

Bernard Y³
PALM
1978/79

KAKROM

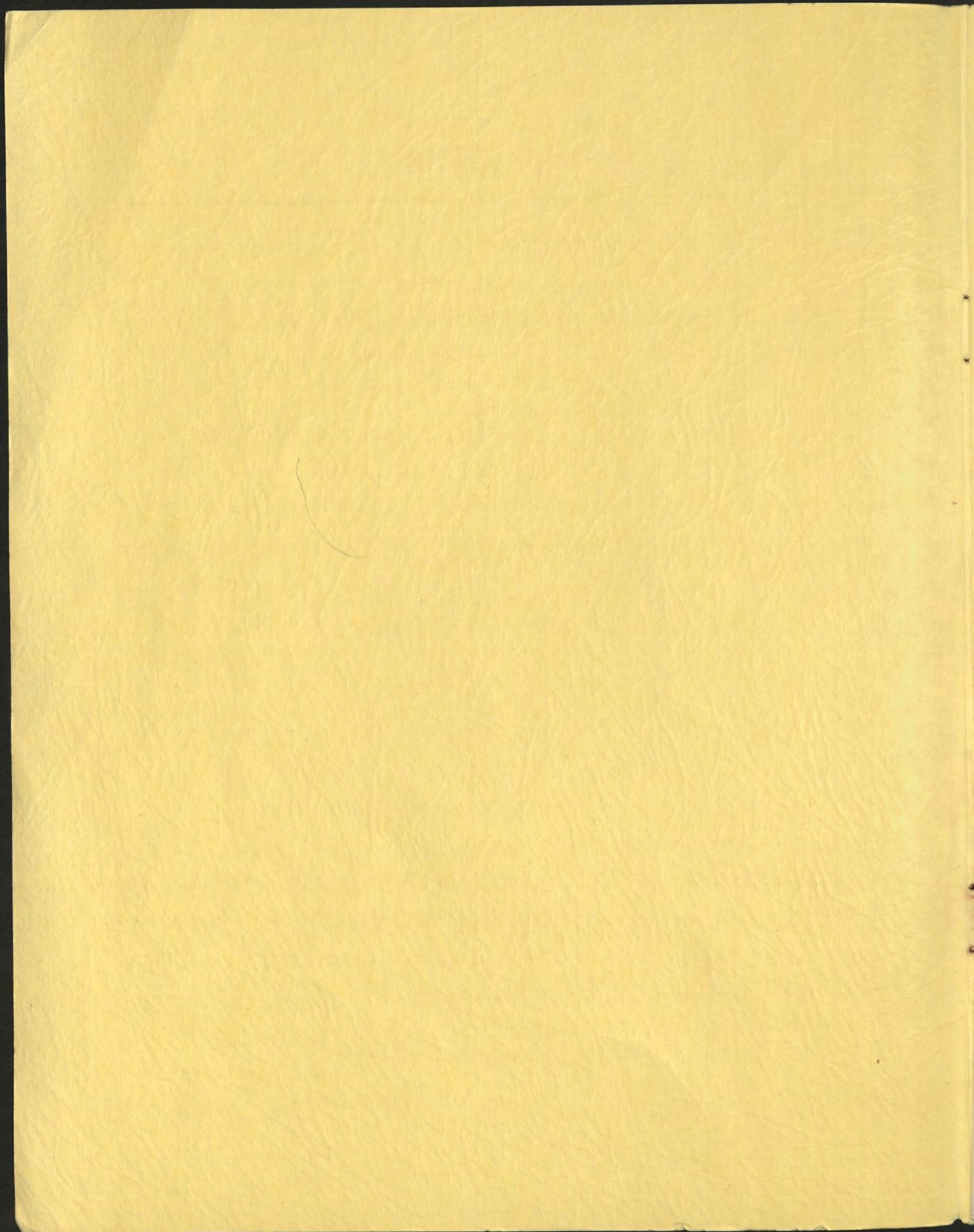
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INTRODUCTION

LIKE OTHER ISLANDS IN MICRONESIA, YAP HAS CONSTANTLY BEEN EXPOSED TO NUMEROUS EXTERNAL INFLUENCES OVER THE PAST CENTURY. THIS HAS RESULTED IN RAPIDLY CHANGING SOCIAL STRUCTURES, CAUSING CULTURAL CONFLICTS AND CONTRIBUTING TO ALIENATION OF THE YOUNG PEOPLE OF YAP FROM THEIR CULTURAL HERITAGE.

WITH *kakrom*, HOWEVER, AN ATTEMPT IS PUT FORTH TO GET THE YOUNG PEOPLE MORE ATTENTIVE TO THEIR FADING BACKGROUNDS.

THIS ISSUE, THE THIRD OF A SERIES, HAS BEEN PRODUCED MAINLY BY YAP SENIOR HIGH SCHOOL STUDENTS WHO TOOK PART IN THE YAPESE CULTURAL HERITAGE CLASS OF 78-79. IT IS THE PRODUCT AFTER A YEAR OF THESE STUDENTS' EFFORTS TO EXTRACT VALUABLE CULTURAL/ETHNIC INFORMATION FROM THE YAPESE RESOURCE PEOPLE IN THE VARIOUS VILLAGES ON THE ISLAND.

PUTTING THIS ISSUE TOGETHER WAS A NEW AND DUTIFUL TASK FOR THE CLASS, BUT *kakrom* IDENTIFIES SOME OF THE UNIQUE QUALITIES AND VALUES OF THE YAPESE PEOPLE WHICH THE STUDENTS WANTED TO LEARN MORE ABOUT.

THE STORIES WERE COLLECTED AND PUT TOGETHER FOR THOSE WHO WISH TO LEARN MORE ABOUT THE CULTURE OF THE ISLAND. WE, THEREFORE, HOPE THAT OUR *kakrom* WILL NOT ONLY BRIGHTEN YOUR DAYS, BUT WILL ALSO SERVE AS A PIECE OF "PRESERVED" CULTURAL VALUE.

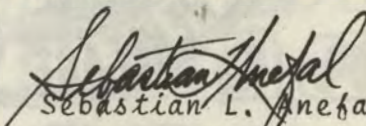

Sebastian L. Anefal, Teacher/Advisor
Yap Sr. High School

Table Of Contents

INTRODUCTION	1
ACKNOWLEDGEMENTS	3
YAP STATE	4
THE WORLD WAR II DANCE	9
"AW" IS USEFUL TO THE LIVELIHOOD OF YAPESE	12
YAP INAUGURATES FIRST ELECTED GOVERNOR	17
JUGGLING SONG	19
THE ORIGINAL CLANS OF YAP	23
GILFALAN MAKES A CANOE IN A WEEK	23
DAPAL	34
THE STORY OF LIOMPAN	36
THE STONY FISH-TRAP	41
NAVIGATION	46
WALATHOL	51



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THE YAPESE CULTURAL STUDIES CLASS OF 78-79 WOULD LIKE TO TAKE THIS OPPORTUNITY TO THANK ALL THE RESOURCE PEOPLE OF YAP STATE FOR THEIR KINDNESS, SINCERETY, AND TRUTHFULNESS WHICH MADE THIS MAGAZINE POSSIBLE,

SPECIAL THANKS GO TO SEBASTIAN L. ANEFAL, TEACHER/ADVISOR, AND MR. GARY E. SMITH, PRINCIPAL, YAP SR. HIGH SCHOOL, FOR THEIR UNEXPLAINABLE SUPPORT AND CONSTANT ENCOURAGEMENT FROM THE BEGINNING TO THE END OF THE SCHOOL YEAR,

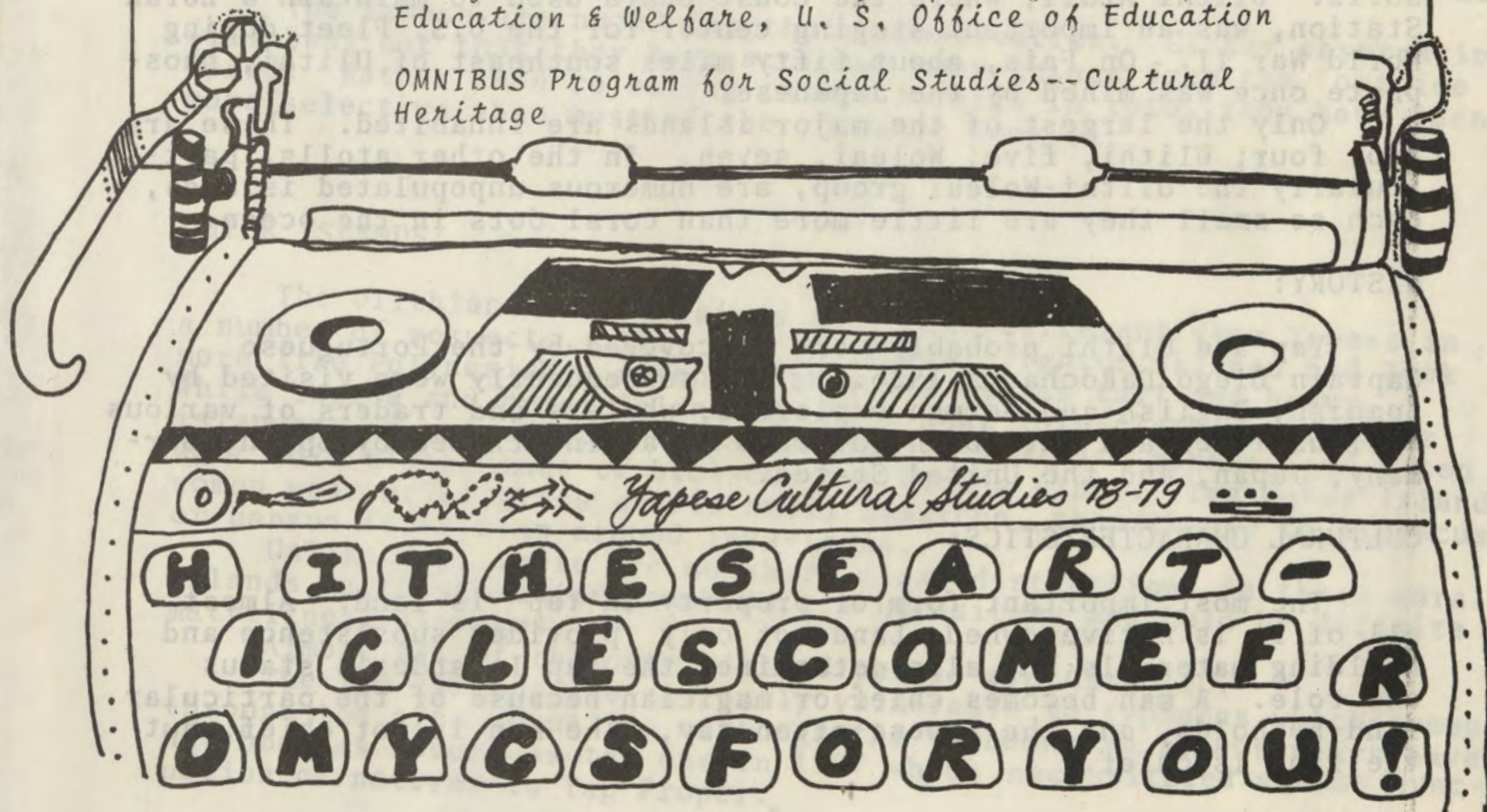
LASTLY, BUT NOT LEAST, WE ALSO WOULD LIKE TO EXPRESS OUR HEARTFUL "KAM MAGAP" TO:

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Y A P S T A T E

GEOGRAPHICAL DESCRIPTION:

Yap Island proper, nine inhabited atolls and two single island formations, four normally uninhabited atolls and islands, and thousands of miles of water comprise the Yap State. From Yap proper, where the District Center is located in Colonia, the inhabited outer islands are scattered to the east for a distance of approximately seven hundred miles to Satawal, in a band of north-south width of one hundred sixty miles.

Yap, located about four hundred fifty miles southwest of Guam, is made up of four major islands separated by narrow passages and surrounded on various shores by fringing or barrier reefs or both. The total land area of Yap is approximately 38.7 square miles. The main island is divided in the northern portion by a range of hills, 585 feet at their highest elevation, which separate the inhabited east and west coast villages. The southern end flattens out to coastal plains more nearly resembling low-island formations. Roads extend several miles north of Colonia along the east coast of the main island and to the southern tip. Roads are continuously being improved and extended.

The outer islands to the east, which are usually reached on field trips about once every two to three weeks, are all low and coralline, with the exception of Fais, a raised coralline island. Most of them are beautiful lagoon-type atolls, although a few emerge lagoonless out of the sea, making landings difficult during heavy surfs. Ulithi Atoll, where the Coast Guard used to maintain a Loran Station, was an important staging center for the U.S. Fleet during World War II. On Fais, about fifty miles southeast of Ulithi, phosphate once was mined by the Japanese.

Only the largest of the major islands are inhabited. These are Yap, four; Ulithi, five; Woleai, seven. In the other atolls, particularly the Ulithi-Woleai group, are numerous unpopulated islands, each so small they are little more than coral dots in the ocean.

HISTORY:

Yap and Ulithi probably were discovered by the Portuguese Captain Diego DaRocha in 1526. They subsequently were visited by Spanish, English and German explorers, whalers and traders of various nationalities and have been governed or administrated by Spain, Germany, Japan, and the United States.

CULTURAL CHARACTERISTICS:

The most important form of property in Yap is land. Almost all of it is native-owned. Land not only provides subsistence and building materials but also determines the Yap Islander's status and role. A man becomes chief or magician because of the particular land he holds, and the Yapese often say, "The man is not chief, but the land is chief."

Yap has at times been called "the land of stone money." The large "wheels" of stone (Rai) were brought from Palau before European times on canoes and rafts, and later on sailing ships such as the famed O'Keefe's. Some were brought from Guam. The German administrators, 1900-1914, recognized the importance of these monoliths and occasionally confiscated them when government directives were disregarded. Orange-colored shells (Yar) are other types of valuables used in ceremonial exchanges, as for settlements of torts, and in funerals, marriage and other important rites. As a consequence of depopulation, Yapese valuables have become comparatively plentiful.

Western clothes are worn by the Yapese usually when coming into Colonia and by people who live close to the District Center; but in the villages, traditional types of attire are worn. Yapese clothing is simple and scanty but not without meaning. The men wear loin cloths (Thuw) and upon reaching early manhood add a bunch of hibiscus bark which passes between the thighs and is attached to the front and back of the thuw. In the past, but less so today, the color of a man's thuw denoted his class standing. The women dress in full and heavy-waisted grass skirts and upon reaching "menarche" add a black cord which is looped around the neck.

The traditional type of Yapese house is large and hexagonal in the floor plan, with a steep thatched roof which juts out at the top ends. This type of house, however, is gradually being replaced by smaller, flimsier houses with corrugated iron or thatch roofs. Most villages also have a large men's house (Faluw or Pebai) where the men gather to chat or sleep.

The Yapese are noted for their conservatism. Closer observation will bear out that they have accepted many things from the outside world. Rather than rejecting things foreign in toto, they have been more selective than most of the Oceanic peoples.

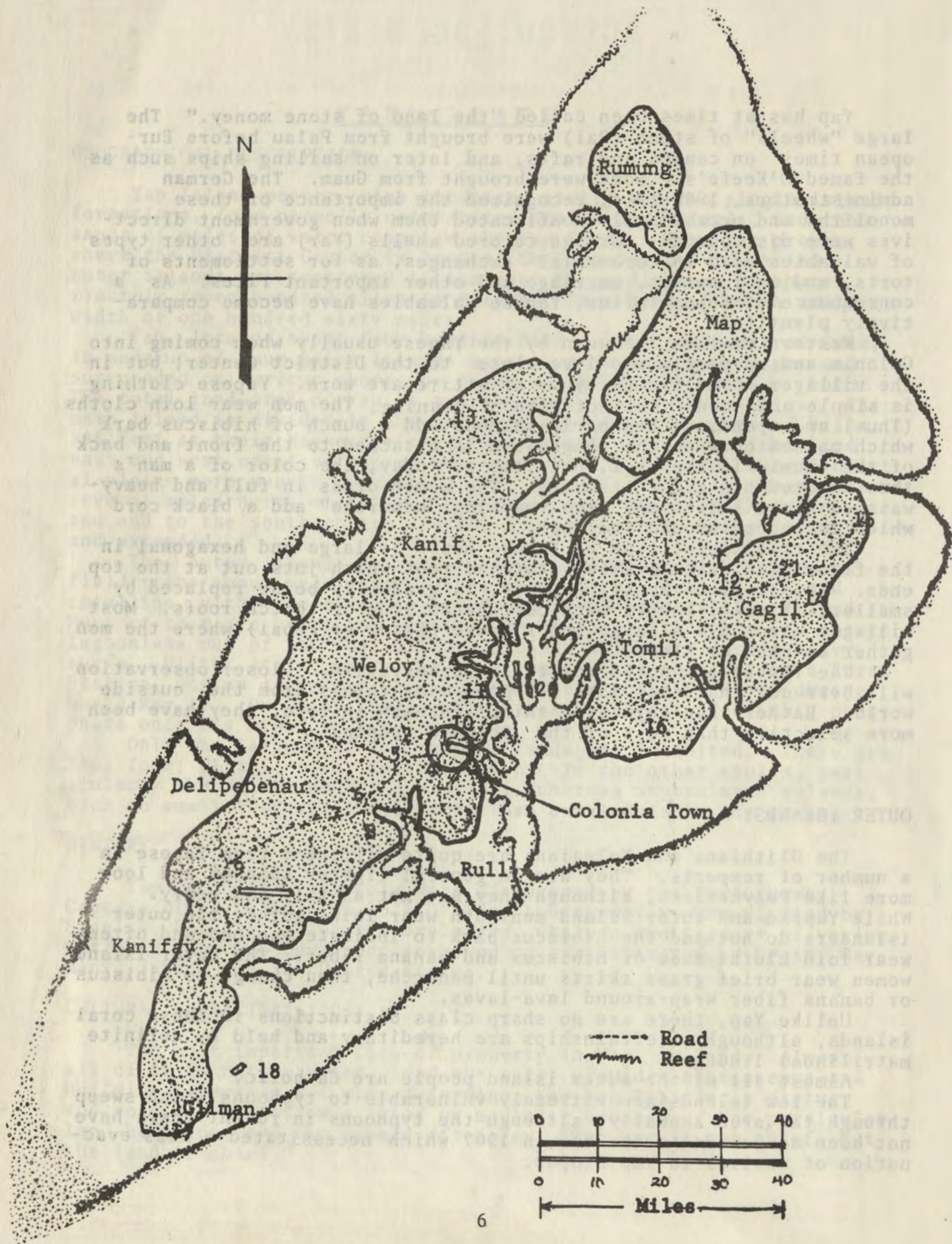
OUTER ISLANDS:

The Ulithians and Woleaians are quite different from Yapese in a number of respects. They are in general lighter skinned and look more like Polynesians, although they are not as tall and heavy. While Yapese and outer island men both wear loin-cloths, the outer islanders do not add the hibiscus bark to indicate manhood and often wear loin cloths made of hibiscus and banana fiber. The outer island women wear brief grass skirts until menarche, then change to hibiscus or banana fiber wrap-around lava-lavas.

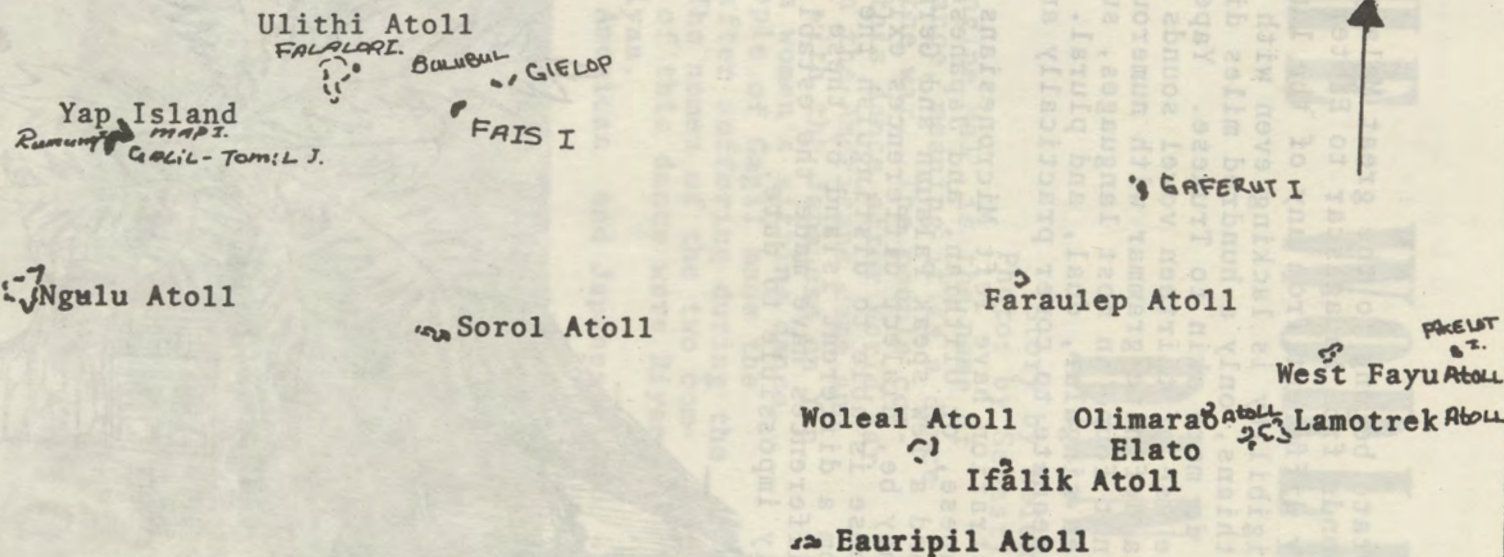
Unlike Yap, there are no sharp class distinctions in these coral islands, although chieftainships are hereditary and held by definite matrilineal lineages.

Almost all of the outer island people are Catholic.

The low islands are extremely vulnerable to typhoons which sweep through the area annually, although the typhoons in recent years have not been as severe as the one in 1907 which necessitated a mass evacuation of natives to Yap Proper.



Yap District
TRUST TERRITORY OF THE PACIFIC ISLANDS



Note.

Geographic Centers of Islands and Lagoons
are Plotted to Map Scale.
Outline Details of Islands and Lagoons are
Drawn to One-Half Map Scale.

LANGUAGE:

The languages of the Yap State belong to the great Malayo-Polynesian language family that extends from Madagascar to Easter Island. However, Yapese is so distinctly different from any of the languages in this area that mutual intelligibility is lacking even with other Micronesian languages. The Ulithians, only a hundred miles distant from Yap, speak a language that is more akin to Trukese. Yapese is a complex language involving the use of thirteen vowel sounds and thirty-two consonants. It has a definite grammar with numerous tenses and some extra features not found in most languages, such as the distinction in number between singular, dual, and plural. Yapese vocabulary is rich and adequate to cover practically any local situation.

Changes in foreign administration have left Micronesians largely bilingual. Many speak both Yapese, or Ulithian, and Japanese; a growing number speak English; and a few speak Palauan and German.

Small as the Yap islands may be, dialect differences exist in different regions so that a Yapese is able to distinguish the regional origin of another Yapese from a different island by these fine speech differences. Dialect differences have made the establishment of a standard orthography nearly impossible to date.



THE WORLD WAR II DANCE

Story by Helen Laawath
Photos by Sebastian L. Anefal

"Tangine Mal" is the name of this dance, meaning it is a dance about the war. The people composed this dance after World War II when the Americans came and fought with the Japanese on Yap. It is a women's sitting dance. The people of Gagil made the dance after suffering during the war. The names of the two composers of this dance were Riyan and Rulyan.

The American and Japanese

forces brought many things that the Yapese people had never seen before. They brought ships, airplanes and many different weapons. When the Yapese people saw those things they were really puzzled and frightened. The Yapese people could not understand. They had never seen people fight in the air and on the high seas. To them, the U.S. and Japanese soldiers fought on the ocean like huge whales and in the skies like



gigantic eagles. The great whales and eagles dropped explosive "coconuts" on Yap.

There were many things the Americans and Japanese did to them that they did not know why they were done. As a result, the Yapese people thought about the

war, the things the Americans and the Japanese did to them, and the things the Americans and Japanese brought to their islands. They decided it was good to make a dance about the Americans and Japanese and their harsh activities on Yap. So they made this dance:



"Lob, lob. lobba... Napan ni yigoome mogol nifiya ni ngan pagu Waab naya ugu malika yagadi ni worugunanged fan. Mintilifan ngaame man-ogu yapa ni ngan ayuw demich uitayische keyob ni dimit nos am-irikana umfothigaraf nage yoon yu yap magasul memun goromon benum yi sentoki ni kamulied e namon yu yapa ni kugrus godngay...yiriw yipum."

1. Napan ni yigoome mogol nifiya ni ngan pagu waab naya ugu malika yagadi ni worugunanged fan. Mintilifan ngaame manogu yapa ni ngan ayuw demich u wanamid i mugu maabu wochagad ngay. Faadadi dalip epul eyroreu fardichama mirabadani cham ngowaab.

2. Faadadi nelekolok ni kadabul mugumaabu weche gadi ngalingan i maradimuw soroke pagal nu mirik ni rayati tenigi marade niugyalii do ngalang ugu yaliyedo ngalang mabe chengeg ni manuw. Bay e t'uf wopuwun nebe thig bedigire nimanuw ni bewuni. Gothone muw rok ngibut nge urufege naun mebilig yowaab.

3. Meyibil meayuwu tanolang nge ayuw ngani migil nga donguch tabanefo maruwel nigibin ni kelima derus niluguyal mar gad. Yalmare gutouid gutayudu malokay yalama regutouidi matholliyab. Yitafineye ani gaa uyapa yogethin medorogali ngunathi nganangu waab naya nguker ede lauw mida ni ngagumil ngad ngaar.

4. Gupiredu tanebut ni boduw ngeboloy yi duwa ni ugubiliy ningede rus nge makiy ernapan nagunangede tafunmuda ni ugupigi malbochgad. Marebo Kadibulaguod ngadupana gupad pungodo gade ni motholliyab a iseyelum gumagedo firigane makiy nge marus mabe thig aymad. Ugulaginde bon gilowa ni uguchami chamegada.

5. Ugumothur ngaobut mananumado ke uongon binuun taliyene naun ni bokum thale gup bichbichib nibooro begorolu liunga nibe durure misin bechibi chebe kabureo fithik magamado maribaa yifaliyigyamaod.

6. Falagare marurida thingen nagu waab nayani nge wuri ngothon nemuw rok ngibut yomorur yowaab. Yimorur yowaab yimorur yowaab pini nge we galo moonyan pingewe thongoth nigibin. Mu puyewe tamerogon yapani nge buyulnog gadad. Kugurusuroso gado rarogon yu mirik

niboyeyoor lingana bibe gapung downmach nibe mason gibir awog ni
 nuwongo dakayan yuyapa ni kagurus gad ngay.
 17. Itayische keyob ni dimit nos amirikana umfothigaraf nage
 yoon yu yap magasul memun goromon bemun yi sentoki ni kamulied e
 namon yu yapa ni kugurus godngay.

"AW" IS USEFUL TO THE LIVELIHOOD OF YAPESE

Compiled by Erastus E. Yinug

It is said that every thing on the coconut tree is usable. The following article illustrates one of the various products obtainable from the coconut tree or "Niw". "Aw" or ropes made from coconut fibers are very useful to the livelihood of the Yapeese people. Long ago, people greatly de-

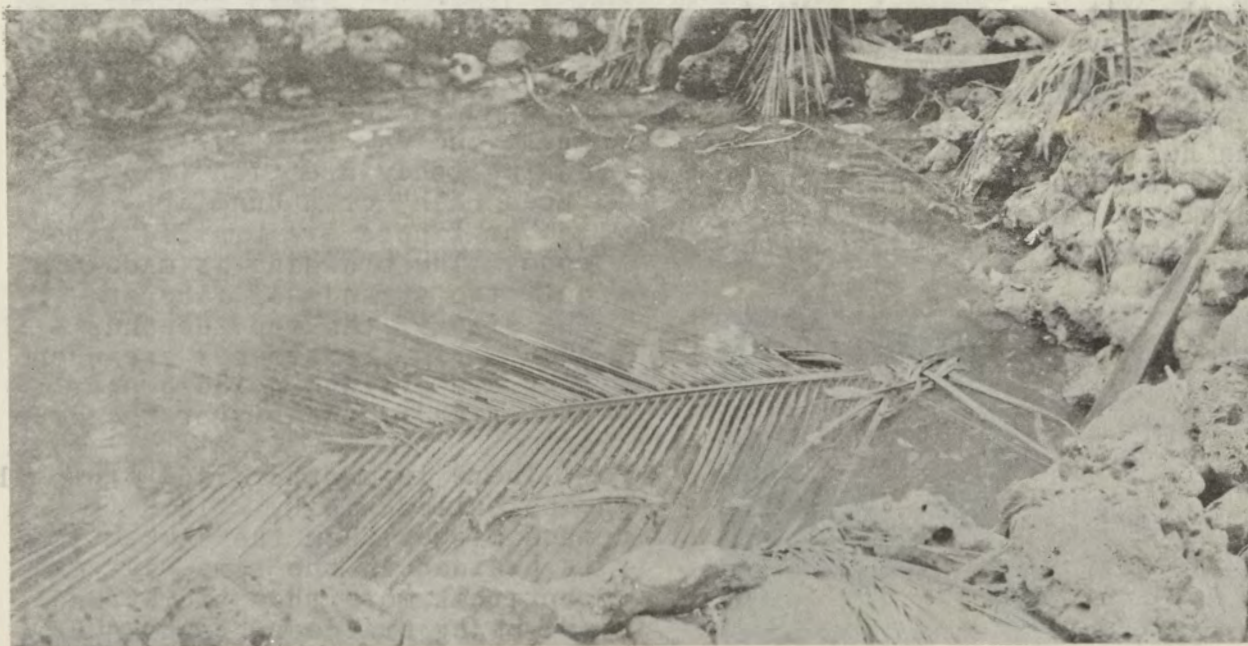




depended on "Aw" for many purposes which will be illustrated below. The first step in making local coconut rope is to climb the coconut tree. If one needs to make a longer or bigger rope, then he has to climb many trees. However, there is a particular kind of coconut tree which has an edible husk that is not used because its fibers are not strong. Also, the brown or old coconuts are not usually preferred. Their fibers can't be braided easily.

After the coconuts are thrown down from the tree, they are husked with the "Gas-thuw", or the husking stick, which is made from the mangrove roots. The mangrove can be easily found along the shore or near muddy places.

After the husking process, the husks are put under water where it is sandy for better quality, usually near the reef. Big rocks are placed on the





ket containing them so that they won't float and drift away during high tide and rough seas. Sometimes the husks are put in a basket and put under water in a man-made pit. Still, other times the husks are thrown in the "Marriw" to float for several weeks before they are finally submerged to the bottom of the pit for a month. Most people have what is locally called "Lib". The husks are just thrown into the "Lib". The husks will stay afloat on the water in the "Lib". In both the "Marriw" and "Lib" the fresh water mixes up with



salt water. Sea water is important here to easily deteriorate the unnecessary husk, leaving just the clean fibers. The reason for putting the husks under the water is to lose the hard covering of the husks. It must take one complete month for the husks under water before they are taken on land for drying. The husks are washed away leaving the fibers only. Then the fibers are washed up and put in the sunshine for about one day to dry. After drying, they are tied in a "Boch Boch" or a bundle.

The fibers are braided into rope. The braiding is made of only two strands of fibers. The size of the rope depends on how big the strands are when they are braided. The bigger the strands, the bigger the rope is.

There is another kind of local rope called "Tal". "Tal" is much bigger than the "Aw". It is braided in the same way, except that more than two strands are being braided. Both "Aw"

and "Tal" are braided in the the same way. They are braided by putting one piece on another. This is done on the lap with the palm of one hand rolling the strands back and forth and the other holding the braided rope. Some people make use of a long piece of corky wood, the "Bad bad", instead of using their laps for braiding the fibers. Still, other people use a newer invention: a piece of rubber tubing is attached to a piece of round wood with nails and used in the same manner as the "Bad bad" or the lap. But long ago Yapese people braided either on their lap or on the cork.

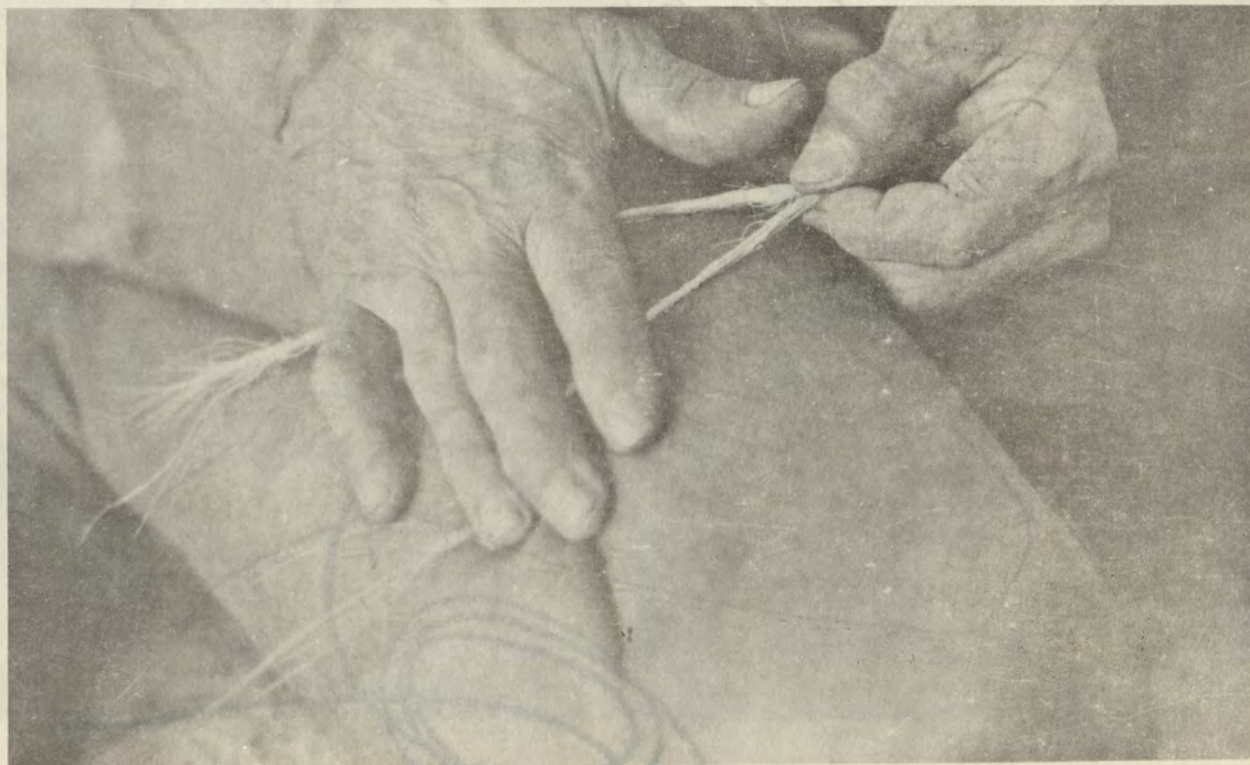
The "Aw" can be braided in any length, but is usually braided in "Yuley". A "Yuley" is one hundred fathoms. One thousand fathoms is called "Libiy", a round ball of "Aw".

This is how the Yapese measure their ropes.

"Aw" is used for many different purposes. It is used for grasskirt belts, betelnut baskets, slings, fishing nets, canoes, handnets, axes, houses, etc. "Aw" can last for more than twenty years if it is used on land. Out of the rain and sun, it lasts longer.

"Tal" is mainly used for heavy work like: lowering a bunch of coconuts from a coconut tree, pulling a tilted house, canoe, and others. Since it can be used for many purposes, Yapese people today still use the "Aw". You can make your own without spending even a cent on it, instead of buying nails and wires from the stores.

"Aw" and "Tal" were and still are very important to our way of life.





Yap Inaugurates First Elected Governor

Photos by Sebastian L. Anefal





JUGGLING SONG

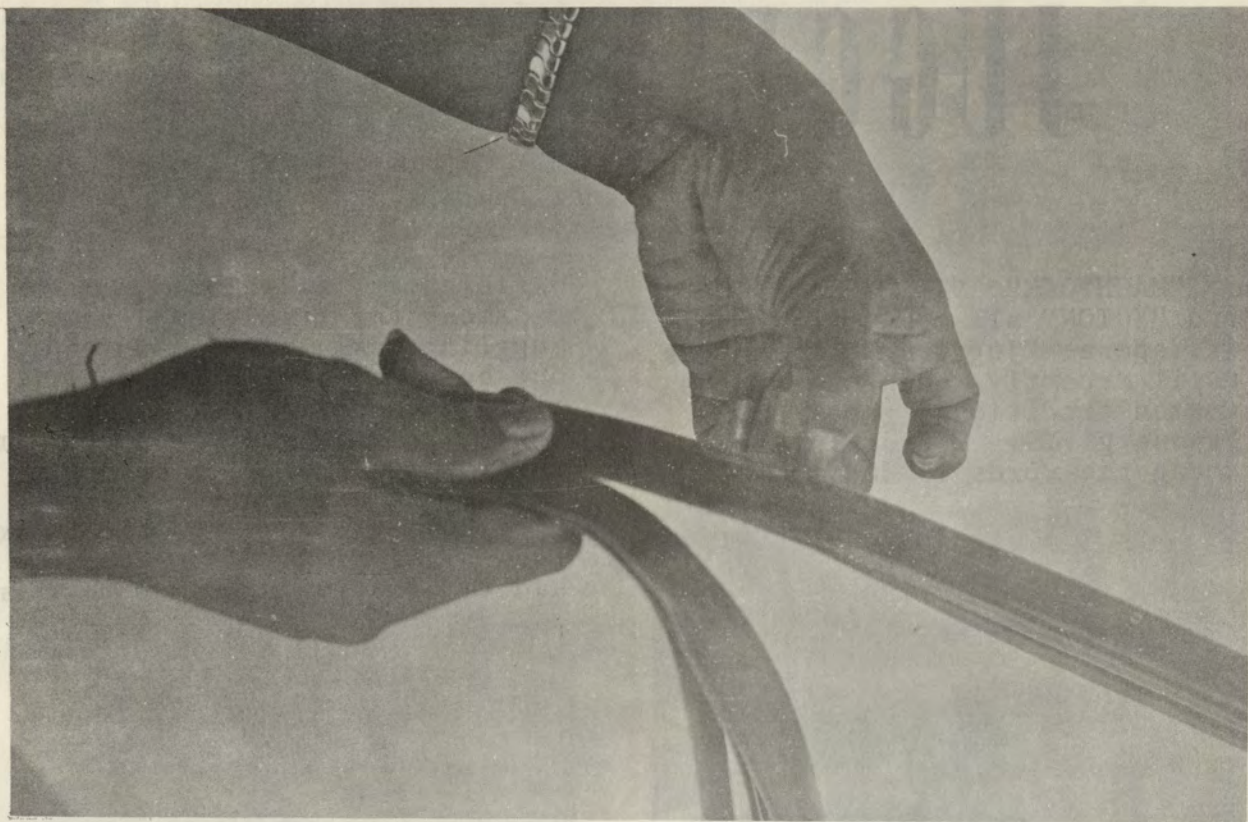
Story by Agnes Dugwen
Photos by Sebastian Anefal

"MACHYOCH", "TILOY", "DA'OR", and "YOTON" all mean one thing in Yapese: "juggling", which has, until recently, been one of the common traditional games among Yapese girls. The difference among the words is due to the

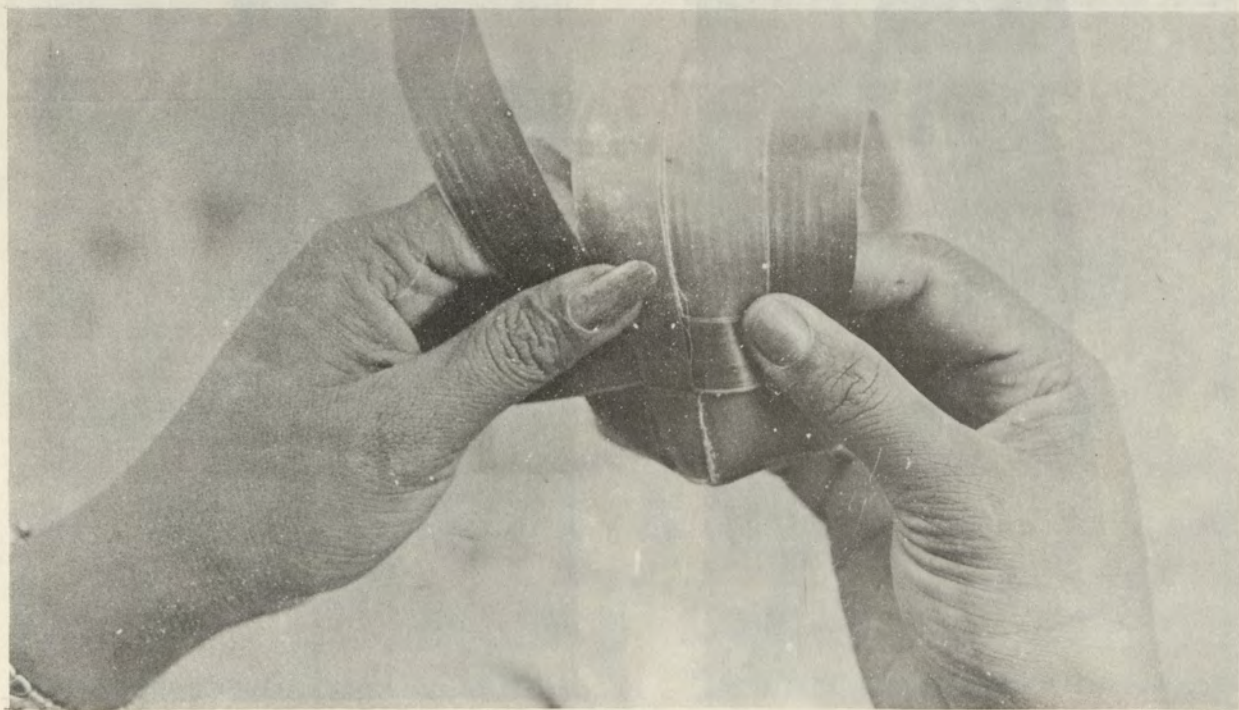
differences in dialects.

Among the traditional games, juggling was a very important one because the juggler could either compete as an individual competitor, or she could perform in group contests. In both the individual and group contests, the juggler had to be able to do two things simultaneously: she had to be able to keep more than





Coconut leaves being woven in the shape of a little box...



two objects in the air and catch them alternately; and she also had to memorize the juggling song of her municipality completely so she could sing it out loud without interruptions while juggling. The object of this game was for the juggler to sing the song entirely and juggle at the same time without dropping her juggling objects. The winner was the last

There are many juggling songs. Each locality on the island has its own. But the songs themselves were usually composed in a way to describe the good and bad things popularly known about each village on Yap, generally mentioning great achievements and failures. Sometimes the words were very ironic; at other times they were very poetic and funny. But a great many



person to drop her juggles.

The widely-used juggling object is coconut leaves woven in the shape of a little box, the size of an orange, and the weight of about 4 oz. Various other round and small fruits, like tangerines, were preferred by others. A good juggler could manipulate eight juggling balls at once for nearly thirty minutes.

things could be learned about a certain village or person from the songs. The names of great people such as warriors, magicians and heroes were usually mentioned. Equally mentioned were the ridiculous conduct of others who disgraced the village. Contrarily, a village chief might be well-known for his bad doings, for example, but a smart crook

might become famous for his wise activities.

The juggling song below was narrated by Tirow of Kanif, Dalip-ebinaw. At the age of 62, she

still remembers the song she learned in her childhood very well. It actually reveals a lot of historic Yap.

It starts like this:

Iyini yane nifeng nga Bechyal ga lao i mino. Be saraf saraf nga malnoy choy choy nga Talngithe, mane maniy Wurola. Yulyul nga Palaw, Fangechig nga Makiy, fek eraya nga Gagilo, madnam nga Riken. Tarang rang nga Gachpare, lolwegu' nga Leng. Eyane malilu ni pilungo, meke sule malil ni palgo nga mangillo nga manyo. Ma kar buthuge duu ngo maday, kar gochoriyo malang no taraw you nga lango Leb naw: LebuLeng, LebuMaa, LebuDech, Bugolo Aff; Meeru Teb, Dugoro Keng, Nimarro Rull, be fuluch Tabenefiye Dulokan; Magachu Ley, Girorono Anthothaw, tane, malngo Maliyo tafene neng. Merdid be biege gede pii ni gogul, momuth fofulu, no boyo royo Waab ney yo: Kenrad ngo Ronuw; Malgoo nga Yyin; Fattamag, nga Gilfith; Garachbur u Rang. Rang rango Atlew, Fengimed nga Edbuwee, Talyi nga Ewkaw. Chagiyo nga Magaf, Thapngag nga Konifo Tun Arngel. Dariy bee u Tagaygay tamilngay tamepul tol' waatrow. Goo bilis bilis bay riyo. Goo math mathe bay riy. Meredi danag ged gedyo dapayed yed nga darodi yan nga nimgil nopollo' dad. Faniyan nga Nefa, Gaan nga Nef, Pitmag nga Thabetha yiba lang lowa goche chechaa chare no imed. Mag guchuu nga naum dariye keniy, math'math' e keniy, page tol' gurmiyme duruy, me ngaraa, chon pathyoth meyow langan kadabule numon, langlethe numon, dakufe dapith tadad siroow, siroow.

THE ORIGINAL CLANS OF YAP

Story by Thomas Rikin
Illustrated by Sebastian L. Anefal



A long, long time ago shortly after the formation of the beautiful island of Yap, when there were no human beings in existence, there lived five spirits; three men and two women. They were thought of as half-human and half-spirits. One of the spirit men was called Gusney and did not have a wife. The remaining men were married to the two women.

According to this legend, the spirits emerged from a well which is located in Thoolang, a place in the village of Ngolog, Rull. The water in the well is said to be so clear that one can see his reflection as in a mirror.

The spirits built small huts

in Thoolang and stayed there for many years. One of the woman, Maudug, and her husband, had four children. So at that time the small population increased to eight.

One day, Gusney left the group. He floated on a big log and went to some islands to the far west. He went to Malaya and met a man and his wife and their six children. Gusney told them about the other spirits in Yap.

The man and his wife planned to come and visit the spirits on Yap. The man and his wife and their children were real people, however, They were from Malaya.

One day the spirits in Thoolang saw the man and his wife and their children coming toward

them. One of the spirits asked the real man, "Where did you come from?"

The real man said, "We came from Malaya. We met your friend Gusney and he told us about you here." Rulia was the name of the real man's oldest daughter.

So, they lived in Thoolang together with the spirits for many years until the real man and his wife decided to go and find a bigger island. The spirits asked the real man to leave one of his children with them. He, in turn, asked the six children but none of them wanted to remain with the spirits, but then Rulia, the old-

est daughter said she would stay behind. So, they left Yap and went to Guam and Rulia stayed in Yap with the spirits. So, now there were four spirits and the only one human being on Yap. Rulia lived with the spirits and two of the spirit couples had four children. At that time there were eight spirits and one human being.

A few years later, Rulia and the spirits greeted two other people coming toward them. A man and his wife, they thought. One of the spirits asked them, "Where did you come from?"

The man answered, "We came from



India. We met your friend Gusney and he told us about you here. He told us to tell you that some day he will come and visit you." That man and his wife were also real people.

They stayed with the spirits and now there were three human beings and eight spirits.

The man saw Rulia and he fell in love with her. He married her

and had two wives, Rulia and the other who came with him from India. The Indian wife was now pregnant.

The man went to Rilach, a place in Ngolog, and built Rulia a house. Rulia lived in Rilach and the other wife lived in Thoolang and the husband usually shared his time between them. Rulia lived in her house for many years as she was

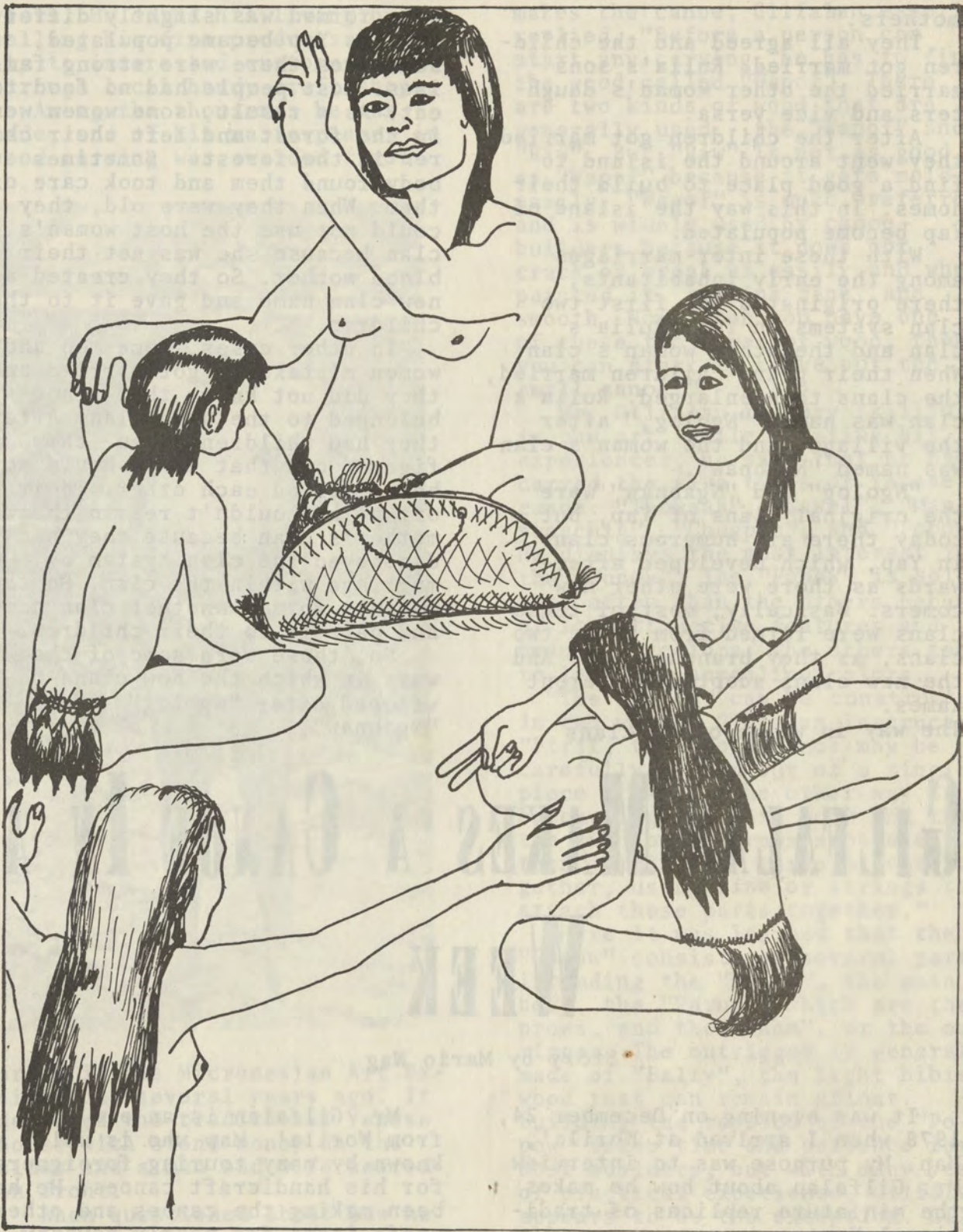




raising her children.

One day when their children were old enough to get married, Rulia and the other woman met and discussed what they were going to do with all their children. Rulia said, "I can't figure out what we should do with them. Maybe it's better to call our husband to help us." The other woman agreed and they call their husband. They told their husband about their problem.

The husband said, "I can help you. I know what you are trying to do. You are trying to make these children marry each other, so this island will become populated and there is only one way to do it. Unfortunately, if we follow my clan's system, these children can't marry because they have the same blood, but if we follow yours, they can get married because you are not in the same clan; thus they have different



mothers."

They all agreed and the children got married. Rulia's sons married the other woman's daughters and vice versa.

After the children got married they went around the island to find a good place to build their homes. In this way the island of Yap became populated.

With these inter-marriages among the early inhabitants, there originated the first two clan systems in Yap: Rulia's clan and the other woman's clan. When their grand-children married, the clans then enlarged. Rulia's clan was named "Ngolog," after the village, and the woman's clan was named "Ngabnaw".

"Ngolog" and "Ngabnaw" were the original clans of Yap, but today there are numerous clans in Yap, which developed afterwards as there were other newcomers. Basically, most of these clans were formed from those two clans, as they branched off. And the new clans adopted different names.

The way in which other clans

were formed was slightly different. As Yap became populated, sometimes there were strong famines. Most people had no food to eat. As a result, some women went in the forest and left their children in the forest. Sometimes somebody found them and took care of them. When they were old, they could not use the host woman's clan because she was not their blood mother. So they created a new clan name and gave it to the children.

In other cases, some men and women mistakenly got married and they did not know that they belonged to the same clan. After they had children then they figured out that they should not have married each other. Their offspring couldn't retain their mother's clan because they had disobeyed the clan system by marriage within the clan. So the parents formed another clan name and gave it to their children.

So, these were some of the ways in which the new clans developed after "Ngolog" and "Ngabnaw".

GILFALAN MAKES A CANOE IN A WEEK

Story by Mario Wag

It was evening on December 24, 1978 when I arrived at Worila', Map. My purpose was to interview Mr. Gilfalan about how he makes the miniature replicas of traditional Yapese canoes.

Mr. Gilfalan is an old man from Worila', Map who is well-known by many touring foreigners for his handicraft canoes. He has been making the canoes and other craft items for nearly seventy

years. He earns his living by selling his fine products primarily to interested customers through local handy-craft shops.

Among the thousands he has made, one of his masterpieces in wood-carving was awarded first



prize in the Micronesian Art Exhibitions several years ago. It depicted the traditional Yapese house with stone money on the sides and a man and wife seated in front.

When questioned about how he

makes the canoe, Gilfalan eagerly replied, "Before a person can start any carving, he has to find the wood called 'Wapof'. There are two kinds of wood that are generally used - the 'Wapof' and 'Riw'. But 'Riw' is not as good as 'Wapof' because it gets mold easily. 'Wapof' is much preferred and is widely used by canoe-builders because it does not crack or break as easily and when painted it remains fine and smooth. Now, when you have one of these two types of wood, then you can start to carve out the small canoe."

Mr. Gilfalan is very skillfull in the art. While relating his experiences, he said that he has carved the five types of Yapese canoe: "Thowaab", "Gawel", "Man-yungchig", "Chugpin", and "Popow." He displays the most interest in the "Popow". The "Popow" is sold more often than the others because of its attractive features and beautiful colors. The others tend to lack the appealing colors.

"The 'Popow' can be constructed in two ways," Gilfalan instructed. "First, the whole canoe may be carefully carved out of a single piece of wood. The other way is by carving the main body and then the two forked prows separately, then joining the three pieces together, using glue or strings to attach these parts together."

Here it was learned that the "Popow" consists of several parts including the "Bulel", the main body, the "Parur", which are the prows, and the "Tham", or the outrigger. The outrigger is generally made of "Baliy", the light hibiscus wood that can remain afloat. Building the replica of the "Popow" takes time and patience for most builders, but with many years of practical experience, Gilfalan appears to be the exception. Gil-

falan proudly mentioned, "I can build one of those small canoes in one week's time. It will take about a week because of the intricate work involved with the sail and the deck."

Sliced pieces of bamboo are fastened down with strings to form the deck platform called "Ngiy". The "Ngiy" serves for many purposes during a journey. It is the place where passengers sit and sleep. The navigator and sail-

to him. The "Lay" is usually the last part to be made.

When the canoe is completely carved and smooth, the "Tham" is affixed to one side of the canoe by two joining sticks, the "Daw-och". The "Tham" acts as a balancer while sailing, keeping the canoe from tipping over and capsizing.

The size of the "Tham" is proportionally determined by several factors, according to Gilfalan.



ors spend most of their time on this platform, too.

In constructing the triangle-shaped "Lay", or the sail, strips of pandanus leaves are delicately woven. Gilfalan said, "I weave it just like a pandanus mat is woven, then I attach two small bamboo sticks along the sides. It takes time to weave the 'Lay', though." Canvas-like cloth may be substituted for pandanus, according

"Assembling the 'Tham' to the body of the canoe is like joining new arms to the shoulders of a limbless person. You would not want to graft on huge, long arms. Nor would you need super-powerful ones. The person would look like a chimpanzee with lengthy arms but short legs. The 'Tham' must be proportionately measured. It must be proportional to the size of the canoe."

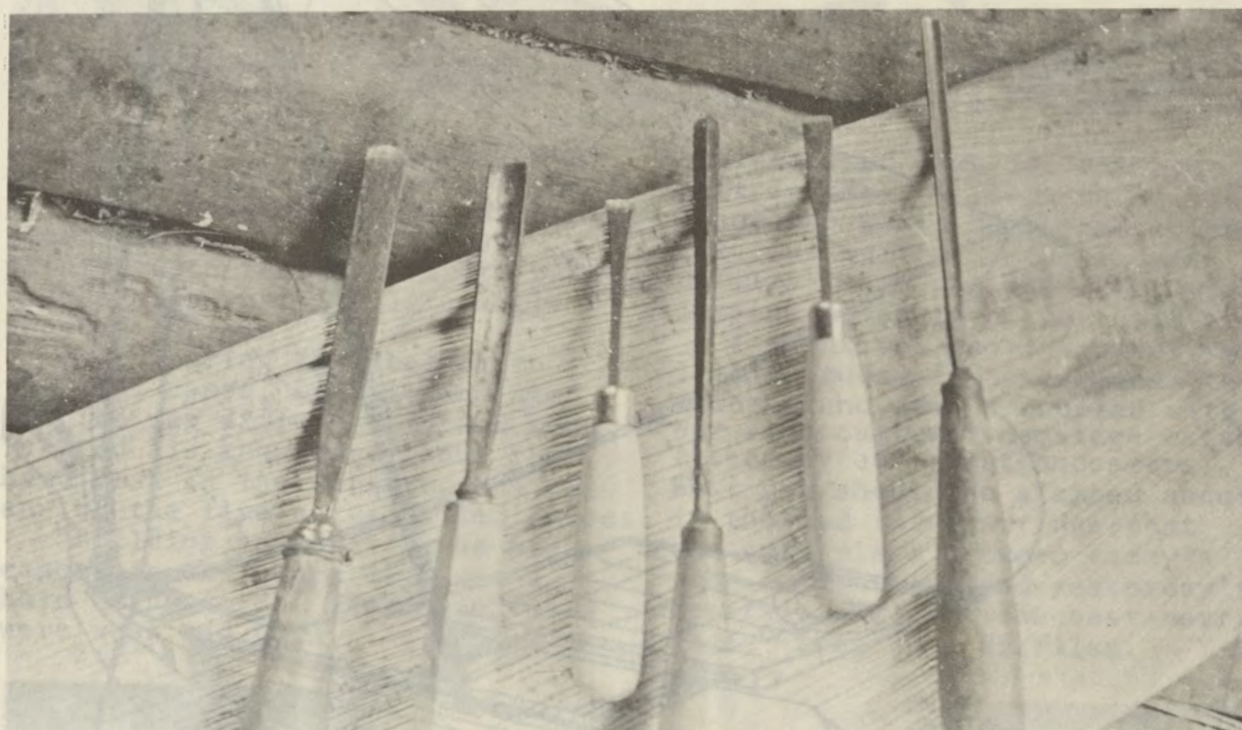
The distance between it and the canoe is assigned by the length of the canoe. Half of the canoe length is usually this distance. The weight of the canoe and that of the "Tham" make up the basis for measurements of the sail.

Carving the "Parur" of the "Popow" does not take much time but it takes a lot of careful carving. When asked about how he cuts up the prows, Gilfalan in

ax is the most important one", his answer came back.

The coconut rope is used where needed to fasten the various parts when they are assembled. Several pandanus leaves are dried and woven for the small sail. For painting the outside of the "Popow", red, white, and black paints are used. "In the old days, traditional paint was used", Gilfalan clarified.

The traditional paint can be prepared in different ways. For



turn replied with, "Have you ever tried to carve a fork from a piece of wood?" He later explained that the prows are not hard to carve, but they should be handled carefully. The "forks" can break off easily.

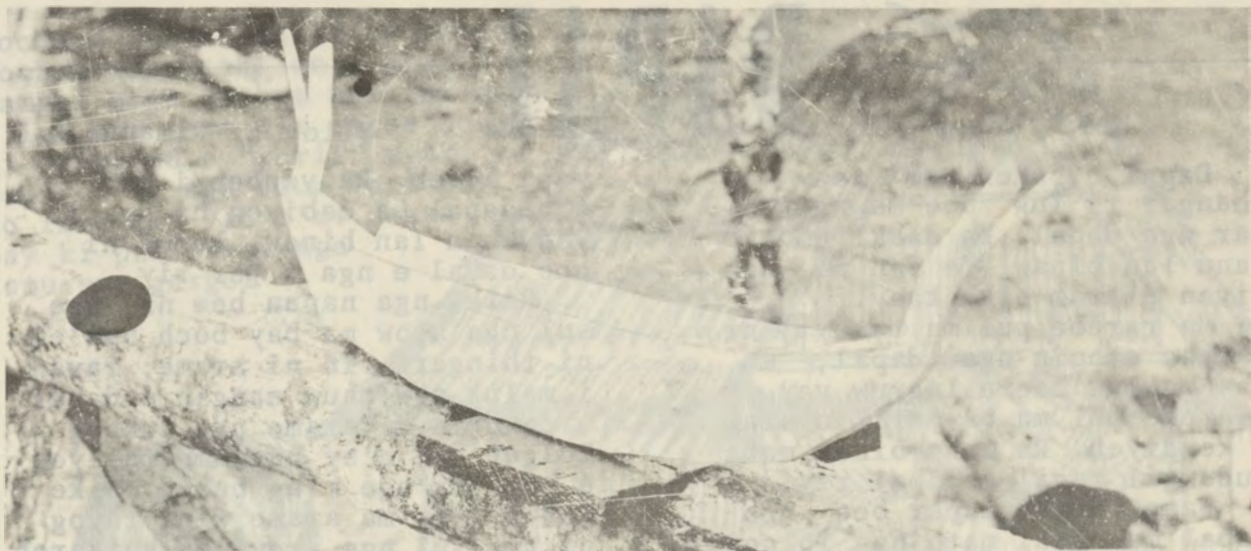
"What tools are required to carve the Popow'?" he was asked.

"Oh, several - but the important ones are the hand ax, wood chisels, and carving knives. The

black paint, charred ashes of coconut shells are mixed with water for red color paint. The white paint is prepared by mixing powdered lime and breadfruit sap with water. White sap from the "Ariya" tree is also used for white paint.

According to Gilfalan, many canoe-builders depend on imported paint for their canoes. He said that he uses both modern and old paint for his. "When I make and





paint the canoe, I am really concerned about the customer. If a particular customer, for instance, places an order for a 'Popow' painted with real old Yapese paint, then that's what I will exactly produce for him."

In comparing the replica to the real canoe, Gilfalan pointed out the few differences, and then related his knowledge about the hard task in the construction of any of the five actual-sized canoes.

"Building any one of the big canoes in the olden days was a hard thing to do. The stone tools were weak and dull. The canoe-

builder used fire for the most part in the construction of his canoe. He would burn, cut, burn, cut...using their stone adzes until a canoe was made. Can you imagine something like that?"

"I think you and I are very much luckier today to have access to modern innovations coupled with our rich cultural heritage established by our great ancestors. What you should be alarmed about is the bad intermarriage that can take place between today's many innovations and yesterday's heritage. We want the best marriage," concluded Gilfalan.



DAPAL

Weliy Moroy

Dapal e banen nib taay ni thangar ri luw bee ma ngeyani par nga dapal. Ya dabki un ko yanu lan binaw. Ya fan ni dab kiyen e aram e ke taay.

Ma rarebe pul ma taabyay ni ma yan e bpin nga dapal, ma faanra luw bee u lagruw yay u taarebe pul ma ba mar, fa aram e ke diyen. Ra rebe binaw maba muduwgil tagil e dapal riy.

Faan ra yan i par bee nga dapal ma dabi math nga lolgen yaba tabgul lolgey; ireray fan ni dab um math nga lolgem ma dab um lithag lolgem u napane pal.

Kum mutrug e gin nge par e girdii riy ni keb ni nge nang thilin e girdii u dapal, ni arame gin ba tabgul e nge par riy ma gin ba taay e bay e chaa nib pal riy. Ma kagra par u lan e dapal ma kura amith keruum ma dabiog ningam thig nga lane naun u dapal nga but yaba taay. Baye gin ba tabgul nira yog ni ngam thig ngay. Ma gara yan u lane dapal, ma kub mutrug e gin gara yan riy.

N'en ni rayog nim ngongliy u dapal e rayog nim ngongliy e way fa ong ko bitir rom, ma chane gara tay ban'en nga dakenam yagab taay. Ma faan ra bay bochiyang i milay' rom u charen e dapal ma rayog ni nga um songongliy ni dabi gel, yara karing e m'ar ngom. Ma dabuum marwel nibgel, kemus ni nga um mol fa um ngongliy banen nidabi gel ya nga um fil gelngim ya ngam sul nga arow mafin mu marwel nib gel.

Faan ra yani par bee nga dapal ma dabiog ni nga i yan nga arow nga i sul nga dapal

Yiloy L. Rimang

yaba kireb. Ra yanbee i par nga dapal ma dabiog ni nga i yanyan u lan binaw, kemus ni goo dapal e nga i par riy.

Rataw nga napan bee ni nge sul nga arow ma bay boch ban'en ni thingari rin ni arame: rayan i maluk nge chuw nangin e dapal u downgin ni arame nge luknag lolgen nge n'ey nag; me thilyeg e ong rok nge m'ag baken nike yib u arow ma arame fin rayog ni nge sul nga arow. Ma kutaareb rogon ko way rok ni kuratay fa bin ni i fek u dapal me fek reb nib bi'ech nge yan nga arow. Rayib nga arow ma kub muduwgil e gin ra par riy, nge re paa i kanowa' nira yan riy, ma ra yani par nga tafen madabi un nga defan fare tabnaw. Kemus ni goo charen e taang rok e nga i par riy, me par nge man dalip e rran me n'ey bayay maki thilyege ong rok nge tay e tin baaram e ong ni yib u dapal make m'ag; ra tay nge m'ag boch nib tabgul ma fin arame nge fek e way rok ni kakrom.

Ere gadad e ppin nu Waab e ba yoor e mad rodad ni gadad ma m'ag ma fin arame rayog ni gara un nga naun u tomuren ni ke arow bagdad. Bay mub nga arow ma kabay e langad u way rom ma dabiog ni ngamu pii boch i kay bee, faanra ngam pii boch i kaybee mabee ni taa-reb ragon ngom ni kafini yib u dapal nga arow.

Ra rigod bee ma nge par nga rebe thib, ya kakrom e bay e thib ko pumoon nga bayang, ma chineye ke maathuk.

Ra gargel bee ma ku rayan i par nga dapal, machane gathi rib wod fane taay e pal; batagbul ko facha ni baaram ni imoy u dapal, ya ire keyan i par nga dapal ni

bochane taay. Fan ni ba tabgul
boche, ire racha'en e girdii.
Gargel e ma un bee ngak ni nga
i luk nag fare tir ma be durwiiy
ni kadogned e "yarif" ngak, ya
dabiyog ni nga ilum fa i par
ko fare tir yab m'ar. Faan
bay ki pal bayay nga
tomurene gargel



ma dab ki un bee ngorow far e
tir. Rayog ni nga urr pirew u
dapal.

Faan rakafin yigi luw bee
nib bulyal ni nga fini yan nga
dapal ma rau'n e yarif ngak, ma
faan ki pal bayay nga ki yan i
par nga dapal ma dabi ki un e
yarif ngak. Taareb rogon ko gar-
gel. Ggan rok facha nem ni ke
yan nga dapal e bay un pii u
arow, ma faan rabay e milay rok
u charen e dapal ma kurayog ni

nga i gaye ggan rok u dapal.

Mange rabuch ko chaa ni ba pal ma deyan nga dapal? Faanra pal bee ma deyan nga dapal, min nang u taferade pumoon rok, ma yara naag nge sul nga tafen ya be taye kan ko fare tabinaw rok e pumoon rok. Ra papey nge yim fare pumoon yabe mathe pal ko ggan ni be kay boch. Ere aram fan ni rayog ni ngan n'ag fare ppin ni leengin nge sul nga taferad.

Rayan i par bee nga dapal ma ba mutrug e girdii ni nga i fulweg lungun. Bay boch e pumoon u roy u Waab ni dabi un ni fulweg lungun e pal ni kanoge "Petiliw" ngorad; ma bay boch ni kanoge "Sawol" ngay; mabay boch ni ma bey ni kanoge "Taminbay" ngorad. Pigirdii nem e dar ma fulweg lungun e pal, kemus e girdii ni dab i fulweg lungun e pal fabee nib ppin ni be gay e falay nibe unum bee nib bitir fa bee nib ilal maarame dabi fulweg lungun

e pal.

Fapi girdii ni baaram ni dar fulweg lungun e pal e bay bochi yad ni ma pig ko m'uw, ma fire rapig ko gaf rodad, ma fire ma gay e falay. Mi yad ma paru lay ni kemus ni fitaa e nga ur ted ni dab ku rabad nga arow. Ire ray fan ni ba mutrug e girdii ni ma fulweg lungun e pal.

Ma ireray boch i gam'ingine dapal.

Boor fan ni bemath ara kema-th bochi yalene dapal u royu Waab. Rebi fane bachane nam ni daku danod u yalen ni kadpaged yaledad ni kakrom. Kakrome rib-mutrug yalene pal ni ra pale bpin ma thingari rin ni dabisiy. Meere chineye goo kan pag orene pi yalen nem ni bachane boore girdii ni ke katolik, ke sukule girdii, kan pir'eg fal'ngin nge momngine dapal ni dabi m'ag ko bun dabaa e yol nge par ko girdii nu royu Waab, ere goo kan pag.

THE STORY OF LIOMRAN

Story by Angelina Gootinag

Illustrations by Sebastian Anefal

Once upon a time, there was a family of three: a man and his wife and a daughter. The daughter's name was Liomran. They lived in a little village called Numruy in Gagil Municipality.

At that time, live turtle meat was very hard to get and when the people of Gagil killed a turtle, it was the custom to give the breast, the best part of the turtle, to Liomran because her father was the high

chief of Gagil.

One day, the people of Gagil caught a turtle. They killed and divided her special share. They did not offer Liomran the turtle breast.

She becamasad and angry about this. At first she did not know what to do. She thought and thought. Finally, she decided to leave her home to go away and live at a far away place.

She went near the sea and



took some sand with her in a coconut shell. She went away from the sea shore to the reef and swam away into the ocean.

She continued to swim until she could not see the island of Yap. She then threw the sand into the ocean which grew to be the islands of Ulithi atoll, such as Mogmog, Falalap, Asor and others.

Liomran liked Mogmog the best, and decided to make Mogmog her home. She later married a man on Mogmog who was supposed to have emerged with the islands, and they had a little boy.

When the boy grew a little older, Liomran told him, "My father is a chief on Yap, an island in the west. And it is my advice that you must not go there".

One day when the boy was sailing his little canoe, the canoe got out of his reach, heading westward toward Yap. He swam as quickly as he could, but the canoe was sailing even faster. He swam and swam but he still could not catch the canoe.

He continued to swim after his canoe and finally he caught up with it at a beach near a

place called Tathil in Gagil Municipality where his mother came from.

At Tathil, some Yapese boys were racing canoes. Liomran's son stood hesitantly and watched the boys racing their canoes. Finally he joined the race. His canoe was faster than the other canoes.

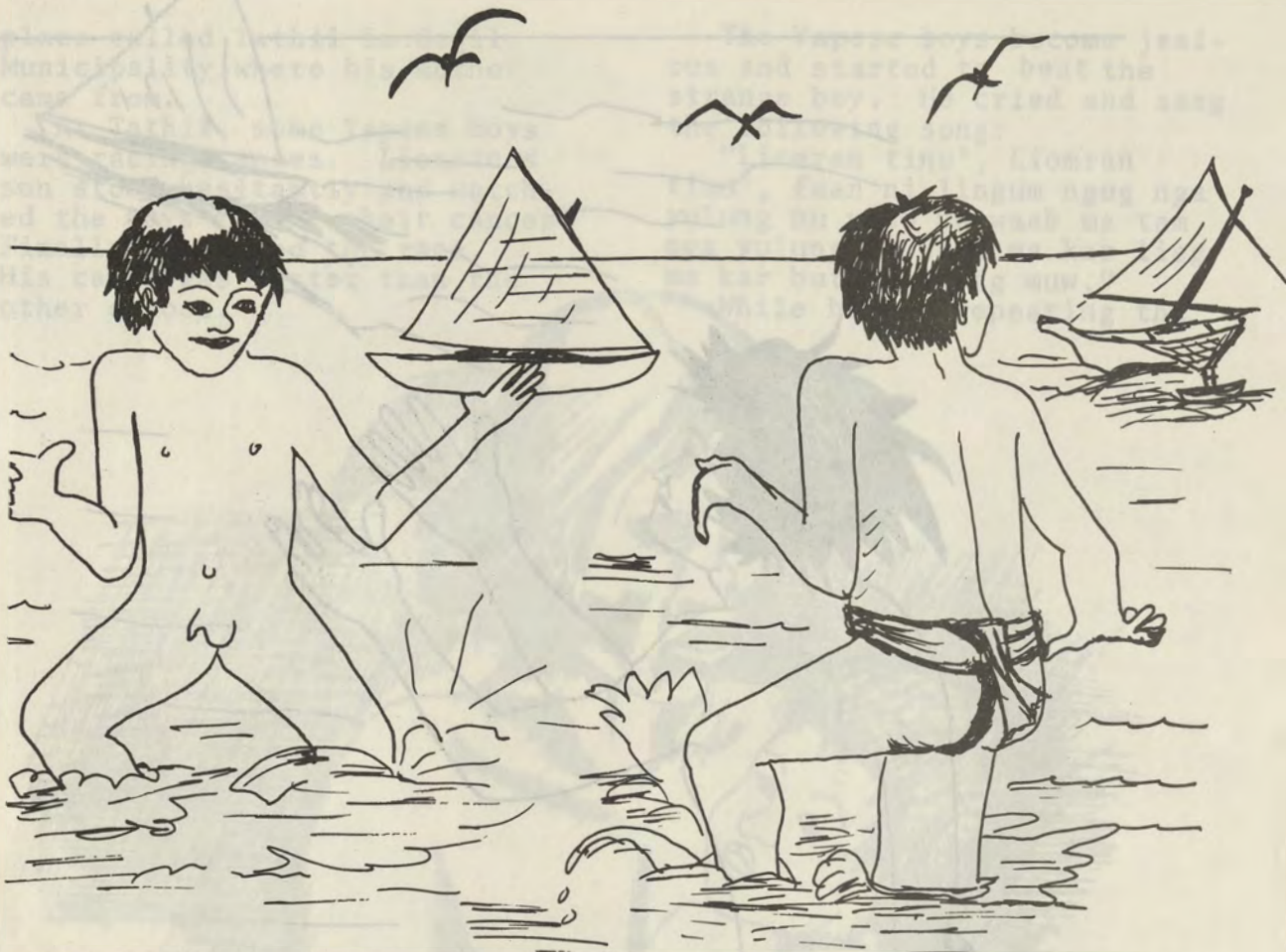
The Yapese boys become jealous and started to beat the strange boy. He cried and sang the following song:

"Liomran tinu', Liomran tinu', faan ni lingum ngog nga yulung nu waab nu waab ma tam nga yulung nu waab ma kar lieg ma kar buthug marag muw."

While he was repeating the







song the Yapese boys continued to beat him up even harder until the sun was about to set in the west. The Yapese boys were tired. They all went home and left the poor boy alone on the beach still crying and singing his song again and again.

A man from that village happened to be nearby and heard the boy's song and remembered Liomran. He quickly ran to Numruy to tell Liomran's family about the strange boy.

Liomran's parents were very old but quickly took their walking sticks and hurried down to the beach. They asked the boy, "Who is your mother?"

The boy replied, "My mother is Liomran."

Liomran's parents were very happy to see their grandson. They took him with them to their home. They were also very happy to learn from him that Liomran was still alive and healthy. They begged the boy, "Please, take us to Liomran."

The boy told them, "Liomran will be dead if anyone goes back home with me."

Liomran had already told her son that if he came home and noticed a certain hibiscus tree was dead, then he would find that his mother was also dead.

When the boy and Liomran's

parents came to Ulithi, they saw dead leaves on that particular tree from the ocean. The boy told them that his mother was dead. They went to Mogmog and buried her.

However, the Gagil people now knew about the Ulithian islands. It was affixed to their navigational maps, and the Ulithians would no longer be isolated from the influence of the Yapese.

Through many years of physical development, the Atoll of Ulithi underwent a population increase as more and more people moved to inhabit them. They became a significant part

of the Yap Empire in the pre-foreign contact years for trading.

Through Liomran, the line of relationship was established and the islands have ever since remained responsible to the people of Gagil--especially the chiefs.

Since the death of Liomran, it has been the custom on Mogmog to give the best part of the turtle meat to the people who live where Liomran once lived. It has always been the custom for Yapese to take their combs out of their hair when they go to Mogmog to show honor and respect for Liomran.

THE STONY FISH-TRAP

Story by Benaventure Grabthin

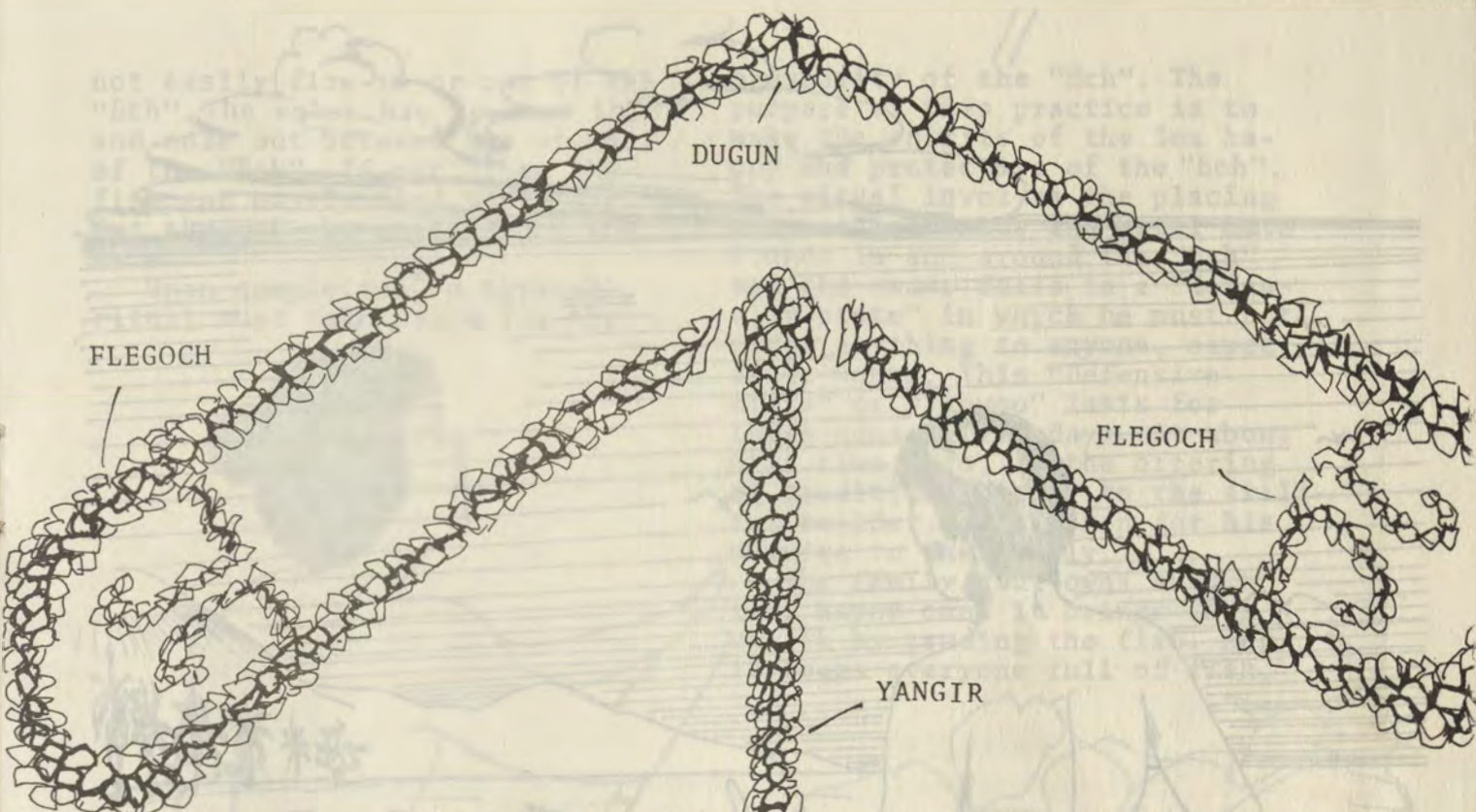
The "Ech" is shaped like a large arrow without the tail. It has a long line of piled stones called "Yangir", which makes up the body portion of the arrow. The "Yangir" is utilized as a guiding path or passage-way for fish into the trap. The sections that make up the arrow-head are the "Dugun" and the two "Flegoch" that are located on each side of the "Dugun".

Inside the "Ech" during low tide the fish can hardly swim in the "Dugun". Only a little water remains there at low tide, just enough for the fish to survive before they are scooped up with the scooping net, "Kef", or speared. The fish can also swim toward the two ends into the "Flegoch" where they can be easily caught. In July with the extremely low tides, when there

is hardly any water in the "Ech", the fish are caught with bare hands.

The "Ech" has to be positioned on the reef in such a way that it can trap a lot of fish. The location of the "Ech" is very important. If it is set up at the right place, then a lot of fish can be trapped. The fish can be taken from the "Ech" day and night during low tides. A crescent moon offers an indication of great catch to the Ech-owner. It is at this time when plenty fish usually get trapped. Often times his luck depends on the weather conditions and other natural aspects (such as the direction of the wind and the height of tides, etc). Schools of migratory species may be captured. At a certain time of the month, there may be a lot more





of a particular species to trap than others.

Building the "Ech" is hard labor, which requires skill and endurance. It requires working in the sun and rain and carrying and arranging the thousands of stones. Apparently the construction of an "Ech" can take several years. If many of the village men offer manpower support, then completion may be attained within a year.

Traditionally, when a person wants to have a stone fish-trap built for him, he will have to go to his parents and ask them how to build one. If his parents do not have the building skill, then they will have to ask some skilled person to help him build the trap. In return, his parents should usually offer the skilled builder some traditional money as a tribute for helping them build the stone fish-trap, which is locally called "Ech".

Before building the "Ech", the owner may be asked by the builder to build a large bamboo raft, the "Wupeb", for transporting stones from the reef to the designated

location where the "Ech" is to be built.

The "Wupeb" is a transport raft that consists of about fifteen large and long bamboo poles. So, the Ech-owner has to select, cut down, and assemble the bamboo for the large raft. Assistance is needed here, which he can get from his relatives and friends in the village.

After the raft is completely built, then the owner starts hauling stones of all sizes from the coral reefs. Load after load, the raft is slowly towed back and forth on the reef. Pile after pile, they are unloaded. This is a slow process because the stones can only be carried at high tides. One would spend about three full months bringing in rocks.

"Taaling" is the king of stone that is good for "Ech". It is quite heavy, black, and hard. Other types of stone are not really good because they usually don't last as long as "Taaling"; they break up easily under the constant washing action of waves. Years of erosion can change them to form a cement-like structure in which water can

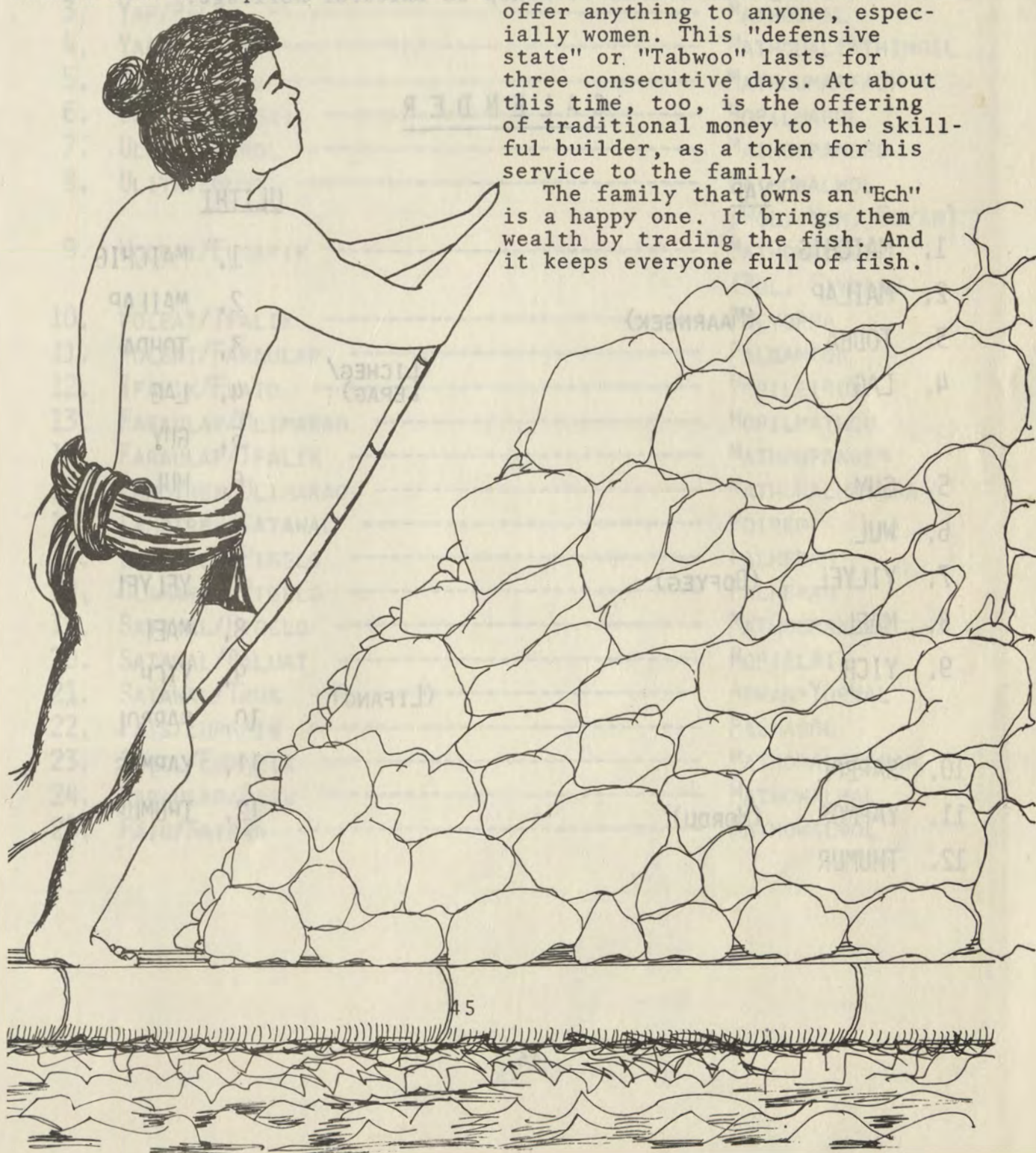


not easily flow in or out of the "Ech". The water has to seep into and ooze out between the stones of the "Ech". If not, then the fish can easily find their way out through the entrance of the maze.

Upon completion, a typical ritual must take place for the

prosperity of the "Ech". The purpose of this practice is to make the spirits of the Sea happy and protective of the "Ech". The ritual involves the placing of green coconuts and betel-nuts fronds in and around the "Ech" and the owner falls in a "defensive state" in which he must not offer anything to anyone, especially women. This "defensive state" or "Tabwoo" lasts for three consecutive days. At about this time, too, is the offering of traditional money to the skillful builder, as a token for his service to the family.

The family that owns an "Ech" is a happy one. It brings them wealth by trading the fish. And it keeps everyone full of fish.



NAVIGATION

Compiled by Callistus Legdesog, Curriculum Writer, from information gathered during 1979 summer workshop on cultural heritage.

CALENDER

YAP

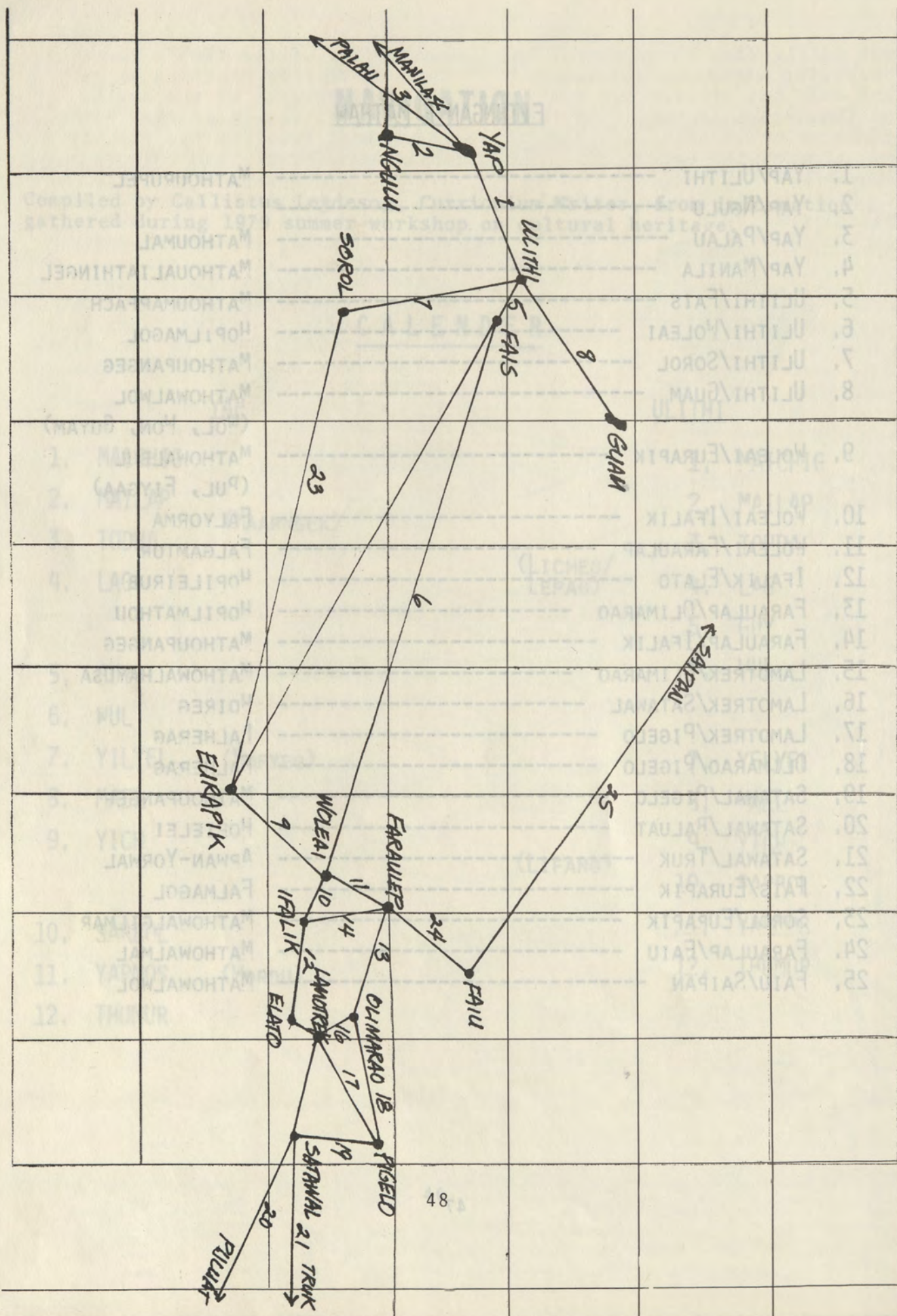
1. MAICHIG
2. MAILAP
3. TODHA (MAARNGEK)
4. LAG (LICHEG/
LERAG)
5. GUY
6. WUL
7. YILYEL (DOFYEG)
8. MAEL
9. YICH (LIFANG)
10. SARBOL
11. YARMOS (WORDU)
12. THUMUR

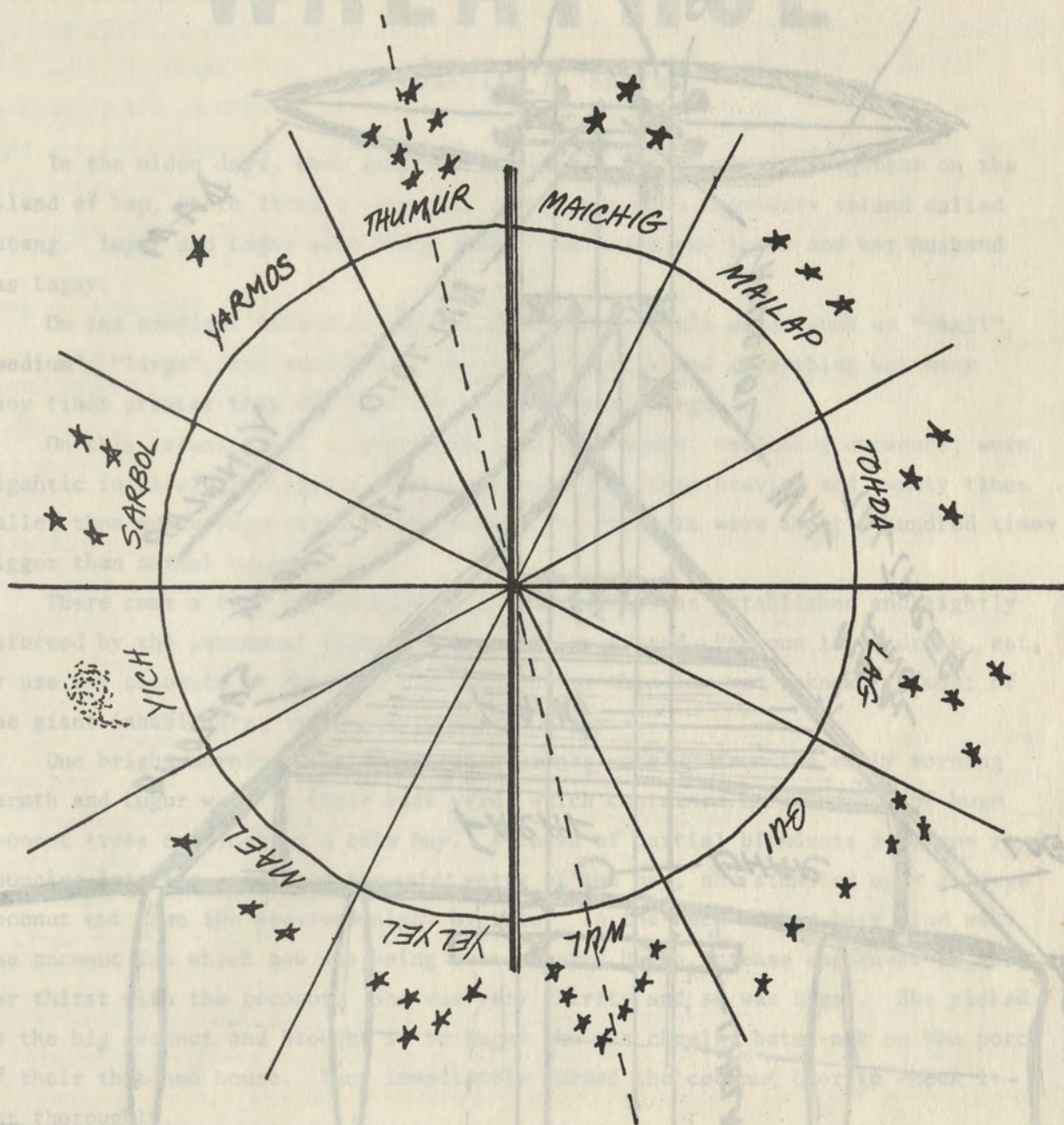
ULITHI

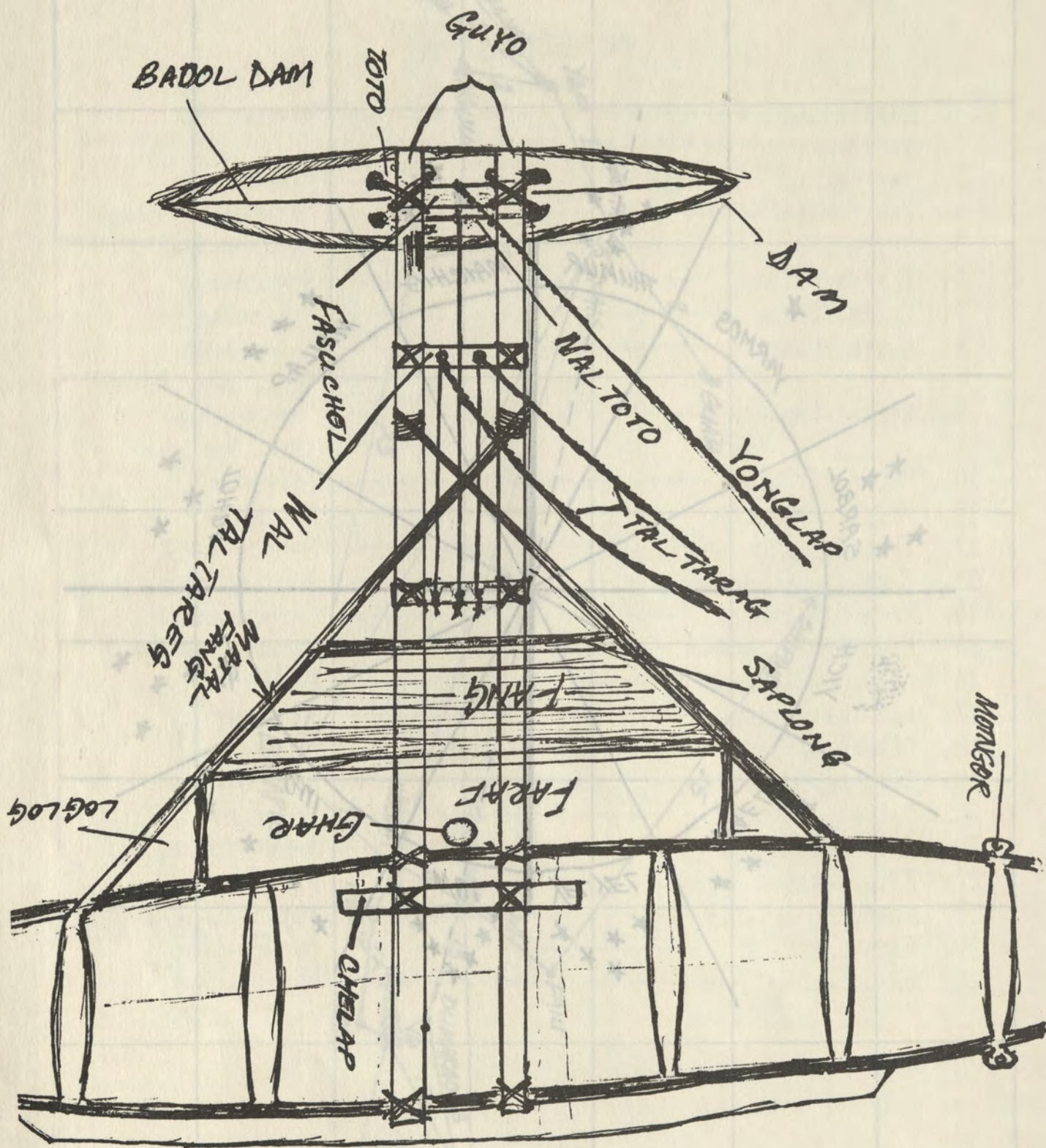
1. MAICHIG
2. MAILAP
3. TOHDA
4. LAG
5. GUY
6. WUL
7. YELYEL
8. MAEL
9. YICH
10. SARBOL
11. YARMOS
12. THUMUR

ELITHNGAN E. MATHAW

1.	YAP/ULITHI	-----	MATHOURUPEL
2.	YAP/NGULU	-----	
3.	YAP/PALAU	-----	MATHOUMAL
4.	YAP/MANILA	-----	MATHOUALIATHINGEL
5.	ULITHI/FAIS	-----	MATHOUMARFACH
6.	ULITHI/WOLEAI	-----	HOPILMAGOL
7.	ULITHI/SOROL	-----	MATHOUPANGEG
8.	ULITHI/GUAM	-----	MATHOWALWOL (WOL, WON, GUYAM)
9.	WOLEAI/EURAPIK	-----	MATHOWALBUL (PUL, FIYGAA)
10.	WOLEAI/IFALIK	-----	FALYORMA
11.	WOLEAI/FARAU LAP	-----	FALGAMTOR
12.	IFALIK/ELATO	-----	HOPILEIRUB
13.	FARAU LAP/OLIMARAO	-----	HOPILMATHOU
14.	FARAU LAP/IFALIK	-----	MATHOUPANGEG
15.	LAMOTREK/OLIMARAO	-----	MATHOWALHAYUSA
16.	LAMOTREK/SATAWAL	-----	HOIREG
17.	LAMOTREK/PIGELO	-----	LALHERAG
18.	OLIMARAO/PIGELO	-----	FALHERAG
19.	SATAWAL/PIGELO	-----	MATHOUPANGEG
20.	SATAWAL/PALUAT	-----	HOPIELEI
21.	SATAWAL/TRUK	-----	ARWAN-YORWAL
22.	FAIS/EURAPIK	-----	FALMAGOL
23.	SOROL/EURAPIK	-----	MATHOWALGILMAR
24.	FARAU LAP/FAIU	-----	MATHOWALMAL
25.	FAIU/SAIPAN	-----	MATHOWALWOL







WALATHOL

by Sebastian L. Anefal

In the olden days, when immortal and mortal beings mingled together on the island of Yap, there lived a very poor old couple on a legendary island called Matang. Lugur and Lagay were their names; the woman was Lugur and her husband was Lagay.

On the tropical island of Matang nobody used simple words such as "small", "medium", "large", and even "big", because everybody and everything was many many times greater than the possible largest extra-large.

On this island there lived giants, and all things, including coconuts, were gigantic in size. The giants themselves were ten times heavier and twenty times taller than an average-sized human being. The coconuts were about a hundred times bigger than normal coconuts.

There came a time on Matang when a coconut law was established and tightly enforced by the paramount giant chief. The law stated, "No one is to drink, eat, or use any coconuts on Matang". The reason for this law was unknown to most of the giant inhabitants, including Lugur and Lagay.

One bright morning, the two married giants woke up from the early morning warmth and Lugur went to their back yard, which contained an abundance of huge coconut trees overlooking a calm bay. Because of partial blindness from sun rays bouncing into her eyes from the quiet water of the bay, she stumbled upon a large coconut cut down the previous night by rats. In the back of her hazy mind was the coconut law which now was being over-powered by an intense eagerness to ease her thirst with the coconut. She was very thirsty and so was Lagay. She picked up the big coconut and brought it to Lagay who was chewing betel-nut on the porch of their thatched house. They immediately turned the coconut over to check it out thoroughly.

With great thirst, Lugur then said to the wishful Lagay, "We are going to drink this coconut, but we will hide it so nobody ever knows". So, they nervously made an opening in the enormous coconut and began taking turns drinking it. They drank and drank. They drank until they were full to the fullest and their

veins were congested with coconut juice. They stayed the entire day just drinking and resting, but the coconut still seemed full.

"What shall we do?" Lugur exclaimed in fear. Just then, Lugur thought of another plan. "Let's pour out the contents of this coconut into the crab holes."

And so it was. They began to dispose of the "infinite" liquid, filling all the land crab holes there were to fill. They filled and refilled, all to no avail. Lagay explored for more unfilled holes. There were none; nor were there any that could be refilled. They sat down and noticed the coconut liquid was flowing all over. The crab holes had overflowed and a creek was now cutting its way to the lower end of Matang.

By this time the warm day had changed to a fearful night. They were in great fear, knowing that they had willfully violated the coconut law.

They stopped, and tried to peer into the darkness, thinking about what they should do. They debated on whether they should remain to face the actual death penalty for violating the law, or whether they should take the risk of trying to escape, perhaps by means of swimming or drifting away somehow.

As the running liquid became worse, they got terribly afraid, and Lugur said, "Lagay, there is only one way. We will run away from this island. If they find us now, they will kill both of us for sure."

Lagay then slowly said in reply, "Wait, we will try one last thing."

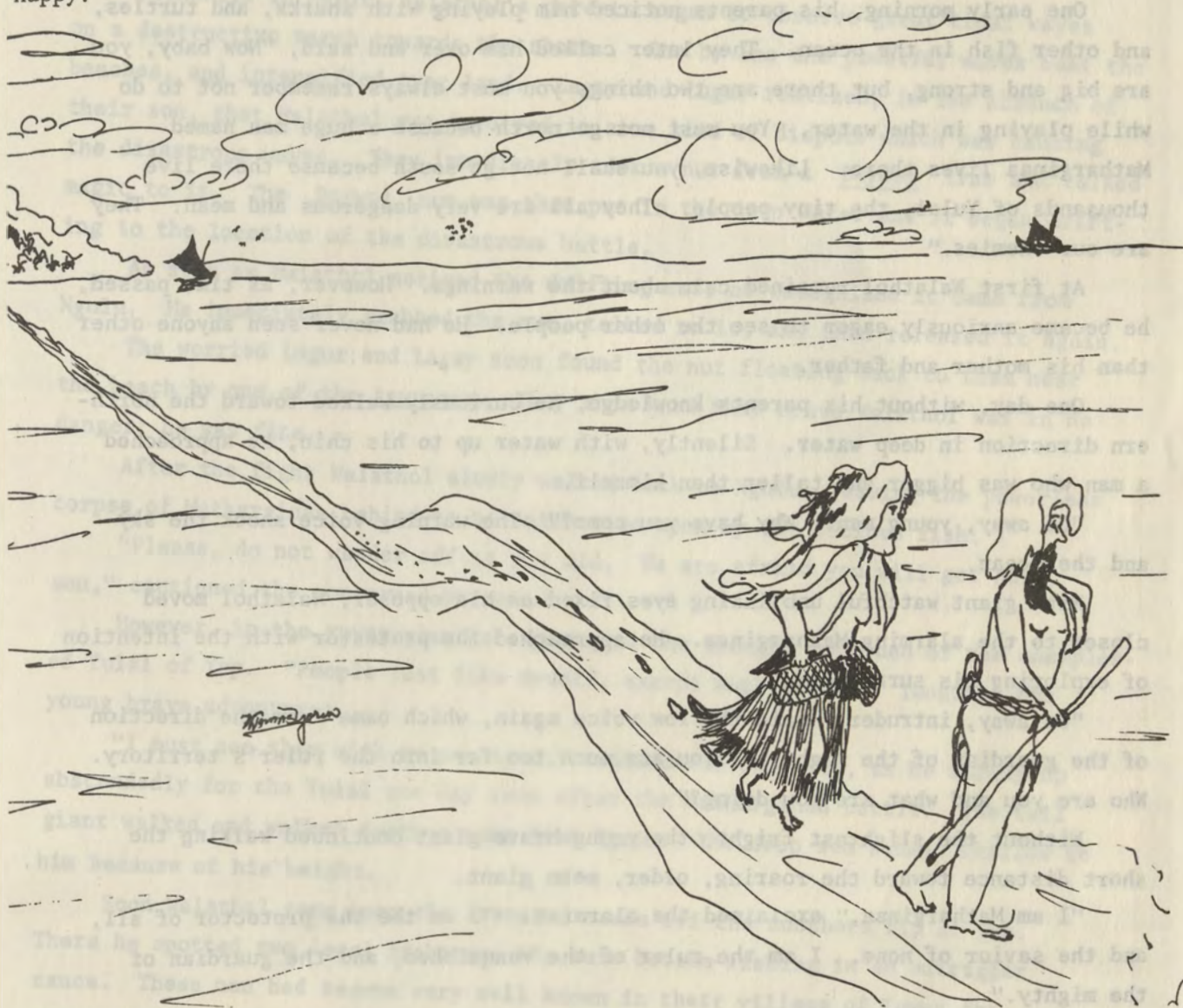
Then Lagay thoughtfully took two coconut shells and put some ashes in one and some sand in the other. They then quietly walked towards the beach at the opposite end of the island. Using magic words, he poured out the ashes from one of the shells into the water, whereupon a long, long, narrow path emerged and extended beyond the horizon. Lagay took the lead and Lugur followed behind him. As they hurriedly walked away from Matang, the narrow road behind them vanished, disconnecting them from any contact with the island. They walked quickly until they could no longer see land.

Holding the remaining coconut shell in his hands, Lagay finally dumped out all the sand from it into the deep sea. All of a sudden, a small sandy island rose to the surface of the water. Shortly thereafter, it was already several hundred feet above sea-level. They then named the island Ngulu.

In the beginning, Ngulu was very infertile. There were no trees or even grass growing on the sandy soil. Whenever they found something floating nearby or washed up on the beach, they would gather it to make the island bigger and

more fertile. They planted drifting coconuts and other nuts and seedlings. Many plants sprouted, and grew to maturity. Some years later, they started harvesting from these plants and from the coconut plantation they now had.

Then one day Lugur was so surprised. She was pregnant! They were certainly happy.



Nine long and anxious months went by. Much to their expectation, Lugur finally gave birth to a big baby boy. They named him Walathol.

Walathol grew by the day, gaining weight and adding much to his height. He grew up as quickly as a banana tree, and as tall as a couple of coconut trees put together.

Walathol was a very playful and energetic young giant. He was always playing on the beach and as he grew much older and taller, he began playing in the water. Before he could swim, he was able to walk in the middle of the ocean. He could not stay on land. He wanted to play with someone his age, but there was no one.

One early morning, his parents noticed him playing with sharks, and turtles, and other fish in the ocean. They later called him over and said, "Now baby, you are big and strong, but there are two things you must always remember not to do while playing in the water. You must not go north because a huge man named Matharginaa lives there. Likewise, you shall not go south because there live thousands of Yulal, the tiny people. They all are very dangerous and mean. They are our enemies."

At first Walathol remained calm about the warnings. However, as time passed, he became anxiously eager to see the other people. He had never seen anyone other than his mother and father.

One day, without his parents knowledge, he curiously walked toward the northern direction in deep water. Silently, with water up to his chin, he approached a man who was bigger and taller than himself.

"Go away, young man. Why have you come?" The warning voice shook the sky and the ocean.

With giant watchful unblinking eyes fixed on his opposer, Walathol moved closer to the alarming Matharginaa. He approached the protestor with the intention of exploring his surroundings.

"Go away, intruder," said the low voice again, which came from the direction of the guardian of the mighty. "You are much too far into the ruler's territory. Who are you and what are you doing?"

Without the slightest fright, the young brave giant continued walking the short distance toward the roaring, older, mean giant.

"I am Matharginaa," exclaimed the alarmist. "I am the the protector of all, and the savior of none. I am the ruler of the vanquished, and the guardian of the mighty."

Walathol stopped and peered into the wicked eyes of the savior of none. Suddenly, a chilly breeze struck his face and triggered a thrashing thrust toward Matharginaa. A dangerous fight erupted in the middle of the immeasurable ocean, creating huge destructive waves as the two angry mammonths dove and rose. Bawling, howling and yelling continued as the robust Walathol plunged around with the giant.

Matharginaa.

Matharginaa was tougher and meaner, but the younger giant possessed greater endurance and was more clever. A firm hand grip around the senior giant's throat brought a catastrophic end to the struggle.

Meanwhile in Ngulu, Walathol's parents began to observe great tidal waves on a destructive march towards the shore . One by one the powerful waves beat the beaches, and intensified over land. Lagay and Lugur realized, in the absence of their son, that Walathol was involved in some kind of dispute which was causing the disastrous waves. They immediately took a nut from a Baywol tree and talked magic to it. The Baywol nut was then put in the deep water and it began drifting to the location of the disastrous battle.

As soon as Walathol noticed the drifting nut, he recognized it came from Ngulu. He immediately grabbed the nut, talked to it, and then released it again.

The worried Lugur and Lagay soon found the nut floating back to them near the beach by one of the tsunamis. They then knew that brave Walathol was in no danger; he was fine.

After the fight Walathol slowly walked back to Ngulu, leaving the powerless corpse of Matharginaa behind to be celebrated upon by the vicious fish.

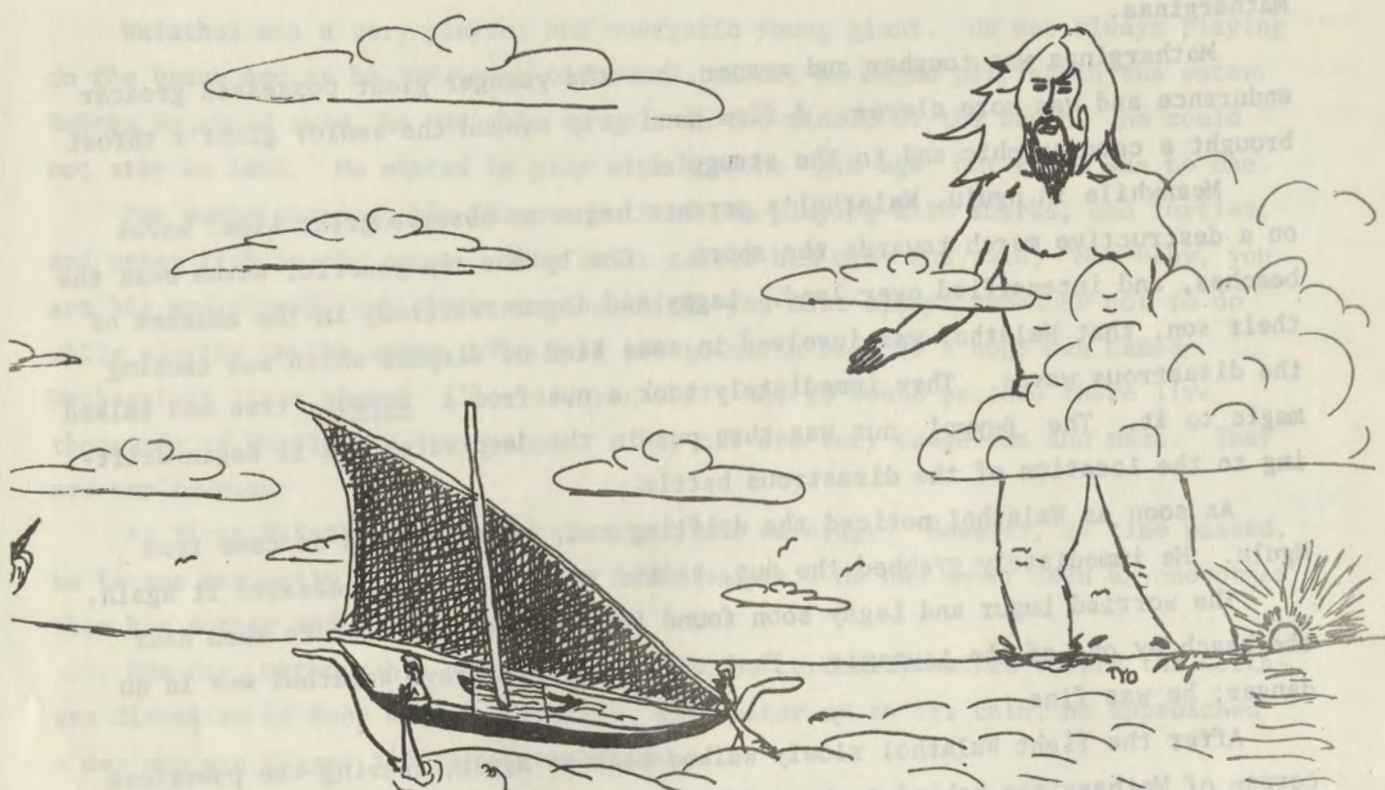
"Please, do not wander off as you did. We are afraid you will get hurt, son," cautioned the concerned parents.

However, in the young giant's eager mind the thought remained of the unexplored Yulal of Yap. "People just like myself, except much tinier," imagined the young brave adventurer.

"I must see them with my own eyes," mumbled the explorer, as he sprang up abscondedly for the Yulal one day soon after the Matharginaa battle. The tall giant walked and walked further away from Ngulu. The deep sea seemed shallow to him because of his height.

Soon Walathol came upon the frenzied reefs off the southern tip of Yap. There he spotted two local fishermen who were bottom-fishing in an outrigger canoe. These men had become very well known in their village of Toway for their bad bad luck in fishing. Fishing itself was to their liking, but actually hooking the fish was not their good fortune. As the giant made his move to encounter these men, he noticed, much to his surprise, that the canoe contained not even a scale of a fish.

When Malathol moved closer to them, the younger fisherman who was seated



at the rear end of the canoe, noticed the huge dark shadow blocking off the sunlight from the evening sun. Trying to warn his fellow fisherman, he said , "It is no longer wise to remain here, for the skies have turned against us and in no time the approaching rainstorm will certainly keep us from reaching the shore."

The older fisherman replied, "We have come to fish for the big ones and there is nothing in this lagoon that can prevent us --not even a rain cloud such as you see."

Walathol made an arc smile as he overheard their worried remarks. He burst into a contorted laugh which caused the fishermen's hair to wiggle, a loss of hearing in their pierced ears, and numbness in their sun-burned skin. The tiny outrigger began to wobble with the constant action of the white-capped waves. Walathol exhaled warm air from his lungs upon the poor fishermen.

"Fear not, cunning fisherman partner, for we remain nowhere here," said the elder fisherman, suddenly realizing the threatening strike of the heavy black shadow which now covered the whole spacious sky to the south-west like a black wall leaning against the sky.

In the rushing wind, the young fisherman thrashed and unwittingly snapped

the anchor. With their paddles, the confused fishermen rowed, pulling and pushing. But the canoe remained there. It was not heading towards Toway, nor was it paddled to any other destination in Gilman. Instead, the fishless fishermen and their canoe were going backward toward Ngulu, for Walathol had lowered his arm into the water and was slowly towing the canoe outward without the fishermen's knowledge. He was pulling the inattentive fishermen nearer his face for closer examination.

They continued paddling harder and harder, and finally the elder absent-minded fisherman looked back and said, "We are going nowhere! The dark cloud is nearly upon us." Walathol's dark bearded face was approaching the canoe even nearer, now.

The about-faced paddlers soon realized the outline features of the huge hairy face staring at their staggering canoe. Startled, they were; stark, they were not,



for they appeared stagnant while attempting to imagine what in the fishing world was directly before their stalled eyes.

"Fear me not, tiny men," said Walathol. "I mean no harm at all."

"Who and what are you?" exhaled the infamous fishermen with a slight hesitation.

"Please try to shout." The giant could only faintly hear them.

"And please try to whisper, for the whirlwind is creating a whirlpool in our ears."

Walathol carefully lifted up the canoe in the palm of his hand and slowly whispered, "I am Walathol, son of Lugur and Lagay. What have you been doing?"

"We are poor fishermen from Toway. We have continuously been fishing without any luck," replied the younger fisherman.

The fishermen were still a bit fearful of the appearance of the giant. Walathol lowered the men in the canoe to the water.

He hastily scooped up a baby whale with his hands and tried to load it on the canoe.

"Beware tall man. We will sink. That's no match for our little canoe," warned the prudent little men.

"Behold. Big man does not know of the canoe's strength," said the towering man as he gently released the young whale to its freedom. In turn, he unscrupulously snatched several large deep sea fish, including marlins, dolphins, and sharks. "Which one can fit little man's mouth?"

"Not the sharks, for they have jagged jaws and hard skin. Not the marlins; they have the long snouts. Absolutely not the dolphins because they have hair on their slimy bodies."

The next hand-scoop of fish continued bringing turtles, barracuda, tuna, octopus, and different other fish. The small canoe nearly sank, but the two fishermen were happier than ever before as the giant put the fish, one by one, into their canoe.

"Aha, hooy, hooy! Yaha, hoho, hooy, hooy...fish for all the mouths in Toway! More fish than stomach. Can you believe?" exclaimed the joyous fishermen in excitement. "We are pleased. We accept your good will and kind hospitality. May we meet here again?"

Walathol nodded as they made arrangements for the second meeting in the next couple of days. The fish-filled canoe was then paddled ashore at Toway where the villagers immediately distributed the fish among all the households

in the village. Everyone in the village was surprised to learn that their share of fish was actually from the catch of the two infamous fishermen.

When the two men went again to the designated location for the meeting with Walathol, they brought some coconuts and food as a token for his kindness. Walathol was already awaiting their arrival. They offered the coconuts and food to the giant who easily swallowed and devoured them all at once, with only minor hesitation.

In return, Walathol lowered his hands into the immeasurable depths for a good catch of fish which he put on the fishermen's canoe to take home. The happy men later departed with their fish-loaded canoe. They promised to meet again in several days.

In Toway, the two fishermen distributed their catch amongst all the village homes. Everyone now grew ever more astonished when they understood that the large fish were again from the same two fishermen.

More coconuts and food followed more often after the initial meeting, as the fishermen regularly met with the kind Walathol to get more fish. In each meeting, the quantity of exchange increased greatly, and each time the fishermen returned to Toway with large fish, the villagers became very curious.

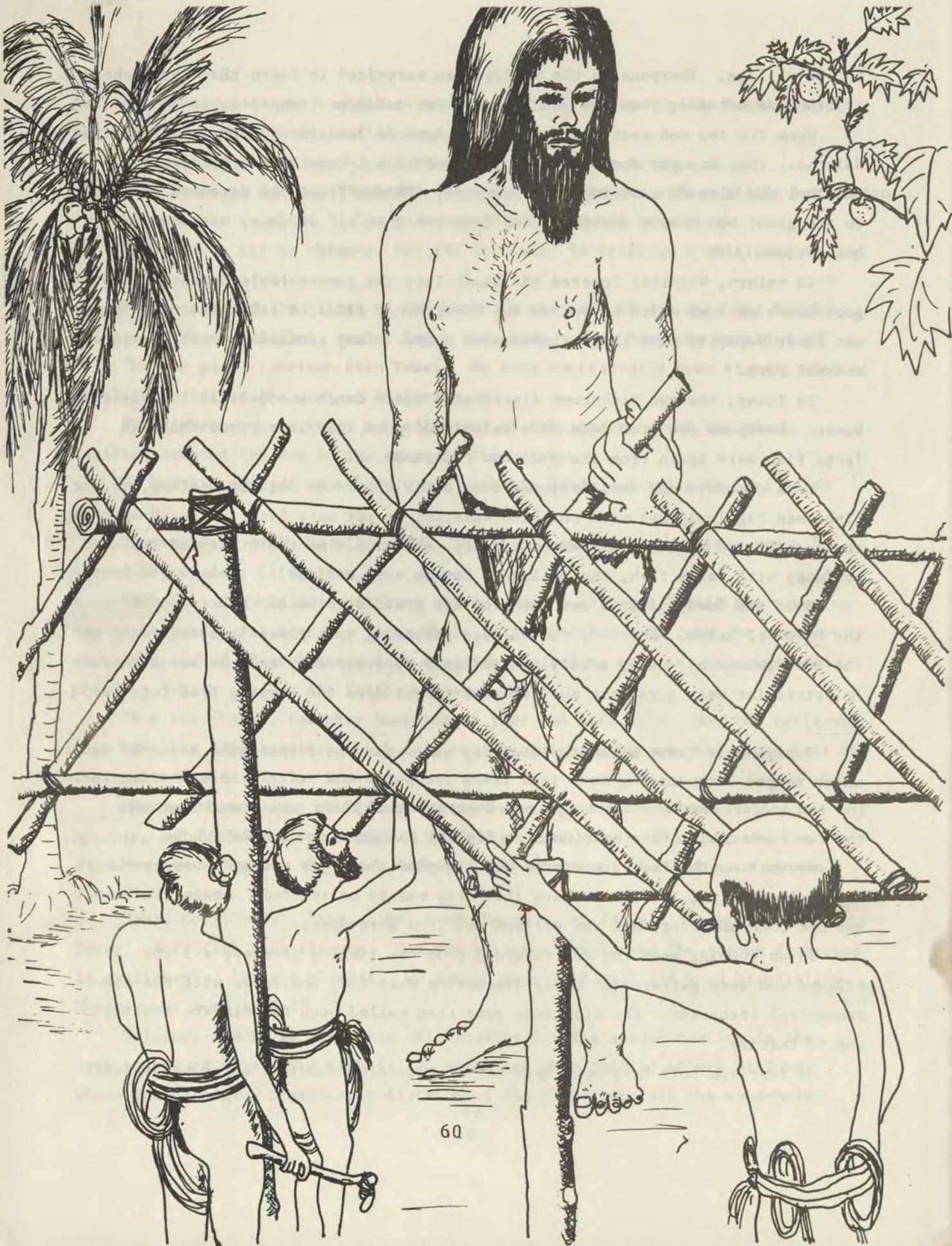
Soon the Toway village men gathered and decided to build the men's club-house, the Faluw of Baken. However, the village gathering took place in the absence of the two fishermen. Here, a duty was assigned to every man, and the two fishermen in particular were given the dutiful task to cut down the largest tree for the Faluw.

Everyone in Toway began to labor day and night, performing the assigned duties which ranged from cutting down tall trees for posts and rafters to gathering thatches for the roof. Everyone was busy, and everyone used their stone tools, except the two fishermen. They continued on fishing and meeting with Walathol.

Several months later, everyone had finished their job and had brought the materials to Mirig, the area where the Faluw was to be erected. Again, the duo had not done anything, and the village men grew more upset.

In an evening when the duo returned from the fishing journey, all the village men were gathered at Mirig discussing what they should do with the disrespectful fishermen. The fishermen were then called upon to join the meeting and to testify.

"I fear you both have been ignorant of your contribution, which has caused



us a long delay in the construction of the Faluw. Have you any explanation for this eminent act?" asked one of the village chiefs.

Both men remained silent in their fear of severe punishment. They were then reminded again of their job, and were guided to a place between Anoth and Toway where a huge Ganow tree stood well over the coconut trees.

"This is your tree, the main post to stand in the middle of the Faluw. Your job here is to cut, peel, and bring the main stalk to Mirig by night fall tomorrow," instructed the village guide. "A minor error in compliance can result in life's expulsion."

The two were greatly amazed by what they had heard. They soon fell to discussing what they had been told, and began arguing over what it meant and what should be the next step. They knew it was impossible for the two of them to accomplish the task in one day's time.

After much discussion they agreed that their only hope for compliance with the chiefs would be to inform their giant friend.

So, when they met with Walathol the next evening they asked for his giant-power assistance.

"Walathol is happy to help little friends. He weeds trees like you weed grass," replied the giant.

Of course, the desperate fishermen became very grateful to the giant when they learned he was willing to support them. So they anxiously waited for the sun to set in the west while Walathol abundantly burdened the little canoe with fish.

After the sun had set, the fishermen began leading their giant friend ashore to Toway. Walathol leisurely followed behind. Coming up on shore suddenly appeared to be dubiously difficult for the tall giant. There were too many obstacles in his way which he had to avoid. There were thick coconut groves and homes which should not be destroyed, but in order for him to follow his little friends, he cleared off some of the coconut trees along the way to their house.

The fishermen immediately shared the fish in Toway as usual, and led the giant to see the tall Ganow tree.

"This big tree is what they require to be the main post of the men's house," Walathol was told by his companions.

Holding the trunk, Walathol quickly uprooted the Ganow with an easy upward jerk, as if it were done in an instant twitch of a tornado. He fell it to the



ground and the lengthy stem extended across Anoth and Toway. Consequently, there is a place in Anoth called Bale Ganow where the trunk of the tree fell, and another area in Toway called Tungun on which the tree-top landed.

The giant broke off the unnecessary branches, peeled the stem, and brought the long log to Mirig, where he finally drove it half-way into the sandy soil. He bid good-night to his happy partners before setting off for Ngulu.

In the next morning, the village men were called upon to gather at Mirig to witness what they had thought was impossible for the two fishermen to achieve alone. But to their astonishment, there stood the main post of the community house all by itself, inviting additional supportive pillars for initial building construction to begin. Here, no one could believe their own eyes. They thought the fishermen had done something that no two men could do alone.

"I request the presence of those who were responsible for this unbelievable piece of miraculous performance, here and now," urged the paramount chief of the village.

Several young men were sent to scout for the two fishermen. Soon, they were brought before the paramount chief and all other village elders, who were all closely inspecting the large pillar.

"Have you done what every one thinks you have done?" asked the village chieftain of the two men, when they were brought in before the elders.

"Yes," replied the two, in hope for a complimentary reward for an overnight achievement which only the immortal beings could accomplish.

"Rehearse to the gathered crowd in detail just exactly how you did such a remarkable deed," maintained the old chief.

"Your Honor, what was done is now impossible to be repeated, for we have lost the giant-power altogether," said the men.

One wicked chief, who was actually jealous of the immortal's power, ordered the men, "In that case, I authorize you both to erect this Faluw to its completion once you regain your giant-power."

A second ranking chief, who was not as jealous, stated kindly, "I further assure you the service of all village inhabitants if so needed."

It was clear to everyone at the gathering that even with village support it would take several years to complete the club-house, and since these two men, particularly, lacked the building skills necessary for the task, it would surely take many years.

The following day, the two old men came to the wide fish-giving sea. They told Walathol of the chief's request, and the task they had been authorized to undertake. Walathol, of course, always willing to help, agreed to assist his poor friends again. They then returned to Toway to ask the people to gather food and coconuts for the mortal and immortal laborers.

Early the next morning, everyone came bringing the food and coconuts. They were frightened by the sight of the long-haired and bearded giant. Some fainted and dropped to the ground with their burdens, without a blink, but with wide open mouths. Others leaped over taro patches and stumbled over grass blades in their search for immediate safety in the remote areas of Toway. Walathol and his companions took time to calm the people down from their pulsating fear.

Shortly afterwards, the powerful Walathol began rendering his assistance to the building of the men's house. From near and far Walathol gathered additional wooden materials and tall trees, some of which had never been seen before on the whole island of Yap. He dragged each against the rough reef until all the branches were crushed off. These perfect and straight stems, Walathol piled near the shore of Toway.

Because the timber was too heavy for the men to lift, Walathol did the lifting and bracing while his little co-workers tied the timbers in place.

The chief of Toway said that the house should be big enough for Walathol's head to rest in at night. Day by day, the construction proceeded very steadily. The house was built within a week's time.

Each day during the construction period, the people provided food and coconuts for the workful giant. However, Walathol was always hesitant to eat the food and drink the coconuts. Only at night when all the workers had left to their homes, Walathol would immediately devour all the food and coconuts at once. This devouring of baskets containing food and coconut bunches continued during the nights. The villagers grew terrified about the continual disappearing of food and coconuts; there was drought, food was hard to get, coconuts were scarce, and almost no edible objects were to be seen in Toway.

The night of the opening of the club-house, the chiefs of Toway, after having been told about the eating habits of the giant, asked Walathol to put his head inside the house and went to sleep. All the people of Toway, with murder in their hearts, came to the Faluw and the giant was sleeping. The two fishermen were at their house at that time. Walathol, like any other mortal or



immortal being, had long hair. The people, with wicked hearts, tied Walathol's hair around each pole of the Faluw. When everything was ready, one of the men threw his coconut-leaf torch on the roof of the Faluw. Instantly, the Faluw was in flame. Walathol woke up but he could not free himself, for his hair was tightly tied around the inner poles of the club-house.

With his last struggle, which shook the whole island of Yap, one of Walathol's



legs happened to hit Ngulu. The blow was so powerful that it moved Ngulu farther away from Yap. Thus, Ngulu is where it is today, about one hundred miles south of Yap.

The story of Walathol ended this way. Some people in Yap believe that he did not really die, for the immortal cannot die, and believe also that he will come back some day. Whether this is correct or not, time will only tell.

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imperial being, had long hair. The people, with wicked hearts, tied Walethol's hair around some pole at the Palau. When everything was ready, one of the men threw the anchor overboard at the end of the Palau. Instantly, the Palau was in flames. Walethol was up but he could not free himself, for his hair was tightly tied around the outer sides of the club-house.

With his last strength, which shook the whole island of Yap, one of Walethol's



legs happened to hit Walethol. The club was so powerful that it moved Ngulu farther away from Yap. Thus, Ngulu is where it is today, about one hundred miles south of Yap.

The story of Walethol ended thus with. Some people in Yap believe that he did not really die, but was merely carried off and will also believe also that he will come back some day. For this is what is said by the people who will only call.



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