

ALL INTRODUCTIONS

INTRODUCTION TO TAPE 1

This tape contains 3 stories, 4 chants or songs about navigators, and one lullaby. A chant or song which is called "arhuworhuw" in Carolinian may be either one of two types. It may be a lullaby, represented by #2 on this tape, or it may be a song which is used to record the exploits of famous individuals either past or present. They are usually composed at the time of the event, and are then handed down and memorized by subsequent generations.

The speaker throughout is Ineniugeman, a woman from Satawal Island who is estimated to be between 65 and 70 years old in 1988. Since many arhuworhuw may be sung in more than one dialect, a particular speaker may have memorized the song or chant in a dialect other than his/her own. On this tape the song designated as #4 is about the navigator Saipweirik from Satawal, but it is sung in the Woleaian rather than Satawalese dialect of Carolinian. The explanations of the speaker are however in Satawalese.

In each arhuworhuw, the speaker has included a short explanation after almost every phrase. In the transcribed text this is included beneath the phrase and set off by parentheses (). For the stories which are not sung or chanted, the explanations of the speaker are likewise set off by parentheses and do not represent the actual text of the story.

Angelina Neseipailug McCoy
Mike A. McCoy
August, 1988

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INTRODUCTION TO TAPE 2

This tape contains seven songs (iumau) about the navigator Sittouwa, one about the navigator Sappein, and one of the navigator Reppuang. The song about Sappein is sung in the Woleaian dialect of Carolinian. The speaker on the tape is Ineniugeman, a woman from Satawal who is probably between the ages of 65 and 70 in 1988.

The songs were very difficult to transcribe, as there is much background noise on the tape and the speaker often does not speak clearly. Words that are not clear or at which we are only guessing are in italics. The words of the song are often followed by the speaker's comments and explanation. These explanations are set off in parentheses (). In some cases phrases in the song are repeated as the speaker returns to the song from a lengthy explanation.

Angelina Neseipailug McCoy
Mike A. McCoy
August, 1988

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INTRODUCTION TO TAPE 3

There are four songs on this tape, all by Ineniugeman, a woman of Satawal. The first song is one which was begun on Tape 2, Side B. For continuity, the transcription was placed at the end of Tape 2 and is not repeated here.

The final song on the tape is the same as that done by another speaker on Tape 13 (number 6) and is not repeated here.

Mike A. McCoy
Angelina N. McCoy
June 1989

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INTRODUCTION TO TAPE 4

This tape contains five songs, all by Ineniugman, a woman of Satawal who passed away in early 1989. The first song she says is the continuation of another, however we have been unable to identify the one which was not completed. The speaker doesn't identify it, and it cannot be determined through its content. The second song is a lament about the navigator Werhag who was lost with his canoe on a voyage. The third song is also from Woleai.

On Side B of the tape, the fourth song is another lament about the navigator Werhag from Woleai. Both this and #2 are in the Woleaian dialect of Carolinian. The fifth and last song is a lament from Satawal about the navigator Rewaew who was also lost at sea. Rewaew was from Ifaluk, married to a woman on Satawal. He was lost along with his two young teen-age sons, Pieisan and Yoangonarhig.

Angelina N. McCoy
Mike A. McCoy
June, 1989

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INTRODUCTION TO TAPE 5

This tape contains 7 songs, all recited or chanted by Ineniugman, a woman from Satawal Island who is estimated to be between 65 and 70 years old in 1988. All the songs or chants commemorate navigators and their exploits or mishaps. All on this tape are sung or chanted in the Satawal dialect of Carolinian.

The first three chants could be classified as "laments", as they were composed to commemorate or lament the death of the navigator Rewaew and his two sons at sea. While each has Rewaew's final voyage as the subject, they are different songs rather than variations of the same one. The wife of Rewaew was from Satawal, but the navigator himself was not (it is not known or explained which island he was from).

The next two songs are about navigators from the island of Pulusuk. The song number 4 recounts the voyage of an unnamed navigator, while number 5 is about a man who was killed on a canoe trip. In the latter, the man is from a different clan than others on the canoe who clubbed him and threw him overboard during the course of the voyage.

Unlike the first five songs which represent oral history and tradition from long ago, the last two are of navigators who lived in the second half of this century. Song number 6 is about Igiwot (Otolik or Otoligh), a navigator from Satawal who died in the mid-1980's and who sailed from Satawal to Saipan in 1973 or 1974. Song number 7 is about Namwonik, a younger navigator, also from Satawal, who is Igiwot's son and is still alive in 1988.

While reciting each song the speaker has included a short explanation after almost every phrase. In the transcribed text this is included beneath the phrase and set off by parentheses ().

Angelina Neseapailug McCoy
Mike A. McCoy
September, 1988

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INTRODUCTION TO TAPE 6

This tape contains 7 songs or chants. The speaker is Ineniugman, a woman from Satawal island who is estimated to be between 65 and 70 years old in 1988. Songs or chants on this tape are about men who are canoe navigators or master canoe builders or those who are recognized as both. In the transcription there are several words or passages where the recording was unclear or the words themselves clear but unknown. These are underlined. In each song the speaker has included a short explanation after almost every phrase. In the transcribed text this is included beneath the phrase and set off by parentheses ().

Song number 1 is about Wolofag, a navigator from Woleai. It tells about his exploits on a trip from Woleai to Ulithi and on to Yap. It is sung in the Woleaian dialect of Carolinian, although the comments of the speaker are in the Satawal dialect. Song number 2 is about the master canoe builder Erhomwtaw from Satawal. As with number 1, it recounts the exploits of someone who lived long ago.

Song number 3 is about a man from Satawal, luwoapwoineo of the "Neeer" clan who was both master canoe builder and navigator. His father was from Woleai, his mother from Satawal. Song number 4 is about two men still living on Satawal, Ikengun and Epeimwai. Both are master canoe builders and navigators.

Song number 5 is about Noamwonur, a master canoe builder and navigator from Satawal who died in the late 1970's. This particular song is about his prowess as a master canoe builder. The following song, number 6 is also about Noamwonur, but about his abilities as a navigator.

The final song, number 7, is about a navigator from Puluwat who is not named.

Angelina Neseapailug McCoy
Mike A. McCoy
September, 1988

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INTRODUCTION TO TAPE 7

The speaker on this tape is Ineniugman, a woman from Satawal Island who is estimated to be between 65 and 70 years old in 1988. The tape contains 11 songs, the first eight of which are repeated from an earlier tape. In this rendition the speaker has eliminated most or all of the explanations given earlier. These songs are usually sung to a specific tune, but on this tape the speaker is chanting them rather than singing. In contrast, on other tapes the speaker Ikirhep repeats some of the same songs (of the type known as "arhuworhuh") but has included the tunes.

The first through eighth songs are about the navigator and canoe builder Sittouwa from Satawal. They were previously chanted on an earlier tape and are here presented without the tunes. The ninth is a type of arhuworhuw called "ngus" which originated from Saipan and relates the story of an adopted boy who left with his foster father on a canoe voyage to Satawal. The canoe however got lost and during the course of the voyage the boy was thrown overboard by his adopted father. The canoe returned safely to Saipan without reaching its destination, and the father subsequently lied to the boy's mother about the reason for the death. This song was most likely composed by the mother to lament the death of the boy. It appears evident that she knew the actual cause of his disappearance, having been told by one of the other crewmen. The tenth song is a different one centering around the same story as that told in number 9.

The final song on the tape is about two brothers, one of whom was adopted by the other's mother. They were both navigators from Satawal, their names were Awnung and Saperhig. They attempted a voyage with each in charge of his own canoe, but when they became lost they discussed their situation together. One gave the other some of his personal belongings and each told the other that if he lived they should be returned to their mother. Only one brother's canoe eventually reached land, finding the island of Nama in the upper Mortlock islands of Truk. He subsequently returned to Satawal via a canoe from Puluwat which had called at Nama. The story was most likely related to the mother who probably composed this song recounting the incident.

Angelina Neseapailug McCoy
Mike A. McCoy
September, 1988

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INTRODUCTION TO TAPE 8

The speaker on this tape is Ikirhep, a relatively young man from Satawal who passed away in 1987. He was a navigator, having taken command of his first voyage in 1969. The tape contains two stories and one song.

The first story is about Chief Agurub from Satawal and the initial colonization of Saipan by people from Satawal. It tells of contact with the Spanish on Guam and the origination in Carolinian folklore of the meanings for the names of Saipan, Guam, Tinian, and Rota.

The second story relates the exploits of the navigator and crew of a canoe from Satawal who voyaged from Satawal to Okinawa in November/December, 1975, stopping in Saipan and passing through other islands in the Northern Marianas. The contents of the story are particularly significant as Ikirhep was a crewman on the canoe navigated by one of his relatives, Reppuanglug.

The song at the end of the tape is about righting a capsized canoe and is of the type of "wur" called "wurun pwang", the "pwang" in this case being the ability to right a capsized full-size canoe at sea.

Angelina Neseapailug McCoy
Mike A. McCoy
September, 1988

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INTRODUCTION TO TAPE 9

The speaker on this tape is Ikirhep, a relatively young man from Satawal who passed away in 1987. He was a navigator, having taken command of his first voyage in 1969. The tape contains one song and one story. The story is continued onto tape number 10.

The song which is first on the tape is about a navigator (name not given) and is a type of song called "wur". After each phrase the speaker gives an explanation which in the transcription is set off in parentheses ().

The story which follows the song is about Panuwnap, and the beginnings in Carolinian folklore as to how navigation of canoes was first introduced. At several points in this story the person who is doing the tape recording has interjected queries and questions which are answered by the speaker. These have been omitted in the transcription as they do not add to the story. Rather they represent only the fact that the person doing the recording was not completely following the story.

Angelina Nesevailug McCoy
Mike A. McCoy
September, 1988

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INTRODUCTION TO TAPE 10

The speaker throughout this tape is Ikirhep, a relatively young man from Satawal who passed away in 1987 when he was in his mid-40's. He was a navigator, having taken command of his first voyage in 1969. The tape contains 11 songs or chants. Blank underlining represents words or phrases which were unintelligible to the transcribers due to the quality of the recording. All explanations by the speaker are shown in parentheses ().

The tape begins with a continuation of the story by the same speaker from Tape 9 side B. The first song is a chant of the type "poanoon waa" which is used when launching or retrieving canoes on the beach. It is usually chanted to a cadence, and is the type of chant also used when large groups of men are engaged in dragging a log from the woods to be used as a canoe house beam or in dragging or carrying heavy objects where a concerted effort by all is required. This particular chant is about the exploits of a navigator named Wonap.

The second song is introduced by the speaker as being about a navigator or navigators. It is sung in an archaic language (possibly the chiefly language, "ltang") and is not understood by the transcribers.

The third song is of a type referred to as "Ammagiuf" and is introduced as being from the Carolinians on Saipan. It relates the exploits of a navigator who is not named in the song.

The fourth song is about a navigator and his exploits. The fifth and sixth are about the navigator Sittouwa from Satawal, and tell of his final voyage when he and his canoe was lost along with the entire crew.

Songs #7 and #8 are chants like #1 and tell of the exploits of two different navigators who are not named in the chants. The ninth song is about teaching young men navigation.

The tenth song is about Carolinian navigators and their exploits in the Caroline and Marianas islands.

The final song ("urr" or "wurr") on the tape is about an un-named navigator who also knows how to divine the meaning of thunder when heard at sea or on land on special occasions. The song continues onto Tape 11, Side A.

Angelina Nesevailug McCoy
Mike A. McCoy
September 1988

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INTRODUCTION TO TAPE 11

The speaker on this tape is Ikirhep, a relatively young man from Satawal who passed away in 1987 when he was in his mid-40's. He was a navigator, having taken command of his first voyage in 1969. The tape contains five songs and two stories. All explanations by the speaker are in parentheses ().

The tape begins with a continuation of the song from Tape 10 side B by the same speaker. The first complete song on this tape is about navigators from Satawal. It relates how they are not afraid of storms at sea and recalls their bravery and fearlessness.

The second song is about the navigator Wolofag from Woleai. Another rendition is contained on Tape 6 as the first song on that tape and was recited by Ineniugman. As with the song on Tape 6 this too is in the Woleaian dialect of Carolinian.

The third song is about the exploits of a navigator named Pwupwas. The speaker says he doesn't know much about the origins of the name or the person, as it is a very old song.

The fourth song is about an unnamed navigator who is ready to commence a voyage. But after his canoe is in the water he must wait for his crew who are still on the island saying their farewells to their families.

The fifth song is about the exploits of another unnamed navigator who is designated "rhappin woag" which is a sort of title which is given to navigators of high stature.

The first story appears on the tape after the fifth song. It is a legend about Souwenima, the spirit whose magic brings driftwood close to the island. Driftwood is significant to Satawal because floating logs often are accompanied by large schools of fish, and may also be used for construction of canoes or houses.

The final story is a legend about the spirit Wung who taught a woman the magic of breadfruit and other useful trees and plants on land. This is a long story, and is continued on Tape 12 Side A.

Angelina Neseapailug McCoy
Mike A. McCoy
September 1988

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INTRODUCTION TO TAPE 12

The tape begins with a continuation of the story by Ikirhep from Side B of Tape 11. This is followed by a song (iumaw) about the navigator Sittouwa, sung by the same speaker. The second song (also iumaw) is likewise about Sittouwa.

The third item is a story, told by Ikirhep, about the voyage to Saipan of the Satawal canoe, Mai Sugun, which was the first to re-open the contact by canoe between the two islands in 1970. This story is not concluded on this tape, but continues onto Side A of Tape 13.

Angelina Neseapailug McCoy
Mike A. McCoy
February, 1989

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INTRODUCTION TO TAPE 13

The first item on the tape is the continuation of the story by Ikirhep from side B of Tape 12. The second (#1) is a story about a trip to the Marianas (Guam) by the navigator Igeoiunman on the canoe Mai Enai from Puluwat (this trip was undertaken in the early 1970's). The third is a story by Ikirhep about another voyage to Saipan, this by two canoes from Satawal. One canoe was Mai Sugun which made the first voyage in 1970, but the speaker does not remember the name of the second canoe which was made by Epeimwai on Satawal. The two navigators for this voyage were Reppuanglug and Igowit. From personal recollection, we remember that this voyage took place in May, 1973.

Numbers 3 through 7 on side A are all songs by Ikirhep. Side B starts with a continuation of the song from side A. Number 8 is a chant by Ikirhep (lumawai ragirh). Number 9 is a story which continues to the end of the tape.

Angelina Neseapailug McCoy
Mike A. McCoy
February, 1989

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INTRODUCTION TO TAPE 14

The speakers on this tape are Ineniuguman and Natimwai, two older women from Satawal who both passed away in February, 1989. There are a total of 15 items on the tape, two of which have already been recited on other tapes and are thus not transcribed here.

Ineniuguman tells one story and recites three songs. Two of the songs have already been recited or sung; one by herself on Tape 2 and one by Ikirhep on Tape 10. Natimwai tells 4 short stories, and recites 7 songs. She also makes one statement pertaining to her knowledge of those stories and songs.

Angelina Neseapailug McCoy

Mike A. McCoy
March, 1989

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INTRODUCTION TO TAPE 15

This tape contains six items by Epeimwai, a man from Satawal who was still living as of February, 1989. The first story is about early contacts with Saipan and Guam. This is followed by a song (iumaw) about a navigator from Puluwat who sailed to Saipan. The third item is another song (iumaw).

Number 4 is a story about contacts between Satawal and Saipan; number 5 is about the Satawal navigator Agrupw and his exploits on Saipan. During this story the speaker is continually interrupted by whoever is doing the taping to ask generally irrelevant questions and to prompt him.

The final song is identical to the first sung by Ikirhep on Tape 10 and has not been repeated here.

Angelina Neseppailug McCoy
Mike A. McCoy
March, 1989

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INTRODUCTION TO TAPE 16

This tape begins with two songs by Naitimwai, a woman of Satawal who passed away in February, 1989. This is followed by a song about Saipan by Epeimwai, a man of Satawal, then two more by Naitimwai. The first of these two, designated as #4 on this tape, is identified by the speaker as being a continuation of a song previously sung. Unfortunately she does not identify which song it was, and from the content it is not possible to determine where it belongs .

Numbers 6 and 7 are songs by Epeimwai, the latter is a repeat as that by Naitimwai sung as number 1 on this tape. Epeimwai's songs designated #8 and #9 on this tape were also previously recited by speakers on other tapes. Number 10 is a song by Epeimwai about Saipan. Number 11 by Epeimwai is once again one that previously occurred on an earlier tape by a different speaker. Numbers 12 through 18 are all songs by Epeimwai, with 14 and 18 having been previously recorded by other speakers.

Angelina Neseppailug McCoy
Mike A. McCoy
March, 1989

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INTRODUCTION TO TAPE 17

The speaker on this tape is Epeimwai, a man of Satawal. The tape begins with two songs, both of which were recorded on earlier tapes by a different speaker. There are a total of 27 songs or chants on the tape, and out of them, eleven are repeats of those previously recorded by other speakers on earlier tapes. The items which are transcribed here are all mostly shorter songs or chants.

Angelina Neseppailug McCoy

Mike A. McCoy
March, 1989

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INTRODUCTION TO TAPE 18

The only speaker on this tape is Reppuanglap, a navigator from Satawal who was one of the men (along with his brother Repuanglug) to sail a canoe from Satawal to Saipan in 1970. The first story is about sailing of canoes from Satawal in general, beginning with Agrupw and his colonization of Saipan, up through the voyages to Saipan of the last 18 or 19 years, and the canoe sailed to Okinawa from Satawal in 1975.

The second item, also by Reppuanglap, begins part way through the second side of the tape and is a short explanation of why the younger men of Satawal are now learning to sail canoes. There are some parts of this portion of the tape that are not clear because of background noise. After this discussion by Reppuanglap, the person who is doing the taping asks several questions regarding what Reppuanglap has said. The answers to these questions merely repeat what was included earlier and has thus not been transcribed.

Angelina Neseipailug McCoy
Mike A. McCoy
April, 1989

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INTRODUCTION TO TAPE 19

The first story is by Leyangoitig, a woman of Satawal, and tells of the voyage(s) from Satawal to Saipan by Agrupw. (This speaker confuses the Spanish with the Germans and is not very rational in her explanations of how Agrupw purchased the rights to colonize Saipan).

The second story is a short one by Relugmwai, a man of Satawal, who also describes the voyages of Agrupw to Saipan. Number three is a song by Nagieburh, a woman of Satawal. This song was already completed by Ineniugman on tape 1, side A as number 2. The fourth item is a story, also by Nagieburh, who says that the navigator Giurhiun actually preceded Agrupw in reaching Saipan, but did not go onto the island. The fifth is a story by Laipolur which tells of both Agrupw's voyages as well as the later one by Reppuanglug and his crew. Number six is a song which was already completed by Ineniugman on Tape 1, as number 4. The final item by Reppuangnap on Side A of Tape 19 is a copy of the last portion of the story by the same speaker (number 1 on Tape 18, side A). The part which has been evidently re-taped onto Tape 19 starts with the third paragraph of the transcription of Tape 18 on page 4.

Side A also includes some irrelevant discussion between the interviewer and one of the speakers, Nagieburh, which has not been included in this transcription as it adds nothing to the stories or songs. The entire contents of Tape 19, side B, are exactly the same as those on Tape 18, side B.

Angelina Neseipailug McCoy
Mike A. McCoy
April 1989

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INTRODUCTION TO TAPE 20

The entire tape is taken up by Ewiyoang, a man of Satawal who passed away in 1988. He relates the story of the voyages of Agrupw from Satawal to Saipan, and how he purchased the rights to colonize Saipan from the Spanish.

On the tape Ewiyoang claims to be 100 years old; however his real age, based on his work in the phosphate mines in Angaur during the Japanese era and other information, was closer to the early or mid-'80's at his death.

Angelina Nesevailug McCoy
Mike A. McCoy
April, 1989

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INTRODUCTION TO TAPE 21

On Side A of Tape 21 there are only two stories which have not appeared elsewhere on the tapes. Story number 1 is by Luguto, one of the current chiefs of Satawal, and it relates the exploits of the Satawal Chief Agrupw and his voyages to Saipan. Story number 6 is told by a speaker who is not readily identified by the transcribers. However the name "Steven Annismar" is shown on the list provided by the Historic Preservation Office as being one of the speakers on Tape 21. This name is not known to the translators as being anyone from Satawal; although our best guess is it might be an old man named "Mangur".

Of the other stories on side A, all have been previously recorded and appear on tape 19, side A in the same order they appear on this tape. Story number 2 by Leyangoitig appeared on tape 19 as number 1; story number 3 by Relugmwai appeared on tape 19 as number 2; story number 4 by Nagieburh appeared on tape 19 as number 3. This latter story was also told on tape 14, number 6 by Inenugman. Number 5 on this tape was copied from number 4 on tape 19.

The end of side A contains a story by Remai, another of the current chiefs of Satawal. This is continued onto the beginning of side B and is also about Agrupw and his voyaging to Saipan. The speaker mentions another voyage by a Satawal navigator, Reiuto, who was lost with his canoe and crew on their return to Satawal from Saipan whose fate is unknown.

Side B contains a song by Remai (number 8) which was previously recorded by Ikirhep on tape 10 as number 8. This is followed by a story told by Pisailug about the voyage in 1970 to Saipan by the navigators Reppuangu and Reppuangu (the speaker's father). Number 10 is a song by Pisailug, also about the 1970 voyage. This is followed by six short songs by Epeimwai, and one by Ikirhep.

Angelina Nesevailug McCoy
Mike A. McCoy
April, 1989

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INTRODUCTION TO TAPE 22

There are thirteen items on this tape. In the first two the speakers talk about Chief Agrupw and his voyages to Saipan from Satawal. The third is a song which has already been sung by another speaker on another tape (Tape 14, #6) and has not been transcribed here. The remainder of the tape is taken up by very short statements by various speakers relating to Chief Agrupw and his voyages. Some of these have appeared on other tapes and are so noted without being transcribed here. Item nine has been copied from Tape 24 (#2) or vice versa. In any case the speaker cannot be identified by his voice.

Angelina N. McCoy
Mike A. McCoy
June, 1989

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INTRODUCTION TO TAPE 23

This tape contains nine items, the first seven and last of which have appeared elsewhere on other tapes and have evidently been copied onto this tape. The eighth is a story about Chief Agrupw and his voyages to Saipan; one that has been told and re-told in various versions on several of the tapes.

Angelina N. McCoy
Mike A. McCoy
June, 1989

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INTRODUCTION TO TAPE 24

This tape contains sixteen items, one of which is impossible to understand because of the poor quality of the recording (#3). Of the remaining fifteen, ten have been re-copied and appear elsewhere on other tapes.

Items #2 and #4 on this tape are by a speaker (male) who cannot be identified by the sound of his voice. He relates two stories, one of Chief Agrupw and his voyages to Saipan and one about Reppuanglap and Reppuanglug and their voyage in 1970.

Angelina N. McCoy
Mike A. McCoy
June, 1989