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by Likiak-Sâ. in a lovely one below are upon a sheeny

first sort. The in blue, black, bright blue and yellow and white. circular ornaments, Kenie and

fluently of very Russian area. they are Neveia- Jennings, may museum, and the specimens

fu or banana-

and I believe in.

Ponape they (Sumatra)
the king's house. After having begun the celebration at Kuffner with religious dances and kava drinking, the whole crowd adjourns to Nangutra with singing and boat-racing, where the king plants his spear by a long stone visible to this day by the entrance. The lower classes range themselves in the space marked off to the left, the chiefs however and the Dziamarous place themselves round the Kava stone before the god's house in the middle space. On the right side food is heaped as an offering for the god or spirit. Then kava is pounded and the first cup, as is customary to this day, offered to the god, and the two next to his two priests. No one may enter the temple except the king's two magicians, Nangleim (Nallaim) and Manabus (Manapuch). After the kava offering, they adjourn to the Island Itet, where the gigantic deified Conger-Eel \(^1\) lives within a wall five feet high and four feet thick. On a huge stone a turtle \(^2\) is killed, and its entrails laid on a paved space in the Eel's house.

I give here an independent native version of Kubary's tale of the Itet monster.

In the reign of King Chau-te-Leur, a huge lizard (Kieil alap amen) came swimming into the great harbour and took up its quarters on the island of Pan-Katara, otherwise called Pangothra. Taking him for an Ani or tutelary genius, they brought him baskets of fruit and savoury messes of cooked yams and bananas to conciliate the favour of their spectral-looking visitor (man likamichik aman). As might well be expected, vegetable diet did not content him, and there was soon a disappearance of some of the basket-bearers, which the chiefs, after losing some of their most industrious slaves, considered a mean act of ingratitude. So the big lizard was proclaimed a public enemy and a cannibal fiend, and the warriors of

\(^1\) I did not myself hear of this Conger-eel, but I did hear of a pet alligator which was kept in Nan-Matal and fed as a sacred animal.

\(^2\) This probably represents a human sacrifice. In the same way in New Zealand, Ihu or Ngoki, a fish, is used to denote a human victim.
shadow it, and similarly a neighbouring islet is named Pan-Tipap, i.e. Under the Tipap or Tupap, from a huge umbrella tree (the Pacific almond) which grows at its north angle.

Pan-Katara, the haunted island, which our guide persists in styling Pan-Gothra (Kubary calls it Nan-Gutra), "the place of proclamation," or, "sending forth of messengers." A native gloss is Pach-en-Kaon or the House of Government, denoting a metropolis or capital. This precinct, from all accounts, was anciently the seat of government and solemn feasts of king, priests and nobles. The solitary inhabitant is the white goat in the picture, who, tired of the society of ghosts and shadows, came down bleating his welcome, anxious to meet with honest flesh and blood once more. We see him browsing upon the green leaves and shoots of the masses of shrub and creeper we tossed into the canal below. There is another Pankatara amongst the ruins of Chap-en-Takai across the Kiti border, and yet another on Ngatik or Raven’s Island, some thirty miles away on the west coast of Ponape.

Kubary made an elaborate plan of Pankatara and of the neighbouring island of Itet in connection with the ancient ceremonies observed there. His description of these is very graphic and I quote it here.

The Dziamarous (Chaumaro) i.e. High Priests of the district of Metalanim had their chief temples in Nanmatal, and on the Island of Nangutra, where once a year, in the end of May or beginning of June, they met together and celebrated the feast of the "Arbungelap." All the natives of the district repair for this purpose to Kuffiner, a place in the Bay of Metalanim.1 All canoes made ready during the past year are launched on this day to be consecrated, only the vessel destined for the Divinity remains suspended in

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1 The wives of the chiefs were not present, as the men of the lower classes are forbidden on pain of death to see them.
house set apart for the women; and Malayan Balai, a hall; Polynesian Hale, Fale, Fare, a house, dwelling.

Pei-kap = New Pavement or New Enclosure. On the east side of Pei-kap is the turtle-stone of Icho-Kalakal (cf. p. 96), and a long narrowish slab called the Vanit-en-Tare, or shield of Tare.

Lemenkau or Lamenkau = Deep blue water off the edge. There is another Lamenkau in the Banks group in Melanesia.

Panui, at the southern angle, may be a Polynesian word, and = big wall. More probably, however, it means “under the Wi or Barringtonia trees.

Peitak = Up to windward. The rumoured burial-place of the great warrior Icho-Kalakal, i.e. Prince Wonderful, progenitor of the famous Tip-en Panamai clan, who led the invasion from the south which blotted out the civilisation of the Chau-te-Leur dynasty.

Chau-Icho = King and Prince; also name of a small district on the south coast near Marau.

Pan-ilel = the place where you have to steer—a most appropriate designation of the maze of shallows, choked up with water-weed and salt-water brush. Near Pan-ilel is a huge block lying under the masonry at the canal-side with two other masses supporting it, called Vanit-en-Chau-te-Leur, the shield of Chau-te-Leur.

In the waterway close by is the Tikitik of stone known as the Head of Laponga, a famous wizard of old mentioned in Ponapean folklore in a quaint tale entitled “The Naming of the Birds,” “Ka-atanakipa-n-Men-pir-akan.”

The name Laponga recalls the Lampongs, a tribe of Sumatra, distinguished among its less civilised neighbours by the possession of Untang-untang, or hieroglyphic records of ancient law (Cf. Ponapean Initing to write). This fact may have spread the use of the word Lampong as a generic term for wizard in these parts of the Malayan area.

The islet of Pulak gets its designation from some fine specimens of the timber tree of that name which over-
and explain them, giving at the same time any interesting points attaching to them, for some of them throw light on the early history of the place. The meaning of a few of these antiquated names is apparently lost altogether, but by the aid of an old man of the district much of the difficulty was overcome.

The phonetic pronunciation of the names and their spelling has been revised, and the correct native renderings given instead of the bewildering and meaningless jargon into which even Kubary has fallen in the otherwise valuable sketch-plan which, with his permission, I have adopted as the groundwork of the present chart. With the aid of Joe Kehoe and his sons, and the minute and careful scrutiny of some old tribesmen familiar with the locality, we managed to advance Kubary's industrious work another stage forward towards completeness.

The name Nan-Tauach or Nan-Tauas means the Place of Loftiness or High Walls. (Tauach—cf. the Philippine Taas, high, and Hindustani Taj or Tej.) [Kubary calls it Nan-Tauachs, and Mr C. F. Wood, in the account of his visit, Nan-Towass.]

Chap-on-Nach means the Land of the Council-Lodge or Club-House.

The name Nan-Moluchai is variously given as Nan-molu-chai, the place to cease from paddling—an ironical designation for one of the most dangerous landing-places on the coast, or Nan-moluch-ai, the place of the cinder heaps, i.e., those left from the cooking fires of the host of workmen who assisted the demi-gods Olosipa and Olosopa in the construction of the mighty breakwater and the walled islets which occupy the space within.

Na means a ridge of rock. (Cf. Nana, a cordillera or mountain chain.)

Na-Kap means New Na, an islet of later origin.

Pal-akap means New Sanctuary or New Chamber. With the Ponapean Pal, a temple or chamber, compare Sanskrit Pal, a tent, habitation; Pelew Blai, a house; Yap Pal, a
and taking various photographs. Just beyond the cross-wall at the back of vault B we saw a long basalt slab curved into a shallow crescent and balanced on two projecting shafts of masonry on the inner side of the southwest wall. When tapped it gave a clear ringing sound, and was probably used for an alarum or for a sort of bell in sacred ceremonies. We found just such another subsequently in Nanapei's settlement of Ronkiti. I brought it home and it is now in the British Museum.

On March 25th we visited the island of Nakap, and photographed the reef and ruins of an old sea-wall, with Na in the distance, and King Paul's canoe in the Nach or Lodge. After Nakap we landed on the breakwater of Nan-Moluchai at considerable risk, for the approach is dangerous even in calm weather from the heavy swell. Out in the lagoon off the harbour-mouth the magnitude of the task of the early builders impressed us deeply. For three miles down to the south one can descry here and there the massive sea-walls showing out through the mangrove clumps which girdle the islets of Karrian, Likop, Lemankau, Mant, Kapinet, Panu and Pon-Kaim, the last of the seaward series, which make up the outer line serving as a breakwater against the deep sea roaring at the doors, yet interrupted at intervals, and forming a re-entering angle between Karrian and Nan-Moluchai.

On Nan-Moluchai are the relics of another walled sanctuary, and in this lonely and surf-beaten spot an old castaway Frenchman spent his failing years. A pile of enormous stones block the entrance to the re-entering angle, at the head of which is Pein-Aring Island. They lie half submerged here in deep water. The photograph shows our American guide's eldest son sitting thereon, with a breaker just curling over ready to fall.

There are over fifty walled islets in the parallax which, together with the intersecting canals, occupies some eleven square miles.

It may be well here to take some of the island names
small shell gouges, a piece of iron resembling a spearhead, and a smoke-coloured fragment of vitreous appearance, that Kubary and others since have pronounced to be obsidian or volcanic glass, the *Itzli* of the ancient Mexicans.

The underground chamber A from which we took these relics lies in the centre of the inner precinct facing the great gateway. It is about 8 feet in depth, roofed in by six enormous blocks or slabs of basalt. The floor consists of loose coral and soft vegetable mould thickly matted with the roots of a breadfruit tree which has sprung up just behind the structure, and which, by a vigorous root-growth, is gradually displacing the blocks from their old position. The side nearest the entrance is threatening to sink into ruins at no very far-off date. In fact no little caution was needed on this side during our digging operations to avoid a disastrous collapse of masonry. J. S. Kubary, when photographing the ruins about twelve years ago, used this very vault as a darkroom for developing his negatives, all unconscious of the treasures under his feet. My photograph of this tomb, taken on Expedition No. 2, represents our shifty workman Keroun, and gives a very fair idea of the size of the basalt blocks forming the roof. A tangle of grasses and creeper carpets the precinct; amongst them a poison-weed like a Wistaria, the bruised roots of which, tied in bundles, native fishermen dabble in the water of the surf-pools at low tide, to which they impart a milky tinge and stupify the fish. The Ponapeans call it *Up*, the Malays *Tuba*. All around are springing up saplings of Oramai, a broad leaved shrub, a species of Ramie (*Kleinhovia*), the bark of which is used for making nets and fishlines. In the middle of the court we saw several fine Ixora trees in flower, possibly the same as those observed by Mr Le Hunt in 1885, who happily describes them as a scarlet waterfall of blossom. The afternoon of March 25th was spent in clearing the walls of the inner precinct,
CHAPTER VI

THIRD VISIT TO THE RUINS

AFTER paying off Obadiah, who was further gladdened at the gift of an old black coat and trousers,—"Him broke behind" critically murmured the recipient;—on the morning of the 23rd we started from Lot, forming quite a respectable party. Keroun, it is true, yielding to spectral terrors had begged earnestly to be left out this time. Two men from Lot who volunteered for five dollars a day have been politely sent about their business. Alek, too, is away on the service of the king, who, instead of making roads and plantations, has a mania for building churches and private mansions all over the Metalanim district. Our party consisted of Joe and his two stalwart sons, Lewis and Warren, a fine young fellow from the Kiti border called Nanit, and a smart little boy called Chétan. The Manilla man with his camera came too, but he was never quite at his ease. That very afternoon we set to digging by turns in the central vault. This delving carries a peculiar charm with it. One never knows what may turn up next. The prospect of a reward for every undamaged bracelet or shell-axe proves a famous incitement, even the apathetic Manilla man turning to and scratching away at the mould like an old hen at a rubbish heap. We continued next morning, and held on with unabated vigour until noon. Then we counted up our treasures and thus reads the tally:

A quart of circular rose-pink beads, worn down by rubbing from the Spondylus strombus and Conus shells varying generally in diameter from the size of a shilling to a threepenny bit, some being very minute and delicate in design.
They answer exactly to the Wampum or shell-bead-money of the North American Indians, who use them for ornamenting pouches, mocassins and girdles.

Some were circular (Pul), others rectangular (Pake), used strung in regular rows for adorning the primitive girdles woven from banana-fibre. Some were very much abraded and others decidedly bleached in hue as though they had been buried a very long time. Beads exactly similar in design have recently been discovered in the ruins of Mita in Central America. The shell-discs found in Nan-Tauach are more elegantly ground and finished than those in the other graves, a circumstance which induces Kubary to believe Nan-Tauach to be a later structure. This, I may add, is the opinion also of some of the older Ponapeans, my informants.

Eighty pearl-shell shanks of fish-hooks in a more or less perfect condition, exactly resembling those used all over Polynesia before the coming of the white man. The hook itself was generally of bone, but we found some fragments of pearl-shell which were clearly relics of the barb.

Five ancient Patkul or shell-axes of sizes varying from \(2\frac{1}{2}\) feet to 6 inches.

Five unbroken carved shell-bracelets of elegant design (Luou-en-Matup'), so called from the district of Matup to the north of Metalanim harbour, the seat of this industry in olden time—just as Icklingham in East Anglia was noted for the manufacture of ancient British flint implements.

A dozen antique needles of shell used for sewing together the leaves of the Kiper or Pandanus to make the I or mat-sails for their canoes. Others who have seen them declare them to be shell-ornaments strung in rows and worn round the neck, curving outwards like a necklace of whale's teeth.

Thirty or forty large circular shells, bored through the centres and worn as a pendant ornament on the breast.

We also turned up a vast number of fragments of bone, portions of skulls and bits of shell-bracelets, a couple of
FIRST VISIT TO THE RUINS OF NAN-MATAL

We were bound for Uchentau, where a little native house had been set apart for our temporary camp. We arrived about nightfall, and as there was no particular use in exploring ruins by torchlight, we reserved our energies for the morning.

Next day broke clear and bright, the canoe was manned, and away we started. As we shoot round a sharp bend on the right after five minutes' paddling, a strange and wonderful sight greets our eyes. We are close in to Nan-Tauach (the Place of Lofty Walls), the most remarkable of all the Metalanim ruins. The waterfront is faced with a terrace built of massive basalt blocks about seven feet wide, standing out more than six feet above the shallow waterway. Above us we see a striking example of immensely solid Cyclopean stone-work frowning down upon the waterway, a mighty wall formed of basaltic prisms laid alternately lengthwise and crosswise after the fashion of a chock and log fence, or, as masons would style it, Headers and Stretchers. Our guides smile indulgently, as they assist me and my Manilla photographer up the sides of the great wharf, for it is now low tide in the streets of this strange water-town. On a brimming high-tide, landing is an easier matter. We were soon at work tearing down creepers and lianas, and letting in the light of the sun upon the mighty black masses.

The left side of the great gateway yawning overhead is about twenty-five feet in height and the right some thirty feet, overshadowed and all but hidden from view by the dense leafage of a huge Ikoik tree, which we had not the heart to demolish for its extreme beauty—a wonder of deep emerald-green heart-shaped leaves, thickly studded with tassels of scarlet trumpet-shaped flowers, bright as the bloom of coral or flame tree.

Here in olden times the outer wall must have been uniformly of considerably greater height, but has now in several places fallen into lamentable ruin, whether from
earthquake, typhoon, vandal hands, or the wear and tear of long, long ages. Somewhat similar in character would be the semi-Indian ruins of Java, and the Cyclopean structures of Ake, and Chichen-Itza in Yucatan. A series of huge rude steps brings us into a spacious courtyard, strewn with fragments of fallen pillars, encircling a second terraced enclosure with a projecting frieze or cornice of somewhat Japanese type. The measurement of the outer enclosure, as we afterwards roughly ascertained, was some 185 feet by 115 feet, the average thickness of the outer wall 15 feet, height varying from 20 to nearly 40 feet. The space within can only be entered by the great gateway in the middle of the western face, and by a small ruinous portal in the north-west corner. The inner terraced enclosure forms a second conforming parallelogram of some 85 feet by 75 feet; average thickness of wall, 8 feet; height of walls, 15 to 18 feet. In the centre of a rudely-paved court lies the great central vault or treasure chamber, identified with the name of an ancient monarch known as Chau-te-reul or Chau-te-Leur, probably a dynastic title like that of Pharaoh or Ptolemy in ancient Egypt. (N.B.—Chau was the ancient Ponape word denoting, (a) the sun (b) a king. The latter signification tallies with the Rotuma Sau, a king, and the Polynesian Hau and Au, a king, chief.) The plan of the enclosure facing this page shows three other of these vaults, the double line of terraces built up of basalt and limestone blocks, and the several courtyards separated off by low intersecting lines of wall. In this connection Kubary remarks, and I think very truly, “A certain irregularity in the whole building, as in the differing height and breadth of individual terraces, betokens a variety of builders, following one another, and knowing how to give expression to their respective ideas.”

Over the camp fire that night the Spanish doctor's historiette again is eagerly studied. Let us hear what the good
Plan of the double parallelogram enclosed by the walls of Nan Tauach, in the district of Nan Matal, tribe of Metalanim, East coast of Ponape.
In the Malayan area the Rainbow is called Bahag-Ari or Pinang-Rajah, both of which names denote the belt of a great lord. Possibly some such elaborate and beautiful fabric as this was worn by the great chiefs of Malaysia in early days, before the Arab merchants plied, and before cheap tawdry cotton goods came in from Manchester.

(Y) PONAPEAN ADZES

Notes on Ponapean Shell Adzes.

Seven adzes and gouge ground down into present shape from central shaft or hinge of the Tridacna Gigas or Giant Clam. Found in the central vault called the Tomb of Chau-Te-Leur upon Nan-Tauach Island in the Island City of Nan-Matal, Metalanim district, Ponape, east coast. The five first named are now in the British Museum.

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<th>No.</th>
<th>Weight</th>
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<td>I</td>
<td>1 lb. 6½ oz.</td>
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<td>1 lb. 2 oz.</td>
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Scale of measurement in illustration calculated in centimetres.

F. W. CHRISTIAN.
After entering the structure of Pān Kātūri through the entrance at the south [p. 26] side and creating light and air by cutting down the luxuriously growing Hibiscus thickets, three lie at one's right and left, the dwelling courts of the Sau Tēlur, enclosed by basalt columns. In front of one there is a platform, a row of flat kava stones in a straight line, and immediately adjacent, the platforms with three steps on which the remnants of the large temple layout of Pān Zapue are noticeable. The left courtyard is filled in greater part by a platform of coral rubble, bordered by basalt columns and showing the foundations and hearth pit of a dwelling house. It is the dwelling house of the Sau Tēlur. Toward the preliminary structure, the courtyard is enclosed by walls of basalt columns 5 m. high. In Pān Kātūri itself, they are about 2 1/2 m. high and measures 22 by 35 m. Left and right, beside the entrance into this dwelling yard lie narrow, flat pits, bordered by basalt columns, whose meaning was no longer ascertainable. The other, the right dwelling yard, is carefully enclosed by basalt columns; a narrow entrance leads inside, where on a platform, as above, the foundations of a dwelling house and outbuildings were uncovered. The northwest corner of this stone enclosure, which has walls 2 m. thick, 2 1/2 m. high and measures 12 by 35 m., has a special name: Kaim en mān tirip (corner of the bird tirip). Between the two courtyards, close to the wharf at the south side, there rises behind the walls a platform with two steps of coral rubble, which measures about 10 by 15 m., and is paved with basalt blocks and bordered by basalt columns. The sacrificial gifts (Kautake) for Pān Zapue were put down on this

dwelling place of the Sau Kāmput measures 35 by 45 m. and has two entrances 2 m. broad at the east side which is 35 m. long. Pān Kātūri proper has the following measurements: the south side is 89 m. long, the west side 98 m., the north side 97 m., and the east side 87 m., so that Pān Kātūri encloses an area of about 9400 square meters. There are entrances in all enclosing walls. The most important one lies on the south side. It is 4 m. broad. A large, flat, basalt block, which lies at the right of the entrance, characterizes the place where the king set up his sign, his spear, during festivals, thus announcing permission to enter Pān Kātūri. Two smaller entrances (2 m. and 2 1/2 m.) are in the east wall. In the north wall there is an entrance 9 m. broad, and one 2 m. broad. [VKN: For a photo of the great gate at the northeast side of Pān Kātūri, see from Pei kap, see: 165 Eastern Caroline Ponape 1006 Hanbruch appendix, plate 9.] The west side is made accessible by an entrance 2 m. wide in the middle.

spot. 11 m. away from it was once the temple of Mān Zapue. Only its foundations exist. One climbed to the sanctuary by a stairway of 3 m. wide and about 10 cm. high, the measurements of which are about 35 by 23 m. The house rising on it seems to have been 24 m. long and 10 m. broad, as far as can be concluded from the situation of the remnants of corner posts. Of the house interior, three hearth pits which still exist are bordered by basalt columns. Close by, in front of the lowest step at the south side of the structure lie a number of large kava stones, on which the holy kava was pounded for the drinking sacrifice for Mān Zapue, and to be drunk by his priests.