

— *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: Oral History Transcripts – Asan and 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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**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: ORAL HISTORY TRANSCRIPTS – ASAN AND AGAT**

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## ABSTRACT

At the request of the National Park Service, International Archaeology, LLC, has carried out a Rapid Ethnographic Assessment Project (REAP) for the Asan Beach and Agat Units of the War in the Pacific National Historical Park (WAPA). The purpose of the REAP is to provide ethnographic baseline information for a planned Asan and Agat Unit Management Plan (AAUMP)/environmental assessment (EA), which will involve consultations with the Guam State Historic Preservation Officer and other consulting parties. The REAP will also help to assess the effects of the AAUMP for compliance with Section 106 of the National Historic Preservation Act.

Eight residents of Asan and Agat were interviewed for the REAP. They range in age from 61 to 83 (as of 2021), with oldest being born in 1938 and the youngest in 1964. The oldest narrators were young children during and after World War II; combined with the stories told them by their parents, their memories provide a look back to the early part of the mid-20th century. The youngest narrators offer perspectives of the 1960s and 1970s. In total, the narrators relate traditions, practices, and history from at least the 1930s to the present.

Given the age range of the REAP narrators, the study focused on the period from roughly the late 1930s to the 1970s, with consideration of the period up to the present. The research also included review of historical documents (including graphical materials such as maps and photographs) and earlier ethnographic reports to provide a context and inform the synthesis of current interviews.

Volume I presents the narrative of the REAP. Volume IIa contains the full transcripts of the oral history interviews for five Asan residents. The companion Volume IIb (the present volume) contains the transcripts of interviews for one Asan resident and two Agat residents.



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## I. INTRODUCTION

At the request of the National Park Service (NPS), International Archaeology, LLC (IA), has carried out a Rapid Ethnographic Assessment Project (REAP) for the Asan Beach and Agat Units of the War in the Pacific National Historical Park (WAPA). The project was conducted under Task Order No. 140P8519F0004, Contract No. P16PC00627. Authorized in 1978, WAPA encompasses 2,114 acres on the west coast of Guam in seven discrete units. The subjects of the present project are the Asan Beach Unit and the Agat Unit; the other WAPA units are the Asan Inland Unit, Mount Alifan Unit, Fonte Plateau Unit, Piti Guns Unit, and Mount Chachao-Mount Tenjo Unit.

The REAP is presented in three volumes, of which Volume I is the REAP narrative. The present Volume IIa contains the full transcripts of oral history interviews that were conducted with five Asan residents; Volume IIb contains the interview transcripts for one Asan resident and two Agat residents.

### PROJECT PURPOSE

The statement of work (SOW) for the WAPA REAP states that an Asan and Agat Unit Management Plan (AAUMP)/environmental assessment (EA) is being prepared for WAPA, and that it has been determined that a REAP:

... is needed to identify ethnographic resources and historic properties of cultural and religious significance within the AAUMP's area of potential effects (APE). The information in the REAP will provide baseline data for the EA and consultations with the Guam State Historic Preservation Officer and other consulting parties (e.g., Chamorro, Filipino organizations, veterans groups), as well as help assess the effects of the AAUMP for compliance with Section 106 of the National Historic Preservation Act.

It further specifies that the REAP will “document the mythic landscape and traditional practices, as well as identify ethnographic resources, of Chamorro and other traditionally associated people” and will include interviews with eight to ten individuals. The end-product of the project will be a study that incorporates “existing archival and published information relevant to summarizing traditional cultural practices and cultural resources within the APE including detailed maps of access to resources and locations of resources where available from informants.”

In discussion with the project contracting officer's representative (COR) and WAPA staff at a kick-off meeting on September 11, 2019 (September 12 on Guam), the project purpose was further elaborated. As stated in an email from COR Elizabeth Gordon to participants in the kick-off meeting (dated September 17, 2019), the REAP is to discuss and analyze practices that may have changed, been interrupted, or stayed the same from pre-World War II through the war, and into the post-war period, as a result of larger events, environmental changes, and regulations imposed during these time periods. The REAP can also include recommendations for further and more in-depth research and/or interviews with other individuals.

The project area coverage was also clarified during the kick-off meeting. The SOW defines the study area as “WAPA lands and lands adjacent to park boundaries that are within the APE,” with reference to a figure that shows the Agat and Asan park units encircled by large circles. The area of study was clarified to be the land and water within the two park units, and lands immediately adjacent (sufficient to provide a context for the park-specific areas).

## PROJECT TEAM AND SCHEDULE

The IA project team includes J. Stephen Athens, Ph.D., as project manager/principal investigator, and Myra Jean Tuggle, M.A., and Lisa Humphrey, Ph.D., as co-project directors. Oral history interviews were carried out by consultant Rlene S. Steffy of Rlene “Live” Productions of Hagatña. Transcripts of oral history interviews were prepared by Kaumakamanōkalanipō Anae, Lisa Humphrey, Vanessa Bautista, and Tanya Sortor; all transcriptions were reviewed by Rlene Steffy for accuracy and consistency.

The project was initiated in September 2019. Interviews with eight individuals from Asan and Agat were carried out between October 2019 and May 2020.

## WAPA REAP ORAL HISTORY INTERVIEWS

Oral history interviews for the REAP were carried out with eight individuals, six from Asan and two from Agat. Rlene Steffy conducted the interviews, coordinated the transcriptions, and reviewed and annotated the transcripts (e.g., defining CHamoru words; explaining people’s relationships; identifying individuals mentioned).

The following table lists the narrators in the order that their transcripts appear in Volumes IIa and IIb; the village in which they are associated, their year of birth, and the date of the REAP interviews. Following are brief biographies of the narrators.

<b>Narrator</b>	<b>Village</b>	<b>Birth Year</b>	<b>Interview Date</b>
Cabral, Luis Francis Mendiola, II	Asan	1960	10-29-2019 11-07-2019
Cabral, Luis Francisco	Asan	1939	01-08-2020
Cabral, Nicolasa Mendiola	Asan	1943	01-08-2020 05-09-2020
Garrido, Jose “Joe” Ulloa	Asan	1944	12-21-2019
Santos, Joaquin “Danny” Siguenza, Jr.	Asan	1938	11-13-2019
Terlaje, James David Tenorio	Asan	1964	12-09-2019
Babauta, Antonio Babauta	Agat	1938	02-20-2020
Cruz, Jlawrence Materne	Agat	1954	03-14-2020

### SHORT BIOGRAPHIES: ASAN NARRATORS

#### **Luis Francis Mendiola Cabral II**

Luis Francis Mendiola Cabral, II (Luis Cabral) was born on July 8, 1960, the eldest of Luis Francisco and Nicolasa Mendiola Cabral’s three sons. In Assan, he grew up in the low-lying area behind the old Joe & Flo’s Mexican Restaurant building along the river that runs through there. In the late 1970s, when Luis was in high school, the Guam Housing and Urban Renewal Authority (GHURA) carried out a significant redevelopment of Assan Village; GHURA purchased the family house and property, and the

family moved to Mangilao. In 1979, Luis left Guam for college at Seattle University, where he majored in Fine Arts (music); he subsequently received a Master's in Education from the University of Portland. He followed in his parents' teaching footsteps and became a music teacher with the Guam Department of Education, and also served in administrative roles such as Fine Arts coordinator and vice-principal. Luis is an avid SCUBA diver and diving instructor.

### **Luis Francisco "Frank" Cabral**

Frank Cabral was born on March 23, 1939, at the Cabrini Hospital in Manhattan, New York. His father was from Bogota, Colombia, and his grandfather was originally from a tribe called the Chibcha. Frank's mother is Maria Melo Cabral. After joining the Air Force, Frank was stationed at Andersen Air Force Base on Guam in 1957. He met Nicolasa Mendiola during the Fiesta of Niño Perdido, the Assan community's patron saint.

After being honorably discharged from the Air Force on the U.S. mainland, he returned to Guam and married Nicolasa on July 11, 1959. Nicolasa's father gave Frank and Nicolasa property near the river that runs from east to west behind Joe and Flo's Restaurant to build a home. Frank and Nicolasa were teachers with the Guam Department of Education, and in 1982, they participated in a teachers' strike. Like hundreds of others who participated in the strike, they were forced to relocate. They moved to Hawai'i for almost five years, and then to Majuro in the Marshall Islands, where Frank eventually became the Administrator of a co-op school. While in Majuro, he and Nicolasa completed doctorates in elementary education.

In his younger years before teaching, Frank taught himself to play the guitar. After returning to Guam from Majuro, he supplemented the family income by playing in bands at dinner shows in hotels and at events around the island.

### **Nicolasa Toves Mendiola Cabral**

Nicolasa Cabral was born on March 2, 1943. She grew up in Assan, which is the Mendiola family's home village. Her parents built a three-floor home, with a store on the street level called "Hillside Store." On July 11, 1959, she married Frank Cabral, and Nicolasa's father gave Frank and Nicolasa property near the river that runs from east to west behind Joe and Flo's Restaurant to build an Assan house. Nicolasa was a teacher with the Guam Department of Education, and in 1982, she and Frank participated in a teachers' strike. Forced to relocate, they moved to Hawai'i for almost five years and then to Majuro in the Marshall Islands, where Nicolasa and Frank completed doctorates in elementary education.

### **Jose "Joe" Ulloa Garrido**

Joe Garrido was born on March 31, 1944, at his grandfather's ranch in Ungaguan (close to the present Admiral Nimitz Golf Course at Radio Barrigada). Joe's parents were initially from Hagåtña, but during the Japanese occupation, the family moved to his grandfather's five-hectare ranch in Barrigada. Just before the U.S. invasion in July 1944, the Japanese forced CHamoru to gather at Manenggon, and Joe was told that his mother and sister carried him on the trek from Barrigada to Manenggon. They stayed at Manenggon for a short time before the Americans attempted to relocate everyone back to their homes. However, the family chose to live in Talo'fo'fo' for a few years. When his grandfather could go to Barrigada to check on their ranch, he discovered that the Navy had condemned the land and built large antennas (it became known as Radio Barrigada).

When Joe was around five years old (in late 1949), his family moved to Assan, where the Navy had built a resettlement village for displaced families. Houses cost \$50 each. When Joe was almost 17 years old, his family moved to Agana Heights. He graduated from George Washington High School in 1963. He joined the U.S. Army in 1964 and was stationed primarily in Europe. In 1967, he left the service and returned to Guam.

### **Joaquin “Danny” Siguenza Santos, Jr. (Colonel, ret.)**

Danny Santos, who is a retired Marine Colonel, was born on October 9, 1935, the oldest of 11 children of Joaquin Siguenza Santos and Josefina San Nicolas Limtiaco. His father was from Assan, and his mother was from Piti. He grew up in Assan, and his mother inherited land in Nimitz Hill, where he and his siblings eventually built permanent residences. During the Japanese occupation, he lived with his paternal grandmother, Maria Siguenza Santos. Danny left Guam in 1955.

### **James David Tenorio Terlaje**

James David Tenorio Terlaje was born on March 8, 1964, in Paris, France, and is the seventh of nine children of Agapito Taijito Terlaje and Cynthia Pangelinan Tenorio Terlaje (Cynthia Terlaje was interviewed in 2013 for an NPS WAPA project). His parents met while attending the high school at Julale, Hagåtña. Neither of them graduated, but Agapito took the GED test, and after passing, entered the U.S. Army. He returned after two years and married Cynthia on July 18, 1953. Except for deployment to Vietnam and Korea, Agapito took his family to his military career’s tour duty assignments. The Terlaje children were born in North Carolina, California, England, and France. Their eldest, John, and youngest, Cindy, were born on Guam. The family returned to Guam around 1966, but a year later, Agapito was deployed to Vietnam.

Agapito retired on Guam in 1970, after which he got a job at Land Management in the Guam government. According to James, things at home were different after his father retired, and although they had medical insurance, his father focused on animal husbandry, farming, and fishing to supplement his family’s growing demands. Agapito purchased several *chenchulu* nets and invited single boys and adults in Assan to join in fishing. The Terlaje family became known as a traditional fishing family, and gained the community’s respect for providing the youth with life skills, and providing fresh fish to Assan villagers. As word got out about this, residents from different villages came to Assan when the Terlajes were out fishing.

James, on the other hand, did not enjoy fishing. He considered it hard work, and he felt he had given up many childhood pleasures because he had chores to complete at home. Fishing was just another household chore as far as James was concerned, and he did not enjoy killing fish—even if he was to eat it later. He resisted going, but no one was allowed to stay home without a parent. Resentment turned into rebellion as he grew, and eventually James moved to California to prove to his father that he could make it on his own.

James subsequently met Ninamaria Pereira, a gifted operatic singer, and they married at Assan’s Niño Perdido y Sâgrada Familia Catholic Church on February 15, 1975. Together, they have three children: Jade Lauren, Luke Edward, and Seth Philip. The Terlaje family has resided in Kalâkkak in Assan for generations, even before Guam’s first American administration in 1898. His mother’s family, the Tenorios, lived in Agana Heights, but her parents had a mom-and-pop store called Two Leaf Store in Assan.

## **SHORT BIOGRAPHIES: AGAT NARRATORS**

### **Antonio Babauta Babauta**

Antonio Babauta Babauta was born in Hagåtña on August 2, 1938. He is the oldest of seven children of Vicente Charfauros Babauta and Rosalia Sablan Babauta. The family moved to Sumay and then to Agat before the Japanese invasion. In 1944, the Japanese forced CHamoru to march to a camp at Manenggon; the family was there when word came that the Americans had recaptured the island. The family returned to Agat, where Antonio grew up.



He graduated from George Washington High School (the only high school in Guam) in 1958 and immediately joined the U.S. Navy. He retired from the Navy after 27 years. He had been stationed in Guam off and on during his service and was in Guam when he retired. The family settled in Agat.

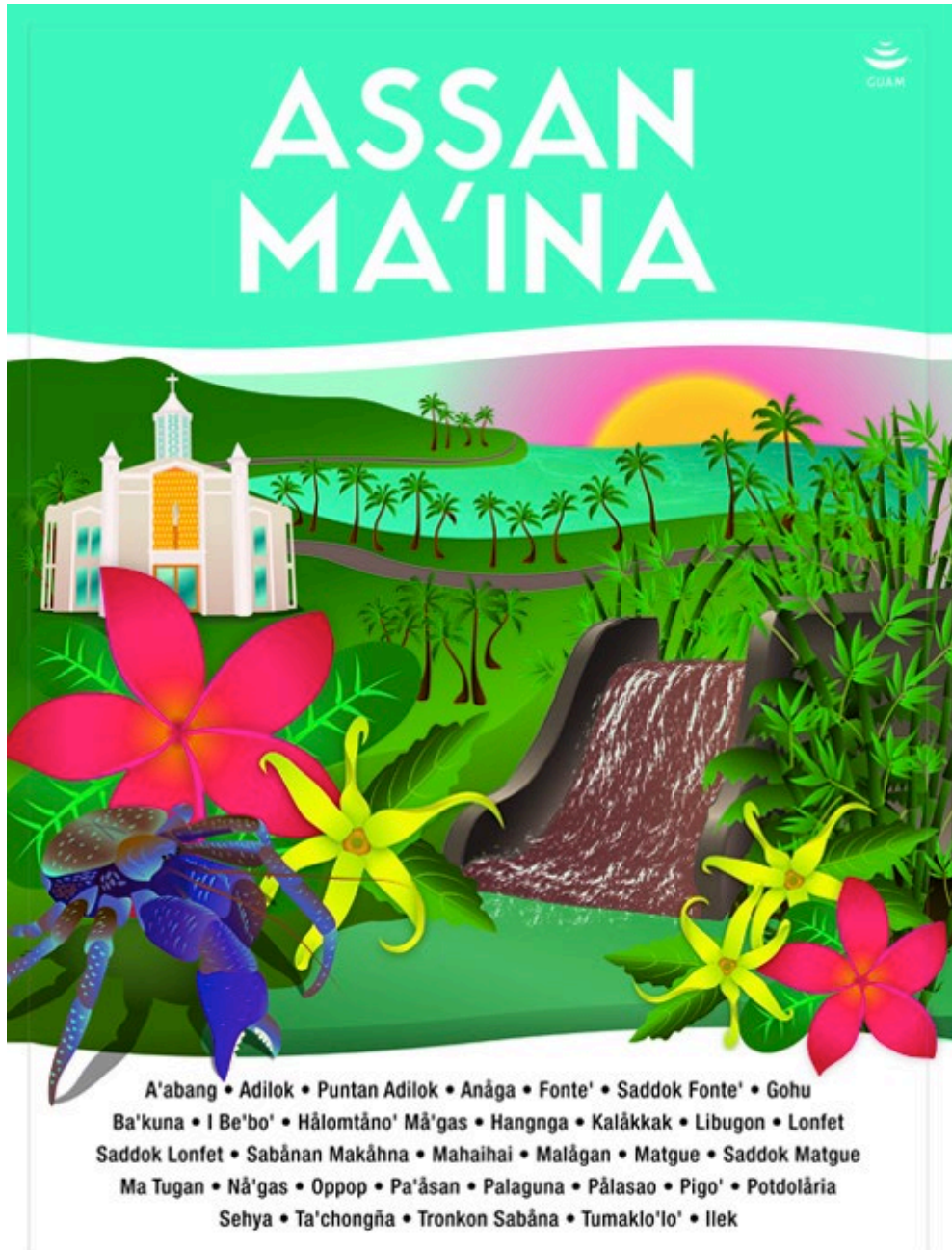
**Jlawrence Materne Cruz**

Jlawrence Materne Cruz was born at Agat in November 1954. His father is Lorenzo Cruz Cruz from Familian Tanaguan and Sungot, and his mother is Maria Cruz Materne from Familian Pinalek and Familian Pó from Agaña. His parents moved to Agat in the late 1940s. Jlawrence grew up in Agat. He graduated from Father Duenas Memorial High School in Tai', Mangilao, in 1972. After high school, he pursued a religious life in teaching; in 1978, he entered the monastery Congregation of the Sacred Hearts of Jesus and Mary in Hawai'i. He eventually returned to Guam.



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II. ASAN INTERVIEW



Assan 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. The CHamoru spelling of the village names and locations were from Nâ'an Lugât Siha Gi Ya Guåhan (Guam Place Names) published by the Guam Department of Chamorro Affairs.

There are three different transcription types: verbatim, edited, and intelligent. The transcription type used for the following transcriptions is an "intelligent verbatim," which does not summarize or leave anything out it, it only removes all the 'ums,' and grammatical and vocabulary ticks as 'you know' and 'like.' Comments such as 'cause' is changed to because, and is 'gonna' changed to going to, etc., and repeated statements have also been removed.

By editing this way, 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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JAMES DAVID TENORIO TERLAJE



Interview Photo by Rlene Santos Steffy, December 9, 2019

**Rlene Santos Steffy:** Today is the 9<sup>th</sup> of December 2019, and this interview is with?

**James David Tenorio Terlaje:** My name is James David Tenorio Terlaje.

**RSS:** All right, and this is for the National Park Service WAPA<sup>1</sup> Project on the village of Assan. So, James, could you tell us your earliest memories of living in Assan.

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<sup>1</sup> War in the Pacific National Historic Park.

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**JDTT:** The earliest memories that I have is meeting my grandparents on my dad's side. They were very old fashioned CHamoru. My *nāna*,<sup>2</sup> she wore the *mestisa*<sup>3</sup> every day. My *tāta*<sup>4</sup> always wore white t-shirt with khaki pants and was always up outside with a *fusiños*<sup>5</sup> going around the yard, cleaning up all the grass growing around. One thing that I do remember a lot about them is [that] they really loved us. They always had a smile on their face when they were seeing all the kids, especially my family. I'm just one of nine [children], seven boys, [and] two girls. And they were very happy to see us. They loved us, and that's one of the things that I can remember about them. And, just growing up in our village, it was just something different than what we were accustomed to growing [up] because we were all raised in the Mainland<sup>6</sup>. Then, we got back to Guam around 1967, and then, all of a sudden, we were not moving anymore. And, so, we're settled. This is home. This is where we're going to be spending the rest of our lives. So, we had to grow accustomed to the changes that are now being given to us by our families and our culture, learning our culture all over again.

**RSS:** Okay. Before you go any further when you mention an individual, your mother, cousin, father, brother, grandparents, uncle or aunt, please address who they are first because I need to know, 'my grandfather from my father's side's name is, and then you say, Grandpa James' after that. Then we already know his full name. You get it? So, if you're going to say my brother, I have seven brothers and two sisters, the eldest is, we need to do that, okay?

**JDTT:** Okay.

**RSS:** So, let's go back to the beginning. Please tell me the full names of your parents, the siblings in the order of birth, and then the maternal grandparents and the paternal grandparents, and let's just get that out of the way.

**JDTT:** Okay. My father's name is Agapito Taijito Terlaje,<sup>7</sup> and my mother's name is Cynthia Pangelinan Tenorio Terlaje. My father's parents is Juan Terlaje and, my grandmother, my dad's mother, is Ana Terlaje.

**RSS:** You don't know the middle name?

**JDTT:** Probably, Taijito?

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<sup>2</sup> Grandmother.

<sup>3</sup> Blouse-formal, esp. used by elderly women for religious or traditional ceremonies.

<sup>4</sup> Grandfather.

<sup>5</sup> Hoe-long handled with a straight blade, used for weeding or clearing tall grass. *Fuñot*. (Donald M. Topping, 1975)

<sup>6</sup> North Carolina and California in the United States and England and France in Europe. (C. Tenorio Terlaje, personal communication, September 2, 2020.)

<sup>7</sup> Born 13 Aug 1930, died 9 Nov 2000 (70 years). Buried at Guam Veterans Cemetery, Piti, Guam. (J. Tenorio Terlaje, personal communication, September 1, 2020.)

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RSS: We'll check.<sup>8</sup>

JDTT: And, my mom's parents is Calisto Tenorio from Saipan, and my mom's mother is Luise Pangelinan Tenorio<sup>9</sup> from Saipan also.

RSS: Okay. And the order of birth of your siblings.

JDTT: My oldest brother is John; he lives in Alaska. My second oldest is my brother Paul; he lives on Guam. My sister Florentina; also known as Tina. She is living here on Guam as well. My brother Peter, Michael, Mark, myself, my brother Matthew, and the youngest in the family is my sister Cindy.<sup>10</sup>

RSS: Okay. Nine kids. So, when you first moved to Assan, you said you had been traveling. Was your father in the military?

JDTT: Yes, he was. We came back to Guam from California. And prior to my dad being sent to Vietnam, my uncle, who worked at the Oakland Shipyard,<sup>11</sup> told my dad to take a boat back to Guam so he can spend some time with the family and ship your car at the same time. And you can spend some time with the family before you get deployed to Vietnam and Korea. My dad took him up on that, and we arrived on Guam in 1966 on the USS Upshur. My dad was deployed from Guam to Vietnam right after that.

RSS: What's right after?

JDTT: Probably a good year after coming and setting the family down.

RSS: Why did they pick Assan?

JDTT: Well, my dad is originally from Assan, and my mom grew up also in Assan. Her family used to live in Agana Heights, but they had a store in Assan, the store was

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<sup>8</sup> Juan Terlaje Terlaje and Manuela Taijito Taijito. (C. Pangelinan Tenorio Terlaje, personal communication, August 28, 2020.)

<sup>9</sup> Calisto Pangelinan Tenorio (1905-1984) and Louise Sablan Pangelinan Tenorio (1909-2001) of Sa'ipan. (J. Tenorio Terlaje, personal communication, August 28, 2020.)

<sup>10</sup> John Joseph, Paul Jesse, Florentina Maria, Peter Thomas, Michael Alfred, Mark Anthony, James David, Matthew Christopher, and Cynthia Manuela. (J. Tenorio Terlaje, personal communication, August 31, 2020.)

<sup>11</sup> Paul Whiteman.

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called Two Leaf Store.<sup>12</sup> My mom met my dad<sup>13</sup> through, I guess, living in the same village, and the rest is history.

RSS: Nine of them. (chuckles)

JDTT: Yes.

RSS: Okay. So, your paternal grandparents were the ones you were speaking about?

JDTT: Yes.

RSS: Okay. So, describe that, your first introduction to them, shortly after you arrived?

JDTT: Yes. Actually, we're like afraid of them because we're seeing these people and they looked like they came from the past! But when we found out that they're my grandparents, I guess we all had to accept it. Grandparents are supposed to be loving, and everything and they were very loving. But they were very busy as well, [as we were] growing up. Mom had to watch each of us, and Nāna and my tātā from my dad's side always had their daily chores. They were always busy.

RSS: What did they do?

JDTT: Oh, just around the house things, [they] took care of the livestock, they had chickens and pigs and stuff like that. My grandfather went out, and he was just doing a lot of yard work, gardening. I guess in those days, they lived off the land.

RSS: Do you remember what he grew?

JDTT: We had a lot of fruit trees in the back, that's one thing I can tell you. Outside of that, I guess just whatever he came across, [local] bananas, coconuts, *bilembines*,<sup>14</sup> star apple, *ābas*,<sup>15</sup> and *ibbā*,<sup>16</sup> that's what we had around the house. And so, they were growing a lot of fruits.

RSS: What did you remember about Assan other than them?

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<sup>12</sup> Two Leaf store sold beer, canned goods, and homemade bread, potu, and rosketti. The owners were James' maternal grandparents, Luise Pangelinan Tenorio and Mariano Dueñas Pangelinan. (Terlaje, 2019)

<sup>13</sup> Cynthia Tenorio Terlaje said she met Agapito while they were attending Julale High School in Hagåtña. (C. Tenorio Terlaje, personal communication, September 2, 2020.)

<sup>14</sup> Star apple. Type of plant-*Averrhoa carambola*. (Donald M. Topping, 1975)

<sup>15</sup> Sugar apple. Type of plant-*Psidium guavaja*. (Donald M. Topping, 1975)

<sup>16</sup> Type of tree-fruit grows on trunk or branches; fruit has a sour taste that causes the lips to pucker up. (Donald M. Topping, 1975)



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**JDTT:** Growing up in the village, it was very peaceful. There wasn't many automobiles at the time. There were a lot of cars on the island, but not like now where they widen up the roads because of too many cars, and you had to have a two-way intersection inside the village. But growing up, the road was just a single road.<sup>17</sup> I remember we used to go out there and play, and every time, we'd have to stop because someone would say, "Car!" and everybody jumped, (chuckled) they got off the road, and went to the side of the road and waited for the car to pass by and then we'd go back and start playing kickball again.

**RSS:** Who played with you?

**JDTT:** I played with all my brothers. We played together. We grew up very close. There is no such thing as sibling rivalry; you know how it is where brothers against brothers. Mom and Dad raised us up in a very strict manner. Whoever is older, you listen to that person, and you don't talk back. And it reciprocated back down to you, they'll show their respect. You show respect to the elder, the elder will show the respect back.

**RSS:** Did that carry through?

**JDTT:** Oh, yes, it did. Even up to this day, I see my brothers and my sisters, and the first thing we do is hug each other, embrace each other, and tell them how much we love each other. It is being trickled down through our family, through the grandkids and their kids as well.

**RSS:** What service was your father in?

**JDTT:** My father was in the United States Army, he was a staff sergeant, and he retired as a staff sergeant. He's a recipient of the bronze medal due to the Korean War and Vietnam War. He was an outstanding man. (cries and speaks while crying) He's very outstanding. I love the man. You know when you're young, you're a very rebellious person. But, as you get older, you realize that everything that he dared teaching you, it's all right. It's good. It's the right choice. It's the right decision to make. And, whenever I think about him, because you know I was a rebellious kid and there were times when I thought that he was wrong, and I was right. And there's times when I would [say,] 'I hate him! I hate him! I hate him!' But you know, I've outgrown that. I've realized as I got older that I actually became my dad, as well. I remember an instance when we were preparing for a party at the house, and my dad asked me to clean the coolers. And he's telling me, "Clean it inside and outside." I'm like, "Why the outside? The drinks are going on the inside, you don't have to clean the outside." And then, I get a family. I start having my own kids, and here I am, telling my sons, "Clean the

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<sup>17</sup> Ramona Street, named after the GHURA project in Assan.

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coolers inside and outside." And my boy asked me, "Why the outside?" I go, "Because people are going to be taking drinks, and they don't want to take a drink from a dirty cooler."

**RSS:** One of the goals that we have is to explain what Assan was like, how the people used the village. I mean, every village has its own particulars, but this one is a horseshoe-shaped village with two peninsulas on the east and west side of it, and this was before the war. After the war, they blew out those peninsulas in the midsections to be able to have Marine Corps Drive.<sup>18</sup> So, we need to speak about Assan as a village. Mention as many of the names of the families that you remember. Activities that you and your friends, boys or girls, participated in. What kind of features, like Camel Rock and Assan *sågua*—

**JDTT:** The Sågua.

**RSS:** The Sågua, Kalåkkak, things like all the different [place] names that you can think of? Because even though Assan is one small village, is it a mile wide?

**JDTT:** It's over a mile.

**RSS:** Over a mile wide.

**JDTT:** Yes.

**RSS:** Okay. That's a small village, respectively, right? But there are features in that village, and that's what we want to document. The National Parks Service wants to document it, specifically their properties, like the ones where the National Park Service is today.<sup>19</sup> The landing of the Marines and things like that. Now, you didn't get back until '65, but I'm sure, and I'm hoping that there was some handing down of memories that came from your grandparents or your parents who both lived in Assan. And so, that's what I'm hoping to get. And if you can cover all the different areas all the way up to Nimitz Hill, any kind of activities that you played there with the boys, hunting, fishing, gathering coconuts. Anything like that, gathering *lumot*,<sup>20</sup> the one that they use for the [Christmas] *nobena*.<sup>21</sup> If there's a location, somebody said there might have been things like that. So, we're looking for what you can share about the village.

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<sup>18</sup> At the time, it was known as Marine Drive. Former U.S. Marine, Johnny Gerber lobbied to change the name to Marine Corps Drive to inform the people that the road was named in honor of the U.S. Marine Corps for their efforts in liberating the people of Guam from Japanese occupation.

<sup>19</sup> The National Park Service has an office across the street from the War in the Pacific National Park in Assan.

<sup>20</sup> Moss, lichen. There is a location on the hill of Assan where village residents gathered lumot to line the manger's base for their Christmas displays.

<sup>21</sup> Novena, devotion. (Donald M. Topping, 1975)

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**JDTT:** Yeah. When we got back to Guam, and we were living in Assan, the War in the Pacific Park area, it was actually a Marine Corps base. It was “Camp Assan.”<sup>22</sup> There were military people that were still living there. And I remember they had an outside theater, and we used to go there and watch movies. It's on the far-left side of the War in the Pacific Park right outside where the Marine Corps Memorial was at. And we used to watch movies. It's on a hillside, and the screen was right there on the oceanfront, and we used to watch movies until they were showing an R-Rated<sup>23</sup> movie and my dad said, “No more watching that stuff over there.” But I remember all the Quonset huts<sup>24</sup> there. And not too long after we got back to Guam, there was a refugee camp.<sup>25</sup> It turned into a refugee camp. And they had the fences being guarded by the [U.S.] Marines. And all of a sudden, we have a big influx<sup>26</sup> of people from Vietnam coming to the island. And that's when they had a curfew for the people of our village because they don't want us to be outside. Eventually, the refugees got tired of being treated or staying in that place. They couldn't go out. They couldn't go fish. They couldn't go eat. They couldn't have a life. They didn't have a life. And so, they eventually had an uprising, and they burned the Quonset huts down. And I remember, the Guam police coming over to our village and everyone in the village, they put out handguns and were ready to protect the families in case of any of the refugees coming over, because we were having that war with Vietnam and nobody knew exactly if these people are going to be friendly or foe.

**RSS:** So, was your father in Vietnam at that time?

**JDTT:** No, he was back. He actually completed his tour in 1970 and retired. And he was living with us, and he started working for the Government of Guam.

**RSS:** Okay. So, the Quonset huts that they burned, where were those Quonset huts located?

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<sup>22</sup> “Operation New Life” 1975 April through November at Camp Assan. The total Vietnamese Refugees on Guam at Orote, Barrigada, and Assan were 111,919.

<sup>23</sup> The film rating system began when William Hays formed the Motion Pictures Distributors Association of America, MPAA, it was known at the Hays Code. In 1966 Jack Valenti was appointed President of the MPAA and embarked on devising a new rating system. In 1968, the voluntary movie rating system was born. Movies are rated G, M, R, or X, and M later changed to PG. [https://www.filmratings.com/Content/Downloads/130208\\_ratings-timeline.final.pdf](https://www.filmratings.com/Content/Downloads/130208_ratings-timeline.final.pdf)

<sup>24</sup> <https://www.history.navy.mil/our-collections/photography/numerical-list-of-images/nhnc-series/all-hands-magazina/1945/331823-quonset-huts---guam.html>

<sup>25</sup> The former Camp Assan used by the U.S. Marines sat empty for years and used to shelter Vietnam refugees from April through November 1975.

<sup>26</sup> On May 10, 1975, the New York Times ran a story with the title, 48,000 REFUGEES JAMMED ON GUAM. The report claimed there were 20,000 more expected. <https://www.nytimes.com/1975/05/10/archives/48000-refugees-jammed-on-guam-3-new-ships-make-influx-largest-since.html>

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**JDTT:** They're located on the grassy part of the Park right now, as you can see it. I have some pictures from another source that actually show the Quonset huts being up. And that's what I remember from growing up, is seeing the military base there.

**RSS:** Okay. The military base photographs that you showed me last night were two-story barracks looking places. Were there Quonset huts on one side of the Park<sup>27</sup> area?

**JDTT:** They had Quonset huts on, probably, the right side of the baseline here.

**RSS:** When you say right, which way are we facing?

**JDTT:** When you're looking at the War in the Pacific [National Park] from the Marine Corps [Drive], they're on the right-hand side, because that's where they kept all their supplies. Quonset huts were for mainly keeping warehouse items, and the two-story buildings were the office spaces and the barracks.

**RSS:** So, the refugees were housed in those Quonset huts?

**JDTT:** They were housed in the whole area, upstairs and downstairs. There was a couple thousand that were being housed there.

**RSS:** So, when they were there, what happened to the Marines?

**JDTT:** The Marines were guarding. They were outside the fence line in attention, marching back and forth and making sure that nobody had escaped.

**RSS:** Were they prisoners of war?

**JDTT:** They were refugees, but coming into a United States territory, they just can't be let go. They have to go through a process as with any type of immigration services. They want to make sure that the people are inoculated from viruses. And there's not going to be no outbreak on the island that the United States had worked so hard and taken care of. Making sure that nobody has TB and all those other childhood diseases.

**RSS:** So, they were quarantined?

**JDTT:** Yes. They were basically quarantined.

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<sup>27</sup> War in the Pacific National Historic Park, Asan Beach Unit.

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**RSS:** Okay. But you said that this was Camp Asan,<sup>28</sup> which indicated that the Marines were there. So, were the Marines still staying in the barracks at the same time that the refugees were there?

**JDTT:** No. Because there were so many. The refugees had taken over to the dwelling places there. So, they were basically living there until they could find a suitable place or be taken off of the island and brought somewhere else where they can be citizens, I guess let go, and enjoy life as normal.

**RSS:** Do you what happened to the Marines then? Did they relocate the Marines somewhere?

**JDTT:** The Marines were probably relocated, I guess, into a Navy Base. I thought it was called Naval Station at the time. And the Marines Corps left the island, and I guess they moved over to Japan, and they started a base over there. Because they no longer needed the Marines on the island<sup>29</sup> since the Navy and the Army was here, and Air Force.

**RSS:** All right. So, do you remember why they burned down the Quonset huts?

**JDTT:** They wanted out. They were complaining that it was taking too long for them to be released into society. And it's like being a caged dog. I mean, you can only handle so much. And then, eventually, you can start rattling the cage, and you want to be released. You want to be let go. These people were brought to the island because of something bad that was happening in their own country for their own protection. But yet, while they're here, they were still being treated as if they were like a caged animal.

**RSS:** Did you interact with people?

**JDTT:** Not at all. The only people that we interacted with were just the people from our village.

**RSS:** So, you were never allowed to go in there?

**JDTT:** Not after the Vietnam Refugees came in.

**RSS:** You never played with the kids?

**JDTT:** No.

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<sup>28</sup> The actual name of the camp at that time was Camp Asan.

<sup>29</sup> Guam.

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**RSS:** Did you ever see them?

**JDTT:** We saw them just from the road. It was a lot. And we saw a lot of Military around the base all the way down to the ocean side. I mean, they were there. They were making sure that nobody got away.

**RSS:** What curiosity drove you guys there? And how far did you get?

**JDTT:** Well, the curiosity was there, but it wasn't that difficult for us because we lived right across the street from them. And so, we could see everything that was going on.

**RSS:** From your house?

**JDTT:** Yes.

**RSS:** What did you see? What do you remember?

**JDTT:** I remember during the time when they started burning, it was just fire. Fire in the sky. Smoke in the air. Guns going off and all that.

**RSS:** Guns?

**JDTT:** Yeah. I guess they're trying to keep them at bay. So, they're shooting friendly fire.

**RSS:** Shooting it up in the air?

**JDTT:** Yeah. Up in the air.

**RSS:** What time of the day did this occur?

**JDTT:** This was happening late at night. This is when it started to occur. When they started burning, that's when we saw the fire.

**RSS:** How did you know?

**JDTT:** Because we were woken up by my parents, "Get up. Get up. Get up." And then the Military Police was driving around our village, making sure that everybody was awake and that no one is going to get hurt.

**RSS:** They woke up the village?

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**JDTT:** Yes. They used to go around with the sirens and all that to wake people up.

**RSS:** Why did they wake them up?

**JDTT:** I guess during the uprising with the refugees just to be prepared that there's going to be some friendly fire or some type of fight going on.

**RSS:** Did they make an announcement?

**JDTT:** That, I don't remember. All I remember is crying. Because it seemed like we were going into a war on our very own island. And that's one thing that really scared me when I was young, because I used to watch the news with my mom and my dad, and I see all the fighting. Then you see all the newspapers, and it shows about the war, and how ugly it is and how many people have come back to the island and they're in a casket, and we had to go to funerals. That's one thing that we did on the island is to go to a lot of funerals and pay our respects to members of our family that have passed on, that have gone up, that were murdered or killed in action, and we had to go see that. And it was a very somber moment in my life.

**RSS:** Unsettling?

**JDTT:** Eventually, we outgrow it because we experienced other trials and tribulations later on like kids. That's one. But we had to step up to just move forward and just go on with our lives. We can't keep reflecting back on the past, but we can learn from it.

**RSS:** So, you're saying that death affects you deeply.

**JDTT:** It does. Especially when it's a loved one and someone who I really admire like my father. It's been 20 years since his death, but I can still hear him. I can still smell him. And whenever we go to visit his gravesite at Veteran's Cemetery,<sup>30</sup> even right before I even step foot, I'm already in tears. And I go up there, and I tell my kids, "Hey." We go to my dad's gravesite, and we just knock on his nameplate, "Hoi! We're here. We're here." And they're like, "Dad, where you at?" I'm on the side over here. I'm just boohooing away.

**RSS:** Why do you cry?

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<sup>30</sup> Guam Veterans Cemetery, Piti, Guam

[https://www.google.com/maps/uv?pb=!1s0x671f70a97a9b2cfd:0xc6e6568e1cf88f21!3m1!7e115!4shttps://lh5.googleusercontent.com/p/AF1QipOqxUV1pAng627Asqtw6WAcZyuEzxrUGOQ69CgI%3Dw213-h160-k-no!5sveterans%27+Cemetery,+guam+-+Google+Search!15zQ2dJZ0FRPT0&imagekey=!1e10!2sAF1QipOqxUV1pAng627Asqtw6WAcZyuEzxrUGOQ69CgI&hl=en&sa=X&ved=2ahUKEwik8\\_60mcfAhVCXawKHVnbCNcQoiowGHoECBAQBg](https://www.google.com/maps/uv?pb=!1s0x671f70a97a9b2cfd:0xc6e6568e1cf88f21!3m1!7e115!4shttps://lh5.googleusercontent.com/p/AF1QipOqxUV1pAng627Asqtw6WAcZyuEzxrUGOQ69CgI%3Dw213-h160-k-no!5sveterans%27+Cemetery,+guam+-+Google+Search!15zQ2dJZ0FRPT0&imagekey=!1e10!2sAF1QipOqxUV1pAng627Asqtw6WAcZyuEzxrUGOQ69CgI&hl=en&sa=X&ved=2ahUKEwik8_60mcfAhVCXawKHVnbCNcQoiowGHoECBAQBg)

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**JDTT:** Because I love him. (tears up) When you love somebody, it's real hard to find someone to fill that void that's gone. But prior to his death, he brought us all into the room, and he told us that he just wanted to thank each and every one of the kids that we never embarrassed him. We never got in trouble with the law. And finally, he said that we were the salt in his life. We were the ones that made everything much more flavorful in his life and made his life a lasting memory in him.

**RSS:** Well, you made it purposeful, right?

**JDTT:** Oh, yes. If it weren't for him, I wouldn't be here talking to you right now.

**RSS:** Well, nine children. That's a lot of kids.

**JDTT:** Oh, yeah.

**RSS:** So, how did your father provide for nine kids?

**JDTT:** He was a retired military. And the military at the time—I think things change as time goes on—but they provided. We had healthcare. We had dental and all that stuff. And he worked for the Government of Guam. He got a job working for the local government as a building inspector, and that provided as well. And another thing that helped us out was living off the land. We grew *sigidiyas*,<sup>31</sup> that's a bean. I forgot the type what they call it in English. But we grew it at the house. We raised pigs. We had a goat. And we did a lot of fishing in our life. It's a family tradition. Everybody that knows my family, they go, "Is that the Terlaje family from Assan? They're the fishing family." And with nine kids, you got your fishing crew right there. But some of us, like myself, I was very rebellious. I did not like to go fishing.

**RSS:** Why?

**JDTT:** Because I just didn't want to go out. It was a lot of hard work. But I'm not saying I'm lazy. I just didn't want to go. I'd rather stay at home and watch cartoons on TV and just stay at home. I don't want to go out and work. I mean, I do enough work when they're home, and they tell me what to do. But we had to go because there was no one going to be at the house to watch us. And so, when we went, I do my thing. I'll splash in the water for them to chase the fish inside. And then once the net was closed and everybody jumped in the net with their spears and start spearing the fish, I would go on top of the inner tube and just sit down and wait for them to be done.

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<sup>31</sup> Winged beans.



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RSS: You weren't interested in spearing fish?

JDTT: I was not interested. I felt bad killing anything.

RSS: Even today?

JDTT: No. When I got back when I lived in the Mainland, and I was told by a good friend of mine, he is not CHamoru, and he was telling me that I was very fortunate in this lifetime to know that I have an identity, that my identity is from Guam, that I'm called a CHamoru and that I have all these things that I can do in my lifetime that you can't do in the Mainland. And he made me realize, I am very special. Guam is very special. And so, not too long after that conversation, NAS [Naval Air Station] Alameda was the first base in the Continental United States to close.<sup>32</sup> And I decided, "Where am I going to go? I was given two opportunities, one to move to Utah or two, move to Michigan. And I told myself, "I think it's time for me to go home." And so, it was really good that I came back in 1993. I got just enough time to be with my dad and tell him I love him and everything. And at the same time, when I got back, I remember my friend, TW, telling me how fortunate I am to have an identity that I started to go fishing. [TW, whose real name is Thomas Williams, was a coworker of mine back in California. We worked for the Defense Logistics Agency at the Naval Air Station in Alameda, California, as Environmental Protection Specialists, and I lived approximately 45 minutes away from work, and he would pick me up so that I can save money to buy a car. He always brought a lot of food to work and fed me too. He would always ask me if I needed any help with anything. He said that he liked me because I was an honest man. Guam was the first military base closure in the United States. That's why I came home. I had a business trip to the Bay Area and reached out to some of my old coworkers via email to find out how I can get in touch with him and was told that he had passed away a couple of years back. I was very sad because he was a very good friend.]<sup>33</sup> And in fact, I picked it up [fishing], and I loved it. I loved it so much that I was going two days instead of just one. But my mom cooked a lot. My mom can cook anything, and it will be so good. She can boil water, and it would be the best water you ever drank. That's how good my mom is. And everything that my mom did was all eyeball. I mean, she got nine kids, right? She's cooking at the same time turning around and making sure that nobody was getting into no ruckus. And so, I guess her gift of cooking was passed on to me as well because now, I'm the cook in my house. My wife cooks too. My wife,<sup>34</sup> she's a wonderful person, and she's a wonderful mother as well.

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<sup>32</sup> The Continental United States: The 49 States (including Alaska, excluding Hawai'i) located on the continent of North America and the District of Columbia. ([https://www.usgs.gov/faqs/what-constitutes-united-states-what-are-official-definitions?qt-news\\_science\\_products=0#qt-news\\_science\\_products](https://www.usgs.gov/faqs/what-constitutes-united-states-what-are-official-definitions?qt-news_science_products=0#qt-news_science_products))

<sup>33</sup> Relationship with "TW". (J. Tenorio Terlaje, personal communication, August 31, 2020.)

<sup>34</sup> Ninamaria Pereira. No middle name, Mom said, "What for? You're just going to drop it when you marry your husband. And, anyhow, the male should carry the last name of both parents. So, Edward is Edward Delgado Pereira

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**RSS:** What else can you tell me about Assan? Do you remember any features in Assan that stand out to you where the boys would hang out, or did you play in the river? Did you catch anything in the river? Did you play in the dams?

**JDTT:** That's one thing about living in our village is we have kids that go everywhere. My parents were very strict. But then we had friends whose parents were working or weren't as strict as my mom and dad. And so, they would take us up the hills, through the sword grass, the *sakâti*<sup>35</sup> and we'll do a trail hike to the Assan Dam, that's what they called it. It's a military dam that's been abandoned. It's a small dam between Nimitz Hill and Assan. But it's a long hike to get up there. And so, what we did is we would walk up there and find the dam, and we'll just go swim. It's a rite of passage for our group, the boys in the village.

**RSS:** You wouldn't be permitted to go there?

**JDTT:** We were told not to go there.

**RSS:** Why?

**JDTT:** Mom and Dad was so strict. I mean, we had chores to do. So, many chores. I wanted to play baseball, and I couldn't because I got home from school, I had to feed the pig, I had to go pasture the goat, feed the chickens and all that stuff. Because once my siblings hit 18, they left. They joined the military and left. And so, I'm now the new person to be doing all those chores. And it's a joke now, I tell people about it. Because I wanted to play baseball, but I had all these chores. And there were times where I'll be feeding the pig. It's not pig slop that we did. My dad made us take crack corn and cook it with the pig slop. And so, the pig would have nice hot meal. And so, we couldn't feed the pig that meal because we had to wait for it to cool off. But at the time, it's my turn to feed the pig. I hear the honking of the horns from the kids, "Beep, beep, beep. We won! We won!" And I'm so mad. I wanted to play baseball, and here I had to feed this damn pig, right?" And so, my mom and dad, they didn't know, but there was this little stick on the side of the pigpen. And there were times that I would hear the honking of the horns and hearing, "We won. We won." I'd pick that stick up, and I would start beating the pig with it. I'm like, "Damn it. Damn it. Damn it." Just keep hitting them. And then I felt bad because "Why am I doing that? The pig didn't do anything." And then there was one time I was feeding the pig, and what stopped me was the minute the pig heard the horns honking of the truck, and I saw

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and I'm Ninamaria Pereira." (N.P. Terlaje, personal communications. February 23, 2021.) (Pacific Daily News, 2004)

<sup>35</sup> Sword-grass is *nette* in CHamoru, but many people refer to it as *sakâti* because *sakâti* is hay, and those who own cows cut the *nette* and feed it to cows as hay.

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like the pig knew that this is the time I'm going to get my beating. And so, I stopped. And the pig got up like that. I just looked at it and said, "Okay. I'm not going to do it no more."

**RSS:** Wow.

**JDTT:** It was a joke because every time they would honk and go around the village, "We won. We won." And our team, the Assan Aces, that's what they were called, my neighbor's kids played in it. Everybody in the village by the church they played in that team. And if you didn't play in the team, then they look down upon you.

**RSS:** Did you feel that?

**JDTT:** Did I?

**RSS:** The rejection.

**JDTT:** Yeah. I wasn't part of this group. It was a click back then. I didn't know how you would say it. I think we called it a gang, gangs. But they didn't bring me into that circle of friends.

**RSS:** They were the village jocks?

**JDTT:** Yes. Those were the jocks. And even my own friends that live next door they stopped talking to me. So, we ended up just playing by ourselves, me and my brother. And next to our house, we had an abandoned warehouse. The footprint of the warehouse, the foundation, it was a concrete foundation. And I remember growing up, my mom would always refer as the cement. And so, every time we go out, we were like, "We're going to go play on The Cement." And then The Cement became like a gathering point, too, for the rest of the friends that I had. The leftover friends that I had. "Hey, where do you want to meet? Let's go meet after school at 'The Cement.'<sup>36</sup> And we'll go play kickball or dodge ball. And so, it was good because it kept us off the street. We don't have to worry about "Car!" It was a big place. I think it was probably 200 feet by 150 feet, the length. It was 250 feet in length and 150 feet wide.

**RSS:** What was on top of that?

**JDTT:** There was nothing. It was gone. But the metal studs to hold whatever was there were still there. And we still don't know what it was, but it was a warehouse. That's what we were told, it was a warehouse. And so, we called it 'The Cement.'

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<sup>36</sup> The foundation of a warehouse. Probably a Quonset hut.

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**RSS:** And where was it located in proximity to the house?

**JDTT:** It was right adjacent to my mom and dad's place. And right in front of my Auntie Nena and Auntie Dâ Santos' house.<sup>37</sup> So, like that.

**RSS:** Okay. So, your parent's house today, where was that platform?

**JDTT:** That platform is—when you say platform?

**RSS:** The foundation.

**JDTT:** The foundation from my mom and dad's house, it was on the right-hand side of the warehouse. And then right behind the warehouse was my Auntie *Nena* and my *Auntie Dâ Santos'* house. And right behind their house was the Assan River.

**RSS:** Okay. I see. So, you're talking on the other side of where you are?

**JDTT:** Yes.

**RSS:** Okay. What business establishments do you remember being in that village?

**JDTT:** Well, right outside by Marine Corps Drive, which was Route 1,<sup>38</sup> they had the *Blas Store*. And the Blas family had a lot of kids in their family as well. I grew up with a couple of members of their family. And we used to go to their store, and they would give us bubblegum. And then, we would go to another store down the street called the *Didang's Store*, which was the San Nicolas Store. And that store had the pool table. And so, those are the games as we were getting older. Those are the games that we started playing was pool. And then, across the street from *Didang's Store* was the Shelton Music<sup>39</sup>. And I remember going over there and seeing, I guess, it was Sonny's dad<sup>40</sup>. And we would see all the instruments, but we weren't able to touch it or try it out. They would play it for us and just let us hear it.

**RSS:** Who would play it?

**JDTT:** I think it was Sonny Shelton's dad. He was playing a banjo.

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<sup>37</sup> Auntie Nena (Anna) and Auntie Dâ (Soledad) Santos. (J. Tenorio Terlaje, personal communication, August 30, 2020.)

<sup>38</sup> Marine Drive at that time. Today its Marine Corps Drive.

<sup>39</sup> Shelton Music, Inc., was a coin operated business that sold pinball and arcade machines, pool tables, jukeboxes, gaming, and vending machines, and musical instruments. (Senator A. Shelton, personal communication, September 1, 2020.)

<sup>40</sup> Austin James Shelton I. (A. Shelton, PhD, personal communication, September 3, 2020.)

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RSS: He'd play for the kids?

JDTT: Mmhmm. And so, we just listen. And we'll probably go by, and he'll give us a guitar pick. So, we leave there like, "Wow. Look at what we got. All right. It's a treat. What is it?"

RSS: (laughs)

JDTT: It's a piece of plastic. And then we got home and my brothers, they played instruments. So, they're like, "Hey, where did you get the guitar pick?" "Oh, that's what it is. Okay."

RSS: (laughs)

JDTT: I ended up learning how to play the guitar as well.

RSS: Did you buy a guitar from Mr. Shelton?

JDTT: No. That was very costly at the time. That was back in the early '70s.

RSS: Can you describe Mr. Shelton?

JDTT: Just an old white guy. An old white man.

RSS: Tall, thin?

JDTT: He was big.

RSS: Stocky?

JDTT: He was *yommok*.<sup>41</sup> He was kind of fat. But he always had a smile on his face.

RSS: Was he mean?

JDTT: No. He wasn't mean. If you were going to touch the instruments, then yeah. But everything was located behind a glass panel, the glass display cases. So, we couldn't really touch it. That's why he would show us, and he would play something for us.

RSS: Is he the only one that was there?

JDTT: Yes.

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<sup>41</sup> Fat, plump, overweight.

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RSS: You never saw Mrs. Shelton?

JDTT: No. I can't remember her. Probably I did, but I just can't remember that.

RSS: Did you see Sonny as a kid?

JDTT: I saw Sonny growing up over at church. That's when we would see the Shelton's. It was a thing that we did, every Sunday we had to go to church. And everybody from the village was there. The church was packed. And everybody you had to go and *mannginge*<sup>42</sup> everybody there, even the people that didn't look CHamoru, because Mom was like, "Amen. Amen. Amen."<sup>43</sup> You just got done with church. You have to amen everybody."

RSS: What do you remember of that church?

JDTT: I remember going to *eskuelan pãle*<sup>44</sup>, they call it CCD<sup>45</sup> now. And that's just to prepare the young kids to go through the rituals for the church. To go through first holy communion and then to confirmation, and stuff like that. And I remember Sister Gertrude Quitugua, her brother was the mayor of Assan. They called him *MacMac*.<sup>46</sup> And she was mean. She was a mean nun. If we didn't say [the] "Our Father" prayer right or anything like that, she would hit (slaps his hand) our knuckles.

RSS: With what?

JDTT: With a stick.

RSS: For not saying the prayer correctly?

JDTT: Well, we needed to learn how to say it. If we were talking on the side like that, she would come right behind us and hit us with the stick. "Listen, when you're in church, you should be focused on God," stuff like that.

RSS: And God would smack you if you don't listen.

JDTT: No. I guess he was using Sister Gertrude.

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<sup>42</sup> A term used with small children when directing them to kiss an elder's hand as a sign of respect.

<sup>43</sup> A term used to direct small children to kiss the hands of their elders upon meeting them.

<sup>44</sup> Literally, priest school.

<sup>45</sup> Confraternity of Christian Doctrine, classes conducted on church grounds and conducted by a Catholic priest, nun, or approved laity.

<sup>46</sup> Jose S. Quitugua (1973–1981)

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RSS: No. That was just Sister Gertrude.

JDTT: But I see her now-

RSS: She's still alive?

JDTT: She's still alive, yeah. And she still remembers me, and she has a very big smile. Every time she sees me, she remembers.

RSS: Do you ask her if she remembers hitting you?

JDTT: No. (laughs) I wouldn't do that.

RSS: Why not?

JDTT: That's a traumatized phase in my life I want to forget. I don't want to go and bring it up to her.

RSS: (chuckles) Go *kopbla*.<sup>47</sup>

JDTT: No. I'm not that type of person. Mom and Dad raised us not to go out there and become bullies.

RSS: But you wouldn't be a bully. Just ask her, "Do you remember smacking me?"

JDTT: Yeah. I think we can do it now in a joking way.

RSS: Sure. I'd ask her. (chuckles)

JDTT: And I think the next time I see her with my wife, "Hi, Sister Gertie. Hi. Remember slapping or spanking me during *eskuelan pãle*?"

RSS: Now, you said something about another church in Assan that nobody ever speaks about.

JDTT: That church is on the last peninsula going towards Chorito Point. It's Dead Man's Curve now. That's what they call it nowadays. But that's Charito Point right outside of Assan.

RSS: On the east?

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<sup>47</sup> To account for past action.

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**JDTT:** Right. On the east side. And so, that's church, it's called Church of Christ. I don't know what religion there. I mean, I know it's a Christian Church and everything. I started my education there as a Head Start. And I have a picture of my Head Start class over there. And a lot of my friends that I grew up within Assan and Ma'ina we were all classmates. And it was funny because those same people, we all went to school throughout our whole lives to high school.

**RSS:** Together?

**JDTT:** Mmhmm.

**RSS:** Do you remember when that church was built?

**JDTT:** It was there when we came back. I mean, that was my head start. Mom had put me over there to go to start my education.

**RSS:** I see the building, but I never see people there.

**JDTT:** Yeah. I see it on Sundays now. It's a small group that goes there, I guess, for their worship services. But we went there, it wasn't like a private school or anything like that. To me, it was like babysitting us at the time at the same time teaching us.

**RSS:** Like a nursery?

**JDTT:** Yeah. Like a nursery. And then, teaching us the basics, alphabets, numbers, and stuff like that.

**RSS:** And when did it stop doing that?

**JDTT:** I cannot confirm or deny that one. It's been a long time.

**RSS:** Any other nurseries in the Assan Village?

**JDTT:** That was the only one that I know of. They did have a nursery in Kalåkkak, the area that I live in, but it's a privately-owned nursery there.

**RSS:** Is it still there?

**JDTT:** I don't think so. I think they sold the house to someone, and they ended up just turning it into a residence.

**RSS:** I see. So, what other businesses do you remember in Assan?



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**JDTT:** Joe Flo's,<sup>48</sup> that was a restaurant. It was a Mexican restaurant, and we used to go there for tacos. And then when I left the island, and I came back, I found that later on it turned into a bar.

**RSS:** How many other Mom and Pop stores?

**JDTT:** There was one street in Kalåkkak that was a San Nicolas Store<sup>49</sup> in Kalåkkak. There was the Blas Store<sup>50</sup> on Route 1 right outside the entrance into Kalåkkak. Then they had *Didang's* Store,<sup>51</sup> which is off Route 1. Not too far from Blas Store, but they had the pool table, and they had the jukebox. So, that was the hangout place. Then there was Guerrero's Store down further on the village side. And I think they turned that into an automotive repair shop right now. I'm trying to think because it's been a long time. A lot of changes have happened to Assan. It had undergone a total redevelopment phase.<sup>52</sup> And some of the places that I used to consider stopping grounds are no longer there.

**RSS:** Like what?

**JDTT:** Like 'The Cement', it's gone. There's a house there now. They built a house. They did a total redevelopment of Assan, where even the river was rerouted. The river, growing up, was a life and abundant of aquatic wildlife. And it was deep. It was a flowing river. It moved.

**RSS:** How deep was it?

**JDTT:** It was three to four feet in some areas. I remember watching people go and fish there. And there were these people that lived on the opposite side of the road, these Filipinos that used to go with these 9-volt or 10-volt battery pack connected to two sticks with a wire at the end. And they used to just walk on the side of the river and tap the shrimp with the two lines, and the shrimp would just flow up to the top. They

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<sup>48</sup> Jose Taitano Gutierrez (1910-1999) and Florence Grace Sakakibara (Dec 10, 1919-February 17, 2010) owned and operated a Mexican Restaurant and Bar. Musicians played at Joe & Flo's and a popular place with a dance floor. They are buried at the Custino Cemetery in East Hagåtña. (H. Dean Gutierrez, personal communication, September 2, 2020.)

<sup>49</sup> Antonio "Tuning" and Brejida San Nicolas. (J. Tenorio Terlaje, personal communication, September 2, 2020.)

<sup>50</sup> Blas Store was a general merchandise store that sold canned goods, snacks, and drinks. The owners were a Greg and Inez Blas. (J. Tenorio Terlaje, personal communication, August 30, 2020.)

<sup>51</sup> Dedang's Store had general merchandise but sold cold beer because they also had pool tables and video games. They also sold mestizas from the P.I. The owners were Antonio "Tuning" and Brejida San Nicolas. Their son Leslie still lives in the village. (J. Tenorio Terlaje, personal communication, August 30, 2020.)

<sup>52</sup> 1977 08 Assan Community Redevelopment Plan Guam Designation R-3(a).

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grab it with another stick and throw it in their woven basket behind their back. And just keep walking and doing the same thing. And they caught a lot of shrimp.

**RSS:** How big were they?

**JDTT:** They were probably a good foot [in length.] One foot if you're going to have them to stretch their pinchers out, it would be one feet out.

**RSS:** The width of the pinchers or the length from tail to pincher?

**JDTT:** The length of the whole from tail to pincher. They were big. They were what we'd call Tiger Prawns.

**RSS:** Wow. And today?

**JDTT:** I don't see them at all. They're gone.

**RSS:** What stopped the flow of the river?

**JDTT:** I guess when the Army Corps [of Engineers]<sup>53</sup> came in, and they widened the river to become what they call the Surge Protector, or when we have typhoons, how the ocean surges would come in, it became like a floodplain area. It works. I remember [Typhoon] Pongsona<sup>54</sup> when the water was actually flowing into Assan rather than flowing out from the river. And it held. It did what it was supposed to do.

**RSS:** Tell me what it's supposed to do?

**JDTT:** Because in the olden days, we didn't have the concrete-

**RSS:** The coverts?

**JDTT:** Well, the coverts and the concrete strengthening sides. So, the erosion was removed from that process when they built that. The erosion is no longer existent. I mean, if we had any typhoon like that coming back and then we had the old river, the sides would collapse.

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<sup>53</sup> The Assan River Flood Control Project was done by the U.S. Army Corps of Engineers to determine if it was justified to expand the river to mitigate flooding threats of nearby homes and businesses in the village. The USACE report is available through the Honolulu District Public Information Office. My involvement was as an inspector of the construction after the original inspector left the island. The pictures I took would also be in the Hawai'i office. There is an office on Guam after I retired, not sure if it is still there. I think the contact information for the office is: Guam Field Office Apra Harbor Naval Complex, PSC 455 Box 188, FPO, AP 96540-1088 Guam, (671) 339-2108 CEPOH-RO@usace.army.mil (F. Dayton, personal communication, September 5, 2020.)

<sup>54</sup> Typhoon Pongsona hit Guam in 2002.

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RSS: Because of the floods?

JDTT: The ocean surge.

RSS: The flash flood?

JDTT: Yeah.

RSS: Okay. So, in [Typhoon] Pongsona, what happened? The water from the ocean?

JDTT: Was flowing into the island rather than flowing out. Because I actually looked out my window and I could see the water flowing in. It was coming towards my house. And I was like, "Lord, please don't let the water come in my house. I don't have flood insurance."

RSS: Yeah. It was coming in from the ocean into the river.

JDTT: Into the river. The river was full. It was packed. If you come by my house, I could show you the line where the water was actually at on the side of the river.

RSS: When you say full, how high?

JDTT: It was probably a good 12 to 15 feet deep. Right now, the water barely flows. But on a heavy rain, you could see the water will flow. But it's murky water that comes down. But during the typhoon, you can see the ocean waves coming in. And the floodplain worked that the Army Corps had developed.

RSS: So, the Army Corps created a wider river as a channel for the ocean water to come in, so it doesn't go into the village?

JDTT: For the ocean water to come in and, I guess, for the flash floods to go out.

RSS: Okay. Now, you said that you thought the water was going to overflow into your house.

JDTT: Well, I just thought the ocean surge was going to be higher. And so, that means that the water would start getting higher like a tsunami, you know how it is. And I was just like, "Please, don't come into my house. Please don't."

RSS: Did the ocean ever create a tsunami problem for Assan?

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**JDTT:** No. Not at all. I think Guam is blessed to have the Marianas Trench to dissipate vast majority of the energy that's being brought forth by an earthquake or movement of water due from a tsunami.

**RSS:** It slows it down?

**JDTT:** Yeah. Because Guam is basically like a tip of a mountain. And if you have like a pool water and you go push water like that, it's going to go around that mountain, the tip.

**RSS:** So, that's what happens.

**JDTT:** Yeah. I believe that's what happens.

**RSS:** Assan has never flooded ever?

**JDTT:** No. It floods at the aquifers, but that just comes down and goes into the storm drains.

**RSS:** What aquifer?

**JDTT:** We have a lot of aquifers up on the hills. In the village side, during a heavy rain—because freshwater floats on top of saltwater. Guam is surrounded by water. And so, we have water inside our limestone. And so, as rain trickles down into the limestone, the water that lands on top of the limestone tends to accumulate and just build up. And so, during a heavy rain, the springs up there will get overflowed, and then the water will come out.

**RSS:** How many springs?

**JDTT:** I believe we have three springs in our village.

**RSS:** And where are they located?

**JDTT:** They are located in the village. Two in the village, and there's one up by the dam.

**RSS:** Where in the village?

**JDTT:** On Jose Leon Guerrero Street. It's on the upper level of Assan Village. If you go up at the end of the village, go up to the top, there's the Cabral family and the Aquiningoc family, there's a GovGuam spring there that they monitor.

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RSS: When you say spring, what was that mean?

JDTT: It's just a freshwater source that we use.

RSS: Can you see it?

JDTT: Yeah. It's encased in concrete. It's a government subsidy—

RSS: So, it's not exposed?

JDTT: No.

RSS: And where does that water go?

JDTT: It goes out to the storm drains.

RSS: And out to the ocean?

JDTT: Yes. And so, there was so much water in Assan.

RSS: You know, there is a road that goes up, and it's two way. There's constant water flowing. Where does that come from?

JDTT: That's coming from the spring. If you drive all the way up to the top of that road that you're referring to, you will come across that spring, that aquifer. It's a GovGuam building. It's an encasement<sup>55</sup> that just keeps overflowing. It's like a lot of wasted water to me. But Guam's rainwater, the inches compared on an annual basis for Guam rainfall, would be devastating to the United States, but we can handle that here.

RSS: Where is it coming from?

JDTT: It's coming from the ground. It's groundwater.

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<sup>55</sup> Assan Spring Reservoir is the primary name associated with the reservoir since 1917. A secondary reference, Assan Spring Cistern, appeared in the Guam News Letter during its construction in 1916. It is located along the Palasao Ridge facing Assan Village and Bay, on land included in the Assan Ridge Battle Area, and listed on the National Register of Historic Places in 1975. (Ref#75001916). In 1983 Assan Village was determined eligible for listing in the National Register. Directly inside the entrance of the fenced 90'x90' compound is the pump-room built ca. 1994. There is a rectangular pit several feet deep, measuring 6'-0" x 9'-6" containing a system of 5" diameter pipes with a large valve and hand wheel and a removed valve laying at the bottom, underwater. A concrete slap cover for the pit partially obscures the piping. The second building after the rectangular pit is the 11'-0" x 13'-4" Chlorinator Building. A sketch of the Assan Spring Reservoir compound is found on pg. 15 of Haer No. Gu-10 report. <https://www.loc.gov/item/gu0018/> (Dee Ruzicka Mason Architects, 2016)

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RSS: Oh, okay. So, it's that rising freshwater?

JDTT: Yes.

RSS: And why don't they plug it up?

JDTT: It will find its way through the pores through the limestone.

RSS: Another way?

JDTT: Right. Yes. In fact, we have some residences that are having issues with their houses during heavy rains that their house is actually flooded. And they're like, "Why is my house flooding? I live on the top of the hill."

RSS: And the answer?

JDTT: The answer is, "Well, your house is built on top of an aquifer." And so, when that aquifer gets full, it needs to find an avenue to get out.

RSS: So, Assan is on top of an aquifer?

JDTT: Yes.

RSS: But I thought the aquifer was on the east coast.

JDTT: That's the military aquifers. We have the natural aquifers. Guam has aquifers all over.

RSS: No. But don't you need limestone?

JDTT: Well, there's limestone. Guam is predominantly a limestone.

RSS: Is Assan on top of the aquifer itself?

JDTT: Yes.

RSS: I thought it was south, so it's not then.

JDTT: We have fresh water coming out everywhere. We have the freshwater dam up on the hill, and that water is coming from an aquifer as well. Maybe the aquifer that you're referring to is a GovGuam aquifer that feeds a vast majority of the northern side and military bases.

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RSS: Well, yeah. I mean, I thought we had one aquifer. One huge aquifer.

JDTT: We are sitting on top of the aquifer, yes.

RSS: Okay. But I didn't realize that you had that many springs in Assan.

JDTT: Yeah. We have a couple.

RSS: And there's no way to capture that to use it?

JDTT: It's a lot of water. I'm not a water expert. I guess we would have to refer to that question from GWA, [Guam Waterworks Authority.]

RSS: I have to ask somebody from WERI.<sup>56</sup>

JDTT: Or WERI, yes.

RSS: Okay. Did you swim in that water? Did you ever do anything with the aquifer or the *bo'bo*?

JDTT: No. Well, we did over at the dam but not close to our village. That aquifer that I was referring to is located in *Opop* in Assan. It's another part of the village that we were told not to go to. And there's another area, Hama'.

RSS: Wait. Say the word again.

JDTT: Hama.

RSS: Hama?

JDTT: Hama.

RSS: How do you spell it?

JDTT: I guess it's H-a-m-a with the a'.

RSS: Glota<sup>57</sup>?

JDTT: Yeah.

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<sup>56</sup> Water and Environmental Research Institute of the Western Pacific.

<sup>57</sup> Orthographic symbol indicating a glottal stop. A glottal only follows a vowel.

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RSS: Hama’?

JDTT: And then *Opop*. We were just told not to go up there when we were young.

RSS: So, Hama’ and Opop have aquifer? I mean, *bo’bo*?

JDTT: Opuc.<sup>58</sup>

RSS: Opuc? Not Opop?

JDTT: Well, I was always told it's Opuc.

RSS: Okay.

JDTT: So, we were told not to go up there or go in those areas. *Taotaomo’na*<sup>59</sup> and all that stuff.

RSS: Just to keep you away?

JDTT: Yeah. I guess, Mom and Dad want to keep us away.

RSS: But you didn't listen.

JDTT: Yeah. You don't mind if I have a drink? (swallowing)

RSS: Not at all. So, you didn't listen?

JDTT: Well, of course we don't listen. We're kids. We have to be defiant every now and then to see if Mom and Dad were right. And usually, we found out at the end that they were.

RSS: It's a good thing you didn't drown.

JDTT: Well, that's why we go with a bunch of guys.

RSS: Was it deep?

JDTT: The dam was relatively deep, probably seven feet.

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<sup>58</sup>Place name is Opop. (C. Tenorio Terlaje, personal communication, August 30, 2020.)

<sup>59</sup>Ghost, demon, disembodied soul. Specter. Lit. 'People of before.'



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RSS: How big?

JDTT: It's standard like 16 [feet] by 16 [feet.]

RSS: Bigger than this room.

JDTT: Yeah. It's bigger than this room.

RSS: Maybe twice the size?

JDTT: But it's enough for like eight or nine guys jumping and go swim.

RSS: Did you have anything to jump from like a cliff or rock, anything?

JDTT: There was the natural hillside there that we can jump into it. But it was a dam that was built by the military to hold some water and, I guess, use it for an emergency. But eventually, it was abandoned, and it now became a water source where our river's water come from.

RSS: So, it sounds like that was done for Camp Asan.

JDTT: Probably. I can't confirm or answer that one because that was an engineering study that had done that.

RSS: I wonder where we can get a report for that.

JDTT: Probably, Navy Base, Guam.

RSS: Well, I have to figure something out. I need to figure out why that dam was there. All my contacts in the Army Corps Engineers have retired, but I can ask them where I can find those reports.

JDTT: Okay. I can also ask my wife's godfather who works for the Army Corps in Alabama and see if he has any—

RSS: Who? Candido Damian?<sup>60</sup>

JDTT: Yeah. Candido.

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<sup>60</sup> Candido Damian retired ten years ago from the Army Corps of Engineers and was not from the Pacific Ocean Division (POD), Honolulu, Hawai'i that has jurisdiction over the Micronesian area. He recommended I contact the POD's Honolulu office. (C. Damian, personal communication, September 1, 2020.)

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**RSS:** I have his e-mail address right in front of me. Isn't he retired?

**JDTT:** He may be retired, but he's probably attained so much knowledge.

**RSS:** Yeah. I should call him up and talk to him. Because that just crossed my mind, Candido is Ninamaria's *Ninu*.<sup>61</sup> Because they used to serve together, right, his father or the mother?

**JDTT:** I don't know if they served. I think they're close friends with his wife.

**RSS:** Weren't they on the same base at one point or something like that?

**JDTT:** That's for Nina to answer. I don't know. All I know that he's Uncle Candy.

**RSS:** Yeah. So, Candido Damian's sister, Ursa, married my mother's brother, George.

**JDTT:** Okay. So, that's how you already knew.

**RSS:** That's how I knew Candido. I think that's one of the things that comes back from one of my walks with Nina, is that she said who her Nino was, and I kind of remember that. And so, when you mentioned it, it triggered. Okay, so, I'll e-mail him and see if that e-mail still works. Does she keep in contact with him?

**JDTT:** Oh, yes.

**RSS:** Okay. So, I got to check. All right. So, what other features? You have notes there.

**JDTT:** The channel in Assan. I mean, being that we come from a fishing family, we were always told don't go near the channel because the channel is hungry, especially when the water is high. You can actually see the channel move up and down. And so, we actually believed that it was breathing. But what it is, is there's a rock, a stone coral formation right outside the channel. So, when the waves come in, it creates like a whirlpool effect. And so, when you go out, and you dive in the *sågua*<sup>62</sup> at the time, it will pull you out. But growing up, we had a lot of drownings in that area. And so, Mom and Dad always told us to stay away from there when the ocean is hungry.<sup>63</sup> So, we always stayed away. But we were told later on that if you ever get caught in it, it will pull you out but, eventually, it will pull you back in. And so, when you don't fight, because that's how you drown, is you're panicking. And so, the best thing to do is just

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<sup>61</sup> Godfather in the Catholic faith. (Donald M. Topping, 1975)

<sup>62</sup> Natural break in the reef creating a channel to access the ocean.

<sup>63</sup> Reference to many drownings.

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to relax and let the currents bring you back in. And once you come back in close enough to get to the reef line, then swim to the reef and get there.

**RSS:** Did you ever prove that?

**JDTT:** I've never proved it, but I can probably get some friends from the village that can actually tell you who are professional divers, and they can probably attest to that.

**RSS:** So, where did you do your fishing if you didn't do it in the channel?

**JDTT:** We did it on the reef. So, we did it going from Shelton Music, all the way down to Chorito Point<sup>64</sup> where the governor's office is.<sup>65</sup> It was *Adelup* Elementary,<sup>66</sup> and we would go all the way down and go back to Shelton and stop there.

**RSS:** What kind of fishing?

**JDTT:** It was a *chenchulu*.<sup>67</sup> We would do net fishing, and I prefer that type of fishing over any other because we became the predator. The net that we used did not capture any fish that were considered inedible. And so, when we go *chenchulu*, you go out, you open the net into a semi-circle, and you have like six or seven guys on each side. My mom and dad would pull in the inner tube to close the net. So, after they open up the semi-circle, seven of us will go on this side, and seven of will go on the right side. And then, we would take some *balâte'* and throw it out towards the reef line. And at the same time, we throw it out, we're running out there with our spears, and we're splashing the water, running like this. And so, while they're running out there, my mom and dad are moving the net out and we start coming in, just splashing, everybody's getting together. We're all splashing. And, as we get closer to my mom and dad, we could see the shadows of the fish in the water just go into the net. And then, my mom and dad would close the net, tie it up, and then everybody would put on their goggles and their snorkel, dive in, and look for the wish that we want to catch. And so, we're very picky on what we wanted.

**RSS:** What did you catch?

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<sup>64</sup> Listed as Chonito Cliff in Appendix 6 World War II Historic Sites and Features Extant in 1967 Administrative History War in the Pacific National Historical Park. <https://www.nps.gov/wapa/learn/management/upload/WAPA-AdminHistory.pdf>

<sup>65</sup> The Chorito Cliff or Point is south of the Governor's Complex at Adelup. The United States Seabees blasted the point to build a wider road through it.

<sup>66</sup> An elementary school built at Adelup to serve the Hagåtña, Agana Heights, Sinahånña, Assan, Ma'ina, and Piti students.

<sup>67</sup> Net, seine, long fishnet having sinkers and other floats.

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JDTT: We caught a lot of *sesyon*,<sup>68</sup> *tátaga*,<sup>69</sup> *gádao*,<sup>70</sup> and whatever was inside the net. The reef fish.

RSS: The *gádao*, what color?

JDTT: The *gádao* is either brown or red.

RSS: The small ones?

JDTT: Well, they weren't small. They were pretty big, yeah.

RSS: Oh.

JDTT: Yeah.

RSS: How big were the *gádao*?

JDTT: They're probably like a good foot, maybe even bigger. And then we would get some skipjacks, some *tarakitu* or *mamulan*. The *mamulan* is the bigger skipjack. And so, when those come in, everybody is excited, when you see the big fish, especially when you're underwater, and you're about to shoot the *sesyon*, and then this big fish passes by, it freaks you out, right. So, everybody is jumping out, "*Mamulan, mamulan.*" So, everybody is just out there and just looking for it because you could see the silver skin just going around the net and like, "Oh, Lord, let me be the one to catch it. Let me be the one to catch it." And then, here comes one of the kids that my mom and dad taught, his name is Gary Cruz, he's also known as 'The Vacuum' because he can't miss. He always catches it, yeah.

RSS: So, he will say what?

JDTT: Pardon me?

RSS: What would he say?

JDTT: He would catch it. He'd be like, "Oh, thank you, Mr. T," to my dad. And, my dad goes, "Good job, Boy. Your mom is going to love you tonight." (laughs)

RSS: So, you never caught the *mamulan*?<sup>71</sup>

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<sup>68</sup> Rabbitfish. Type of fish-*Siganus spinus* (family Siganidae). (Donald M. Topping, 1975)

<sup>69</sup> Unicorn fish. Type of fish-*Naso unicornus* (family Acanthuridae). (Donald M. Topping, 1975)

<sup>70</sup> Groupers, sea basses. Type of fish (family Serranidae). (Donald M. Topping, 1975)

<sup>71</sup> Large skipjack. Type of fish-(family Carangidae), from 15 to 100 pounds or more. (Donald M. Topping, 1975)

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**JDTT:** I never caught the *mamulan*. Remember, like I said earlier today, I was just sitting on the inner tube until I got back from the Mainland, that's when I realized how much I love fishing. And it was good because it was good workout. It's a workout that you don't get on an everyday gym now because you're walking in waist-deep water. You've got resistance there. You're using muscles when you're walking in the water that you don't use when you're walking on land. And then, running in water, we're doing a lot of good cardio there. And then, when we put on the snorkel and the mask, we're doing respiratory right there and we're swimming, and we're using our arms, and we're using muscles on our arms that we don't use on a daily basis. And so, doing that, people always ask us, my mom and dad, do your kids workout because when we were in high school, we were like physically fit. (laughs) We were ripped.

**RSS:** So, what did you do with the fish once you caught it?

**JDTT:** My catch, I always donated it to the *man'amko*. I would go to my auntie's house, and I would give it to them, and they would try to give me money. And, I was like, "No, it's okay, it's okay," because I believe that if I give, I will get more next weekend, and it always happens.

**RSS:** What aunt?

**JDTT:** My Auntie Nena Santos and Auntie Dã Santos.<sup>72</sup>

**RSS:** They were spinsters?

**JDTT:** They're spinsters, yes, they were. And they were always there. They always took care of us. Growing up, they were there. They always give us candies, soda, and they would cook for us, and they would take care of us.

**RSS:** Did they own a store?

**JDTT:** No. They were just very loving women, loving women.

**RSS:** Who are they related to?

**JDTT:** They're related to the Santos family from Assan.

**RSS:** But not your father and mother?

**JDTT:** No.

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<sup>72</sup> Spinster sisters Anna and Soledad Santos. (J. Tenorio Terlaje, personal communication, August 30, 2020.)

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RSS: Oh.

JDTT: But out of respect because they were older, and they were teachers, too. I believe they were teachers at Adelup Elementary, and they never married.

RSS: Sisters?

JDTT: Yes. And, they never had any kids, but they have a lot of grandkids—

RSS: Nephews?

JDTT: Nieces and nephews, yeah, from their cousins and the nephews that they had.

RSS: What were they to David Santos<sup>73</sup>?

JDTT: To David Santos, they were probably related. I never delved more into anybody's life like that, but they were probably related. And it's sad because they both have since passed. But again, their memories of their love for the children that were out there, especially when we played at 'The Cement,' they see that we're all sweaty and everything. They would come out and bring us water and all that to help us because kids, we don't think about drinking. We just want to keep playing and play, play, play until we drop. (laughs)

RSS: What about *fiestas*?<sup>74</sup> Can you talk about *fiestas*?

JDTT: *Fiestas*, in our village, we used to have a really big one. We used to have the *fiesta* for *Santo Niño* because our parish is the Niño Perdido y Sagrada Familia Parish. And, we had a big Filipino community that had really celebrated their patron saint from the Philippines, which is the *Santo Niño*, and it's the same that our church is named after. And we had a lot of drumming, just very festive. And the *fiestas* on the island, you'd ask one person, it's an event that no one shouldn't miss out on because if you're hungry, you can eat and you could eat to your heart's content, and you're invited to eat as much as you want in anybody's house. And the hospitality on the island back then was second to none, right? But as times go on, things get harder, and it's harder to feed families. We have a new influx of migrants from other outer islands that are here. And it's getting hard. It's really hard nowadays.

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73 Former resident of Assan, and the director of Revenue and Taxation during Governor Ricky Bordallo's second term of office. Santos was honored by distinguishing his name with an act that helps small businesses benefit from the Gross Receipt Tax (GRT) exemptions of the Dave Santos Small Business Act.

74 Festival celebrating a village patron saint's day.

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**RSS:** When you say drumming, what kind of drumming?

**JDTT:** They had bongos. They had drums. They had big drums, big tom-toms. They would hit it boom, boom, boom, boom, boom. And, they moved from our parish, and they created their own chapel up in Dededo. From what I gathered from them and from my mom is that the former archbishop<sup>75</sup> saw that it was a big money-making scheme, or they donated a lot of money, let's put it that way. Our church was very—how can I say this? They had money.

**RSS:** Who's he?

**JDTT:** Archbishop Apuron. Yeah.

**RSS:** Oh.

**JDTT:** He had them relocate from Assan to the Archdiocese.<sup>76</sup> Yeah, to celebrate that *Santo Niño* over there.

**RSS:** So, he took the money source.

**JDTT:** Yeah, he took the revenue making. But we're trying to bring him back right now. We have a new priest in our parish, and we have a new archbishop on the island. And, in fact, we have one of our worship leaders from the chapel from Santo Niño. And so, we're trying to talk with our priest in our village to talk with them and tell him to come back there and welcome back into our parish, not for the money, but for the fanfare and for the glorification of our church.

**RSS:** Just to return things, to restore things to what they were.

**JDTT:** Yes, right. Exactly.

**RSS:** Anything else? What's Christmas like in your village?

**JDTT:** Christmas was good. I mean, we went to midnight mass. It was mandatory that we go to midnight mass.

**RSS:** Mandatory?

**JDTT:** Yeah, because if we don't go to church, then we're not going to open up our presents. And there was a time, I remember I wanted something during Christmas, and

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<sup>75</sup> Anthony Sablan Apuron is Guam's ex-archbishop of the Roman Catholic Archdiocese of Hagåtña, Guam.

<sup>76</sup> <https://archagana.org/>

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I drew a picture of what I wanted, and I gave it to my dad and my mom. I'm like, "This is what I want, just this." And Christmas morning came, and they said, "Can't open the presents until you go to church." So, we went to church. And I came back and opened up the present, and there it was, the thing I drew. My dad and my mom got it for me.

**RSS:** What was it?

**JDTT:** It was a motorcycle guy, a figurine, and then you rewind it, and you let it go, and he goes, and he jumps everything. It's just a toy. And then, my mom and dad told me, "Oh, you can't play with the toys yet. You still have to go and respect the leaders," the *manamko*<sup>77</sup> around the house. And so, we have to go visit aunties and uncles and all that. And, when I got back, I came home, and I was like, "Where is my present? Where is my present?" And, my mom goes, "Your father gave it to your cousin's son." I'm like, "What?" And my mom goes, "He was crying, and so, Dad didn't have anything to give him, so he gave him that." And I think that was the starting point for my rebellious mode.

**RSS:** You resented it?

**JDTT:** Resented, yeah. I mean, it was something, and I even wanted my nephew killed. I wanted him dead, the one that took the toy because I remember, after I was done, going and visit the aunties, I was running home and like, "Oh, thank you, Lord, for the present. Thank you. Thank you. Thank you very much." And, I got home, and I had nothing for that Christmas.

**RSS:** Did you ask your father?

**JDTT:** No, I did not. I had to just—you can't talk to dad. Back then, what dad says is law. It's the rule of law. You can't talk back. We can't say nothing unless you're being spoken to. It's different now these days, these kids nowadays they just blurt out anything, their opinions, and everything. They're right all the time.

**RSS:** Well, they'll find out.

**JDTT:** Yeah. I was telling Nina. I said, "With the boys,<sup>78</sup> tell them to join the military after they graduate from high school and let them get some discipline where we had failed." (laughs)

**RSS:** You mean, where you didn't do it?

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<sup>77</sup> A group of ancient or aged adults.

<sup>78</sup> James and Ninamaria's two sons.



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**JDTT:** Yeah, where we had failed. I don't know. *Ai adai*.<sup>79</sup>

**RSS:** Okay. The rice patties, where were they located?

**JDTT:** From what I gathered. It was located near the church. There's a river by the church now, I don't remember that river being there, but it's usually found on a wetland, and there are wetlands in Assan and Piti. And those areas right now are considered federal grounds. You can't build anything on wetlands nowadays.

**RSS:** What about that area to the left of you, on the way to Piti? Is that undeveloped land? The National Park Service across the street inland, not the park.

**JDTT:** That's a government property. And, from what I gathered and there's some private property owners in there also. And that area is also known as Kalåkkak as well.

**RSS:** So, Kalåkkak is all the way to the end?

**JDTT:** Yes. So, Kalåkkak is a pretty [large] portion of the village. In fact, it's probably three quarters or one-quarter of Assan, right there of the whole village.

**RSS:** And Kalåkkak, include the National Park area?

**JDTT:** No, just on the land side.

**RSS:** The inside. Okay.

**JDTT:** The dry side of the island.

**RSS:** What do they call the park area before?

**JDTT:** The War of the Pacific Park, we call it Camp Asan.<sup>80</sup>

**RSS:** Oh, just Camp Asan?

**JDTT:** Yeah, just Camp Asan.

**RSS:** What about the deportees with the village of Assan? What history do they have with it?

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<sup>79</sup> Ai is an interjection oh, ouch, wow. (Donald M. Topping, 1975)

<sup>80</sup> U.S. Marine Corp Camp established in 1922 with a quartermaster depot, a small arms range, and barracks. <https://www.nps.gov/wapa/planyourvisit/Assan-beach-unit.htm#:~:text=In%201922%2C%20Assan%20Point%20became,small%20arms%20range%2C%20and%20barracks.>

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JDTT: The refugees at—

RSS: Deportees.

JDTT: Deportees.

RSS: Mabini<sup>81</sup> and those guys.

JDTT: I never knew that they were from the village. I never knew that they were from Assan, but I know that there was a monument over at the War in the Pacific for Apolinario.

RSS: Mabini?

JDTT: Mabini, yeah. And, that his granddaughter or one of his, I guess a granddaughter or great-granddaughter was a former senator on the island.

RSS: Oh, she's related to him?

JDTT: Yeah.

RSS: Oh, okay.

JDTT: Yeah, Sam Mabini.<sup>82</sup>

RSS: Sam?

JDTT: Yeah.

RSS: I should talk to her about that.

JDTT: Yeah.

RSS: So, what do you know of the newspaper article about the Filipino Association wanting to put a monument in the village over by the mayor's office.

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<sup>81</sup> Apolinario Mabini and other "insurrectos" were captured by Americans at Cuyapo, Nueva Ecija, set free, then exiled to Guam after refusing to swear fealty to America. (Esteria, 2020)

<sup>82</sup> Shirley "Sam" Mabini Young, Ph.D., served as a senator in the 31st Guam Legislature. Many believe that her last name indicates a kinship to Apolinario Mabini, however she said they share the same last name but are not related. (S. Mabini Young, PhD, personal communication, September 3, 2020.)

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**JDTT:** Yeah. Well, it was not brought up to the people of the village. I mean, it was just like something that was brought to the previous mayor. And, a lot of people felt, why put another one in the village when there's one already, a monument already for him out there. And it caused a lot of conflict. But the thing it was, the mayor was just trying to do it because if they had erected the monument, they would donate a playground to the village. So, it's like quid pro quo, and if you're not going to do this, then we're not going to do that. And it was met up with a lot of resistance from the villagers that they actually went over there and started to vandalize it while it was being constructed. And the funny thing or the irony about it is, right behind the monument, there was a *trongkon nunu*.<sup>83</sup> And we had Typhoon Dolphin come by, and that the *trongkon nunu* is also known as the *taotaomona* tree. And, that tree actually fell down and broke the whole monument itself.<sup>84</sup> So, it fell down by natural causes instead of the villagers tearing it.

**RSS:** Right after they built it?

**JDTT:** Yes. After they built it, it was torn down by the tree.

**RSS:** So, no one ever fixed it again?

**JDTT:** No.

**RSS:** Why are the people resentful of it?

**JDTT:** I guess there is one already across the street in Assan. We don't need to put another—I guess they didn't want to put another monument for the same purpose, especially when they found out that the person that they want to put the monument was a person who was against the United States. I guess he didn't approve of the United States.

**RSS:** Mabini?

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<sup>83</sup> Banyan tree. Type of tree-*Ficus prolixa*. (Donald M. Topping, 1975)

<sup>84</sup> "Regarding the placement of a donated statue (produced by the First Asian Institute of Technology & Humanities, a college in Tanauan, Batangas, Philippines), my mother and I were of a number of donors to help fund the statue's pedestal. I was surprised when the Philippine Consul General explained the proposed site of the new statue was to be at the Assan Mayor's Office property. I cautioned the Consul General of the need for village community buy-in of this installation. I was assured they had the residents' support. An unveiling scheduled for December 2014 was postponed until July 2015, amidst protests from village residents. A soft opening was held instead that December, attended by Mayor Halili from Tanauan, Batangas. A lone protester was present. The statue was damaged by a fallen tree during Typhoon Dolphin (May 15, 2015), prior to the scheduled unveiling." (S. Mabini Young, personal communication, September 3, 2020.) Apolinario Mabini was given the historical moniker, "Brains of the Revolution," and would have been 157 years old on July 23, 2020.

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**JDTT:** Mabini, yeah. He was, I think, like an enemy of the United States or something like that.

**RSS:** A rebel?

**JDTT:** Yeah, a rebel. Yeah.

**RSS:** I don't really know his story.

**JDTT:** And so, they didn't want—that's the first time I heard about him.

**RSS:** All those years, you lived across the street, you never saw that monument?

**JDTT:** No, because I told you, I didn't leave Guam until I was 19, and I was always at the house, we had chores. My dad was very strong. We had to do things. I mean, I remember the first time—when you turn 18 in my family, then you can anything you want. And I remember I turned 18, and I was riding with my dad to Department of Public Works because I had a summer job there right after I graduated from high school. I thought I was going to start working for DPW like my dad. I broke out a cigarette, and I put it in my mouth, and I was shaking and everything.

**RSS:** (laughing)

**JDTT:** I lit it up, the Zippo lighter, and my dad is just driving. The first thing out of my dad's mouth was, "Can you afford it?" And, I told him, "Yes." And he goes—that was it, end of discussion.

**RSS:** And you still smoke?

**JDTT:** I still smoke. It's a generational curse. It's a thing that happened here. A lot of people on Guam—I think Guam has the highest per capita rate of smokers in the world, in all of the United States. But yeah, I cut down. I used to smoke this, but it keeps going down from lights to ultralights to super ultralights and everything. And I do catch myself. At work, I don't smoke as much because I'm too busy at, and I can actually count—I probably have three cigarettes a day at work. I just have more cigarettes when I'm at home because I'm at home at rest, and I'm doing a lot of things. The minute I come home from work, I'm busy. I would say that my job at—I work for the Naval Hospital. I'd say my job is—I go to my job to escape the house and they pay me to do it, which is cool.

**RSS:** What do you do at home?

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**JDTT:** After work, I get home, and I become a parent again. And that's one of the hardest jobs in the world. It's very hard to be a parent, especially with kids who have their own individual mindsets and everything. They're always arguing, and we have to keep the peace between those two and try not to make mom get all upset. And we need to eat, so I've got to cook.

**RSS:** What do you cook?

**JDTT:** I cook whatever they want, barbeque. I cook a lot of *estufáo*,<sup>85</sup> pork *adobu*,<sup>86</sup> chicken *adobu*, *káddon pika*,<sup>87</sup> pork chops, chicken, everything. We could cook anything if we want, but my kids just have a favorite dish. My daughter was, "Daddy, are you making *estufáo* tonight?"

**RSS:** She could eat *estufáo* every day?

**JDTT:** Oh, yes, if she wanted to.

**RSS:** Really?

**JDTT:** Yeah.

**RSS:** Chicken or beef?

**JDTT:** She likes pork.

**RSS:** I mean, pork.

**JDTT:** Yeah.

**RSS:** Pork *estufáo*?

**JDTT:** Yeah, pork, *estufáo*. Then she goes, "Do you have any peas?" (chuckles) She likes peas.

**RSS:** In her *estufáo*?

**JDTT:** Yeah.

**RSS:** Do you make it red?

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<sup>85</sup> Pot roast.

<sup>86</sup> Beef, pork, chicken, or fish seasoned with vinegar, garlic, or onion.

<sup>87</sup> Pork or chicken dish cooked in a spicy broth.

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JDTT: Yes, I do.

RSS: *Achoti*.<sup>88</sup>

JDTT: No.

RSS: What?

JDTT: Ketchup.

RSS: Ketchup?

JDTT: Yeah. Heinz Ketchup. I cook it, and right before it's all done, I just take some ketchup, and I throw it in there, and I'll stir it, and then it's all done.

RSS: That's how she likes it?

JDTT: Yes, how she likes it. And that's how my kids all like it.

RSS: They like ketchup?

JDTT: Mmhmm.

RSS: And, like it's sweet, huh?

JDTT: Yeah. Well, it's not that sweet because I don't put too much. And remember I was telling about how my mom can cook and everything, I've made some *estufão*, and I brought it over to my mom's house and, my mom goes like, "It tastes ketchup."  
(laughs)

RSS: (laughs)

JDTT: (laughs) She knows it. (laughs) She knows. I go, "Do you put ketchup in yours too?" She's like, "No." I go, "Wow. But you can taste it," she goes, "Yeah." And, growing up, I was a ketchup eater.

RSS: Yeah.

JDTT: They used to tell me that I don't have blood. I have ketchup.

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<sup>88</sup> Anatto. Type of plant-*Bixa orellana*. A small tree bearing red prickly capsules containing seeds which are used for coloring rice or meat dishes. (Donald M. Topping, 1975)

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RSS: (laughs) You have ketchup flowing through your veins?

JDTT: Veins, yeah. And then, I—

RSS: Do you put it in your soup?

JDTT: No, no. I only eat it with fried chicken and french fries.

RSS: Oh.

JDTT: But I look at my kids, two of them eat it like how I eat it as a kid. And, when I see my daughter pouring it on her plate, it brings a big smile in my face. I go, “I know where you get that from.” (laughs)

RSS: That’s her favorite condiment.

JDTT: Yeah.

RSS: What else do we remember about Assan? Any bars in Assan?

JDTT: Eventually, yeah. I remember they had one when I was still in high school. It was on the beachside near Johnny Sablan, the performer, his house. It’s a green building there, and it used to be a pool hall and a bar. And I remember the first time I went in there, it was owned by, I guess, some Korean people, and that’s the first time I saw porn.

RSS: Porn?

JDTT: Yeah, porn videos. And everybody was watching it. They’re like, “Come on, let’s go check this out.” And, I saw that, and I never had an interest in watching that because it looked so degrading. To me, it looked like the lady was getting accosted. That’s how I looked at it. And so, I just don’t watch it.

RSS: So, what did you do? Did you leave?

JDTT: Oh, I left. I left. I didn’t want to be caught in there. Then being a strong Catholic, I don’t want to be sitting in—I don’t know. It’s not a sin, but watching it, I just didn’t think it was right.

RSS: It made you feel bad?

JDTT: Yeah. It made me feel really bad.

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**RSS:** So, how long did that place stay that way?

**JDTT:** It was there for a while. And then, a year, when I turned 19, that's when I left the island. I didn't see anything else other than what was built already in my village.

**RSS:** It's closed up today. It's still there.

**JDTT:** That's still there, yeah, but the residents now.

**RSS:** Oh.

**JDTT:** Yeah. And people, they rent it out to a bunch of people. But I've noticed that when they rent it, the renters don't stay long because their place keeps getting ransacked.

**RSS:** Oh, really?

**JDTT:** Yeah.

**RSS:** By whom?

**JDTT:** Probably fishing people, people on the beachside. They're watching. No one sees nothing on the beachside. So, I guess when the people leave their house, the people go in there and break in and take all their belongings and walk through the beach and load it somewhere else.

**RSS:** There is a section on the beachside that looks like a fishing place. Is that where the fishermen gather?

**JDTT:** The open area right across Joe & Flo's?

**RSS:** I don't know if it's across. It's to the right of Sonny's place.<sup>89</sup>

**JDTT:** To the right of Sonny's. Okay, so—

**RSS:** On the beach.

**JDTT:** Oh, yeah, yeah, yeah.

**RSS:** What is that?

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<sup>89</sup> Shelton Music, Inc.



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JDTT: That's the area where they go, and they go rod and reel for *tátaga*.'

RSS: But it looks like a fisherman's shack.

JDTT: A fisherman's shack? I'm trying to think of—

RSS: I mean, I see it when I'm going past.

JDTT: Okay. Is it near Johnny Sablan's place two or—

RSS: Maybe it's Johnny Sablan's.

JDTT: I think it's Johnny's because they have that open area where the people put their canopies up, and they have parties there.

RSS: No. It's not deep. It's a shadow place. You cannot drive into it. You can drive to it, but it's not like that place where you're talking about in the old National Park Service building. Not that deep. That goes out, right, or it's out toward the water? They can camp in it. This one's—it looks—it's like a shack that's there. I've seen fishing nets hang on it.

JDTT: I'm trying to think of that one.

RSS: You can't see it?

JDTT: No, I can't.

RSS: I have to show you.

JDTT: Yeah. Because when I get on the road, my eyes are on the road, make sure that I don't get into no accident.

RSS: Yeah.

JDTT: Accident-free for a very long time. I've never been into an accident.

RSS: I have to show you where that is.

JDTT: Mmhmm.

RSS: Okay. So, what else can you remember?

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**JDTT:** Growing up, I could say that the fishing was good. My mom and dad, they taught a lot of kids in the village how to fish, and those kids ended up becoming adults, and when they became parents, they started their own fishing with their kids. And so, they always talk about my mom and dad saying how they're very thankful that they were brought up into this culture, this tradition from the Terlaje family.

**RSS:** When your friend said you're fortunate that you have an identity, did you have an identity?

**JDTT:** I did not know what an identity was at the time until he told me. All I knew is that I was from Guam, I'm CHamoru, and trying to make something of myself. That's the way I interpreted my identity. I didn't know that my identity was being fortunate to know that I'm from a particular place and that I have all this abundance of people around me that share the same traditions that I do. You know, just being in an island in the middle of the Philippine Sea, it's mindboggling for people in the Continental United States to even think about it. They're thinking about, "Oh, sun, surfing," everything, all that's marketable about being on an island.

**RSS:** So, when TW said identity, did you ever have an identity problem?

**JDTT:** No.

**RSS:** Did you grow up with that identity problem?

**JDTT:** No, I did not. I knew that I was from Guam and that I'm CHamoru and everything. Even when I was living back in the Mainland, I was wearing Guam hats, wearing a Guam jacket, shining my Guam gold, and everything.

**RSS:** (chuckles)

**JDTT:** And I remember riding the BART train coming from San Francisco and this Filipino guy speaking to me in Tagalog. And I'm like, "What? I don't understand you." And he goes, "Oh, you're not Filipino?" And I'm like, "No, no, no. I'm from Guam." And, I go, "See, from my hat." And, he goes, "Oh, plenty Filipinos in Guam, right?" I go, "Oh, lot of Filipinos."

**RSS:** Yeah.

**JDTT:** I have a lot of friends that are from the Philippines. In fact, I can honestly tell you that the Filipinos in the Mainland were much more respectful to me than my own kind.

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**RSS:** Oh, I'm sure that there's that. But what I'm saying is, the Filipinos are not CHamorus.

**JDTT:** No, no, they're not.

**RSS:** And the CHamorus are not Filipinos. That doesn't mean some don't intermarry, but that's two distinct people.

**JDTT:** Mmhmm. I remember the guy going, "What's your last name?" "Tenorio Terlaje." He'd be like, "Terlaje, Terlaje, Terlaje, Terlaje, Terlaje. Oh, that's not Filipino." I go, "That's what I've been trying to tell you." (laughs)

**RSS:** Did TW have an identity crisis?

**JDTT:** He did because he's African American, and his mother was from Mississippi. His dad is from Alabama, and he doesn't really know any member of his mom's side or his dad's side. All he knows is that "I'm from Richmond, California."

**RSS:** Why didn't he know his family?

**JDTT:** I guess it's a big melting pot in the United States.

**RSS:** I'm asking about TW because I find it very curious that he knew about you. Did you share your background with him?

**JDTT:** Yes, I did because it's something to talk about with him. At first, I thought, "I hope this guy's not no sexual predator," right?

**RSS:** Because he was very interested?

**JDTT:** He's very interested in knowing me. And I remember him telling me one time, he goes, "You know, you are not Mexican. You are not Filipino. You know, you're a nice guy. I like you. I like you."

**RSS:** Why do you think he helped you?

**JDTT:** Because he was just a very good person. I mean, he did that even with the black people and the Mexicans. But to me, he had a son named James.

**RSS:** Okay.

**JDTT:** That's one of the reasons, too.

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RSS: Another connection?

JDTT: Yeah. And, his wife, Lucille, they were very nice. They accepted me for who I am and treated me with a lot of respect and vice versa.

RSS: How much older was TW?

JDTT: TW was much older, probably a good 20 years older.

RSS: So, old enough to be your father?

JDTT: Yeah. But he would walk with a swag. He was big guy, big stomach. I mean, he stood probably 6'4". But he wasn't a very clean person. I mean, his car was like trash, and everything and I would sit in there, and I would move stuff off the chair. But he was genuinely a very good person.

RSS: He gave you a ride.

JDTT: He gave me a ride. He brought me food. He would go out and buy this barbeque, Everett and Jones BBQ, and he would get me a plate. And it's like, "Wow. It's nice."

RSS: So, how did you feel when you found out that he died?

JDTT: I felt like I lost somebody, a good friend. I can honestly tell you, I have probably 10 good friends in my life, in my whole world. I mean, you look at the social media, and you have people who have like, "Oh, I've got 7,000 friends. I've got 100 friends."

RSS: That's not a friend.

JDTT: Yeah. Those aren't friends. Friends are people who you can depend on at a time of need, and you know that they will come through. And, I could say I have 10.

RSS: He was there for you at a very critical time in your life.

JDTT: Oh, yes.

RSS: Did you stay in touch with him, at least?

JDTT: I actually left on a bad note.

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RSS: With him?

JDTT: No, not with him, but with the agency I was working with.

RSS: I see.

JDTT: With the DRMO. We had a Chamoru guy come from Southern California who was going to be the new boss, and we had six Chamorus that work there. We've been working together for the past three years. And then, we found out that this Chamoru guy was coming and he's going to become the manager, we're like, "All right. We can have a local guy here." And the first day he arrives, he calls for all the Chamorus that work there to come up and visit him in his office. And he closes the door after we sit down. He doesn't know our name yet. And then, he closes the door. and he goes, "Just because I'm from Guam doesn't mean I'm going to give you preferential treatment."

RSS: Wow.

JDTT: Yeah. That's exactly what he said.

RSS: Sets the tone.

JDTT: Yeah. So, we're like, "He doesn't even know us, and he's talking to us as if we're slackers." We're thousands of miles away from home; what makes you think that we're going to be a slacker.

RSS: What's his name?

JDTT: Let's leave it at a Stateside Chamoru boss. He moved back to Barstow to work in the DRMO there. And then, I left, I resigned in June 1993. And that's how I lost contact with everyone there. But due to the Internet coming into play and e-mail, I managed to connect with certain friends from the past. And, when I found out that he<sup>90</sup> passed, it really hurt.

RSS: Did you try to reach his wife, Lucille?

JDTT: I don't even know where to first look for her.

RSS: Okay.

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<sup>90</sup>Thomas "TW" Williams.

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**JDTT:** I mean, I tried to ask coworkers that lived in Richmond, and they just said that he died, and that was all. Yeah. Other things in Assan, it's changed a lot. The island has changed a lot. We have moved more into the 20th century now. I remember I was in Silicon Valley when they just started, and I remember the fax machine that we had at our work. It was [a] silver paper on a roll, and we were getting this document coming from Utah, and the cylinder just went, "Woot, woot, woot, woot." And we're all looking at this, we're like, "Wow, this thing is actually coming from Ogden, Utah." And it was just a photocopy of a letter. And we're like, "Wow, look at that." And look at technology nowadays. The fax machine is no longer required, and everybody is using a Xerox machine to send all their electronic files and everything.

**RSS:** Xerox or computer?

**JDTT:** Yeah. Xerox and the computer.

**RSS:** Oh.

**JDTT:** I mean, the scanning capabilities from the Xerox machines or any other copier. And then, you have that capability of putting it on your folders and sending it via e-mail.

**RSS:** I'm so fortunate I was one of the first ones on Guam to get an e-mail address. I really was. It felt like, "Wow." This is space-age, right.

**JDTT:** Yeah. Now, you look at it, and you wonder, I think all this technology came from the down flying saucer Area 51. (laughs)

**RSS:** Did you go to Area 51?

**JDTT:** No, I have never been there.

**RSS:** So, after you came back, when was the village changed with the GHURA plan? Do you remember that?

**JDTT:** It was still ongoing when I came back in '93. And then, I met my wife back in '95. I met her two years later.

**RSS:** Okay.

**JDTT:** It was at a karaoke bar. I was with my brother and—

**RSS:** Which one?

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**JDTT:** My brother, Michael. We frequented the karaoke bars because we love to sing.

**RSS:** Okay.

**JDTT:** And so, I went with him one day after work, and Nina came in with her friends. They were going to a bridal shower or something. And, my brother tells me, “Hey, this girl can sing.” I’m like, “Yeah, right. Yeah, right.” And so—

**RSS:** Why didn’t you believe him?

**JDTT:** Because I wasn’t looking for anybody.

**RSS:** Well, why didn’t you believe him?

**JDTT:** I wanted to hear it first. I’m one of those people, I’m like, from Missouri, “Show me first.” And so, she picked a song out, and it was one of my most favorite songs when I used to live in California. It was called “I Will Always Love You” by Taylor Dayne. And, when Nina started to sing the beginning of the song, the entrance there’s this little “Whoo hoo hoo hoo,”<sup>91</sup> she did it to a tee that sounded just like Taylor Dayne and caught my ear and caught my heart.

**RSS:** What do you mean?

**JDTT:** I just knew. I was so attracted to her. You know how a magnet would pull you in, that’s how I felt with her.

**RSS:** Instantly?

**JDTT:** Yeah, instantly. She started singing, even before the—she got to the refrain of the song, I was already standing behind her with this big cheesy smile on my face like, (laughs) looking at her.

**RSS:** Like, “Who are you?”

**JDTT:** Yeah. And I was telling her, “Oh.” After she was done singing because she was going, just looking at me and singing away and I’m just looking at her right in the eyes, and I’m like—

**RSS:** Do you think she was singing to you?

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<sup>91</sup> Taylor Dayne – I’ll Always Love You (Official Video) (Taylor Dayne, 2010)

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**JDTT:** Oh, I know she was singing to me.

**RSS:** Did you ask her later?

**JDTT:** Yeah. She told me after we were going out that she walked in and she goes, “Oh. cute guy.” She saw me and then—

**RSS:** (laughs) Cute guy.

**JDTT:** Yeah. And so, I told her, the first words out of my mouth after she finished with that song was, “Girl, I am so in love with you. I am so in love with you..”

**RSS:** Do you know how corny that sounds?

**JDTT:** I don’t care. It was truth. Some people take the truth, and they think the truth sounds stupid. They don’t believe in the truth.

**RSS:** Mmhmm.

**JDTT:** But sometimes—yeah.

**RSS:** I’m just saying, that really sounds corny.

**JDTT:** Yeah. I don’t know how many people would use that pick-up line, but I tell you—

**RSS:** Yeah. Was it a pick-up line?

**JDTT:** No, it wasn’t. It was coming from my heart. I just opened my mouth, and it came out and—

**RSS:** And how did she react?

**JDTT:** She had a big smile on her face, not as big as mine, though.

**RSS:** (laughs) And so, did she agree to see you?

**JDTT:** Oh, yeah. We started dating each other, and we got to know each other more, and I met her mom because her mom was here on vacation for that wedding that they were doing and—

**RSS:** All in a matter of how many weeks, months?



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**JDTT:** It was probably a matter of—yeah, probably a month or two.

**RSS:** Okay. That's pretty quick.

**JDTT:** Yeah. Well, then, she had to relocate. She had to go back to the Mainland because her mom wanted her to go to school.

**RSS:** What was she doing here?

**JDTT:** She was going to school here at [the] Academy,<sup>92</sup> and she graduated. And then, she ended up having an extended stay. And so, the mom and dad wanted her to move back to the Mainland.

**RSS:** And so, what about James?

**JDTT:** James, I told her, I said, "Well, if it's meant to be, then you will come back, and we will be together." And it just so happened while she was at Arlington<sup>93</sup>, I managed to find a class for my program in Arlington, and I went out, and I met her out there, and she still write me letters. My brother, Paul, would come home from the post office and have 14 letters for me.

**RSS:** Whoa.

**JDTT:** Yeah.

**RSS:** She was a letter writer?

**JDTT:** Oh, yeah. Because back then, long-distance phone calls in the 90s is, they were still expensive. But I would call her because I didn't like to write. I would like to speak to her. I want to talk to her.

**RSS:** Want to hear her voice?

**JDTT:** Yes.

**RSS:** Do you have those letters today?

**JDTT:** I still have them.

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<sup>92</sup> The Academy of Our Lady of Guam. <https://www.aolg.edu.gu/>

<sup>93</sup> James Terlaje spoke about medical waste disposal at an annual environmental program manager's meeting in Arlington County, D.C. (Terlaje, 2019)

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RSS: Wow, that's fantastic.

JDTT: Mmhmm, yeah.

RSS: You ever opened it and read it to each other?

JDTT: Oh, she doesn't want to hear it.

RSS: Why?

JDTT: Because she said she sounds really corny.

RSS: That's what I think. (laughs)

JDTT: (laughs)

RSS: Do you read it to your kids?

JDTT: No. That's something more personal between me and my wife.<sup>94</sup>

RSS: Oh, James, you should share it with the kids.

JDTT: Well, maybe my daughter, Jade. Luke would probably make a big fun and piss my wife. (laughs)

RSS: (laughs) Well, he may now, but he'll remember that—

JDTT: Oh, yeah.

RSS: It could make him a sweetheart.

JDTT: Well, he is a sweetheart already. All my kids, they all have their own personalities, but they're all sweethearts. I love them to death.

RSS: I see that.

JDTT: Mmhmm. They are my flesh and blood, and I see personal attributes from myself and Nina in all of them. And it makes me more goo-goo for them, right.

RSS: Does Luke know that he's a rebel like you?

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<sup>94</sup> James married Ninamaria Pereira on February 15, 1997 at Assan's Niño Perdido y Sagrada Familia Church. Their three children, Jade Lauren, Luke Edward, and Seth Philip were born in Guam.

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JDTT: No, he doesn't.

RSS: You should tell him.

JDTT: Well, I do tell him because he doesn't like to eat fish. When I was his age, I hated fish.

RSS: You should tell him, "Luke, you're so much like me. It's not even funny."

JDTT: Yeah.

RSS: He's going to want to see this video when we're done.

JDTT: Okay. I'll tell him.

RSS: Then those discussions will go to you, not Auntie R.

JDTT: Mmhmm. Okay.

RSS: He won't drill me when I come.

JDTT: I'll talk to him about it.

RSS: Yeah, just sit down.

JDTT: Because every now and then—whoever I have with me in the car, I start talking to them. And, if there's anything interesting that comes up, I will talk and bring it out.

RSS: Yeah.

JDTT: I don't want to just become a disciplinarian in the family and being looked at as the head of the household, the priest of the household. I also want to be looked upon as someone you could share your burdens with, and that you can always count on me to help you out. That's what a father is supposed to be.

RSS: And I think he needs that now.

JDTT: Yeah. And that's one thing I've learned growing up. No matter how many times I have been mean and disciplined to my children, they always come back to their father. And, I was like, "Wow, is that a scripture?"

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**RSS:** Well, if the father is a good head, and if the wife supports the head, then the children have a rudder. If not, they have no rudder. So, even if they buck and they kick and refuse, that's not natural because they're growing up. But if you're firm and you give them direction, and you reason with them and then you allow them to make their own decisions, then they'll come back home.

**JDTT:** Oh, yeah. They really straighten up when I take away their electronic devices. (laughs)

**RSS:** (laughs)

**JDTT:** Really, they do. I mean, I took it away from one of them earlier this week, and I saw him pull out his homework, and he started doing his homework, and I was like awesome.

**RSS:** But see, James, that's the love right there.

**JDTT:** Mmhmm.

**RSS:** You are firm, and they know there's no quarreling about it. There's no investment in fighting. They respect the authority because you showed that you have authority. If you didn't take that electronic device from them, then you're not teaching them anything.

**JDTT:** Mmhmm.

**RSS:** So, that's very good.

**JDTT:** Yeah. It's a trait I learned from my dad. You've got to be strict. (laughs)

**RSS:** Yeah, which you resented.

**JDTT:** Yeah.

**RSS:** Which you resented.

**JDTT:** Yeah.

**RSS:** So, let's go back to the Nina thing. What happened to those letters? So, when you got the letters, how did you feel?

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**JDTT:** I already knew that this was the one woman that I was going to spend the rest of my life with. I didn't need the letters. It was nice to read the letters, but it was also, after reading them, I finally realized our age difference because her spelling. She couldn't spell some words correctly. And, I was like, "Wow, how old are you again?" (laughs)

**RSS:** And, how much older are you?

**JDTT:** I'm 11 years older than her.

**RSS:** You wouldn't know.

**JDTT:** I wouldn't know, no. She's very mature for herself. The letters, when I read them, I knew that she loved me because she always ended it with, "I la la la," but she never said the word. Yeah. So, you don't have to say the word, just the l-a is enough.

**RSS:** Why did she do that?

**JDTT:** Because she loved me. I knew she loved me because I—

**RSS:** Why didn't she say, love?

**JDTT:** Because she's young. She was young at the time. She thought she would scare me away. A lot of people, the minute you say 'I Love You' to someone, they'll leave you.

**RSS:** They fly the coop.

**JDTT:** Yeah, they fly the coop. I actually, out of just, I guess, my testosterone, back in California, I told this one girl, 'I Love You,' but I didn't really love her, but she goes, "What?" And that was the last time I saw her. (laughs)

**RSS:** (Laughs) She flew the coop.

**JDTT:** Yeah, she flew the coop. Can I take a break, real quick?

**RSS:** Yes.

**JDTT:** Okay.

**RSS:** Okay. What else do you have there? Did they ever sell the fish, James?

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**JDTT:** Oh, yeah, we sold the fish. When we get home, there's cars ready in line. They're waiting, and then we sold it for \$1.50 a pound. And, the fish, when they pick it up, we already cleaned it up because when we're in the reef, we clean our fish, we take the guts out, and we throw it back into the ocean, and that feeds the fish again. So, the circle of life continues on. So, what we take, we give back. And we don't waste.

**RSS:** \$1.50 a pound?

**JDTT:** Mmhmm. \$1.50 a pound. So, we used to sell like bags of *sesyon* like a big bag, and that would be \$5. And, they're all happy. "Oh, I can't wait to get home, the wife already got the oil getting heated up."

**RSS:** How did they know you're out there?

**JDTT:** We do it every Saturday.

**RSS:** Oh, okay.

**JDTT:** So, they know. It was a known fact that they knew the Terlaje's would be fishing and that every time we come back, we sell.

**RSS:** So, this is the village itself?

**JDTT:** Yeah.

**RSS:** Did people from outside the village come there for that?

**JDTT:** Yes.

**RSS:** Okay. How did they know?

**JDTT:** They know from word of mouth, the "Terlaje's from Assan," check them on Saturday around this time. They're usually at the house, and they're selling their fish. Because we invite other kids from the village to come in, and that way they can make some money, and at the same time, feed their families as well. "You give a man a fish, you feed him for a day, teach the man to fish, you can feed him for a lifetime."

**RSS:** So, when you invited other kids in the village to learn, how did they take fish home? How do you determine that?

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**JDTT:** Whatever they catch is theirs, but they have to *pátte*<sup>95</sup> for the net. And so, my brother, Pete, would be the one, “I want that.” He will pick it.

**RSS:** Your brother, Pete, represented the net?

**JDTT:** No, he represented the families to take what he wants for my mom and dad.

**RSS:** Why was he selected?

**JDTT:** Because Pete is very stern. He was very militant, and everybody was afraid of him. Yeah. He wrote this one—took the big plywood and he wrote all these rules about fishing in a Sharpie, right. “If you don’t bring your equipment, you’re not going. If you don’t bring your own food, you can’t eat,” all this stuff. But he wrote this one whole section about fishing equipment, and I was reading it, and I was cracking up, and he goes, “What’s so funny, Jimmy?” And, I go, “You spelled equipment wrong. You don’t put a “t” after equipment, it’s equipment.” (laughing) So, he ended up rewriting the whole thing down.

**RSS:** How do you spell equipment?

**JDTT:** E-q-u-i-p-m-e-n-t. You don’t put the ‘t’ there, e-q-u-i-p-t. You could say equipped, but you can’t put equipt-ment.

**RSS:** Are you sure? (laughing)

**JDTT:** Yeah, I’m certain.

**RSS:** And what did he say?

**JDTT:** Pete is just Pete. We joke around.

**RSS:** Did he get upset?

**JDTT:** He’ll get upset, but he’ll get over it.

**RSS:** Oh.

**JDTT:** That’s Pete.

**RSS:** Is he?

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<sup>95</sup> Share, divide, apportion. (Donald M. Topping, 1975)

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JDTT: Uh-huh.

RSS: Who's the easiest to get along with?

JDTT: We're all easy to get along with.

RSS: Okay.

JDTT: There is not one person in my family that will try to strongarm anybody. We're all old now, but growing up, it was relatively fair. You respect the older and, they will respect you back. It's a reciprocating love.

RSS: Has anybody ever tried to fight?

JDTT: Yeah, we fought. There's one time I got mad at my nephew, my brother's boy, because of an incident and my brother didn't like it, and he came up to me, and he said, "Don't talk to my son about that, like that." And, I go, "Your son disrespected me." And right before when I was done, I get a headbutt<sup>96</sup> right in my face, boom!

RSS: From the guy?

JDTT: From my brother, yeah.

RSS: Your brother?

JDTT: Yeah.

RSS: Because of his son?

JDTT: Yeah, because of his son disrespecting me.

RSS: Is this Peter?

JDTT: No, it's my brother, Mike.

RSS: Oh.

JDTT: And then, he did it. It almost broke my nose. My nose was bleeding, and my mom got mad at me. She goes, "You say sorry to your brother." I go, "He's the one

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<sup>96</sup> A violent blow with the forehead or crown of the head especially into the face or head of another person (Merriam-Webster, Incorporated, 1828)



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who hit me, Mom,” right. I go, “I’m sorry. I’m sorry.” Nina was coming to my defense, and she was yelling at my brother. I said, “Don’t do anything. Don’t do anything.” And, I said, “We’ll, just go. Let’s go. They’re heated right now, and let’s calm the flames down.” Yeah.

**RSS:** And did you make peace?

**JDTT:** Of course. I mean, we love each other.

**RSS:** Yeah.

**JDTT:** I mean, things happen. We have disagreements, but that doesn’t mean that we’re going to take you off our life.

**RSS:** Yeah.

**JDTT:** I can’t live without my siblings being around. I mean, I need them to keep the glue going on for the Terlaje side. So, we’re a humble family, and we don’t go around boasting about our accolades and stuff like that. The same thing goes with going out and meeting up with politicians. We don’t get into politics.

**RSS:** Yeah. That divides families.

**JDTT:** Yeah. If I see a politician, I’m not going to go out my way and say hi. Eventually, they’ll come by and shake my hand, but I’m not going to go out there and show everybody, “Hey, look, I know this person.” That’s how it is here on this island.

**RSS:** Yeah. I’ve heard people say that they can determine the success of their parties by the number of politicians that show up.

**JDTT:** We went to this one *m̄tai*,<sup>97</sup> this funeral one time, and it was sad because it had one senator, I refuse to name the person because they can be running again. But they situated them self by the *chenchule*<sup>98</sup> box.

**RSS:** Whoa.

**JDTT:** Yeah. Because people, they pay their respects to the family and then take their *chenchule*, and they put it into the box and then the senator standing right there, he goes, “Thank you for coming.”

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<sup>97</sup> Matai is a reference to the funeral of the deceased.

<sup>98</sup> Donation box at funerals.

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RSS: Oh.

JDTT: Yeah.

RSS: It's not even his *mâtai*.

JDTT: No, it's not.

RSS: Wow.

JDTT: Yeah. But he wants to show everybody, "I'm here."

RSS: Oh, wow.

JDTT: And I told my wife, I go, "The man on the cross, is not blind."

RSS: No, and neither are the people.

JDTT: Yeah. I go, "That was travesty here." Yeah, the family should've said something.

RSS: Yeah, they should have, and he should've known better.

JDTT: Yeah.

RSS: Okay. Well, are you done?

JDTT: I guess I'm done. I spoke a lot. I gave you a lot of personal information.

RSS: Well, that's what interviews are about.

JDTT: Yeah. And I'm not embarrassed by putting into mouth. I think it's something that I'm really happy of having in my lifetime.

RSS: Well, I'm going to use the Assan portion of it for the project.

JDTT: Okay.

RSS: But the other stuff, I'm going to use for my podcast.

JDTT: Okay.

RSS: I mean, Assan has nothing to do with it.

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JDTT: Yeah.

RSS: It's kind of folded over, but—

JDTT: Yeah.

RSS: When you look back at your career, are you happy with where you are?

JDTT: Yes, I am.

RSS: And the epilepsy that you mentioned, how does that affect your life?

JDTT: It doesn't affect my life anymore. It's a disorder that I have, but I'm under medication for it. And I don't look at it as anything. I feel bad when I used to have the seizures. My wife would be the one to witness them because all my seizures happen while I'm sleeping. It's a nocturnal epilepsy. It's only when I'm sleeping, and it usually coincides when I'm under a lot of stress.

RSS: So, then when you were requesting those leaves from Frank, and you would wake up exhausted, you didn't have any idea you were having seizures?

JDTT: No, I did not have any idea.

RSS: How long after that, did you realize that you were having seizures?

JDTT: When I moved back to Guam, and I was sleeping, and my nephews saw it, saw me having a seizure.

RSS: Which nephews?

JDTT: My sister, Tina's boys, Gerald and Eugene, and my brother, Mike's son, Jacob. They saw me have a seizure, and they thought I was dying.

RSS: What happened?

JDTT: I was tired. I told them I'm going to go inside and I'm going to lie down. And so, they went into my mom's house, to grandma's house, and I was lying on the couch, and they were watching TV, and they're playing, and I started having one.

RSS: What did they say happened?

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**JDTT:** They said I started shaking and my legs started moving up and down, my arms started going twitching back and forth and everything, and that I couldn't stop. And so, they called 911, and the EMT<sup>99</sup>s came and took me to the hospital and released me later on that evening. They said that I had a seizure and that I need to go see a neurologist, go see my primary care physician.

**RSS:** And that was the first time you knew of this?

**JDTT:** Yes.

**RSS:** You didn't have it as a child?

**JDTT:** I had febrile seizures as a child, but that's only when you have a high fever. And so, Mom thought it was just normal that kids, some will go into a seizure, most your body's way of protecting itself from any health-related issues.

**RSS:** So, what happened after that?

**JDTT:** I got myself diagnosed with my primary care, but then I went, and I had another second opinion from a neurologist, and he's the one who pinpointed out that I have a partial epileptic mode that's in the area that triggers stress. I got my epilepsy from a car accident.

**RSS:** What do you mean?

**JDTT:** When I was young, in high school, I got into a car accident with my cousin and my brother, and I wasn't wearing a seatbelt. And, seatbelt laws weren't prevalent that time. And I broke the windshield with my head.

**RSS:** Which cousin and what brother?

**JDTT:** My cousin, Vicky Lindlau and my brother, Mark.

**RSS:** Okay.

**JDTT:** Mmhmm.

**RSS:** And you're the one that suffered?

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<sup>99</sup>Emergency Medical Technicians.

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**JDTT:** Well, the car didn't really have any damage. I was the one that suffered. I made more damage because my brother, Mark, rear-ended somebody. No damage to the vehicles when they rear-ended. But me, hitting the windshield with my big head, I—

**RSS:** You flew from the backseat?

**JDTT:** No, I was sitting in the middle of the truck and I cracked the windshield. And so, as I got older, the area that I cracked it, I probably scarred my brain according to the doctor's information from reading the CAT scans<sup>100</sup> and the MRIs,<sup>101</sup> is that I have an area in the frontal lobe of my brain that triggers stress and it scarred. So, that's how I have the epilepsy. But I haven't had a seizure in a long time.

**RSS:** I mean, you knew this before you got married?

**JDTT:** No. Oh, yeah, I knew it before, I'm sorry. Yeah.

**RSS:** Okay. You have to because the kids are the ones—

**JDTT:** Yeah, I did, because the kids saw it. Yeah. I was—

**RSS:** So, did you tell Nina?

**JDTT:** No, I did not because I didn't have it as much. It only came in when I was stressed.

**RSS:** Ah.

**JDTT:** Uh-huh. And then, as I moved up the ranks at work and I started getting these people, like my nemesis over there at work, I mean, he's still there, and he still doesn't do anything. But I'm not going to let his work ethics—

**RSS:** Affect you?

**JDTT:** —affect me, dictate on how I'm going to do my job. I do my job to the best of my ability. I'm not going to stress out. I've got eight hours to do. I'm willing to do what I can within an eight-hour day, and I'll continue on tomorrow.

**RSS:** Okay. So, you've learned how to cope better?

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<sup>100</sup> A computed axial tomography (CAT) scan is also known as a computed tomography (CT) scan. It is a scan that allows doctors to examine the internal imaging of the body.

<sup>101</sup> An MRI is a magnetic resonance imaging used to look at organs and structures inside the human body. It was required after James' accident to diagnose his condition.

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JDTT: Oh, yeah.

RSS: Yeah. How did that occur?

JDTT: By prayer, and just living the life. I'm not going to let—I've attained more wisdom as I get older and I'm not going to let the stuff affect me.

RSS: Affect you.

JDTT: Because sometimes it might affect the household.

RSS: Yes.

JDTT: And I don't want that to happen. So, I keep work at work, and I have my home stuff at home.

RSS: That's good.

JDTT: I don't like to divulge too much information on my private life with—

RSS: (laughs) And, hence, you're sitting in front of a video camera. (laughs)

JDTT: (laughs) Well, I mean, you're right, Prima<sup>102</sup>.

RSS: This is going to published.

JDTT: Okay. It's fine.

RSS: Oh, okay.

JDTT: But the epilepsy part, that will be published later on. So, it's—

RSS: No, that part will be published. We're just not going to mention treatment.

JDTT: Yeah.

RSS: Right?

JDTT: You're right.

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<sup>102</sup> A term used to address a female cousin. Primo for male. (Donald M. Topping, 1975)

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RSS: But you've got all of this under control?

JDTT: Mmhmm.

RSS: And so, now, you're learning to cope and live with it better?

JDTT: Uh-huh.

RSS: That's good.

JDTT: Yeah. I don't find any other issues. I'm actually getting more healthier.

RSS: I was going to say, yeah.

JDTT: Yeah.

RSS: How long have you worked for the government, federal government?

JDTT: I have been working for them since '85. This is 35 years now.

RSS: When can you retire?

JDTT: I can retire at age 62.

RSS: That's a long time.

JDTT: It's only seven more years.

RSS: That's a long time.

JDTT: I plan on working even longer.

RSS: Than 62?

JDTT: Yes.

RSS: Why?

JDTT: Why not?

RSS: I don't know.

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**JDTT:** I have a lot of people who have retired that regret from retiring. They're not doing anything.

**RSS:** Yeah. But you could do something else.

**JDTT:** Well, I—

**RSS:** Could you find something else to do?

**JDTT:** I'm five minutes from work.

**RSS:** That's true.

**JDTT:** I live five minutes from work. Nina's asked me if I'm interested in relocating to the Mainland and I told her no. I'd go back every year, three or four times out of the year, and each time I go back there, it's ugly. It raises its ugly head. I do not like what's going on.

**RSS:** How is it ugly?

**JDTT:** The drug epidemic back there, the homeless populations. It's just bad, the environment. I could see what I breathe at five o'clock in the evening.

**RSS:** But we have a bad drug problem on Guam, and we have a problem with homelessness on Guam. So, why do you choose to live here with that and not there?

**JDTT:** It's more hospitable here on the island. You cannot go hungry. The family values that we have here on the island, we are not going to turn you away. Unless you don't help yourself, then eventually it's going to fall on your shoulders. But we would do everything we can to help you get back on your feet. But if you can't help yourself, then it's your fault.

**RSS:** Do you have any family in the States?

**JDTT:** I have lots of family in the States. And I visit them each and every time. And they're asking, "Hey, Jimmy, when are you going to coming and stay out here again? We miss you." "Oh, why don't you come to Guam and stay in Guam."

**RSS:** Why did Nina want to go back?



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**JDTT:** Her brother and just a change of scenery. But I just don't like it. Everything is too available back there. It was too convenient, from drugs to shopping and just travel in itself.

**RSS:** Get in the car and you're in another state?

**JDTT:** Yeah. Just traveling in itself, it's just costly. If you're going to move back to the Mainland, you must have a nice nest egg to rely on, resources and all that. I adapted, that's what you need to do. Anywhere you go, you have to adapt, and I'm tired of adapting. (laughing)

**RSS:** And, here on Guam, you don't adapt?

**JDTT:** I don't need to adapt. I just follow the trends going on with the everyday things that are going on. Yeah, it's a form of adaptation, but I'm not making a big move about it.

**RSS:** Well, you're home.

**JDTT:** Yeah.

**RSS:** You're just adjusting to the discomforts, right?

**JDTT:** Oh, yeah. Whenever I come home and I'm looking down on the plane, looking at the island, I'm like, "Oh, I finally got back to the aircraft carrier."

**RSS:** (laughs) The USS Guam.

**JDTT:** Yeah. Because that's what Guam is basically is.

**RSS:** Yeah.

**JDTT:** It's a big aircraft carrier.

**RSS:** It's kind of neat.

**JDTT:** Mhmm.

**RSS:** I like living on an island.

**JDTT:** Oh, yeah, same here.

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RSS: I don't feel the rock mentality, though.

JDTT: No. That's just a figure of speech.

RSS: Is it?

JDTT: Yeah.

RSS: I've never felt the rock mentality.

JDTT: Mmhmm.

RSS: "I need to get off this rock." Oh, go.

JDTT: Yeah, go. Go and jump in the ocean.

RSS: Yeah. I married a man who came from Philadelphia, born in Philadelphia, grew up in Hawai'i, lived there and I thought, "I marry him. One of these days, we can go to Hawai'i and live there or maybe even the Mainland. Forget it." He has no inclination, whatsoever. This is home for Bob.

JDTT: That's like me finding Nina.

RSS: Yeah.

JDTT: That's home. I'm home.

RSS: He is home. Well, James, it's been a privilege. Thank you very much for spending your weekend, your holiday with me.

JDTT: No worries. Thank you.

RSS: You're not exactly the one that bubbles forth much, but this has been enjoyable.

JDTT: Okay.

RSS: Thank you for sharing your love for Nina.

JDTT: Thank you.

RSS: And I think the people are going to be very interested to hear what it's like to live with Ninamaria Pereira Terlaje, opera singer.

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JDTT: Demonstrates a vocal warmup. (laughs)

RSS: Isn't that something? What is that like to live with someone with so much talent and strength?

JDTT: It's awesome. Like I said earlier, she's the most amazing person I've ever met. Then when people hear her, and I tell you, I've seen people that we go to the church and she's going to do a song and they're like, "First time I'm going to hear your wife sing." And I'm like, "I hope you enjoy it. I hope if she can reach out and bless you or some way." And they always do. She sang "*How Great Thou Art*" in CHamoru and I saw the church just fall. I saw them fall. I saw people, even in our church, when she's singing a song to worship the Lord and I would turn back and I would see people who usually don't go on their knees, fall on their knees, looking up, mascara coming down from the tears that are cleansing their soul. And I look back and I see them and I'm like, "Thank you, Lord. Thank you." Release it. Take anything off of them. Remove that."

RSS: Well, they need to remove the baggage.

JDTT: Yeah, they need to remove it.

RSS: Yeah.

JDTT: But with them coming up and crying out to him, his promises are always kept.

RSS: Absolutely.

JDTT: Mmhmm.

RSS: People tend to keep their baggage with them, and that's why they're so unhappy.

JDTT: Mmhmm.

RSS: We need to ask for forgiveness and let it go. So, good. I'm glad she's touching people with her—

JDTT: Oh, yeah.

RSS: —talent.

JDTT: Amen.

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RSS: She's a wonderful singer.

JDTT: She's a wonderful mother and a wife.

RSS: Yeah. That's good.

JDTT: She's even better at that.

RSS: (laughs) Yeah. That's really good. And she's a good cook.

JDTT: Mmhmm. If you like potatoes. (laughs)

RSS: (laughs) And with that, thank you very much.

JDTT: You're welcome. Thank you. It's my privilege.

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## Appendix A. Photos

Family photos courtesy of James David Tenorio Terlaje.



### Wedding Day

July 18, 1953 Agapito Taijito and Cynthia Pangelinan Tenorio Terlaje

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### Deck of the USS Upshur

Son Paul, Cynthia, and Agapito Tajjito Terlaje (carrying 18-months-old James David.) Cynthia, the mother of eight children, suffered seasickness throughout the 14-day return voyage to Guam on the USS Upshur. "I was useless on that trip. My husband was Mom and Dad to our kids," she said.

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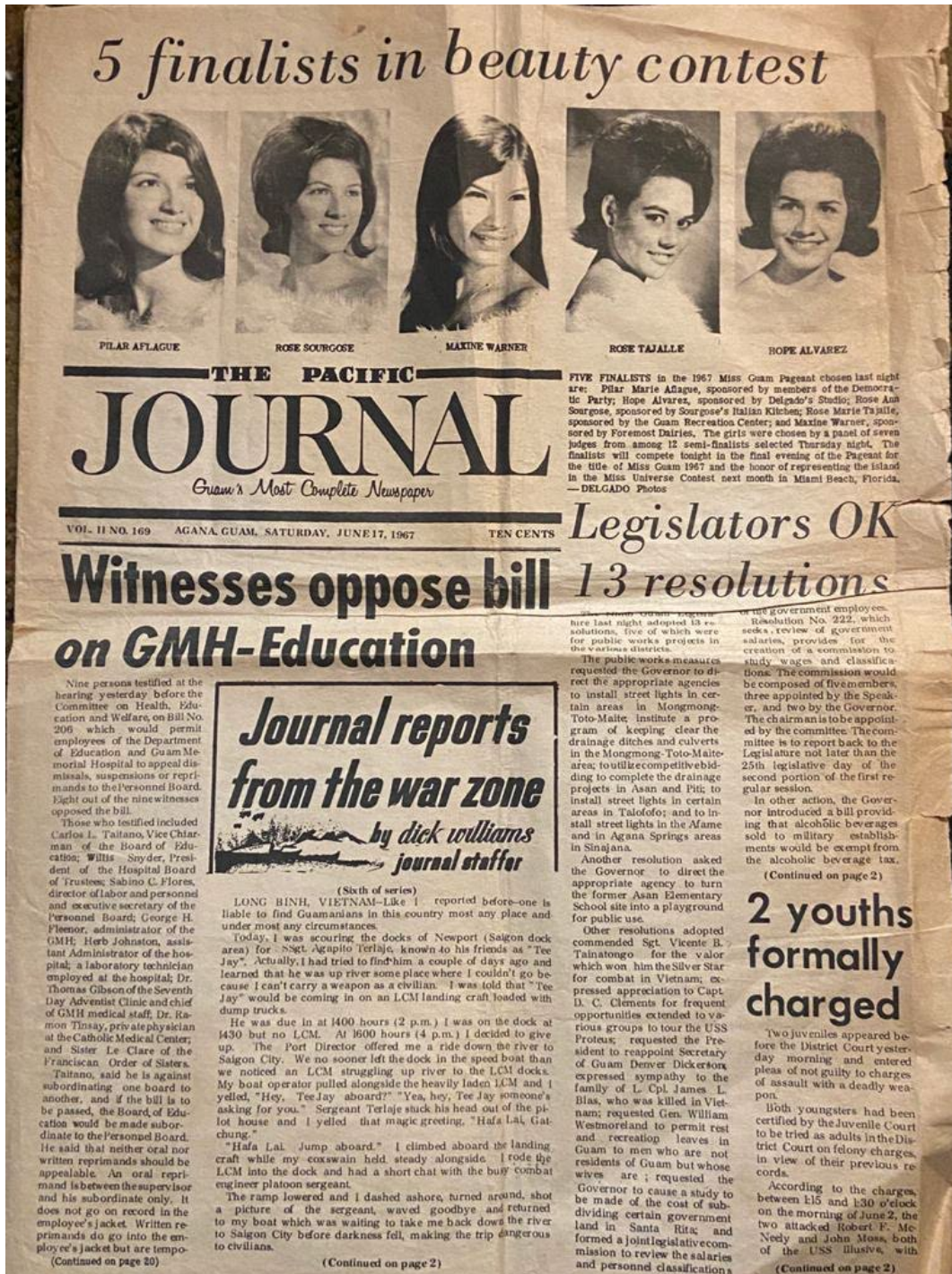
## Disembarking the USS Upshur

Mark Tenorio Terlaje (carrying bag) leads his family down the latter of the USS Upshur after arriving on Guam. Following him are Michael, James David, and Florentina holding James' hand. Then John, Dad Agapito, and Paul. Mom Cynthia is carrying six-months-old Matthew. Peter ran down the steps ahead of the family and is not pictured.

The image above was provided by Cynthia Tenorio Terlaje. The original photo was taken by Glimpses of Guam's photographer, Rossman. It was republished in the Guam Daily Post.



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The Pacific Journal

A feature of Sgt. Agapito Tajito Terlaje by Dick Williams, in his War Zone coverage.



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Army Sgt. Agapito Terlaje (right) discusses unloading project with fellow soldier. They are inside Army landing craft. Terlaje is from Asan. --JOURNAL photo

## Journal reports...

(Continued from page 1)

During the short ride with Sergeant Terlaje, I learned that he was in the process of moving his platoon and all its equipment back to Long Binh post from Van Tau. The trip required 12 hours by boat through "Charlie" territory. Around each bend the boat was fired on, forcing the men to stay below the protective gunwales of the landing craft, which is operated by an Army Engineer boat crew. The unit is moving back into Long Binh post which is safe except for occasional harassing grenades which usually land harmless.

Sergeant Terlaje is married to the former Cynthia Tenorio, of Saipan. They have eight children. Mrs. Terlaje and the children are staying in Asan, the professional soldier's home.

He has been in the country for 13 months and has extended for another six months. He was home last October on R&R leave and expects to be home again in July.

The 17-year Army veteran wants to get Vietnam behind him so the remainder of his Army career can be spent a little more pleasantly with his family.

War Zone... Continued Pg. 2 with Sgt. Agapito Terlaje

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Juan Terlaje and Manuela Taijito Terlaje

Agapito Taijito Terlaje's parents and James Tenorio Terlaje's grandparents.

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**Manuela Taijito Terlaje**

James David's paternal grandmother is wearing a mestiza and carrying an unidentified infant.



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### “Pop” and Grandchildren

Ignacia Terlaje Santos’ children sit on the steps of her parent’s Assan residence. On the bottom steps are Linda (left), Mary and Liz. Behind them are Pop (Juan Terlaje Terlaje) and grandson Anthony.

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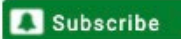
HOME FEATURES CONTENT STORIES

### Abandoned and restored [Image 7 of 7]



**ANDERSEN AIR FORCE BASE, GUAM**  
01.17.2015

Photo by Senior Airman Ryan Brooks   
36th Wing Public Affairs 

 13

 Like 0

A Tenorio family history book shows Calisto and Luise Pangelinan Tenorio and their five children months after World War II ended in 1945. The woman holding the book is Cynthia Tenorio Terlaje, the second girl to the right in the picture. (U.S. Air Force photo by Senior Airman Ryan Brooks)

(Brooks, 2015)

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### Golden Anniversary

Calistro<sup>103</sup> Pangelinan and Luise Sablan Pangelinan Tenorio, sitting in front of their children, were married on May 4, 1933.<sup>104</sup> They celebrated their 50th wedding anniversary on May 6, 1983. Cynthia Balbina Tenorio Terlaje is hugging her father. Siblings Diego Trinidad Tenorio, Elisa Pangelinan Tenorio Aguon, and Lillian Lourdes Tenorio Dimla also pose with their parents.

<sup>103</sup> Genealogist Herman Tenorio Guerrero, of Sa'ipan, MI, provided a genealogy summary of his uncle: Born on October 10, 1907, in Garapan, Sa'ipan, Mariana Islands. He was baptized by Fr. Cornelio Garcia, who spelled his name as Calixto. Tenorio spelled his name as Calistro. (H. T. Guerrero, personal communication, January 22, 2021.)


<sup>104</sup> Individual Report provided by Genealogist Herman Tenorio Guerrero states that Calistro married Luise Sablan Pangelinan on May 4, 1933, in Garapan, Sa'ipan, Mariana Islands. Jose Maria Tardio, S.J. officiated the marriage. (H. T. Guerrero, personal communication, January 22, 2021.)



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**DEATH AND FUNERAL  
ANNOUNCEMENT**

**CALISTRO  
PANGELINAN  
TENORIO**  
"Calistro Corazon)



Formerly of Asan and presently of San Leandro, Calif., was called to his Eternal rest on Sunday, Sept. 23, 1984 at Saint Rose Hospital in Hayward, Calif., at the age of 76 yrs.

NIGHTLY ROSARY IS BEING SAID AT THE NINO PERDIDO CHURCH IN ASAN AT 7:00 P.M. AND WILL END ON TUES., OCT. 02, 1984. WITH ROSARY AT 5:30 P.M. followed by Mass at 6:00 P.M. BURIAL WILL TAKE PLACE IN HAYWARD, CALIFORNIA.

CALISTRO PANGELINAN TENORIO is survived by his wife, Luise Pangelinan Tenorio of San Leandro, Calif., Children and spouses: Lillian & Art Dimla of Oakland, Ca., Cynthia & Pete Terlaje of Asan, Diego & Mary Tenorio of Westminster, Ca., Elisa and John Aguon of Fairfield, Ca., Thomas & Terry Tenorio of Canada, Barr., and by 29 grandchildren & 16 great grandchildren. Brother & Spouses: Antonio & Ignacio Tenorio of Agat.

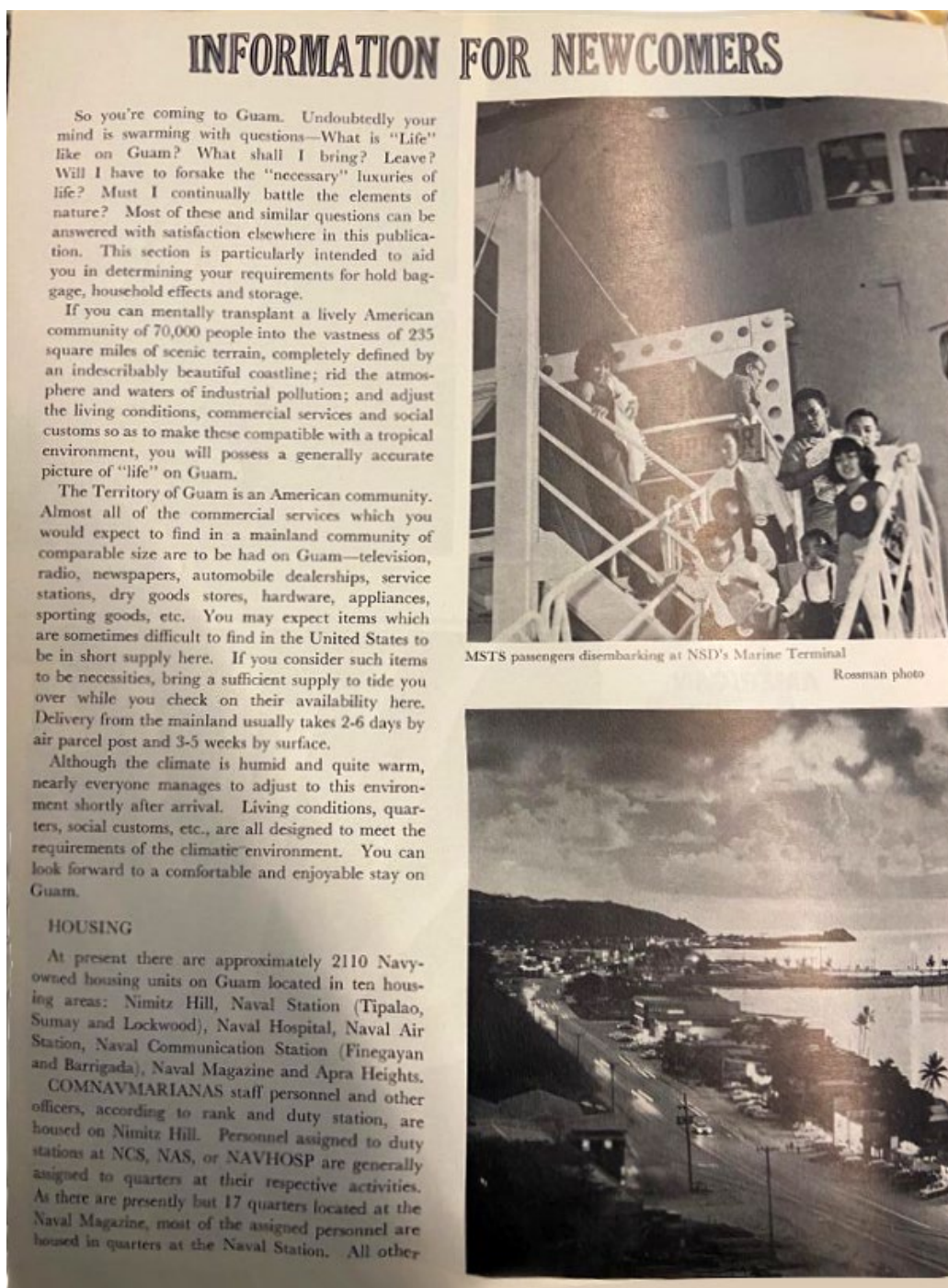
He is additionally survived by his in laws: Joaquin & Magdalena Pangelinan of Saipan, Mr. & Mrs. Henry Pangelinan, Emelia & Vicente Sablan, Dolores Pangelinan, Estella & Bob Trevis of Ca. & by numerous nieces, nephews & cousins.

### Calistro Pangelinan Tenorio (1907-1984)

Calisto Tenorio passed away in Hayward, California, four months after celebrating his 51st wedding anniversary. His daughter Cynthia Terlaje placed her father's memorial announcement, above, in the Pacific Daily News.<sup>105</sup>

105 Memorial as it appeared in the Pacific Daily News (Hagåtña, Guam) on ... Added by: Mark Goniwiecha on 13 Oct 2016. Find a Grave, database and images <https://www.findagrave.com> : accessed 22 January 2021), memorial page for Calistro Pangelinan Tenorio (1908–23 Sep 1984), Find a Grave Memorial no. 171217868, ; Maintained by Mark Goniwiecha (contributor 48174852) Unknown.

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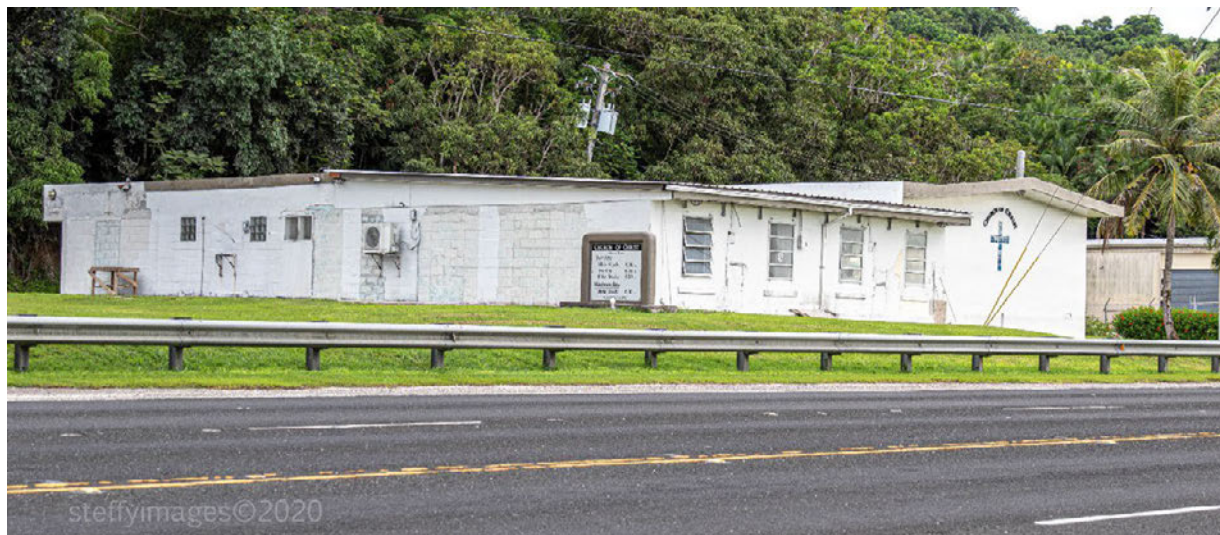


### 1966 Edition of Glimpses of Guam

Agapito and Cynthia Terlaje's family disembark the USS Upshur after arriving at Commercial Port, Apra Harbor, Guam.



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### **Church of Christ, Assan, Guam**

Photo by Rlene Santos Steffy

This is the first building seen on the left of Marine Corps Drive as you enter Assan village. It is the location of the preschool that James David Tenorio Terlaje attended. The preschool or nursery was popular with families from Ma'ina, Agana Heights, Assan and Piti.

The hill on the left of the building, not visible, is the location of Chorrito Point, owned by the National Park Service.

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## Adelup Elementary School

The elementary school was one of several government buildings on Guam designed by Richard Josef Neutra (1892-1970). Other buildings Neutra designed include the Francisco Quinata Sanchez Elementary School, Inarajan School and Government House in Agana Heights. (Steffy, Historic Context: Umatac Historic Sites, 2007) (Richard Josef Neutra (1892-1970), n.d.)

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**Adelup Elementary School 1<sup>st</sup> Grade Class**

Photo courtesy of Robert Peregil

Circa 1970. James David Tenorio Terlaje (third from left in back row) poses for a picture with his classmates celebrating a birthday.



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### Adelup Elementary School Second Grade Class

Circa 1971. James David Tenorio Terlaje (kneeling and resting his chin on his left hand) pose with unidentified classmates and teachers.

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**Fishing at West Hagåtña Bay**

Vicky Pangindian Terlaje poses with her daughter Dana Pangindian Pickop and brother-in-law James David Tenorio Terlaje during a family fishing outing at West Agaña Bay.



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**It Takes a Family**

Portia Quintanilla Terlaje and Kamaka Aquino help Pierre Quintanilla Terlaje, Brandon Pangindian Pickop, and Dana Pangindian Pickop hold up a large eel caught in the bay.



**Teach Them to Fish**

Terlaje grandchildren learn how to fish and bond as a family.

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**Break Time!**

Standing near the gear raft, Michael Tenorio Terlaje and his cousin Manny Pangelinan Taitano. At the back are James David Tenorio Terlaje, Michael Tenorio Terlaje, Cynthia Tenorio Terlaje, and Vicky Pangindian Terlaje.



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**Break Time Extended!**

Manny Taitano sips his Black Tea as the Terlaje Fishing Team at the back strategizes. James David Tenorio Terlaje, Matthew Tenorio Terlaje, Cynthia Tenorio Terlaje and Vicky Pangindian Terlaje (waving). Deborah Cabrera and Mickey San Nicolas Terlaje are on the right.



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## Got Octopus!

Dana Pangindian Pickop hold up an octopus on her catch line.

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**Regrouping**

Aaron Pascua Terlaje and Kuauhamakoa Agapito Aquino in front, Kaimana Kalei Terlaje and Justo Aquino in the middle and Vicky Pangindian Terlaje at the back.



**Fueling and Hydrating**

Brandon Pangilinan Pickop (holding up the water bottle, Peter Tenorio Terlaje (left), Pierre Quintanilla Terlaje, Kaimana Kalei Terlaje, Justo Aquino and Dana Pangindian Pickop.



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### Octopus Hunting Team

Pierre Quintanilla Terlaje and Dana Pangindian Pickop in front, Justo Aquino, Kaimana Kalei Terlaje, and Brandon Pangindian Pickop prepare to catch octopus.

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**More Fishing Team Members**

James David Terlaje, Mar Malalis, Jr., Cynthia Tenorio Terlaje (hugging her son) Kaimana Terlaje and Mikey San Nicolas Terlaje at the back.



**Fish to Eat**

Mikey San Nicolas Terlaje, Pedro Lizama, Gerald Terlaje Castro, Kaimana Terlaje, and Portia Terlaje group in from of Brandon Pangindian Pickop, Kamaka Terlaje Aquino, Pia-Donna Quintanilla Terlaje and Dana Pangindian Pickop. Pierre Quintanilla Terlaje is at the back.



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**Show them Bro!**

Kaimana Terlaje holds on to his younger brother Kuauhamakoa Aquino to show his catch on the stringer.

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**Got Guihan!**

Kaimana Terlaje proudly holds up a string of fish while his younger brother Kuauhamakao Agapito Aquino struggle to hold up a string of fish.



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**Trophy Catch!**

Michael Tenorio Terlaje, his son Mikey San Nicolas Terlaje, and Richard Taitano hold up their prize catch. Family head Agapito Tajjito Terlaje is in the background.



**Got Sesyon!**

Cynthia Tenorio Terlaje holds up two adult rabbit fish, called Sesyon in Chamoru.

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### Brothers Pose

Brothers Mark Tenorio (left) and James Tenorio Terlaje pose for a picture. Note the large chenchulu nets hanging on the left behind them.



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Got Guihan!

Sesyon (facing right), Mafute (facing left) and Gãdao (upside down) are preferred reef fish on Guam.<sup>106</sup>



Famous Nāna

Cynthia Pangelinan Tenorio Terlaje is recognized as a spearfishing grandmother in the Pacific Daily News.

<sup>106</sup> Seyun is rabbitfishes. Mafute' is emperor fish and Gadao is grouper. (Kerr, 1990)

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Newspapers.com by ancestry

https://www.newspapers.com/image/322555929

Pacific Daily News (Agana Heights, Guam) · Fri, Nov 17, 2000 · Page 58

Printed on Aug 31, 2020

**OBITUARIES**

**A Continued from Page 58**

**ERIC B. TARTAN**, U.S. Army Retiree Association, and many nieces, nephews, cousins, godchildren and friends.

Mass for a Christian burial will be offered at 2 p.m. Nov. 18, followed by burial at the Guam Veterans Cemetery in Piti.

Holy rosary is being said nightly at 7 at the Holy Family Nino Perido Church in Agat.

**JUAN SABLAN SANTOS**

Last respects for Juan Sablan Santos, also known as "Toby" of Dededo, may be paid from 8 a.m. to 1 p.m. Nov. 18 at Santa Barbara Church, upper level, Dededo.

Santos died Nov. 7 at age 62.

He is predeceased by his parents Carlos Mariano Santos and Regina Sablan Santos, grandparents Juan Camacho San Nicolas and Mariquita Nagari San Nicolas, brother Antonio Sablan Santos, sister Isabel Santos Mendez, and grandchild Elena Rose Martinez Santos.

He is survived by his wife, Carmen S. Santos, children and spouses, Arlene S. and Robert L. Brown Jr., child Colene Corina S. and Jerrold G. Sablan Regino S. and Richard V. Flores, children, Lam, Rejane, John S. and Vicky Martinez Santos, children, Vincent Adam, John Michael, Brandon Nicolas, Elena Rose, Carl S.N. Santos and Jennifer Di-Dios, child, Jhing John S.N. and Edward A.V. Concepcion, child, Edwison, Joey S.N. Santos, sisters, brothers and spouses, Pilar S. and Elean San Nicolas, Jose S. and Julia Cruz Santos, Mariano S. and Teresita Dydasco Santos, Manuel S. Santos, Frankie S. Santos, Teresita S. Santos, sisters, brothers-in-law and spouses, Victoria S.N. and Franklin Tanguay, Rosario S.N. and Pedro L.G. Santos, Gregorio S.N. and Jean Quinata, Sr. Maria de Jesus, Paul N. and Rosa San Miguel San Nicolas, Julia S.N. and Victor Lofotof, Franky N. San Nicolas, Anthony N. and Elizabeth Susantian San Nicolas, Louisa S.N. and William McClane, Joseph N. and Norma Paulino San Nicolas, and many aunts, uncles, nieces, nephews, cousins, friends and relatives.

Mass for a Christian burial will be offered at 1 p.m. Nov. 18, followed by interment service at Inarajan Cemetery.

Rosary is being said nightly at 6:30 followed by Mass at 7 p.m. at Santa Barbara Church, upper level, Dededo.

**ENRIQUE CRUZ SANTOS**

Last respects for Enrique Cruz Santos (familian TAWAGAN) of Tamon Heights, may be paid from 9 a.m. to noon Nov. 20 at the family's residence, 101 Laisa St. in Tamon Heights (from Ypao Road, turn onto Marso St. and follow signs).

Santos died Nov. 12 at age 78.

He is predeceased by his parents, Luis and Magdaleno Cruz Santos, brother, Lorenzo C. Santos, sisters and spouses, Antonia C. Santos, Dolores S. and Stanley Nono, Ivez S. and Manuel Tancoc, brother-in-law, Jose Torres and Cesar Tablan.

He is survived by his brother, Jose C. Santos, sisters and spouse, Catalina S. Baez, Angelina S. Torres, Maria S. Tablan, Josefina S. and Jose Q. Salas, sisters-in-law, Maria C. Santos, married children and spouses, Leana S., Lovetza and Henry T. Quinata, Leticia Lorenzo and Scott San Nicolas, children, Assin John, Shantina Rae, Len Jason Lorenzo and Sherad Atlas, child, Shane Donovan, Larissa Lorenzo and Anthony A. Cruz Jr., Loren Lorenzo and Joshua W. Cruz, child, Jordan Joshua, Lars Lorenzo, Rodolfo S. Salasgo, Rosemarie, child, Carlton Jay, Ron, Rodrick, Romica, Ronnie and Ryan A. Salas; and many cousins, nieces, nephews, relatives and friends.

Mass for a Christian burial will be offered at 1 p.m. Nov. 20 at St. Anthony Church, Tamuning, followed by interment service at Guam Memorial Park in Leying, Barrigada.

Rosary is being said nightly at 8 at the family's residence, address above.

**ROMAN LIZAMA CRUZ**

Last respects for Roman Lizama Cruz of Agat may be paid from 9 a.m. to 1:00 p.m. Nov. 21 at Mt. Carmel Church in Agat.

Cruz died Nov. 11 at age 76.

He is predeceased by his wife, Maria Reyes Cruz, son, David R. Cruz, parents, Concepcion Lizama Cruz and Enrique Reyes Benavente, brothers, Cristobal Benavente and Juan D. Benavente, sisters, Carmen B. Concepcion and Digna B. Tancoc, parents-in-law, Jose Barrios Reyes and Concepcion Castro Cruz, brothers and sisters-in-law, Joaquin and Maria G. Reyes, Joseph C. Reyes, Mike C. Reyes, Ignacio C. Quintanilla, Artemio Aquino, Guam Turner, Zenn McCord, Pedro Concepcion, Maria Q. Benavente.

He is survived by his children and spouses, Francisco R. and Dorothy Taljeron Cruz of Agat, children, John F. and Sharon, child, Tencoc, Frank Gerald and Jennifer Rosemarie C. and Vincent Franklin R. and Chery O. Fiter, Floyd, Joseph R. and Henry C. Aldan of Apra Heights, Randy R. Cruz and Lucy Sablan de Mangilao; brother and sisters, Jose D. Benavente, Maria D. McCord, Cesario Arce, Sylvia Rapley, brother-in-law, Manuel and Rosario M. Reyes, Lourdes R. Quintanilla, Yim R. and Earl Boots, Agueda N. Reyes, Rose Aquino, Rosario Reyes, Dolores "Lola" L.G. Benavente, Tony Rapley, Lailine Blas Benavente, special friend, Jose D. Castro, 18 great grandchildren, and many aunts, uncles, cousins, nieces and nephews.

Mass for a Christian burial will be offered at 2 p.m. Nov. 21, followed by interment service at Mt. Carmel Cemetery in Agat.

Rosary is being said nightly at 8 at Mt. Carmel Church in Agat.

**ANDREW MICHAEL QUINTANILLA AFLAGUE**

Rosary for Andrew Aflague of Spanaway, Wash., and formerly of Agat, Singina, is being said nightly at 7:30 at St. Jude Church in Spanaway.

Aflague died Nov. 12 at age 47.

Burial will take place at Fritlane Memorial Park in Spanaway, Wash., on Nov. 17.

*Editor's note: Free obituary announcements will only be accepted if received from a funeral home (in or off-island) and must include date of death and age, a contact name and telephone number. They may be dropped at the PDN from desk, or faxed to 477-3079.*

**In Celebration Of His New Life**  
**AGAPITO TAJIJO TERLAJE**

Born 13 August 1930, Affectionately known as "PETE" & "Mr. T." of Agat

Retired UNITED STATES ARMY, Veteran of the Korean Conflict & Vietnam War, Retired Building Inspector, Government of Guam, Member of the U.S. Army Retiree Association, Guam Was called to his eternal life on November 9, 2000 at the U.S. Naval Medical Center, Guam.

His memories will forever be cherished by his bride of 47 blessed years, Cynthia "Cindy" Pangulanan Tenorio Terlaje

Their Children: John Joseph, Paul James, Florentina Maria, Peter Thomas, Michael Alfred, Mark Anthony, James David, Matthew Christopher and Cynthia Manuela

Respected Children: James Tenorio Davis, Ronald Peter Whitman, Manuel Pangulanan Taitano, and Carol Ann Quintero

In-Laws: Elizabeth "Liz" M. Terlaje, Patricia "Patty" Elizabeth McDonald, Victoria R. Pangulanan, Rosetta "Sue" S.N. Terlaje, Danny P. Terlaje, Nicanora "Nita" Ponzio - Terlaje, Claudia Chibarra, Ralph E. Aquino, Malinda M. Terlaje, Cecilia B. Terlaje, Gerald A. Calzadilla, Bluma Q. Terlaje

Grandchildren: Katrina B. Terlaje & Eric R. Capella, John A. Terlaje, Jr. & Anne-Sue Right, Gerald J. Castro II, Roberto P. Terlaje & Jonathan G. Dumas, Eugene Andrew T. Castro, Jason M. Terlaje, Michael Alfred Terlaje II, Karina C. Terlaje, Alyssa M. Terlaje, Vanessa M. Terlaje, Pedro C. Limonta, Diana M. Polanco, Emma J. Terlaje, Joseph A. Terlaje, Brandon J. Terlaje, Kristian-Paul Terlaje, Alan M. McDonald, Pia Diana Terlaje, Kayandra V. Terlaje, Jacob D. Terlaje, Katherine K. Aquino, Tania Rae Terlaje, Adam A. Terlaje, Kamakong John Phabulo Amato, Kaitashawn Lee Aguiar Amato, Leanna L. Terlaje, Nevada L. Terlaje, Marlene C. Terlaje, Jade Egonov P. Terlaje, and Matthew Christopher Terlaje

Great-Grandchildren: Sierra Cecilia Terlaje and Nerida Ann Terlaje

Members-in-Law: Emma Douglas Terlaje

God-mother: Rita Elmer

Brothers, sisters and in-laws: Immacula T. Santos, Alfredo T. & Mae Terlaje, Irene T. Barrios & Bid Salasgo, Diego & Mary E. Tenorio, Eliban T. & Arturo Dima, Edna T. & Juan Aquino, Harris A. Tenorio, Joseph T. Teresita C. Barrios

Special Friends (and a Special One): Taitano, John & Rose Reyes, Jesus & Carina Nieves, Juan & Patricia B. Taitano, and numerous aunts, uncles, nieces, nephews, godchildren and friends.

He is predeceased by: Parents: Juan T. & Manuela Tajiho Terlaje

Father-in-law: Calisto Pangulanan Taitano

Rosary is being said nightly at the Holy Family Nino Perido Church, Agat at 7:00 pm, except on Thursday after the 7:00 pm Mass. Last respects may be paid at 9:00 am on Saturday, November 18th, at the Holy Family Nino Perido Church. Funeral Mass will begin at 2:00 pm. Interment will follow with Full Military Honors at the Veterans Cemetery, Piti.



Agapito Tajiho Terlaje's funeral announcement in the Pacific Daily News.

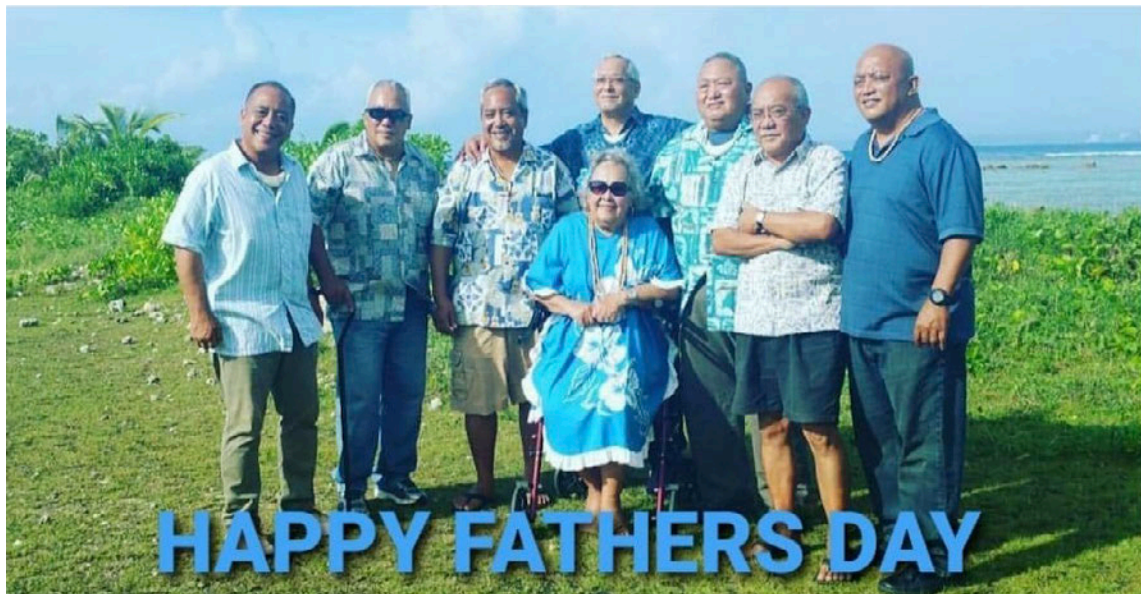


Rapid Ethnographic Assessment for the Assan and Agat Unit Management Plan  
War in the Pacific National Historic Park



**Agapito Tajito Terlaje**

Headstone, Veterans Cemetery, Piti, Guam.



**Remembering Dad**

Father's Day 2016: Cynthia Pangelinan Tenorio Terlaje with her seven sons Mark, Michael, James, Peter, John, Paul and Matthew, observe Father's Day together in memory of her late husband Agapito Tajito Tenorio.



Rapid Ethnographic Assessment for the Assan and Agat Unit Management Plan  
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## Appendix B: Assan Village Features

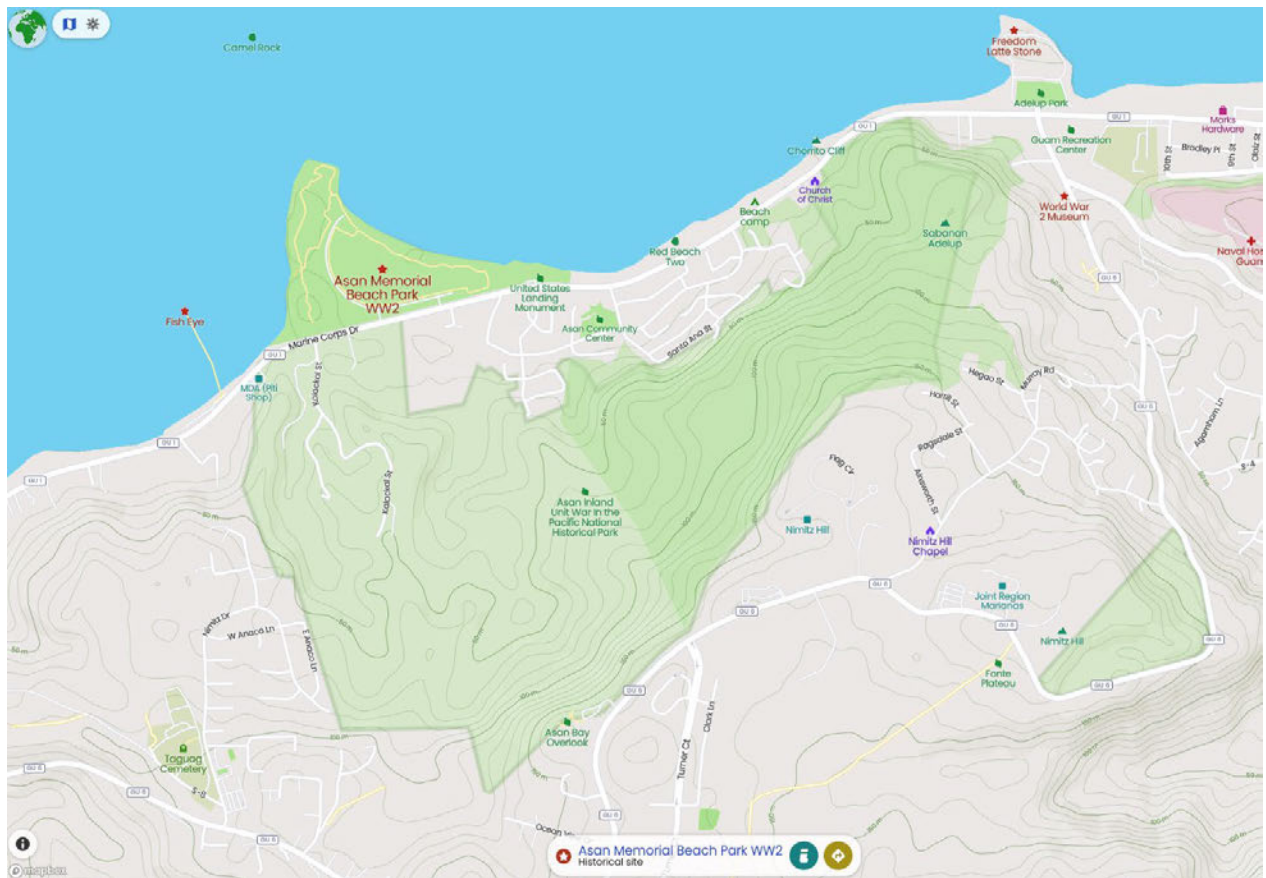


Kalackac Street Sign



The first right turn on Kalackac Street turns to a bridge on the right.

### Rapid Ethnographic Assessment for the Assan and Agat Unit Management Plan War in the Pacific National Historic Park



## Assan Village Boundaries

2020 08 31 MapCarta.com 6.21.28 PM

This map shows Assan village boundaries.





**Rapid Ethnographic Assessment for the Assan and Agat Unit Management Plan  
War in the Pacific National Historic Park**

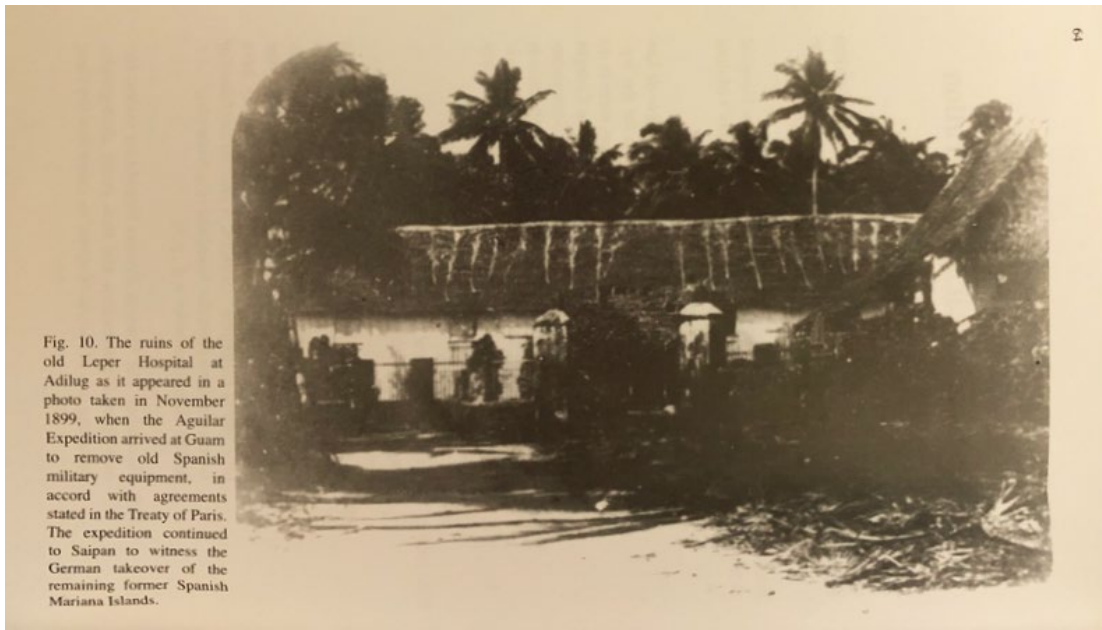
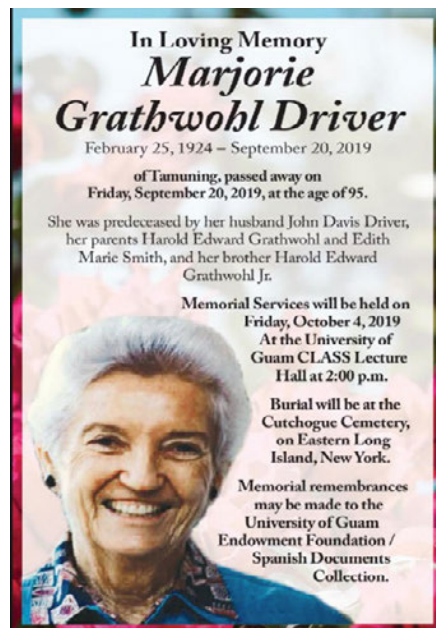


Fig. 10. The ruins of the old Leper Hospital at Adilug as it appeared in a photo taken in November 1899, when the Aguilar Expedition arrived at Guam to remove old Spanish military equipment, in accord with agreements stated in the Treaty of Paris. The expedition continued to Saipan to witness the German takeover of the remaining former Spanish Mariana Islands.

**Hospital in Adilug**

Pg. 64 of Driver's Lepers in the Mariana Islands during the Spanish Administration 1668-1898.



**Marjorie Driver's Funeral and Memorial Announcement**



**Rapid Ethnographic Assessment for the Assan and Agat Unit Management Plan  
War in the Pacific National Historic Park**



### Mabini's Monument at Assan Park

(Daderot, 2021)

A memorial to Apolinario Mabini was erected by the beach near where he spent two years on Guam as a political prisoner. It was built in 1961 by the Philippine-American Council and the Philippine Consulate General. The area became the War in the Pacific National Historic Park at Assan Beach Unit in 1978.

In January 1901, Mabini and 51 others sailed to Guam from Manila on the *Rosecrans*; 31 were Filipino prisoners of War. U.S. President Theodore Roosevelt pardoned all the deportees and sent them back to the Philippines, except for Mabini and General Artemio Ricarte, for refusing to take an oath of allegiance—a precondition to releasing them. During his two years in Guam, the prison where Mabini lived is believed to be along the beach near the monument's location.



**Rapid Ethnographic Assessment for the Assan and Agat Unit Management Plan  
War in the Pacific National Historic Park**



**Apolinario Mabini y Maranan (July 23, 1864-May 13, 1903)**

(The Philippine Diary Project, n.d.)

Apolinario Mabini y Maranan was born in Talaga, Tanauan, Batangas, Philippines. He earned a law degree at the University of Santo Thomas in 1894. A year later, Mabini contracted Polio in 1895 and became a paralytic before the Philippine Revolution. For his role as political advisor to Filipino revolutionary, politician, and military leader Emilio Aguinaldo, Mabini was known as “the brains of the Philippine Insurrection.” He was part of the unrest between the Americans and Filipinos and was captured by United States forces at Cyuapo, Nueva Ecija, on December 10, 1899. He was confined at Fort Santiago from December 11, 1899, through September 23, 1900. For the next year, Mabini wrote for local newspapers to support himself, but his scathing article in the *El Liberal* entitled “El Simil de Alejandro,” angered the Americans who immediately arrested him, again, but this time exiled him to Guam by Brig. General Arthur C. MacArthur, Jr. for refusing to swear his allegiance to the United States. Gen McArthur deemed Mabini’s deportation “absolutely essential.” The United States President Roosevelt justified Mabini’s banishment from the Philippines until such time that he swears his allegiance to the United States. Mabini’s exile on Guam provided him time to write his memoir. In failing health and contemplating death on U.S. soil, Mabini finally agreed to sign allegiance to the United States, guaranteeing his return to Manila on board the U.S.U.S. transport *Thomas* in Manila, on February 26, 1903. Before the Collector of Customs, Mabini took the oath of allegiance to the United States, refused an offer for a high position in the government by the Americans, and renewed his efforts on promoting independence for the Philippines. After only a month after his return, a ship from Hong Kong carrying cholera arrived in Manila. Mabini contracted the disease after consuming large amounts of unpasteurized carabao milk, on the second wave of the epidemic. Mabini died at his brother’s house in Nagtahan, Manila, on May 13, 1903. (Subselfie.com, 2020) (Dumindin, 2020) (The Philippine Diary Project, n.d.)

Rapid Ethnographic Assessment for the Assan and Agat Unit Management Plan  
War in the Pacific National Historic Park

9/2/2020

MacArthur deported leaders of Revolution to Guam January 7, 1901

Today in Philippine History, January 7,  
1901 MacArthur ordered the deportation of  
leaders of the Revolution to Guam

(Posted under January Events)

**On January 7, 1901, Major General Arthur MacArthur Jr.** ordered the deportation to the island of Guam a number of politicians and leaders of the Revolution led by Filipino hero Apolinario Mabini.

Mabini, the "*Brains of the Revolution*" who served as chief adviser of General Emilio Aguinaldo, was exiled for aiding and supporting the guerrilla war against the Americans and the cause of the Philippine Independence.

He wrote the True Decalogue when Filipino-American war broke out which inspired the Filipinos to fight and die for freedom.

Mabini and 31 others sailed for Guam on January 16 among them were Pablo Ocampo, Julian Gerona, General Artemio Ricarte, Maximino Hizon, Pio del Pilar and Mariano Llanera.



(General Arthur MacArthur, Jr.)

<https://kahimyang.com/kauswagan/articles/860/today-in-philippine-history-january-7-1901-macarthur-ordered-the-deportation-of-leaders-of-the-revolution-to-guam> 1/3

**Rapid Ethnographic Assessment for the Assan and Agat Unit Management Plan  
War in the Pacific National Historic Park**

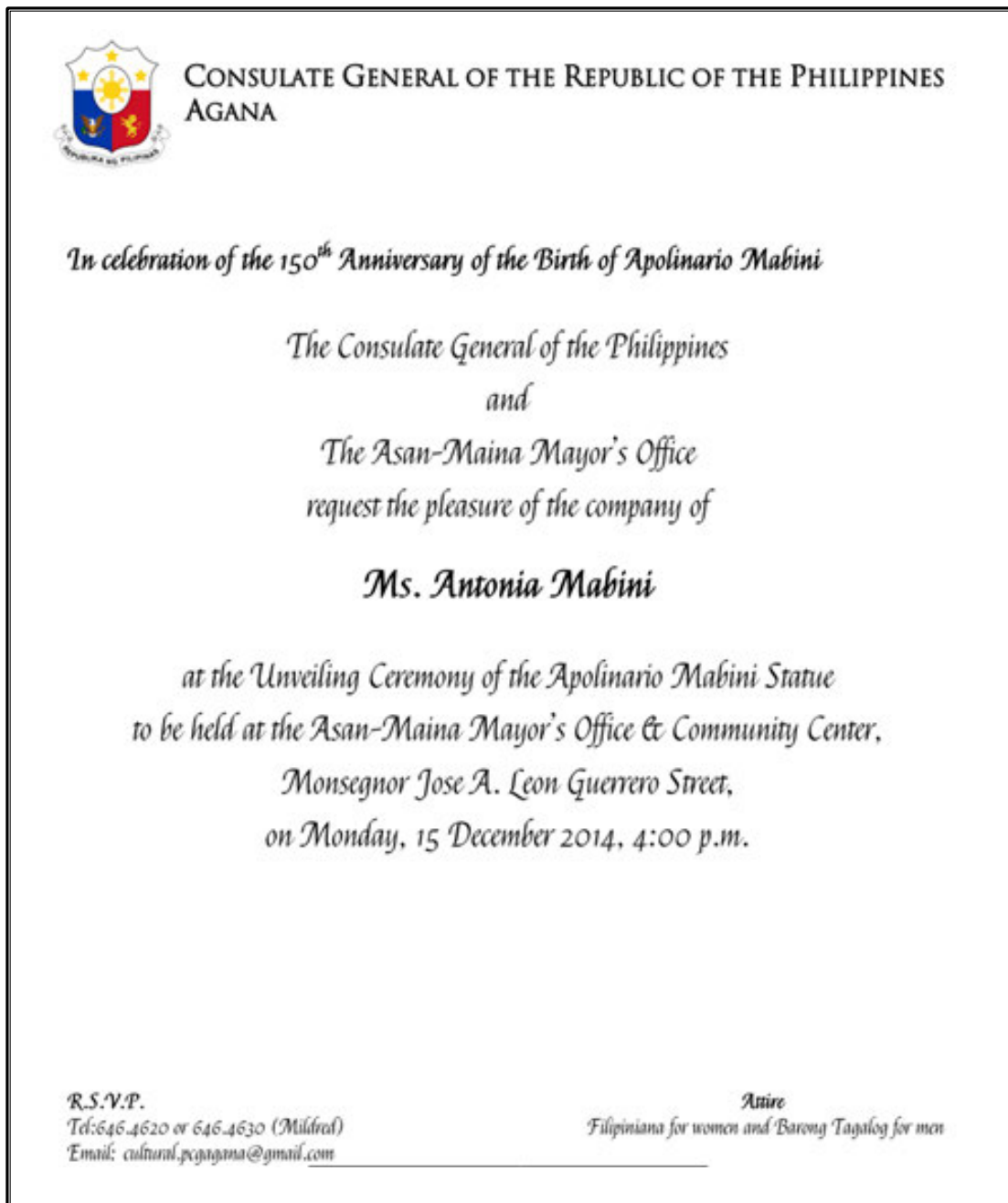


## **Apolinario Mabini Residence Relocated** (Manarang, 2012)

Apolinario Mabini's house was moved from its original location at Nagtahan, Pandacan, Manila to the main campus of the Polytechnic University of the Philippines in Sta. Mesa, Manila, following Proclamation No. 1992 issued by former President Gloria Macapagal-Arroyo in 2010. It was at Nagtahan, Pandacan, Manila that Apolinario Mabini died of cholera on May 3, 1903.

The original location of the house was at Nagtahan, Pandacan, Manila, and owned by Cecilio del Rosario and Maxima Castaneda-del Rosario. (Cayabyab, 2015)

Rapid Ethnographic Assessment for the Assan and Agat Unit Management Plan  
War in the Pacific National Historic Park



## Antonia Mabini's Invitation

Antonia Mabini and other Filipino residents on Guam assisted financially with the relocation and Mabini's statue in Assan. The copy of the invitation was provided courtesy of Mrs. Mabini's daughter Sam Mabini Young, PhD. (S.M. Young, personal communication, September 9, 2020.)



Rapid Ethnographic Assessment for the Assan and Agat Unit Management Plan War in the Pacific National Historic Park

Newspapers by ancestry

https://www.newspapers.com/image/214767468

Pacific Daily News (Agana Heights, Guam) · Tue, Apr 7, 2016 · Page A3

Printed on Aug 26, 2020

Mabini statue to be unveiled in Assan

By Manny Cruz

A statue that symbolizes the spirit of the Filipino revolutionary leader Andres Bono Mabini will be unveiled in the village of Assan...



Honoring a resident of village In this December 2014 photo, also above, left, a fleeing Assan resident and an Army veteran, and Leslie Lee Heceta, another Assan resident, pose their opposition to a statue being erected in their neighborhood, near the Assan-Mariano mayor's office. The residents said they weren't informed of the plan before construction began for the monument, shown in the background of Filipino leader Apolinario Mabini, U.S. authorities captured Mabini in the Philippines in 1898 and eventually sent him to live in exile on Guam for resisting against American rule. While on Guam, Mabini lived in Agat. Pacific Daily News file photo.

Some displeased The statue was erected next to the Assan community center last year but remains vacant. According to him, some residents opposed to the statue and questioned Mabini's

relevance to the village of Assan. Filipino revolutionary leader Andres Bono Mabini was opposed to be installed on April 10 of this year, but the ceremony was delayed.

While he was in Assan, he lived in Agat. "A small group of people were concerned that we were putting a statue of Mabini because he was Filipino," Blue said. "I think

we need to be more inclusive of our ancestors whether you're Chamorro, Filipino or Micronesian. We need to come together as humans."

According to him, there were a number of Filipino exiles who became leaders who contributed to Guam's development. "They made Guam their home and are now a part of Guam history and society," said Blue.

Bill would help people with disabilities Registry would let them receive better care in times of emergency

By Shawn Reynolds

And the bill, if made law, would allow the department to share that information with emergency response agencies.

Specific training According to Underwood, first responders already are trained to address the needs of those with disabilities, but with this measure, they would get additional training specific to the information filed in the registry.

Those who join the registry are "special needs" that the individual may need in the event of an emergency," Underwood said.

When the kids grow up, they get up on the registry if they wish, Underwood said.

If the measure becomes law, 115,000 would be appropriated from the General Fund to USDO to implement the registry by Jan. 1, 2016.

Parents can sign up kids Parents or legal guardians of disabled children could also register their kids with DDMH, the measure.

When the kids grow up, they get up on the registry if they wish, Underwood said.

If the measure becomes law, 115,000 would be appropriated from the General Fund to USDO to implement the registry by Jan. 1, 2016.

Members of the Guam Developmental Disabilities Council said they support the measure of the bill, but said they'd like to see language added to specifically cover those with developmental disabilities.

"The bill has good intentions, but it needs to be more inclusive of that target group that we're addressing," said Guam DEC Executive Director Leslie Ada.

Emergency situations, first responders don't always have critical information about the disabled person they are about to help.

The registry will be maintained by the Department of Integrated Information Systems and Information Technology.

Emergency Contact and Prevention. According to the Council for Economic and Prevention, children face numerous conditions that are caused by the impairment of behavior, language, learning and physical areas.

ADA said there shouldn't be a problem getting people to want to register because of privacy concerns, but rather because of a lack of outreach. She added that as long as people are registered all the positives of the registry, and community outreach programs are held, people would want to register.

"DDMH would have to have a community awareness program. All the people have to know what it's for," Ada said. "Keep it as positive as they'll come to the program is not knowing a crisis. So you need that community awareness program."

Pacific Daily News GENERAL INFORMATION: Office hours are 8 a.m. to 5 p.m. Monday to Friday. For classified ads, call 475-1700. For classified ads, call 475-1700. For classified ads, call 475-1700. For classified ads, call 475-1700.

OTHER DEPARTMENTS: Public Safety: 475-1700. Police: 475-1700. Fire: 475-1700. Emergency: 475-1700.

DEVELOPMENT: Planning: 475-1700. Public Works: 475-1700. Parks and Recreation: 475-1700.

COMMUNITY SERVICES: Senior Services: 475-1700. Youth Services: 475-1700. Adult Services: 475-1700.

ADDITIONAL INFORMATION: For more information, visit our website at www.pdn.com.

A few Assan residents objected to the relocation of Mabini's statue in Assan.

Rapid Ethnographic Assessment for the Assan and Agat Unit Management Plan War in the Pacific National Historic Park

Newspapers.com by ancestry

https://www.newspapers.com/image/214783514

Pacific Daily News (Agana Heights, Guam) · Tue, Dec 16, 2014 · Page A2

Printed on Aug 26, 2020

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**LOCAL**

**Philippine mayor supports statue**

By Jerick Sablan  
Pacific Daily News  
jsablan@guampdn.com

The mayor of the hometown of Philippine hero Apolinario Mabini said he's glad that the statue wasn't unveiled yesterday in Assan.

Mayor Antonio Halls, of Tausan City, Bataan in the Philippines, said yesterday during a signing ceremony between his city and the village of Assan-Mains that Mabini is a national hero, and the people of Tausan have a deep respect for him.

"It's a little bit sad seeing our national hero who is from Tausan City, the city where I, but I represent a national hero wrapped like a corpse," he said during the ceremony held yesterday at the Assan-Mains community center.

The concrete monument of Mabini was to be unveiled yesterday near the Assan-Mains community center, but it was postponed due to protests from some Assan residents. Some of the protesters have said they weren't informed of the project and don't feel Mabini has a strong connection to their village.

The statue of Mabini remains hidden under a white cover near the community center, and Halls said it reminded him of the same material used to wrap bodies back home after someone dies.

He said he's hopeful things will settle down so the statue can be unveiled and would be happy to visit Guam again for another ceremony.

Although the statue's unveiling was postponed, the village of Assan-Mains and Tausan City still proceeded with its signing of the Agreement on Friendship and Cooperation yesterday.

The Twinning Agreement seeks to strengthen friendship and cooperation between the two local governments through meaningful exchanges in the areas of culture, education and sports as well as economic development and tourism for the mutual benefit of both sides, a release from the Philippine central government's office stated.

Meanwhile, the central general on Guam has stated that although the unveiling has been postponed, the intention for the statue remains the same.

"We stand by our intention for this project, which is for the Mabini statue to be the symbol of the friendship and cooperation that we seek to establish between the village of Assan and the city of Tausan," Consul General Mariano Bujica said in a statement.

Agreement signing: Assan-Mains Mayor Margaret Blas and Tausan City Mayor Antonio Halls shake hands after signing their respective Agreement on Friendship and Cooperation between the two districts at the Assan-Mains Mayor's Office and Community Center yesterday. Jerick Sablan/Pacific Daily News/Newsroom@guampdn.com

Should all legislation have a public hearing?  
Yes 83.33%  
No 16.67%

Total Votes: 360  
As of 7 p.m., Dec. 15

**Motorcyclist and toddler still at GMH**

By Cameron Miculka  
Pacific Daily News  
cmiculka@guampdn.com

Two people taken to the hospital Sunday in separate incidents were still at Guam Memorial Hospital as of yesterday afternoon.

A 22-month-old child involved in a "near drowning" was in "stable but guarded condition" while a 33-year-old man involved in a motorcycle crash was listed in critical condition in the hospital's intensive care unit, according to Jane Perez, GMH spokeswoman.

Sunday afternoon, the Guam Fire Department responded to P10 near the Fish Eye Marine Park, according to fire officials.

A child, who they identified as a 1-year-old, originally was taken to Naval Hospital Guam. Perez said the child was 22 months old.

**Motorcycle crash**

Earlier in the day, a motorcycle operator was thrown from his bike after crashing into a tree while the man was driving down Route 4 in Utuao.

He wasn't wearing a helmet at the time, according to police.

Fire officials said the emergency call was received shortly after 2 p.m. Sunday and the man was taken to Guam Memorial Hospital.

Hospital staff identified the man as a source.

He was in critical condition as of Sunday night, where he remained as such as of yesterday afternoon.

**CLEARING THE RECORD**

We care about accuracy. If you would like to clear the record, call the Pacific Daily News at 479-0419.

**Lawmakers enter final week of session**

By Shawn Raymond  
Pacific Daily News  
sraymond@guampdn.com

Guam's lawmakers went into their final week of session here today yesterday to discuss several bills placed on the agenda.

Senators have until Friday to vote on the bills and submit them to Adolph, giving Gov. Eddie Calvo 10 days to either veto or enact the bills.

One of the 32 bills on the agenda for this week, senators yesterday deliberated on eight of them and moved six of them to the third reading file.

The senators deliberated exclusively on Bill 239-32, which Sen.

**BILLS**

Senators finally discussed bills 206-32, 244-32, 281-32, 281-32 and 289-32 before sending them to the main meeting file.

■ Bill 306 would appropriate money from the General Fund to the Office of Veterans Affairs to implement the Guam Veterans Registry.

■ Bill 344 would set up a system that requires the Department of Administration to publish unclaimed tax refund checks to the original owners each year.

■ Bill 381 is aimed at providing an assistance program for another category on Guam.

■ Bill 391 amends a paragraph in the law regarding the takeoff motorcycle license exams.

■ Bill 399 would prohibit the sale of used tires older than 10 years.

Tommy Morrison, R-Utupua, wrote to amend campaign signage laws. The bill would hold political candidates more accountable for removing their campaign signs after elections.

However, Sen. Michael San Nicolas, D-Dededo, raised a concern he had, which was that the bill doesn't increase enforcement.

He requested that bill be sent back to committee, but the motion was denied and it was later placed in the third reading file.

Lawmakers also spent most of yesterday morning deliberating over Bill 224-32, authored by Sen. Tom Adia, D-Tamuning. The bill would amend aspects of the island's procurement laws such as protests and legal remedies.

After Sen. Alvin Yaremchuk, R-Tamuning, raised a concern over a section of the bill's language, Adia agreed to set the bill aside.

Yaremchuk also agreed to put aside his bill regarding the mandatory economic impact statement mandated in the minimum wage increase law.

Speaker Judith Wien Pat, D-Inarajan, called for a recess on the session until today at 9 a.m. when they will discuss, among other legislation, Bill 413, regarding property tax deadlines.

payment would be sent to senators in one lump-sum check.

Currently, Speaker Judith Wien Pat, D-Inarajan, makes roughly \$60,000 more than her fellow senators because previous laws set the speaker's salary higher than the other lawmakers. Arriola said that the new law sets all of the senators' pay to the \$55,000 Wage Act salary, regardless of leadership roles.

Gov. Calvo told the press last week that he would like for his Cabinet members to get their retroactive payments and raises before Christmas. He said his fiscal team, which includes the Department of Administration and Bureau of Budget and Management Research, needs to complete a financial review of the raises before the payments could be sent out.

**Raises could cause shortfall for Legislature**

By Shawn Raymond  
Pacific Daily News  
sraymond@guampdn.com

Vince Arriola, executive director to the Guam Legislature, said yesterday that the Legislature is going to need additional funding to pay for the senators' salary raises and retroactive payment.

He said there would be a shortfall because the raises weren't budgeted in the Legislature's finances for this fiscal year.

"It wasn't budgeted," Arriola said. "We're going to have to move things to find the money."

Last month, lawmakers passed a bill to raise the annual salaries of elected officials and Cabinet members to rates set by the Competitive Wage Act of 2014. That same day, Lt. Gov. Ray Tenorio signed the bill into law.

Under the rates in the Wage Act, senators would earn \$85,000 annually — a nearly 40 percent increase from their current income of \$60,000. Under the new law, Gov. Eddie Calvo will be making \$130,000 a year while Tenorio's salary increases to \$110,000.

The new law also gives the elected and appointed officials a retroactive payment dating back to January, which was when the Wage Act was transmitted to the Legislature for implementation.

Arriola said the Legislature's financial staff has to identify the budget to come up with the money.

He pointed out, however, that Gov. Eddie Calvo said there he would provide financial assistance if necessary.

"He would assist if we need the appropriations," Arriola said, adding, "we've not done yet, we're still looking at the numbers."

**Retroactive payments**

The total retroactive payment to the 15 senators, including the late Sen. Ben Pangloss who died in July, should be close to \$400,000, Arriola said. The Legislature's financial staff is also working out the details in regards to Pangloss's retroactive check, which, Arriola said, is likely to go to the senator's family.

Arriola also said that when funds are identified, the retroactive

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A few others support the relocation of Mabini's statue in Assan village.

## Rapid Ethnographic Assessment for the Assan and Agat Unit Management Plan War in the Pacific National Historic Park



CONSULATE GENERAL OF THE REPUBLIC OF THE PHILIPPINES  
AGANA

PRR-MRDB-044-2015  
PRESS RELEASE  
18 May 2015

### STATEMENT OF THE PHILIPPINE CONSULATE GENERAL ON THE MABINI STATUE IN ASAN

18 May 2015, AGANA, GUAM –The Philippine Consulate General in Agana joins the people of Guam and the Commonwealth of the Northern Mariana Islands in gratitude for the absence of any casualties brought about by Typhoon Dolphin, one of the strongest storms to have passed through this area in recent years.

Even as Typhoon Dolphin spared the island of any casualties, it did wreak some damage to property and infrastructure, including, regrettably, the newly installed statue of Apolinario Mabini in Asan. The Mabini Statue, which was supposed to be unveiled soon, was destroyed when the nearby tree crashed into it at the height of the storm.



The newly installed statue of Apolinario Mabini in Asan-Maina was completely destroyed when a nearby tree crashed into it at the height of Typhoon Dolphin (photo from office of Mayor Blas).

The Mabini Statue is only one of the projects being pursued with the village of Asan-Maina under the Friendship and Cooperation Agreement it has with Tanauan City, Batangas. The Philippine Consulate General will discuss with the donor institution a possible replacement for the damaged statue and will continue to work with Mayor Joana Margaret C. Blas on other projects to benefit the residents of her village, including the children's playground that is expected to be completed by next month. **END#**

Suite 601-602, ITC Building, 590 Marine Corps Drive, P.O. Box 9880, Tamuning 96931 Guam  
Tel: +1(671) 646 4620 or 4630 • Fax: +1(671) 649 1868 • Email: pcgagana@gmail.com  
www.aganapcg.dfa.gov.ph

## Typhoon Dolphin Settles Dispute

The press release is provided by Sam Mabini Young, PhD.<sup>107</sup>

<sup>107</sup> Sam Mabini Young provided the press release. (S. Mabini Young, personal communication, September 9, 2020.)

**Rapid Ethnographic Assessment for the Assan and Agat Unit Management Plan  
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### **Apolinario Mabini Statue Pedestal**

Photo by Rlene Santos Steffy

The pedestal built for Apolinario Mabini's statue behind the Assan Mayor's office as it appears today.

“Regarding the placement of a donated statue (produced by the First Asian Institute of Technology & Humanities, a college in Tanauan, Batangas, Philippines), my mother and I were of a number of donors to help fund the statue's pedestal. I was surprised when the Philippine Consul General explained the proposed site of the new statue was to be at the Assan Mayor's Office property. I cautioned the Consul General of the need for village community buy-in of this installation. I was assured they had the residents' support. An unveiling scheduled for December 2014 was postponed until July 2015, amidst protests from village residents. A soft opening was held instead that December, attended by Mayor Halili from Tanauan, Batangas. A lone protester was present. The statue was damaged by a fallen tree during Typhoon Dolphin (May 15, 2015), prior to the scheduled unveiling.” (S. Mabini Young, PhD, personal communication, September 3, 2020.)



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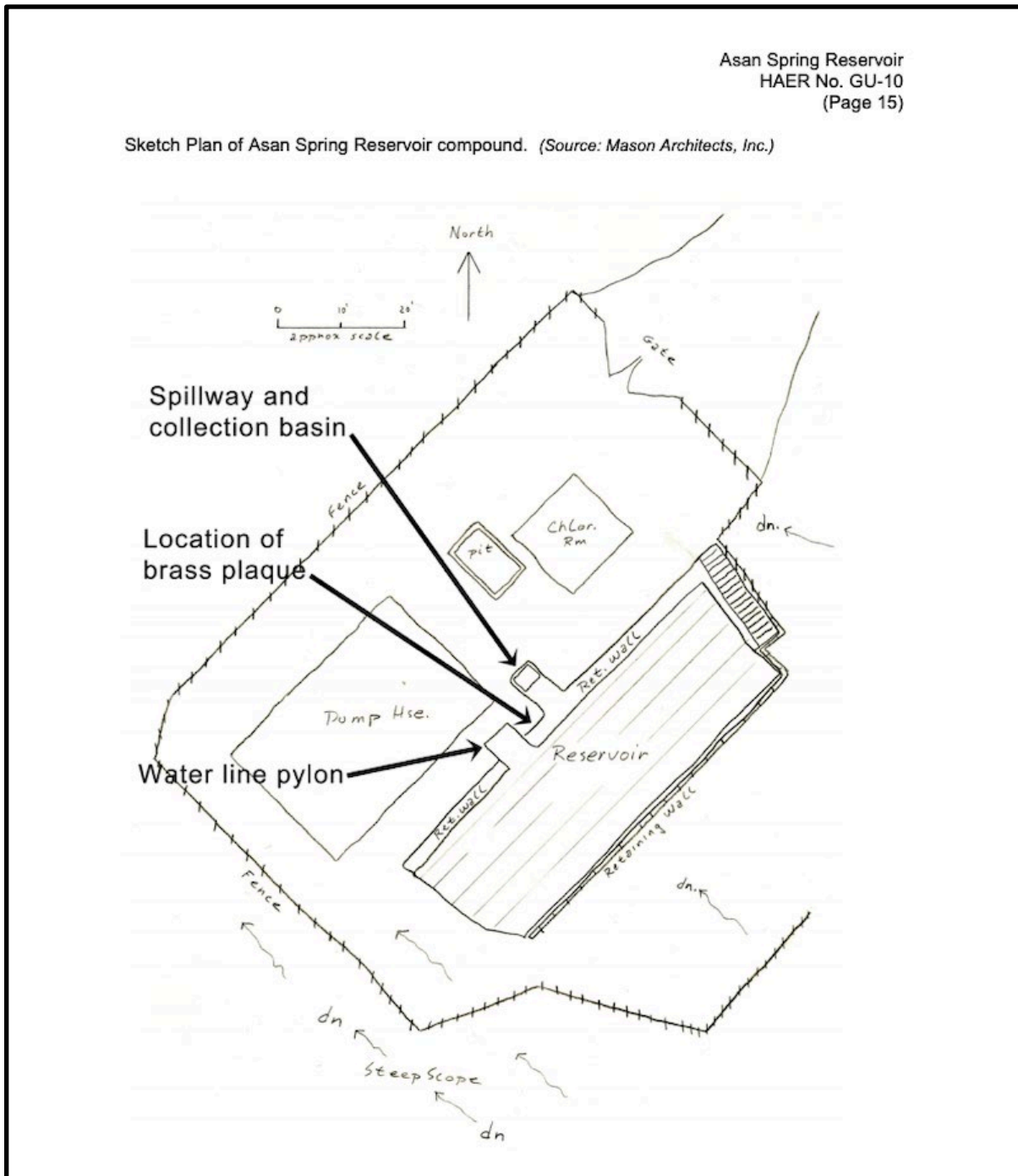
## **Assan Spring Reservoir**

Photo by Rlene Santos Steffy

Lieutenant (GR) R. L. Stover, US Navy Public Works Officer, U.S. Naval Station, Guam, designed the Assan Spring Reservoir. It was constructed in February 1916 to impound the flow from Assan Spring by the U.S. Navy. It is owned by the Guam Water Authority.

The Assan Spring Reservoir was a significant component of the water system of Hagåtña and surrounding areas and served as a dependable source of water until bacterial contamination forced its closure in 2003. (Dee Ruzicka Mason Architects, 2016)

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### Assan Spring Reservoir Layout

A sketch of the structures built at the Assan Spring Reservoir. (Dee Ruzicka Mason Architects, 2016)

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**Jose “Joe” Taitano & Florence “Flo” Grace Sakakibara Gutierrez**

Contributed photo by Harry Dean Gutierrez

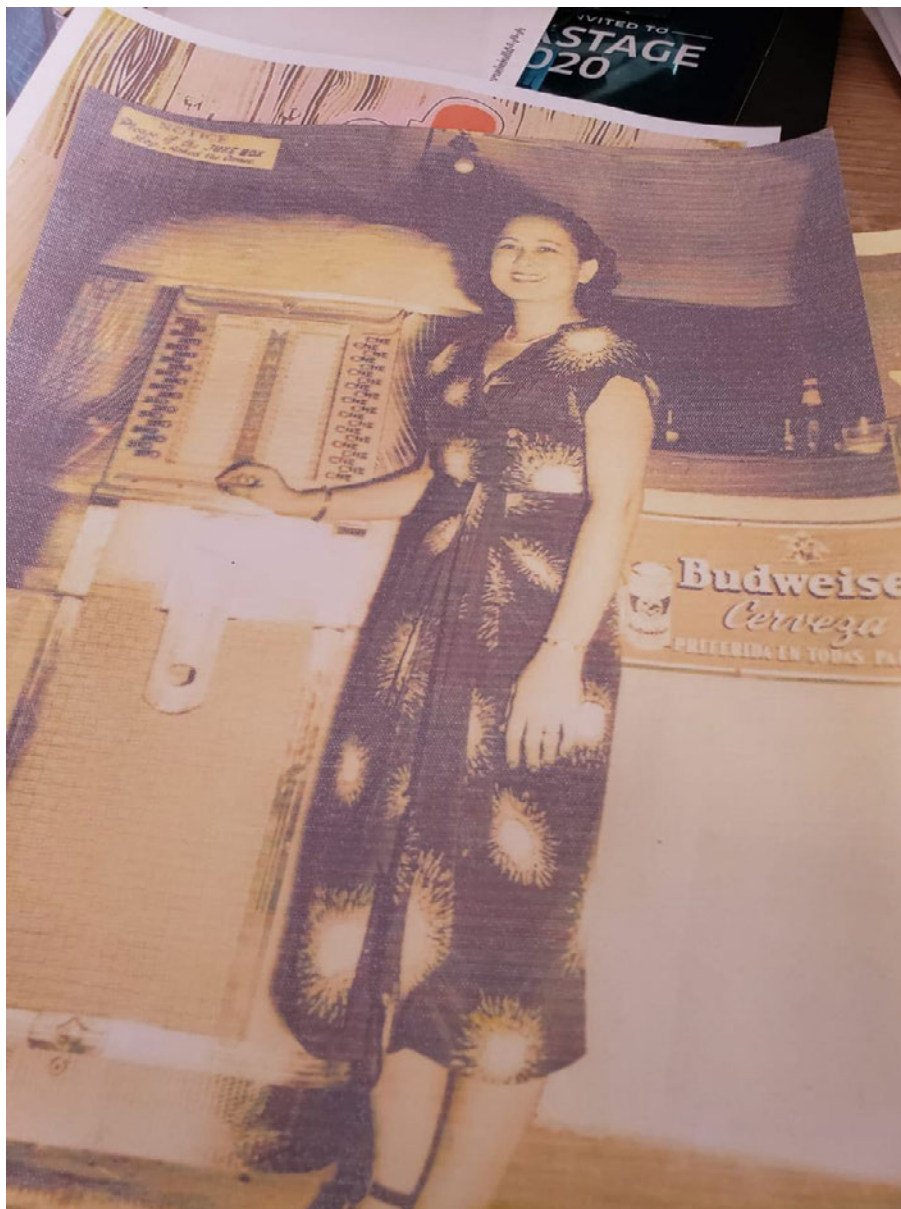
Florence started Joe & Flo’s Bar in Assan to cater to the military at the U.S. Marine Camp Assan. Her patrons were Military officers and servicemen. Their son Harry Dean said that his mother ran Joe & Flo’s. “She started the business.<sup>108</sup> It was a bar in the 50s. My dad was a police officer and retired from GPD. Dad went down there a lot, but Mom ran it. My parents always live in Agana Heights.

---

<sup>108</sup> Joe and Flo’s goes back to 1948 in a Quonset hut tented from the Quitugua family in Assan. They purchased it in 1960. They rebuilt a concrete building in 1965, and Harry built over the existing restaurant in 1976 to what it looks like today. Building over the existing building ensured that Joe & Flo’s was open for business during construction. (H. D. Gutierrez, personal communication, January 4, 2020.)



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**Florence "Flo" Grace Sakakibara Gutierrez**

Photo courtesy of Harry Dean Gutierrez

Flo poses next to the juke box at Joe & Flo's, rented from Guam Music.

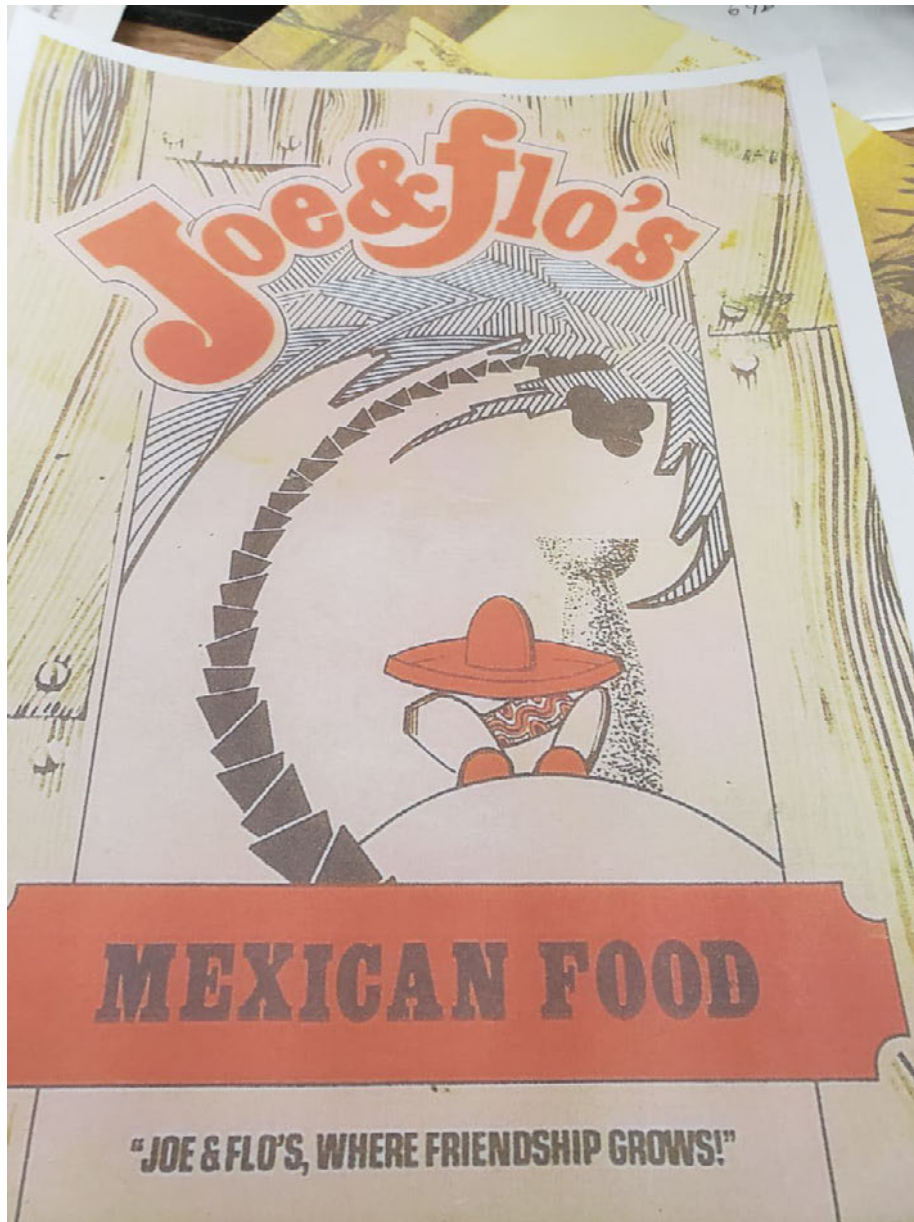
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**Florence "Flo" Grace Sakakibara Gutierrez**

Photo courtesy of Harry Dean Gutierrez

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### Joe & Flo's Menu

Photo courtesy of Harry Dean Gutierrez

Joe & Flo's started serving Mexican food in 1966. Flo's customers were 80% military because of the proximity to Camp Assan and Naval Hospital. Locals did not go to bars at that time. (H. D. Gutierrez, personal communication, September 2, 2020.)



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### **Joe & Flo's Restaurant and Bar**

Photo Courtesy of Harry Dean Gutierrez

“In 1948 Joe & Flo's was a Quonset hut, rebuilt after Karen as concrete with tin roofing. I rebuild it in early 1970 to what it is now. I just build over small build and just remove the tin roof.”

Harry said that his grandfather was a businessman, probably where his mother got her entrepreneurial spirit,” said Harry Dean Gutierrez of his mother.

Harry built the concrete structure above for his mother after Super Typhoon Karen destroyed the Quonset hut where she operated her business.



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**Former Joe & Flo's Restaurant**

Photo by Rlene Santos Steffy

The existing structure was built over the 1962 concrete structure to enlarge the popular restaurant and bar which attracted customers who loved to dance when the bar started to book local bands and groups.



**Relocated Entrance and Parking**

Photo by Rlene Santos Steffy

The parking for Joe & Flo's restaurant and the bar was at the front, facing the ocean. The road was raised during the reconstruction of Marine Corps Drive, and parking was relocated to the east and south side of the building. Harley Davidson occupied the building before the Calvary Chapel, its current tenant.

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### Shelton's Assan Property

Photo by Rlene Santos Steffy

In the photo taken in 2020, Senator Amanda Shelton's reelection sign was placed on the property the former Shelton's Music, Inc.

According to Austin James Shelton, III, PhD, the Shelton's only grandson, his grandparents Austin James and Amanda Pangelinan Guzman Shelton (1906-1982) purchased the Assan property from the Sumagasay family soon after World War II. (A.J. Shelton, II, Ph.D., personal communication, September 3, 2020.)

The store was located in the building painted blue, and a shop and garage were located on the building on the side which the Shelton's later converted into a residence.

**Rapid Ethnographic Assessment for the Assan and Agat Unit Management Plan  
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**Austin James Shelton  
Owner of Shelton's Music Inc.**

Shelton family photos courtesy of Senator Amanda Shelton



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### Shelton Family

Austin James poses with his wife Amanda Pangelinan Guzman, and their only child, Austin James “Sonny” Shelton, II. Sonny was elected in 1986 by the people of Guam to serve in the Guam Legislature.

Amanda became one of Guam’s first nurses. She was distinguished by Guampedia distinguished in their publication, Women in Guam History. (Guam Legislature Media, 2019)



**Rapid Ethnographic Assessment for the Assan and Agat Unit Management Plan  
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## Assan Memorial Beach

Photo by Rlene Santos Steffy

The road sign indicates that the Assan Memorial Beach is coming up on Marine Corps Drive's right side. This site is referred to by many names in different reports. Sometimes it is called Landing Invasion Beach, Civilian Landing Monument, Landing Beach Monument, or Blue Beach 9th U.S. Marine Landing Monument. Its many names are historic.

The Department of Parks, Recreation & Historic Preservation, Government of Guam, sign above indicates that the beach park is on the National Register of Historic Places.



**Rapid Ethnographic Assessment for the Assan and Agat Unit Management Plan  
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**Blue Beach 9th U.S. Marine Landing Monument**

Photo by Rlene Santos Steffy



**War in the Pacific National Historic Park (US National Parks Service)**

Photo by Rlene Santos Steffy

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## Camp Assan

Department of Defense Photo (USN)2777

Original Caption: Camp Assan awaits the arrival of its first refugees under Operation New Life. South Vietnamese and evacuees of other nationalities started arriving in Guam at 1820 on 24 April. (Quinlan & Dunham , 1990)

**Rapid Ethnographic Assessment for the Assan and Agat Unit Management Plan  
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## Outside Theater

Department of Defense Photo (USN)2777

Using the same photo on the preceding page, the yellow arrow in the picture above points to Camp Assan's outdoor theater's location when the Seabees occupied the camp. James Terlaje was able to watch movies at the outdoor theater because his father served a tour of duty at Vietnam and retired from the US Army. He said that viewers laid blankets out on the hillside to watch movies. (J.D.T. Terlaje, personal communication, September 14, 2020.)



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### **Camp Assan when used as a Vietnamese Refugee Camp**

Image from Leo Leamy (Leamy)

Assan Annex Guam Repatriates Camp. The refugees held at the camp protested the delayed nature of their stay at Camp Assan and inability to leave the area while they were on Guam. James Terlaje describes the evening that the refugees burned down a building in protest, on page 13 through 15 of his interview.

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Camp Assan when used as a Vietnamese Refugee Camp

Images from Leo Leamy (Leamy)



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Camp Assan when as a Vietnamese Refugee Camp  
Images from Leo Leamy (Leamy)



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https://www.newspapers.com/image/609328865

Pacific Daily News (Agana Heights, Guam) · Mon, May 26, 1975 · Page 1

Printed on Sep 16, 2020

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**Pacific Daily News**  
 A Special Publication  
 PUBLISHED ON GUAM, WHERE AMERICA'S DAY BEGINS  
 VOL. 6 NO. 123 AGANA, GUAM, MONDAY, MAY 26, 1975 20 CENTS

**Customs Men Find Stuffed Dog With Art**  
 By Susan Guffey  
 Government Reporter

With six Micronesian Special Enforcement Detail policemen to guard them and 14 hours of real time behind them, Customs officials slowly pried open the front of the faded "leisure crater" late Saturday to find a dog.

The dog was one of many items among the Commercial Port and Customs officials there.

The 14 packing crates from the 2,300-ton Tinian ship contained to have as much as \$125 million worth of national art treasures and government documents turned out to be exactly what the ship's crew said they were: household articles shipped by a routine and conscientious South Vietnamese citizen to his family's new home in Mueang.

Joseph Perea, recently transferred to be Commercial Port director, supervised the operation, which began at 2 a.m. Saturday and ended with

(Continued on page 3)

**Four Weeks Later, Tony Still Manages Asan Camp**  
 Editor's Note: Four weeks ago Government Reporter Susan Guffey interviewed Tony Lam Quang, newly elected "camp commander" of the Assan Asan refugee camp. Friday, she returned and spent 12 hours of Tony's 29-hour day documenting his moves and the changing mood and face of the camp and its occupants.

By Susan Guffey  
 Government Reporter

The dirty water that covered the floors is gone. The litter that covered the outside grounds and driveways is gone. Even the puddles in the ditches have been repaired.

Assan's population has grown from about 3,000 on April 21 to more than 4,000 by early Friday morning. Outside the walls 1,134 refugees had moved in, the first of a major shift to bring all women more than seven months pregnant and all children under the age of 1 together at the seaside location. Navy officials explained that they feel the camp would be the safest of the seven refugee sites should a typhoon strike.

Tony still mostly runs, but his competitors are waking up, realizing how much they've lost and becoming more unhappy over what remains for them. They are far closer to being a real American community — complete with complaints — than several possible four weeks ago.

The camp's day begins early. By 6:15 a.m., dozens of children are outside their accommodations while herders, beginning to fill the long hours that stretch ahead.

Adults are the worst part of being a refugee camp resident in the borderland. But outside Building '08 Friday, two small girls had their basketball squares tucked on the broad sidewalk within minutes after the sun rose at 6:05.

For children, even a refugee camp can become a playground.

Just before 7:30, Tony arrived at his Building 502 office. Tony, 38, and his 50-year-old wife, their six children and assorted relatives — 14 in all — have been at Assan since the day it opened. They arrived there from Clark Air Force Base in the Philippines, where Tony also had demonstrated his ability to lead, to organize, to make some order of the confused mass that had fled South Vietnam.

In the last four weeks, Tony has been featured in stories from the Daily News to Newsweek, has held almost as many meetings about his past and future plans as there were interviews. Journalists have noted his capacity to fill his eyes with tears during interviews, but mostly the tears seem to come when he talks about national possibilities he has lost.

Last Friday afternoon, he would cry twice — once as he told of what he missed and how much money he had been able to raise from the toppling South Vietnamese economic system.

"You know," he said. "I miss my home, my wife, my home, my place. And the most I miss Saigon. I miss jobs (like beef soup). I miss moo man (a fish sauce it is to Vietnam what soy sauce is to Japan on hot sauce to Guam). I miss everything."

"There, some of us are short of money, but at least, at least we know there is someone around. Our larger family will take care of us."

"Then, if we're broke, nobody will look after us. It's help yourself."

"I have four kids in my home in Saigon. Now I have no means around."

(Continued on page 6)

**Letter From Gosheng**

Dear Mr. Editor:  
 Officers with shogrens and rifles moved into the Commercial Port to see if they could prevent pilferage of that wretched cargo from Vietnam.  
 Maybe that will work. Nothing else has.

Gosheng

**Ford Signs Viet Help**

WASHINGTON (AP) — President Ford signed a \$405 million bill Saturday to provide the funds to fund loans, jobs, and a fresh start for more than 100,000 refugees from the war in Indochina.

Now that the measure has become law, contracts set to signed with some private voluntary agencies to assist in resettlement of the refugees. More than \$70 million is earmarked for the purpose.

Another \$45 million of the money will go to the Defense Department to cover its cost in settling the refugees while \$15 million is for food, medical care and other items and \$15 million will assist 20,000 refugees headed for third countries.

The first crop refugees will

(Continued on page 7)

Tony, right, talks with another refugee about a problem in the messery at Assan. (Daily News photo by F.J. Ryan)

Refugees Elected Tony Lam Quang as their camp commander. PDN Pg. 1

Rapid Ethnographic Assessment for the Assan and Agat Unit Management Plan War in the Pacific National Historic Park

Newspapers by ancestry

https://www.newspapers.com/image/609328896

Pacific Daily News (Agaña Heights, Guam) - Mon, May 26, 1975 - Page 6

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Page 6-PACIFIC DAILY NEWS, Monday, May 26, 1975

## Tony Runs Assan

(Continued from page 1)

A few minutes later, the crew again filled with tears as he told of how he felt about the money and possessions he had lost behind.

"Money is like love - say goodbye, say go. What remains behind is the remnant of a love that has been lost, the memory and the reputation. It was a bad day. I cannot stand up like a man like today."

Tony is far more concerned that many of the refugees - far more willing to share his experience on what he has seen during the last four weeks and the 11 years before that he was associated with Assan.

As he spoke of the possible problems that face him and his countrymen in new American lives, he was liberal about the prediction that many South Vietnamese will carry with them to the States.

"You know," he said, "we have a hard of a ship on our shoulders, too. We come in a world being underdeveloped and we find that you (Americans) have all the amenities given by God. You have the store, the machinery, the equipment."

Tony said that those associated with the reception-minded Americans have the latest labeled refugees, Tony needed.

"In my time, I told my people we have a lot of talented people. So I said to my people that, unless you help each other and live in a community type of life - helping one another when you need it - then you cannot survive."

Much of Tony's story was spent worrying from one letter to another, advising how and mediating them. He has long, he said, a general education. I had learned a "technical course" in the Chinese Technical Mission in every field from agriculture to pathology. He calls himself a

"multidiscipline" a man who "will work on many hours as it takes." He said he hasn't been to school since 1957, or 17 years, the last 17 days.

Education doesn't seem to be one of Tony's problems.

He said that when he arrived at his desk Friday morning, was told to go to the computer but "went up" until 8:30 preparing the day's "header files."

The plan, he said, is to prepare the camp - through organization and cooperation - to hold up to 6,000 people for up to six months.

"Already, we have spent seven days on getting this," he said.

Tony said he is called "camp commander," but that title has evaded him. He is officially "camp manager," a title without military connotations.

On the first day that refugees began filing into Assan, Marine Col. Eugene "Mac" McCain, commander in chief "we (the military) want them (the refugees) to run the camp." He also said the "only way I know how to organize this is like the military."

He said that the refugees have had enough of things "like the military."

Tony is quick to point out the physical improvements of Assan over the last few weeks, like the Vietnamese-style kitchen, shower, sewer, etc. about. The structure was completed Friday, though, because the crew had to get jobs done for themselves.

"We were not set up as an urban camp down there," Tony said. "We can use them for things like the citizenship education when people go to the States."

A few hundred copies of an English-Vietnamese - phonetic pronunciation guide for everyday terms were placed on a corner of his desk. Stock figures

illustrated squares filled with words, knowledge like how to use. "These lists are on the table."

A barber arrived to pick up the towel and chair to send his partner will use to give 25-cent haircuts in an adjacent room in the office. The barber leaves 15 cents and an extra dime goes into a fund to buy things like a daily newspaper for the radio station, so that the broadcast can give announcements of the world outside Assan's gates.

About 7:30 Friday, the first of many American officials to be dispatched to see for two more days. The man, Gary Edelman, of the Immigration and Naturalization Service, said he wanted the additional help to get at least 100 people processed each hour.

When Tony asked if Edelman really meant 100 an hour, Edelman replied that he and his crew were "going to do it if I have to jump up and down on the table."

A Special Visitor to the camp during the day was Dr. Nguyen Thanh Pham, the first of many South Vietnamese who visited Assan. It is his things like Dr. Pham that interest the staff of Assan is very difficult, that it is not really an American community, that it was, because we without some strength.

Every morning at 6:30, Dr. Pham begins the camp's day with a hygiene and nutrition lecture addressed over the public-address system.

"I have been here for one year at Assan," Dr. Pham intones. "You people better get up and get going." For a quarter hour before the French rock music begins, Pham says that the refugees that they must clean the inside and outside of their new houses and start using the toilet correctly.

Apparently this is a big problem, Pham explained, with some of the communities who are on the way to the States. He said that the refugees must be trained of things. Later in the day he will probably waste several hours showing the proper procedure.

Tony had two briefings Friday one with the Commander-in-chief and another with a representative from San. Edward Kennedy's subcommittee on refugees.

Col. McCain did not appear through both of the briefings, a half credit on his lips.

As Tony said the officials that he said the men are working "because we feel it is our moral obligation to the camp," a former American Broadcasting Co-TV staff member. Tony's Japan answered the inquiries of other refugees at a long table at the side.

"I've been here for one week with ABC since this, and know a correct ABC experience when the man was still a correspondent. That list is probably the best hope for employment with the network, he explained, since "Vietnamese in America do much better than in Vietnam."

John H. he said, "they frightened." "You can't know the flight. After so many years of work, you have to buy a house, a boat... After 11 years of work, I now have to have much money. I was between the middle and upper class, now I have practically nothing."

Lam said he is also concerned of how much he had the opportunities have received from Assan.

"Before, the Americans had to pay taxes to carry on the way

(Continued on page 7)



TONY LAM

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**notice**

The Director's Office will receive bids for the construction of Government of Guam Sewer Collection Plant, O.T.A. Other criteria - Bureau does an estimate with the amount until 3:00 p.m., Friday, June 20, 1975. The items are furnished by Public Works.

A bond of 10% of the bid price must accompany the bid. This security may be certified check, banker's check, or bid bond, made payable to the Treasurer of O.T.A. to be returned for each set of plans and specifications available at the Division of Appraisal, Public Works, Tinson on or after May 29, 1975.

PETER C. TOVES, P.E. Director of Public Works

**public works**

Tony Runs Assan... continued PDN Pg. 2

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Newspapers.com by ancestry

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Pacific Daily News (Agana Heights, Guam) Mon, May 26, 1975 - Page 7

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PACIFIC DAILY NEWS, Monday, May 26, 1975—Page 7

### Future Poses Big Question Marks

At a meal from page 6 and now they have to pay taxes to support us here. I feel very bad." He is also highly concerned of his most important, which he said was "what in Vietnam has a very big impact on America, but who knows?" He has been "up with the

Assan public's attention to the issue of refugees, and now he fears discrimination in the States, particularly in the South, where the selection is made. He is anxious to get on with the process of moving to America, though—first with his daughter and then—"because I have a reservation to accept this... I know... I know... I know... well, the bridge is cut and we have only the way ahead."

His first working time, they needed toward the intergroup. Assan now had, where LARRY leaves of bread are concerned daily.

About 15,000 more, please meet daily by the Assan refugees, and not one was visible on the ground Friday. Dr. Pham's concern seemed to be working, and when a trip to the States can't get done without a stop on the way's departure—where 18 Vietnamese doctors, 8 Vietnamese nurses and 3 Air Force medics = 1800 patients a day!

There, nothing doctors past and superior quality in helping Americans and Tim staff a complete for more sleeping pills.

They used to say he wouldn't stand staying on and being in Guam, but Friday he said he would be here in a month or so.

"Because of the situation here from the General's Office," "He (the Governor) changed from according 22,000 to wanted to other such refugees in the States. They are not in the States. I want to stay here, but now I feel it is so difficult and so something that new 12 million men."

He said he may go to Huntington Beach, Calif., where his father and his mother are already with an American sponsor.

Wherever he goes, the former business partner of Gen. Nguyen Chi Ky will probably find a way to arrange financing. Tony isn't the type to sit still for long.



At the mess hall, Tony talks with another of his people.

### Ford Signs Aid Bill

(Continued from page 1)

ambled and Vietnam, it provides \$303 million for the State Department to use in the selection and maintenance of refugees. Also \$100 million will be made available through the Department of Health, Education and Welfare to use in aiding the refugees with health and job counseling services in their resettlement in the United States.

A second measure authorizes total spending of \$415 million for the refugees giving Congress the option to appropriate another \$20 million should it be needed.

The authorization bill requires the government to make sure the refugees will find that they are free to return to their homelands if they wish and that their expenses would be paid.

Government funds, from other sources, had been used to pay the initial costs of the processing of the refugees and setting up of refugee camps now in operation at Camp Pendleton, Calif.; Fahn, Air Force Base, Fla., and Fort Chaffee, Ark. It cost about \$90 million and these funds transferred from foreign aid monies were almost depleted.



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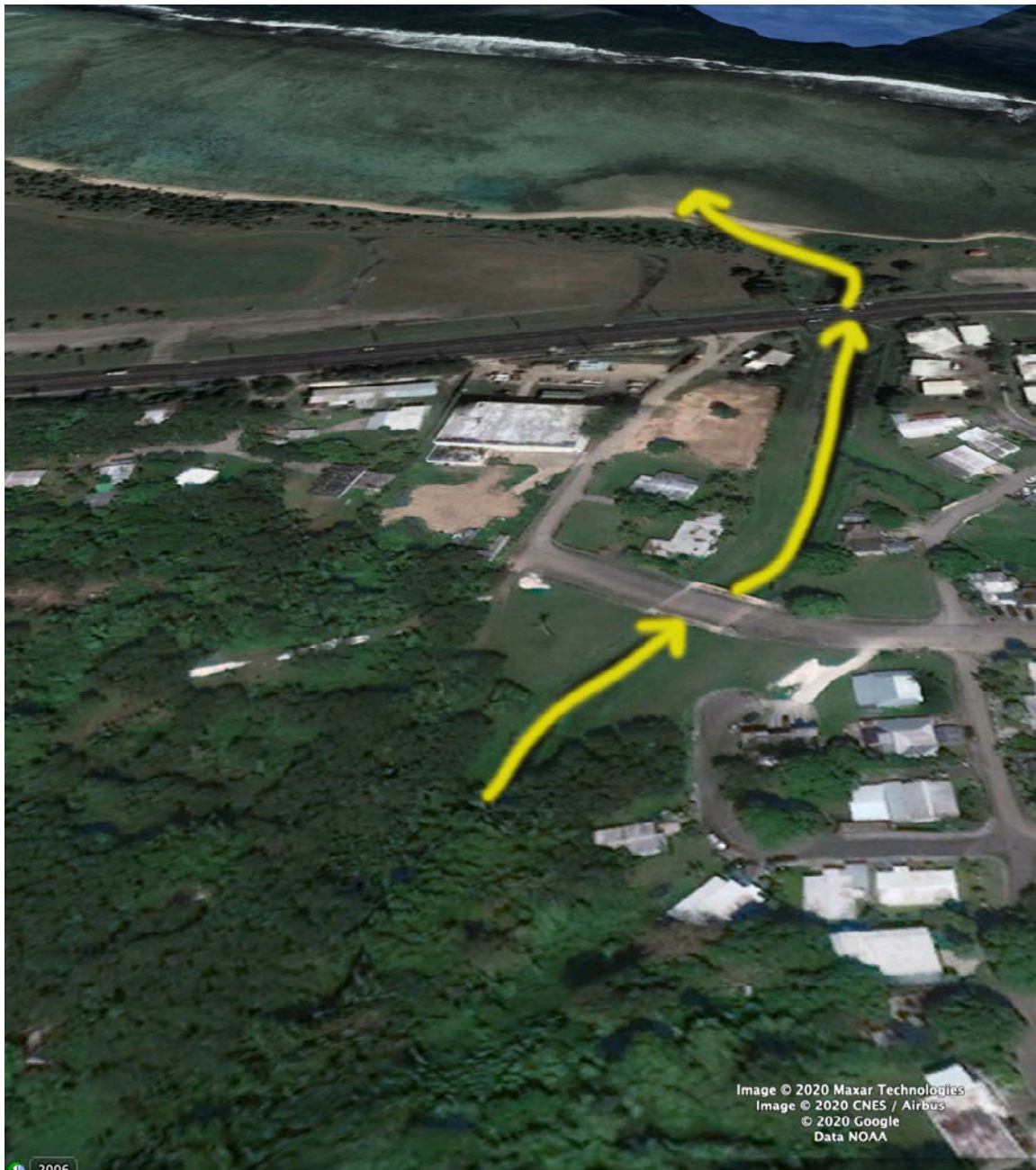
 Jaymar slacks.....\$22 & UP



Tony Runs Assan... continued PDN Pg. 3



Rapid Ethnographic Assessment for the Assan and Agat Unit Management Plan  
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### Assan River Path

Google Earth Image

The yellow arrows on the Google Earth image above shows the path that the Assan River has carved through the village as it pours out to Assan Bay.



**Rapid Ethnographic Assessment for the Assan and Agat Unit Management Plan  
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hill.



**Assan River**

Photos by Rlene Santos Steffy

Top: Standing on the bridge on Joaquin Leon Guerrero Jesus Street in Kalåkkak, Assan, you can see the water flowing down the river from the Oceanview Drive and Nimitz Hill area.

Bottom: The Assan River flows under the bridge on Joaquin Leon Guerrero Jesus Street in Kalåkkak and continues its flow out to the north to Assan Bay. The bridge seen at the end of the river is at Marine Corps Drive.



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### U.S. Army Corps of Engineers Plaque

Photo by Rlene Santos Steffy

This plaque is placed along Marine Corps Drive in Assan, commemorating U. S. Army Corps of Engineers completion of the Assan River Flood Control Project in 1985.<sup>109</sup>

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<sup>109</sup> (F. Maria Terlaje and J. David Tenorio Terlaje, personal communications, September 8, 2020.)





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### Wedding Day 1997

James David Tenorio & Ninamaria Pereira Terlaje were married on February 15, 1997, at Assan's Niño Perdido y Sagrada Familia Catholic Church.



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*Remembering Dad...*  
He lived his life being a blessing to others. In his last days, he gave us a tremendous gift that we will cherish. After being in a coma for two days, Dad awoke and said "goodbye" to all who were there, leaving peacefully with a smile on his face. We were blessed to witness Dad's final breath as he entered into the loving arms of our Heavenly Father. He was beautiful in life and beautiful in death. He passed away on July 7, 2004 at the age of 55, in El Paso Texas.

**EDWARD PANGELINAN PEREIRA**

Son of the late Ignacio Cruz and Genoveva Garrido Pangelinan Pereira, is survived by his wife: **Janet Santos Delgado Pereira** residing in El Paso Texas.  
His sons and daughter in-law: Edward Delgado Pereira residing in Las Vegas, Nevada and Robert and Linda Quichocho, residing in Boston, Massachusetts. His daughter, son in-law and grandchildren: James and Ninamaria Terlaje, Jade Lauren Pereira Terlaje, Luke Edward Pereira Terlaje, residing in Asan, Guam.

Also by his Uncles and Aunts: Jesus and Dolly Pereira; Peter and Eleanor Pereira. Godparents: Dolores White and Jesus Dela Rosa Santos.

Edward is additionally survived by his brothers and their spouses: Emmanuel and YAsela Pereira, Francisco and Frances Pereira, Jose and Agnes Pereira. His sisters and their spouses: Andrea and Jose Campos, Carmen and Antonio Baza, Henedina and Antonio Roberto, Antonia and Frank (dec) Mesa, Priscilla and Jose Cruz, and Rosita Kim. Sisters in-law and their spouses: Jovita Delgado and Chito Mejorada, Loling Delgado and Peter Blaz, Rosita Delgado Weedin, Chlang Santos Delgado, Annie Delgado and Benjamin Duenas, Julie Delgado and Rick Pangelinan.

Viewing will be held on Tuesday, July 27, 2004 beginning at 8:00 am followed by memorial funeral service at 12:00 pm at New Covenant Life Church, 134 Tun Vicente Leon Guerrero Street, Tamuning. Cremation will take place the same day. Dad will be laid to rest at sea on Wednesday, July 28, 2004, at 2pm departing from Hagatna Boat Basin.

ADA's Mortuary/Crematorium

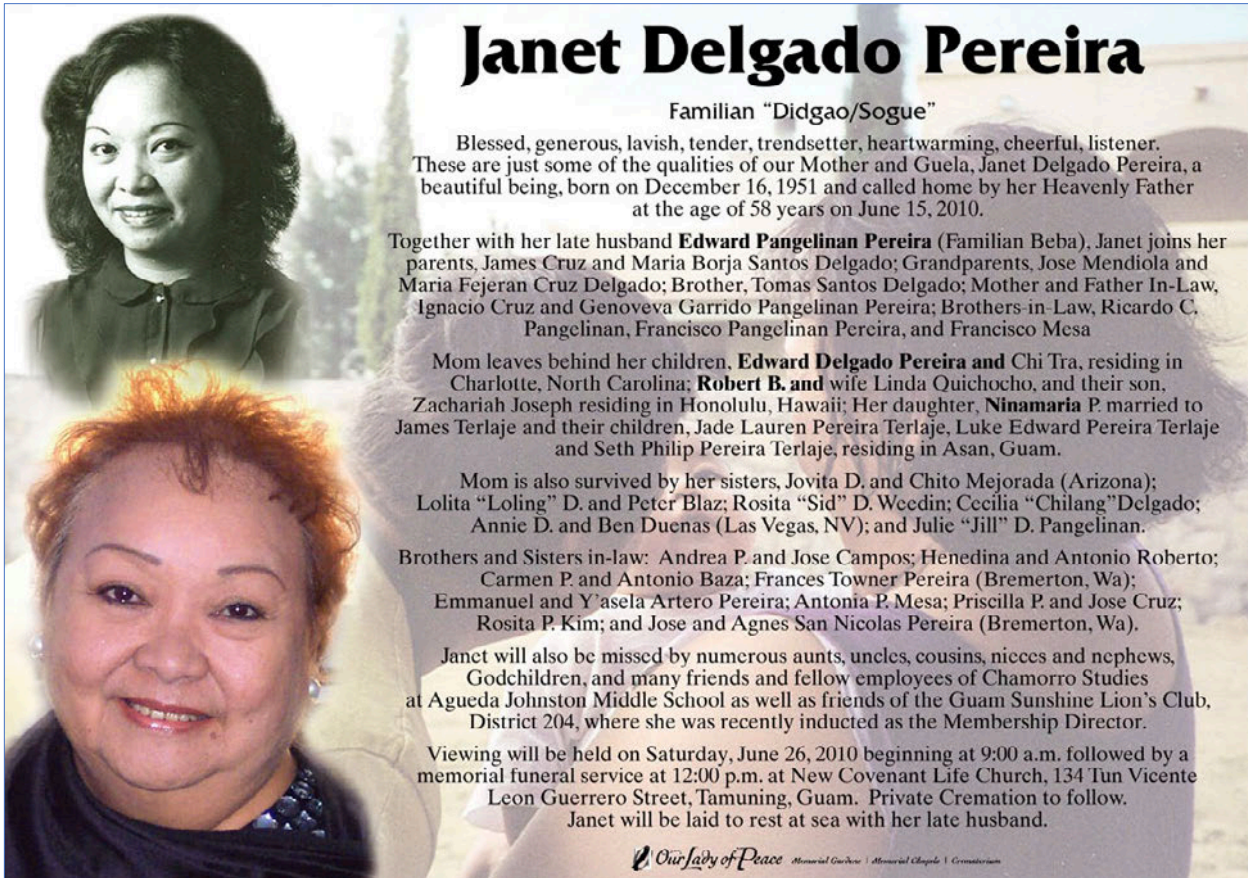


**Edward Pangelinan Pereira (1949-2004)**

(Pacific Daily News, 2004)

Edward is Ninamaria's father.

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## Janet Delgado Pereira

Familian "Didgao/Sogue"

Blessed, generous, lavish, tender, trendsetter, heartwarming, cheerful, listener. These are just some of the qualities of our Mother and Guela, Janet Delgado Pereira, a beautiful being, born on December 16, 1951 and called home by her Heavenly Father at the age of 58 years on June 15, 2010.

Together with her late husband **Edward Pangelinan Pereira** (Familian Beba), Janet joins her parents, James Cruz and Maria Borja Santos Delgado; Grandparents, Jose Mendiola and Maria Fejeran Cruz Delgado; Brother, Tomas Santos Delgado; Mother and Father In-Law, Ignacio Cruz and Genoveva Garrido Pangelinan Pereira; Brothers-in-Law, Ricardo C. Pangelinan, Francisco Pangelinan Pereira, and Francisco Mesa

Mom leaves behind her children, **Edward Delgado Pereira** and Chi Tra, residing in Charlotte, North Carolina; **Robert B.** and wife Linda Ouichocho, and their son, Zachariah Joseph residing in Honolulu, Hawaii; Her daughter, **Ninamaria P.** married to James Terlaje and their children, Jade Lauren Pereira Terlaje, Luke Edward Pereira Terlaje and Seth Philip Pereira Terlaje, residing in Asan, Guam.

Mom is also survived by her sisters, Jovita D. and Chito Mejorada (Arizona); Lolita "Loling" D. and Peter Blaz; Rosita "Sid" D. Weedin; Cecilia "Chilang" Delgado; Annie D. and Ben Duenas (Las Vegas, NV); and Julie "Jill" D. Pangelinan.

Brothers and Sisters-in-law: Andrea P. and Jose Campos; Henedina and Antonio Roberto; Carmen P. and Antonio Baza; Frances Towner Pereira (Bremerton, Wa); Emmanuel and Y'asela Artero Pereira; Antonia P. Mesa; Priscilla P. and Jose Cruz; Rosita P. Kim; and Jose and Agnes San Nicolas Pereira (Bremerton, Wa).

Janet will also be missed by numerous aunts, uncles, cousins, nieces and nephews, Godchildren, and many friends and fellow employees of Chamorro Studies at Agueda Johnston Middle School as well as friends of the Guam Sunshine Lion's Club, District 204, where she was recently inducted as the Membership Director.

Viewing will be held on Saturday, June 26, 2010 beginning at 9:00 a.m. followed by a memorial funeral service at 12:00 p.m. at New Covenant Life Church, 134 Tun Vicente Leon Guerrero Street, Tamuning, Guam. Private Cremation to follow. Janet will be laid to rest at sea with her late husband.

*Our Lady of Peace Memorial Gardens | Memorial Chapel | Crematorium*

## Janet Delgado Pereira (1951-2010)

(Pacific Daily News, 2010)

Janet is Ninamaria's mother.



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Christmas 2019

Seth Edward and his sister Jade Lauren pose with their parents, Ninamaria and James, and their brother Luke for a family Christmas photo at the Niño Perdido y Sagrada Familia Catholic Church, Assan, Guam.



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### Terlaje Matriarch

James David Terlaje and his daughter Jade Lauren, his wife Ninamaria wearing a pinafore, and sons Luke and Seth, pose with his mother, Cynthia Tenorio Terlaje, at her Assan residence.



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## Rlene"Live" Productions

### Oral History Collection Waiver

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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, James T. Telega hereby give and grant to Rlene Santos Steffy, voluntarily, my oral history testimony on this day, 12.9.2014. The tape or tapes and video recordings, and any accompanying transcripts are the result of one or more recorded 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, 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 Rlene Santos Steffy.

It is understood that Rlene Santos Steffy will have the discretion to allow qualified scholars and others to listen to the tape or tapes and read available transcripts of my interview for use in connection with their research for educational purposes only. Rlene Santos Steffy also has the discretion to remove segments of my interview on tape or in the transcription of the recordings that we agreed are not to be publicly released 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 discussed.

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 in the course of 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, make reference to my contribution of personal photographs for the addition to her collection that my 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: 

Printed Name: JAMES D. TERLAJE

Date: 12/9/2019  
month/day/year

Address: \_\_\_\_\_

City: \_\_\_\_\_

Telephone: \_\_\_\_\_

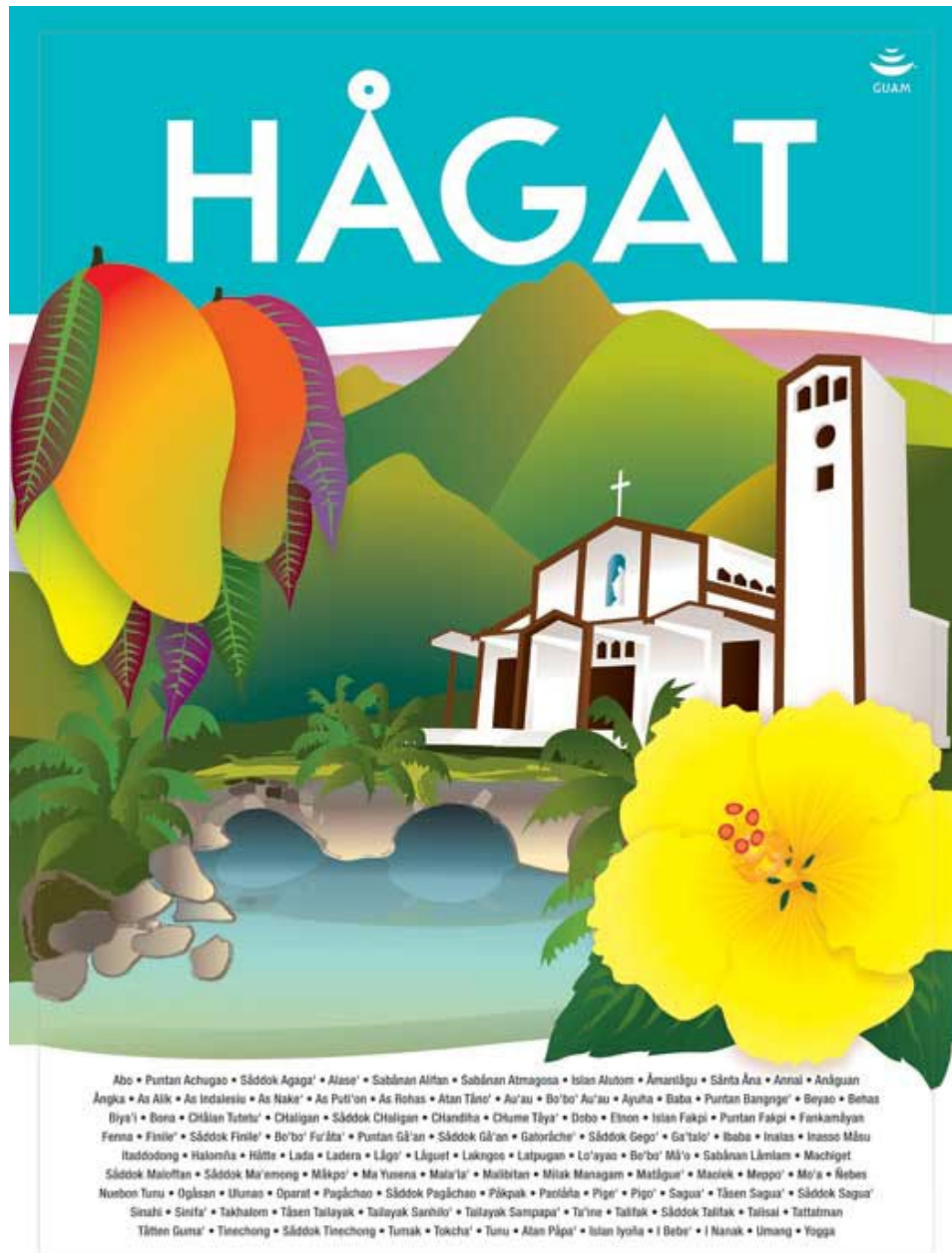
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III. AGAT INTERVIEWS



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 20<sup>th</sup> 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 2<sup>n</sup>, 1938. My parents are Vicente Charfauros Babauta<sup>111</sup> and Rosalia Sablan Babauta.<sup>112</sup> My parents have seven children. I am the oldest one, and my second youngest

<sup>111</sup> Vicente Charfauros Babauta (1918—1992) (Goniwiecha, Vicente Charfauros Babauta, 2016 )

<sup>112</sup> 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.<sup>113</sup> 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.<sup>114</sup> 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,<sup>115</sup> 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

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

<sup>114</sup> 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.

<sup>115</sup> 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.<sup>116</sup> It's called the USS Stark County 1134<sup>117</sup>. 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.<sup>118</sup> 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-4<sup>119</sup> 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 Island<sup>120</sup> 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 Cunningham<sup>121</sup>.

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

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<sup>116</sup> <http://www.navy.mil/navsource.org/archives/10/16/1016113403.jpg>

<sup>117</sup> <http://www.navy.mil/navsource.org/archives/10/16/161134.htm>

<sup>118</sup> <http://www.navy.mil/navsource.org/archives/10/16/1016113402.jpg>

<sup>119</sup> <http://www.navy.mil/navsource.org/archives/09/05/0504.htm>

<sup>120</sup> 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>

<sup>121</sup> <http://www.navy.mil/navsource.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 Communication<sup>122</sup> 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 daughter<sup>123</sup> 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

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<sup>122</sup> 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/>

<sup>123</sup> 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,<sup>124</sup> at that time, working for then Governor Ricky Bordallo, and also worked for Madeline<sup>125</sup> [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. Underwood<sup>126</sup> 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*<sup>127</sup> 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.

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

<sup>125</sup> Former Guam senator Madeleine Mary Zeien Bordallo was a senator while

<sup>126</sup> Robert Anacletus Underwood

<sup>127</sup> 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.<sup>128</sup>

**RSS:** Forty, and then a sister?

**ABB:** My sister Dolores, 1942, I guess.

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<sup>128</sup> 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?<sup>129</sup> I can always get it later; I'm just trying to establish.

**ABB:** Yes, yeah. One of them 1919, 1918. <sup>130</sup>

**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?

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

<sup>130</sup> 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,<sup>131</sup> 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.

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<sup>131</sup> 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*<sup>132</sup> 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 *guåfak*.<sup>133</sup> Remember the *guåfak*? They had the *guåfak* 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 Hågat, 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

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<sup>132</sup> 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.

<sup>133</sup> 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.<sup>134</sup>

**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?

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<sup>134</sup> 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 EPA<sup>135</sup> would clamp down on that.

**ABB:** Definitely, EPA, yeah.

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

**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?

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<sup>135</sup> Environmental Protection Agency.

<sup>136</sup> 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*,<sup>137</sup> 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

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<sup>137</sup> 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*.<sup>138</sup>

**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.

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<sup>138</sup> 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,<sup>139</sup> 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*?<sup>140</sup> 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 County<sup>141</sup>, 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

<sup>139</sup> Reference to living in Agat and its proximity to Navy Base Guam in Sumay.

<sup>140</sup> Butter. *Sindalun* (sailor, soldier, warrior) *Mantikiya* (butter). Reference to being a sailor only in the mess hall or kitchen.

<sup>141</sup> 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*<sup>142</sup> 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.

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<sup>142</sup> 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 finihok*.

**RSS:** What?

**ABB:** *Ma gutos i finihok*.

**RSS:** *Finihok*?

**ABB:** *Finihok*, 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*.<sup>143</sup>

**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*?<sup>144</sup>

**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.

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<sup>143</sup> 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.

<sup>144</sup> 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.<sup>145</sup>

**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*<sup>146</sup> and *guello*,<sup>147</sup> his name is Raimundo,<sup>148</sup> I think, and then Raimundo have a son named Antonio.<sup>149</sup> 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—

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<sup>145</sup> Paternal grandfather who was nicknamed *Jeras*.

<sup>146</sup> *Guella* or *guela* ' is grandmother in CHamoru.

<sup>147</sup> *Guello* or *guelo* ' is grandfather in CHamoru.

<sup>148</sup> 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.)

<sup>149</sup> *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*,<sup>150</sup> my father's *pâri*, all the close relative, they all gathered. They have their *tuba*,<sup>151</sup> 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*.<sup>152</sup> 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?

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<sup>150</sup> *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.

<sup>151</sup> 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.

<sup>152</sup> 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'*<sup>153</sup> 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.

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<sup>153</sup> 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 MASDELCO <sup>154</sup>. 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.

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<sup>154</sup> The Marianas Stevedoring & Development Company, Inc.  
[https://scholarspace.manoa.hawaii.edu/bitstream/10125/21150/1/Campbell\\_1987.pdf](https://scholarspace.manoa.hawaii.edu/bitstream/10125/21150/1/Campbell_1987.pdf)

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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.<sup>155</sup>

**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.

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<sup>155</sup> <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,<sup>156</sup> and Kobe, Japan.<sup>157</sup> 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 berthing<sup>158</sup>, 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.

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

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

<sup>158</sup> <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.

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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.<sup>159</sup>

**ABB:** (laughs)

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

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<sup>159</sup> 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](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



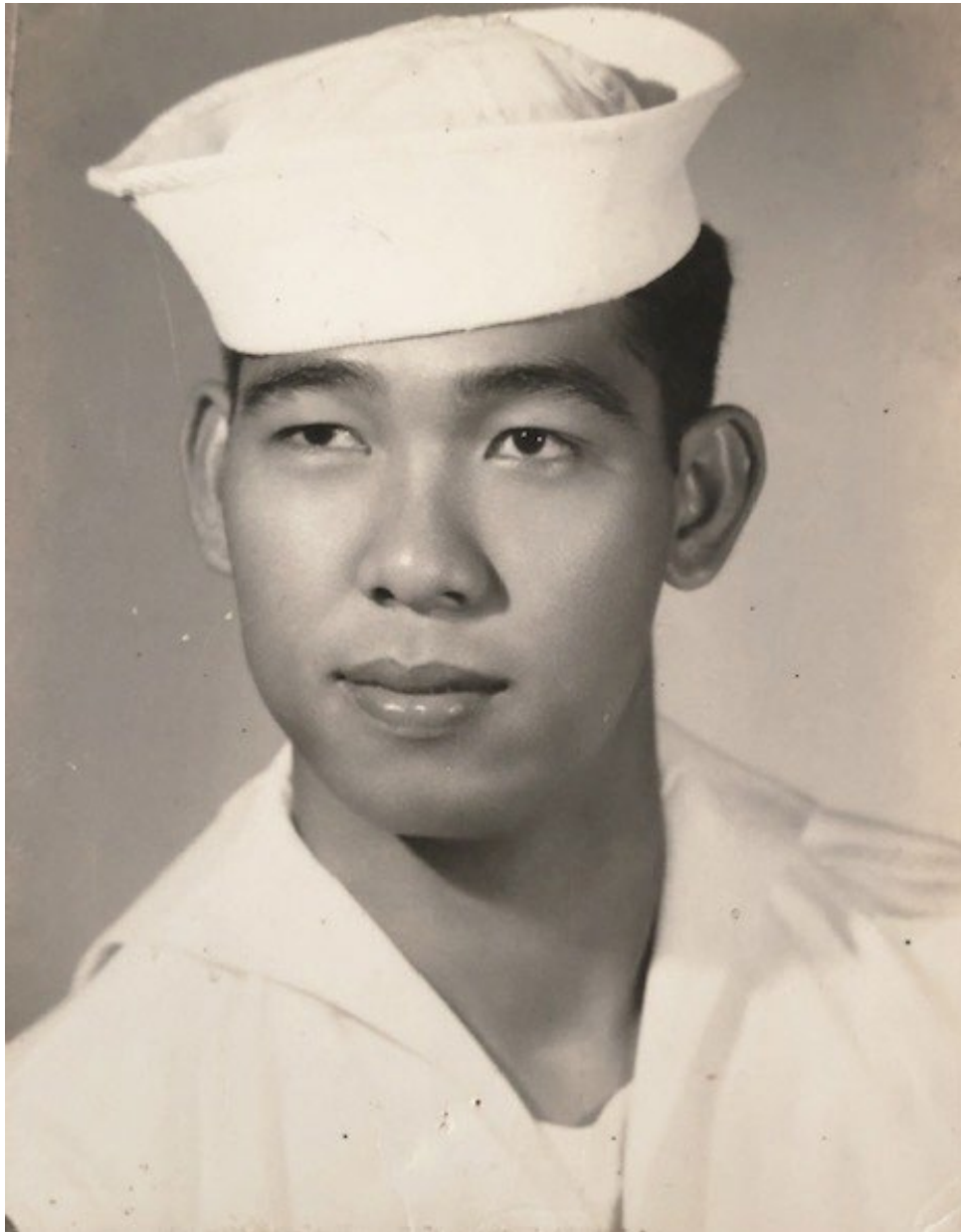
USS Stark County (LST-1134)<sup>160</sup>  
Naval Station Pearl Harbor, Honolulu, Hawai'i

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

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<sup>160</sup> USS Stark County (LST-1134) at Naval Station Pearl Harbor, US Navy photo from "All Hands" magazine, April 1961. <http://www.navy.mil/photos/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 )



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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 & Anfossina 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

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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)

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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 )

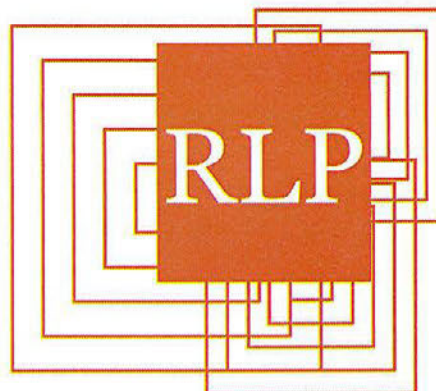


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In order to preserve and make available the life history, language and culture of the people of Micronesia, for present and future generations, I, ANTONIO B. BABAUTA hereby give and grant to Rlene Santos Steffy, voluntarily, my oral history testimony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

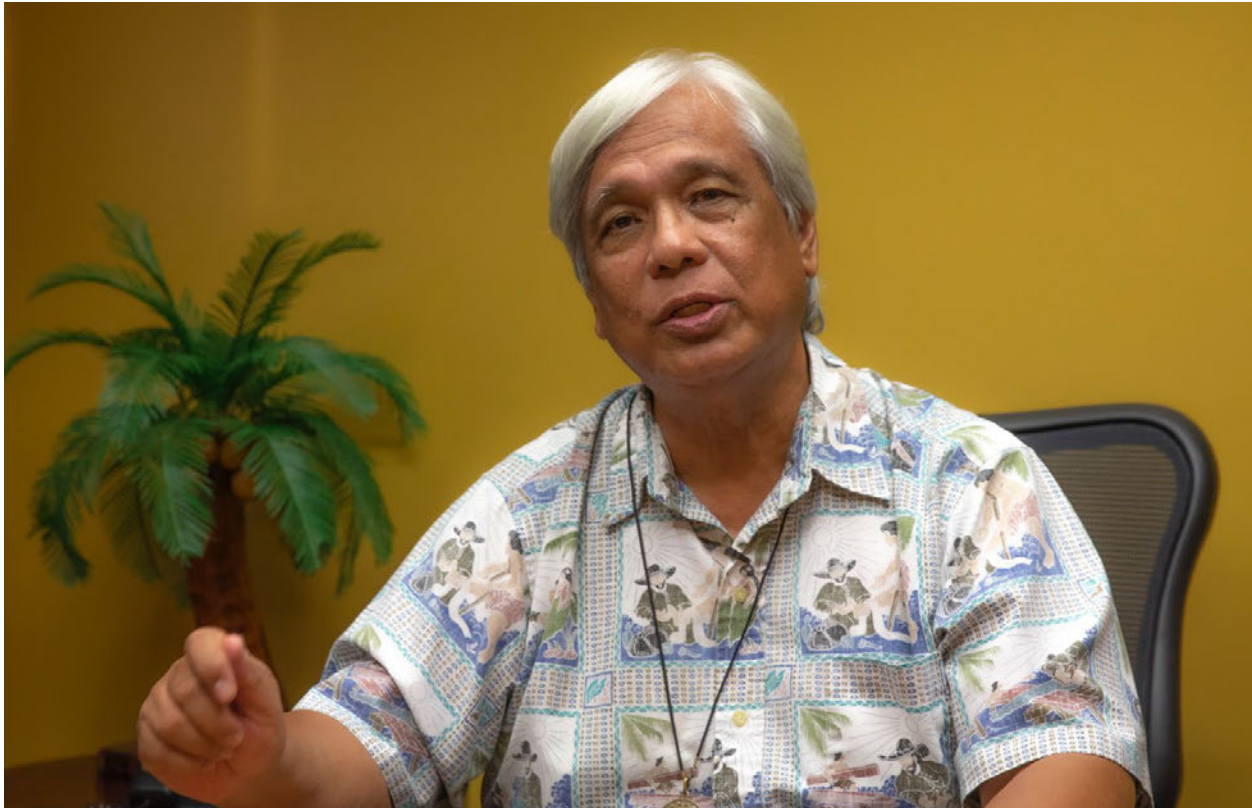
#204 TOMAS MESA ST.

AGAT, GUAM 96928



Rapid Ethnographic Assessment for the Assan and Agat Unit Management Plan  
War in the Pacific National Historic Park

JLAWRENCE MATERNE CRUZ



Interview Photo by Rlene Santos Steffy, March 14, 2020

**Rlene Santos Steffy:** So today is the 14<sup>th</sup> 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 Asan<sup>161</sup> or Hågat<sup>162</sup>, 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 Point<sup>163</sup> 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

<sup>161</sup> Also spelled Assan.

<sup>162</sup> CHamoru for Agat.

<sup>163</sup> 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 “*nåna*<sup>164</sup> told me,” or whatever. When you speak of *nåna* or *tåta*<sup>165</sup>, or my father, or my uncle, please identify which uncle and *nåna* you're talking about because we all know everybody has a different *nåna*. For the sake of the listener and reader, because we are going to transcribe this interview, they need to know in reference which *nåna* you are talking about, and like you were saying before we turned on the camera, your *nåna* really is not your real *nåna* but you're going to explain why she became your *nåna*.

**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 Agat<sup>166</sup>, 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 Familian<sup>167</sup> Tanaguan and Sungot<sup>168</sup>, and my mother is Maria Cruz Materne, and she is Familian Pinalek<sup>169</sup> and Familian Pó<sup>170</sup> from Hagåtña<sup>171</sup>. My parents moved to Agat in the late '40s, right after the war. They were residing in Aguada, Piti<sup>172</sup> 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*<sup>173</sup> 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 School<sup>174</sup> 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 Sablan<sup>175</sup> whom the elementary school is named after. And he was a very interesting character because he

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<sup>164</sup> CHamoru for mother or grandmother.

<sup>165</sup> CHamoru for grandfather.

<sup>166</sup> One of Guam's 19 villages located in the southwestern coast.

<sup>167</sup> CHamoru for family.

<sup>168</sup> Tanaguan and Sungot are CHamoru family nicknames.

<sup>169</sup> CHamoru family nickname

<sup>170</sup> CHamoru family nickname.

<sup>171</sup> Capital city on Guam

<sup>172</sup> 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.

<sup>173</sup> Raised by foster parents.

<sup>174</sup> Catholic School in Agat.

<sup>175</sup> 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 Dueñas<sup>176</sup>, 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 room<sup>177</sup> 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*<sup>178</sup> 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*<sup>179</sup>—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 Hospital<sup>180</sup>, 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

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

<sup>177</sup> 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."

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

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

<sup>180</sup> 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*<sup>181</sup> and everybody all the way to Piti at six o'clock, seven o'clock in the morning for the *amotsa*.<sup>182</sup> 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 Quan<sup>183</sup> then Juan<sup>184</sup>, 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

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<sup>181</sup> Family elders.

<sup>182</sup> Breakfast.

<sup>183</sup> 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>

<sup>184</sup> 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*<sup>185</sup>, 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 Center<sup>186</sup> 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?

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<sup>185</sup> A local distilled liquor made from fermented coconut juice tapped from bud of coconut.

<sup>186</sup> 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’s<sup>187</sup> barbershop,” and that was my Tâtan<sup>188</sup> 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 Mami<sup>189</sup> 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’âsan 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 Tâtan 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?

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<sup>187</sup> Antonio Mafnas Materne.

<sup>188</sup> Grandfather; Antonio’s nick name.

<sup>189</sup> 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 it<sup>190</sup> in Sumay as well.

**JMC:** Sumay was one of the early—

**RSS:** The first one.

**JMC:** The first one.

**RSS:** Okay.

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<sup>190</sup> 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,<sup>191</sup> 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.

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<sup>191</sup> 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.*"<sup>192</sup> 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 Nededog<sup>193</sup>, and then Tun Antonio<sup>194</sup> the former mayor, Carol Tayama's<sup>195</sup> grandfather, and then even Art Toves<sup>196</sup> and probably—

**RSS:** Torres, right?

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<sup>192</sup> J. Laurent appears to be the compromise provided by the Superior for Julian Lawrence.

<sup>193</sup> 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.

<sup>194</sup> 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.

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

<sup>196</sup> 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 *manâmkô'*<sup>197</sup> 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 Babauta<sup>198</sup>, the former commissioner, and there's an old grave site there with a lot of the old *Taotao Hâgat*<sup>199</sup>, 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?

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<sup>197</sup> Community elders.

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

<sup>199</sup> 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 Historic<sup>200</sup> 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*<sup>201</sup> 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*<sup>202</sup> and everything. Really there were only ranches and everything. So, that's where the *songsong*<sup>203</sup> 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's<sup>204</sup> house is?

**RSS:** Yes.

**JMC:** That's the beginning of Perino Street that goes all the way down to where Uncle Jess Torres<sup>205</sup> 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 Hãgat<sup>206</sup>. And then after the war Uncle Rick Reyes, who took care of the church, and Tan Martina took care of the church in Agat

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<sup>200</sup> Historic Resource Division

<sup>201</sup> *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.)

<sup>202</sup> Hilly or mountain area in CHamoru.

<sup>203</sup> Village in CHamoru.

<sup>204</sup> Maria Torres Iglesias' CHamoru nickname for Torres clan.

<sup>205</sup> Jesus "Jess" Quinene Torres [https://www.legacy.com/Images/Cobrand/ GuamPDN/Photos/296731\\_JTorres.jpg](https://www.legacy.com/Images/Cobrand/ GuamPDN/Photos/296731_JTorres.jpg)

<sup>206</sup> 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 Point<sup>207</sup>. 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.<sup>208</sup>

**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.

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

<sup>208</sup> [https://www.nps.gov/parkhistory/online\\_books/wapa/hrs/hrsd2.htm](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."*<sup>209</sup>

**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 Follard<sup>210</sup> 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.

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<sup>209</sup> "That is for the Protestants, and this is for the Catholics."

<sup>210</sup> <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*,<sup>211</sup> where you say, "*gaige gi fi'on i bókungo*,"<sup>212</sup> 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 Baumgartner<sup>213</sup> was the one that laid the cornerstone.

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<sup>211</sup> Manmade cave; shelter during WWII.

<sup>212</sup> Translation: It's near the *bókungo*'.

<sup>213</sup> 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*<sup>214</sup> in that area?

**JMC:** That, well I remember as a young child that used to be *hålom tåno*<sup>215</sup>. 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 PUAG<sup>216</sup> 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

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<sup>214</sup> Hilly area usually covered with sword grass.

<sup>215</sup> Jungle. Undeveloped land.

<sup>216</sup> Public Utility Agency of Guam



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old *hotno*<sup>217</sup> 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 Store<sup>218</sup> 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.

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<sup>217</sup> Dome shaped outside brick oven introduced by the Jesuit priests to Guam.

<sup>218</sup> 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' Certeza<sup>219</sup> the *suruhãna*<sup>220</sup>?

**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's<sup>221</sup> first wife, Tan Josefa, Nan Nepa<sup>222</sup> passed away, she had three daughters Balbina, Josefa, and Lourdes<sup>223</sup>. And my grandmother, Maria, before she got married to my grandfather, she took them and raised them too.

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<sup>219</sup> 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 )

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

<sup>221</sup> Enrique Santos Cruz.

<sup>222</sup> Josefa (Nan Epa' Fango) Cruz

<sup>223</sup> 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.*"<sup>224</sup> 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'*,<sup>225</sup> 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*<sup>226</sup> 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?*"<sup>227</sup> And then, my grandmother says, "*Umbre Kiko, suha sa man tinatani-ham.*"<sup>228</sup> You know, "Don't bother us," right?

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<sup>224</sup> Go and give this to your mother.

<sup>225</sup> A nickname for Maria.

<sup>226</sup> Wreath to place on gravesite.

<sup>227</sup> What is that you are doing?

<sup>228</sup> 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*<sup>229</sup> 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?*”<sup>230</sup> And I had to think. He said, “*Hāfa na klasen flores ano?*”<sup>231</sup> I said, “*Tāta* they’re artificial flowers.” And he said, “*Hunggan nai. Pon nayiyi i hayi i guinayamo’* artificial flowers?”<sup>232</sup> 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.*”<sup>233</sup> 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.

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<sup>229</sup> Wreath.

<sup>230</sup> So, you are going to give them that kind of flowers?

<sup>231</sup> What kind of flower is that?

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

<sup>233</sup> 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 Sasa<sup>234</sup>.

**RSS:** Okay.

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<sup>234</sup> 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*<sup>235</sup> 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*<sup>236</sup> 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*<sup>237</sup>, 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*<sup>238</sup> *sa tan misa*."<sup>239</sup> 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 Father<sup>240</sup> David, young David [Cruz] Quitugua.

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<sup>235</sup> Term for ancient people of Guam, or reference to ancestral spirits.

<sup>236</sup> Active.

<sup>237</sup> *Tabināku*, or *tabitnakulu* (CHamoru for tabernacle).

<sup>238</sup> Shorten form of *kahulo*—to get up or climb up.

<sup>239</sup> "Get up and we'll go to mass."

<sup>240</sup> 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.<sup>241</sup>]

**RSS:** Were they priests at the time?

**JMC:** No. We were all students. And, then [the] late Father Tony Perez was still at Menlo<sup>242</sup> 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 Hearts<sup>243</sup>, 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?

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<sup>241</sup> Hilario Cruz from St. Anthony Parish in Tamuneng.

<sup>242</sup> 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.

<sup>243</sup> 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]<sup>244</sup> in Rome, working out of Rome.

**RSS:** Why didn't you stay?

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<sup>244</sup> [http://win.dehon.it/scj\\_dehon/cuore/scj\\_01\\_uk/uk\\_06\\_entita/uk\\_entita\\_002.htm](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 Chaminade<sup>245</sup> 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?

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<sup>245</sup> 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 Budoki<sup>246</sup>, the Salas-Budoki family. They used to live—

**RSS:** Budoki is Taitano.

**JMC:** But, there's a Salas Budoki.

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<sup>246</sup> 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.<sup>247</sup>

**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 Perez<sup>248</sup> 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.

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<sup>247</sup> 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/2013/353/121978693_138760112580.jpg),  
[https://images.findagrave.com/photos/2015/150/147111131\\_1433120347.jpg](https://images.findagrave.com/photos/2015/150/147111131_1433120347.jpg)

<sup>248</sup> Joaquin Pangelinan Perez. [https://www.legacy.com/Images/Cobrand/GuamPDN/Photos/396538\\_JPerez.jpg](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 Nededog<sup>249</sup>—

**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.

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<sup>249</sup> <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.*"<sup>250</sup>

RSS: Right.

JMC: So, they were able to do that.

RSS: *Gi mañainan-niha, na'i' nai. Tulika.*<sup>251</sup>

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<sup>250</sup> Let it be because it's his son, it's his father.

<sup>251</sup> 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's<sup>252</sup> [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

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<sup>252</sup> 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's<sup>253</sup> is the deeper one.

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<sup>253</sup> 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*<sup>254</sup> 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 Kåtmen<sup>255</sup> *fiesta* in July; but of course that coincides with the liberation<sup>256</sup> 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

<sup>254</sup> 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>

<sup>255</sup> CHamoru reference for Lady of Mount Carmel.

<sup>256</sup> Guam Liberation Day; July 21<sup>st</sup> 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 Isidro<sup>257</sup> 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 Malojloj<sup>258</sup> 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.<sup>259</sup> So of course, the old chapel was demolished during, I think it was [Typhoon] Chata'an<sup>260</sup> or something just demolished it completely. And I know the late Tony Babauta<sup>261</sup> and his crew really worked very hard with the Seabees<sup>262</sup> 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

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<sup>257</sup> Third patron saint in Agat for farmers.

<sup>258</sup> <http://www.gcatholic.org/churches/oceania/16106.htm>

<sup>259</sup> Archconfraternity of Christian Mothers.

<sup>260</sup> <https://pubs.usgs.gov/fs/fs06103/>

<sup>261</sup> Difunto Antonio Cruz Babauta, former mayor of Agat.

<https://www.findagrave.com/memorial/152841339/antonio-cruz-babauta>

<sup>262</sup> <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 scapular<sup>263</sup>. The scapular is the promise the Blessed Mother gave to Saint Simon Stock<sup>264</sup>—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,<sup>265</sup> 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

<sup>263</sup> <https://www.sistersofcarmel.com/brown-scapular-information.php>

<sup>264</sup> <https://ocarm.org/en/multimedia/st-simon-stock>

<sup>265</sup> CHamoru reference for Our Lady of Mount Carmel

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*nobena*<sup>266</sup>—their *promesa*<sup>267</sup> to Santa Maria [Bithen det Kåtmen], and those are stories I've heard from the survivors of Fena.<sup>268</sup>

**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?

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<sup>266</sup> Novena.

<sup>267</sup> Pledge. Promise. Vow.

<sup>268</sup> [https://www.postguam.com/news/local/fena-massacre-victims-honored-with-memorial/article\\_5e26099a-6c55-11e7-a562-9bb6535301c4.html](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*<sup>269</sup> or *lisåyun familia*.<sup>270</sup> 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 *Nānan*<sup>271</sup> 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*<sup>272</sup>. 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.

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<sup>269</sup> Public prayers of the rosary for the deceased.

<sup>270</sup> Family prayers of the rosary for the deceased.

<sup>271</sup> Mother, grandmother, or great grandmother.

<sup>272</sup> 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.<sup>273</sup>

**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 word<sup>274</sup>, 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,<sup>275</sup> 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.

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<sup>273</sup> The first Guam Memorial Hospital at Oka Point in Tamuning was built in 1955. Prior to that, there were no morgues or mortuaries.

<sup>274</sup> *Lisâyun despidida. Ma despidi y matai*: The sending off rosary. (JMC via WhatsApp text)

<sup>275</sup> 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 Romana<sup>276</sup> 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'*

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<sup>276</sup> 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'clock<sup>277</sup>, midnight, three [a.m. [and] six [a.m.]]<sup>278</sup> and then the body left [the house.] That family [is] very traditional, they really follow the *kustumbre*<sup>279</sup>.

**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*<sup>280</sup> one time. I forgot what actually—

**RSS:** The *chenchule*<sup>281</sup>?

**JMC:** But, I remember they said that when the mackerels coming in [at] *Finile*<sup>282</sup>, 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*<sup>283</sup> 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,

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<sup>277</sup> *Lisåyun matai*.

<sup>278</sup> *Lisåyun despidi*: last rosary.

<sup>279</sup> Custom, traditions.

<sup>280</sup> *Hålla* is to pull. *Manhålla* is pulling action of large fishing net by a group of village people.

<sup>281</sup> Is to present or donate money. Correct word should be *CHumenchulu*, a type of fishing with long nets. (Topping, Ogo, Dungca pg. 44)

<sup>282</sup> *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.

<sup>283</sup> *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*<sup>284</sup> 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]<sup>285</sup> 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?

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<sup>284</sup> *Âmkô* is CHamoru for old. *Manâmkô* is those who are old or elderly.

<sup>285</sup> 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*<sup>286</sup> 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.

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<sup>286</sup> 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 harbor<sup>287</sup> 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*,<sup>288</sup> 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.

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<sup>287</sup> Agat Marina. <https://www.portofguam.com/about-us/maritime-operation/facilities-and-services/marinas>

<sup>288</sup> 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,<sup>289</sup> or a-d-u with a [glotta.]

RSS: A-d-u.<sup>290</sup> 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 Village<sup>291</sup> 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.

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<sup>289</sup> *Ado'* is a popular edible seaweed. Pg. 6 (Donald M. Topping, 1975)

<sup>290</sup> Peep, peak at, keep a watch on. Pg. 6 (Donald M. Topping, 1975)

<sup>291</sup> 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](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 KOTLA<sup>292</sup> 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.

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<sup>292</sup> 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? Henriketta<sup>293</sup>.

**RSS:** Henriketta, that's right. Is she Phil Carbullido's father's<sup>294</sup> 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?<sup>295</sup> She's one of those old ladies [that] when the modern liturgy<sup>296</sup> 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 *mãtai*. 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

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<sup>293</sup> 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)

<sup>294</sup> Francisco Chaco Carbullido.

<sup>295</sup> Amparo Carbullido Toves. Uncle Art's father was Jose T. Toves.

<sup>296</sup> 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—*håfa ta'lo este?*<sup>297</sup> 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 *manåmko*—because my grandmother—it took her a while because—*åhe adai sa' debe di ta fanma'kilo*. And, when I explained to Nåna 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.

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<sup>297</sup> 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.<sup>298</sup> (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 Månglo<sup>299</sup>.

**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—

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<sup>298</sup> 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](https://www.guampdn.com/news/local/mr-tourism-bert-unpingco-dies-at-83/article_f544aaf3-f8ea-5e9b-8e8a-04490fade12f.html)

<sup>299</sup> Southern mountain before Humatak.

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**JMC:** They say Lam Lam.<sup>300</sup>

**RSS:** They say Lam Lam and even with Humuyong Månglo, there's some reference to something Christa, I read it in the POST,<sup>301</sup> 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,<sup>302</sup> 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.

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<sup>300</sup> In CHamoru, Mt. Lam Lam is Sabånan Låmlam. *Sabåna* is a mountain area, hilly, covered with sword grass.

<sup>301</sup> [https://www.postguam.com/island\\_life/spots\\_on\\_the\\_rock/hike-to-heaven-atop-mt-schroeder/article\\_76a326ba-0c21-11ea-bd5c-4bc7492ff22e.html](https://www.postguam.com/island_life/spots_on_the_rock/hike-to-heaven-atop-mt-schroeder/article_76a326ba-0c21-11ea-bd5c-4bc7492ff22e.html)

<sup>302</sup> 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*.<sup>303</sup> 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?

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<sup>303</sup> 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*<sup>304</sup>. 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.

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<sup>304</sup> 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*<sup>305</sup> 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?*’<sup>306</sup>

**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

<sup>305</sup> Divisionary, prayer book. (Topping Ogo Dungca pg. 50)

<sup>306</sup> *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 Nicolas<sup>307</sup>, 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."

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<sup>307</sup> 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*<sup>308</sup> 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 *mamálao*<sup>309</sup> 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,<sup>310</sup> when he passed away in Finile'. He was the very first

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<sup>308</sup> Rosary conductor.

<sup>309</sup> Ashamed, be ashamed, shamefaced. (Topping Ogo Dungca pg. 132)

<sup>310</sup> 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'*,<sup>311</sup> 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.<sup>312</sup> 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'*,<sup>313</sup> 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 Ton<sup>314</sup> 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—<sup>315</sup>

**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 Fena<sup>316</sup>. I was just inquiring about [it] because the Tinta [Cave] and Fåha [massacres] celebrations were already ongoing. And, I said, 'Uncle Mike you

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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.

<sup>311</sup> Mercy. Mercy. Mercy. (Topping Ogo Dungca pg. 127)

<sup>312</sup> 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>

<sup>313</sup> CHamoru for have mercy.

<sup>314</sup> Difunto Antonio Cruz Babauta (1936-2015); Ton or Ton Min, former mayor of Agat.

<https://www.findagrave.com/memorial/152841339/antonio-cruz-babauta>

<sup>315</sup> Miguel Jesus Cruz.

<sup>316</sup> 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.*<sup>317</sup> 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 Galo<sup>318</sup>, 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 Bishop<sup>319</sup> 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 Nauta<sup>320</sup>, who is the lone survivor of the [massacre] memorial. [Be]cause Auntie Ninang Schmidt Sablan<sup>321</sup>, 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 Foundation<sup>322</sup> with Tony Målle’ Chong Alerta,<sup>323</sup> 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—

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<sup>317</sup> ‘Hågat residents were killed at Fena.’

<sup>318</sup> Galo Mendiola Cruz.

<sup>319</sup> 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>

<sup>320</sup> Maria Babauta Nauta.

<sup>321</sup> Alfonsina Salucnamnam Sablan Schmidt.

<sup>322</sup> 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.

<sup>323</sup> 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's<sup>324</sup> 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.

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<sup>324</sup> Celestin Babauta. [https://www.youtube.com/watch?v=j\\_E5tQXY4gY](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*,<sup>325</sup> 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: Crawdads<sup>326</sup>.

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*<sup>327</sup> too.

RSS: Yeah.

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<sup>325</sup> Rental or leased property and some farmed the land. (Topping Ogo Dungca pg. 18)

<sup>326</sup> Alteration of crawfish. <https://www.merriam-webster.com/dictionary/crawdada>

<sup>327</sup> 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.*"<sup>328</sup>

**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:** *Manbråbu.*<sup>329</sup> *Manlisto.*<sup>330</sup>

**JMC:** Yeah. Yeah.

**RSS:** *Manpåosa pågo.*<sup>331</sup>

**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 Tãta<sup>332</sup> 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*

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<sup>328</sup> Your mother was good because she cooked quickly.

<sup>329</sup> Industrious. Hard working people.

<sup>330</sup> Quick. Prompt. Ready.

<sup>331</sup> Slow to act. Delayed.

<sup>332</sup> Father or grandfather.

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*tungo' hãfa ilék-mu.*<sup>333</sup> (chuckling) Then she'll call my mom, *Marikita, 'Hãfa este malago'-niha?*<sup>334</sup> (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.'*<sup>335</sup>

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*<sup>336</sup>, 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.

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<sup>333</sup> 'Wait. Wait. I don't know what you are saying.'

<sup>334</sup> 'What do they want?'

<sup>335</sup> 'I don't want to because I do not understand what they are saying.'

<sup>336</sup> Mucus. Snot. (Topping Ogo Dungca pg. 146)

**Rapid Ethnographic Assessment for the Assan and Agat Unit Management Plan  
War in the Pacific National Historic Park**

**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'*'<sup>337</sup>

**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.

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<sup>337</sup> Literally, Come in. Come.

Rapid Ethnographic Assessment for the Assan and Agat Unit Management Plan  
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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.

**Rapid Ethnographic Assessment for the Assan and Agat Unit Management Plan  
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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.

Rapid Ethnographic Assessment for the Assan and Agat Unit Management Plan  
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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

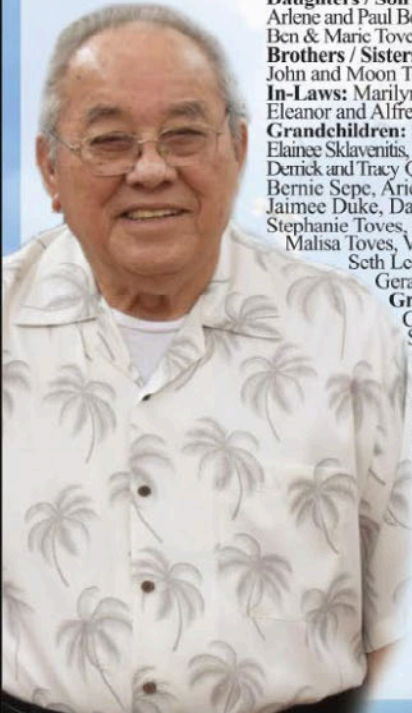
*Arthur's love will be missed and cherished forever in the hearts of his*

**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,  
Derrick 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**  
Familian "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 18<sup>th</sup> 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 )



Rapid Ethnographic Assessment for the Assan and Agat Unit Management Plan  
War in the Pacific National Historic Park

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 )

Rapid Ethnographic Assessment for the Assan and Agat Unit Management Plan  
War in the Pacific National Historic Park

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)



Rapid Ethnographic Assessment for the Assan and Agat Unit Management Plan  
War in the Pacific National Historic Park

IN LOVING MEMORY

# Manuel Tolentino DeGracia

**Lovingly Known As:** Uncle Ne'/Manue (Familian Punshano)  
Of Talofoto, 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.

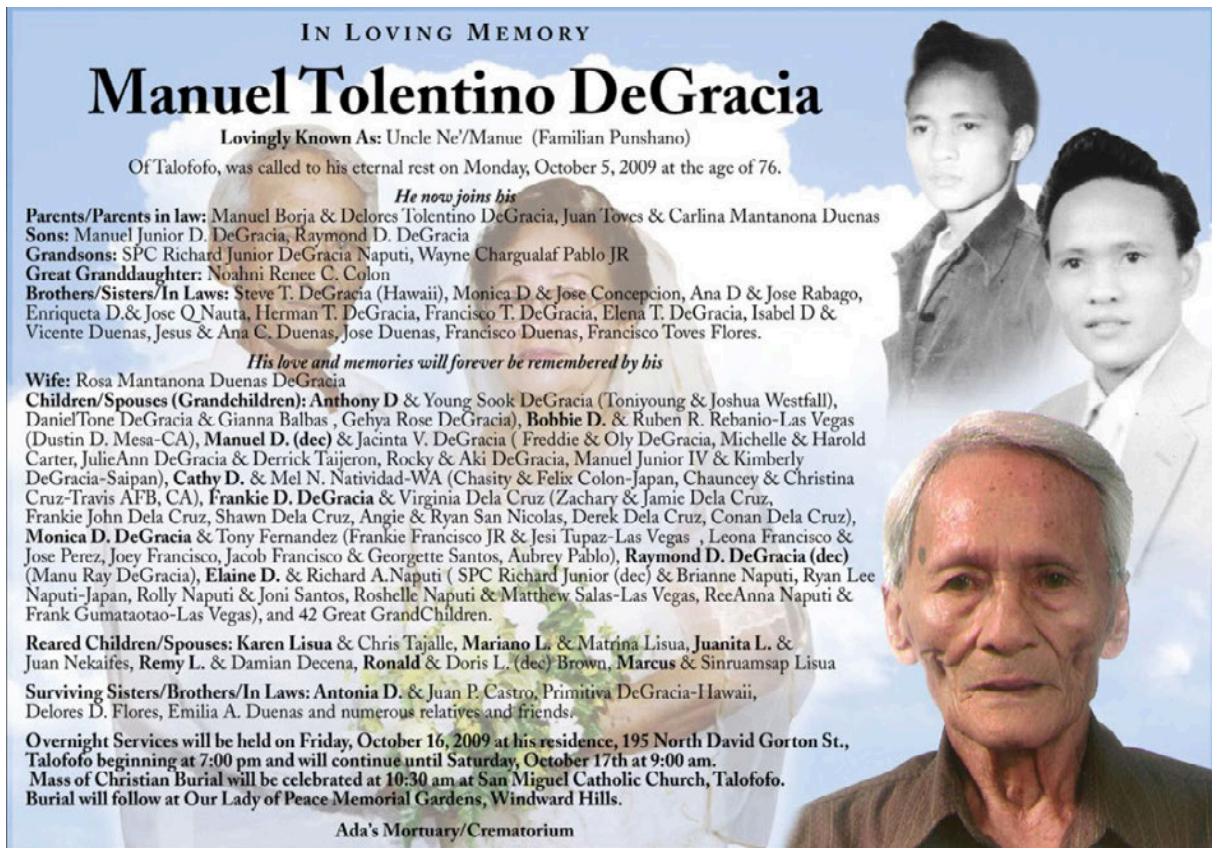
*His love and memories will forever be remembered by his*

**Wife:** Rosa Mantanona Duenas DeGracia  
**Children/Spouses (Grandchildren):** Anthony D & Young Sook DeGracia (Tonyyoung & 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., Talofoto 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, Talofoto.  
**Burial** will follow at Our Lady of Peace Memorial Gardens, Windward Hills.

Ada's Mortuary/Crematorium



## Manuel Tolentino DeGracia Obituary

(Mortuary/Crematorium A. , 2009)

Rapid Ethnographic Assessment for the Assan and Agat Unit Management Plan  
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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).

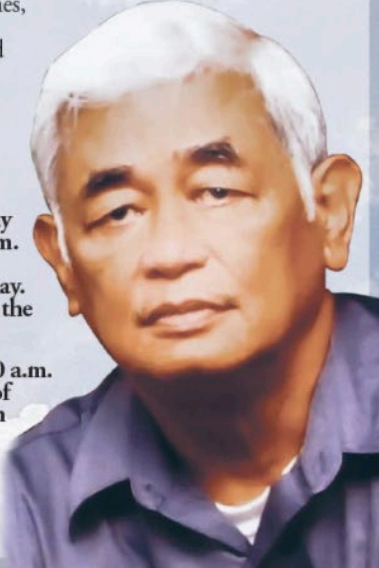
**Special Friend:** Laurent Duenas and Children (James, Kenneth and Sherry)  
**Close Friends:** †Tony Leon Guerrero, B.J. Cruz and Francis Santos (The No Luck Club)

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)



Rapid Ethnographic Assessment for the Assan and Agat Unit Management Plan  
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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

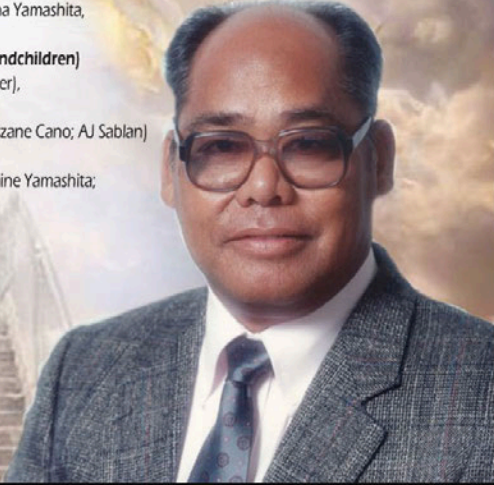
**Survived By: Children and Spouses (Grandchildren \*Great-Grandchildren\*\*Great-Great-Grandchildren)**  
**Anthony Y. and Josie S. Babauta (Gabrielle, Anthony); Rosaline Babauta Sablan (Reared Daughter),**  
(Marchelle R. Sablan and Carl Roberto \*Kaityn \*Tre\*Carlos and \*Kye; Rochelle S. and John 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)

Rapid Ethnographic Assessment for the Assan and Agat Unit Management Plan  
War in the Pacific National Historic Park

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 )



Rapid Ethnographic Assessment for the Assan and Agat Unit Management Plan  
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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 Aguon 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

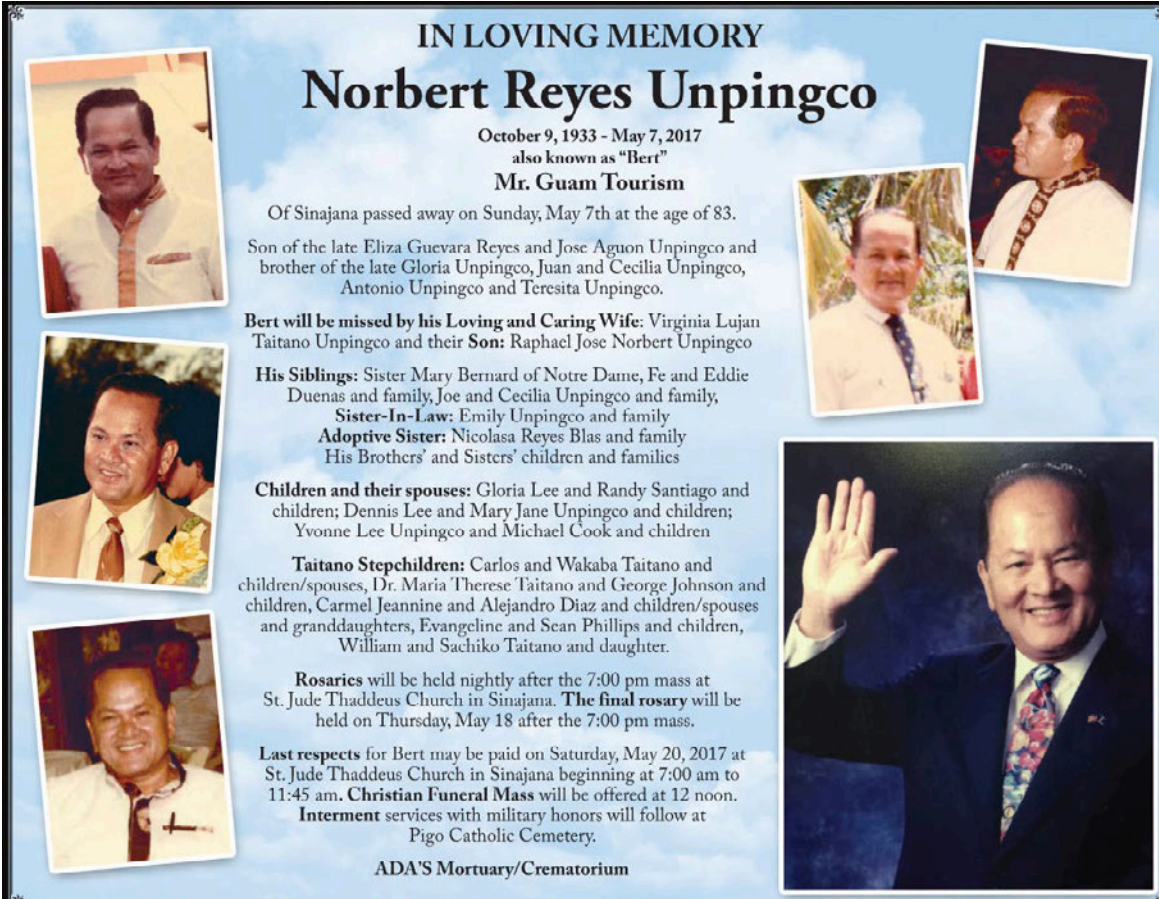
**Children and their spouses:** Gloria Lee and Randy Santiago and children; Dennis Lee and Mary Jane Unpingco and children; Yvonne Lee Unpingco and Michael Cook and children

**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

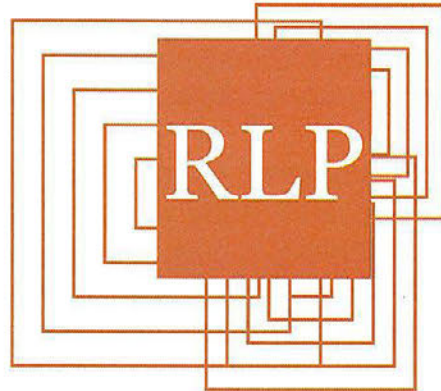
(Goniwiecha, 2017 )

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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.

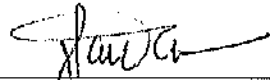
I also grant to Rlene Santos Steffy my absolute and irrevocable consent for any photograph(s) provided by me or taken of me during my participation in the oral history collection effort to be used, published, and copied by Steffy and her

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

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