

November 27, 1959

Dear Dr. Kostal:

I thought you might like to have the enclosed booklet on Nan Madol and the picture for your files.

Also enclosed is a "thank you" list. There is no "Have to" on the list, since I have already thanked, but these are special ones picked out which I thought you and Laddie might want to add the Personal touch.

Here's your bill (I can hear the "ouch" as you dig down deep):  
FAS paid for the following:

Fare: SanFran-Honolulu-Guam	\$576.00	
Honolulu-SanFran	178.--	
	<u>754.00</u>	
Honolulu tax	.10	754.10
We received bill from Trust Terr.		
Hqs. with mailing charges on	20.07	
handicraft. Yours:	<u>8.49</u>	<u>28.56</u>
TOTAL		\$ 782.66

So far, we have received no bill from the Navy. I really don't expect one, since we never were billed for the last trip. However, if anything else pops up, I'll bill you later.

Tell Dolores I got quite a chuckle out of that cartoon. We didn't have too much problem this trip, but I know some of the election trips in previous years, where we'd knock on the door, push the cup in his face, and run.

Since we are exchanging quips, here's one for you. Boss said he was lucky. Everyone paid up!

Spent four hours on Wednesday sorting out 21 rolls of film which I took in the Territory. Where the flash bulbs didn't work, I have duds, but otherwise I have a bunch of dandy pictures. The stick dances turned out beautifully. Laddie has them right now, and I'm going to take them home Christmas. After the New Year, if you would like, I could send them out to you. Or I could pick out those I thought you might like and have duplicate made. Since you took so many yourself, I might duplicate.

I know there are many you will want to have, since you didn't even know that I took them. There are some beauts! If I wanted to blackmail you and Seaton -- oh boy!

Let me know your wishes on the slides.

Boss called me Thanksgiving Day from Hawaii and said he was staying through Sunday and going straight through to S. Dakota for that speech there. So we had a few plans to change today. All in a day's work.

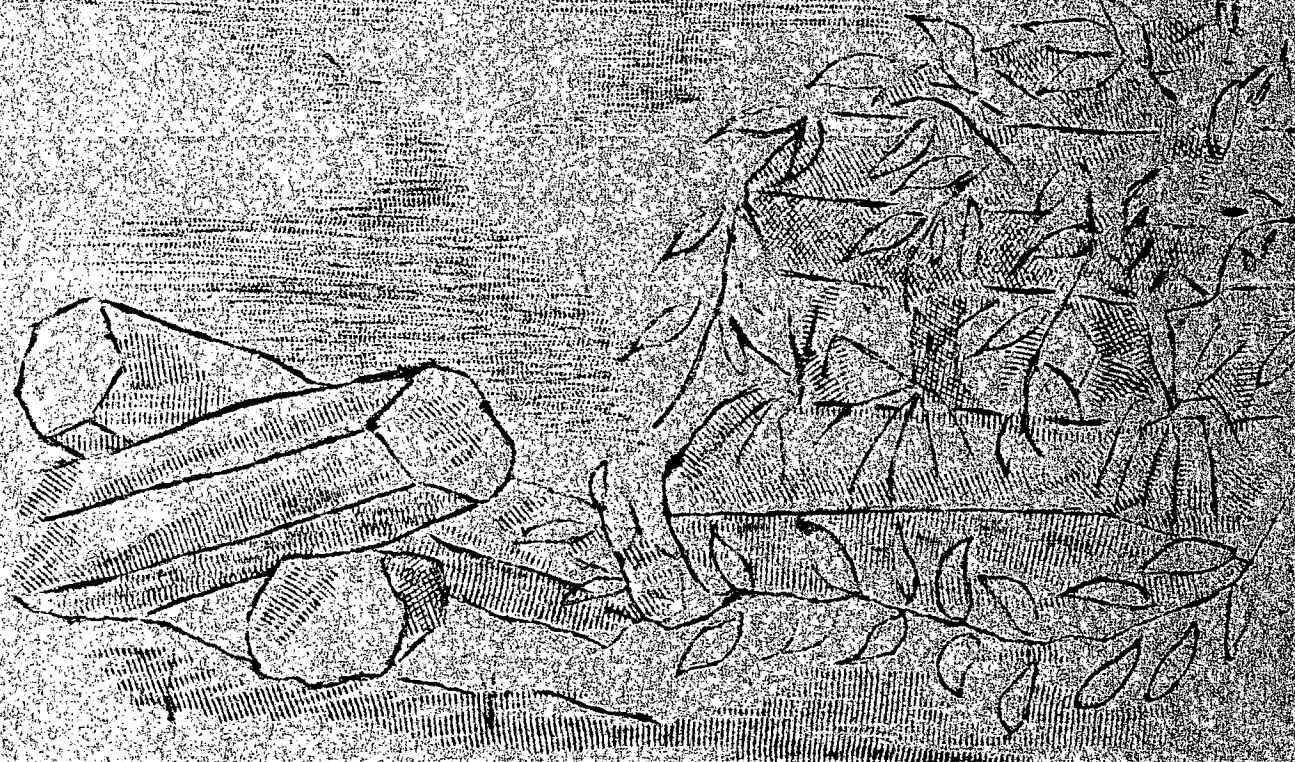
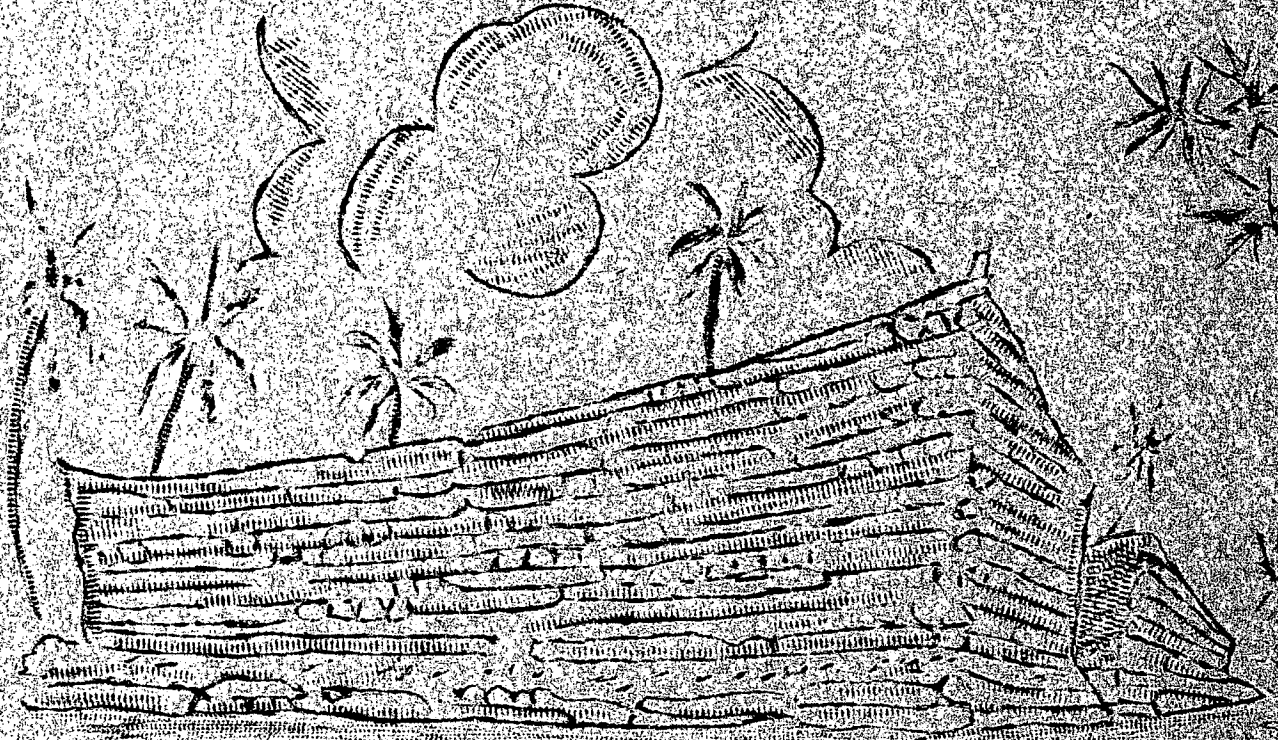
Chris was in the Silver Spring Thanksgiving Day parade as a jockey. Mrs. Seaton got a charge out of that one. Chris is just a bit tall; bit heavier, etc., but she was there.

All from here.

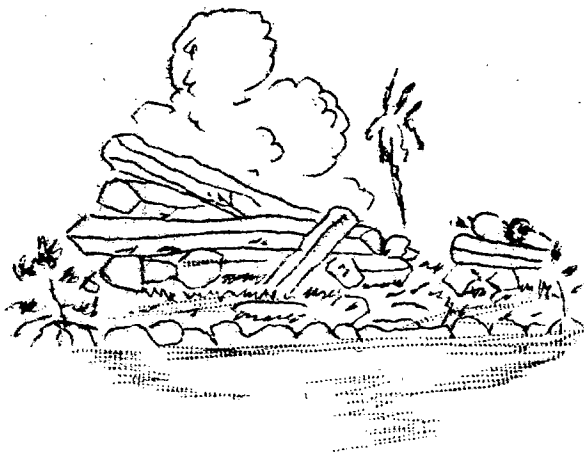
Sincerely,

Dr. Otto A. Kostal  
201-204 Anderson Building  
Hastings, Nebraska

NAN MADOL EN  
MADOL EN IHMW



# NAN MADOL



Print Shop  
Education Department, Ponape District  
Trust Territory of the Pacific Islands  
Revised  
- 1956 -

## NAN MADOL

Nan Madol is a group of over one hundred semi-artificial islands off the southeast corner of Ponape. On these islands are some of the most famous examples of aboriginal architecture in this part of the world. They are unusual in that the walls are constructed of long, several-sided stones. These giant crystals of basalt are characteristic of volcanic rock which has had a chance to cool slowly. Somewhat similar formations are found in many places through out the world. Rocks of this kind occur in many different places on Ponape Island.

Although exceedingly heavy, these rock "logs" do not rot and they are eminently suited to architectural design. Ancient Ponapeans utilized them as house posts, and more spectacularly to build cribbing (an openwork of logs, or in this case, log-like rock crystals, similar to log cabins, or snake fences). These cribbed walls can be seen along water fronts in several places along the shores. Remnants of high walls originally built for defense occur in several locations on Ponape, notably in Kiti and Madolenihmw. Several structures are found on the neighboring island of Kusaie. One of these giant crystals was transported to the Marshalls in prehistoric times.

In spite of this extraordinary building material the general plan of the local buildings is in keeping with that of other structures in this part of the world. The use of stone house posts, which has been carried to great extremes in Guam and in the Marianas, is closely duplicated in wooden construction in the Philippines. Cribbing is found in one form or another through most of the world. The appearance of this special type of architecture on Ponape can be attributed, therefore, to the application of a wide spread, if not universal, building technique combined with unusually favorable local building materials and a scarcely unique desire to build buildings a little bigger and a little better than anyone else.

The original builders of Nan Madol were primarily oriented to the sea. They started out, according to tradition, to build a religious center in Sokehs. They found the waves were too much of a problem and moved to Net. Later they moved to Uh where stone cribbing and other ruins can still be seen on Dehpek Island. These, too, proved unsatisfactory, and they moved to Madolenihmw. Looking further they found an ideal place and finally settled in the sheltered lagoon between Temwen Island and the reef. There this group prospered and expanded their power until they controlled all of Ponape Island. Eventually their rule became absolute and strict, so much so in fact that it is said a man on the far side of the island dared not harvest so much as a louse from his own head without paying the appropriate tribute to the rulers of Nan Madol.

These rulers who lived at Nan Madol were called by the title of Saudeleur. Traditional lore tells in considerable detail about the death of the last Saudeleur. A group of men from another island, (possibly Kusaie,) led by Isokelekel, the clansman of a rebellious local chieftain, planned to attack this stronghold. First they visited the neighboring atoll of And and marshalled their forces after the long sea voyage. Then they came to Nan Madol, posing as harmless visitors, and were assigned quarters on the land of Kelepwel near Pahnkedira. Relations between the host and the visitors were at first peaceful, but when their children got into a quarrel, the adults picked it up. Revealing their hidden weapons and rallying around their leader, Isokelekel, who had up until that time remained in disguise, they attacked Saudeleur and his followers. Saudeleur and his men fled to the mainland near the present settlement of Sapwalap. Shortly before they were defeated, one of the local chieftains managed to put out one of Isokelekel's eyes with a stone from his sling. Isokelekel, recognizing the man's supernatural ability, made him a warrior chieftain or "general" on the spot. The victors returned to Nan Madol where Isokelekel ruled for many years.

During his rule Isokelekel wanted no son to threaten his position. However, when his wife gave birth to a son and had him raised secretly, Isokelekel accepted him and placed him in charge of Uh. One day Isokelekel was walking on the island of Pei Kapw, a sort of addition to the capitol grounds on Pahnkedira, and he saw his reflection in a tide pool. He saw that he had become grey and old and so he went home to commit suicide.

Upon Isokelekel's death, Ponape was divided into several large "wehi" or sections including the present wehi of Madolenihmw, Uh, and Kiti, plus smaller areas and sub-sections. The present wehi of Sokehs and Net were established as independent wehi in German times. The Nahmwarkis of Madolenihmw, Uh, and Kiti still consider themselves as belonging to the matrilineal family of Isokelekel. And in Madolenihmw, the man who today holds the title of that chieftain who put out the eye of Isokelekel, still sits in an honored position on the platform beside the Nahmwarki on ceremonial occasions.

Though undoubtedly built before European ships reached Ponape, these ruins do not seem to date from any vast antiquity. Rather they appear to be the work of the not too remote ancestors of the current inhabitants who, in a period of power and glory, took advantage of the local building materials to exercise their imagination within the local tradition of architecture, politics, and religion.

## TRADITIONAL CHIEFS OF NAN MADOL

Olosihpa and Olosohpa

These two men came to Ponape in a large canoe. After trying to build in the present Sokehs area, they moved to Net, then to Uh, and finally to Madolenihmw. Here they built the artificial islands of Nan Madol. After this Olosipha died.

Olosopha

Olosohpa ruled all of Ponape. He was given the title of Lord of Deleur (Sau Deleur). He divided Ponape into three districts: the present Madolenihmw, Kiti, and Sokehs. The following are the names of the Saudelours of whom there are legends. The Ponapcans say that there were many more. It is not even known whether those below are listed in the correct order, excepting that Sau Demwai must have been the last Saudelour, because he was the one who was defeated by Isokelekel.

Saudelour - Mwohn Mwei

"Period of Leadership"

Saudelour - Inenen Mwei

"The Very Good Period" (The classic period)  
Respect for the aristocracy was highly developed at this time.

Saudelour - Sakon Mwei

"The Period of Cruelty" This king was very cruel and oppressive, even forbidding the consumption of head lice.

Saudelour - Saraid en Sapw

Little is known of him except that he utilized magic.

Saudelour - Raipwenlang

He accumulated items of great wealth, and is remembered for a particularly magnificent belt.

Saudelour - Raipwenloko

"The Cannibal" He was said to have the mouth of a turtle. He located fat people by magic and ate them.



Saudelaur - Sau Demwoi  
"The One Who Fought" He was jealous of  
the god Thunder. (Nan Sapwe) and attempted to  
kill him. Nan Sapwe escaped to Kusaie (?)  
and miraculously found a young man of his clan,  
Isokelekel, who came to Ponape to revenge  
Nan Sapwe and free the Ponapeans from the  
suppression of the Saudelaur

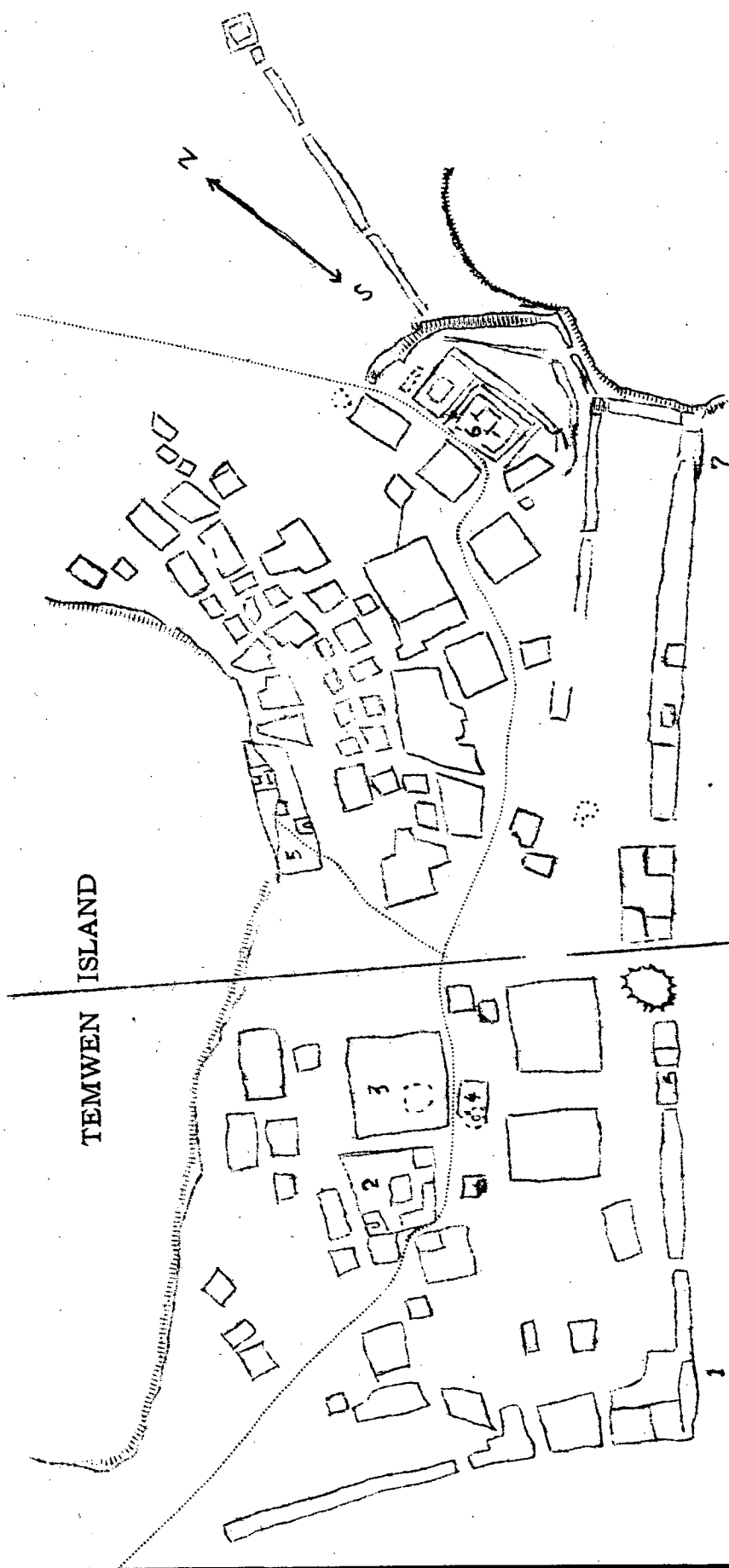
Isokelekel  
Came to Nan Madol, pretending to be a visitor.  
Children quarrels developed into a battle in  
which Saudelaur was defeated and Isokelekel  
became the ruler of Ponape. His son became  
the first Nahnmwarki of Uh.

#### HISTORICAL CHIEFS OF MADOLENIHMW

This list presumably begins immediately after the death  
of Isokelekel, but this is not certain.

1. Luhk en Nen
2. Luhk en Mwer:  
For a time he ruled all of Ponape Island.
3. Luhk en Lengsohn:  
He composed the famous song, "Longkise."
4. Luhk on Kideu:  
He is remembered for his ornaments and fancy  
dress.
5. Luhk on Kasik:  
He was ruling when the missionaries came in  
1853. Like the preceding "Luhks" he claimed  
docent from the eldest of the sisters of  
Isokolekel. When an American ship came to  
investigate the reported murder of the captain  
of a ship which had been wrecked on the reef,  
he fled to Wene. An expedition was sent to bring  
him back. Under the pressure of the Americans,  
he was executed by the Ponapeans.

6. Luhk en Mwei U  
Appointed by the Americans, he opened a period of improved conditions.
7. Paul:  
The first Christian king, is remembered as a Puritan and a difficult character. He was ruling in 1872 and died some time after 1896. He led a successful revolt against the Spanish.
8. Hosikaia:  
This king knew how to sing the old songs.
9. Salmon:  
This fearless old man died about 1928 or 1929
10. Alexanda:  
He had once fought against the Spanish.
11. Moses:  
The present Nahmwarki and Magistrate of Madolenihmw. He, like all the Nahmwarkis before him, claims descent from the family of Isokelokol.



TEMWEN ISLAND

1. Pan Wi

2. Pan Kadera and Kalapwel

3. Pei kapw

4. Ided

5. Pei en Kitel

6. Nan Dowas

7. Kariang

—— Suggested Route

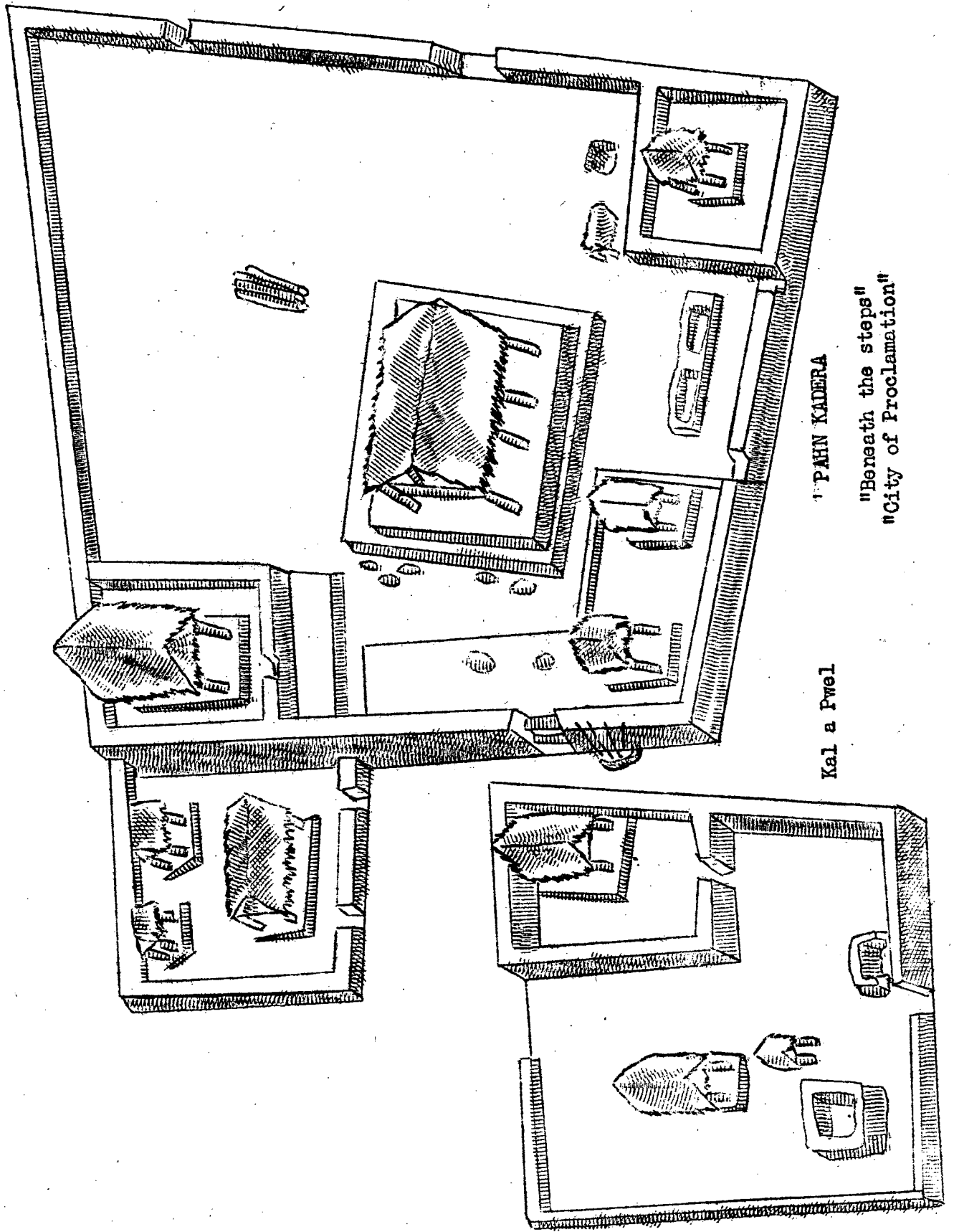
## NOTES TO VISITORS

Any visit to Nan Madol must be made at high tide. Nan Dowas is accessible at high tide in a whale boat, but a complete journey through the entire series requires the use of a shallow draft boat or, better still, a Ponapean canoe. As the visitors glide through the seemingly endless channels and inner lagoons, they catch glimpses of cribbed rock walls through the over-mantel of mangroves. Coconut groves on some of the islands are kept brushed out but there is little to see. With the exception of Nan Dowas most of the important points of interest have not been brushed out for a long time, and rapid tropical growth soon buries the interesting features. A competent guide armed with a brush knife is an essential adjunct to any extended visit to these islands of mystery.

### MAJOR POINTS OF INTEREST

1. Pan Wi "The Landing Place of the Bats"

The southwest corner of Nan Madol with its monolithic sea wall and great trees, is the traditional landing place for visitors to Nan Madol. It is not easily reached and unless visitors have plenty of time they will push on to other points.



"PAHN KADERA

"Beneath the steps"  
"City of Proclamation"

Kal a Pwel

## 2. Pahnkedira and Kelepwel

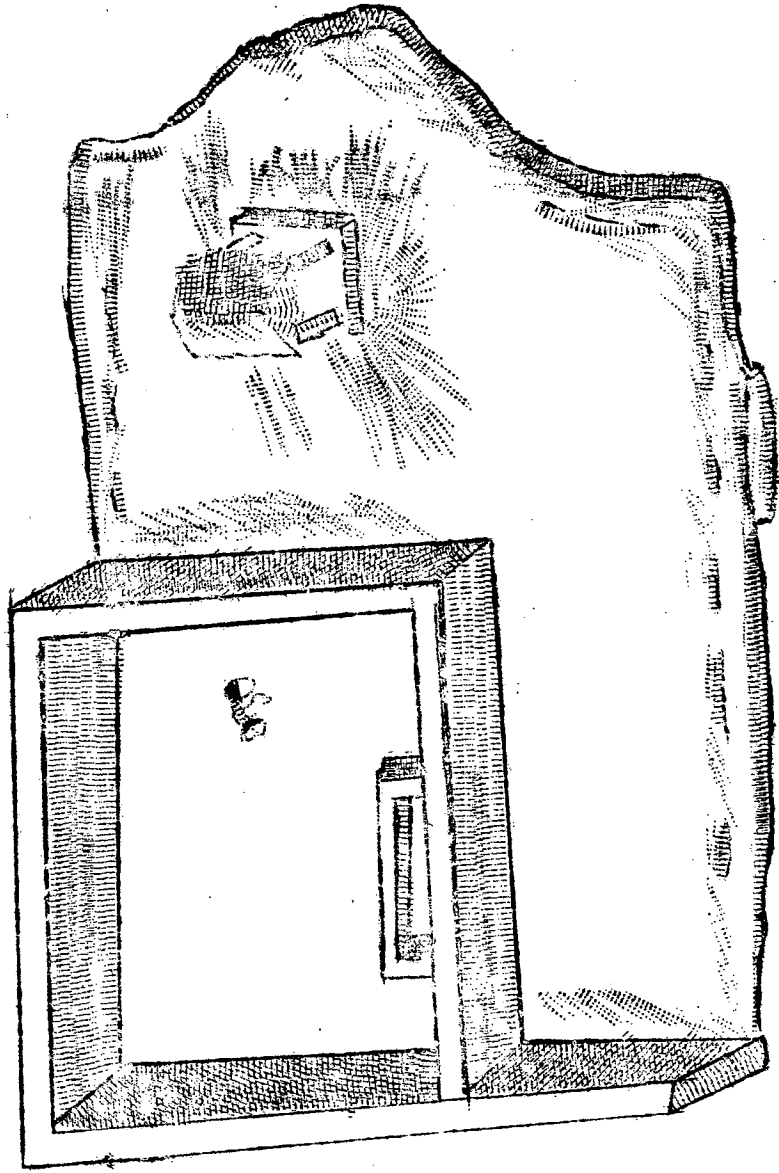
Pahnkedira means "Under the Taboo"; The Forbidden Island"; " Beneath the Steps"; or " The City of Proclamation".

This was the administrative center of Nan Madol. The ruler's house stood on a high platform facing the feast house and the Kava stones. Near the gate was the stone on which the visitors left their spears; and just inside are the stones on which they left their offerings. The northeast corner, known as Kainwen Sokehs, collapsed shortly before the disastrous rebellion of the Sokehs people in 1910. This architectural failure was said to have been a sign which foretold the tragedy of the people for whom it was named.

Kelepwel, which is across a narrow channel, is where Isokelokel stayed when he came first to visit and then to conquer.

## 3. Poi Kapw " The New Stone Structure"

Just beyond Pahnkedira was the arsenal; the all pen and a small hill on which was a shed where turtles were cooked. Here captive eels were fed on roasted turtle meat. Priests divined the future from the way in which these eels fell when they raised up to get food.



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The Arsenal and Eel pens

5. Pei en Kitel

"Structure of Kitel"  
(Kitel is a section in Kiti)

This is now known by the name of the man who lives there, "Neek" (Nick). The principal grave here is that of Isokelekel. This was excavated by the German governor of Ponape amid dire warnings of disaster. Almost immediately thereafter he was stricken ill and in a matter of hours was dead.

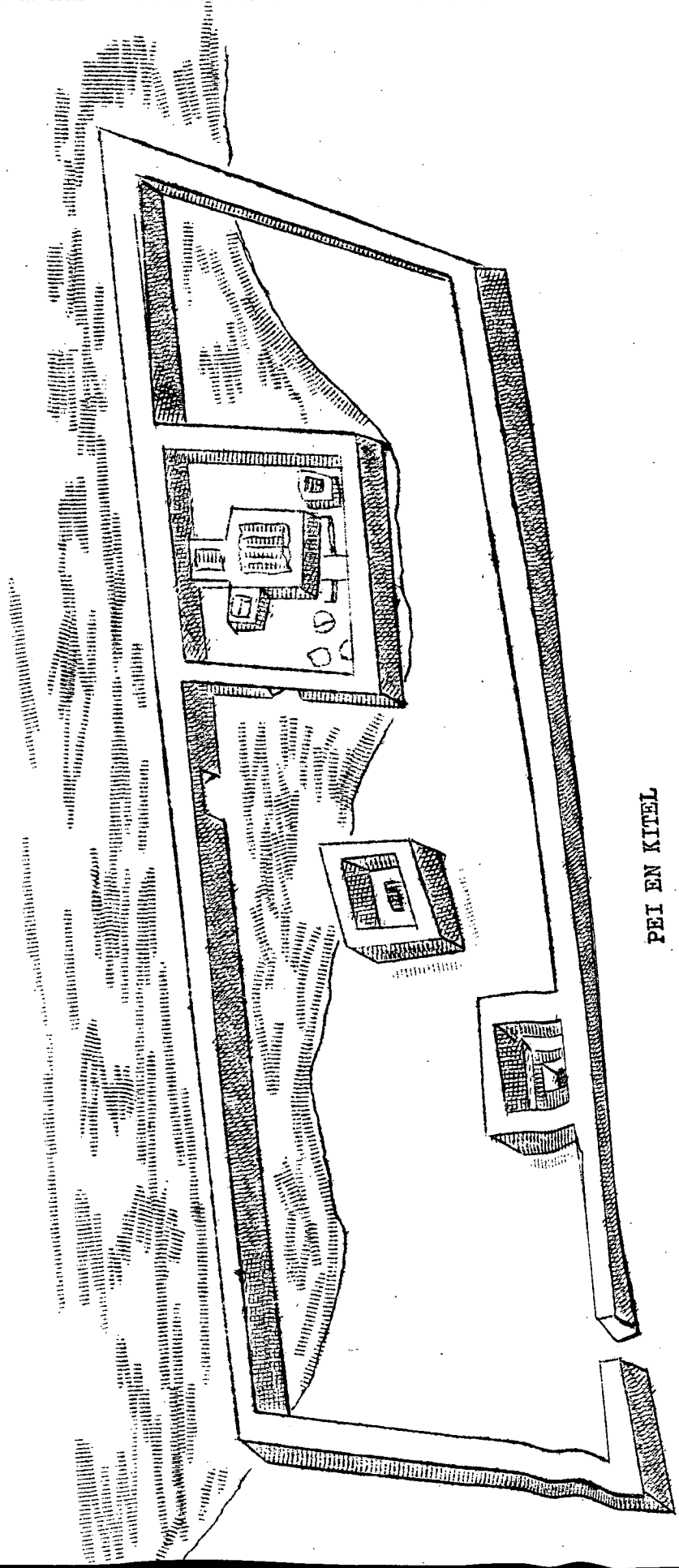
6. Nan Dowas "Place of the High Court"

The burial ground and temple of the ancient rulers, the Saudeleurs. The low tunnels through the massive walls were the only entrance allowed to the common people. The visitor will note one through the outer wall on the left, and the two through the inner and outer walls on the right. The latter is best seen from the outside.

7. Kariahn

An excellent example of local architecture, not easily reach.





PEI EN KITEL

8. Cover (front) Nan Dowas

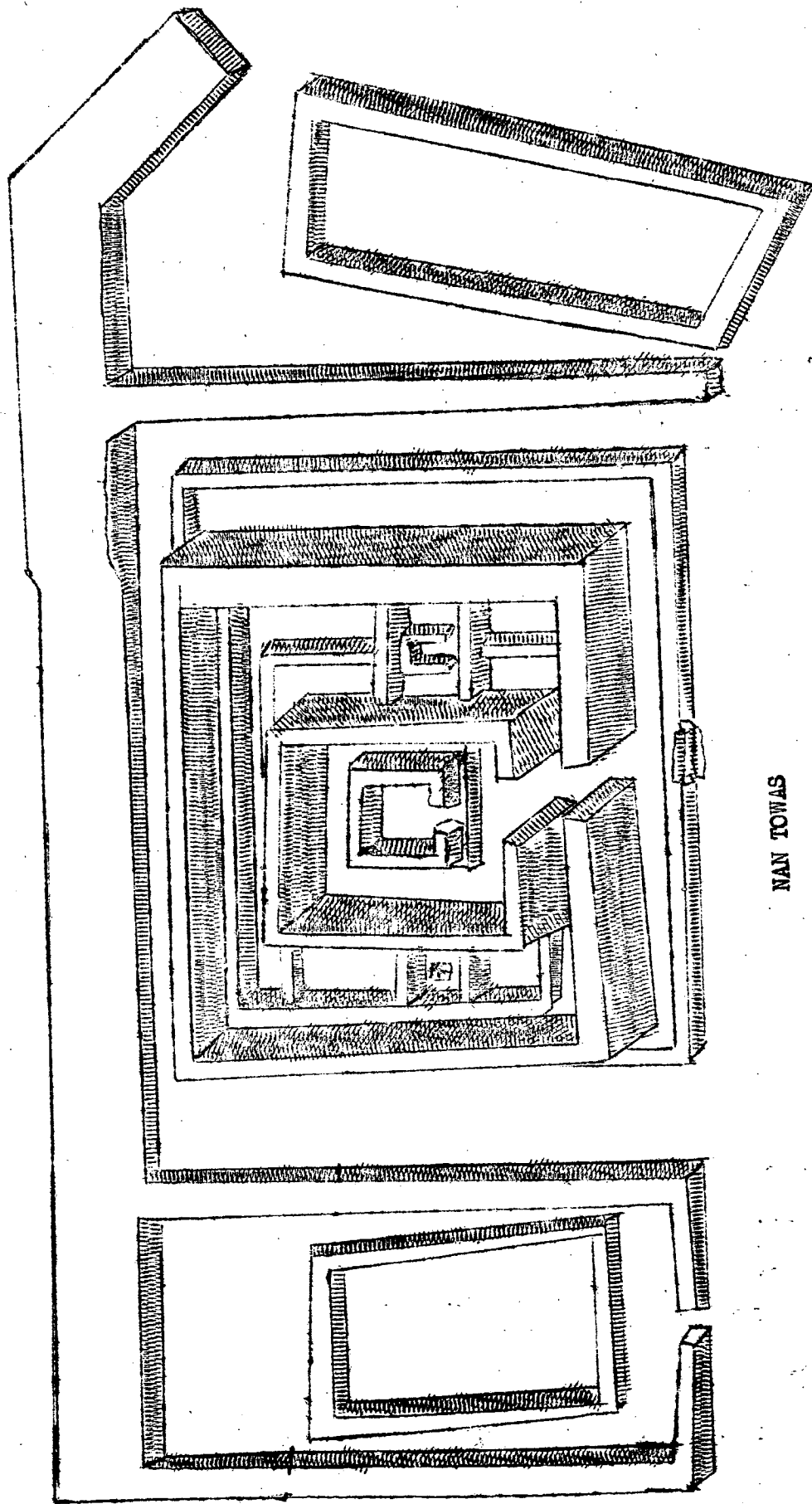
View of side and front walls showing the massive gateway through which the members of the Soupeidi (nobility) entered.

9. Cover (back) Nan Madol

View of one approach to Nan Madol showing Nan Dowas in the distance.

There is the following legend about the poi (rock structure) in the foreground.

This place is called Nan Mwoluhsei. If a person wishes to dive from this poi to swim in the deep, rough waters below, he must first throw a rock. As the rock reaches the water the sharks will rise and try to bite it. Finding it is hard and cannot be eaten, they will ignore the person when he jumps in. Should no sharks appear or if no rock is thrown first, it is very dangerous because when the person dives the sharks immediately bite him.



NAN TOWAS

Burial place of the Saudeleurs

We are indebted to the Municipality of Madolenihmw under the leadership of Nahnawarki Moses Hadloy for the care and preservation of these tombs. (Nan Dowas) The clearing of these walls is a major and never-ending task. It is to be hoped that visitors to Nan Madol will appreciate the efforts of the people of Madolenihmw who today carry out the spirit of the traditions of their ancestors who built Nan Madol.

#### NOTES ON PLACE NAMES

The following spellings are frequently seen. Some of these are dialectic variations, while others represent early, less accurate recordings.

PREFERRED	OTHER SPELLINGS
Not	Not (In Kiti, Not is not Not; it is Not; but in Not, Not is not Not; it is Not.)
Uh	U
Tomwon	Tumon
Madolenihmw (Madole-on-ihmw means Spaces Between Houses)	Matalanim
Kiti	Kitti
Sokeha	Jokaj, Chokach, Dschokatsch
Ided	Itot
Nan Madol	Nan Matol
Nan Dowas	Nan Towas
Pahnkodira	Pankatera
Kelopwel	Kalapwel
Kariahn	Kariang

PAGES 18,19 ■ MISSING FROM THIS  
DOCUMENT.

## HOW DO WE KNOW?

There were others here before us! The stories which the Ponapeans tell have been written down, and there are still more stories which people tell today.

Johannes Kubary

Polish ethnologist and explorer, did extensive work here toward the end of the last century. Visitors may see his monument near the arch in the Spanish wall in Kolonia.

F. W. Christian

Elaborated Kubary's work and did some excavating here (especially of Nan Dowas) in 1896. His account is full of speculations which are almost as interesting now as they were a half a century ago. This was published in *The Caroline Islands* in London in 1899.

Dr. Paul Hambruch

Did extensive work here between 1908 and 1910. He has published maps, ground plans and much legendary materials in *Ergebnisse der Sudsee-Expedition 1908-1910* Vol II, B, 7, Ponape 3. G. Thilonius, Editor, Hamburg 1936

The reconstructions shown here are based upon Hambruch's floor plans. Unfortunately they are not always completely accurate and it has not been possible to correct them adequately. Much more work still needs to be done before the full story of these ruins can be written.

The original manuscript and reconstruction sketches of ruins were prepared by Alfred F. Whiting. Corrections, revisions, and editing of text were done by Pensile Lawrence and the education staff. Original cover and other illustrations and mimeograph stencils of reconstructions were made by Kunio Luolon.

