

Cultural Site Stamp Description

1. Aimeliik State

Site Name: Ngermeliik el Ked

Description: This ancient terrace called Ngermeliik el Ked is a classic example of terracing with a crown. It dominates a skylight of Elechui and Ngchemiangel Bay and listed in the Palau Register of Historic Places.



2. Airai State

Site Name: Bai er a Rengara Irrai/
Bai er a Irrai

Description: Bai er a Rengara Irrai, listed in the Palau Register of Historic Places, is the last remaining traditional style bai in Palau. The bai is presently listed on the Palau National Register of Historic Places, as well as being listed on the U.S National Register during the Trust Territory Administration. Bai er a Rengara Irrai was first renovated in 1984, 2008, 2022 until to this day.

Several components of the old Bai, said to be 200 years old according to the village elders, and now they are still being used in the new structure.

3. Angaur State

Site Name: Melech WWII Monument,
Ngebeanged

Description: The World War II Melech Monument, listed in the Palau Register of Historic Places, is a site with a monument at Melech area commemorating the day that the people of Angaur came out from their hiding place during WWII. It was built in 1992 under the governorship of Ms. Theodosia Blailes.





4. Hatohobei State

Site Name: Iporu Burial Site (Recovered Cultural Artifacts)

Description: A landmark called Iporu , listed in the Palau Register of Historic Places, is a mounded area that was a habitation area during the initial permanent settlement of Tobi Island that was later the location of the childbirth house (matari far hasaf), menstruation house (materi maripar), and children’s cemetery (Eilers 1936; Hunter-Anderson 2000). The site is located just Southwest from the main dock facing the Philippine Sea and adjoined to the main path

that runs the length of the island and where Romohoparuh, the first inhabitant of the island, lived. The traditional place names for Iporu are Mower (“toward the beach”) and Repeiy (Hunter-Anderson 2000). The site was the former location of the island dispensary, which has been relocated across the road and away from the eroding edge. According to oral history, this was the highest part of the island and had only one large tree, locally known as mohu. There is a rebuilt menstruation house currently on top of the remaining part of the mound. A chiefly area called Ferhuheh was located several meters to the north of Iporu although access to this area was later obscured by phosphate mining activities (Hunter-Anderson 2000).

During a site visit in March 2020, the Bureau of Cultural and Historical Preservation met with residents who showed the recently eroded bone and associated burial items. The shell beads, bracelets or arm bands, and fishing lures were recently recovered and in possession of the Hatohobei State Government.

5. Kayangel State

Site Name: Diong er a Dokou, Ngerdilong

Description: A Bathing Pool called Diong er a Dokou, listed in the Palau Register of Historic Places, is a large bathing pool for the traditional chiefs of *Ngerbesang* located in *Ngerdilong*, one of the four regions of *Kayangel*. The paving is stacked of large coral slabs and in good condition, including steps going down into the pool at the northeast corner. At the north side of the pool is an elevated platform probably an *iliud* along the stone path. Surrounding the pool is a taro patch that is being maintained.





6. Koror State

Site Name: Bad er a Ngermelei (Mother and Child Monolith)

Description: This monolith called Bad er a Ngermelei is listed in the Palau Register of Historic Places. The two villages of Ngermid are called Ngerbachesis and Ngermelei. Ngermelei is located at the south-eastern part of Ngermid where the mother and child carved monolith stands.

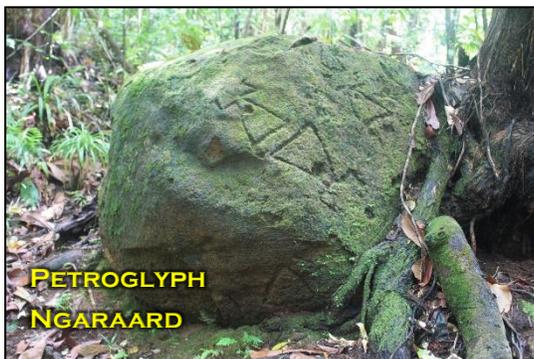
The legends goes that one evening a certain women of Ngermelei village whose husband just arrived from fishing with a basket full of catch, was cleaning the fish in “Omball” container in which the fish is gutted and scaled, when dancing began at the “Bai”, mens meeting house, several yards away from her house. The general taboo was that nobody who was still “berech”, that is even faintly tainted with the odor from handling raw fish, could go to the Bai to watch a particular dance. This unfortunate woman hurriedly cleaned the fish but forgot to wash her hands thoroughly to get rid of the “berech”. She picked

up her child and rushed to the “Bai” which was already crowded, even outside the building, so she took her place about 30 yards from the “Bai” and watched the dance. Soon everybody sniffed and in unison questioned, “who is that berech?”. After the dance, everybody dispersed. Because she had broken a taboo, she was, by the power of the gods, turned into stone with her beloved young son still clinging to her side.

7. Melekeok State

Site Name: Ngermecheluch

Description: Ngermecheluch is a traditional pier that was built in the old days that signifies Melekeok uniqueness. It is listed in the Palau Register of Historic Places.



8. Ngaraard State

Site Name: Blotk el Llecheklel a Chad el ngar er a Bad, Obakelderau

Description: This Petroglyph is listed in the Palau Register of Historic Places. The site contains a petroglyph on a large round boulder. The figures look like a headless and armless human figure with belly buttons. According to the villagers, it depicts the story of Surech where her headless body was found.

9. Ngarchelong State

Site Name: Badrulchau, Ngerulchau

Description: The Badrulchau site is listed in the Palau Register of Historic Places. Badrulchau is the name of an area on the large island of Northern Babeldaob containing the most impressive archaeological site in Palau. Covering an area of five acres, it contains over 34 stone monolith columns on the ancient terraces between Ollei and Mengellang hamlets which are at least 500 yards from the shore line. There appears to be no damages to the stones, however, the fallen columns buried in the soil have not been examined for deterioration. There are three columns carved in the style typical to all ancient stone carvings in Palau.

There are many stories and legends concerning Badrulchau. Some say gods or supernatural spirits constructed the columns possibly as a support for a Bai type of building; others say that the Portuguese were responsible.



10. Ngardmau State

Site Name: Olketokel er a Udoud el Bad

Description: This stone feature called Olketokel er a Udoud el Bad is listed in the Palau Register of Historic Places. An altar made of a single basalt rock located on Bai er a Oldiang stone platform. According to oral history, the altar was used to measure money, and a clan that had the most money would appoint the next village chief from its members. Beside the west side of the altar is a monolith with a carved facial relief. Laying next to it is another rock with no carving.

According to Beouch and Ngirkebai, the present location of the altar is not its original location. Before WWII it was located on an Iliud with many Kesuk planted around it that was located just north of the altar. After the war it was found in the trench and was put into its present location. The Iliud is completely destroyed.

11. Ngchesar State

Site Name: Kliis (Traditional Dock)

Description: The site called Kliis is a traditional dock listed in the Palau Register of Historic Places. A traditional dock made of coral rocks located in Ngchesar. This traditional site was recently restored in 2019 through the UNESCO Rehabilitation Grant Project. The site is still being used today by the villagers of Ngchesar State.



12. Ngatpang State

Site Name: Chesuch, Beluu er a Ngimis

Description: This carved facial image called Chesuch is located within the village of Beluu er a Ngimis and listed in the Palau Register of Historic Places. According to the survey report by the Bureau of Cultural and Historical Preservation, it is a shrine for Ureked clan beside the southeast side of Ureked stone platform. The shrine contains two carved upright monoliths that were fully documented by Wickler (et al. 1997). One of the monoliths has a

facial expression called Chesuch.

13. Ngeremlengui State

Site Name: Chesuch Monolith, Ngerutechei Traditional Sacred Village

Description: This stone monolith called Chesuch (partially underwater) is located within the village of Ngerutechei and is listed in the Palau Register of Historic Places. It is located on Btelulachang er a Ibungelchang that guards the entrance from the Taoch into Ngerutechei sacred village.





14. Ngiwal State

Site Name: Sualel a Iluochel

(Iluochel Stone Basket)

Description: A traditional village consist of several stone pathway, stone platforms, water well and bathing pool. This include the famous Sualel a Iluochel (Iluochel Basket), a mortar with a circular basalt block with a depression in the middle. It sits on top of a basalt block that is resting on top of an elevated circular platform near the northeast corner of Bai Remechau.

Iluochel was a demigod that traveled all over Palau teaching women how to make and maintain taro patches. She began her journey at Angaur and ended it in Babeldaob. When Iluochel came to Babeldaob, she had reached the marriageable age, therefore, at every place in Babeldaob where she stopped to teach the women to make taro patches, she would marry someone from that place and assume a new name. When she came to Ngiwal, she married a man from Ngiwal that she loved and thus, she stayed in Ngiwal for a very long time before she continued to other places in Babeldaob. At Ngiwal she assumed the name Iluochel. When Iluochel left Ngiwal, she left her basket there that turned into stone.

15. Peleliu State

Site Name: Japanese Memorial Shinto Shrine

Description: A memorial shrine located near the Bloody Nose Ridge where Japanese visitors can pay their respects to the dead killed during World War II.



16. Sonsorol State

Site Name: Ringal, Bul

Description: Ringal located in Pulo Anna is a traditional village listed in the Palau Register of Historic Places. The Ringal is a significant site, for it was where the public meeting building was in Pulo Anna a long time ago. The building was for the chiefs to meet and discuss important issues relating to the community. It was also used as the center for learning navigation and also serves as a lodging for people who travelled between the

islands and did not have a place to rest. There was a designated area or room in the building for the transient travelers.