

— *Final* —

A Rapid Ethnographic Assessment Project for the
Asan Beach Unit and Agat Unit Management Plan
War in the Pacific National Historical Park,
Territory of Guam

Volume IIb.2: Oral History Transcripts – Agat



Ga'an Point and New Agat, 1949

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Prepared for:
War in the Pacific National Historical Park

INTERNATIONAL ARCHAEOLOGY, LLC

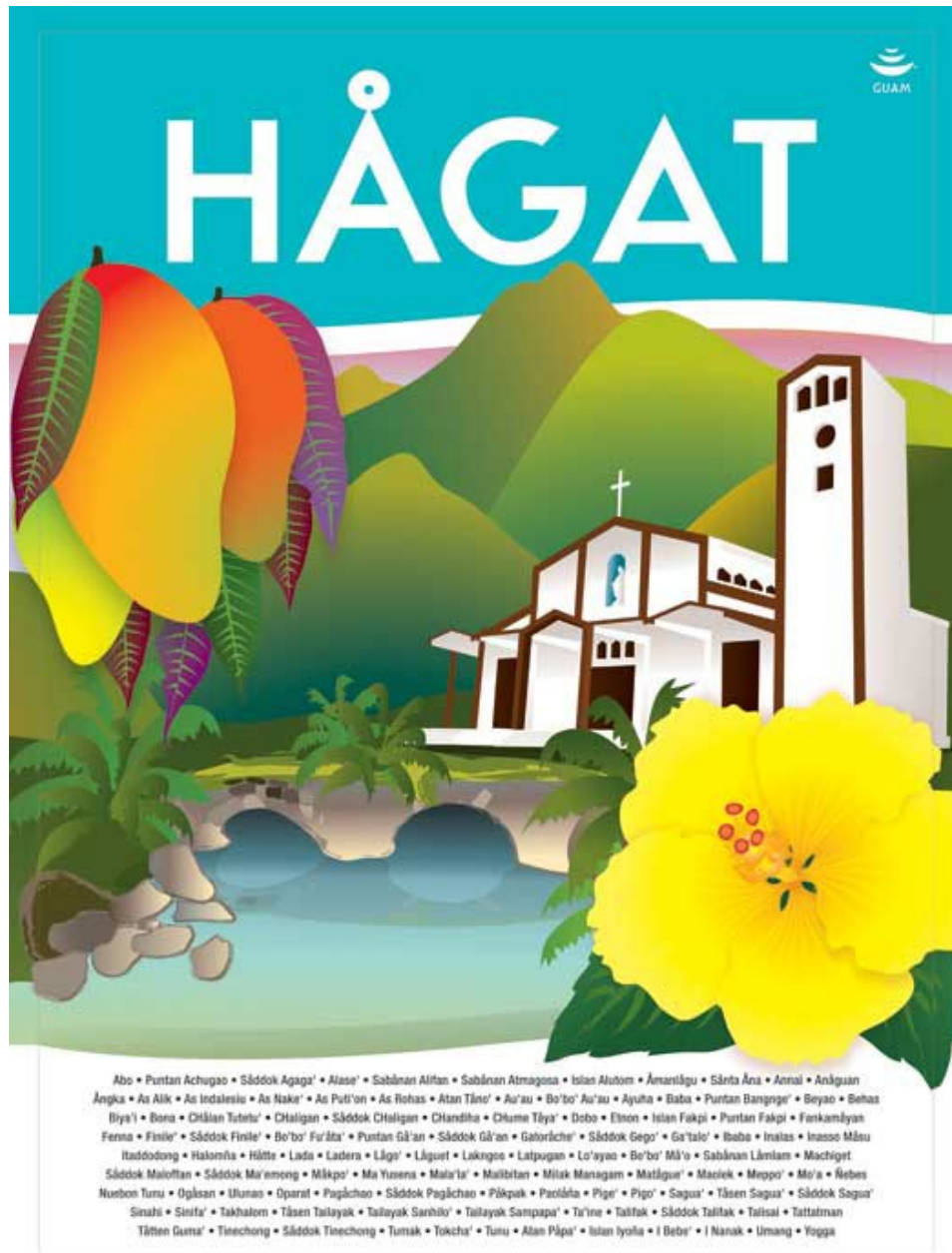
SEPTEMBER 2021

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III. AGAT INTERVIEWS



Hågat Village Entrance Sign

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In 2013, the Guam Economic Development Authority awarded Maeda Pacific the Guam Village signs project. W.B. Flores & Associates Consulting Engineers was the project team leader for the design and construction. Architect Enrico A. Cristobal, AIA, conducted the research on place names, revealing the CHamoru names and each village's spelling. Nineteen village entrance signs were erected, and each of the village signs includes scenic features and sites specific to each village. Flores prepared the structural design. The artwork was done by Maria Cristobal. The project was funded by the Hotel Occupancy Tax bond.

Regarding this transcription, there are three different kinds of transcription types: verbatim, edited, and intelligent. The following transcription is an "intelligent verbatim," which does not summarize or leave anything out, it only removes all the ums, grammatical and vocabulary ticks as 'you know' and 'like.' 'Cause' is changed to because, and is 'gonna' changed to going to, etc.

Our objective is to improve the reading ease by removing false starts and repetitions and unnecessary noises in human utterances, environmental sounds, and repeated words that do not add anything other than disrupting the reading ease.

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ANTONIO BABAUTA BABAUTA



Interview Photo by Rlene Santos Steffy, February 21, 2020

Rlene Santos Steffy: So today is the 20th of February 2020, and this interview is with Antonio Babauta Babauta. I am hired by the archaeology firm IARII, out of Honolulu, and they are contracted by the National Park Service here on Guam. They want to know cultural stories, or histories, of the people of Hågat and Asan. So, you're the first one that I've been able to interview here in Hågat. Could you tell me your earliest memories and any kind of cultural practice or language, or anything, related to your family. Let's start with your full name, and then the name of your parents, the name of your siblings, the number of siblings in the order of their birth, and then who your spouse is and how many children you have. You can do that.

Antonio Babauta Babauta: Okay, my name is Antonio Babauta Babauta, and I was born on August 2ⁿ, 1938. My parents are Vicente Charfauros Babauta¹¹¹ and Rosalia Sablan Babauta.¹¹² My parents have seven children. I am the oldest one, and my second youngest

¹¹¹ Vicente Charfauros Babauta (1918—1992) (Goniwiecha, Vicente Charfauros Babauta, 2016)

¹¹² Rosalia Babauta Babauta (1919—2011) (Goniwiecha, Rosalia Babauta Babauta , 2013)

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brother is, Jose. However, he passed away during the time that he was born, and my other brother is Benny B.¹¹³ Babauta. He also passed away not too long ago. My other sibling is Delores, and she also passed away. My brother Pedro, he's still alive. My sister Rosa, she's still alive. And my youngest brother David, he passed away also. I remember, through my parents, that I was born in Hagåtña, and then from there at the time that we were living in Sumay. I remember them saying that we moved down to Agat. I'm not too sure of the name of the property that my grandmother owns, and we stayed there on the beach area. During that time, my father, he owns—he started a small farm in that property, and that's how we end up, surviving. He plant taro, corn, sweet potatoes, until the Japanese occupy Guam. And during that time, one day, my father went out fishing and, on his way, home he met up with a Japanese, and my father was carrying a bundle of fish. However, the fish never got home because the Japanese wanted the fish, and during that time if you do not obey what was asked of you, then you'll be punished. So, to avert the punishment, my dad went ahead and gave up the fish. During the War, of course I was only five years old, in a place called Bångi Bay in Agat, I saw airplanes in the midair fighting one another and seeing some of the planes that are dropping right at Nimitz Beach, or Bångi Bay.

During that time, we had to go up to a place up in the mountain, it's called Au-Au, and, in that mountain, up in that hill, there's two caves, and that's how my parents and the kids survived. We stayed there until we were told that we had to go to Manenggon.¹¹⁴ So, we took off from Au-Au to a march to Manenggon. And, the time during that march whenever we had to cross the river, my uncle Gregorio, which is my mother's brother, he'll put me on his shoulder so that we can be able to cross the river. And, then in Manenggon, the time where there was a big, long hut where all the families, all the CHamorus that were in that area, they were all sheltered in a long hut. And, one time where all the CHamorus were gathered because the Japanese said they were going to pass out crackers, during the gathering, one of the CHamoru in Agat, his name is Bicente,¹¹⁵ he was hollering, and he was saying something about the Americans are here, "The Americans are here!" So, the Japanese didn't believe him, but when he took out the cigarette—(crying) he took out some cigarette (voice cracking with emotion) and he told the Japanese that here are the cigarettes that came from the American. (sniffing) And that's when they all scattered. (silence, composing himself) Then we come to find out that the bags that were supposed to be crackers to be given out to the CHamoru were all hand grenades, that they were supposed to be dropped during the time of the gathering, but luckily this guy Bicente who was so brave to come up and holler out to the Japanese that the Americans are here, and here are the cigarettes that they gave him. So that's, that's when the Japanese disperse, and the CHamoru that were there were all safe.

So, after the American captured Guam we all then marched back to Agat, coming down to Agat to a base called Base 18. And one of the soldiers, he handed over a yellow—it looks like pancake, or it looks like bread, and he handed over to me (emotional) and I remember that because that's the first time that I tried something other than what we normally eat during the

¹¹³ All of Antonio's siblings were given Babauta, his mother's maiden name.

¹¹⁴ A concentration camp designated by the Japanese Military on Guam at the end of World War II, in Yo'ña. The Japanese forced CHamoru families to march and contained them at Manenggon during the last two weeks of the war. During that time, Japanese soldiers withdrew their soldiers and ammunition when the arrival of the US Forces was imminent.

¹¹⁵ CHamoru pronounce Vicente as Bicente.

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War. And I come to find out later that the item or the food that was given to me was made out of powdered eggs.

ABB: And it was so nice for the soldiers to be able to give up something to the CHamorus that were coming out of Manenggon. During that time, though, we settled in Base 18 until they decided that the CHamorus were able to come down to the lower Agat, next to the beach. And, that's where we all, my parents, we all settled in there, my grandmother and my grandfather. The village that was a settling area for the CHamorus, or for the people of Agat, is now a cemetery and it's called the Mount Carmel Cemetery. But during the time that I was staying down in Agat, the people get together to build their houses. That is our culture. It's working together to make sure that everybody has a house of their own, and that is part of our culture. During the time that I was raised down in that area, the now-called cemetery, the Seabees they built a bathroom out in the ocean with a walkway. One side is for female, and the other side is for male. I remember them building a shower next, there's a river down where the cemetery is, there's a river that runs out to the ocean, and there also, they built a shower area for both one side is for female and the other side is for male. The place where we go to school is called a *Gaan*, a *Gaan* place. There's a church that was built there, and before the church there was a schoolground, and that's where I remember going to school there. During that time, there was a buildup and the Marines truck that always travel alongside the road heading towards Nimitz. I think they're building some kind of a housing at Nimitz Beach. And every evening they'll be coming back, they'll be returning and the soldiers, or the Marines, they'll be throwing out chewing gum, candies, crackers, and that was fun, it was very fun. And, we know what time they're coming because we can hear the weapons truck heading up towards Agat.

So, we all got down next to the road and they were throwing candies and crackers to us. And that was a wonderful thing to remember. After living down in the beach, the Seabees, they turned the upper area of Agat into a village. And this village was supposed to be a model, it was supposed to be a model village for the rest of the village on the island, but somehow it never happened. But, Agat is the only, is the first village to have a curb, a asphalt road, a water line, sewer line, and the properties are well divided to fit a house. And this is what I remembered. As a matter of fact, back in 1947, when my parents get to move up to the upper Agat, which is the area called San Roque Street. I remember in that area, and living up in the upper Agat, we now, look like we're more civilized. We have good houses, good road, good sewer system, water system. We now have a school, a big school ground, it's called the Agat Elementary School. During that time, we have a big playground and I remember playing football, basketball. I mean, we even go out in the mid-morning time to do some calisthenic exercise, where all the kids are out there and doing jumping jacks, whatever exercise we can be able to do. After school hours, we play softball. We used the tennis ball as a softball, and we used the stick of a broom. We cut it to about the length of a baseball bat, and we were using that as a bat to hit the tennis ball. And, you know, when you hit the tennis ball, it goes a long way, but it was fun. We tried to improvise as much as possible in trying to recreate ourself.

After I graduated out of elementary, I went to high school. I started high school in 1954. I went to the George Washington High School, which is the only high school on Guam at that time. I graduated in 1958, I went ahead and took the exam, the Navy exam, down at the Naval Base. Passing the Naval exam, I went ahead and recruit me into joining the Navy. I left Guam July of 1958 to complete my bootcamp training over in San Diego, California. Completing my boot

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training in California, my first duty station was a ship homeported out of Pearl Harbor.¹¹⁶ It's called the USS Stark County 1134¹¹⁷. I stayed in there for good two years. And, during that time, during my tour in Pearl Harbor, we carry military dependents from Pearl Harbor to the Big Island, which is the Hilo, Hawai'i. And, we leave on a Monday, come back on a Wednesday, and that is the routine for the ship. Once a year, we go to Molokai, from Maui and we transport the Army tankers for the Maui Fair.¹¹⁸ And then, once a year, we go out to Kauai for R&R—rest and recreation—for maybe a couple of days and then back to Pearl Harbor, and then we do our normal routine. Finishing my tour in Pearl in 1961, I was stationed aboard the USS Mount Baker AE-4¹¹⁹ homeported out of Port Chicago, California. It's actually an ammunition depot. And, did my tour there on the ship, we traveled to—we met our cruise to the, we called it the Westpac Cruise. We stopped by Guam once and the rest of the time we stopped by at the Philippines, Japan, and then Hong Kong, and then back to our homeport in Port Chicago, California. Finishing my tour there, I was stationed on a supply ship, I forgot the name of the supply ship. But, finishing my tour on those ships, I took leave to Guam and I met my old girlfriend again, Maria Santos Marion. And, we decided that I want to get married with her.

So, completing my tour on this ship, I asked to be stationed here on Guam. As I was stationed on Guam in 1962, and while stationed here we got married in 1962, January 6, which is the Three Kings, and we got married then.

After our marriage, we have three children. Geraldine is our oldest daughter, then Yvonne our second oldest, and then Tony, Anthony who is our youngest son. Being stationed on Guam here, complete my tour, I went to Treasure Island¹²⁰ and I spent my two years in Treasure Island, and we settle in Alameda, during that time. After completing my two years at Treasure Island, I had orders to go to Vietnam. I asked permission to get my family to stay on Guam, which they did, and I went to Vietnam back in 1967. I stayed a year in Vietnam, and once in a while I will take leave to come home and visit my wife and at that time we had two kids, Geraldine who is the oldest, and Yvonne. And then later after completing my tour, I was stationed on Guam, and then my wife has our son Anthony, born here on Guam. Completing my tour here on Guam, I got orders to go back in 1970 to a ship which is the destroyer USS Cunningham¹²¹.

I went to the ship and meet up the ship in the Philippines. And then from the Philippine we sail to the homeport out of Long Beach, California. That was the time I asked my wife and the kids to come to Alameda and join me in Alameda, which they did. We stayed in Alameda for 18 months. No, not Alameda, it was Long Beach. We stayed at Long Beach for 18 months and I had orders to go to Georgia, the Naval Supply—Marine Corp Supply Center in Albany, Georgia. So, we stayed there for two years. And that was the first time we saw some big snow problem; it was a blizzard. It was one of the worst blizzard that Georgia ever had. And, it was a first experience for us to see snow. I remember the time when I first got to Georgia, and because we travel from Long Beach, we drove by car from Long Beach to Georgia. But when we got to

¹¹⁶ <http://www.navsourc.org/archives/10/16/1016113403.jpg>

¹¹⁷ <http://www.navsourc.org/archives/10/16/161134.htm>

¹¹⁸ <http://www.navsourc.org/archives/10/16/1016113402.jpg>

¹¹⁹ <http://www.navsourc.org/archives/09/05/0504.htm>

¹²⁰ Treasure Island is entirely within the City and County of San Francisco. At the tip of the island is Alameda County, located in the Bay Area region of California. <http://www.seecalifornia.com/california/regions-bay-area.html>

¹²¹ <http://www.navsourc.org/archives/05/752.htm>

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Georgia, people are shaking their hand, they're waving. I told my wife, "Man, these people are friendly, they're waving at us and we don't even know them, they're waving at us." But I come to find out that they're not really waving at us. They're so many gnats there at Albany, Georgia, that they're waving the gnats away from their face. But the people are friendly in Georgia, and we enjoyed our tour there.

Our kids remember growing up there, especially my son Anthony, who was only five or six years old, and that is what he remembers, growing up in Albany, Georgia. So, when I finish my tour in Albany, Georgia, I got orders to go to Virginia. And in Virginia, I got orders to pick up a brand-new ship. But during the time that my family was in Virginia, I remember my son being asked, "Where are you from?" And my son response was, "I'm from Georgia." (said it with a drawl) And, (laughs) it was so funny (laughing) because he took up the accent of (laughing) being in Georgia, so my wife told him, "No, you're not from Georgia, you're from Guam." So, eventually he lose out on the southern accent, in Albany, Georgia.

So, I left my family in Virginia, and I went and boarded a brand-new ship which has been built in Westwego, Louisiana. We stayed there for nine months to finish the ship. When we commissioned the ship, we went up to Boston, Massachusetts. And from Boston, Massachusetts, I get to pick up my family from Virginia and we went up to Boston, and we stayed there for a while, and then moved them back again to Virginia. The ship decided that they wanted to change the homeport from Boston to Norfolk, Virginia. So, that's where we spent our eight years in Norfolk, Virginia, Little Creek, Virginia. Those are the areas where we spent our time. As a matter of fact, out of Norfolk, Virginia, I went to two different commands, the USS Recovery, which is a repair ship, ARS 30 and, I was also stationed at a correctional center as a support activity. Finishing my tour in those three other commands, I got orders to go to California aboard a USS submarine repair ship, USS Dickson.

Spent two years in Dickson. I moved my family from Virginia to San Diego, and we stayed there for two years. Finishing my tour aboard the USS Dickson, I was getting ready to retire so I got orders to go to NCS, Naval Communication¹²² up in Dededo, Guam. And, we all moved to Guam, spend my two years in Guam, put in my retirement papers to retire, and I retired as a Master Chief, a E-9, which is a highest enlisted rank that an enlisted man can achieve. So, I retired as an E-9 with twenty-seven-and-a-half years in military time.

My family settled here, built a house in Agat, and my kids are now grown up. They all decided that they want to be on their own. My oldest daughter¹²³ got married to a Mendiola. They stayed here for a while and then during the time that the military are cutting down the civil service, he was offered a job to go to Honolulu, so now they are in Honolulu. They all settled in Honolulu with their kids Mark, which is the oldest son, and Stephanie, the daughter. My other daughter, Yvonne, she also got married to a Tydingco and they now settle in Temecula, California. My son Anthony decided that he wants to go to school. He finished up Father Duenas School, and then

¹²² Today, its known as NCTS. U.S. Naval Computer and Telecommunications Station (NCTS) Guam provides multi-spectral connectivity, network operations and information assurance to Navy, joint and coalition forces in support of operations in the U.S. 3rd, U.S. 5th, and U.S. 7th Fleet areas of responsibility.
<https://www.navifor.usff.navy.mil/Organization/Operational-Support/NCTAMS-PAC/NCTS-Guam/About-Us/Mission-and-Vision/>

¹²³ Geraldine Marion Babauta Mendiola.

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he got accepted to go to Gonzaga University in Spokane, Washington. My son travels back and forth—of course, he likes the idea of being in politics, so he travels back and forth working for Senator Arriola,¹²⁴ at that time, working for then Governor Ricky Bordallo, and also worked for Madeline¹²⁵ [Bordallo], at that time. So, after graduating from college, he applied for a job at Washington, D.C., he was under, at that time, it was Dr. Underwood¹²⁶ who was then the delegate for Guam, so he hired Tony, my son, to work for him. During the time that my son was working for Underwood, he applied to work for a senator from California, I forgot his name, but then he got picked up by the senator. From there, he applied also for another job with another senator from West Virginia, and he was picked up in West Virginia as a staff. Then finally, he was recommended by Madeline for Tony to be the Assistant Secretary of the Department of Interior for Insular Affairs. He applied for that job. He went to the Senate for confirmation, he got his confirmation, and he was the first CHamoru to be appointed by President Obama, in that position as the Assistant Secretary of the Department of Interior for Insular Affairs.

So, all my kids are now on their own, and just me and my wife. We've been married now, with my wife, for 58 years, and we are still together. I'll be 82 years old on August 2020, and she'll be 81 in June. (long pause) I don't know what else can I say.

RSS: Okay, now I ask questions. Okay?

ABB: Okay.

RSS: So, let's go back to your brother Vicente. You said he died at birth?

ABB: Jose. My brother Jose.

RSS: Jose, the second one, right?

ABB: Yeah.

RSS: So, what happened to Jose? Did your parents say why he died?

ABB: Way back then the CHamoru say that if the baby is next to a window—and I don't know if it's a myth or what—but it's a belief from them that *taotaomona*¹²⁷ can be able to do something to the baby if the baby is next to a window. And, that's what I heard, and that's how he passed.

RSS: So, he died as an infant.

ABB: Yes.

¹²⁴ Former Guam senator Elizabeth “Belle” Pangelinan Perez Arriola (1928—2002)

¹²⁵ Former Guam senator Madeleine Mary Zeien Bordallo was a senator while

¹²⁶ Robert Anacletus Underwood

¹²⁷ Ghost, demon, disembodied souls. People of before. Pg. 199 (Donald M. Topping, 1975)

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RSS: Do you know how many months he was?

ABB: I'm not too sure.

RSS: Was he under a year old?

ABB: Yes, under a year old.

RSS: Okay. And the second one who died was who?

ABB: My brother Benjamin.

RSS: And how many years younger is Benjamin than Jose? Was Benjamin number three?

ABB: Benjamin is number three. He died just recently, maybe three, four years ago when he passed.

RSS: Okay, so he grew up to be an adult.

ABB: Yes, yes.

RSS: And when was—you said you were born in '38.

ABB: Nineteen thirty-eight, August 2, 1938.

RSS: And Jose was born when?

ABB: In thirty-nine.

RSS: Thirty-nine?

ABB: Yeah.

RSS: And then—

ABB: My brother Benny, 1940.¹²⁸

RSS: Forty, and then a sister?

ABB: My sister Dolores, 1942, I guess.

¹²⁸ Benny Babauta Babauta, December 8, 1940. (Goniwiecha, Benny Babauta Babauta, 2016)

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RSS: Okay.

ABB: Forty-two.

RSS: Oh, during the War.

ABB: Yeah.

RSS: Okay, right after the Japanese Occupation. And then after Delores was?

ABB: Pedro.

RSS: And he was born?

ABB: In 1944.

RSS: Wow, right at the end of the War.

ABB: Yeah, 1944.

RSS: And then after Pedro?

ABB: My sister Rosa, '45 or '46.

RSS: After the War.

ABB: Yeah.

RSS: And then the last one?

ABB: And then my brother David, the youngest one, was born, I'm not too sure, I think it was in 1950.... It was maybe 1959 or 1960.

RSS: Oh, that late?

ABB: Yeah.

RSS: Well, we can confirm that. You can give that to me later. Okay, so, Jose died at birth. Vicente lived and died several years ago?

ABB: Yes.

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RSS: How old was he when he died?

ABB: Benjamin is the name.

RSS: Oh, Benjamin, I'm sorry.

ABB: Yeah, Benjamin, he was probably around maybe 55 or 56.

RSS: Okay, and do you remember what year he died?

ABB: Yeah, I don't know.

RSS: Okay, you can—I can ask again, and you can give it to me later.

ABB: (talking over) Yeah, I can get that information.

RSS: Okay, so out of the seven children, five have died, or four have died.

ABB: Uh-hm.

RSS: So, there's only three of you left?

ABB: Correct.

RSS: And so, how did Pete die?

ABB: No, Pete didn't die, he's still alive.

RSS: Oh, he's the one that's alive? So, who's the last one?

ABB: David.

RSS: David, how did David die? Was he an adult?

ABB: Yes, he was an Army retiree, and he died of heart attack.

RSS: Okay, so they grew up to be, except for Jose, grew up to be adults?

ABB: Correct, that's correct.

RSS: Okay, and when did your father die?

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ABB: My father died back in 1977.

RSS: Do you know when he was born? Do you remember when he was born? If not, I can—

ABB: 1919.

RSS: Wow, okay, and your mom?

ABB: 1918.

RSS: Your mom's older?¹²⁹ I can always get it later; I'm just trying to establish.

ABB: Yes, yeah. One of them 1919, 1918. ¹³⁰

RSS: Okay, and when did your mother die?

ABB: My mother passed away 2006 or 2008.

RSS: Okay, so she died before David.

ABB: No, David died before.

RSS: Oh dear, so she survived another child.

ABB: Yeah.

RSS: Okay, wow. Okay, so, one of the other things that you said is that your parents told you that you were born in Hagåtña.

ABB: Correct.

RSS: Okay, there is a hospital in Hagåtña with a women's ward and a children's ward, so I'm sure that that's where you were born. And, it was named after the Governor's wife. So, I'll get the name for you.

ABB: Uh-hm.

RSS: Do you have your birth certificate anywhere?

¹²⁹ Ton's mother—Rosalia Sablan Babauta (1920—2011) (A. Babauta, personal communications, July 29, 2021.)

¹³⁰ Ton's father—Vicente Charfauros Babauta. (1918—1992)

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ABB: I don't believe so.

RSS: Oh really? You joined the military without a birth certificate?

ABB: Uh.

RSS: Because it would have said that, they would have written that in your birth certificate.

ABB: I don't remember.

RSS: Okay.

ABB: I don't remember. If there was a birth certificate, I think I still might have it. I'll check on it in my health record, in my record that I have.

RSS: Yeah, in some of your documents, right?

ABB: Yeah.

RSS: Okay, so the other thing, you said that your parents lived in Sumay from Hagåtña, right?

ABB: They were living in Sumay.

RSS: Do you remember anything about Sumay?

ABB: No, I don't remember anything about Sumay, you know, because I was born in 1938. All I know is what my parents said, that they were living in Sumay before the military moved them off the property.

RSS: And this is after the War?

ABB: Yes.

RSS: Okay, so, the other thing that you mentioned was that you remember the March.

ABB: Uh-hm.

RSS: Can you tell me what it was like to go from Hågat to Manenggon? You said your uncle—

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ABB: Yeah, my uncle Gregorio,¹³¹ he mostly carried me, because I was only five years old at the time. And, whenever we crossed any stream or any river, he'll put me on his shoulder, and he'll carry me to get across the river.

RSS: Do you remember the March?

ABB: I remember the things at five years old, what can you remember other than trying to find a place where you can be able to play.

RSS: Uh-hm.

ABB: But what my parents had told me and what I partially remembered, is that being carried by my uncle whenever we had to cross a river. Marching from Fena to Manenggon is, I guess, for me, I got it made because I'm always being cared for, being a five-year-old kid. Yeah, my parents would make sure I don't get scratched or anything like that. So, I'm well taken care of.

RSS: Then you were alive for the March, Jose died.

ABB: Yeah.

RSS: Benny was alive.

ABB: Yes.

RSS: Younger than you.

ABB: Yeah.

RSS: And then, was it Dolores?

ABB: Delores, right.

RSS: So those—you were very, very young.

ABB: Oh yes.

RSS: Yeah. Now, when you got down from Manenggon, do you remember anything about Manenggon other than the long building? You said that there was a long building and that you were all sheltered in there.

¹³¹ Gregorio Sablan Babauta is Ton's mother's brother.

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ABB: Yeah, it's a long hut and when the family gathered where they can be able to be fitted into the hut, some of them are not, so they are outside of the hut. But I remembered being in the hut during that time.

RSS: Do you remember what it looked like?

ABB: It's a coconut hut, it's made out of bamboo and whatever wood they can find, *tangantangan*¹³² wood or any type of straight wood they can be able to be a post so that they can be able to build a hut with a coconut husk on top. That's how I remember that.

RSS: Were the sides open?

ABB: Yes, the sides were open, it's an open side hut.

RSS: How did you sleep? On what did you sleep?

ABB: Well, usually on whatever bamboo structure they had on the floor. Of course, that's the only thing that you can—or the *guâfak*.¹³³ Remember the *guâfak*? They had the *guâfak* which was made of pandanus leaf, and they weaved it into the shape of a carpet, and people used that. We don't use no blanket because it's not cold. Those are the things that I remember.

RSS: How many families, how were the families chosen? Was it the people from Hâgat, or?

ABB: No, the family are not chosen, they're just—whatever family comes in, whatever they can find that is available for them, they all move in.

RSS: Did you remember rivers around the area?

ABB: No, not really.

RSS: Okay.

ABB: I don't remember the name of the river. I know there's some streams there, some rivers that needed to be crossed over.

RSS: You said you were looking for places to play. How did you entertain yourself at Manenggon?

ABB: You just find a place where you can be able to find other kids you can be able to play and not even think about whatever is happening in the environment that we are in, at that age. At

¹³² This wood was seeded by the U.S. Navy after World War II bombing devastated the vegetation of the island of Guam. The plant is referred to as fake koa and now found all over the island. It is a thick bush, and its wood is used for pasturing cows and popular firewood.

¹³³ Woven mat often of dried pandanus leaves. Popular use for napping on floors, or outdoor.

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that age, you're mostly thinking about doing something to keep you busy in playing, I'm not worried about what's happening. But you're concentrating on keeping yourself occupied so you can be able to enjoy your youth time.

RSS: Do you remember any kids that you played with at Manenggon?

ABB: No, I don't remember any of them.

RSS: No names? No friend that you played with every day.

ABB: No, because when you march to the area, you don't know any—you're gathering with people that you don't know. You're meeting people that you've never met. Even when we were staying on the beach house in Agat, we don't have any—there was no other kids. And then moving up to Au'Au it's just my family, it's just my part of the family that we moved, and then we moved to Fena and from there, you march with people. I don't recall names.

RSS: Okay.

ABB: But, you know, there were kids there that we were able to play with. But at that time, I don't know.

RSS: Yeah, I just wondered if you remembered anybody. So, you also said that one day you were all gathered together, and somebody suggested that they were going to give you crackers.

ABB: Yes.

RSS: Was that just the kids or even the adults?

ABB: No, this is the whole—well, they want all the kids to be in the front and the adults in the back. And during that time when the Japanese called everybody to come and we'll be passing out crackers or candy, I remember a guy named Bicente who was hollering, "The Americans are here! The Americans are here!" and he was throwing out cigarettes. He was throwing out cigarettes, and when the Japanese noticed that, they all scattered.

RSS: Why did you cry when you first told me about Vicente? Why did that bring back emotion?

ABB: Because, (voice cracking, sniffles) my parents, who watch us to make sure that we are safe, (silence) they are no longer here. And, if it wasn't for them, I wouldn't be here either. So, it just hurts me to be surviving and, I mean, my parents to do everything they could to keep us safe, are no longer here. And, recollecting the things that they do and the things that they say to us, it just hurts me. I mean, that's what I am.

RSS: Wouldn't you say that you would do the same for your kids?

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ABB: Yes.

RSS: Yeah.

ABB: Would do whatever we were taught, we would do the same thing, that's part of our culture.

RSS: Yeah.

ABB: You learn from your parents, and whatever you learn from your parents you carry that culture and you apply it to them. So, sure, and that's why my kids, they're all grown up, they have their own family, they're good. And if they are in need of anything, we're always there, we're always there to support them, whatever they need. Parents are like that, and that's how we are, that's how my wife and I are. We're very supportive on whatever the need. We inspire them to do the good things, and I'm pretty sure that what we are doing for them, they will carry that culture and apply it to their own family.

RSS: Do you remember Vicente's last name?

ABB: Aguigui.

RSS: Is he still alive?

ABB: No.

RSS: Okay.

ABB: No, he's gone.

RSS: You said that Vicente, you were glad that Vicente was strong enough or bold enough to yell that out.

ABB: Yeah, because the CHamoru people are very happy to have the Americans here on the island because, I guess, hearing it from my parents that the Japanese are very rude. I even have an aunt who was, which is one of my mother's sister, she was only 19 years old when she was taken by the Japanese to go to a concentrated camp. We never see her, we don't even know, I mean she was never returned. So, we assumed, I guess my mother assumed that her sister was gone.

RSS: How many other families did your mother or father lose during the War?

ABB: The only one that I remember was my aunt.

RSS: Okay.

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ABB: She's the only one, her name is Maria. Yeah, she's the only one.

RSS: Was she one of the ones that were taken to Fena?

ABB: I'm not too sure where the concentration camp is. All I know is that the Japanese took her to a concentration camp, and I don't know where the concentration camp that the Japanese erected to bring all the young CHamoru girls.

RSS: So that was before Manenggon?

ABB: Yeah.

RSS: Okay. When you were at Fena, what did you do at Fena before Manenggon?

ABB: No, I use the word Fena because that's where the route is.

RSS: You went through it?

ABB: Yeah, that's where, I guess, that's where everybody meet up and they met the March from Manenggon. Again, everybody was told to go to Fena, and from Fena to Manenggon.

RSS: So, after the Japanese dispersed, after they realized that the Americans were there and disappeared, what happened?

ABB: I think somebody came up to get the, look into the bag to get some crackers. I didn't see it, but I assume that when they got up there, maybe some of the adults got up before the kids, and they saw that there were some grenades in the bag, and they were told not to touch. I guess, they all fall back away from the bag and, I don't know. (laughs) I mean, if you're in that area and you saw that there's hand grenade, you're going to move away from it and be able to keep away from it and find out what's the next move.

RSS: So, do you remember getting out of Manenggon?

ABB: The only thing I remembered getting out of Manenggon was when we were marching into the base, into a place called Base 18 which is just a camp of all the soldiers that were there.

RSS: And where was it located?

ABB: It's up here where Oceanview School is, the whole area from Oceanview down towards— up towards Santa Rita. That is all called Base 18.

RSS: Is it the area where the housing area is now, the Navy housing area?

ABB: Yeah, I think that's part of it also, yeah. That whole area is also called Base 18.

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RSS: And over at McCool School?

ABB: Yeah, McCool, that whole area.

RSS: Okay, yeah. Why did they call it Base 18?

ABB: I'm not too sure why they call it, I figure maybe that's the number of bases that is assigned in Guam. I'm not too sure why they called it Base 18.

RSS: Okay.

ABB: But I just remembered saying that that's Base 18.

RSS: How long did you stay there?

ABB: Probably not too long because then they started clearing this place down here by the beach. They started maybe—the Seabees probably start to clean up the area so that they can be able to move the CHamorus down to the beach.

RSS: Okay, do you remember going down there?

ABB: I remember staying down in this area, down alongside the beach.

RSS: Do you remember other families that did too?

ABB: Yeah, I remember the Chaco family. Even my wife's grandmother was there.

RSS: What's her name?

ABB: The father is Roque Santos; he is the grandfather. I'm not too sure about the mother—the grandmother.¹³⁴

RSS: Okay.

ABB: Yeah, but they were all staying down in that area.

RSS: Do you remember how the houses were built? Were they in a square, or?

¹³⁴ Maria Marion Babauta's grandfather is Roque Santos Santos (1883—1963) and buried at Mount Carmel Catholic Cemetery. <https://www.findagrave.com/memorial/201229620/roque-santos-santos> Maria's grandmother is Maria Cruz Santos. (A. Babauta, personal communication, July 29, 2021.)

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ABB: Yeah, the old CHamoru building is square, and for rooms they probably have the curtain as a divider for the room.

RSS: Any kitchen?

ABB: Yeah, the kitchen, you have to use the woods. You get some sort of a metal containers so you can be able to put some sand and some kind of a corals so you can be able to place the pot, and the firewoods. That I remember, until, I think, my father bought a kerosene burner. On one side you have a bottle of kerosene and then the two burners.

RSS: Wow, right next to it?

ABB: Yeah!

RSS: (laughs)

ABB: Well, of course, kerosene is not like gasoline.

RSS: It's not flammable?

ABB: Nah.

RSS: Oh, okay.

ABB: It's not like gasoline.

RSS: I'd be afraid of that. (laughs)

ABB: But you have the two burners, and then at the end, it's a bottle. You just put it down and then fluid goes to the burner, and you burn it.

RSS: Oh, wow.

ABB: That I remember, but the people start out with the firewoods to do the cooking.

RSS: Was the kitchen inside the house?

ABB: No, not inside the house, there is an extension.

RSS: Okay.

ABB: You have an extension where it's strictly just for the fire.

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RSS: Okay. So, the house is square but one room.

ABB: Right.

RSS: And then divided with curtains.

ABB: The curtains, yeah.

RSS: Okay.

ABB: And then you have an extension for the kitchen.

RSS: So, then the Seabees built it in a row? Was it a—

ABB: No, the Seabees, actually it's not that the Seabees that built this thing, it's the people, the CHamoru people get together and they help one another to build the house.

RSS: So, what did the Seabees build?

ABB: The Seabees built the bathroom. It is a concrete thing that they put maybe about 20 feet out from the beach to the water. Twenty feet out, and then you have a walkway away from the water.

RSS: From the beach?

ABB: Yeah, a walkway from there to the bathroom, and then you have a divider, a section. One section is for the female and one section is for the male.

RSS: How many of the outhouses did they build?

ABB: The houses?

RSS: Outhouses, you know, the toilets?

ABB: Oh, the toilet. The only one I remember is the one in Agat.

RSS: Okay, so just one?

ABB: Maybe one, and I don't know further down. I don't know whether they have one further down. But I remember the one here in Agat for the toilet, and then you have another one where there's a river next to the cemetery. And, I remember they built a shower, one for men and one for women.

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RSS: And that was for everybody that lived here, this area?

ABB: Yes, so everybody goes there to shower.

RSS: How did you know if the toilet was occupied or not?

ABB: The toilet is an open toilet, it's an open toilet.

RSS: Open toward where? The ocean?

ABB: Yeah, it, no it's a structure, right?

RSS: Uh-hm.

ABB: And on a square structure they put a divider there. One side is for female and the other side for male, but it's an open commode.

RSS: So, you drop into the ocean?

ABB: Yeah. Everything drops to the ocean.

RSS: And are you facing the reef? Can you see the reef when you're using the toilet?

ABB: No, no, because it's all covered.

RSS: Oh, it's all covered?

ABB: Yeah.

RSS: Okay. So, when you say open commode, it falls into the ocean.

ABB: Yes.

RSS: Did you guys swim in the water?

ABB: (laughs) No.

RSS: (laughs) Okay, I hope not.

ABB: No.

RSS: Did you fish?

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ABB: There's a lot of fish, though.

RSS: Attracted, right?

ABB: There were a lot of them, a lot of them. Yeah.

RSS: There's always food for somebody. (both laugh)

ABB: (laughing) But I don't remember anybody fishing in that area.

RSS: I hope not. (both laughing) Today EPA¹³⁵ would clamp down on that.

ABB: Definitely, EPA, yeah.

RSS: After the War, did they still have outhouses here in Agat? The *kommon sanhiyong*?¹³⁶

ABB: No because when this place, when the Upper Agat is open, okay, the infrastructure was already there.

RSS: You said that Agat was one of the first.

ABB: Yes.

RSS: I didn't know that.

ABB: Agat is the first village to be a model for the rest of the villages, but I don't know what happened there. Because, the Seabees is the one that put all the infrastructures, the road, the curb, the sewer line, the waterline. It's all here.

RSS: Wow.

ABB: So, we did not have, we do not have an outside – I don't remember an outside bathroom when we moved up this area.

RSS: And you were too small to remember before the War.

ABB: Yeah.

RSS: You reference a Lower Agat and an Upper Agat. What is the significance?

¹³⁵ Environmental Protection Agency.

¹³⁶ Outside toilet.

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ABB: (laughs) Well, I call this the Lower Agat because it's on the beach.

RSS: Okay.

ABB: Yeah.

RSS: So, anything from where is Upper Agat?

ABB: Anything away from the beach, *nai*,¹³⁷ I call it Upper Agat.

RSS: Are you in Upper Agat?

ABB: This is the Upper Agat, right.

RSS: Oh okay. So, the only reference to Lower Agat is—

ABB: On the other side of the road.

RSS: The other side of the road.

ABB: Yeah.

RSS: Is that your reference, or everyone refers to it?

ABB: It's just mine.

RSS: Okay, just wondering where that came from. (laughs)

ABB: It's just my, because you know, the whole area is Agat.

RSS: Sure, sure.

ABB: But I just to differential the two sections.

RSS: Right.

ABB: The beach and up here in this area.

RSS: Okay, give me the parameters of Agat. What are the markers of Agat? Where does it start? How far down does it go? How far up into the hills does it go? Where does Agat start, in

¹³⁷ Where/when (relative to discussion.)

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your knowledge? Because today it starts at Inn on the Bay, right? Is that where Agat starts in the old days?

ABB: I'm trying to recollect. I thought Agat was—yeah, maybe Inn on the Bay because that—yeah, I always hear people saying that's part of Agat.

RSS: By that river.

ABB: But I always thought it was Santa Rita. But yeah, that's Inn on the Bay, and south of that is Agat, and Santa Rita is anything R-R Cruz, *fa'na'an*.¹³⁸

RSS: I think I understand what your confusion is now. You're thinking that Santa Rita is from Inn on the Bay, all the way up the hill, and all the way to the intersection, right?

ABB: Yeah.

RSS: Where that road to Santa Rita.

ABB: Yeah, yeah.

RSS: And then everything south of that—

ABB: Is Agat.

RSS: Is what you think is Agat.

ABB: Yeah.

RSS: Okay. And do you remember that river before the War? Did you ever go down—I mean, excuse me, it would have been after the War.

ABB: No, I don't remember that river.

RSS: Okay.

ABB: Nope.

RSS: And you were too young.

ABB: Yeah.

¹³⁸ Maybe.

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RSS: So, everything you said to me about the War ending in 1944, you have two siblings—three siblings that were born by then, right? And the rest were born after that.

ABB: Uh-hm.

RSS: And then in '58 you graduated from high school.

ABB: Correct.

RSS: And you immediately joined the Navy.

ABB: Uh-hm.

RSS: And you served for how many years before you came back?

ABB: I served 20, before I—

RSS: You joined the Navy in 1948.

ABB: 1958.

RSS: Fifty-eight.

ABB: Yeah.

RSS: Sorry, fifty-eight. Why did you join the Navy?

ABB: Well, I joined the Navy because of the fact that I want to venture into another area of life.

RSS: It's okay to tell us this.

ABB: You know, I want to be able to see what's—we read things during our high school history, and we want to be able to experience what we read. So that is one reason why I joined, I want to see whether the grass is greener on the other side.

RSS: You wanted to see the world.

ABB: And that too. (laughs)

RSS: That too. Okay, what do you mean the grass is greener?

ABB: Oh well, what I meant is that maybe it's more opportunity in another side of where Guam is.

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RSS: Okay.

ABB: And that's what I meant by probably the grass is greener.

RSS: Okay. Where you patriotic at the time?

ABB: Before I joined the Navy?

RSS: No, by joining the Navy.

ABB: Oh, by joining the Navy? Yes, I believe in serving our country. I mean, we pledge for that, that we join the Navy to protect the flag of the United States, and that's where we are.

RSS: But what I meant was were your parents pro-military or pro-America after the War?

ABB: No, I don't think my parents were pro-military. I don't know.

RSS: Were they against you joining the Navy?

ABB: No, no they were not.

RSS: Okay.

ABB: They were happy for me to join the military.

RSS: Okay. But why the Navy? Why not the Marines? Why not the Air Force?

ABB: Well, maybe because that is the first thing that we all decided because there were 12 of us that we all decided that we'll go down to the Navy and take the exam.

RSS: Who were the buddies?

ABB: Oh, Joe Babauta from Agat. Who else? Melchor Analicto from Barrigada. We have Angel Champaco from Malesso. We have Joe Babayak from Barrigada. There were 12 of us that we graduated from high school and the guys, the names that I remembered are guys that are closer to me during my high school days.

RSS: Uh-hm.

ABB: We have others, but I'm not too close with them, so I don't get to remember their names.

RSS: So, this is something you discussed in high school with your friends? What are we going to do when we graduate? 'Why don't we join the Navy?'

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ABB: I don't know if we discussed it, or what, but we all at one time we were all talking about different services. And the only thing I remembered is being that I'm closer to the Navy,¹³⁹ I want to go to the Navy and take the exam.

The guys that are closer to Andersen, which is the guys in Barrigada, they all come down. So, I guess, it's just—maybe at one time we were talking about it, and we all decided after we graduated to come down and take the exam for the Navy.

RSS: The reason I ask is because people have said to me in their interviews that they knew that the highest they could get was chief, and they call it, what is it? The *mantikiya*?¹⁴⁰ I don't know, something about you couldn't become an officer in the Navy, right?

ABB: Yes, you could.

RSS: Even at that time?

ABB: During the time, yeah!

RSS: Oh, okay.

ABB: During the time that I joined the military, yes there was a—the earlier CHamorus that joined the military, the only thing that they can be able to perform while in the military is a stewardship. That was before my time. When I graduated in 1958, after finishing my bootcamp training, we were given the opportunity to do what we want to do. It all depends on the scholastic exam that you took during your bootcamp training; and from there, whatever score you make you can be able to apply the type of rating that you want to be.

RSS: Okay.

ABB: So, the reason why I applied to work in supply, well I didn't have any intention of working in supply until I got to my first ship, and that was the USS Stark County¹⁴¹, out of Pearl Harbor ... Eleven thirty-four (1134), that's the hull number. When I was there, I started out as a seaman, which is called the deck seaman. And, most of the jobs that we do are tipping the ship, maintaining the ship cleanliness, the maintenance of the ship. But I kind of got tired of that because I thought I did not join the Navy to be in that position like cleaning house. So, I was talking to my first lieutenant and I said, "Sir, you know, this is not in my hope list that I'll be doing this type of work. I finished my high school and I took bookkeeping and I really want to work in a

¹³⁹ Reference to living in Agat and its proximity to Navy Base Guam in Sumay.

¹⁴⁰ Butter. *Sindahun* (sailor, soldier, warrior) *Mantikiya* (butter). Reference to being a sailor only in the mess hall or kitchen.

¹⁴¹ The USS Stark County LST-1134 was an LST-542 Class Tank Landing Ship, laid down December 18, 1944, at Chicago Bridge & Iron Co., Seneca, IL. It launched on March 16, 1945, and was commissioned USS LST-1134 on April 7, 1945, LT. Charles R. Barheght USNR commander. During World War II, the USS LST-1134 was assigned to the Asiatic-Pacific Theater. It was named Stark County (LST-1134) on July 1, 1955.

<https://www.history.navy.mil/our-collections/photography/numerical-list-of-images/nara-series/usn/USN-1040000/usn-1045662-uss-stark-county--lst-1134-.html>

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similar position that I was studying in high school.” So, we made a deal. He said, “Well, if you can make E3, I’ll put you in supply.” So, we have a manual, we call it the Blue Jackets Manual. So, I took that book and I studied it. I don’t know if I memorized the book, but I read the book day and night. So when I took the exam, out of 150 question, I missed 3.

RSS: Oh wow.

ABB: So right there and then, first lieutenant called me up, he says, “You’re a good man. I’m going to keep my promise, I’m going to put you in supply.” So, he put me in supply and from then on, I became a storekeeper. I worked my way up from that point on, I worked my way up to when I retired back in 1985 as an E9.

RSS: You said it was the highest un—

ABB: Enlisted rank.

RSS: Enlisted rank.

ABB: Yes, E9 is the highest enlisted rank that you can achieve. You got from E1 through E9, those are enlisted ranks.

RSS: Oh, enlisted rank.

ABB: Yeah.

RSS: Okay.

ABB: And then you have the officer’s rank, from one officer to Admiral.

RSS: Okay.

ABB: Yeah, and I was happy to achieve that high.

RSS: Yes, of course, that’s a testament to you.

ABB: Yeah.

RSS: You said you’ve almost, remember the manual? (ABB laughs) Or did you memorize the manual?

ABB: No, I memorized—I almost memorized.

RSS: Because you read it so much.

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ABB: Yeah, I almost memorized the manual.

RSS: You were so determined to get the promotion.

ABB: Sure! I don't want to do a job that I don't feel like it would help me in my career. I had to do something.

RSS: Good for you.

ABB: And, I did it.

RSS: Good for you, congratulations.

ABB: Thank you.

RSS: Now, you said that you were assigned to Pearl, right?

ABB: Yeah.

RSS: Pearl Harbor, and then to where?

ABB: From Pearl to an ammunition ship, USS Mount Baker AE-4 out of Port Chicago, California.

RSS: Okay, and then?

ABB: I was stationed in Guam.

RSS: Okay, and is it at that point when you met up the old girlfriend?

ABB: Yes,

RSS: Okay, why did you say old girlfriend, did you break up with Maria?

ABB: No, it's, you know, I've been away.

RSS: But old girlfriend only refers to someone you stopped dating.

ABB: No, no, it's probably just a word that I used, but no.

RSS: So, you kept in—

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ABB: We kept in contact with one another.

RSS: Okay, tell me when you met Maria.

ABB: I met her, actually, when she started her freshman year. We catch the bus up here at Mount Carmel church, the government school bus, and I was already seated when she was walking into the bus and all the seat was taken. And, she was standing next to me, and been raised up as a gentleman, I offered my seat for her. I stood up and said, "You can have my seat." And, she "Oh, oh, thank you" and she took my book because I was holding my book, so she took my book and I was standing next to her. (laughs) So that's how we started, that's how I met her.

RSS: She's holding your book for 58 years.

ABB: (laughs) That's how we met, and then from then on—

RSS: Yeah, but Ton, we cannot go from carrying the book to marriage, okay, so you need to bridge this for me. What happened?

ABB: (laughs) Uh, okay.

RSS: Did you save a seat for her every day in the bus?

ABB: What happened is that, that first day, the first morning where I stood up and gave her my seat, I said thank you for holding my book, and she said thank you for holding my seat. And, let's see, I was an altar boy then. I remember she was working at a store next to where her father's house is.

RSS: Okay, say that again.

ABB: I was an altar boy and every evening we'd go there and play ping pong with the rest of the altar boys. And, once in a while we'd go to the store to buy drinks. So, I met her there and we'd talk again.

RSS: Was she just there, or did you agree to meet?

ABB: She works there, she was working at the store.

RSS: What store?

ABB: It's called Carbullido Store.

RSS: Okay.

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ABB: It's a retail store. But I got to associate myself with her. We just started seeing one another, just courting back and forth. I see her, because not all the time that she rides the bus. There's some time where she rides with her sister in another car. But, if we made a deal that she's going to ride the bus, I'll save her a seat.

RSS: Made a deal?

ABB: Yeah. (laughs)

RSS: You mean at the store?

ABB: Yes, at the store.

RSS: So, you asked her, are you going to ride the bus tomorrow?

ABB: Yeah, yeah, and if she said yes, I'll get a place for her to sit down.

RSS: So, you started riding together on the same seat?

ABB: Yes.

RSS: Okay.

ABB: And even at school, we'd get to talk before the class starts, in the morning. At lunchtime we go eat lunch somewhere. (laughs)

RSS: Together?

ABB: Together, yeah.

RSS: Not in the cafeteria?

ABB: No, not always in the cafeteria. During that time, we have a—I don't know if you remember the American Bakery?

RSS: Yes, in Maite.

ABB: Yeah, yes. We usually go up there and we buy—

RSS: Got it, because the school next to it, in the Quonset huts.

ABB: Yeah, yeah.

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RSS: Okay.

ABB: So, we get to go up there and we buy bread or Spam or something, and we make sandwiches out of it.

RSS: Was it love at first sight?

ABB: I think it is.

RSS: For you?

ABB: For me.

RSS: How about for her?

ABB: I think it was love at first sight because we're still together.

RSS: Uh-hm. What do you think, is there a secret to staying married?

ABB: You know, married couple is not a perfect married, there's always going to be a difference of opinion on certain things. But compromising is one of the things that will help. Or, to say okay, you win. (laughs)

RSS: (laughs) How many times did you raise the flag for peace?

ABB: Lots of time.

RSS: Are you always raising the flag for peace?

ABB: Not all the time. If I think that I am right, I think we should comply with that. And, I'll hear her part of her reasoning and she'll hear mine, and we'll get into an agreement of what we're supposed to do and straighten it out. Like I said, there is no—I don't believe there is any perfect married.

RSS: Of course not.

ABB: There's always going to be a differences of opinion.

RSS: So, Ton, between the two of you, who is more persuasive?

ABB: I think my wife is.

RSS: Okay.

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ABB: Yeah.

RSS: And so, you're willing to concede?

ABB: Yeah, yeah, yeah.

RSS: Okay, that's pretty—

ABB: I got to, you know, I got to please her.

RSS: You have to, or you want to?

ABB: I want to please her.

RSS: Okay.

ABB: Yeah, I want to please her because she's taking care of me too.

RSS: And she's pretty level-headed, right?

ABB: Very level-headed, yeah, and also, very adamant about certain things.

RSS: Which is very convincing, right?

ABB: Yeah. You know, that's—I guess, how our marriage has lasted this many years, because we get to understand. I get to compromise with her so we can have peace.

RSS: Who's smarter?

ABB: She's smarter.

RSS: Why do you say that?

ABB: Because she came from a smart family. (laughs)

RSS: (laughs) And not you?

ABB: Not me. No, my wife is very smart. She's a sal or val—

RSS: Salutatorian? Number two or number one?

ABB: Number two.

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RSS: Salutatorian.

ABB: In elementary here.

RSS: Okay, Agat?

ABB: Yeah, and she's in the top ten for a scholarship receiver in high school. She's one of the top ten.

RSS: Did she go to college?

ABB: No, because of the fact that she's the only one working. She's the oldest one of 15, and she need to help her dad because of the other kids. And, she works for the Navy, she works for Civil Service until we got married. Oh, actually, even after we got married, she was still working for Civil Service, at the time. She didn't quit working until we got to Alameda. She didn't work then. She didn't work for the longest time until we got back here on Guam in 1983 and she has to work. I said, "Well, if my son Anthony can be able to make his sandwich, then yes, you can go to work."

RSS: She taught Anthony quick, right? (laughs)

ABB: (laughs) So, when my son Tony can be able to make his sandwich, she went to work.

RSS: How old was he when he learned to make a sandwich?

ABB: Tony was 14, 13.

RSS: Before he learned how to make a sandwich?

ABB: No, before Tony—what was that?

RSS: You said you told Maria, "You can work when Tony learns how to make a sandwich."

ABB: Yeah.

RSS: And he didn't learn that until he was 13?

ABB: Yeah. (laughs) Yeah, because—

RSS: (laughs) Why did it take so long?

ABB: Because of the fact that my wife, she does everything for the kids.

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RSS: So, she did not teach him how to do it. (laughs) She did it for him.

ABB: (laughs) No, she didn't teach Tony, but I guess she taught Tony how to do it because she wanted to go back to work.

RSS: Right, but it took her a long time, that's 13 years.

ABB: Well, because of the fact that I told her not to—only when we got back to Guam back in 1983. Then we got to Guam and then she has to go back to, because she wasn't working when we were back in the States.

RSS: Okay, so how old was Tony when you moved to Guam?

ABB: Thirteen.

RSS: Okay, so it was soon after that?

ABB: Yeah, Tony was 13.

RSS: Okay, I was going to say that wow, he was a pampered kid. He didn't know how to make a sandwich till he was thirteen.

ABB: He was 13 and then my wife said—

RSS: I want to go back to work.

ABB: She started working.

RSS: Well yeah, by then there's nothing left to take care of, right? The kids were all growing up.

ABB: Yeah, when Tony finished school here at Mount Carmel, he went to Father Duenas.

RSS: Where did Maria work?

ABB: Civil Service.

RSS: Oh, she went back.

ABB: She went back to Civil Service, again. That's why she was working for the Navy Supply Depot, down at NSD, Navy Supply Depot One.

RSS: Okay, so you forgot, but I didn't, that you are supposed to explain to me the CHamoru custom of weddings.

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ABB: Oh.

RSS: Because if we don't get this down, I don't want her to not make me *buñelos*¹⁴² again.
(laughs)

ABB: Yeah. (laughs) You know, when we were getting ready to get married, of course I have to go into her house and ask permission to go into the house. Before that, my wife would tell her father that somebody's coming to the house to visit, and after she got permission, she called me up and she said "Yeah, come around this time," which is nine o'clock.

RSS: At night?

ABB: Nine o'clock at night, yeah.

RSS: That's late.

ABB: Yeah.

RSS: (laughs) Nine o'clock at night.

ABB: Hold on, let me see. No, I think it's eight o'clock, come in at eight o'clock, and I have to leave at nine.

RSS: Okay, that makes more sense. (laughs)

ABB: Yeah, come in at eight o'clock and I have to leave at nine. So, I'll come in at eight o'clock and we sat at the porch. Of course, on one side, we're on a bench. She's on the right. And we talked about certain things, whatever comes up as a subject. Nine o'clock comes, I have to leave the house. The father is very adamant that I leave the house at nine because, he said, people have to rest. I agree with him. (laughs)

RSS: What are her parents' name?

ABB: The father's name is Geronimo Benavente Marion, and the mother is Isabet Santos Cruz, or Cruz Santos.

RSS: Is it Isabet or Isabel?

ABB: Isabet.

RSS: Okay, because I know that's how CHamorus pronounce it, but, okay.

¹⁴² Ton's wife Maria made some *buñelos lemmai* for my visit. It was lovely.

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ABB: Yeah. So, when the wedding was set, —

RSS: Wait, wait, you're jumping. How long did you court her, going into the house?

ABB: Oh, probably, because I knew her a long time from high school, so now just going in to complete the culture of courting her at the house, so probably, maybe a couple of months.

RSS: Okay.

ABB: Maybe a couple of months, and I told my mother, I told my parents I'm getting married.

RSS: What did your parents say?

ABB: They said, "Are you ready to get married?" I said, "Yeah, I'm ready to get married, yeah." Of course, I already have a job.

RSS: Can you take me to the moment when you proposed to Maria?

ABB: (laughs) Well, the only thing I ask her is—

RSS: No, no, no, where were you? Take me to the moment. (ABB laughs) Don't you gloss (ABB laughing) over this. Were you sitting on the porch? Were you at the house? Where were you?

ABB: No, we were sitting at the porch.

RSS: Okay.

ABB: We were sitting at the porch, and I said I love you and I want to marry you. And she looked at me and said, "Are you sure?" I said yes, I'm sure. So, she said OKAY. I got the green light, so I went on, I told my parents, and the tradition is that the groom's parents have to go, and they call it *ma gutos i finiho*'.

RSS: What?

ABB: *Ma gutos i finiho*'.

RSS: *Finihok*?

ABB: *Finiho*', the language, to discuss things so we can be able to have the two kids get married.

RSS: *Gutos* means to?

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ABB: Break.

RSS: Break apart.

ABB: Yeah.

RSS: So, in other words, settle matters, right?

ABB: Yeah. So, they, my parents went over and talked to her parents.

RSS: But before that, did she tell her father that—

ABB: I'm pretty sure she does.

RSS: Who made the arrangement for the parents to meet?

ABB: We both made the arrangement. I said, "I already told my parents, so you let me know when can my parents come in."

RSS: Okay.

ABB: So, she'll let me know when, and I tell my parents this is the date that we need to go and meet my future wife parents.

RSS: Do you remember what she said to her father about marrying you? Did she tell you?

ABB: Yes, I think she said something about, "Do you like the Butch?"

RSS: The what?

ABB: Butch, because my family nickname is Butch.

RSS: Butch?

ABB: Butch.

RSS: How do you spell that?

ABB: B-u-t-c-h.

RSS: As in what?

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ABB: My father used to be a butcher.

RSS: Oh.

ABB: And during the time that he was working for the Pan American, they just call him Butch.

RSS: Okay, now see, that is an important story right there. So, your father worked for Pan American before the War?

ABB: Yeah, yes.

RSS: Here in Sumay?

ABB: Yeah, correct, in Sumay.

RSS: Oh, my goodness, and he was a butcher?

ABB: Yes, he was a butcher. He was a well-known butcher, and he was also involved, I guess, in the cooking. But he's a butcher and they just gave him the nickname of Butch. So, he just carried that name. My family name is Butch, even though my grandfather is *Jeras, J-e-r-a-s*.¹⁴³

RSS: Which means?

ABB: I'm not too sure what *Jeras* is, I never looked into what *Jeras* mean, but I thought *jeras* is when they're betting something, let go.

RSS: They called that *jeras*?

ABB: Yeah, I guess.

RSS: *Dâgao i jeras*?¹⁴⁴

ABB: Yeah, I guess that's what it is. I'm not too sure, but I'm assuming because my grandfather used to be a cockfighter.

RSS: Oh.

¹⁴³ I called Ton and Maria with a possible explanation for his grandfather's nickname. The word *Gâyu* is the CHamoru word for rooster. *Gayera* is the CHamoru word for cockfight or cockpit. Yera from *gayera* changed into *jera* becomes *jeras*, hence the nickname, *Jeras*. Ton's suspicion is that his grandfather's nickname derives from his grandfather being a cockfighter.

¹⁴⁴ Literally throw or toss the *jeras*.

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ABB: He loved to do cockfighting, and I thought maybe that the *Jeras* means, you know, let go.

RSS: I'll find out what it means, for you. What happened to his eye?

ABB: It was a splinter. He was working, he was cutting something, cutting the wood, and I guess during the process the splinter got into his eye. It just—

RSS: Dead.

ABB: Yeah.

RSS: It killed his eye.

ABB: Yeah.

RSS: His name?

ABB: Antonio Rivera Babauta.¹⁴⁵

RSS: So, he's the namesake? You are named after him? You're Antonio.

ABB: It's a tradition, looking back at the heritage, our *guella*¹⁴⁶ and *guello*,¹⁴⁷ his name is Raimundo,¹⁴⁸ I think, and then Raimundo have a son named Antonio.¹⁴⁹ Then Antonio have a son named Vicente, and then Vicente have a son named Antonio. And then my father is Vicente, and he named me Antonio.

RSS: Why didn't you name Tony, Vicente?

ABB: Ask my wife.

RSS: (laughs) She convinced you to make him Anthony. (both laughing) Because you resigned?

ABB: No, I want to break the—

¹⁴⁵ Paternal grandfather who was nicknamed Jeras.

¹⁴⁶ *Guella* or *guela* ' is grandmother in CHamoru.

¹⁴⁷ *Guello* or *guelo* ' is grandfather in CHamoru.

¹⁴⁸ Raimundo is the grandfather of Antonio Rivera Babauta. Antonio's father is Vicente Blanco Babauta. Vicente Blanco Babauta named his son Antonio Rivera Babauta, and Antonio named his son Vicente Charfauros Babauta. Vicente Charfauros Babauta named his son Antonio Babauta Babauta, and Antonio named his son Anthony Marion Babauta. (A. Babauta, personal communication, July 29, 2021.)

¹⁴⁹ *Guelo* ' is ancestor, forebear, progenitor (m) in CHamoru. Pg.83 (Donald M. Topping, 1975)

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RSS: You want to break the line.

ABB: I want to break the heritage line. But that's—

RSS: Why?

ABB: I don't know, maybe just generation, the different generation thinking. And, I just thought, hey, plus I give my wife the opportunity to name—

RSS: Her baby.

ABB: Yeah, her son.

RSS: Good. Okay.

ABB: But then, to the married—

RSS: No wait. So, I asked you what did her father say, and he said to her, "You like the Butch?"

ABB: Oh yeah, "Are you sure you want to marry the Butch?" And my wife said sure. So, that's what happened. We got married. During the wedding time, now I'll tell you about the wedding, the tradition of CHamoru wedding during our time is that the bride has her own party, the groom has his own party. It's a two-days party. The first night, which is a Friday night, we have our own party. And then we have my part of my family, my aunts, my uncle, my *pâri*,¹⁵⁰ my father's *pâri*, all the close relative, they all gathered. They have their *tuba*,¹⁵¹ they have their whiskey, they have their guitar, whatever they can play, and they sing a song going up to the bride's house. It's called *komplimentu*.¹⁵² They go up there and they meet her side of the family, too. They all drink for maybe half-an-hour, singing, dancing, drinking. And then after the half-an-hour, they will disperse and then the Saturday wedding. Of course, I send my mother, sent the lady that does the hairdo, the cosmetic and all that.

RSS: The beautician?

ABB: The beautician, to assist her that morning. So, my mother would send somebody up there to take care of her.

RSS: At her house?

¹⁵⁰ *Pari* is the short form of *kumpaire*. *Kumpaire* is the term of address between a father and godfather or mother to a godfather. The term *male'* is the short form of *kumaire'*, the address between a mother to godmother or father to godmother.

¹⁵¹ A produced toddy drink from coconut sap. It ferments quickly turning into a sweet, alcoholic drink. It can also be used as a rising agent for *potu*—a rice cake. If left to ferment completely, it turns to vinegar.

¹⁵² Wedding party held at night by the groom's family at the home of the bride the night before the wedding.

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ABB: At her house. And, oh, I'll go back. During the *komplimentu* we have a chest, and inside the chest are clothes that she will be wearing after the wedding.

RSS: After the ceremony?

ABB: When the party is over and all that, and we decide we want to go *mannginge'*¹⁵³ the other family, then that's the dress she will be wearing. And I purchased all the jewelry for her. That is our custom. Everything for her to wear, those are my expense.

RSS: What did you buy her? What kind of jewelry?

ABB: Well, she select her jewelry. We take her and she select, and then we give it to her at the *komplimentu* time.

RSS: Where did she select the jewelry from?

ABB: I'm not too sure where my mother took her. It was my mother that took her.

RSS: What did she choose?

ABB: I think she choose the bamboo bracelet, they call it, made out of gold, gold earring. I'm not too sure what else she got.

RSS: No necklace?

ABB: Yeah, I'm pretty sure there's necklace.

RSS: And the wedding ring, where did you get the wedding ring?

ABB: The wedding ring I bought it when I was in the military. I purchased it in Honolulu, and I took it with me.

RSS: So, you chose the wedding ring?

ABB: Yeah.

RSS: Did it have a diamond and a band?

ABB: Yes, yes.

¹⁵³ Pay respects to the elders in both family who are unable to come to the wedding. *Nginge'* is to kiss the back of hand by placing your forehead or nose on the back of hand of the elder. It was popular at one time but replaced with kissing the cheek today. Or simply bowing as a show of respect from a distance.

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RSS: Is it two-piece?

ABB: Yes, two-piece.

RSS: So, did you buy that wedding ring before you asked to marry her?

ABB: (laughing) Yes. (laughing)

RSS: What if she said no?

ABB: (laughs) Then it's my loss.

RSS: Ahh, but you knew she would.

ABB: I'm pretty sure. She's been waiting for me. I mean, I joined the military and I've been away from her, and we just trust one another, so I figure she's the girl for me.

RSS: Did you date anybody when you were gone?

ABB: Uh. (silence) No.

RSS: Why did you have to think about that?

ABB: (laughs)

RSS: (laughing) I'm going to get you in trouble, huh?

ABB: No, but then back to the wedding. (chuckled) Then, Saturday there, after she is well taken care off by the beautician, she walks down to the church. We meet at the church, and we walked in to the alter, or in front of the altar, and we kneeled and all that, go through the whole process of the wedding ceremony. When the church is completed, we went up to her house to get the blessing from the parents—after going to church, the *mannginge*'. From there, we go down to my mother and we do the same thing. In the meantime, they're having breakfast. We went up and we had breakfast at her house. That's breakfast for her. And then, of course, this is a late breakfast. After breakfast you're still full, (chuckling) you go down to my side and we had lunch there.

RSS: Wow.

ABB: So, there's two days of party. Friday is a big party, and then Saturday is the breakfast and the lunch. And then after that, she changed, we go to our relatives elsewhere in different villages and we get their blessing too.

RSS: What do they call that? You're presenting your wife, right?

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ABB: We just call it *mannginge'*.

RSS: *Mannginge'*, okay.

ABB: We just call it *mannginge'*.

RSS: But you're introducing your wife to the family.

ABB: Yes, yes, and she's introducing me to her family, too.

RSS: And how soon after the wedding did you have your first child?

ABB: Sixty-three, I believe—

RSS: When did you get married?

ABB: Sixty-two.

RSS: Sixty-two? Okay.

ABB: Sixty-three.

RSS: So, Geraldine was born in sixty-three?

ABB: Yeah.

RSS: Okay, and then Yvonne?

ABB: And then Yvonne.

RSS: How many years after Geraldine?

ABB: A year.

RSS: Oh okay.

ABB: Yvonne was born in Alameda.

RSS: Okay.

ABB: And then, of course, Tony in 1969.

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RSS: Okay, alright. No regrets, huh?

ABB: No, none at all.

RSS: That's wonderful.

ABB: (laughs)

RSS: Congratulations, 58 years is a huge commitment.

ABB: It's a long—yeah, and we're—like I said, there is no perfect wife.

RSS: But I see how much attention she gives to you.

ABB: Very much.

RSS: Yeah, you're very fortunate.

ABB: Thank you.

RSS: Yeah. Is there anything else you want to share?

ABB: No, that's it.

RSS: That's it? Do you remember anything about—you said Ga'an Point.

ABB: Yeah, they call it the Ga'an.

RSS: It's not Gá'an?

ABB: Well, it's probably my pronunciation—

RSS: Or, mine. That's why I'm asking.

ABB: Gá'an, yeah, you can say Gá'an.

RSS: Okay. What do you remember of that area?

ABB: What I remember there, you know where the rock is, there is a church. There's a church there, and on the front side of the church is also a school, there's a schoolground right at Gá'an Point.

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RSS: Do you remember being there?

ABB: For the church. Yeah, we go to there for the church.

RSS: Was that the only church that Agat had?

ABB: Yes, yes, at that time.

RSS: Before the one up here?

ABB: Yes, correct.

RSS: When was this one built?

ABB: (tapping his fingers on the table) This was built in 1947, '48 when people started to move up to this area. That's when they started building, that's when the church—as a matter of fact that church was not there. It was a big Quonset hut where that church block is, if you're looking at the church in the front, this far end to your right, used to be a big Quonset hut—they called it an Elephant Quonset hut. That used to be the church.

RSS: Okay.

ABB: And then they start building the cement, the more—

RSS: Concrete one.

ABB: The more, better structure of building. But that's where the church is.

RSS: So, the old church was on the rock? By the cemetery.

ABB: No, on the side of the rock. Because, you know the rock there, and then on this side of the rock is where the church is.

RSS: Would that be north of the rock?

ABB: It will be on the south of the rock.

RSS: Oh, south of the rock.

ABB: Yeah.

RSS: Okay. Can you describe the church? How big was it? Where was the door located?

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ABB: Well, the door is facing south, it's facing the south.

RSS: Okay.

ABB: Or, facing kind of—

RSS: The road?

ABB: Yeah, facing west, or east-south, or something like that.

RSS: No, south is that way.

ABB: Yeah, no.

RSS: Yeah.

ABB: Okay, south is that way.

RSS: This is west.

ABB: Okay, maybe I'm giving myself into a—

RSS: You're just looking at Route 1 and it's southwest.

ABB: I'm just trying to visualize in my mind.

RSS: Yeah, so, Umatac is that way, right? Because Manenggon is that way.

ABB: No, Humåtak is that way.

RSS: Humåtak?

ABB: Humåtak is that way.

RSS: No.

ABB: Yeah, because this is Route 2.

RSS: Yeah.

ABB: Humåtak is that way. Manenggon is that way.

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RSS: Okay, so the church is facing south.

ABB: Yeah, the face, I mean the building, I mean the door.

RSS: Yeah, because Melesso' is furthest south.

ABB: Yeah.

RSS: Okay.

ABB: So, yeah, I remember going to church, but I, you know—

RSS: I just want to know like how big it was and how many doors it had.

ABB: I don't remember.

RSS: You don't remember that.

ABB: Nope, nope.

RSS: Okay. Where did you get married? What church?

ABB: Mount Carmel Church.

RSS: Oh, okay, by that time.

ABB: The big church.

RSS: Okay. Where were you guys the happiest?

ABB: When (chuckling) we had our first child.

RSS: Oh, okay.

ABB: When we had Geraldine, we were very happy. God gave us a child of our own, and that would be our happy moment.

RSS: The first one, right?

ABB: Yeah.

RSS: Who did she marry?

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ABB: Who?

RSS: Geraldine.

ABB: Geraldine? Mendiola.

RSS: What's his name?

ABB: Jose Mendiola—Joseph Mendiola.

RSS: Joseph. And who did Yvonne marry?

ABB: William Tydingco.

RSS: Bill Tydingco.

ABB: Yeah, Bill Tydingco.

RSS: And who did Anthony marry?

ABB: He was married to Barbara—oh, Barbara, what's her last name? Not too sure if it was Mendiola, Barbara Mendiola.

RSS: CHamoru lady?

ABB: Yeah.

RSS: Oh, but they're not married anymore?

ABB: No.

RSS: Okay. Do you have any grandchildren?

ABB: How many did Geraldine have?

RSS: Geraldine, we have Mark as our grandson from Geraldine, Mark Mendiola. And then we have Stephanie, and we have one great grand from Stephanie, her name is Sophia. And then for Bonny—for Yvonne, we have Camarin Tydingco, recently she just graduated from US San Diego University.

ABB: Congratulations.

RSS: Thank you.

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ABB: They only have one, one girl. And then Tony, he's got, wow (snapping fingers) all these names that are just popping out, si-uh, Gabriella.

RSS: The granddaughter.

ABB: Yeah, Gabriella.

RSS: One daughter?

ABB: One daughter.

RSS: Okay.

ABB: And Gabrielle, she loves to dance the hip hop, all kinds of dance, and she's really into it. Tap dancing?

RSS: Uh-hm.

ABB: She loves to do that.

RSS: Where does she perform?

ABB: Back in the states.

RSS: Oh, she doesn't live here?

ABB: No.

RSS: How old is she?

ABB: She's sixteen.

RSS: Oh, so she lives with her mom?

ABB: Yeah.

RSS: I see, okay.

ABB: Yeah.

RSS: In D.C.?

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ABB: In Virginia. Tony have a house in Woodbridge, Virginia. So, there's time when they'll stay over at the house to keep it occupied, because Tony is here. And, half the time, either at Tony's house or at the mother's house.

RSS: Okay, alright. Well, if you have nothing else to tell me, I can't think of anything else. You probably don't know the activities that occurred here in Agat, what kind of gatherings occurred?

ABB: Well, the only activity that I know is of course the wedding, which I already told you about, the custom. During my teen time here, I love to play basketball a lot. I played basketball, we even go up to at that time, it was MASDELCO¹⁵⁴. It was a contractor for the Filipinos to come and work for the Navy. We even go there and play with them, challenge them. I'm a very athletic guy. I always, maybe that's the reason why I'm still skinny like here, because I'm very active. I play all kinds of sports during my teen time. The only sports I play now is playing golf.

RSS: You play golf?

ABB: I play golf.

RSS: How often?

ABB: Every Tuesday, we have a group, a club, we call it the Simåna Club.

RSS: Simåna?

ABB: Simåna Club

RSS: Once a week?

ABB: Once a week. We call it Simåna Club.

RSS: Who's in your group?

ABB: The youngest player in our group is 65.

RSS: The youngest? (laughs)

ABB: The youngest player in our group is 65.

RSS: Wow, and who is he?

ABB: The oldest player in our group is 85.

¹⁵⁴ The Marianas Stevedoring & Development Company, Inc.
https://scholarspace.manoa.hawaii.edu/bitstream/10125/21150/1/Campbell_1987.pdf

**Rapid Ethnographic Assessment for the Assan and Agat Unit Management Plan
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RSS: Who is the youngest?

ABB: Our youngest is Joey Calvo.

RSS: Joey Calvo?

ABB: Yeah.

RSS: From where?

ABB: I think Joey is from Yigu or Dededu.¹⁵⁵

RSS: Okay.

ABB: And the oldest guy is 85 and his name is Tommy Torres. He's living up somewhere in Yo'ña.

RSS: And how old are you?

ABB: I'll be 82 in August, I'm 81 right now. Have some. (Offering buñelos that Maria cooked up and offered to me when I arrived)

RSS: I will, but are we done? I can't eat until we're done.

ABB: Yeah, I don't know what else to say.

RSS: Did you enjoy the interview?

ABB: Yes, I enjoyed the interview. It brings back a lot of my memory. That's why it hurts me.

RSS: Of course. Well, you know, whenever people talk about the War, it's not simple to talk about it without remembering the pain. It's natural. And, as you see, I kept my mouth shut the whole time to hear what you're going to say, but I remembered a lot of it because it resonates for me. I enjoy listening to people who survived the War, explain their experience. And even though you were young, you still had a lot that I can recall from other people. I'm sorry you experienced that. That's gutting, it's a gutting—and then, Vietnam. What did you do in Vietnam?

ABB: In Vietnam I was, of course, a storekeeper rating. So, I was stationed in Da Nang, Vietnam. And, we get transported from our berthing space to the place where we work, which is about a good half-an-hour bus ride. It's a supply warehouse to support the entire region of Army, Navy branches of the military. And, that's all we do for the whole year that I was there.

¹⁵⁵ <https://mcog.guam.gov/villages-list>

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RSS: Were you ever in the frontline, or always in the back?

ABB: Always at the back. We are a support activity, so we're not actually involved in the fighting. Of course, we were given a 45 to carry, but after so many months of carrying a 45 and not being able to use it, I turned it back in, I said I don't need this. So, I don't know if they're after me, or somebody, but I did not get shot at or I guess I was just lucky. Or, we were just people that are with me working in the warehouse or in the support side of the supply. We're just lucky we were not bothered.

RSS: Would you do it again? Would you—

ABB: To go to Vietnam?

RSS: Would you join the service again if you had to? Was the experience eventful enough that you would do it again, or would you have chosen something different?

ABB: I would do it again, I would go back to the Navy. I like the Navy. If you're on a ship, you get to move around and see other places. If you were stationed on a shore, your time is limited. You have either two years, three years. But on a ship, you get to travel and see a lot of places. I mean, I've traveled almost all around the world, from Naples, Italy, France, Greece. All the Mediterranean area, I've visited all that area.

RSS: With the ship?

ABB: With the ship, yeah. And then, our Westpac Cruise, I've visited the Philippine, Hong Kong, Yokosuka, Japan Naval Base. Sasebo, Japan,¹⁵⁶ and Kobe, Japan.¹⁵⁷ That's it, that would be my tour. The only thing that I don't see is anything beyond Greece.

RSS: Been there, too. But I can't imagine when you're on a ship, you have very close quarters, do you share it with someone?

ABB: Yeah, because the enlisted place, enlisted berthing¹⁵⁸, is a three-tier berthing, bed. So yeah, the guy next to you, there's a partition between you and him. The guy above you, you have the bed.

RSS: The mattress.

ABB: Yeah, so.

¹⁵⁶ Sasebo Navy District was founded in 1886 and remained a major navy base until the end of World War II.

¹⁵⁷ Kobe is an important port city for centuries, and among the first to be opened to foreign trade in the 19th century along with Yokohama, Nagasaki, Hakodate, and Niigata.

¹⁵⁸ <http://www.steelnavy.org/history/berthing>

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RSS: How many people in a room?

ABB: It's an open room, and then you have—

RSS: Oh, bunks.

ABB: Bunks, yeah.

RSS: And how many in the—

ABB: It all depends on how big the room is.

RSS: Okay. So, you're out at sea, what do you see out there? Do you see birds?

ABB: When you're out at sea, of course, you have to put in your eight hours. So, in addition to working, during your normal profession, you're also assigned other assigned duties as a lookout for the ship, both day and night. And, that rotation is a four to six hours rotation. It all depends on how many people are involved in that section. So, you get to do your profession and you get to do your extra circular for watching the ship.

RSS: How do you exercise on a ship?

ABB: On a small ship? The old days we don't have any room for exercise. Nowadays, the newer ships now, they have a place in the ship where you can be able to do weightlifting, those type of exercise, and if you want to run you go on the main deck and you go around. When I was on the USS Dickson, when we make our trips to oversees, we used to run in the morning on the deck where we can be able to go around like going around an Olympic track. Yeah, we used to go around it. That's how we do our exercise. I remember the time when we were crossing the Equator and we had to get up in the morning, like three o'clock in the morning to run, because we were having some sort of a competition, and we would run. It was hot. But those are the times. But the newer ships now, they have gyms.

RSS: Okay, so, I wondered about that if they had any entertainment or exercise for the guys.

ABB: Yeah. Well, on a carrier, plenty on a carrier.

RSS: Oh yeah, of course.

ABB: But on like destroyers, the new destroyers they have those equipments where you can be able to go below deck.

RSS: Like a gym.

ABB: Yeah, and you do your exercise. And if you want to run, you can do it on the main deck.

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RSS: Do they ever let you swim in the ocean?

ABB: Oh yeah.

RSS: Really?

ABB: Yeah, what they'll do is they'll anchor the ship, or they just put the ship on Dead on Water, they call it.

RSS: Okay.

ABB: Then, they'll have lifeguards with guns.

RSS: Oh.

ABB: You know, looking for the shark.

RSS: Oh, okay.

ABB: You also have a small boat in the area to patrol the area so that if anybody is in distress, they can be able to be picked up.

RSS: So how do you get into the water from the ship? Do you dive off the top?

ABB: (laughs) Nods.

RSS: Really?

ABB: You jump. Either you dive or you just—

RSS: Jump in.

ABB: Jump down. Hold yourself and make sure that your feet is in the water first.

RSS: Straight. How far is it from the top to the water?

ABB: I'd say maybe about eight, nine feet.

RSS: Oh, that's it?

ABB: Yeah.

**Rapid Ethnographic Assessment for the Assan and Agat Unit Management Plan
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RSS: From a destroyer?

ABB: No, from a Dixon point, for the submarine tender, I'd say about eight to nine feet. Now, on a destroyer, it's only about three feet, maybe two feet.

RSS: More? Because I was on the Decatur.

ABB: Decatur? That's a DDG?

RSS: I don't know what DDG is?

ABB: It's a destroyer.

RSS: Okay, I was on the Decatur. I was embedded in one of the games.

ABB: Yeah.

RSS: The military games, and I had to cover it. And so, I have a cap that says the destroyer, I mean the Decatur, a Decatur hat. But I remember being on the deck.

ABB: Yeah, it's—

RSS: It looked like it was more like 20 feet.

ABB: No.

RSS: No?

ABB: No, it couldn't be.

RSS: Okay.

ABB: Not unless you were up on the superstructure.

RSS: Ah.

ABB: But if you were down on the main deck.

RSS: No, I'm talking about the main deck.

ABB: If you're down on the main deck, it's only about maybe four feet down.

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RSS: No! No! It can't be, no it's more than that. I can buy ten feet—no, it's taller than this.

ABB: On the Decatur?

RSS: Yeah.

ABB: No.

RSS: It was taller than this. It's like two or three stories high.

ABB: Oh no, it couldn't be.

RSS: No?

ABB: On a destroyer?

RSS: Really Ton?

ABB: Yeah.

RSS: Okay, okay, I'll have to get the visual—I'll get the—

ABB: From the water level.

RSS: From the water level to the top where you're standing.

ABB: Yeah, couldn't be more than, nah, couldn't be.

RSS: Really?

ABB: Yeah.

RSS: I'll have to get the specs for the Decatur.¹⁵⁹

ABB: (laughs)

RSS: But I'm going to text you. (laughs)

¹⁵⁹ By U.S. Navy photo by Mass Communication Specialist Seaman Gary Prill (RELEASED) - 060703-N-7730P-018 from http://www.news.navy.mil/view_single.asp?id=36445, Public Domain, <https://commons.wikimedia.org/w/index.php?curid=3580109>

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ABB: Yeah, okay.

RSS: I'm going to say, Ton, you're wrong. (laughs)

ABB: (laughs) Well, I could be wrong.

RSS: No, you're more correct than me. But, anyway, it's been a wonderful privilege to learn your story and thank you for making the time. And, I think we better get your wife in here before— (laughs)

ABB: Yeah.

RSS: I don't know what she's doing outside.

ABB: I don't know.

RSS: Yeah. So, *si Yu'os ma'åse, adai.*

ABB: Well, *hågu lokkue.*

RSS: Yeah.

ABB: I hope I provide you with information.

RSS: You did. They want customs, I mean, we didn't know anything about a church being over there in Gå'an point.

ABB: Yeah.

RSS: And, I mean, that's the landing but you were too young to see the landing. But that's the way it is, I got to keep trying.

ABB: Yeah.

RSS: Thank you.

ABB: Okay.

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Appendix. Photos

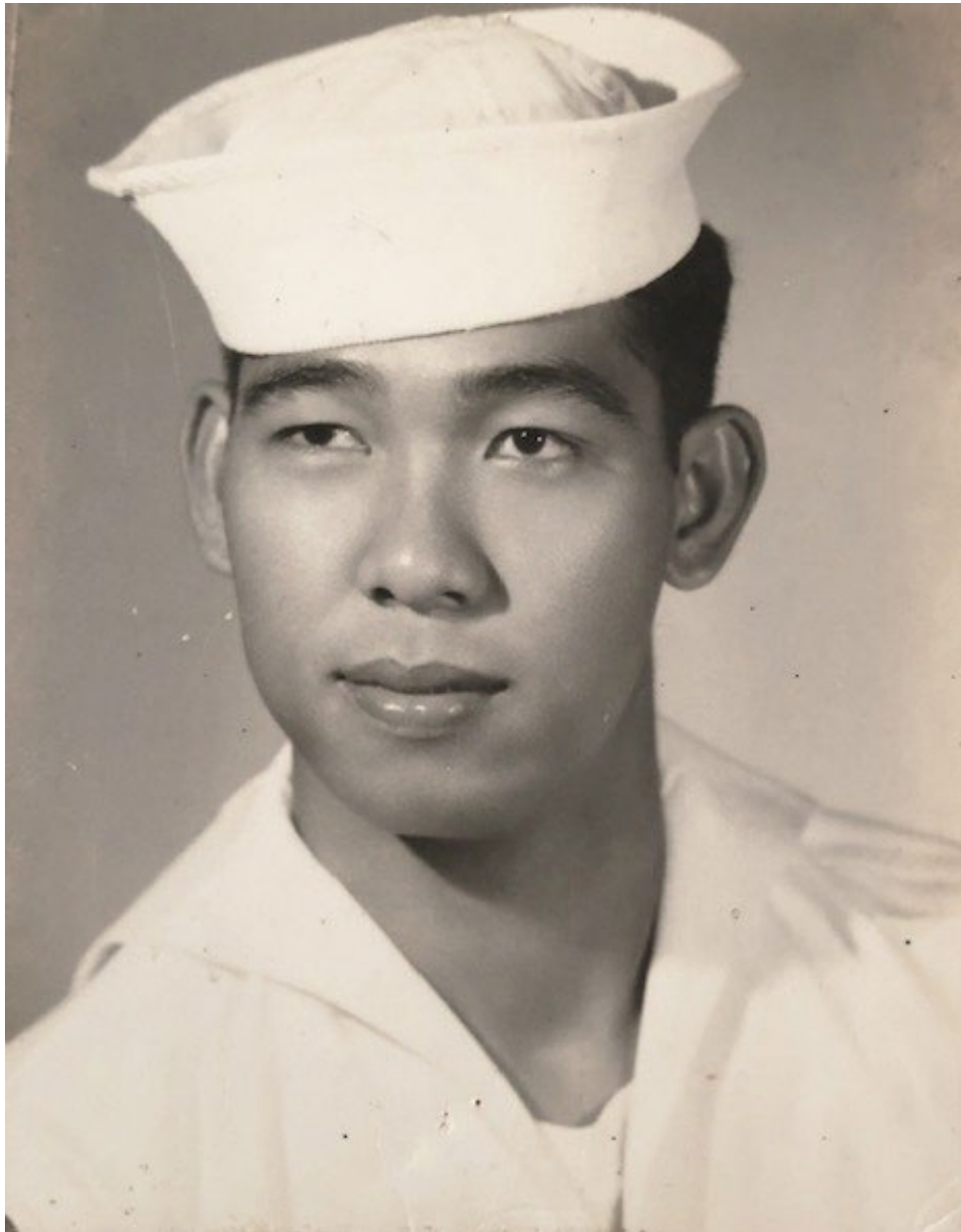


USS Stark County (LST-1134)¹⁶⁰
Naval Station Pearl Harbor, Honolulu, Hawai'i

Ton was assigned to serve on this ship from boot camp for two-years stationed at Pearl Harbor, Honolulu, Hawai'i.

¹⁶⁰ USS Stark County (LST-1134) at Naval Station Pearl Harbor, US Navy photo from "All Hands" magazine, April 1961. <http://www.navy.mil/navsource.org/archives/10/16/161134.htm>

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Seaman (E-3) Antonio Babauta Babauta

Family Photo Contributed by Marion Babauta

Ton's Official Navy Photo was taken ca. 1960 after he completed recruitment training.

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Antonio and Marion Babauta Wedding Party

Family Photo Contributed by Marion Babauta

January 6, 1962, Rosalia Babauta Babauta sits next to the bride, Maria Santos Marion. Her groom Antonio Babauta Babauta sits next to his mother-in-law Isabel Santos Marion. Standing behind the bride is her father-in-law, Vicente Charfauros Babauta, and behind the groom is his father-in-law, Geronimo Benavente Marion.

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Wedding Day

Family Photo Contributed by Marion Babauta

January 6, 1962, Maria Santos Marion & Antonio Babauta Babauta.

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June 7, 1979 Promotion

Family Photo Contributed by Marion Babauta

All Smiles: Master Chief Petty Officer SKCM (SW) Antonio Babauta Babauta smiles proudly in full uniform after promotion to (E-9). Babauta retired from the United States Navy on January 1, 1985.

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Four Generations of Babautas

Family Photo Contributed by Marion Babauta

ca. 1983, Antonio Rivera Babauta is seated in front of his grandson Antonio Babauta Babauta standing over his right shoulder. The senior Antonio's son, Vicente Charfauros Babauta, stands behind him, and great-grandson Anthony Marion Babauta stands over his left shoulder.

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Fifty-eight Years Together

Photo by Rlene Santos Steffy

February 21, 2020, this picture of Maria Santos Marion Babauta hugging her husband Antonio Babauta Babauta was taken after his interview at their Agat residence and a month after they celebrated their 58th wedding anniversary. They celebrated their 59th on January 6, 2021.

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Marion Babauta Family

Family Photo Contributed by Marion Babauta

Maria Marion Babauta sits proudly in front of her husband and children. Their eldest, Geraldine Marion Babauta Mendiola, has her hand on her father's shoulder, Antonio Babauta Babauta. Standing next to him are their son Anthony Marion Babauta and daughter Judith Yvonne Babauta Tydingco.

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Babauta Grandchildren

Family Photo Contributed by Marion Babauta

Adoring grandchildren, Kamarin Marie Babauta Tydingco, Mark Joseph Babauta Mendiola, and his sister Stephanie Geraldine Babauta Mendiola embrace Grandmother Maria Marion Babauta and Grandfather Antonio Babauta Babauta. Grandpa Ton hugs granddaughter Gabriella Francine Babauta at the front.

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Granddaughter Bodhi Maria Babauta

Family Photo Contributed by Marion Babauta

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Great-Granddaughter Sophia Love Mendiola

Family Photo Contributed by Marion Babauta

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DEATH AND FUNERAL ANNOUNCEMENT



**VICENTE
CHARFAUROS
BABAUTA (JERAS)**
better known as Ben Butch
NOV. 4, 1918–JULY 5, 1992

Was called to his Eternal Rest on Sunday, July 5, 1992 at the age of 74 years. He is pre-deceased by his Mother Dolores Charfauros Charfauros and Father Antonio Rivera Babauta (Jeras); Stepmother Maria Taitano Camacho; Mother-in-law Dolores Salas Sablan and Father-in-law Pedro Chaco Babauta.

BEN IS SURVIVED BY HIS *Wife* Rosalia Sablan Babauta and by his **Sons and Spouses** Antonio B. Babauta & Maria Marian, Agat; Benny B. Babauta & Josephine Tass, Agat; Pedro B. Babauta & Patsy Guerrero, Agat; David B. Babauta & Nancy Richardson, Honolulu, Hawaii; by his **Daughters and In-laws** Dolores B. Babauta & Johnny M. Reyes, Agat; Rosa Babauta & Francisco A. Lujan, Agat; **Reared Daughter** Ann Therese Reyes; **Brothers & Spouses** Jesus C. Babauta & Berinia Espinosa, Santa Rita; and Joaquin C. Babauta & Anfosina Cruz, Calif.; **Sisters and In-laws** Floren B. Ettleman & Ralph Ettleman, Calif.; Maria B. Aquino & Florencio Aquino (dec), Baza Gardens; Rita B. Pirando & Eddie Pirando, Agat; **Brother & Sisters-in-laws & Wife** Gregorio S. Babauta & Antonia Duenas; Jesus S. Babauta & Bachtuyet Natividad & Pedro Q. Sanchez; and is survived by **28 Grandchildren** and **33 Great Grandchildren**.

Nightly Rosary is being said at 8 p.m. at the families residence in Agat behind the Cannon Store (formerly Sablan Store).

Last Respects may be paid Friday, July 17, 1992 at Mt. Carmel Church in Agat at 9 a.m. Mass and Christian Burial will be offered at 2 p.m. at Agat Cemetery.

JERRY'S FUNERAL HOME

Ton's Father's Obituary

(Goniwiecha, Vicente Charfauros Babauta, 2016)

Rapid Ethnographic Assessment for the Assan and Agat Unit Management Plan
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PACIFIC DAILY NEWS, Thursday, July 9, 1992

VICENTE CHARFAUROS BABAUTA

Last respects for Vicente Charfauros Babauta (Jeras), also known as "Ben Butch," may be paid at 9 a.m. on July 17 at Mt. Carmel Church in Agat.

Babauta died on July 5 at age 74.

Predeceased by his mother Dolores Charfauros Charfauros, father Antonio Rivera Babauta (Jeras), stepmother Maria Taitano Camacho, mother-in-law Dolores Salas Sablan, and father-in-law Pedro Chaco Babauta, he is survived by his wife Rosalia Sablan Babauta; sons and spouses Antonio B. Babauta & Maria Marian, Benny B. Babauta & Josephine Tass, Pedro B. Babauta & Patsy Guerrero, all of Agat, David B. Babauta & Nancy Richardson of Honolulu, Hawaii; daughters and in-laws Dolores B. Babauta & Johnny M. Reyes, Rosa Babauta & Francisco A. Lujan, all of Agat; reared daughter Ann Therese Reyes; brothers and spouses Jesus C. Babauta & Berinia Espinosa of Santa Rita, and Joaquin C. Babauta & Anfosina Cruz of Calif.; sisters and in-laws Floren B. & Ralph Ettleman of Calif., Maria B. (widow of Florencio) Aquino of Baza Gardens, Rita B. & Eddie Pirando of Agat; brothers, sisters-in-law and spouses Gregorio S. Babauta & Antonia Duenas, Jesus S. Babauta & Bachtuyet Natividad and Pedro Q. Sanchez; 28 grandchildren; 33 great-grandchildren.

Mass and Christian burial will be offered at 2 p.m. on July 17 at the Agat cemetery.

Rosary is being said nightly at 8 at the family's residence, behind the Cannon store (formerly Sabaln store) in Agat.

Vicente Charfauros Babauta Death Announcement

Rapid Ethnographic Assessment for the Assan and Agat Unit Management Plan
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ANNIVERSARY ROSARY



**ANTONIO
R.
BABAUTA
4th**



**VICENTE C.
BABAUTA
1st**



**DOLORES
S.
BABAUTA
34th**



**DOLORES CHARFAUROS CRUZ
BABAUTA
75th**




**MARIA
C.
BABAUTA
8th**



**PEDRO
C.
BABAUTA
40th**

We, the family invite our relatives and friends to join us in prayer in remembrance of our loved ones.

Nightly Rosary will begin on June 27th at 8:00pm at the residence of the late Vicente C. Babauta, San Roque St., Agat behind Canaan Store (formerly Sablan Store). Final Rosary will be said at Mt. Carmel Church, Agat at 5:30pm, July 5th followed by a Mass at 6:00pm. A Dinner reception will be held immediately following mass at the above said residence.

Vicente Chargauros Babauta & Ancestors

(News, 1993)


- Father: Vicente Chargauros Babauta
- Paternal Grandfather: Antonio Rivera (Jeras) Babauta
- Paternal Grandmother: Dolores Charfauros Cruz Babauta
- Stepmother: Maria Taitano Camacho Babauta
- Maternal Grandmother: Dolores Salas Sablan Babauta
- Maternal Grandfather: Pedro Chaco Babauta

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— In Celebration of Her New Life —

Rosalia Babauta Babauta

Fondly known as "Liang/Ben"
Familian Butch



Of Agat passed away in Washington on Friday, June 10, 2011 at the age of 91 years. She is predeceased by her **Husband:** Vicente C. Babauta, **Children:** Jose and David Babauta, Dolores B. Reyes, **Parents:** Dolores S. & Pedro C. Babauta, **Sisters/Brother & Spouses:** Natividad B. & Pedro Sanchez, Mariquita S. Babauta, Gregorio S. & Antonia Babauta, **Parents-in-law:** Dolores C. Babauta, Maria C. & Antonio R. Babauta, **Sisters-in-law & Spouses:** Maria & Florencio Aquino, Florence & Ralph Ettleman, Carmen C. Babauta, Andresina Babauta.

Her love and memories will forever live in the hearts of her **Children/Spouses & Grandchildren:** Antonio B. & Maria Marion Babauta (Geraldine & Joe Mendiola, Judith & Bill Tydingco, Tony & Barbara Babauta); Benjamin B. & Josephine Tass Babauta (Lojean & James Aldea, Jennifer & Felix Maanao, Benny Babauta & Janice Jacob, Anthony & Evelyn Babauta, Mayann & Matthew Charfauros, Julie T. Babauta & Johnny S.N. Sablan, John & Antonette Babauta, Katherin T. Babauta & Rodrick Williams, Rosemarie T. Babauta & Allan DeJesus, Robert T. Babauta); †Dolores & Johnny M. Reyes (Lora R. & Ariel C. Mojica, Zina M. & Roland T. Lubasan, Paulin R. & Jeff B. Chaco, Cheryl R. & Peter T. Tajeron, John & Leslie Reyes); Pedro B. Babauta & Marietta Camacho (Patty & Vince Santos, Peter & Joann Babauta, Paul & Diana Babauta, Rebecca R. Reyes); Rosa & Frank Lujan (Frank V. Lujan, Noreen & John Naputi, Dennis & Birget Lujan, Rosemarie & Stephen Guilliot); †David & Nancy Babauta (Kelly Babauta, Kaia & Chris Wierusz, Kirsten Babauta, Kramer Babauta, Kasey Babauta) ; **69 Great Grandchildren & 13 Great Great Grandchildren, Brother & Spouse:** Jesus S. & Bachtuyet Babauta, **Brothers-in-law & Spouses:** Jesus C. & Florpies Babauta, Joaquin C. Babauta, **Sister-in-law & Spouse:** Rita C. & Edwardo Pirando, and numerous nieces and nephews will also miss her.

Mass Intentions are being offered at Mount Carmel Church in Agat with schedules as follows: Saturday – mass at 6:00pm, Sunday – masses at 6:00am, 8:00am & 10:30am, Monday – mass at 7:00pm, Tuesday & Wednesday – mass at 7:00am, Thursday – NO MASS. Last respects may be paid on Friday, June 24, 2011 at Mount Carmel Church in Agat beginning at 9:00am-12:30pm. Mass of Christian burial will be celebrated at 1:00pm and burial will follow at the Mount Carmel Catholic Cemetery, in Agat.

Ada's Mortuary/Crematorium

Ton's Mother Obituary
(Goniwiecha, Rosalia Babauta Babauta , 2013)

Rapid Ethnographic Assessment for the Assan and Agat Unit Management Plan
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In Loving Memory
Benny B. Babauta

"Ben Butch" - "BB"
December 8, 1940 - August 5, 2016
Major (Retired) - Guam Customs & Quarantine Agency
Of Agat, was called home by our heavenly Father at the age of 75.

**Mass of Intention is being offered each morning at 7 a.m.
at Our Lady of Mount Carmel Catholic Church in Agat.**

In his new life, Benny will be met at the gates of heaven by his
Granddaughter: Jenalyn B. Sablan; **Great-Grandson:** Xander Dre S. Babauta;
Parents: Vincent C. Babauta and Rosalia S. Babauta; **Grandparents:** Pedro Chaco and Dolores Sablan Babauta, Antonio Rivera and Maria Taitano Camacho Babauta, Dolores Charfauros Babauta; **Sister / Brother:** Dolores B. Reyes, David Babauta; **Parents-In-Law:** John Aguon Tass, Florenda Ogo Tass; **Sisters / Brothers-In-Law:** Nicomedes B. and Mary T. Espiritu, Charlie and Sylvia Tass, Joseph and Estella Tass, Frankie Tass, John Tass; **Son-In-Law:** Allen S. De Jesus

*Benny's love and memories will be cherished and remembered forever
in the hearts of his*

Wife: Josephine Tass Babauta
Sons / Daughters and Spouses (Grandchildren):
LoJean T. and James D. Aldea (*Derrick, Natalie and Sam Clonch, Jay*); **Jennifer** B. and Felix C. Maanao (*Josina*); **Benny** T. and Janice Babauta (*Benny Jr., Jay, Jordan, Jonah*); **Anthony** T. and Evelyn R. Babauta (*AJ, Kurtis, Andrew, Tanisha*); **MayAnn** B. and Matthew Charfauros (*Matthew and Larissa, Jeremiah and Chrystiana, Jeremie and Marlizo*); **Julie** B. and Johnny S.N. Sablan (*Janielle Marie and Jeffrey Eginore, Jamie and Stephanie Bermudes, Johannah*); **John** T. and Antonette G. Babauta (*Sheena and Marcos Rivera*); **Katherine** B. and Roderick Williams (*Gus, Kamani*); **Rosemarie** T. Babauta (*Jasmin, Aaron, Christian, Xavier*); **Robert** V. Babauta (*Michael, Samantha, Nathaniel*); **Ashley** T. Babauta; **Brothers / Sister and Spouses:** Antonio and Maria Marion Babauta, Pedro and Marietta C. Babauta, Rose B. and Frank Lujan; **Brothers / Sisters-In-Law:** Johnny M. Reyes, Don and Annie T. Richardson, John and Noella Recanor, Margaret Cayton, John and Dorothy T. Taft, Nancy Babauta

*14 great-grandchildren and numerous aunts,
uncles, cousins, nieces, nephews, grandnephews
and grandnieces will also miss him.*

Last Respects for Benny will be held on Friday, August 19th from 9 a.m. to 12:15 p.m. at Our Lady of Mount Carmel Catholic Church in Agat.

Mass for a Christian burial will be offered at 1 p.m.

Interment will follow at Guam Veterans Cemetery in Piti, where we will bid him farewell and a peaceful rest.

 Guam Memorial Funeral Home 



Ton's Brother Benny's Obituary
(Goniwiecha, Benny Babauta Babauta , 2016)

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In Loving Memory

Dolores
Babauta Reyes

"Loling - Johnny"
January 28, 1944 - April 28, 2005
Of Agat, was called home by our heavenly
Father at the age of 61.
**Rosary is being prayed each evening at
8:00 p.m. at the family residence,
176 North Perino Street in Old Agat.**

In her new life, Dolores now joins her
Father: Vicente Charfauros Babauta **Maternal Grandparents:** Antonio Rivera & Maria
Camacho Babauta, Dolores Charfauros Babauta, Pedro Chaco & Dolores Sablan Babauta
Paternal Grandparents: Vinancio Barcinas & Consolacion Tajjito Reyes, Gregorio Duenas &
Josepha Santos Muna **Brother:** David B. Babauta **Father-In-Law:** Juan Tajjito Reyes
Brother-In-law: Jesus M. Reyes

She will be missed and remembered in the hearts of her
Husband: Johnny Muna Reyes (Former Mayor of Agat)
Son / Daughters and Spouses (Grandchildren): Lora R. & Ariel C. Mojica (*Loriel and
Lauren*); Zina M. Reyes, Roland T. Lubasan (*Rolsbawn, Roebelle and Roland Bo*); **Pauline R. &
Jeff B. Chaco** (*Jacob and Isiah John*); **Cherilynn R. & Peter T. Tajjeron** (*Charleen, Celina and
Pedro John*); **John V.B. & Leslie B. Reyes** (*Zachary John and Shelby*) **Mother:** Rosalia B. Babauta
Brothers / Sisters and Spouses: Antonio B. & Maraquita M. Babauta, Benjamin B. &
Josephine T. Babauta, Pedro B. Babauta & Marietta Camacho, David B. (†) & Nancy Babauta,
Rosa B. & Francisco Lujan, Ann Therese B. & Benny Guerrero, Patsy G. Babauta **Mother-In-
Law:** Severa M. Reyes **Brothers / Sisters-In-Law:** Jose M. & Frances Y. Reyes, Jesus M. (†) &
Serifina A. Reyes, Francisco M. & Gloria V.M. Reyes, Tomas M. & Lourdes S. Reyes,
Antonio M. & June S. Reyes, Benny M. Reyes & Ann Guerrero, Henry M. Reyes &
Janet Castro, James M. Reyes, Rosa R. & Kenneth Charfauros, Beatrice R. & Jose Quinene,
Consolacion R. & Juan Meno, Martha R. & Crispin O Mejia

Numerous aunts, uncles, cousins, nieces, nephews and friends will also miss her.
Last Respects for Dolores will be held on Saturday, May 7th at the family residence,
beginning at 8:30 a.m. and concluding at 1:00 p.m.
Mass for a Christian burial will be offered at 2:00 p.m. at
Our Lady of Mount Carmel Catholic Church in Agat.
Interment will follow at Mount Carmel Cemetery,
where we will bid her farewell and a peaceful rest.

© Guam Memorial Funeral Home

Ton's Sister Dolores' Obituary
(Goniwiecha, Dolores Babauta Reyes, 2014)

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Death and Funeral Announcement

David B. Babauta


(Familian Butch and Jeras)
U.S. Army Retired

From Agat passed away August 13, 2004 in Puyallup, WA at the age of 47.

He is predeceased by:
Maternal Grandparents: Dolores Sablan Babauta,
Pedro Chaco Babauta; *Paternal Grandparents:* Antonio Rivera Babauta,
Marian Camacho Babauta, Dolores Charfauros Babauta.

He is survived by:
Wife: Nancy R. Babauta; *Children:* Kelly, Kaya,
Kirsten, Kramer, Kasey; *Mother:* Rosalia B.
Babauta; *Father:* Vicente Babauta (Deceased);
Mother-in-law: Anita Richardson;
Father-in-law: Donald Richardson (Deceased);
Siblings and Spouses:
Antonio & Maria Babauta, Benny & Josephine Babauta,
Pete Babauta & Marietta Camacho,
Dolores & Johnny Reyes, Rosa & Francisco Lujan.

Mass for our loved one David will be on Sunday,
August 22, 2004 at 7:30 a.m. at Mount
Carmel, Church. Please join our family in
mourning at the residence of Rosalia B.
Babauta 119 San Roque St. immediately
after the mass.



Ton's Brother David's Obituary

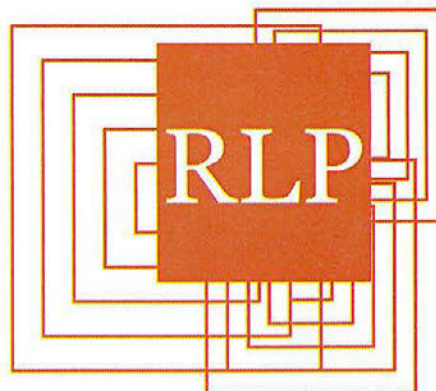
(Miller, 2013)

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In order to preserve and make available the life history, language and culture of the people of Micronesia, for present and future generations, I, ANTONIO B. BABAUTA hereby give and grant to Rlene Santos Steffy, voluntarily, my oral history testimony on this day, 20 FEB 2020.



The videotape or digital recordings, and any transcripts resulting from my interview recordings are the results of one or more voluntary interviews with me.

Any reader should bear in mind that he/she is reading a transcript of my spoken, not my written word, and that the tapes, or digital interviews, not the transcripts is the primary document. Therefore, I waive all rights to the collective copyrights to the information provided in the interview and all publications resulting from the use of the information provided by me in the recordings, and all photographs taken of me during the interview by oral historian/ethnographer Rlene Santos Steffy.

It is understood that Santos Steffy will have the discretion to allow qualified scholars and others to listen to my interview(s) and read available transcripts of my interview for use in connection with their research for educational purposes only. Santos Steffy also has the discretion to remove segments of my interview on audio cassette tape or digital video tape and digital media or in the transcription(s) of the recordings that we agreed are not to be publicly (in print, broadcast or radio and magazine) or privately (view the unedited interview(s) or released or reviewed by my children, their spouses, former spouses, any grandchildren or their spouses or former spouses, or any of my in-laws or former in-laws and any other family member on my side or my spouses side, before allowing others to listen to my interview. I give to Rlene Santos Steffy this sensitive information in the interest of helping her to understand the background of the issues that I discussed during my interview.

I hereby grant to Rlene Santos Steffy ownership of the physical property of my recorded interviews on this day, and the right to use the property that is the product of my participation (for example, my interview, performance, photographs, and written materials) as stated above. By giving permission, I understand that I do not give up any copyright or performance rights that I may hold.

I also grant to Rlene Santos Steffy my absolute and irrevocable consent for any photograph(s) provided by me or taken of me during my participation in the oral history collection effort to be used, published, and copied by Steffy and her

assignees in any medium. I agree that Steffy may use my name, video or photographic image or likeness, statements, performance, and voice reproduction, or other sound effects without further approval on my part.

In consideration of any commercially published works that includes my testimony, Rlene Santos Steffy will provide me with a (1) copy of her published work where my testimony is used and where applicable - refer to my contribution of personal photographs - for addition to her collection of my interview and photos during the interview that may also be used in any of her published works.

I release Rlene Santos Steffy, and her assignees and designees, from any and all claims and demands arising out of or in connection with the use of such recordings, documents, and artifacts, including but not limited to, any claims for defamation, invasion of privacy, or right of publicity.

ACCEPTED AND AGREED

Signature: AB Bauta

Print Name: ANTONIO B. BABAUTA

Date: 20 FEB 2020
month/day/year

Mailing Address: P.O. BOX 7182

Email Address: NINGBABAUTA@GMAIL.COM

City: AGAT, GUAM 96928

Cellular/Home Telephone: (671) 482-8177 (C) (671) 565-3684 (H)

Other: _____

PHYSICAL ADDRESS:

#204 TOMAS MESA ST.

AGAT, GUAM 96928

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JLAWRENCE MATERNE CRUZ



Interview Photo by Rlene Santos Steffy, March 14, 2020

Rlene Santos Steffy: So today is the 14th of March 2020, and this interview is with JLawrence Cruz. This interview is for the National Park Service, they have subcontracted me through an archaeology firm to interview some people who resided at one time in either Asan¹⁶¹ or Hågat¹⁶², and what they are looking for is the traditional cultural practices of those people, and then specifically any knowledge that they have of general areas in Hågat, place names in Hågat, any activities that occurred there, the kind of lifestyle that the people had, and then during the war what that Gå'an Point¹⁶³ was utilized for, what it was during the war, and then of course, we know that now it's a National Park. So, they're interested in their footprint in both Asan as well as in Hågat. That's what this is for so, anything that you can remember of the practices of the people of Hågat would be appreciated. Whether it's a first-hand experience or it's memories that you have from your mother or father that were shared down to you, or

¹⁶¹ Also spelled Assan.

¹⁶² CHamoru for Agat.

¹⁶³ Gå'an Point in Hågat was part of the southern landing site of the United States forces in the liberation of Guam on July 21, 1944. (<https://www.nps.gov/wapa/planyourvisit/gaan-point.htm>)

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your grandparents—those are memories, and you can preference it by saying, “I know,” or “my grandmother” or “*nāna*¹⁶⁴ told me,” or whatever. When you speak of *nāna* or *tāta*¹⁶⁵, or my father, or my uncle, please identify which uncle and *nāna* you’re talking about because we all know everybody has a different *nāna*. For the sake of the listener and reader, because we are going to transcribe this interview, they need to know in reference which *nāna* you are talking about, and like you were saying before we turned on the camera, your *nāna* really is not your real *nāna* but you’re going to explain why she became your *nāna*.

Jlawrence Materne Cruz: Mhmm. Okay.

RSS: Okay? So Jlawrence Cruz first, tell us your full name, the day you were born, who your parents are, the name of your siblings and the order of their birth, and when your family resided in Agat¹⁶⁶, from whatever time until to this day. Okay, let’s go.

JMC: Okay. Hello, my name is Jlawrence Materne Cruz, and I was born and raised in Agat, Guam. My father is Lorenzo Cruz Cruz and he’s from Familian¹⁶⁷ Tanaguan and Sungot¹⁶⁸, and my mother is Maria Cruz Materne, and she is Familian Pinalek¹⁶⁹ and Familian Pó¹⁷⁰ from Hagåtña¹⁷¹. My parents moved to Agat in the late ’40s, right after the war. They were residing in Aguada, Piti¹⁷² and with the relocation to Agat hence came my family. My older brother, Anthony Cruz, and then myself, Jlawrence, then my brother, Henry, and then Joseph, and Daniel. And I have a foster sister, Doris, who is actually my first cousin but in the CHamoru custom she was *poksaied*¹⁷³ by my mother and father. I do not have a biological sister, but she became our sister. So, we grew up in Agat and growing up in Agat in the ’60s and ’70s were very interesting for me. As I can recollect, I went to Mt. Carmel School¹⁷⁴ and then to Agat Elementary School, and many of the teachers I had were the old timers that went through the early teaching days of the military, they were from the 1930s and after the war they ended up continuing teaching. One of them was the late Marcial Sablan¹⁷⁵ whom the elementary school is named after. And he was a very interesting character because he

¹⁶⁴ CHamoru for mother or grandmother.

¹⁶⁵ CHamoru for grandfather.

¹⁶⁶ One of Guam’s 19 villages located in the southwestern coast.

¹⁶⁷ CHamoru for family.

¹⁶⁸ Tanaguan and Sungot are CHamoru family nicknames.

¹⁶⁹ CHamoru family nickname

¹⁷⁰ CHamoru family nickname.

¹⁷¹ Capital city on Guam

¹⁷² Aguada Valley, aka Polaris area, from the base of the Rifle (Target) Range across Marine Drive all the way out to the Polaris Submarine base.

¹⁷³ Raised by foster parents.

¹⁷⁴ Catholic School in Agat.

¹⁷⁵ Marcial Angeles Sablan died at 84 years (October 8, 1909-April 15, 1994) and is buried at Mt. Carmel Cemetery. Site: <https://www.findagrave.com/memorial/134559090/marcial-angeles-sablan>

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would relate to us many of the pre-war stories and how children behaved at home, and that really made an impact in my life because seeing all the children in the '60s—how we lived was similar to pretty much to the pre-war days. There was discipline, there was a good curfew, everybody respected each other, and it was fun growing up in the '60s. And of course, then I moved on to Agat Junior High, and then on to Father Dueñas¹⁷⁶, and I graduated in 1972. Now the early days in Agat growing up I was very much involved with the church. I was an altar server and I helped pretty much in the services of church, but in the same token my grandmother and my aunt had a dress shop room¹⁷⁷ and they sold men and women's clothing, but they also sold wedding dresses that accommodated the young brides and grooms of those days. So, I was very much involved with some of the wedding practices that occurred there because I remember then we used to wake up like four o'clock in the morning to rush to the church to help set up the church to get it ready for the bride. We used to sometimes set up the flower arrangements, the kneelers, and all the stuff to get it ready for the wedding. And in those days of course with the wedding was like six o'clock in the morning, but other than that there were also other preparations that I remembered setting up at the church, and then also with the traditions we had for weddings. There was the *komplimentu*¹⁷⁸ where the groom would provide the dowry for the bride. And the night before the wedding we use to—I remember when couple of my cousins would get married, my older cousins—we used to take the bouquet, the *belu*¹⁷⁹—the bride's veil and then also the liquor, and all the other fine stuff for the ceremony, but as well as for the reception. Those were fun days because we as kids would tag along and, they would tell us what to do, where to go, and be part of the ceremony. So that really made a very much an impact in recollecting our traditions and our customs, and everything like that.

RSS: Hold on. Could you tell me the name of your grandparents?

JMC: My grandmother—my grandparents are Francisco Salas Cruz, Familian Sungot, from Piti and my grandmother was Romana Santos—Ada Santos Cruz from Familian Tanaguan also from Piti. However, my father's mother passed away in 1941. She was a nurse at the old Susana Hospital¹⁸⁰, and of course during that period was the smallpox epidemic and unfortunately my grandmother was affected by that, and it took a toll on the family. However, her older sister Maria ended up raising the children after my

¹⁷⁶ Father Duenas Memorial High School for boys in Tai', Mangilao village on Guam.

¹⁷⁷ Jlawrence clarification via Text: "The dress shop eventually opened in 1960 and was called Joann's Fashion Shop after my cousin Joann Cruz Quan (Tomas Diaz Santos). The dress shop was a room at the house, and it closed its doors after serving the village of Agat, in 1975. Nana Maria went into retirement and took care of Tata until his death in 1978."

¹⁷⁸ Wedding party – held the night before the wedding, compliment, fulfilment, completion. (Topping Ogo Dungca, right column pg.111)

¹⁷⁹ Veil used in wedding ceremony, placed over the shoulder of the bride and groom during a part of the ceremony.

¹⁸⁰ Susan Heart Palmer Dyer (1810-1922) was the wife of Governor George Leland Dryer, and namesake of the Susana Hospital, an exclusive hospital on Guam for women and children.

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grandmother died, and then my grandfather ended up marrying his sister-in-law, Maria in April 16, 1966. My grandfather was 83 years old, and my grandmother Maria was 80, and they were the oldest bride, (chuckles) the oldest couple that I guess that got married out of Mount Carmel Church in Agat. It was a nice event. We didn't have the *komplimentu* because in those days we were already family, but we did have the early wedding, six o'clock in the morning, and the late Father Leon Murphy was the presider and officiated the wedding and then we had the reception in Piti. We ended up going all the way and dragging all the *manãmko*¹⁸¹ and everybody all the way to Piti at six o'clock, seven o'clock in the morning for the *amotsa*.¹⁸² And, those were good days. I would think I was in the sixth grade at that time. I remember vividly all the fun things that happened, and that was interesting because my grandmother Maria, she took care of my father and his siblings after their mother passed away.

RSS: What is your grandfather's name?

JMC: My grandfather is Francisco Salas Cruz from Familiar Sungot from Piti.

RSS: Okay, so, when your grandmother Romana died from the influenza in 1941 her sister, Maria, moved in and took care of the family?

JMC: Yes, she did. It's interesting because when my grandmother Romana was at her deathbed, she asked her sister to take care of the children. So that time the family was living in *Aguada* in Piti and she moved in to take care of the family. My father's oldest sister was only 13 years old at the time. My father was only eight years (old) when his mother died. My father's oldest sister is the late Manuela Cruz Quan¹⁸³ then Juan¹⁸⁴, then Maria, then my father, Lorenzo, then Ana, then Luis, then Enrique, then Alfonsina. All eight of them, and they were all born and raised in *Aguada*.

RSS: And, that's in Piti.

JMC: In Piti.

RSS: Okay, so, you mentioned that the two sisters are Quans, and did they marry the same men?

JMC: No. My father's oldest sister, Manuela married Regino Quan. Juan Quan was her first husband, but he died of leukemia and I understand, then she ended up marrying

¹⁸¹ Family elders.

¹⁸² Breakfast.

¹⁸³ Birthdate: Oct 18, 1924; Birthplace: Hagåtña, Guam; Death: Oct 31, 1995 Tamuneng, Guam (Stroke). Daughter of Francisco Cruz and Romana Cruz; Wife of Regino Concepcion Quan and John Quan. site: <https://www.geni.com/people/Manuela-Cruz-Quan/6000000011914292483>

¹⁸⁴ Juan's obit from Augusta, GA. site: <https://www.augustachronicle.com/article/20110903/NEWS/309039951>

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Juan's brother, Regino. And, then my father's sister, Maria ended up marrying Frank Quan who is the nephew of Regino and Juan Quan. So, it's all in the family.

RSS: Small village.

JMC: Yes. Of course, the Quans were originally from Santa Rita, and of course the neighboring village, and then my father's sister, Ana, she never married, and then my father's youngest sister, Alfonsina, she was married, and she has five children, and they all live in the mainland.

RSS: Okay.

JMC: And my dad's brother's they all three brothers retired from the military and ended up residing in the mainland with their children. Many of them have visited Guam and were able to learn our culture, but my father was the only one that stayed back and lived on Guam all his life.

RSS: Okay. So, you mentioned your father's side. What about your mother's side? Who were her siblings and her parents?

JMC: Okay, my mother, Maria Cruz Materne Cruz. Her mother, Dolores Mesa Materne is originally from Chalan Pago, and she married Antonio Mafnas Materne, who is from the Santa Cruz area in Hagåtña. And my grandfather, my mother's father died at a young age of 39. He was the town barber of Santa Cruz. I used to remember some of the old timers in the '60s and '70s would tell me, "Oh, we remember your grandfather because he loves *aguayente*¹⁸⁵, but no matter how much he drinks, he can still cut hair." (chuckles) So, he was really the town barber of the Santa Cruz area where the Julale Shopping Center¹⁸⁶ is. In fact, my mother pointed out that in the main hallway of the Julale Shopping Center was where their living room was.

RSS: (Chuckled)

JMC: So that's the road that went alongside, going to the cliff line drive. Back then they had certain names for it, but that was where their living room was and that's where the old barber shop was. And then of course my—

RSS: Do you remember the name of the barbershop?

¹⁸⁵ A local distilled liquor made from fermented coconut juice tapped from bud of coconut.

¹⁸⁶ Julale Shopping Center was once the foremost shopping center on Guam in the 1970s. It was purchased by the Moylan family and today it contains Moylan's Insurance, Hit Radio 100, Citizen's Security Bank amongst other stores and companies.

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JMC: There was no name, but they would just say, “Let us go to Tun Antonio Po’s¹⁸⁷ barbershop,” and that was my Tātan¹⁸⁸ Po’s barbershop.

RSS: How many kids did they have?

JMC: My mother had three other sisters and a brother. Her oldest sister was Clementina Materne Blas, and then her second sister Dolores Materne Mendiola, and then my mother being the third girl, and then between Dolores and my mother was her brother, Jose, married Maria Aguon from Chalan Pago, I believe, and then my mother’s youngest sister was Eduviges Materne Sablan. Now my grandmother though, with my grandfather dying at an old age, I mean a very young age of 39, left my grandmother with taking care of all the children. So fortunately, the older girls were much older that they were able to go out and work. My mother of course went to school in Agaña Heights, and many of my grandfather’s relatives took them in to help with the family. And then my mother was actually raised by the late Carmen Indalecio, Auntie Mami¹⁸⁹ Indalecio, she was a schoolteacher in Agaña Heights. And Auntie Mami was the one who taught my mother how to play the piano, and everything. So, my mother was very musically inclined. She loved to sing. She would sit at her piano and play with us and she’d play and let us all sing with her and everything. So those were fun days with my mother, and she was alive and everything.

RSS: Who did the rest of the siblings move in with?

JMC: Clementina of course was already 17, no—she was 13, I believe, and then Dolores ended up working for several families in Hagåtña. But my mother being at the age of eight, she went to stay with Auntie Mami and then her younger sister, Eduviges went to stay with Uncle Frank and Auntie Medo’ Cruz in Agaña. So, my Auntie Bee, we call her—Eduviges, lived with the Cruzes, with Uncle Frank and Auntie Medo’ for some years. And, then my grandmother throughout the war, how she survived the war was she stayed with several family members of course during the wartime my mother would tell us that they all moved back and took care of their mother and they stayed in the Pa’āsán area in Agaña Heights, I believe. And then there she met a young gentleman Juan Mendiola Leon and she ended up marrying her second husband, and hence my mother ended up with a half-brother and a half-sister. And we call him Tātan Mundo’, [he] really took care of the family, and after the war he was the one at being a carpenter was very instrumental in helping my father and my mother rebuild the house in *Aguada* as well as when my mother and my father moved to Agat.

RSS: So, your step-grandfather brought the family back together after the war?

¹⁸⁷ Antonio Mafnas Materne.

¹⁸⁸ Grandfather; Antonio’s nick name.

¹⁸⁹ Mami is the nickname for Carmen.

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JMC: Yes. Then, Clementina and Dolores were of age, they were like 18, 19 [years old] after the war, and then they ended up getting married at a very early age. So, they moved on, so the two younger ones, my Uncle Jose of course being 17, 18. And, then, in 1950, he joined the Army, and then he ended up going to—he was involved with the Korean conflict.

RSS: Did he survive?

JMC: Yes, he survived, and he ended up returning and then of course the family stayed in *Agaña Heights* and then later on moved to *To'to*.

RSS: So, let's go back, who is from Sumay? Your paternal grandmother?

JMC: My grandmother, Maria Ada Santos Cruz.

RSS: Okay.

JMC: Her father is Lorenzo Borja Cruz, and he married Dolores Ada Santos. Now of course my grandmother's grandfather was Mariano Dela Cruz Ternate. He was a Filipino prisoner of war that was exiled to Guam in the mid '80s—1800s rather. And he was exiled to here and lived in the stockade in Sumay. But of course, by then I understand the stockade was just a—it really was not a jailhouse they just lived there, and it was a dormitory that is where they stayed.

RSS: Sumay or Asan?

JMC: In Sumay.

RSS: Okay.

JMC: Sumay.

RSS: So, they did it¹⁹⁰ in Sumay as well.

JMC: Sumay was one of the early—

RSS: The first one.

JMC: The first one.

RSS: Okay.

¹⁹⁰ Has a stockade for Filipino deportees.

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JMC: And then of course, and he was with the uprising that I remember was the Cavite,¹⁹¹ something happened in Cavite that led to that and my great, great, great-grandfather Mariano Dela Cruz Ternate was involved in, he was one of the leaders of the group. But he was exiled to Guam.

RSS: So political activist?

JMC: He was a political activist. And then in those days, I guess the political activists weren't really the very fearful ones they just made them roam freely, just like Mabini and his group they really weren't confined, they were just able to—

RSS: Well, they deported them, so they didn't want them around.

JMC: Yeah, but they lived—

RSS: But they were prisoners.

JMC: Yeah.

RSS: In the real sense, right?

JMC: Mhmm. But then my great, great-grandfather Mariano Dela Cruz Ternate met his future wife Maria Taitano Borja, and this why the same word, the Tanaguan name, the family name came from, and she was Familian Tanaguan. And then she ended up having five children. There was the oldest one being Manuel Cruz and then my grandfather, Lorenzo Borja Cruz, and then there was Maria and Ana, and then the youngest one was Vincente.

RSS: And they are all Borja Cruz?

JMC: Yes.

RSS: Okay.

JMC: Now the reason why the Cruz came in was because although my grandfather was Ternate, because of him—his Filipino name, and he was not a common, they went on and changed the name, and he took the name Cruz as his surname. So that's how the family ended up taking it, otherwise today I would have been a Ternate.

RSS: A Ternate. Oh.

JMC: Yeah, but it is in the records [and] we have those records to show that my grandfather's name changed and everything. Mm-hmm.

¹⁹¹ Philippines

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RSS: So Jlawrence, where did that come from? Why are you a J-lawrence?

JMC: Interesting because in 1978 I entered the monastery.

RSS: What monastery?

JMC: I entered the Congregation of The Sacred Hearts of Jesus and Mary in Hawai'i. And to take your religious name, they were going to give me the name, Julian, Brother Julian. But I didn't think I was a Julian. I said, "With all due respect," (chuckled) I said to my superior, in French said, "*Je m'appelle Laurent.*" You know because I speak a little French. And then the superior says "*El tu J Laurent.*"¹⁹² Ever since it stuck as Jlawrence.

RSS: Okay.

JMC: That so, Jlawrence is simply saying, "I'm Lawrence," (chuckles) in a sense. But the name stuck, and I became Jlawrence. Most of my documents though it says capital letter 'J', small letter 'l' in some of my documents. And then in fact, even in my GovGuam documents it's just capital letter 'J', small letter 'l'. And with other activities that I was involved in it's just capital letter 'J', small letter, 'l'.

RSS: Mmmhhh.

JMC: So hence that [how] it became— Going back to Agat though, just to share with you some of the thoughts I have in Agat.

RSS: Mmhmm.

JMC: Of course, growing up going to school at Mount Carmel and Agat Elementary School I was very much with the village life and then I went off to the seminary at the age of 13, and then entered religious life, but then I was always in contact with Guam. And then a lot of things, and a lot of the people I've met in Agat that were builders of Agat, like Tan Martinan Nededog¹⁹³, and then Tun Antonio¹⁹⁴ the former mayor, Carol Tayama's¹⁹⁵ grandfather, and then even Art Toves¹⁹⁶ and probably—

RSS: Torres, right?

¹⁹² J. Laurent appears to be the compromise provided by the Superior for Julian Lawrence.

¹⁹³ Tan Martina Carbullido Nededog was an active member in the Christian Mothers group and volunteered to clean and wash the altar linens. Confirmed with JMC via WhatsApp text.

¹⁹⁴ Antonio Pangelinan Carbullido, first prewar commissioner of Agat (1930-1934) and former post-war commissioner of Agat, (1945-1956). Grandfather of former Mayor Carol Sablan Tayama. He was involved and assisted in the urban planning of the New Agat village after the war.

¹⁹⁵ Carol Sablan Tayama, first and only female mayor of Agat (2005–2017).

¹⁹⁶ Arthur Benjamin Toves.

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JMC: Toves, yeah.

RSS: No, Carol's grandfather's is what? Torres?

JMC: Tun Antonio Carbullido.

RSS: Oh, Carbullido.

JMC: Yeah.

RSS: That's right.

JMC: Yeah. And, then of course, those old timers I got to talk to them. I was just a very inquisitive young man that I would go out and talk to the *manãmko*¹⁹⁷ and to learn a little bit about what's what. Like Uncle Rick Reyes—Tun Enriquen Reyes the longest serving altar server, I believe on Guam. Until a week before he died, he was still serving at the altar. I remember Uncle Rick. We were next door neighbors. So, I remember Uncle Rick would always remind me that we would have to do this at the church. So, I knew a lot of the things that were happening in the church. But it's interesting with the church in Agat how they moved from, from various places. The original Santa Rosa Church is really where the '76 Gas Station is now.

RSS: Oh, Okay.

JMC: In Old Agat. That was a sight of the original Santa Rosa Church. Now, that church used to have a pathway crossing Perino Street behind the church, further in going up towards the Santa Rita area. Now, I remember going there with the late Tony Babauta¹⁹⁸, the former commissioner, and there's an old grave site there with a lot of the old *Taotao Hãgat*¹⁹⁹, the Carbullidos, the Chacos, the Terlaje, and everything. There are many, many gravestones that are still there with the names on it.

RSS: Do they take care of them?

JMC: Ah, right now it's private property and I mentioned it to several people, and at one time Tony and I, because we were the caretakers of Mount Carmel Cemetery at one time, we wanted to fix it up and clean it up but because it's private property we really couldn't touch it. We couldn't do anything.

RSS: Who owns it?

¹⁹⁷ Community elders.

¹⁹⁸ Antonio Cruz Babauta <https://www.findagrave.com/memorial/152841339/antonio-cruz-babauta#view-photo=129009259>

¹⁹⁹ Longtime residents of Old Agat

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JMC: I don't know. I never really got to find out.

RSS: Mmmhhh.

JMC: But that was a landmark area that I mentioned to Parks and Rec their Historic²⁰⁰ area, so that they can put that on their record as one of the old grave sites because that is a landmark because then history can be traced back to there too. And then of course across the street where the *Tronkon Mames*²⁰¹ is, where the concrete shelter is there, that used to be an old schoolhouse, the Agat schoolhouse. Because [Old] Agat was where Inn on the Bay is to Kimchee Store back then, and that was the village. Okay, anywhere past Kimchee Store was really the *sabãnas*²⁰² and everything. Really there were only ranches and everything. So, that's where the *songsong*²⁰³ was at. And, then Perino Street, I think is the oldest street in Agat because it's been there since the pre-war days even during the Spanish Period. And Perino Street is of course people still live there and still look nice homes in that area but that should be a landmark area, I think.

RSS: Where's that street?

JMC: It's behind the '76 Gas Station.

RSS: So, is there a road that you can take?

JMC: Yeah, you know where you were referring to where Tan Marian Bakulu's²⁰⁴ house is?

RSS: Yes.

JMC: That's the beginning of Perino Street that goes all the way down to where Uncle Jess Torres²⁰⁵ mother's house is.

RSS: Okay.

JMC: That's Perino Street. It actually used to go further, but of course people build their houses and ended up the original road got taken over. And hence came Route 2 after the war. But that was the Sengsong Hãgat²⁰⁶. And then after the war Uncle Rick Reyes, who took care of the church, and Tan Martina took care of the church in Agat

²⁰⁰ Historic Resource Division

²⁰¹ *Tronkon Mames*, not sure of the botanical name but it is the large tree hovering over the beach area across the '76 Gas Station in Old Agat. I guess the current tree is the off shoot of roots from the original tree that was across the former old Agat church location. (J. Materne Cruz, via WhatsApp text, June 8, 2020 at 06:20 p.m.)

²⁰² Hilly or mountain area in CHamoru.

²⁰³ Village in CHamoru.

²⁰⁴ Maria Torres Iglesias' CHamoru nickname for Torres clan.

²⁰⁵ Jesus "Jess" Quinene Torres https://www.legacy.com/Images/Cobrand/AgatPDN/Photos/296731_JTorres.jpg

²⁰⁶ Antonio Babauta Babauta described a wooden church built at Gã'an Point in his interview.

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for the longest time, they said that the church was rebuilt behind the Agat Fire Station now, [at] the Gå'an Point²⁰⁷. That was the old church. In fact, I might still have some of the old pictures of the old church. It was a very nice facade to it and very simple but nicely built and everything. It was concrete for some reason the facade was concrete, but the remaining was all wooden.

RSS: Are you saying it was after the war?

JMC: After the war.

RSS: Okay, and where was the front door facing?

JMC: The front door I believe was facing, I really couldn't tell, I think it was facing the hill. If looking and it might be facing [Mt.] Alifan.²⁰⁸

RSS: The road?

JMC: Ah, yes. Where the road is. Yes.

RSS: Okay.

JMC: And the back of the church, being the ocean.

RSS: The ocean.

JMC: Yeah, but that's where the old Santa Rosa Church.

RSS: The second church?

JMC: The second church after the war. Because they moved from Old Agat because Old Agat of course was devastated, and they rebuilt over at Gå'an [Point]. And then they built at Gå'an [Point] because that's when the new Agat Village was being built. That's why they moved the church over there.

RSS: Who's they?

JMC: When the government decided to portion out certain areas for the school and for church there were two parcels that I know of that were designated for church: one was for the Protestant Church, which is now the Baptist Church which is now by Marcial Sablan Elementary School; and then of course the current Mount Carmel Church. Those were the two designated church plots.

²⁰⁷ <https://www.nps.gov/wapa/planyourvisit/gaan-point.htm>

²⁰⁸ https://www.nps.gov/parkhistory/online_books/wapa/hrs/hrsd2.htm

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RSS: Why did they give the Baptist Church property?

JMC: I really don't know how that came about.

RSS: Okay.

JMC: But I remember Tun Antonio said, *"Ayu gi para it protestante, yan este gi para i katóliku."*²⁰⁹

RSS: Mmhmm.

JMC: You know I remember him saying that because he was the commissioner at the time when the, when they were—in fact, that was the Baptist Church of that area is Father Follard²¹⁰ Street where that was dedicated to a military chaplain that said mass in Agat after the war.

RSS: So, is the church still there? The Baptist Church?

JMC: Yeah.

RSS: Oh.

JMC: The Baptist Church is now, that concrete façade—I mean concrete building there. It's not utilized anymore though, I mean I do not know, under what congregation or who it belongs to. But that's a nice structure they could easily take that over. And then of course the Catholic Church, Mount Carmel Church was built in, I guess, the name given to Mount Carmel after the war.

RSS: Okay.

JMC: Because it was originally Santa Rosa.

RSS: Okay. So, the first church was Santa Rosa?

JMC: Santa Rosa.

RSS: And that's in Old Agat?

JMC: Old Agat.

RSS: And then Gå'an Point.

JMC: Santa Rosa.

²⁰⁹ "That is for the Protestants, and this is for the Catholics."

²¹⁰ <http://paleric.blogspot.com/2012/08/street-names-father-follard.html>

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RSS: Okay.

JMC: They just moved Santa Rosa. Until they built the new church, that was when I understand it was given the name Our Lady of Mount Carmel Catholic Church.

RSS: Okay. But let's go back to Gå'an, where in the Gå'an footprint was the church located?

JMC: Exactly the actual spot, I'm not sure, but I understand Uncle Rick said it's where the *bókungo*,²¹¹ where you say, "*gaige gi fi'on i bókungo*,"²¹² and there were several caves.

RSS: *Fi'on* means near, right?

JMC: Yes. So, in that area where the cave is at, is where I'm assuming the church, the temporary church—

RSS: Yeah

JMC: —was built.

RSS: But you have a picture so that might tell us a lot.

JMC: Yeah. Let me pull it out because you know it's really hazy, it's black and white.

RSS: It's okay.

JMC: We'll try and see if I can dig that up.

RSS: Oh, that would be wonderful.

JMC: Yeah. And then of course the now the Mount Carmel Church.

RSS: When was that church built?

JMC: That was built, I believe in 1951.

RSS: Okay.

JMC: '50-'51. I remember they had stone there, I mean the cornerstone dedicated 1951 by Bishop Baumgartner²¹³ was the one that laid the cornerstone.

²¹¹ Manmade cave; shelter during WWII.

²¹² Translation: It's near the *bókungo* '.

²¹³ Apollinaris William Baumgartner. <https://www.guampedia.com/bishop-apollinaris-william-baumgartner/>

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RSS: Okay. So, from 44 at the end of the war to 51, it was at Gå'an Point?

JMC: Gå'an Point.

RSS: What else was at Gå'an Point? You said that it was all *sabãna*²¹⁴ in that area?

JMC: That, well I remember as a young child that used to be *hãlom tãno*²¹⁵. People lived there. Some people had ranches in that area. And then of course in '62-'63, when Typhoon Karen hit that ended up being Tent City. And I remember that Tent City was like from where the entrance to the Park all the way past the PUAG²¹⁶ Station. Those were all tent houses; you know built in that area.

RSS: Right through the cemetery?

JMC: No, no up to the river.

RSS: Oh, the other way.

JMC: Yeah. Only up to where the PUAG Station.

RSS: Oh, I see. Okay.

JMC: Yeah. The PUAG Station was, or the waterworks station was actually just built in the 80s I believe, late '70s early '80s. But prior to that, that whole area I think there were like I mean as a young child I thought there were like thousands and thousands of homes, but they were, there were like rows and rows of tent houses.

RSS: Back to back from the beach all the way to the road?

JMC: All the way to the road.

RSS: Mhmm.

JMC: And I think they were like maybe eight or 10 rows of tent houses. And those of course were for were temporary dwelling for people that lost their homes during the typhoon. And that was an interesting place. We didn't get to stay there, I would have loved to stay there, because all the community activities and all the thing. But fortunately, we were able to rebuild because then my grandmother still had the dress shop and all that. In fact, interesting with my grandmother cause when she moved to Agat from Aguada to Agat, she moved to Agat in 1949–1950. And when my grandmother, Maria Tanaguan, moved to Agat, she opened up a bakery. In fact, the

²¹⁴ Hilly area usually covered with sword grass.

²¹⁵ Jungle. Undeveloped land.

²¹⁶ Public Utility Agency of Guam

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old *hotno*²¹⁷ that used to stand there was demolished when the fire struck, and they had to tear everything down. But she had—

RSS: What fire?

JMC: —the old bakery.

RSS: You're jumping.

JMC: The house burned down. My grandmother's house burned down and then they had to demolish everything, and they rebuilt. But she started the bakery in Agat. And I used to remember the sisters, the Notre Dame sisters. They used to come down and buy their bread from my grandmother's bakery.

RSS: Where was the bakery located?

JMC: It is located right next to the Sablan's Store, Johnny Sablan's mother's store on San Vicente Avenue.

RSS: Okay.

JMC: It's just down the street from the old Keng's Store²¹⁸ in that area because that use to be the really hustle and bustle part of the village at the time because you had Keng's Store, Sablan Store, the school. So, that's where my grandmother had her house, and that's where she opened her bakery.

RSS: The school, what school?

JMC: Mount Carmel School, Agat Elementary School.

RSS: Where it exists now?

JMC: Pardon?

RSS: Where it exists now?

JMC: Yes.

RSS: Okay.

JMC: It's a vacant lot now because we tore the place down already.

²¹⁷ Dome shaped outside brick oven introduced by the Jesuit priests to Guam.

²¹⁸ Keng's Store owners were Antonio Q. and Enriqueta Carbullido Sablan (the parents of former Mayor Carol Sablan Tayama).

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RSS: You mean the house?

JMC: The house, yes.

RSS: I know, but the existing school?

JMC: Oh, yes. Yes.

RSS: So that whole street there is where—

JMC: Where—

RSS: —it's like the center of town.

JMC: Yes, that was the center of town back in the '60s and '70s. Because everybody would go to the store after school and then my grandmother right after school, she would sell her fresh bread with cinnamon on it.

RSS: Mmhmm.

JMC: And I still remember how she, she would sell it for only two cents apiece. Back then was—

RSS: A lot of money.

JMC: It was a lot of money for them. But that was my grandmother's bakery.

RSS: Now it's two dollars. (chuckling)

JMC: (Chuckling) I know and all that.

RSS: Where was the wedding dress shop located?

JMC: It was the same place when she closed the bakery down and then they moved part of the dresses and the men's clothing, and shoes, the dress shop, and the bridal shop to Agat, and right on that same spot, just two doors down from Sablan Store.

RSS: Okay. I'm a little confused. So, the first thing your grandmother opened when they moved to Agat from Asan, or from Piti.

JMC: Piti.

RSS: Was the bakery.

JMC: Was the bakery.

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RSS: Okay. And she had a *hotno*.

JMC The bakery survived all the way up to 1958, '59, and then she opened the dress shop in 1960.

RSS: Okay. What shape was the *hotno*, and where did she locate that?

JMC The, the *hotno* was in the back house where the kitchen. The front house was where the she had her home. And then in the front side was the bakery. But where she cooked in and with her sister-in-law, they would all come, and they would help her.

RSS: What's the name, her sister-in-law?

JMC: Her sister-in-law, *Nanan* Chong Cruz the *Tanaguan*. And then some of her nieces and nephews, they were several of them that all came.

RSS: Okay.

JMC: Even, you remember Tan Pai' Certeza²¹⁹ the *suruhãna*²²⁰?

RSS: Yes.

JMC: Yeah. She's my godmother, and she was raised by my step-grandmother, so-to-speak, Maria because their mother died too, and Josepha's father is my grandmother's brother.

RSS: Okay. Your grandmother, Maria's brother.

JMC: Maria's brother.

RSS: Okay.

JMC: Yes, and when their mother passed away Tãtan Iki's²²¹ first wife, Tan Josefa, Nan Nepa²²² passed away, she had three daughters Balbina, Josefa, and Lourdes²²³. And my grandmother, Maria, before she got married to my grandfather, she took them and raised them too.

²¹⁹ Josefa Cruz Certeza, (Familian Fungo/Tanaguan) of Piti, died on March 5, 2017, at 100 years. In November 2012, she was awarded the title Master Healer or Sainan Suruhãna by the Arts and Humanities Agency, CAHA, a division of the Department of Chamorro Affairs. (Mortuary/Crematorium, 2017)

²²⁰ Herb doctor. Daughter of Enrique Santos and Josefa (Nan Epa' Fango) Cruz.

²²¹ Enrique Santos Cruz.

²²² Josefa (Nan Epa' Fango) Cruz

²²³ Balbina Cruz Lujan, Josefa Cruz Certeza, and Lourdes Cruz Cruz.

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RSS: Wow. She was raising how many kids?

JMC: She raised her brother's and sister's children maybe about eight or about 10 of them.

RSS: With the income that she was getting from her store?

JMC: Not only that but she was also, even when she was in Aguada, she was baking bread and everything.

RSS: Right. Wow.

JMC: And that was her income. Of course, *táta* had the ranch and—

RSS: Yeah, but they weren't married.

JMC: They weren't married but *Nána* was there all the time to take care of my dad's brothers and sisters.

RSS: So, your grandfather gave *Nána*—

JMC: Yes.

RSS: The money and everything to do this.

JMC: Yeah.

RSS: Okay.

JMC: She was the one—

RSS: And they were not married.

JMC: They were not married. And they weren't even living (chuckle) together.

RSS: Yeah.

JMC: *Táta* had his—he stayed at the ranch.

RSS: Okay.

JMC: While *Nána* and the children stayed at the house in Aguada. And, then *Nina Pai*—

RSS: That's so odd they waited until they were 80 to get married.

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JMC: Nina Pai' would bring, would come with their sisters over to, and they stayed in Aguada. Aguada were the current Polaris is.

RSS: Oh. Okay. In Piti.

JMC: In Piti.

RSS: Why did they wait so long to get married?

JMC: (sighs) I don't know, I can't say but—

RSS: They never said, nobody ever asked them?

JMC: Nobody ever said anything, but we all kind of knew because every time *Tāta* brought things, its, "*Nai' si Nāna.*" It was already *Nāna*, but they were never married. But, just, "*Hānao nā'i si nanā-mu.*"²²⁴ So, then I guess, in the '60s everybody realized that their getting old and they've been together—not together, but they've been taking care of the kids and everything so that in 1966 everybody got their announcement that *Tāta* was going to get married to—everybody called her *Mi'a'*,²²⁵ or *Nan Mi'a'*. Back then, but then of course after they got married, she became *Nāna* to everybody.

RSS: (chuckles)

JMC: (chuckles) But that was their—

RSS: What a love story huh?

JMC: But my *Tāta*, my *Tāta* Sungot, my Francisco, was very interesting person because he had a sense of wisdom that you, it's almost like a riddle that you have to figure it out.

RSS: Mmmhhh.

JMC: Because I remember one day with the dress shop, we were—and this was just prior to All Souls' Day. We were preparing my mother and my grandmother Maria would put *koronas*²²⁶ together to sell it for the cemetery for All Soul's Day. And then *Tāta* came home. This was already after he got married with *Nāna*. And he says, "*Hāfa enao i bidan mimi-yu?*"²²⁷ And then, my grandmother says, "*Umbre Kiko, suha sa man tinatani-ham.*"²²⁸ You know, "Don't bother us," right?

²²⁴ Go and give this to your mother.

²²⁵ A nickname for Maria.

²²⁶ Wreath to place on gravesite.

²²⁷ What is that you are doing?

²²⁸ Kiko move away because we're busy.

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RSS: (chuckles)

JMC: And then out of my curiosity I went to talk to him, I said, “*Tāta* what’s wrong with that? How come you asking that?” And he says, “*Hāfa bidan niniha?*” What are they doing? And I said, they’re making *korona*. And then he said, “What is the *korona*²²⁹ for?” I said for the cemetery. He says, “Why are you putting the flowers in the cemetery?” I said, to remember the people that you love, to honor, to show respect to decorate. And then he said, “Well, who are those people?” I said, their family, their grandmothers, their grandparents, their mother, father, their brother, sister.” And then he says, “*Pues pon nā’i ni enao na klāsen flores?*”²³⁰ And I had to think. He said, “*Hāfa na klasen flores ano?*”²³¹ I said, “*Tāta* they’re artificial flowers.” And he said, “*Hunggan nai. Pon nayiyi i hayi i guinayamo’* artificial flowers?”²³² And then I stopped, and he said, “*Hasso ano i lāhi-hu. Kumo real i guinai-yamu, pues real na flores. Pues yan artificial i flores-mu, pues artificial i guinaya-mu.*”²³³ The way he said it was—

RSS: Yeah.

JMC: I had to think. So ever since my grandfather and my grandmother died there has never been an artificial flower on their grave.

RSS: Mmmhhh.

JMC: Every time, there’s always fresh flowers.

RSS: You put it?

JMC: And I would put it.

RSS: Mmmhhh.

JMC: Because I remember that. And I would tell my cousins and my other family members, if they’re going to bring flowers, no artificial flowers, because *Tāta* will stick his hand up and (laughter) take it and throw it away.

RSS: (laughter) He’ll pull you down.

JMC: Yeah. But that was something that really stuck in my mind.

RSS: Yeah.

²²⁹ Wreath.

²³⁰ So, you are going to give them that kind of flowers?

²³¹ What kind of flower is that?

²³² Yes. So, you are going to place for those whom you love, artificial flowers?

²³³ Think about that my son. If your love is real, then real flowers. If the flowers are artificial, then your love is artificial.

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JMC: You know with Tãta's sense of wisdom.

RSS: Yeah.

JMC: He didn't talk much but you know he had some things to say, but you had to figure out what he's trying to say. But it means a lot.

RSS: Yeah.

JMC: But those were good days growing up. And then of course—

RSS: Wait, I want to ask, when they got married, did they live together?

JMC: Yes, they stayed in the house in Agat.

RSS: Okay. So, he moved in?

JMC: Yes. Of course (chuckles) he moved in.

RSS: (chuckles)

JMC: And then, when I was 10, 11, 12—when I was like 13, 14 years old that's of course I went off to the seminary.

RSS: Why did you do that?

JMC: Well—

RSS: That's very young, 13-years-old.

JMC: You know I was raised by my Nãna Maria. I stayed with her as a young child. I'd stay with my mom and dad, but right after Typhoon Karen my dad had a new house built because they had a wooden house. In fact, the wooden house that they lived in Agat was the original house in Aguada that they trailered to Agat, and they just fixed it up. And that's where I remember staying.

RSS: Who trailered it?

JMC: My dad and my grandfather decided to move the house you know—

RSS: Yeah.

JMC: —from Aguada. And it was this big haul and move Agat, and that is where they—

RSS: But, do you remember who pulled it? Who moved it?

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JMC: It was some moving company. I don't know if it was the military that helped them or what. But that's what my dad said in the '50s, in the early '50s they moved the house from Aguada to [Agat.] Because of course when the military took over the land everybody had to move so—

RSS: Polaris Point?

JMC: The Polaris area so, they didn't want to just leave the house abandoned, and the house was just newly built after the war.

RSS: Mmhmm.

JMC: So, they hauled it all the way to Agat.

RSS: Where was the house located at Polaris?

JMC: It was on the oceanside where you see all the banana trees are at? That's where my dad's house was. That's where my mother and father stayed when they first got married.

RSS: So, it's over by the river.

JMC: Not Aguada River it was over towards, more towards the swamp side where the mangrove area is?

RSS: In Polaris?

JMC: Yes. You see, the Aguada area is from Aguada River which is where the missile was at all the way going north to the swamp, the mangrove.

RSS: Okay. To Sasa?

JMC: Sasa is beyond.

RSS: Oh.

JMC: Beyond the swamp.

RSS: Okay.

JMC: Okay. Aguada, and then Jaleguas, and then Sasa²³⁴.

RSS: Okay.

²³⁴ Aguada, Jaleguas and Sasa are place names in Piti near the Polaris Point location where the Cruz family lived before moving to Agat.

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JMC: And then they moved the house it was a two-bedroom house, and they were able to move it all the way to Agat. And then it was damaged during Typhoon Karen. They repaired it but it wasn't really well enough, so my dad decided to build a concrete house. And for the life of me when I first moved, stayed in the house, I was always sick.

RSS: Hmm.

JMC: I could not stand the heat in the concrete structure. So, my dad would burn tires for the *taotaomona*²³⁵ or something, that's why I was getting sick. So, when I moved out to my grandmother's and stayed with my grandmother and from '64 on, I was fine.

RSS: Mmmhhh.

JMC: So, I ended up staying with my grandmother ever since. So, staying with her of course she had the one-bedroom house right; and then the living room and then the store in front, the dress shop; and then the restroom was outside; the kitchen and dining on that side. It was a typical CHamoru old-style house. And, when I moved into her house, I was fine, I wasn't getting sick, and I was very *bråbu*²³⁶ then.

But I remember Nāna getting up at three or four o'clock in the morning. And then my bed would be in one corner, and Nāna's bed here, and then the *tabināku*²³⁷, all the statues, and everything. And she would be going, "Shshshshsh." She would be saying and mumbling her prayers. And then I'd be sleeping, and I would open my eyes, and I would be listening to her of her devotion and her prayer life. And then we would get up. And then of course mass was at six in the morning then that's how I started because she said, "*Kaulo*²³⁸ *sa tan misa*."²³⁹ So I would get up and go to church. So, it was her upbringing and her guidance with me. And then at the age of 14, I decided to go into the monastery. Actually, to the seminary. At that time, I really wasn't sure if I was going to be a priest or not. I just wanted to go and see what it's like. So, I went to Father Dueñas for two years in the seminary, and then the following year I was assigned to teach at Mount Carmel [School] instead of going off to seminary because I wasn't sure if I really wanted to be a priest. I told the late Archbishop Flores that I [wasn't sure about the priesthood.] So, they assigned me to teach at Mount Carmel. So, at the age of 16-17, I taught at Mount Carmel, (chuckle) And then the following year I went to St. Patrick's in California with Father²⁴⁰ David, young David [Cruz] Quitugua.

²³⁵ Term for ancient people of Guam, or reference to ancestral spirits.

²³⁶ Active.

²³⁷ *Tabinākulu*, or *tabitnakulu* (CHamoru for tabernacle).

²³⁸ Shorten form of *kahulo* '—to get up or climb up.

²³⁹ "Get up and we'll go to mass."

²⁴⁰ Tony Perez was a deacon at the time. Jlawrence refers to these men as priests but they were only seminarians at this time.

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RSS: Mmmhhh.

JMC: And, Father Isaac Ayuyu. And there were [others.²⁴¹]

RSS: Were they priests at the time?

JMC: No. We were all students. And, then [the] late Father Tony Perez was still at Menlo²⁴² with the late Pålē' Ray, and all that. So, we were—

RSS: Ray who?

JMC: Cepeda. Pålē' Ray Cepeda.

RSS: What's the first priest's name?

JMC: Father Tony Perez

RSS: Tony Perez. Okay.

RSS: I don't know any of them.

JMC: Anyway, they were the two up at Menlo when we were at the—they were at the theology [department] we were the philosophy, [during] the college years.

RSS: But none of you were priests at that time?

JMC: No. No.

RSS: Okay.

JMC: We were all students. And then of course I was there for one year, and then I got introduced to—on the way up to California I stopped by in Hawai'i [and] stayed with friends and family there. And, I got introduced to the Sacred Hearts²⁴³, and then I read the story of Father Damien of Molokai, Father Damien the leper priest. And then the following year when I was going home for the summer, I stopped by and I stayed at the monastery.

RSS: What monastery?

²⁴¹ Hilario Cruz from St. Anthony Parish in Tamuneng.

²⁴² Menlo Park was the theology school, while Palo Alto was the college level - philosophy school they attended.

Footnote: June 8, 2020, Text from JMCruz via WhatsApp 07:05 p.m.

²⁴³ Congregation of the Sacred Hearts, a Religious Order in Hawai'i.

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JMC: The Sacred Hearts monastery in Hawai'i. And I loved it. I loved the monastery life, the discipline and everything. So, I went home, I told my family. Then the year later I entered—

RSS: You told your family what?

JMC: That I wanted to go to the monastery, to religious life rather than being a priest. I didn't want to be a priest. I found out that I—

RSS: What is the difference?

JMC: I wanted to be a teaching brother, I always wanted to be a lay brother, and live in religious life. You know live a monastic life rather than being a minister or a priest. I didn't want to, although people said I should have been. But I didn't want to. (chuckle)

RSS: Well.

JMC: That was what my calling [was], I thought my calling. So, I ended up teaching. I ended up being a teaching brother, and I taught in Tahiti, the Philippines, and in Hawai'i. And those were—

RSS: Is this a Catholic monastery?

JMC: Yes.

RSS: Okay.

JMC: It was the Order of the Sacred Hearts.

RSS: I'm sorry, I'm not Catholic, so, I have to ask.

JMC: Yeah, And, so then of course I tried to imitate and really learn from Father Damien's way of life. How he lived with the lepers, because he lived with the lepers on Molokai. And of course, in our monastery training, I enjoyed it. I loved the monastery way of life.

RSS: Why?

JMC: It was I wanted to do. I wanted to teach and live Christ in my ministry as a teacher. And then I would work in the hospital because my superior sent me to go and become an LPN because then my ministry would be to take care of the old fathers.

RSS: What is LPN?

JMC: Licensed Practical Nurse.

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RSS: Okay.

JMC: So, I ended up going to training as a nurse, and a schoolteacher. And, I thought about it, my grandmother, Romana, my real grandmother, was a teacher and a nurse. And I said, 'This is for my *nāna*'.

RSS: Mmmhhh.

JMC: So then, I went on, and then I did my LPN training there. It didn't last very long because I was more inclined to teaching. And then I told the superior that I probably would not have made a very good [nurse] because I cannot stand the sight of blood (laughter) sometimes. And, when the patients throw up, I sometimes cannot take it.

RSS: Mmmhhh.

JMC: So, I would be able to cope with it, clean them because some of the older fathers I took care of them. So, it was something I had to bear, and I had to bear lovingly.

RSS: What did you do in Fiji?

JMC: No, in Tahiti.

RSS: Oh, Tahiti.

JMC: Tahiti. I taught in Tahiti. They sent me to help out in the monastery in Tahiti, only because the wisdom of the Superior was to learn how to speak French.

RSS: Mhmm.

JMC: It's interesting because I went there [and] I learned how to speak French, but very little, not fluent, but enough to communicate.

RSS: Why did he want you to speak French?

JMC: Because I guess he knew that I studied French in high school and he wanted me to—I guess they see all the young potential leaders, future leaders of the congregation and the congregation being a French based, English based congregation. And who knows, if I had stayed longer, I probably would have in the Generalate [House]²⁴⁴ in Rome, working out of Rome.

RSS: Why didn't you stay?

²⁴⁴ http://win.dehon.it/scj_dehon/cuore/scj_01_uk/uk_06_entita/uk_entita_002.htm

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JMC: For one thing, I ended up with a duodenal ulcer.

RSS: I'm sorry?

JMC: Duodenal ulcer. My large intestine was ulcerous. I guess the practice of not eating too well. I don't know what caused it. So, then I was sent to convalesce for a year. So, I went to convalesce for a year and then I came back to Guam to take care of my grandmother. Of course, my grandfather passed away when I was in the monastery.

RSS: How old was he?

JMC: Tåta was 88 when died.

RSS: So, he was married only a short time.

JMC: Very short time, only four or five years. And I think he was at that age where somebody needed to take him—Nåna was on her feet, to take care of Tåta too. And of course, Nåna died at the age of 102.

RSS: Wow.

JMC: She died in 1995. I came back to Guam [and] I took care of her for a while and then my dad's generation, the brothers and sisters decided they'll take care of Nåna. So, I said, okay, fine. I ended up flying for Continental for a few years. (laughing)

RSS: Oh, really.

JMC: Yeah.

RSS: A steward?

JMC: A flight attendant.

RSS: A flight attendant.

JMC: So that's how I was able to see (laughing) the world.

RSS: What does that mean, "see the world."

JMC: I went to visit places I never thought I'd visit.

RSS: How long were you a flight attendant?

JMC: For seven and a half years.

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RSS: Oh, that's a long time.

JMC: And then I decided to go back and get my masters and I went back to school at Chaminade²⁴⁵ and I got my masters. And, then I came back to Guam, hence I ended up at the Department of Chamorro Affairs.

RSS: That's where I met you.

JMC: Yes. And that's where everything started with me here on Guam.

RSS: Wow. Okay.

JMC: So, all the time really, my years being on Guam was all broken years but yet with my involvement with the community. And all the time, I was partially staying on Guam and in Hawai'i during my Continental years and when I went back to school. So, it was like some of my life spent here on Guam and some spent there, in Hawai'i.

RSS: That's a really big change from being in a monastery to being a flight attendant. Where did the flight attendant come from?

JMC: Actually, I just wanted to travel. There was nothing else to do and I just wanted—

RSS: How did the opportunity open for you?

JMC: I just heard of the opening and then some of my friends said, 'Hey Jlawrence, go and apply.' I ended up when I applied, I got selected and I loved it. It was an opportunity too because during those years the benefit really helped the family. I think it was God's way of providing because the years I was a flight attendant my mother's only brother was sick in the hospital and he had to be sent to Tripler Army Hospital. And with his illness my mother was able to fly back and forth to take care and my uncle's wife had passed on and he had no children. So, my mother was the one who took care of him. It was an opportunity, so our God works in mysterious ways.

RSS: They benefited, right?

JMC: Yeah. Of course, it was an opportunity for my mother and father to travel and they enjoyed it. I think they took advantage of the benefits more than I did. (chuckling) Because my father loved fishing so he would go to Palau, he'd go to Pohnpei, and of course he has relatives in Pohnpei, and it was easy because they would all go out and go fishing.

RSS: Who is your relative in Pohnpei?

²⁴⁵ Chaminade University of Honolulu.

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JMC: The Perman family.

RSS: Perman?

JMC: Perman

RSS: How are you related

JMC: In the Materne side, my grandfather Antonio Mafnas Materne, his mother Ediviges Mafnas Materne had a brother Joaquin Mafnas Materne. In that Materne, my great grandmother's sibling were twelve children and the third oldest ended up being a cabin boy for the whaling ship. So, he left Guam at the age of 17, 18 and he ended up staying in Chuuk, in Moen I understand is where he was. He ended up marrying a young Chuukese lady, but she died when she was giving birth. So, he moved to Pohnpei [and] there he ended up marrying the daughter of a chief. And they ended up having I think four children, Clemente, Clementina and Antonio. No, three, two boys and one girl. Clementina was the one who was married to a Perman, of German descent. Antonio Materne had his children and I think his granddaughter is one of the justices of the Supreme Court, Maria Lourdes, in Palau. Clemente got married but they never had children. In Pohnpei my uncle Feliciano was a congressman and my cousin Ferny Perman is with the Congress of Pohnpei, Federated States of Micronesia. They are Materne, they are CHamoru.

RSS: So that's why your father—

JMC: My father and mother enjoyed their time there because we got to know our Pohnpeian family from Tâtan Joaquin.

RSS: Sure.

JMC: And that's why my dad enjoyed his fishing—

RSS: Oh yeah there's good fishing down there. My husband used to go.

JMC: Yeah. Now my cousins all go down to Pohnpei when they want fish.

RSS: That's great. It's nice to have connections, right.

JMC: Oh, very much.

RSS: In the islands.

JMC: For them to know—but see, in Hawai'i too, my grandfather Francisco Salas Crus, the Sungot side had two brothers that moved to Hawai'i and ended up marrying Portuguese-Hawaiian girls. And, they were the two eldest in the family, and my

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grandfather being the youngest. So, my cousins from Tåtán Juan and Tåtán Luis—Tåtán Ling—their grandchildren would be my father's age.

RSS: Oh wow.

JMC: Yeah, it is. Every time I go back to Hawai'i—sometimes I call it home, but it's my other home because of what I've already established there. It's almost like home because I got to know my family there too. But with my cousin Gladys, she's 91, the same age as my dad, and of course I met all my cousins there of that generation—that age group.

RSS: My oldest cousin is 92, and older than my mom.

JMC: Oh yeah? (chuckling)

RSS: (chuckling) The Flores. But any way.

JMC: Am I missing anything?

RSS: No. I want to go back to Agat because you mentioned the location of the church, and that is very important. You talked about the old wedding tradition, [and] you talked about some of the place names. Do you remember the place names in Agat, in the old village?

JMC: I remember some of the names but not all of it. I know of course Hågat, the original Agat is the old Agat area. And if you move past the Kimchee Store heading south, that's the Gå'an area. And, then just on the foothills—you go uphill is [Mt] Alifan. And then if you move down towards—past the cemetery, that's Finile. And then from Finile you have Bångi. Then from Bångi I know there's something between Bångi and the Umang area. And then from Umang, you have Bejao, from Bejao—what is the [area] where the Guam Housing?

RSS: Up in the hills.

JMC: I forgot that area there. And then past that where the Nimitz Beach area, that's Taleyfak and then Talayag.

RSS: Okay, so after the war, I don't know if you've seen any pictures, but it looked like the Seabees, or somebody built a row of thatched homes along the beach area. Do you know where that was? Would that have been Old Agat?

JMC: That would have been in Old Agat.

RSS: Okay.

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JMC: Because, I remember this from the late Uncle Mike Cruz, because he's originally *taotao Hågat*. Because part of his area there were all demolished so that they could build the roof houses, and that was in the vicinity of where the traffic light is? That particular area. Because the cemetery is just down the street.

RSS: Yes.

JMC: The Old Agat Cemetery.

RSS: Okay. So, they lined them along the beachfront there, and that was after the war, right?

JMC: That was the Post-war Resettlement Campaign. Then, of course up the hill where Oceanview High School is [now], that is where they had, I think the military cemetery.

RSS: Mmmhhh.

JMC: But of course, that was only temporary burial. And I understand they removed the—

RSS: And put it over Naval Cemetery probably, right?

JMC: Either that or expatriated it to—

RSS: Or to D.C.

JMC: Back to where they came from.

RSS: Or to their homes.

JMC: Yeah.

RSS: Okay. So, you mentioned that people used to live in the Gå'an area, do you remember the families that did?

JMC: Yes. the families that in Gå'an area were the Salas family.

RSS: Which Salas?

JMC: I'm trying to— I know some Budoki²⁴⁶, the Salas-Budoki family. They used to live—

RSS: Budoki is Taitano.

JMC: But, there's a Salas Budoki.

²⁴⁶ CHamoru family nickname for Taitano family.

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RSS: Camacho, yeah.

JMC: Budoki in Agat, the Budokis are Salas.

RSS: Oh.

JMC: They were one of the families I remember. And then of course Uncle Rick Reyes' father used to live in that area too. And then further down, post-war era where the cemetery is now that was the Palomos. And then the DeGracia families used to live in that area.

RSS: Then moved to Talo'fo'fo'?

JMC: Talo'fo'fo' yeah.

RSS: Oh.

JMC: Yes.

RSS: Manny DeGracia's family.²⁴⁷

JMC: Yeah, and then Tun Manet Punshano. That family used to be in—that used to be their ranch area. And I understand also from the late Kin Perez²⁴⁸ further up in that area, that's where their family ranch used to be.

RSS: Where?

JMC: Just further up the hill past the cemetery heading south.

RSS: So, by the Torres side?

JMC: No. No.

RSS: Nededog?

JMC: Past the—yeah where the Nededog side, that used to be their ranch area.

²⁴⁷ Manuel Tolentino DeGracia is the son of Dolores Tolentino DeGracia from Agat (1894-1950) and buried at the Old Agat Cemetery located oceanside of Route 2 in Agat, Guam.
<https://www.findagrave.com/memorial/119507771/dolores-degracia> Manue married Rosa Mantanona Duenas and they resided in Talo'fo'fo'. I interviewed Manue, a World War II Survivor, but also because he and his brother-in-law Jesus Mantanona Duenas were hunting in the Talo'fo'fo' jungle and captured Imperial Japanese Army Sergeant Shoichi Yokoi (1915-1997) a straggler who remained in the Talo'fo'fo' jungle for 28 years.

https://images.findagrave.com/photos/2013/353/121978693_138760112580.jpg,

https://images.findagrave.com/photos/2015/150/147111131_1433120347.jpg

²⁴⁸ Joaquin Pangelinan Perez. https://www.legacy.com/Images/Cobrand/GuamPDN/Photos/396538_JPerez.jpg

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RSS: Okay.

JMC: That's what he was telling me that.

RSS: Yeah. Because Josefina Torres Nededog²⁴⁹—

JMC: Yeah, Fina—

RSS: Torres Nededog they're related.

JMC: Oh. Okay.

RSS: Their Kotla.

JMC: Yeah. And of course, the village, I understand how the people was able to obtain their property was through lottery from the Military. Now Tun Antonio used to tell me that—

RSS: Tun Antonio who?

JMC: Tun Antonio Carbullido, Carol Tayama's grandfather. You know I was very young, but I remembered him saying this, that—believe it or not I think was probably in only the fourth or fifth grade. But I remember this distinctively, because they were talking with Nāna, they're cousins—

RSS: Mmmhhh.

JMC: For some reason I don't know, I guess from Nan Lia'. [Because] his wife, Carol Tayama's grandmother is Maria Taitano Carbullido. So, I'm assuming that's how the relationship is there. But anyway, they were Lottering out the homes. And the parcels were like—my grandmother Maria bought her lot for only five dollars. My father bought his lot for only two dollars, and he was able to get two—actually, my grandfather was the one who got the other one. And my grandfather, my dad's father, Francisco ended up getting the other lot side-by-side for two dollars.

RSS: But I thought you said they were a lottery.

JMC: Well, they were, that's how they were able to pick where you were going to get [a parcel] but you paid for it though.

RSS: Oh. I see.

JMC: Yeah. You paid. It was not a free lottery.

²⁴⁹ <https://www.chamorroroots.com/v7/index.php?start=96>

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RSS: So, the lottery determined the lot.

JMC: The lot that you were to get.

RSS: But they had to pay two dollars for it.

JMC: Two dollars or four.

RSS: There was a value attached to it.

JMC: Yes. That's how it was.

RSS: Okay.

JMC: And then my grandmother was fortunate enough to get that parcel where she was able to build her business; and that ended up being commercial zoned area.

RSS: Okay. So, did they pull lots that were next to each other?

JMC: If you were lucky.

RSS: No. Your family.

JMC: Well, I think what my grandfather did was he'd exchange it to the person that pulled it.

RSS: Ah.

JMC: —only because—

RSS: People were willing to do it.

JMC: —willing to do it.

RSS: Yeah.

JMC: You know because they say, "*Po'lu sa' i lâhi-ña, si tatãña.*"²⁵⁰

RSS: Right.

JMC: So, they were able to do that.

RSS: *Gi mañainan-niha, na'i' nai. Tulika.*²⁵¹

²⁵⁰ Let it be because it's his son, it's his father.

²⁵¹ They're his parents. Give it. Exchange.

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JMC: Yeah. And it was a very friendly, amicable relationship that they all had.

RSS: How big were the lots?

JMC: Well, the regular lot they were like 60 [sqft] by 90 sqft.]

RSS: Everybody had the same size?

JMC: Not everybody because there were some portions because of hills and everything they had to reapportion. Some were fortunate enough to get additional spaces. Then of course, those that were fronting like the Salinas River behind my house, because from the street to the boundary was 90 feet and then we had like maybe about 30 or 40 extra feet all the way to the river. So, we were able to claim that and clean it out, and the government allowed us to use it.

RSS: Well, they can't build on wetland, right?

JMC: They can't build. So, we were able to develop it, not develop but we clean it out and plant and make use of it.

RSS: Where do you live?

JMC: I live just right behind the church on San Isidro Street.

RSS: Okay. I've never gone back there. The most I've gone is to Uncle Art's²⁵² [house], and then up to the street where your aunt the suruhåna was [living.]

JMC: Mmhmm.

RSS: I interviewed her at her house.

JMC: Oh. Okay. You know right behind the church, right behind Mount Carmel School is Uncle Rick Reyes' house. We're directly across on the other side of the river, but on the other side of the block.

RSS: Okay. I don't know where the river is.

JMC: Yeah. It's on San Isidro Street.

RSS: Is there water back there?

JMC: There's a river. The Salinas River that goes all the way from the top of the village all the way down to— That's why Block Eight which Salinas River runs through is

²⁵² Arthur Carbullido Toves.

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the longest block of the village because they couldn't build a road across because the waterway.

RSS: Where does the water empty out though the bay?

JMC: Alongside Mount Carmel Cemetery.

RSS: Cemetery? So, where does the river cross? On Route 1—or Route 3?

JMC: Just right under the school. The river goes alongside Marcial Sablan Elementary School on the south side.

RSS: And, across the river?

JMC: No. See where Marcial Sablan School [is located?]

RSS: Mmhmm.

JMC: The river just goes alongside it and then there is San Vicente going to Johnny Sablan's mother's store? You know where the Sablan Store is?

RSS: No.

JMC: In Agat? Well, that is San Vicente and that goes all the way out to Route 2, to the cemetery and the water goes out into the ocean there.

RSS: I need to look because I don't see any coverts, the only covert I see there—

JMC: The one is the one going up to the church where Annmarie Arcero's house is. [Do] you know where Annmarie Arcero's house is in Agat?

RSS: No.

JMC: Where the manãmkó'—where the Senior Citizens'—just below there, just a few feet away is the bridge, or the road that goes over Salinas River.

RSS: Okay, I think I know generally where, but the covert I was thinking of is over by Nededog. The Nededog house. Isn't there like a covert there?

JMC: But that's just actually alongside the road. The one along Marcial Sablan's²⁵³ is the deeper one.

²⁵³ Marcial Sablan Elementary School.

<https://www.google.com/maps/place/Marcial+Sablan+Elementary+School/@13.3856895,144.6579193,643m/data=!3m1!1e3!4m5!3m4!1s0x671f7179f6b94975:0xda9d61262add3cf5!8m2!3d13.385202!4d144.658581>

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RSS: Okay. So, what other cultural practices did the people of Hågat engage in? I mean the wedding is one. Did you guys get together for *fiestas* like Mount Carmel School?

JMC: Yes, the *fiestas* used to be really [the] highlight of the village; because not only did they used to celebrate Mount Carmel *fiesta*²⁵⁴ in July, and then Santa Rosa *fiesta* in August.

RSS: Oh. (chuckles) Both of them.

JMC: Both of them. And I used to remember as a kid that's something we looked forward to because all the cousins from the north would come down to stay in Agat with us, and we would have the Santa Kåtmen²⁵⁵ *fiesta* in July; but of course that coincides with the liberation²⁵⁶ activities, so although we would celebrate it, but most of the time with the cousins when time for carnival time we would go up; but then the *fiesta* time—the weekends of the *fiesta* is when we would all get together.

RSS: Mhmm.

JMC: But then the Santa Rosa one would be the highlight, that is the biggest or celebrated one because that's the traditional *fiesta* of Hågat. You know Mount Carmel only came in the 'fifties. And then we'd have cousins from Yo'ña, from Dededo, all my first cousins would come down to help my mother prepare the food for the week, the whole week, and then my mother's sister would come down [and] spend the whole week with us just to help prepare the food.

RSS: Where did the Carmel come from?

JMC: Mount Carmel? I know when the new village was formed and they dedicated the church to Our Lady of Mount Carmel in the, I believe it was 1950. Santa Rosa was the original patron saint of Hågat. In fact, I don't know if you remember in 1980, we celebrated the tricentennial of the parish. So, in 2030 [it] would be the three hundredth anniversary.

RSS: And you still celebrate that?

JMC: Well, I know in 2010 we celebrated the 330th Anniversary. It was very low-key because I guess the Archdiocese Diocese—because it really did not fall on what would be considered [the] Jubilee Year like every hundred or fifty [years]—so we're like celebrating half-way in between. So, it's like every hundredth or fiftieth would be a

²⁵⁴ Village celebration of patron saint's day. Agat celebrates three fiestas; Mt. Carmel, Santa Rosa and San Isidro. <https://www.localprayers.com/GU/Agat/230437260407980/Our-Lady-of-Mount-Carmel-Roman-Catholic-Church-Agat%2C-Guam>

²⁵⁵ CHamoru reference for Lady of Mount Carmel.

²⁵⁶ Guam Liberation Day; July 21st of every year WWII. <https://www.guampedia.com/guam-liberation-day/>

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jubilee year celebration. So, it wasn't advised that we would highlight it because we highlighted the three hundredth anniversary, the Tricentennial Jubilee Year. And then of course in 2030 would be the three hundred fiftieth anniversary of the parish—founding of the parish and the village.

RSS: Why did they change the name? Why did they go from Santa Rosa to Carmel?

JMC: They didn't really change the name. They just dedicated the church the new church to Our Lady of Mount Carmel. The Santa Rosa is still the co-patroness or the original patroness.

RSS: But there's no church with her.

JMC: I know. In fact, there was a move at one time to build a shrine or chapel in her honor down in Old Agat but because there's nobody wanted to donate land (chuckle) not like before. Where, 'You can take the ranch and everything.' Just like the San Isidro²⁵⁷ or Santa Ana Chapel. Santa Ana ended up being third *fiesta* of Agat village, but that's down in the Santa Ana—the Nimitz Beach area. But that's the *lancheros*. How that started was Tun Antonio and Tan Milagro, the late Jesus Chaco the former vice mayor of Agat, his grandparents donated that land for the purpose of erecting a chapel in honor of San Isidro, originally San Isidro. San Isidro in Malojloj²⁵⁸ was not yet established, it was still San José, and then Bishop Baumgartner somehow transferred San Isidro to the *lancheros* in Malojloj. [And] then they rededicated what was the San Isidro Chapel in Agat to Santa Ana, the mother of our blessed mother. And that chapel was dedicated as the celebration for the Christian Mothers.²⁵⁹ So of course, the old chapel was demolished during, I think it was [Typhoon] Chata'an²⁶⁰ or something just demolished it completely. And I know the late Tony Babauta²⁶¹ and his crew really worked very hard with the Seabees²⁶² to rebuild it after devastation and neglect for so many years. But, when they rebuilt it, then the typhoon came and destroyed it. So then in the early 2000s the Lancheros Association decided to rebuild the church in honor of Santa Ana and dedicate it to Santa Ana, for the Christian Mothers. But now I understand that's one of the properties that is being offered up for the sell off to help (chuckles) pay off the church's [lawsuit.] Which is sad because the original intent was to build a chapel first to San Isidro and then of course the dedication and all the followers of Santa Ana and San Joaquin. That was something that everybody looked forward to but then when Father Jason Granado came to Agat they were still

²⁵⁷ Third patron saint in Agat for farmers.

²⁵⁸ <http://www.gcatholic.org/churches/oceania/16106.htm>

²⁵⁹ Archconfraternity of Christian Mothers.

²⁶⁰ <https://pubs.usgs.gov/fs/fs06103/>

²⁶¹ Difunto Antonio Cruz Babauta, former mayor of Agat.

<https://www.findagrave.com/memorial/152841339/antonio-cruz-babauta>

²⁶² <https://www.navy.mil/navydata/personnel/seabees/seabee1.html>

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celebrating the mass there on Saturday evening, but then the new priest came and just completely stopped everything down there.

RSS: So, I'm still confused as to why it went from Rosa to Carmel. Where? Who decided that? Didn't the people of Agat not question it?

JMC: No. They didn't really change it, they just made it [a] co-patron.

RSS: But, why? What was the history behind that?

JMC: I'm not really sure. That's a very good question. I never really questioned it because I always thought that Mount Carmel was the original patron, but later on I found out that Santa Rosa was the original patron of the village. And I guess because the Church for Our Lady of Mount Carmel they knew they just needed (chuckle) a place; and then they just placed it in Agat.

RSS: Yeah. But I mean what relationship did it have with Hågat, and why did Baumgartner distinguish it?

JMC: It's interesting because during the war the people celebrated the feast of Santa Kåtmen, and Santa Kåtmen's always related to the death and dying because of the promise of the scapular²⁶³. The scapular is the promise the Blessed Mother gave to Saint Simon Stock²⁶⁴—was that whoever wears the scapular in a state of grace—the hour of their death—would be taken to heaven.

RSS: Where is that?

JMC: It's the story of Saint Simon Stock. I'll give you some reading materials.

RSS: Is that in the Bible?

JMC: No. It's not in the Bible but it's one of the—in the apparition of the Blessed Mother to Saint Simon Stock, with the Holy Rosary.

RSS: So that's a Catholic teaching.

JMC: Yes, it's a Catholic tradition. So, because the people of Agat had a devotion to Santa Kåtmen and Santa Maria Bithen det Kåtmen,²⁶⁵ I guess because it was a very, very solemn thing for the people during the war. And then of course in the preparation towards the end of the war it was celebrated, and a lot of people would offer up their

²⁶³ <https://www.sistersofcarmel.com/brown-scapular-information.php>

²⁶⁴ <https://ocarm.org/en/multimedia/st-simon-stock>

²⁶⁵ CHamoru reference for Our Lady of Mount Carmel

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*nobena*²⁶⁶—their *promesa*²⁶⁷ to Santa Maria [Bithen det Kåtmen], and those are stories I've heard from the survivors of Fena.²⁶⁸

RSS: Mhmm.

JMC: Okay. That Santa Kåtmen was very, very much their highlighted [patron saint], I'm assuming that [it] could be the reason why.

RSS: Mhmm.

JMC: That Santa Kåtmen became their significant [patron saint.]

RSS: But you don't know for sure?

JMC: No, not for sure, but—

RSS: I mean can it be found? Can you find out somewhere?

JMC: Maybe through—[it's] something that I can look up—

RSS: Yeah.

JMC: In the church records. Tony Ramirez is very knowledgeable with that because I know [that] he dug up some church histories too with the late Father Tony Perez. Those two really—

RSS: Who is he? From where?

JMC: Father Tony Perez? He's originally from Barrigada. He became a diocesan priest, and then he entered the Sulpician order. His sister is Sister Francine, a Notre Dame sister, Familian Tungon, from Barrigada. Anyway, Father Tony did his work for his PhD on CHamoru funeral rites. And, that got Tony because Tony Ramirez now, would share a lot of Father Tony's work—his research of the different—so they were the ones who really dug up a lot. And, Tony has a lot of information on church history.

RSS: Where is the paperwork of that PhD?

JMC: It's with the Sulpician Order, unfortunately.

RSS: What is the Sulpician Order?

²⁶⁶ Novena.

²⁶⁷ Pledge. Promise. Vow.

²⁶⁸ https://www.postguam.com/news/local/fena-massacre-victims-honored-with-memorial/article_5e26099a-6c55-11e7-a562-9bb6535301c4.html

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JMC: The order is the Order of St. Sulpice. They're an order of priests that are in charge of training young men for the priesthood. Unfortunately, that's a copyrighted thing for his community.

RSS: And it's not available to anybody?

JMC: I'm sure it will be available because it's something that can be used for understanding our funeral rights.

RSS: Sure. So, do you know anything about funeral rites? Was there a particular practice that the people followed in Hågat?

JMC: Traditionally, the minute the person dies they have the rosary at home. And then when the person is buried, they have another nine nights [of rosaries.] And then after that nine nights they have the *lisåyun guma*²⁶⁹ or *lisåyun familia*.²⁷⁰ That is just for the family, another nine nights.

RSS: Twenty-seven days?

JMC: Twenty-seven days depending—I remember my grand—when my mother's mother Dolores Materne passed away, we had the whole month because she died October ninth—we didn't get through the rosary until November fourth. It was every night we were up in Dededo. And because when *Nånan*²⁷¹ Dolores died she was buried, I can't remember but several days after she passed away. And then when she was buried, we had nine nights for the *lisåyun linahyan*²⁷². And then we had the—

RSS: *Linahyan*.

JMC: *Linahyan*, for the public, *i linahyan*. And then you have the *lisåyun guma* or the *lisåyun familia* you know the nine [day] family rosary. Now they call it family rosary, but it's the *lisåyun guma*. And that was the traditional practice of the rosary.

RSS: Okay. Hold on. So, when a person dies, the night that the person dies is the first day of the rosary?

JMC: Yeah.

RSS: What do they call the first nine?

JMC: I don't really remember.

²⁶⁹ Public prayers of the rosary for the deceased.

²⁷⁰ Family prayers of the rosary for the deceased.

²⁷¹ Mother, grandmother, or great grandmother.

²⁷² Public or group praying the rosary.

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RSS: Okay.

JMC: I don't know but that could take like two weeks or—you see—

RSS: They don't do it on weekends?

JMC: No. [You] see because back then traditionally there's no morgue or nothing so it's usually like three or four days then the burial. Or, two days—

RSS: Ahh.

JMC: Then they bury them, then the nine [days] right? But then of course modern time Guam Memorial Hospital at Oka Point—I remember with Nāna when she died October ninth, I remember it was almost a week, or over a week, or two weeks later we buried her, based on I don't know what arrangement—I know we had to wait for family members to come back from the mainland.

RSS: So, in the two weeks you're having a rosary every night?

JMC: We had a rosary every night.

RSS: Okay.

JMC: And when we had the funeral service, and then the day she was buried, that was the first night of the nine nights rosary.

RSS: Okay.

JMC: And then after that nine nights, we had of course the *lisáyun guma*.

RSS: Okay, so because of circumstances from the day that a person dies—

JMC: Mmhmm.

RSS: —to the day they are buried is one set of prayers.

JMC: Yes.

RSS: Or rosaries.

JMC: Yes.

RSS: Then the nine kicks in, and then another nine kicks in.

JMC: Another nine nights. Yeah.

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RSS: Okay. So, the first set of prayers from the death could be anywhere?

JMC: It could be anywhere from three days—

RSS: It's undeterminable.

JMC: Yeah.

RSS: Yeah. Okay.

JMC: But of course, considering back then there's no morgue.²⁷³

RSS: Right.

JMC: They just buried the two days or the following day. I remember that one and in the practice of the rosary during the *belá'*, because everybody used to have the *belá'*—when the body comes in the afternoon before the burial day—when the body arrives there's always a rosary said the minute the body arrives. And then, there's the eight o'clock rosary, then there's the midnight rosary, then there is a three-a.m. rosary and then there is a six-a.m. rosary. And then from the six-a.m. rosary when the body leaves the house, there's another rosary said from whoever stays in the house while the body is going to the church, they call that—I forgot the word²⁷⁴, it's at the tip of my tongue, but when the body leaves the house, the rosary's being said. I remember in 1972 when my next-door neighbor passed away, Tun Jose Marokai,²⁷⁵ I remembered that was practiced. Then of course I left Guam and things changed (chuckle) there after I came back.

RSS: Mmmhhh.

JMC: It was only one rosary when the body comes, and then one rosary when the body leaves [the house.]

RSS: Okay. So, the person dies today.

JMC: Mmhmm.

RSS: He's brought to the house the next day, at noon?

JMC: Okay, that's in the olden days.

²⁷³ The first Guam Memorial Hospital at Oka Point in Tamuning was built in 1955. Prior to that, there were no morgues or mortuaries.

²⁷⁴ *Lisâyun despidida. Ma despidi y matai*: The sending off rosary. (JMC via WhatsApp text)

²⁷⁵ Jose San Nicolas Aguigui, Familian Taibas. His wife was Tan Magdalena Chaco, Familian Marokai.

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RSS: Before the morgue, where did they put them?

JMC: Before the morgue, right in the house. Right in the house. If they passed away in the house, the people would be cleaning and preparing everybody. The dead body is still in the bedroom probably still laying down.

RSS: Mhmm.

JMC: That's what Nāna told me. When Nāna Romana²⁷⁶ died, she was laid in the bedroom like she was still in bed while they're preparing the house, [and] preparing her coffin, because back then there's no funeral home, nothing. So, they were building the coffin, and then the following day was her funeral.

RSS: Okay. So that's why it had to be quick right?

JMC: Mmmhhh. Yeah.

RSS: Because there was no morgue.

JMC: Because there was no morgue. Yeah.

RSS: Alright. I never really thought about that, where they put the body until just now. (chuckle)

JMC: Yeah.

RSS: Okay. So, the person dies, whatever time they die, what is the first rosary conducted? Right away?

JMC: Yes. Right away.

RSS: Okay. If you die at two o'clock in the afternoon the rosary is said right away.

JMC: Yeah.

RSS: And then the next rosary is at eight o'clock.

JMC: [At] eight o'clock at night.

RSS: And then you said at midnight?

JMC: During the *bela'*

²⁷⁶ Romana worked as a nurse at the Susana Hospital in Hagåtña prior to World War II on Guam.
<https://www.flickrriver.com/photos/guampedia/sets/72157624921098482/>

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RSS: The *bela'* would have to be the same night the person dies.

JMC: Yeah. During the *bela'* it would be at eight o'clock and then at midnight the day before the burial. [And] at three a.m., six a.m., and then when the body leaves [the house.]

RSS: Why every three hours?

JMC: I'm not sure. I could never figure that out.

RSS: Okay.

JMC: But that was the usual practice before.

RSS: And when do they bury the body?

JMC: Whenever the accommodations are, like in my grandmother's case she was buried like three days later.

RSS: Mhmm.

JMC: But in '70s, 1972, I remember with Tun Jose, he died [and] a week later his body came out on a Friday night, and then Saturday was his burial.

RSS: So, they had a *bela'* for him too?

JMC: Yeah.

RSS: Okay.

JMC: That was the last *bela'* I've ever remembered on Guam.

RSS: What year?

JMC: 1972.

RSS: Wow. Yeah, I don't know anybody who holds [a] *bela'*.

JMC: I take it back. I remember in 1981. There was a *bela'* in Agat. A young man that drowned, and I remember that family, the Salas family.

RSS: Mhmm.

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JMC: The Paledo family, they did the traditional eight o'clock²⁷⁷, midnight, three [a.m. [and] six [a.m.]]²⁷⁸ and then the body left [the house.] That family [is] very traditional, they really follow the *kustumbre*²⁷⁹.

RSS: Mhmm. So, Jlawrence in Hågat, is there a traditional, cultural property? Is there an area in Hågat that the people every year get together, and go somewhere to do something, some cultural practice other than the church?

JMC: Not that I can think of really. I've never encountered anything. The only thing is church related that I could remember.

RSS: Okay. So, the church for Agat has been the meeting area or the activity center.

JMC: Mhmm. That has always been the central activity or focal activity [that] I've known.

RSS: What about fishing? Is there a traditional fishing activity that the—

JMC: I remember doing the *manhålla*²⁸⁰ one time. I forgot what actually—

RSS: The *chenchule*²⁸¹?

JMC: But, I remember they said that when the mackerels coming in [at] *Finile*²⁸², we all would go down, my mom, my auntie, my grandmother and we'll go help, and everybody would pull the— and all the kids would play and they would tell us to splash the water to scare the fish to chase the fish to the net. And the older folks would pull the net in. I remember outside at Uncle Mike Cruz's beach in Agat, there was a big—it's similar to the *hukilau*²⁸³ in Hawai'i. I remembered everybody in the village I could think of were out there helping because the net was so— remember back then I was so small—but the net was so big. And then when the fishes are all put in storage, then we all line up; and they would give us five fishes each—the kids,

²⁷⁷ *Lisåyun matai*.

²⁷⁸ *Lisåyun despidi*: last rosary.

²⁷⁹ Custom, traditions.

²⁸⁰ *Hålla* is to pull. *Manhålla* is pulling action of large fishing net by a group of village people.

²⁸¹ Is to present or donate money. Correct word should be *CHumenchulu*, a type of fishing with long nets. (Topping, Ogo, Dungca pg. 44)

²⁸² *Finile* is a district in Agat south of the Mt. Carmel Cemetery. When one says "going to *Finile*," it means visiting the Tanaguan family in Agat. *Finile* is where my family, the Tanaguan family lives in Agat. *Finile* is a family homestead.

²⁸³ *n.*, [*Huki*, to pull, and *lau*, leaves.] A method of fishing, in which a large number of persons drive the fish into a net by means of ropes hung with leaves, usually of the ti plant. This apparatus is called the *lau*.

<https://hilo.hawaii.edu/wehe/?q=hukilau&l>

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and I guess the *manâmkô*²⁸⁴ probably gotten ten. But there was an abundance of it, there was so much.

RSS: What kinds of fish?

JMC: Everything from mackerel—when the mackerel came in.

RSS: You mean the *atulai*?

JMC: The *atulai*, yes. And, a couple other fishes I remember they would catch and that's one of the community things I remembered.

RSS: But they did that every year?

JMC: Whenever the mackerels or whenever the season when they come in.

RSS: Right. *Atulai* season.

JMC: I remember though when we use to go catch *do'gas* as a family. We would go out in either in Bangi [Point]²⁸⁵ or in Nimitz [Beach] before the boat harbor was built. We would go down low-tide and collect the *do'gas*. And we would have *do'gas* soup.

RSS: What's *do'gas*?

JMC: *Do'gas* are those little shells that—there almost like abalone, but they're smaller, and they crawl all over the place. But they were so delicious, especially with coconut milk. And, you have to have that strong garlic taste to get to bring the flavor out.

RSS: Mhmm.

JMC: But I remember that was one of the fun times we used to have as kids. And, I used to remember not just my immediate family like maybe two or three other families we'll all go out together and collect *do'gas* and we would put everything in a big bucket, and just apportion to how many families.

RSS: Describe a *do'gas*.

JMC: How can I—they're very tiny little—oh they're almost like what's one of those marine life shells? But, anyway they're tiny crawling (chuckle), they're almost like the abalone or the—

RSS: Do they have a plug? Are they snails?

²⁸⁴ *Âmkô* is CHamoru for old. *Manâmkô* is those who are old or elderly.

²⁸⁵ In War in the Pacific National Historic Park.

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JMC: They're snail-like, but they're not snails really. But the meat is really gummy.

RSS: Okay.

JMC: Really gummy.

RSS: So, it's not clams?

JMC: No, they're not clams. And they have these little crawling—

RSS: Are they round shells?

JMC: No. They're not round. They're—I'm looking to see if you have shells around here.

RSS: No.

JMC: They're almost like the conch shells, the big conch shells?

RSS: Yeah.

JMC: But in a very miniature size.

RSS: Oh. Okay.

JMC: Yeah. They come [in] various sizes, some with—

RSS: Like the *dukduk*²⁸⁶ shape?

JMC: Almost like the *duduk* but little bit larger. Some of them the *do'gas* have the long spiral—

RSS: Of the tail.

JMC: Of the tail too. So, they come in different—

RSS: Mhmm.

JMC: —Different forms, but I still remember.

RSS: And you would collect it at what time of the day? Or [during] high tide, [or] low tide?

JMC: Low tide.

²⁸⁶ Slang for *umang duk*; Hermit crab. (Topping Ogo Dungca pg. 242)

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RSS: Low tide probably.

JMC: It has to be low tide.

RSS: Yeah.

JMC: Yeah. Because the water in that area can be pretty deep.

RSS: Yeah.

JMC: But on low tide we would—

RSS: Do they still come out? Are they still there?

JMC: No more, ever since the boat harbor²⁸⁷ came in—

RSS: Why?

JMC: I guess the oil, and everything would kill the marine life.

RSS: Oh.

JMC: And I used to remember that, and outside Agat, they used to have the *ado*,²⁸⁸ the sea grapes.

RSS: Oh.

JMC: And those things were very delicious.

RSS: What color?

JMC: The green ones. And sometimes they were a little bit grayish, yellowish color sometimes.

RSS: How do you eat it?

JMC: You ferment it with lemon or vinegar. There's a certain way of washing it and everything.

RSS: Pickling? It would be like pickling?

JMC: Pickling. Yeah, pickling it a little bit.

²⁸⁷ Agat Marina. <https://www.portofguam.com/about-us/maritime-operation/facilities-and-services/marinas>

²⁸⁸ Type of seaweed, very popular as an edible plant. (Topping Ogo Dungca pg. 6)

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RSS: Mhmm.

JMC: I used to remember having those (chuckling) but gone are those days. I think the only place where you can find *ado'* in Guam now down in Inalåhan.

RSS: How do you spell it?

JMC: I used to remember that they call it *ado'*.

RSS: Is it a-d-o you're saying?

JMC: A-d-o,²⁸⁹ or a-d-u with a [glotta.]

RSS: A-d-u.²⁹⁰ Oh.

JMC: Yeah. I used to remember up in Tanguisson, we used to go collect them over there too.

RSS: Mhmm.

JMC: Out towards the Lost Pond there used to be plenty over there.

RSS: Mhmm.

JMC: But there is nothing [there] anymore.

RSS: Not anymore.

JMC: Yeah.

RSS: So, you haven't had it in a long time.

JMC: I had some in 2014. I somehow was at CHamoru Village²⁹¹ and somebody was selling it there. And then when I asked where they harvested it, they said they picked it at Inalåhan. So that's the last time I remember it.

RSS: Mhmm. But they didn't say where.

JMC: No. They said Inalåhan was where they harvested.

RSS: Mhmm.

²⁸⁹ *Ado'* is a popular edible seaweed. Pg. 6 (Donald M. Topping, 1975)

²⁹⁰ Peep, peak at, keep a watch on. Pg. 6 (Donald M. Topping, 1975)

²⁹¹ Chamorro Village in Hagåtña was built as a startup business incubator. On Wednesday night, it is a tourist night market. (https://www.facebook.com/pg/chamorrovillageguam/about/?ref=page_internal)

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JMC: I'm not sure it could be that's one of the few places that's not contaminated.

RSS: Yeah. Right? (chuckles)

JMC: Yeah. All the others area contaminated.

RSS: Population explosion, right?

JMC: Mmhmm.

RSS: Yeah. What else? That's the kind of stuff I'm looking for.

JMC: Yeah. Okay. The only thing I can recollect historically [are] some of the old artifacts, the pre-war artifacts of the church. The *Delarosa Santa Enteru* that's historical because that came from the KOTLA²⁹² Family.

RSS: The say what?

JMC: The Santo Enteru, the Dead Christ. The statue of the Dead Christ, and the Sorrowful Mother that always comes out on Good Friday. The statue that's in Agat was all the way back—because Carol's mother, Auntie *Keng*—that came from her grandmother and that statue was since 1912. They still use it every year. But she said that the Delarosa, the body of the Delarosa was damaged during the war, so they had to modify it and use [a] two-by-four but of course they cover it with a dress. Those are antique articles that have been all the way back to the early 1900s.

RSS: Are they wood?

JMC: They're wood carving, and amazingly they're not termitid or anything. I wonder what kind of wood is it?

RSS: Yeah. I know what I was going to say, who carved it, and where did it come from?

JMC: I'm not sure but Auntie *Keng* told me that her grandparents were the ones who brought it and donated it, and then it was her mother and father that donated it.

RSS: Auntie Keng?

JMC: Auntie Keng. Carol Tayama's mother.

RSS: They call her, Auntie King.

²⁹² CHamoru nickname for one Pangelinan family clan.

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JMC: Keng. K-e-n-g.

RSS: What's her real name?

JMC: What's Auntie Keng's real name? Henriketta²⁹³.

RSS: Henriketta, that's right. Is she Phil Carbullido's father's²⁹⁴ sister?

JMC: No. I don't think. Auntie Keng is Tun Antonio's daughter.

RSS: Phil Carbullido's father is from Agat. We're all related.

JMC: Yes, Frank. Uncle Frank but I think there's like four brothers. There's Tun Antonio's side, then the Carbullido's by Kimchee Store. Those are all first cousins or brothers.

RSS: Yeah. Even Uncle Art Toves is a Carbullido.

JMC: Yeah, but that's through his mom, what's her name?²⁹⁵ She's one of those old ladies [that] when the modern liturgy²⁹⁶ came in, she was curious to know but we explained to her that when you come to church, you're supposed to celebrate mass. Be alive and that's what the church is. And, then I said, "It's like a fandango, that when you come to a fandango, you don't just sit down and just keep your mouth shut. It's like a *måtai*. But you come to celebrate joy. It's like dancing," and every time we played the guitar, she's one of those that take the song book and sing along. She was one of those who would be amenable to seeing all the new stuff. Gosh I forgot her name.

RSS: Change. Did they not celebrate? What happened?

JMC: Remember the old mass, the Latin mass? It used to be very solemn. (whispering and bowing his head demonstrating how people used to pray in church) And, father says when the bell rings everything is complete silence. Now, with the new liturgy, the whole Eucharistic celebration is a reenactment of the consecration of the Last Supper, but yet alive so the people can appreciate and enjoy the meaning of it and make it, not just a somber thing, but alive. And, when you take the mass—take it out of the church. Take the mass outside of the church. And I tried to explain that what you

²⁹³ Enriqueta Rufina Carbullido Sablan (1915-1999) (Goniwiecha, Enriqueta Carbullido Sablan, 2015) Auntie Keng operated Keng's Store in Agat, a grocery store and general merchandise. (Confirmed by Carol Sablan Tayama via WhatsApp text)

²⁹⁴ Francisco Chaco Carbullido.

²⁹⁵ Amparo Carbullido Toves. Uncle Art's father was Jose T. Toves.

²⁹⁶ The Order of the Mass.

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experience—your prayer life, when you take it home and you make that lesson, or that message from that Sunday readings come alive in your family. I love the whole—

RSS: So, what you're saying that people resisted change?

JMC: No, they were just wondering—because whenever there's a change everybody's—*háfa ta'lo este?*²⁹⁷ Until you explain to them, then they will understand, then they'll adapt to it. I came from that school with the change of the old rites to the new rites, and I was just wondering how are the *manámko*—because my grandmother—it took her a while because—*áhe adai sa' debe di ta fanma'kilo*. And, when I explained to Nāna about—especially when we started *I Fuetsan Yu'os* using the guitar, she started singing along with it. Because *gima Yu'os* to her, she's used to is on the organ but when we played—And, then when we had a new priest came to Agat in '72, and was swinging, everybody started going with the flow with him, and he made the people connect with the song and the whole prayer. As long as it's explained to them.

RSS: So, nobody really resisted.

JMC: Nobody resisted the new rites. They frankly enjoyed it.

RSS: Why was there a need for it?

JMC: Oh, Vatican II was the one that changed it. Although I've not been involved with the church, much lately, they've been changes and I think the mood now is—because a lot of the young—see, our generation, we want a lively mass. We want to celebrate. But the younger generation wants to go back to solemnity. I noticed that now. The younger people—it's like where is the solemnness, the solemnity that you have, the sacredness. But that's the trend and mentality of the younger generation. So, I think the church is evolving back into that. It's a prayerful, solemn atmosphere of—

RSS: Because they don't seem to have that in their lives.

JMC: Yes, and I think the move is good, the church is listening to that need. And, with all the many things that are happening in the church, I think there's a need to go back to that solemn, that sacredness.

RSS: I mean, if you think about it, if Jesus was standing in front of you, or Jehovah was standing in front of you, would you dance? You're not going to do that. (chuckling) it's going to be more reverential.

JMC: Yeah.

²⁹⁷ Literally, what is this again.

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RSS: I mean, you don't do that in front of a king.

JMC: That's true. I learned this from the Pacific Way of Life, I mean, to be involved with Fest Pac—

RSS: Yes. But that's a very different kind of—

JMC: Yeah, because when you are before the king—

RSS: Even in Fiji, even in New Caledonia, they don't do that in front of their kings.

JMC: They sit down, and they respect them.

RSS: Yeah, exactly. So, the Fest Pac thing is an artistic expression.

RSS: Yeah. Alright so going back to Agat. What is the name Hågat? How is Hågat different from Hagåtña? What does it mean—Hågat? Just blood?

JMC: I don't think it really is referring to blood.

RSS: Okay.

JMC: Because, I mean, I don't even think Hagåtña has that connotation.

RSS: Distinction?

JMC: Or referral to anything blood. It just seems that it's like a synonym, or what do they [call it when] it's spelled the same but have two different meanings?

RSS: But what does Hågat mean?

JMC: Hågat? I honestly don't know. I'm not really sure.

RSS: Yeah.

JMC: There are many theories or many things I've heard, but I don't really know. There's no really justifications to what Hågat [is]. It's just like Humåtak and Inalåhan. They may be just names that maybe refer to something, in the olden days.

RSS: And it's lost.

JMC: And then it's lost.

RSS: Mhmm.

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JMC: Just like even the family names. You can easily say Gumataotao and Taianao but who knows maybe *Tanaguan* could be a common word back then but the meaning of it—

RSS: Yeah.

JMC: Because I was noticing that list of ancient CHamoru names, Aguan, Anaguan with no “t”, so it could be like Ta-naguan (Tanaguan) would be referring to Anaguan.

RSS: Yeah.

JMC: Or it could be in that sense.

RSS: Well, we understand how language changes. Look at As Tun Bo became Astumbo. Because somebody named it Astumbo because it sounds better than As Tun Bo. Excuse me.

JMC: Oh, that’s what I caution with a map that was produced not too long ago, by of course, our late Uncle Bert Unpingco.²⁹⁸ (chuckling) I went through the whole map and certain names of it were—I guess because he didn’t know, like Aguada was renamed Agueda because they said they never heard Aguada before, so they thought that’s maybe Agueda. They can’t do that, unless they know exactly. So, that’s an erroneous map, I hate to say that should be taken off the shelf.

RSS: Well, just don’t refer to it. Anybody has a right to publish, right?

JMC: Yes, everyone has a right to publish.

RSS: So, anything else? So, today where does Hågat start? From Inn on the Bay to where? To the transfer station?

JMC: No, Inn on the Bay all the way to Humuyong Månglo²⁹⁹.

RSS: Oh, Humuyong Månglo.

JMC: Yeah, that’s the boundary line.

RSS: That’s another think Jlawrence, when people talk about Humuyong Månglo, or they talk about—

²⁹⁸ Norbert Reyes Unpingco, known as Bert Unpingco, or Mr. Tourism. (Goniwiecha, Norbert Reyes Unpingco, 2017) https://www.guampdn.com/news/local/mr-tourism-bert-unpingco-dies-at-83/article_f544aaf3-f8ea-5e9b-8e8a-04490fade12f.html

²⁹⁹ Southern mountain before Humatak.

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JMC: They say Lam Lam.³⁰⁰

RSS: They say Lam Lam and even with Humuyong Månglo, there's some reference to something Christa, I read it in the POST,³⁰¹ and I have to send the managing editor a letter because it's not Christ something, it's the cock's crown.

JMC: Humuyong Månglo?

RSS: No, the mountain down—Schroeder's Mountain. The CHamoru name is a reference to the—

JMC: Crown.

RSS: The crown of the roosters.

JMC: Roosters.

RSS: It has nothing about Christ. When I read that I made a mental note to call. People need to jump on things like that.

JMC: There are a couple of things I heard too, that were mentioned but I didn't know that the referral to was wrong. And, sometimes I would try to call in to the radio station when I hear it on the radio, on Tony Lamorena,³⁰² about a place, and I said, no. I can't remember, it was just two weeks ago, but I didn't have my phone and I was driving.

RSS: We have to be more stewards of that because that's how things change. If it's said, and Tony himself doesn't know.

JMC: What I know is historic, church related items there for museum collection.

RSS: I'm looking at the geographic location of Agat—you have the ocean, so it had to have some fishing activity. Was there hunting? Did you guys hunt as a village?

JMC: No. I don't remember anything [like] that.

RSS: Okay. Were there *fanihi*, what about cultural foods?

JMC: Those were already staples of the *fiesta* tables.

RSS: Okay.

³⁰⁰ In CHamoru, Mt. Lam Lam is Sabånan Låmlam. *Sabåna* is a mountain area, hilly, covered with sword grass.

³⁰¹ https://www.postguam.com/island_life/spots_on_the_rock/hike-to-heaven-atop-mt-schroeder/article_76a326ba-0c21-11ea-bd5c-4bc7492ff22e.html

³⁰² Tony Lamorena is the current afternoon talk show host on K57 Radio.

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JMC: That is all I can remember of it.

RSS: You mentioned the *fiesta* about everybody coming together. That's a cultural practice, right?

JMC: Mmhmm.

RSS: Where they come in for a whole week (chuckle.)

JMC: For a whole week.

RSS: (chuckles) And prepare the food. What kind of food did they prepare?

JMC: Oh, I used to remember the *binådu*.³⁰³ Back then there were no restrictions.

RSS: Yeah.

JMC: You catch your *binådu*, you put it on the table. (chuckle)

RSS: Where did they catch it? Who hunted?

JMC: I don't remember who.

RSS: Okay.

JMC: Because we were all kids back then.

RSS: Mhmm.

JMC: But I remember the *fanihi* part because they were at the ranch, and my dad would catch them at the ranch. [He] would set traps or would shoot them.

RSS: How did he set the traps?

JMC: He would set those big chicken cages and put bananas inside—hang the bananas [on the cage] and then the bats would fly into it, and then when they fly into it, they'd fly [through and a] spring would just close the door sometime they'll catch twelve or fourteen *fanihis* back then.

RSS: So, is it one of those holes where you go in, but you can't come out?

JMC: You see when they go in and they start hanging on the—

RSS: On the net?

³⁰³ Deer.

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JMC: Bunches of banana—

RSS: Mmhmm.

JMC: It weighs it down and it releases—

RSS: Ahhh.

JMC: —the hold on the door, or the—

RSS: The trap?

JMC: The trap.

RSS: Yeah.

JMC: And it just closes it.

RSS: Mhmm.

JMC: And it catches like fifteen. I used to remember that there were fifteen—there was a whole lot.

RSS: Did you try it?

JMC: I remember when I was young, but not today (laughing). I don't think I would want to.

RSS: No.

JMC: I used to remember the *kādu*³⁰⁴. And, I remember the one thing that I at that time, that I really went for were the wings.

RSS: Really?

JMC: Yeah,

RSS: What's in the wing?

JMC: It was chewy and very—

RSS: Aww

JMC: Flavorful and I didn't really go for the furry part.

³⁰⁴ Fruit bat soup.

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RSS: Mhmm.

JMC: Because when I first looked at it, I said, “Oh, my God, (laughing) there’s a rat in the pot,” we were kids. And, in the summertime we would go out to California, and it’s interesting whenever we came back to Guam. Because, when I was in grade school all the way up until the time I went into high school or middle school I didn’t know how to speak CHamoru.

RSS: Mhmm.

JMC: We weren’t brought up speaking CHamoru. And then, the only time I ever started speaking CHamoru was when I went off island. And, I was with my foster brother. When we were growing up there were kids in the neighborhood that stayed with us. My parents were like foster parents.

RSS: Mhmm.

JMC: Because like children from families like their parents passed away, so they would be staying with their grandparents but because there’re no younger brother or sister—we were there, and we had a very big house, so they all would come [and] stay with us. And then, I was with my foster brother in Hawai’i, and then I was still practicing. But I could understand it only because I read the *dibosionario*³⁰⁵ and the CHamoru songbook. I know what they mean but to say—that’s why I cannot say the CHamoru rosary because I would mispronounce it or because of my anglicized pronunciation, I would say ‘*Si Yu’os un gineggue, Maria, bula hao grâsia,*’ and then I’d miss a few phrases and then it doesn’t sound right. And I hate it whenever people say the rosary, especially these young people that are saying the rosary, and they miss a few words. I hear all this criticism. That’s what irks me when (chuckles) I go to rosaries because ‘*Hâfa adai ilélékña?*’³⁰⁶

RSS: Because they’re listening.

JMC: Yeah. Just pray [chuckles] the rosary—never mind (chuckling) the mistake—(chuckling) just pray the rosary. They’d say, ‘Oh I don’t have to say it then.’ Especially when you say the rosary, ‘Oh we are going to sing another song again?’ I mean, if you don’t want to pray then go home.

RSS: Mhmm.

JMC: Why come? Sometimes when I was saying the rosary for somebody and they say, ‘Larry, make it fan a short rosary.’ I took that as an insult. I said, ‘Then if you don’t

³⁰⁵ Divisionary, prayer book. (Topping Ogo Dungca pg. 50)

³⁰⁶ *Ilék-* say, said. From *alok* say-imperative. (Topping Ogo Dungca)

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want to come to the rosary, if 're in a hurry, then just go home.' I mean, if you come to pray the rosary, come pray the rosary.

RSS: Right.

JMC: But, if you come, and you're in a hurry, then go home

RSS: Leave when you can.

JMC: Yeah.

RSS: If you're tired go home.

JMC: If you want to go, just go.

RSS: Yeah.

JMC: And I don't say long rosaries either. I go straight—

RSS: Well, isn't there an established length for them?

JMC: You mean like a—

RSS: The rosary.

JMC: A set—

RSS: Isn't there like five, ten Hail Mary's or whatever?

JMC: Well, the rosary, I do the basic.

RSS: Okay.

JMC: What's prescribed. Prescription is you don't add, you don't subtract.

RSS: Right.

JMC: So, I do the prescribed rosary that the church gives us.

RSS: Okay.

JMC: And the church, the Catholic teaching or the Catholic guidelines of saying the rosaries, you have the five Our Fathers and the ten Hail Mary's for the *decades*. [And] then you have one Our Father, three Hail Mary's, [and] one Glory Be at the beginning with the Apostles Creed. And then that's the basic rosary with the Hail Holy Queen at

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the end. The litany is a separate prayer the Lord have mercy. Christ have mercy, Lord have mercy—

RSS: Mhmm.

JMC: Lord pray for us, the whole thing. That is a separate prayer.

RSS: Mhmm.

JMC: And sometimes when I say the rosary, I just say the rosary, I don't add the litany.

RSS: Do you say it in English?

JMC: I'll say it in English only.

RSS: Oh. Okay.

JMC: I only do it in English.

RSS: Okay.

JMC: Because it's hard for me to say it really because I don't want to mispronounce the words. I could say it in CHamoru.

RSS: You need to practice.

JMC: I could say it. In fact, the late Joe San Nicolas³⁰⁷, the former Jose Pineda, the former commissioner—mayor of Agat, he tried to force me to say it in CHamoru. In fact, he asked me to cover for him a rosary. I mean, a lot of people don't like because Joe has his cunning ways of upsetting people but—

JMC: Joe can be sincere and he's a good person. I always looked at Joe's good side, not his bad side. Because when—

RSS: Everyone makes mistakes for goodness sake, right?

JMC: Yeah. And then when Joe says, "Hey, Jlawrence I cannot say the rosary at this house because I have to go to do something. I know he's lying, but—

RSS: (chuckles.)

JMC: He's forcing me to do it. But he says, "Well you have to do it in CHamoru."

³⁰⁷ Jose Salucnamnam San Nicolas aka Jose Pineda (Familian Pineda). (Clarification via WhatsApp)

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RSS: Jlawrence, practice it in CHamoru. Do you have it in writing?

JMC: I do. I memorized it too. I know it. But it's the pronunciation.

RSS: So, what, the more you do it—

JMC: I know, the more I—

RSS: Because you already heard it.

JMC: Yes. I know—

RSS: So, say it the way you heard it.

JMC: But, see, another thing too is I'm not fast.

RSS: You don't need to make it fast.

JMC: I say my prayers slowly. When the people respond they go they say it (chuckles) fast like, they say—so I panic.

RSS: The *techa*³⁰⁸ is in control, right?

JMC: Yeah. Of course.

RSS: The more you practice, the better confidence you're going to have—

JMC: That's right.

RSS: And, you'll be—

JMC: That's right. I have to build a confidence saying it correctly.

RSS: Yeah. Just do it.

JMC: I'm trying that, it's just that—

RSS: Do it at home. Do it out loud.

JMC: I'm *mamála*³⁰⁹ sometimes when I do that. Because I don't normally do this, in fact, I only started saying the rosary when, who passed away that was my very first *lisáyu*? Oh, my cousin Henry,³¹⁰ when he passed away in Finile'. He was the very first

³⁰⁸ Rosary conductor.

³⁰⁹ Ashamed, be ashamed, shamefaced. (Topping Ogo Dungca pg. 132)

³¹⁰ My cousin Henry Salas Cruz was at stage 4 cancer. When I visited him on his sick bed, he personally asked me to pray/lead (*techa*) the rosary during the nine nights and at his funeral. He eventually passed away two days later. That

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public rosary I've ever said. And that was the old version, that was the *Ma'åse'. Ma'åse'. Ma'åse'*,³¹¹ part. And I had to—

RSS: Jlawrence, if you're going to be a techa do it right.

JMC: Oh, that's why I modified it.

RSS: Practice.

JMC: In fact, let me tell you though, this is a fact. I was in the Liturgical Commission and when I came back to Guam in 1982, when I went to rosary in Yigo it was a different rosary. When I went to Chalan Pago [it was a] different rosary. [I went to] Humåtak [it was a] different rosary. I said this got to stop. So, the Liturgical Commission—we decided to have the standard rosary and the litany, for the Litany of the Dead.³¹² So now if you notice all the prayers that are said in the rosary is now the standard rosary and the litany only.

RSS: Mhmm.

JMC: None of this *Ma'åse'. Ma'åse'*,³¹³ for the Rosary for the Dead.

RSS: Yeah. It's important.

JMC: Other than that, historically, the historic sites in Agat there's a lot of neat things in Agat like the discovery of that old cemetery. That was just a discovery that Ton³¹⁴ and I made. We heard about it, but we were the ones who open up the track for that. And then the Fena Memorial – the Fena Massacre—that was not really celebrated, we had to pull that out of the woodworks. And, the late Uncle Mike Cruz—³¹⁵

RSS: How did you pull it out of the woodwork?

JMC: Well, this was [when] we were celebrating Mount Carmel fiesta back in 1981-82. I came back to Guam for a year and Uncle Mike was saying that he remembered his sister being killed in Fena³¹⁶. I was just inquiring about [it] because the Tinta [Cave] and Fåha [massacres] celebrations were already ongoing. And, I said, 'Uncle Mike you

was the first public rosary for the dead that I did. After that, everyone in the family and village would ask for me to recite/lead (*techa*) the rosary for the dead for their love ones. Clarification via WhatsApp.

³¹¹ Mercy. Mercy. Mercy. (Topping Ogo Dungca pg. 127)

³¹² A prayer consisting of a series of invocations and supplications by the leader with alternate responses by the congregation the Litany of the Saints. <https://www.merriam-webster.com/dictionary/litany>

³¹³ CHamoru for have mercy.

³¹⁴ Difunto Antonio Cruz Babauta (1936-2015); Ton or Ton Min, former mayor of Agat.

<https://www.findagrave.com/memorial/152841339/antonio-cruz-babauta>

³¹⁵ Miguel Jesus Cruz.

³¹⁶ Jlawrence could not remember Mike's sister's name, but texted in WhatsApp that single and some newly married men and women from Agat were killed at Fena.

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mean to say that there was some Agat people that died during the war?’ In one side he said, ‘*Hunggan, man ma puno’ taotao Hågat gi iya Fena.*³¹⁷ and I said, ‘Who are they?’ So that’s when I started going out with Tony Babauta, and then I went to Anita Aguon, my next-door neighbor. She lives right behind the church, and her brother died [at Fena.] And then I found out that two of my uncles, my dad’s first cousin[s], my uncle Galo³¹⁸, and, I forgot who the other one. Anyway, they were killed there. And, I’m finding out that there were more than twenty people, and I said, ‘Ton, we have to do something about this because we should recognize these people as our heroes. This is something that Agat – these are serious events that our Agat people should memorialize. So, hence we started. They criticized us for taking off one Mount Carmel fiesta. We took the procession all the way to Route 2 to Gå’an Point, and at Gå’an Point we put twenty-five flags – Guam flags on the ground. And we had the Bishop³¹⁹ bless it, and that was the start of the Fena Memorial. And that was in 1980 something. I can’t remember when. And then we started collecting, and then Auntie Lia Nauta³²⁰, who is the lone survivor of the [massacre] memorial. [Be]cause Auntie Ninang Schmidt Sablan³²¹, Sister Mary Tarcisia Sablan, SSND. Sister just died two years ago. She was two of the remaining [Fena survivors.] But these were the people that – and to think they’re my uncles and aunties that died there and then it’s just going to go down in history not remembering? So, I said we should do [something.] Now, it’s put together. So, we started the Fena Memorial Foundation³²² with Tony Målle’ Chong Alerta,³²³ Acha is on that foundation; and then Tony Palomo because Tony is originally from Agat. Then Tony helped us with some of the materials, hence the start of the Fena Memorial. And, then summer in the village up in the Umang area there is a dam that was built by ancient CHamorus, but it’s never been exposed, and Parks and Recs know about it, but it’s on private property.

RSS: Whose property?

JMC: It’s the Babauta Family. They’re the old-timers. Jesus Chaco the former mayor [of Agat], that’s his mother’s side. The Babauta clan is very big in Agat—so that’s on their property. But to see how that dam was built by ancient CHamorus—I mean maybe ancient CHamorus were [during the] Spanish period, but the way it’s built is—

³¹⁷ ‘Hågat residents were killed at Fena.’

³¹⁸ Galo Mendiola Cruz.

³¹⁹ Archbishop Anthony Sablan Apuron, O. F. M. Cap. Was appointed apostolic administrator of Agaña, Guam on October 27, 1985 and was removed from office on April 4, 2019. <https://www.catholic-hierarchy.org/bishop/bapuron.html>

³²⁰ Maria Babauta Nauta.

³²¹ Alfonsina Salucnamnam Sablan Schmidt.

³²² Founding members of the Fena Memorial Foundation are former Mayor Antonio Cruz Babauta, Maria San Nicolas Alerta (Fena survivor), Ignacia "Ancha" Torres Tajalle, Juan Quintanilla (Fena survivor), former Senator Antonio “Tony” Manibusan Palomo (historian and former Agat resident), former Mayor Juan Perez (Santa Rita), Joaquin C Babauta and JLawrence Materne Cruz, initiator and founder of the Fena Memorial movement.

³²³ Maria San Nicolas Alerta, Fena Massacre survivor and Memorial Foundation founding member.

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RSS: Is it still an active dam?

JMC: Well, water still flows over it now, I mean it's not falling apart not like the way *Talaifak*—the Spanish bridge was deteriorating because of the heavy flow [of water during the rainy season.]

RSS: Mhmm.

JMC: Water flows but it's built well, [it's] solid.

RSS: How do you get to it?

JMC: You have to go through Umang Road and it's all the way up to almost at the very top at the end of the road to it. It's Cel Babauta's³²⁴ family's property.

RSS: Mhmm.

JMC: He is the one that ran for senator.

RSS: Yeah.

JMC: He's now the Mass Transit director.

RSS: Oh. Okay.

JMC: Yeah.

RSS: I can talk to him.

JMC: Yeah. That's their family's property.

RSS: Mhmm.

JMC: Up on the hill.

RSS: What about the rivers? No, function in the rivers? No crabbing? No shrimping?

JMC: There used to be, in Salinas River behind my house, we had a lot of shrimp and eel.

RSS: Did you eat eel?

JMC: Back then, in the fifties because the river was clean.

³²⁴ Celestin Babauta. https://www.youtube.com/watch?v=j_E5tQXY4gY

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RSS: Mhmm.

JMC: But with people that live upstream, and finding out that all the way at the mouth of the river, there's a (chuckles) pig farm – that's why we stopped eating because when somebody started ranching the *arendo*,³²⁵ and they started putting the pig farm up there, it's kind of like—

RSS: Polluted the water.

JMC: Polluted the water and no shrimp.

RSS: Mhmm.

JMC: But the shrimp is so big. I used to remember we used to call them crawdads (laughs). But the eel—

RSS: What?

JMC: Crawdads.

RSS: Spell it.

JMC: C-r-a-w-d-a-d-s.

RSS: Crawdads³²⁶.

JMC: I was thinking—Beverly Hillbillies. (laughs)

RSS: (laughs)

JMC: You know crawdads and everything.

RSS: Right.

JMC: But the shrimp used to be big there, and the eel, god they grow so long.

RSS: I love eel.

JMC: I love *asuli*³²⁷ too.

RSS: Yeah.

³²⁵ Rental or leased property and some farmed the land. (Topping Ogo Dungca pg. 18)

³²⁶ Alteration of crawfish. <https://www.merriam-webster.com/dictionary/crawdada>

³²⁷ Fresh-water eel.

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JMC: It's just that I don't know anybody—ever since mom died it's kind of—

RSS: To prepare it, right?

JMC: She prepares that thing in no time.

RSS: Yeah.

JMC: That's why my grandmother would say, "*Maolek si nanã-mu sa chaddek mamatinas.*"³²⁸

RSS: Mhmm.

JMC: Because she would prepare anything. My mom lived to the war time where things had to be really fast. And in that generation, they can cook fast.

RSS: *Manbrãbu.*³²⁹ *Manlisto.*³³⁰

JMC: Yeah. Yeah.

RSS: *Manpãosa pãgo.*³³¹

JMC: They are. I remember when we first came to Guam because my grandmother, my mother's mother lived in Toto, and she couldn't speak English. She never spoke an English word in her life; and she died at the age of sixty-nine or seventy. She died very young.

RSS: Oh wow, very young.

JMC: But we spoke English the whole time. We could never speak CHamoru. My grandmother, even my Tãta³³² Francisco, my dad's side [told us to] speak English. 'Speak English.' But he would speak to us in CHamoru but want[ed] us to because he'd want us to learn the language.

RSS: Mhmm.

JMC: But, to understand it. But my poor grandmother – Materne, every time we came and asked her for something, "*Nanggal, nanggal, ti hu tungo' hãfa ilék-mu. Ti hu*

³²⁸ Your mother was good because she cooked quickly.

³²⁹ Industrious. Hard working people.

³³⁰ Quick. Prompt. Ready.

³³¹ Slow to act. Delayed.

³³² Father or grandfather.

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*tungo' hãfa ilék-mu.*³³³ (chuckling) Then she'll call my mom, *Marikita, 'Hãfa este malago'-niha?*³³⁴ (laughing)

RSS: (laughing)

JMC: And, then—

RSS: (laughs)

JMC: Every time my mom would say, *'Nana, hãnao fan papa' yon pulan i famagu'on,*

RSS: Right.

JMC: In Agat, my grandma said, *'Munga-yu sa ti hu komprende hãfa ilék-niniha.'*³³⁵

RSS: (laughs)

JMC: She would never—that's how come we never really got to know her much.

RSS: Yeah. Too bad.

JMC: Because she—

RSS: There's a barrier.

JMC: Yeah. She was afraid. And she really treated us like very fragile eggs.

RSS: Mhmm.

JMC: She don't want to spank us. [She'd whisper] 'Sit down.' Then every time like we have *mukos*³³⁶, she'll take the rag, and like wipe our face. She would never want to see us dirty.

RSS: Yeah.

JMC: And she knows that my dad always wants us to wear shoes.

RSS: Mhmm.

JMC: Never zories. We never grew up using zories. So, whenever we come to visit her in her house, she would never let us take off our shoes.

³³³ 'Wait. Wait. I don't know what you are saying.'

³³⁴ 'What do they want?'

³³⁵ 'I don't want to because I do not understand what they are saying.'

³³⁶ Mucus. Snot. (Topping Ogo Dungca pg. 146)

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RSS: (laugh)

JMC: And, she'll make the children come in the house to take off the shoes before they go into their house.

RSS: Mhmm.

JMC: Because she waxes that floor. She used the squeegee and everything. But for us when we'd come there, '*Hålom, hålom. Maila', maila', maila'*."³³⁷

RSS: (chuckles)

JMC: Because she knows that they don't want us to –

RSS: Yeah.

JMC: We were like very fragile to her that she doesn't want to— but she was such a loving, loving grandmother.

RSS: Yeah.

JMC: But she died at a very, very young age and we never—

RSS: What'd she die of?

JMC: In fact, she was in the hospital with the flu.

RSS: Mhmm.

JMC: [At] the old GMH [Guam Memorial Hospital] I remembered. I was in the ninth grade I remember.

RSS: Mhmm.

JMC: And then while we home that Thursday night [on] October ninth, I remember.

RSS: Wow.

JMC: My mother went to the hospital and she went to visit, and then she fed my grandmother, and bathed her and then she left at eight o'clock. And this is another interesting thing with that incident because you know how CHamorus [are] if somebody is sick in the hospital, you don't go to funerals.

RSS: Mhmm. Superstition.

³³⁷ Literally, Come in. Come.

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JMC: The superstition. But it so happened that my grandmother's in the hospital, and just down the road from our house there was a young child that died, and they had the *bela*. My mom came home from the hospital, she asked my dad's mother, my Nānan Maria to watch us. So, she came over to the house to watch us and my mother went down to the *mātai*. And that was about nine o'clock [or] ten o'clock. And then at 11:30 we got a phone call from my auntie—

RSS: Mhmm.

JMC: Asking for my mother because my grandmother had passed away. Ever since then, my mother and father would not let us go to *mātai* if they're in the hospital.

RSS: If someone close—

JMC: Yeah. Because you know it's just this thing that, and I try to respect their beliefs as long as they're alive.

RSS: Of course.

JMC: That we do that so—

RSS: Well. They stuck on what they know because they blame themselves.

JMC: Yep.

RSS: You know?

JMC: But that's the thing with my grandmother. But anyway, I hope I fulfilled the— (chuckles)

RSS: You did. I'm sure even the more you talk – the more things are coming back to you.

JMC: Yeah.

RSS: I'm not in a hurry to end your—

JMC: I'm just looking at my clock if you don't mind because the nurse.

RSS: What nurse? Oh, that's right! Your dad.

JMC: Mmhmm.

RSS: I'm sorry.

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JMC: Oh, no, no, no, because I told them, I don't know how long this interview's going to take—my meeting here.

RSS: Just look at me, and I'll take a few pictures.

JMC: Yeah.

RSS: Hold your head up straight. There.

JMC: At least the nurse is very [nice], but see she works at nine-thirty [tonight] at the hospital.

RSS: I'll let you go. I just want a few pictures [be]cause I've been enthralled with the discussion, and I need to take pictures. Just hold on a second.

RSS: Jlawrence, thank you very much for your time.

JMC: Oh, you're quite welcome. Anytime you really need my help, I'd be more than happy to share.

RSS: You were more than helpful. I mean, you obviously have dedicated a lot of your beliefs to your life. So, I think it's great and your *Nāna* still lives through you.

JMC: (laughs)

RSS: That's wonderful.

JMC: Yeah.

RSS: Wonderful history. Okay. Thank you very much.

JMC: Ai adai. Okay.

RSS: If I have any clarification, I know that when I come to those names—

JMC: Mmhmm. Anytime.

RSS: Okay. Thank you.

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Appendix A. Photos

In Loving Memory
Arthur Benjamin Carbullido Toves

Fondly known as "Art" Familian Kotla / Amparo "Kid"
October 6, 1928 – June 11, 2018

Of Agat, was called home by our heavenly Father at the age of 89.

**Rosary is being prayed each evening at 7 p.m. at
Our Lady of Mount Carmel Catholic Church in Agat.
Mass of Intention is being offered at the church as follows:
7 a.m. Monday, Tuesday, Wednesday and Friday; 7:30 a.m. on Sunday.
No mass on Thursday or Saturday.**

In his new life, Arthur will be greeted at the gates of heaven by his

Beloved Wife: Manuela Anderson Toves
Parents: Jose T. and Amparo C. Toves
Brothers / Sister: Kenneth Toves, Frank Toves, Joseph Toves, Alfred Toves,
Andrew Toves, Florence Concepcion
Father-In-Law: Francisco L.G. Anderson (Daigo)
Mother-In-Law: Asuncion Lujan Anderson
In-Laws: Enrique Concepcion, Ildia Toves, Vicente Blas, David Quitugua,
Guadencio Mendoza, Josephina Toves, Marie and Gene Scott, John and
Maria Anderson, Joe and Edma Anderson, Estella and John Benavente,
Loretta Anderson, Trudy Anderson, Bill Rios

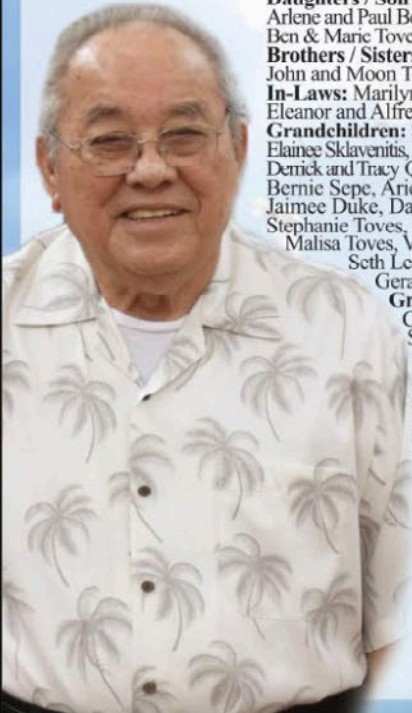
Arthur's love will be missed and cherished forever in the hearts of his

Daughters / Son and Spouses: Frances Toves, Annette and Ron Carbullido,
Arlene and Paul Beitz, Angie and Reuel Drilon, Stephen Toves and †Carmen Leon Guerrero,
Ben & Marie Toves, Robert & Ruth Toves, Hilary & Orissa Toves, Jerry & Chris Toves
Brothers / Sisters: Josephine Blas, Josefa "Pai" Acfalle-Quitugua, Henrietta Mendoza,
John and Moon Toves, William Toves
In-Laws: Marilyn Toves, Zina Toves, Betty Rios, Frank and Isabel Anderson,
Eleanor and Alfred Swadener
Grandchildren: Shaun-Paul Barnes, Brent Toves, Tina and Vittorio Bergossi,
Elaine Sklavenitis, Michelle Purugganan-Wells and Kenny Wells, Steve and Whitney Purugganan,
Demick and Tracy Quintanilla, Daryl and Tanya Quintanilla, Laela Quintanilla and
Bernie Sepe, Ariel Drilon, Adam Drilon, Joel and Tyann Quintana, Jason and
Jaimee Duke, David and Leslie Toves, Topher and Matt Langerman-Toves,
Stephanie Toves, Matt and Cat Toves, Mandy Toves, Arthur Afu Toves,
Malisa Toves, Vince-Art Toves, Zachary Toves, Dylan Lee, Kyra and Scott Manibusan,
Seth Lee, Ikaika Toves, Aaron Toves, Ronisha Toves and Jason Candelaria,
Gerard Toves, Gasmyn Toves, Gerian Toves
Great-Grandchildren: Isaiah Purugganan, Isabella Purugganan,
Caleb Purugganan, Nora Ray Purugganan, Maddie Quintanilla,
Samuel Quintanilla, Tianna Quintanilla, Aneesa Quintanilla,
Naelani Quintanilla, Dion Quintanilla, Darian Quintanilla,
Aalayah Drilon, Gavin Quintana, Gabe Quintana, Gianna Quintana,
Amaya Duke, Andrew Duke, Jayden Toves, Elijah Toves,
Amanda Toves, Tobi Lee, Allen Manibusan, Hailey Candelaria,
Zavion Jose Candelaria
Special Friend: Acha Tajalle

Numerous cousins, nieces, nephews and friends will also miss him.

Last Respects for Arthur will be held on
Friday, June 22nd from 9 a.m. to 12:15 p.m.
at Our Lady of Mount Carmel Catholic Church in Agat.
Mass for a Christian burial will be offered at 1 p.m.
Interment will follow at Mount Carmel Cemetery in Agat,
where we will bid him farewell and a peaceful rest.

† Guam Memorial Funeral Home †



Arthur Benjamin Carbullido Toves Obituary (Home, Arthur Benjamin Carbullido Toves, 2018)

Rapid Ethnographic Assessment for the Assan and Agat Unit Management Plan
War in the Pacific National Historic Park

IN LOVING MEMORY

Jesus Quinene Torres

Jess
Familiar "Bakulu/Kotla"
of Agat
August 15, 1942 – November 10, 2014
*Rosary is being prayed each evening at 7:00 p.m.
at Saint Anthony Catholic Church in Tamuning.*

In his new life, Jess will be met at the gates of heaven by his


Parents: Jose Pangelinan and Felicita Quinene Torres
Brothers: Jose Q. Torres
Antonio Q. Torres
Sisters: Lourdes T. Leon Guerrero
Beatrice T. Lubasan
Guadalupe T. Charfauros
Sisters-In-Law: Dalisay Torres
Lisa Torres
Brothers-In-Law: Jose Unsiog
Auturo Lubasan
Carlos A. Poblacion
Vicente Leon Guerrero
Louis Charfauros


Jess's love and memories will be cherished and remembered forever in the hearts of his
Sons, Spouses and Grandchildren:
Vincent Ray and Cynthia Q. Toyes
Mark, Cristofer, Vincent, Traviz, Joshua, Markina, and Taylor
Jason B. and Davine L. Arceo

Family Pet: Princess "Chu" Quinene Torres
Brothers: Juan Q. Torres (CA), Thomas Q. Torres
Sisters: Soledad Unsiog (CA), Ignacia "Grace" T. Cruz, Rosita Lano (CA)
Brother-In-Law: Joseph Cruz
Sisters-In-Law: Juanita Torres (CA), Esther Pablo

Numerous aunts, uncles, cousins, nieces, nephews, godchildren and friends will miss him dearly.

Last Respects for Jess will be held on Tuesday, November 18th from 9:00 a.m. to 11:00 a.m. at Our Lady of Mount Carmel Catholic Church in Agat, Mass for a Christian burial will be offered at 12:00 noon. **Interment** will follow at the Veterans Cemetery in Piti, where we will bid him farewell and a peaceful rest.



 Guam Memorial Funeral Home

Jesus Quinene Torres Obituary

(News, 2014)

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IN CELEBRATION OF HER NEW LIFE

Josefa Cruz Certeza

Master Healer ~ Sainan Suruhana
November 27, 1916 – March 5, 2017
also affectionately known as “**Tan Pai**”
Familian “**Fungo / Tanaguan**”

Of Piti, formerly of Agat, was called to her eternal rest at the age of 100.

Rosary (Lisayu) is being offered at 6:30pm at Our Lady of Assumption Church, Piti.

In her new life, she will be met in the gates of heaven by her
Husband: Delfin Quenga Certeza
Parents: Enrique and Josefa Cruz/Christina Mendiola Cruz
Parents-in-law: Gabriel and Maria Quenga Certeza

Mama's love and memories will be missed and cherished forever in the hearts of her
Children: Abeline Guerrero and John Gogue; Bertha and John Taimanglo; Adelbert and Aminda Certeza; Galo and Rose Certeza; Joseph and Jessica Certeza; Franklin Certeza

Grandma/Nana will be sorely missed by her 23 grandchildren, 55 great-grandchildren and 14 great-great grandchildren.

Brother, Sisters and In-Laws:
Balbina & Peperto Lujan†; Joaquin & Manuela Cruz†; Maria & Bonifacio Cordova†; Dolores & Julio Villasoto; Guadalupe & Bonifacio Cordero; Atanacio & Isabel Certeza†; Agapito & Francisca Certeza†; Abelino & Charmin Certeza†; Javier & Josefina Certeza†; Timoteo† & Julia Certeza; Lamberto† & Concepcion Certeza; Julio & Sue Certeza; Alfredo Certeza; Eloy & Maria Certeza; Gerardo & Evelyn Certeza; and Lenardo & June Certeza.

Last respects for Josefa will be held on Wednesday, March 15, 2017 from 9:00 am to 12:30 pm at Our Lady of Assumption Church, Piti. Mass of Christian burial will be offered at 1:00pm.

Interment will follow at Guam Veterans Cemetery, Piti where we will bid her farewell and a peaceful rest.

ADA'S Mortuary/Crematorium



Josepha Cruz Certeza Obituary
(Mortuary/Crematorium, 2017)

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IN LOVING MEMORY

Rosa Mantanona Duenas DeGracia

Lovingly Known As: Rosa'n Manet/Grandma Rosa/Auntie Chai of Talofoto,
was called to eternal rest on Thursday, May 21, 2015 at age 76.

She now joins her Loving Husband: Manuel Tolentino DeGracia

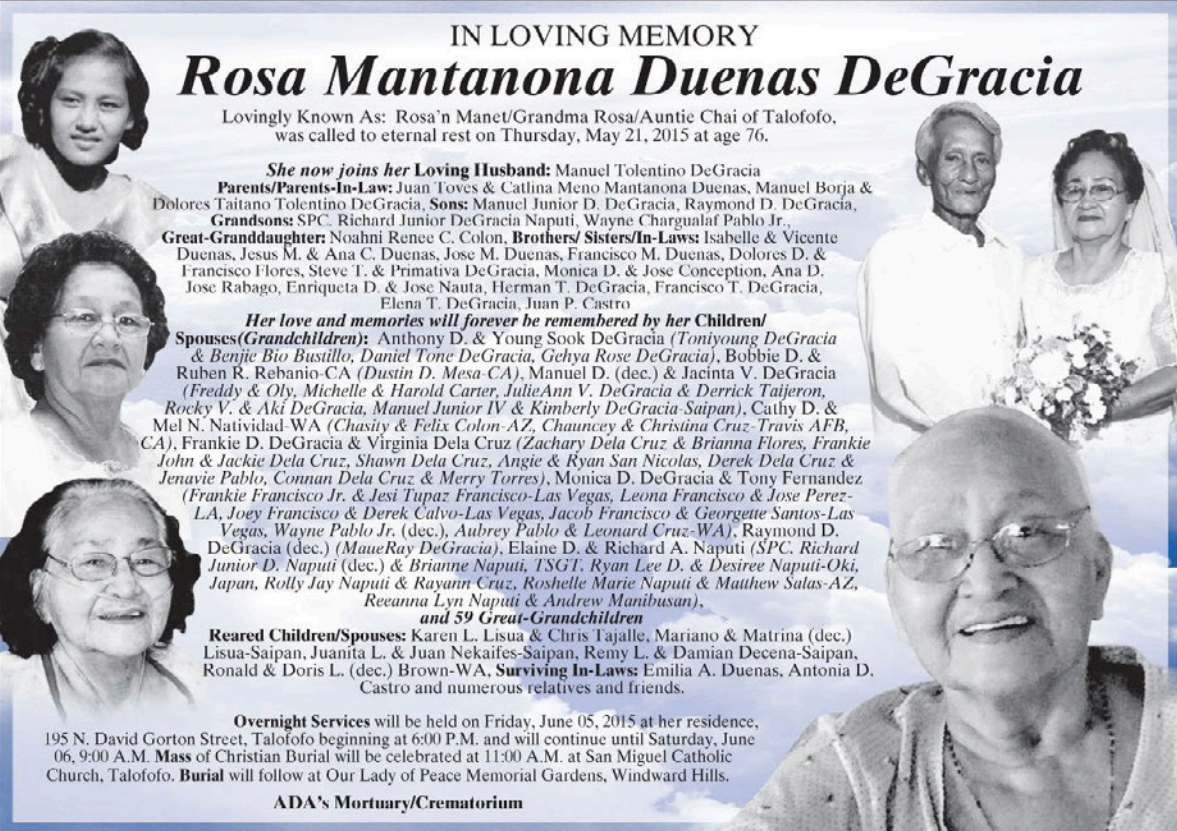
Parents/Parents-In-Law: Juan Toves & Catlina Meno Mantanona Duenas, Manuel Borja & Dolores Taitano Tolentino DeGracia, **Sons:** Manuel Junior D. DeGracia, Raymond D. DeGracia, **Grandsons:** SPC. Richard Junior DeGracia Naputi, Wayne Chargualaf Pablo Jr., **Great-Granddaughter:** Noahni Renee C. Colon, **Brothers/Sisters-In-Laws:** Isabelle & Vicente Duenas, Jesus M. & Ana C. Duenas, Jose M. Duenas, Francisco M. Duenas, Dolores D. & Francisco Flores, Steve T. & Primitiva DeGracia, Monica D. & Jose Conception, Ana D. Jose Rabago, Enriqueta D. & Jose Nauta, Herman T. DeGracia, Francisco T. DeGracia, Elena T. DeGracia, Juan P. Castro

Her love and memories will forever be remembered by her Children/Spouses(Grandchildren): Anthony D. & Young Sook DeGracia (*Toniyoung DeGracia & Benjie Bio Bustillo*), Daniel Tone DeGracia, Gehya Rose DeGracia), Bobbie D. & Ruben R. Rebanio-CA (*Dustin D. Mesa-CA*), Manuel D. (dec.) & Jacinta V. DeGracia (*Freddy & Oly. Michelle & Harold Carter, JulieAnn V. DeGracia & Derrick Tajeron, Rocky V. & Aki DeGracia, Manuel Junior IV & Kimberly DeGracia-Saipan*), Cathy D. & Mel N. Natividad-WA (*Chasity & Felix Colon-AZ, Chauncey & Christina Cruz-Travis AFB, CA*), Frankie D. DeGracia & Virginia Dela Cruz (*Zachary Dela Cruz & Brianna Flores, Frankie John & Jackie Dela Cruz, Shawn Dela Cruz, Angie & Ryan San Nicolas, Derek Dela Cruz & Jenavie Pablo, Connan Dela Cruz & Merry Torres*), Monica D. DeGracia & Tony Fernandez (*Frankie Francisco Jr. & Jesi Tupaz Francisco-Las Vegas, Leona Francisco & Jose Perez-LA, Joey Francisco & Derek Calvo-Las Vegas, Jacob Francisco & Georgette Santos-Las Vegas, Wayne Pablo Jr. (dec.), Aubrey Pablo & Leonard Cruz-WA*), Raymond D. DeGracia (dec.) (*MaueRay DeGracia*), Elaine D. & Richard A. Naputi (*SPC. Richard Junior D. Naputi (dec.) & Brianne Naputi, TSGT. Ryan Lee D. & Desiree Naputi-Oki, Japan, Rolly Jay Naputi & Rayann Cruz, Roshelle Marie Naputi & Matthew Salas-AZ, Reanna Lyn Naputi & Andrew Manibusan*), **and 59 Great-Grandchildren**

Reared Children/Spouses: Karen L. Lisua & Chris Tajalle, Mariano & Matrina (dec.) Lisua-Saipan, Juanita L. & Juan Nekaifes-Saipan, Remy L. & Damian Decena-Saipan, Ronald & Doris L. (dec.) Brown-WA, **Surviving In-Laws:** Emilia A. Duenas, Antonia D. Castro and numerous relatives and friends.

Overnight Services will be held on Friday, June 05, 2015 at her residence, 195 N. David Gorton Street, Talofoto beginning at 6:00 P.M. and will continue until Saturday, June 06, 9:00 A.M. **Mass** of Christian Burial will be celebrated at 11:00 A.M. at San Miguel Catholic Church, Talofoto. **Burial** will follow at Our Lady of Peace Memorial Gardens, Windward Hills.

ADA's Mortuary/Crematorium



Rosa Mantanona Duenas DeGracia Obituary

(Mortuary/Crematorium A. , Rosa Mantanona Duenas DeGracia, 2015)

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IN LOVING MEMORY

Manuel Tolentino DeGracia

Lovingly Known As: Uncle Ne'/Manue (Familian Punshano)
Of Talofoyo, was called to his eternal rest on Monday, October 5, 2009 at the age of 76.

He now joins his

Parents/Parents in law: Manuel Borja & Dolores Tolentino DeGracia, Juan Toves & Carlina Mantanona Duenas
Sons: Manuel Junior D. DeGracia, Raymond D. DeGracia
Grandsons: SPC Richard Junior DeGracia Naputi, Wayne Chargualaf Pablo JR
Great Granddaughter: Noahni Renee C. Colon
Brothers/Sisters/In Laws: Steve T. DeGracia (Hawaii), Monica D & Jose Concepcion, Ana D & Jose Rabago, Enriqueta D.& Jose Q.Nauta, Herman T. DeGracia, Francisco T. DeGracia, Elena T. DeGracia, Isabel D & Vicente Duenas, Jesus & Ana C. Duenas, Jose Duenas, Francisco Duenas, Francisco Toves Flores.

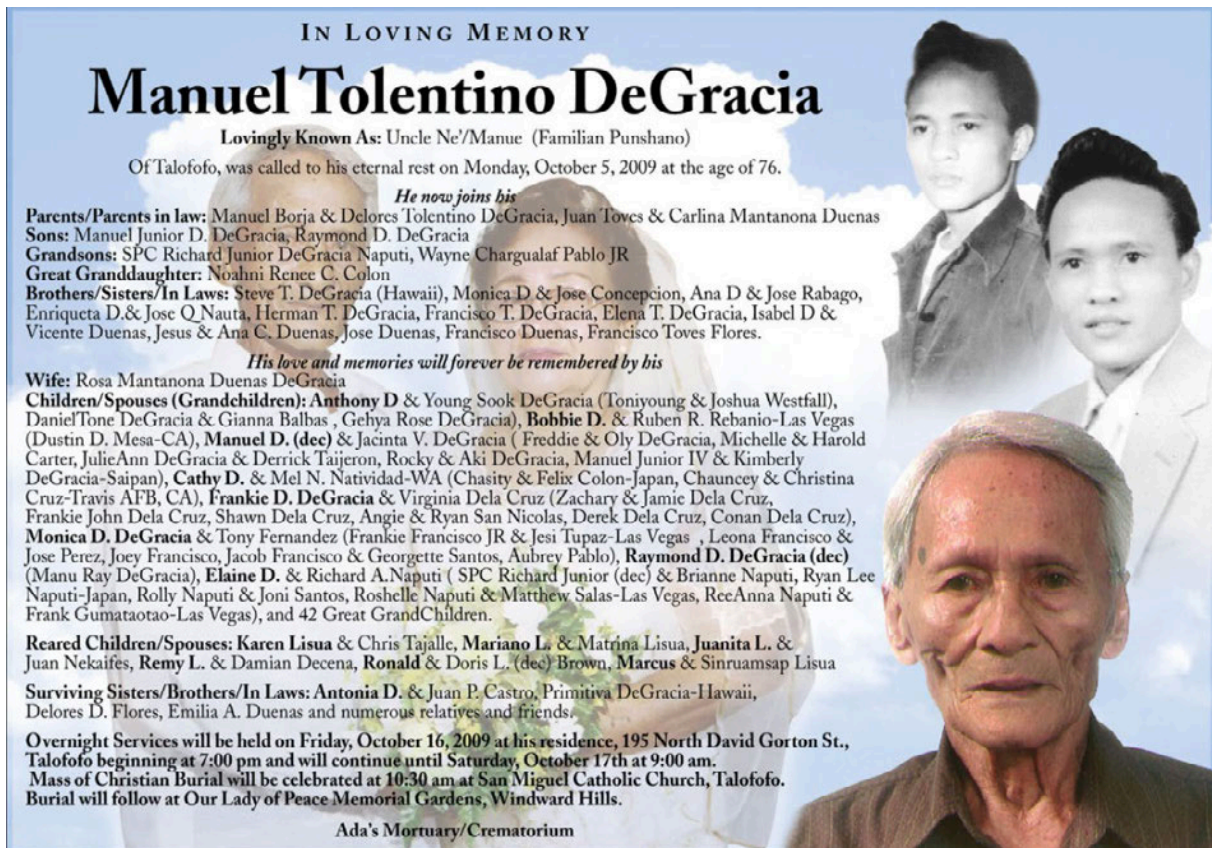
His love and memories will forever be remembered by his

Wife: Rosa Mantanona Duenas DeGracia
Children/Spouses (Grandchildren): **Anthony D** & Young Sook DeGracia (Toniyoungh & Joshua Westfall), Daniel Tone DeGracia & Gianna Balbas , Gehya Rose DeGracia), **Bobbie D.** & Ruben R. Rebanio-Las Vegas (Dustin D. Mesa-CA), **Manuel D. (dec)** & Jacinta V. DeGracia (Freddie & Oly DeGracia, Michelle & Harold Carter, JulieAnn DeGracia & Derrick Tajeron, Rocky & Aki DeGracia, Manuel Junior IV & Kimberly DeGracia-Saipan), **Cathy D.** & Mel N. Natividad-WA (Chasity & Felix Colon-Japan, Chauncey & Christina Cruz-Travis AFB, CA), **Frankie D. DeGracia** & Virginia Dela Cruz (Zachary & Jamie Dela Cruz, Frankie John Dela Cruz, Shawn Dela Cruz, Angie & Ryan San Nicolas, Derek Dela Cruz, Conan Dela Cruz), **Monica D. DeGracia** & Tony Fernandez (Frankie Francisco JR & Jesi Tupaz-Las Vegas , Leona Francisco & Jose Perez, Joey Francisco, Jacob Francisco & Georgette Santos, Aubrey Pablo), **Raymond D. DeGracia (dec)** (Manu Ray DeGracia), **Elaine D.** & Richard A.Naputi (SPC Richard Junior (dec) & Brianne Naputi, Ryan Lee Naputi-Japan, Rolly Naputi & Joni Santos, Roshelle Naputi & Matthew Salas-Las Vegas, RecAnna Naputi & Frank Gumataotao-Las Vegas), and 42 Great GrandChildren.

Reared Children/Spouses: Karen Lisua & Chris Tajalle, Mariano L. & Matrina Lisua, Juanita L. & Juan Nekaifes, Remy L. & Damian Decena, Ronald & Doris L. (dec) Brown, Marcus & Sinruamsap Lisua
Surviving Sisters/Brothers/In Laws: Antonia D. & Juan P. Castro, Primitiva DeGracia-Hawaii, Dolores D. Flores, Emilia A. Duenas and numerous relatives and friends.

Overnight Services will be held on **Friday, October 16, 2009** at his residence, 195 North David Gorton St., Talofoyo beginning at 7:00 pm and will continue until Saturday, October 17th at 9:00 am.
Mass of Christian Burial will be celebrated at 10:30 am at San Miguel Catholic Church, Talofoyo.
Burial will follow at Our Lady of Peace Memorial Gardens, Windward Hills.

Ada's Mortuary/Crematorium



Manuel Tolentino DeGracia Obituary

(Mortuary/Crematorium A. , 2009)

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In Loving Memory
Joaquin Pangelinan Perez
A.K.A. "KIN GINZA"
Familian: Kotla/Ginza
August 2, 1946 - October 21, 2019

of Santa Rita, was called home by our Heavenly Father at the age of 73.

PREDECEASED BY:
Father: Antonio Borja Perez; Mother: Maria Pangelinan Perez; Wife: Rosalia Tolentino Perez; Parents-In-Law: Felicita Tolentino Ignacio and Manuel N. Ignacio; Brother-In-Law: Vicente J.M. Quintanilla

SURVIVED BY:
Daughter: Rosalie T. Perez (Victoria, Alexander, Nicholas, Gabriel, Catherine)
Sons and Spouse: Joaquin T. Perez (Ton Ton), Anthony T. Perez, Francis T. and Gina F. Perez (Nathaniel).

Brothers/Sisters and Spouses: Christina P. and Frank G. Topasna (Mark and Portia, Luke and Sherrie, Pia and Ron, Matthew); Antonio P. and Cecilia Marie R. Perez (Angelica, Victor and Keokia, Maria Isabella); Juanita P. Quintanilla (Tina and Vitaliano, Joseph, Glenn and Cheryl, Carmen and Richard); Zita P. and Andres S. Viernes (Melissa and Iofi, Robert and Gianna, James); Mary P. and Raymond A. Quinata (Krista and Salvador, Lisa and Brian, John and Christine, Nina-Andrea and Richard); Isabel P. and Frank J. Sablan (Raymond and Eilyn, Rosanna and John Paul, Teresa and Ysu, Christina and Jonathan); Raymond V. Perez and Therese Marie C. San Agustin (Maria and Ferlin, Remedios, Daniel).

Sister-In-Law and Spouse: Teresa T. and Vicente L. Concepcion (Andrew, Vincent, Liza, Matthew).

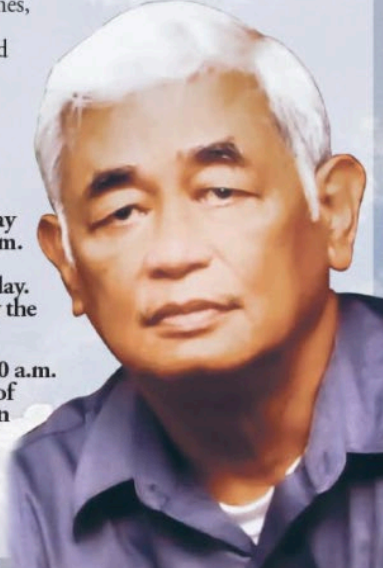
Special Friend: Laurent Duenas and Children (James, Kenneth and Sherry)
Close Friends: †Tony Leon Guerrero, B.J. Cruz and Francis Santos (The No Luck Club)

He is additionally survived by numerous cousins, nieces, nephews and friends.

Masses are being offered at Our Lady of Guadalupe Church in Santa Rita at 6:30 a.m. Monday through Wednesday and Friday; Saturday at 5:00 p.m. and Sunday at 6:00 a.m. and 8:00 a.m. Rosary is being said nightly at Our Lady of Guadalupe Church at 6:00 p.m. except on Saturday. Saturday's rosary will be at 4:15 p.m. followed by the Sunday vigil mass.

Viewing and Last Respects may be paid from 8:00 a.m. to 11:30 a.m. on October 30, 2019 at Our Lady of Guadalupe Church followed by Mass of Christian Burial at 12:00 p.m. Interment Services will immediately follow at Our Lady of Peace Memorial Gardens in Windward Hills.

Our Lady of Peace
Memorial Gardens • Memorial Chapel • Crematorium



Joaquin Pangelinan Perez Obituary
(Peace L. o., 2019)

Rapid Ethnographic Assessment for the Assan and Agat Unit Management Plan
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CONGRESSMAN AND MRS. JOSE C. NEDEDOG (above) during their wedding reception April 27 at the Agat Social Hall. The couple was married by the Rev. Father Mel, Agat parish priest. The bride is the former Miss Josephine C. Torres, daughter of Mr. and Mrs. Francisco P. Torres. Nededog is the son of Mr. and Mrs. Emelia C. Nededog, also of Agat—ASAN PHOTO Service. Shown below is Frances Ann Konrad with godparents, Mary Alice Carlisle of Tumon Hts. and Ronald Asher, Andersen AFB, and the Rev. Father Boroski, who officiated last Sunday at Sacred Heart Chapel, NAS. The baby is the daughter of Mr. and Mrs. Alvin Konrad of Barrigada. —COCHRAN Photo

Territorial Sun. May 5, 1957

Congressman Jose C. Nededog and Josephine C. Torres

Jose Charfauros and Josefina Torres Nededog
(Home, 2009)

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IN LOVING MEMORY

Antonio Cruz Babauta

AUGUST 25, 1936 - SEPTEMBER 19, 2015

"Tony" / "Ton Min"
of Agat was called to his eternal rest at the age of 79.

PREDECEASED BY: **Father:** Vicente Torres Babauta, **Mother:** Carmen Cruz Babauta, **Wife:** Julia Y. Babauta, **Daughter:** Deborah L. Babauta
Brothers: Benjamin C. Babauta; Gregorio C. Babauta, **Sister:** Rosa B. Sablan. **Father-in-law:** Raymundo H. Yamashita, **Mother-in-law:** Felicitia C. Yamashita.
Brothers-in-law: Jaime Sablan, Mariano Mantanona, Luis Yamashita, Jesus Yamashita, Jose Yamashita, Dick Renacia, Deacon Pedro Guerrero, Dr. Antonio Yamashita, Juan Yamashita **Sisters-in-law:** Rosa Mantanona, Florencia Yamashita, Rosa R. Yamashita, Angelina Yamashita, Maria Renacia, Agueda Meli

Survived By: Children and Spouses (Grandchildren *Great-GrandchildrenGreat-Great-Grandchildren)**
Anthony Y. and Josie S. Babauta (Gabrielle, Anthony); **Rosaline Babauta Sablan** (Reared Daughter), (Marchelle R. Sablan and Carl Roberto *Kaitlyn *Tre*Carlos and *Kye; Rochelle S. and John Diego *Johnovin and Mona (**Jace**Micah**Mia) *Serenity *Alexia *Amity *Jada; Saul Sablan and Criszane Cano; AJ Sablan)

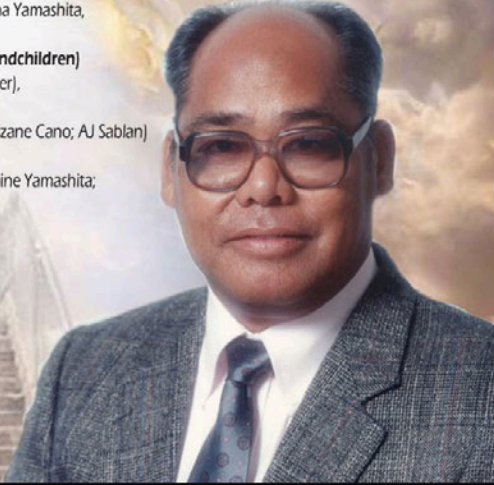
Brother/Sister and Spouses: **Francisco** and **Annie A. Babauta;** **Dolores B.** and Jaime Nieves

Brothers and Sisters in-law: Julia C. Babauta; Ann R. Babauta; Concepcion Y. Guerrero; Dr. Lorraine Yamashita; Oliva Y. and Warren Bruder; Dr. James Meli; Roque and Jeanette Yamashita

Mass of Intention is being offered as follows:
Our Lady of Assumption Church, Piti; September 25 (6pm)
Our Lady of Assumption Church, Piti; September 26 (530pm)
Our Lady of Mount Carmel Church, Agat; September 27 (1030am)
Our Lady of Assumption Church, Piti; September 28-29-30 (6pm),
October 01 (0630am), October 02 (6pm)

Last Respects for Antonio will be held on Saturday, 03 October 2015, from 9am to 12:00pm at Our Lady of Mount Carmel Church in Agat. **Mass for Christian Burial** will be celebrated at 1pm. **Interment** will follow at Guam Veterans Cemetery in Piti.

Our Lady of Peace Memorial Gardens / Memorial Chapels / Crematorium



Antonio Cruz Babauta Obituary
(Peace O. L., 2015)

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IN LOVING MEMORY

Francisco Chaco Carbullido

"Papa Frank" Familian Kotla
December 2, 1923-June 22, 2018

Of Chalan Pago was called to his eternal rest on
June 22, 2018 at the age of 94 years.

In celebration of his new life he now joins his:
Wife: Maria Salas Castro Carbullido
Parents: Felix Pangelinan Carbullido and Consolacion & Carmen Reyes Chaco
Parents-In-Law: Jose Cepeda Castro and Ana Santos Salas
Sons: Rudolph Carbullido and Dr. Eduardo Cruz
Grandson: Matthew John Carbullido Miller
Brothers: Harry Carbullido, Eddie Carbullido
Sisters: Coltilde Carbullido Cepeda, Mary Carbullido Toves
Brothers -In-Law: Joaquin Carbullido, Ramon Salas Castro and Juan Salas Castro
Sisters & Brothers-In-Law: Pilar Salas Castro & Joaquin Mendiola and Delfina Castro & Joaquin Guerrero



His Memories are forever treasured in the hearts of his family:
Second Wife: **Jesusa Pangelinan Carbullido** (Children and Spouses – Renee Manglona; Pamela Panaguiton; +Joe Panaguiton; Henry & Bea Pangelinan; Nadine Roldan; Desiree Pangelinan & Joey Cruz; Nikita Pangelinan and Royce Advincula)
Children, Spouses, Grandchildren & Great-Grandchildren:
Bernice C. & Robert Pearson
(Arney & Shelley (Corey, Carly, Sophie)
John Dean & Lillian Yamaguchi Carbullido
(Cabrini & Henry (Julia, Sage & Landon), Celine & Yoon)
Justice F. Philip & Fay Garrido Carbullido
(Brandon & Deana, Kristina (Kellan Philip), Adam & Bobby, Steven)
Francis & Juanita Calvo Carbullido
(Clarissa & Michael, Hayley)
Norma C & Dr. Gregory Miller
(+Matthew, Nicholas)
Vincent & Tecla Pangelinan Carbullido
(Jonah, Jake)
Paul & Marlene McDonald Carbullido
(Christopher & Lisa Mae (Charley Rae, Railey), Cassandra & Brian (Oliver Paul), Christiana)
Gina C & Michael Munoz
(Carlo, Marco, Mikayla)
Pilar Carbullido
(Michael-Justin & Kristy Ann (Michael Nozomu), Mikenna-Maria)

He is additionally survived by
Brother: Ben & Sue Carbullido (Brian)
Sister: Annie Carbullido (Patty, Duane, Jackie, Kimberly) and numerous cousins, nieces & nephews.

Mass of Intention at 6:00 pm at San Juan Bautista Church, Ordot.

Last respects for Papa Frank will be held on Saturday, June 30, 2018 at San Juan Bautista Church, Ordot from 9:00 am to 11:15 a.m. Mass of Christian Burial will be celebrated at 11:45 a.m. Burial will follow at Guam Veterans Cemetery in Piti.

ADA'S Mortuary/Crematorium

Francisco Chaco Carbullido Obituary
(Mortuary/Crematorium, 2018)

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IN LOVING MEMORY

Norbert Reyes Unpingco

October 9, 1933 - May 7, 2017
also known as "Bert"

Mr. Guam Tourism

Of Sinajana passed away on Sunday, May 7th at the age of 83.

Son of the late Eliza Guevara Reyes and Jose Agnon Unpingco and brother of the late Gloria Unpingco, Juan and Cecilia Unpingco, Antonio Unpingco and Teresita Unpingco.

Bert will be missed by his Loving and Caring Wife: Virginia Lujan Taitano Unpingco and their **Son:** Raphael Jose Norbert Unpingco

His Siblings: Sister Mary Bernard of Notre Dame, Fe and Eddie Duenas and family, Joe and Cecilia Unpingco and family,
Sister-In-Law: Emily Unpingco and family
Adoptive Sister: Nicolasa Reyes Blas and family
His Brothers' and Sisters' children and families

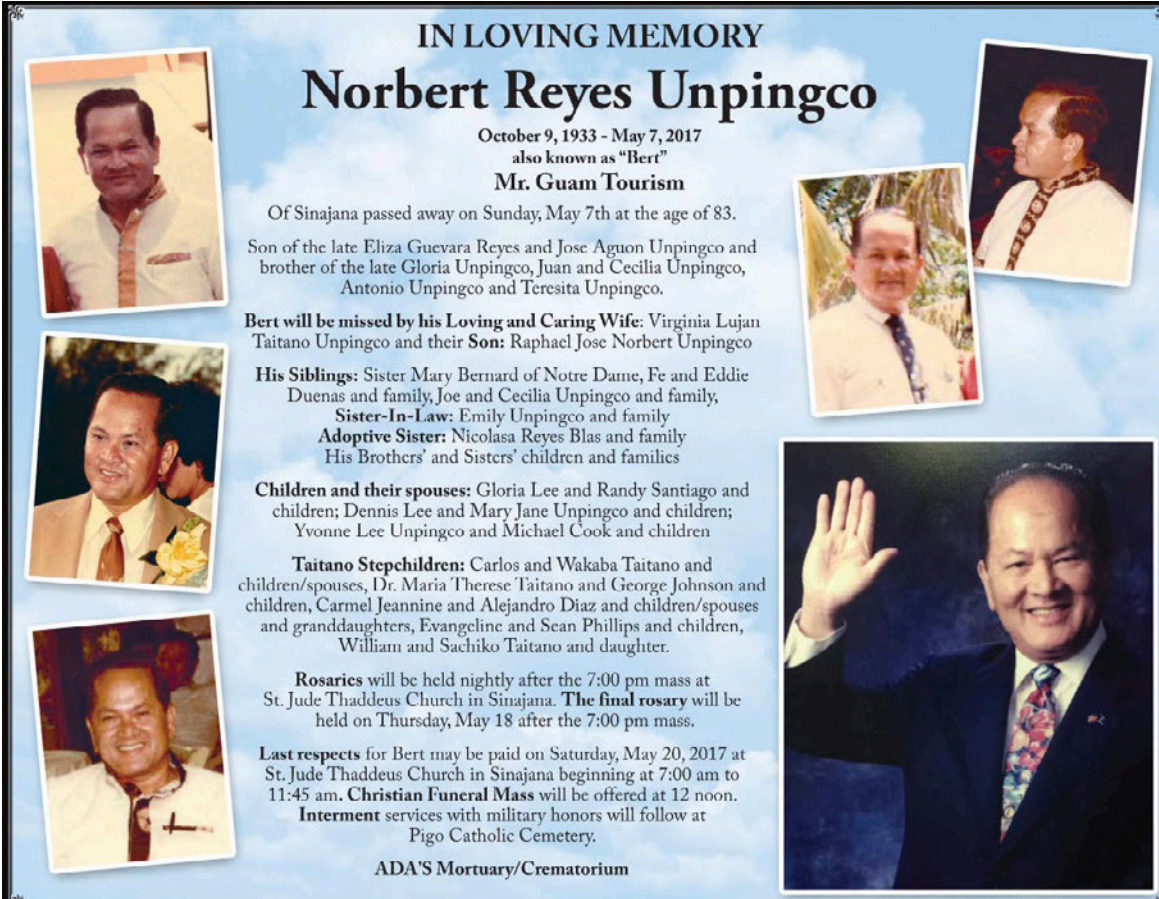
Children and their spouses: Gloria Lee and Randy Santiago and children; Dennis Lee and Mary Jane Unpingco and children; Yvonne Lee Unpingco and Michael Cook and children

Taitano Stepchildren: Carlos and Wakaba Taitano and children/spouses, Dr. Maria Therese Taitano and George Johnson and children, Carmel Jeannine and Alejandro Diaz and children/spouses and granddaughters, Evangeline and Sean Phillips and children, William and Sachiko Taitano and daughter.

Rosaries will be held nightly after the 7:00 pm mass at St. Jude Thaddeus Church in Sinajana. **The final rosary** will be held on Thursday, May 18 after the 7:00 pm mass.

Last respects for Bert may be paid on Saturday, May 20, 2017 at St. Jude Thaddeus Church in Sinajana beginning at 7:00 am to 11:45 am. **Christian Funeral Mass** will be offered at 12 noon.
Interment services with military honors will follow at Pigo Catholic Cemetery.

ADA'S Mortuary/Crematorium



Norbert Reyes Unpingco Obituary

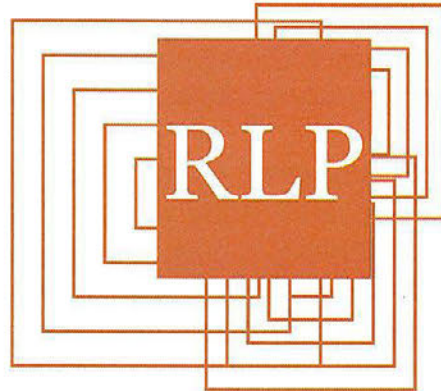
(Goniwiecha, 2017)

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In order to preserve and make available the life history, language and culture of the people of Micronesia, for present and future generations, I, Lawrence M. Cruz hereby give and grant to Rlene Santos Steffy, voluntarily, my oral history testimony on this day, Saturday, March 14, 2020



The videotape or digital recordings, and any transcripts resulting from my interview recordings are the results of one or more voluntary interviews with me.

Any reader should bear in mind that he/she is reading a transcript of my spoken, not my written word, and that the tapes, or digital interviews, not the transcripts is the primary document. Therefore, I waive all rights to the collective copyrights to the information provided in the interview and all publications resulting from the use of the information provided by me in the recordings, and all photographs taken of me during the interview by oral historian/ethnographer Rlene Santos Steffy.

It is understood that Santos Steffy will have the discretion to allow qualified scholars and others to listen to my interview(s) and read available transcripts of my interview for use in connection with their research for educational purposes only. Santos Steffy also has the discretion to remove segments of my interview on audio cassette tape or digital video tape and digital media or in the transcription(s) of the recordings that we agreed are not to be publicly (in print, broadcast or radio and magazine) or privately (view the unedited interview(s) or released or reviewed by my children, their spouses, former spouses, any grandchildren or their spouses or former spouses, or any of my in-laws or former in-laws and any other family member on my side or my spouses side, before allowing others to listen to my interview. I give to Rlene Santos Steffy this sensitive information in the interest of helping her to understand the background of the issues that I discussed during my interview.

I hereby grant to Rlene Santos Steffy ownership of the physical property of my recorded interviews on this day, and the right to use the property that is the product of my participation (for example, my interview, performance, photographs, and written materials) as stated above. By giving permission, I understand that I do not give up any copyright or performance rights that I may hold.

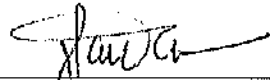
I also grant to Rlene Santos Steffy my absolute and irrevocable consent for any photograph(s) provided by me or taken of me during my participation in the oral history collection effort to be used, published, and copied by Steffy and her

assignees in any medium. I agree that Steffy may use my name, video or photographic image or likeness, statements, performance, and voice reproduction, or other sound effects without further approval on my part.

In consideration of any commercially published works that includes my testimony, Rlene Santos Steffy will provide me with a (1) copy of her published work where my testimony is used and where applicable - refer to my contribution of personal photographs - for addition to her collection of my interview and photos during the interview that may also be used in any of her published works.

I release Rlene Santos Steffy, and her assignees and designees, from any and all claims and demands arising out of or in connection with the use of such recordings, documents, and artifacts, including but not limited to, any claims for defamation, invasion of privacy, or right of publicity.

ACCEPTED AND AGREED

Signature: 

Print Name: Lawrence M. Cruz

Date: March 14, 2020
month/day/year

Mailing Address: P.O. Box 3088 Hagatña, GU 96932

Email Address: cruzlawrence@gmail.com

City: Hagatña

Cellular/Home Telephone: 671.777.2428

Other: _____

**Rapid Ethnographic Assessment for the Assan and Agat Unit Management Plan
War in the Pacific National Historic Park**

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