrived there	<i>veleug</i> nearly finished, <i>mel.</i> line
<i>i valeiagu meleue</i>	the contract with the wife	<i>idj</i> = ink, contract
25. <i>idj ligammoi eseg</i>	is ripped.	<i>samoi</i> ripped.

5. Musik.

No observations.

6. Art.

We found a Chinese piece of **Speckstein**, that was ornamented with rows of ornaments.

V. Culture-Comaprison see Feis.

VI. Indices.

1. Fauna (see p. 178 and dictionary no. 110ff).

a) Mammals and reptiles.

dog *galag*

cats *gato*, *vuth* see Kotzebue III p. 125, p.66 *gato*

pig *silo*

rat *gedj* (Ko.: *git*), trap He. 1702 and 59, *ulegedj*, paddle *fadel*, basket *u*, **Buegel** *adewidj*, sling *lemallual*, fork, *fauwol*, longish stick *kaulod*, **Quer** stick *kauwar*, to bait coconut.

lizard dark *dagurubai*, drinks the palm wine (Ko. *purpur*).

lizard black *kuel* (see Truk0

small lizard with a blue tail *gumasal*

geko *usel*

Don Luis de Torres brought cows and pigs, but these have been killed because they destroyed the plantations

b) Birds (see p. 179).

Rooster *malug*, hen *moal* (Ko.: *mallich* and *malugofeivel*)

Kuckkuck compare Kittlitz p. 155

Star *mueli*

Grasmuecke *niterr*

ligapelai, song ui, ui, ui

Gygis *giegi*

According to Kotzebue III p. 66 the bird *girigagh* (see p. 178), frigate bird *gutaf*.

Luetke mentions the **Kuckkuck** (*Eudynamis*), *Sterna alba* very common on Trees, *Sterna solida* and *tenuisostriis*, *melanauchen*, nesting on the beach.

Libellen *gorap* *Turdus* p. 233.

According to Kotzebue III p. 99 it was called since old times West-Faju. Visited in order to collect turtles. But as it was 180 sea miles towards the east, 40 sea miles N to E from Lamotrek, it seems to be rather far off. West-Faju is an atoll with a small uninhabited island.

a) Fishes (see Kittlitz p. 161).

Lutke p. 307 mentions: Labride Axodon Cuv. With big upper teeth, similar to Julis of which the beautiful J. Gaymardi Quoy is also common. Then Chaeton rostratus. Balistes, Holacanthus dux and trimavulatus, Arcanthurus and so on.

Just like it was mentioned on Truk p. 435 the **Maschinist** Kuhne had drawn fishes with colour pencils, while we were laying in the lagoon of Oleai. They are so well done that the genus could be recognized without any problem (see also Lamotrek).

balug caught in the sea from the boat with a hook *matalipa*

bulegalei see p. 258

boggo shark (Ko.: *paghu*) anacau (Luetke) **Hecht** with a long snout. Feis.

dat see Lam.

djagulat (Kue. 6 *zaridat*) see Lam. Upeneus, reddish with yellow-green fins 2

Bartfaeden, appr. 20 cm long.

djep Caranx see Lam.

djongedjong (Ku. 7 *Zongong*) see Lam. *sogolalo* Upeneus 23 cm long.

etam according to He. a **Raubfisch**, Lam. **Seebarbe**

fadjilimat small *nimeliff* Ku. 8, see Lam. *ealungulung*, kind of Scarus, Truk *faisidju* (not mentioned there).

fai ray

felang see p. 283

fofo Makrele, grey and good!

galegi see p. 264 line 7 = gu.

gali, *gralli*, see Lam. *gali*, length 16 cm, Epinephelus (Serranus albofuscus).

gu dolphin (Ko.: *gui*)

karangap Bonito

mangar Flederfish (Ko.: *mongar*).

maravat Ku. 19. *Acanthusrus olivaceus*, dark, behind the eye a blue horse shoe, with orange filling, see vol. 6 I p. 162.

mator see Lam. *madjior* Epinephelus urodelus.

modj(ou) *Acanthusrus* with thorns see Palau 9

moschzun (*modjou*) Ku. 5, see Lam. *nagei* *Acanthusrus*

natuigal see Lam. *gasingal* *Acanthusrus*

navut, *sauefang* black *vor*, red striped, *i laues*, **Muraene** is not eaten.
nimeliff see. *fadjil* ...
pudogalli Ku. 20 *Naseus*, dark, snout, b. and tail with a yellow band on the beginning of the tail two orange spots.
pup (Ku. 12 *puw*) *Balistes*, massive sting on the b. and the b. (Palau *ilamrokl*).
rai = Lam. vail
rosoat see Lam. *malebos*
soetam see *etam*
mod in Lam. *mot* *Arcanthurus*
sauefang white **Murane**, *navut* spottet
tag *Belone*
tat kind of a *Lutianus* (Palau *thotes*)
til small fish (Lam.) is caught in heaps quite similar to *sennif* Truk see p. 60.
vadjola Lam. *livadjola*, *Zanclus*
vola see Lam. *oola* Ku. 15 *Variola louti?* (*Serranus*) (Palau *bagungor*)
vong *Testudo* (Ko.: *woal*)
vul according to He. collective name for *garauap*, *dagu*, and *fafa*
skibijak Born(= *jaringap*) similar to salmon.

d) Shells.

Triton daui
Cardium bellik
Tridacna sum, gi
Pearl shell ser, black djar
Dolium ubuil
Pteroceras leang
 He. shells *girrigir* (hooks), *bajok*, *ssare* (*ser*),
tigere (Basket) see p. 69 *maidjal*, *wai*
 for hooks *faibar*, *saruthol*
Lepas gilegil (see p. 267)

Kotzebue III p. 66 **SeeIgel** *mugol*;
 According to Luetke the hermit crabs are sleeping on the *Tournefortia* trees (vol.6 I p. 253).

2. Flora. (see words no. 179ff.).

Don Luis also introduced the pineapple and it was flourishing in the beginning, but later on died out because of its many replacings.

Useful plants see p. 230, woods p. 238.

A kind of sea grass Halodule (Diplanthera), Fam. Potamogetonaceae was found.

Further on:

- Asplenium nidus *i luluk*
Other ferns *gamarak, sisi*
Callophyllum *ragits, sefang*
Cordia subcordata *kalu (galliu He.)*
Cassytha *is eaten raw, also sucked in a bundle*
Eugenia malaccensis *faliap*
Ficus tinct. *gaoan, oan*
Fragraea *ut*
Gramineen (gras) *bugor*
Hibiscus *mareval, H. guiliva, Ko.: gilveu*
Ixora *gadjiau, song 1, line 17, p. 292.*
Melochia indica *goruel (gerual Feis)*
Morinda *nen*
Pandanus *fadj, wider variety bogu (Ko.: faht)*
Parinarium *eis (1. Song p. 291)*
Pipturus *arome (Ko.:aroma)*
red cabbage *gavalaval*
Scaevola *nat, p. 267*
similar to Stachys *gogo*
Trionfettia *garak, Ko. karach, karach*
Wedelia *van*
similar to Vigna *valimag*
Curcuma *reng, according to kadu also on Oleai, though not as
plentyful as on Yap.*

Kotzebue calls it *eong*; he further mentions:

- Bamboo *wowau.*