









they were very frightful for their faces were bad, their skin was also bad, for in front of their mouths they had two long teeth, and when they got big their nails were also long, for they did not trim their nails, their fingernails and toenails. They were also wild, unclean, crazy, lazy did not like to work, would go about idly hunting for something to eat. These were the people ate the flesh of animals and the flesh of people. They were very cruel. There was no love in them. One of them might kill her father or her mother, or her sibling or child and devour it. They were also thieves. This is why they were wandering about eating raw food all the time. They also multiplied in Ponape, but the other kind always exterminated them.

#### Chapter 4

##### *Concerning the humans*

1. The human kind was better than the other. They were good. Their skin was good; they were clean, fine looking, and somewhat intelligent. Their thoughts were correct. They also like to do their own work. They also had love for each other and were kind to other humans. This time was, therefore, better than before. Their houses were a little better. They had begun to make clothes from the bark of trees and such things. With the bark of the hibiscus tree they made their Paian. This was their clothes and their things for sleeping in. They could also wear it in the rain, if there was rain. The hair of their head was long. They did not cut it, but they would tie it up together. This bun was named Muelimuel.

##### *The fifth voyage*

2. Ponape became larger and rose higher out of the sea and also stood out, and at that time a man arrived in Ponape whose name was Mejia. This was the man who started making fire, making it in dry pieces of wood. Now began food which was cooked. They said Inerii, meaning 'cook'. They would speak of 'cooking their food.'
3. Here is how their tools for work were at that time. These kinds of tools were not too good for heavy work for they were weak and small. They were not too good for it. One of them was the shell of the pearl oyster. They used it for a tool to cut up breadfruit and the like, and dry land taro swamp taro. They could also fight among themselves with it. The second cutting tool is from a lipuai clam which they used for small work and also to cultivate land, etc.
4. Later they also decided to make canoes and hunt shell-fish in the sea, with which they could make adzes and they found some and made adzes which were called Kii. They could then use these for such work as they wished.

#### Chapter 5

##### *The Sixth voyage*

##### *The story of a voyage which came here from Kataupaiti. .*

1. There is a land in Kataupaiti named Japani. This land is very great indeed and has many people there. This is why the term Arem became changed so that we say Aramaj, because there were so many of them. There was a woman in that land named Lienpuel. She used to live in a place named Beiro. At that place she gave



and now met the lazy one, and the two of them flew hither and alighted in a place named Pakanut.

3. Now all of the Jiok birds flew and surrounded them and ate the bits of banana that were stuck on the beak of Muanlaipeip, meaning ‘a flying man’ who could fly at all times. Joulaipeip means ‘lazy in flying about’. So, this is why the banana is called Yap banana to this day.

## Chapter 7

### *The story of Ponape becoming a little enlightened*

1. This time the land grew very much and the inhabitants were also a little better off than before. They also able to strip off the outer layers of the banana trunk and make thread from it and make strips of cloth which the men used a loin clothes. These loin cloths were known as Kijinmueinpalan. Another name for them was Lakiot, meaning that they were very expensive. If one of them was sold somewhere it would cost everything. And they also made a thing to wear on the head which they named Nin. This headband they would put on the head of a person to bestow title. The men would wear the head garlands and only men would wear the loin cloth. As for the meaning of loin cloth, the work of weaving caused this term, but the women used as clothes breadfruit bark cloth.

## Chapter 8

### *Concerning their clothes at that time*

1. The way they made their clothes, the clothes were made from breadfruit bark. They would cut down a length of breadfruit, a span long or more. They would then make a thing for pounding the breadfruit bark. They would take care lest it tears, and it would be spread apart and become broad, and also become longer. These were the women’s wrap-arounds and also their sheets at night. This kind of cloth was called breadfruit sheets because it was made from the breadfruit tree.
2. Now the land became larger and also higher and more populous, but they had no ruler. There were no nobles, there were no states. The people became numerous but they had no ruler to rule them, and there were also some people who propagated a bad variety of people, who were mutations of humans called cannibals. They were cruel. They were many among them who would eat their siblings and would kill them and eat them, if they had an opportunity.
3. Now people became numerous and multiplied in the interior of Ponape, and at that time there was a shore on the southwest of Ponape named Jalapuk. Later the land rose and grew up and increased all the time. And there were many kinds of good food which they found in the earth, and kinds of good fruit were also numerous. They also ate the flesh of crawling animals, which crawled around about on the earth, animals with four legs, and also some kinds of birds which were good to eat.
4. They were also able to catch birds with breadfruit sap. They would spread it on the Ficus tinctoria or Ficus carolinensis trees in the evening around six o’clock, and in morning around four or five o’clock was the the time when the people would go collect the pigeon and starling and white-throated ground dove. These were kinds of birds that were caught with breadfruit sap, but some kinds of birds

that gave birth in large trees that had places for laying eggs in holes or nests, they would also catch to eat.

5. They also used to eat fish from the sea. All kinds of fish that was suitable for people to eat, large and small and all kinds of fish, sea creatures with soft skins, large and small. There were some under stones in the sea. There were also some kinds of shellfish whose shell is a hard as rock. These they would also eat. There were many kinds of these shellfish. Some were larger than others, and some at times crawled about in the sea, like mangrove crabs and so forth. Also some are different from others. Some that they ate were larger than others.

### Chapter 9

*Concerning the things of that time. All kinds of plants, large and small. Plants in the arable land.*

1. Mai [mahi-breadfruit. *Artocarpus atilis*] (Making) food, (making) canoe.
2. Aiau [aiiau-Carolinian banyan, *Ficus carolinensis*; F: Pohnapean do not plant this tree but are reluctant to cut it down, and believe that if they do cut it down they must destroy the tree completely]. Medicine.
3. Toon [dohng-campnosperma *brevipetiolata*; not cultivated but abundant]. For canoes.
4. Jatak [sadak- *Elaeocarpus carolinensis*; R's notes indicate this as a source of oil]. For canoes.
5. Karara [karara-*Myristica hypargyaea*]. For canoes, medicine.
6. Joo [soh? – *Intsia bijuga*]. A strong tree.
7. Marop [marepw – Polynesia chestnut, *Inocarpus fagiferus*; not planted but spared in clearing land]. Food, medicine.
8. Kalak [perhaps the karrak of Glassman, *Palaquium karrak*].
9. Marata [*Elaeocarpus kusanoi*].
10. Kaama [keh-ma – *Terminalia carolinensis*?] For canoes.
11. Kirim [native name not listed by Glassman]. For oil.
12. Kamau [*Cynometra bijuga*; R: wood used for adze handles]. For oil.
13. Marajau [*Aglaia ponapensis*] medicine.
14. Uuinmor [wih-n-moar – *Barringtonia racemosa*]. Medicine.
15. Kalau [keleu – *Hibiscus tilaceus*; bark used for twine, fiber kilts, kava wringers, and a variety of other purposes; wood used for carrying poles, paddles, etc.]. For work.
16. Koiei [*Claozylon carolinanum*?; used medicinally according to Glassman and R.].
17. Katol [*Melochia adorata*].
18. Lelej [leles – *laportea kusaiana*; nettle-like; R: medicine]. A painful plant.
19. Kare [native name not found in Glassman]. Strong good wood.
20. Malejau [not found in Glassman; R: medicine].
21. Aij [ais – *Parinarium glaberrimum*; an oil from the nut of this tree used in painting canoes]. For making oil, medicine.
22. Kanpap [*Syzygium carlinense*; branches used for poles in house building]. For making buildings.
23. Ueipul [weipwul – *Morinda citrifolia*]. Food medicine.



24. Karer (motokoi) [ka-rer – literally “shudderer”; lime or wild orange; Citrus; sp.; R: food, k medicine].
25. Apuit [apwit? – *Macaranga carolinensis*]. Medicine .
26. Koton ual [*Syzygium stelechanthum*].
27. Aak en ual [ahk-eni-wel – appears to mean literally ‘mangrove of the forest; no close relation to the true mangrove; native name not listed in Glassman].
28. Nin [nihn – *Ficus tinctoria*]. Used in making cloth.
29. Katieu [katieur – *Ixora casei*]. For making weapons, medicine.
30. Kanmant [*Geniostoma stenurum*]. Making weapons, medicine.
31. Kanpuil [*Garcinea ponapensis*]. Medicine.
32. Un’e [*Allophylus ternatus*; R: fish nets]. Medicine
33. Kaamet [*Melicope ponapensis*; W: used medicinally].
34. Kanit [kehngid – mango, *Mangifera indica*]. For drums, food, medicine.
35. Topuk [dopwuk – *Premna gaudichaudii*]. Drums, medicine.
36. Marekenlan’ [marek-en-leng – literally Marek of Heaven; *Parkia korom?* R: canoes.
37. Pur (jair) [pwuhr in Kiti or seir in Net – *Fagraea sair*]. For head garlands, medicine.
38. Papa [pehpe – Glassman gives a pehpe as *Meicope ponapensis* and a pah – puh as *Euraya natida*; R: canoes].
39. Kalaunant [keleu-n-And – literally the wild hibiscus of Ant Island; *Kleinhovia hospital*].
40. Katieun lan’ [Katieu-en-lengh; literally the *Ixora* of Heaven’; native name not listed in Glassman; R: medicine, spears].
41. Paar [pahr – *Erythrina* sp.; F: noted for its light soft wood and its thorny trunk and branches; blooms in the dry season with bright red flowers; R: canoes, medicine].
42. Keil [*Commersonia bartramia?* R; houses, medicine].
43. Mateu [madeu – *Cinnamomum carolinensis* and *C. sessili-folium*; a tea with a sassafras flavor made from the bark]. Medicine.
44. Muek [mwehk? – *Glochidion ramiflorum*]. Medicine.
45. Jakan [*Aleurites moluccana*]. For oil, tattooing the skin, medicine.

## *Chapter 10*

### *Small plants*

1. Kaimpanial [kep-en-i-al – literally ‘kemp of the paths’, *Psychotria carolinensis*]. Medicine.
2. Kijetikmai [kisetik mai – literally, the ‘breadfruit kisetik’, *Melastoma marianum*]. Medicine.
3. Jakauana [sekew-en-na – name not listed in Glassman; literally the kava of Na Island; probably not kava]. Medicine.
4. Karop [*Urena lobata*]. Medicine.
5. Karop [*Urena lobata*]. Medicine.
6. Kauenioj [*Sida rhombifolia*]. Medicine.
7. Kaamalimal [kahmelimel? – *Desmodium heterocarpum*]. Medicine.
8. Karamat [*Coleus scutellarioides*]. Medicine.
9. Puakat [*Procris pendunculata*]. Medicine.

*Small plants continued*

10. Katieu [in ink, immediately followed by the penciled word Kiteu] [kideu? Glassman give a kitieu as *Microsorium scolopendria* and the kittiu as *Rumohra asitata*]. Medicine.
11. Ulin'ankieil [ulung-en-kieil – literally pillow of the black lizard', *Davallia solida*]. Medicine.
12. Kamalaua [name not in Glassman]. Perfume, medicine.

*Chapter 11*

*All kinds of vines which are in the forest and in the cultivated lands*

1. On Kaap [uh-n kehpa – cultivated yam vine, *dioscorea esculenta* and *D. alata*, many varieties]. Medicine.
2. On Balai [uh-n palai – a wild yam vine, *Dioscorea bulbifera*].
3. On Likeem [uh-n likehm – *Ipomoea gracilis*]. Medicine.
4. Jall Omp [sal-omp – *Ipomoea digitata*]. Medicine.
5. Jaal Lap [sal-lap – literally 'great vine'; native name on in Glassman]. medicine.
6. Jaal up [sal-uhp, uhp – *Derris elliptica*, common fish poison]. For catching fish.
7. Jaal Iol [merremia peltata]. Medicine.
8. Atol en ual [native name not in Glassman]. Medicine.
9. Ueipul en lan' [ weipwul-en-leng – literally 'weipwul of Heaven'; native name not in Glassman].
10. Kanok [koahnok? *Piper ponapense*]. Medicine.
11. Lamuak [galeola ponepensis?]. Sign of good soil.
12. Taktak [takatek – meaning possible thorny. *Hoya schneeii*]. Medicine.
13. Piten monen lieumejilan' [pit-en moang-en l-eu-mesi-leng – The hair of Lieumesileng's head; not in Glassman].
14. Ota [*Mucuna ponapenana*]. Medicine.
15. Kaap nair [kehpa-in eir – literally 'southern yams'; a common kind of edible wild yam; *dioscorea esculenta*?]. Medicine.
16. Kapeer [kahper – *Geocardia herbacea*]. Medicine
17. Liuatauat marer [li-wadawad-marer – *Centella asiatica*]. Medicine
18. Pinipin [pinipin – literally 'tangle' *Hernandia Sonora*]. Medicine./
19. Kaulu [name no in Glassman]. Medicine.
20. Tauralan' [*Amyema artensis*]. Medicine.
21. Jonjol [sonsol – *Ipomoea pes-caprae*]. Medicine.

*Chapter 12*

*The kinds of grass there were at that time; also the kinds of grass in the cultivated land.*

1. Ree patil [reh-padil – literally 'paddle grass', *Ischaemum chordatum*; see Footnote 6 to ch.5]. Medicine.
2. Ree maikol [reh-mai-kol – literally 'seeded breadfruit grass', *Axonopus compressus*? *Cyrtococcum patens*? *Digitaria sp.*?].
3. Reejop [*Vrydagzynea micronesiaca*? A kind of orchid?] . Medicine.
4. Reenta [reh-nta – literally 'blood grass'; *Andropogon galber* and *Paspalum orbiculare*]. Medicine.

*Kinds of grass continued*

5. Reetakai [reh-takai – literally ‘rock grass’, Chrysopogon aciculatus and Eleusine indica]. Medicine.
6. Reelikarak [possibly means ‘louse grass’; Cyperus cyperinus]. Medicine.
7. Uje [Cyperus javanicus]. Perfume.
8. Oon’ [oahng –turmeric, Curcuma domestica; the common Pohnpeian work for ‘yellow’, oangoahng, may be a reduplicated form of this word; cultivated]. Medicine.
9. On’npala [Zingiber zerumbet].
10. Aulan’ [auleng – a wild plant closely related to turmeric, Curcuma sp.]. Medicine.
11. Ujenant [uhs-en-And? – literally the ‘uhse of Ant Island’ Cyperus odoratus].
12. Ratil [ a fern, Nephrolepis acutifolia]. Medicine.
13. Marek [Cyclosorus adenophorus]. Medicine.
14. Kitien manl [Selaginella kanehirae]. Medicine.
15. Matilinmanl [mwadil-in-mall – literally ‘mwadil of the barren clearings’, Dicranopteris linearis].
16. Matiliniak [mwadil-in-ak? – literally ‘mwadil of the mangrove’, Humata banksii]. Medicine.
17. Lik [name no in Glassman]. Medicine.
18. Lik in ual [‘lik of the forest’, name not in Glassman]. Medicine.
19. Limpar [Lycopodium cernuum, a clubmoss].
20. Inankereut [name not in Glassman].
21. Kereut [name no in Glassman].
22. Timuir [Paspalum vaginatum]. Medicine.

*Chapter 13*

*Straight kind of trees*

1. Kotop [kotop – Clinostigma ponapensis; F. a common wild palm; the heart bud is sometimes eaten; ther seeds are edible though small]. Food, medicine.
2. Oj [oahs – ivory nut palm, Metroxylon amicarum; considered the best tree for thatching]. For buildings and selling the nuts, medicine.
3. Katar [katar – tree fern, Cyathea nigricans and C. ponapeana’. For houses, medicine.
4. Katai [kadai? Ptychosperma hosinoi and P. ledermanniana, palms with small edible nuts]. Food.
5. Kipar [kipar – Pandanus sp. ; wild varieties have edible nuts, some cultivated varieties have edible seedless fruit]. Food; the leave make mats.

*Chapter 14*

1. Ut [uht – banana, plantain, Musa paradisiacal; a number of cultivated varieties]. Food.
2. Jeu [Shu – sugar cane; Saccharum officinarum]. Food.
3. Alek [ahlek – wild cane; Saccharum spontaneum].
4. Japalan’ [Miscanthus floridulus].
5. Japajap [Hypolytrum dissitiflorum, a grass].
6. Impai [Angiopteris evecta].

*Chapter 14 continued*

7. Paipai ani [peipei-eni – literally the ‘divine peipei’, *Histiopteris incise*].
8. Paipai aramaj [peipei-aramas – literally the human peipei, *Histiopteris incise*].
9. Paiuat [paiwed – *Angiopteris evecta* and *Marattia fraxinea*].

*Chapter 15**Trees that live by means of salt water; and in the mangrove swamp*

1. Aak [ahk – mangrove, *Rhizophora apiculata* and *R. mucronata*]. Used in work.
2. Katoo (Pulapul) [koatoa or pwuloapwul – *Sonneratia alba*, a tall tree in the mangrove swamps with pneumatophors something like cypress]. Used in work and for medicine.
3. Pin’ipin’ [possibly *Hernandia Sonora*, a strand tree whose native name is give by Glassman as pingapin]. For canoes, medicine.
4. Maropenjet [marepw-in-sed – literally ‘marehpw of the sea’, *Heritiera littoralis*].
5. Joio [*Intsia bijuga*].
6. Kiti [*Ochrosia oppositifolia*; R: house rafters].
7. Iit [ihd – *Guettarda speciosa*]. Fragrant flower.
8. Pone [pone? – *Thespesia populnea*]. Used in work.
9. Uii [wih – *Barringtonia asiatica*]. Medicine.
10. Kin’kin’ [native name not in Glassman]. Medicine.
11. Nii [nih – coconut, *Cocos nucifera*]. Workd, medicine.
12. Mokenant [mwek-en-And literally the ‘mwehk of Ant Island.’, *Glochidion senyavinianum*].
13. Ramak [name not in Glassman].
14. Tipop [dipwoapw – *Terminalia catappa*]. Food, medicine.
15. Maraj [maras – name not in Glassman; Elbert gives maras as the Chuukese name for *Soulamea amara*, a strand tree with bitter bark and leaves (1947:112); this name is pronounced maras in many part of Chuuk and very likely the Pohnpeian work refers to the same tree].
16. In’kau [ngkau – *Wedelia biflora*?]. Medicine.
17. Kaajapaal [keh-sapahl – literally ‘bites back’; name not in Glassman.
18. Ikoik [ikoik – a strand tree; name not in Glassman]. For work and medicine.

Luelen later devotes three chapters (79-81) to this tree.

*Chapter 16**Vines that live by means of sea water*

1. Kaaoror [keh-oaroahr – literally the ‘shore keh’; *derris trifoliata*]. Medicine.
2. Lkatatokotajau [ *Cassytha filiformis*]. Medicine.
3. Makiaj [name not in Glassman].
4. Kamal [*Pittosporum ferrugineum*].

*Chapter 17**Concerning their clothes and tools and so forth*

1. The men at that time wore Kijinmueinpalan (that is, simply, loin cloths) and bound their heads with small narrow cloth strips for typing up hair or people, while the women wore bark-cloth wrap arrounds and they all of them had sheets

of breadfruit cloth. Their hair was long and they rolled it up and made a knot of it. The knot is named Muelimeul.

2. The men did not go about empty handed to no purpose. They would carry about with them spears to kill people with. They like to kill people for little cause at that time. The men and women also carried around with them a shell blade for cutting up things this blade was made from the shellfish named Pelikenna.

### *Chapter 18*

#### *Their food*

1. They ate the fruit of the breadfruit and the Polnesian chestnut, and the mango, and also Morinda and Pandanus and also the fruit of the terminalia carolinensis. From the ground they got yams. This was their great and important food. Taro was second, while giant swamp taro and bananas were not too numerous.
2. To accompany this (food) they ate the flesh of fish along with some kinds of shellfish, which are good, and also the flesh of some land animals, crawling animals, namely the flesh of dogs, and there were also some who like the flesh of rats, and also [that of] some kinds of birds that fly low and that fly high, and also chickens and the like. And their food improved because they learned how to make fire.

### *Chapter 19*

*Concerning names: names of the sections, names of people, names of the large trees and small tress, and names of all the small plants that grow from the earth, and the small vines that grow from the earth, and all kinds of birds, large and small creatures, and mountains, creeks, and valleys, the seas and the islands, and the rivers and streams and the currents of the sea that make the tides, and so forth, and the names of the reefs of the sea.*

1. Now, all these names originate from actions and times and work. These three things are the source of all the names.
2. The people of that time became a little more enlightened for they were not friendly to the cannibals. This was the beginning of enmity in Pohnpei, and the beginning of killing human beings. The cannibals would kill the humans and eat them, while the humans in turn would kill the cannibals to extirpate them from Pohnpei until they eliminated them. But sometimes one or two would be born in certain families.
3. And at that time, if anyone could kill a cannibal it was good. Now the people of that time did not know good and bad for there were no punishments to aid those who lacked strength. They also had work-tools with which they could do their work.

### *Chapter 20*

#### *Concerning their speech and their accent*

1. They had few words. Their words were not too numerous. Moreover they did not have any great work. Their only great work was to look about for things which they would eat. Many of them had no clothes; they would go naked. They

also did not have bed sheets. They would gather together leaves or vegetation, a lot of this, and crawl under it like a pig which has just given birth.

2. The people of this age are better than those of olden times.

#### *Chapter 21*

*The end of the story of the women who came from Kataupaiti*

1. Lijoumokaia settled in her residence in the upper part of the land named Palienlikatat, and she gave birth to children there. She bore two daughters. One of them was named Liponjapani and the other Lipeijapani, and she also bore Naliam, a barracuda fish. Now these two women propagated the Rakim clan in Pohnpei. Their descendants exist to this day, and they used to reside in the upper part of the land called Roienkitti.
2. At the time the people multiplied alongside the earlier people, and the clan of Jaunrakim [Masters of Rakim] became very numerous and they were no longer friendly with each other. They split apart and made two clans. One clan was Jaunpalianpil [Masters of the Side of the Water] and the other was named Jaunroi [Masters of Roi]. Such places as Puaipuai and so forth at that time were on the shore. The tide used to reach the land of Puaipuai at that time.
3. Then Lijoumokalan' returned downwind from Yap and settled there and made another which is there to this day.

#### *Chapter 22*

*The story of two men. The seventh voyage. A long time indeed and many, many years passed after these stories.*

1. Another voyage arrived in Pohnpei. Two men were in charge of it. The names of the men were Oljipa and Oljopa. The two were in charge. These two young men were wise and daring in going about in many difficult places, for they were related to the sacred people who had settled from Kataupaiti. They rode in a single vessel. It was very large indeed. It had one mast, but three sails. Many people came along in this vessel. This kind of vessel was sufficient for one hundred or more people. Now some people say that it was a fleet and others say that it was a sand-spit on which they rode from Yap.
2. They arrived and set their course for a small channel. They came and entered in this channel and they went straight on in to a large island that is close to the large island of Pohnpei, and is named Jaupaip [Master of Basalt Cliffs]. They then made their residence there. They then surrounded the circumference of the land with their vessel. Here is the meaning of this. When they sailed from one place and were going to another place they would seek for a place on the vessel into which they could scoop some earth in which to plant fruit that they would eat later if the food of the vessel became exhausted, for they were uncertain whether they would soon arrive at land. This is the kind of earth that they [later] threw out of their canoes and made the soil of another land from.

#### *Chapter 22 continued*

3. They settled there and began to make a place for their ceremony; however, it was not successful for that place was bad because it was unstable [or moving]. So they gave it the name of Jokaj. They further changed their residence and took themselves to a place off Nett and again started their work there. And they

- observed that it was also bad. They then went on upwind to Likinmoli, and it was also bad for them to establish their work there for it was wavy and windy. They further went to the east and this was very successful. They started their work and it was going to succeed. They gathered all the people of Pohnpei together, to come and assist them in their work so that it might succeed. And the whole of Pohnpei joined them in pursuing their work.
4. Now the people of all Pohnpei were happy and assembled to help them with their work. Here was their work – building up stones which they obtained. They made some large rows of houses and some small ones, building them up out of the sea, making them rectangular with four corners.
  5. They also made places for their fighting, their house of refuge, [meaning] a place of deliberation for the nobles. They gave this place the name of Nantauaj. They also made a place made a place for landing their canoes. They built up stones from the channel to the sea until it was very high indeed. They gave this place the name of Nanmolujai. A holy man magically treated the foundation for this pier with the spell named Kintakenmolujai, and this work was successful.

### *Chapter 23*

#### *How the seat of the rulers in Madolenihmw was constructed*

1. This ruler's residence was built with magic power. The name of the ruler's seat was Pankatira.
2. The ruler's seat had four corners. Three stone fitters were Pohnpeian, but one came from Kataupeitak [upwind Katau, or Kosrae]. This is why of the four corners, one of them is named the Corner of Likapar. This is the Corner of Madolenihmw, which the stone fitter of Madolenihmw made, while another is the corner of Peinkatau [Stone structure of Kosrae], which the master stone fitter from Kataupeitak made, and another is the Corner of Kittu, which the master stone setter of Kittu made, and another is the Corner of Jokaj, which the master stone fitter of Jokaj made. The place to enter this house was named Ririn. The guard of this place had the title of Keuj [Who hart thou?]. there is no time to list the lesser places of entry to this house.
3. Now the master stone fitter who came from jokaj was named Kiteumanien. He rode on a length of stone [in the water] from Jokaj, and when he rode on the length of stone, they gave him the name Konjai. He then set down the stone as the foundation stone of the corner which the people of Jokaj made.
4. Now the people of Madolenihmw did not like that man. He therefore fled from them and came to Kittu. They said his name was Japaltito [Walking Down Hither]. He then began the construction of Japtakai [Rock Land] imitating the fashion which they had made in Madolenihmw. He was then named Jaujapal [Master of Walking]. Later he returned to his original land, to the place from which he had come in the beginning, and they gave him the name of Japalatak [Walking Upwind]. He then settled in his land and stayed there and they gave him a further title at that time of Lampuajok.
5. And his strength and confidence in his stone work was the spell of Kintakenmolujai. He also used this spell in laying the foundation of the stone work in Kittu at Japtakai.

6. There is no time to tell about the corners which the other states made. Now, for all of these corners, if one of these collapses, a time of trouble will occur in the state which made it, for this is what the diviners prophesy for it.

#### Chapter 24

*The story of a woman (before the canoe came from 'Downwind Katau')*

1. There was a woman who was named Lienlama. She lived in Jalapuk. She gave birth and had two children, two sons. The name of one was Jarapuau, and the other was Monimur. The woman was born in Jalapuk and her children used to be happy and contented all the time. They used to play about hither and thither. Now, one day they took their mother's thing for making woven cloth, a stick of japalan' from a loom, and thing for work of weaving. The name of the stick of japalan' was Jarapuau or Puau. The two of them dug earth with it and here and there and dug a deep hole, they like the fine earth [dug] from it. Then they dug until finally they reached the underworld, meaning the land that is under the sea. They saw the turmeric leaves of that land flashing. This hole is in Jalapuk to this day and is name Jauar.
2. The two of them went up following the water [of stream]. They then went and set up a length of stone and were playing with it. They gave it the name of Takainlan' [Stone of Heaven]. They then went and turned upa japei stone and they took it to Madolenihmw and set it down at Pontanmai [Above the leaves of Breadfruit]. They then went on from there and constructed Nanaimual and they then deposited the canoe provisions there. They then went on from there, going to the land of Yap. They then made a spell with which they towed hither Takainiap [Stone of Yap]. They made it fly hither and ran under it and brought it down in Uanik, setting it up and giving it the name of Stone of Yap or Takaieu [One Stone]. They came back to get their provisions. They lit a fire and cooked their southern yams with it, but it was not yet not done so they ate the places [parts] that were done and they threw away the remainder of the places [parts] that were not cooked, throwing them into the forest of Alokap and Etienlan', thus propagating yams of those places.
3. They then launched a length of stone and paddle froth on it. They then went and beached their canoe on Pondolenimuinjap [Mountain of Land's End]. The two stayed there and piled up a high mountain, Takaieu [Standing Stone]. Lapon'e became angry at this and skipped stones over the water at it and destroyed it. This is why they met and became friendly and made an agreement how they would work. Lapon'e said to the two, "I hear that you are two magically potent children'. The two replied 'Yes, why?' Lapon'e said, 'let us have a race with work [to see] who will be the fastest'. So the boys built up the mountain while Lapon'e made the channel of Letau. Now they set to their work. They were working hard in theirs, and Lapon'e looked and saw that the boys' pile of rock had reached the sky so he took a flat rock and threw at their mountain, which tumbled down, so their work was no longer finished, for the mountain fell apart into six pieces.
4. They all then returned as companions to Letau, and Lapon'e used to treat the boys haughtily all the time. So the boys made a place for amusement at a place named



- Panlikej [Below Likej], for the name of the place where they lived was Likej Peak. Now they used to play at Panlikej, at a place where there was a very steep slope, and Lapon'e kept interrupting them and acting haughtily toward them all the time.
5. The two then agreed that they in turn would deceive him. They went and got the leaf sheath of the Clinostigma ponapensis palm so they would ride on it and slide down the place which had the steep slope, for this place sloped down into a river, which was named Leenkajame. Now one day they brought tree fern trunks, which were sharp, and they planted these in the river and watched for Lapon'e.
  6. Now Lapon'e appeared and discovered that their place of play was good. They told him to join them sliding. He rejoiced at this. The boys then brought their palm sheaths. They started with one of them on one end and one on the other end, Lapon'e was between them. They slid down until they were near the tree fern stakes. The two then leapt off their mount but Lapon'e went on down, but missed the tree fern stakes. But he then went down under the water of the pool and sank. And this was the end of Lapon'e, for he sank in the pond.
  7. And the boys then threw stones on the man as well, and really made him sink, but he came up again at certain places and turned into stone himself, for he longer had any magic power, for the boys took his power from him. The end. The names of the boys at this time were Puilitak and Lejtak.

#### Chapter 25

*This story was one before Oljipa and Oljopa, which was close together [to it]*

1. Now the descendants of Limuetu were more numerous than all.

*The story of Oljipa and Oljopa*

2. When those men made the town of NanMadol, decisions [or hearings] about the land were made, for the land had grown large and populous. After Oljipa died, Oljopa was left and became their ruler. Everyone obeyed him, for they were used to his voice from the time when they co-operated in the work of the town.. they gave the eastern side of the land the name Teleur. This same was a general name for the seat of the ruler of the land, and the title of the one who ruled this was Jauteleur [Lord of Teleur]. The state of Teleur was divided into three parts. Now when one of the men died another would replace him and be installed.
3. Here is how the major and minor divisions of Pohnpei were.

<sup>1</sup> See also Ch. 22. Only the first sentence of Ch. 25 is apparently included in the meaning of the words 'this story', which refers to Limuetu and her descendants (the Creature Clan), and 'close together' means that the Limuetu story slightly preceded the Oljipa-Oljopa story.

#### Chapter 26

*The State of Teleur. The lands subject to the Lords of Teleur.*

Seq	State	Section	Ruler
1	Jaunalan'	Janipan	Lapanmor
2		Na	Jaulikin Na
3		Uanik	Lapanuanik

4	Ononlan'	Uone	Jaukijanlan'
5		Kitti	jaukitti
6		Leenpuel	Namadaun Palan'
7		The Island of And	Jaulikin And
8	Pikeniap/Jaupaip	Jokaj	Lampauijok
9		Likinlamalam	Lapanpalikir
10		Tipuantonalap	Lapanot/Jaukon'
11		Pakein	Jauni
12		Kamar	Jaukamar
13		Nanmair	Kirau Mair

Chapter 27

The various settlements that were in the states

[A] Malenkopwalele

Seq	Section	Settlement	Ruler
1	Madolenihmw	Nanmadol	Jaudeleur
2	Janipan	Janipan Japalap	Lapanmor
3	Uanik	Uanik Peitak	Lapanuanik
4	Animuan	Animuan	No title entered
5	Letau	Letau	Kiraun en Letau
6	Lapinjet	Lapinjet	No title entered
7	Uanik kariau	Uanik Paiti	No title entered

[B] Malenkopwaleng

Seq	Section	Settlement	Ruler
1	Uone	Uone	Jaukijanlan'
2	Kapilan'	Kapilan'	Jaukitti
3	Leenpuel	Leenpual	Namadaun Palan'
4	Anhd	Anhd	Jaulikin Anhd

[C] Pwapwalik

Seq	Section	Settlement	Ruler
1	Jokaj	Jokaj	Lampauijok
2	Palikir	Palikir	Lapanpalikir
3	Tipuanton'alap	Tipuanton'alap	Lapanot/Jaukon
4	Pakein	Pakein	Jauni
5	Kamar	Kamar	Jau Kamar
6	Nan Mair	Nan Mair	Kirau Mair

[D] Island Settlements

Seq	Island	Ruler
1	Na	Jaulikin Na
2	Anhd	Jaulikin Anhd
3	Pakein	Jauni

### Chapter 28

#### *The well-known titles*

1. The well known titles at that time all began with Jau. The titles that were high in Pohnpei began with Jau from the time of the beginning of titles which they gave to people to hold, from the time of that man who first came to rule Pohnpei.
2. Now these men received titles, and these titles were titles for holding land in fief which had been divided all around Pohnpei. These men served the Lord of Teleur from the places that they held in fief, in all parts of Pohnpei.
3. Now they called lands the sections of Pohnpei. From that time on it was long indeed that the Lords of Teleur ruled them.

### Chapter 29

#### *Here are the names of some of the men who were Lords of Teleur*

1. Monmuei [‘First of the Reign’ or ‘foremost of the Age’] – this man followed Oljopa.
2. Inenmuei [‘Straight Reign’] – this man was very respected.
3. Jakonmuei [‘Tyrannizing the Age’] – this man was haughty and presumptuous.
4. Jaraitinjap [the last syllable is presumably sapw, land] – this man had magic powers.
5. Raipuinlan’ [the last syllable is ‘heaven’] – this man was rich.
6. Raipuinloko – this man ate the flesh of people.
7. Jautemoi – he was the man who sank in the time of war.

### Chapter 30

#### *The division of the sea*

1. The parts of the sea that were opposite the parts of land: the person who was in charge of the land would also be in charge of the place. The coral reefs had names and also the deep places in the lagoon and even the little pools had names. Also the channels had names.
2. These things were done to make it easier for people fishing or going about in the sea in the darkness, and so forth. Even the open sea had names so that it would be easy to go about on it.
3. The title of the men in charge of the different stretches of the sea was Jaujet [Master of the Sea]. This title was found in each of the states. There were three Jaujets in all Pohnpei, one for each of the states.

### Chapter 31

#### *For a long time there was no good report*

1. The high person in charge of Nan Madol was Jau-pontauaj. This was the name of the man who was in charge of Madol, and also the town. This Madol was what made [the name] Madolenihmw.

2. There was also some other titles which names of their work made. It was the work which brought about the titles. Here is how we may know which are the hightitles and which the low: the deeds [of the holders] brought it about.

### *Chapter 32*

#### *The story of a youth named Jatokauai*

1. At this time in the reign of the Lords of Teleur, there was a woman who lived in a place in Nan Madol. The place was named Peilapalap [The Great Stone Structure]. She had a small boy whose name was Jatokauai. This boy likes to go about in the sea all the time. He used to about in the sea and fish here and there, instead of idly visiting about.
2. One day the boy went fishing. He fished here and there and caught a fish that was very big, [of the kind] named Ualiual [yellow-fin tuna]. This fish was caught in the place named Mueidtenuaiual [Reef opening of the Yellowfin Tuna]. The fish came and became stranded on the reef. The boy found it and took it from there. He then took the fish to his mother and they ate it up. Afterward they hid the bones in the stone structure of Peilapalap, so that people would not find them and bring the royal wrath upon them.
3. The dog of the First of the Land named Auinmatakai passed by one day and smelled the scent of the fish bones. He then took the fish bones to the Lord of Teleur. When the ruler saw the bones he was very wrathful, and he questioned his courtiers as to who had eaten this large fish.
4. Some replied that the boy Jatokauai and his mother were the ones who had eaten the fish. The ruler then assigned the boy a task and told him to hunt up a malpur shell for him. Now this task was truly difficult for the boy.
5. Now Jatokauai and his mother set forth. They went to look here and there for medicine; medicine for walking on the sea, medicine for having long breath under the water, medicine for flowing sea. The boy then instructed his mother to wait for him, for he would return some day. The boy then went and began by diving down at Auankkap [Mouth of the Sea Bottom]. He went on walking, going out into the dark sea, going on the flowing sea, going on the sinking sea, and finally finding the bright sea.
6. The man then went on until he reached the place of Itan'anjaralap. The fish then asked who he was and the boy replied, 'I am the person whom the Lord of Teleur has assigned a task, to go and find for him a little malpur shell. The that I ate has brought upon me the royal wrath,' then Itan;anjaralap replied, 'You should go on then to Itan'anjaritik, because I am getting old and blind and can do nothing for you.' That fish then asked him what he wanted to do. The boy replied that the wrath of the Lord of Teleur was great toward him. Itan'anjaritik asked whether he had come back from the other one [itan'anjaralap] and he replied, 'Yes'. Then Itan'anjaritik gave it [the malpur shell] to him, and said he would help him by returning him to his place, for he was far from Pohnpei; he might try to return, but could not reach Pohnpei.
7. So, when he got the malpur shell, he went into the mouth of the fish and stayed in its belly. The fish then helped him and brought him back to Pohnpei.

8. The fish then travelled on into Pohnpei until it came to Auankap. It then came up and stranded itself on the reef, and stuck fast and could no longer move. The Lord of Teleur learned that a fish had come and stranded itself on the reef at Auankap. He therefore deigned to send some people to report him about the fish. Now this report spread everywhere, including to the boy's mother. The woman then recalled the boy's instructions, so she set forth, gathering together some little ornaments for the boy which she had prepared in advance. She then went to see it [the fish]. Now on that day the people of the whole state of Teleur had a great gathering. The various Laiap [priests] and all the holy men assembled and came to gaze at the fish. And when they got there the people scolded the woman [saying] that she should not approach the side of the fish and defile the fish, which was the royal food of the Lord of Teleur.
9. But some people said, 'don't stop her and let us see where she goes', so they let her go; and the spirit mediums became possessed, saying that they had caught the fish as a royal meal for the Lord of Teleur and all his subjects to eat.
10. Now all returned to their gardens and prepared something that would be suitable, that they could prepare for the fish. But the priests and some of the people stayed at the place where the fish was. When the woman who was the mother of Jatokauai arrived there, the woman decided that her boy was in the belly of the fish, for so he has instructed her before he left.
11. So the woman came and went straight to the head of the fish, and the crowd disliked this and scolded the woman [saying] that she should not approach and defile the royal food, this important fish that the gods had brought. But the woman did not heed their scolding of her. She simply came up to the mouth of the fish, and when she was near the fish's mouth she struck the gill of the fish with her staff. And at this the fish opened its mouth. It was at this time that Jatokauai, who had been in the belly of the fish, came forth quickly from the inside the fish and put on his ornaments and kicked the fish away, saying to it, 'Go forth and return to your home.'
12. So the fish left and the priest and the people were embarrassed that the fish had gone away. Jatokauai then set forth, taking the malpur shell, and went to the Lord of Teleur at Pahnkatira, at the ruler's seat. He then approached and presented it to the Lord of Teleur. He then said to the ruler, 'Here is the little thing that your highness deigned to have me look for. Here I have brought it.' The ruler rejoiced indeed at this, for this was the first time he had acquired the shell of the malpur.
13. The man then left the ruler. And he called together all the members of his family. When they all came together, he filled up his house with all of them, and then set fire to the house with all of them in it. He also died with them on that day.
14. A little bit of the remainder of the malpur shell remains to this day. It is kept in the state of Kittie in Ononlan' in the Lipitan clan.

### *Chapter 33*

#### *The story of Lamuak*

1. There was a man in Nanpaniep by the name of Lamuak. Another of his names was Lauinpaniep. This man was the first man to conduct agriculture in Pohnpei.

- He was, moreover, a man with magic powers. The man was born in Nanpaniep. Later when he grew up and became a man he went to Palan'. Afterwards he came back from Palan' and came upwind to Madolenihmw to look for good earth. Now when he came up to Madolenihmw he uprooted a banana sucker [of the variety] that is named Inanpaniep. He then came on to the Japalap part of Madolenihmw, and he went to Janipan, to [the chief called] Lapanmor. He then found that Janipan had very good earth for agriculture.
2. He then went to Lapanmor, for he was the ruler of the Mainland of Madolenihmw, in the reign of the Lords of Teleur. He then requested Lapanmor [to let him] make his residence in Janipan and to make gardens there.
  3. Here are his tools for work.
    - 1-Nanjuan, made with pelikenna.
    - 2-Likinjuan, made with pelikenna.
    - 3-Nantapan'juan, one side sank.
  4. He then prepared a garden there. There were many food trees which grew up spontaneously in his garden. Now the banana which had brought from Paniep, he had planted in the garden, and it was this that grew up most quickly and bore fruit. He therefore cut off the first stalk and baked it in a stone oven, as chief's food for Lapanmor. Now the two of them crossed a stream in flood, it was a rainy day, and the man deceived Lapanmor and threw the stalk in the flood, and the current carried it out and it washed up on the steps of Pankatira.
  5. The stalk was brought to the Lord of Teleur. He became wrathful at this and inquired about [to find out] whose oven this banana stalk had come from. They informed him that it was from the oven of Lapanmor and his companion. This is why he assigned a task to Lapanmor. He ordered him to appear before him. The chief then scolded him, and gave him the punishment of fetching a feather of the Tiripeijo bird, from abroad.
  6. This was the second difficult errand on which the Lord of Teleur sent a subject of his. So Lapan returned to his home in Janipan and prepared for his expedition, and hunted for people who could go along on the voyage, and also for a canoe, and also equipment for the canoe. The equipment for the canoe was made ready and then a canoe was launched at the first landing and the second landing, for Lapan had two landing places. The names of these two landing places were Jaakarejet [The Sea Landing] and Jakarmor [The Land Landing]. The canoe then set forth. One of the crew of the canoe hid away from the voyage. As they went out toward the open sea, a mud skipper leaped up upon the canoe and went along with it. Its place was the boom-end supports. A mud crab also got on the side of the canoe, while a cockroach also boarded the canoe, and a basket also went along with the canoe, a Kusaie basket, which was an eel basket. It is this that is name kemeui.
  7. Now at that time it was difficult for people to catch birds and the like quickly. Now the canoe set forth out into the open sea. They went on and on until they reached a land where there were certain birds, whose feathers were very beautiful. There were no bird feathers of this sort on Pohnpei. Now they arrived at the aldn and they had nothing to make it easy for them to get the bird's feathers. Here is what happened to them when they landed on this land. The cockroach got off the

canoe with them, and they also carried the basket off with them. They then went inland to the place where the bird was staying. They found the birds flying about in the trees, in the cultivated land, on up to the forest. They then went and gathered under a tree, in which was the bird. And they sat together there and waited for a feather to fall from the bird so that they might bring it to the Lord of Teleur.

8. Now it was a long time that they waited for a feather of the bird to fall down to them, so they agreed that they would climb up to the bird and remove a feather from it. Now when some of them would climb after the bird, they would fly apart, so the cockroach said, 'The basket and I will do it instead.' So the cockroach climbed up toward where the bird was. He climbed stealthily up to the place where the bird was staying. He stealthily ascended until he was close. When he found that the bird was sleeping very soundly indeed, he then stealthily climbed up on the head of the birds. This made the bird itch and scratch its head until the beautiful feather fell from the head of the bird, and the feather fell straight down into the basket, Kemeui.
9. Now the cockroach climbed down from the tree and they set forth. When they got to the shore they boarded the canoe and set forth on their way to Pohnpei to high ruler the Lord of Teleur at Pankatira. The Lord of Teleur felt better and felt that Lapanmor was his trustworthy subject.
10. Now this task was the beginning of the nobles saying things to their people because of their anger at their subjects and it gave rise to an important phrase which has a meaning, kauat [meaning] something which is difficult for a person to do, but assigned to a person to do, and he is then able to do it. This is what kauat is.
11. This assignment constituted the beginning of their imposition of difficult tasks on a person to do something, from this happening to the present day.  
*The story of the work of Lamuak is ended.*

#### Chapter 34

##### *The story of Taimuan*

1. There was once a man named Taimun; he used to live in a place named Namalek [The Place of Chickens] in Nanjokala. That man was indeed magically powerful at that time. This man had a rock shelter for his dwelling place. His sister also, a woman named Litapinmalekelek, lived with him under the rock shelter. The man used to hear stories that there was a beautiful daughter of the Lord of Teleur, and he used to crave her; he wanted to eat a bit of flesh of that girl, for he supposed it would be delicious to eat because she had good food every day. He therefore decided to go and lure away and eat her up. That man was full of wicked slyness. One day he prepared to go to Letau in Madolenihmw to go along out with them to the Lord of Teleur's place at Pankataira. So they set forth and he rode in a separate canoe alone.
2. As he went along he kept stopping at the point of the mangrove swamp, leaving behind there his bad defects, there were hid old man's appearance and the like – white hair, swollen legs, swollen testicles, sagging eyelids, and so forth.





transformed herself into a small ant and came out from under the rock.

Litapinmalekelek then told the other to run away quickly. Litapinmalekelek said to her, ‘As you run along be careful you don’t pass any plant without greeting it politely.’ So the woman ran along greeting all the plants as she went by the big trees and the small plants. But she went and urinated on the shrub, Kampanial.

9. When Taimuan returned from calling the demons together all the demons assembled before him, and they surrounded the rock shelter underneath which was the woman. Taimuan then said in a loud voice, ‘House, open up, open!’ The house opened up and there was absolutely no one there inside. He was vexed at this, and ran to his sister and questioned her. The woman replied that she did not know where she had gone.
10. The man flew into a rage and insulted his sister obscenely. And when the woman heard the man’s words she burst into tears because of him. The man then ran after that woman. He did not pass a single plant without asking it about the woman – the big trees and small plants. And eventually he asked the shrub, Kampanial, and it said to him that she had come and urinated on it and run on.
11. Taimuan then chased her all the harder. He ran along and met two little worms playing the path. Their names were Likitikitikpaj and Lirokorokpaj. He asked them if they had not seen a person in the path.
12. They replied, ‘Face that way, face this way, then pull your lower eyelids down and we’ll tell you exactly.’ He then obeyed them, and faced away and faced back, and pulled down his lower eyelids, and those creatures threw ashes in the man’s eyes. The man’s eyes were filled with dirt and he could no longer see anything. The creatures further told him to go put his face under a trickle of water to clean out his eyes. He obeyed them and went and turned his face up under the trickle.
13. The trickle poured into his eyes, but the little creatures went up to the source of the trickle and dirtied the water. Mud then came along down into the man’s eyes and blinded him so he died.
14. So Taimuan died and came to an end. And Taimuan’s insult to his sister is what started the proverbial phrase ‘Insult of Jokala’.

*Then end.*

## Chapter 35

### *The story of the mangrove crab*

1. Yap is a land which is to the west of Pohnpei, where the sun sinks. There was a mangrove crab in Yap named Lijariap [Woman Departing from Yap] who emigrated in this direction from Yap, coming along [by] the different lands. On arriving at Ngatik they named her Lipein’atik [Woman Floating to Ngatik]. She then came up to Ant, and she came up on the land at Ant and would wander about the land. They then gave her the name of Litautaulik [Woman Passing along the Exterior]. She then resided there for a while, and then further left there, coming to the downwind side of the island Kepara. They then next gave her the name Lipeipanjan [Woman Floating Downwind for the Land]. She then passed by Kepara and swam upwind to Na. She then went and resided off Na. They then further gave her the name of Lipapana. She then came up on the land of Na and resided there for awhile. They then further gave her the name Liuernia.

2. She then went on to Likop, and resided there for a while and stayed there. They then further gave her the name of Liaunkapintal [Watchwoman of the Bottom of the cup]. She stayed there for a while and then further set forth, going down the line of sections until she arrived at Uanikpati [Downwind Uanik. She then went and resided at the mouth of Jokala Channel. Now all the people of Pohnpei assembled there to gaze at the mangrove crab, and they fought among each other. There were many who were wounded there.
3. A boy from the state of Kitti, one of the survivors of the people of Uone, whose name was Jamanlo or Peian'ata, was under the pile of casualties that day. He went out seaward with the tide until he got outside the reef. Ilake [ancestral spirit of the sub-clan of the Creature clan known as Liajanpal] in the form of freshwater eel appeared to him, can carried him to land of Uone and bestowed upon him the title of Jaumatonponta. This title is the same to the present.

*The end.*

### Chapter 36

#### *The story of Jau Areu*

1. There was a man in the state of Madolenihmw in Animuan in the section of Areu, who had the title of Jau Areu [Master of Areu]. He was a master fisherman. His work was to fish here and there. Every day he would set his fish traps about in the sea.
2. One day he went to go fishing and pull up his fish traps. He left instructions with his small boy to make a stone oven full of food for them to eat, along with the fish. He therefore set forth and went fishing. He went and paddled to the place where he had set his fish traps, and when he got there he dived down in order to see if he had some fish or not. And when he got to the fish traps a demon had transformed itself and become like a freshwater eel and was in fish trap. Now the demon devoured the man and took instead the appearance of the man, and took the canoe and boarded it and returned to the small boy, and carried part of the intestines of the man, and took them to the boy. He then said to the boy that he should prepare some fish viscera for him to eat, left over from his meal in the sea.
3. But the boy did not know that the eel had come to trick him, for the demon had the appearance of the man, and the child believed that it was his father and he did not know that it was a demon, so the boy took the fish viscera and put them in the oven. But the demon went and lay down on the feast house platform, and he kept asking, 'Are they cooked'. And the boy replied 'Not yet!', but a pair of tongs which were in the tatch said to the boy, 'You know that that is a demon who has devoured your father, and who changed into the shape of your father, and that that, moreover, is the intestines of your father'.
4. The replied 'What can I do to escape from this demon?' The tongs said, 'Run away quickly, and I will take your place and reply for you.' So the boy ran away. While he running on Kinakap Ridge and had finally got away, he [the demon] asked again, 'Is it cooked yet?', and the tongs replied, 'Not yet!' Now the demon did not know that the boy had just run away. He then asked the same question as before. He then got up and looked at the oven, and there was not a single person beside the oven.

5. The demon then ran up and devoured the length of intestine from the stone oven and went on away from it and sniffed at one path, and there was no scent, and so he sniffed at another and found the scent there. Now at this the boy was very far indeed. The demon no longer knew where the boy was so he transformed himself, becoming a large freshwater eel, huge and very long. Now the eel stood up and looked around [to see] where the boy was running so that he would be able to chase him and catch him and eat him up. But he did not overtake him for the boy was too fast.
6. The eel rose and stood up, towering over all the trees, and looked about everywhere. He discovered him running in the forest of Kinakap, so he crawled along the ground, trying his hardest to chase the boy, until he was about to catch him. The boy ran swiftly and the eel likewise ran swiftly. The boy looked back and hey! The eel was close. The two went on in the chase until they came to Japalap. The boy was running ahead.
7. Now when the boy got to Japalap he met a man who was pounding coconut husk in the Letau River. The man's name was Jaukior. He therefore greeted the man humbly. The man asked the boy, 'Why are you running?' And he replied, 'Because an eel is about to eat me up!' Then the man replied, 'Keep on going straight ahead. I'll take care of him if he appears.'
8. Then later the eel appeared. Now before he appeared, the man had been pounding coconut husk fiber, and had been putting the remnants from the fiber downstream, blocking it off, causing it to become a deep stretch of water. The eel appeared and greeted the man and asked him if there was no person who had come near him, and the man replied, 'Yes, a little boy, but he has left.'
9. The eel then said to the man to get out of his way a moment for he was late and he might not catch the boy. The man said that he should go downstream, for the upper part was deep, so the eel did not and went downstream, and the eel trusted him, for he saw that the lower part was dry.
10. The eel started to cross downstream, but the man took advantage of this, and kicked apart the bottom [that is, the dam] of the stretch of water. The water then flowed forth and washed away the eel. He went along with the current of the water, bloating out to Nanmadolenihmw, in a place named Poroj. He then settled in that place. He then used to tear coconuts and tie them together in pairs. This is what gave rise to [the expression] 'tied coconuts of Poroj'.
11. One day the eel lined them [the pairs of coconuts] all up and crawled between them, riding on them, and floated out downwind to Japarairai [Long Island]. He then went and resided at a place named Pontip, but he was homesick for Areu, Madolenihmw. He therefore gave the place the name of Areu. He then resided in the pool of water named Areu in Ant, and his descendants are there to this day. The eel has the title of Master of Areu to this day.

*The end.*

*Chapter 37*  
*The story of Luk*

1. There was a man in the interior of Pohnpei. This man ruled the interior of Pohnpei and served the Lord of Teleur.
2. At that time there was a woman who had three daughters. The eldest among them was named Ilakenpeilapalap [Ilake of the Great Stone Structure], while the middle one was named Ilakentanimuek and also had the name of Liauntanimuek, while the youngest of them was named Ilakenmair [Ilake of the Interior].
3. Ilakenpeilapalap lived in Nanmadol, in a place named Peilapalap. Ilakentanimuek stayed in the state of Kitti in the section of Puaja, Upper Anipein; while Ilakenmair stayed in the hinterland of Pohnpei at the place of the great lieutenant who ruled the interior, Kirau Mair [Keeper of the Interior]. It was he who had this woman as his queen. This man was a gardener, an industrious man. He had male workers. Here are his male workers to whom he gave names or titles, jaumaka [Master of the Banana Plantation] – in charge of the group for planting bananas: Jaumaknmair [Master of the Banana Plantation of the Interior].
4. Kirau Mair married Ilakenmair as his queen. The woman bore children unto him, bearing a daughter name Lipuulinmair [Woman Originating from the Interior]. At the time when Kirau Mair made a plantation of bananas of the kind of banana [known as] karat, all banana plantations were named maka. The title of the man in charge of the work as Jaumaka. Kirau Mair was the high ruler of all the interior of Pohnpei, accordingly Kirau Mair's banana plantations were greater than all the banana plantations in Pohnpei.
5. When the bananas bore fruit and became ripe, some of them would ripen spontaneously on the banana trees, and birds would assemble and eat them. Birds came from Pohnpei and also from all the islands outside of Pohnpei, down as far as Yap and the like. They would swoop about in the joy of eating the bananas every day. Now Kirau Mair's agricultural workers used to cut bananas and they would be surprised at how some bananas had the marks of the beaks of birds on them, but others not, for some bananas were whole but with no content, for flying people used to come with the birds and join in eating the banana plantations.
6. They went and hid and discovered that two people were coming along with the birds. So they went to notify Kirau Mair. The man then came and hid at night and watched the people, and when night came and it was dark, the men came along with the birds and flew hither.
7. Now the two men who were coming along with the birds and visiting the banana plantation came from a place named Iapatan', a land up in the air. Their names were Jaupaulu and Kanikiniapatan' [steward of Iapatan']. Now the man assembled all his courtiers and told them to come along with him and hide in ambush in the banana plantation, so that they could identify these people.
8. They went in a group to the banana garden and hid in a secret place in the evening, for this was the time that the men would come, when it was dark. Now the group hid in the place and after a little while the two flew hither and alighted there. This kind of person came from a land named Iapatan'.
9. There is a story that there are three lands, their names are Iap [Yap], Iaptu [diving Yap?], and Iapatan'. As for Iapatan', its inhabitants are birds, and as for Iaptu, its inhabitants are like fish, one end human and one fish.

10. But Iap is some lands that are on the sea are magically potent. Now the men ate until they were full, but they did not know that the ambush party had tied the hair of Jaupualu to the trees. And when they were full they flew up and started to fly away, but as they flew, then the hair of the other man was caught. He then returned to free it, and this was the time when the ambush party appeared, and seized him, and tied him up and destroyed his wings, lest he flew away again. The crowd then took the man in their houses to tame him, and he tame just a like a person.
11. Now, Kirau Mair's daughter who was born to him, whom Ilakenmair bore unto him, married the man. Eventually the woman became pregnant but when she was about to give birth, then Kanikiniapatan' appeared to urge Jaupualu to go participate in the ceremonies of their land.
12. Now jaupualu felt bad about his wife being near the time to give birth. This is why the other man said to him, 'Don't feel bad about this. Take your wife along with you.' But the other replied,, 'But she is pregnant and her belly is large, this is what makes me feel bad.' So they all set forth. Jaupualu took his wife and put her in his hair knot before he was to fly.
13. Now at that time Jaupualu was unable to fly because Kirau Mair and his crowd had broken off his wings earlier. This is why Kanikiniaptan' brought back with him some things to fly with. He could therefore fly.
14. The two flew downwind over the various lands. As they were flying a little blood dripped down into the eyes of the man. The man said to the woman, 'You have broken the taboo of our ceremony which we were going to perform.'
15. The two then flew down low over Tanimuek to the place of one of their mothers who was named Liauntanimuek. When they alighted on the earth the woman gave birth. Now no sooner was the child born than he flew away and flew into a clump of giant swamp taro, and his mother kept calling for him to return for a minute so that she might just cut off his umbilical cord.
16. Now the child just bent down and bit off his umbilical cord and threw it away. They then found that he was a little boy. Now this child was wild and feared people, so they gave him the name of Aunpanman' [Watchman of the Giant Taro Stems].
17. Now the couple went on their way that day, and they left word with the woman to catch and tame the child, for they were in a hurry for their ceremony was coming to an end. They therefore went on and went to the place where they were going. Liauntanimuek caught the child and tamed, and the child became tame and used to stay with the old woman.
18. One day the woman told that child, 'You stay with the man servants for I shall go fishing.' So the boy was staying with the man servants of Liauntanimuek every day that the woman went fishing, and eventually the child got a little larger, and the woman made him a small spear for spearing fish.
19. Now this was the child's work every day, learning how to spear fish, but the woman used to say to the child, 'If you are playing, don't go upwind of our house, for it is sacred.' And one day the woman was setting out to go fishing and she again instructed him in this.



- mother that he was going to visit his mother, the old woman, who lived in Madolenihmw.
30. He then went to Ilakenpeilapalap in Nanmadol. Now when this woman saw the boy she knew him but the boy did not know the woman. The woman asked the boy, 'Where are you going and who are you?' And the boy replied, 'I have come to see Ilakenpeilapalap.' The woman replied, 'Here I am.' And the boy said, 'I have come from my mother Ilankentanimuek. My real grandmother is Ilakenmair.'
  31. The woman then said, 'Come then, my child.' The two then rejoiced for they had found each other. The boy did not stay long at that place when he again left that woman. He walked out on top of the sea, going on until arrived at Kitoroilan'. He then rose up along with the spray of the waves, and went to Heave, and resided in Heaven with his family. A sister of his also lived there, whose name was Laiminpei.
  32. He then conceived a liking for a woman who was one of those inhabitants of the second heaven, whose name was Katinlan' [Mistress of Heaven]. These people were divine people, for they were inhabitants of the heavens. Luk married Katinlan'. One day Luk told his wife that he wanted to go back again to the earth to meet his mother again. The woman replied, 'Yes, it is alright.' Everyone said it was all right.
  33. The two then set forth, and climbed down the back of heave, and made their way under the Kitoroilan', and came walking hither over the wide and broad sea. As they were coming along, the woman said, 'would like to eat a ripe pandanus fruit.' The man replied, 'Such talk is bad in a place like this, for it is difficult.' The two came along farther, and the two saw a pandanus tree standing up in the middle of the sea. It was laden with fruit. There was not a branch without pandanus fruit on it.
  34. The woman said to her husband, 'There is a pandanus tree standing in front of you there. How ripe its fruits are!' At first the man did not want to, but the woman insisted so the man stopped and pulled off a fruit from the lowest branch. The woman rejoiced at this, and took it and carried it along with her as she came hither. And as they were far from the pandanus tree, they looked back and saw a tremendous shark, which had appeared in back of them, and was coming to eat them up. Luk then picked off a large key of the pandanus fruit, and said a spell over it, and threw it at the shark.
  35. Here is the charm for throwing at sharks: 'I started from Poniet Landing and Autauaniap[Watchman of Yap Channel, i.e., the shark] appeared on the horizon and konele and went quickly in front of the channel. I threw something at him and hit him. I break, break, break shark; break.' So the man threw this stick at the shark and immediately killed him, and he sank. The two went on their way until they came to all small island, the name of the island being Roj, [Finished], for this was the place where the pandanus fruit was finished. They came on in to the mainland, and they gave names to the places where they passed. They then came back to Madolenihmw, and returned to Heaven. Luk lives in Heaven, and he has many companions and many classmates and his family and his sister

- Laiminpei. This woman has supernatural powers, for they are all inhabitants of the heave of olden times.
36. Now some of his clansmen did not come near the residence of Luk. This is the point at which the clan Jaun Luk [Masters of Luk] became different, and it was these who became known as Jaunlan' [Masters of Heaven]. Luk was staying on his land in heave, or in Nanpeilan' [Altar of Heaven], and was gazing down here and caught sight of a woman fishing at Likinmaal. He scooped her up with a scoop named Teunlan'. The name of the woman was Liatijap [woman Snatched from Land]. This woman was a beautiful woman. There was no woman who equaled her beauty.
  37. Her hair was so long and shining and she had a person to carry her hair. This was why Luk came to want this woman, for she was indeed beautiful. So Luk scooped up the woman and hid her in the house of his sister Laiminpei, and he would visit her every day.
  38. One day Katinlan' came visiting that woman with whom Liatijap was hiding. It was not a simple visit for she suspected that Luk was doing something. Now on the day that Katinlan' was to appear before the two, Liatijap was sitting in the door of the house, and she looked and saw that the trees everywhere were bending down. And she was astonished at this and asked Laiminpei, 'Why have all the trees toppled over, and everything?' The woman replied, 'Come quickly. Hide under this bowl, for we are dead.'
  39. 'For Luk's wife has arrived. She then quickly hid from her. Katinlan' appeared to Laiminpei and asked the woman, 'Don't you have some woman in your house here?' And she replied, 'There is none, madam' for she was afraid of Luk. The woman replied, 'don't hide her from me and don't be afraid of me, for I shall do nothing to her.'
  40. Then Laiminpei lifted up the bowl and took the woman out from underneath it and showed her to Katinlan'. Then Katinlan' said to the woman, 'Come and stand her before me.' She then said to her, 'Face away from me.' The woman then came and stood before Katinlan' and faced away from her. She then cut off her long tresses, looking at it until it was satisfactory.
  41. Now Katinlan' then took the woman to Luk, for her to be his wife. The two of them were co-wives for Luk. So Liatijap became a wife in Luk's house, becoming a second wife. She then became pregnant and wanted to eat fish.
  42. Now Katinlan' had a fish pond in which all of the fish were counted, and the total number in the pond was with her. Luk's queen told Luk to take the woman there and gave her one of the fish. Now Katinlan' said to the other woman, 'When you eat the fish don't break apart the fish bones, but throw the bones back into the fish pond, for they will again turn into a fish.'
  43. 'Another thing, when you come back from the fish pond be careful that you walk behind, as you come, and Luk in front, but you behind.' Now then the two returned from the pond Luk told the woman to go ahead, but the woman did not want to because of the promise of the two. But no, Luk was stubborn, the woman went ahead. Luk seized one of the fish and held it in his hand behind his back. The two went on and he went and gave it as a love gift to two women. The names of the women: one was Lipalapanlan' and the other was Lipaieret.



44. Now after the two reached the house Katinlan' asked the woman, 'Who walked behind as you came?' The woman replied that Luk was the one who had walked behind as they came, so the woman went and counted the fish and one of them was no longer there. There were only nine, for in all there had been ten.
45. Katinlan' was enraged that Luk had taken one of her fish and given it away as a love gift. She became wrathful at this and sent for all the people of heaven to meet with her. She poured water into a bowl and set it down before the crowd. She said to the crowd, 'Everyone in this crowd shall come and douse his hands in this bowl.' They were to come one by one until all the crowd had finished.
46. They all obeyed the words of the woman that she spoke. Now, when everyone in the crowd had dipped his hands in the water, there was no oily film from the hands, except that there were two women in the crowd that it was they who had an oily film when they dipped their hands. As for the names of the women, one was Lipalapanlan' and the other was Lipaieret. This made them feel very bad.
47. The two were beaten and shoved down out of Heaven and fell down onto this earth. The people of heaven were all saddened.

### *Chapter 38*

#### *The story of Lipalapanlan' and Lipaieret*

1. On the day that they were beaten and shoved down out of heaven Lipalapanlan' fell down on Lot, while Lipaieret fell down on Poniaij. Now when Lipalapanlan' fell on Lot she used to stay in a rock outside the mangrove of Nantiati in the state of Madolenihmw, and she would requisition people at sea and devour those who passed by that place.
2. Here's how it was. If a canoe paddled by that place, she would ask them first, 'How many people are in that canoe?', and if the people in the canoe replied, 'Three, the she would say that one should get out and two should go on by. She used to do this sort of thing all the time.
3. There was a man in Kapilan' in the section of Paiej whose name or title was Jau in'konpaiej. He heard reports about this woman, how she was very beautiful and also very wild, so he decided he would go and catch her for his wife. He then prepared some things with which to bait the woman. He prepared some grated coconut and a bundle of large ants and a bundle of some tiny ants.
4. He then launched his canoe in order to set forth and go up to Lot. He then went up wind of the demon and squeezed the grated coconut on himself and it [the odour] was wafted toward the demon. She smelled it and crawled forth from the rock. The man then threw the bundle of large ants and the bundle of small ants and the insects climbed up on her, and she was busy brushing them off and no longer paid attention to the person. It was then that he was able to seize her and hold her.
5. The demon cried with the voice of a demon until it turned into a human voice, and at this point the man put her in his canoe and took her away with him and made her his wife. They used to live in the section of Paiej at the end of the state of Kitti.
6. The woman became pregnant and gave birth to a boy, and no sooner was the child born than he flew away, for they were relatives of the people of heaven. They

- gave the child the name of Kereejan'. Now the little child was wild indeed. He used to hide here and there in the forest until he grew up and became a fine man. But from the time he was born from his mother he used to catch the little lizards [known as] Limanman en jeri [Perocheirus articulates] and eat them.
7. This was his favorite food, which he used to eat all the time, the little creatures Limanman en jeri. Here's how he would eat them. If that man, his father, was going to prepare a stone oven on a certain day, then the boy would get ready for it and go catch some Limanman en jeri in the bush. He would then wait for the time when the stone oven would be covered for he would wrap them up and tie them to a little string which was very long, for he would wait for the time when the stone oven would be covered and then throw the little bundle onto the stones of the oven, and he would also wait for the time when the oven would be uncovered. He would stay in the forest and haul in his little bundle off of the stones of the oven and then have his meal.
  8. Now the man did not know about this little but the two would criticize the child all the time, [and remark] how the child was of no use to them, and moreover did not help them, even for a short while.
  9. One day the man again made a stone oven for their food. The man lit the fire for the oven while the boy again prepared the small bundle of Limanman en jeri. And he waited for the stones of the oven to be covered, and he threw the little bundle on to the stones of the oven. The man then put hot stones over the loop of the string and it burned up. When the stone oven was uncovered, the boy pulled in the little bundle. He had the string but not the bundle for the string had burnt up and parted.
  10. This was when the boy appeared before them and asked the two about their criticizing him all the time. They told him how he did not help them in preparing their food. The man woke up in the morning early and went to work in his plantations while the woman guarded the house and just stayed alone in the house.
  11. But the boy came stealing up to the house and said, 'That side become cleared going away, and this side sprout up [with food crops] toward here.' And these things all happened. Now when the woman woke up, this was when the boy's work stopped. The woman woke up because of the brightness of the land shining in her eyes. It woke her up. Now, when the woman woke up there was already a large garden there.
  12. There were very many bananas in the garden, the kind of banana named Kutut. There were many of these which were ripe, stretching away. Now this kind of banana is famous because it was Kereejan' who brought it.
  13. Now the boy then said to his mother. 'For what reason did you wake up so early and stop my work?' The two then gave him his title of Jaupeiajaj. One day the boy told his mother to let him go to the other side to meet the other woman Liapieret and he little boy. His mother replied, 'All right, dear, go on.'
  14. But the mother Lipalapanlan' went and got a ripe coconut and split it in half and gave half to the boy and kept half herself. The boy then set forth. He met some people were dancing. They failed to speak humbly to him about their play and the boy got angry at this and said that the dancers would be transformed into rocks. They were then transformed into rocks, every single one of them, the dancers and

- the spectators as well. He then went on from there and found another crowd who were finishing up a seine. They were fastening the floats and sinkers to the seine. They also failed to invite him to join them. He said further as he passed them that the net should become a stretch of wild cane, and net turned into a stretch of wild cane, and the net turned into a stretch of wild cane. He therefore gave that place the name of Ukalek [wild Cane Net].
15. He then went on and further met some people who were making the decorations on the end-piece of a canoe, a royal canoe. They also failed to speak humbly about it to boy. He then spoke quietly, saying ‘I wish that canoe would turn back into a tree again.’
  16. Those who were making the canoe asked among them, ‘What is this? – That this canoe was finished and has turned back again into a living tree! Is it not that little boy who just passed us? Probably so!’ They then chased after the boy and apologized to him in the path. The boy felt better and told them, ‘All right, you go back to the canoe for it has again turned back into a canoe and is waiting for you.’
  17. They came back and found that everything was all right again. Then the boy went on to Mejenian’ [Face of the Wind]. He went and enjoyed the breezes on a certain rock. He then looked up to where his other brother was building a stone structure in a place named Jauintin’ [Not Tattooed]. He therefore went and helped the other boy to make the structure. Some canoes came outside and saw the place where the boys were working, then gave the place the name of ‘Not Tattooed’ because these two boys were not tattooed.
  18. The two then made their stone structure and made it higher. But a stone fell on the fingers of Jaupeiajaj and wounded it. Blood flowed forth and he fainted from it. The other boy dragged him up on top of a rock and then ran to notify Lipaieret.
  19. Now Lipalapanlan’ brought out her half coconut which she had and it had turned red. She then said, ‘My child has died.’ She then ran following her boy to Mejenian’ and looked upwind to Janop and saw her son lying on a stone, dead on the shore.
  20. She then went on up to him, and collected medicine and applied it to the hands of the boy and revived him. Then Lipalapanlan’ took her son along with her and the two went to Lipaieret. They brought along a cluster of small coconuts. They first prepared a fire. They tore strips of coconut husk loose with their teeth, finished tearing them off by hand, and threw them in the fire. Finally the fire became large and got hot and the smoke was very thick and spread out. They then held hands, all of them, and jumped into the smoke and went up with it to heaven in their true residence, for they were really inhabitants of heaven.
- The end.

### Chapter 39

#### *The story of Uarikitam*

1. There used to be a man in Nanjokala in the olden times, whose name was Jomenkapinpil, while there was another in Yap. The two used to be rivals with each other. Now, in that period there was a man who had the title of JUaiiap [Master of Yap]. He was the high ruler of Downwind Yap.

2. Jaiiap was at Yap and sent his Kutoar bird [Kingfisher] upwind to stay on Pohnpei. The bird came and stayed on the Paipalap [Great Rock] of Jokaj. It used to devour the inhabitants of the land as well as those of the interior. Now, one day it attacked some people in the plantations of Mejenian' and the .... Of the bird's peak sank into the swamp below Peilapalap, and it then died.
3. Jomenkapinpil came and took it inland to Nanjokala and they then devoured it. Now Jaiiap became impatient of waiting for his bird which no longer appeared to him, so he deigned to send here one of his subjects, a man with magic powers named Uarikitam to come and investigate what had happened to the bird. He therefore set forth from Yap and brought along with him a bunch of bananas. He ate them as he came. Finally the bunch was finished and he threw the stalk into the sea and made a reef in the sea.
4. He came on and arrived off Pohnpei. He first reached a small island which is named Pakein. He then met two boys waiting in a channel that fish traversed.
5. The names of the boys were Ueni and Uena. They gave the man a fist to eat raw, and they cut it in two and gave him the tail of the fish. The man then took his share and said, 'My share is small but it has nourishment, while your share is bigger but it does not have nourishment.
6. The man came on into Pohnpei. He then went inland to Nanjokala. He was exhausted from his sea trip and went and lay down and slept very soundly indeed, and was aware of nothing at all because of being tired out from his voyage on the sea.
7. Now Jomenkapinpil came and found him sleeping. He then started a fire and put a glowing stone into the mouth of Uarikitam. He writhed about and a boulder tumbled down from the mountain and he fell under it and died. And this is what forms the foundation of the land Kamar to this day.
8. Now Jaiiap came up after his subject Uarikitam. He carried on his shoulder an adz named Jilaniap [adz of Yap.] He then went inland to meet Jomenkapinpil. He then went and met him and the two were conversing, but as they were conversing, Jomenkapinpil laid a hard clod of earth on a leaf and wrapped it up and gave the bundle to Jaiiap. The man unloosed the bundle it was transformed, becoming a Kutoar bird. This was the kind of Kutoar whose skin is dirtier than the other kind.
9. Now Jaiiap kicked his toe against the cut part of a kava root. They then split open the root with the adz of Yap. They then pounded it up and consumed it. Jaiiap then returned to his residence in Downwind Yap.  
The end.

## Chapter 10

### *The story of Pohnpeian kava*

1. As for the story of the kava plant in Pohnpei, in the beginning there was a man in Upwind Uanik in the section of Mallanut who was named Uitann'ar. He was a member of the Tipuilap Clan. He was a master prayer.
2. He used to pray to Luk, the god of the Luk Clan. This man was a very old man. He was no longer able to walk about for he was blind. Now when he was a young man he had planted a coconut tree. This coconut tree he planted and dedicated to Luk, and when it bore fruit the man kept collecting the coconuts at the base of the

- tree all the time. It made no difference if they sprouted, he would just keep piling them up always. Eventually he became an old man and went blind and the coconuts of that palm tree became offerings to the god, for he had offered them to Luk. This was why Luk appeared to him when he was old. Now Uitann'ar used to always lie on his mat, for he was an old man. Now one day he was lying on his mat and he heard what seemed to be a person stepping on his taboo place, for he used to make offerings to Luk. He then asked his identity, saying, 'Are yo man or god?' Luk replied, 'I am Luk. You are to come with me.'
3. Uitann'ar replied, 'I am an old man and can no longer see things and can no longer walk about, for I am weak.' But Luk called to him a second time, saying to him, 'Stretch out your hand to me that I may get you.' He then stretched out his hand to Luk, and Luk then took it and helped the man stand up. And when his hand touched Luk's hand he became strong and could see things. Luk then took the man with him and they went and got a banana skin of the variety Karat, and made a canoe of it and rode in it to Madolenihmw.
  4. They paddled upwind off Alokap. They took out their Kauraap and anointed themselves with it. They threw away the squeezing in the sea in a certain pool. Some fish came and ate up the squeezing. They then gave these fish the name Arin'ij. This is what they are named to this day.
  5. They then went on to Kinakap and spent the night on the shore, and then walked on up to Animuan, and then the two went on out to Na. They walked on out to the South of Na. The two then went on until they got to a place named Pejiko. They then met a married couple there, Jaunok and Katnok.
  6. The woman was preparing a likpuake. This is an ornament for the man's breast. The woman then conceived a liking for Luk and gave away the likpuake as a love gift, giving it to Luk. Luk repaid her with skin from the man's heel, and told the woman to take it and bury it in the earth for it would sprout and form a plant.
  7. Supposedly if people would drink its juice, they would become intoxicated with it and it would change their life. The two then walked on further to another place and found a dead person whom they were going to bury. Luk said to them, 'You people bury this person carefully for it will sprout and make a plant, and you shall give it the name of sugarcane, and it will be named 'Southern Sugarcane'.
  8. The man now went back. Luk took Uitann'ar back to his original home in Uanik, in the section of Mallanut.
  9. Various people used to watch and be amazed at how the rats would go and eat at the base of the clump of that plant, and how, after they had eaten the plant they would get weak as if they were sick from it. They were no longer able to run about, but would simply crawl about on the ground and go over to the place where the clump of sugarcane was, and also eat some of it, and then go to sleep, and that was that.
  10. Now the people of the land tried eating some of the roots of the plants, and all those who tried it became intoxicated from it. They therefore named the plant 'intoxication' because people ate it and became light-headed from it. And they also tried eating the sugarcane and they found it likewise delicious because it was sweet.

11. The people of heaven were in heaven and were looking down on the earth, and they saw how the people of that land would consume the kava and would become intoxicated from it. Accordingly one day two of them descended to investigate what the plant was like. They descended to Pejiko to ascertain the nature of kava. The two of them stole a cutting of kava. They took it up to heaven and they gave it to Nanitenlan' [Lord of the Eels of Heaven], and to Nanitenpatanlan' [Lords of the Eels of Patanlan']. The two of them took it and planted it in tiuienlan' [Garden Plot of Heaven], a garden plot which was in Patanlan'.
12. The two planted it on that day and had a feast with it on the same day. When the kava was dug up, it was a very big kava plant. The kava was split on that very day.
13. When they were pounding it on that day, a joint of kava bounced out as they prepared the kava and fell down on Mallanut, at Uitann'ar's place and sprouted there. This was the beginning of kava plant multiplying in Pohnpei. Now here are the names of the women who took the kava up to heaven, Litime and Litopra.  
Concluded.

*Chapter 41*

*The story of the flood and the beginning of worship in Pohnpei.*

1. For a long time after the beginning of antiquity people multiplied in Pohnpei and became more numerous, but they were poor and there were no differences in rank for they had no ceremonies. Now there was one man who was related to the people of the canoes which came later. He was a descendant of theirs. He held the title of Joam en Muajan'ap [Master of the Oven of Muajanap]. He was in charge of them at that time. He was the man who started a ceremony to the high god entitled Taukatau. This was their high god.
2. He was the first person who was a diviner in Pohnpei, for his god used to assist him to think of everything. Joam's residence was in the section of Jalaput at Muajan'ap. Joam prophesied that a flood of water would come one day and would inundate all of Pohnpei someday soon,
3. He therefore prepared a bowl which was very large, and also braided a rope which was 800 spans long. These things were prepared before the flood.
4. Now, when the flood began, at first a great rain fell, and after several days, a strong wind blew on the land. It increased and eventually became a great typhoon, and the water rose and eventually increased, and eventually inundated Pohnpei.
5. Now Joam prepared well, for it was the bowl by which he and his family escaped dying in the flood. When the water first rose, Joam and his wife and children got into the bowl and they anchored it with the rope. Now it was not all the inhabitants of Pohnpei who died from this flood, only the ones on the shore, but not the ones in the mountains.
6. For at all times Joam kept hold of the rope. He would let it out as the water increased, and at 100 spans the water stopped and no longer rose, and as it became shallow they climbed out and resumed their work just as before.
7. This one flood of ancient times was before the canoes came from Downwind Katau.  
Concluded.

#### *Chapter 42*

*The story of a man named Jau-majamaj apual.*

1. There was a man who lived in the section of Pantakaipetepuet, a section in Japalap in Madolenihmw. This was a man of magic powers. The house in which he lived is still there to this day. This section is in the mountains on the border of the territories of Madolenihmw and Nett and Uanik. This man was a sick man and also a poor man. It is said that if some travelers came to his place he would give them a feast and make a stone oven. His companions would ignite it and bring leaf covering but there would be no [food] contents to put in the oven. And when the stones were spread out, one of his comrades would lie down in the stone oven, and they would cover him over. When it was cooked they would open up the oven, and the person did not die, he was still alive but the stone oven was full of all kinds of food and there was also meat and fish for the food of the stone oven. There were many who imitated him and did not succeed.

*Concluded.*

#### *Chapter 43*

*The story of a man*

1. There was a man who used to stay at Lon'en Kitti in the Loon' of the state of Kitti in the section of Tiati at Jamaki Peak.
2. In chapter 5, the sixth voyage was the voyage that came up here from Downwin Katau. Lienpuel's two daughters who came up here from Japan.

#### *Chapter 44*

*The married couple who came from Uone and went to Kitti. The story of Muajanpatol.*

1. A certain couple came from Uone and came to the state of Kitti, the section of Lauatik, to Jau-Makaniro in a place named Iro. One day rain fell from heaven- it was a very rainy day – which caused a great flood, which flowed out at a very low tide over the mud of Jaumuarapaiei and Jaumuarapailon'. Two women went fishing to catch fish in the flood. Their names were Luetinpar and Luetiniro. As they were fishing a Jiok bird flew over them and threw down a little stone. The two then took the stone as their own. They then came in from fishing carrying along the little stone. The people of the place gazed at it and gave it to the couple who had come from Uone. The two then set forth carrying their little stone along with them.
2. The two then went on and eventually came to a place named Pankipar. The little stone then split in two and a small freshwater eel came forth from inside it. They then carried it along as their pet and put it in some water which there was at Paatol [under the mountain] so that it might reside in Paatol in the section of Panaij at Malanlukpailon'. The two used to feed it there.
3. Finally it grew up and burrowed out a hole for itself in the water, from the water going underneath their house and extending the hearth of the house. It then used to look at its mother and father at all times, day and night.
4. One evening the couple decided that they would eat up the eel. Now their decision was settled, but they did not know that it had heard about their decision. One evening they looked at the door of the house and saw it coming at them with open mouth for it was going to eat them up.

5. They then leaped out of the house and ran into the forest, and the eel pursued them. They went on running and eventually reached a place named Takitin'itin'. Here is the meaning of this: they got to a rock and hid under the rock shelter.
6. The two hid there and believed that they were safely protected by the rock. Then some dripping water fell on them and they looked up and saw the mouth of the creature which had split the rock in two. It then devoured its mother and father.
7. It then went along the mountain and went down into Nanmair. It then met Kirau Mair and his companions. They had made a stone oven of royal food to take to the Lord of Teleur at Pankatira. The man was being carried in a litter.
8. When Kirau Mair saw it he told them to put down the litter. The man then put on its head his garland of Cyrtosperma flowers. The fish asked the man, 'Where are you going?' The man replied, 'This oven-full of royal food is going to the Lord of Teleur at Pankatira.'
9. The eel said, 'If you go there and they tell you to stay overnight then you say that your vessel of Parinarium oil is on the fire'. [isek en aihs ueng ni iei ].
10. Eventually the man returned and found the fish waiting for his still. The two then proceeded to the man's residence and she became the man's lady. The man present her with a house and mat and so forth. The creature hated to stay in the house or on the mat. The man then presented her with a stretch of boulders to reside in, and this was the place which she liked.
11. The creature then became pregnant unto Kirau Mair. One day she went fishing, going by way Kitti. She went fishing for the speedy Palapal fish. She then pointed herself directly at An'anjaip, the path of the speedy fish. She went there and two boys were waiting at a fish channel named An'anjaip. She said to the two of them that she would wait instead.
12. She then stretched out along the bottom of the channel and opened her mouth up toward the channel. The fish formed into groups and came into the mouth of the eel and she swallowed them, and a wave went along each group of them until her belly was full. She then went back and went up on land.
13. She went on following the Kitti River. She went and met a man who was fishing for eels to eat in the river near Mant. The name of the man was Kiraumant. She was then afraid of this and hurried to the bank of the river and made the hole of Lipuantiak [foot print]. Her belly was in turmoil at this time for she feared the man.
14. She then gave birth to a daughter there, her eldest child. Before she gave birth she proceeded on to Kirau Mair's place. This was where she had her eldest child.
15. And when she arrived there they brought [a layer of] for the place. The eel then vomited forth the fish, and she said that they should eat the fish and not think it was disgusting.
16. This woman was the beginning of the sub-clan of Lajjalap which is named Jaunlipuantiak and there are many other sub-clans which she made, and the toon' tree is related to her children. These are the Lajieton' and she also made the kotop palm, and the Lajiekotop. She then went to Madolenihmw, in the section of Letau, and made her home in the channel of Letau River. She would then ration the people in the canoes in the channel.



17. The various parts of Japalap no longer had inhabitants because the eel devoured those who paddled in the channel. And her tail devoured those who walked along the road on land. Now there was one man named Naaritin' in Japalap who made a canoe to lure the fish out of the channel. It had no people in it. He put trumpet shells and coconut shell water-bottles on it, things which the wind would cause to sound on sticking, and he also put a sail on it so that it might move.
18. This canoe was named Uaramaipual. Now the man sent the boat out in the channel. The eel spoke to it, 'How many people in the canoe?' There were none to reply, so she called, 'How many people in the canoe?' There were none who replied.
19. The creature followed the canoe out. She had some children. She kept calling after the canoe and going out until she went beyond the small island, and eventually got to Kusaie. She gave birth there and again came back here to Pohnpei. It is she who forms foundation for the land of Nett.

*Chapter 45*

*The story of Muajenlan'*

1. Muajenlan' was a freshwater eel who had as his sweetheart a girl named Lienpeilan' The names of her mother and father were Jauniue and Katiniue. The two found the creature making love with the girl. They then agreed with the girl that they would devour it. The creature then suspected that they would kill him and eat him, and she said to the girl:
2. 'If you have decided that you are going to eat me up, you take the head as your share so that you may bury the bones of my head.'
3. The girl then buried the bones of the head of the fish, which was hers to eat, in the earth. It sprouted and turned into the mainue variety of breadfruit tee. The short banana [Yap banana] is not too correct. The utmuaj banana is the right one.

*Chapter 46*

*The story of how he came under a supernatural doom.*

1. The Lord of Teleur was doomed by the great gods. Al his titled men in Pohnpei no longer felt sympathy for him because of his cruelty and oppression of them all the time.
2. The Lord of Teleur was the ruler of Pohnpei and na and Ant and Pakein, and there was certain clear sections in Pohnpei which had rulers. Here are the titles that were known.
3. Rulers and their titles.

Seq	Title of Ruler	Section Ruled
1	Jauteleur	Teleur, Pohnpei
2	Jaulikin Nah	Na
3	Jaukijalan'	Uone, Ononlan'
4	Jaulikin Ant	Ant
5	Jauni	Pakein
6	Lapanmor	Janipan

Rulers and titles continued

7	Lapanpalikir	Likinlamalam, Palikir
---	--------------	-----------------------

8	Lapanuanik	Likinmoli, Uanik
9	Kiraun en Letau	Letau
10	Kirau Mair	Nanmair
11	Jau Kamar	Kamar
12	Lapannot	Nett
13	Aunjauna	Jauna, Jaunalan'

4. These were the sections that served the Lord of Teleur at all times from the beginning, and these were the sections that controlled people in all of Pohnpei.
5. The Lord of Teleur did as he wished in Pohnpei. He was not controlled because there was no one whom he was under. Therefore he did not respect any of the high gods. This is why the gods took away his honor and he became doomed by all of them. They hated him. There was no one against who he did not do something wrong.
6. He even imprisoned Nanjapue but to no avail, for Ninkap freed him and helped him to escape. And he also summoned certain favorite people from all the sections who were brought to him, and he then ate them up. This was the sort of behavior that they felt very bad about.

*Chapter 47*

*Concerning their clothing and food.*

1. At this time, from the beginning of the period of the line of the Lords of Teleur, the men no longer wore hibiscus ponchos, but they made fiber kilts for themselves from hibiscus bark and roots of a wild pandanus and wore strips of cloth as loincloths and Fiscus headbands, which were tied around their heads. They also began to tattoo their skin, and pulled out their face hair with the scales of fish from the sea.
2. But the women wore a wrap-around of breadfruit bark cloth, and they were also tattooed on their skins. Their sheets were of breadfruit bark cloth and their mats made of the pandanus leaf. These are what they slept in. For work they used the shell of the pelikenna and the pearl oyster shell for cutting their food such as breadfruit and the like, when they were going to prepare a stone oven.
3. Their weapons were spears and javelins and sling stones and also shell knives. Moreover, for making canoes and such things they used an adze. This was a possession which they valued highly. And here are their foods of that time: from the earth yams, Colocasia [true taro], Alocasia [giant dry land taro], Cyrtosperma [giant swamp taro], and wild yams; for fruit of trees they had the breadfruit, bananas, the Ptychosperma palm and the coconuts and such things.
4. They were also able to construct good houses for themselves about four to seven feet high from the ground. These were their dwelling houses but they also had meetings houses. These houses were four to twelve spans long. They were four spans wide or if small, two spans.
5. They also had canoe houses. Some of these were large, some small. They also got shells from the sea for making ornaments for their necks and also bracelets for their arms, and they also wore their woven strips of cloth as beautiful beaded chest ornaments.

*Chapter 48*

*The Pohnpeians in the period of the Lords of Teleur.*

1. In the period of the Lords of Teleur as they followed one after another, some of them were good, some of them were bad, some of them were oppressive and cruel and bad. This caused the Thunder God to proceed to Upwind Katau [Kusaie] and visit a woman relative of his who was a clansmate named Lipanmai. He gave her fruit of a tree named motokoi to eat. Now when she tasted it, it made her shudder. She then became pregnant and bore a boy and gave him the name Ijokelekel. Now when the woman shuddered at the fruit of the tree, they changed the name of the tree and gave it the name of karer.
2. It is said that when the Thunder God set forth for Kusaie, he rode on his royal canoe and royal canoe sank for it was sinkable, so a sea bass transformed a taor flower into a needle fish, and it was this which helped the ruler and skipped along with him over the water to Kusaie.
3. As the boy was growing up he used to hear stories about Pohnpei at all times, and also how the Thunder God was offended by the Lord of Teleur's behavior. This is why he had proceeded to Kusaie.
4. Eventually Ijokelekel became grown up. He made preparations for coming to Pohnpei and called together all his companions. They were then about to sail to Pohnpei. Now before they set forth they held a consultation for there were many reports which reached them about how these lands were brave and strong in war and the like.
5. They decided that the trip would go first to Jaulikin Ant and get their ideas. So the fleet came straight to Ant. The fleet was sailing off Pohnpei and was far from land.
6. There were many people in this fleet, men and women and some children also were along for they were married couples, all of them. But all of the men who were strong enough for fighting together numbered 333. Now as they were sailing off Pohnpei and looked at the mountains and the forest they saw the kotop palm trees on the mountains and they thought that they were tall people. They became afraid of this and retreated from the land.
7. They went straight on downwind to Ant to Jaulikin Ant. Now this man had prepared some gifts for them, some baskets of breadfruit seeds, 333 of them. When they came into the lagoon they landed on the beach of the main island of that country. They then went to Jaulikin Ant. Now Jaulikin Ant had already prepared for them exactly enough for the fleet of Ijokelekel. They then settled on Ant and were getting details about Pohnpei from Jaulikin Ant.
8. Now Ijokelekel and his subjects were well taken care of by Jaulikin ant for a long time, for they wanted learn about the life of the Pohnpeians and also the people of Ant learned many kinds of amusements from them.
9. They then made ready to set forth in this direction. Now they wanted Jaulikin ant to come along with them and guide them into Pohnpei and also help them with the Pohnpeian language.
10. They then came upwind off Madolenihmw and entered the channel of Auankap. They stopped there and floated at anchor and divined as to whether they should



19. Now the war became greater and the Pohnpeians were stronger and braver for there were some men among them who were strong and reckless. This is why Ijokelekel and his men retreated before the Pohnpeians.
20. There were two men who were in charge of the reserve troops. The names of these men were Nanparatak and Nanajan. These were in charge of the reserves. The two noticed how the Kusaieans were weakening. This was what let Nanparatak to stick a spear through his foot and started the saying, 'What do we retreat from, men of Kaitak?' (translation here is incorrect from Pohnapeian). This is a saying of those, the group of Rulujennamou.
21. The meaning of this saying is a man who exposes himself in time of war. Now this man of his own free will speared his foot with his spear and anchored it to the ground, stopping the walking of the invaders, i.e., their withdrawal when they were retreating before the Pohnpeians.
22. At this they again became strong. The Lord of Teleur was defeated at the hands of his enemies and he fell into the river Janipan. It is said that he was transformed and became a fish which is there to this day.
23. And all of the warriors of the Lord of Teleur scattered and that was that. When the battle was at its height, there was a young man on the side of the Lord of Teleur named Taukir, who threw a stone at the face of Ijokelekel and hurt it. Ijokelekel called to his comrades and ordered them, 'Note that man and do not kill, for he is my true brother, for he has ruined my good looks with that stone and has hurt my face.' (Translation of the saying is incorrect)
24. One of the royal wives went to Ononlan' and took along one of the royal dogs. Now Ijokelekel was wounded and became sick and was asking about for the person who had hit the ruler with a stone. He found that it was a commoner, a member of the clan which had brought the feather of the Tiripeijo bird. It was he who became Lapanmor at the time of the distribution of titles.
25. This little person became a favorite of Ijokelekel and held the districts of Japalap and Janipan in fief under him in that period.

#### *Chapter 40*

##### *The story of Pohnpeia's defeat at the hands of the foreigners.*

1. Pohnpei was lost to the foreigners. A new age started the third age, a new age. They became more peaceful for a time. Ijokelekel conquered the eastern side of Pohnpei and ruled them.
2. They were not industrious people in work. They were lazy in work. This is why their food supply was scarce, because of the food trees. But it was better than in the beginning and the people multiplied greatly. The clan of cannibals was not great in number, also the clan of giants was not too numerous, for it was not a clan. They were rather deformed people or mutants of people, for they were very tall and very big and some of them had many heads, from two to ten.
3. Two of their graves are in the state of Kitti, one in the section of Kipar and another in the section of Mant, but all the giants left Pohnpei. Now, as for those who first came to Pohnpei in the beginning, their skin was clean like the skin of a Chinese and such people and their bodies were large and tall and strong. But, those who came after had black skin and were ugly.

4. Moreover there is a certain tree which is more valuable than all other trees for it is useful to the whole world, it is named coconut. This was a later tree, later than the others. It also assisted all their work, as well as their food, and was a source of oil for anointing and of fiber skirts, etc., and is useful in all sorts of work.
5. Now in the first period they had few words and their deeds were small. In the second period they had a few more words, for the old words became the commoners speech. But the words of the third were more numerous still because the differences among the people increased.
6. Here is the way the commoners and the nobles and children of the nobles were:

Nobles	Their children	Ordinary people
Food [konot, koanoat]	Jak	Mon'a, mwenge
Food [Jak, Sahk]	In'ko, ngko	Kan, kang, neminem[devour]
Say [pon'ok, poahngoak]	mahsen	Lokaia,
Say [[mahsen, ingrok]	itauar	Inta, pwa
See [mahsan -ih, angi	Mahseni, itauri, tehk, lee	Kilang
Come [katido]	Katido, apehdo	kohdo
		Run hither [tangodo] Hurry hither [pwilahkodo]
Go [ketiwei]	Ketiwer, apehwei	Kotowei, tangewei, pwilahkewei
Pluck facial hair [ujkomikom]	ujalij	ujalij
Tweezer[fish scale] kameimeija	Winen mwahmw	Winen mwahmw
Pluck white hair [litopitop]	ujpwetepwet	ujpwetepwet
Royal carrier [ropai ijo]	roh	roh
War [peikej]	mweisued	mweisued
Peace [nikej]	mweinmwau	mweinmwau
Make Peace [ikej]	Kamweinmwau	kamweinmwau
Married couple [petohng]	pwopwoud	pwopwopoud
Staff, cane [kerei ijo]	rer	sohkon
Bath water [kerisohnleng]		
Breadfruit pole [rereileng]	piled	Piled
Penis [kurupwtoalihna]	wihl	wihl
Vagina [tehpahu]	pihpi	Pihpi
Breadfruit pounder [inajkatau]	Pairai, peirar	pairai
Bathe [lokipil]	duhdu	duhdu
Defecate [lokauwal, lokewel]	Pitokla, pitakala	pehk
Wash hand [sikamwarada]	emwiemw	emwiemw
Wash face [mahnlengida]	Matal, opinok, epwinek	epwinek

Eyebrow [dekehnering]	padi	padi
Open the mouth [dawase]	sarapeseng	Sarapeseng
Rinse the mouth [tauato]	mukomuk	mwukomwuk
Nose [kainunu]	timwe	Timwe

7. There are many kinds of words like these. But there not time to list them.

### Chapter 50

*The story of a canoe that was hewn in Airika.*

1. Eventually, after Ijokelekel had conquered Pohnpei and the great leader [Jauteleur] had been defeated and passed away, Pohnpei became peaceful, for the land had changed and there were no longer such quarrelsome people. Ijokelekel alone had Pankatira as his seat.
2. One day as he [Master of part of Heaven] was in his seat at Ononlan' a report came to him, Master of Part of Heaven, in Uone. A tree to make a canoe was being cut down in Nanjala in the section of Airika which did not topple down to earth. They then sent for Master of Part in Uone and Master of Part sent the report on to Jaulikin Ant so that he might accompany him to go down and inspect the canoe. The two then went and took along a Pohnpeian adze named Kientakipuel. This was the adze then which cut through the canoe tree.
3. Now it did not fall, but was rather hauled up into heaven. And the people were stunned at such a thing as this, for it had never happened before, from long ago to this time.
4. So those men returned to their seats. And later a report came from Jaunalan', a report of a canoe [made from the tree] which had come down from heaven, eight-man capacity. Now come of them they knew but others not. They found the canoe suspended raised above the sea at a place named Panakualap. And the people in the canoe stayed there quietly and responded to no one; they talked to no one, while Luk alone was on the central seat, praying.
5. Master of Part and Jaulikin Ant went to Jaunalan', and when they go to the canoe this is when got to the canoe this is when the poepl in the canoe became active. They all had a discussion as to what would be done in Pohnpei at this time, as to ruling Pohnpei.
6. Then the canoe of heaven returned to heaven. Two people jumped on onto it and went up to heaven, Limeitinplalakap and jauman'ai. Now they accompanied the canoe. After that canoe decisions about the land were made, and the founding of lands and the rulers of the petty states and the conferring of titles was also performed – the titles of those in charge and also their work for them.

### Chapter 51

*About the division of land.*

- |  |   |  |
|--|---|--|
| <i>I. The first period</i><br><i>Jaunalan'</i> | <i>II. The second period</i><br><i>Teleur</i> | <i>III. The third period</i><br><i>Madolenihmw</i> |
|--|---|--|

1. Now in the first period there were not yet any states. There were the large island Jaunalan' [meaning Tamon] and the island of Na. But when the foreigners made Nataauj they changed the named and gave it the name of the state of Teleur. And

in the third period the town of Natauaj became a new state and they gave it the name of Madolenihmw. This was the new state: Nanmadolenihmw.

*The state of Madolenihmw: from the major boundary of Kitti and Madolenihmw beginning in Lot and extending to Jokala Estuary.*

2. Jaupaip: from the major boundary of Madolenihmw and Jaupaip which begins at Jokala Estuary and extending to Paiej Section.

*Kitti: from Paiej to Lot.*

3. Now these major boundaries were boundaries of states, and there were state [or turtle] ceremonies at this time, for before the Lords of Teleur were deposed two boys came from Nanjokala to view a large feast at Pankatira. The names of the boys were Jinekie and Kinekia.

4. They went and discovered a great ceremony. They then conceived a desire to eat a dog which was in a basket, but they were unable to. They then returned to their mother, a turtle named Lianenjokala, and they went and for the dog with her.

5. So Lianenjokala was the payment for the ceremony, and this was the content of Pohnpeian ceremonies. It was this which made the turtle-state. And there were three turtle-states: the state of Madoelnihmw, Kitti, and Pikeniap.

#### Chapter 52

*The great divisions of Madolenihmw.*

[A] The settlements in the sections of Uanik:

[B] Settlements of islands:

- |               |              |
|---------------|--------------|
| 1. Takaniap   | Takaieu      |
| 2. Peirani    | Tapak        |
| 3. Paj en mok | Muant peitak |
| 4. Pirik lan' | Muant peidi  |

[C] Settlements of the mainland:

- |                |           |
|----------------|-----------|
| 1. Tipuankapei | Auak      |
| 2. Likinmoli   | Nanuein U |
| 3. Mallanut    | Jalatak   |
| 4. Roiniap     | Roi       |

[D] These are the settlements in the sections of Uanik. Also they have leaders, they have laws; they should serve their great leader, and work for him.

[E] Animuan: the settlements of Animuan:

- |              |           |
|--------------|-----------|
| 1. Alokap    | Alokap    |
| 2. Kinakap   | Kinakap   |
| 3. Areu      | Areu      |
| 4. Oa        | Oa        |
| 5. Likop     | Likop     |
| 6. Matip     | Matip     |
| 7. Tolapuail | Tolapuail |
| 8. Majijau   | Majijau   |

[F] Letau: its settlements.

- |          |       |
|----------|-------|
| 1. Letau | Letau |
| 2. Kitam | Kitam |

Settlements continued.



- [G] Janipan: its settlements.
- |                |             |
|----------------|-------------|
| 1. Jakaranriau | Jakaranriau |
| 2. Tiati       | Tiati       |
| 3. Alialui     | Alialui     |
- [H] All the settlements that have small villages:
- |            |           |
|------------|-----------|
| 1. Lauatik | Ponaulan' |
| 2. Kauerak |           |
| 3. Kapiro  |           |
| 4. Tamoroi |           |
- [I] Lapinjet, a great settlement:  
 Lot, a section at the extremity of the state.

*Chapter 53*

*The division of land.*

- [A] [The successive names of Kitti]:  
 First period, Ononlan'; second, Ononlan'' third, Kitti. The division of section groups in the state: Uone, Pajau, Likop, Kapilan', Palan'.
- [B] [Successive names of Jokap].  
 First, Jaupaip, second, Likinpekeniap, third, Jokaj. Large sections of the state and how they were divided.
- |                   |         |
|-------------------|---------|
| 1. Linkinlamalam  | Palikir |
| 2. Pikeniap       | Jokaj   |
| 3. Jokala Jokaj   | Jokaj   |
| 4. Tipuanton'alap | Nett    |
- [C] Two large islands, located outside the barrier reef of Pohnpei, are named Ant and Pakein. They also have their rulers.
- |           |          |              |
|-----------|----------|--------------|
| 1. Ant    | ruled by | Jaulikin Ant |
| 2. Pakein | ruled by | Jauni        |
- There were a great god whom they worshiped, named Uajaiijo, he was related to the major gods who lived above the world.
- [D] The new state of Madolenihmw – conferring of titles was performed.  
 The greatest title of all: Ijipau.
- |                |                             |                       |
|----------------|-----------------------------|-----------------------|
| 1. Ijipau      | 1. Nahnmarki of Madolenihmw |                       |
|                | Nahnmarki of Kitti          |                       |
| Ijipau         | New title                   | title of address      |
| 1. Madolenihmw | Nahnmarki                   | Uajalapala            |
| 2. Kitti       | Nahnmarki                   | Roja                  |
| 3. Jokaj       | Nahnmarki                   | Ijoani (Godly Prince) |
- [E] Concerning Madolenihmw:
- |                 |              |                          |
|-----------------|--------------|--------------------------|
| Large sections: | Ruled by:    | Their ruler's great god. |
| Uanik           | Lapnuanik    | Jan'oro                  |
| Animuan         | Lapananimuan | a male god               |
| Janipan         | Lapanmor     | Inaj                     |

Division of land continued.



‘You must come along with me this day and go to my house for I am going to give you feast this day in payment for the fish.’

10. As soon as the royal vessel reached Pankatira the oven fire for the boy’s feast was lighted. When the canoe touched shore the boy leaped off and lay down taking his place on the chief’s platform on the Naniken’s side of the back wall. Now the boy was sitting in the doorway on the side of the back wall. The ruler said to him, ‘You shall be Naniken of Madolenihmw as my payment for your fish.’ And at that time the little boy again took his little spear for he was going to spear more fish.
11. When he left to spear fish the ruler’s sister called him, saying to the boy, ‘Bring me one of the fish.’ So the boy stopped off at the woman’s place and lay down with her. And the royal beverage was pounded, and someone came to notify him that the kava had been pounded. And the woman urged to go, for if he were late then the ‘walking cup’ would come. ‘And what about this? Who knows the spell for the walking cup and can do it?’
12. Now the boy was late in going back, and those bearing the cup appeared. The woman then said, ‘Do you know the spell for the walking cup?’ The boy replied, ‘No’. The woman said further, ‘You drink it and I will perform the spell over you.’ She then performed it over him:
 

The Spell of the Walking Cup  
 My descent at Pein Met,  
 And my ascent at Pein Katau.  
 Descent, wade hither, turn the corner this way,  
 Turn the corner that way.  
 Walking cup hither, walking cup thither.  
 My descent at Pein Katau,  
 And my Ascent at Pein Met.
13. The Naniken then took the woman who was his father’s sister as his noble spouse. She bore children to him, giving him a group of males. One day the man was twisting coconut fiber into cord, and the children were playing darts, and one of the darts flew off and hit the man’s face, and the man then resented this.
14. He got his canoe and paddled out downwind off Animuan. The children sent along after their father and caught up with him off Majijau. The children apologized to their father, but he simply did not heed them. He said to the eldest of them, ‘You go back, for you will take the place of your father and in turn become Nanmarki of Madolenihmw some day.’
15. They then said farewell to each other and separated at the place called Puilipajan’ en Nanmarki at a certain reef named Poonintok. And the Naniken sailed downwind with the lesser end forward, while the children sailed upwind with the greater end forward, and returned to Madolenihmw.
16. The Naniken had the personal name of Nalapanien. He went downwind and became ruler of the state of Uanik. This then became a state named the State of U. Now at this time Pohnpei came to have four states. It was a Nalapanien who made a house at Nan U. It is said that a rainstorm threatened and the house was measured and framework raised and finished before the rain fell.

*The end.*

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*Chapter 55*

- [A] Those who ruled the state of Kitti:
1. Jaukijalan' Uone
  2. Jau puaja Puajau
  3. Lanpanteleur Teleur
  4. Namaton Palan' Palan'
- [B] Those who ruled the state of Jokaj:
1. Lapanpalikir Palikir
  2. Jau Kamar Kamar
  3. Lanpannot Nett
- [C] Those who ruled the state of U:
1. Lapanuanik Uanik
- [D] The ranking of the high titles, from those who were Nanmarki and from those who were Naniken: [these are opposites]
1. Nanmarki Naniken
  2. Uajai Nanjauririn [Lord of the Masters of the Gate]
  3. Tauk Namataun Tet [Lord of the Sea of Eels]
  4. Noj Lapanririn [High one of the Gate]
- [E] The titles that were close to the high titles:
1. Nanmarki or Ijipau
    1. Muariketik [The Lesser Muariki]
    2. Aronmuar [Near the Titles]
    3. Luanmuar [Remainer of the Titles]
    4. aunmuar [chief of the Titles]
    5. Lamppuain Ijipau
    6. Jauelen Ijipau [Master of the Forest of the Ijipau]
  2. Uajai (or) Putak = Nanputak [Lord of the boys]
    1. Aronuajai [Near Uaji]
    2. Lampuain uajai
    3. Jauelen uajai
    4. Aronputak [Near the Boys]
  3. Tauk
    1. Aronau [near the Mouth]
  4. Noj
    1. Aronno [near the Waves]

Now these were the titles that were evident to the people of that time. There were also some other titles, which originated from their work. This is how we may know the height of the titles of various people: who were great among them and who were little among them.

*Chapter 56*

*Concerning the Spirits.*

1. There were certain high spirits: these were the gods. These kinds of spirits were different from people who died and became spirits for the gods were rather simply there of themselves; no one gave birth to them.

Chapter 56 Continued.

2. [A] The high spirits included all of the clan spirits, but there were many other lesser spirits. But there was one who was greater than all of them spirits, who had as his eat the third Heave, whose designatin no one in heaven or under heaven or on the earth below or in the Underworld knew, no one at all.  
 [B] In the second period, in the reign of the Lords of Teleur, they all followed their whims, whatever they wanted. But now it was different, for there there was a separation of status, and there were also ceremonies.
3. [A] Here are the names of some of the high spirits on the earth:
- |  |                           |
|--|---------------------------|
| 1. Nanjapue                              | Tipuinpanmai              |
| 2. Jan'oro                               | Tipuinuai                 |
| 3. Olopat                                | Tipuiman                  |
| 4. Luk                                   | Tipuinluk                 |
| 5. Lukeijet                              | [no entry]                |
| 6. Nanijopau                             | [no entry]                |
| 7. Lukalalalap                           | [no entry]                |
| 8. Inaj [Living mother]                  | Jaunkauat [Female spirit] |
| 9. Limotalan' [Female sitting in heaven] | Tipuilap                  |
| 10. Ijokaniki                            | [no entry]                |
- [B] Master of Part was in Ononlan' and was in charge of the ceremonies of Uone, and the first group of high priests; while Juaene [Master of Uone] was the leader of the lesser group of Uone. And Joam en Muajan'ap was the high leader of the group for the state of Kitti. His residence was in Jalapuk.
4. Now Master of Part ws in charge of the first group of priests in Uone. Now all of these priests were the same with respect to the worth of their ceremonies performed for their spirits. The ceremonies of Madolenihmw were also just the same for this system of worship started in Madolenihmw and was transmitted to the state of Kitti.
5. Now the spirit who was greater than all the other spirits was named Nanjapue, who used to ride dark clouds here and there under the white of heaven, and used to rumble and cause the lightening to transmit its brightness to the earth below.
6. Now they used to call Nanjapue by the high title of Taukatau and he used to live above the earth in the place whee all the great spirits stayed. These places were named the Second Heaven. At certain tiems they would appear to people in the form of firse
7. These ceremonies were called 'nights'. They used to pray to Nanjapue and the other spirits for everything whicfh they diesired, and the high spirits would hear and pass on the request to the spirit who was greater than all other high spirits, who lived at Second Heaven. They would propose it to the Ruler of All Nations who had as his seat a place of such beauty that people could not describe it.
8. This seat was in the third Heaven. This was the spirit who was greater than all other spiritis, whose name no one knew; there was no one inheaven or below heaven or on the earth or below the earth or in the underworld who knew his name.
9. The great god Nanjapue was the one who they used always to worship. Some people also worshipped their own true clan spirits. They were aware of their prayers and used to cause good fortune for those who respected them.
- Chapter 56 continued.

10. At this time the pohnpeians became different and were better than before. Here are the states in the third period:
  1. Madolenihmw ruled by Ijipau
  2. U ruled by Jan'oro
  3. Jokaj ruled by Uajai or Ijoani
  4. Kittie ruled by Roja
11. The priests, moreover, were divided into two groups, making a first group and a second group. There was also a lesser group called Laiap, they were lower than the group of priests proper, and their work was to serve the greater ones when they were performing ceremonies. Now Master of Parts was the high priest of Pohnpei. It was he from whom all the Pohnpeians used to obtain permission for everything.
12. Here are the places of the various spirits. The Underworld was the place of the spirits of the persons who had died. This was the place for a great crowd of all the people who had died and left the earth, all the people of the whole earth; this was the First Heaven.
13. The Underworld was the land for the spirits of the people who had died and been buried in graves or sunk in the sea or streams, or burned up in fire or killed, etc., anything. Their spirits would go and live there for a hwile and then afterwards they would continue on from it.
14. The Second Heaven. Pueliko was the place for people who had poor voices in singing. Here is how it was: the spirits would go from the Underworld to go into Heaven, into the third Heaven. Now they would go first to a bridge. Under the bridge there was a hole which was very deep and dark. It was this hole which was named Pueliko.
15. They would go there, and one of them would sing first. If his voice was good he would pass onto the bridge and reach the other side, but if his voice was bad he would fall down into the deep hole and would not be able to get out of it for ever and ever.
16. But hose who had good voices would rech the other side, and a person to take charge of them would be there and would lead them to join those seated in honor before the First of the Land. Now this bridge was called Kankapir [twisting bridge] fopr it would make the spirits dopple down into the hole. Another name for Pueliko was Uajanjoupour [Place of no Return].
17. Now s for the underworld, the spirits which inhabited that place used also to show themselves nteh form of people and be evident to some, while others used to appear to certain people when they acted as spirit mediums.
18. There were also many spirits related to those gods who crossed over from the earth. They also used to possess those who acted as spirit mediums.
19. In the Underworld all spirits could return to their loved ones. And these werwer the spirits whom some people make possess them, and whom they could also call up from their places in their graves, and who would then tell stories about the times which were to come.
20. Some people whom the spirits used to possess would become homes for the spirits; their bodies would become vessel for the spirits. When the spirits would possess them the bodies of the mediums would change greatly. He no longer had

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the appearance of people nor the voice of people. His eyeballs would be like the eyes of a wild beast and his voice would be a different voice, the voice of an animal or a really frightening voice.

21. At some time the spirits would appear and rise up. They would talk as people talk but their bodies would be hidden and no one could see them.
22. In that period all the people of Pohnpei believed in spells, spells from certain words which they would prescribe incertain phrases which would form a palm leaflet for divination. This was a spell.
23. There was also another Heaven Lan'apap. Lan'apap was the place where the great gods resided. It was from here that they say all the gods descended to earth. And it is said that Lan'apap was low down towards earth.
24. When the ceremonies were to be performed, the one who prayed would pray in a loud voice or in a small voice, they would quickly hear because it was near.
25. Now Nanjapue would quickly reply to the priests in the voice of Thunder. Reportedly he would rumble. If Taukatau was displeased with the people of the earth for something he would start rumbling for a long time until the priests would inquire in their prayers and then he would stop.
26. And if the Master of Part passed away the high men of Kitti would assemble and choose from among the group of high priests one of them who was wise and knew all the important spells to replace him and be in charge of them.
27. There was a place for installing the Master of Part. It was an important place, a sacred place. No ordinary people could go there, only the group of priests.
28. When the Master of Part passed away no one knew this. Until they buried him no one would know that the ruler had passed away. Except the people of the house in which he died. They were also unable to wail, for they would wait for the time when someone else had been in turn installed and replaced the one who had passed away. And the ruler would be buried at night when it was dark so that no one would see. And the people of the house in which the Nanmarki had passed away would invent lies and be saying to the crowd attending the sick one, 'He says you should humbly pull up some kava for him to consume', but they were lying for the ruler was deceased.
29. Now the priest and all the chiefs and their companions would assemble in the section of Olapal in order to promote someone to take the place of the previous one. The place of promotion was called Paler. And they would call the man to be promoted among them to the sacred stone structure of Paler. They would then tie some beautiful cloth strips on the man's body and on his arms until they were covered and they would then spread out his arms and walk him around on the stone structure.
30. When these things were finished, the man would climb on to a certain rock and face up to Heaven and call in a loud voice saying, 'Nanjapue, I have become Master of Part.' And it was at this time that the crowd would start to wail, and the people of the ruler's house and all his family, and the people of all houses who had heard their wailing would also join in and start to wail, for they had not known that the Nanmarki had died, and they were taken aback and cried. And these things were done when all the Nanmarkis died. This was what caused it: so that









- Kapilan’, and Palan’; Jokaj: Pikeniap, Likinlamalam, and Nett. And there was also Upwind Uanik, etc.
2. Now as for all the citizens of the various states of Pohnpei, the ruler of the state had all the people as his subjects and assigned them their places of residence. And some of them were industrious in their work; they would of themselves go around looking for places with soil good for agriculture or coconuts, a place with a good site. They would then clear it off and plant all kinds of good plants there and some kinds of flowers that are fragrant and beautiful. Now work like this was called ‘fruit of the fignernals’ or ‘fruit of the shell knife’, and land like this would constitute a family inheritance, and would be inherited continuously.
  3. There were changes in land like this, if they sold it or committed a great sin and were expelled from it under the authority of the nobles, or were defeated when enemies conquered the land. There were certain times when industrious families did much work; their lands greatly increased, and their work came together and constituted a small section in the large sections.
  4. Now this kind of section was called a ‘lineage section and it would just keep on going. And such was the relations of all the Pohnpeians to their land. But their cultivation of the land was not great enough for them to live there, for here is the way they thought: the people of olden times used to cherish their boys more than their girls.
  5. Their men children were cherished for the day of war and the day tha they would fight another person who was their opponent. Now in the work of peope when they were when they were working for their ruler, at this time ht eruler would take note of how each one’s work was. And he would know that among these this is the one who always behaves well. And he would promote him so that the might in turn become a section chief.
  6. But the nobles proper and noble children would, according to the procedure of ramilies, promote their lineage mates from among the ranked series in their families who wuld constitute the state title-holder.

### *Chapter 60*

#### *A story of the state of Kittie.*

1. In olden times Master of Part of Heaven ruled Ononlan’ from Jamai to Roi to Yap, while the Nanmarki of Kittie ruled Kapilan’ and the Lord of the Sea of Palan’ ruled the state of Palan’
2. Now Master of Part of Heaven was a member of the Creature Clan, which was born from a shellfish that used to be in the sea in the deep places named Likapijino. This is why they are called Creature Clan. And the Lord of the Sea of Palan’ was of the Tipuinpapa; they ruled the state of Palan’. But those of the Jounkiti Clan ruled Kittie.
3. One time the Palan’ people came and fought the state of Kittie and conquered the state and rule dthem for a short time. The Kittie Clan people fled from their own state and were exiled to Nett and Jokaj. And the Nanjaujet of Nett took a voyage to Master of Parts’ place in Uone. They came and anchored and landed. Nanjaujet was in a litter for he was sick with ulcers.

Story of Kittie continued.

4. They proceeded on up to Master of Part at his seat. They then conversed about how the state of Kitti, a state of the Creature Clan, had become a state of the Papa-tree Clan. The man from Nett then agreed that they would have a war against the state of Kitti and take it back.  
Now there was a certain man among the Palan' people with the title of Nanjaujet of Palan'. He was the most powerful of the soldiers. This man was indeed strong and brave. It was he who was the leader of the soldiers [who had conquered Kitti].
5. All the people of Kitti feared this man, for the reputation of the man extended all through the state of Kitti and made them afraid. This report reached all places and caused people to talk about him to each other. Now when the discussion of Master of part and Nanjaujet of Nett settled it was certain that a way was to develop between the Kitti people [now under Palan'] and the Uone people. Now there was a certain Lipitan Clan man in Uone named Majoor who would hear various people telling of the strength of Nanjaujet of Palan'. He therefore said, 'don't you all make this kind of a story, for it will weaken the hearts of the warriors.'
6. He then said, 'I will take on that man [Nanjaujet of Palan'] as my task, and I will have the title of that man', because that man had the title of Nanliklapalap [High Lord of the Exterior] of Kitti. And Master of Part said, 'It is all right if you can do it.' At that time they were preparing ivory nut palm thatch, for each man would carry a thatch sheet and a string, things for making a house when the state would have fallen to them.
7. When the war was about to be waged, Master of Part agreed with Nanjaujet of Nett that he should go and keep count and when the ceremonial days of Uone were finished then the war would take place. So that man left. And Master of Part called all his noble associates so they might decide how they would conduct war. And first, before the war, they sent out some messengers to run around and give notice of Master of Part's words.
8. These messengers were to go to all the sections, reaching first Pajautik, Pajaulap, Nanponmal, Japuenleu, Japuenalamau and going on to Palienlikatat until all were completed. They then divided into two groups: all the strong men would walk on downwind and take along all the young men and those young men who were somewhat weak would go by sea and ride in a fleet of canoes.
9. Now they all set forth – those who were walking set forth, and those who were going by sea also set forth. Now the canoes were many by the people were few. They then took some lengths of wood and some coconut fronds stems and the like and set them up on the canoes, and so much for that: it looked like very many people. When their soldiers, making two groups. The group awaiting the fleet was at Imentakai in a palisade of mangrove wood, while the other was at Japtakai in a fort.
10. The fleet of the Nanjaujet of Nett was downwind of the ajil Straits. Now on that day the fighting became great and the state of Kitti fell to the Uone people. They bestowed titles: Master of Part became Nanmarki; Master of Uone became Uajai, Matau became Tauk; Jaumatonponta became Nanlik; and the Lipitan man

[Majoor] became Nanliklapalap. And this is the way these titles have been to this day.

11. And it was at this time that Uone and Kitti joined together and were under a single rule, and worked together as one. And after the various titles were bestowed all the high title [holders] of that state divided all the sections of the state of Kitti among themselves, for they would hold these in fief under Master of Part. This is why it is the Creature Clan alone which rules the state of Kitti to this day. The high clan of the state of Kitti consists of those who have as their mother the marine creature Likapijino.
12. Now as for the division of the clan into subclans in the state of Kitti, there are in all four, and these are their names. There was a woman in Ononlan' who gave birth to four daughters:
  1. Liajanpalap
  2. Liajanpal – this one is extinct
  3. Liponralon'
  4. Lijirmutok
13. There are still descendants of Liajanpalap to this day, but Liajanpal is extinct, and as for Liponralon', there are only some, it is said, while there are still some Lijirmutok, but as for the others they are of certain [other] clans.

*The end.*

#### *Chapter 61*

##### *The story of the third period*

1. Many ships came to Pohnpei. Many were the foreigners who settled on Pohnpei, and foreign things also became numerous, the kinds of animals and the kinds of plants, both large and small plants, which could grow on Pohnpei. Moreover white people and black people – all kinds, as well as certain kinds of sickness, etc., also became numerous. And certain different kinds of enlightenment also became well established in Pohnpei.
2. The descendants of one kind of people were numerous and continued to increase, and they gave birth to many children who did not behave well towards the other people. Some of them were great thieves, for they stole owing to their evil cleverness, which their fathers used to display, and they also told more lies than the others, and made arguments, and moreover had no sense of shame in front of other people; they were indeed very bold.

*The end.*

#### *Chapter 62*

##### *A story of the Ralik and Ratak island chains.*

1. There is an island in the Ralik island chain named Namu, where there was a woman who had no friends, and who had four daughters. After she became a widow owing to her husband's dying this family was poor and in low favor with all the people. They had no food to eat, for various people confiscated their lands.
2. One day the eldest daughter went strolling about on the reef when the tide was low. She met a Ratak fleet. They had returned from a voyage down in this direction; they were going back upwind to their land. They then stole the little girl and took her on upwind to their land. The girl got married and bore children,

producing descendants in the upwind area. They thus started many subdivisions of the clan in those lands.

3. The next produced descendants downwind in Kosrae and also multiplied there until they were umerous there. When Ijokelekel took Pohnpei many of their members came along with him to war. Nanparatak and Nanajan were among them. The phrase ‘men of Kaitak’ was saying of their in time of war, [meaning] ‘showing the chests of men in time of battle’.
4. At that time two women came to Pohnpei, whose names were Lipeitato and Lipeijan Katau. Their husbands were Marak and Akau. They rode hither in a little canoe. They brought as cargo the lipuai shells off Toletik. They came in off Kitti and they set down their cargo off Toletik. They then went on in to Jainua, and landed at the shore of Jakarantu, and put their canoe down there, and their provisions of water form a stream, and their shelter of Koomuje branches took root and established the Koomuje tree in Jainuar section. Now it is this clan whose true name is Rulujennamou.
5. Mpw the women produced descendants in the state of Kitti, and their children married the native Pohnpeian children; and some children of those of high rank also married them, and some noble men also married them, making them born of nobles, which caused them to rise quickly in the affairs of the state and receive certain high titles, including various of the Naniken line.

One woman ran away to Uone to a male clansmate who lived in Poleti; the man was of the Lipitan clan. Now it was this woman who was the beginning of the Lipitan clan in Uone. This happened before the war that occurred between Kitti and Uone.

*The end.*

### *Chapter 63*

1. Many more ships from America came to Pohnpei than ships of other lands. Now the whaling ships were more numerous than trading ships and labor ships. They often came and anchored in these channels, namely, Lot Channel in the state of Madolenihmw, and Mutok and Ronkitti in the state of Kitti, and Tumenpuel in the state of Nett. But in this channel not too many ships came.
2. Now these ships used to like to come ot Pohnpei to get firewood and water, and they would pay for these with foreign food and used clothes, etc., for they had no trade goods that they carried about. And it was these ships that brought very many bad foreigners to Pohnpei, for they would escape from the ships and go on up into the forest of Pohnpei. They then married Pohnpeian girls and produced many descendants of bad birth. This is why this sort of evil sly people started to grow more numerous on Pohnpei.
3. They also sold much tobacco to the Pohnpeians and many firearms, all kinds of firearms, and also foreign liquor and they also taught the Pohnpeians the custom of making foreign liquor. So they came to to learn how to make their own liquor and consume it when they wished to and fought among themselves. There were people who were killed owing to drinking liquor and becoming crazed with liquor and fighting among themselves.
4. The Pohnpeians like to carry around knives in their hands in place of the spears which they used to carry around all their lives. They became used to knives and

expert in using them and would carry knives in all their activities. These were the contents of their hand in all places. And these knives whetted until they were sharp, for they got them ready before they would go about in case they met something in the paths which obstructed the path when they were walking about, and also for helping them in their food preparation and the like. But here is what was more important when they met bold men in the paths they would start a fight to see who was the stronger and to kill the other if they could – this was the meaning of their carrying about knives.

5. Now the foreigners wandered about Pohnpei to no purpose and had no fixed place. They also had no work, for they did not accept the practice of Pohnpeian customs which were unenlightened. This is why the Pohnpeians came to think that this was the way all foreigners were, and used to use them as bad examples. They would say, ‘How like you are to a foreigner who is stupid and lazy, begging and treacherous, for the other foreigners were the reason.
6. The inhabitants of Pohnpei did not like foreign ways, clever ways or right ways, for it was their own ways that they liked. This is why they were slow in becoming accustomed to the foreign rule and the rule of Christianity.

*The end.*

#### *Chapter 64*

##### *A story about Luk-of-Heaven*

1. Luk-of-Heaven was a Uone man. Reportedly he was a master speaker who knew all the stories of olden times. When he became an old man he got sick, worsened, and died. Now when he had closed his eyes in death those beside him did not decide to bury his body quickly.
2. When he had died and was lying on his mat, his body was lying there but his spirit was going about everywhere, reportedly walking on the seas and under the seas and going to the lands abroad and the lands nearby, until finally his spiritual voyage was finished, and his spirit returned again into his body, and he came to life again.
3. He then composed a song, supposedly a song about his spiritual travels around the earth. And there were many who were astounded at this man’s travels, and also at how he could compose this song after having died and come to life, and was again clever and could fit the words of the song together so that they would go along well. And those who were with him learned the song:
  1. [a] I just want to die.  
 [b] And go to Mejenian’  
 [c] The place of magic power,  
 [d] so I might come back,  
 [e] And sit as a live person.  
 [f] My voice the Underworld  
 [g] Had a cracked sound;  
 [h] A trembling accent.  
 [i] I will come back later.  
 [j] And go to Namanair [Southern Harbour],

Luk-of-Heaven song continued.

- [k] Harbor of Mejenian’,

- 
- [l] Go to Nami Tipan [Tipan Harbour]  
 [m] And I settled down,  
 [n] And I did not return from  
 [o] Piken Jero [The beach of the Light],  
 [p] At Pikenlenpon' [The Beach of the Pond of Night]  
 [q] In Japen Jauipon' [The Land of the Moon];  
 [r] Its light is different;  
 [s] [?] I no longer have my report, lao.
2. [a] The giant Lijarapajet  
 [b] Took me along  
 [c] To Nalipuijet,  
 [d] To visit at her place.  
 [e] I was led along.  
 [f] Up into the noble town;  
 [g] But I walked with trembling gait,  
 [h] Walking hanging back.  
 [i] where are you, Lijipuake?  
 [j] come and prepare for me  
 [k] My coconut to hold in my palms,  
 [l] The Paiian Jaunair [Fortune of the Masters of the South].  
 [m] so I may benefit by it  
 [n] In the Naman Paraj  
 [o] The Japueni paik puet  
 [p] The place of creeping spirits, eh.  
 [q] White-headed  
 [r] And blind.  
 [s] The Jauparajaj  
 [t] Took up out of  
 [u] Namanijor  
 [v] The dazzle of magic power  
 [w] Was present at Nanimalu  
 [x] At the place of Limalulu  
 [y] And Nalikeneuneu  
 [a] The horned headdress of the left  
 [b] And the horned headdress of the right,  
 [c] So I might sink down and vanish,  
 [d] So I might rise up and appear;  
 [e] For I am a full god,  
 [f] I am Jaomenjet  
 [g] So I might have magic power, loa.
3. [a] I wanted to go visit  
 [b] Jakalainpajet [Jokala of the Underworld]  
 [c] At the place of Aujokala  
 [d] And Jauenpajet [Master of the Dance of the Underworld]
- Luk-of-Heaven song continued.  
 [e] They two did not want me to go





- [f] So she might return  
 [g] To Nam en Nanjilop  
 [h] Auni Mejenian', eh,  
 [i] Set a place for me with  
 [k] Fanned me with  
 [l] A bunch of red Cordyline;  
 [m] That I might turn to the left,  
 [n] That I might turn to the right,  
 [o] Spinning aobut, lao.
7. [a] Come, Manien Jiek.  
 [b] And go around;  
 [c] let us go to see  
 [d] My turmeric-colored fish;  
 [e] Whether it is in the coral rock  
 [f] At the place of Lipereutik  
 [g] And Lipereulap  
 [h] The two of them should give it  
 [i] Its cup of anointing oil,  
 [j] Cup of oil and turmeric,  
 [k] Kikiniangonlang, loa.
8. [a] They two hated that I should go  
 [b] To Japuejapuen Katipin  
 [c] On Pik Marain  
 [d] Lest I have a sunstroke  
 [e] And be laid on my back by it.  
 [f] Where is Litarnakanok?  
 [g] She should come and bring  
 [h] Medicine of rocks exposed  
 [i] Above a line of water loo  
 [j] She should come and give it to him  
 [k] So that he might rise by means of  
 [l] Bath-wter of the scorpion fish.  
 [m] He came and awoke me,  
 [n] And sent me off hither;  
 [o] I was to hasten, I was to hurry,  
 [p] My hand was to hasten, my hand was to hurry,  
 [q] That I might spin,  
 [r] That I might hasten  
 [s] I then made haste on up  
 [t] To southern Harbor  
 [u] Because of Lipun'jet;  
 [v] Where is Likapinjet  
 [w] The two of them were washed?  
 [y] Majaunpajet  
 [z] Came from it;  
 [a] For where is Lord-of-the-South



- [n] 'In the kurukur house,  
 [o] 'Went to Paraina'  
 [p] Lienkolaem  
 [q] Lienilan'ina  
 [r] Children of Nan Kaon  
 [s] Were in the hair knot.  
 [t] Where is Poloti?  
 [u] Where is Polota?  
 [v] The children of Lan'ina?  
 [w] They two are in Naman Erek, lao.
12. [a] I then went on shorewards,  
 [b] to the Ghostly Harbour  
 [c] To the land of Jan'ual,  
 [d] to Tipuantanuol,  
 [e] To the place of my god,  
 [f] To my lesser god  
 [g] And my greater god;  
 [h] They wept over me;  
 [i] They presented to me  
 [j] Their Limatinjet  
 [k] I was to katinlopue it;  
 [l] I did not want to katinlopue.  
 [m] Came along with it,  
 [n] Stem, Brittle,  
 [o] Their foods in Heaven.  
 [p] I was to follow the high nobles in eating;  
 [q] The sea spume is gone,  
 [r] It is already calm, lao.
13. [a] Bring here Lin'nair  
 [b] He should come and lift it,  
 [c] so it might be in Laliejet  
 [d] neat the clear sea,  
 [e] Baited the ghost,  
 [f] Went back out, lao
14. [a] Lienpataka  
 [b] Hopping,  
 [c] Turning,  
 [d] Bowing hither,  
 [e] Aikikir hither  
 [f] Marir of Jauietik  
 [g] The current of Jauialap;  
 [h] This is what I cried about  
 [i] They came on down with me, lao.
15. [a] I went on in  
 Luk-of-heaven Song continued  
 [b] To Marain Pajon'

- [c] In Lorani;
  - [d] They dang loud songs for
  - [e] Lienipotakai
  - [f] She was to come look at me
  - [g] And was nodding
  - [h] for it was her wish, lao.
16. [a] I then came and took possession of
- [b] Eueretik
  - [c] And Lipaireue;
  - [d] And used to chatter wildly
  - [e] And jikejikairoir
  - [f] And became exhausted from it;
  - [g] But I hated to die
  - [h] And went away under pressure,lao.

*It is finished.*

### *Chapter 65*

#### *The story of the beginning of the third period*

1. Now the woman who ran away to Uone produced descendants and they became numerous. And those who stayed in kitti also produced descendants. Now some of these were of high rank because of their high birth, being the children of the nobles. Now a long time passed after the Kitti war, after Kitti fell to the people. This was the time when some of the Lipitan Clan members who were children of the Nanmarkis received some high titles, until finally they were promoted to Naniken because of their birth.
2. In the year 1852 the rule of God came to Pohnpei. At this time there was a man with the personal name of Nanku. Nanku is a state title that is found in all of the states. Now the reason these things were done was that these children were respected. And Nanku was born in the year 1810. This man was one of the descendants of the woman who ran away to Uone, and they were of noble birth. Now Nanku was born after the war took place between Ononlan' and Kapilan', and at that time Master of Part joined together both titles, Master of Part and Nanmarki, and both titles were in Uone. Now the Naniken of that time used to live in Ronkitti, for they made it the Naniken's capital from then on.
3. Eventually when the foreigners became numerous in Pohnpei the Naniken used to like to have foreigners in his establishment. He did not care what kind of person, whether white or black, any kind. It was at this time that a small ship (they say a schooner) brought missionaries to Pohnpei. The name of the missionary was Mijter Jiteijej [Mr. Sturges], he and his wife. The ship came and anchored at Ronkitti. The Naniken quickly welcomed the teacher and established him at Tukenijau. The man then built a house there.
4. When that man started his work teaching the Pohnpeians, there was no one who was favourably inclined toward this behavior. Now as to this kind of teaching behavior, the Pohnpeians at that time did not understand the value of people helping to assist it. And there were very few who concurred with it. One Filipino and his family and certain native Pohnpeians wanted to go along with it. Now the minister built a house and a church at Tukenijau. Now at that time foreign goods

became numerous in Pohnpei, and many kinds of tools – adzes, knives, etc. – and also weapons – guns, etc. There were many large and small firearms and much gunpowder at that time.

5. At that time there was much treachery among all the Pohnpeians, such as stealing and killing people. This is how it was: those from one state would go into another state and kill people indiscriminately, men or women, many or few. This thing happened in all the states of Pohnpei, for they used to fight vendettas among themselves. And there were many people killed uselessly between Kitti and Madolenihmw. This was why the Naniken of Kitti sent a letter to the Nanmarki of Madolenihmw which said, ‘It is bad for us to kill people without reason; later there will be no people in the states.’
6. So Ijipau [Nanmarki] of Madolenihmw replied, saying, ‘It would be better for a war to be held between Kitti and Madolenihmw than to kill people idly without reason.’ At that time they had a few supplies for fighting. They had the old-time kind of gun and also some large guns, which were about five or six feet long and twelve inches or more in diameter. And the war developed between Madolenihmw and Kitti in the reign of Luk en Muei U as Nanmarki of Madolenihmw, while Luk en Muei mau ruled Kitti.
7. Nanku was the Naniken of Kitt, and he was the leader of the warriors of Kitti. The Nanaua of Madolenihmw was the leader of the Madolenihmw warriors. This battle took place at sea, by a little island in Madolenihmw named Nalapenlot. Now the Kitti people had good luck and beat the Madolenihmw people. Few escaped from them, and all the war supplies fell into the hands of the Kitti people. The Naniken himself went to a section of Madolenihmw by the name of japuerak and killed its inhabitants; afterwards he also went to Lower Lot and devastated Nantiati, and killed its inhabitants.
8. Afterwards things became peaceful. This was when the Christian religion came to Pohnpei, 19 December in the year 1852. At this time Nanku became the Naniken of Kitti in the regin of Luk en Muei Mau. The Naniken took as his wife a girl of the Jaunant, whose name ws Meri-An. Her father was an Englishman named Jem-Hadly [James Headley]. Her mother’s father was a former Nanmarki.
9. Eventually the woman became pregnant and gave birth to a boy. They then gave the boy the name of Nankiraunpeinpok, but his grandfather gave him the foreign name of Henry [Enri]. He was born in the year 1862. Now this child grew up in the midst of all the important Pohnpeian customs, but he did not like all the customs and behaviors of Pohnpei. And his father, the Naniken, passed away. Now before he passed away he deigned to become a Christian through th eminiter of Mr. Sturges, and American missionary.
10. After his father the Naniken passed away his noble wife Meri-An had been a widow for a short time, when a new Naniken was installed. This man had the personal name of Nanauanmutok. This man was an aggressive man who was exceedingly cruel. All the people feared him. He also liked foreign liquor. This is what caused his end and he then passed away.

Book of Luellen continued

Chapter 66

*The story of Henry Nanpei*

1. After the erstwhile Nanikens had died – they of whom it is told everywhere in Pohnpei how brave and rich they were, and the like – Henry nanpei and his mother and their workers, male and female, not very many, lived alone together in a certain place; for they had no friends, since the two of them were not co-operative with those who were fond of the ancient customs of Pohnpei. They rather preferred the clean customs of enlightened people; this is why they did not wish to attach themselves to anyone else.
2. Eventually the boy Henry Nanpei reached his fifteenth year and decided he would join the school of the religion of Jesus Christ; for at this time the era of God had become established everywhere in Pohnpei. There was a great congregaton in Oa; the great school of Pohnpei was there, where children of all the congregations assembled, and also children of all the islands outside of Pohnpei assembled there to attend this school. So Henry Nanpei began to attend this school. And he was not so rich because his two fathers, men of olden times, were said to have had foreign good but not much money.
3. Now this man stayed a long time in school because he was slow to become intelligent, but if he once learned something he could never forget it: he learned everything that he was taught. The teaching of that time was less than the intelligence of nowadays. Moreover the goods of that ime were not as good as the things of nowadays.
4. Buth here is what happened to him. He owned more land than all the other Pohnpeians, for when his father the Naniken was living he deigned to acquire many pieces of land, some villages and some farmsteads and some low islands that are outside Pohnpei. The man received these lands for his great work for the state from the Nanmarik of Kitti and his dignitaries.

Here are the names of the lands that he acquired:

Sections	Farmsteads	Islands
1. Ronkitti	Paliapailon	Nalap
2. Mant	Peikap [Mutok]	Ant
3. Puaipuai		
4. Pok		
5. Kapine		
6. Nanpalap		
7. Pantopuk		

5. However, there were many lands that he bought later, paying money for them, but these [listed above] were from his good service. Now all these things could be done because of his father the Naniken whose Christian name was Jalomon [Solomon]. He deigned to take pity on all foreigners who hid away as deserters from the various ships that appeared at Pohnpei. This was where he obtained some correct practices toward land and the like. This is why Henry received an inheritance of many lands for his father acquired papers of agreement about the lands, and this was why all the lands fell to his child Henry Nanpei.

Story of Henry Nanpei continued.

6. Now when Henry Nanpei had spent along time at the school at Oa he married a girl from the family of a Filipino named Narijijo Tiloj Jantoj [Narcissus Tilos Santos]. He was one of the foreigners who had befriended by the Naniken Jalomon. And the man became a Protestant Christian and became great teacher n Pohnpei. Later he became an ordained minister and was in charge of the church at Ronkiti. The name of the girl ws Karolain [Caroline], and she was born on 19 January 1858 and the woman made a family for the two of them. Now Henry Nanpei was well reputed in Pohnpei as well as in the islands outside Pohnpei and as far as some of the great lands abroad. The cause of this was that he had great thoughts and he was also filled with good thoughts by his teachers of the religion of God. He became a Protestant Christian who lobed God and believed in Jesus Christ and trusted and relied on the name of Jesus Christ, who is the savior of th whole world.
7. He also helped the Pohnpeian teachers in the work of their congregations. This is why the nobles and people of all Pohnpei knew him and believed in him and trusted him in everything, for his kindness to all kinds of people was clear. He was a great man, kind to all without discrimination in his kindness for he helped them in all times of trouble, but he was not himself a teacher.
8. Concerning his wealth, he was not a man richer than all other Pohnpeians but he was careful of the property that he acquired at various times. But also, for ther people there was nothing that would cause money to increase. This is what made it possible for him to have little money: copra and ivory nuts. These were the only things for making maoney. Now Henry Nanpei had a little copra from the low island of Ant, which could produce abot twenty tons or so. But the copra workers did not pick up all the coconuts from under the trees, and the workers enjoyed drinking the green nuts. And when he went workers to Ant to make copra he would sell the copra and then he would have to give them what they wanted. This was when he began to make more money.
9. Henry Nanpei did not talk about money or about all the fine goods. I never heard from him this kind of talk. In the year 1887, on 20 March the Spanish came to Pohnpei and made a settlement for themselves in the state of Nett on a flat piece of land in Mejenian so that it would become a place for them live. They then called the place Jantiako [Santiago, now Kolonia]. They placed there two groups of soldiers: 100 Filipino soldiers; while the reset were real Spanish, they were also 100. These stayed in the sea aboard a man-of-war that remained anchored and served as their barracks. The officials wanted the people of all the states to help them clear away the vegetation of Jantiako until was bare. And at that time there were four state; this resulted inthere being a 120 people as workers. And they were supposed to bring their own tools and food, and the pay for one day was one peso.
10. Now the Pohnpeians did not know the Spanish language. They looked for someone to interpret between the Spanish and the Pohnpeians. And the people of the state of U found someone for them, a foreinger named Manuel, while the people of Kittii found a Filipino for themselves name Makarieu [Macario] and also a black man accompanied the two whose name was Kirijtjen [Christian]. Now there was an agreement for work with the government, that the workers should



bring their own food and adzes and knives and the like, while the pay for one day's work was to be one peso in Mexican money. But the interpreters explained to them that their work was not to be paid for.

11. The Pohnpeians worked until the 30<sup>th</sup> of the month of June, 1887. The workers then became angry at the three men scolding them. They became angry at them and went downwind to Jokaj from Jantiako. The Governor ordered them to return, but they did not want to return. The Governor then deigned to send fifty Filipino soldiers to Jokaj with three Spanish in charge of them, and the interpreter Manuel was the one who guided them. And the Pohnpeians killed some of them; those who escaped them were few.
12. These things happened on the first of July. Four days later the Pohnpeians killed the Governor and all his officials and destroyed Jantiako and burned up all the buildings and seized much property.
13. After these things had happened all the Pohnpeians became afraid. And seven Spanish men-of-war arrive at Pohnpei. It is said they carried 2000 soldiers and a new Governor who was to replace the one who had been killed. And the Governor sent word for all the Pohnpeians to assemble, for a trial was to be held before the soldiers would destroy Jokaj. So the meeting was held.
14. The Governor then stated that it was not proper for a war to be held, for the people of Jokaj did not comprehend the nature of the things that they had done to the former Governor whom they had killed; that it would be proper first for the Nanmarki of Jokaj to appear before the Governor. But what about this? Who could bring all the nobles of Pohnpei? They decided that Henry Nanpei would be good for this purpose. This is why Henry Nanpei set forth, three people accompanying him, and went Jokaj.
15. And the Nanmarki of Jokaj accompanied Henry Nanpei to Jantiako. And the trial was held, and it was only the person who killed the Governor who should give up his life in return for the life of the Governor, and one man and his younger brother should leave Pohnpei. This was the beginning of Henry Nanpei's great deeds which he accomplished and which led him to receive a great medal. The first one. Later, the officials wanted a fine road to encircle Pohnpei until it met its other end.
16. And a certain group started it [the road], there were sixty of them, all were Spanish soldiers. They started in Jantiako and came on to Palikir and eventually reached the state of Kitti. They arrived at the place of the Nanmarki of Kitti and requested the Nanmarki to permit them to rest some place. They then made a place to stay near the residence of the Nanmarki. They made a fort there and stayed there for a year, making the road, going upwind to Japuerak and so forth, eventually reaching Japalap.
17. They then moved on to Madolenihmw to the section of Oa and also constructed a place to stay there for a while, and a Catholic father was also with them, and a brother was also with them. And much argument developed between the father and the Protestants, for the father wanted to build his church which would block the door of the Protestant Church. And the officer in charge of the soldiers conducted the discussions about this and told them that if they didn't give in to the father the soldiers would kill the people of Madolenihmw.

18. At that time there were two woman missionaries in Oa conducting a girls' school. And the people of Japalap assembled and went to Oa along with the people of Oa and Arey and Kinakap and Alokap. They assembled and agreed to kill the Spanish. And their top leader was Kiraun en Letau; he was a senior man. In the year 1890 the people of Japalap and Animuan killed sixty Spanish and captured sixty rifles along with all the supplies.
19. Henry Nanpei tried to save all of them but was unable. It was only the father and certain soldiers who escaped from death before this killing took place, the leader of tehsoldiers and others died. And this was the second good deed which he accomplished and which magnified his good name. The second. He therefore became more and more well reputed among all the foreigners.
20. The deeds that Kiraun en Letau did brought a great evil to the state Madolenihmw. A great war developed in Madolenihmw. Many people died on account of this war and many foreigners also died. The evil lasted for two years and then things imporved. And it was Henry Nanpei who carried good words beweent the Pohnpeian and the Spanish.
21. Later he deigned to take a voyage to the island of Oahu in the Hawaiian Islands. Later he also made a voyage a voyage to China and to the city of Hongkong. After this he also made a voyage to the United States, going by way of Japan to Hawaii to California to the city of San Francisco, and again returned to Pohnpei. Afther these things on 20 April in the year 1896 another great war held between the Catholics and Protestans of Pohnpei.
22. In this war the Protestants were the stronger. Many Catholic people died in this war, for it was part of Kitti and part of the state of U and the state of Madolenihmw against part of the state of U and the state of Jokaj and part of the state of Kitti. The states of Pohnpei divided evenly: these were the ones that fought among themselves. It was at this time that the Spanish suspected that Henry Nanpei had incited this war.
23. The Governor then seized Henry Nanpei and put him in a prison and kept him under detention, him and his wife and his children. And this was did not stop. This was why they decided that if Nanpei were freed it might stop the fighting. So they set him free, and he deigned to bear good words between the people of U and the people of Auak.

### *Chapter 67*

#### *The story of the Germans*

1. The Germans came to Pohnpei in the year 1899 on 2 October. In the year 1885 the German first came to Pohnpei and raised their German flag, and it is said that the Spanish heard that the Germans had raised their flag on Pohnpei and they came and took it down and replaced it with the flag of Spain, for supposedly the Spanish had discovered the Carolines firs: this was why the flag was taken down. And the Germans went home from Pohnpei until the year 1899 when they came again and in turn assumed the rule of this group of islands. Now the Pohnpeians

The story of the Germans continued.

like the Germans better than the Spanish. This is what caused it: the German Governor who came to Pohnpei and began the work of the government was intelligent and knew ways of softening the hearts of ignorant people, for he showed the appearance of a common man to the Pohnpeians.

2. The soldiers of that time were New Guinea people, in all fifty, and there was also a policeman and a doctor. And the Governor used to let the nobles hold the trials of Pohnpeians by themselves and they would later have a trial before the Governor. But if a major trial arose it would be sent to the colonial administration, while if it was a minor trial that were subject to the law. The first was a major trial, which was difficult for the Pohnpeians. The second was a trial that Pohnpeians could conduct.
3. One great task was to settle the debts among all the Pohnpeians. A second was the work of cultivating the land, planting coconut trees on all farmsteads, ten coconuts per month. Here is how it was: the people of a farmstead would clear land; then would rake over the useless vegetation until it was all gone.
4. Holes were to be made in the earth, one meter broad and one meter deep, nine meters between two coconuts, and ashes from fires and sand from the sea and the decayed stumps of dead trees would all be mixed together and they would fill the hole with it. It is this that the coconut would be planted in. And it was this kind of work that was to be conducted for three years.
5. In the year 1902 a report reached the government at Pohnpei that three states in the land of Truk had begun a war among themselves, one fighting against two. So the Governor of Pohnpei instructed Henry Nanpei to go to Truk and set them aright and bring them to Pohnpei. So Henry Nanpei and a man who accompanied him went to Truk aboard a small man-of-war named the Quiros.
6. When the ship arrived in Truk, Henry Nanpei disembarked and went ashore to the one chief and had a discussion with him. Afterwards he went to the other two, and all of them assembled aboard the ship, and they greeted each other aboard the ship. And Henry Nanpei then took them all to Pohnpei.
7. The Governor rejoiced at these good deeds being facilitated. And it was this which was from his fourth good work before God and mankind. The various good works which Henry Nanpei performed were.
  - I. Saving the Nanmarki of Jokaj named Raponai from the Spanish.
  - II. Saving the father and six soldiers and a medical man and sending them to the man-of-war.
  - III. Carrying good words between the Spanish and the people of Madolenihmw.
  - IV. Improving relations among the three chiefs of Truk who were fighting each other.
8. It was all these great good works which he had performed, as well as the many little works which he had performed for various people, which they used to be glad for and serve him well for. He also built a store in Ronkiti. The store started in 1890. A Japanese man was selling in it. The name of the man was Seikinejan, he was the merchant. He deigned to construct a store in order to put in it all the

The story of Germans continued.

goods which Pohnpeians coveted. Such was they way in which he liked to help in their desire.

9. Henry Nanpei started the Pohnpeians wearing trousers, shoes, jackets, hats, and the like, for formerly they used to be ashamed to be in trousers. They also did not know musical notes. And the foreigners who were signing leaders at that time were American teachers.
10. It was also he who began using many boats in Pohnpei, and he distributed them through sale to certain people who wanted them. And these boats were cheaper than the boats of this era. Some boats were as cheap as 50 pesos, on up to 100 pesos or 150 pesos, for these boats were large.
11. It was also he who first acquired a sewing machine, and also acquired musical instruments, an organ and a gramophone. The Pohnpeians really admired the way he could become rich at that time, for copra had a very poor price with the foreigners. The price of copra was really one cent per pound, but if it was Nanpei it would be a little better than this; 1 ¾ cents, 2 cents, or 2 ½ cents. This was better.

### *Chapter 68*

#### *The story of a great typhoon*

1. In the period that the Germans were in Pohnpei a great typhoon came to Pohnpei in the year 1904, on the 20<sup>th</sup> of the month of April. This kind of typhoon is called a 'fire of spray', meaning a twisting wind, like this [diagram in original text], which twists about. And there were many people who died because of this wind, for the wind began at about 10 o'clock in the morning and ended by 2 o'clock. And this wind overturned all the large trees.
2. Pohnpei became completely bare, for there was not a single large tree left. All fell down, as well as the small plants and grass and the like. There was not one house left, all were finished. And all the low islands outside Pohnpei were destroyed by the typhoon. Many people died from the typhoon on the small lands outside Pohnpei.
3. In the year 1914 the Japanese arrived on Pohnpei, on the 5<sup>th</sup> of the month of October.  
[drawing in original text] A spear, length of six feet, 1 ½ square inches. Names Ketieu or Kaanmant. People of olden times used to carry about with them this spear or lance of theirs, because of their spell which became the thing in which they trusted as they went here and there at any time.

#### *The spell*

My Good Spear

What is it that is good? My good spear.

Going far behind me, far in front of me

Going far in front of me, far behind me

My nails are firm, my eyebrows settled

My eyebrows are settled, my nails firm

Jamooli jamol Tole

Jamooli jamol Tole

Spell continued.

Jamooli jamol Tole  
 Jamooli jamol Tole  
 The great fleet is settled,  
 The great fleet is established.  
 So be it.

4. This spell was one that the spell masters of Rakim used to perform when they went about in another state of the like. When they set forth on a voyage to another state it is said that they would proclaim this over the canoe until it was good. This is the time of their using spell.

### Chapter 69

#### *The story of the Creature Clan*

1. There is a land that is named Ahir [South] from which the first canoe to come to Pohnpei came. There is a lagoon beside the land which is called Southern harbor. The lagoon is full of the kind of sea creature called Likapijino. It was this kind of creature which gave birth to people, and these people were the beginning of the clan Masters of the South. And when the lagoon became full of them and they appeared at the surface of the water they then turned into people. Now these people had no land of their own where they could construct their residence.
2. This is why they went here and there looking about for a place to stay. Their name was Masters of the South, and they are the ones who are multiplying around Pohnpei at this time.
3. It is said that one man of the Masters of the South became sick and died, and they buried him in the earth and eventually a coconut sprouted from this grave and made a coconut palm. This was the beginning of the first coconut tree in the world. And it multiplied in that land and a ripe coconut floated hither from that land, floating here and there in the sea until it reached Pohnpei and washed ashore in Madolenihmw.
4. And the Creature Clan and the Foreign Clan argue with each other whose coconut this was. Some say it was theirs and others say it was theirs.

*Finished*

### Chapter 70

#### *[A] Concerning Nantauaj, (meaning0 'Their Place of Speaking'*

1. The enclosure of Nantauaj. This fort is large and firm and beautiful and also difficult, and this is the place that they relied on. And they also made a place for mooring their canoes which is very good and beautiful; this is called Nanmolujai. This enclosure was a fort for war at that time.
2. The person in charge of Nantauaj had the title of Taupontauaj. He was their great leader under the authority of the Lord of Teleur. There is a place to store away their rine equipment and also some stone crypts. One is large and some are small.
3. The islands are many which were not finished. It is said they did not have time for it. And some of these islands became the graves of the various holy men. On one of these islands there are slingstones, 333 slingstones, ammunition for the slings of Ijokelekel and his companions. This island is named Iteet. And other islands are holy islands for there are stone structures on them which there are crypts. It is these islands that are holy islands.

4. And some of these islands are finished but others not. And it is all the islands that were finished on which houses could be erected. Moreover, between all the islands there are channels that are called ‘passes’. And some of the passes are large and others small. And of these passes is called Mueitenualiual and another is called Mueit en Kitti [Pass of Kitti].

Here are the names of some of the islands:

1. Tau [Dahu, Channel]
  2. Pualan [Pwalahn, Commotion]
  3. Kontarok [Kondoarok]
  4. Peiniot
  5. Ujantau
  6. Pulak
  7. Peilapalap
  8. Peinarin’
  9. Panior
  10. Ponial
  11. Peikap
  12. Pamuek
  13. Palakap
  14. Iteet
  15. Kelepual
  16. Uajao
  17. Ponkaim
  18. Japaton [japatil]
  19. Jauatpaiti
  20. Jauatpeitak
  21. Reitipup
  22. Palil
  23. Nanpulak
  24. Peitoo
  25. Karian
  26. Nanmolujei
  27. Lukapankarian
  28. Lamenkau
  29. Lipuinaak
  30. Panmueit
  31. Nanlitaup
  32. Nanleemok
  33. Imuinmap
  34. Peinmet
  35. Peinkatau
5. The island that was named Peinkatau was the one that was also named Pankatira. This was the true seat of the great ruler, the Lord of Teleur, the place where he

Island of Nanmadol continued

resided at all times and whence all great works began and whence the royal decisions had their source. This was the seat of all the Lords of Teleur in sequence from the beginning of antiquity.

[B] Song of a Canoe

1. A canoe set forth  
     From Jaunalan'  
 It set forth to go  
     To Likinlamalam, oh!  
 For it went to fetch  
     The Lapanpalikir.  
 They came and disembarked,  
     Coming on hither;  
 They ask, 'Where is the crew  
     Of the moored canoe?'
2. Jirintokra,  
     Muauintok, oh  
 Enjij and Paire  
     Came along  
 For I know not the names  
     Of the others.  
 They have taken down  
     The holy canoe,  
 Pin'ale and Jenale.  
     Ianua
3. All because iar  
     For they have come quickly;  
 Not those others  
     For they have been slow.  
 Come and lower  
     Tuanke for them  
 Would be chattering  
     The marks jaulél ko jeu kon  
 The two present  
     Nanikarak ejet
4. It should be turned face down  
     On the outrigger platform  
 It then appeared at  
     Tolenikatau  
 At the Place fo No Return  
     Utunjatau  
 Jakara jen ale  
     They great mast.  
 Those below do not know,  
     For I know not the woman who made the sail.
5. She called for her child

Song of Canoe continued

To use him as sail  
 In order to go quickly  
 To Pankatira  
 It was the younger one  
 Who voyaged yesterday.  
 The end of the people  
 Has arrived, oh;  
 Put me away in this era;  
 I am put away.

[C] The story of Nankieililmau [the Lady of the Good Lizards]

A certain lizard who used to live in Jokala, of Jokaj, gave birth to a fine daughter whom the Lord of Teleur observed and coveted, and then took as his queen.

The song of the lizard:

1. Come, little Lue,  
 Let us divine.  
 We two shall divine  
 Concerning our going about  
 Do not go through  
 Naniuauiniap  
 Just go on through  
 Lon'ontipel  
 In the banana grove  
 At the bare hill top.
2. A creature of where is this beast  
 Who they are talking about?  
 It is a creature of Yap  
 That they are gossiping about.  
 It is she who devours  
 The young men of yap,  
 The children of Yap  
 Kakaia Kakajau
3. For they do not know  
 That it is a queen  
 Who slithers in the sea.  
 It is for this that this narrative  
 peuki lar  
 She then went and came ashore  
 At Imuinkoj  
 Ma en uilian lao  
 Jemok puki en anter
4. You have arrived,  
 You have come along the reef  
 And gone to where?  
 You have gone on beyond  
 Pukieniap

Song of lizard continued.



- What point is it  
 That you come searching for  
 Off the sacred land,  
 The small beach  
 Nantaumokota
5. Channel of Jokala  
 Poketo ai kere lol  
 I have arrived,  
 Just come searing for  
 The cliff of Matatar  
 Nakjapual ajan'  
 Goes to kapitjau  
 And gives birth,  
 Giving birth to  
 Lijirei.
6. They two go and possess  
 The Pilen Pual.  
 Her oil floats away  
 To the Lord of Teleur  
 In Madolenihmw.  
 Lujuj of Yap,  
 Uatat of Yap,  
 For you shall hasten;  
 Hasten to go  
 To Pankatira.
7. To the Lord of Teleur  
 In Madolenihmw.  
 She has been waiting eagerly  
 Tey two have not returned  
 Crawl upwind from  
 Under the cliff  
 She has gone along with  
 Lijiir, Limau,  
 Lielele.  
 They encounter them  
 As they go forth.
8. [Lizard]: 'You go back,  
 For I am a beast;  
 I am hunting for  
 My two children  
 As I go forth,  
 Searching the sections,  
 Searching as I go forth',  
 'For you want to go forth  
 For your are lonesome,
- Song of Lizard continued



Go from it.

I ought to hide a while.'

5. She then went and sat  
At Kamar Landing, and was sitting there.  
The children returned,  
Arrived after her.  
'We shall go and loot a bit  
For the woman for whom we made a deal.'  
The two stopped at the place  
Where she was seated.
6. She was filled with despair.  
At these, her children.  
'You two lift me up  
And turn me on my back;  
Anoint me with turmeric oil,  
I must be clean  
For Nanjamol.'
7. The canoe had made its turn  
And goes on upwind.  
They then disembark  
And offer her up.  
The Lord of Teleur  
Is overwhelmed with joy.  
'Your ceremony has been blessed,  
Lian had joined it!'  
Fragrance.

[E] Song of a barracuda

1. Naliam grew up  
In Nam en kalani  
He set fort to go to  
Madolenimw.  
He then went and washed ashore.  
At lenjapani  
Liponjapani took pity on him;  
Lipeijapani  
Has gone on beyond  
And gone to Kitti.  
He then went to namenjaulan'i  
And was stranded at Puaipuai  
Exposed to the sun.
2. The women are setting forth,  
They two will go fishing,  
Jon' calling  
'Come, Lijaproi  
Let us two go.'

Song of barracuda continued.

- Lipoproi sets fort,  
 Takes with her the leaf of the dry-land taro.  
 ‘Let us go to look at  
 Our fish of bengeance  
 Exposed to the sun,  
 Jarauanmor.’  
 It went to the harbor  
 Of Jaulan’i  
 Went on beyond  
 Going to Kitti.
3. It then washed ashore  
 At jakarapaiti  
 Going right on to  
 Leen paaini  
 Covered with coconut frond.  
 This is Jakarpeitak  
 This is the lar landing.  
 The Kirauroi, eh,  
 Sets forth with his canoe.  
 ‘You have been turned around,  
 Have gone back out;  
 Return to your land.’  
 It has been fragrant.
- [F] The song of Lienlama
1. Lienlama was born  
 On the peak of Jalapuk.  
 She gave birth to  
 Two children;  
 They dug up some good earth,  
 Earth of the Underworld.
3. Turmeric leaves of the Underworld  
 Were flashing up,  
 Going along the stream,  
 Ascending forth.  
 The two went and erected  
 A column of stone  
 And were playing with it.  
 They gave it ist name  
 Of Stone of Heaven.
4. They went and turned up  
 A japei stone  
 And leaped with it  
 To Madolenihmw,  
 Going along the lands  
 As it went forth.
- Song of Lienlama continued

- 
- The two went and built  
Nanaimual.
5. They set down their lunch,  
They provisions for the voyage  
They have arrived  
At the lands of Yap.  
They go and perform  
A powerful spell  
And ensnare with it.  
The Stone of Yap;  
They make it fly forth  
While the two run beneath it.
  6. They then go and set it down  
At One Stone (Takaieu)  
They stop by their lunch,  
By their provisions for the trip;  
Turning them over in the fire to cook,  
But they are not thoroughly cooked;  
They eat a bit from them  
And then throw the rest away.
  7. Hurl it into the  
Forest of Alokap  
And Etienlan'  
It is propagated first  
In Madolenihmw.  
They lift down a long stone  
And sail forth;  
They go and hang up  
Their fine canoe
  8. On the Mountain of Land's End  
And come down from it,  
Building up first a high mountain.  
Lapon'e is angered at this,  
Japuata  
Hurls it down,  
Returns to his own land.  
Fragrance, eh.
- [G] Song of the woman named Liatijap
1. Would that we two had become  
People of antiquity  
Who spoke with magic power  
As they walked about,  
Luk was clearing land  
At nanpeinlan',  
Was gazing down over

## Song of Lienlama continued

- Ponpikalap  
 At Liatijap's  
 Long tresses  
 Moving about;  
 [he] put down the Scoop of Heaven  
 And with it scooped up  
 Liatijap.
2. He then took her up  
 To the place of Laiminpei  
 At Nanpeinlan'  
 He has been visiting her secretly,  
 Having a love affair.  
 [Liatijap]: 'What is it that causes  
 All the trees  
 To bend down to the ground?'  
 [Laiminpei]: 'Katinlan' is here,  
 We two are dead!  
 Run and hide  
 Underneath the bowl.'  
 She then went and uncovered  
 Liatijap.
3. All the dwellers of heaven  
 Have come together,  
 Assembling to see  
 Whether there is no oil  
 On their hands.  
 The two have parted,  
 Are no longer married,  
 He then went stay  
 At Nanpeinlan'  
 My child, do not cry.  
 Fragrance, oh.

## [H] Song of Tapau

1. Where is the canoe from  
 That they gossip about?  
 Is it a canoe of below [earth]  
 Or a canoe of above [heaven]?
- Kaniki en Tapau  
 And Aun Tapau,  
 Doing wonderous things.
3. The two transformed a rock,  
 Made of it a canoe;  
 Took from it a chip,  
 Made of it a bailer;

## Song of Tapau continued

- They made of it a paddle;  
 Made a punting pole.  
 With it they made a circuit,  
 Round all of Pohnpei.
4. All the people of heaven  
 Became desirous of it.  
 They took it up to themselves,  
 The canoe from below.  
 It is now above us;  
 It became complete in heaven.  
 Fragrance, oh.

[I] Names of the parts of the canoe:

- |                            |             |
|----------------------------|-------------|
| 1. Board of canoe          | Lipualkit   |
| 2. Platform of canoe       | Lijaunankit |
| 3. Mast of canoe           | Ree         |
| 4. Cord [or rope] of canoe | Mool        |
- The waves under the end of the canoe: Lijapliti  
 The waves under the end of the outrigger float: Lijaplele

### *Chapter 71*

#### *Part of the First Period*

*How the ruler's seat at Pankatira was built: this seat of the ruler was built with magic power.*

1. The name of the seat of the ruler was Pankatira; there were four corners to this ruler's seat. Three stone fitters came from pohnpei while one came from Kusaie. These were the four corners: one was named the Corner of Likapar, which was the corner of Madolenihmw, which the master stone fitter of Madolenihmw built; and another was the Corner of Peinkatau, which the master ston fitter from Kusaie built.
2. And another was the corner of Kitti, which the master stone fitter of Kitti built; and another was the corner of Jokaj, which the master stone fitter of Jokaj built. And there is no time to tell of the various places in this house which the stone fitters of the states built. The name of the place to enter the house was Ririn. And the guard of this place of entry ahd the little of Keuj. Here is what it meant: if the guard discovered a person he would ask his identity. Here is what he would say: keuj, meaning 'Who are you?'
3. There is no time to tello about the lesser entrances to this house. As for the story of the master stone fitter whoc from Jokaj, his name was Kiteumanien; it is said that he sailed ona column of stone from Jokaj as his contribution. And when he had sailed on the column of stone they said that his name was Konjai. He then used this column of stone as the foundation for the corner named the Corner of Jokaj. Now the people of Madolenihmw did not favour him, so he fled to Kitti.
4. The Kittie people then named him Japaltito. He next went back again to Madolenihmw and the Madolenihmw people called him Jaujapal. He then

Chapter 71 continued

returned to the place from which he had come earlier and they gave him the title of Lampuaijok. Now with all of these corners, of one of the corners should be destroyed and fall down the state that built it will be destroyed in an evil time.  
*And it is twisted, what I am saying.*

*Chapter 72*

*The First Period*

*The story of the man named Lapanuanik*

1. The story of a way which took place in Jokaj on 18 October in the year 1910. Here are the things that brought it about that these things could happen.
2. A state project in the state of Jokaj was to build a state road to encircle it, so the people would be able to walk on good roads at all times; and it was to be the people of Jokaj themselves who would build the roads. The person in charge of the road was a foreigner named Mr. Olpon [Hollborn]. The leader of the Pohnpeians was Jaumatonjokaj. The Pohnpeians argued with the foreigner and they were going to fight with him. The Governor heard that the people of Jokaj were angry at Mr. Olpon and assembled his officials. The Governor, Secretary, and a surveyor went downwind to settle the dispute so that things would be right. And the people of Jokaj made ready and killed them. Mr. Olpon also died and six people from Truk. Thus Jokaj went astray.
3. Now on 20 October all the states of Pohnpei came together at Kolonia to gurad it. And the doctor, his wife, the Governor's wife and the policeman and fifty soldiers were left. Then two months after they were killed, five men of war appeared and began war until aover four hundred people of Jokaj fell prisoner to the Germans – men, women, little children, everyone. And over four hundred were jailed and sent off to Yap and Palau.

The names of those who were killed owing to the ear of Jokaj are:

seq	Name	Title
1	Niue	Jaumatonjokaj
2	Toleniap	Lapanririn (his brother)
3	Jamuel [Samuel]	Nanauantomara
4	Aronlanenjarak	
5	Lejkemi	Namatonpaniep
6	Pailan'	Auntol en Paniep
7	Lapanjarak	Kaniki en japoon
8	Lan'injor	Nanit
9	Jeilan'	Lapanmaton Jokaj
10	Parakap	Kaniki en Tomara
11	Apaiu	Jaumakan piken iap
12	Maninkatau	Lampuaian ijipau
13	Kaunop	
14	Manintokalan'	[his soral nephew]
15	Jaronlan'	Nanauan lukapoj



The names of those who were to be killed in Yap were:

seq	Name	Title	Clan	Religion
1	Jakontalan'		Naniak	Catholic
2	Jemei	Nanliken Tomara	Naniak	Catholic
3	Uerik	Muarikietik	Dipuenmwun	Catholic

However, they were not killed; it was said they had not guilt.

Those who were killed were:

seq	Name	Clan	Religion
1	Niue	Dipwenpahn mwei	Catholic
2	Toleniap	Dipwenpahn mwei	Catholic
3	Jamuel	Dipwenpahn mwei	Catholic
4	Aronlanenjarak	Dipwenpahn mwei	Catholic
5	Lejkemi	Sounkawad	Catholic
6	Pailan'	Sunkawad	Catholic
7	Lapanjakara	Sounkawad	Catholic
8	Lan'injor	Sounkawad	Catholic
9	Jeilan'	Sounkawad	Catholic
10	Parakap	Sounkawad	Catholic
11	Apaiu	Latak	Catholic
12	Maninkatau	Soun Jamaki	Catholic
13	Kaunop	Dipwenmen	Catholic
14	Maninkotalan'	Dipwenmen	Catholic
15	Jaronlan'	Naniak	Catholic

#### Chapter 74

##### *The fall of the state of Madolenihmw*

1. Ijokelekel was the first Nanmarki in Pohnpei. When the titles were given he was the Nanmarki of Madolenihmw and his true son was the Naniken of Madolenihmw. He [the Naniken] became angry at his children and was exiled to Uanik and took rule over them and made it into another state. It then became another state in Pohnpei; becoming the fourth state of Pohnpei.

Names of the four states	Titles of address of Nanmarkis
1. Madolenihmw	Uajalapalap
2. U	Jan'iro
3. Kitti	Roja
4. Jokaj	Ijoani

2. Now the new state was Madolenihmw, but formerly it was Jaunalan' while Uone was Ononlan'. This [Uone] was the seat of the first ranking priest of Pohnpei who used to live there from olden times on. And this priest held the title of Master of Part of Heaven, he who used to conduct worship of the various gods in heaven.
3. And the place of worship, which was called Paler, was in the section of Olapal in Uone.

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each other. And the people of one state would go and secretly rob people of another state and kill them and flee. And the people of the state whose people had died would in turn respond, so that it would be just the way others did. And this sort of thing used to develop all the time in Pohnpei.

#### *Chapter 76*

##### *The diviners*

1. There were Pohnpeian diviners. These people used to dream when they were sleeping on various nights, and they would then tell certain people these dreams and these would become a story. And at certain times they would spontaneously think up something from their belly and would make this into a story. But at other times they would observe how the stars were in the heaven, and how the clouds moved here and there in the heavens; they would estimate from these that something would be done or also the things that would fail and not succeed.
2. All these kinds of diviners were all over Pohnpei.

#### *Chapter 77*

##### *A certain diviner*

1. It was said that there was a certain man in Kitti long ago; he lived in that state before there were any foreigners in Pohnpei. Reportedly he dreamed that he went abroad to a certain land, a splendid land in which there were many people. And moreover their houses were very strong and large as well as tall. Their vessels were large but lacked outriggers. The mast was very huge; a few people could not erect one of those masts by themselves. And one person alone could not sail this vessel for it was too big; and hundred or more than a hundred would be able to sail it.
2. There were also some people who had supernatural powers, for they were strong by virtue of their spells which gave them the name of 'holy ones'. They regarded such work highly for this was their salvation; this was what helped their work. Some of these spells were good; but some spells were bad, things to destroy people or destroy land or spoil various occasions. With some of these spells all the crops would stop bearing, or the various fish in the sea would stop coming up on the reef.
3. Or one person would not kill another, or a plot of land would recover its fertility, or cause or prevent something which would destroy our livelihood. And it was this kind of spell in which the Pohnpeians used to put their faith above all; this kind of faith was greater than their faith in all other things. And they also had medicine, medicine for all kinds of sickness, but not only for sickness but for everything; if something was broken or the like some medicine was good for it.
4. Now these two things, spells and medicines, would reinforce each other. This is what the Pohnpeians used to regard as effective.
5. Moreover, certain states would engage in battle against other states, and also certain sections would engage in battle against other sections, and their spells would aid them.

#### *Chapter 78*

*Service [work for the rulers]*

1. And here is something else that occurred in Pohnpei, in all the states: the people of all the states used to serve their ruler, the Nanmarki. They used to serve them with little products. Here is what it meant: their tribute to the rulers for their land. And also with the crops from their lands; and also with work for them. Here is the way it was done, during a year feasts were held. And it if was in the breadfruit season the people of the various lands would give the Nanmarki breadfruit:

2. To the Nanmarki:
- I. First of the breadfruit
  - II. Feast of breadfruit
  - III. Lili
  - IV. Oven of the remainder of the breadfruit

And if it was in the winter, during the time when the fruit of the breadfruit were finished, they would then instead give to the Nanmarki part of their work at gardening, such as yams and the like

- To the Nanmarki:
- I. Kotekehpa
  - II. Grating Yam
  - III. Oven of the leaf of the basket
  - IV. Putting an end to winter

3. These things were done in feasts, but here is what was more important than anything else: that they should join in battle when battles would be held. Here is what would happen at various times: these kinds of service and tribute from the land were two kinds of work. Their names were:

Lesser work (meaning) I will join the battle, live or die.

Greater work (meaning) I will work for the Nanmarki with food and the like.

4. These kinds of work were pay for our good life under the authority of the high ruler of the state. And here is another thing that used to be done in olden times. The people of the various sections would assemble at the place of their section chief to discuss and agree upon a place to fight their opponents. Here is how it would be: they would look for a mountain peak, which would be high, and too formidable to fall into the hands of their enemies.
5. They would then prepare a fort there and make the place difficult to access, so that their enemies would not be able to climb up there easily. And they would be then send word to another state to come fight them and try to destroy the place if they were able. And if the ones that came were strong and captured it and killed all the people of the fort they would take possession of the fort instead. This was called 'seizing land'.
6. They also used to make canoes and sails and mats and the like, and twine and strips of woven cloth and the like. They would then sell these to whoever wanted them. Another thing, if they got sick at certain times, they would look for a person who knew a medicine for that kind of sickness to come and give them medicine.
7. And here is the way of payment for medicine: they did not set the price of the medicine, but they performed the sort of payment known as 'medical presentation', many good that they would present to the master of medicine. This

kind of payment was large, since medicine and spells were both performed over the sick person.

8. And if a person died they would bury him in a place which was good for him to be burned in; this was done like this in all the states of Pohnpei except that Uone in the state of Kitti was different, for their graves had a way that was correct; it was like this: the graves of people who had died should not be close to the places which they cultivated; if one or two sections jointly used a single burial place the burial would be far from their places of residence.
9. But concerning the Masters of part, their graves were in the section of Ononmakot, at a place called Ninlepuel. When the Master of Part passed away he would be buried at night, so that the common people would not know about it. And they would take the bones of the Master of Part from their graves, and they would then make a sacred stone structure and deposit there the bones of the ghosts [i.e. bones of the dead]. They would then consecrate that place and it would become a place of worship. Such were their doings of olden times.

### *Chapter 79*

#### *The story of the coconut; concerning the coconut tree.*

1. The coconut was not originally a Pohnpeian tree. This is why it is not abundant in the forest of Pohnpei or on the mountains. This tree sprouted up from the grave of a certain dead person and was then propagated. And when it arrived on Pohnpei it floated hither on the sea in the second era and first came to Madolenihmw. And it is said that the dead person from whom the coconut sprouted was a relative of the Masters of the South. And he also had a brother, who was a member of the Foreign Clan, but the two were brought together by adoption by a single father and mother.
2. The coconut then reached Madolenihmw and made Tauenarin'. Now the coconut arrived on Pohnpei before the foreigners had reached Pohnpei. And this fruit is very useful to all the people of Pohnpei. When this fruit is planted in the earth they give it the name of 'Ripe Coconut', while once it has been planted and sprouted and grown for perhaps two years or so it will be called 'New Coconut'. And when it finally has borne fruit they say it is 'has become mature', while when it produces a flower bud and blooms and little immature nuts are on the stalk, and it finally gets bigger than this, it is called 'Drinking Nut'.
3. Drinking coconuts can already be eaten by people, for there is a liquid inside which is very delicious to consume, while the meat of the drinking nut is also good to eat. And when the flower stalk appears from the trunk of the coconut tree they make from it 'coconut toddy.' This is a foreign practice. They cut the flower stalk with a sharp knife and they then place a bottle under the end of the flower stalk where the knife has cut it, so that the liquid from the flower stalk will drip into the bottle. Now this liquid is very sticky. People then take the liquid and put it in a large iron pot and they then heat it over a fire and boil it, and its sweat [distillation] will then drip down into a bottle and become foreign liquor, much stronger than joju and the like.
4. Now when people would consume drinking nuts they would save the husk of the nut for they would bury it at the shore [until it became rotted] to produce coconut

fiber for making twine for building houses or lashing canoes and the like. This was a kind of goods that was valuable for them. They also called drinking nuts kaki, for instance ‘sweet kaki’ or ‘delicious kaki’ and the like. And when the drinking nuts had become dry [i.e., ripe] they said that it was ‘heavenly kaki’. And if it had stated to sprout before it fell they said it was ‘sprouted coconut of heaven’ or ‘sprouted kaki nut of heaven.’ And if it fell they said ‘kai-down’ or ‘earth kaki’. And another name of the drinking nut is peen, while when it had dired out it became muan’aj or arin’. Now when we look at all coconuts and ask how they are, we will find that all coconuts have the appearance of a backbone and also a mouth.

5. And if people husk the ripe coconut we will then confirm the natue of its appearance, for indeed it will be come just like a person, since it has a mouth and holes for eyes and browridges. It also has a little nose. There is a thread on the center of the back which is called ‘thread of heaven’. Now is the coconut is cut into two halves [transcersely] the face half of the nut is called ‘front kaki’ and bottom half is called ‘back kaki’. The empty shell is used for a cup for Pohnpeian kava, while the meat of the coconut is indeed important for them for it is part of all their important foods and also made their hair oil and the like.
6. When the flower stalk dried it would make a torch with which they could walk about at night, and the like. The young coconut leaves would be made into fiber kilts for all men to wear. And when the palm frond became mature it would make a basket of storing their fine goods and also a basket for storing their stores of food which were remains of their meals. The name of that [second] basket was ‘climbing basket’. The central ribs of the leaflets would make a broom for sweeping houses. When the frond dired it would become a torch; with it they did their torch-fishing, a way of catching fish at night when the tide is low and the night dark.
7. The truck of a coconut tree would form the substance of their spears for aiding them intheir fighting with each other. From the coconut tree would come many good medicines. Moreover, from the palm frond – this is the container [for food] for the stone oven; they make a leaf basket from it to contain food, for it is this which has honor in it for the chiefs, but not the leaves of other trees. So the coconut tree is more important than all the other trees that are on Pohnpei. And it is also a tree for making peace in the hearts of chiefs when they are annoyed at their people. This is when they will take a green coconut and put it in a small leaf basket which is tiney, not large, which is just the size of one or two green coconuts to be in it; they will then take it to those who are annoyed and apologize to them, so they will feel well disposed. Here is the way to make formal apology: they woule before making apology first search for a person suitable to bear peace between the chiefs and commoners; if it were one of the First of the lLand then a Royal Child would be suitable to bear peace, but if a Royal Chidl was the one who had become annoyed then a Royal Man would bear peace between them.
8. Concerning the carrying of the green coconut, the man who bears peace will take the nut and a knife which willslice off the bottom of the nut. Then he will ceremonially present it tot eh chief. He will then beg him to drink [meaning to

- ask]. You will then give it to him to drink a little of it; you will then know that his feelings toward you have improved. Such is the custom of formal apology.
9. From the palm frond [they] also make fine fans, beautiful indeed, and fine, beautiful hats which cost very much and many other things, such as splendid little mats and the like. There are many kinds of work that the coconut tree does for all the people. And it was in this foreign period that we first learned that it is of great use for the people of the whole world. So this tree is more useful than all the other trees of Pohnpei, but it is not only for Pohnpeians, for it has brought success to all the farm plots on this side of the sea and all honored work begins with the coconut tree.
  10. Also at the time of feasts and the like they use drinking coconuts as the ‘water of the stone oven’ or they use ripe coconuts as payments for fish. And another important thing. This is what all the foreigners want to buy from this group of islands and take to the lands abroad and sell here and there to all the lands abroad, bringing very abundant money.

### *Chapter 80*

#### *The beginning of the story of the coconut tree.*

1. There is land in the south whose inhabitants came to Pohnpei and populated it in olden times. It is said that there is a lagoon on the northeast shore of this land which is quite near the land in which the sea creature Likapijino used to reproduce and was not abundant. Now when they became numerous they eventually appeared at the surface of the water, since they had become so many and filled up the water below. Those which gave birth at the surface of the water bore some little boys and girls. And the true inhabitants of the land discovered them and adopted them. And when they grew numerous they married among themselves or also married the natives of the land until they multiplied in that land. But they had no land of their own in which to be able to clear and plant food crops.
2. The sea creature Likapijino is large and long and also full of breasts like the breasts of women. There are some in Pohnpei but they are not too numerous with us. But there are many with them in the land of the south. We do not know the name of this land, but we do know that it is to the south of us. We call it ‘South’ because it is to the south of us. Now when the natives of that land made some good for themselves, such as a feast or the like, they would give them something, but they would then pay those others.
3. Now there was a couple in the land who had two children, a boy and girl. The boy’s name was Jaujamtakeria. He was a weak boy, reportedly sick with yaws and did not work at any time. His father used always to feel bad about him for there was no longer anything with which they could repay fish and the like which they ate at various times. So the sick boy was dissatisfied with the fact that he and his sister were of no use to their father and mother. But after they already had these children they also adopted a boy of the Foreign Clan named Kanikienjamtakeria to take the place of Jaujamtakeria, since he would probably soon die because he was sick.
4. Some ripe coconuts of Jaujamtakeria were stored in the purlins of their house. He put them there when he was going to die. He then left instructions with his father

that when had died they should bury him in a grave and set down his coconuts at the head of the grave. Eventually the boy got worse and died. So the family buried him along with his coconuts. And here is a little thing he took pains to leave instructions about: when the coconut had sprouted and borne fruit it would be for the Foreign Clan boy to eat and use for anointing. Now the Foreign Clan boy had the name of Lakam, while the children's mother was of the Master of the South and their father was of the Foreign Clan. Now that boy [Jaujamtakeria] died, and the coconut sprouted and became a coconut tree, and at that time that girl became pregnant and gave birth to a litter of dogs. And one day the man went to the other children's place. He went and entered where they were and asked the girl, 'How are you?' The woman answered 'I have given birth to some puppies.' The man said, 'Well, where are they?' The woman answered, 'They are hiding in the stone foundation of the house.' So the man looked down beneath the door and clucked together the little group of dogs [i.e., called them together by clucking] and they squeezed out from the foundation and sat together, turning their faces to the sky and all howled. The man then felt tenderly toward them.

*Chapter 81*

*The way coconuts are propagated*

1. The coconut must be picked and hung up on a tree or a drying platform which will be made, the nuts being arranged on top of it; finally they sprout and will then be planted; and that's that.

1	Concerning drinking nuts	Sweet kaki	Its liquid is sticky and good to drink, and it is also a great help for relations between nobles and people, for it is what the people may use to make apology with to the nobles.
2	Ripe coconut	Ripe kaki Heavenly kaki Kaki-sprouted-in heaven Kaki down  Sprouted kaki  Desired kaki  Front kaki Kakipuen Heavenly thread	The coconut when it is in the tree and has not yet fallen down. The sprouting of the coconut in the tree. The falling of the coconut to the ground. The coconut sprouting on the ground. Coconut for food. People will desire it, saying, 'Give me a little of eat.' The face side of the coconut. The bottom half of the nut. This thread is on the back ridge of the nut.
3	Coconut leaflet	Coconut leaflet	All men's fiber kilts are made from coconut leaflets.
4	Coconut frond	Kiam	A thing to put food and the like





			cup for kava.
12	Patenlaji [eel basket]	Kopou en katau [basket of Kusaie]	This kind of basket was made by the people of Kusaie and such places; and this basket caught the stone in which Muajanpatol was.
13	Kemeui	Kopou	It was this kind of basket that went with Lapanmoar's canoe and brought the feather of the Tiripeijo bird.

*Stories of the coconut tree are important for all us dark people, for its usefulness is great for us and our clansmates, and it continues always.*

### Chapter 82

*In olden tiems, in the reign of Nanku, who was Naniken of Kitti, a man from abroad lived in upper Lot. Reputedly he was an American named Kapteinpij [Captain Pease]. He made his dwelling there; he made a foreign style house at that place, which had board floors and walls, and the windows were set with glass.*

1. During the reign of Nanku who had the Christian name of Solomon – he was the Naniken of Kitti – when he learned that there was a certain house in Lot he deigned to conceive a liking for it and bought it from that man and took it to Ronkiti and set it up there and made it the seat of the Naniken of Kitti. And at the time when he was about to get the house, he assembled all his clansmates and they went and got the house. The man who was the leader of all of them had a cane which had a sword within it.
2. This sort of cane was startling to the people of that time, for there were few foreign goods at that ime. And the house was moved and erected on a mountain in Ronkitti named Ponmoli, for he had one residence below there at a place named Poreti, but ths house at Ponmoli was standing and completed. This house was honored and very fearsome, because of the fear of them which was on all the people, and also because of their boldness. And this house was indeed fearsome, for some primal gods also lived with them it.
3. And after the war of Kitti and Madolenihmw had been held these states made an agreement among themselves that they would be brothers forever. Here is how it was; a sleeping mat was spread out and the nobles then sat together on it and made this agreement. They made a true sign of their agreement; this is it: The Naniken of Kitti should hold the section of Japuerak under the Ijipau of Madolenihmw, just one man would be in charge of these lands; Japuerak and Kapine in Uone. So the Jaulik of Japuerak is also Jaulik of Kapine. And this sign still exists to the present day.
4. When Kapteinpij was in Lot he had many cows. This was the first time Pohnpeians had seen such creatures. There were not many people who went to Upper Lot, for they were afraid of the cows.



9. There was a man who owned the little island of Nakap in Madolenihmw. This man was a clan relative of the Nanmarki of Kittu. It was he whom the Nanmarki of Madolenihmw and the Uajai sent to Uone to go bring back the body of his highness the Nanaua to Madolenihmw. He then set forth, going outside the reef, for the tide was low. He raised his sail and went on downwind and looked out over Uone and caught sight of some smoke which rose from over Ononmakot. He then said, 'Let us return, for the Uone people have probably burned up that man.' So they returned upwind to Madolenihmw.
10. Some days after they had attacked his highness the Nanaua at Lon'takai the Uajai of Madolenihmw sent to the Lapanmor to come and visit him. That man then set forth and went to the Uajai's place in Mutoketik, for they were going to make an agreement about how they would have a mockbattle with each other. So Lapanmor deigned to go to the Uajai's place. The Uajai then said to him that the two of them would fight each other and this is the way it would be: supposedly they would deceive the state of Madolenihmw; they would fight but no one was to die on either side. And this was agreed upon by the two of them, but none of their people on either side knew about it. The Lapanmor then returned and went back to his land and began to prepare for the day of battle.
11. After some days had passed the Uajai was straining at Mutoketik and Lapanmor and his people assembled a fleet and went forth off Mutoketik, poling their canoes. And the Uajai's people asked their identity. And when the people on the canoes heard the voices of those asking their identity they immediately stopped by them and they began to fight and battle started between them. They fought with spears and slings using stones as ammunition. There were many who were wounded. It is said that they were hit by spears made with stingray points. And the party of the Lapanmor retreated and fled before the fleet of the Uajai. They then went and stopped off at Japuerak and again began to have a battle with the fleet of Lapanmor. But this was a trick, and this trick was in order to make it easy for the Uajai to be able to kill Aunjapauaj and avenge the death of his brother the Nanaua.
12. Then the Lapanmor sent a messenger to Lot to notify the people of Lapinjet, as far as Lot so on, to come help them fight the Uajai and his party. And the battle was prepared for a certain day, that they would again have a battle. And the people of Lot joined in it, for Aunjapauaj had gathered together all his people to go and join the Lapanmor and do battle against his clansmates. So the people of Lot set forth and departed. They all walked upwind to Janipan. But as these people went forth on the paths they did not know that the people of the various sections, Kapiro, Tamoroi, Japuerak, and as far as Ponaulan' and so on, had formed ambush parties, each section forming one ambush party. So they went confidently on the paths and did not know that ambush parties for them were everywhere.
13. And finally when they reached Ponaulan' the ambush party of Ponaulan' attached them, and they started a battle. As they fought the people of Ponaulan'

prevailed and the people of Lot fled from them. They reached Japuerak and the people of Japuerak in turn seized them and started a battle with them. And all the people of Lot were casualties and died except for Aunjapauaj and one boy who remained and fled on until they came to Tamoroi. The people of Tamoroi had then hidden beside the path. And it is said that a certain boy who was a little crazy hid near the path and grabbed the leg of Aunjapauaj and seized him. This is how he was captured, for he fell to the ground and they seized the two of them and bound them and carried them to Ultai. Then they came and lit a fire in which live wood was the firewood. They then bound the men and tied them on poles and slung them face downward under the poles. Then they hung the two of them over the fire. But before they were hung the two of them over the fire. But before they were hung up they burned their fingers and toes with fire and put out their eyes.

14. And the two of them were hung there that day until they died. And the Uajai was satisfied, for Aunjapauaj had died. And such is the way that the people of the state of Madolenihmw are, pitiless toward each other; they do not cooperate smoothly with one another from that day to this.

*Finished*

### *Chapter 83*

*Concerning the seat of the ruler of the state of Kitti.*

1. These places are not too clearly apparent to people to be able to see them with their own eyes. This is the place where ceremonies were held in Kitti; this is the place where the ceremonies of the state were held, and this is the place where the holders of the high titles of the state of Kitti used to stay in olden times. The Master of Kitti was the high ruler before there was a Nanmarki in the state of Kitti. There is no longer any sign of his seat at this time for it was destroyed at the time that the people of Palan' captured the state of Kitti. They then destroyed the stonework completely. They called it Kareraua. Here is the meaning of it: the family of the Nanmarki made their place of residence in a certain place and gave the place the name of Peinkareraua. This was the capital of the state of Kitti at that time from the reign of the men who were the Masters of Kitti before Kitti had become a state; so to speak, it was only a section at that time. Moreover, there were no sections in states at that time, for the group of sections which exist at present from Putoi to Lauatik and Jalaput are now the great sections of Kitti which have important tasks under their rulers.
2. [there is no paragraph 2 in Luelen's text].
3. Jalapuk was the place where the great priest resided. It was like this: there were two men in the sections whose work was important. One of them was in the section of Mant, who had the title of Kaja, and the other was in Putoi and had the title of Luanenputoi. The two were lesser priests, and it was their task to hew two bowls which were taken to their ruler at Peinkareraua. It was these bowls in which was served the food of the ruler at all times. One of the bowls was named Malaikete, the one made in Mant. But the one from Putoi was called Muanlaekeik. They used to carry the two to the capital.











11. Simon, there is no report as to how he died. It is said that he died in Africa in the town of Jainij. This town is between Egypt and Abysinia.

12. Judas went to Africa and then returned and went to the land of Armenia and was killed there.

13. Matthias took the place of Judas Iscariot. His death was like Simon's.

14. Mark who was John Mark was a companion of Simon when he stayed in Rome. After he composed the book of mark he went to Egypt and took charge of the congregation of Alexandria in a great town for twelve years. The people of the place then caught him and dragged him around over the ground until all his skin was worn off and he died.

15. Luke was intelligent and was a physician and also a painter. He was also a companion of Paul. He went as a minister to Italy and was killed there.

[B] Concerning the wealth of King Solomon about which there is a description in the holy book.

1	The high leaders of the workers	550
2	The quantity of gold which came to him in one year	6666
3	The quantity of chariots	1400
4	Men who rode on horses	12000
5	Solomon's noble women	700
6	His concubines	300

[C] This dance song is a song of the beginning of the story of the beginning of antiquity.

A canoe set forth  
 At the Jakaren Uai  
 Beyond yesterday  
 It was Japkini who sailed on it,  
 Came hither downwind  
 He has called together  
 The people of his canoe.  
 Where is Jaupeleti?  
 And Jaupelata  
 And Nipalatakenlan'?'  
 They have set forth.  
 They are going to go to  
 Ponnamueiaj  
 They try to raise the sail;  
 It does not go up  
 Where is Lipuektakalan'?'  
 She should come,  
 Come to raise up  
 The saile Ienjamat.  
 No sooner s it raised  
 Than its brightness flashes  
 A calm had descended  
 And spreads forth





The people of Jokaj,  
 How they deceived  
 A noble chief.  
 They send on inland  
 A man who is to come  
 And fetch the Jaumatau,  
 Take him to the place  
 Where he will be killed.  
 The Ujai sets forth  
 From Jokaj Island  
 Is already in Palikir,  
 Has not returned.  
 Moving in a line at sea are they,  
 The fleet of vessels  
 They have sailed here in.  
 They have dropped anchor  
 In the reef channel.  
 A great bombardment  
 Is causing fear to  
 The people of Jokaj  
 As it makes battle,  
 Luk of Jokaj is wounded;  
 They were demoralized,  
 Fragnance.

III. Song

The Governor is back  
 And overcomes  
 Their stronghold  
 On Pontol lap  
 The battle goes on,  
 The people in it fall  
 They have appeared.  
 Some are taken alive.  
 Some escape from  
 The isle of Jokaj  
 Fleeing into the forests  
 Of all the states,  
 They have appeared  
 In the state of Kitti.  
 The Ujai has returned  
 And begs for mercy.  
 All the states have joined  
 With the foreingers  
 In hunting the Jaumatau  
 Encircling for this purpose.  
 All of Pohnpei.\











Dragged forth from em, oh,  
 Dragged forth from me  
 My sicknees, eh  
 I want to get magic power  
 And regenerate myself  
 That I may recapitulate  
 The times of long ago  
 In the reign of Jaukitik  
 Jaulamer, oh.  
 After the late words [of mother]  
 After the late words  
 I then died.  
 The power of their cruelty  
 Came and hit me [killing me]  
 We later met at the Underworld  
 At the Twisting Bridge  
 And soved each other.  
 They two shoved me off  
 Down to Pueliko  
 I then stayed there  
 And lament there, eh.  
 I have climbed up to  
 The Twisting Brdige.  
 I performed on myself  
 Darkness at noon [an invisibility spell].  
 Lejjinen' [woman of Jinen']  
 And Olenjinen' [Man of Jinen']  
 Have shown me the way  
 I have arrive  
 At the side of the sprits, eh,  
 On the Royal Reef  
 In the Clear Heaven  
 With a yard of sea,  
 A yard of sky  
 Its brightness flashes  
 On the leaves of the trees,  
 The brightness of the Underworld, eh.  
 A party of souls  
 Wanders about, eh.  
 Here is the thing for which  
 I lie down [at night]  
 And do not sleep;  
 The end of my wandering  
 Will some day be arriving;  
 I will the be forced to leave,  
 Going under protest.







Going on inland, eh,  
The casualties have fallen  
Near to these lands, ah;  
This misfortune.

*The end.*