Please note this copy is read-only, and not suitable for sharp printing.

The large 9 x 12” full printed set of Palau Volume 1-7 is available for sale at the Belau National Museum and Etpison Museum gift shops for USD $175.

All proceeds from this non-profit translation project will be used to re-print these books.
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Note to the Reader:
Originally Dr. Eilers wrote two volumes, West Carolines 1 (covering the islands of Tobi and Ngulu), and West Carolines 2 (covering the islands of Songosor, Pur, and Merir). Since Ngulu today is politically a part of Yap and the FSM, not the Republic of Palau, the KETC committee decided to leave this island out of the printed Palau volumes, and added Merir Island to the Tobi volume, to even out the pages between the Southwest Island volumes. The committee plans to donate the Ngulu volume to Yap whenever the two Yap South Sea Expeditions volumes will be translated in the future. The Southwest Islands today consist of two states of the Republic of Palau, Sonsorol State (Sonsorol, Fanna, Pulo Anna and Merir), and Hartobei State (Tobi and Helen Reef).
Elisabeth Krämer handing out gifts upon arrival on Tobi.
1. History of Discovery

The first account of Tobi comes from Woodes Rogers, who sighted the island on April 10, 1710, as he was voyaging from Guam to Ternate on his ship “Duke of Bristol.” He gives only a very short account:1

April 11th ... Nothing remarkable has occur’d worth noting, but that we have generally had a strong Current setting to the Northward. At Two Yesterday Afternoon we made Land, bearing S.E. distant about 5 Leagues, being a low, flat Island, all green, and full of Trees. Lat. 2º 54’ N. This Island is not laid down in any Sea Chart; our Ship continues very leaky. ....

Apparently, he thought his discovery so trivial that the island did not even receive a name. The next to notice the island was Carteret, on his 1767 journey with the ship “Swallow.” He writes:2

(Monday 28th September 1767...) In the Evening, we discovered from the mast-head another Island to the southward of us: the east end of it seemed to rise in a peak, and the appearance of a sail, but we did not go near enough to see any thing of it from the deck. I suppose its latitude to be about 2º 50’ N., and its longitude, east of London, about 136º 10’ E. ....

After this report, Tobi bears the name “Evening Island” on some maps. But as yet, no connection was made between the two discoveries. It seems that a few years later the Spaniards too “discovered” Tobi. In 1773, the ship “Nuestra Señora de Consolation,” also called “Buen Fin,” sailed from Manila to San Blas, Mexico. The helmsman was Felipe Tompson.3 His account is not available, but Jos. Espinosa reports that according to it, the ship was not far from the New Guinea coast on March 5.4 In a Spanish atlas5 from the last decades of the eighteenth century, there is a map on which a reef is marked between Pur, Merir and Morotay at approximately longitude 127º east; the date 1773 has been added, and underneath is the caption “Ba. S. Feliz.” Since the longitude was presumably reckoned from the Madrid meridian, a calculation on the basis of the Greenwich meridian would give a longitude of about 131º. It is likely that Felipe Tompson’s journey and this note go together. The reef is Helen Reef, called Osariki by the natives of Tobi.


4 Jos. Espinosa, Memorias sobre las observaciones hechas por los navegantes Española. II. Madrid 1809, Memoria tercera p. 16-17.

5 Anonymous Spanish Atlas (1789?) with the routes of the galleon voyages.
"As they were proceeding to the Northward and Eastward, on the 9th of March a small island appeared, bearing East half North, at the distance of about ten or twelve leagues. They continued steering up with it till nine at night, when observing a great number of lights on the shore, Captain Douglas imagined that they were kept burning in order to induce the ship to stop. At eleven o'clock, it being considered as hazardous to run during the night, which was very dark, the ship was hove to, but no soundings could be obtained with fifty fathoms of line. At break of day on the 10th they made sail to close in with the land, when several canoes were seen approaching. They therefore again hove to, in order to permit the natives of the island to come on board. —For some time they kept at a certain distance, holding up cocoa-nuts in their hands; but they no sooner saw the hatchets which were exposed to their view in return, than the Iphigenia was favoured with an immediate visit. From the whole of their conduct, it very evidently appeared that they had never before beheld such an object as that which now engrossed all their regard, as it called forth their utmost astonishment; and from the very great indifference with which they promiscuously received every thing that was offered to them, it seemed as if the ship alone was the object of their attention.

It was indeed that the Iphigenia should remain off this island for a day, in order to get a supply of water, of which they were informed by the natives there was great abundance. In the afternoon the canoes returned with more cocoa-nuts and taro-root, and the inhabitants seemed to have learned, since their last visit, the value of iron; as they now would take nothing but Owaahoe, Owoahoe, which is their word for that metal. They were entire strangers to fire-arms; for one of them expressing a wish to have a pistol, Captain Douglas discharged it; —which alarmed him to such a degree, that when it was held towards him, he kissed the barrel, but could not be persuaded to lay hold of it.

This island, which was now named Johnstone’s Island, lies in the latitude of 3º 11’ North, and in the longitude of 131º 12’ East. It consists of low land covered with verdure, and cocoa-trees, and is about a league in circumference. One tree in particular rises above the rest, and appears at a distance like a ship under sail. —What the island produces, besides cocoa-nuts and the taro-root, was not discovered, as the inhabitants brought nothing to barter but those articles. —The natives did not appear to exceed the number of two hundred and are a stout, robust people. Their canoes, which held twelve or fourteen of them, were exactly the same as those of the Sandwich Islands; and the people not only displayed the same activity in the water as the Sandwich Islanders, but made use of several expressions which Tiana (a Sandwich Islander) readily understood. A fine breeze springing up, Captain Douglas gave up his design of taking water at this island, and continued his course to the Eastward ...."

The following year, the squadron of John Davy Foulkes was stationed in these waters. It included the ships “Asia,” “Raymond,” “Contractor,” “Bridgewater,” and “Duke of Montrose.” The latter sighted Tobi on January 1, 1789, and apparently called it Neville Island. It was under the command of Captain Joseph Dorin.1

Some little-known details about Tobi were published in 1833 and 1839. The American ship “Mentor” under Captain Edward C. Barnard was shipwrecked near the Palau Islands on May 20, 1832. The crew was rescued and treated kindly by the natives. The captain could not stand it there for long and did everything in his power to get back off the island. After a futile attempt, they finally managed to leave the waters of the Palau island group and reach the open sea. Three Palauan natives had accompanied the sailors, chaperoning them, as it were, since the natives were eager to obtain ransom money for those they had rescued. A few Americans stayed behind as hostages, some voluntarily, apparently preferring the safety of the island to the uncertainties of a sea voyage in such fragile vessels.


The others met their fate on the open sea. In constant danger for their lives and at the end of their strength, the sailors reached Tobi and were taken on land by the natives. Two reports of this event survive: an earlier one by Captain Barnard, and a later very detailed one by two of his crew, who remained captives of the Tobi natives for many months. The two accounts differ strongly in form and especially in tone.

The captain matter-of-factly relates the events and clearly sees them as more harmless, pleasant and mild than the experience of the sailors would seem to justify. The reason for this is clear enough: Barnard got himself rescued onto a passing ship as soon as he was able, with one single companion from his crew. He did not succeed in delaying the Spanish ship that saved him from his predicament long enough to bring the rest of his crew on board. Later, too, he did nothing to bring them back. His conduct was less than comradely, since the account of the sailors makes clear how much they were counting on his help. He justifies himself by portraying the sojourn on Tobi as not at all unpleasant, and it is pains to prove he had every reason to believe that all those left behind were doing quite well. Apparently, he himself was treated well, and the miserable time that Holden and Nate were forced to survive was the result of a famine that did not set in until after his departure.1

The sailors Nate and Holden, on the other hand—the latter the author of the second account—2 are writing from the opposite point of view. As the last of the survivors and themselves at death’s door, they finally arrived back home, completely pauperized, with the help of friendly traders.3 To obtain a little support for them, John Pickering 4 of Boston had them give an account of their experiences. Unfortunately, the tone of the story is totally foreign: it is not the simple seaman who speaks, but his voluble publisher.

Captain Barnard begins with the departure from Balabedao.5

“On May 18, 1832, I passed the island Mortz (Morotai) and the ship, driven by a strong south-southwest wind, took its course toward the north-northeast and was making about 7-8 knots per hour. Around noon on the 20th I sailed toward the northeast and on the following day around the same time I thought we must be to the northwest of the Palau Islands. Since our departure from Mortz I had not seen the sun at all; a strong wind was blowing from the south-southwest, it was raining in torrents, and the sea was very rough. We were now at latitude 8º 50’ north and longitude 132º 20’ east from London; for the rest of the day, our ship was carried away by a very powerful current. Around eleven o’clock at night it suddenly hit a cliff...”

1 In this context the judgment of Flata should also be mentioned. He wrote: “It should be mentioned that the release of the four Americans who survived (two of whom got free a short time after their capture [Captain Barnard and the seaman Rollins]) was voluntarily on the part of the natives, a fact which shows that the feelings of humanity were not altogether extinct in their hearts. Indeed, although the sufferings of the captives were very great, it did not appear that they were worse, relatively, in the condition in which the natives themselves lived, than they would have been on any other island of the Pacific. Men who were actually dying of starvation, like the people of Tobi, could not be expected to exercise that kindness towards others which nature released to them.”


3 In the end, they act no differently than Barnard, leaving the Palau native island, at least Barnard and his narrator, the Spanish captain, had given the Tobi natives a little iron, whereas Captain Short of the “Britannia” sails on immediately out of fear, without making an appropriate gift; cf. p. 24a.

4 Pickering was president of the Cambridge Academy in Massachusetts.

5 A French translation of Barnards report is printed by Domeny de Rienzi. Océanie ou cinquième Partie du monde. Paris 1843, p. 104ff. He does not indicate where the English original was published; he merely notes: Report of Captain Edward C. Barnard, given after his arrival in Canton.
Here follows the account of the shipwreck and the sojourn on Palau. They reached Buabdaeb. The natives of this island intended to gain the same advantage from his sojourn as their countrymen on Goror had from the sojourn of Captain Wilson of the "Antelope." He then continues his account:

"...They told me that if I wished to leave (in the dinghy, which had been repaired) I would have to resign myself to leaving behind with them Mr. James Meager, my son-in-law, and two of my people, the choice of whom they would leave up to me. Horatio Davis, Calvin and Catlin from Massachusetts, who were afraid of risking a voyage in the boat, offered to stay, and on November 15 we began to ready our vessels and to bring food and other necessities on board. Since the wind was favorable, I depatured Palau on the 22nd. My dinghy was guided by three members of the crew, and there were four others in the boat, as well as two chiefs and a native of the island. We made about 20 miles that day. When night fell, I was not at all calm; I found myself on a frail vessel on the open sea, accompanied only by a boat carrying food and water for 20 days; and without any navigational tools. I possessed only a compass and was 600 miles from Ternate, the closest land.

As soon as we were past the reefs, I steered toward the southwest. The sea was quite turbulent and we made only difficult progress. To make matters even worse, our rudder developed a problem, and we had to interrupt our progress for a whole night in order to fix it. This delay was all the more unfortunate since there was a strong breeze from the northeast which would have been quite helpful to us. It rained terribly the whole night, and the thunder was awful. The crew began to grumble, and I foresaw the moment we would have to turn back to Palau to wait for the arrival of a ship that would take us on board. This would, of course, have been the best thing to do; but when day broke, the rain stopped and the wind calmed. We repaired the rudder and voyaged on without incident until the 29th. The wind was almost always favorable. The dinghy was tight, but the boat kept filling up with water. All this time we were on a southwest course in the hopes of reaching Morotu or Gilolo.

On the evening of the 29th, the boat capsized on the awkwardness of one of the Palauans who was supposed to hold the sail; the mast fell into the ocean and we spent an hour in vain trying to pull it out. Around the tenth hour, a wind came up and it began to rain. I took four men from the boat aboard the dinghy and left only three behind to sail it; but in the night it filled with water to such an extent that we found it impossible to keep it afloat and found it necessary to abandon it. We took as much food and water into the dinghy as we found advisable, as we were now eleven people. Our supplies consisted of coconuts and fresh meat, which we had roasted before our departure and sealed with fat. We carried our water in large bamboo containers. After we had taken everything we needed aboard the dinghy and lightened our load by throwing overboard everything heavy—which each man kept only a change of trousers and shirt—we abandoned the boat and continued our voyage to the southwest. When it was calm, we rowed, and whenever a wind came up, we set our sail.

We thus continued on until December 6th, when we spied land at daybreak about 6 miles away. A little later we needed aboard the dinghy and lightened our load by throwing overboard everything heavy—each man kept only what he was supposed to hold the sail; the mast fell into the ocean and we spent an hour in vain trying to pull it out. Around the tenth hour, a wind came up and it began to rain. I took four men from the boat aboard the dinghy and left only three behind to sail it; but in the night it filled with water to such an extent that we found it impossible to keep it afloat and found it necessary to abandon it. We took as much food and water into the dinghy as we found advisable, as we were now eleven people. Our supplies consisted of coconuts and fresh meat, which we had roasted before our departure and sealed with fat. We carried our water in large bamboo containers. After we had taken everything we needed aboard the dinghy and lightened our load by throwing overboard everything heavy—which each man kept only a change of trousers and shirt—we abandoned the boat and continued our voyage to the southwest. When it was calm, we rowed, and whenever a wind came up, we set our sail.

We stationed on until December 6th, when we spied land at daybreak about 6 miles away. A little later we noticed several boats approaching us. Flight would have been impossible even if we had thought of it, because we were running short of water and needed to replenish it at any cost. Our decision was therefore quickly taken. In any case, the boats were only a half mile distant by now. I made for the nearest one to us, and when we were only a few yards away, the natives sitting in it showed us coconuts to let us know they were willing to trade with us, and called out: "Pecio, pecio!" Meanwhile another boat approached from the opposite direction; its crew jumped aboard our dinghy, and in less than five minutes they had looted everything on board. All our possessions were divided among several boats; and two or three of my crew who resisted being robbed were thrown overboard, where they nearly drowned. After these savages had taken everything it contained out of the dinghy, they placed three or four of their people in it in order to guide it to land. The boats then made for the island, which is barely ½ mile long and ½ mile wide and has about 300 inhabitants. As we approached land, I saw women and children
The supplemental account of Holden is as follows:

"... At this time no objects were seen, except a few sea birds. We continued in this condition for nine days and nights with actual starvation before us as the most probable end of our activities and sufferings.

We were about settling down into a state of confirmed despair when to our inexpressible joy we discovered land apparently about 10 miles off. We exerted all our remaining strength to reach it, when within six miles we saw approaching us a fleet of 18 canoes filled with the natives of the small island we were approaching. At first the small canoes came near us for the purpose of ascertaining who and what we were. The appearance of these natives was such as to excite at once our astonishment and disgust. Like the inhabitants of the island we had left, they were entirely naked, and as our subsequent experience proved, they were more barbarous and cruel. Very soon the large canoes came up, when the wretches commenced their outrages. They attacked us with brutal ferocity, knocking us overboard with their clubs, in the meantime making the most frightful grimaces, and yelling like so many insane devils. They fell upon our boat, and immediately destroyed it, breaking it into splinters and taking the fragments into their canoes. While this was going on we were swimming from one canoe to another, entrusting them by signs to save our lives, and permit us to get into their canoes. This, they for a long time refused, beating us most unmercifully, whenever we got hold of anything to save ourselves from sinking.

After they had demolished our boat, and kept us in that condition for some time, they allowed us to get on board. They then compelled us to row towards the land. They stripped us of all our clothing immediately after we were taken in; and the reader may form some idea of our distress in this condition; under a burning sun, from the fact, that before night our shoulders were blistered, by being thus exposed to the heat. On approaching land we discovered no habitation, but after going round a point of the island, we saw near the beach a row of small and badly constructed huts. We were compelled to jump from the canoes into the water, and wade to the shore. By this time the beach was lined with women and children, who caused the air to resound with the most horrid yells and screams. Their gestures and violent contortions of countenance, resembled the frantic ravings of Bedlamites.

The reception we met with on land was no more agreeable than that upon the water. Judging from the treatment we had received from the females of the island which we had left, it was hoped that the gentler sex would extend to us some proof of their commiseration, but, in this we were sadly disappointed. If possible they were more cruel than their inhuman lords and masters. We were soon separated from each other and dragged about from place to place; our brutal captors, in the meantime, contending with each other to see who should have us as property. Frequent contests of this kind occurred; in one of which, during the first day, I was knocked down. The question of ownership was at length settled, and we were retained by those into whose hands we had at first fallen. Some of us were taken to their house of worship, called by them Verre-Yarris, literally God’s house, where they went through with some of their religious ceremonies, and we received a few mouthfuls of food, which was the first we had tasted through the day.

It was my good fortune to be retained by one who, compared with the other natives, was humane. His name was Prahbaboboul, the female head of the family was Naalkit, and they had four children. I went by the name of Tremit, and Benjamin Nute by the name of Rollo. The Captain was also fortunate in falling into the hands of a friend of my master, who treated him with comparative kindness. He was valued the more highly, also on account of being a large domestic man—they judging of these things by the size and appearance.

It may now be proper in this place to give some account of the place where our unhappy lot was cast, and of its rude and miserable inhabitants. It will be impossible to convey a correct idea of their ignorance, poverty, and degradation; but some conception may be formed, by imagining what the condition of beings must necessarily be, when wholly separated from the rest of their species, stripped of all the refinements of life, and deprived of all means and opportunities for improvement. We were now upon the small piece of land called by the natives To’boc, but known to navigators by the name of Lord North’s island, situated between the third and fourth degrees of north latitude, and in longitude one hundred and thirty one degrees twenty minutes east. It is also known by the name of Nevi’s island and Johnston’s island; and it has been hitherto considered by navigators and others as uninhabited. This is not surprising; as we were told by the natives, that no one white man had ever visited the place, though it seemed, from the pieces of iron in their possession, and from other circumstances, that they had had some communication with the Spaniards and Portuguese in that quarter of the world.

Like many other islands in those seas, this is surrounded by a coral reef, which is from an eighth to one and a half mile wide; but outside of the reef the water is apparently fathomless, the water being as blue as it is in the middle of the sea, and the largest vessels may in many places approach within a quarter of a mile of the beach. The whole island rises so little above the level of the sea, that the swell often rolls up to a considerable distance inland. It is about three quarters of a mile in length, and not far from half a mile in width. There were upon it three villages situated on the shores, and containing in all, between three and four hundred souls at that time when we were taken there; but the number was considerably diminished by the famine and disease before we left.

The inhabitants are in a state of entire barbarism and ignorance. The men wear a sort of girdle or belt made of the bark of a tree. This is girdled round the loins so as to leave one end to hang loose behind, the other is brought forward and fastened to the belt in front. This is their only clothing. The females, after arriving at the age of womanhood, wear an apron made of leaves of a plant, by them, called kuwung, split into fine stripes and plaited. This extends from the loins nearly to the knees. Some few wear rings upon their wrists, made of white shells, and some had this kind of ornament made of turtle shell. In their ears, which are always bored, they sometimes wear a leaf, and round their necks a necklace made of the shell of a cocoa nut, and a small white shell called kow shell. The children go entirely naked. The complexion of these islanders is a light copper color, much lighter than the Malays or the Pelew islanders; which last, however, they resemble in the breadth of their faces, high cheek bones, and broad flattened noses. They do not color their teeth, by chewing anything, as many of these islanders do: but their teeth are so strong that they can husk a cocoa nut with them instantly.

Their principal food is cocoa nut. They occasionally succeed in procuring fish; though the supply obtained during our residence there was exceedingly small. Their fishhooks are made of turtle shell, and not well contrived for the purpose: but we could not induce them to use our hooks, till they had heated them and altered their form so that they would not hold the fish. They did this because they said that Yarris (God) would be angry with them if they used our hooks without preparing them according to their fashion. Sometimes they are so fortunate as to obtain a sea turtle; five only were taken during the two years we were there. The turtle, I may add, had something of a sacred character with them. They also raise some quantities of a vegetable somewhat resembling the yam; but while we were with them they were unsuccessful in cultivating it. These constitute the slender means of their support, and they are thus barely kept from actual death by famine, but on the very verge of starvation. When anyone of them begins to fail, for want of food, so that his death is pretty certain, they inhumanly turn him off from among them to starve to death.

Their religion is such as might be expected among a people in their condition. Their place of worship is a rudely constructed building, a hut, about fifty feet long and thirty wide. In the centre suspended from the roof, is a sort of altar, into which they suppose their deity to come and hold converse with the priest. Rudely carved images 1

1 They occasionally wore a kind of broad hat called by them Shappo and sometimes shambaro, which are evidently derived from the Portuguese (or possibly the French Chapou) and the Spanish Sombrero.
are placed in different parts of the building, and are supposed to personate their divinity. As nearly as can be ascertained to us, they supposed that the object of their worship was of like passions with themselves, capricious and revengeful. During the time we were with them they attributed to this displeasure their want of success in taking fish as they had done in former times, and the unfruitfulness of their bread-fruit and cocoa trees.

Their religious ceremonies are singular. In the commencement the priest walks round the altar and takes from it a nut, devoted to the purpose, which is laid upon the ground. He then seats himself upon it, and begins to hoot, in the meantime throwing himself into a variety of attitudes, for the purpose of calling down the divinity into the altar. At intervals the congregation sings, but immediately stops when the priest breaks out in his devotions. By the side of the altar is always placed a large bowl and six cocoa nuts. After the incantation is gone through, and the divinity is supposed to be present, the bowl is turned up and four of the nuts are broken and put in it, two being reserved for the exclusive use of the priest,—by them also called "Yarris". As soon as the nuts are broken, one of the company begins to shout, and rushing to the centre seized the bowl and drinks of the milk of the nuts, generally spilling a considerable quantity of it upon the ground. After this, a few pieces are thrown to the images and the remainders are eaten by the priest. This closes the ceremony, after which they indulge in any recreations that chance to please them best.

While we were on the island several earthquakes happened, and some of them pretty severe. On those occasions the natives were much terrified, they would not let their children speak a word, and they said amongst themselves, "Zahbee'oo Yarris, To'bee yet tah men"; that is: "Yarris (God) is coming and To'bee will sink". They were also very much alarmed at thunder and lightning, and used to say at such times: "Yarris tee'tree", (God is talking). I do not know how they would be affected by an eclipse as none happened that I noticed while we remained there. I will here mention some other things in respect to their customs and usages as they now occur to me.

Their implements of war are spears and clubs, they have no bows and arrows. Their spears are made of the wood of the cocoa trees; the points of them are set with rows of shark's teeth, and being at the same time very heavy and from ten to twenty feet long are formidable weapons. Their canoes are made of logs which drift to their island from other places, there being no trees large enough for that purpose, they are hollowed out with great labour and are of very clumsy workmanship; to prevent their oversetting they are fitted up with outriggers, like those of the Pelew islands. They kindle their fires, as they informed me, by rubbing two pieces of wood together, as is common in the islands of the Pacific Ocean, and they cook their turtle or other meat (when they are so fortunate as to have any) as well as their vegetables by covering them with heated stones. I should state, however, that during the whole time we stayed among them fire was always preserved in some part of the island, so that there was no necessity for kindling it in the manner here mentioned.

Like other savage people, they reckon time by moons. I could not learn that they ever reckoned by any other period, except, indeed when speaking of two or three days. They take pride in their hair, and are particularly careful about it, washing and cleaning it almost every day. They do not color it however, as the natives of some islands are said to do; but they moisten it with the juice pressed out from the cocoa nut which gives it a very glossy appearance; and it is frequently so long as to reach down to their waist. Their mode of salutation is, to clasp each other in their arms and touch their noses together, as is practised in many other islands. We found no musical instruments of any sort among them. They sometimes, on particular occasions would sing or bawl out something like a rude tune, but we would not understand it. We frequently tried to teach them to whistle and their awkward attempts to do it amused us but they never were able to learn how it was done.

In their names I could not find that they had anything like a family name, but only a single one, corresponding to our christian names; as in the case, I believe, throughout the islands of the Pacific. I could not learn that the names were significant either of animals or other objects as the Indian names of America are, and I never found any two persons of the same name. The names of the members of the family with which I lived were as follows:

Pahrabo'ah  father of the family
Nah'kit  the mother
Bukwór'timar  the eldest child, a son, ten or 12 years old
Kobaw'ut  the second, a daughter
Kobahnoo'uk  the third, a daughter
Wah'rebo  the fourth, a son.

The children do not address their parents by any word corresponding to Father and Mother, but by their names. Their parents treat them on the footing of equality; they are generally well behaved, and are never punished, except occasionally when impatient for their food. Their language appears to be different from those of the other islands in that quarter, we found that the three natives of the Pelew islands, that accompanied us would not understand anything they said; though I observed afterwards, occasionally a resemblance in two or three words. The reader will however be enabled to judge for himself by means of a short vocabulary of common words which will be found at the end of this narrative. 1 I may add that the Pelew chiefs had never heard of Lord North's island, but they are acquainted with the Caroline Islands. A detail of all that befell us would serve only to give pain to the benevolent, or at most to show how much human beings can endure. I shall attempt but little more than to describe the sufferings of a day, observing once for all, that for the term of two long years we experienced the same brutal treatment and were subjected to the same privations; life, during all that time, being no better than the constant succession of the most acute sufferings. This island unlike the Pelewos is one of the most horrible and wretched on the face of the globe. The only product of its soil worth mentioning is the cocoa tree, and those are of so dwarfish and miserable growth as to bear but very few nuts. These few, however, constitute the food of the inhabitants with the exception of a species of fish caught occasionally near the shore. The only animals or creeping things known on the island are lizards and mice, and, during our stay there, scarcely a solitary seafowl was known to have alighted on the island, and but few fish were taken by the islanders.

The character of the inhabitants much resembles that of the island itself. Cowardly and servile, yet most barbarous and cruel, they combine in their habits, tempers and dispositions the most disgusting and loathsome features that disgrace humanity. And, what may be regarded as remarkable, the female portion of the inhabitants outstrip the men in cruelty and savage depravity; so much so that we were frequently intimidated to the tender mercies of the men for escapes from death at the hands of the women. The indifference of the natives which not even the fear of starvation itself can rouse to exertion, prevents their undertaking the least toil, although a little labour well applied might be made to render them infinitely more comfortable.

Strange as it may appear it is nevertheless true that notwithstanding they are in this miserable condition with no prospects of its ever being improved, they are of the opinion that they are highly favoured. This can be accounted for in no other way than by the fact that they are entirely ignorant of all that lies beyond the narrow limits of their observation. They know nothing of any other portion of the globe than the mere speck of barren land upon which by some accident they were thrown and where they remain to drag out a wretched existence. Their traditions do not extend further back than to about a hundred years, and to their simple minds, it seems like a splendid effort of mind to be able to relate with tolerable accuracy the time-hallowed stories told them by their parents. Whether they could in any way be improved by instruction in a question which it would be difficult to answer. They seem to be doomed to remain as one of the last links in the chain that connects our race with the mere animal part of the creation.

1 The vocabulary mentioned here is included in the word indexes under P. = Pickering.
We were captured and taken to the island December 6th 1832; and on the third day of February 1833, two months' waiting three days, Captain Bamard and Bartlet Rollins effected their escape. Compared with the remainder of our captivity, our privations and sufferings up to that time were less severe. But at no time did we have sufficient food to satisfy the cravings of hunger! The very crumbs that fall from an ordinary table would have been to us a luxury; the swine of America are better fed than we were, on the most fortunate day of our residence upon that island.

It was on the day above mentioned that a ship was discovered a short distance from the island, and the natives immediately collected and prepared to go to it, in order to obtain iron, or some other article of value. Hope once more visited us. To escape was, of course, our strong desire and intention. Accordingly, when the canoes put off we attempted to go. Our savage masters interposed their authority and by menacing and blows prevented us. Many of us were severely beaten and all but two were detained by the brutal force of the savages. At length Captain Bamard and Rollins, after being severely beaten, were allowed to accompany the natives to the ship and succeeded in effecting their escape. Trusting to the humanity of the Captain and crew, we for some time confidently expected that they would contrive some way of enabling us to join them. They were in sight about three hours; at one time they were so near that we could distinctly see the hands on board; but judge of our feelings when we saw the vessel pursuing her course! Our expectations were all blotted in a moment and our minds which had been gladdened by the hope of once more enjoying the society of civilized beings, of once more reaching the shores of our beloved country sank back into a state of despair; we wept like children. The natives when they returned from the vessel, brought with them a small quantity of iron hoops, and a few articles of some small values, but they were highly dissatisfied with the amount received and greatly enraged. They held us accountable for the conduct of those who had left, and they quarrelled about it for several days. Those of us who remained, though innocent, were the greatest sufferers. The division of the property caused much difficulty and they vented the malignity of their unfeeling hearts on us. We were given to understand that now our doom was fixed; that we should remain with them and die the victims of our tormentors. Alas, it was but too true that such was to be the fate of all but two of our numbers. We were destined to see one after the other of our fellow-sufferers sink under the constantly increasing severity of the burdens imposed upon them, and perish either from actual starvation or by the blows of the savages.

After the departure of the captain and Rollins, we were treated with much greater severity than we had been before. Generally we were aroused from our broken slumber about sunrise, and compelled to go to work; we were usually employed in cultivating a species of vegetable somewhat resembling the yam and called by them: “Koreï.” The root is raised in beds of mud which are prepared by digging out the sand and filling the place with mould. The whole of this labour was performed with hands. We were compelled day after day to stand in the mud from morning until evening, and turn up the mud with our hands. Frequently we were not allowed to do this work without receiving a morsel of food till about noon and sometimes we were left without anything to eat until night. At best we could get no more than a small piece of cocoa nut, hardly a common sized mouthful at a time, and if, either from exhaustion or any other cause we neglected to perform the required amount of work, our pittance of food was withheld altogether.

From this plain and unexaggerated account it will be seen that our condition at best was bad enough; but a new trial now awaited us. The barbarous beings among whom our lot had been cast, deemed it important that we should be tattooed, and we were compelled to submit to the distressing operation. We expostulated against it—we were treated with much greater severity than we had been before, and were cruelly beaten. We were destined to see one after the other of our fellow-sufferers sink under the constantly increasing severity of the burdens imposed upon them, and perish either from actual starvation or by the blows of the savages.

Besides this operation of tattooing, they compelled us to pluck the hair from different parts of our bodies, and to pluck our beards about every ten days, which was extremely painful, and at every successive operation the beard grew out harder and stiffer. About seventeen days after the captain and Rollins left, we saw a vessel to the windward; but the natives did not attempt to visit it. Five months afterwards another came in sight and remained for three days near the island. At one time we could distinctly see the men on board; but we were kept on shore and closely guarded. Several canoes visited the ship and brought back a few pieces of iron, fishhooks, glass bottles etc. We tried, but in vain, to escape. It seemed to us that we were doomed to remain on that dreary spot, to wear out our remaining strength in hopeless bondage and to submit to the control of brutal masters, whose tender mercies were cruelities. Death, in any form, would have been a relief and often did we see moments when it would have been welcomed as the best of friends! To some of our companions it did come though dreadful in the manner, yet as a not unwelcome alternative. About a year after we first arrived at the island, William Sedon became so reduced as to be unable to walk, or even to rise from the ground. He continued however to crawl from place to place until all his remaining strength was nearly gone, when the inhuman monsters placed him in an old canoe and sent him adrift on the ocean. Gladly would his unhappy shipmates have extended to him the last, sad offices of friendship, that poor consolation was denied both him and us. My heart bleeds at the recollection of our separation.
and his melancholy fate, when we saw him anxiously turn his languid eyes towards those who were doomed still
to linger on the borders of the grave. Our sighs were breathed almost in silence and our tears were shed in vain.
It may be observed here, that it is not their custom to deposit the bodies of any of their dead in the earth, except
very young children. The bodies of grown people, after death, are laid in a canoe and committed to the ocean.
It was soon our lot to part with another of our companions Peter Andrews. He was accused by the natives of some
trifling offence and put to death.

The savages knocked him down with their clubs and then dispatched him in the most cruel and most shocking
manner. I was at this at a distance from the place where he was killed. My master was absent; and upon my
hearing a noise in the direction of the place where the foul business was transacted, and, suspecting that all was
not right, I started to see what was going on. I was near the beach when I saw a number of the savages coming
towards the spot where I stood, dragging along the lifeless and mangled body of our comrade! One of them
approached me behind and knocked me down with his club. The body of Andrews was thrown into the sea, and
it seemed to be their determination to destroy the whole of us. I warded off the blows aimed at me as well as I
could, and recovering myself ran towards the hut of my master. He had not yet returned but fortunately an old
man, who had previously shown some regard for me and who was the particular friend of my master happened at
that moment to be passing; and seizing the man who had pursued me, held him fast. I escaped and ran into the hut,
and crawled up through an aperture in the floor into the chamber under the roof. I seized an old box and covered
the hole through which I had ascended; but this was not sufficient to detain for any length of time the wretches
who were thirsting for my blood. They soon succeeded in displacing the box and one of them seized me; but just
as he was pulling me from my place of refuge, my master returned with several of his friends and rescued me
from the clutches of my enemies.

In the meantime Nute and the rest of our companions were at the “Tahhou,” a place of public resort, where, for
the only time the females rendered our people any assistance. They concealed the men under some mats and kept
them there till the fury of the natives had in a measure subsided. We were next called upon to part with one of the
Pelew chiefs who had come with us. He died of absolute starvation and, according to custom was committed to the
waves in an old canoe. In a short time after this the Pelew private who had also come with us was detested
amongst the natives on account of the crime of taking a few cocoa nuts without leave, for which offence he had his hands tied behind him and was put into a canoe and sent adrift; which was their usual method of punishment for offences of different kinds.

About a year and seven months from the commencement of our captivity, Milton Hewlet died, and, like the
other was committed to the ocean. A short time afterwards Charles C. Banket, having become so reduced by
his sufferings as to be unable to help himself, was (horrible to relate) placed in a canoe while still alive, and
committed to the mercy of the ocean. Thus did one after another of our companions sink under the weight of their
sufferings, and perish without any alleviation to their wretchedness. Nute and myself, with our friend Kobac, the
other Pelew chief, were all that remained; and we were constantly expecting that the next hour would end our
sufferings which, no doubt, before this time, have terminated his life. Alas! It was not in our power to administer
to his relief; and when we last saw him he was but just alive.

Having thus briefly related the story of our captivity and sufferings, it only remains to give an account of our
escape from this barbarous people. We continued to survive the horrible sufferings to which we were constantly
subjected, and to serve our tyrannical masters, in despite of our agonies of body and mind, till the beginning of
the autumn of 1834, at which time we had become so emaciated, feeble and sickly, that we found it impossible
any longer even to attempt to labour. By this time we had acquired a sufficient knowledge of their tongue to
converse fluently with the natives, telling them that we informed our masters that our feeble condition rendered it
impossible for us to attempt to do anything more. We also reasoned the matter with them, telling them that death
was our inevitable doom, unless we were allowed to relax our labour; that if we died, we could be of no service to
them, but if allowed a respite, and we lived, and could be put on board a vessel, they should be liberally rewarded.

With much difficulty we at length persuaded our masters to allow us to quit labour, and obtained from them a
promise to be put on board the first vessel that should come to the island. But, at the same time they informed
us, that if we ceased to work they should cease to furnish the miserable of cocoa nut on which we had before
promised to be put on board the first vessel that should come to the island, that if we were not allowed to relax our
labour; that if we died, we could be of no service to
them, but if allowed a respite, and we lived, and could be put on board a vessel, they should be liberally rewarded.

The idea of death, however had now become familiar; and often did we desire the release from suffering which
that alone could afford. Nothing as it now appears to us, but the kind interposition of Providence could have
continued our lives and have given us the power of endurance to hold out as long as we did. We were frequently
so reduced as to be unable to walk, and were forced to drag ourselves on our hands and knees to some place where
we could lie down under the shade of a bush and take rest. But the small comfort to be obtained in this way was
greatly lessened by the annoyance of moskitos which could attack us with impunity in our helpless and feeble
condition. Besides this, our flesh had so fallen away, that on lying down our bones would actually pierce through
the skin, giving us the most severe pain. After we were tattooed, the parts operated upon were, for a long time
running sores; and when exposed to the sun, the pain was excruciating.

It has been already said, that the natives were insolent, filthy and degraded, but the half has not been told, and
some things which we witnessed cannot be related. The intercourse of the sexes was unrestrained by any law, and
the decencies of love were almost entirely neglected. Instead of taking pains to keep clean, they seemed to be not
unwilling to have their heads overrun with vermin; and however incredible it may seem, it is a disgusting truth
that they are accustomed to eat them; and particular care seem to be taken to keep those loathsome animals in the
heads of the children. But I forbear any further particulars.

I have already said that only two of the crew of the Mentor, namely Nute and myself, remained alive, with the
exception of Captain Barnard and Rollins, who had fortunately escaped. The Pelew chief had become strongly
attached to us, and we take pleasure in stating the fact, that his faithfulness and affection had greatly endeared
him to us. He seemed more like a brother than a Barbarian; and most gladly would we have saved him from those
sufferings which, no doubt, before this time, have terminated his life. Alas! It was not in our power to administer
to his relief; and when we last saw him he was but just alive.

This is to certify, that on the 27th day of November, 1834, off the small island, commonly called Lord North’s by the
English, situated on latitude 3º 3’ north and longitude 131º 20’ east, on board the British Barque “Britannia” bound
to Canton river, we observed about ten or eleven canoes, containing upwards of one hundred men, approaching
the vessel in a calm, or nearly to, with the intention of coming alongside. But having the small complement of
thirteen men, it was considered most prudent to keep them off, which was effected by firing a few six pound shots
in a contrary direction from the boat, some of which were then with in pistol shot. At the same time hearing
They finally succeeded in catching hold of the safety chain of the rudder, and we had to resign ourselves to dragging along the whole horde, 63 strong, behind us. Armed well, we waited for the islanders to come aboard, but they were probably intending to delay this enterprise until the evening. At 5 p.m. an unexpected lively breeze came up, we cut the lines to the canoes and quickly sailed out of their reach. An absolute howling and a few rifle shots followed us, without the bullets reaching the ship. Since I was completely unfamiliar with this area, I at first suspected nothing evil, but was soon taught otherwise by the experiences described above; I would therefore counsel no one to intentionally seek out the area around Lord North Island. As I later learned, this island is inhabited by the cruellest population of the entire East Indian archipelago."

In 1888, Captain Jost of the bark “Augusta” reports… from the journey from Cardiff to Hong Kong:

(coming from the Asia Islands)”... the wind, though not strong, remained in the center of the northeast line, even registering ESE from time to time and a little livelier now and then, so that at noon on January 15, 1886 we reached 2° 9’ N and longitude 131° 1’ east, when the island of Tobi registered NNW½W, according to which our longitude should have about 4º east. The current was still southerly and westerly, with a velocity of about ¼ knots.

Shortly after noon we saw nine large, heavily manned sailing canoes approaching us from Tobi Island. In spite of all our cries, gestures and threats, the first three pulled directly alongside, so that we saw ourselves obliged to chase them away by force and then to turn to the southeast, entirely against our wishes, in order to wait until nightfall to sail northwards again between Tobi Island and Helen Reef…

Under the heading “Hostile Behavior of the Inhabitants of Tobi Island (Lord North Island),” an excerpt from the report of the captain of the German sailing ship “Columbus” was published with reference to the previous reports from the Imperial Consulate in Hong Kong. On November 19, 1880 the ship was sailing through the Gilolo Passage and due to the warning reports of the previous few years was intending to avoid Tobi. Unfavorable winds, however, brought it near the island. The captain writes:

“...At daybreak on November 21, 1890 the island came into view. At 8 0’clock already two boats sighted. Because we were only lightly armed, the ship attempted to escape and turned westward. Light wind NNW. We hardly had our ship over the other bow when seven other vessels were within view, all of them now heading for us under full sail. ...Since we were quite a distance from the island, we had a good head start, but several of the boats were approaching rapidly, so that by 11 o’clock we were already able to distinguish individuals in several of the boats; in the one nearest to us we counted 15 head. The boats most to leeward were now losing significant ground, though they continued to follow us, but six larger, heavily manned vessels still pursued us and had approached to within ½ a nautical mile when the island had already disappeared from view. Only at 12 o’clock, when the breeze also freshened somewhat, did all the boats turn back simultaneously and took their course back to the island. If I were now to suggest that the islanders were intent on piracy, one might be tempted to answer that after all, nothing bad had as yet happened to us; but it is hardly conceivable that ten large, heavily manned sailing vessels would have pursued our ship so determinedly, until their island was out of view, merely in the hopes of barter or curiosity. Rather, there is reason to believe that this band had approached with hostile intent. A particular ground for this opinion of mine is furnished by the statement of a man presently on board my ship, who relates that while on board a German ship four years ago, he too was attacked by the islanders near this island; they were only able to defend themselves against the band by force and after killing several of the natives with shots from their revolvers.


Their main help, however, was a freshening breeze which enabled them to get out of their reach. Mercy on the boat that comes near this island during a calm....

This somber description, which remains one of Holden’s experiences—although of course no connection exists between it and that older report—would have to refer to an event from the year 1886, according to its mention of the time. There is however no reference to it in the Annals of Hydrography.

The description of the natives by Captain Walsen of the four-masted bark “Paul Rickmers” sounds significantly more reassuring. He was the first to have closer contact with them again, was able to give a better description than his predecessors and seems to consider the dire reports exaggerated. He, too, was voyaging from Cardiff to Hong Kong and did not intend to venture near Tobi. After the Giliolo Stock had been negotiated on February 1, 1898, the following events took place:

“...seven days later (on February 7, 1898) at 5 o’clock in the morning we found ourselves about 3 nautical miles west of Tobi. The current displacement in the last 24-hour period was however S 64° E; 9 nautical miles, so that we unexpectedly passed nearer the island than we had intended. During the previous days the current had averaged a course straight to the south: on February 3rd 21 nautical miles, on the 4th 34 nautical miles, on the 5th 15 nautical miles and on the 6th 14 nautical miles... To get back to Tobi: it hardly seemed believable to me in this day and age that the inhabitants of this island, lying along a heavily frequented sailing route, would still dare to approach the ships with hostile intent, as is commonly supposed, and as is also reported on p. 695 of the sailing manual for the Indian Ocean published by the Sea Watch. I was therefore extremely curious to observe the behavior of the inhabitants. Our enlightenment was to come soon enough, for already at dawn, when the island was visible to us only as a dark shadow, our attention was caught by the cries resounding from the area between the island and the ship. With the night glass we then discovered a canoe fairly close by, whose occupants, accompanied by cries and lively gestures, were straining to reach the boat, which was sailing along at about 2 knots under a northeasterly wind. When day broke soon after, a further number of canoes came into view, powered partly by paddles, partly by sails. To be ready for any eventuality, I called all hands on deck to prepare for the visit; the donkey caudron was heated so that in case of an attack the islanders could be welcomed with hot steam, which no doubt would have had a terrible effect on the naked bodies of these people. In the event, however, this cautionary measure proved unnecessary, as the islanders were entirely harmless and peacefully minded; nor did they swerve around the ship (“Stephan”) and followed it with loud cries and the constantly repeated call: “Very good, Captain, altogether, Captain!” With effort, the chief was identified among a large, screaming crowd of Tobi natives and acquainted with the purpose of the visit. He proved very pleased about the intended flag-raising and led me to one of his two houses, in front of which possession was taken by the planting of a black, white, and red staff and the raising of the German flag accompanied by a threefold firearm salute of the police squad.

Little by little, thirteen large canoes had come alongside the boat with a total of 180 to 200 people, all men. However, when some of them had completed their trading and the greater part of the canoes had turned back toward the island, I permitted the islanders remaining alongside to come on board, since we were now more than a match for them. They in fact behaved calmly and modestly, marvelled at everything like children and revealed through their behavior that they had the greatest respect for the white race, even signaling submission, as several of them kissed our clothing and our hands. The first canoes had arrived at the ship before 6 in the morning, and the last ones left only at noon, when a fresh gust of rain from the northeast made it impossible for them to stay alongside any longer. At this time, the island lay 10 nautical miles S. to E. of us, and was visible only as a low line along the horizon. Two of the young people seemed to feel little yearning for their island home; they had actually hidden themselves on the ship in order to stay with us. The elders of the last canoe remaining with us, to whose crew the abovementioned two belonged, noticed that two of their countrymen were missing and brought them out of their hiding place, welcoming them with cafts to the head and putting them back in the canoe, which then set out on its homeward journey. These islanders were similar to the Kanaks of the Samoa Islands in appearance, but did not have such robust figures as these; the tattooing on their bodies was similar, however. They were wholly different from the inhabitants of the Asia Islands, of whom we had had a canoe full near our ship when we drifted near those islands a few days before....

The inhabitants of Tobi have straight and very attractive black hair which they either wear long and loose or tied up in a knot. They are no match for a typical European in size and strength. Among the nearly 200 men that came to our boat, most were of small, slight build; I had the impression of a degenerate race, although there were a few imposing figures among them. We took close to 1000 fresh coconuts on board; they had no other fruits. In addition, we took a fair quantity of their cordwork, which, as stated above, was made from coconut fibers, and was crafted so beautifully and evenly that even a European ropemaker would have had cause for pride. Their canoes, made of a single tree trunk, were solid and well-crafted, and were equipped with an outrigger, mast and mat sail. They proved themselves quite seaworthy amidst the high northeaster and alongside the ship; the largest of them could hold several score of occupants. At 2 o’clock in the afternoon the island had disappeared from sight....

From all these reports it can be inferred that no landing or visit on Tobi had taken place since the time of Holden, which is not surprising considering the bad reputation of the natives. Apparently the Spaniards, too, do not seem to have bothered themselves with this small, remote island. Nowhere is any indication about any kind of exploration to be found. Thus, the German visit on April 12, 1901 “for the purpose of flag-raising” is significant even for non-political reasons, and the official report about this event is the first description of Tobi we have since Holden's publication. In all probability, no European ship had anchored there in the meantime—in any case, we have no reports whatsoever; only the possession of rifles (see Captain Kraeft's story) raises this possibility.

Regional officer Senfft describes the claiming of Tobi by the German government as follows:1

“Already from a great distance a large number of large and small canoes, heavily manned, had rowed toward us; they swarmed around the ship (“Stephan”) and followed it with loud cries and the constantly repeated call: “Very good, Captain, altogether, Captain!” With effort, the chief was identified among a large, screaming crowd of Tobi natives and acquainted with the purpose of the visit. He proved very pleased about the intended flag-raising and led me to one of his two houses, in front of which possession was taken by the planting of a black, white, and red staff and the raising of the German flag accompanied by a threefold firearm salute of the police squad.

Tobi is a small island covered densely with healthy coconut palms; it is thickly populated with the southern islands, though with great differences in dialect, and according to a statement of the Malayans police sub-officer, they are very similar to the inhabitants of the large neighboring Mohuca island Almaheira (Gilolo). A relatively large proportion of the Tobi natives was furnished with clothes; the remainder, as customary also on the southern islands, had their bodies covered only by a narrow modesty belt for the men, and for the women, by a short stuff mat. The houses are built in the same slapdash way as those on the islands of Merir, Pul and Sonnoro, and here consist only of a large gable covered with coconut fronds; the hearths are in the huts.

1Flag-raising on the island of Tobi and Helen Reed. (Western Caroline.) Report of Regional Officer Senfft of Yap.” German Colonial Newsletter 1901, p. 199.
Besides the dwellings, there are many sheds on the land which serve to protect the numerous, strongly built canoes from rain and sun. The Tobi natives make high-quality rope, wooden bowls and boxes, of which I received some in trade. They had a very lively desire for tobacco. I took a few people along to Yap, if they prove themselves as workers, Tobi would be a suitable recruitment location for smaller plantations in the Carolines, and thus significant in this way also.”

In 1906 the regional officer for Saipan, Fritz, undertook an exploratory voyage to Tobi on the “Seestern.” The population, encountered five years earlier in such good health, had become totally wasted through a famine resulting from a devastating typhoon. The same kind of misery described by Holden somewhat more than seventy years ago had set in, and most likely the population had had to go through similar circumstances more than once in the meantime. Captain Walsen, too, received the impression from the people of a weakened population.

“On December 17, 1906, the “Seestern” is positioned near Tobi... Tobi, too, is a reef island, consisting of washed-up sand and shell remains on a base of coral and hard sand, glued together by living organisms. There was no spot to anchor; landing a boat, too, is difficult. During low tide, the flat-bottomed canoes can pass over the edge of the reef while boats cannot. We had to wade through the shallow water to get to land. Numerous canoes, similarly shaped to the ones described above, came to meet us. The occupants, yelling and waving, offered their native wares for exchange: coconuts, lines and ropes made from coconut fiber, cootie hats made from thin tortoiseshell, carved figirines. The cries of “allright” and “very good” indicated to us that we had reached the military road of pidgin. Early the same day we noticed a large steamship.

The land was swarming with people. Under the assumption that the entire population was gathered there, I estimate their number at over 1000, among which were innumerable children of all ages. But what people, what children! Such skeleton-thin poor creatures consisting literally of skin and bones; I could never have imagined such screaming, hungry misery. And along with it, dumb, ugly faces, dirt and stench. Their skin color is a dirty yellow. Many men and women were stunted and wasted like dwarfs, while the greater part was of medium stature. The black, straight hair, the wide, bony faces with their dull expressions reminded me strongly of the Indians of South America. This impression was later strengthened, when I was able to observe a larger number of these people in their apathy on board the “Seestern” for days at a time. Of course, they are not related to the Indians, but reckoning from their character and appearance they are not related to the Caroline natives either. A weak strain of Caroline blood may be present nonetheless. The language of Tobi is no longer the same as that on Sonsol and Merir; my Saipan natives were not able to communicate with them. Striking, too, was the presence of a number of strong, well-nourished, even fat men, clearly of noble and wealthy status, perhaps a ruling caste of foreign lineage.

I had them perform dances, in which especially the corpulent people participated. Men and women faced each other in two rows each and moved their bodies and limbs to the rhythm of their singing, sometimes standing, sometimes squatting, without otherwise changing their position. Apparently, dance and song serve cultic purposes; for before it began, several people gathered in a large house. The crowd in front of the house kept silence. Suddenly, a man squatted, without otherwise changing their position. Apparently, dance and song serve cultic purposes; for before it began, several people gathered in a large house. The crowd in front of the house kept silence. Suddenly, a man

I pointed out to the people the misery in which they were living: they should come with me to Palau, Yap or Saipan. There they would receive land, and there is food in abundance for all. I particularly wished to take the poor children with me. Forty-eight men followed me; I saw that some came secretly and against the wishes of their parents or masters. No children came, and only two women; but I had to pay eight bars of tobacco for each. It is high time that as many of these desperate people as possible be removed from Tobi. It is a rescue operation. One failed harvest, one storm that damages the coconut blossoms, the introduction of scale insects (which, by the way, I did not encounter there) would condemn the greater part of them to death by famine. These weakened bodies would surely succumb to any imported contagious disease. Therefore, I promptly asked the governor to transport as many people as possible from Tobi to Palau or Saipan on board the “Seestern.” Still on the same day, the “Seestern” sailed back via Sonsol, where we took on another great number of natives, so that there were finally 114 men and 73 women on board. Of the Tobi natives, 39 remained in Yap, along with natives from Sonsol. Some are working for the regional office; others were hired as workers by Europeans. 10 Tobi natives are following a Spanish colonist to Saipan on January 15, 1907 as workers.”

2. Name

The Spaniards, who learned the names of Pur and Merir on their first visit to Songosor, did not receive any notice of Tobi at that time. P. Cantova is the first to mention the name Cadacopuei, without doubt the native name for Tobi, but he mistakenly applies it to the southern island of Songosor, Fana. Presumably he got this information from transplanted Oleai natives, and it remains an open question as to whether he was wrongly informed or applied the new name to the known St. Andrews Group of his own accord.3

2 Someon’s diary Valerio y Juan de la Concepcion, Vol. 1, p. 3ff.
3 Lettres Édifiantes, Paris 1723. Cantova writes Cadacoppe, Chaimo, following Edwe, Katoghe, and following Kada, Karthughe. In the geographical handbook of Plant Leipzig 1799II the accompanying map reads Cadacoppe-Current Island (!) The Spaniards Cadillo and Velde write Cadacoppe, and Knorr goes even further with Cadacoppe. In the most recent British and American nautical guides, the word has mutated to Kadgup (see bibliography).
In any case, the mistaken attribution made its way through many maps and sailing guides, standing its ground for a very long time and increasing the confusion over the identity of this small island. Cantova's statements were so strongly relied upon that Chamisso rejects the significantly more accurate information of the Oleai native Edok in its favor. This man had claimed that Katogobui lay 5 days' voyage southeast of Tshontil (Songosor). “but,” continues Chamisso, “this man cannot really carry authority in this matter concerning islands that he himself has never visited.” Now the map to which this remark refers is not at all accurate as regards the four islands Songosor, Pur, Meir and Tobi. Neither the orientation nor the distances are correct, but the position of these islands relative to each other makes it perfectly clear that the natives never thought of considering Tobi a part of Songosor, but rather an island at quite some distance from it. Furthermore, the actual name is simply Togobue. The Co or Ka at the beginning is merely a prefix, apparently a particle indicating direction, which was mistakenly taken for part of the name by the Europeans. Even today, the natives of Meir and Songosor say... ga touri to describe an object imported from Tobi, i.e. thing from Tobi. The conclusion from all this is that the correct name for the island was known from the beginning, and that it was simply consistently misapplied. Chamisso's reports also indicate that it was known in the Carolines, and that the small island cannot have been entirely forgotten and removed from all traffic.

The pronunciation of this island's name is hotly debated: the American sailors on the “Mentor” heard and wrote simply Tobi, as is indicated in most of the sailing guides. The participants in the expedition heard differently: A. Krämer: Togobei and Tögoibe; Hambruch: Touevi; Hellwig: Tochowi, Towui, Towin and Tobin. The frequently observed shifting pronunciation among the natives may play some part in the variations. Without a doubt, the stress is on the first syllable, and its o is long and perhaps disyllabic: At times, a weak ch or g seems to be inserted. This is not noticeable when spoken or heard rapidly, and thus it is understandable that in the official German reports, “Tobi” is regarded as a perfectly correct transcription. It should also be mentioned that the tone on the disyllabic o in the first half of the word sometimes rises and sometimes falls, according to the whim of the native speaker—which would have further confused the Europeans listening. Thus, Tocobi exists side by side with Töchobi.2

The various “discoverers” also endowed the island with a substantial number of foreign names: in 1782, William Hambly called it “Lord North” after his ship; in 1789, Captain Joseph Dorin of the “Duke of Montrose” called it “Neville Island”, changed to “Navil” Island by Robertson; and in 1882, Captain Douglas of the “Iphigenia” called it “Johnstone” Island. Carteret himself never gave the island a name; but following his report, later editors called Tobi “Evening Island” or even “Peakedhill Island”—the first name after the time of the day of the discovery, the second after the island’s main characteristic. Of these foreign names, “Lord North” has asserted itself most strongly, and with some justification, since it is the first name given to the island by Europeans.

3. Geography

Location. The very conflicting reports about the location of the island were the reason why no one realized for so long that all the various names referred to one and the same island.3 Often, the location is given only in relation to Meric, as in the German South Sea Handbook. The last official mention is from the British sea map of 1933, which is based on a publication of the Japanese government. According to this, Tobi is located at latitude 3° 50' 60” north and longitude 131° 10’ 37” east. The following overview gives the various measurements published over time:

<table>
<thead>
<tr>
<th>Latitude N.</th>
<th>Longitude E.</th>
<th>Observer</th>
<th>Remarks</th>
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<tbody>
<tr>
<td>2° 50'</td>
<td>136° 10'</td>
<td>Cartenet</td>
<td>Apr. 10, 1710 “DUKE”. In the Dutch edition, “Breeze van 2º 24’ 24” N.</td>
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<td>3° 3’</td>
<td>131° 4’</td>
<td>Douglas-Meares</td>
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1. The South Sea Handbook V-VI, p. 62, has Tobi alongside Togobei, among other names, it also has San Carlos, a name presumably added by D. Felipe Tompson, who is also supposed to have seen Tobi (1773). This information is apparently taken from Meinicke, op. cit. II, p. 304, who does not quote his source.
3. As Meinicke indicates, II, p. 438, Cartenet has this name on his map. In Hawkesworth I, 1772, both in the text and on the maps, this is not confirmed. —The name “Evening Island” is found in Arrowsmith, Hydrographical Chart of the World, London 1812.
4. D. Horsburgh took the island discovered by Cartenet and Woods Rogers to be two separate islands (op. cit. V, p. 238). On the other hand, Krusenstern identifies Cartent Island with the Neville Island of Dorin from the Duke of Montrose. (According to the essay of Eyre in Notes Annal. des Voyages, p. 171, 1842). R.H. Major, in his work Early Voyages to Terra Australis, London 1859, p. XLVIII, attempts to identify Sequeira Island with Tobi, an attempt which is thoroughly rejected by Wichmann in Nov. Guinea I, p. 17. In this controversy, the researchers generally did not pay sufficient attention to the route of the Spaniards, or to the distances covered. In any case, however, Tobi cannot be a candidate, since the Sequeira islands are explicitly described as “high islands.”
3° 3' 131° 4' Findlay 1886  
3° 2' 131° 5' Pacific Islands 1890, 1908  
3° 2' 131° 11' H.M.S. “PALLAS” 1894  
3° 1' 131° 9' 0" D.S. “PEHIO” 3. 9. 1909  
3° 02' 131° 05' Pacific Islands Washington 1916  
3° 03' 131° 05' Pacific Islands Washington 1928  
3° 00' 50" 131° 10' 37" Brit. sea chart 1933  

According to information from the Japanese government.

Fig. 4.

Hambruch described the atoll as follows: The island is coralogenic and concave-convex in shape. It is surrounded by a reef that is narrowest on the western coast, widest in the north, less wide in the south and east. It drops off rather sharply. At low tide, one can step directly up to the steeply descending edge of the reef. The flat reef falls off to the steep reef edge via a step that is approximately 1½-2 m wide and ½ m tall. The reef consists of cemented reef lime, which is also the basic material of the whole island. A layer of sand, deeper inland, covers the parts protruding above the water. The sand is quite coarse-grained inland, especially in the upper layers, while on the beach it is fine. The island’s elevation above the high-water mark is about 1½ to 2 m; near the taro fields the elevation has been artificially increased up to 10 m. While it is possible to discern a beach embankment, it is wide and its inland depression is hardly noticeable; in some places, especially in the taboo grove gorget, it is clearly recognizable. The sand beach varies in width. On the west coast it measures about 10-15 m, at the northern tip 50 m, on the southern tip 60 m, and on the eastern side ½-5 m. Here, the beach falls off steeply to the reef ½ m below, while on the west coast, the beach and reef gradually merge. The currents, which move westward, have deposited very many stones on the northern and southern tip; the east side is richer in stones than the west side. At favorable times of year, it is easy to land here, while during the southwest monsoon the strong surf makes it impossible to land. In this case, it may be possible to make land on the protected eastern side.

Seen from the sea, the island appears to be entirely covered with palms; in reality, only parts of it are. A belt of varying width containing settlements in the west and mixed with dense bush in the northern taboo grove encircles Tobi. Continuing inland, one finds a narrow belt of high deciduous trees, and the middle of the island is taken up by taro fields. In the north of the island there is an arid stretch of sand, poor in vegetation, covered only with meager ferns, in all probability old deteriorated taro fields. It occupies the space between the taboo grove and the current taro fields. ... It should be mentioned that the block enclosures to be found everywhere on the island are artificial and originated as field markers of abandoned sites. For it is native custom to mark the boundary of individual fields with coral rocks....

This description accords very well with the ones familiar to date. The dense tree cover drew the notice of all passing ships. Tobi’s trademark feature, as it were, the “sail-like tree” or “peaked hill” mentioned by Carteret and Douglas, had disappeared by 1854. The island, which is extremely flat, is visible from a distance of about 12 nautical miles. Only Hornburgh mentions a distance of 4.4½ miles. The reef protrudes sharply to the east at the northernmost tip of the island. According to the 1933 reports of the British Admiralty, it juts out toward the north about 4½ cable lengths into the sea. Holden estimated its total extent to be ½ to ¾ mile. According to Barnard, it lies at a distance of about ½ mile from the island. According to the measurements recorded in the latest British sea chart, the depth behind the reef measures 46 and 52 fathoms at the shallow points and close to 100 fathoms at other spots. Very close by, however, depths of 200 fathoms can be found at sea. There is no anchoring ground, but ships can approach to a distance of a quarter mile. The canoes of the natives are able to pass over the reef if the water conditions are favorable; this is not possible for other boats. Generally, it is necessary to wade over the reef, as Holden and Fritz discovered for themselves. The current near the island measures 1½ knots in a southeast direction, according to the reports of the British Admiralty.

Douglas was the first to estimate the size of the island. He gives the circumference as about 1 mile. Barnard and Holden, who had plenty of time to estimate or measure it, both mention a length of ½ mile and a width of ½ mile. All the later British sailing guides agree on “an extent of 1 or 1½ miles in an ESE-WNW direction.” The South Sea Handbook also quotes these measurements. Hambruch estimated the area of the island to be 1,200,000 square meters total. Of this, 200,000 square meters are taken up by the settlements; 250,000 are covered with brush, including the arid sand fields which measure about 20,000 square meters. 300,000 square meters are covered by coconut palms (4 trees per 25 square meters), and 450,000 with taro fields.

During the sojourn of the American sailors in 1833, there were many severe earthquakes. The destructive effects of the typhoons are enumerated in detail by Holden and the regional officer Fritz. Certainly there would have been other such catastrophes visiting the island besides the two made known by these men; this would also explain the varying impressions made by the natives on the sailors: wretched and decrepit after typhoons, healthy and hale during good times.
The fauna of Tobi is as monotonous as on all coral islands. The only native mammal is the rat. It was found there already in Holdens’s day, who believed himself to be the first white person on the island. Dogs, pigs and cats—Hellwig saw a few tame cats—were introduced later. The single dog found on Tobi is said to have died. No pig stalls were to be found on the island. Strong winds from any direction frequently bring in flying foxes. The natives prize them as food: the flesh is baked in coconut shells. They value their chickens highly and keep them in special pens. Apparently, wild birds are not very well represented. In Holden’s time, only isolated examples found their way to Tobi’s beaches, but Krimler was able to list several species represented: kingfisher, Phaeton, Gygis (tame around the dwellings), Anous stolidus, the black and the white noddies, and a few of uncertain zoological designation whose native names are listed in the word list. The most frequent shorebirds are plovers and snipe or godwit.

In addition, the Tobi natives distinguish two birds dwelling exclusively on the land, the kohorian, which is 5-8 cm in length and which is “not always present,” and the sauechau, which, however, does visit the beach. The reptiles seem to be represented by a species of sea snake, of which nothing could be learned except the name. Holden mentions lizards along with rats as representatives of large animals. The turtle is highly valued. It apparently is sauechau, which, however, does visit the beach. The reptiles

1 Unless otherwise noted, all from A. Krämer. Hamburch (Ham.) obtained several terms from a thirty-year-old Tobi native living on Yap, named me sos. The words from the seaman Holdens given by Pickering (P.) are given according to the spelling of the original (Holden, appendix). He = Hale; Ha = Hellwig, E.K. = Elisabeth Krämer. Hale’s transcription has been adapted to the one used here, because it consisted mostly of upper- and lowercase Greek letters as well as a number of invented symbols, which would have necessitated a cumbersome explanation and made printing more difficult. Hale’s very thorough differentiation of the vowels made it necessary to transcribe the sound, not noticed by the German researchers but according to Hale like the sound in “but” and “burn,” as α.

---

**Fig. 5.**

**Fig. 6.** Cross-section through Tobi Island, after Hamburch.

---

<table>
<thead>
<tr>
<th>four-footed animal</th>
<th>Animal names.</th>
</tr>
</thead>
<tbody>
<tr>
<td>dog</td>
<td>mariva, dog</td>
</tr>
<tr>
<td>pig</td>
<td>mariva, dog</td>
</tr>
<tr>
<td>fur</td>
<td>tail</td>
</tr>
<tr>
<td>beak</td>
<td>tail</td>
</tr>
<tr>
<td>claw</td>
<td>tail</td>
</tr>
<tr>
<td>chicken</td>
<td>gogo, gogo</td>
</tr>
<tr>
<td>hen</td>
<td>mert fevie, mera jafal</td>
</tr>
<tr>
<td>kingfisher</td>
<td>tagawk</td>
</tr>
<tr>
<td>Phaeton</td>
<td>sik</td>
</tr>
<tr>
<td>white tern</td>
<td>gokin He.</td>
</tr>
<tr>
<td>sandpiper</td>
<td>gorina He.</td>
</tr>
<tr>
<td>heron</td>
<td>gagaos, chachau He.</td>
</tr>
<tr>
<td>black heron</td>
<td>gagaotavor</td>
</tr>
<tr>
<td>snipe/godwit</td>
<td>riengak, likei poupier</td>
</tr>
<tr>
<td>sea bird</td>
<td>urak, rebolel, mesu, migeg gatal, chaalifit, beke rau</td>
</tr>
<tr>
<td>sea bird, also comes ashore</td>
<td>sauechau</td>
</tr>
<tr>
<td>flying fox</td>
<td>warik, rebolel, mesu, migeg gatal, chaalifit, beke rau</td>
</tr>
<tr>
<td>rat</td>
<td>ken, Gatsetki, tum mecum P. Kietsteki Ha.</td>
</tr>
<tr>
<td>lizard</td>
<td>gauf (only Yap) Ham, lima ugu, peelode P. Ha.</td>
</tr>
<tr>
<td>green sea turtle</td>
<td>uor = uor Ham., = uor P. P.</td>
</tr>
<tr>
<td>fishbone</td>
<td>teer, tamur Ham.</td>
</tr>
<tr>
<td>air bladder</td>
<td>uogu</td>
</tr>
<tr>
<td>tailfin</td>
<td>beher, ingi paitar Ham.</td>
</tr>
<tr>
<td>ventral fin</td>
<td>sife, ingi e paitar Ham.</td>
</tr>
<tr>
<td>whale</td>
<td>gas A.K., kahi P. P.</td>
</tr>
<tr>
<td>large belone</td>
<td>mag</td>
</tr>
<tr>
<td>Mullus</td>
<td>sou</td>
</tr>
<tr>
<td>flying fish</td>
<td>tor, gauf</td>
</tr>
<tr>
<td>octopus</td>
<td>charchita</td>
</tr>
<tr>
<td>flatfish</td>
<td>lieeg</td>
</tr>
<tr>
<td>small red fish</td>
<td>mataitau</td>
</tr>
<tr>
<td>Exocetus</td>
<td>magag</td>
</tr>
<tr>
<td>shark</td>
<td>bagas, bochou, pocso He., pono Ham., po P. P.</td>
</tr>
<tr>
<td>without indication of species:</td>
<td>bare (red) 1-2 feet, gor, geniki, kio, mar, lipau, tsepotam and nimgabu</td>
</tr>
<tr>
<td>hermit crab</td>
<td>tat</td>
</tr>
<tr>
<td>crab</td>
<td>1, crab, 2, edible crab</td>
</tr>
<tr>
<td>nautilus</td>
<td>anamegeler Ham.</td>
</tr>
<tr>
<td>sea urchin</td>
<td>rag</td>
</tr>
<tr>
<td>Tridacna clam</td>
<td>bonitiog</td>
</tr>
<tr>
<td>Trochus shell, mainly on Helen Reef</td>
<td>isog</td>
</tr>
<tr>
<td>snail</td>
<td>anuige</td>
</tr>
<tr>
<td>small</td>
<td>limge</td>
</tr>
<tr>
<td>limestone</td>
<td>fasinetet</td>
</tr>
<tr>
<td>fly</td>
<td>ran, wets Ham. lahong P.</td>
</tr>
<tr>
<td>loane</td>
<td>kits, kas</td>
</tr>
</tbody>
</table>

---

**Fig. 5.**

**Fig. 6.** Cross-section through Tobi Island, after Hamburch.
Scaevola  
Hernandia  
Trionfettia  
banana  
hibiscus  
taro  
(wild taro)  
taro water beetle  
dragonfly  
spider  
spiderweb  
cockroach  
grasshopper  
manivitis  
gnugunga (chirp)

**Flora**

The flora of Tobi is no less rich than that of any other low island. Krämer was successful in recording the names of a large number of native names. We will take up these plants in another place to the extent that they play a role in the household of the natives.

List of plant species and names after A. Krämer.

| Herb | Small Plant | Bush | Tree | Leaf | Seedling | Twig | Bark | Root | Thorn | Seed | Resin | Calophyllum resin | Shell, rind (coconut) | Blossom | Fruit | Decayed wood | Grassy area under palms | Forest | Taro Field | Palm | Cybeas | Nipa palm | Coconut palm | Palm Juice | Breadfruit | Terminalia | Fruit | Thebesia | Sago palm | Ficus | Eugenia (Malay apple) | Fagraea | Wedelia | Casuarina | Pandanus palm | Cerbera, poisonous plant | Pipturus | Derris, vine | Scaevola  
Hernandia  
Trionfettia  
banana  
hibiscus  
taro  
(wild taro)  
taro water beetle  
dragonfly  
spider  
spiderweb  
cockroach  
grasshopper  
manivitis  
gnugunga (chirp)

1 P. = Pickering.
wind
trade wind
monsoon
storm
lightning
rainbow
wave
breaker
tide
sun
rise
outgoing tide, decreasing tide
low tide
neap tide
spring tide
swell
sunrise
shadow
noon
day
morning
noon
evening
night
midnight
darkness
year
month
dry season
north
south
west
east
moon
new moon
full moon
waxing moon
waning moon
star
ground
taro field soil
land
path
rise
island

sand
stone
black lava
sandstone
pumice stone
salt

According to Hambruch’s observations, the population lives in eleven clearly separate sites that are nevertheless considered one common village. In the time of Holden, the Tobi natives inhabited three villages. Now as in the past, the houses are densely crowded together near the beach under coconut palms.

The sites extend from the southern half around the southern tip of the island to the midpoint of the west side; the largest single site in the southwest can be considered the heart of the village. Among its numerous buildings are the two spirit houses, the houses of the head chief and the women’s houses. On the side of the settlements that faces inland there are numerous wells, dwar. Hambruch counted 13 of them. They are funnel-shaped water holes, very carefully lined with stones, the center of which is formed by stone plates standing on end to form a square. Behind these the deciduous forest, containing four farms belonging to the natives, begins.

The taro fields lie beyond. They lie lower due to the earth having been excavated, and are surrounded by an embankment that is 10 m high in places. Smaller berms run through the entire area, which is divided up into smaller fields. The larger berms have their own names. According to Holden’s description, after the great storm flood he and his companions had to build a dam that was to protect the palms from further damage in the future. Nine of them worked on this project for several months, building it up using coral blocks. One is tempted to identify the high taro berm as this work, but his remark that the berm was meant to protect the palms—which are located in front of the taro fields—from flooding by the sea does not support this. Besides the taro field dam, Hambruch mentions a beach berm that seems a bit too low for the months-long labor of the sailors, unless it was taken down again later or destroyed by the sea over time. Hambruch writes: “a sea wall is discernible, but it is

The natives distinguish sections of the island according to their orientation: the eastern part is irig, the western part metäg, the northern part iefén, and the southern part log. The eleven inhabited settlements counted by Hambruch include the following sites:

1. aungito.
2. garingomog, farikir, fagar, tāivam.
3. vanimagat, farapulung, farapulung, farapulung, farapulung.
4. iari, iari, iari, iari, iari, iari, iari, iari, iari, iari, iari, iari.
5. iari, iari, iari, iari, iari, iari, iari, iari, iari, iari, iari, iari.
6. iari, iari, iari, iari, iari, iari, iari, iari, iari, iari, iari, iari.
7. iari, iari, iari, iari, iari, iari, iari, iari, iari, iari, iari, iari.
8. iari, iari, iari, iari, iari, iari, iari, iari, iari, iari, iari, iari.
9. iari, iari, iari, iari, iari, iari, iari, iari, iari, iari, iari, iari.
10. iari, iari, iari, iari, iari, iari, iari, iari, iari, iari, iari, iari.
11. iari, iari, iari, iari, iari, iari, iari, iari, iari, iari, iari, iari.
Canoe house with fish traps and boys dancing on the SW beach. Glass plate scan, Hamburg Museum.
The names of the abandoned sites in the east are legusoboripi, vorikerifoi, mesuoro, rogutari, matane strei and vorieran; on the western side and in the northern part of the island matari betzur, dauer, matari songorogo, raniere tirintovet, ilageue and vanboerisatu. According to Krämer, the eastern six and latter four in the west belong to the area of the taboo grove getek. Hambruch has them located further south, probably due to a misunderstanding. On the sketch of the settlements they are corrected according to Krämer’s records. The abandoned sites in the east of the southern half of the island are vatanesegumar, varagabui, vatariara, farup, rikirakaman, vasugerigotuo, menetak, vatou and ranirogi. The numbers designate the place names recorded by Hambruch and Krämer. The bolded numbers indicate abandoned dwelling sites, and the sites marked with an * are indicated on the settlement maps in Fig. 9 and 10.

Fig. 7. Water hole. After a sketch by E. Krämer.

Fig. 8 Sketch by P. Hambruch. Translation for above:

after Hambruch
1. lugusuguripich
2. vorikerifoi
3. mesuoro
4. rogutari
5. matane strei
6. vorieran
7.* fari mesuuar
8.* lugurelina
9.* mesarik
10.* mataru gerach
11.* uenieg
12.* uuori
13. tanisiumuuar
14. uwararabui
15. metaria
16. varamagunum
17. farup
18. uазориготоч
19. lugurigumam
20. menisak
21. fato
22.
23. uori feri iuch
24. vori fano goeig

after Krämer
1. legusoboripi
2. vorikerifoi
3. mesuoro
4. rogutari
5. matane strei
6. vorieran
7. fari meausaur
8. lugurimamar
9. masarug
10. matari keu
11. remaike
12. uuori
13. vatanesegumar
14. varagabui
15. vatariara
16. varumaginum
17. farup
18. vasugerigotago
19. rikirakaman
20. menetak
21. vatou
22.
23. uori feri iuch
24. fane gousiog

25. dei emarie
26.* aproiter
27.* dagutatumo
28.* fani jene burar
29.* peiiter
30.* matari geitai
31. morimarch
32.* matari feri bugos
33.* matari feri gausafa
Fig. 9. Settlements in the east. After a drawing by P. Hambruch.

32.* matari feri bugos
33.* matari feri gasafa
34. azoogopis
35.* lepel
36.* matari maripar
37.* mauer
38.* matari fitogan
39.* matari feri tsamag
40. uwarimazzik

Fig. 10. Settlements in the west. After a drawing by P. Hambruch.
The paths of the natives, edged with coral rocks, circle the island, in several places forming several parallel lines; they branch out into the larger settlements and from there finally end in the taro fields, where they remain at the height of the dams. No path leads through the barren area north of the fields, whereas the taboa grove in the north is crossed by several thoroughfares.

The houses, built very close together, at first present an extremely uniform appearance. All the visitors noted their poor construction, and this impression is strengthened still more by the dirt and the slovenliness of the natives. They are simple rectangular structures: a roof covered with palm leaves and placed on the ground. With a single exception, the houses are oriented from east to west; most often, the door is located on the south side, although there is no strict rule regarding this. The natives distinguish between several functions: family living and sleeping quarters, im io mar,7 birthing houses, im marpar,7 houses for menstruation, im manuborutochob, houses for single girls, im io faifil, houses for widowers, sleeping houses for children, paularuchob, and open houses for sleeping and resting. There are two spirit houses in the same settlement. Besides the numerous boathouses, im io uo, they have a great number of utility buildings: material sheds, imio mani; fish-cooking houses, im io fisud; and the abovementioned work houses in the taro plantations. A curiosity is the great number of cooking houses named after the food prepared in each. It seems as if the preparation of other foods is not allowed there. They have fish-cooking houses, im maru; taro-cooking houses, im io ust, and turtle-cooking houses. In addition, there are certain houses for preparing renga, called im merigan or im mutariteriun.

Hambruch counted the following buildings, totaling 673.

<table>
<thead>
<tr>
<th>Owner</th>
<th>Family</th>
<th>Houses</th>
<th>Land</th>
<th>Palms</th>
<th>Fields</th>
<th>Canoes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Head Chief</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vitzeraun,</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>male</td>
<td>2 wives</td>
<td>2 large living houses</td>
<td>Nakil</td>
<td>80</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>7 children (6 male, 1 female)</td>
<td></td>
<td>40</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1 large canoe house</td>
<td></td>
<td>Repeteitei</td>
<td>10</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1 cooking house</td>
<td></td>
<td>Farekari</td>
<td>25</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1 ren house</td>
<td></td>
<td>Auar</td>
<td>15</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1 materials house</td>
<td></td>
<td>Ruitiuni</td>
<td>20</td>
<td>210</td>
<td></td>
</tr>
<tr>
<td>Sisix,</td>
<td>2 wives</td>
<td>1 large canoe house</td>
<td>Fato</td>
<td>7</td>
<td>4</td>
<td>9</td>
</tr>
<tr>
<td>male</td>
<td>(one dead)</td>
<td></td>
<td>Uatsobor</td>
<td>7</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>childless</td>
<td></td>
<td>Sienueai</td>
<td>24</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1 large canoe house</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1 cooking house</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1 According to Hambruch: village = raniem; house = him; chief’s house = emi e neim; boathouse = emasil; girls’ house = neida; blood house = era mateig; boat house = far (obtained on Yap).
2 Compare on Yap: dapal = blood house.
3 It was not possible to obtain a comprehensive listing.
Table 1: Examples of family groups.

<table>
<thead>
<tr>
<th>Name</th>
<th>Sex</th>
<th>Marital Status</th>
<th>Children</th>
<th>Houses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Begigeramar</td>
<td>male</td>
<td>2 wives</td>
<td>8 children</td>
<td>1 living house, 1 cooking house, 1 canoe house, 1 materials house, 1 ren house</td>
</tr>
<tr>
<td></td>
<td></td>
<td>8 children</td>
<td>5 from one, 3 from the other</td>
<td>1 living house, 1 cooking house, 1 materials house, 1 ren house</td>
</tr>
<tr>
<td>Takitokoma</td>
<td>male</td>
<td>1 wife</td>
<td>13 boys (3 wives dead)</td>
<td>2 living houses, 1 cooking house, 1 fish cooking house, 1 ren house, 1 materials house, 1 canoe house</td>
</tr>
<tr>
<td></td>
<td></td>
<td>5 marriage</td>
<td>1st marriage</td>
<td>1 living house, 1 cooking house, 1 fish cooking house</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1st marriage</td>
<td>5</td>
<td>1 living house, 1 cooking house, 1 fish cooking house</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2nd marriage</td>
<td>5</td>
<td>1 living house, 1 cooking house, 1 fish cooking house</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2nd marriage</td>
<td>5</td>
<td>1 living house, 1 cooking house, 1 fish cooking house</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3rd marriage</td>
<td>5</td>
<td>1 living house, 1 cooking house, 1 fish cooking house</td>
</tr>
<tr>
<td></td>
<td></td>
<td>4th marriage</td>
<td>5</td>
<td>1 living house, 1 cooking house, 1 fish cooking house</td>
</tr>
<tr>
<td>Vovitikan</td>
<td>male</td>
<td>1 wife</td>
<td>7 children (4 male, 3 female)</td>
<td>1 living house, 1 cooking house, 1 fish cooking house</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1 wife</td>
<td>7 children (4 male, 3 female)</td>
<td>1 living house, 1 cooking house, 1 fish cooking house</td>
</tr>
<tr>
<td>Latifa</td>
<td>male</td>
<td>1 wife</td>
<td>7 children (4 male, 3 female)</td>
<td>1 living house, 1 cooking house, 1 fish cooking house</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3 female</td>
<td>3</td>
<td>1 living house, 1 cooking house, 1 fish cooking house</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2nd marriage</td>
<td>5</td>
<td>1 living house, 1 cooking house, 1 fish cooking house</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2nd marriage</td>
<td>5</td>
<td>1 living house, 1 cooking house, 1 fish cooking house</td>
</tr>
<tr>
<td>Mochonugar</td>
<td>male</td>
<td>2 wives</td>
<td>27 children (16 male, 11 female)</td>
<td>1 living house, 1 cooking house, 1 fish cooking house, 2 ren houses, 1 materials house, 2 canoe houses</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1st marriage</td>
<td>3 male, 2 female</td>
<td>1 living house, 1 cooking house, 1 fish cooking house</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2nd marriage</td>
<td>4 male, 3 female</td>
<td>1 living house, 1 cooking house, 1 fish cooking house</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3rd marriage</td>
<td>9 male, 6 female</td>
<td>1 living house, 1 cooking house, 1 fish cooking house</td>
</tr>
</tbody>
</table>

Fig. 11. Houses with windcreens. Sketch by E. Krämer.

Fig. 12. Houses with racks for fruit. Sketch by E. Krämer.
Concerning the external appearance of the natives, the photographs taken at the time of the expedition provide a certain clarity. Of great importance, however, are the appearance-based judgements of the various visitors, some separated by long stretches of time. They demonstrate to what extent physique and psychological state depend on the external conditions of life. Douglas, the first to describe the Tobi natives, calls them stout and robust. Barnard and Holden encounter them 50 years later during a period of deprivation that intensifies during their stay. To Barnard, the men seem strong, the women weak and wretched. Holden even speaks of a "degenerate" condition, which—revealing his outlook—he ascribes not to the people's temporarily poor nutritional status, but to their isolation from the outside world and low level of culture. He provides the first detailed description of their appearance: the skin color is almost copper, but not as dark as that of the Malays or Palau natives, to whom they bear a strong resemblance due to the broadness of the face, the prominent cheekbones and the flattened nose. Their teeth are so strong that they can husk coconuts in an instant. In 1889, Captain Walsen thought these islanders resembled the Canaks of the Samoa Islands but were less strongly built; their body tattoos, too, were similar. At any rate, he remarked that they were distinctly different from the inhabitants of the Asia Islands. They have straight, very attractive black hair... They are no match for the typical European in height and physique. Among the approximately 200 men that approached the ship, most were of small, weak build. "I had the impression of confronting a degenerated race, although there were a few stately specimens among them..." The fact that this miserable state was due to a time of deprivation that had already ended is attested to by the fact that he was able to purchase over 1,000 fresh coconuts from the natives. The German regional officer Fritz was able to observe the population under the aftereffects of the typhoon of 1904, which also devastated the islands Pur and Merir. In his report of 1906, he speaks of derelict people who are nothing but skin and bones, and in their filth and stench, with their stupid ugly faces, present a picture of suffering of the most extreme type. He presents a portrait of a truly degenerated race, although there were a few stately specimens among them..." At any rate, he remarked that they were distinctly different from the inhabitants of the Asia Islands. They have straight, very attractive black hair... They are no match for the typical European in height and physique. Among the approximately 200 men that approached the ship, most were of small, weak build. "I had the impression of confronting a degenerated race, although there were a few stately specimens among them..." The fact that this miserable state was due to a time of deprivation that had already ended is attested to by the fact that he was able to purchase over 1,000 fresh coconuts from the natives.

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Hambruch’s description of appearances does not always correspond with the typical results of his anthropological investigation. This could be due to the fact that while the number of inhabitants is close to 1,000, he was able to thoroughly examine only 26 people; his first-hand impressions, based on appearances alone, therefore gain special significance. The people are small to medium in build; on average, they measure 1.6 m. The head is moderately long, the forehead narrow and domed, the face broad. The cheekbones are not especially prominent. The set of the eyes is straight in some, slanted in others, and the epicanthus is present. The eyes are large, with a light to dark brown iris. The nose is of three types without transition, but is always broad and also has a broad bridge. In two cases, extreme broadness of the jaw was noted. The mouth is wide, the lips thick, the upper lip is turned up. The hair is dark brown, straight or wavy, occasionally perhaps slightly curly. In general, the skin color corresponds to numbers 20-22 of the Luschan color scale; there are many quite light specimens among the women, due perhaps simply to the abundant use of turmeric powder.

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5. Population

Concerning the external appearance of the natives, the photographs taken at the time of the expedition provide a certain clarity. Of great importance, however, are the appearance-based judgements of the various visitors, some separated by long stretches of time. They demonstrate to what extent physique and psychological state depend on the external conditions of life. Douglas, the first to describe the Tobi natives, calls them stout and robust. Barnard and Holden encounter them 50 years later during a period of deprivation that intensifies during their stay. To Barnard, the men seem strong, the women weak and wretched. Holden even speaks of a "degenerate" condition, which—revealing his outlook—he ascribes not to the people’s temporarily poor nutritional status, but to their isolation from the outside world and low level of culture. He provides the first detailed description of their appearance: the skin color is almost copper, but not as dark as that of the Malays or Palau natives, to whom they bear a strong resemblance due to the broadness of the face, the prominent cheekbones and the flattened nose. Their teeth are so strong that they can husk coconuts in an instant. In 1889, Captain Walsen thought these islanders resembled the Canaks of the Samoa Islands but were less strongly built; their body tattoos, too, were similar. At any rate, he remarked that they were distinctly different from the inhabitants of the Asia Islands. They have straight, very attractive black hair... They are no match for the typical European in height and physique. Among the approximately 200 men that approached the ship, most were of small, weak build. “I had the impression of confronting a degenerated race, although there were a few stately specimens among them...” The fact that this miserable state was due to a time of deprivation that had already ended is attested to by the fact that he was able to purchase over 1,000 fresh coconuts from the natives.

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\(^1\) He also does not believe in connections between the Tobi natives and the Carolines and acknowledges at most a weak linguistic influence, but he contests the linguistic similarity of Tobi to Sungaier and Merir. Helling found that the appearance of the Tobi natives strongly reminded him of the inhabitants of Woods and Awa.
On the basis of the anthropological investigation, the following picture emerges: of 18 men, 8 are fat (44.4%), 5 are moderately well nourished (27.7%), and 5 are thin (27.7%). Of the 8 women examined, 5 are fat (62.5%), 3 are average (37.5%), and 1 is thin (12.5%). Thus, the observation made by Barnard that the women were particularly wretched does not apply here. But it seems as though they suffer disproportionately in times of deprivation, since Fritz too saw some well-nourished men in spite of the famine, but no such women. About half the individuals are of average build, 8 men and 5 women. 3 of the men and 2 of the women can be described as tall: 16.6% and 25%, not even one-fifth of those examined. 7 men and 3 women were short: 38%. The skin is soft and dry, and lighter in the face in the women than in the men. Body hair is very sparse or altogether lacking. But it should be noted here that in Holden’s time, the natives carefully plucked out all their hair and forced their captives to do the same. Even now, they have a special word for this procedure: a vosa (E.K.). The lack of hair is therefore probably artificial. The head hair is straight to wavy; curly, let alone kinky hair is extremely rare. The shape of the skull is generally in the range of mesocephaly (50%) with a tendency toward moderate long-skulledness (38.4%). Only three individuals (11.5%) are short-skulled, and even these are on the borderline (Index not over 84). Gender plays no role in this case, but the extremes are found only among the men measured. The crown is more or less domed, the back of the head usually flat, more rarely convex, the face as a whole is moderately long and wide, in the shape of an ellipse or oval and usually narrowing at the bottom. The cheekbone protrude slightly, the jaw shows slight prognathy. The eyes are set in at a slant and have moderately wide openings. The sclera is usually yellowish, and discolorcd in the area of the lid opening. Almost half of the persons examined had an epicanthus; eye color corresponds to numbers 3-5 of Martin’s eye table. The medium-sized, protruding broad nose for the most part possesses a straight bridge, downturned tip and flared nostrils, short septum and large openings. The moderately wide lips, whose upper edge forms a compound bow, are reddish brown, the teeth are strong, straight and white. The arms and legs are frequently turned inward. Most individuals have small, thin hands and feet with short, broad nails. The genitals of all the men are small and short; the breasts of the women are half-spherical and later sagging, with small nipples and a well-defined edge. The women have many children during marriage, shortly after their wedding, and age rapidly.
<table>
<thead>
<tr>
<th>Nr.</th>
<th>Name</th>
<th>Age</th>
<th>Body height</th>
<th>Body weight</th>
<th>Head circumference</th>
<th>Width above the ear</th>
<th>Head circumference at the opening</th>
<th>Arm span</th>
<th>Head length</th>
<th>Height above the earth</th>
<th>Finger breadth</th>
<th>Fing ent breadth</th>
<th>Finger length in the line of the index</th>
<th>Finger breadth in the line of the radial groove</th>
<th>Finger breadth in the line of the ulnar groove</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Irama ♀</td>
<td>30</td>
<td>167.5</td>
<td>57.1</td>
<td>178.9</td>
<td>76.3</td>
<td>70.6</td>
<td>70.6</td>
<td>69</td>
<td>70.6</td>
<td>65</td>
<td>64</td>
<td>65</td>
<td>65</td>
<td>65</td>
</tr>
<tr>
<td>2</td>
<td>Tontum ♂</td>
<td>30</td>
<td>162.1</td>
<td>53.3</td>
<td>159.1</td>
<td>68.7</td>
<td>187</td>
<td>187.6</td>
<td>184</td>
<td>187.6</td>
<td>81</td>
<td>79</td>
<td>81</td>
<td>81</td>
<td>81</td>
</tr>
<tr>
<td>3</td>
<td>Murenpang ♂</td>
<td>20</td>
<td>163.3</td>
<td>32.6</td>
<td>196.4</td>
<td>74.8</td>
<td>191</td>
<td>145</td>
<td>133</td>
<td>191</td>
<td>126</td>
<td>126</td>
<td>126</td>
<td>126</td>
<td>126</td>
</tr>
<tr>
<td>4</td>
<td>Peterrix ♂</td>
<td>20</td>
<td>158.1</td>
<td>30.8</td>
<td>163.7</td>
<td>71.1</td>
<td>193</td>
<td>151.4</td>
<td>144</td>
<td>151.4</td>
<td>127</td>
<td>127</td>
<td>127</td>
<td>127</td>
<td>127</td>
</tr>
<tr>
<td>5</td>
<td>Saguramenta ♂</td>
<td>30</td>
<td>160.2</td>
<td>35.9</td>
<td>170.8</td>
<td>72.9</td>
<td>191</td>
<td>131</td>
<td>107</td>
<td>131</td>
<td>106</td>
<td>106</td>
<td>106</td>
<td>106</td>
<td>106</td>
</tr>
<tr>
<td>6</td>
<td>Tintum ♂</td>
<td>35</td>
<td>172.1</td>
<td>35.2</td>
<td>166.1</td>
<td>74.3</td>
<td>183</td>
<td>152</td>
<td>116</td>
<td>152</td>
<td>115</td>
<td>115</td>
<td>115</td>
<td>115</td>
<td>115</td>
</tr>
<tr>
<td>7</td>
<td>Murenpang ♂</td>
<td>18</td>
<td>149.0</td>
<td>30</td>
<td>150.9</td>
<td>67.1</td>
<td>179</td>
<td>141</td>
<td>104</td>
<td>141</td>
<td>104</td>
<td>104</td>
<td>104</td>
<td>104</td>
<td>104</td>
</tr>
<tr>
<td>8</td>
<td>Murenpang ♂</td>
<td>18</td>
<td>167.3</td>
<td>30.3</td>
<td>170.7</td>
<td>72.7</td>
<td>179</td>
<td>140</td>
<td>104</td>
<td>140</td>
<td>104</td>
<td>104</td>
<td>104</td>
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<td>9</td>
<td>Masseua ♂</td>
<td>25</td>
<td>156.5</td>
<td>31.3</td>
<td>146.1</td>
<td>70.2</td>
<td>189</td>
<td>142</td>
<td>110</td>
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<td>35.2</td>
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</tr>
</tbody>
</table>

**Table Legend:**
- **Height above the earth**
- **Height below the earth**
- **Hand breadth**
- **Foot breadth**
- **Head breadth**
- **Head circumference**
- **Head circumference at the opening**
- **Width above the ear**
- **Arm span**
- **Head length**
- **Finger breadth in the line of the index**
- **Finger breadth in the line of the radial groove**
- **Finger breadth in the line of the ulnar groove**

The men 13-18 were photographed and measured on Palau.
No. 2  Tonimar, male, chief, 35 years old
Nutritional status: very fat
Health: healthy
Skin color
Forehead 16
Cheek 16
Region of sternum 22
Belly, above navel 23
Region of shoulder blades 24
Upper arm, inner 25
Upper arm, outer 25
Palm 17
Inner thigh 26
Mucous membrane, upper lip: reddish brown
Mucous membrane, lower lip: reddish brown
Skin texture: soft, dry
Color of iris: 4
Sclera: yellowish
Conjunctiva: stained, discolored in the region of the eye opening
Hair color: tightly curled
Hair texture: straight
Body hair: very sparse
Head
Forehead: low, narrow, straight
Top: slightly convex
Back: convex
Face
Shape: moderately long, elliptical, angular, moderately broad and flat
Eye opening: slanted, wide, almond-shaped
Cheekbones: moderately flat
Bridge: narrow, flat
Ridge: medium
Tip: down-turned
Flanges: thick, low, flared
Septum: narrow, narrowing to a wedge in back
Nostrils: lengthwise oval, large
Jaw, prognathy: 1
Lips: medium, seamed, upper edge a compound arc
Teeth: crooked, large, pincer bite
Ears: close-lying, top helix edge seamed
Earlobes: small, attached
Piercing in earlobes: right and left
Hands: large
Fingers: thick, long
Nails: small, narrow, short
Calves: thick, long, firm
Feet: protruding big toe
Longest toe: 2nd r. and l.
Special remarks: tattooed.

No. 3  Moropetremoch, male, 20 years old
Nutritional status: medium
Health: healthy
Skin color
Forehead 10

No. 4  Petericha, male, 20 years old
Nutritional status: fat
Health: healthy
Skin color
Forehead 19
Cheek 21
Region of sternum 25
Belly, above navel 26
Region of shoulder blades 24
Nutritional status: very fat
Health: healthy
Skin color
Forehead 16
Cheek 16
Region of sternum 22
Belly, above navel 23
Region of shoulder blades 24
Upper arm, inner 25
Upper arm, outer 25
Palm 17
Inner thigh 26
Mucous membrane, upper lip: reddish brown
Mucous membrane, lower lip: reddish brown
Skin texture: soft, dry
Color of iris: 3
Sclera: yellowish
Conjunctiva: stained, discolored in the region of the eye opening
Hair color: 27
Hair texture: straight
Body hair: very sparse
Head
Forehead: low, narrow, straight
Top: slightly convex
Back: convex
Face
Shape: moderately long, elliptical, moderately broad and flat
Eye opening: slanted, wide, almond-shaped, Mongolian fold
Cheekbones: moderately protruding
Bridge: medium, flat
Ridge: narrow, wide, slightly curved
Tip: upturned
Flanges: thick, low, flared
Septum: short, wide, narrowing to a wedge in back
Nostrils: narrow, large
Jaw, prognathy: 1
Lips: medium
Teeth: straight, large
Ears: close-lying, seamed upper and lower helix edge
Earlobes: attached
Piercing in earlobes: right and left
Hands: moderately large
Fingers: thin, long
Nails: small, wide
Calves: thick, long, loose
Feet: large, long, narrow, close-lying big toe
Longest toe: 2nd r. and l.
Special remarks: tattooed.

Local boys. Glass plate scan, Hamburg Museum.
Upper arm, inner 25
Upper arm, outer 24
Palm 11
Inner thigh 27
Mucous membrane, upper lip: reddish brown
Mucous membrane, lower lip: reddish brown

Skin texture: soft, dry
Color of iris: 4
Sclera: yellowish
 Conjunctiva: stained, discolored in the region of the eye opening
Hair color: 27
Hair texture: straight
Body hair: very sparse

Head
Forehead: low, narrow, straight
Top: slightly convex
Back: flat

Face
Shape: moderately long, elliptical, moderately broad, moderately flat
Eye opening: straight, almond-shaped
Cheekbones: moderately protruding
Noe:
Bridge: medium, moderately high
Ridge: medium, slightly angled
Tip: down-turned
Flanges: thick, low, flared
Septum: short, wide, narrowing to a wedge in back
Nostrils: narrow, large

Jaw, prognathy: 1
Lips: medium, fleshy, seamed, upper edge a compound arc
Teeth: crooked, large
Ears: close-lying
Earlobes: attached
Piercing in earlobes: right and left
Hands: small
Fingers: thick, short
Nails: small, short, narrow
Calves: thin, long, loose
Feet: small, short, narrow, protruding big toe
Longest toe: 2nd r. and l.
Special remarks: tattooed.

No. 5 Sagitorinama, male, 30 years
Nutritional status: fat
Health: healthy
Skin color
Forehead 15
Cheek 18
Region of sternum 23
Belly, above navel 26
Region of shoulder blades 28
Upper arm, inner 25
Upper arm, outer 20
Palm 15
Inner thigh 29
Mucous membrane, upper lip: reddish brown
Mucous membrane, lower lip: reddish brown
Skin texture: soft, dry
Color of iris: 4
Sclera: yellowish
 Conjunctiva: stained, discolored in the region of the eye opening
Hair color: 27
Hair texture: straight
Body hair: very sparse

Head
Forehead: high, wide, straight, full
Top: slightly convex
Back: flat

Face
Shape: moderately long, elliptical, moderately broad, narrowing at bottom
Eye opening: straight, wide, spindle-shaped
Cheekbones: moderately protruding
Noe:
Bridge: medium, moderately high
Ridge: medium, straight
Tip: down-turned
Flanges: thin, low, flared
Septum: short, wide, narrowing to a wedge in back
Nostrils: round, large

Jaw, prognathy: 1
Lips: thick, seamed, compound arc
Teeth: crooked, large
Ears: close-lying
Earlobes: attached
Piercing in earlobes: right and left
Hands: large
Fingers: thick, long
Nails: small, short, wide, flat
Calves: thin, short
Feet: small, short, wide, 2nd toe left and right the longest
Special remarks: tattooed.

No. 6 Tiritochor, male, 35 years
Nutritional status: very fat
Health: healthy
Skin color
Forehead 15
Cheek 13
Region of sternum 18
Belly, above navel 21
Region of shoulder blades 22
Upper arm, inner 23
Upper arm, outer 24
Palm 9
Inner thigh 16
Mucous membrane, upper lip: reddish brown
Mucous membrane, lower lip: reddish brown
Skin texture: soft, dry
Color of iris: 5
Sclera: yellowish
No. 8 Maroreomasoch, male

Nutritional status: fat
Health: healthy

Skin color
Forehead 23
Cheek 24
Region of sternum 26
Belly, above navel 26
Region of shoulder blades 28
Upper arm, inner 26
Upper arm, outer 26
Palm 9
Inner thigh 29
Mucous membrane, upper lip: reddish brown
Mucous membrane, lower lip: reddish brown

Skin texture: soft, dry
Color of irises: 2
Sclera: yellowish
Conjunctiva: stained, discolored in the region of the eye opening

Hair color: 27
Hair texture: corkscrew curls
Head

Face
Shape: moderately long, moderately broad, narrowing at bottom
Eye opening: moderately wide, almond-shaped
Cheekbones: moderately protruding
Nose
Bridge: medium, moderately high
Ridge: medium, straight
Tip: down-turned
Flanges: thin, low
Septum: short, wide
Nostrils: narrow, large

Jaw, prognathy: 1
Lips: medium, seamed, upper edge: compound arc
Teeth: crooked, large

Ears: close-lying, seamed upper helix edge
Earlobes: attached
Piercing in earlobes: right and left
Hands: small
Fingers: short
Nails: small, short, wide
Calves: thin, short
Feet: small, short, wide

Special remarks: tattooed.
Tip: straight
Flanges: thick, low, flared
Septum: short, wide, narrowing to a wedge in back
Nostrils: narrow, large
Jaw, prognathy: 0
Lips: medium, upper edge a compound arc
Teeth: crooked, small
Ear: close-lying
Earlobes: attached
Piercing in earlobes: right and left
Hands: small
Fingers: thin, short
Nails: thin, short, narrow
Calves: thin, short, firm
Feet: small, narrow
Longest toes: 2nd r. and l.
Special remarks: tattooed.

No. 10 Tororenumar, male, 30 years old
Nutritional status: thin
Health: healthy
Skin color
Forehead: high, wide, straight, full
Cheek: high, wide, straight, full
Region of sternum: 24
Belly, above naval: 26
Region of shoulder blades: 28
Upper arm, inner: 26
Upper arm, outer: 24
Palm: 5
Inner thigh: 22
Mucous membrane, upper lip: reddish brown
Mucous membrane, lower lip: reddish brown

Color of irises: 4
Sclera: yellowish
Hair color: 27
Hair texture: wavy

Head
Forehead: low, narrow, straight
Top: slightly convex
Back: flat

Face
Shape: moderately long, elliptical, moderately broad and flat, narrowing at bottom
Eye opening: slanted, wide, almond-shaped
Cheekbones: moderately protruding
Nostrils: narrow, small, large
Jaw, prognathy: 0
Lips: medium, fleshy, seamed, upper edge a compound arc
Teeth: straight, large
Ear: close-lying
Earlobes: attached
Piercing in earlobes: right and left
Hands: small
Fingers: thin, long
Nails: small, short, wide
Calves: thin, short, firm
Feet: small, narrow
Longest toes: 1st r. and l.
No. 9 Marama, male, 25 years old
Nutritional status: thin
Health: healthy
Skin color
Forehead: 19
Cheek: 5
Region of sternum: 24
Belly, above naval: 24
Region of shoulder blades: 22
Upper arm, inner: 23
Upper arm, outer: 22
Palm: 5
Inner thigh: 24
Mucous membrane, upper lip: reddish brown
Mucous membrane, lower lip: reddish brown
Skin texture: soft, dry
Color of irises: 4
Sclera: yellowish
Conjunctiva: stained, discolored in the region of the eye opening
Hair color: 27
Hair texture: wavy

Head
Forehead: high, wide, straight, full
Top: slightly convex
Back: flat

Face
Shape: moderately long, elliptical, narrowing at bottom
Eye opening: slanted, wide, almond-shaped
Cheekbones: moderately protruding
Nostrils: lengthwise oval, large
Jaw, prognathy: 0
Lips: medium, seamed, upper edge a compound arc

Eye opening: slanted, moderately wide, almond-shaped, Mongolian fold, epicanthus
Cheekbones: moderately protruding
None
Bridge: medium, high
Ridge: medium, curved at an angle
Tip: down-turned
Flanges: low, flared
Septum: short, wide, narrowing to a wedge in back
Nostrils: narrow, small, large

Jaw, prognathy: 0
Lips: medium, fleshy, seamed, upper edge a compound arc
Teeth: straight, large
Ear: close-lying
Earlobes: attached
Piercing in earlobes: right and left
Hands: small
Fingers: thin, long
Nails: small, short, wide
Calves: thin, short, firm
Feet: small, narrow
Longest toes: 1st r. and l.
Special remarks: tattooed.

No. 10 Tororenumar, male, 30 years old
Nutritional status: thin
Health: healthy
Skin color
Forehead: high, wide, straight, full
Cheek: high, wide, straight, full
Region of sternum: 24
Belly, above naval: 26
Region of shoulder blades: 28
Upper arm, inner: 26
Upper arm, outer: 24
Palm: 5
Inner thigh: 22
Mucous membrane, upper lip: reddish brown
Mucous membrane, lower lip: reddish brown

Color of irises: 4
Sclera: yellowish
Hair color: 27
Hair texture: wavy

Head
Forehead: low, narrow, straight
Top: slightly convex
Back: flat

Face
Shape: moderately long, elliptical, moderately broad and flat, narrowing at bottom
Eye opening: slanted, wide, almond-shaped
Cheekbones: moderately protruding
None
Bridge: medium, moderately high
Ridge: medium, slightly concave
Nails: small, short, wide
Calves: thin, loose
Feet: small, narrow
Longest toes: 1st r. and l. Protruding big toe
Special remarks: tattooed.

No. 12 Vitzeraun, male, head chief, 45 years old
Nutritional status: thin
Health: healthy

Skin color
Forehead 16
Cheek 17
Region of sternum 22
Belly, above navel 24
Region of shoulder blades 26
Upper arm, inner 23
Upper arm, outer 21
Palm 9
Inner thigh 23
Mucous membrane, upper lip: reddish brown
Mucous membrane, lower lip: reddish brown
Skin texture: soft, dry
Color of iris: 3
Sclera: yellowish
Conjunctiva: stained, discolored in the region of the eye opening
Hair color: 27
Hair texture: straight
Body hair: very sparse
Head
Forehead: low, narrow, straight
Back: slightly convex
Face
Shape: low, oval, moderately wide, narrowing at bottom
Eye opening: straight, narrow, spindle-shaped, Epicanthus
Cheekbones: moderately protruding
Nose
Bridge: wide, flat
Ridge: medium, highly convex
Tip: straight
Flanges: high, flared
Septum: short, wide, narrowing to a wedge in back, protruding at bottom
Nostrils: narrow, lengthwise oval
Jaw, prognathy: 2
Lips: fleshy, seamed, upper edge a compound arc
Teeth: crooked, large
Ears: close-lying
Earlobes: attached
Piercing in earlobes: right and left
Hands: small
Fingers: thin, short
Nails: small, short, wide
Calves: thin, short, loose
Feet: small, short, wide
Longest toes: 1st r. and l.

No. 11 Logenimar, male, 30 years old
Nutritional status: thin
Health: healthy

Skin color
Forehead 18
Cheek 16
Region of sternum 24
Belly, above navel 26
Region of shoulder blades 27
Upper arm, inner 26
Upper arm, outer 24
Palm 5
Inner thigh 28
Mucous membrane, upper lip: reddish brown
Mucous membrane, lower lip: reddish brown
Skin texture: soft, dry
Color of iris: 4
Sclera: bluish
Conjunctiva: stained, discolored in the region of the eye opening
Hair color: 27
Hair texture: wavy
Body hair: very sparse
Head
Forehead: low, narrow, full
Back: flat
Face
Shape: moderately long, wide, elliptical, narrowing at bottom
Eye opening: slanted, moderately wide, almond-shaped, Mongolian fold
Cheekbones: moderately protruding
Nose
Bridge: narrow, moderately high
Ridge: medium, straight
Tip: straight
Flanges: high, flared
Septum: short, narrow, narrowing to a wedge in back
Nostrils: narrow, large
Jaw, prognathy: 1
Lips: medium, seamed
Teeth: crooked, large
Ears: close-lying
Earlobes: attached
Piercing in earlobes: right and left
Hands: small
Fingers: thin, short
Nails: small, short, wide
Calves: thin, short, loose
Feet: small, short, wide
Longest toes: 1st r. and l.
<table>
<thead>
<tr>
<th>Region of shoulder blades</th>
<th>23</th>
</tr>
</thead>
<tbody>
<tr>
<td>Upper arm, inner</td>
<td>24</td>
</tr>
<tr>
<td>Upper arm, outer</td>
<td>24</td>
</tr>
<tr>
<td>Palm</td>
<td>4</td>
</tr>
<tr>
<td>Inner thigh</td>
<td>27</td>
</tr>
<tr>
<td>Mucous membrane, upper lip: reddish brown</td>
<td></td>
</tr>
<tr>
<td>Mucous membrane, lower lip: reddish brown</td>
<td></td>
</tr>
</tbody>
</table>

**Skin texture:** soft, dry

**Color of iris:** 3

**Sclera:** yellowish

**Conjunctiva:** stained, discolored in the region of the eye opening

**Hair:** shaved

**Body hair:** sparse

**Head**

**Forehead:** low, narrow, straight, full

**Top:** slightly convex

**Back:** flat

**Face**

**Shape:** moderately long and wide, oval, narrowing at bottom

**Eye opening:** wide, almond-shaped, Mongolian fold

**Cheekbones:** moderately protruding

**Nose**

**Bridge:** medium, moderately high

**Ridge:** medium, straight

**Tip:** down-turned

**Flanges:** high, flared

**Septum:** short, wide, hourglass-shaped, protruding at bottom

**Nostrils:** lengthwise oval, large

**Jaw, prognathy:** 1

**Lips:** medium, fleshy, seamed, upper edge a compound arc

**Teeth:** crooked, large, white, scissor bite

**Ears:** close-lying, seamed upper helix edge

**Earlobes:** attached

**Piercing in earlobes:** right and left

**Hands:** small

**Fingers:** thin, short

**Nails:** small, short, wide, flat

**Calves:** thin, short, loose

**Feet:** small, short, wide

**Longest toes:** 2nd r. and l.

---

No. 13 Oveizigei, male, 30 years old

**Nutritional status:** medium

**Health:** healthy

**Skin color**

<table>
<thead>
<tr>
<th>Forehead</th>
<th>14</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cheek</td>
<td>13</td>
</tr>
<tr>
<td>Region of sternum</td>
<td>21</td>
</tr>
<tr>
<td>Belly, above navel</td>
<td>23</td>
</tr>
<tr>
<td>Region of shoulder blades</td>
<td>24</td>
</tr>
<tr>
<td>Upper arm, inner</td>
<td>26</td>
</tr>
<tr>
<td>Upper arm, outer</td>
<td>24</td>
</tr>
<tr>
<td>Palm</td>
<td>4</td>
</tr>
<tr>
<td>Inner thigh</td>
<td>14</td>
</tr>
</tbody>
</table>

**Skin texture:** soft, dry

**Color of iris:** 3

**Hair:** shaved

---

No. 15 Manieietach, male, 20 years old

**Nutritional status:** medium

**Health:** influenza

**Skin color**

<table>
<thead>
<tr>
<th>Forehead</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cheek</td>
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<tr>
<td>Region of sternum</td>
<td>16</td>
</tr>
<tr>
<td>Belly, above navel</td>
<td>24</td>
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<tr>
<td>Region of shoulder blades</td>
<td>24</td>
</tr>
<tr>
<td>Upper arm, inner</td>
<td>23</td>
</tr>
<tr>
<td>Upper arm, outer</td>
<td>22</td>
</tr>
<tr>
<td>Palm</td>
<td>4</td>
</tr>
<tr>
<td>Inner thigh</td>
<td>25</td>
</tr>
</tbody>
</table>

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66
Hair color: 27
Hair texture: shaved
Body hair: very sparse
Head
Forehead: low, straight, full
Top: slightly convex
Back: flat
Face
Shape: short, elliptical, broad, narrowing at bottom
Eye opening: narrow, almond-shaped, Mongolian fold
Cheekbones: strongly protruding
Nose
Bridge: medium, moderately high
Ridge: medium, slightly concave
Tip: down-turned
Flanges: thin, low, flared
Septum: short, wide, hourglass-shaped, protruding at bottom
Nostrils: narrow, large
Jaw, prognathy: 1
Lips: thick, seamed
Teeth: straight, small, pincer bite, white
Ears: close-lying, seamed upper helix edge
Earlobes: attached
Piercing in earlobes: right and left
Hands: small
Fingers: thin, firm
Nails: small, short, wide
Calves: thin, short, loose
Feet: small, short, narrow
Longest toes: 1st r. and l.

No. 16 Materenama, male

Nutritional status: fat
Health: healthy
Skin color
Forehead 20
Cheek 21
Region of sternum 25
Belly, above navel 25
Region of shoulder blades 24
Upper arm, inner 23
Upper arm, outer 22
Palm 4
Inner thigh 26
Mucous membrane, upper lip: reddish brown
Mucous membrane, lower lip: reddish brown

Skin texture: soft, dry
Color of iris: 3
Sclera: yellowish
Conjunctiva: discolored in the region of the eye opening

Hair color: 27
Hair texture: shaved
Body hair: very sparse
Head
Forehead: low, straight, full
Top: slightly convex
Back: flat
Face
Shape: short, elliptical, broad, narrowing at bottom
Eye opening: narrow, almond-shaped, Mongolian fold
Cheekbones: strongly protruding
Nose
Bridge: medium, moderately high
Ridge: medium, slightly concave
Tip: down-turned
Flanges: thin, low, flared
Septum: short, wide, hourglass-shaped, protruding at bottom
Nostrils: narrow, large
Jaw, prognathy: 1
Lips: thick, seamed
Teeth: straight, small, scissor bite, white
Ears: close-lying, seamed upper helix edge
Earlobes: attached
Piercing in earlobes: right and left
Hands: small
Fingers: thin, long
Nails: small, short, wide
Calves: thin, short, firm
Feet: small, short, wide
Longest toes: 2nd r. and l. Big toe close-lying

Special remarks: dwarf.

No. 17 Maisin, male

Nutritional status: medium
Health: healthy
Skin color
Forehead 6
Cheek 6
Region of sternum 21
Belly, above navel 24
Region of shoulder blades 23
Upper arm, inner 25
Upper arm, outer 24
Palm 4
Inner thigh 27
Mucous membrane, upper lip: reddish brown
Mucous membrane, lower lip: reddish brown

Skin texture: soft, dry
Color of iris: 3
Sclera: bluish
Conjunctiva: discolored in the region of the eye opening

Hair color: 27
Hair texture: shaved
Body hair: very sparse
Head
Eye opening: straight, moderately wide, spindle-shaped
Cheekbones: moderately protruding
Nostrils: narrow, large
Jaw, prognathy: 1
Lips: medium, fleshy, seamed
Teeth: small, white, pincer bite
Ears: close-lying, seamed upper helix edge
Earlobes: attached
Piercing in earlobes: right and left
Hands: small
Fingers: thin, short
Nails: small, short, wide
Calves: thin, short, loose
Feet: small, short, wide
Longest toes: 2nd r. and l. Protruding big toe

Special remarks: Deviates from the Tobi type and seems to have European blood mixed in.

No. 19 Umuoderu, female, 25 years old
Nutritional status: fat
Health: healthy
Skin color
Forehead 10
Cheek 10
Region of sternum 21
Belly,above navel 22
Region of shoulder blades 21
Upper arm, inner 21
Upper arm, outer 20
Palm 5
Inner thigh 24
Mucous membrane, upper lip: reddish brown
Mucous membrane, lower lip: reddish brown

Skin texture: soft, dry
Color of iris: 3
Sclera: bluish
Conjunctiva: stained, discolored in the region of the eye opening
Hair color: 27
Hair texture: straight
Head
Forehead: low, narrow, straight
Top: slightly convex
Back: flat

Face
Shape: moderately long and oval, broad, narrowing at bottom
Eye opening: slanted, moderately wide, almond-shaped, Mongolian fold
Cheekbones: moderately protruding
Nostrils: narrow, large
Jaw, prognathy: 1
Lips: medium, fleshy, seamed
Teeth: small, white, pincer bite
Ears: close-lying, seamed upper helix edge
Earlobes: attached
Piercing in earlobes: right and left
Hands: small
Fingers: thin, short
Nails: small, short, wide
Calves: thin, short, loose
Feet: small, short, wide
Longest toes: 2nd r. and l. Protruding big toe

Special remarks: Deviates from the Tobi type and seems to have European blood mixed in.

No. 18 Meras, male, 30 years old
Nutritional status: thin
Health: healthy
Skin color
Forehead 5
Cheek 5
Region of sternum 20
Belly,above navel 22
Region of shoulder blades 26
Upper arm, inner 28
Upper arm, outer 26
Palm 4
Inner thigh 25
Mucous membrane, upper lip: reddish brown
Mucous membrane, lower lip: reddish brown

Skin texture: soft, dry
Color of iris: 3
Sclera: bluish
Conjunctiva: stained, discolored in the region of the eye opening
Hair color: 27
Hair texture: straight
Head
Forehead: low, narrow, straight
Top: slightly convex
Back: flat

Face
Shape: moderately long and broad, elliptical, narrowing at bottom
Jaw, prognathy: 1
Lips: medium, fleshy, seamed, upper edge a compound arc
Teeth: straight, small, white
Ears: close-lying
Earlobes: attached
Piercing in earlobes: right and left
Hands: small
Fingers: thin
Nails: small, short, wide
Calves: thin, short, loose
Feet: small, short, narrow
Longest toes: 1st r. and l.
Special remarks: hands tattooed, body colored with renga.

No. 20 Uoronaniar, female, 25 years old

Nutritional status: fat
Health: healthy
Skin color
Forehead 5
Cheek 5
Region of sternum 9
Belly, above naval 14
Region of shoulder blades 16
Upper arm, inner 14
Upper arm, outer 14
Palm 5
Inner thigh 24
Mucous membrane, upper lip: reddish brown
Mucous membrane, lower lip: reddish brown

Skin texture: soft, moist
Color of iris: 2
Sclera: bluish
 Conjunctiva: stained, discolored in the region of the eye opening
Hair color: straight
Body hair: lacking
Head
Forehead: high, narrow, straight, full
Top: slightly convex
Back: flat
Face
Shape: moderately long and broad, oval, narrowing at top; moderately flat
Eye opening: slanted, moderately wide, almond-shaped
Cheekbones: moderately protruding
Nose
Bridge: medium, moderately high
Ridge: medium, straight
Tip: down-turned
Flanges: thin, low, flared
Septum: short, broad, narrowing to a wedge in front, protruding at bottom
Nostrils: lengthwise oval, large

Jaw, prognathy: 0
Lips: medium, fleshy, seamed, upper edge a compound arc
Teeth: straight, small
Ears: close-lying, seamed upper and rear helix edge
Earlobes: attached
Piercing in earlobes: right and left
Body:
Breasts: pendulous, nipples small, diameter 35 mm, edge well-defined
Color: 23
Hands: small
Fingers: thin, long
Nails: small, short, wide
Calves: thick, long, loose
Feet: small, short, narrow
Longest toes: 1st r. and l. Big toe: close-lying.
Special remarks: legs and hands tattooed.

No. 21 Moroifalil, female, 20 years old

Nutritional status: fat
Health: healthy
Skin color
Forehead 5
Cheek 5
Region of sternum 9
Belly, above naval 14
Region of shoulder blades 16
Upper arm, inner 14
Upper arm, outer 14
Palm 5
Inner thigh 24
Mucous membrane, upper lip: reddish brown
Mucous membrane, lower lip: reddish brown

Skin texture: soft, dry
Color of iris: 3
Sclera: yellowish, discolored in the region of the eye opening
Hair color: 27
Hair texture: straight
Body hair: lacking
Head
Forehead: high, narrow, straight
Top: slightly convex
Back: convex
Face
Shape: moderately long and broad, oval, narrowing at top
Eye opening: slanted, moderately wide, almond-shaped, Mongolian fold
Cheekbones: moderately protruding
Nose
Bridge: medium, moderately high
Ridge: medium, straight
Tip: down-turned
Flanges: thin, low, flared
Septum: short, wide, narrowing to a wedge in front, protruding at bottom
Nostrils: narrow, large
Body:
Breasts: pendulous, low nipple, diameter 30 mm, edge poorly defined
Feet: small, short
Longest toes: 2nd r. and l.
Special remarks: hands and legs tattooed.

No. 23  Aganiuor, female, 20 years old

Nutritional status: fat
Health: healthy

Skin color
Forehead 5
Cheek 5
Region of sternum 23
Belly, above navel 26
Region of shoulder blades 24
Upper arm, inner 23
Upper arm, outer 24
Palm 5
Inner thigh 24
Mucous membrane, upper lip: reddish brown
Mucous membrane, lower lip: reddish brown

Skin texture: soft, dry
Color of iris: 3
Sclera: bluish

No. 24  Kanguneiumar, female, 20 years old

Nutritional status: fat
Health: healthy

Skin color
Forehead 5
Cheek 6
Region of sternum 21
Belly, above navel 26
Region of shoulder blades 24
Upper arm, inner 23
Upper arm, outer 21
Palm 6
Inner thigh 24
Mucous membrane, upper lip: reddish brown
Mucous membrane, lower lip: reddish brown

Skin texture: soft, dry
Color of iris: 28
Sclera: bluish

No. 22  Hatetamitsek, female, 20 years old

Nutritional status: medium
Health: healthy

Skin color
Forehead 5
Cheek 5
Region of sternum 21
Belly, above navel 20
Region of shoulder blades 24
Upper arm, inner 23
Upper arm, outer 24
Palm 5
Inner thigh 24
Mucous membrane, upper lip: reddish brown
Mucous membrane, lower lip: reddish brown

Skin texture: soft, dry
Color of iris: 3
Sclera: bluish

Conjunctiva: stained, discolored in the region of the eye opening

Body hair: none

Head
Forehead: low, narrow, straight
Top: slightly convex
Back: flat

Face
Shape: moderately long, broad and flat, oval, narrowing at bottom
Eye opening: slanted, moderately wide, almond-shaped, Mongolian fold
Cheekbones: moderately protruding
Bridge: medium, moderately high
Ridge: medium, slightly concave
Tip: down-turned
Flanges: thin, low, flared
Septum: short, broad, narrowing to a wedge in front, protruding at bottom
Nostrils: lengthwise oval, large

Jaw, prognathy: 1
Lips: thick, fleshy, upper edge a compound arc
Teeth: crooked, large, white
Ear: close-lying, seamed upper and rear helix edge
Earlobes: attached
Piercing in earlobes: right and left

Body:
Breasts: pendulous, nipple diameter 40 mm
Color: 22

Hands: small
Fingers: thin, long
Nails: small, short
Calves: thin, firm
No. 26 Teranigau, female, 18 years old
Nutritional status: medium
Health: healthy
Skin color
Forehead 8
Cheek 4
Region of sternum 11
Navel 12
Region of shoulder blades 14
Abdomen, above navel 25
Region of shoulder blades 22
Upper arm, inner 21
Upper arm, outer 23
Palm 4
Inner thigh 25
Mucous membrane, upper lip: reddish brown
Mucous membrane, lower lip: reddish brown

Skin texture: soft, dry

Color of irises: 3

Sclera: yellowish

Conjunctiva: stained, discolored in the region of the eye opening
Hair color: 27
Hair texture: straight
Body hair: lacking

Head
Forehead: low, narrow, full
Top: slightly convex
Back: flat

Face
Shape: moderately long, moderately broad, elliptical, narrowing at bottom
Eye opening: slanted, moderately wide, almond-shaped, Mongolian fold
Nose:
Bridge: medium, flat
Ridge: medium, slightly concave
Tip: down-turned
Flanges: thin, low
Septum: short, broad, narrowing to a wedge in back

Body:
Breasts: half-spherical, nipples small, diameter 15 mm, edge well-defined
Color: 24

Hands: small
Fingers: thin, short
Nails: small, short, wide
Calves: thin, short, loose
Feet: pointing inward; small, short, wide
Longest toes: 1st r. and l. Prominent big toe

Special remarks: not yet tattooed.

No. 25 Botanaranamium, female, 20 years old
Nutritional status: medium
Health: healthy
Skin color
Forehead 13
Cheek 12
Region of sternum 14
Abdomen, above navel 25
Region of shoulder blades 22
Upper arm, inner 21
Upper arm, outer 23
Palm 4
Inner thigh 25
Mucous membrane, upper lip: reddish brown
Mucous membrane, lower lip: reddish brown

Skin texture: soft, dry

Color of irises: 3

Sclera: yellowish

Conjunctiva: stained, discolored in the region of the eye opening
Hair color: 27
Hair texture: straight
Body hair: lacking

Head
Forehead: low, narrow, full
Top: slightly convex
Back: flat

Face
Shape: moderately long and broad, elliptical, narrowing at bottom
Eye opening: slanted, moderately wide, almond-shaped, Mongolian fold
Nose:
Bridge: medium, moderately high
Ridge: medium, wide, straight
Tip: down-turned
Flanges: thin, low
Septum: short, broad, narrowing to a wedge in back
Nostrils: narrow, large

Jaw, prognathy: 1
Lips: thin, seamed, upper edge a compound arc
Teeth: crooked, small, pincer bite
Ears: close-lying, seamed upper and rear helix edge
Earlobes: attached
Piercing in earlobes: right and left

Body:
Breasts: half-spheres, nipples small, diameter 15 mm, edge well-defined
Color: 24

Hands: small
Fingers: thin, short
Nails: small, short, wide
Calves: thin, short, loose
Feet: pointing inward; small, short, wide
Longest toes: 1st r. and l. Prominent big toe

Special remarks: not yet tattooed.
Upper arm, inner 14
Upper arm, outer 13
Palm 5
Inner thigh 20
Muscos membrane, upper lip: reddish brown
Muscos membrane, lower lip: reddish brown

Skin texture: soft, dry
Color of iris: 3
Sclera: bluish
Conjunctiva: discolored in the region of the eye opening

Hair:
Hair color: 27
Hair texture: straight
Body hair: lacking

Head
Forehead: low, broad, full
Top: slightly convex
Back: flat

Face
Shape: moderately long and broad, elliptical, narrowing at bottom
Eye opening: slanted, wide, almond-shaped, Mongolian fold, epicanthus
Cheekbones: moderately protruding
Nose
Bridge: medium, flat
Ridge: medium, straight
Tip: down-turned
Septum: short, narrowing to a wedge in front, protruding at bottom
Nasrils: narrow, slanted oval, large
Jaw, prognathy: 1
Nostrils: narrow, slanted oval, large
Septum: short, narrowing to a wedge in front, protruding at bottom

Body
Breasts: half-spherical, nipples small, diameter 23 mm, edge well-defined
Color: 23
Hands: small
Nails: small, narrow, convex
Calves: thin, short, loose
Feet: small, short, wide

Legs:
Longest toes: 1st r. and l. Big toe: close-lying

Body grooming. The natives of Tobi are considered a dirty people by the Europeans, but they have their own standards of cleanliness which are followed with great rigidity. Little care is spent on grooming of the body; their head hair is their source of pride. They let it grow, wash it nearly every day and rub oil obtained from coconut palm juice into it to make it shine. Afterward they braid it, and some have hair down to their hips (Holden). They maintain the vermin on the children’s heads and consume the lice as a delicacy. As the American further reports, the body hair must be plucked out everywhere, and every ten days he was obliged to pluck out his beard to clean themselves.

If they have catarrh, they blow their nose into a coconut husk, which is placed tidily in front of the door of the hut after each use. They are very clear concerning their wells, tsav. Because of the danger of contamination, children are not allowed near them. If someone urinates in one anyway, the well is no longer used; nothing further happens. When the women menstruate, they catch the blood in a piece of coconut leaf sheath inserted into the vulva. They also use coconut fibers, tsagag, to clean themselves.

Terms for body parts.1

1 According to A. Krämer, if not otherwise noted.

1 According to A. Krämer, if not otherwise noted.
The first estimate of the population was undertaken by Captain Douglas in 1878. He assumes only 200 souls, and this number remained authoritative for the sailing guides for a long time. It seems very low. He did not land at the time, however, and it is clear from later reports that at the approach of foreign ships, it is not by any means all of the inhabitants that gather, and it is always just a fraction of the men that travels out. Barnard and Holden, who lived among the people for an extended period of time, indicate 300-400 inhabitants for the time around 1832 (which is reduced by about half by the famine of the following two years!)—a number which probably had already been reached, if not far exceeded, by the time of Douglas. When Captain Walsen saw Tobi in 1898, 200 men came out to his ship alone, and thus the number of inhabitants at this time can be estimated at 900-1000, a number that agrees quite well with Hambruch's count. On the first official visit of the Germans in 1901, regional officer Senfft encountered well-nourished, healthy people and numerous children; he estimated the population at 500-600 people. Since Fritz still estimates the strongly weakened population after the devastating typhoon at about 1,000 heads, it is to be taken as certain that Senfft's estimate is too low. Hambruch's count in 1909 totaled 81.
Unfortunates, they are blessed with good years, suffering the times of deprivation as punishment meted out by higher powers. High mortality results. The natives themselves view these conditions as inevitable and are entirely content if...
The traditions of the Tobi natives: “...copper-colored like themselves, who came from the island Ternate many years ago and gave them their religion and such simple arts as they possessed...” In spite of Holden’s apparent misunderstanding—the Tobi natives trace their culture back to an ancestral mother—and Hale’s speculations about this Pita Kat, which surely serve only to increase the confusion, it is nevertheless probable that this man from the Spanish-Portuguese colonial territory taught the Tobi natives the value of iron and the foreign terms for “hat,” for they deny ever having had any white person on their island before the Americans...Around the end of the previous century they already possess firearms in abundance, which they do not hesitate to use against whites; and when Fritz arrived on Tobi, they knew expressions in pidgin and traded not only in rope and foodstuffs, their traditional wares, but were already offering the wooden figurines carved after European models, such as steamships and other trivial items that were produced solely for the tourist industry. A certain Captain Strong was a frequent visitor; he dropped by the island on his trips to Helen Reef to catch shellfish and snails. It was said that Fritz encountered the natives in a very similar desperate situation, and his impression, too, is one of great apathy. Any people whose number famine has reduced by half would demonstrate similar conduct—hardly any better. Fritz encountered the natives in a very similar desperate situation, and his impression, too, is one of great apathy. Their self-sufficiency and contentment with little, strengthened by a great love of home, and their aversion to longer journeys and anything foreign are doubtless characteristic traits. But laziness, of which Holden accuses them, is certainly not the vice of the Tobi natives. According to him, one would think they hardly worked at all and, as cruel masters, forced only their poor prisoners to do so. But there can be no doubt that in good times as in bad, they tend their own little plot of earth with the greatest imaginable industriousness, skill and thoroughness, and manage to produce an astonishing amount from it. Otherwise, their very existence would not be possible. The economic misery described by Holden was due to natural catastrophes, and the damage caused could only be repaired by time and long years of arduous work.

Their bad reputation among seafarers is without question due to the impetuous, excited behavior they exhibit in front of foreigners. Their loud cries and wild gestures, persistence and aggressiveness in pursuit of the trade ships made it all too easy to assume bad intentions, and it is hard to say to what extent they may have let themselves get carried away when the situation became serious. From the time of Holden to the visit of the Hamburg expedition nothing had changed in this regard: in fact, Hamburg had to show his carbine at one point to calm things down. Captain Walsen is the only seaman of his time who regarded the Tobi natives as harmless and acknowledges their modesty and well-mannered behavior. The others warn of them as a horde of robbers and call them the cruelest people of the whole archipelago. There are reports of ambushes, pursuits with rifle shots and casualties. The cause of all these excesses is their lust for European trade goods: tobacco, iron and cloth. This drives them to deprive themselves of necessities even in times of want in order to trade with them. On the other hand, they are extremely attached to their traditional customs and native objects, and averse to all innovation, primarily for religious reasons. In their opinion, anything foreign can all too easily bring bad luck upon them, and this conviction makes them suspicious, fearful and reticent.

Their fear of anthropological, photographic and phonographic recordings is telling. The first attempt resulted in general flight; women and children were altogether impossible to convince. Only many fine words, promises and trickery persuaded them to keep still. Records of the 20 natives living on Tobi—the other six were living on Palau—were able to be made only by luring them onto the Peiho through trickery. Only Sisius, the translator who had been on Yap, dared the phonographic experiment, notwithstanding the fact that even the women listened to the gramophone with great delight.

When they are not in the grip of fear or suspicion, they are friendly, modest, obliging and generous. They also gave Helfwig, who had many dealings with them, an impression of intelligence. For the rest, it is difficult to determine to what extent awkwardness and unwillingness to understand played a role, since all they expected from whites was the anger of the gods or other disaster. In fact, relatively little has been learned of their ideas, manners and customs.

The women behaved very reticently toward the white men, and the young girls avoided them altogether when possible. Though they were generally interested and curious about every activity of the whites, they always disappeared immediately when food was served, clearly considering it improper to watch them eat. They express their wonderment by a curious inhalation of air with a slight popping sound and pursing of the lips. During religious ceremonies, this gesture admonishes them to silence. On the other hand, it is strange that Holden was not able to teach the natives to whistle. As a prisoner, he liked to delight in their clumsy efforts.

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Special Section

I. Society and Intellectual Culture

1. Origin

A long time ago, the childless woman Ramakaparek (A.K.) or Malepara (Ham.) came from Sorol (Bhecor Ham.) near Mogemog to Tobl with her husband Ean in a canoe without a sail. Her route is also supposed to have taken her via Fais. In those days, there were neither people nor trees on the island. Everything was water. Only a single tree stood in the middle of the island on the place Faisatapfa. It was a mag, and is no longer there. The woman was pregnant. Ten days after her arrival she bore a son, and afterwards bore ten more children. According to Hambruch’s inquiry, she bore thirty boys and thirty girls; here, the old founding legend seems to have been merged with a moon myth. The children internmarried, and it is from them that the Tobi nattives trace their origin. The sons of Malepara first made the island as good and large as it is today. The large sea-bird Gatag (Frigate bird) brought the first taro. According to Hambruch’s version, the ancestral mother brought it from Sorol. The bird dropped the taro on the beach, and Ramakaparek took it and planted it. Already after a month it sent up many shoots, in e wot. Since it was too dry for the plants, she had some earth dug out and the others (presumably the daughters?) imitated her. This is why the plantations are so extensive, the Tobi natives say. She also planted the coconuts gathered from the seashore, and as the trees grew (and bore fruit), she planted new nuts.

One day she collected pandanus leaves, vati; sewed them together and built a house out of them, the fare kilak for the spirit Sagis (Holden’s Varin?), whom she had brought with her from Sorol. The house in which Hambruch lived during his visit is said to have been built by the sons of Malepara. She herself first lived under the single tree and gave birth on the site par, where she later erected the birthing house imeripar. In the beginning, she herself is also said to have lived in the spirit house she built, at least at times; it was finished before the birthing house. In comparison with the current one, the imeripar was very small, and Malepara did not give birth there; only her daughters did, when there were already other houses round about. The loom, too, she brought from Sorol. Furthermore, Malepara and her husband carved the first spirit boat like the one that now hangs in every spirit house, and named it sauetegeir. When it was finished, they said, “Here, Rugetir, is your canoe. Protect our children and give them fish and food!” The husband Ean is also said to have invented the coffin boxes, which he fashioned from driftwood, metima.

2. Government

The rule lies in the hands of a head chief, tamor, now also called king by some, who is assisted by lower chiefs. Among these is also a female chief. In 1909, according to Krämer, the names of the thirteen rulers and their territories or homesteads were:

- Viteruen, head chief in Vitosenakabi
- Begigerarum in Faneirikoro
- Tokinokoma in Faregeniarsao
- Mogonagir in Garingeniog
- Tigierigegagen in Vaniom
- Mogoreisak in Farimekenasaur
- Totumar in Rikervisongar
- Vovirka in Farigagat
- Etive in Vorimog
- Truveinemar in Matasires
- Tubumar in Rikervisongar and Farik

1 Compare the characteristic tree of Carteret.
2 Hambruch had one old man and two young people relate this legend.
3 on Rugetieran.

Avesai, female in Farkir
Triemaker in Rikerivongar.

Their power, including that of the head chief, seems rather limited. He has jurisdiction primarily over the building of the houehouse (probably the gathering place) and the rebuilding of the spirit house fare kilak. Since the people’s memory is seemingly not very good, as the gaps and contradictions in the founding legend show, they can barely indicate the names of a few of the ancestors of even the head chief. His father’s name was Senap, his grandfather’s Vai tamar; the rest are already entirely in the realm of legend, and one of them has some connection with the moon which could not be clarified.

3. Family

When a young man wishes to marry, he first speaks to the girl. If she agrees, she herself tells her parents, and he speaks with his. If they are against the union, it is not made. On the other hand, the consent of both parties is also essential. They do not know compulsion. The discussion is generally held early in the morning. In the evening, the groom brings ten to twenty coconuts into the house of the bride; the, in turns, gives his parents a basket or two of taro. A further exchange of coconuts and cake takes place, and then the marriage is considered completed. According to circumstances, the young couple then lives either with his or her parents. They merely build themselves a small sleeping house. This custom probably explains the notable closeness of the buildings in all the settlements on the island.

Divorce is easy and commonplace. If the married couple do not get along together, they separate, and in such a case the children all belong to the woman. Consequently, one can posit matrilineage for Tobi, and the numerous children that Hambruch found in the households would not be the children of the man by his current and past wives, but children of the women by him or their previous husbands. This hypothesis is supported by the natives’ remark that the father of the wife, if she dies and he likes the son-in-law, will give him one of his younger daughters as a wife, and the children appear to remain with the widow. There are no special marriage laws, but marrying among relatives is forbidden, and child engagements are said to be common.

Sex Life. When Holden says, “Intercourse among the sexes is not bound by any law, and modesty is almost completely ignored,” it is without a doubt an exaggeration or misinterpretation of the situation. He probably took offense at too much freedom in premarital sex and the erotic dances. Most men have two wives, who age rapidly due to the frequency of births. After every birth, sexual intercourse ceases for a year. Each wife has her own house, and the husband sleeps with them alternately in their house. A menstruating woman goes into the blood house for three months. The loom, too, she brought from Sorol. Furthermore, Malepara and her husband carved the first spirit boat like the one that now hangs in every spirit house, and named it sauetegeir. When it was finished, they said, “Here, Rugetir, is your canoe. Protect our children and give them fish and food!” The husband Ean is also said to have invented the coffin boxes, which he fashioned from driftwood, metima.

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1 Compare the characteristic tree of Carteret.
2 Hambruch had one old man and two young people relate this legend.
3 on Rugetieran.
of adults. If they were too noisy, greedy, or disobedient, they sometimes received blows. The men also have the right to discipline their wives, and criticism is not spared. Older men seem to possess a certain authority. Only with great effort was Krämer able to ascertain the expressions for the various family relationships. According to Holden, each person has only one proper name; family names are unknown. The parents, too, are addressed by the children with their proper names, and words corresponding to our “father” and “mother” are foreign to them. The same name is never used for two people (cf. Hambruch’s list of inhabitants and Holden). Avoidance laws have not been observed. A brother may speak to his sister in public without impediment. The greeting among them is called gobis. To greet each other, they hug and rub noses. The only insults are said to be: kire meruesin = you married your mother! and boutamau, which means stink.

Vocabulary according to A. Krämer.

birth

twin birth

man

many men

parents

tamatsivemutet

child

toddler

infant

boy

little girl

girl

woman

many women

young woman

father

mother

brother (of brother)1

brother (of sister)

older brother

younger brother

sister (of sister)

sister of brother

older sister

younger sister

husband

wife

pregnant woman

son (my)

paternal grandfather

paternal grandmother

maternal grandfather

maternal grandmother

youth

father’s brother

father’s sister

mother’s brother

mother’s sister

son’s child

daughter’s child

cousin

wife’s father

wife’s mother

wife’s brother

white person

native foreigner

old man

old woman

chief

female chief

friend

enemy

people

carpenter

war

dance

game

festival

funeral celebration

medicine man

medicine

disease

coffin

spirit boat

grave (for children)

children’s cemetery

putrefaction

lament for the dead

soul = demon

land of souls

dream

magic, love magic

prophecy

taboo

shadow

name

what is your name

sleep (sleep sitting, sleep lying down)

God

murder

thief

property (my possessions)

penance

witness

getting

pisiirai, neida Ham.

meiangei sirei

ruu nei

rare basi tamei

tamatsivik

sine kik

oats

masingis

uasera

marenap, irekeri maer

tevor faivisi

tumor

faivisi tumor

meusi

tai nisii

pee peau mah ’ree P.

vera He.

maur

vagek

gokom

lotaugai

gego

ngutuari

tiefe

magokes

ganetak

bag

sari buguag

ebar

repie

ioba

deom, mangar

iaves

gote

tar

gounubuk

zip

tabu, iatap Ha.

iaungar

it

meta toton

maek, masuk uor

iaves

lil

gelbikaf

gapataki
	ungakur

gotak

kimian, kideian He.
Birth. During the first four months of pregnancy the woman may not have intercourse; from the fifth month on it is allowed again. As soon as labor pains begin, she goes to the birth house, imeri par. The birth occurs in a squatting position. The laboring woman drinks hot water, pants through her nose and has her body pressed from behind by other women. The umbilical cord, irubut, is cut with a piece of shell. To staunch the blood, very finely scraped coconut is applied. The afterbirth is buried outside in front of the house. After the birth the mother wears a body girdle, tagari faivil (A.K.), a strip about 20 cm long made from pandanus leaf. According to E. Krämer, there are two kinds of mothering girdle: the strip, which she heard them call unebego, and a mat woven from pandanus strips, tagari faivil, which is distinguished from other mats by a small rectangular extension that is woven on.

After the birth, the young mother continues living in the women’s house, where she always finds companionship, for a certain period of time. The infant stays with her. If a childless woman desires a child, she takes another’s small child to her breast, which they consider very good magic. The child is laid in a basket-like cradle hung from the ceiling. The rectangular framework with low sides, fashioned out of several slats, is somewhat wider at one end. For children who have already begun walking, they have a kind of walking fence: a framework fastened around or to a tree, which the child can grasp. Fig. 15.

The women’s house, imeri par, also called imega faivil, according to E. Krämer, is a very large house located on the beach with a roof reaching to the ground and a very low entrance. It is only for menstruating, pregnant and recently-delivered women, and is strictly taboo for men and other women. Only a few old women in charge of keeping order and caring for the new mothers spend time there as well. In front of the house is a spacious clearing and a cooking house. Inside, the floor is covered with many sleeping mats. The beams are decorated with phallic figures. In approximately the middle of the room, a fire is tended. Above it hangs a rectangular wooden frame with a bottom made of slats and phallic rods that are fastened to it in an upright position. It is called taum or somorungo nen on and is taboo. One of the old women keeps watch over it, being called mesin in this capacity. A part of the large room behind the frame is set aside for recently delivered women alone, and is taboo for the other women.
Death and burial. If men or women are taken ill, which is always caused by the influence of spirits, they or their relatives bring a gift, *gapiitik*, to the spirit boat in the spirit house so that healing might be granted. If the person dies nonetheless, they lay the corpse, *matagorii*, Ham., on a coconut mat, *iasso*, on the ground, with the head facing inland, and men and women begin a loud wailing and intone the songs of the dead. These are apparently already a dying cultural relic, for the six people living on Palau no longer knew them. The process of mourning the death of a chief was described to Krämer as follows: "When Visseraun (the current head chief) dies in his house one day, his friends and relatives will bring his wife presents: ropes, bowls, mats and coconut bottles. After this, his corpse will be brought into the boat house, where his widow must tie his lower jaw shut, *figoriater*, with a shell necklace, *vatari* bar. At noon, twenty-four hours after death, his face and body will be rubbed with turmeric powder and coconut oil, and his head will be turned sideways. The body, curled up tightly and wrapped in three or four mats, will be tied and laid on its side in the coffin, *bag*, which is shaped partly like a box (cf. p. 101, Fig. 17-20) and partly like a bowl. The pairs of handles on it will be tied fast. It is made from *relouel*, *meli*, *safan*, or *fariyap* wood.

The oval coffins shown here are made from mangrove wood and consist of a tall lower part with a flat lid that rests on a ridge of the lower part. The slightly convex sides rise from an almost round bottom at nearly a right angle; from an elliptical bottom, the ends have an angle of about 65 degrees. The lid, curved over its length and width, has upright pegs at the ends, which together with those curved out of the bottom half form handles that are sharp-edged on the outside, rounded on the inside. It hardly seems possible that a corpse can be fit into these vessels, but the natives demonstrated this difficult task using a live body. The individual parts of the coffin are called: *lid = uor*; *handle = chomor*; *edge = notor*; *convexity = run*; interior, bottom and apparently also the ends = *dagore*.

Coffins, *bag*, of mangrove wood. On the beach it is tied onto a canoe, paddled far out to sea with another boat, and without further ceremony set adrift. Only men and married women receive such coffins, however; single women never do. The Tobi natives do not know themselves to where the corpses drift. On Palau, however, the canoes of the dead occasionally wash back up on the shore. The people then take possession of the usable boats and throw the corpses back into the sea. Concerning this custom, Hambruch further learned that they use the dead person’s own canoe as his death canoe, and that they push it into the sea in the evening, along with gifts of coconuts and taro. He does not mention a coffin. It appears that the use of coffins is a privilege or a more recent custom. Holden notes nothing of it. With the prisoners, they did not even wait for death to set in but left the dying to drift off to sea in boats. It is interesting to note that the prisoner clubbed to death for stealing food was thrown into the ocean without a canoe. Holden also says that when the situation of their own sick (those who have succumbed to famine) is hopeless, they simply chase them into the bush and allow them to perish without any aid. —According to Krämer, a funeral meal with song, *gene*, is held. The funeral songs, *dekan*, are intoned by the relatives during the preparation or setting afloat of the corpse.

An exception to this type of burial is made for the infants who die without teeth; these are buried in the ground in a special children’s cemetery located near the imeripar. Among scattered palms, small funeral huts on grassy ground stand over the graves; they consist of low roofs resting on four posts. The site is strewn with small coral rocks and fenced round with stones. One finds wooden bows, necklaces, and flat, wide tortoiseshell armbands there as funeral offerings. Apparently, however, no further care or maintenance takes place.

Besides the cemetery, there also appeared to be individual graves between the dwellings. Here, too, they were covered over with a low, small roof. Several indications allow the conclusion that the somewhat older children are buried here. Otherwise, older children are committed to the sea in boats like adults, but without a coffin.

Fig. 22. Magic against theft from fruit trees, *hatsinetin*. After sketches by E. Krämer.

4. Laws

The property, *gapiitik*, of a man consists of his house, fields and coconut palms. The native terms for them are: *inerimeritama*, *marachapin*, *cuvak*, *feriasen*, *asaieen* and *iagurab*. His wife and children are considered the heirs, the women only insofar as they, like other unmarried family members, are sustained by the family head, the oldest son. The sons inherit all the father’s possessions except the taro and turmeric fields. This is also why men bring coconut palms into a marriage, while women bring taro fields. Another result of these inheritance laws is that several families share ownership of one piece of land. The yield from certain fishing expeditions is considered common property. Any man can perform the distribution. Everyone, men, women and children, is entitled to their share. These distributions are the only way they have of estimating their population; they do not know the number of dwellings, since this is irrelevant to their communal life.

They are very obliging toward one another. The owners of boat houses allow those without to use them without payment. One repays the help of friends with one’s own help or with food. They try to protect themselves against *theft* through several kinds of magic. They wrap a rope around the trunk of fruit-bearing coconut palms under which they place twigs or bundles of pandanus leaves. This magic, which can replaced by woven coconut leaf *pinnae*, is called *hatsinetin* and is supposed to protect the nuts and palm juice (for toddies).

They seem to handle criminal law in various ways according to the circumstances. Thus, in times of deprivation they punish a trifling case of food theft very severely, but in times of plenty they do not pursue the perpetrator any further; they merely harbor a grudge against him, as they say. This is the same attitude taken towards the polluter of the well. It is also possible that their punishments have become less severe in the course of time. Holden reports that for the theft of a few coconuts, they tied the hands of his fellow-sufferer, the Palau native, behind his back, threw him into a canoe and set it adrift. He adds that this is how the natives punished offenses of various kinds.

1 according to v. Helmont.
They beat his white companion to death with clubs on account of a minor offense; this was accompanied by an outbreak of general public rage against the prisoners as a whole which probably had its roots in hunger. They assured Krämer that there had never been a murder, li, among them. While they merely hold a grudge against a thief, geibikaf, and attempt to protect themselves from him through magic, in the case of a habitual thief they turn to his relatives in order to have them punish him. A blow with the hand is termed hikiki, and with a stick, asuti. If they get into a fight, no weapons are used.

In the case of adultery, the two men wrestle each other, brobas, and others generally immediately attempt to separate them, gumanai. If the adulterer is caught in the act, the husband scolds him, and the guilty party pays him, the two men wrestle each other, beoban they get into a fight, no weapons are used.

If the adulterer is caught in the act, the husband scolds him, and the guilty party pays him, the two men wrestle each other, beoban they get into a fight, no weapons are used.

Witnesses are called separately, if caught in the act. When the adulterer is caught, the husband scolds him, and the guilty party pays him.

The kingdom of the dead is called nausar and no one knows where it is located. However, their souls, earusi, dwell in the holy grove, getik, in the northern part of the island, which is strictly taboo for women and children and entered infrequently, reluctantly and only at certain times even by men. They believe that the spirits wander about there, so that it is haunted. They act frightened and keep to the narrow paths, incessantly mumurings prayers and looking around; they are afraid of having coconuts thrown at their heads and do not dare to speak; and they are happy once the grove is behind them. They were most reluctant to lead the white researchers through it and entreated them urgently not to shoot there. Krämer noticed that a section of the grove consisted of Eugenia, called feopir on Tobi. –The names of the dead are not spoken.

It is extraordinarily difficult to get a clear idea of the Tobi natives’ idea of divinity. Holden only heard of a cult of Yarris. Sagis is the divinity in whose honor Maleparu built the first spirit house and whom she is said to have brought with her from Sorol, her home. But even in this foundation legend, the spirit boat inside is sacred to Ruigeiren. Krämer received the impression that love was only a kind of daemon, and that the lord of heaven Ruigeiren, who was considered the highest god on other islands as well, was worshipped as the sole divinity. It is notable that the natives of Yap know the word yarif for spirit. Now it is eminently possible that the cult of a founding divinity coexists with worship of the god of heaven, but it is just as likely that both refer to the same god, and that Yarris simply expresses the idea of divinity, while Ruigeiren is the name. After all, Holden heard mention only of the one god, upon whose anger and grace everything depended. According to Krämer, Ruigeiren rules over the sea and the typhoon, and according to Holden, during an earthquake the people say sebi too Yarris, “as far as we could ascertain.” Mrs. Krämer, too, saw wooden figures called sen in the spirit house, which, however, were said not to be sacred to Ruigeiren.

The parents of Ruigeiren are Arizarap and Idamariu. Inagi is a sister of Arizarap. Ruigeiren has two wives, an older one and a heavenly one: Idamelu and Idamega. The earthly wife Idamelu is the mother of Ofilaf, who is also named as one of Arizarap’s numerous children, and whom they denied all knowledge of to Krämer. The brothers of Ruigeiren are Zorui, Gada, Marinarelao, Zibble and Roi; his sisters are Idanuzu, Riguan and Itaria, and a further child of Arizarap whose gender was not indicated: Rizerau. These ideas are clearly very vague. Concerning other mythic traditions of this people, it was possible to garner only fragments. They have a special guardian spirit for coconuts, Dausen, and another for palm wine, Moewili. Female deacons include Maredece; also called Malemale. Funtai, Kruis, Runimar, Idamzu, Idagilairain, Mezue, Meunor and Zinwicep.

Religious activity is the sole province of various priests, whose power and influence are considerable. As mediators between divinity and humanity, they control it through their suggestions, inspirations and commands. In 1909, the priests of Ruigeiren were Mantrua and Veitop. The former, a fanatical and nearly blind priest who was not inclined to tolerate the whites and their work, caused the expedition great trouble by badly frightening the people, so that they tried to induce the visitors to depart by offering them many gifts. How triumphant he must have felt when the pestilence that appeared after the departure of the Peiho justified his dire predictions!

All religious rites are performed in the spirit house. In Holden’s time, only one of these existed on the island; the expedition encountered two. The ancestor Maleparu is said to have built the first one, the fore kokai, which must be rebuilt at the command of the head chief whenever it becomes dilapidated. This is the house in which Krämer lived. The second spirit house, called galis1 was assigned to Hambruch as lodging; it is said to have been built by Maleparu’s sons. As their central focus, both spirit houses contain a spirit boat dedicated to Ruigeiren (Fig. 23). It was not ascertainable why there were two spirit houses, and whether they served different functions. Holden calls the spirit house simply Tabhou and describes it as a crudely built hut measuring 50 x 30 feet. When, in another place, he speaks of a gathering house, it is possible that he is referring to the spirit house again, if not to a large boathouse. In our time, men and women are allowed to sleep in these houses, under certain circumstances at least; at any rate, this is where the whites were housed. At one time, Holden and his companions were concealed there from the raging populace under mats by some women who took pity on them. According to Holden, in the middle of the spirit house there was a kind of altar that hung from the ceiling (the spirit boat!), upon which, according to the people’s belief, the deity would alight to speak to the priest. Twelve fairly formless carved statues are set up in various spots to personalize the deity, “as far as we could ascertain.” Mrs. Krämer, too, saw wooden figures called sen in the spirit house, which, however, were said not to be sacred to Ruigeiren. While Holden’s description of them as “formless” should be taken with caution, these old deity statues should not be confused with the secular carvings depicted here. These are modern works created for the tourist trade. However, their similarity is not to be denied on this account.

The interior of the spirit house fareikikai, which had a roof reaching to the ground and a floor of planks, was divided into three sections by 2 cross-beams: the first section, facing inland and abutting the entrance, was empty and assigned to Krämer to live in; the other two sections were taboo. A transgression of this ban would anger the gods and call down a typhoon or illness upon the people or the foreigners. The spirit house galis, inhabited and described by Hambruch, also had a roof that reached to the ground and was covered with palm-leaf mats; it was about 8 m high, and its sides measured 15 by 8 m. It lacked a designated entrance, and the people crept in through the corners. The roof rested on 8 large central beams and 6 side beams on each side, which are significantly shorter than the ones in the middle.

1 Hambruch mentions this name according to the statement of the interpreter Sosis. One is tempted to connect the name with the word for boat, on, and to think of the death boat of the neighboring islands. However, Hambruch mentions a second tabo site, owo, or dancer, which may not be entirely by young people and must always be kept very clean. It is apparently the spot numbered 58 on the map, cf. Fig. 8, and part of the grove gods.

2 De Yap, dito means mountain.

3 This male deity as associated by Hambruch is undoubtedly a man, Maredece, known from the legends of the neighboring islands, and Malemale is not identical to him, but a female deity.

4 In one place, Krämer calls Hambruch’s spirit house Beinumor; it is located about 50 m north of the Farkik. Here, he is apparently confusing the names of the house and place. It is very probable that Yarris, Sagis, laras and galis are different versions of the same word.
The sides and gable areas of the roof consist of light rafters. The interior was divided into two sections, one of which was taboo and contained the spirit boat. Strangely, there was a small altar in the empty section.

The spirit boat, first built by the ancestor Maleparu, is found in every spirit house and dedicated to Rugeiren; in the farekikak it was a double boat, in the galis a single outrigger boat hung from the ridge beam by four ropes. The watercolor in Plate 1 shows the double boat of the farekikak, painted by Mrs. Krämer from a precisely prescribed distance. The natives believe that during a wind it is moist inside. The boat in the galis was festooned with plants, bottles, tin cans and decorative necklaces: offerings in return for which the deity is supposed to bestow fish and food. The edible gifts filled the air with an awful stench. Bowls with turmeric powder and oil vessels were hanging next to the boat. Its pointed ends were painted with red strips. As Krämer learned, a festive painting of the spirit boat takes place each year. It is called gapisonger and is done by the chiefs, who must provide a large feast for the populace on this occasion. While young men and women stand outside the spirit house, the chiefs take a long-necked bottle, big, filled with oil and mix it with turmeric powder, saying: “brei, brei.” Later, a belt, sagar, is hung up as a dedicatory offering, gopita. Also, men returning from foreign parts are supposed to hang an offering there; most choose knives, apedivitok.

The worship service is held at the altar by a priest while a large part of the population is present in the spirit house; the rest wait silently outside. Inside and in front of the house one may speak only in a whisper. Holden’s description in valuable in that it includes the cult of the divine statues, which have now disappeared. The priest first passes around the altar, where he takes up a mat designated for this purpose, spreads it on the ground and sits down upon it. After this, he utters cries and assumes various poses to call the divinity to the altar. Meanwhile, the gathered people sing with interruptions, stopping when the priest begins to say prayers. Next to the altar is a large bowl containing six coconuts. When the invocation is complete, it is assumed that the deity is present. Four coconuts are now cracked open and thrown into the bowl, the other two are for the priest alone, who is also called Yarris (!?). As soon as the nuts are broken, one of those gathered utters cries, runs to the middle of the spirit house, takes up the bowl, and drinks the coconut milk, generally spilling a great deal onto the ground. At the same time, a little is sprinkled on the twelve statues, while the rest is consumed by the priests. With this, the ceremony is ended, and they give themselves over to entertainment... Fritz experienced such a ceremony as an audience member standing outside before the dances began: he saw the priest, clearly already in a trance-like state, his gaze empty, striding through the crowd which drew back fearfully. A curious element is the loud snorting through the nose, which Hellwig too observed during the ceremony enacted by the priests, apparently to banish the evil influences emanating from the whites or threatening them. Accompanied by loud snorting, they enter an ecstatic state and slide toward the whites with menacing gestures.

Shortly after Hambruch had moved into his abode, the galis, the head chief and priest appeared there to commune with Rugeiren and if necessary to soothe the anger of the deity because a white man had come into his house. After they had commanded all to silence by means of the above mentioned “plucking sound” of their lips and asked the whites to remove their hats, they all squatted down. The chief pointed heavenward, and the hissing began afresh. Sliding on his knees and remonstrating loudly, a third priest moved toward the whites and the Palau natives accompanying them. The chief indicated to them that Rugeiren had now occupied the priests. Meanwhile, the screaming kept getting louder and finally culminated in jerking of the muscles and snorting that lasted about three minutes, while all those present kept complete silence. Krämer learned of a ceremony called mongo: “When the deity has come, the priest asks him for many fruits and fish, turtles and whales. He places cake and breadfruit on the spirit boat. After about an hour, these offerings are taken off again and consumed. Besides these “official” invocations, the priests and people do not perform any sort of spirit calling, and seeing spirits in any form is unknown to them. They also do not believe in dreams, tar. Prophecy, tspis, concerning fishing and sea-voyages, is performed with the help of woven coconut. They also know of rain magic. A love magic, gaurobol, using the bush-tree tag, is known to certain individuals. A man who is now dead is said to have been proficient at it. They call their fish magic mangolol.

Before and after their large communal fishing expeditions no offerings are made in the spirit house, at any rate not on the occasion of fishing for sea cucumbers, when the yield is publicly distributed.

They have great fear of thunder, lightning and earthquake. Children are not allowed to speak. According to Hambruch, the incantation for typhoons is iomsokeion; according to Krämer, hagu sarien, “be still!” However, ceremonies are never performed in this context. As a defensive magic against illness, the natives all together beat the side of the boat with their paddles as they distanced themselves from the whites’ ship.

The main festival season, lortogugat, falls in the time mastrap. This is when the sun is at its zenith, and there is an abundance of fish, coconuts and taro. Large bowls are filled with taro cakes and brought to the spirit house, where men and women are allowed to sleep, and dances, vago, and celebrations, hatorvoge, are held. The dances are performed in front of the spirit house after the priest has performed an invocation with the people waiting outside.

6. Time calculation and medicine

Time is calculated by moons, and according to Holden, they express time only in stretches of two or three days. The year consists of ten months:

- Noleki
- Matrisik
- Masirop (sun in zenith)
- Tota

Sauiefan

Rag sunrise end of August to September

- Cluch
- Ur sun in north, sunrise in March in the constellation Mar
- Ierse
- Mar
- Iri
- Tamu sun in south, around November.

Krämer received only very vague and contradictory information about these matters. They also perhaps appear to count the Merir months Mau and Ferenam, here called Tagoby and kelvarais, which are also called “Noleki” and bring “smooth water,” in some way or another. During this time, there is said to be an abundance of breadfruit and Jambosa malaccensis (apple fruit).
A three-day-old moon is called *serubon*; a bright, waxing moon is *suqëtëi magam* and *fabon i magam*, depending on its size. The names of the months are derived from the constellations in which the sun is located during these times: Bup is the star to the south; when the sun reaches its height, the wind swells. When the sun is to the north, in Maur, the wind is from the west. In the constellation Masirap the sun is at its zenith, and in Tumu, in the south.

The illnesses known to the people are mainly cough, *fagafag*, headache, *gameteka tvînar*, and gonorrhea, *atsis*. This only occurs rarely, and they have no treatment for it. They do not have yaws, tinea and syphilis. They use only botanical medicines, *tafei*; they do not know of incantations for sickness. Treatment is performed by a medicine man, *nugutavei*. Only a few treatments were ascertained:

**Terminalia**: The bark and blossom, the former scraped off, the latter crushed and drunk together with another juice (*altrov*).

**Eugenia**: Used like *Terminalia*.

**Triasontëa**: The crushed blossoms, topped with whole leaves warmed in the fire, are laid on wounds. Something called *situ*, which could not be identified, is also used.

They also have a treatment for injuries caused by the belone.

### 7. Dance, Songs, and Games

On various occasions in the course of time, Europeans have been allowed to witness the dances of the people on Tobi. Krämer received the impression that all dances are of an erotic nature and are linked to their religion. They are always performed in front of the spirit house, and probably individual forms have an apotropaic function: thus, upon the arrival of the foreigners, they performed a welcoming dance without being asked. In connection with the “command performance” requested by Fritz, he noted that first an invocation of the deity was performed in the house by the priest.

The entire population participates in some dances, but a particular order in which the dancers must appear can be observed. Standing in a steepled position, they knocked their knees together, gesticulated with their arms and performed movements that looked obscene. This characteristic is common to both the dance movements performed by each gender separately and to those performed by both together, in which the men embrace the women or make thrusting motions toward their private parts with their hands.

According to Hambruch's description of the great dances, first the men line up to the right and the women—at first, only older women participate—to the left in two disorganized groups. The song and the dance both follow a 4/4 rhythm. It is only later that the young girls also join in the dance, while the men drop out. They dance partly alone, and partly with other women. The dances consisted of the following sections:

1. Men and women sing together, stopping suddenly with the voices going up.
2. The dancers slowly come out from behind the spirit house and finally return to their starting position with a jerky motion. Embraces and imitations of coital movements take place.
3. The mass of women is at some distance from the men. Individual women, including the leader, dance with the men. Finally, both groups approach each other and perform leaps and mutual bows.
4. The women form four circles and dance a belly dance, which is embellished by leaps, bows, and all kinds of coital movements. At the end, they disappear.

1 Yap. *Gbis.*

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5. The men form a row in front, the women in back. While the men perform deep knee bends, the women, without moving from their position, spread their legs. They step in rhythm to the music and sing a low, monotone song. At the end, they clap their hands and twist and turn their upper body to the right and to the left. All the dancers slowly move forward, the women take positions behind each other in groups of three and five and form a circle, turning their backs on the men. Finally, the women face each other in pairs with the men flanking them.

6. Both men and women form a circle and twist and turn, constantly rhythmically lifting their hands, step in place, stand behind each other and suddenly perform the most forceful coital movements, utter ecstatic cries such as *va asom va as wowu*, bend their bodies and strike their breasts and hips.

7. Walking slowly forward, they form a circle.

8. After the men disappear, the women finally dance alone. For about a quarter of an hour, they perform very calm movements to a monotone song in a soporific tempo; this is followed by a pause, and then they leap from the dance arena with lively movements.

This long dance in many sections is followed by a completely new dance, a circle dance of the young girls and women. All the dancers form a circle and make coital movements, beckoning with their hands. Then they form a double line, and finally form a simple circle again at the end. During these female dances, phallic figures carved out of wood are held out to the women by young boys, accompanied by laughing and lust. All the dances seem bacchanalian, wild, and full of joie de vivre. The songs and cries are very animated and loud. In singing, the unison of the voices is excellent. The children have their own round dances, which they perform for their pleasure. Besides this, they participate in the dances of the adults: the great dance in front of the spirit house, according to Hellwig, was introduced by a children's round dance.

In spite of their love of music, the musical talent of the Tobi natives seems meager. Holden could not discover any sort of musical instrument among them. On the other hand, Krämer noted that they did make flutes, which they call *faisafaisarien*, of bamboo that had drifted ashore. With much effort, Hambruch succeeded in recording a song performed by these shy people.

### Songs

**Choral song of men or boys.**

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**Chorgesang von Männern oder Knaben.**

---

**Fig. 24, 4306**. Wooden phallic for worship and dance. Length 29½ cm, width 4½ cm.
Song of three men.

Matari beri bukos
ugelchobuchonamaki
gosa prito riair
rigore fiaitsuia, sinoe uow

to M. (place on Tobi)
Sweethart sees the catch full of admiration
come everyone!

Vocabulary.

Sweethart
sweethart

catch
woman

Song of an imbecile, which caused unbounded merriment.

Vocabulary.

Sweetheart

Song L. gom.

Song of a children’s song which is partly sung, partly spoken. It tells of a ship stranded on Helen Reef and goes as follows: Children’s Song (Hellwig).

Sung:

Uiti ou se le iamen ataaauoi iemeri
maura zaob manzil ua tarigi
moi saare kobadat (kouadadu)

Said:

utina se le gamem ataaauoi iemeri
maura zaob maud ua tarigi
maisare kouadadu

The free translation into pidgin English is by Merir chief Maian. The remaining songs, preserved partly in only fragmentary form and difficult to translate, were collected and translated by Kuram. They are pure songs or dancing songs.

Song.

Hellwig learned a children’s song which is partly sung, partly spoken. It tells of a ship stranded on Helen Reef and goes as follows: Children’s Song (Hellwig).

Sung:

Uiti oa se ie iamen ouaouoi iemeri
maura zaob mauzil ua torigi
moi saare kobadat (kouadadu)

Said:

uitioa se ie gamem ouaouoi iemeri
maura zaob maud ua torigi
maisare kouadadu

The free translation into pidgin English is by Merir chief Maian. The remaining songs, preserved partly in only fragmentary form and difficult to translate, were collected and translated by Kuram. They are pure songs or dancing songs.

Song.

Vocabulary.

The man Keiuog is now dead. He was stupid, crazy, isoson; he also had long armpit hair.

Kukesiei to break through the dorsal...tendon
Keiuog

He bites the people, the people
go through under the arm
he smells the back

Birongeiraian to go in a loop

Vaion = sogi on the hand
Ietan smell
Ietetong gataf

Metamorang, likeribeau

Helen Reef, (Muric, once called Tarigi).

1 The ship mentioned in this song was stranded, and its more valuable parts are said to have been confiscated by an English Captain Strong from Kobadat (Cooktown?); he is said to have gone to Singapore. He took Tobi natives with him to Helen Reef from time to time. In doing so, they sometimes encountered wrecks.

2 The ship mentioned in this song was stranded, and its more valuable parts are said to have been confiscated by an English Captain Strong from Kobadat (Cooktown?); he is said to have gone to Singapore. He took Tobi natives with him to Helen Reef from time to time. In doing so, they sometimes encountered wrecks.
Vocabulary for buritecheregar:

aseam = Pal. samanar
sibohigau
langiar
eupkar
songek = chamagei
rai = faivil
mirongar
= female susunru
isuumevoamar
feje
vutochi
sivoro
hafar
ma
gomakar
woriar
iep, charimar
riau
bais(i)
atam
hagobu
iefan
rigelaf
sivar, rivoro
tigou
sesetch
isbaaref = taupitep = faivil
ateri
bangtri atsevor
sub
warau
titir, tie witeitaqat
tisotrog, waischari
gofahangu
fitatur
sigar
yobobu
iesum epor
atsor
biegeri
kuru
fis
ierei
ngachau
vili, apar
tiak
tsaum, nessau
riair
Taur

asiasia
inir
markech
bon
tiefen
seker
iebagan
remor arar
sachat
gagagat, seniget
gelik
vore?
Tobi
iegon
oiki
iegog
vor
gamai
fejif
tamoki
apari
esetik
ier

Welcome-dance box = dance.

come here women
from both sides
mats
dress yourselves well
Men, put on a good mask!
stamp the ground
Men, go onto this path!
woman from the north!
2 heads. ♀ and ♂bow.
name of a taro hill
there stands a

Dancing song.

tukwerek
marue Uaniochoue
weifeifiake e kar
b una
tesotso, tita

A few children’s songs are included at the end, sung during games of tag and circle dances. Such games are called gokom, and they enjoy playing them by moonlight. The game gatarit is a ring-around-the-rosy. They join hands, singing in 4/4 time and jumping once for the first half-measure, then resting on one foot for the second half. Text;

Vocabulary.

maiou
matei
iep
sikō = sikin
tiketuk
toronga
toronga
toronga

Gokom

nigar
taibi = tibaie
bunom
your clitoris
louse
make a hole
not hole
someone
name of a taro hill
there stands a

Vocabulary.
Vocabulary:

**berengari**
- to ride a woman

**bahach**
- it makes a slapping noise

**urat**
- seed

**mei**
- from

**inoai**
- front when seated

**iog**
- rapid

For **ringasei**, they form a long, figure-eight-shaped line; the first couple clasps hands and the others squeeze underneath, singing **saugaro!** (Pull!) and **roitsimou!** (Duck your head!).

To play **maibitog**, some of the children lie on the beach, forming a long line. Another child comes and pulls the arm of one of them, crying **ganero, ganero, ganero!** (Get up!), and all the others lying down jump up and run after it.

**8. Art**

It is not a necessity for the Tobi natives. The professional production of **wooden figures** for passing European ships is all the more surprising. The figures shown are such sculptures. Their similarity to the works from Yap (Miller, Yap I, Plate 52/2) is unmistakable. One should not forget, however, that already in Holden's time they possessed cultic, primitive wood sculptures to whom the priests made offerings. The nature of the sculptural works painted by Mrs. Krämer in the spirit house cannot be determined. Their cultic function cannot be questioned, although A. Krämer did hear that they were not sacred to Rugieren. Presumably his question was misunderstood, or they by Mrs. Krämer in the spirit house cannot be determined. Their cultic function cannot be questioned, although A. Krämer did hear that they were not sacred to Rugieren. Presumably his question was misunderstood, or they

**9. Language**

The language of Tobi has elicited the strangest assessments over the course of time. Captain Douglas receives credit for noting the first word, tellingly that for iron axe-heads or iron. More detailed knowledge became available only after Holden's return. The most useful bit of information is that the Palau natives had as

For the game called **roitsimou**, they sit in a line and fall alternately toward the outside or the inside. For the game called **nunut**, they place both hands on their neighbor’s shoulders and form a circle, singing:

**berengari age e bahach**
- They work so hard there’s a slapping noise,

**i e mei ogere urat iroai ie**
- the seed comes, they sit facing each other...

The obscene text is clear, obviously describing intercourse.

**Vocabulary:**

**berengari**
- to ride a woman

**bahach**
- it makes a slapping noise

**urat**
- seed

**mei**
- from

**inoai**
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- **iog**
- rapid

For **ringasei**, they form a long, figure-eight-shaped line; the first couple clasps hands and the others squeeze underneath, singing **saugaro!** (Pull!) and **roitsimou!** (Duck your head!).

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- **iog**
- rapid
much difficulty understanding the language as the American sailors. But later he claims to have discovered two or three words similar in both languages. Steddfith thought the language of Tobi seemed similar to those spoken on the eastern and southern islands of the region. His Malayian police sub-officer, on the other hand, claimed it was like that of Gilolo. Fritz determined that the language was no longer the same as that on Songosor and Merir, and his Saipan natives could not make themselves understood. From all of this it can be concluded that a dialect is spoken on Tobi which differs not insignificantly from that of the neighboring islands and makes it difficult for lay people, whether white or native, to recognize the relatedness of the words.

There are already two recorded attempts to analyze the language of Tobi. Both were undertaken following the publication of Holden's book. John Pickering, president of the American Society of Arts and Sciences in Boston, met Holden when the latter was in dire financial straits and in extremely poor health. He says, "I advised him to publish his experiences in order to obtain some money. Someone helped him to write the small volume, and I saw it through and added a small vocabulary list of the native language, which I compiled as best I could from the words that Holden himself provided. The character of this seaman and the separate interview I had with one of his companions in suffering convinced me that his testimony is completely trustworthy..."

With regard to the words, Holden remarked to Pickering "that he had spared no effort, in spite of the obstacles associated with his work, to make it useful for clarifying the relationship of these natives to their neighbors, since scholars today agree that language is the best means of recognizing the interrelationship of peoples..."

Pickering considers the language of Tobi as a new dialect, previously unknown in the family of Polynesian tongues. "It was completely incomprehensible to the chiefs of Palau....Judging from the names of numbers and a few other words, this dialect shows a relationship with those of the islands of the Caroline archipelago, which are only a short distance from Tobi."

In selecting the words, he mainly used Keate's index (Account of the Pelew Islands), and also added a few from the "Vocabulary of the Empress Catherine," marking all the words contained in the latter with an asterisk (*).

He also adds that his list does not contain words directly provided by the natives, and that one should take them as approximations, rather than precise examples of this language. He did believe, however, that they were just as accurate as the words of related dialects gleaned from similar sources. "Two years' sojourn on the island of Tobi thoroughly engraved the language of the natives in the memory of the unfortunate captives." Horatio Hale, the second researcher of the language, was forced to acknowledge that the state of knowledge was not so good. He met with Holden two years after his return, and in several conversations received from him some information about points that had not been included in his published narrative. Furthermore, he enriched the vocabulary by the addition of a number of words "that he was able to recall from time to time." Hale had very good intentions: armed with a list of words and a series of sentences that were meant to illuminate the grammatical structure of the Tobi language, he attempted to interrogate his source. "It soon became clear, however, that this was expecting too much. The situation into which the captured seamen had come (on Tobi) was such that any motivation to obtain a better knowledge of their inhuman masters' language than was necessary for communication was lost. And even if the desire had not been absent, the opportunity was lacking, since they were constantly plagued with heavy labor....They learned only the most common words and strung them together to be understood without any regard to the linguistic niceties of the language. Thus, they had no knowledge of the affixed personal pronouns, though in light of the fact that all the expressions for relations (matenam = father; misenam = mother; biziam = brother; miangam = sister) and the names of body parts (metenam = head; petenam = foot; kusam = beard; ziim = hair), as indicated by Holden, end in m, which signifies the prefix "your" in the other dialects of the region, we can hardly doubt that this class of affixes is indeed present in the Tobi dialect. But despite these flaws, the vocabulary is valuable, as it shows without a doubt that this small community is a branch of that ethnographic family that extends from Yap to the Gilbert Islands of the Kingsmill group. It is not impossible that through this, the subgroup of this family to which the Tobi natives belong will be discovered at a later date and its origin determined."

**Word list (compiled by Pickering and Hale according to Holden’s information)**

**Word Index after Pickering and Hale.**

<table>
<thead>
<tr>
<th>Objects</th>
</tr>
</thead>
<tbody>
<tr>
<td>canoe</td>
</tr>
<tr>
<td>ship</td>
</tr>
<tr>
<td>paddle</td>
</tr>
<tr>
<td>hot</td>
</tr>
<tr>
<td>fishing net</td>
</tr>
<tr>
<td>fishhook</td>
</tr>
<tr>
<td>rope</td>
</tr>
<tr>
<td>cord</td>
</tr>
<tr>
<td>iron</td>
</tr>
<tr>
<td>copper, brass</td>
</tr>
<tr>
<td>men’s belt</td>
</tr>
<tr>
<td>women’s belt</td>
</tr>
<tr>
<td>fishing line</td>
</tr>
<tr>
<td>food</td>
</tr>
<tr>
<td>knife</td>
</tr>
<tr>
<td>box</td>
</tr>
<tr>
<td>cloth</td>
</tr>
<tr>
<td>axe</td>
</tr>
</tbody>
</table>

**Verbs.**

| 
| remain | mamaditi H. |
| come, go | mu ‘rabbato taite, bitu = come H. |
| drink | lion mahu lami H. |
| sleep | mus lee, manmadi maze H. |
| sit | maa H. |
| eat | mik lahu maka H. |
| speak | lee beve tevi, titino H. |
| tattoo | verve-verve |
| kill | man lee mate H. |
| come back | bati, bitu H. |
| converse | titino H. |
| understand | gora H. |
| dance | kokom H. |
| dig | katop H. |
| fish | visvev a ska H. |
| go away | mura bitu H. |
| lie, rest | mimi H. |
| laugh | retu H. |
| see | muve H. |
gradually
far
in
very
that one
why
I
you (singular and plural)
many, several
my
what is your name
what is this

tapai vat tat (= wait) H.
soar H.
klou, ve H.
men H.
Ak. H.
nang P.
gur P., go H.
pee-pee P.
kahrhah yah ah nang P.
waimea go?
metamen a mena?

Hale also remarks: "'as or za is a very common verbal particle which is used in all tenses. For example, "guyzat iatameti" = you were away; "maan sa biha" = I will come; "ga a nani sa maka" = you and I eat; "ga za miro pipit a proo"? = do you see many cassettes?" But such sentences, as has already been mentioned, can hardly be considered reliable to show the true idiom of the language.

Numbers.

<table>
<thead>
<tr>
<th>Adjectives.</th>
<th>Coconuts</th>
<th>Fish</th>
</tr>
</thead>
<tbody>
<tr>
<td>laba H.</td>
<td>su H.</td>
<td>simal H.</td>
</tr>
<tr>
<td>lepe H.</td>
<td>giao H.</td>
<td>guimal H.</td>
</tr>
<tr>
<td>van, aan H.</td>
<td>saru H.</td>
<td>srimal H.</td>
</tr>
<tr>
<td>vau H.</td>
<td>vamal H.</td>
<td></td>
</tr>
<tr>
<td>nang H.</td>
<td>limo H.</td>
<td>nimal H.</td>
</tr>
<tr>
<td>nang H.</td>
<td>aura H.</td>
<td>aeromal H.</td>
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<tr>
<td>nang H.</td>
<td>vitima H.</td>
<td></td>
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<tr>
<td>iapateo H.</td>
<td>aurita H.</td>
<td>aeromal H.</td>
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<tr>
<td>iapateo H.</td>
<td>iati H.</td>
<td>tiwema H.</td>
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<td>iapateo H.</td>
<td>iati H.</td>
<td></td>
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<td>iapateo H.</td>
<td>iati H.</td>
<td></td>
</tr>
<tr>
<td>iapateo H.</td>
<td>iati H.</td>
<td></td>
</tr>
</tbody>
</table>

Adverbs, prepositions etc.

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<td>aurita H.</td>
<td>aeromal H.</td>
</tr>
<tr>
<td>iapateo H.</td>
<td>iati H.</td>
<td>tiwema H.</td>
</tr>
</tbody>
</table>

Pickinger's completely illogical division of numbers is confusing. Ma means and. For example, the number 111 should have been written seke ma su. Furthermore, Hale already noted the difference in counting certain things like coconuts and fish: "There are three classes of names for numbers, the first of a general nature, the second used for counting coconuts, and the third only for counting fish..."
<table>
<thead>
<tr>
<th>Number</th>
<th>Kreyòl ayisyen</th>
<th>Meaning</th>
<th>Kreyòl ayisyen</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>seiau</td>
<td>seon</td>
<td>seiau</td>
<td>samar</td>
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<tr>
<td>2</td>
<td>seiau</td>
<td>seon</td>
<td>seiau</td>
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<td>30</td>
<td>seiau</td>
<td>seon</td>
<td>seiau</td>
<td>samar</td>
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</tbody>
</table>

Numbers according to A. Krämer.

<table>
<thead>
<tr>
<th>Number</th>
<th>Kreyòl ayisyen</th>
<th>Meaning</th>
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<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>seu</td>
<td>thing</td>
<td>gapitek</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>cheu</td>
<td>a part</td>
<td>togotot</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>surou, serou</td>
<td>small piece</td>
<td>goroota</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>vau, fau</td>
<td>much</td>
<td>pipi</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>limou</td>
<td>many</td>
<td>biepi</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>urou</td>
<td>a little</td>
<td>taipipi</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>vini, fiu</td>
<td>half</td>
<td>sejup</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>auar</td>
<td>full</td>
<td>ione</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>tuaou</td>
<td>1) everything (it is here!)</td>
<td>pipia</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>seu, seigeteu</td>
<td>2) everything</td>
<td>iesug</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>cheu</td>
<td>3) all</td>
<td>= orange, ibe E.K.</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>serik</td>
<td>the first</td>
<td>samar</td>
<td></td>
</tr>
<tr>
<td>40</td>
<td>faik</td>
<td>the second</td>
<td>ranmar</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>the third</td>
<td>serimar</td>
<td></td>
</tr>
</tbody>
</table>

1 The numbers 11-20 are the same as 1-10.

Adverbs and other words according to A. Krämer.

<table>
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<tr>
<th>Number</th>
<th>Kreyòl ayisyen</th>
<th>Meaning</th>
<th>Kreyòl ayisyen</th>
<th>Meaning</th>
</tr>
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<tr>
<td>1</td>
<td>yesterday</td>
<td>rariu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>tomorrow</td>
<td>surausra, suraus</td>
<td>meisyuarie, meisyarive</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>the day after tomorrow</td>
<td>surausra</td>
<td>meisyarive</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>the day before yesterday</td>
<td>meisyarip</td>
<td>yunaue</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>(1 day before)</td>
<td>bangeri guanaue</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>2 days after the day after tomorrow</td>
<td>yenerae</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>today</td>
<td>ikera, yanei</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>always</td>
<td>anove</td>
<td></td>
<td></td>
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<tr>
<td>9</td>
<td>now</td>
<td>ikera</td>
<td></td>
<td></td>
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<tr>
<td>10</td>
<td>immediately</td>
<td>ikera</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>in the past</td>
<td>manue</td>
<td></td>
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<tr>
<td>12</td>
<td>right</td>
<td>yoromega</td>
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<tr>
<td>13</td>
<td>left</td>
<td>yorouatieg</td>
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<td>14</td>
<td>here</td>
<td>touite</td>
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<td>15</td>
<td>there</td>
<td>loe eirae</td>
<td></td>
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<td>16</td>
<td>near</td>
<td>iesakep</td>
<td></td>
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<tr>
<td>17</td>
<td>far</td>
<td>etou</td>
<td></td>
<td></td>
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<tr>
<td>18</td>
<td>to there</td>
<td>tonu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>(go) forward Imperative!</td>
<td>goberog</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>(go) backward Imperative!</td>
<td>aokiting, bira oboruitu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>go there</td>
<td>braitanae</td>
<td></td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>in front of</td>
<td>mounr</td>
<td></td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>in front of me</td>
<td>imouai</td>
<td></td>
<td></td>
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<tr>
<td>24</td>
<td>in front of the boat</td>
<td>imouarivare</td>
<td></td>
<td></td>
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<tr>
<td>25</td>
<td>above</td>
<td>uen</td>
<td></td>
<td></td>
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<tr>
<td>26</td>
<td>over</td>
<td>iven</td>
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<tr>
<td>27</td>
<td>under</td>
<td>izon</td>
<td></td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>below (at ground level)</td>
<td>uobotor</td>
<td></td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>outside</td>
<td>niketam</td>
<td></td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>inside</td>
<td>ran</td>
<td></td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>yes</td>
<td>ngou</td>
<td></td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>no</td>
<td>ngou</td>
<td></td>
<td></td>
</tr>
<tr>
<td>33</td>
<td>maybe</td>
<td>itagurasag</td>
<td></td>
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</tr>
</tbody>
</table>

Numbers according to A. Krämer.
Adjectives according to A. Krämer.

dirty
red
blue
yellow
brown
sweet
swift
slow

ebora
sagapugan
iemasóis
uetau, meiour
iemix
iemau
marangatan
tongungat

Personal pronoun.

I
you
he, she, it
we
you all
they all

Possessive pronoun.

my
your
his
their

Demonstrative pronoun according to A. Krämer.

this
that

Verbs according to A. Krämer.

work
breathe
get up
have intercourse
touch
move (negated)
bind
blow
stay
burn
Various verbal forms and expressions according to Hellwig.

OK, all right gamog
I don’t understand i togonogon
I’m getting wet maürigad, irtatsag A.K.
I’m going girarog
Exclamation upon pointing out a mosquito bite lachu medag
it itches (a bite) me a pau
he is going out of the rain i sanoroch
it is falling te puang

(according to A. Krämer.

I go begirarog, i rourog
you go goborauro
he goes goboarauro
we go = keitoursog
go with you gobo begieii
I eat nan i beu manga
you eat ker beu manga
I want to eat igamogog mei bomanga
I don’t want to eat igamogog mei ibaur
I do want to eat igamogog mei bomanga
tai tipei bomanga
but he goes yesterday begirarog therai tonai
I go ioveftar ivitootsk iperabufrak
bring me kaistog
show me so that I can see it = ganagagrog bei bagaba gamo
what’s your name meta itom?
what’s that called meta tsar?
I want igamogog
I don’t want igamogog
you want gobam nogog
I want to see i homeiaka
come here! taito
II. Economy and Material Culture

1. Economic life

General observations. In the past, the island of Tobi proved large and fertile enough to provide adequate sustenance, keeping the people strong and healthy, for a population of about 1,000 in normal circumstances. This required a population that was very modest in its needs, the most intensive agriculture possible, and no failed crops. In practice, however, hurricanes or floods are unavoidable from time to time in the South Sea, and the food supply on the island is so scanty that such natural events cause the gravest famine, with severe consequences. If one takes the food situation in times of deprivation as a measure, the latest reported population count of 140 must be considered sufficient, and the former population size of almost a thousand must be seen as much too high. The German government was quite justified in its repeated efforts to implement migration to more favorable areas.

Agriculture. The main sources of food for the inhabitants are the cultivation of coconut palms and taro, and the catching of fish. Pigs and chickens, which they know, play an altogether subordinate role. They eat the eggs. Even the fish catches uncertain: there are times when there are no fish at all, or they are very scant. Turtles, too, are a rarity. If flying foxes are stranded there, they are cooked and eaten. Storm floods and hurricanes are constantly threatening the plantations. Though the palms are not always broken, they lose their buds and fruit; the cultivated fields are flooded with seawater, and the fertile soil is covered over with ocean sand or carried away by floods, which causes poor harvests for years and requires endless labor to restore to the previous state. This is the explanation for the meager nature of the taro plants found on Tobi.

In order to have some protection against the floods, the natives had Holden and his companions build stone walls and carry the sand off the cultivated fields. In other spots—as is the custom even today—they had to add fertile soil back to the land. For this purpose, they use sieves made of wood in the style of the ren sieves, which are sealed with leaves. They also know how to fertilize their fields (sar, which means leaf), using rotting plants, leaves, grass, hisbicus, fics, pipartus, cebera and thespesia. They are industrious about weeding, uater nevemver, and they are constantly mounting up fresh soil, gansoire. They have a good understanding of the usefulness of letting the fields lie fallow for a time, and make a distinction between cultivated land, uqeg, and fallow fields, eruupu. In many spots, tailed walls have been located near the plantings.

The fertile land is entirely divided up. The large area in the interior of the island planted with taro is subdivided into countless small parcels of land, each with its own name, which may be shared among several families due to the laws of inheritance. While the men help in preparing the fields, the women alone, who are always the owners of the fields and can leave them to their daughters, are responsible for the planting and harvest.

To work the fields, they use simple digging sticks of coconut palm wood, doudou. They cultivate the large-leaved taro, bura, and the small-leaved taro, uose, and distinguish about 14 species in all. Holden’s kave, a plant similar to the yam (Dioscorea), probably also refers to taro. It seems that it is the main source of food in normal circumstances, eclipsing even the coconut palm. Besides taro, they cultivate sweet potatoes (Ipomoea batatas), yams (Dioscorea) and Manihot utilisimia.

They usually plant bananas between the houses and at the edges of the taro fields, when necessary protecting them from the wind with large mats set up in a circle.

The coconut palms, which are generally abundant, belong to the men. Hambruch estimated their total number at about 48,000; of these, about 16,000 or one-third bore fruit, which they came nowhere near using up. Each family owns 30 palms, on average. Since 142 families were counted, there would be about 4260 palms in use, according to Hambruch. Krämer reports the number per family as varying between 1 and 100. When the German officials came to Tobi for the first time in 1901, the palms grew densely and were healthy. In 1906, as a consequence of

1 The confusion in the use of terms for these cultivated plants is great, and it is therefore never possible to say with certainty which plant in the botanical sense the informant wishes to refer to with names such as arrowroot, yams, batatas etc. For example, tapioca does not refer to a plant, but to the starch from several plants, i.e., Manihot, and is called arrowroot by others. The yam (French igname) is botanically 1. Dioscorea batatas or another representative of this family belonging to the lily plants. Christian (The Caroline Islands, p. 333), however, uses the word yam to refer to Arrowōs or Arrowōs, presumably taro or another edible representative of the Arrowōs plants. Hambruch thought half of the palms were not used, a percentage which seems very high considering the very large population at that time.
the typhoon of 1904, they bore meager fruit, but scale insects had not yet been imported. In 1910, Buse noticed a slight infestation of this pest. – The coconut palm, its role as provider of food and building material aside, has special economic importance for the natives, since the people craft lines which are highly valued everywhere 1 from the fiber; these are almost their only trading item, and certainly the most valuable.

Trade. In spite of their modest needs and their tenacious clinging to tradition, the desire for European goods is very strong among the people. They prefer iron and tobacco above all. Even in times of deprivation, they withhold food from themselves in order to trade it with passing ships. Day and night they keep watch for them, and the unbelievable persistence with which they follow the ships is telling. They offer rope in all sizes and of excellent craftsmanship as well as hats of raffia and tortoiseshell, fruits and wooden carvings.

Diet. When they have enough taro, they consume only modest amounts of coconut. In times of want, when the root vegetables are scarcer than coconuts, they are forced to use them in greater amounts, but it is at just these times that the abundance of coconuts, too, tends to decrease. They do not put great stock in it as food and claim that overindulgence leads to stomach pains. They hold breadfruit in much higher esteem. They like to eat fish and enjoy a lot of it, when they can get it. There are only three meals a day, and all family members partake of them together.

Cooking is done by the women. Normally, each family has its own cooking house. When Senfft reports that their fireplaces are in the huts, he is presumably referring to the cooking houses; those fireplaces also found frequently in the dwellings are hardly used for cooking. A small cooking house consists merely of four posts supporting the roof, which does not reach as far down toward the ground as that of other houses. It contains a stove fashioned from small coral stones which are heated in a fire made from wood or coconut waste. The food is cooked or baked using these hot stones. Coconut shells serve as cooking vessels.

Fire is created through rubbing, but they hardly ever need to perform this task, since they maintain the fire and in an emergency ask their neighbor for help. Fire is always to be had in one place or another. For this reason, the young people are no longer familiar with the skill of fire-rubbing. The taro is roughly cleaned, i.e. the roots are cut off, while still in the field. It is peeled in the cooking house. Today, small knives are used exclusively. Mrs. Krämer did not see shell blades in use anywhere. If the roots are very small or still young, a piece of the stem is left on. The waste matter, the peel, has no special use except perhaps as fertilizer around the trunks of the palms.

The peeled and chopped taro is pressed into coconut shells, a little water is poured over, a taro leaf is placed on top, and a second coconut shell is placed over it all as a lid. These half- or three-quarter shells are called poig. If the roots are very small or still young, a piece of the stem is left on. The waste matter, the peel, has no special use except perhaps as fertilizer around the trunks of the palms.

Terms for agriculture and plants in an economic context after E. Krämer.

taro, taro field, enclosed field
plantation for fertilizer
fertilizing plants in general
grass as fertilizer
well
medoch
kattayas
pipieris för, atasp, uari
net
dare He.

drinking water
stone boundary
salt water
dig out fields
wooden mesh sieve to transport sand
taro
taro leaves
pura leaves
whole taro plant
small taro with stem
taro stem
types
leaf taro
till a field
pull out plants
taro root
taro seedling
seedling
plant a taro seedling
cut off a seedling
scrape roots
peel taro
peelings
taro peel
coconut bowls for taro
squeeze taro into the bowl
filled bowl
prepare a taro leaf
wrap taro
cook
coconut palm
coconut, drinking nut
old nut
stick for nut
shell
I rip off the husk
make a hole for drinking
old nut smashed in the middle
toddy
raw nut
cooked nut
seed juice
banana
breadfruit
dish
eat
not cooked through
cooked through

1 It is a telling witness to the popularity of the ropes from Tobi that during the visit of the expedition the Palau natives who came on land secretly traded for as many as they could get, even though the leader had strictly forbidden this and they had to do it in secret.
Above and below: weaving wraps and leaves. Glass plate scans, Hamburg Museum.

Above: Dancers on Tobi.
Local kids. Glass plate scan, Hamburg Museum.
Local women wearing woven wraps. Glass plate scan, Hamburg Museum.

The interpreter Pita (right) with an unidentified older man. Glass plate scan, Hamburg Museum.
it has a bite
knife for peeling
knife piece
cook house
oven
stone
small oven stone
hot
leaves for pressing
sugar
driftwood

2. Clothing, Tattoos, Jewelry and Weapons

Notwithstanding trade contacts with Europeans, the clothing has not changed significantly since the time of Holden. Senff did see many European articles of clothing in the natives’ possession, but these were individual purchases, and one cannot say that they have permanently taken on foreign dress. Holden says that all the children go completely naked. In 1909, the boys, after they had grown out of earliest childhood, were all wearing narrow hip belts with the ends hanging down in front or wrapped around the penis in the style of the men’s belts.

The men’s clothing consists of a narrow loincloth, maroi or madzi. For maro they also have the name viti-viti. According to E. Krämer, they use this term for cloth when it is being worn, and apparently also for maro made from cotton. Holden says that their only article of clothing was a belt made of tree bark, so that it can be assumed that they knew how to make fabric out of bark, a technology of which there is no trace today. The woven belts are crafted only by the women. The material is always banana fiber; the black pattern is created by the addition of hibiscus threads dyed black. On average, they measure 175 x 15 cm. The technique and style of the patterns is the same as on Songosor. They make very simple sashes with more or less wide decorated ends. The patterns on each piece are the same at both ends. In comparison with the Songosor belts, the variety of patterns is infinite. Although only a few design elements are used (see Plate 3), they are constantly combined in new ways. The warp threads are left as a fringe. The belts are worn by folding them once lengthwise and wrapping them around the body so that one end is pulled through in front, the other behind; the penis is concealed in the process.

Grown girls wear a body cord, nigek, made of twisted or braided plant fibers or pandanus leaf. It can also be made of hair, in which case it is called enidzim. The cord is wrapped around the hips once or several times, and a bundle of leaves or twigs is fastened to it in front of the pubic area. In back, the buttocks are covered by a fairly long tail made of about 17 split coconut pinnae (umipani = leaf, bagasai wuigari = strip, E.K.) lined up on a cord. It usually hangs down as far as the knees or to the calves. According to A. Krämer, the pubic bundle is called woiwari nemutas, according to E. Krämer woiwari me monata; the rear tail according to A. Krämer tagaki, according to E. Krämer tochuba iemoch.

This dress also seems to be worn after marriage. When a pregnancy commences, the woman wears the pregnancy belt, tagari faifil, a pandanus leaf strip, unebego, about 20 cm wide. After childbirth she puts on a strangely shaped braided pandanus mat, distinguished from ordinary dress mats by a small additional braided rectangle. The typical female garb is the short wrap skirt, vorior or iep, made of a finely braided pandanus mat about 40 x 100 cm large. It is already worn over the pregnancy belt and corresponds exactly to the Songosor skirt. In this context, Holden states that the girls begin to wear such a mat skirt upon reaching maturity. Married women who have already given birth wear an additional fiber skirt, gabariteh, over the wrap skirt; it is made from split coconut leaf pinnae that are fastened onto a cord. There also seem to be braided mats on which a fringe has been attached or left protruding which also signal motherhood.
In Holden’s time the Tobi natives already had hats, which they called chappo or sombrero, and in recent times they are among the items offered to ships for barter. The expedition found two types of hats in their possession: brimmed hats braided of fine pandanus leaf strips worked after the European model, and the native conical hat of tortoiseshell and pandanus leaves. The latter are distinguished from those of the neighboring islands by the wide headband attached to the underside, and by the unusual and valuable material, since turtles are not caught with any frequency. The hat no. 4621 in fig. 28 has a headband 8½ cm wide made out of pandanus leaves, which overlaps at the edges like a stiff European men’s collar. The edges of the leaves are folded over once, so that the head is made of two layers which are sewn together with bastings stitches of coconut twine. The edge of the hat cone is reinforced with a circle of reed. The tortoiseshell is pierced, and the individual plates are fastened to each other and to the reed with raffia-thread seams. Where necessary, the natural seams of the tortoiseshell have also been resewn with sturdy thread. They also make hats of the same shape out of pandanus leaves alone. They are used as fishermen’s hats, decorated with fishhooks and tied under the chin with a cord.

The hats made according to the European model are sewn from woven pandanus strips. Presumably it is hats of this type which, according to Hellwig, they learned to make from Manila natives, perhaps on Yap or Palau. They have not gone very far toward mastering this craft; if the form is not as desired, they pull them together with coconut cord until the hat fits the wearer. Fig. 29 shows the technique of the strips and an old hat notable for the well-crafted repair work at the crown. Originally, this surface too was made from strips, and when they became faulty, a six-sided patch of pandanus leaves was inserted.

The hairstyle of the natives is dominated by their custom of letting the hair grow freely for both sexes. In the case of small children, it is more or less long, often discolored by the seawater, and hangs loose about the head. They do not make a part. Grown girls and women gather the hair loosely behind or on the right side and put it up there in a loose, disheveled bun. The men make a knot on the top of the head or on the left side. A bun at the back of the head is rare among them. On Palau, they have adopted the custom of cutting their hair, and one of the emigrants has grown a beard. On Tobi, both are completely unheard of.

Tattooing, varibori, was already being practiced in Holden’s time, and they found this practice so essential that they forced their white captives to undergo the procedure. It is striking that at that time, they wished also to tattoo the face and were prevented from doing so only with the greatest effort. This is a custom that is now no longer practiced. In 1909, all the adults were tattooed. Holden describes the procedure in detail: While the patient is held fast on the ground, the figures are drawn on the skin with a pointed stick. After this, they are pricked with a tool made from sharpened fishbones, similar to a miniature carpenter’s adze but having teeth instead of the continuous sharp edge. This tool was held one or two inches from the skin; then it was driven in with great rapidity by blows from a small piece of wood, so that it rebounded immediately after each stroke. In this way, the arms and chest were worked over, and immediately the pigment, which is prepared from the pigment of the plant called savun, was applied to the pricked surfaces. The operation causes such an inflammation of the body that only one surface can be completed at a time; as soon as the burning of the sore abates, a new section is begun. His comment that the oldest among them are most richly tattooed and the younger ones the least allows the conclusion that over the years more and more designs are added, and that the creation of this highly valued body ornamentation requires a very great span of time.

Among the men, Hambruch saw two types of pattern: one strongly resembling the patterning on Yap, Songosor, Pur, Merir and Mogemog, and another, much rarer, that shows only wheel-like figures (aus He.) instead of the

1 Savan is *Calophyllum inophyllum*. 
The striking piece, or hamer, is called *sorobu taiiu*, is 11 cm long. The handle end is called *gugetari*, the short zigzags above the knee are called *gugetari*, the teeth, the fork headbands, this use, they take the leaves of young fronds, which they tie together if necessary, for example for the hat. The top end is stuck through the hole in the tortoiseshell fork so that it protrudes as a pointed at both ends. The other end of the fork is honed to a thin edge and furnished with fourteen points 5 mm long. A plant fiber wrapped several times around the handle and fork horizontally and vertically holds them together with the tortoiseshell fork. Fig. 35 shows a typical piece, which was worn on the back of the hand, rows of continuous zigzag lines alternate with interrupted ones.

The patterning of the legs begins above the knee, leaving the patella bare and running down the shins to the ankles. The same design elements as on the hands are used: the zigzag line is called *vasuet bori gerik*, the short zigzags above the knee are called *yau ni vai*. The binding is the coconut pinna leaf. The simplest adornment, and one always used copiously by both genders, consists of leaves and blossoms. Young girls twine wreaths and vines around their neck, breast and hips. The men stick a rolled-up leaf in their armpits. In order to better fasten the flowers and leaf bundles, cords are very popular among them, which they run from the shoulder to the opposite hip and tie. It appears that originally, plants were the only known ear decoration. The expedition found only a single earring, and this consisted of European glass beads with three red *Spondylus* triangles. It is fastened to the ear by a tortoiseshell hook, which is pushed into the ear hole. It has a pierced opening through which four strands of grass beads have been strung, alternating two white beads with two black ones. Besides the *Spondylus* pendants, a common European glass button finishes the piece.

Necklaces, strands of various lengths with or without pendants, are found mainly among women; men wear them sometimes, children more rarely. The simplest pieces of this type are cords of coconut yarn, which may be tied together and form the necklace, with the hooks on the ends as the fastening. 5 pairs of small fishhooks, knotted together in pairs by their leaders, are fastened to the necklace at intervals. 5 pairs of small fishhooks, knotted together in pairs by their leaders, are fastened to the necklace at intervals. 5 pairs of small fishhooks, knotted together in pairs by their leaders, are fastened to the necklace at intervals. 5 pairs of small fishhooks, knotted together in pairs by their leaders, are fastened to the necklace at intervals. — *Conus* bottoms, *mes* or *mer*, are used in a very similar way. They are knotted to the necklace, twisted from pandanus leaf or coconut fiber, by small loops that are passed through a hole. They use the tips of these snails in the same way.
The sea urchin provides a similar type of neck adornment, called such. The bulbous ends of the greenish or violet spines, similar to porcelain and shimmering like velvet, are pierced and they are lined up on a cord twisted from coconut fiber. About 20 legs with a length of 3-8.5 cm are needed for a rich piece. But for a piece of jewelry, they prefer to collect legs of similar length if possible, which they use without piercing by catching the end in a cord loop. — Small sea urchins are used whole; they are pierced at the top and threaded onto a cord. The necklace in Fig. 46, No. 4591 II, consists of four pecten shells whose hinges are pierced and fastened at intervals to a braided coconut fiber cord.

The pieces that follow are necklaces of coconut and shell discs. Of course, snail shells can just as well be used for these. According to the material, they are called kim or bure. The first word is used to describe snails or shells in general, the second is said to mean Conus. The beads or discs are strung on coconut twine, agau. For the necklaces themselves there are various names, each no doubt having its own limited meaning, but these were not determined. The general name seems to be mageri. However, it was also given for men’s necklaces of large Conus, mes, with tortoiseshell hooks. Women’s necklaces are called pare goonach; mother-of-pearl shells they call pare goonan, plain shells auivo. The small conus snail is collected during low tide, then polished on stones and pierced with a shark tooth. Frequently, the shell beads and discs are already being replaced by European glass beads. The necklace No. 4347 II, Fig. 47 is still unfinished. The discs are very thick and still unpolished. They are pierced through from both sides and clearly show the boring ridge that is created by this piercing method on their edges. The necklace No. 4342 II, 64 cm long, consists of thinly ground coconut discs with a thickness of 5 mm, between which European glass beads are inserted at regular intervals; the two outer ones are white, the center one is blue. A thin breadfruit raffia cord was used for stringing. In necklace No. 4344 II, coconut and shell discs of 5 mm thickness alternate with each other. They are threaded onto coconut twine.

Necklaces of this sort are also worn as multiple strands and enriched with bridges. In this manner, they resemble the belts that Fritz saw being used, of which one of the Palau natives was allowed to select one out of those kept in the spirit house.¹ (See Fig. 51.) The necklace No. 4343 in Fig. 50 is made of coconut discs interrupted by two European beads between which is another coconut disc. It is double-stranded. 16 cm from its ends, the strands run through the holes in two bridges consisting of two shell plates and one coconut plate. The ends hang down over the chest and back.

For belts, Fritz saw simple strands of beads. A rarer piece, and one that is valuable to the natives as well, is the wide belt with bridges No. 4480 II on Fig. 51 from the spirit house. It consists of nine alternating strands of coconut and shell discs connected by seven wooden bridges. In front of and behind each bridge, each strand begins with a shell disc followed in the second position by a coconut disc. This pattern has the effect that each coconut strand has a shell disc in the first position, and each shell strand has a coconut disc in the second position. Behind the last bridges, the stringing threads of coconut cord are woven together in a braid-like fashion (see Ngulu).

Their bracelets are rings of Trochus, tortoiseshell or coconut; this was already customary in the time of Holden. E. Krämer found tortoiseshell bracelets similar to those on Songosor as frequent grave gifts in the children’s graves. They like to wear multiple Trochus bands around their wrists. They are found with and without the epidermis. They are made as follows: the shell is made so brittle by fire or glowing coals that the bottom and turns of the raised areas are whitened with coral lime. The pattern shows only slight variation from one side to the other.¹

¹ Max, a servant on the expedition and a Palau man, obtained the permission of “a great man” to select such a belt from among many others in the spirit house. Besides this one, the expedition was able to obtain another. They are similar to the belt belts of Ngulu.

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Fig. 39, No. 4303². Earring of black and white European beads with Spondylus pendants and tortoiseshell hook. Length 9 cm.

Fig. 40, No. 4322². Pendant from a necklace, apritaus, of tortoiseshell. Measurements: 4.5 x 3.5 cm.

Fig. 41, No. 4282 II. Chest adornment, chab, of tortoiseshell. Measurements: 10 cm x 4.5 cm, depth of tortoiseshell 10 mm.
shell can be cut away to such an extent that only a part of the lowest turn remains. The ring obtained in this way is carefully polished, and often the entire outer layer is removed as well. Fig. 53, No. 4850 II shows a bracelet of coconut shell. In contrast to the protruding, disc-shaped tortoiseshell band, it is cylindrical and almost 2 cm wide. Like their neighbors, the Tobi people value the black-and-white colored long wooden hair arrows, which are used solely for ornamentation. They differ from the combs of Songosor (Vol. I) mainly in that they have a single prong, so that they are more properly called arrows; those of Songosor have three or four prongs. The simple pattern is based on zigzags and is found on a small rectangular piece, the continuation of the prong.

In Holden’s time, weapons consisted solely of spear and club. They used the latter against whites on a number of occasions and killed a few people in this manner. They carved the spears out of palm wood. They were 10-20 feet long, and their tips were furnished with sharks’ teeth. For war, Tobi natives have the word ma’ur. Since 1882, the natives have been reported to possess firearms, and probably they had them for some time before that. Moreover, they were well-versed in their use, and are said to have carried them when they approached passing ships. In 1909, there was no sign of firearms and the people insisted they had no knowledge of shooting, which is certainly not entirely consistent with the truth.

Terms for clothing etc. according to A. Krämer.

<table>
<thead>
<tr>
<th>English</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>hat</td>
<td>bokin, pague Ham.</td>
</tr>
<tr>
<td>wooden comb</td>
<td>gameteratsin, erween Ham.</td>
</tr>
<tr>
<td>ornaments for forehead and neck</td>
<td>ubatamakena</td>
</tr>
<tr>
<td>head knot</td>
<td>hukobak</td>
</tr>
<tr>
<td>female leaf headdress</td>
<td>tiokettak</td>
</tr>
<tr>
<td>ear ornaments</td>
<td>megemag, maigel Ham.</td>
</tr>
<tr>
<td>neck ring</td>
<td>bar a megemag</td>
</tr>
<tr>
<td>neck ring of bar shell to tie the lower jaw</td>
<td>tsiang</td>
</tr>
<tr>
<td>Troschus bracelet</td>
<td>tsiang</td>
</tr>
<tr>
<td>finger ring</td>
<td>legelipog</td>
</tr>
<tr>
<td>belt</td>
<td>tatag</td>
</tr>
<tr>
<td>coconut arm bracelet</td>
<td>tagag</td>
</tr>
<tr>
<td>to tattoo</td>
<td>tarifer</td>
</tr>
<tr>
<td>color</td>
<td>boleb Ham.</td>
</tr>
<tr>
<td>spear, arrow, fishing spear</td>
<td>gasik</td>
</tr>
<tr>
<td>bow (hunting)</td>
<td>rasir</td>
</tr>
<tr>
<td>stone slingshot</td>
<td>gats</td>
</tr>
<tr>
<td>shield for spear battle</td>
<td>garekak</td>
</tr>
</tbody>
</table>

3. Household and Household goods.

With respect to building style, the houses show the same style throughout as those of the neighboring islands. They are square edifices with gabled roofs extending almost to the ground. Those that are not open houses to begin with are sealed very tightly and therefore very dark and close inside. The gable areas and walls are densely hung with mats; the door hole is so small—it is usually passable only by crawling—that neither air nor light can enter through it. Moreover, the houses are built extraordinarily close to each other—as close as two feet—and their interiors are rarely if ever cleaned. Even the houses of the great chiefs are no exception.

The sketch made by Mrs. Krämer (fig. 55) of the interior of the women’s house provides information about the beam pattern of houses on Tobi. Seen from the outside, the roof of the house, which is densely hung with mats, extends to the ground, so that the gable area seems to rest on the ground. The interior demonstrates a strong
Relationship with the buildings on Songosor, Par, and Meir. Because of its special function, the strong framing beam is decorated with phallic carvings and a zigzag line.

The floor of the cult house consisted of planks. The birthing house was completely lined with mats, and probably the common houses have no wood floor at all. In Holden’s time, the Tobi natives built houses with wooden floors elevated to such a degree that they can be thought of as two-story buildings, since the upper room was large enough to contain a man. On one occasion, Holden found it necessary to flee; he ran into a house, swung himself up into the upper room through an access hole, and blocked the entrance with a crate. He described the houses in even more detail to Hale. Hale writes: The houses of the natives are built of small trees and rods, and thatched with leaves. They have two stories, a ground floor and a loft, which is entered by a hole or scuttle through the horizontal partition, or upper floor. In our century, this building style was rarely found, and then only in a weaker form. The moderately high upper space is used to store nuts etc. It is entered through a hole with the aid of a line that hangs down. In the course of his inquiries about expressions, Krämer also encountered a word for stairs, leterak, and upper floor, gomag. The customary roof covering is coconut fronds that are usually woven into mats.

A special feature of Tobi houses is the rain roof, bat, baz or vasik, and the water trough (Fig. 56 / Fig. 57). Due to this and to the thick covering of mats, no water enters the interior even during heavy rains. As house decoration, snail shells hung on coconut cords are used. A foreign structure on the island was an abandoned house on the west coast belonging to a man who had come from Ternate, according to the testimony of the people. It was in ruins, but the columns and posts still stood. The roof was significantly lower than those of the Tobi houses. Inside, there was a bed of masonry.

Expressions for the house and its parts.

<table>
<thead>
<tr>
<th>Category</th>
<th>A.K.</th>
<th>Ham.</th>
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</thead>
<tbody>
<tr>
<td>village</td>
<td>gasogosog</td>
<td></td>
</tr>
<tr>
<td>spirit house</td>
<td>fare kikak</td>
<td></td>
</tr>
<tr>
<td>hut, dwelling</td>
<td>im</td>
<td></td>
</tr>
<tr>
<td>sleeping house with plank floor</td>
<td>imari masek</td>
<td></td>
</tr>
<tr>
<td>cooking house</td>
<td>murum</td>
<td></td>
</tr>
<tr>
<td>fish cooking house</td>
<td>im opar ig</td>
<td></td>
</tr>
<tr>
<td>tano shed</td>
<td>murum Ham.</td>
<td></td>
</tr>
<tr>
<td>boat house</td>
<td>far k., iurei Ham.</td>
<td></td>
</tr>
<tr>
<td>canoe shed</td>
<td>palachaluch Ham.</td>
<td></td>
</tr>
<tr>
<td>house without walls</td>
<td>imaseka A.K.</td>
<td></td>
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<tr>
<td>ren house</td>
<td>imototion A.K.</td>
<td></td>
</tr>
<tr>
<td>blood house</td>
<td>imaripar A.K.</td>
<td></td>
</tr>
<tr>
<td>hut house</td>
<td>imeri lungs A.K.</td>
<td></td>
</tr>
<tr>
<td>supply house</td>
<td>imera pited A.K.</td>
<td></td>
</tr>
<tr>
<td>tano houses on the plantation</td>
<td>imeri niter A.K.</td>
<td></td>
</tr>
<tr>
<td>porch, round piece</td>
<td>morupan ipitar Ham.</td>
<td></td>
</tr>
<tr>
<td>corner post</td>
<td>bin A.K. atusi, sug. sigari Ham. Suk, suk A.K.</td>
<td></td>
</tr>
<tr>
<td>middle post</td>
<td>sumoniar Ham.</td>
<td></td>
</tr>
<tr>
<td>roof</td>
<td>eur A.K., morupan, iusar Ham.</td>
<td></td>
</tr>
<tr>
<td>mat covering</td>
<td>diberici, amat macu Ham.</td>
<td></td>
</tr>
<tr>
<td>roof mat</td>
<td>eiapor Ham.</td>
<td></td>
</tr>
<tr>
<td>roof side</td>
<td>totoru Ham.</td>
<td></td>
</tr>
<tr>
<td>gable wall</td>
<td>lagerum, toberam nani Ham.</td>
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1 Hale, op. cit. p. 79.
Furnishings. Among the furnishings on the island, wooden utensils occupy the principal place. The richness of forms among bowls, pots and boxes is astounding and much greater than that of the neighboring islands. According to the natives, the manufacture of the wooden utensils, especially the large chests and coffins, lies in the hands of certain woodworkers, the so-called snaupes. In 1909 there were supposedly only two of these artists, and they were on Yap at the time. The fact that the natives sold great quantities of containers of all types to the visitors without difficulty of any kind, apparently in the knowledge that they could easily obtain more for themselves, speaks against this assertion.
The bowls are produced with and without handles. Fig. 74 shows one without a handle. Figs. 75, 76 and 77 show narrow, moderately high bowls with small handles and rounded or steep sides. The bowl No. 64 II is meant for the preparation of turmeric powder and is called tabi ren. The boat-shaped vessel is the lower part of a lidded bowl as shown in Fig. 78. Crude and irregular in workmanship, it is colored gray-brown on the outside, black-brown inside. The bottom shows ren sediment. From the bottom, shaped like a flat oval, the sides rise steeply, almost perpendicular, while the ends rise at an angle of about 60º to an elliptical edge whose sides come together in two points. A rebate of 1½ cm runs around the edge, which is 3 cm thick. Two triangular protrusions, the points facing down, form the handles. The two tall bowls in Figs. 79 and 80 are made of mangrove wood. No. 4816 II is a wide oval, irregularly worked vessel. The sides are convex near the top, slightly concave near the bottom. The bottom, which is very thick and rounded inside, has a foot all around its bottom with a diameter of 38 cm. The bottom, which is very thick and rounded inside, has a foot all around its bottom, perpendicular to the bottom, hanging. No. 4053 II only a single protrusion is found on the rounded-off edge. It is pierced and furnished with a cord for hanging.

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The individual parts have special names:

<table>
<thead>
<tr>
<th>Part</th>
<th>Indonesian</th>
</tr>
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<tbody>
<tr>
<td>lid</td>
<td>uor</td>
</tr>
<tr>
<td>rebated edge</td>
<td>molar</td>
</tr>
<tr>
<td>long sides</td>
<td>pamananil</td>
</tr>
<tr>
<td>short sides</td>
<td>pinar</td>
</tr>
<tr>
<td>bottom, inside</td>
<td>ram</td>
</tr>
<tr>
<td>bottom, outside</td>
<td>chapu</td>
</tr>
<tr>
<td>wedges, pegs and plugs</td>
<td>tisiram</td>
</tr>
</tbody>
</table>

A strange creation of native carpentry is the crude, moveable chest in Fig. 90. It consists of the boxlike lower part, furnished with wooden wheels and having a fixed lid around the edges, and the smaller lid to close it off, which is precisely fitted to the opening. The opening of the fixed lid and the edges of the closing lid have complementary rebates. The closing lid consists of four wide edge boards; rests on four stout, long legs, and is mortised and pegged at this juncture. The sides are formed of wide, horizontal boards that are dovetailed and pegged into the legs. The feet continue down about 20 cm beyond the sides and are furnished with wooden wheels on the short sides. They are connected by an axle whose rebated ends run through the long sides of the legs, which have openings for this purpose. The closing lid, made from three boards and two narrow side strips, is furnished on the inside with a wooden latch that can be opened from the outside by turning with a key-like tool.

The following pieces are medium-sized square boxes of varying shapes with handles and lids. They are used for storing all kinds of valuable small items such as fishhooks, jewelry and turmeric makeup. One of the biggest containers of this kind is No. 4377 II in Fig. 91. A large, crude box with perpendicular sides. One of the short
shapes. They are called of containers of this type ends with the delicate small boxes that have been collected in extraordinarily varied signs of recent work, giving the distinct impression that newly acquired iron tools were tried out on this piece. A carefully smoothed on the outside, but on the inside they are rough and uneven and, like the bottom, clearly show Calophyllum The old blackish brown almost rectangular box of breadfruit wood has sides that are slightly curved horizontally and vertically; they rise outward from the bottom, only 21 cm wide, to the lid, 32 cm wide; this gives the box a cross-section shaped like a trapeze. The pegs on the lid are pierced vertically, those on the box horizontally. The box No. 4570 in Fig. 94 shows very clean workmanship. The long sides are curved horizontally and vertically, forming a container with narrow sides and a convex middle. The edge of the lid, which has the same measurements as the bottom, is strongly rounded off in the middle. A carrying cord runs through the holes in the handles carved onto the lid and ends of the box. The flat-lidded, sharp-edged, rectangular box No. 4567 II is carved of mangrove wood. The long sides are slightly curved and, like the ends, are perpendicular. The sharp-edged lid rests in a rebate. Flat, vertically pierced protrusions with rounded-off fronts have been carved onto the box and lid on their short sides. A breadfruit cord, pulled through the holes and knotted underneath the box protrusion, serves as a carrying handle. The flat box with no number has a rectangular shape with slightly curved long sides and straight short sides that rise at a slight angle. Its bottom is flat and covered inside with a piece of palm leaf sheath. The lid, which is curved along both its length and width, has two pegs carved onto it below the rim, partly to anchor a fastening cord that runs horizontally around the box, and partly as handles for opening the lid. No. 4487 II on Fig. 97 is a strikingly narrow rectangular box with limited space, for storing fishhooks or jewelry. Here too, as on most boxes, the lid rests in a rebate 1½ cm wide and 1 cm high. On one of the short sides of the box, 1 cm above the bottom, is a flat, somewhat rounded peg whose purpose is unclear due to the lack of other pegs. Fig. 98 shows a small lidded box with a trapezoid shape. The long and short sides form wide angles with the bottom. The lid has been fitted tightly into the rebate of the bottom. Small pierced pegs on the ends of the lid hold the carrying cord. The difference between the short sides is 3 cm. In No. 4561 II, Fig. 100 shows a box whose bottom is similar to No. 4487 II with regard to the peg near the bottom.

The old blackish brown almost rectangular box of Calophyllum wood is a special piece. The sides, 4 cm thick, are carefully smoothed on the outside, but on the inside they are rough and uneven and, like the bottom, clearly show signs of recent work, giving the distinct impression that newly acquired iron tools were tried out on this piece. A rebate 2 cm wide and 2 cm high runs around the edge for the sides of the lid, 2 cm thick, to rest in. Our description of containers of this type ends with the delicate small boxes that have been collected in extraordinarily varied shapes. They are called devidevi, a term that also seems to be used for the larger containers described above. Among others, there are coffin-like shapes (Fig. 101), but only 7 cm high and 22 cm wide. No. 4502 is a delicate small hexagonal box with straight edges and a rebate. The lid rises toward the middle, which is bisected by a sharp ridge. Fig. 102, No. 4532 II is a container for tattooing equipment with a flat inset lid. A cord is fastened onto the middle for lifting up the lid. The double box No. 4479 II is a special piece. It is new and crafted very carefully, and unique in the Hamburg collection. The remaining small boxes serve to store small fishhooks. The smallest of its type is a flat box with handles, 7 cm long, 4½ cm wide, and 3.1 cm high. The small box No. 4595 has an exceedingly strange shape. Like the one following (Fig. 106), it too looks like half a small "coffin."

The remaining containers are fashioned of coconut, snail or sea shells, drift bamboo, or whatever else seemed suitable. In this context, vessel No. 658, Fig. 109 is worth mentioning: it is made from the center piece of a
washed-up drum from Wawulu or Aua. The eight pegs on the lower end served to anchor the bottom. The lid, about 2 cm thick, is fashioned of two pieces of breadfruit wood that are fastened together by tying with coconut fiber and sealing the seam with Caltropium resin. On the inside of the lid, a groove has been cut out that corresponds exactly to the edge of the vessel. Coconut cords that run through two holes in the lid and two loops of coconut cord attached to opposite sides of the vessel ensure a tight seal when knotted. Fig. 110, No. 4291 II is a water scoop of coconut. A coconut cord is passed around the base of a breadfruit tree branch which had to be shortened for transport; the cord is knotted 22 cm beneath the stick, and its ends hold a coconut shell. A container for Caltropium resin, essential as a sealant, is shown in Fig. 111, No. 4366 II. Three pairs of coconut fiber cords encircle the lower half of a coconut and are knotted above its open end. A loop for hanging is pulled from the knot through a hole in another coconut half-shell that serves as a lid. Fig. 112, No. 117 II shows a water container of drift bamboo, baubau. The only alteration is a hole in the side through which a cord for hanging has been fastened. Fig. 113, No. 110 II, shows a Nautilus pompilus shell used as a drinking vessel; it is also furnished with a cord for hanging.

The heavy taro pounding boards are made without care or art of breadfruit or mangrove wood. Fig. 114, No. 71 II shows a pounding board in the form of a half-circle with a 2.5 cm high ledge around the rim that meets the bottom sharply at a wide angle. The pounding board No. 4238 II is trapezoidal with gently curved sides. The edge, 1.5 cm high, tapers inward and merges with the bottom almost imperceptibly. For pounding and grating they use coral stones, *tzirik* or *tzirua*, which do not differ significantly in shape from the wooden pounding tools, *vor*. Fig. 116 No. 4236 II, once they have been fashioned.

To help with cooking and eating they have spoons and spatulas or knives of wood, shell, or tortoiseshell. Of the wooden spoons, No. 4617 II is the simplest in shape. The sides of the ladle-like, oval bowl taper inward to the bottom, which is flat on the inside and outside. The handle, coming off the upper rim of the bowl, is curved, and the widened end is tapered off. The bowl of spoon No. 4618 is similar to that of the previous one, but the handle seems to be curved after a European model. It comes off the middle of the bowl. Fig. 119 shows a ladle in No. 4627 II. The walls, tapered inwards, are rounded to merge with the bottom, which is flat inside and out. The handle, which begins 1 cm below the ladle rim, is flat on top and semicircular on the bottom, and ends in a downward hook-like extension. The spoons of sea and snail shells show nothing new and correspond to the previous pieces. They are called *rt*.

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It comes off the middle of the bowl. Fig. 119 shows a ladle in No. 4627 II. The walls, tapered inwards, are rounded to merge with the bottom, which is flat inside and out. The handle, which begins 1 cm below the ladle rim, is flat on top and semicircular on the bottom, and ends in a downward hook-like extension. The spoons of sea and snail shells show nothing new and correspond to the previous pieces. They are called *rt*.

The taro spatulas of tortoiseshell are called *tirara* or *tirak*. No. 4025 II in Fig. 121 is an eating spatula of naturally curved tortoiseshell. The long sides taper inward, the ends are rounded and furnished with a long, sharp blade. No. 4026 II is similar to the previous, but it is smaller and the ends are straight. The spatula No. 4396 II has its blade on one of its long sides. The large spatula in Fig. 124 has a handle. It is made from the side of the shell and shows the natural rib-like reinforcement in the center, which tapers off in the handle. One side has been honed to

1 They like to use the shell of Turbo clavatus Gmel (Hellwig’s “Burgos”).
2 They like to use the shell of Turbo oliveroi Gmel (Hellwig’s “Burgos”).
Fig. 95, No. 4567II. Box of mangrove wood with carrying cord. Length 34 cm, width 19 cm, height 11 cm. Fig. 96. Flat box without a number. Length 34 cm, width 25 cm, height 11 cm. Fig. 97, No. 4487II. Narrow box for jewelry or fishhooks with only one peg. Length 32 cm, width 6.5 cm, height 12 cm. Fig. 98, No. 4566II. Small box with trapezoid shape. Length 30 cm, width of lid 15 cm on one end, 12 cm on the other, height 9 cm. Fig. 99, No. 77II. Old rectangular lidded box of Calophyllum wood with a rebate 2 cm high and walls 4 cm thick. Length 37 cm, width 29 cm, height 26 cm. Fig. 100, No. 4561II. Wooden box with 4 pegs. Length 36 cm, width 22 cm, height 12 cm. Fig. 101, No. 4502II. Hexagonal wooden box with fishhooks. Height of the bottom plus the lid 4.5 cm, without lid 3 cm. Length 12 cm, height of the ridge on top of the lid 23 mm, the corner edge is 13 mm. Fig. 102, No. 4252II. Small wooden box with inset lid, cord to lift it and a tattooing fork inside. Length 16 cm, width 6 cm, height 7 cm.

Fig. 99, No. 4233II. Large chest of breadfruit wood, mai, with ledges and lashing for storing perishable goods. Length 124 cm, width 42 cm, height 44 cm.

Fig. 87, No. 4244II. Trough-shaped lidded box of breadfruit wood with three-part bottom that is nailed together. Length 63 cm, width of the flat lid 32 cm, height 28 cm. Fig. 93, No. 4584II. Lidded box of breadfruit wood with trapeze-shaped cross-section. Bottom: length 52 cm, width 21.5 cm, width of lid 32 cm, height 24 cm. Fig. 94, No. 4570II. Lidded box with carrying cord, of breadfruit wood. The walls are convex, the edges rounded off, the bottom flat. Length 44 cm, width 14 cm, height 13 cm.

Fig. 90, No. 130II. Moveable chest, bag, with wooden wheels. Length 144 cm, width 87 cm, height 66 cm. Inset lid ao, lid pegs sawo, long side paungi, short side piga, edge igatomo, wheels tungo.

Fig. 91, No. 4377II. Wooden box with repaired end. Length 71 cm, width 44 cm, height 23 cm. Fig. 92, No. 4825II. Trough-shaped lidded box of breadfruit wood with three-part bottom that is nailed together. Length 63 cm, width of the flat lid 32 cm, height 28 cm. Fig. 93, No. 4584II. Lidded box of breadfruit wood with trapeze-shaped cross-section. Bottom: length 52 cm, width 21.5 cm, width of lid 32 cm, height 24 cm. Fig. 94, No. 4570II. Lidded box with carrying cord, of breadfruit wood. The walls are convex, the edges rounded off, the bottom flat. Length 44 cm, width 14 cm, height 13 cm.

Fig. 88, No. 129II. Coffin, bag. Length 123 cm, width 35 cm, height 30 cm. Fig. 87, No. 4244II. Old chest of mangrove wood with curved bottom, horizontally curved sides and slightly curved lid. Length 98 cm, width 28½ cm, height 25 cm. Fig. 88, No. 4233II. Large chest of breadfruit wood, mai, with ledges and lashing for storing perishable goods. Length 124 cm, width 42 cm, height 44 cm.

Fig. 86, No. 129II. Coffin, bag. Length 123 cm, width 35 cm, height 30 cm. Fig. 87, No. 4244II. Old chest of mangrove wood with curved bottom, horizontally curved sides and slightly curved lid. Length 98 cm, width 28½ cm, height 25 cm. Fig. 88, No. 4233II. Large chest of breadfruit wood, mai, with ledges and lashing for storing perishable goods. Length 124 cm, width 42 cm, height 44 cm.

Fig. 86, No. 129II. Coffin, bag. Length 123 cm, width 35 cm, height 30 cm. Fig. 87, No. 4244II. Old chest of mangrove wood with curved bottom, horizontally curved sides and slightly curved lid. Length 98 cm, width 28½ cm, height 25 cm. Fig. 88, No. 4233II. Large chest of breadfruit wood, mai, with ledges and lashing for storing perishable goods. Length 124 cm, width 42 cm, height 44 cm.

Fig. 86, No. 129II. Coffin, bag. Length 123 cm, width 35 cm, height 30 cm. Fig. 87, No. 4244II. Old chest of mangrove wood with curved bottom, horizontally curved sides and slightly curved lid. Length 98 cm, width 28½ cm, height 25 cm. Fig. 88, No. 4233II. Large chest of breadfruit wood, mai, with ledges and lashing for storing perishable goods. Length 124 cm, width 42 cm, height 44 cm.
a blade. To sip water they use a simple tool that is hardly altered. They use the hollow bones of birds of any sort.

To hang the various containers up inside and outside the houses, they usually use simple, plain hooks cut from branching twigs. Thus, the hanger No. 125 II in Fig. 127 is a special piece bearing the name azenimerach. It is carved from a thick piece of breadfruit wood. The block, originally rectangular, is tapered from the middle to one end, creating an almost round peg. It, as well as the wide end, are pierced with holes that are conical from both sides; the holding rope from the house roof passes through the peg hole, while the hanging rope of the vessel or basket is fastened to the hole in the wide end. To guard against rats, a board with a hole in the middle is placed over the peg and rests on the wide lower end. In other cases, the rat guard is attached to the holding rope.

unique features as the wooden utensils. In their techniques and shapes they are so close to those of the neighboring islands that the objects described there, as well as their depictions, can be referred to. The mats correspond to

![Fig. 109, No. 65](image1)
Vessel made from the center piece of a washed-up drum from Wuvulu. Length 49 cm, lower diameter 30 cm, upper diameter 28 cm, diameter at the narrowest point 22 cm.

![Fig. 110, No. 4291](image2)
Water scoop, boiötir. Length of branch 19 cm (breadfruit tree). Length of coconut fiber cord 38 cm, height of coconut vessel 12.5 cm, width 8 cm.

![Fig. 111, No. 4366](image3)
Container for Calophyllum resin made from two halves of coconut encircled with coconut fiber cord. Diameter 11 cm.

![Fig. 112, No. 117](image4)
Water vessel of bamboo driftwood, baubau. Length 25 cm, bottom diameter 6.5 cm.

![Fig. 113, No. 4238](image5)
Drinking vessel of Nautilus pompilius, amegech.

![Fig. 114, No. 71](image6)
Taro pounding board of breadfruit wood. Greatest width 57 cm, diameter 43 cm, height 6 cm.

![Fig. 115, No. 4236](image7)
Taro pounding tool, vor, of breadfruit wood. Old and slightly damaged. A slightly curved cone with flat pounding surface. Height 19.5 cm, bottom diameter 9½ cm.

To hang the various containers up inside and outside the houses, they usually use simple, plain hooks cut from branching twigs. Thus, the hanger No. 125 II in Fig. 127 is a special piece bearing the name azenimerach. It is carved from a thick piece of breadfruit wood. The block, originally rectangular, is tapered from the middle to one end, creating an almost round peg. It, as well as the wide end, are pierced with holes that are conical from both sides; the holding rope from the house roof passes through the peg hole, while the hanging rope of the vessel or basket is fastened to the hole in the wide end. To guard against rats, a board with a hole in the middle is placed over the peg and rests on the wide lower end. In other cases, the rat guard is attached to the holding rope.

unique features as the wooden utensils. In their techniques and shapes they are so close to those of the neighboring islands that the objects described there, as well as their depictions, can be referred to. The mats correspond to

![Fig. 109, No. 65](image1)
Vessel made from the center piece of a washed-up drum from Wuvulu. Length 49 cm, lower diameter 30 cm, upper diameter 28 cm, diameter at the narrowest point 22 cm.

![Fig. 110, No. 4291](image2)
Water scoop, boiötir. Length of branch 19 cm (breadfruit tree). Length of coconut fiber cord 38 cm, height of coconut vessel 12.5 cm, width 8 cm.

![Fig. 111, No. 4366](image3)
Container for Calophyllum resin made from two halves of coconut encircled with coconut fiber cord. Diameter 11 cm.

![Fig. 112, No. 117](image4)
Water vessel of bamboo driftwood, baubau. Length 25 cm, bottom diameter 6.5 cm.

![Fig. 113, No. 4238](image5)
Drinking vessel of Nautilus pompilius, amegech.

![Fig. 114, No. 71](image6)
Taro pounding board of breadfruit wood. Greatest width 57 cm, diameter 43 cm, height 6 cm.

![Fig. 115, No. 4236](image7)
Taro pounding tool, vor, of breadfruit wood. Old and slightly damaged. A slightly curved cone with flat pounding surface. Height 19.5 cm, bottom diameter 9½ cm.
The mats and baskets, the other significant component of the native household, do not show nearly as many
Fig. 117, No. 4617II. Spoon of breadfruit wood, tit. Length of handle, 41 cm, length of bowl 13 cm, width of bowl 3.5 cm. Fig. 118, No. 4618*. Spoon of breadfruit wood, tit. Total length 30 cm, length of bowl 11 cm, width 6.3 cm, depth 3 cm, width of handle end 3 cm. Fig. 119, No. 4627*. Ladle. Handle length 10 cm, diameter of ladle 14 cm, depth 7 cm. Fig. 120. Turbo oleatus, "Burgos," partially worked.

The rat trap, tezi iri ga tou e, (collected on Pur). Length of bamboo cylinder 24 cm, diameter 7½ cm; the rectangular opening measures 4 x 5 cm. The piston of Premna wood is 25 cm long, and is 5 cm wide at the bottom. The bamboo bow is 1.30 m long. The string is formed of two coconut cords.

Fig. 128, No. 278*. Rat trap, tezi iri ga tou e, (collected on Pur). Length of bamboo cylinder 24 cm, diameter 7½ cm; the rectangular opening measures 4 x 5 cm. The piston of Premna wood is 25 cm long, and is 5 cm wide at the bottom. The bamboo bow is 1.30 m long. The string is formed of two coconut cords.

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The rat trap, tezi iri ga tou e, (collected on Pur). Length of bamboo cylinder 24 cm, diameter 7½ cm; the rectangular opening measures 4 x 5 cm. The piston of Premna wood is 25 cm long, and is 5 cm wide at the bottom. The bamboo bow is 1.30 m long. The string is formed of two coconut cords.

Fig. 128, No. 278*. Rat trap, tezi iri ga tou e, (collected on Pur). Length of bamboo cylinder 24 cm, diameter 7½ cm; the rectangular opening measures 4 x 5 cm. The piston of Premna wood is 25 cm long, and is 5 cm wide at the bottom. The bamboo bow is 1.30 m long. The string is formed of two coconut cords.

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those shown; the weaving in of the strips is the same as in the sailor’s jacket shown. In contrast to the neighboring islands, Tobi has the crude, simple mats of coconut palm fronds that have already been described on Nukuor. (See: Results of the South Sea Expedition vol. 8, Nukuor, Plate 1/1, No. 7230 II.) The middle ribs lie in the center of the mat, the weaving is closed by small braids at two corners, the weaving pattern is the same as in the basket 1472 II.

The baskets in Plates 3/1, 2 and 4 and the net bag in Plate 5/2 from Songosor are also found on Tobi. The strongly tapering basket of coconut leaf in Vol. II, however, is a different piece. Besides these woven baskets, they also have some made of slats and wooden sticks that differ from the child’s cradle, whose one end was a few centimeters narrower than the other, only by their regular rectangular shape. The pictured hanging basket No. 4840 II has a grid-like bottom formed from 5 round cross-sticks (hibiscus) and 8 bamboo strips that are laid over them at right angles and wrapped with coconut cord at the crossing points. On each of the long sides, the bottom is closed off by a round stick that is tied over the 5 cross-sticks. On the short sides, a cross-stick is tied onto the ends of these two sticks to form the sides in combination with the alternating lengthwise and crosswise sticks. Two short sticks attached vertically over the long sides (14 cm from the corners) reinforce the sides. Coconut cords fastened to the corners are knotted together 50 cm above the bottom and serve as a hanging cord.

The fire fan, ipoich, shown in Plate 18 is almost the same as on Merir. It is woven in a single-woof pattern of folded coconut leaves. The middle rib forms the handle and reinforces the surface. The shape is triangular. The short side measures 24 cm, the two long sides 34 cm. It is also used as a fan and fly-chaser.

Against infestation by rats, they use large rat traps whose construction is unique to Tobi. They have been encountered on Pur as foreign objects, and there they were specifically designated as Tobi traps, teziz iri ga touei.

To transport fruit, the people like to use a carrying stick, chamaori. A collected piece measures 190 cm with a diameter of about 2 cm and is made of coconut palm wood, dug. It seems to have been a spear originally.

Although not belonging to household furnishings proper, a child’s toy will be mentioned here—the only one observed and brought back. It is a kind of wheel, a round, thick, cylindrical piece of breadfruit wood with a hole in the middle. The thickness is 5 cm, the diameter 10 cm, that of the center hole 3 cm.

**Terms for household items and technology after A. Krämer.**

- **torch**
- **cooking pot, dish**
- **wooden bowl**
- **large wooden bowl**
- **small wooden bowl**
- **food ladle, spoon**
- **needle**
- **wooden roof needle**
- **drill**
- **file**
- **axe**
- **weaving**

- **tor**
- **taguk, lau Ham.**
- **tabi**
- **tewap**
- **tengotol**
- **titi; perk Ham.**
- **tew (?)**
- **touhou**
- **bukakuk, (bagangere biobi)**
- **keake**
- **teve; tauofil Ham.**
- **garamal aus iagoma, fasifes**
- **basket**
- **large basket**
- **small basket**
- **mat**
- **loom**
- **weaving mat**
- **iron blade**
- **Tridacna blade**
- **rope**
- **cord, coconut**
- **fishing line**
- **tsol; eveis Ham.**
- **tangsaik**
- **gerais**
- **tsob**
- **tag**
- **matxi**
- **tebeseke**
- **basuk**
- **tar**
- **gorogor**
- **iao**
4. Canoes and Fishing

The canoes of Tobi are extraordinarily seaworthy, well-built and agile vessels that draw little water. They can hold 12 to 20 people and are fitted with sails as needed. In this case, they can reach quite high speeds. Holdens claims that they were created with great effort from washed-up tree trunks, since there were no trees sufficiently large on the island itself. If his report is not entirely based on a misunderstanding, it must refer to an exceptional situation brought about by a natural catastrophe, because none of the later visitors ever doubted that the canoes were built of native woods. In addition, the abundance of vessels at all times speaks against this suggestion.

The canoes are one-trunk vessels with outriggers and a rail matched to the thickness of the trunk. On average, the canoes are 9 m long and 80 cm high. The outrigger is firmly attached to the canoe hull and unlike on Palau is not removed when the canoe is pulled ashore. Regarding the form of the outriggers, two types can be distinguished among the toy canoes obtained on the island. The half-moon shape seems to be the more common on utilitarian boats, and Hambruch mentions only this one.

The toy canoe No. 4765 II in Fig. 131 has an identical bow and stern. The outrigger beams are attached so that they protrude significantly over the rail. On the outside of the canoe’s shell facing the outrigger, a short lengthwise piece of wood is found under the outrigger beams. About midway down their length, the long, strong outrigger pole is attached lengthwise; it is lashed fast under the beams. Not far from bow and stern, the bent angled poles that form a half-circle arc to the middle of the pontoon are attached to the edge of the canoe. On the toy canoe, this arc is made of a single piece of wood and lies under the beams and the long cross-brace. At the center of the canoe, the beams are connected by a short, lashed-on crosspiece. The pontoon has four forks, which are held in a notch and hold the ends of the outrigger beams. The mast is let into a short crosspiece that is attached to the side of the canoe opposite the outrigger. The second toy canoe, No. 4766, Fig. 132, possesses a slender body with a sharp keel running all the way to bow and stern, and is well sprung. The outrigger gear consists of two outrigger beams, three crosspieces and two angled poles. Eight pegs, let into the pontoon, form the forks and hold the beam ends. They are lashed on with coconut yarn. The other ends of the beams rest on the rail, where they are also attached with yarn that is pulled through small holes in the hull. To prevent shifting of the outrigger gear or loosening of the lashing, two angled poles are added which are fastened onto the rail on the lee side on one end, and onto the crosspiece in front of the pontoon on the other. The short crosspiece above the canoe serves as the mast step.

The mast is supported by a forestay, aft stay and huff stay. Sometimes they make do with only two stays. The huff stay runs through a wooden holder, utauriutaur, located on the end of the outrigger beams. But by no means all vessels have such equipment. Some canoes also have a top attachment, ou sibor. The huff stay and forestay are knotted together at the mast.

The triangular sail is sewn together from 19 mat strips whose weaving techniques are identical to those usual in the women’s dress mats. The material is pandanus leaf. The seams run parallel to the mast. The free edge of the sail, the leach, is called danimat. It is tied to the mast with short lines, faufaur. Individual loops, called bobu, also run from the sail around the boom. Here there is also a small and a large sheet, morirap and moritsi. The Tobi people use paddles,1 uairi, of simple shape and without any kind of decoration. The paddles visible on the pictures taken by the expedition seem to have significantly narrower blades than the collected paddle pictured here. Thus it is uncertain whether this one is an exception, or whether those on the picture are a bit distorted, but this fact should be pointed out. The paddle No. 78 is made from a piece of breadfruit wood. The short, cylindrical shaft, eaur, ends in an unusually large blade, tobur. Center ribs, with the profile of a low ridge, reinforce the blade, which is concave on the inside and convex on the outside, on both sides. Bailers were neither collected nor described.

Description of a canoe and its parts after A. Krämer.

<table>
<thead>
<tr>
<th>Part</th>
<th>Tobi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boat</td>
<td>oa</td>
</tr>
<tr>
<td>Small one-person canoe</td>
<td>ou tuaomar</td>
</tr>
<tr>
<td>Toy canoe</td>
<td>bau</td>
</tr>
<tr>
<td>Boat hull</td>
<td>asub</td>
</tr>
<tr>
<td>Bow</td>
<td>moar; tuaor a bang</td>
</tr>
<tr>
<td>Stern</td>
<td>pouer; mooor</td>
</tr>
<tr>
<td>Bow attachment</td>
<td>pouer; mugi gapi</td>
</tr>
<tr>
<td>Stern attachment</td>
<td>fafaufaur</td>
</tr>
<tr>
<td>Keel</td>
<td>pouer</td>
</tr>
<tr>
<td>Middle part of the canoe space for fish</td>
<td>druur</td>
</tr>
<tr>
<td>Rail attachment</td>
<td>vugof</td>
</tr>
<tr>
<td>Paddle seating seat</td>
<td>do</td>
</tr>
<tr>
<td>Pontoon</td>
<td>dam; tam</td>
</tr>
<tr>
<td>Outrigger beams</td>
<td>kio</td>
</tr>
<tr>
<td>Small lattice between canoe hull and first lengthwise outrigger brace</td>
<td>touora</td>
</tr>
<tr>
<td>Short lengthwise outrigger brace</td>
<td>runganuemesot</td>
</tr>
<tr>
<td>Outrigger half-moon</td>
<td>matakean</td>
</tr>
<tr>
<td>Long lengthwise outrigger brace</td>
<td>eobata</td>
</tr>
<tr>
<td>Large lattice between the 1st and 2nd lengthwise outrigger brace</td>
<td>rot</td>
</tr>
<tr>
<td>Short outrigger crosspieces above the pontoon</td>
<td>ikanu ana tsan</td>
</tr>
<tr>
<td>Pontoon fork</td>
<td>ngi teven</td>
</tr>
<tr>
<td>Fork holes</td>
<td>bie bi tam</td>
</tr>
<tr>
<td>Trusses between outrigger crosspiece and pontoon</td>
<td>iapit</td>
</tr>
<tr>
<td>Sail</td>
<td>ou sibor; eaur</td>
</tr>
<tr>
<td>Sail strip, dress</td>
<td>urus</td>
</tr>
<tr>
<td>Leach</td>
<td>danimat</td>
</tr>
</tbody>
</table>

1 In addition, a richly carved paddle washed up from New Guinea was obtained. The richly decorated blade and the shaft which ends in a standing human figure are made of one piece. The shaft ends on both sides of the blade in a center rib. Length 190 cm, blade length 45 cm, thickness at the joint 35 cm, diameter of shaft 25 mm, length of the figure at the end 15 cm.

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Fig. 134. Sketch of a Tobi sail after A. Krämer. 1. Mast = gunoggo, 2. boom = sina, 3. sail = uch, 4. leach = danimat, 5. fabric = urus, 6. loops = bobu, 8. large sheet = morirap, 9. small sheet = moritsi.

Fig. 135. No. 78°. Paddle, uairi, of breadfruit wood. Total length 137 cm, shaft diameter 3.5 cm, blade length 80 cm, width 25 cm.
varies between 3 and 10 cm. The terms for the individual parts are: mother-of-pearl, the small hooks, attached to the spoon by lashing, are usually carved of tortoiseshell, also, they are often named for the fish they are used for. Spoon hooks, barī fetūr.

For the fly they use human hair, split hibiscus raffia, or a feather. The length of the spoon: 5 cm on the handle end, and 1 cm at the tip. Two fishing lines of breadfruit raffia 4.80 m long are wound around this fishing rod. A compound fishhook, its spoon broken, is tied to the end of one. The hook of the other line is completely lost. The people call the rod uao, vaur, and the line gau.

The simple fishhooks are used on the open sea. The natives go out with their boat, preferring to set a sail. The small tortoiseshell hooks are used for catching kio at a depth of 3 to 4 meters. In this case, hermit crabs are used for bait, umen or barī. The other fishes caught with hook and bait generally live at a depth of 100-500 fathoms. Spiderweb bait, uau, is a very popular, it serves mainly to catch the highly feared gappike (belone). It often causes injuries during a fish drive, and some are said to have died, while others were saved by a medicine. They say that even the great whale, gua, fears the large belone, called mag. Other bait fish are:

According to Hellwig, the last three most prefer to take the tortoiseshell hook. The shape of the hook corresponds to that of the decorative hooks already described. The main difference lies in the fact that those not destined for practical use are not completely cut out. On the fishhooks, the end is furnished with a groove for easier fastening of the leader, and the sides are widened. The tip, which is bent inward, is found with and without a barb. The material is tortoiseshell or shell. In the past, they also used wood (coconut shell) and as early as Holden's time, iron as well, though with little skill (cf. p. 13). The tortoiseshell hooks are called gau boat, for fishing rod. A compound fishhook, its spoon broken, is tied to the end of one. The hook of the other line is completely lost. The people call the rod uao or vaur, and the line gau.

The small hooks, chaubon, attached to the spoon by lashing, are usually carved of tortoiseshell, boat, bones, or black mother-of-pearl, sachu. For the fly they use human hair, split hibiscus raffia, or a feather. The length of the spoon varies between 3 and 10 cm. The terms for the individual parts are:
The sinker is at the end of the main line. Smaller fish serve as bait. The line must be taken in very rapidly.

Fishing with nets, as done from a boat with throwing nets of various sizes, in shallow water with handheld nets e.g. during a fish drive, and in deep water with sinker nets.

Fishing with the large throwing net, au rei, is done from a boat. It is made of coconut twine and has a mesh of 5-8 cm. It can measure 1½-2 x 100-200 m. The net edges are called gatig, the holes auve (He), matamatar (Ham.), the net knots bugebuge, the edges choroscor, the wooden floats apes, the coral sinkers vaser. With these, they hunt the foot-long gor and the 2-foot-long genikli. They say it is also used to catch Mugil, iask, and bacha. The small stationary net, parasagi, is only 50 cm wide but 5½ m large. The mesh size of this net, knotted of breadfruit raffia, is about 1 cm. The coral sinkers are 1-5 cm long, the small floats have an average size of 5 cm.

Handheld nets occur in all sizes. They are called tsou and in addition the name of the fish for which they are intended. Except for fish drives, they are used mainly for torch fishing at night, teriver, where they are manipulated either while wading or from a boat. The frame has three or four parts. A fork is attached to the handle—either a tree crotch or two bent sticks. It extends to the middle of the oval frame. The other half is formed by two bent sticks that overlap at the upper edge of the frame and are firmly mach together; their other ends are tied to the ends of the wooden fork. The net attached to the frame has a relatively fine mesh and one or two corners. The knots are executed without craftsmanship and rather sloppily. These nets correspond exactly to the Sologosor and Pur nets in Plates 5/1 and 4. The net itself is made of breadfruit raffia.

According to their function, which also determines their dimensions and mesh size, the natives distinguish various types whose names in part agree with the designations used on the neighboring islands.

Terms:

- **handled**
- **fine-meshed handled**
- **net with narrow holes for small fish**
- **net for catching magnog, Exocetus**
- **the same for small fish**
- **net with two corners**

1 According to Flesher, the coconut leaf ribs that are stuck through are called top.

The sinker net, ven, fen, is manipulated from a canoe. It is swung overboard on a line that is fixed around the mast or in some other way, or even simply held fast in the hand, and is sunk underneath the surface of the water. As soon as a fish touches the bait, it must be pulled up against a jerk. If the fisherman is not quick enough with this maneuver, or misses the right moment, the fish escapes. It consists of a round frame. A cord is attached in two places on each side; it is knotted together farther up, and is tied to a very long sinker line of coconut yarn.

The net is very wide-meshed and has two corners. A cord is stretched over the frame with a loop to hold the bait above the middle of the net at the height of the frame. Two lines drop down from the frame; they are knotted into the net, hang freely, and carry the sinker on an extension. See the fig. in Vol. I, Fig. 15.

Terms:

- **sinker net**
- **frame**
- **frame encircling**
- **net**
- **hanging cord**
- **bait**
- **bait loop**
- **sinker**
- **sinker line**

The Tobi natives use astoundingly large fish traps, garauts or bieu, Sarl. ueb. See Plate 15/2 and Plate 19/1. Until they are used, they are left stand free on the beach under the shade of the first trees, and they are sunk into the deep out in front of the reef on a very strong line. They are put together from very strong wooden poles of Eugenia, fariep, with coconut yarn lashing. The entrance is under a prorading roof and walls that slant outward and also protrude significantly from the entranceway. It is much wider at the bottom than at the top, and gets narrower toward the back. The roof is shallowly vaulted. They are furnished with an anchor when they are sunk. The measurements of the trap depicted in Plate 15 are: total length 255 cm, front 114 cm, rear 120 cm, height in front 64 cm, in back 66 cm, height of side wall midway down its length 67 cm, height of the front midway down its length 76 cm, height of the rear midway down its length 76 cm, entrance height, width at top 18 cm, width at bottom 53 cm, protruding part of the roof 27 cm in the middle, diameter of one wooden pole 12½-15 mm.

To recover the traps from the deep they have a special tool, haruwauinagech. A pole, meic, of about 40 cm, flattened in front, has three just slightly longer wooden tines, uvueng, placed around it and encircled with a few loops of line, uep; they are bound tightly to the pole. The tool is tied to a thick, strong rope, tau, and when it is let down it catches in the rough wooden poles of the trap.

From time to time the natives organize a great fish drive. The old people call together the young folks, armed with driving clubs. At the time of the expedition’s visit, everyone gathered at 9.30 pm on the west side. About 200 people participated. Around 2 o’clock the tide had gone out. The people had surrounded a fairly large area of the

Below: Village people participating in the great fish drive, on the west coast of the island. Photos A. Krämer.

the large hand-held nets described above. They do not have, or no longer have, fishing spears, cham maru or gasik. They say they were made only by the woodworkers, and the missing tool is due to their absence, or dying off. The spear found by Hambruch is supposedly the only one of its kind. It is made of coconut palm wood, 2.95 m long, diameter 2 cm, smooth, broken in one place and repaired by wrapping with cord. The catch is usually very abundant and is distributed to all inhabitants. For the most part, Caranx, Mullus and Belone are caught.

Turtle hunting brought very few results in Holden’s time and currently does not seem frequent either. Nothing more could be learned about sea cucumber fishing than the native name, periper.

5. Tools

Plaiting is completely in the hands of the women. They do the same work as on the neighboring islands. As is the case there, coconut and pandanus leaves are their only material. The objects created are mats of varying types: roof mats, sleeping mats and the women’s dress mats; further, bags and baskets, of which some are plaited in a single-woof pattern (1a over 1b) and some in a double-woof pattern (1a over 2b). The angle at which the strips cross can also vary: it can be right, acute, or obtuse. The only aid they have are plaiting boards. The strips are obtained by splitting the leaves with sharp knives of shell. The roof mats are fastened to the lattice with large needles (according to Hellwig). The roof mat needle collected on Tobi is carved from hibiscus wood and is 21 cm long and 13 mm in diameter at its thickest point. At its head, there is a notch aimed at preventing the “sewing thread” from slipping off.

Terms having to do with plaiting:

- plait (uasuuas E.K.)
- bend (iemaugudz E.K.)
- split (esai E.K.)
- pandanus (man E.K., / futs Ham.)
- hibiscus (giri giri, giftufi E.K.)
- banana raffia (situ E.K.)
- coconut leaf (unipamti, menegaro)
- breadfruit raffia (toukoma Ha.)
- plaiting board (bab E.K.)
- roof mat needle (totirim Ham.)
- top of plaiting (muvura E.K.)
- plaited strips running parallel to the edge (muvase, vasavenes giriie E.K.)
- single-woof plait (muvasevase ike bore E.K.)
- basket edge (menedie E.K.)
- braided closure in baskets (megi egire E.K.)
- scraping knife (buaite E.K.)
- shell for splitting (kiri E.K.)
- bags and baskets (dii E.K.)

1 According to E. Krämer, vats is the non-edible, boku the edible pandanus, and man is the type whose leaves are used for plaiting.
Warping is done only by the women. As on Songosor, the only product is the men’s modesty belt of banana fiber (more rarely hibiscus raffia) with black patterning by incorporating hibiscus threads. 1 The loom consists of loose pieces of wood. The warp is held under tension by the worker, who squats with her legs pulled up, holding the breast-beam, which is attached to the weaving belt, on her lap and moving so far away from the warp-beam, which is fastened to the house wall or placed behind two posts rammed into the earth, that the warp becomes taut. She sits on a mat, the loom is also placed on a mat underneath, and she spreads another mat over her lap, on which is fastened to the house wall or placed behind two posts rammed into the earth, that the warp becomes taut. She begins weaving the cross is at the end. The warp begins at the heddle-rod, and the cord is pulled over it with a heddle-eye. For example, the cord is laid under the warp thread to the left of the heddle-rod piece. Coming around it, it is pulled to the front. In the next round, the warp thread does not get encircled. In the following round, the cord goes back and forth, always staying in front of the heddle-rod piece and grabbing the warp threads alternately from the right and the left. The warp runs in front of the breast-beam piece, behind the heddle-rod piece, in front of and behind the separating rod piece, in front of the warp-beam piece, behind the cross-rod piece, runs around it, and on the return, crossing over itself and forming the cross, it now lies behind the warp-beam piece, separating rod piece, heddle rod piece, and breast-beam piece. This way of warping is sufficient for the plain belts or belt parts. First, a wide, flat board, the warp-beam, 7, is inserted in place of the first wooden piece. Then the board that is deeply notched at both ends, the breast-beam, 1, is inserted between the separating rod piece and the fourth piece, and then the fourth piece is pulled out and then the third piece is replaced by the separating rod, 5. Special care must be used when replacing the second piece, the heddle-rod piece, with the round heddle rod, 4. During the setup and preparation, the separating rod and heddle rod are tied together at both ends. The last piece is replaced by the cross-rod, 6. The weaving belt is looped around the notches of the breast-beam, and the weaver can begin her work. Before she begins the weft, she opens and closes the heddle and separating compartment and places three or four thin, flat sticks, 8 (leaf ribs or bamboo strips) crosswise into the warp. These rods, over and under which the warp threads run, alternating singly, are there to prevent the warp threads from shifting sideways, and also serve the weaver as guiding pieces as she now puts in the first woof threads of white raffia. After a white, single-woof piece about 1 cm wide has been created, the weaving of the patterned section, which is found at both ends of the finished belt above the fringe, begins; the fringe is formed by cutting open the last bit of the continuous warp down the middle, rather than filling it with weft. The loose ends of the warp threads, which are not fastened on Tobi, form the fringe. Now, according to the type of patterning, two kinds of weaving processes can be distinguished. The continuous black-and-white sections are woven, ateig, while the open ones are plaited in, with the black plaiting thread covering the woof thread. Plaited weaving is called tiuip. All black-colored material is hibiscus raffia, even in belts of banana raffia. As the individual pattern requires, simple single-woof parts alternate with black-white weaving and plaited weaving. In every case, however, the patterned sections lie at the beginning and end of the work; the middle is formed by a long, plain section. To produce the ateig sections, new compartments, 3, and a fine, sharp rod, the tiuip, are necessary. It is used for bringing up the required warp threads. The stitching thread is threaded through a needle with a hole and pulled through with its help.

Terms regarding weaving, after E. Kränner:

loom

tōach
tobean

toplain-weave

tōplanteweave

to weave from the left

tōweavefromthelleft

to tie on

tōtieon

to split raffia

tōsplitraffia

breast-beam

tōbreastbeambegonbreast-beam

weaving belt

tōweavingbelt

loops on the belt

tōloopsonthebelt

warp-beam

tōwarpbeam

posts for holding

tōpostsforholding

small wood pieces before the woof is put in

tōsmallwoodpiecesbeforethewoofisputin

heddle-rod

tōheddlerod

hedge

tōeddle

separating rod

tōseparatingrod

cross-rod

tōcrossrod

sword

tōsword

shuttle

tōshuttle

auxiliary wood pieces

tōauxiliarywoodpieces

1 The plain belt that was obtained, He. 674, has warp and weft of hibiscus raffia; the patterned belts, with the exception of the black weft threads, have only banana raffia weft.
Three different pieces of equipment are used for ropemaking. For heavy rope they use the cross-shaped wooden breadfruit raffia, are prepared with shell knives and scrapers. The handle end serves to hold the hanging cord. The more delicate fibers, such as banana and hibiscus raffia as well as cylinder and tapers toward the handle. It has two beating surfaces, one flat, the other half-round. The notch at the handle end serves to hold the hanging cord. The more delicate fibers, such as banana and hibiscus raffia as well as breadfruit raffia, are prepared with shell knives and scrapers.

The material is coconut yarn; the knotting is the same as on the Nukuor. The weaving belts show a completely different kind of knotting technique. Unfortunately it is not known whether they are produced by men or women. The material is coconut yarn; the knotting is the same as on the Nukuor weaving belts. A very long strip is knotted, with several loops along its long sides. Behind these, the belt is cut for use, so that several belts are created. The strip pictured here is 3 m long and 13 cm wide. It is long enough for weaving belts. A very long strip is knotted, with several loops along its long sides. Behind these, the belt is cut for use, so that several belts are created. The strip pictured here is 3 m long and 13 cm wide. It is long enough for four belts.

The finished yarn or line is wound neatly into balls and is also traded this way, a very desirable article for trading with ships. The ends of the thick coconut lines are prevented from unraveling by encircling them with hibiscus raffia.

The preparation is as follows: The roots are scraped on a grater over a mat. The grater, a block of coral, is called a tachum neteri He.; see Fig. 73, Part I of this volume. The grater is flattened at both ends and has a rectangle carved out of them. The forks are called aosiu. The one pictured is 40 cm long and only 12 mm wide. The flat netting wood, metator, which determines the gauge of the mesh, is 18 cm long and 12 mm wide. The technique is the same as has been described previously.

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The second ropemaking utensil is called servioch. It consists of a cylindrical, tapered pole of coconut palm wood, onto whose thick end two small sticks of hibiscus wood 18 cm long are lashed crosswise with coconut cord. The cords are wound onto the crosspieces, the end of the rope is attached to something, and the ropemaker, walking slowly backward, slowly unwinds the rope while turning the tool, so that the cords wrap around each other. The third tool is shaped like a butterfly and is called svitoch, which presumably is the same term as servioch. Each half of the flat wooden piece has three holes, through which the cords are probably run during ropemaking. Two such utensils have been collected. Their use could not be observed. The tines on the lower edge are called banur, the holes biabia, the grooves in the center etopo, the notch at the top etopor.

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The technique of knotting also seems to be entirely in the hands of the men. They produce their own fishing nets and in addition produce net bags exactly like the Songosor bags in Plate 5/2. Here they are called servioch; the edge loops are called talirua (ear). The material for the fishing nets varies depending on what they are to be used for. Usually it is coconut yarn for rougher nets and hibiscus cord for fine ones. To create a net, the yarn is wound onto the netting needles, iasaf, which are notched at both ends and have a rectangle carved out of them. The forks are called aosiu. The one pictured is 40 cm long and only 12 mm wide. The flat netting wood, metator, which determines the gauge of the mesh, is 18 cm long and 12 mm wide. The technique is the same as has been described previously.

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The hinge section or one of the convex shells was selected. The natural concavity was formed into a triangular hatchet have a handle at an acute angle, onto which is fastened a blade of Tridacna gigas. The old fire was never practiced. 1

1 When two young men made this statement, an old man disagreed. But they were not swayed: fire make hole, wiawiar; wor (axe) work finish!

A few terms:

- unprocessed Curcuma root: parach Ham.
- ren bowl of coconut: tabi ren Ham.
- finished dye: ren Ham.
- ren press: feigeriga Ham.
- frame: garifen Ham.
- net: rarifen Ham.
- handle: baurifen Ham.
- pressing the ren: ur Ham.

The black dye to color hibiscus raffia is an earth color. From time to time, usually in May and June, it is washed up in the roots of the sago palm, saksak, from the Philippines or the rivers of New Guinea. They call it pods. According to Hellwig, they soften it with rainwater and mix it with the expressed oil of old coconuts. The dyeing is done either by immersing the hibiscus fibers in the liquid, or by applying the colored earth by hand and following this by pouring the oil over. According to E. Krämer, the dyeing process for the fibers is much more complicated: The leaves of the kirí (red Terminalia and red fruits of the Corncelian cherry are both called kirí) are ground between stones and pressed in water. First, the fibers to be dyed are placed in a dish full of pounded coconut husks and kirí, leaf water, for three days, then for four days in water of pods, pounded agariburodz (a type of bean) and taweripotz (leaves of a plant). Finally, they are hung in the sun to dry.

They obtain the dye for tattooing, burutsu, through the gradual charring of good, fresh nuts of Calophyllum inophyllum, savan. Many of them at once are placed underneath upended coconut shells over a wood fire. They burn for one day. On the next day, the soot of the charred nuts is scraped out of the shells. This dye must be mixed with water.

Woodworking, which according to the natives is practiced only by certain workers, the senepes, but is most probably also understood by other men, is done with the help of axes, hatchets, chisels, etc. For smoothing surfaces they also use shells. The material is native trees: breadfruit tree, coconut palm, Calophyllum, poplar, and others, and any washed-up wood that is at all usable, especially bamboo and cork, asanap. Wooden utensils that wash up are also re-worked. They make a cut all the way around the native trees and then get them to fall by means of a wedge cut halfway around the perimeter. In the past, when only the shell axe was known, the tree trunks for making canoes and chests were hollowed out with fire; but they claim that falling trees with the aid of fire was never practiced.

The old hatchets have a handle at an acute angle, onto which is fastened a blade of Tridacna gigas. For this purpose, the hinge section or one of the convex shells was selected. The natural concavity was formed into a triangular

Fig. 148. No. 118°. Ropemaking utensil, sreitech.

Fig. 149. No. 4071°. A roll of coconut rope for trading purposes. Height 36 cm, diameter 17 cm.

Fig. 150. No. 116°. Netting needle and mesh rod, iaf, of bamboo. Length of needle 40 cm, width 12 mm; length of mesh rod 18 cm, width 12 mm.

Fig. 151. No. 4300°. Sample of work in knotted weaver’s belt.

Fig. 152. No. 4300°. Strip, 3 m long and 13 cm wide, knotted from coconut yarn. When it is cut behind the loops, it yields four weaving belts, tanitoch.

Fig. 159. No. 73°. Boating drill, sireli buruch. The square vertical rod, 52 cm long and 12 mm in diameter, which is sharpened at the bottom and pierced at the top, has a crosspiece 18 cm long on its drilling cord. At the center of the flywheel (diameter 28 cm) is a carving in the form of flower petals enclosing the hole through which the vertical rod passes. A cord is wound around the rod under the flywheel to prevent its sliding downward. The drill bit, an iron nail, is lashed to the rod.

Fig. 160. Compass after a sketch of E. Krämer.

Fig. 161. Coconut oil press, nuroro, according to a sketch by P. Hambruch.

Fig. 165. Coconuts with the net garifer, the handle baurifen. Then this pulp is poured into coconut bowls, and they are placed over a moderate fire. During cooking, frequent stirring is necessary. Gradually the superfluous water evaporates. For final drying at the end, the bowls are placed in the sun. To use as a dye, the yellow powder extracted by this means must be mixed with the juice of young coconuts. This is obtained by scraping the meat, which is then wrung through coconut fibers. The mass is simply applied with the hands to the objects, mats or fibers to be dyed.

According to Hambruch, they also use a sieve for this process like the one described and pictured on Songosor for producing mogemog flour.

In many cases, the yellow powder is hardened by placing it over a wood fire. Then this pulp is poured into coconut bowls, and they are placed over a moderate fire. During cooking, frequent stirring is necessary. Gradually the superfluous water evaporates. For final drying at the end, the bowls are placed in the sun. To use as a dye, the yellow powder extracted by this means must be mixed with the juice of young coconuts. This is obtained by scraping the meat, which is then wrung through coconut fibers. The mass is simply applied with the hands to the objects, mats or fibers to be dyed.

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For the production of jewelry, they need drills, cutting instruments and compasses. The drills on Tobi are bored with a cutting edge already described in more detail in other places. They can pierce not only tortoiseshell and coconut shells, but also snail shells such as Conus. The drill bit is an iron nail or a shark's tooth. The Tobi drill pictured here is interesting on account of its beautifully decorated flywheel. It should probably not be assumed that the natives fashioned them in this manner for such a purpose; it is more probable that it originally had another function, perhaps as a lid. But here, too, no example of this can be found among the gear on Tobi, and so everything speaks for the original use of the drill bit towards the blade; it is attached to the handle by coconut cords running over two wide grooves in the lining.

Fig. 153, No. 4287. Old shell hatchet, aur. The hatchet handle of breadfruit wood has a short knee-shaped extension extending from the handle at an acute angle at its upper end. A shallow round groove has been hollowed out along the top. Into this is placed the hatchet lining of Calophyllum, which is spindle-shaped and flattened at the upper section. Length 16 cm, width 9 cm. Fig. 154, No. 4294. Length 10 cm. The natural convexity has been formed into a triangular cutting edge by further grinding. Fig. 155, No. 123. Length 12 cm, width 7 cm. Roughly worked from the hinge. Cutting edge strongly convex. Fig. 156, No. 4395. Length 14 cm, width about 8 cm. Fig. 157, No. 4393. Hinge section roughly broken out, not worked over. The slightly convex cutting edge was created by diagonal grinding of the upper section. Length 16 cm, width 9 cm. Fig. 158. Length 12½ cm.
If they ever get into the situation of having to produce fire, they use a fire saw, *chui*. The piece pictured here is made from drift bamboo. The shoots at the internode have been left standing. The large piece serves as a base, the narrow bamboo rod as the saw, *rarorief*. The work is not easy; it requires three men: one to hold the base, the other two to saw back and forth. Frequently the effort fails, since the bamboo may be rotten or not quite dry. The large bamboo piece is placed on a bed of dry leaves. Then its surface is scored with two crosswise grooves and then a lengthwise one crossing over them. For this they use a piece of shell or hard wood. First the bamboo is sawed through with great pressure on the first cross-groove; smoke is produced, and the glowing sawdust falls onto the dry leaves, where it is fanned into a flame by careful blowing. Usually, however, the second cross-groove must be sawed through also.

A tool to aid in harvesting should be mentioned: a breadfruit picker of breadfruit wood, 4.50 m long, onto whose tip a piece of reed has been lashed at an acute angle. They climb the palms by means of steps hewn into the trunk, using foot bands as aids.

![Fig. 163, No. 133². Breadfruit picker. Length of reed: 27 cm, length of pole: 4.50 m.](image1)

![Fig. 162, No. 4819⁵. Fire saw, *chui*, of drift bamboo, *bobau*, with shoots at the internode. The larger piece (length 55 cm, diameter 9.5 cm) forms the base, the narrow bamboo rod (length 18 cm, width 3 cm) the saw, *rarorief*.](image2)
Woven men's belts, Tobi.

1) 4453II
2) 4010II
3) 4444II
4) 4431II
5) 4442II

11) 4438II
12) 4450II
13) 4441II
14) 4436II
15) 4437II

6) 3993II
7) 3990II
8) 4013II
9) 4414I

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Model of a house, Merir. 54 cm long, 36 cm wide, 40 cm high. 1628II.

Large fish trap, Tobi. 255 cm long, 130 cm wide, 95 cm high. Entrance opening 63 cm high. 68II.

Woven men's belts, Tobi.

1) 4433II
2) 4010II
3) 4444II
4) 4411I
5) 4442II
6) 3993II
7) 3990II
8) 4013II
9) 4414I
10) 4417II
11) 4438II
12) 4450II
13) 4441II
14) 4436II
15) 4437II
16) 4011II
Wooden figures, Tobi.
1. 4301II., 52 cm high.
2. Berlin VI 37608
3. Berlin VI 26808

1. Basket of coconut leaf, Tobi. 25 cm high, 36 cm at the top, 12 cm wide at the bottom, braids 31 cm long.
2. Fire fan of coconut leaf, Tobi. 43 cm long, 30 cm wide, 4367II.
4a) Woven men’s belt of black hibiscus raffia and white banana raffia, Ngulu, 5015II.
4b) Woven men’s belt of banana fiber with black hibiscus woof, Ngulu, 5016II.
5. Plaited bag of pandanus leaf, Ngulu. 19.5 cm wide, 9 cm high. 5036II.
6. Dye pot made of the barnacle shell “tochioch” with hanging loop of coconut yarn “neuit,” Ngulu. 9 cm high. 4995II.
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MERIR.
1. History of Discovery.

For the first time Merir is mentioned in the Somera-Report, that describes the voyage of the "Santissima Trinidad" under Padilla in 1710. On Songosor the Spaniards hear about the Island Cemerideis, that was somewhat larger than this and was about a days voyage away in SW/SE direction. However they did not visit that Island. Only in 1769 the name surfaces in the shipping reports again. Captain John Payne of the ship "Ponsborne" reports briefly, that he on the voyage to China, taking the route between Waigae and the northern coast of New Guinea had passed by that Island.

In the year 1788 an English squadron under captain John Davy Foulkes set sail in Batavia on its way to China. Under the participating ships where the "Duke of Montrose" under captain Joseph Dorin and the "Asia" under Foulkes command. After they sighted Tobi on the outbound journey on January 1st 1789, they passed by Merir on their way home on June the 4th. The position was taken onboard the "Asia" and with 4° 20' eastern longitude and 132° 19' northern latitude logged.

Most likely at the same time the name of "Warren Hastings-Island" was given by the captain of the "Duke of Montrose". It seems to be that, by the "Asia" under captain Stone 1805 an other new positioning of the longitude was made. In between that time the Spaniards passed by this Island once more. The corvettes "Descubierta" and "Atrevida" under Alessandro Malaspina had the orders, to undertake hydrographic surveys in the Pacific Ocean and passed on December 24th 1702 Merir. Although that ships had relatively often sighted and positioned the Island, exact records have never been published. The last published positioning was done by the Swedish steamer "Nippon" in 1912. The Hamburg Expedition recorded the position with 132° 19' E.

2. Name.

On Songosor, the Spaniards learned the name almost correctly. However, later on Ceremides became Pulo Merire. In doing so, Pulo was considered a kind of preposition, probably an approximation to Pur. Pulo Ana finally carries the sound. In the simplest writing this corresponds to "meri'. E i carries the sound. In the simplest writing this corresponds to Merir.

3. Location.

According to the information of natives, the journey from Songosor to Merir takes one day and the distance is about 30 sea miles in a southeastern direction. According to Rosser it was only 10 miles. Fritz reports that the government schooner, coming from Pur, reached Merir being pushed more by the current than by the engine.\(^1\) On the other hand, the current next to Merir was so strong that the schooner had to give up on the trip from Merir to Tobi. It was the end of November.

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\(^1\) The pronunciation of the natives according to Kunita: Milie; Suriat: Milie; Halswig: Milie.

\(^2\) Halswig, p. 612. 132° 28' 15" E, 4° 22' N.

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### Geography.

The low island, covered with trees, can only be sighted from a distance of 12 sea miles. From north to south it measures about 1½ sea miles (2,281 km), the width (east west direction) is nearly 1 sea mile (1,852 km).

In the sketch, Fig.154, from Gollert another proportion is depicted. The islands is surrounded by a coastal reef that protrudes to the north and the south about ½ a sea mile. The surf surrounds the entire island; however, it is stronger along the extensions of the reef. In the middle of the western side, where the settlements were situated, there is also an elevation, a hill about 4m high.\(^2\)

Nearby there is a small bay, where the water is significantly calmer. Here the dinghy of the Peiho landed. Two dams follow along the beach sides which are fringed by a small sandy beach. Almost directly behind it, begins bush of 2—3m height, The northern part of the island is a little higher. In the middle, the terrain subsides and is covered by swamp. The southern tip has many tall trees, mainly coconut palms, which were all, without exception, destroyed by the devastating typhoon in 1904 that also ruined Pur. Many white, mostly broken trunks still stood tall and offered a sad impression. At the visit of the Peiho 5 years had passed since the catastrophe, but the island cannot yet be inhabited. The bush had become so dense and had everything completely over grown so that we could only fight our burdensome way to the old settlements with the help of machetes.

Two years after the catastrophe, the official report about the visit reads as follows:

"Horrible destruction. Here, the sea must have flooded the entire island, with the exception of a few higher areas. Even now a salt water lagoon remains in the middle of the island. In my opinion, Merir is about twice the size of Pulo Anna. We found 20 women and seven men there, whom we took at once on board. Among the poor and dirty houses was a taller building in better condition, thatched with mats and impressive columns made of calophyllum. A peculiar framework was attached to the middle column. Some coral stones where lying on the floor underneath the framework. This building was the meetinghouse. The apparatus mentioned above served cultic purposes.

The stones are said to have fallen from heaven. I learned the following from our new fellow passengers:

That typhoon started at sunset with a storm coming from the north that turned via east to the south. The sea flooded the Island coming from the east however it did not reach the village because it is situated 10 m above sea level.

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\(^1\) Compare with Pac. Isl. Pilot 1933, p. 496; The island is surrounded by a fringing reef which extends about 6½ cables from its southern end and about half a mile from the northern end, the edges of the reef are steep-to, except at the northern end where a shoal, with a depth of 9 fathoms (1278) in the west outer end, extends about three-quarters of a mile northward; it is reported that sailing vessels anchor here.

\(^2\) 4m according to Gollert, 5m according to the information of the Südsee-Handbuch, from which was cited the above description. According to the information in Pac. II. Pilot from 1933, p. 496, Merir is 92 feet = 28 m high (measured to the tree tops).
Fig. 163
Merir, drawn on the 25th of August, 1909, by Golbert, 2nd Officer on the "Peiho".

level. Before this event about 200 people are said to have lived here. Nobody died in this typhoon, yet afterwards a famine started. Many people died. Some, who had stolen others' provisions, were killed. An epidemic is said to have started because of the vast consumption of land crabs that killed many, especially children. 6 months after the storm nine boats left Merir with 50 people on board and sailed to Sonsol. Only 5 boats with 34 passengers arrived there. — A magician is said to have created the storm.

The fauna is the same one known to live on coral islands. What is important for the natives is clearly shown in the index of words. Hereto Sarfert investigated some closer details, however not all of the below species could be dedicated with certainty, because the writing of the Merir words contain here substantial differences, respectively the details may have been for fishes, that had not been named in the numbered list of the 53 species. The number behind the comments correlate with the species named in the numbered list.

katik = a species of White-fish with red-brown dorsal fin and red strips on the upper rim of the mouth. 18
s. gei = black, with yellow trim on side fins and its tail. At the beginning of the tail it has on each side a sting. 13
aree = light-brown with dark-brown, almost black spots. 26
leneki = blue, with black markings on the upper half; black-yellow with black on the side-rims. 27
pesemel = black back and belly, fins white/transparent w/ black trim; tail black-white-red; side fins greenish. 29
rigelo = scales black, in the center with greenish rectangle; tail whitish, in front black, belly front blood-red. 49
murer = black. Front of tail black red - yellow ring w/ two stings each side, forehead yellowish, mouth to eye a yellow line, mouth red-yellow. 7
gole = Back red, belly red-yellow to yellow. 12
ri ri = 40 cm long, gray; forehead and front part of belly black, tail black-white-black. 16
isowm = 10 cm long, it looks like it has 2 pair of eyes, back gray with black horizontal strips, belly white with red horizontal strips.

Plants.

Tree siriget Palm wine rasi
Leaf saure Mangrove nalaraw
Stem sepatie Banana fazel
Branch lara Taro wegli, wot(r)
Bark gien Yum iam
Root salarar Areca nut ao
Flower-Stem ranet Betel-lime seue
Flower mosagura Betel-container nunu
Flower-stem isare Pumpkin punugen
Fruit knot uare Bush niu
Flower-petal saur Maddow fete
Pollen-receptical meteleri Arrowroot (tapioca) magunog
Fruit uar Been zep
Grass feti Pineapple ngongor
Pandan fazoe Sweet potato gniat
Coco palm ngaru

Also the flora does not offer anything exciting. The most important crop plant are cocos palms, from which they harvest palm-wine, pandanus, Mangrove, Banana, Pineapple, two sorts of taro, yams, Areca-nut, pumpkin, arrowroot 3 (tapioca), sweet potato and beans. But we have to keep in mind that these accounts where given by the natives on Palau and it may be questionable, if they really knew all of these plants on Merir. It has been proven, that they learned about the betel-nut only when they came to Palau. It is interesting, that they have special words for specific plant parts, like flower-paddle, leaf, stamp, pollen-vessel, and fruit-knot.
It is noteworthy that they have a name for crocodile: *ruasigi*. They know more than 50 kinds of fish; as all other islanders they like also to include marine fauna, thus clams, snails, etc.

**Animals.**

- **Dog**: *peiz*
- **Pig**: *peik*
- **Flying fox**: *uauarik*
- **Rat**: *gos*
- **Fur**: *gin*
- **Bird**: *mar*
- **Egg**: *saruat gaiant*
- **Feather**: *uvar*
- **Wing**: *paure pepe*
- **Beak**: *iaur iaue*
- **Swallow**: *agogoe*
- **Wild dove**: *mar*
- **Egret**: *mali*
- **Rooster**: *marumar*
- **Hen**: *martinulei gaiant*
- **Chicken**: *raperi gaiant*
- **Duck**: *lah*
- **Fish**: *iek*

**Scales**

- **Gill**: *gill*
- **Tail fin**: *tail fin*
- **Dorsal fin**: *dorsal fin*
- **Lizard**: *turtle*
- **Crocodile**: *shark*
- **Butterfly**: *caterpillar*
- **Fly**: *fly*
- **Loose**: *loose*
- **Mosquito**: *mosquito*
- **Spider**: *spider net*
- **Ctenoid**: *
- **Clam**: *clam*

**5. Settlements.**

Because of the heavy overgrowth by vegetation of the dwellings it was not possible, to produce a detailed account of the settlements on Merier. However the Merit-people on Palau where able to give details about position and style of the buildings, fields and places. Two natives and the chief Peiloχ and the man Malailan drew a map of the island from memory. The orientation, which they gave the island has been kept. There was only one village on Merier it was divided in two parts, each headed by a special chief. It was situated on the western side and had three landing places, Meteri.

The big middle one, meteri meiiuen, was used by everyone, both the smaller ones, on the right and left side, meteri geringimaco and meteri meiiog, were only used by women. In the south of the island, on the northern rim of the swampy area, a small path led across the island. Two other trails, just like the the main path already described led to the landing places. The passages for canoes passed through the small bay *rixa*, where the water is usually calm. The southern tip of the reef is called *auron* ("reef"), when the weather is fine one can barely see the bottom in the "deep water". The landing place *pier uo*, situated just behind, has many turtles and was also the burial place.

In-between the reef and the beach, there are many rocks. The dam, made of rocks, in the northwest of the island is called *grieran*. According to Peiolog, the two village halves are called Meiiog ("southern village") and Meiiuen ("northern village"). These names we know already from Songosor and Pur, they indicate the points of the compass. We also found the big meeting house *caringimaco* from Peiolog's map Nr. 6. It was situated not far from the beach and was overgrown with vines. The original thatched roof was completely replaced by these tendrils. The rectangular wooden construction with its raised ground floor and gabled roof could still easily be recognized. The place, on which the meetinghouse stood, was called meteri geringimaco, the same name that Sarfert learned for the main landing place. As can be seen in Peiolog's map, the house is situated right behind the landing place. Property was divided into individual places that have special names. A piece of land in general is called *uorog*. 

**Fig. 155. Island and Settlements on Merier as per Maleilian. Drawn on 19th of Aug., 1909.**

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**Fig. 156. Settlement, according to Peiolog.**
There were over 100 house names listed, similar to those on Songosor and Pur. The foundations for 1-56 were located on the coast, the rest in the forest. As the name list shows, Merir must have been densely populated at some time, which matches with the current population count given. This consists of 87 names of households. On Merir they had in meiogl three birthing huts, imeriper or raperim and at the same time women used them as menstruation-houses. Families erected the actual menstruation-houses, morungtoro, according to their need.

The inhabitants of Merir, dislodged by the famine to Palau, were settled on Goror in the village Ngarabodl. Here, men and women of the same families used the houses. The map shows that the houses are characterized by the names of the old islands where they came from. The house names show two types of names, on the one hand the names used among the older generation, these names are in sami, and on the other hand the names used by the younger generation who were born on Palau. These names are in Palauan.

The Names of Houses on Merir:

1. Rezaridau
2. Farimok
3. Nitegl
4. Rimoci
5. Reremetiu
6. Fanü
7. Iruapana
8. Iniciate
9. Fororeitan
10. Uaezuk
11. Malarieme
12. Farogiriiagl
13. Faeuricci
14. Peimagl
15. Micorii
16. Rezaugatiu
17. Fariuoroχ
18. Rezaugatiu
19. Rariuatag
20. Uauriuore
21. Imotauteigi
22. Imouzuk
23. Farourizik
24. Peitom
25. Ruguvari
26. Uragau
27. Tamürengi
28. Uaurirazae
29. Farigirivau
30. Faraitaz
31. Fareuoiie
32. Uugolimaro
33. Fereugisi
34. Fariapogo
35. Uauripazo
36. Raugegulugulu
37. Legitaigi
38. Raperiem
39. Rugarab
40. Peimaro
41. Peimagl
42. Goronia
43. Fariuorozik
44. Atuna
45. Goronia
46. Uaranga
47. Imeriperiperi
48. Uueien
49. Fororeitan
50. Jaulapana
51. Peiiagl
52. Legitaigi
53. Fori vai
54. Imetegiete
55. Tagüura
56. Uaripazo
57. Uaurirazae
58. Ratancangoru
59. Metriagl
60. Imeriperi
61. Imaeasure
62. Runo
63. Imaeasure
64. Manngalap
65. Gantiri
66. Malerigazili
67. Imaeue
68. Peitog
69. Malairame
70. Uarieme
71. Farorogu
72. Pamegiti
73. Nipetorim
74. Fitopo
75. Fariigivau
76. Fariapogo
77. Imaepamu
78. Peincri
79. Faleilan
80. Imeriyag
81. Peizom
82. Furinowick
83. Imeituem
84. Imetogun
85. Merigaurouo
86. Uaripazo
87. Faririagl
88. Airilapag
89. Imeripue
90. Urugaurig
91. Rezaugatiu
92. Uaripazo
93. Rirteen
94. Furorogu
95. Zanguareg
96. Rezaiagi
97. Uauripazo
98. Imeriperiperi
99. Metriagl
100. Imeripue

Index of Inhabitants of the Merir-Settlement Ngarabodl on Palau.

House 1. Terigazoc
- Tutamag (under construction)
- Aparaua
- Uciezog - Metiozog
- Ailirap (under construction)

House 2. Imoguial
- Veteretru (under construction)
- Gare (originating from Songosor)

House 3. caremetiu
- Sipoo - camuoreiu
- Fiso, 10 years old

House 4. Farinoriczik
- Parimegali
- Iamin - Inietsiegl
- Fitopo - Maizela (originates from Songosor)

House 5. German Ianis
- Uaranga - Uotiegata
- Useni - Fooreitan
- Iraorinar - Faleilan
- young man, 18 years old

House 6. Peimagl
- Suezī, 10 years old

House 7. Goronia
- Rumenelin - Mazangaral
- Ratamu (under construction)

House 9. Peizom
- Mortefel - Tazitama
- boy Atana, 5 years old

House 10. Rugrap
- Pellog, widower for a long time (see plate 12)

* Some Merir People were brought to Yap and Saipan, Fritz, as mentioned above.

Fig. 157. Merir village on Goror (Palau), (according to Sarfert).

Names of places on Merir:

1. Meteri gerin imaco (place of the chief’s meeting house)
2. Meteri maiol
3. farigar

House 11. Leigitaco ♂ - Reiizik ♀
House 12. Merir ♂ - Roilangei ♀

William ♂ - Reiizik ♀
Eriselen ♂ - Roilangei ♀

Boy Zulap, 8 years old
Girl Remezielan, 12 years old, daughter of the first women, whom Eriselen had left.

Maropo ♂ - Gutumeri ♀
4 month old child, still without a name

House 13. Peiazoc ♂ - Rolangei ♂ (originates from Pur)
House 14. Ailrap ♂ - Uazalopi ♀

Tom ♂ - Uazalopi ♀
Boy Neimar

Tongamoru ♀, widow

Guman ♂ - Tini (originates from Seneuces or Nauru)
Boy Uainaar, 1 year old

House 15. Peimaco ♂ - Roilangei ♀

House 17. Uoligez ♂ - Uotira ♀ (the husband was in prison, during that time the wife slept in a small house) (see plate 12)

Tiairates ♀, widow, currently in prison because of begging
Malaitar ♀, widow

House 18. Zauasiagl ♂ - Tipelop ♀

Lauliop ♀ - Tipelop ♀
Medelen ♂ - Uotelizi ♀

Boy Itimar, 2½ years old
Mariate, an older brother of Lauilepe, sick since a long time.

Thus, 25 couples have 14 children. The children, with the exception of Remezielan and camat, are still young. The number of Merir-People is declining even more when we take into consideration that 7 of the 25 married women mentioned here come from other islands, thus almost a third. These marriages seemed to be the result of a longer residence on Songosor where the suffering Merir- and Pur-People first turned to, before the German government had them transferred to Palau.


According to the census on Palau in 1909, the number of Merir-People was only 73 souls: 29 men, 30 women (25 couples) and 14 children. As they said themselves, there were probably 100 more before the big typhoon. Most of them are said to have died of deprivation. As the survey showed, the state of health on Palau was good. Of the 22 adults examined 7 could be termed fat, 2 skinny and the others were characterized as normal. Their personal hygiene was effective. Especially their very strong teeth are well kept and even betel chewing has not affected their white color. They collect white sand from Ngarakobassang with which to clean their teeth.

People go to the toilet in a squatting position in the bush. 22 of the 59 adults were thoroughly examined in an anthropological fashion. The result was that people are of nearly medium height; the women a little taller than the men. Their limbs are generally slim and not long. The body hair is generally very sparse or missing entirely. Their hair is simple or widely wavy. The face is generally moderately high, the forehead straight, the eye opening slanted slit, the epicanthic fold is common. The Merir-People have moderately protruding cheekbones, straight noses with big nostrils and its tip pointing downwards and usually close-fitting alar wings of the nose. The jaw-bones are strongly developed, their teeth are big and healthy. The ears are well formed and close to the head they have a European form. Knock knees are the rule, probably a result of faulty posture. When measuring the heads, seven of the measured men had long heads; the three other ones have medium long heads. 66% of the women have long heads and 33% medium ones.
### Table 1: Anthropometric Measurements

<table>
<thead>
<tr>
<th>Nr.</th>
<th>Name</th>
<th>Height of the head</th>
<th>Phys. height of the head</th>
<th>Phys. height of the foot</th>
<th>Front height of the foot</th>
<th>Height of the right leg</th>
<th>Height of the left leg</th>
<th>Height of the right foot</th>
<th>Height of the left foot</th>
<th>Head circumference</th>
<th>Frontal circumference</th>
<th>Facial dimensions</th>
<th>Nostril dimension</th>
<th>Lip shape</th>
<th>Cheekbones shape</th>
<th>Nose shape</th>
<th>Note(s)</th>
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<tbody>
<tr>
<td>1</td>
<td>Tan</td>
<td>149.5</td>
<td>123.5</td>
<td>143.5</td>
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### Table 2: Body Dimensions

<table>
<thead>
<tr>
<th>Character</th>
<th>Measurement</th>
<th>Value</th>
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</thead>
<tbody>
<tr>
<td>Head circumference</td>
<td>55.5</td>
<td>cm</td>
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<tr>
<td>Frontal circumference</td>
<td>53.1</td>
<td>cm</td>
</tr>
<tr>
<td>Facial dimensions</td>
<td>3.1</td>
<td>cm</td>
</tr>
<tr>
<td>Nostril dimension</td>
<td>2.6</td>
<td>cm</td>
</tr>
<tr>
<td>Lip shape</td>
<td>1.9</td>
<td>cm</td>
</tr>
<tr>
<td>Cheekbones shape</td>
<td>1.9</td>
<td>cm</td>
</tr>
<tr>
<td>Nose shape</td>
<td>1.9</td>
<td>cm</td>
</tr>
</tbody>
</table>

### Additional Information

- **Maleelen**: Merir
- **Nutritional condition**: medium; state of health: healthy
- **Skin color**: fair
- **Eye color**: brown
- **Hair color**: brown
- **Hair type**: straight, long
- **Nose shape**: bulbous, curved
- **Mouth shape**: large, tooth-to-tooth position
- **Septum**: lengthwise oval, large
- **Lips**: bulging, edged, composite curve
- **Nostrils**: lengthwise oval, large
- **Tips**: pointed down
- **Nose root**: medium, wide, highly arched
- **Nose base**: broad, straight
- **Lips**: bulging, edged, composite curve
- **Teeth**: straight, large, tooth-to-tooth position
- **Earlobes**: attached, pierced right and left
- **Hands**: small, delicate
- **Fingers**: thin, long
- **Nails**: small, short, narrow
- **Calves**: thin, long, limp
- **Height**: average, moderate, pointed downwards
- **Width**: average, moderate, pointed downwards
- **Shape**: average, moderate, pointed downwards
- **Color**: average, moderate, pointed downwards
- **Texture**: average, moderate, pointed downwards
- **Length**: average, moderate, pointed downwards
- **Nose**: average, moderate, pointed downwards

---

**Notes:**
- **Frequency**: 1
- **Distribution**: normal
- **Range**: 10.98 - 10.98
- **Mean**: 10.98
- **Standard deviation**: 0.00
- **Median**: 10.98
- **Mode**: 10.98
- **Skewness**: 0.00
- **Kurtosis**: 0.00

---

**References:**
- **Morphological**
  - Height of the head
  - Phys. height of the head
  - Phys. height of the foot
  - Frontal height of the foot
  - Height of the right leg
  - Height of the left leg
  - Height of the right foot
  - Height of the left foot
  - Head circumference
  - Frontal circumference
  - Facial dimensions
  - Nostril dimension
  - Lip shape
  - Cheekbones shape
  - Nose shape

---

**Legend:**
- **Phys.:** Physical
- **Front.:** Frontal
- **No.:** Number
Eraselen ♂, Merir

- nutritional condition: medium; state of health: healthy except for framboesia ulcers
- color of the skin:
  - forehead: 21
  - cheek: 17
  - region of the breast bone: 21
  - abdomen (above the navel): 20
  - region of the shoulder blade: 26
  - upper arm, bent side: 26
  - upper arm, stretched side: 23
  - palm of the hand: 4
  - inner side of the upper thigh: 24
  - mucous membrane of the upper lip: carmine white
  - mucous membrane of the lower lip: carmine white

- character of the skin: soft, dry
- color of the iris: nr. 4; sclera, bluish
- conjunctiva: discolored, spotted in the area of open slit of the lid
- color of the hair: hair of the head nr. 27, turned grey
- form of the hair: plain
- hair of the body: none

- head:
  - forehead: moderately high and wide, straight, curved.
  - part: slightly domed
  - back of the head: curved
  - entire face: moderately high, elliptical, moderately wide, pointed downwards
  - slit of the eye: straight, moderately slit, almond shaped, double eye lid
  - cheekbones: moderately protruding
  - nose root: medium, moderately high
  - back: medium, straight
  - tip: pointed downwards
  - alar wings: thin, low
  - septum: short, wide, protruding at the bottom end
  - nostrils: narrow, big
  - jaw: Prognatie Nr. o
  - lips: medium, edged, composite curve
  - teeth: straight, big, healthy, yellowish
  - ears: close to head, helix edge edged at the top and at the bottom earlobe small, attached, pierced on both sides

- hands:
  - small, delicate

- finger:
  - thin, long

- nails:
  - small, short, wide, flat

- calves:
  - thin, short, tight

- feet:
  - big, short, wide

- longest toe: the first right and left

Matiratira ♂, 20 Years Old, Merir

- nutritional condition: fat; state of health: healthy
- color of the skin:
  - forehead: 22
  - cheek: 23
  - region of the breast bone: 25
  - abdomen (above the navel): 25
  - region of the breast bone: 20
  - upper arm, bent side: 21
  - upper arm, stretched side: 23
  - palm of the hand: 4
  - inner side of the upper thigh: 24
  - mucous membrane of the upper lip: carmine white
  - mucous membrane of the lower lip: carmine white

- character of the skin: soft, dry
- color of the iris: nr. 2—3; sclera: yellowish; conjunctiva: discolored in the area of open slit of the lid
- color of the hair: hair of the head nr. 3
- form of the hair: wide wavy;
- hair of the body: none

- head:
  - forehead: moderately high and wide, straight, curved.
  - part: slightly domed
  - back of the head: curved
  - entire face: moderately high, elliptical, moderately wide, pointed downwards
  - slit of the eye: straight, moderately slit, almond shaped, double eye lid
  - cheekbones: moderately protruding
  - nose root: medium, moderately high
  - back: medium, straight
  - tip: pointed downwards
  - alar wings: thin, low
  - septum: short, wide, protruding at the bottom end
  - nostrils: narrow, big
  - jaw: Prognatie Nr. o
  - lips: medium, edged, composite curve
  - teeth: straight, big, healthy, yellowish
  - ears: close to head, helix edge edged at the top and at the bottom earlobe small, attached, pierced on both sides

- hands:
  - small, worked

- finger:
  - thin, short

- nails:
  - small, short, wide, curved

- calves:
  - thin, long, limp

- feet:
  - small, wide

- longest toe: the first right and left

body in old fashion tattooed
Ueese ♂, 20 Years Old, Merir

nutritional condition: medium; state of health: healthy

color of the skin

<table>
<thead>
<tr>
<th>region</th>
<th>value</th>
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<tbody>
<tr>
<td>forehead</td>
<td>11</td>
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<tr>
<td>cheek</td>
<td>11</td>
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<tr>
<td>region of the breast bone</td>
<td>18</td>
</tr>
<tr>
<td>abdomen (above the navel)</td>
<td>18</td>
</tr>
<tr>
<td>region of the shoulder blade</td>
<td>20</td>
</tr>
<tr>
<td>upper arm, bent side</td>
<td>20</td>
</tr>
<tr>
<td>upper arm stretched side</td>
<td>21</td>
</tr>
<tr>
<td>palm of the hand</td>
<td>4</td>
</tr>
<tr>
<td>inner side of the upper thigh</td>
<td>21</td>
</tr>
<tr>
<td>mucous membrane of the upper lip</td>
<td>carmine white</td>
</tr>
<tr>
<td>mucous membrane of the lower lip</td>
<td>carmine white</td>
</tr>
</tbody>
</table>

character of the skin

soft, dry

Sclera:

yellowish; conjunctiva: discolored, spotted in the area of the open slit of the lid

color of the hair

hair of the head Nr. 27

head

forehead: low, narrow, straight, curved
part: slightly domed
back of the head: curved
entire face: moderately high, elliptical, moderately wide, pointed downwards.

slit of the eye: slanted, narrowly slit
cheekbone: moderately protruding
nose

root: medium, flat
back: medium, straight
tip: pointed downwards
alar wing: thick, low, clinging
septum: short wide, and wedge-shaped and tapered toward the back, protruding at the bottom

nostrils: lengthwise-oval, big
jaw: Prognatie Nr. 1
lips: medium, bulging, edged, composite curve
teeth: straight, big, healthy, overbite, yellowish
ears: close to head, helix edge, edged at the top and the back
earlobes: attached, pierced right and left

hands

small

finger

thin, long, limp

nails

small, short, wide, flat

calves

thin, long, limp

feet

small, long, narrow

longest toe

the second right and left

body tattooed in the old fashion

Remark. The skin is lighter than the skin of the other Merir-People. This type resembles more the population of Palau, however, the family of the man was indicated as a pure and old Merir-Clan.

Ueian ♂, 25 Years Old, Merir

nutritional condition: medium; state of health: healthy

color of the skin

<table>
<thead>
<tr>
<th>region</th>
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<tbody>
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<td>forehead</td>
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<td>region of the breast bone</td>
<td>16</td>
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<td>abdomen (above the navel)</td>
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<td>region of the shoulder blade</td>
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</tr>
<tr>
<td>upper arm, bent side</td>
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<tr>
<td>upper arm stretched side</td>
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<tr>
<td>palm of the hand</td>
<td>4</td>
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<tr>
<td>inner side of the upper thigh</td>
<td>21</td>
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<tr>
<td>mucous membrane of the upper lip</td>
<td>carmine white</td>
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<tr>
<td>mucous membrane of the lower lip</td>
<td>carmine white</td>
</tr>
</tbody>
</table>

character of the skin

Nr.3;

color of the iris

Nr. 4; yellowish; Sclera: yellowish; conjunctiva: discolored, spotted in the area of the open slit of the lid

Sclera:

yellowish; conjunctiva: discolored, spotted in the area of the open slit of the lid

color of the hair

hair of the head Nr. 27

form of the hair: wide wavy-frizzy; body hair: very sparse

head

forehead: low, narrow, straight, curved
part: slightly domed
back of the head: curved
entire face: moderately high, elliptical, moderately wide, pointed downwards.

slit of the eye: slanted, narrowly slit
cheekbone: moderately protruding
nose

root: medium, flat
back: medium, straight
tip: pointed downwards
alar wing: thick, low, clinging
septum: short wide, and wedge-shaped and tapered toward the back, protruding at the bottom

nostrils: narrow, large
jaw: Prognatie Nr. 1
lips: medium, bulging, edged, composite curve
teeth: straight, small, healthy, white, overbite
ears: close to head, helix edge, edged on the top and the back
earlobe: attached, pierced left and right

hands

small

finger

thin, long

nails

small, short, narrow, flat

calves

thin, short, limp

feet

small, short, narrow

longest toe

the second right and left

body tattooed in the old fashion

Remark. The skin is lighter than the skin of the other Merir-People. This type resembles more the population of Palau, however, the family of the man was indicated as a pure and old Merir-Clan.
Iukam ♂, 25 Years Old, Merir

Nutritional condition: fat; state of health: healthy

Color of the skin:
- Forehead: 23
- Cheek: 22
- Region of the breast bone: 21
- Abdomen (above the navel): 23
- Region of the shoulder blade: 25
- Upper arm, bent side: 23
- Upper arm, stretched side: 25
- Palm of the hand: 4
- Inner side of the upper thigh: 26
- Mucous membrane-upper lip: carmine white
- Mucous membrane-lower lip: carmine white

Character of the skin: soft, dry

Color of the iris: Nr. 3; Sklera: bluish; conjunctiva: discolored and spotted in the area of the open slit of the eye

Color of the hair: hair of the head Nr. 27

Form of the hair:
- Flat wavy; body hair: very sparse
- Forehead: low, narrow, straight, curved
- Parting: slightly domed
- Back of the head: curved

Entire face: moderately high, elliptical, moderately wide, pointed downward.

Slit of the eye: slanted, narrowly slit, almond shaped, double eye lid

Cheekbones: moderately protruding

Nose:
- Root: medium, moderately high
- Back: medium, straight
- Tip: pointed downwards
- Alar wings of the nose: thin, low, clinging
- Septum: short, wide, wedge-shaped and tapered toward the back, protruding downwards
- Nostrils: lengthwise-oval

Jaw: prognatistic Nr. 0

Lips:
- Medium, bulging, edged; upper edge: composite curve
- Teeth: straight, big, white, tooth-to-tooth position

Ears close to head, helix edge, edged on the top

Earlobes: attached, both pierced

Hands:
- "Caroline hand" developed on the right
- Finger: the first two phalanges of the index finger cannot be bent, otherwise normal

Marapo ♂, 25 Years Old, Merir

Nutritional condition: medium; state of health: healthy

Color of the skin:
- Forehead: 18
- Cheek: 17
- Region of the breast bone: 21
- Abdomen (above the navel): 26
- Region of the shoulder blade: 28
- Upper arm, bent side: 28
- Upper arm, stretched side: 25
- Palm of the hand: 4
- Inner side of the upper thigh: 26
- Mucous membrane-upper lip: carmine white
- Mucous membrane-lower lip: carmine white

Character of the skin: soft, dry

Color of the iris: Nr. 2; Sklera: bluish; conjunctiva: discolored in the area of the open slit of the eye

Color of the hair: hair of the head Nr. 27

Form of the hair:
- Flat wavy; body hair: very sparse
- Forehead: low, narrow, straight, curved
- Parting: slightly domed
- Back of the head: curved

Entire face: moderately high, elliptical, moderately wide, pointed downward.

Slit of the eye: slanted, narrowly slit, almond shaped, double eye lid

Cheekbones: moderately protruding

Nose:
- Root: medium, moderately high
- Back: medium, straight
- Tip: pointed downwards
- Alar wings of the nose: thin, low, clinging
- Septum: short, wide, wedge-shaped and tapered toward the back, protruding downwards
- Nostrils: narrow, big

Jaw: prognatistic Nr. 0

Lips:
- Medium, bulging, edged; upper edge: composite curve
- Teeth: straight, small, white, overbite

Ears:
- Close to head, helix edge, edged on the top and the back
- Earlobes: attached, pierced left and right

Hands:
- Small
- Finger: thin, long
- Nails: small, short, narrow, flat
- Calves: thin, long, strapping
- Feet: small, narrow
- Longest toe: the second on the left and right foot
Menitoroe ♂, 30 Years Old, Merir.
nutritional condition: medium; state of health: covered with ringworm
color of the skin
forehead 20
cheek 21
region of the breast bone 24
abdomen (above the navel) 24
region of the shoulder blade 26
upper arm, bent side 26
upper arm, stretched side 24
palm of the hand 4
inner side of the upper thigh 28
mucous membrane-upper lip carmine white
mucous membrane-lower lip carmine white
color of the iris Nr. 4; Sklera: yellowish; conjunctiva: discolored in area of open slit of the eye
color of the hair
hair of the head Nr. 27
form of the hair flat wavy; body hair: none
parting: slightly domed
head forehead: high, wide, straight, full
parting: slightly domed
back of the head: curved
total face: high, elliptical, moderately wide, pointed downwards
nose root: medium, moderately high
back: medium, straight
tip: pointed downwards
alar wings of the nose: thin, low, clinging
septum: short, wide, wedge-shaped and tapered towards front, the bottom protruding, lying high
nostrils: narrow, big
jaw: Prognatie Nr. o
lips: medium, edged, upper edge: composite curve
teeth: straight, big, white, tooth-to-tooth position
ears: close to head, helix edge, edged on the top
earlobes: attached, pierced left and right
hands big
finger thin, long
nails small, short, narrow, flat
calves thin, short, limp
feet small, short, wide
longest toe the second on the left and right foot

Gumaiane ♂, 25 Years Old, Merir.
nutritional condition: medium; state of health: healthy
color of the skin
forehead 20
cheek 21
region of the breast bone 24
abdomen (above the navel) 24
region of the shoulder blade 26
upper arm, bent side 26
upper arm, stretched side 24
palm of the hand 4
inner side of the upper thigh 28
mucous membrane-upper lip carmine white
mucous membrane-lower lip carmine white
color of the iris Nr. 3; Sklera: yellowish; conjunctiva: discolored in area of open slit of the eye
color of the hair
hair of the head Nr. 27
form of the hair flat wavy; body hair: none
parting: slightly domed
head forehead: high, wide, straight, full
parting: slightly domed
back of the head: curved
total face: high, elliptical, moderately wide, pointed downwards
nose root: medium, moderately high
back: medium, straight
tip: pointed downwards
alar wings of the nose: thin, low, clinging
septum: short, wide, wedge-shaped and tapered towards front, the bottom protruding, lying high
nostrils: narrow, big
jaw: Prognatie Nr. o
lips: medium, edged, upper edge: composite curve
teeth: straight, big, white, tooth-to-tooth position
ears: close to head, helix edge, edged on the top
earlobes: attached, pierced left and right
hands big
finger thin, long
nails small, short, narrow, flat
calves thin, short, limp
feet small, short, wide
longest toe the second on the left and right foot
<table>
<thead>
<tr>
<th>Merir</th>
<th>Merir</th>
</tr>
</thead>
<tbody>
<tr>
<td>Koiitek ♀️, 20 Years, Merir</td>
<td>Taiian ♀️, 25 Years Old, Merir</td>
</tr>
<tr>
<td>nutritional condition: fat; state of health: healthy</td>
<td>nutritional condition: skinny; state of health: healthy</td>
</tr>
<tr>
<td>color of the skin</td>
<td>color of the skin</td>
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<tr>
<td>forehead</td>
<td>forehead</td>
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<tr>
<td>cheek</td>
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<tr>
<td>region of the breast bone</td>
<td>region of the breast bone</td>
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<tr>
<td>abdomen (above the navel)</td>
<td>abdomen (above the navel)</td>
</tr>
<tr>
<td>region of the shoulder blade</td>
<td>region of the shoulder blade</td>
</tr>
<tr>
<td>upper arm, bent side</td>
<td>upper arm, bent side</td>
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<tr>
<td>upper arm, stretched side</td>
<td>upper arm, stretched side</td>
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<tr>
<td>palm of the hand</td>
<td>palm of the hand</td>
</tr>
<tr>
<td>inner side of the upper thigh</td>
<td>inner side of the upper thigh</td>
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<tr>
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<td>palm of the hand</td>
</tr>
<tr>
<td>mucous membrane-upper lip</td>
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</tr>
<tr>
<td>mucous membrane-lower lip</td>
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<tr>
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<tr>
<td>region of the breast bone</td>
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</tr>
<tr>
<td>abdomen (above the navel)</td>
<td>abdomen (above the navel)</td>
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<tr>
<td>upper arm, stretched side</td>
<td>upper arm, stretched side</td>
</tr>
<tr>
<td>palm of the hand</td>
<td>palm of the hand</td>
</tr>
<tr>
<td>inner side of the upper thigh</td>
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</tr>
<tr>
<td>mucous membrane-upper lip</td>
<td>mucous membrane-upper lip</td>
</tr>
<tr>
<td>mucous membrane-lower lip</td>
<td>mucous membrane-lower lip</td>
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<tr>
<td>character of the skin</td>
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</tr>
<tr>
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<td>color of the skin</td>
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<tr>
<td>forehead</td>
<td>forehead</td>
</tr>
<tr>
<td>cheek</td>
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</tr>
<tr>
<td>region of the breast bone</td>
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</tr>
<tr>
<td>abdomen (above the navel)</td>
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<tr>
<td>region of the shoulder blade</td>
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<tr>
<td>upper arm, bent side</td>
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</tr>
<tr>
<td>upper arm, stretched side</td>
<td>upper arm, stretched side</td>
</tr>
<tr>
<td>palm of the hand</td>
<td>palm of the hand</td>
</tr>
<tr>
<td>inner side of the upper thigh</td>
<td>inner side of the upper thigh</td>
</tr>
<tr>
<td>mucous membrane-upper lip</td>
<td>mucous membrane-upper lip</td>
</tr>
<tr>
<td>mucous membrane-lower lip</td>
<td>mucous membrane-lower lip</td>
</tr>
</tbody>
</table>

1 Here and in the following records we talk about the areola.
Tasetania ♀, 23 Years, Merir

nutritional condition: medium; state of health: healthy

color of the skin
- forehead: 20
- cheek: 19
- region of the breast bone: 19
- belly (above the navel): 21
- region of the shoulder blade: 23
- upper arm, bent side: 24
- upper arm, stretched side: 25
- palm of the hand: 4
- inner side of the upper thigh: 26
- mucous membrane-upper lip: carmine white
- mucous membrane-lower lip: carmine white

character of the skin: soft, dry

color of the iris: nr. 3; sclera: yellowish; conjunctiva: in the area of the open slit of the eye discolored, spotted

color of the hair: nr. 27; form of the hair: simple, wide wavy; body hair: none

head
- forehead: moderately high, narrow, straight, full
- crown of the head: slightly curved
- back of the head: curved
- entire face: moderately high and wide, pointed at the bottom
- slit of the eye: straight, narrowly slit, almond shaped, double eyelid
- cheekbones: moderately protruding
- nose: root: medium, flat
- back: medium, straight
- tip: pointed downwards
- alar wing: thin, low, clinging
- septum: short, wide, wedge-shaped and tapered to back, protruding downwards
- nostrils: narrow, big
- jaw: prognathism nr. 0
- lips: medium, bulging, lined, upper edge: composite curve
- teeth: straight, big, white, overbite, upper jaw very big teeth, lower jaw small, set of teeth big and healthy
- ears: clinging, helix edge, lined on the top and on the back
- earlobes: attached, pierced left and right

hands
- small, delicate

fingers
- thin, short

nails
- small, short, flat

calves
- thin, short, limp

feet
- small, narrow

longest toe
- the second one left and right

breasts
- hanging, diameter of the nipple 65 mm, color 18, edge blurry, nipple big

---

Uelei la ♀, Merir

nutritional condition: fat; state of health: healthy

color of the skin
- forehead: 20
- cheek: 19
- region of the breast bone: 19
- belly (above the navel): 21
- region of the shoulder blade: 23
- upper arm, bent side: 24
- upper arm, stretched side: 25
- palm of the hand: 4
- inner side of the upper thigh: 26
- mucous membrane-upper lip: carmine white
- mucous membrane-lower lip: carmine white

character of the skin: soft, dry

color of the iris: nr. 2; sclera: yellowish; conjunctiva: discolored in area of the open slit of the eye

color of the hair: nr. 27; form of the hair: simple, wide wavy; body hair: none

head
- forehead: moderately high, narrow, straight, full
- crown of the head: slightly curved
- back of the head: curved
- entire face: moderately high and wide, pointed down, moderately flat
- slit of the eye: slanted, moderately wide slit, almond shaped, double eyelid
- cheekbones: moderately protruding
- nose: root: medium, flat
- back: medium, straight
- tip: pointed downwards
- alar wing: thin, low, clinging
- septum: short, wide, wedge-shaped and tapered to back, protruding downwards
- nostrils: narrow, big
- jaw: prognathism nr. 0
- lips: medium, bulging, lined, upper edge: composite curve
- teeth: straight, big, white, overbite, upper jaw very big teeth, lower jaw small, set of teeth big and healthy
- ears: clinging, helix edge, lined on the top and on the back
- earlobes: attached, pierced left and right

hands
- small, delicate

fingers
- thin, short

nails
- small, short, flat

calves
- thin, short, limp

feet
- small, narrow

longest toe
- the second one left and right

breasts: hanging, diameter of the nipple 40 mm, color 26, edge blurry, nipple small
Sani ♀, Merir

nutritional condition: medium; state of health: healthy

color of the skin

forehead 21
cheek 13
region of the breast bone 16
abdomen (above the navel) 27
region of the shoulder blade 26
upper arm, bent side 24
upper arm, stretched side 23
palm of the hand 5
inner side of the upper thigh 26

mucous membrane-upper lip carmine white
mucous membrane-lower lip carmine white

color of the skin

character of the skin soft, dry

color of the iris nr. 3

color of the hair

hair of the head nr. 27 simple; flat wavy,

body hair: none

head

forehead: low, narrow, straight, full

crown of the head: slightly curved

back of the head: domed

tip of the head: pointed forward

nose root: wide, flat back: wide

alar wing: thin, low, clinging

septum: short, wedge-shaped and tapered toward the back, lying high

nostrils: lengthwise-oval, big

jaws: prognathism nr. 1

lips: medium, lined, upper edge: composite curve

teeth: slanting, small, tooth-to-tooth position

ears: close to head, helix edge, lined on the top

earlobes: attached, pierced left and right

hands small, delicate

fingers thin, long

nails small, short, wide, curved

calves thin, long, limp

feet small, narrow

longest toe the first one left and right

breasts: plate like, color: nr. 15, edge sharp-cut, nipple: small.

Longereisan ♀, 28 Years, Merir

nutritional condition: medium; state of health: healthy

color of the skin

forehead 12
cheek 20
region of the breast bone 21
abdomen (above the navel) 27
region of the shoulder blade 24
upper arm, bent side 25
upper arm, stretched side 24
palm of the hand 5
inner side of the upper thigh 26

mucous membrane-upper lip carmine white
mucous membrane-lower lip carmine white

color of the skin

character of the skin soft, dry

color of the iris nr. 3; sclera: bluish; conjunctiva: discolored in the area of the open slit of the eye

color of the hair

hair of the head nr. 27 simple; flat wavy; body hair: none

forehead: low, narrow, straight, full

crown of the head: slightly domed, back of the head: domed

tip of the head: pointed forward, alar wing: thin, low, clinging

septum: short, wide, hour glass shaped, lying high

nostrils: narrow, big

jaws: prognathism nr. 2

lips: medium, bulging, lined, upper edge: composite curve

teeth: slanting, small, overbite, white

ears: clinging, helix edge, lined, earlobes attached, pierced left and right

hands small

fingers thin, long, nails small, short, narrow, flat

calves thin, long, limp

feet small, narrow, longest toe the second one left and right

breasts: hemispherical, dia of nipple 24 mm, color: nr. 27, edge: sharp, nipple small.

Papua type

Lamasiailen ♀, 20 Years, Merir

nutritional condition: medium; state of health: healthy

color of the skin

forehead 21
cheek 13
region of the breast bone 16
abdomen (above the navel) 27
region of the shoulder blade 26
upper arm, bent side 24
upper arm, stretched side 23
palm of the hand 5
inner side of the upper thigh 26

mucous membrane-upper lip carmine white
mucous membrane-lower lip carmine white

color of the skin

character of the skin soft, dry

color of the iris nr. 3

color of the hair

hair of the head nr. 27 simple; flat wavy,

body hair: none

head

forehead: low, narrow, straight, full

crown of the head: slightly curved

back of the head: domed

tip of the head: pointed forward

nose root: wide, flat back: medium, slightly concave

alar wing: thin, low, clinging

septum: short, wide, hour glass shaped, lying high

nostrils: narrow, big

jaws: prognathism nr. 1

lips: medium, lined, upper edge: composite curve

teeth: slanting, small, tooth-to-tooth position

ears: close to head, helix edge, lined on the top

earlobes: attached, pierced left and right

hands small

fingers thin, long, nails small, short, narrow, flat

calves thin, long, limp

feet small, narrow, longest toe the first one left and right

breasts: plate like, diameter of the nipple 15 mm, color: nr. 26, nipple deep.
<table>
<thead>
<tr>
<th>Nutritional Condition: Fat</th>
<th>State of Health: Healthy, Pregnant</th>
</tr>
</thead>
</table>

**Character of the Skin**: Soft, dry

**Color of the Iris**: nr. 2, Sclera: Yellowish, Conjunctiva: Discolored in the Area of the Open Slit of the Eye

**Color of the Hair**: Hair of the Head nr. 27

**Form of the Hair**: Simple; Flat Wavy; Body Hair: Missing

**Head**: Forehead: Low, Narrow, Moderately Receding; Crown of the Head: Slightly Dome;

**Nose**: Root: Medium, Flat; Back: Medium, Straight; Tip: Pointed Downward; Alar Wing: Thin, Low, Expanded; Septum: Short, Wide, Hour Glass Shaped, Protruding Toward the Bottom; Nostrils: Narrow, Big; Jaw: Prognathism nr. 1; Teeth: Overbite, Yellowish, Diastema; Ears: Clinging, Helix Edge, Lined on the Top and on the Back; Earlobes: Attached, Pierced Left and Right

**Fingers**: Thin, Long

**Nails**: Small, Short, Wide, Flat

**Calves**: Small, Short, Limp

**Feet**: Small, Narrow

**Hands**: Small, Narrow

**Fingers**: Small, Short, Narrow, Flat

**Nails**: Small, Short, Narrow, Flat

**Calves**: Small, Short, Narrow

**Feet**: Small, Short, Narrow

**Longest Toe**: Right and Left; Second One: Right

**Big Toe**: Clinging

**Breasts**: Hanging, Diameter of the Nipple 69 mm, Color: nr. 26, Edge: Sharp-Cut, Nipple Deep
χorangei ♀, 35 Years, Merir

nutritional condition: skinny; state of health: healthy

color of the skin
- forehead: 21
- cheek: 20
- region of the breast bone: 23
- abdomen (above the navel): 24
- region of the shoulder blade: 27
- upper arm, bent side: 27
- upper arm, stretched side: 26
- palm of the hand: 4
- inner side of the upper thigh: 26
- mucous membrane-upper lip: carmine white
- mucous membrane-lower lip: carmine white

character of the skin
- soft, dry
- color of the skin: carmine white
- color of the iris: nr. 3, sclera: yellowish, conjunctiva: discolored in area of open slit of the eye
- color of the hair: hair of the head nr. 27
- form of the hair: simple, flat wavy; body hair: none
- head
  - forehead: moderately high and wide, straight, flat
  - crown of the head: slightly domed
  - back of the head: domed
  - entire face: moderately high and wide, oval, pointed downwards
  - slit of the eye: slanted, almond shaped, double eye lid
  - nose
    - root: medium, flat
    - back: wide, slightly concave
    - tip: pointed downward
    - alar wing: thin, low, expanded
    - septum: short, wide, hour glass shaped, protruding toward the bottom
    - nostrils: narrow, big
  - jaw: prognathism nr. o
  - lips: medium, bulging, lined; upper edge: composite curve
  - teeth: slanting, big, white, tooth-to-tooth position, diastema

hands: small
fingers: thin, long
nails: small, short, wide, curved
calves: thin, short, limp
feet: small, long, narrow
breasts: hanging, diameter of the nipple: 26 mm, color: nr. 24, edge: blurred, nipple: deep.

Masei lopi ♀, Merir

nutritional condition: medium; state of health: healthy, healed yaws

color of the skin
- forehead: 21
- cheek: 20
- region of the breast bone: 23
- abdomen (above the navel): 24
- region of the shoulder blade: 27
- upper arm, bent side: 27
- upper arm, stretched side: 26
- palm of the hand: 4
- inner side of the upper thigh: 26
- mucous membrane-upper lip: carmine white
- mucous membrane-lower lip: carmine white

character of the skin
- soft, dry
- color of the skin: carmine white
- color of the iris: nr. 2, sclera: bluish; conjunctiva: discolored in the area of the open slit of the eye
- color of the hair: hair of the head nr. 27
- form of the hair: simple; flat wavy; body hair: none
- head
  - forehead: moderately high, narrow, straight, flat
  - crown of the head: slightly domed
  - back of the head: domed
  - entire face: moderately high and wide, oval, elliptical-oval, pointed downwards
  - slit of the eye: slanted, almond shaped, double eye lid
  - nose
    - root: medium, flat
    - back: wide, slightly concave
    - tip: pointed downward
    - alar wing: thin, low, expanded
    - septum: short, wide, hour glass shaped, protruding toward the bottom
    - nostrils: narrow, big
  - jaw: prognathism nr. o
  - lips: medium, bulging, lined; upper edge: composite curve
  - teeth: slanting, big, white, tooth-to-tooth position, diastema

hands: small
fingers: thin, long
nails: small, short, narrow, curved
calves: thin, short, limp
feet: small, short, wide
longest toe: the second one left and right
breasts: hanging, shriveled, dia. of the nipple: 15 mm, color: nr. 3e, edge: sharp-cut, nipple: deep.

Previous page and below: Merir women. Photos taken on Palau by P. Hambruch.
Body Parts. (According to Sarfert)

tongue, mouth, lips

erevigeire, tānuwe, tānauoil

eye lashes, head hair

meteleri metei, simeï

eye

metei

incisor

nostril

uauti

corner tooth

lip

meteli metei

molar

head

mustache

ear

taringei

beard

hole in the earlobe

tauau taringe

whiskers

incor, tū

tina

tooh

incor, ngid

head

nose

uauti

nari

eye, ear

marioi

pubic hair

ear

meteleri metei

shoulder

beard

mustache

oroi

chin

mangoi

nipple

lip

poili metei

tail

nipple

mustache

fazi

mouth

taringei

ear

poili metei

shoulder

chest

taringei

ear

poili metei

 mustache

beard

ear

poili metei

shoulder

chest

taringei

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Special Section.

1. Society and Intellectual Culture.

1. The Community.

The community consists of two strata, the common people, sau, and the chiefly families, sau ri getam. There is no obstacle for intermarriage of both groups. Twenty chiefs ruled in old Merir; they all held the title tamar. However, only the paramount chief held the actual power. The common man is only allowed to get near to the chief on all fours. Women, too, could become chiefs. In 1909, there were only 13 chiefs in Ngarabodl:

1. Peiloχ  8. Irororimah
2. Ualeirei  9. Melelen
4. Ariselen  11. Mangiore
5. Marifer  12. Tutamag
6. Lauoizipe  13. Ianis
7. Mezike

The first chief Peiloχ attributed his line of ancestors to the first settlers of Merir. Guman is considered to be the second chief, although in the index he was only listed on the third position. It seems that he intermittently rose in his position, as Ualeirei, the second in line, was in prison; according to Hambrecht. Both are brothers. Their clan comes from the Seneues-Islands.

Two small canoes hung on the middle post in the old house of the chiefs. They were connected by sticks and thus represented a double boat. One belonged to the god of the house, Mariterie, the other one to the heavenly god Rugwuir. When a new chief followed the deceased one, he first had to construct such a canoe; only then is he allowed to build his own. Yet, no sacrifice takes place. The procedure is not quite clear by the way. The informant Rugeiren comes from the his position, as Ualeirei, the second in line, was in prison; according to Hambruch. Both are brothers. Their clan comes from the Seneues-Islands.

When childbirth is imminent, the pregnant woman is brought to the imeriper, where she remains about 30 days. Men are never allowed to enter the house and are also not allowed to be present at birth. While giving birth the woman in labor kneels or sits on the lap of another woman who massages her. All women who are present also help to massage the woman. The navel cord is cut with a shell. Since birth, the placenta is buried. From the beginning the child stays with the mother. If the birth was a success, then mother and child are healthy, and the event is celebrated with singing and dancing. On the occasion of a first child’s birth the celebration lasts 20 days. No feasts are held for the other children.

The child only gets its name when it is older, this means when it is liuri or uiniuit. The father gives the name. In case he is dead, then the mother has the right to do so. From this time on the child is allowed to eat whatever and as much as it wants. There are no initiation rites for boys, however the act of giving a name indicates a segment in the development. The first menstruation is celebrated with a feast lasting twenty days. A man is never allowed to pronounce the name of the mother, the sister, the grandmother on both sides, and of the sister of the father. On the other hand he is allowed to call the sister of the mother, the wife of the father’s brother of the father, and the mother’s brother by name.

The name of the father, the grandfather, the father’s brother and sister are forbidden for the woman. She is allowed to call the mother’s brother by name. To break these laws supposedly causes the persons addressed with the forbidden name “to cry.” We observed that chief Guman did not uttered the name of his father, nevertheless the older brother did so. All men of the same family call each other uizi, all women niangi.

Even though not actually forbidden, it nevertheless is against the emotion and decency to pronounce the name of a person, Zaugeip, the first settler on Merir, supposedly introduced the taboo on names. Guman, the nephew of Lavoizepe, calls this one, his uncle also papa, who on his part calls him manovui. Guman’s brother Ualeirei uses the same address. Cousins also call each other papa, a name a female cousin also uses to address a male cousin, and also all older men. A nephew is called rauve uizi. Other common terms can be seen in the following index:

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>man</td>
<td>male</td>
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<td>woman</td>
<td>female</td>
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<tr>
<td>father</td>
<td>man of the woman's father</td>
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<td>mother</td>
<td>woman of the man's mother</td>
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<tr>
<td>brother</td>
<td>man of the woman's brother</td>
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<tr>
<td>sister</td>
<td>woman of the man's sister</td>
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<td>son</td>
<td>son of the man</td>
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<tr>
<td>younger brother</td>
<td>brother of the man's son</td>
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<tr>
<td>older brother</td>
<td>brother of the man's brother</td>
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<tr>
<td>younger sister</td>
<td>sister of the man's sister</td>
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<tr>
<td>older sister</td>
<td>sister of the man's brother</td>
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<td>husband</td>
<td>man of the woman's husband</td>
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<tr>
<td>daughter</td>
<td>daughter of the man</td>
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<td>son of the mother's brother</td>
<td>brother of the man's mother's brother</td>
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<td>son of the man's brother</td>
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<td>son of the man's sister</td>
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<td>son of the woman's brother</td>
<td>brother of the woman's brother</td>
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<tr>
<td>son of the woman's sister</td>
<td>sister of the woman's sister</td>
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<tr>
<td>son of the woman's husband</td>
<td>husband of the woman's daughter</td>
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</tbody>
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I compare Tobe, Western Caroline, Volume 2.
son of the son  
daughter of the son  
son of the daughter  
father of the daughter  
father of the wife  
brother of the wife  
husband of wife's sister  
brother of husband  
sister of husband  
husband of husband  
brother of husband  
husband of husband  
father of husband  
clan member  
father of husband  
mother of the husband  
family  
old man  
foreigner  
rauauri  
rauauri  
rui mar  
rui veli  
papi  
zei  
miaie  
uite  
liri  
miaie  
papai  
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sori  
marinap  
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mekoni  
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marinap  

Terms of greeting and their use are the same as on Pur. Nose greeting is generally used when, after a long separation, people see each other again. Parents practice this testimony of endearment anytime towards each other and also towards smaller children. However, among the other family members the nose greeting is prescribed except in serious circumstances, such as voyages and death. Each deceased person is honored by all family members with a nose greeting, the last proof of love. The mourners, too, greet each other in this fashion in the mourning house.

Death and funeral 1. When a member of the family dies, the entire clan gathers in the mourning house and lament loudly. They tear their hair and beat their breasts. The wife of the deceased cries the loudest and beats her breast. The deceased, who had died at six o'clock, was wrapped one and a half hours later into a big cloth.

During this procedure the wailing chants started anew. In the meantime more and more women are coming. They sit a little bit away and chat. Whoever has some food at hand, cuts it quietly during the death lament. People also smoke cigarettes rolled from banana leaves. At the same time another man carves his new comb. One old woman, lying on the left side of the body, is particularly noisy. From time to time the women who have arrived later and who are sitting farther away join in the lament. At one o’clock the house is filled with men and women, altogether 33 persons have gathered. Around three o’clock the face of the body is painted entirely yellowish red, and the body, covered by some red cloth has been hedged on three mats.

Those men who know to sail according to the stars are not allowed to come into the house of the dead, as this would violate the will of the god of the mariners. If they would however still do so, sharks would surround their boat during their next voyage and bad weather would haunt them. Nevertheless, at the death of a mariner they are allowed into the house and are also allowed to touch his body. This rule applies to all, who know about navigation and the stars. In the meantime it is four o’clock, the body is sewn into the mats and accompanied by loud lamentations it is carried to the open grave that had been dug.

Immediately it is placed in there, then the grave is closed. In former times the deceased stayed a whole night in the house, the high chief even stays half of the following day. A common person is carried by four men, the chief is carried by all men. His body is placed into his own big canoe or into the one of his family. They hoist the sail and let the boat drift on the open sea. While the canoe is drifting loud lamentations accompany it. Burial in the ground is practiced among the common people, burial at sea takes place in aristocratic circles. In the old days, on Merir they even before the move to Palau, the widow moved into a small house that had been erected for this purpose. She remained there in three days. During this time she had to lament and cry. Afterwards the house was burnt down. The widow may marry again. In case she loved the man very much, she waits three months otherwise she can do so after one month. When she gets married again the children move to their mother. In addition, custom demands that the mourner walks and sits bent for a quarter of a year.

3. Laws.

Right of ownership. Land on Merir was divided into a great number of plots 2. With special names to which some extent were subdivided into further, smaller plots. The father of Pelug had seven plots of land, of which Pelug received five and his sisters two. The owners of the fields do not form a community, only within an extended family they watch over their mutual interests. Thus, the sisters take care of the fields of a man during his absence. In case he does not have a family, he will pay natural produce for this service. For the rest everyone works individually and everyone can build his house and his plantation wherever he wants. Coconut palms belong to those men, who plant them themselves, sometimes already in their childhood. The fields, or more precisely the plantations belong to women.

Inheritance Law. When a chief passes away, his oldest son receives two thirds of the inheritance. The other children have to share the remaining third. In addition the oldest son has to give the brothers and sisters of the deceased from his inheritance. This happens when they have helped with the funeral of the deceased. The estate of male commoners is divided in equal shares and passed on to all the children. Only the oldest son receives the house and the canoe. The closest beneficiary is always the son. In case a man has no children, when his wife marries again his inheritance goes to his father and his brothers and sisters.

1 By Sarfert’s request one of the men sang calmly a lament.
2 According to Krämer, the plots, silver, of Merir are called: 1. Yapagu, 2. Bahavat, 3. Parem, 4. Imuvur, 5. Imervib.
when his wife marries again his inheritance goes to his father and his brothers and sisters. Otherwise it seems that the wife gets a share of the inheritance. The surviving partner of a marriage always inherits the coconut palms. In case both of them die then the child inherits them. In case there is no child, then the brothers and sisters inherit. The same is true for the taro fields. The wife inherits the house in case she remains unmarried. Only the son inherits the chiefly title not the brothers.

Criminal law. Vendetta is not practiced. In case of assault and battery the culprit pays a fine to the family of the person he had harmed.

4. Tradition.

The lore of the Merir-People is essentially the same as the one on Pur and Songosor. Here too, people point to Mogemog as the original home island, though not with the same distinctiveness. Interesting traits are the mentioning of the settlers’ intermediate station on Palau, the settlement of Tobi, the mosquito magic, and the father’s fear of the son when he did not bring back the mother. The Merir version of the settlement’s history: Zaugepit was the first man who came to Merir. Nobody knows who had created the island. However, Zaugepit made the laws.

Talu was the first man on Songosor. He was a Mogemog-Man. He came from there in a canoe. In those days Mogemog was too densely populated. Mariteifei was the first man on Pur. He left Mogemog and came via Yap. This island was also too densely populated, therefore he went to Palau, where again too many people lived. Here he encountered Talau. Both of them went with Talau’s father, Zaugepit, to Songosor. They set forth in three canoes. Talau and his family were in the first one, Zaugepit with his were in the second and Talau with his family sailed in the third. On Songosor was nobody. Therefore, they settled here.

Later on Zaugepit and Talau continued their trip to Pur and left the islands Songosor to Talau, the oldest son. On Pur they took a green coconut leaf and buried it in the sand, while they went to visit the island. In the meantime Mariteifei landed. He had come from Mogemog to Asapal (on Yap). He had stayed a long time there and had sailed directly to Pur. He saw the fresh footprints in the sand and also the spot where someone had dug. Digging there, he found the green leaf. He said to himself: People already arrived before me. Therefore, I am taking an old leaf! He buried it, covered it with some sand and placed Zaugepit’s green leaf on top. Finally he covered everything.

Then he followed the footprints into the bush looking for the others. He found them and a dispute followed. He said, “who are you? Where do you come from?” This here is my place!” However, the others said the same to him.

“Good”, Zaugepit and Talau finally said, “let us go into the bush and see who has the older rights!” Then Zaugepit unearthed the green leaf and showed it around and said: “look, I am the older here.” Mariteifei said: “good, you are right, you are the owner of this land and we will look for another place.” After that they left Pur.

Zaugepit unearthed the green leaf, showed it around and said: “look, I am the older here.” Mariteifei said: “good, you are right, you are the owner of this land and we will look for another place.” After that they left Pur and came to Merir. However, there were so many mosquitoes that Zaugepit did not want to step on shore. Talues said, “I now go on shore and will do something to make the mosquitoes disappear.” He took a green leaf and said a certain word into the leaf. Nowadays nobody knows this word anymore. This made all mosquitoes leave and came to Merir. However, there were so many mosquitoes that Zaugepit did not want to step on shore because he had not been able to save the mother of his son. He was afraid and sailed around Merir. Zaugepit sent a canoe. As the father did not come on shore he assumed that he had lost the mother. The canoe was supposed to bring Talues on shore. He landed and Zaugepit asked how his mother had died. Talues told him. They buried the mother on Merir.

Talu’s family is called Sauri gotan. Mariteifei also belongs to the same family. He is Talues’ brother. He and all the others died. Talues brought his daughter Rimelepi to Tobi, came back and left Merir entirely to Zaugepit. He himself died on Tobi. Zaugepit died still young: Once upon a time he was resting and ordered his wife to ready a coconut for him. He drank it. She playfully snatched the nut from him. It fell out of her hands and hit him so unfortunately that both his incisors were knocked out. Zaugepit was so ashamed because of this that he no longer partook of any food and died.

Just like on the neighboring islands the very sparse accounts connect to the names of the most important chiefs.

The incidents are more or less the same events as those the Pur-chief, Maian had described. The index of the first chiefs of Merir consists of 23 names, according to Peiloχ, the last one in this list.

1. Talues 12. Uorangmar
4. Uosie 15. Arigiriferi
5. Taugauo 16. Uorop
6. Usiise 17. gutinmar
7. Langarizeri 18. Maraimauruk
9. Merat 20. Iterap
10. Lagi 21. Enume
11. Tamemilen 22. Eisiiriferi
23. Peiloχ

Under the reign of Uosie, the 4th. chief, Papaus came and killed all men, women, and children on Merir. Only Langarizeri and Zauteti stayed alive, because they had been on Songosor. Merir had to be settled again from Pur and Songosor. As Maian reported, the chief escaped. Zauteti , the 8th. chief and Langarizeri, obviously the ones who had been saved from the Papuan attack, killed each other: Langarizeri rammed a knife into the body of Zauteti. The other one wrested the knife from him, pointed it to his murderer and stabbed him to death. Thus they both ended.

The 1st. chief Tamemilen died as an old man, which seems to have been a remarkable and memorable circumstance. The 12th. chief Uorangmar was slain by Larera-People. Megemau, the 13th. chief, drifted to Uluei, as it was reported by people from Mogemog. Mareitepit, the 14th. chief was a mariner. He constantly sailed back and forth between Pur and Songosor and died as an old man. The 15th. chief Arigiriferi, drifted west to Draus (7). He died there, the others who had been with him returned home. Under the reign of Uorop, the 16th. chief, the Larera-People came. Nobody was taken away, but many died in the fight. The Merir-People fled to the open sea. The 18th. chief Maraimauruk gave nine turtles to people from Pur, who in turn gave a lot of food.

1 According to information of chief Peiloχ.

1 Also called Talues.
2 The magic is called airo.
Under the reign of Monouia, the 19th chief, Pur-People on Merir and their chief were slain. It was a conspiracy instigated by the Pur-People, as can be detected from the respective Pur tradition. Under the reign of the 20th chief hreap five women from Papua arrived drifting. They came from “Sofi”. Among them was the grandmother of a boy who is today 15–20 years old. The 21st chief Erume died already as a small boy.

Oddly enough people on Merir know more about wars in ancient times than those on Pur. Though maybe they are only more open about it. In former times many fights supposedly took place between Songosor, Pur, and Merir. The leader was the high chief. War songs were chanted and the captives were killed. Besides the fight with stones, wrestling matches were of prime importance. The parties tried to grab each other from the back, to crush the stomach, and to suffocate the adversary. People also supported their clan members. When the fighter did not seem strong enough, they crushed the head of the enemy with a stone. The Merir-Man Uaiman was famous because of his physical strength. In a wrestling match he supposedly “crushed” his enemies “very quickly dead”. Such wars are said to have still happened at the time of the grandfathers of today’s generation. In case he was not killed, the defeated man immediately had to pay cucum, ropes, wooden bowls, and mats. However, this last information probably refers more to the private quarrels between Merir-People, because at war no one was ever made prisoner.

A lot about drifting canoes was stored in the memory of the natives. As far as chiefs were involved the events were already mentioned. A certain William still knew about two Merir-People who had drifted to Palau. One of them was only tattooed. While one returned to his home island the other one died on Palau. A brother of Lanilep sailed with six others from Merir to Pur. On his way back he drifted to Manila. People supposedly stayed there. This happened when Merir-People still lived on their home island. Guman and Lanilep report that in the lifetime of their father Pupsans drifted from Nungan-Ningo to Merir. They were five women. One of them married a Merir-Man and gave birth to a son. The women died because of sicknesses. They were called: Merito, Siso, Sipo, Gues, and Roll. Their offspring, two boys, died during the typhoon. One descendant of these women, Moping, is still living on Songosor. He represents the third generation. On August 3, 1909, 12 men, 4 women, and 2 boys, accompanied by soldiers, came from Nubak to Gorur. They originated from Mogemog and wanted to sail to Yap, missed this island and drifted to the Philippines. Then however, they, in their two canoes, found alone the way back to Nubakit.

5. Religion.

The religion of Merir-People is based on the same belief as the one of people on Pur. The world, respectively the earth, is surrounded by the firmament, ran. On top of it is the sky, saunen, in the east is tauru; underneath the world, farfer, is situated. Rugetren, the god in the sky, together with his father Arizirapa and his mother Tiamaru, lives in saunen. Both his sons, Orufat and chlose (?), and his sister Iremegei stay with him. Two fish Igezaupi and Tigeligeli dwell in the underworld, farfer. Whenever they move there it creates an earthquake.

Rugeiren is the highest god and rules over everything: sky, earth, land, and sea. He holds the life threads of all human beings in his hand. When somebody has to die the god breaks his life thread. He lives above the star maistop. He lets people die who do not have a good character and are up to no good on earth. He allows the other ones to recover from their sicknesses. Izamagei or Iremegei, the sister of Rugeiren, creates the sicknesses of the human beings. She also gives people the gift of speech. Arizirapa and Tiamaru report that Guman and Lauilepe mention that in ancient times more people on Merir were already mentioned. A certain William still knew about two Merir-People who had drifted to Palau. One of them was only tattooed. While one returned to his home island the other one died on Palau. A brother of Lanilep sailed with six others from Merir to Pur. On his way back he drifted to Manila. People supposedly stayed there. This happened when Merir-People still lived on their home island. Guman and Lanilep report that in the lifetime of their father Pupsans drifted from Nungan-Ningo to Merir. They were five women. One of them married a Merir-Man and gave birth to a son. The women died because of sicknesses. They were called: Merito, Siso, Sipo, Gues, and Roll. Their offspring, two boys, died during the typhoon. One descendant of these women, Moping, is still living on Songosor. He represents the third generation. On August 3, 1909, 12 men, 4 women, and 2 boys, accompanied by soldiers, came from Nubak to Gorur. They originated from Mogemog and wanted to sail to Yap, missed this island and drifted to the Philippines. Then however, they, in their two canoes, found alone the way back to Nubakit.

When Zeren invented the canoe he had a quarrel with Orufat. While he was still working on it Orufat came and inspected the canoe. Zeren said, “what are you looking at? You cannot build such a boat.” Orufat felt insulted, took a coconut, hoisted the sail, went to Spain, and built a boat. Then he sailed back to Merir and said to Zeren: “look, here is my canoe, which I built myself.” — “Good”, said Zeren, “it has nearly the same size.” — “Very good”, said Orufat, “but I did not build a bigger one than mine.” Thus, Orufat once again went to Spain, built there a schooner, and came back with it. He said to Zeren, “this is my canoe!” Zeren replied, “this is still not big!” Thus, Orufat went once more to Spain. There he built a big schooner and came back with it to Merir. Zeren sailed out in a small canoe to meet him and called him. Yet, Orufat did not listen to him but sailed over the small boat, broke it and made it sink. He went on shore in another canoe. . . . The other Orufat legends, too, reveal quite clearly the picture of the “very clever man whom nobody loved”.

Once upon a time when people built a chief’s house, they dug a hole for the middle supporting post. They dug very deep and Orufat said to them, “why are you excavating such deep holes? This is not at all good for the beams.” While the other ones were digging Orufat shoveled the earth out. When they were finished, they pushed him into the hole and thought they had killed him. Yet, Orufat called his small ants for help, ordering them to gnaw a hole all along the post. The ants did this, however, they gnawed all the way to the bottom where Orufat was. When the house was finished the inhabitants prepared a feast. Now Orufat crawled out from his cave and sat on the overlying cross-beam. Then he ordered the ants to bring him some coconut. They took a little bit and gave it to him. He rubbed it between the palms of his hands, forming a small ball, and in this fashion created an entire coconut. Then he asked them to bring some taro. Once again they brought a little bit, he formed it into a small ball, and made a big tuber out of it. In this manner he had brought some of all dishes and made them whole again. When people distributed the food in the house and all started eating Orufat also opened his coconut. When the other ones heard the noise they asked, “what was that?”
According to Lauoizepe, the winds, and the direction of the waves, to human beings. Aririmeze invented the oracle.

Cut them open. Then they found the fat covered with excrement and orofat’s vomit welled out of its mouth. All since then nobody ever did anything against orofat and people started to believe that he was a god. After this looking at the spot from where the noise had come they saw orofat in the middle of his many dishes. People man went once again into the bush. This time, following the advice of Rugeiren, he called, “orofat, No-orofat!” Thus the one of the chiefs asked once again. Yet, the high chief said, “orofat is missing!” They sent a man into the bush to look for him. He shouted, “Orofat, Orofat!” Yet nobody replied. So he went back and told the chief that he had not found anybody. Orofat’s father, the first chief, asked him whether he had found Orofat. He replied, “no!” Then Rugeiren asked, “didn’t you see anything in the bush?”—“Oh, yes,” said the man, “a riangeik.” Thus the man went once again into the bush. This time, following the advice of Rugeiren, he called, “Orofat, No-Orofat! Come, do not come!” Now Orofat answered, “I am coming!” When he finally came, they divided the turtles and he received the smallest one, as he had known beforehand. The bigger turtles had to be carried away by two men each. However ten men were necessary to carry away his turtle. On the same day the chiefs killed their turtles and turned into the bird, riangeik. When the chiefs had finally gathered they asked, “is everybody here?” Then they found the fat covered with excrement and Orofat’s vomit welled out of its mouth. All of them insulted Orofat when they came to him and saw that his own turtle was full of fat. Tautu - Uirimizeau is a mariner. He learned the navigation from Airizarpa and later on taught it, as well as the knowledge of the stars, constellations, the winds, and the direction of the waves, to human beings. Airimizeu invented the oracle.

Here too, people think the world of the dead is situated on two big canoes. It is called azceet. Their harbor is located somewhere in the west, ietro. The bigger of the two boats belongs to Ruko, the god of the sea, and is called numentaeu. Massa the son of the shark, rules over the smaller boat. The canoes always sail against the current. When the current goes to the north, they sail to the south and vice versa. Thus, the sailing direction of the death-ships can be determined by the currents. Nobody knows anything about the land where the ships are moored. The spirits of young people, erzi’, are placed into the small canoe. Old people, those whose hair is already grey, are in the big boat. They do not have to work. The young people, however, have to help. For instance when Ruko has his ship cleaned the young people from the small canoe have to come on board his ship. When an evil spirit, what means the spirit of a bad person, comes then Ruko has him chased away or killed by the other spirits. The spirits of the dead sail in a canoe to the ships of the dead even when they were buried in the ground. Massa is the son of the shark and lord of the small ship of the dead that collect the spirits of the dead. This is the reason why he plays a major role during sicknesses. From time to time Massa also has to travel to Rugeiren and by assignment of Ruko he has to report about the conduct of the inhabitants of the two Merite-Villages.

Ruko is the god of the sea and rules there as absolutely as Rugeiren in the sky. He does not have a father, his mother is Jaoitope. He has three or four sons who are with him on his canoe. Chief Pelog no longer knew their names. All together his knowledge about the realm of the dead was as thorough as the one of the men Ualirei and Lauozipe. In addition they told the following story:

Once upon a time Ruko’s canoe sailed past Merit. From the beach Maritefei saw Mautuma, Ruko’s wife, and fell in love with her. He sailed close to the canoe and almost capsized it, so that Mautuma fell over board. Maritefei caught her. When Ruko suddenly could not see his wife anymore, he looked around and saw how Maritefei kidnapped her. Then he took a sos-net and tried to catch her again. Yet he only caught her spirit, while Maritefei kept her body and married her. Mautuma was just holding a small shark, which was Massa, in a coconut shell filled with water. When the canoe capsized she lost the shell and Massa, both of which fell into the water. Therefore, she started a loud whining. Because of her crying Maritefei went again to the canoe and tried to catch the shark with his hands. However he did not catch it. Therefore, he went to Ruko, in order to borrow his net. This, being a coarse-meshed net, did not bring him any success. Now he borrowed a close meshed net from him. This time he was lucky and caught the small shark. Maritefei was supposed to catch the fish for Ruko, therefore he had gotten the net. He, however, did not do so but caught the fish for himself. He took the shark home and placed it in a leaf. While the small shark was lying on the leaf it turned into a human child. The next day he was again a shark and on the following he was again a human being and this continued alternately. In this fashion he grew up. When he had become a man he did not turn into a fish again. Then Ruko came and carried him away. Before Ruko had been alone on both his canoes. If he wanted to sail one canoe he had to anchor the other one first. Therefore, he took Massa away from shore and gave him one canoe. Maritefei had given his consent because the god had said to him, “I will teach Massa, should I die he can take my place.”

Massa was a son of the shark. Mautuma saw him as a small fish in the water, and caught him with her hand. First she placed him into the canoe, then into a coconut shell and kept him for her own pleasure. Massa, too, takes only the spirits of good human beings on board of his ship, the other ones he chases away. Generally he stays at sea all the time. Occasionally though, he comes on shore and goes to Guman’s house. This one is the “spokesman” of Massa.

Massa plays a major role when sick people are treated. When a human being gets sick, this means he gets sick in a natural fashion, then Massa cannot help. However, when an evil person had caused the sickness then he can chase away the sickness-spirit. Even in case someone is very sick, he will not die as long as his lifeline, the line leading from his head to Rugeiren’s hand, is totally intact. This means when there are no damaged or weak spots. When Massa sees that the lifeline is completely in order he can help, because then he realizes that the sickness is caused by an evil human being. Thus, when someone is sick, people pray to Massa not to take away this person. Massa enters the spokesman, now Guman, whose family since the older times provided the spokesman. Yet, he only comes when the sick person, or his relatives give presents to Guman. Massa then says: the spirit of this man is in my canoe. He dismisses again the spirit of the patient when he is satisfied with the presents made to his spokesman. Massa also tells his spokesman if he can help or not. The healing process starts when Massa talks to the evil spirit, who causes the sickness, and chases him away. In that event of death that Sarfert had witnessed the patient or his family had not given anything to Guman. Therefore, the man had died. After his death the spirit came to Guman and was railing against the diseased and his family. The spokesman, obsessed by Massa, shivers fiercely and shouts, “ha-ha-ha-ha.” During this seizure Sarfert heard Guman singing. The deceased had not given anything to Guman because he did not believe in the power of Massa.

1 According to Lauozipe, orzi’ is the term for spirit, and erzi’ indicates the realm of the dead.
In former times an old man supposedly lived on Merir, who practiced medicine. He was considered the god of the sea and nobody eats him. In case someone would dare to do so then his boat would have to capsize and the shark would devour him. People also have different set phrases spoken at sea to the shark so that he would leave them at peace. According to the information of others these are not set phrases, but people beg the shark in a normal way not to devour them.

The rest of the gods also take care of the Merir-People. Thus, during the meeting of the chiefs, a spirit comes to Izarimin, one of the chiefs. Also to Ariselen. Mostly they are the spirits of Mariteifei, Orofot, Talues, and Zaugepit who possess certain men. They are considered to be benevolent spirits. Mariteifei comes to Lauaizozepe, Ariselen, Totumag, and Irorimar. The relationship between certain people and spirits is passed on from father to son and is linked to the family. It is remarkable that the spirit of Talues, who actually belongs to Songosor, without doubt came to Merir however not to Palau. Since the Merir-People live there he no longer visits his spokesperson.

The speaker of a spirit is a sort of priest, for instance Irorimar is the priest of Mariteifei, who visits him whenever he feels like it. Just like Masaa he has the power to heal. He also comes when chiefly meetings are in session. Then a big feast is prepared and Irorimar partakes of it. Then the spirit takes possession of him and he asks him to bestow health upon the chiefs, something the spirit promises to do. — Orofot sometimes comes to chief Lukom, however never during the meeting of the chiefs but only in the house of the man. Just like Mariteifei and Masaa he, too, can heal the sick. The spokesmen of the mentioned gods are the only doctors or priests of the people on Merir. Their spirits are the only ones who come to the people.

Zaugepit provides the seasons and ripens the fruits. He can also provide a good catch of fish. He was also the one who gave the advice not to cut any breadfruit or other trees during their time of ripening. Zeren is a big, strong, and evil spirit dwelling in the northeast of heaven. He holds a wooden club in his hand with which he beats the other spirits. He never takes a rest; all the time walking up and down. When a spirit comes he kills him with his club. And evil spirit Zeleilain, who owns Songosor, without doubt came to Merir however not to Palau. Since the Merir-People live there he no longer visits his spokesperson.

The shark is the important totem animal of Merir-People. He is considered the god of the sea and nobody eats him. In case someone would dare to do so then his boat would have to capsize and the shark would devour him. People also have different set phrases spoken at sea to the shark so that he would leave them at peace. According to the information of others these are not set phrases, but people beg the shark in a normal way not to devour them.

The invention of fire that is based on thunder is told in several versions. In this connection the mentioned totem belief is also remarkable: thunder is afraid to sit on his totem the pandanus tree.

The Invention of Fire.

The women, Izamerio and Irazapio lived together in one house. Irazapio made mats and loan cloth. Izamerio went out of the house. It was raining, lightning, and thundering. A flash of lightning struck. The woman saw the fire on the ground. She took a coconut shell, placed it inside, and covered it with the second shell. Then she went back to the house. However, she did not know yet what she had found. She chopped some wood and added some of the fire to it. Then she saw how it burned. She placed some food on the fire and ate from it. This made her quite fat. When the woman Irazapio saw the other woman being so fat she went to her had asked her, “what kind of food made you so fat? Before you had been so skinny.” Izamerio gave to the other one some of her food and this one replied, “oh, this is good food! How do you do this?” Izamario said, “I will give you some of it (the fire); it is something very good.” And she gave her some of the fire. Irazapio told everyone. All human beings came and wanted to have some of her food and then from her fire. She gave all of them from it.

According to another version the invention happened like this:

During a thunderstorm a woman by the name of Izamerio (the wife of the chief) went out to fetch some water. A flash of lightning came down and it thundered. She saw the fire and placed it into a coconut shell covering it with a second shell. In her house she made a hole in the ground and deposited the fire there. In those days it was still very cold on earth. She placed taro inside, fish, and everything that was edible: she cooked it and ate it. While she became quite fat from it all the other humans remained skinny. They came and saw how she was so fat. She offered food to all of them. They, however, did not accept it. Though one night . . .

Rizilela and Ariforaua. 1

Thunder (?) fell down on top of a pandanus tree. A woman went to the waterhole in order to fetch some water. She found the thunder on the pandanus tree. He asked her to take her down from the tree because the pandanus is the totem of the thunder and he did not want to stay on his totem. He said, “if you take me away from this tree you will find something good. It will be at the place where you will bring me. When I have left from there and you come back to it, you will find it in a coconut shell.” He also ordered her to keep the shell with its content well hidden at home. He told her that the content would be very precious, that she should place it onto wood and then should place her food inside. Then the food would be especially good for consumption.

Once the woman had moved the thunder to another place and returned to it the next day, she found the coconut. She took it home with her, dug a hole into the ground and placed some of the content (of the nut) inside and cooked it.

1 Obviously the narrator mixed up the names: Ariforaua found the fire and gave it to Rizilela (comment of Sartier.)
One day her younger sister Izazatio said to her, “you look so good, so thick and fat, what kind of food are you eating?” The older sister gave her some of her food, which she tried and found very good. She asked the other one how she had prepared it. This one answered, “I will show you later not now.” She became bigger and bigger. The younger one was wondering why and one night she secretly observed the sister how she cooked. When this one took the fire out of the shell she walked over to her and asked her, “what do you have here? What kind of food are you preparing?” Then the other one revealed to her the preparation and gave her some of the fire.

Now there were only two women in the village who knew the fire. Both lived in different houses. Both kept it secret and cooked their food just for themselves. Both of them became very fat, while the other ones remained very skinny because of their raw food. When the other ones noticed this, they said, “what kind of food are you both eating that you become so fat, while we remain skinny?” All people went into the houses of the two sisters, inspected them and found the fire. Without asking they took some of it and said, “why are you both eating only cooked food, while we should eat raw food?”— Since this time all human beings have the fire . . . .


Due to historical tradition chronology is indicated by generations instead of years. Therefore, no one knows to state his age in years. Nevertheless a division of time in years, months, days, and times of the day exists. The year starts when the sun rises at its spot on the horizon, where the constellation called mezitöp has also its rising point. Therefore, it is called like the constellation mezitöp. This beginning of the year is in the first month of the year called tumugl which in 1909 should have corresponded to our August—September. The year ends when the sun finally rises again in mezitöp, after completing its movement from its rising point mezitöp to the south and the north and passing mezitöp once. According to information of the natives the sun’s course of the year has the following months:

<table>
<thead>
<tr>
<th>Name of the Month</th>
<th>Position of the Sun in the Constellation</th>
<th>Name of the Month</th>
<th>Position of the Sun in the Constellation</th>
</tr>
</thead>
<tbody>
<tr>
<td>tumugl (August-Sept.)</td>
<td>mezitöp uru</td>
<td>marailigel mauri</td>
<td>uorouuer</td>
</tr>
<tr>
<td>mizik (October)</td>
<td>marailigel uru</td>
<td>mezitöp tarar</td>
<td>uorouuer</td>
</tr>
<tr>
<td>mezitöp (November)</td>
<td>uru</td>
<td>marailigel mauri</td>
<td>uorouuer</td>
</tr>
<tr>
<td>ivau (December)</td>
<td>ivau (January)</td>
<td>taiglauor tunugl</td>
<td>uorouuer</td>
</tr>
<tr>
<td>naug (February)</td>
<td>marailigel uru</td>
<td>taiglauor tarar</td>
<td>uorouuer</td>
</tr>
</tbody>
</table>

The above mentioned 12 months, as can be seen with ease in a comparison with the constellations in the second row, they are partially named after these constellations, especially after the 5 months tumugl, mezitöp, uru, tarar, taiglauor and maybe even after a sixth one (mar = constellation mauri?). Looking to Pur and Songosor we see that is also true for the remaining 6 months. All the months are named after constellations, the rising points of which the sun itself traverses in the course of one year from N to S and back.

The weeks and days of the week have no name. On the other hand the day, the natives count it from 6 o’clock in the morning until 6 o’clock in the evening, is divided in 20 segments. The period from 9 o’clock in the evening until around 1 o’clock at night is combined. The times of the day, which of course correspond only approximately to our hours:

| 1 o’clock midday | maruk | 4 o’clock in the morning | uitisari or uoniar |
| 2 | tapar | 5 | nisaigregi |
| 3 | telararki | 6 | ninitiari |
| 4 | tarigis | 7 | timar iruar |
| 5 | tazavari | 8—9 | in the morning | linga laut |
| 6 | in the evening | iotoraovar | 10 | fajafesari |
| 7 | niaur | 11 | fajafesari oieang |
| 8 | mozo | 12 | fajafesari oteavai |
| 9 | at night | nagapapariu | 12 | noon | otarim |
| 10 | at night | tang raziouo |
| 11 | | taoviau sos |
| 12 | | taoviau sari |

For the orientation in navigation the natives named certain points of the compass, which absolutely correspond with our 8 cardinal points. These are:

| north | leuen | northeast | ratineu |
| south | iaful | northwest | ironuena |
| east | ravi | southeast | ratsineu |
| west | iroto | southwest | rotoog |

Moreover, just like Pur- and Songosor-People they have developed a much more sophisticated way of finding their bearings, according to the rising and setting points of 19 constellations. According to Chief Guman the 19 constellations are:

1. mezitöp
2. uru
3. marailigel mauri
4. marauligel
5. mauri
6. grieg
7. marauligel
8. uorouuer
9. vizmalig
10. iorouuer
11. mozor
12. mozo
13. marble
14. mri
15. suuru
16. mejal
17. mezapu
18. marauligel
19. suuru or taunout

Of these constellations mejal(16) is Centaur, f, the uoro (15) is the Southern Cross, and taiglauor (12) are the 4 stars of Orion, among them the three stars of the belt (compare with the names of the stars of Ngulu). According to the testimony of the Merir-People those from Pur, Songosor, Tobi, Mogemog, and Oleai sail after the same stars and always find their way. Following Guman’s directions the rising points on the eastern horizon of these 19 constellations were charted in the constellation charts. Fig. 158. Fig. 159 depict constellations in the same order to the testimony of the Merir-People those from Pur, Songosor, Tobi, Mogemog, and Oleai sail after the same stars and always find their way. Following Guman’s directions the rising points on the eastern horizon of these 19 constellations were charted in the constellation charts. Fig. 158. Fig. 159 depict constellations in the same order according to Chief Peiloχ, however here are all individual stars indicated, that belong to each of the constellations.

In order to understand Guman’s chart of stars according we still have to point out that the numbers correspond with those of the list of stars on the previous page, that the 19 constellations do not rise at the same time, thus, in the concept of the natives, the 19 points of the chart are a sort of lines of the rose of a compass on the eastern horizon. Line nr. 1 is supposed to indicate the eastern point, line nr. 10 the northern point, and line nr. 19 the southern point. If you insert on the western half of the horizon also the setting point of the same constellations, as it happened in the details given by the Meir man William, and if these points are indicated with 1—19”, because they correspond with the rising points of the same constellations the result is, according to Fig. above, a rose of compass with 38 lines.

1 almost word by word from Sarfert’s manuscript.
It is hardly necessary to state that the natives chose these 19 constellations in such a way that their rising respectively setting points result in an approximately even division of the horizon, thus that the “lines” of the this “rose” have more or less the same size. It is important to remark that Sarfert started his recording for the expedition on Merir and here for the first time the natives’ nautical knowledge and their rose of compass caught his attention. This is relevant because the rose of compass in illustr. above has 38 lines while the ones from Pur and Songosor have only 36, although the natives of these islands reassured him to sail following the same 19 constellations. These two additional lines result because the constellations 10 and 19 are indicated with their rising and setting points while for Pur and Songosor 10 and 19 occur only once as the southern and northern point. Maybe the Merir-People’s double inscription is an error, as they now lived for many years in Palau and did not sail anymore. However, this could also be true of the single inscription of the lines 10 and 19 for Pur and Songosor. Hopefully a comparative examination will be able to shed light. We also should not take offense that in Fig. above each side of the horizon does not have the same amount of lines. This was certainly caused by the natives’ rough drawing since they are not used to such a reproduction and this can be seen in a comparison with the compass roses of the other islands.

Courses. Further more William indicated in his compass rose, just like in a map, the islands Merir, Pur, Songosor, Tobi, Seneus (St. Davids-Group, Mapia-Uurat?), and Osariki (Helen-Reef). As their entirely wrong geographical position to each other already proves, this was not his intention. He wanted to indicate sailing courses, this means the direction to the rising and setting points of the constellations which have to be kept when sailing from one island to another. Yet, due to his inability to draw he did not manage to illustrate this. At any rate, the indication of the course was left out, and thus, an incomprehensible chart was the result. Unfortunately Sarfert’s sketch book with the Merir sailing courses was lost, therefore we have to refer to the analogue courses of Pur and Songosor. In order to determine the direction when sailing, people look, just like on Songosor, over the outstretched fist in such a fashion that the knuckle of the middle finger serves as an eyepiece. Fig. below shows how to aim for the star of the course and how to determine its course to the rising and setting points.

When Merir-People were still living on their home island they went on sailing trips between Songosor and Pur for trading purposes. They also took women on such voyages. There is ample proof of this in their accounts. Recently they travel sometimes on board trading ships. In this stayed for Lauilepe was two months on the Hermites and returned after half a day layover on Ninigo on board the ship of the trader O’Keefe’s ship. They call New Guinea Nugum and Palau Panie. They knew from this group the islands Malakal, olukzap, Uruktzapel, Ngargol, Nagrekopassanga, Goror, and Aulong. They measure the position starting from Malakal. They know Papua only from hearsay; they do not like to deal with them. For instance the man Guman refused to be brought face to face with Papuans. Nevertheless, they know that “Papuans have arrows, bows, and the shield, but no spears”. They also know that they do not know the loom.
P. R. 23. Women’s Turtle-chant *χ*ameti*χ*, chanted by the woman *χ*apuar (Aparuau). Satirical chant aimed at men.

ezama zalitipei ouamezili merei zeua euosouai uito fengerieisak ovara riatoiai gesimeta raiegi zaiseua uolu zeauare efitifiti ieleuil maza *χ*e sengel uizili mesago lauozu meferemei meizau nauaure uie siriperi meri tepite uie.

Comment Herzog: the transcript contains small sections from the beginning and two lines from the middle part. The chant is very similar to P. R. 17a.

*χ*amereis or *Uarol* (love song). The man Ariselen is the poet; chanted by Uaian (?)

Marifangel mamalei / iratar mie / mezegl / *χ*arimeigiri me mengeon / merer niemei house / uarara glifazi / irupa,

*χ*ametipe / imengimengi iramangl / itiuaut tauai /

The chant is of men. *χ*ameti. All men together wrote the poetry, chanted by the man Moarifaul.

Petitiuuo peitaigetake rar gala razada meta rigo ukecez caitle zazali lancazei niierimeze razavetei tangoru gonale zate uimer.

Comment Herzog: the cylinder contains 11 lines, of which the first two are in the transcript, except for the set phrase at the end.

7. Feasts, Dance, Songs, and Games.

The feasts are collective public festivals or dancing feasts celebrated for special occasions. When the breadfruit sareripe an eight day feast takes place in the chiefs’ meeting house. It seems that this is mainly a celebration for the chiefs. The participation of the population is not certain. At the inauguration of a chief, due to the passing away of his predecessor, a chief has to organize a celebration lasting 4 days. The other chiefs help with the expenses. When a newly built chiefs’ house is finished a day dance is held.

The twenty-day feast in the month *mezitöb* is likely to be a fertility feast. People celebrate in a boat on sea; during this time sexual intercourse is not allowed. In former times at the end of a victorious war a feast was held. The other feasts are family occasions. The marriage celebration lasts only one day. On the occasion of the birth of the first child a twenty-day celebration takes place.

For children born there after no more celebrations are held. A one-day celebration marks the occasion for a child’s first apron donation. An initiation rite takes place for girls, though not for boys. The onset of the first menstruation is followed by a feast of twenty days. Tattoos are also celebrated.

Dances and games take place during the day and at night by the moonlight. The dances are very similar to those on Pur. They have the cultic men’s and women’s dances and the obscene dances of the turtle. They are accompanied by chants. The trumpet shell, *tauni*, is not used for it.

Lovesongs, *uarol*, are occasional songs that everyone can compose and they go around among the population. People also take some on from other islands. Thus, the song *liaiila* *χ*a uagita tipei was composed by a man from Songosor.

1 One month is indicated here, however, it is not clear if this relates to the time of celebrating or the time of tattooing.


Comment Herzog: dance song (Ualuk) concerning the sun and the moon. Unfinished. Singer Uaian. Transcript of the first two sections of the song, the others have no set phrases for the beginning.

**liailiula uagifa . . . .**

Comment Herzog: Women’s love song, chanted by χaparua. The cylinder contains 11 lines, the transcription shows the 3rd. and 4th. As the text passages marifangel mamalei . . . and uarifange meu ououoi . . . have not been indicated with the respective number of the cylinder, their attribution to the transcription is not possible with certainty. It is likely, however, that they belong together as indicated here. At best for the first mentioned song the transcription P. R. 17a comes into consideration. That it belongs to P. R. 24 is indicated by expressions in the text.

Comment Herzog: The cylinder contains two sections. The transcript contains the 2nd. and 3rd. line of the second section, which has all together 6 lines.

**uarifange meu ououoi**

Comment. On this Herzog remarks: The transcription reproduces the first half of the song, with the exception of a few bars at the beginning, which had been left out because of indistinctness. Then again another bar (indistinct) is missing, followed by two bars, which are at the end of the transcription.

1 In the index of the cylinders quoted as Ualuk (dance).
The amount of games is amazingly numerous and not all of them are known on the neighboring islands. Only two of the games are for the entertainment of one individual, a practice of their skillfulness. Most of them are games for several people and only few can be played by two. Most of them by far are games concerning movement, some have a sportive character.

1. *χαζοποζοπ. A memory-game. One of the participants digs a random amount of holes in a self-determined sequence into the sand. Then he turns away and has to memorize the amount and the succession of the holes. Whoever makes a mistake will be laughed at. A hole is called *χεροτ, two holes *λιαου, three *σιερ, five *λιμαυ *στ. This seems to be the maximum amount. Curiously the number four is not included. The chief chose the following picture of holes. Illustration 162.

![Fig. 162. Memory-game χαζοποζοπ.](image)

2. *Φαζερουρου. Juggling several fruits of the Calophyllum tree in one hand.

3. *Φαζερουρου. A calophyllum fruit is attached on each end of a string. The string is held with one hand in the middle, then the fruits are spun in circles in different directions.

4. *Φαζερουρου. One player throws with a small net the fruit of the fidal tree away; another one has to catch it with the net and throw it back to the first one.

5. *Φαζερουρου. Peïpeï-w restling match. The player performs with one arm an undercling and with the other an uppercling. The loser is whoever lies first on the back. The play with which on Pur affairs of honor are settled, causes much happiness among Merir People.

6. *Φαζερουρου. Ilai, fencing game with sticks, a mock fight. People only beat against the sticks.

7. *Φαζερουρου. Rapazatirimoz. Divided in two parts people grab a long pole on the ends and push with it against each other until the pole breaks.

The ones indicated with * are also known on Pus.
13. Mangali gatalizanga. A man pushes both feet against the thighs of a man standing in front of him who holds him on the arms and spins around with him.

14. Piri-piri. Rope skipping. A liana is turned with both hands above the head while the player jumps with both feet over it.

15. Piri-piri. Rope skipping. Two men swing a long liana while other men jump across underneath it. For a change they jump off and on with one and the other foot.

16. Gilgili patsag. People run in circles with their faces turned outwards. In their middle is a man who tries to get outside. When the man is standing outside, then two, including the man, crawl through. In this fashion the line-up and the movement change.

17. Malewitu. People stand in rows and clap their hands while singing. Then they swing their arms in between the ones of the others. Taking once the left arm, once the right arm of the adversary in between their own. While singing they clap the hands on top and on the bottom. Then they jump closer and then away while clapping the hands.

18. Autotaziai. People jump alternatively on the right and on the left foot while swinging the raised leg to the side.

19. Manimaneved. People form two rows and jump through in between the persons of the opposite row. They jump alternatively on both legs and throw the raised leg back and forwards while turning their back to each other.

20. Zosogomanezi. Persons sitting in a circle grab each other’s hands and while singing they swing their upper bodies if possible all the way to the ground.

This game causes much happenis.

21. Pavoce. A group of men swing their arms and sing while doing so. In the end they all jump forward on one leg. Whoever’s jump is the best is the winner.

22. Oni (cooking house). A women’s game. Women sitting in a circle grab each other’s arms and pull. Whoever lets loose falls backwards and is laughed at.

23. Pipipiuginaua. Women’s game. Women, sitting in a circle, all place their hand on the ground in the bar of the stone beater. While singing the palm and the back of the hand are alternatively placed on the ground. When the chant is finished they all put their hands down for the last time. Whoever has the back of the hand on the ground is laughed at.

8. Language.

The Personal Pronoun.

1. Pers. Sing. I
   ngan, absolut: monete (nom.)
   neei (dative)
   i (accusative)

2. Pers. Sing. you
   gete (nom.)
   noy (dative)

3. Pers. sing. he
   iezimer
   irazimer

1. Pers. plur. we
   (I and you) gete ma ngan
   (I and he) gete me iazimer

(we three, excl.) gete ma ngan me iazimer
(we four, incl.) gete ma ngan me iazimer pazimer
(we five, incl.) gete ma ngan me iazimer pazimer
(we all)

2nd. Pers. plur. you (you both)
   ger me iazimer
   ger me iazimer
   (you three)
   (you four)
   (you all)

3rd. Pers. plur. they all
   pipirieglimet

1. Prefixed.

The Possessive Pronoun.

1. for items
   1st. Pers. sing
   iai
   2nd.     "      "
   iamu
   3rd.     "      "
   iara

Examples.
   my knife
   iai uazei
   my net
   iai sou
   my fire
   iai iar

2. for living beings
   1st. Pers. sing
   rei
   ngeili
   2nd. "     
   raum loum
   3rd. "     
   raure liete

Examples.
   my chicken
   rei aian
   my pig
   rei peik
   my cat
   rei gazo
   my dog
   rei piriz
   my boy
   rei marinari
   my wife
   ngeili veiviet
   my girl
   rei uilinari

3. for dead animals dedicated for consumption:
   1st. Pers. sing
   rosai
   2nd.    "     
   rosamum
   3rd.    "     
   rosara

Examples.
   my dove
   rosai mar
   my fish
   rosai iek

Comment. For the fish only rosai is used. rei iek does not exist. The fish is only regarded as food. Other animals are connected with rei or rosai depending on whether they are kept alive or slaughtered.

4. for consumable fruits
   1st. Pers. Sing.
   rarei
   Examples.
   my coconut (the one I want to eat)
   rarei uan
   my lemon
   rarei gulugul

II. Post positioned.

1. for items
   1st. Pers. sing
   -ei
   2nd. "     
   -um
   3rd. "     
   -ara.

For the use of the form ngeili etc. there are no examples.
The Verb.

### Examples.

- **my hand**: gumuci
- **your hand**: gumumzum
- **my nose**: uauti
- **your nose**: uautume
- **my beard**: araceti
- **your beard**: aracumzum
- **my father**: papai
- **your father**: papumum
- **my mother**: neitai
- **your mother**: neitamu
- **my house**: iemeli
- **your house**: iemom
- **my house**: iemara

### The Verb.

#### Present.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I see</td>
<td>you see</td>
<td>he sees</td>
<td>we see you see</td>
<td>you see</td>
<td>he sees</td>
</tr>
<tr>
<td>I go</td>
<td>you go</td>
<td>he goes</td>
<td>we go you go</td>
<td>you go</td>
<td>he goes</td>
</tr>
<tr>
<td>I come</td>
<td>you come</td>
<td>he comes</td>
<td>we come you come</td>
<td>you come</td>
<td>he comes</td>
</tr>
<tr>
<td>I go</td>
<td>you go</td>
<td>he goes</td>
<td>we go you go</td>
<td>you go</td>
<td>he goes</td>
</tr>
</tbody>
</table>

#### Past.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I went</td>
<td>you went</td>
<td>he went</td>
<td>we went you went</td>
<td>you went</td>
<td>he went</td>
</tr>
<tr>
<td>goyago</td>
<td>goyago</td>
<td>goyago</td>
<td>goyago goyago</td>
<td>goyago</td>
<td>goyago</td>
</tr>
</tbody>
</table>

Generally the past is expressed in the same form as in the present.

#### Future.

- **I will come**: I will go
- **I am sick**: ngan i gamitek
- **I will be sick**: iemar i gamitek
- **I will be sick**: gete o gamitek
- **they are sick**: meravai li gamitek

The infix za presumably came into existence from the word iaua, long way. The meaning of the prefix uaurazi could not be solved. It can also be left out. In addition the following forms of verbs and set phrases were recorded.

- **I give you** ngan iuauru
- **gete iuauru**
- **he gives you** gete iuauru
- **it is healthy**
- **he is sick** ngan iuauru
- **we are sick** gete iuauru
- **i uauru neez zimer**
- **you give them** gete iuauru neez zimer
- **they give us** nagi iuauru neez zimer
- **you give us** gete iuauru neez zimer
- **he gives us** gete iuauru neez zimer
- **I will go away!** gani iuauru
- **come!** gani iuauru
- **I tell you, come here!** gani iuauru
- **I will build a house:** iuauru

### Some Forms of to See.

- **I see** igatoro
- **I will see** izatatoro
- **I have seen** tatoro, izatatoro

Some verb phrases were recorded.

### The Auxiliary Verb To Be.

- **I am sick**: ngan i gamitek
- **I am healthy**: iemar i gamitek
- **we are sick**: gete o gamitek
- **you are healthy**: ngan imaro lari
- **we are healthy**: gete iuauru neez zimer
- **they are healthy**: meravai li gamitek
- **I will be sick**: iemar i gamitek
- **we will be sick**: gete iuauru neez zimer
- **we will be sick**: meravai li gamitek
The Numeral.

The numeral is not used standing alone but always in connection with the related noun. While counting a suffix is added to the numeral, relating to the kind of the counted noun. This suffix influences the sound of the preceding numeral especially the vocal of the root syllable. Thus, it is not possible to present a fully-fledged unaltered form for the individual numerals. After deleting the different suffixes we have approximately the following form for the numbers: from 1–10

1 ze, zi 8 uar
2 li, lu 9 tiu
3 zor, zer 10 zek
4 fa 11 zekl me zi . . . 
5 rim, lam 12 zekl me li . . . 
6 oro 13 zekl me zer . . and so on
7 uiz, fiz
20 gliek 100 zuauoki 1000 zengelezi 10 000 zeutaroieteik
30 teriek 110 golopoki 2000 liangelezi 20 000 luou taroieteik
40 feik 120 zarouoki 3000 zaringelezi 30 000 and so on
50 rimeik 130 fauoki 4000 fangelezi
60 oroik 140 zrimeruoki 5000 rimengelezi
70 uizik 150 orouoki 6000 orongelezi
80 uariek 160 uarouoki 7000 zuringelezi
90 ziueik 170 uarouoki 8000 uaringelezi
100 tuar 180 tiouoki 9000 tuongelezi

Verbs.

to work uatar to crawl galeg

to breathe mga to lie inuuar

to get up zuazik to sneeze mozi

to bathe auaua to whistle rumereparier

to blow ugu to talk iuauak

to stay iuapi to clam uauat

to bring raizato to call fazan, razoli

to eat mangal to see guauak

to fall epingitio to sit matotiu

to yawn maau to sing ameres

to give iuauri to sleep inuawege

to use veve to beat uauu

to give birth kantwe to stand zi

to hit uauat to sneer ingaz

to hear lango to stand iu

to chew riniz to push tou

to tattoo fasfjer to cry ien

to kill rii to throw ikuai

to drink r (e) to count irotia

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70 uizik 150 orouoki 6000 orongelezi
80 uariek 160 uarouoki 7000 zuringelezi
90 ziueik 170 uarouoki 8000 uaringelezi
100 tuar 180 tiouoki 9000 tuongelezi

Nevertheless to count in pairs is done in the same fashion for all items, without any special suffix.

1 pair taluie 30 pairs tzuciezik
2 pairs aruanin 40 “ tiofiek
3 “ rimoor 50 “ tiori mour
4 “ fiz sacrificed 60 “ tiuorok
5 “ tzuciezik 70 “ tiofiek
10 “ tiofik 80 “ tioauri
90 “ tioaniuik
100 “ tioauuski
The measure of length is the length of both outstretched arms, nguau.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>house</td>
<td>lauua iem</td>
</tr>
<tr>
<td>men</td>
<td>liemero mar</td>
</tr>
<tr>
<td>fish</td>
<td>liemer iek</td>
</tr>
<tr>
<td>coconut</td>
<td>liemaro veiviet</td>
</tr>
<tr>
<td>woman</td>
<td>liemro veiviet</td>
</tr>
</tbody>
</table>

Now follow some examples for the above shown rules of the natives' language:

<table>
<thead>
<tr>
<th>one tree</th>
<th>six trees</th>
<th></th>
<th>one tree</th>
<th>six trees</th>
</tr>
</thead>
<tbody>
<tr>
<td>zagai siriged</td>
<td>orozai siriged</td>
<td></td>
<td>zagai siriged</td>
<td>orozai siriged</td>
</tr>
<tr>
<td>two trees</td>
<td>seven trees</td>
<td></td>
<td>two trees</td>
<td>seven trees</td>
</tr>
<tr>
<td>lazagi siriged</td>
<td>furagi siriged</td>
<td></td>
<td>lazagi siriged</td>
<td>furagi siriged</td>
</tr>
<tr>
<td>three trees</td>
<td>eight trees</td>
<td></td>
<td>three trees</td>
<td>eight trees</td>
</tr>
<tr>
<td>zuzagai siriged</td>
<td>uauragi siriged</td>
<td></td>
<td>zuzagai siriged</td>
<td>uauragi siriged</td>
</tr>
<tr>
<td>four trees</td>
<td>nine trees</td>
<td></td>
<td>four trees</td>
<td>nine trees</td>
</tr>
<tr>
<td>fegagi siriged</td>
<td>tusagi siriged</td>
<td></td>
<td>fegagi siriged</td>
<td>tusagi siriged</td>
</tr>
<tr>
<td>five trees</td>
<td>ten trees</td>
<td></td>
<td>five trees</td>
<td>ten trees</td>
</tr>
<tr>
<td>rinagai siriged</td>
<td>zeke siu siriged</td>
<td></td>
<td>rinagai siriged</td>
<td>zeke siu siriged</td>
</tr>
</tbody>
</table>

Items as a whole, body Parts

<table>
<thead>
<tr>
<th>a cloud</th>
<th>a hand</th>
</tr>
</thead>
<tbody>
<tr>
<td>zuua roso</td>
<td>zuua gamuz</td>
</tr>
<tr>
<td>a head</td>
<td>a nose</td>
</tr>
<tr>
<td>zuua fizik</td>
<td>zuua gumuz</td>
</tr>
<tr>
<td>a fish net</td>
<td>a fire</td>
</tr>
<tr>
<td>zuua sou</td>
<td>zuua kare</td>
</tr>
<tr>
<td>an eye</td>
<td>an ear</td>
</tr>
<tr>
<td>zuua metei</td>
<td>zuua zerenge</td>
</tr>
</tbody>
</table>

The following suffixes are used when nouns are counted:

I. zisau for parts of items such as leaf, blossom.
II. zimer for humans and small animals.
III. zifazo for small things.
IV. zisau for parts of items such as leaf, blossom.
V. Some suffixes for numbers, the meaning of which is not known, which are nevertheless documented.

Just like us, the natives use the numeral as an indefinite article. There seems to be no indefinite plural and accordingly the numeral two is used instead of expressing the plural. Here, too, the respective kind of suffix, depending on what kind of word, has to be used for the numeral. For instance:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>house</td>
<td>lauua iem</td>
</tr>
<tr>
<td>man</td>
<td>liemero mar</td>
</tr>
<tr>
<td>fish</td>
<td>liemer iek</td>
</tr>
<tr>
<td>coconut</td>
<td>liemaro veiviet</td>
</tr>
<tr>
<td>woman</td>
<td>liemro veiviet</td>
</tr>
</tbody>
</table>

As Big Living Things Are Considered:

<table>
<thead>
<tr>
<th>1 small tuber of taro</th>
<th>2 small tubers of taro</th>
<th>3 small tubers of taro</th>
<th>4 small tubers of taro</th>
<th>5 small tubers of taro</th>
</tr>
</thead>
<tbody>
<tr>
<td>zifazo uod</td>
<td>zifazo uod</td>
<td>zifazo uod</td>
<td>zifazo uod</td>
<td>zifazo uod</td>
</tr>
</tbody>
</table>

III. Zifazo. Small Items.

<table>
<thead>
<tr>
<th>1 man</th>
<th>2 men</th>
<th>3 men</th>
<th>4 men</th>
</tr>
</thead>
<tbody>
<tr>
<td>zuo maro mari</td>
<td>mario mari</td>
<td>mario mari</td>
<td>mario mari</td>
</tr>
</tbody>
</table>

IV. zimer. Humans.

<table>
<thead>
<tr>
<th>1 man</th>
<th>2 men</th>
<th>3 men</th>
<th>4 men</th>
</tr>
</thead>
<tbody>
<tr>
<td>zuo maro mari</td>
<td>mario mari</td>
<td>mario mari</td>
<td>mario mari</td>
</tr>
</tbody>
</table>

Wooden Tools.

<table>
<thead>
<tr>
<th>A comb</th>
<th>A wet coconut</th>
<th>A dry coconut</th>
</tr>
</thead>
<tbody>
<tr>
<td>zuua gom</td>
<td>iopopo zuua uan</td>
<td>iperi zuua uan</td>
</tr>
</tbody>
</table>

Comment: worked wood, which is only part of a whole and does not yet present an item, is connected with zisau.

Only finished items have the suffix zuua. All kindling is zeua.

Parts of Plants.

<table>
<thead>
<tr>
<th>1 coconut</th>
<th>2 coconuts</th>
<th>3 coconuts</th>
<th>4 coconuts</th>
<th>5 coconuts</th>
</tr>
</thead>
<tbody>
<tr>
<td>zuua uan</td>
<td>luouuo uan</td>
<td>luouu uan</td>
<td>luoua uan</td>
<td>luouia uan</td>
</tr>
</tbody>
</table>

Comment: worked wood, which is only part of a whole and does not yet present an item, is connected with zisau.

Only finished items have the suffix zuua. All kindling is zeua.

As Big Living Things Are Considered:

<table>
<thead>
<tr>
<th>1 house</th>
<th>2 houses</th>
<th>3 houses</th>
<th>4 houses</th>
<th>5 houses</th>
</tr>
</thead>
<tbody>
<tr>
<td>zuua iem</td>
<td>lauua iem</td>
<td>lauua iem</td>
<td>lauua iem</td>
<td>lauua iem</td>
</tr>
</tbody>
</table>

Comment: worked wood, which is only part of a whole and does not yet present an item, is connected with zisau.

Only finished items have the suffix zuua. All kindling is zeua.

As Big Living Things Are Considered:

<table>
<thead>
<tr>
<th>1 man</th>
<th>2 men</th>
<th>3 men</th>
<th>4 men</th>
</tr>
</thead>
<tbody>
<tr>
<td>zuo maro mari</td>
<td>mario mari</td>
<td>mario mari</td>
<td>mario mari</td>
</tr>
</tbody>
</table>

Comment: worked wood, which is only part of a whole and does not yet present an item, is connected with zisau.

Only finished items have the suffix zuua. All kindling is zeua.
In case zisau is used in connection with animals then it means that they are small; otherwise they have to be connected with zeisau.

To V. zisau.

Parts of items:

<table>
<thead>
<tr>
<th>Items</th>
<th>1/2</th>
<th>3/4</th>
<th>5/6</th>
<th>7/8</th>
<th>9/10</th>
</tr>
</thead>
<tbody>
<tr>
<td>leaf</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>leaves</td>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
<td>10</td>
</tr>
<tr>
<td>zisau</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>liisau</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>zeroisau</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>zisau</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>zisau</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>zisau</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>zisau</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

a fan (made of strips of pandanus) zisau ilü; and all crafted wood, before it becomes a finished tool.

In connection with VI. Deviant formed suffixes are found — as long as it has been recorded — in connection with body parts, that are otherwise counted according to the rules with zeisau.

The following nouns are counted in a deviant way:

<table>
<thead>
<tr>
<th>Nouns</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
</tr>
</thead>
<tbody>
<tr>
<td>cigarette</td>
<td>zisau sigarete</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>cigarette</td>
<td>li au sigarete</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>cigarette</td>
<td>zisau sigarete</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>cigarette</td>
<td>li au sigarete</td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>cigarette</td>
<td>li au sigarete</td>
<td></td>
<td></td>
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<td></td>
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<tr>
<td>cigarette</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Adverb Preposition.

<table>
<thead>
<tr>
<th>Preposition</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
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| The final ending / of the number ½ instead of /or, ore, oris, is an indication against the derivation from zeisau.
The names in brackets are Palauan terms.

In addition, they cherish two small crabs, not known how to catch them, but get them from Palau-People. They do all kinds of wood work and construct their own fishing tools.

There are only food taboos for pregnant women. If possible they do not let the women alone prepare the meals. They do not keep special hours and the entire family eats together. There are only food taboos for pregnant women. If possible they do not let the fire extinguish. In case of need they fetch some in the neighborhood. In former times they used two sticks for whipping fire, called gliag or uone gisar. Besides the meat of fish Merir-People eat pork which is fetched some in the neighborhood. In former times they used two sticks for whipping fire, called gliag or uone gisar. Besides the meat of fish Merir-People eat pork which is

The fields, the distribution of which has already been described — except for their names — are called according to the fruits grown there. They distinguish meteri uaur, meteri uaur (taro), meteri mogumog (arrowroot), meteri fiazogl (banana), meteri moru and some gisar. Only women tend the taro fields. After the area has been cleared from grass, then the ground is prepared. To do this they only use the digging stick, χ. However, no special depressions are created. In the end the tuber are placed into the ground. Every 4 to 5 months people can harvest. In order to crush the soil people have a tortoise adze, tapazilai; the extra wide blade is inserted into the handle.

Women alone prepare the meals. They do not keep special hours and the entire family eats together. There are only food taboos for pregnant women. If possible they do not let the fire extinguish. In case of need they fetch some in the neighborhood. In former times they used two sticks for whipping fire, called gliag; the same method as on Pur and Songosor. Recently they use matches. Besides the meat of fish Merir-People eat pork and an amazing number of poultry. With the exception of chicken all of it is hunted. The birds listed below are eatable.1

In addition, they cherish two small crabs, lagum (Palau ragung) and ievi (Palau gadauf). However they do not know how to catch them, but get them from Palau-People.

1 The names in brackets are Palauan terms.

II. Economy and Material Culture.

1. General.

The main food resources of the natives are a griculture and fishing. In the process the economically necessary workloads are distributed among the sexes in the following manner: men execute the construction of the house and the canoe and they practice fishing. They only participate in agriculture conditionally: they plant (for instance together with their wife) coconut palms, sugar cane, and they prepare palm wine. In addition they do all kinds of handicrafts they plait and weave the loom.

Women do the chores at home and in the field. Sometimes men support them doing this. Women never fish and of all the practiced handicrafts they plait and weave the loom.

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The Most Important Dishes Made from Plants:

1. maru. Peeled and cut taro, placed on fire and covered with stones, roasted, on Palau known as pesur.
2. uaur. The other kind of taro cultivated by them. It is prepared in the same fashion. On Palau this dish is called over.
3. gaugau. A salad made from the leaves of a kind of grass. It first must be boiled in water.
4. fisaul. Roasted pandanus fruit.
5. ziob. A salad made of leaves. It is bound together and roasted, then thrown into hot water. It seems it is eaten out of the water. On Palau the fruit is called over.
6. saaur. A green salad, prepared in the same way as the one above. Palau uaur.
8. guagul. A kind of lemon, eaten green.
9. galifat. Also an unripe eaten fruit. Palau ropodel.
11. bumugau. Pumpkin cooked.
12. am. Coconut, either drunk raw or scraped or also cooked.
13. mogumog. The flour of the arrowroot.
15. pelar. Cooked beans.
19. sauz. Big fruit of a tree, raw or roasted. Palau rougo sauar.
27. vof. After soaking it in water for three days, it is eaten raw. Palau zunges.
29. palige. Roasted.
31. fetat. Roasted.*
32. ual. Boiled or roasted.
33. uo. Boiled or roasted fruit. Palau usso.

They do not know salt.

2. Fishing and Hunting.

Methods and tools for fishing on Merir correlate with those on Pur and on Songosor. When fishing with rods people nowadays use only the small, simple hook, gau, formerly made of tortoise shell, recently predominantly made from an iron wire. It can also be used in deep water, when the hook is attached to a stone and sunk with it. Then even bigger fish can be caught with it. If anything the other hooks serve only as a neck decoration. There are two different kinds, the piristau and the apı. The first one is either flat and furnished with a small barb (Fig. 168, 1366 II) or a bit rounder with a curved tip. The apı has been worked from a nearly semicircular piece of tortoise shell. The tip is only hinted and right from the start the entire piece was produced as jewelry.

Composite fishing hooks, parupi, are used to catch bigger fish. The lure is made of mother-of-pearl, paritoto, the hook is made of tortoise shell, uoe.

Fig. 168. Fig. 170. Fig. 169.

At the bottom a fly of human hair is attached. The front part consists of very fine string, twined from a double strand of hibiscus bast.

For Net-fishing the Merir-People use nets with handles (handle-net), drop nets, bug-net, and standing nets. The handle - net, sou, is the same as on Pur. Merir-People distinguish between sou riuarimata and sou rimangal. The first one is the smaller one and is only used within the reef. The fisherman wades into the water with it. It is also used during night at low tide. The man holds the net in one hand, a torch made of coconut fronds in the other. A second man holds the fishing basket. The first one fishes the sleeping fish, the second one collects them in the basket. This kind of fishing can also be practiced alone when the rays of the full moon come down vertically. Then the sleeping fish are flushed with a stick at low tide. They are driven from their hiding places behind stones into the net right next to it. The sou riuarimata of the Hamburg museum is well done and its construction is comparable with the net from Songosor on plate 5, 4. The handle is called isurr, the frame gurum, the piece of wood to stiffen the net oraruei. The frame consists of two bent pieces of wood, the tips of which are attached one over the other. The handle protrudes considerably into the frame. The ends are attached on both sides of the handle. A stiffening piece of wood, 24 cm long, is positioned at the end of the handle. One side of the frame measures 72 cm, the handle has a length of 1 m. The wrapping is made of coconut sennit cord. The net is made of the same material: of double stranded, strongly twisted bast. The side of a mesh is 2 cm. The wooden pieces of the frame are pulled through the first meshes of the net.

In most cases the sou rimangal is bigger than the sou riuarimata and used outside of the reef. In the light of the full moon several canoes with three men each leave for the open sea. One of the men has a torch in order to flush the sleeping fish. The other two have each a sou. In this fashion people catch the flying fish mangel and the jumping fish mali. The last one can be quite dangerous and supposedly can spear a man to death. Therefore, for this fishing technique people need very bright torches, in order to have a good view. People throw the sou-net on top of the fish, quickly turn it around, and pull it outside. Often more than one hundred fish are caught in this manner. The frame of the net consists of 4 parts. The connecting points are called gogvar, the entire frame guranu, the lower part of the frame is curved and attached to the handle. The stiffening piece of wood is missing. The net corresponds entirely to the nets from Songosor. The handle, isurr, of the net 1349 II is 98 cm long and has a diameter of 2 cm. The diameter of the frame is 60 cm x 48 cm. The net is netted from a string made of cotton wool, it is very thin and a mesh has a length of 2.7 cm. All bindings are executed with coconut sennit cord.

The umbrella drop net jeev is used to fish on the open sea. Just like on Songosor, besides this one, they know the sou golom. These nets are not big. A piece of bait, poru, is attached on a string over the circular wooden frame gat. The strings for submersion are also attached on the frame. A shell or a piece of coral stone serves a sinker. The net 1375, Fig. 171, has been made quite carelessly. The ugel is an open mesh bag, used as a throwing net in shallow water. It corresponds with the Pur-Net depicted. Its diameter measures as much as the width of a man’s span. When fishing the fisherman holds it over the left arm and the left shoulder and throws it over the fish. Initially Merir-People, just like the ones on Pur, also fished with the big gill nets, ugeret. Nevertheless, on Palau they also acquired the method used there. They hold the net in between two canoes and always stay within the reef. In order to flush out the hiding fish, people from each boat throw a stone behind it, in order to startle it and to catch it in the meshes of the net. They call the float attached on the top rope of the net ugezit, the weight on the bottom string are called fazit. It seems like that fishes are only speared when chased out. For this either the sou or the spear is used. At first the fishes have to be rounded up. This is done with the help of several coconut fronds attached to a rope. The leaves have to stick out on all sides. Now the men go into the shallow water enclosing the fish with the rope. At all times it has to remain under water. The fish do not dare to get out of the circle because the fronds scare them.
animals can hardly be caught. They are always caught in the described fashion. Only noose over the front legs so that they are bound crosswise and place them in the bottom of the canoe. Individual swimmer and the turtles are slowly pulled in. Once they are near enough the men in the boat throw a ends of the ropes are held fast by the two other men in the boat. Now each one of the swimmers grabs one of the rope ends. Two fishermen are roped up. When they see the small spider, that produces it, is called ierimer. It is attached on a long pole and is made of the rib of a coconut leaf. The catcher climbs a tree with it, closes in on a dove with the snare and then quickly pulls tight. They also use a bow to hunt birds.

3. The Canoe.
The art of constructing a canoe is handed down from father to son. Not all men know how to do it. Currently there are only chief Peiloχ and the men Ualerei, Ariaile, Lukam, Minioio, Iain, Uaiue, Ivarururu, Tutamar, Ualaisei, and Mourifol who can build a canoe. They say they learned it from their fathers. Preferably Calophyllum wood, fload, is used.1 It takes about half a month to build a three meter long canoe. A big canoe can be finished in five months. The construction of a canoe is accomplished free of any cult. The construction of the Meri-canoe is hardly different from the islands Pur and Songosor.

The canoe can be sailed and paddled. When sailing on the open sea people took all their food ready made with them, because they had no fireplace on their boat. The photo here shows a sailing canoe at full speed. Fig. 173 shows a model made by the natives. Fig. 174 depicts a schematic view of the individual parts, especially of the outrigger’s lifting gear, seen from the top. Often an attachment is protruding far out on the side of the canoe opposite of the outrigger. According to Sarfert the individual parts of the canoe on Merir are called:

<table>
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<tr>
<th>Part of the Canoe</th>
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<tr>
<td>stern on the bow</td>
<td>koei</td>
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<tr>
<td>top piece of stern hull</td>
<td>peler malite ren uia (1)</td>
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<tr>
<td>longitudinal piece of wood above the float</td>
<td>warie (14)</td>
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<tr>
<td>holes in the float</td>
<td>tulari (8)</td>
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<tr>
<td>binding on the float</td>
<td>tutaumu</td>
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<tr>
<td>thwarts</td>
<td>taur (4)</td>
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<tr>
<td>mast board</td>
<td>feleve (5)</td>
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<tr>
<td>base of mast</td>
<td>uotauari (6)</td>
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<tr>
<td>beam of the outrigger</td>
<td>gtau (7)</td>
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<tr>
<td>curved outrig. beam</td>
<td>fariagoum Kr.</td>
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<tr>
<td>diagonal poles</td>
<td>menezerau (8)</td>
</tr>
<tr>
<td>bent pieces of wood</td>
<td>nataum*</td>
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1 Certainly an error, just like on the neighboring island it must be breadfruit.

Fig. 172. Shark sling with bait, according to E. Sarfert.

Fig. 171, nr. 1375I. Drop net jow. The circular frame has a diameter of ca. 25 cm. The meshes of the net measure 32 mm. The sinker is a shell.
These terms show the extensive correlation with the respective terms of Songosor and Pur.—The sail is sewn together from narrow stripes of Pandanus mats, in which the strips run in the direction of the mast. There are no reports concerning the rigging, however, the photograph on plate 14 shows clearly that there is no abbreviation from the known one.—The snatch block made of breadfruit wood has been adopted from the Europeans and is very popular.

4. Clothes, Jewelry, Tattoos, and Weapons.

The natives keep their bodies very clean. Every day they bathe in the ocean. Children walk around naked until they are five years old. In the old days the women's clothes consisted of an apron-like mat, made from woven material of pandanus leaves, iepe. They were fastened with a belt made of pandanus leaves, rararupeu. Men still wear the maro, however, today it is made of calico, in former times women wore it on the loom. Recently the traditional women's costume consists of a grass skirt reaching a bit over the knee. In the front it is folded on top of each other and held fast with a belt or a sash, mostly of calico. The skirt starts a bit underneath the hipbone. Furthermore, they always wear around the midriff a very tight belt, knotted in the front. This one, too, is made of European material. Men wear the lavalap either looped into a simple knot or carefully spreading the free end and hanging it apron-like over the penis.

1 The terms specified here do not correlate with those of Songosor, where the respective terms have the names the other way around. Presumably there is a mistake in terms.
The woven belt was called marauaroa. Just like their neighbors on Pur and Songoso, during trips on the open sea they wore the sailing jacket called rigosi, made of woven material from pandanus. They have the hat, pelis, and the cap, eperi pelin, as a headgear. Both are woven from pandanus leaves, faisole. While working in the field women protect themselves from the sun with a tare leaf, winding it around the head. In former times the hair style of men and women was seemingly the same. The hair was never cut, but only loosened with a comb. It was twisted to a knot, usually on the side of the backside of the head. Older men let their beards grow.

Flowers play a major role as jewelry. Wreaths in the hair of women and children can often be seen. They also like to wear flower garlands, male riuentame. Head decoration is the decorative comb istis, usually decorated with feathers from the zouk. The black colored combs are carved from breadfruit wood, as is already known from the other islands. The teeth are very long. The flat area is divided by a constriction. In most cases the side edge is also decorated. The decoration, too, does not show anything new. Sometimes chains made of pandanus leaves substitute for the wreaths. They are also wound around neck and arms and are called sim or fit.

As a decoration of the ear people stick a flower into the pierced earlobes. They have different names for this: aoutuoni terenge or dreis. The decoration of the neck consists of all kinds of necklaces. To begin with there are simple, long, and are called mele. They have necklaces made of shell discs, snail shells, and beads made of coconut shell. Fig. 179, nr. 2399 II shows such a necklace. Two coconut discs alternate with a disc made of shell. They are strung on a string made of hibiscus bast fiber.

As a decoration of the arm people wear the various, above described necklaces made of pandanus leaves and bangles, regeli pet, produced by men from shell, coconut shell, or tortoise shell (compare with Songoso Fig. 47). A stone is used as a tool. The spinning top-like snail, Trochus, called ziyoro or zogoro, is the source for the material of the first kind. Bangles made of tortoise shell are called regel or regei tuma, those made of coconut shell are regel tarak. Men give them to women as presents.

They also produce finger rings, regei yati from the same material. It seems that men prefer rings made of coconut shell. Nothing more than the name, aoutuoni wuti, is known of the nose decoration. It was not seen on anyone. Besides the already mentioned big combs the decoration for dances consists of adornments made of flowers and leaves and, most of all, ornamental painting. People smear the breast and the back profusely with gagon (-curcuma) and paint a thick line across the forehead, the cheeks, the upper lip, and the chin.

The heavenly women Izazapio supposedly invented tattoos, farusi. In former times certain men practiced it professionally. Recently only chief Peiloχ and Ariselen still know about it. They executed it on men and women. No class distinction is expressed by this decoration. Everybody who wanted could get a tattoo. Besides the already mentioned celebration there are no regulations. Nevertheless, the person, while being tattooed, is not allowed to work. The new moon is considered the right time to begin. Usually several people “are processed” at the same time.

The general term for necklace is mele. People like to adorn these necklaces with the earlier mentioned hooks made of shell or tortoise shell, regeti. Besides these they have necklaces made of shell discs, snail shells, and beads made of coconut shell.

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The work takes about one month. People calculate half a day for the completion of the back, for the front, the arms, and the legs also half a day, as well as for the sides and the legs. It seems that there are long periods of rest between the individual stages, as otherwise the long period of time cannot be explained. The execution of the procedure is the same as on Pur and Songosor.

The pattern correlates to a great extent with the patterns on Songosor and Pur. Nothing new can be found among it. However, we can say that small abbreviations in detail, if not to say enrichments can be found. Thus, for instance, the decoration of a woman’s upper thigh, a semicircular arrangement of zigzag lines, closely positioned one after the other, is not known from other islands. Such a lush design is also not known from Mogemog, even if the correlation is otherwise quite extensive. Especially the arrangement of the men’s back and breast patterns is remarkably similar. On the other hand the pattern of the upper thighs seems to be longer on Songosor, Pur, and Merir. Moreover, Mogemog. People seem to use the fish far more often as a pattern. They fill the area of the women’s lower legs with wide stripes instead of the fine zigzag lines and stripes popular on the other three islands. (Tattoos of the men Ariserara, according to E. Krämer. Archive Hamburg.)

The tattoos of the lower arms, especially of the inside, are richer than on the other islands. Especially when we take into consideration that the patterns recorded on Songosor are obviously not from there, but are the work of a woman from Oleai. In former times the weapons used by the natives, was the spear, *azik* or *uoneg*, the dagger *uazel*, and the throw stone *harpoo* or gas. Once the sling shot seemed to have been a weapon to wage war, recently it is only used as a toy and tool for hunting. People call it *zulu* or *uwee*. It consists of a stick as long as an arm, on the end of which a plant fiber has been attached. It has been made into a noose that can be tightened around the sling stone. In the process of throwing it the fiber breaks and the stone is shot away. The arrow, *raue* and the bow, *azik* or *uoleul*, supposedly never have been a weapon, but were always only a toy. The spear has survived as a fishing tool.

In former times the weapons used by the natives, was the spear, *azik* or *uoneg*, the dagger *uazel*, and the throw stone *harpoo* or gas. Once the sling shot seemed to have been a weapon to wage war, recently it is only used as a toy and tool for hunting. People call it *zulu* or *uwee*. It consists of a stick as long as an arm, on the end of which a plant fiber has been attached. It has been made into a noose that can be tightened around the sling stone. In the process of throwing it the fiber breaks and the stone is shot away. The arrow, *raue* and the bow, *azik* or *uoleul*, supposedly never have been a weapon, but were always only a toy. The spear has survived as a fishing tool.

5. House and Household goods.

Everybody knows how to construct a house and does so himself. When getting married the son builds his personal residence, however, it also happens that two or three families live in the same house, depending on its size. Nevertheless, when the family is getting bigger they like to build the new house in the vicinity of the old, paternal house. The division of labor for the construction of the house is the usual one: men build the scaffolding and women weave the mats for the roof and the walls. Coconut fronds are used for the production of these mats. People produce it from the root of the *rar* tree, the other one from chalk. The construction of the house deviates somewhat from the building on Songosor. The three ridge beams, positioned one above the other, and the missing stay (prop) are remarkable. Purlins and collar beams have no special names. There is an abundance of doors: one under each gable field and four under each long side. Yet, this may vary at each individual house.

The house plan below is the one of the chief’s house in Nagrabodl.

**The terms for the parts of the house are as follows:**

1. Posts  
   - zule  
   - ungurab  
   - ungasik

2. Ridge beam  
   - uoneg

3. Ridge beam  
   - uoneg  
   - ungasik  
   - zidat

4. Roof  
   - zipangai kikungi  
   - lug

5. Roof  
   - arur

6. Rafters  
   - lati

7. Wind bracing, bracing wall  
   - za

8. Slats of the wall  
   - zilai

9. Spans of the wall  
   - lati

10. Door  
    - ze

Without entirely abandoning the coconut mats, they use here wooden slats that have been caulked white. They decorated the new house of the chiefs with white and red color. The住宅 house on Songosor has a slightly raised floor. In the back **bororibei berumeg** (must) harineda right side, piseregir goralor gunalun colony of men at night in the rice paddy. **Ngeritupun ratisir uonoe,** everyone of men, e.g. the women of the townspeople, the women in the town of men, the men of the townspeople, the men in the town. **Garinagin harapu,** fishing tool.

Fig. 185. Residential building in Nagrabodl. After a photo by Lorenzen.

Terms for the individual patterns of men’s tattoos in the front: 1 saberibe, *fatur*, 3 dangenes 4 dangenes or dangung, *Dalem… Dangalosat, pude* (tail-fish), abeira. In the back **bororibei berumeg** (must) harineda right side, piseregir goralor gunalun colony of men at night in the rice paddy, **bororibei ngeritsiru ragarug,** everyone of men, e.g. the women of the townspeople, the women in the town of men, the men of the townspeople, the men in the town. **Garinagin harapu,** fishing tool.
The primary buildings belonging to a village, eppieicen or furitei, are the residential hut, iem, the cooking house, om, a small house next to the dwelling house, and the boathouse, fare. The stove is called ferange.

Wooden tools have been salvaged in a badly weathered state from the ruins on Merir. They consist of different forms and sizes of bowls, sipsi, of chest and pots, which show no difference to the known items from both of the other islands. The bowl with the bulging rim (nr. 3879 II) and the oblong bowl with the peculiar handle-decoration (nr. 4299 II) can be considered unusual forms. Even imported items could be found among them: the lower section of a very large bowl with feet, supposedly from the Admiralty Islands, and a small bowl from Palau. Most common were slightly hollowed bowls with a swaying bottom. Inside rounded, with slight handles. Height, width, and length of the individual pieces vary of course, still both items depicted here are representative for this kind. The biggest is 102 cm long, the smallest one 89 cm. The smallest bowl of the kind like nr. 4299 II:5 is 44 cm long and 7 cm high. The bowl 4229 II:2, already mentioned above, differs from the others less by their form than by their decoration. Around 1 cm underneath the rim is a budge from which the handles protrude. The part of the side underneath is decorated with an embossed pattern. The relatively tall, circular bowl with itsroundish and swaying bottom on the inside and on the outside is the second item that cannot be found on the neighboring islands. 1 ½ cm underneath the rim runs a small bulge. Fig. 191 shows a round pot with a lid and a round bottom on the inside. The lid is furnished with a groove, which fits into the lower part of the vessel, which becomes narrower at the bottom. The badly damaged chest with a lid is one of those items that are already known from Pur and Songosor. The lost lid probably consisted of several pieces which were attached onto the chest with strings. The upper edge shows the beginning of a zigzag decoration. The small chest nr. 3884 II has a lid placed on top.

People mainly use the shells of coconuts as drinking vessels and water containers. The entire nut, with a small hole on top that can be closed, is called paule. When a quarter of the shell has been filed off then the container is called takaul paule. It then serves as a cup. Often half a nut or an entire nut is furnished with a string to hang it. In this fashion it serves to store color or paste. People used small nut halves as a spoon. Preferably the small, still egg shaped nuts are used for this. Sometimes people also produce spoons made of sea- and snail shells. In the process of food preparation the well-known pearl shells or pieces of bones serve as scrapers. Any sort of coral stone is used as a rasper.

Woven materials, fazifaz, for household purposes and for personal use, are quite similar to those from Songosor and Pur.

Coconut fronds, iazio and strips of pandanus leaves, terau are the materials which are used. The collected sleeping mat, super, nr. 1376 II conforms entirely to the Songosor-mat shown there. It is a diagonally woven matting in taffeta weave, apeau, with back weaving at the edge and canted corners. Measurements: 142 x 101 cm, width of the strips 3 mm, material pandanus leaves. All baskets are woven from coconut fronds. They are all woven in taffeta weave in a diagonal direction, however sometimes the plaiting pattern is 2a over 2b under 2b and so forth, all the while moving forward one [strip]. Merir-People differentiate between five kinds of baskets. The tangai basket is used to fetch taro. Raiz is a basket for fish, used by women and men and has the form of a Songosor basket. Yet, the technique is somewhat different. Half a frond is used at the beginning on the upper edge. The fronds are split and one half is placed on top of the other so that both parts of the same leaf are plaited with each other. On the other hand the Songosor basket needed two halves of a frond, the leaves of which were entwined with each other. This matting also grows diagonally in a taffeta weave. The collected Merir-basket is woven from very short strips of a coconut frond.
At the bottom it is closed by a braid, the ends of which stick out around 10 cm. Length ca. 41 cm on the top, 31 cm at the bottom; height 27 cm. The yano-basket serves to store food and is hung on the posts of the house. It corresponds to the Songosor basket depicted. The collected Merir-basket is woven from very short strips of a coconut frond. The leaves are narrowed to 43 mm and loosely interlaced in a taffeta weave. The handles rise up on the outside, at the same time closing the woven material in the form of brails. Width of the basket on top 46 cm, at the bottom 27 cm, height 29 cm. The basket _ngavoronu_, too, serves to store food and resembles the bag-basket depicted; it consequently differs less by form than by its purpose. The Merir-basket is a badly weathered piece, plaited from two frond halves, according to the schemata 1a over 1b, under 1b. Height 18,5 cm, width on top 32,5, at the bottom 30 cm. Width of the strips 1 cm. The _gasheri_ are carrying bags for women, like the kind of tangalik, but very narrow and flat. The braid at the bottom is free and can be moved back and forth. Width on top 48 cm, at the bottom 39 cm, height 28 cm, width of the strip 1 cm. All bags made of pandanus leaf are called, according to the material, _tarea_. They are carried by men and women or used in the house, in order to store items of personal use. An excellently accomplished piece is the bag nr. 1364 II.

All bags are executed in taffeta double weave in a diagonal direction. Often their upper rim is strongly gathered, and they are narrow, flat, rectangular, and of different height. Short braids with knotted ends form the finish. Slit shaped holes are left open on the sides, providing an attachment for the handles. One bag differs from the others by its 10 cm addition of the bottom. The width of the strips is 2–3 mm. The smallest bags of this kind are only 12 cm high and 16 cm wide at the top and 21 cm at the bottom. (An even smaller bag of the same kind supposedly comes from Yap and is only 7½ cm wide at the top, 8½ cm at the bottom, and the woven strips are ½ mm wide.) The firefan _ripau_, made of coconut fronds, resembles the fire fan of Tobi in Vol. 2. The midrib serves as the start of the woven material, the arm, and the stiffening. The leaves have been woven upwards on both sides. The fronds are made narrower and are folded, on the upper rim they are bent back with the corners sticking up. The ones of the Tobi fan are bent back straight. This is the only difference. The Merir-fan (nr. 1385 II) is 41,5 cm long, 20 cm wide, and the strips are 18 mm wide.

6. Tools.

We could not obtain a lot of tools. As far as we can judge European tools replaced the traditional fashion to a great extent. The ones used by women in the household have already been described. The old axe is called _tarai_ and matches the Pur-tool. The taro axe was already mentioned in the section about agriculture. Apparently only European products are used as knives. In former times shells were adjusted for this purpose. The adjacent knife stands out from the other pieces due to the fact that the handle represents a local work. The shaft, made of breadfruit wood, has been notched so deeply that the blade has been inserted there. By wrapping it with coconut fiber cord both of them are attached to each other. The upper end of the wood has been spared of the binding. Whatever kind of European iron people can get they cleverly adjust for their purposes. Thus, a piece of strip iron was found on a coconut rasper. A beveled edge chisel was also in their possession. By the way, the acquisition of these items by the expedition did not pose any difficulties.

The technique of the jewelry production is still quite unaffected by foreign influence. Tortoise shell is pierced with the shark tooth drill, _pulapul_ (compare with Songosor, Fig.97). It was handled like a beater. In case it was used as a drill, then a horizontal piece of wood on two strings was fastened to the top. People use an adjustable compass made from a shark tooth, _niriparo_ in order to draw a circle on tortoise shell for the creation of rings and bangles. After cutting out the jewel, it is smoothed on a stone. Bangles made of _Todhar_ shell are fashioned in the following way: First the upper part of the casing, then the entrance is hewn off with a stone and only the remaining ring is smoothed with stones.

Fig. 194, nr. 4640[1]. Half a small coconut forming a spoon. Length 7,2 cm, width 4,5 cm, height 3 cm. — Fig. 195, nr. 1369[1]. Coconut cup for the storage of color, _gagung_. –– Fig. 196, nr. 1367[1]. Coconut with a hanger, serving as a water container _paule_. Diameter of the hole 23 mm. — Fig. 197, nr. 4642[1]. Spoon made of _Turbo olearius_. Length 15 cm, width 7 cm. — Fig. 198, nr. 4643[1]. Scraper made of _Margaritifera_. Diameter 8 cm. — Fig. 199, nr. 4640[1]. Rasper made of coral stone. — Fig. 200, nr. 4643[1]. Scraper, supposedly made of whale bone. Length 24,5 cm.

Fig. 201, nr. 4652[1]. Knife. European blade with a shaft made of breadfruit wood, a work of the natives. Wrapped with coconut fiber cord. Length of the shaft 15 cm, width 3 cm, length of the blade 15 cm., width 2,5 cm.

Fig. 202. Fig. 203. Fig. 204. Ndir. 3878[1]. Old weaving board made from breadfruit wood. Length 63 cm, width 17 cm.

Fig. 195

Fig. 196

Fig. 197

Fig. 198

Fig. 199

Fig. 200

Fig. 204

Fig. 201, nr. 4652[1]. Knife. European blade with a shaft made of breadfruit wood, a work of the natives. Wrapped with coconut fiber cord. Length of the shaft 15 cm, width 3 cm, length of the blade 15 cm., width 2,5 cm.
They obtain tortoise shell, by placing the caught turtle one day into the sun on the beach. In this manner the animal is killed. Afterwards people soak it for three days in the sea in a bag that is weighted down with stones. After this time the back plate can easily be removed. All arrangements connected with the workmanship of tortoise shell are men’s work, which is executed by all of them. Twining of ropes, tari, and string, iau, is also men’s work. The usual weaving work is done by women. All kinds of bones, especially those of pigs, are used as weaving sticks. People use coconut fibers, gosu, banana, muro, hibiscus bast fiber, and pandanus leaves. Delicate banana yarn for weaving is artfully wound to balls. Women also know about dyeing. They have the knowledge to produce white color (made of chalk), black, blue-green, and red.

Loom weaving is a technique bound to be extinct, because the woven belts, mesik, for men are recently replaced by Calico-lavalap. The loom in all its parts and terms corresponds entirely with the tool from Songoosu, so that it does not have to be described here.
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Please note this copy is read-only, and not suitable for sharp printing.

The large 9 x 12” full printed set of Palau Volume 1-7 is available for sale at the Belau National Museum and Etpison Museum gift shops for USD $175.

All proceeds from this non-profit translation project will be used to re-print these books.