



Memories and Music: The Japanese Era on Rota

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Dedication



Matt Ooka was an enthusiastic scholar of Chamorro and Rotanese history.

He wished that the oral histories gathered as part of his NMI History classes at Rota High School would be preserved for others to read.

In loving memory of this outstanding teacher, this book is dedicated to Matt Ooka.





Acknowledgements

It is truly impossible to recognize every person who helped to produce this book and CDs.

Thank you to all my former students who interviewed and recorded their elders. Most of them are acknowledged on the interviews and recordings they helped to produce. I may have missed some names as this project has been a long time in the making, and some documents may have been misplaced.

I would also like to thank all those people who scoured through their storage looking for pictures. Thank you especially to Joe Inos who has preserved and loaned us several of the old Japanese photographs.

Special thanks go to the designer, Mona Sturges, and to the translator/transcribers, Rosita Hocog, Pearl Mangloña and Connie Ulloa. Thanks also to Julie Calvo and Daisy Quitugua for on-going advice and final editing.

I appreciated the encouragement and helpfulness of Colin J. Cruz who was always willing to explain the changes in the Chamorro language from the Japanese era until how it is spoken currently on Rota.

Most especially, I would like to thank Aniceto Mundo who became my co-editor without ever being asked if he wanted to do it! Great job everybody!

Lynne Michael





Table of Contents

Acknowledgements	
Preface	1
Orthography	3
Historical Background:	4
The Japanese Era on Rota	
Memories:	9
Apatang, Maria	11
Atalig, Antonio Cruz	13
Atalig, Onesimo	17
Ayuyu, Maria Taimaño Mangloña	20
Barcinas, Florida M.	24
Barcinas, Juan M.	37
Barcinas, Lucia Castro	41
Barcinas, Regina Songsong	44
Calvo, Consolacion C.	51
Hocog, Ana Songao	57
Hocog, Francisca Cing	72
Hocog, Jose Masga	75
Hocog, Prudencio S.	79
Mangloña, Anscar Atalig	81
Mangloña, Antonio Taisacan	89
Mangloña, Anunciacion Ayuyu	93
Mangloña, Emilia Castro	103
Mangloña, Florencia Hocog	106
Mangloña, Isidro	109
Mangloña, Jose Ada	114
Mangloña, Maria Songsong	116
Mangloña, Pedro Taimaño	122
Mangloña, Rainaldo Atalig	132
Mangloña, Rosa Atalig	134
Mangloña, Veronica Taimaño	137
Maratita, Fermin Camacho	141
Maratita, Vicente Matantaotao	143
Maratita, Victorina Ulloa	147
Masga, Ana Atalig	154





Masga, Mateo (Matt) Mendiola	158
Mendiola, Beata Duenas Sasakura	160
Mendiola, Elpedia Lizama	175
Mundo, Jose (Joe) Hocog	177
Mundo, Maria Hocog	182
Ogo, Jaoquin Mesngon	188
Ooka, Ana Mendiola	191
Quitugua, Antonio Rios	205
Quitugua, Maria B.	210
Quitugua, Rafael Rios	218
San Nicolas, Benedicto Taga	223
Taimaño, Christina Songao	230
Taisacan, Matias Ayuyu	237
Taitano, Pedro	239
Taitano, Rosa Atalig	240
The Sugar Cane Industry	247
Phosphate Mining	254
Music	257
<i>Chamorrítas</i>	259

Yangin Hågu Na Manguaiya – Rudolfo A. Mundo
Dingu I Kumpanirå-mu – Isidro Mangloña
Fresku Yan Pa'gu Manana – Isidro Mangloña
Ilek-mu Chatpågu Si Nāna – Maria S. Mangloña
Godi Bia I Ga'-mu Babui – Aniceto Mundo
An Gumupu Si Paluma – Rainaldo A. Mangloña
Båli Oru Un Suttera – Matias Taisacan
Un Susedi Un Disgråsia – Angela M. Mangloña
I Pinitin Korason-hu – Maria Sablan
Yangin Petlas Håo Tiun Mafak – unidentified singer
Maigu' – Balbina Taisacan DLC.





Children's Chants, Games and Songs

285

Pino Pino – Ana S. Inos
Ping Ping – Ana S. Inos
Ping Ping – Rudolfo Mundo
Esta Bala Para – Ana S. Inos
Ambas Clap – Maria Taimañao and Consolacion Calvo
Maigu', Maigu', Maigu' Neni – Ana S. Inos
Famagu'on Todu Siha Ni Ta Faneskuela – Matias Taisacan

Religious Songs

295

Todu Para I Glorian Yu'us – Rainaldo A. Mangloña and
Maria S. Mangloña
Abe, Abe Maria – Rainaldo A. Mangloña and
Maria S. Mangloña
Nihi Ta Fāna' Guini As Nāna – Milagro H. Mangloña
Jesus, Tatā-hu Mamis – Milagro H. Mangloña
Ma'lak Na Puti'un Tāsi – Milagro H. Mangloña
Atan Bithen del Carmen – Tito Hocog
Goson San Francisco – Balbina DLC. Taisacan
Adios Rainan I Lañgit – Rainaldo A. Mangloña

Other Songs

307

Palasyon Riku – Rainaldo A. Mangloña
Floris Rosa – Isidro Mangloña
Floris Mayao – Rainaldo A. Mangloña
Buenas Noches Marikita – Rainaldo A. Mangloña
Marekita – Maria S. Mangloña
Engi – Rainaldo A. Mangloña
Nobia – Balbina DLC. Taisacan and Shirlyn Taisacan
Mabendin Produktu Giya Guam –
Crisencia Songao Burch
Silebrasion Mahatsan Gima' Yu'us, 1950 –
Crisencia Songao Burch





Japanese Songs

320

Hotaru No Hikari – Rainaldo A. Mangloña

Sung by Albert Toves 322

Chiyochiyo No

Shojojoji

Hinomaru No Hata

Techiyo Setsu Kiyono Yoki Hiwa

O Tete Tsunaide

Yuyake Koyakede Higakureta

Momotaro San

Zui Zui Zukorobashi

Umu Yukaba

Moshi Moshi Kameyo

Hato Po po

Urshima Taro

Konoyashino Shima

Aitasa Mita Sani Kowasamo Wasure

Funa Nori No Uta

Tanimano Tomoshihi Tasogare

Furusato No Uta

Saraba Rota To Yo

Map of Rota 331

Sources 336

CD Content 337







Preface

When I first arrived on Rota in 1986, with my background in ethnomusicology, I was interested in what remained of Chamorro music. I was asked to teach a music appreciation class for the Rota Branch of the Northern Marianas College, and I saw it as an opportunity to learn more by having the students explore their own heritage as a part of a global understanding of music. Many of the original music tapes were made by students in the NMC classes.

As an English teacher at Rota High School, I worked with Matt Ooka to develop cross-disciplinary units between English and Social Studies. In 2000, we applied for and received a grant from The Consortium for Pacific Arts and Cultures which provided recording equipment for students to interview the *Manamko'* (elders) regarding their memories of The Japanese Era and World War II.

As Matt's health failed, he came to me with the recordings and made me promise that our work would not languish. Years passed, but I did not forget my promise to make these firsthand accounts available to the public.

This book and accompanying CDs preserves a unique time in the history of Rota through interviews, songs, and first-person accounts. Direct transcriptions of interviews in Chamorro have been translated, not all in word-for-word literal translations, but as documented by the interviewers. Some interviews were conducted in English, and some of those that were duplicated over the years have been compiled into one narrative. As a bi-lingual publication, the indigenous Chamorro language is paired with translations in English to promote the preservation of the Chamorro language. The book and accompanying CDs make available a body of information that would otherwise be lost or unavailable to historians and the public. They document and preserve an important era in the history of the Mariana Islands, and Rota specifically.

As with any oral history, there are many points of view held by people who lived through those difficult times, and their deeply personal experiences, reflections, and opinions provide substance and breadth to that traumatic historical period. The accounts are very individual and





subjective, ranging from very emotional personal memories to more historical, eyewitness accounts. There are conflicting viewpoints and different perspectives represented in the interviews.

Traditional Chamorro music of that period includes the Chamorrita which is a unique song form, children's chants, games, and songs, songs that can be traced back to the Spanish, religious songs, social songs and Japanese songs. While this material by its very nature, is a different format than the interviews, it reflects another aspect and expression of the Chamorro community that is an oral transmission of cultural knowledge.

Most of the informants have since passed away, so their spoken word is all that remains of their memories. This book and accompanying CDs directly preserve the oral history of the Japanese era through the memories and music of the Chamorro people of Rota, and in doing so, preserve a vital segment of the cultural heritage of the CNMI for current and future users.

Lynne Jessup Michael, Editor



Matias Taisacan being recorded by Magdalena Mesngon and Lorna Calvo
July 8, 1997.





Orthography

The island of Rota is unique in its pronunciation of the Chamorro language, which is a fluid, dynamic language, still spoken daily on the island. The Chamorro language as spoken on Rota has several dialectical differences with Saipan, Tinian, and Guam. One example is the use of tonal inflections which people sometimes refer to as “sing-song”. Other differences include not using geminate or paired, double consonants (*kano' not kanno'*), the absence of the final “h”, (*dia* not *dihā*) and the insertion of “h” into Spanish loan words. In addition, “i” and “e” are often not used the same way (*cho'gue* and *cho'gui*) and “o” and “u” are often opposite. (*años* and *añus*).

In this book, the spelling used reflects the pronunciation of those interviewed. The source is spoken language, which is pronounced differently not only on other islands but also by different generations. It is with the greatest respect to the *Manamko'* (elders) of Rota that the spelling reflects the way they spoke, not the current CNMI orthography. The people interviewed were all elderly in the 1990's and also possessed a different vocabulary than that of today's speakers.

Therefore, the transcriptions in this book do not follow the latest orthography authorized by Guam, or the recently revised CNMI orthography and are not word for word literal translations.

CDs are included with the book in order to offer the opportunity to listen to the way the Chamorro language was spoken on Rota in the 1990s.





Historical Background: The Japanese Era on Rota

In 1919, the League of Nations through the Treaty of Versailles took away German control over the Pacific Islands with the exception of Guam which became an American territory. Through the South Pacific Mandate, an agreement between the League of Nations and Japan, the Mariana Islands were given to Japan to administer. In 1922, the governance of the Marianas was changed from military to civilian. Then in 1935, Japan withdrew from the League of Nations.

On Rota, the sugar cane industry began in September 1930 through the Nan'yo Kohatsu Kabushiki Kaisha company (NKK) under the direction of Haruji Matsue. Within six years, thirty three percent of the arable land on Rota was used for sugar cane. There was also a successful fishing industry.

The company sponsored immigration from Okinawa to boost the workforce of laborers and tenant farmers, and by 1936, the population of Rota was 5,600, of which only 791 were Chamorro.

Songsong village was called “sugar mill town”. There were paved streets, electricity, and a telephone system. The company also built roads, schools and a hospital. Separate schools called *kogakko* were set up for Chamorros. Schooling began at the age of eight, and was restricted to three years for Chamorros. All classes were taught in Japanese. Students were taught the Japanese language, arithmetic, and agriculture. Outstanding students were sent to Saipan for an additional two years, and given scholarships to Palau for vocational training in carpentry. Japanese children had their own schools called *shogakko*.

So many Japanese and Okinawan immigrants had arrived that the Japanese Marianas Branch Governor asked all Chamorros living in Songsong to relocate to a new village at Tatachog. Their land and houses were turned over to the Japanese. At Tatachog, a Catholic church, rectory, commissioner's office, a well, a water catchment and a cistern were built. There were numerous other wells and catchments built at various locations around the island.





Nanyo Kohatsu built a refinery on the Taipingot isthmus, the remains of which can still be seen today. A narrow-gauge railroad ran from the refinery all the way up to Sinapalo. It was used for bringing down the sugar cane as well as for a trolley car system for public transportation. In addition, phosphate mining was started on the Sabana with a cable car running down the side of the mountain to deliver the phosphate to Sasanhaya Bay where a facility was built to crush the ore and load it on board ships.

By the late 1930's militarization was begun again, and in 1943 a Japanese garrison was established on Rota under the command of Major Shigeo Imagawa. It was made up of 1,031 Imperial Japanese Army men of the 10th Independent Mixed Brigade, and approximately 600 Imperial Japanese Navy men, a detachment from the 41st Guard Unit. Coastal defenses were built by carving out caves and installing gun emplacements. In addition, there were tunnels, rock shelters, and walls, many in the Gagani area. Much of the labor was performed by Chamorro men. US Navy Admiral Nimitz did not think Rota was essential to the conquest of the Pacific so it was never invaded. However, the Japanese defense thought Rota would be invaded, and built an air field in 1943.

The war came to Rota on February 23, 1944, when Vice Admiral Marc Mitscher's Task Force 58 began bombing Rota. Rota was also occasionally bombed by US Navy planes that were trying to knock out the Japanese radio transmissions emanating from Rota that were warning other Japanese islands of American air strikes.

In June of 1944, the Japanese military administration was authorized to oversee the civil administration which was led by the head of the General Business Department, Rota Branch, Kogawa Setsuichi.

There was heavy bombing in mid-June and on June 11, 1944 the USS Stanly, a destroyer that was part of Marc Mitscher's Fast Carrier Task Force bombed and strafed the Island. On June 19, 1944, in what became known as "The Marianas Turkey Shoot", US carrier-based fighters began air strikes on Rota, bombing the island repeatedly. The USS Stanly again bombarded Rota on June 20th.





On July 23rd, The USS Vella initiated another series of air strikes. Twenty-one sorties were carried out by twelve Corsairs, eight Avengers and one Hellcat. The Japanese returned fire, but did not have weapons strong enough to reach the airplanes. Rota was also used as practice for bomber crews of the 73rd Bombardment Wing. Sometimes on their return from bombing runs the planes would jettison their bombs on Rota before landing in Guam.

On August 26th, Two US Navy ships, The USS Currier, and the USS Osmus arrived on Rota. The Japanese commanding officer, Major Shigeo Imagawa came aboard the USS Osmus to discuss the surrender. The Americans informed him that the surrender was going to be on September 2nd. Major Imagawa requested that he be allowed to wait for orders from his superior officer in Truk. On September 2nd, immediately after the formal surrender of Japan, Major Imagawa went aboard the USS Hayliger and surrendered to Colonel H.N. Stent, USMC.

At the surrender, the Japanese garrison numbered 2,651 Imperial Japanese Army and 13 Imperial Japanese Navy enlisted men. In addition there were 1,019 Japanese, 3,572 Okinawan and 181 Korean civilians, and 790 Chamorros.^[1] According to the Report on Negotiations for the Surrender of Rota, there was almost no food left, only sweet potatoes. People were also eating rats. Nutrition for everyone except officers was listed as poor. The officers' nutrition level was listed as fair. Clothing was also in short supply, and most housing had been destroyed so shelters had been built in the jungle. Most people were living in the mountains.

The Japanese citizens were repatriated to Japan.

1. York, Ron. DESA Japanese Surrender of Rota
http://www.desausa/Stories/surrender_of_rota_uss_keyliger





Major Imagawa, commander of the Japanese garrison on Rota comes aboard the USS Osmus to discuss the surrender.

Source: Official USMC Photo







Memories







Maria Apatang

Interviewed by Alexandra M. Cruz and Cherry M. Bautista
May 5, 2000

I was born on January 27, 1927 in Rota in a village called Songsong Bilu. I am 73 years old, married to Manuel Apatang and I have eight children. When I was three years old, my family and I and other Chamorros were moved from Songsong Bilu up to a village called Tatachog.

Before the war, food that was eaten was all local food, such as breadfruit, breadfruit nut, ripe bananas and sweet potato. Before the war, some Chamorros were starving because they had to wait until its season. They each had less food to eat. Some houses and roofs were built of tin and wood. Other houses were huts made of heavy and long logs that were used to hold the house up. Coconut leaves were used for the roof.

Every day, once daylight came, we prayed for thirty minutes and then showed respect by kissing our elders (parents). We showed respect to any adult even though they were not related to us. When we were done, we fixed ourselves and then went to school. Back then there were only three grades. They taught the language of the Japanese, science, and reading.

When I was eighteen, it wasn't really a war. The Americans were only dropping bombs to see if there were any Japanese on the island of Rota. But there was no response from the ground of this island. War only occurred on Saipan and Tinian.

Because the Japanese had forced us to move out of our homes and ranches so they could live in them, when the war started, we were at the village of Tatachog. Then we moved up to the mountains.

We didn't really have enough water, so we had to go down the mountain twice a week to get a good supply of water. When the planes came around and started dropping bombs, we would run and hide in the caves.

During the war, the Japanese made the Chamorros work. Mr. Apatang's job was to dig holes for plantations, and children and other elders would come and plant.





He was sent to Tinian where they were preparing the runway, but the war came to Tinian when they were working on the runway. They managed to get back to Rota at midnight by a small plane.

The only food we had was breadfruit, breadfruit nut, and sweet potato. When I worked, my husband would steal breadfruit from the Japanese and bring it up to me for my lunch in the afternoon. All I brought to work was breadfruit and salt.

After the war, we were given a good amount of food like canned goods and boxes of cookies or biscuits. There was still no money for the people of Rota. The damage that was done by the bombing was to the houses and ranches, and it ruined our plantations. The Chamorros moved back to their homes and ranches and had to start over again.

Most of the Japanese were taken to Guam. The Chamorros were not treated badly by the Japanese.

Life is better now than before. The island of Rota now has money. Even though life now is better than before, life for me back then was still good. Chamorros now show less respect and our language is fading, but they are continuing the culture of language and respect by teaching students in school about the culture.





Antonio Cruz Atalig

Interviewed by Dana Atalig and Queenie Ayuyu
February 8, 2002

Håyi na'an-mu?

Na'an hu si Antonio Cruz Atalig.

Ngai'an mafañågu-mu?

Huliu 28, 1928.

Kuåntu ånus?

73 asta Huliu. Kanna' 73.

Kåo siña un hassu håfa na lina'la'antis di i gera?

Maolik sa' esta gai idat yu'. Estudianti yu'. Antis di i WWII, macho'chu' yu' summer gi tendan Chapanis na'an-ña Taiyo Shotte. Hu a'atan i tendan Chapanis.

Pues maolik i lina'la'-mu guihi na tiempu?

Ti hu tungu'. Ayu na tiempu, 13 ånus ha' yu'.

Håfa na tinilaika guaha gi lina'la'-mu anai i gera matutuhun?

Para guåhu, tåya' tinilaika. Hobin yu' ya maguf yu'. Kalan humugagandu, ya anai mamaki i Amirikanu, humugagandu ha' yu'.

Håfa na klasin nengkanu' in kanu' durantín i gera?

In kanu' i pigas Chapanis, pues kamuti yan lemai.

Håfa taimanu in seda' i nengkanu'?

In tånum i kamuti, pues in kusecha. I kamuti. Pues makanu' ya man yomuk.

Kåo i Chapanis man nina'i hamyu fanlihengan?

I Chapanis machuli' mantinsion ginin i Chamorro. I Chamorro man ma tånum... I Chapanis....

Kåo mannå'i nengkanu'?

I Chapanis mannå'i ni håfa, i Chamorro ha tånum.





Kão i Chapanis finana'gui hảo ni linguâhin Chapanis?

Hungan. Esta pa'gu hu u' usa i Chapanis.

Kão libri hảo para un cho'gui hâfa pat i Chapanis ha dispoñoni?

Ahi'..Ahi'..Debi un ekungk i sindâlun Chapanis. Antis di i WWII.

Macho'chu' yu' gi Taiyo ya debi bai ekungk i *supervisor* sa' indian yu'.

Kão manmasepâra i familia pat manmapo'lu ha' gi un lugat?

Ahi'...Ahi'...Durantin i WWII, manma sepâra. Esta para kinsi años

yu' ya macho'chu'yu' yan hu ayuda i Chapanis. Mampus yu' lâlalu' ni Amirikanu guihi na tiempu.

Hâfa kada dia aktibidat-mu?

Antis di i gera macho'chu'yu' gi ora, mababa i tenda gi oran 7:30.

Tatachog nai sumasaga yu', ma'udai yu' gi biskleta pâpa' para i tenda.

Mahuchum i tenda gi 4:30 asta 5:00. Komu bula *customer* debi bain nangga.

Kão maolik matrata-mu nai Chapanis?

Hunggan. Kulang Chapanis yu'.

Kão guaha nai kometsio pat un tulaika kosas durantín i gera?

Ahi'. Guihi na tiempu (*summer employee*) yu'. Tâya' para bai faisen.

Buanti i lanceru siña ha tulaika chotda put *saki*'. Impleao ha' yu'.





Antonio Cruz Atalig

Interviewed by Dana Atalig and Queenie Ayuyu
February 8, 2002

My name is Antonio Cruz Atalig. I was born July 28, 1928. Now, I am almost 73. (February 2002)

Before the war, life was good because I was young then – about thirteen years old (1941). I was a student. The Japanese had a school on Rota, grades one through three and if you wanted to continue onto a higher level you must go to Saipan up to fifth grade. The Japanese taught me the Japanese language. Even now, I can speak Japanese.

Before WWII, I was working at a Japanese market for the summer. I was watching a Japanese store named Taiyo Shotte. (*Shotae?*) So, I didn't really know how good life was because I was only 13 years old that time. When I was working at Taiyo, I had to listen to the supervisor because I was an indian. Before WWII, I worked by the hour – 7:30 open the store. I stayed at Tatachog and rode my bicycle to go down to open the store. The store closed between 4:30 to 5:00. But if there were plenty customers we had to wait.

When the war started, at first my lifestyle didn't change. I was young then and most of the time I was happy. I was always playing and I took everything for fun. Even when the war began, I still saw the war as fun. When the Americans shoot, it's like a game.

One of the major changes that took place in my lifestyle was that before the war everything was free and then during the war everything was cut, so we must abide by the military rules and regulations and we were restricted from living our normal way of life. The Chamorro people were oppressed by the Japanese administration because they must perform under the Martial Law regulations. We had to listen to the Japanese soldiers.

After we finished the Japanese rice supply then we ate sweet potato and breadfruit. The sweet potato we had to plant and then harvest. Then eating makes us fat. The food the Japanese provided was what





the Chamorros planted. The Chamorros also planted for the Japanese. We planted our food and sometimes we would hunt for them. We gathered our food during the night because we could not be exposed during the day because we might be mistaken by the Japanese personnel and may get bombarded.

We ate typical Chamorro food such as, breadfruit, sweet potato, yam, taro, coconut crab, lobster, fish and so forth. It is mostly up to the individual to provide all your needs, such as food and shelter; the Japanese would not provide it for you.

During the war, the Japanese made the Chamorros build fortifications and do errands related to the war. They separated all the families. They drafted the men to be used in the war preparation. The children and women were put in the farm areas to look after their family and their welfare. I was close to fifteen and had to work and help the Japanese. I really got mad at the Americans that time. I was treated well by the Japanese. I look Japanese too.

Daily life consisted mostly of preparation for the war and some Chamorros lived the civilian life, which was civilian assistance to the Japanese. That was what the daily life was like and during the night everyone would sleep, because of the fact that they could hardly perform any of their duties at night. No light was permitted because the Americans were likely to bomb their whereabouts if they had used light. Light was totally restricted; therefore, no duties could be performed. We were treated well by the Japanese but the point was they had to follow Martial Military Law therefore they sometimes were a little strict. They had to use whatever means for the Chamorros to obey so that the Japanese would win the war over the Americans.





Onesimo Atalig

Interviewed by Roz Pinaula and Monalyn Mereb.
1999.

Interviewers' Note:

Mr. Atalig didn't want to be interviewed. His last statement before we stopped interviewing him was to say that it was very hard to talk about and he said "Thank you" for interviewing him. We didn't record his voice because he didn't want us to, so we just wrote what he was saying to us. Our interviewee knew how to speak English so we just wrote everything he said.

My name is Onesimo Atalig. I am sixty-six years old. I was living here in Rota since the war had started and had ended. When the war started, I was only eight years old. I used to live in the village before the war started.

Our life back then was so hard when the Japanese were on Rota. They really wanted us to do everything for them. Sometimes we got tired of what they were doing to us. We all had to plant and work every day even though we were so tired. We had to plant sweet potato, taro, yam, mango, peanuts, bananas, breadfruit, and sugar cane. We had to plant sugar cane in the field and we also had to help them harvest it. We used our hands to pick up all the sugar cane and most of the Japanese leaders just stood there watching us to see if we made any mistakes with what we were doing on the plantation.

We were treated like animals; some Japanese threw things at us or hit us with a tree branch that had leaves all over it. Until this day, I can still feel the pain on myself and from looking at others being hit with a branch. It was very painful when one of the leaders hit us with it. I thought at first that they had hit me because they hated us Chamorros for our color or our history. But it wasn't. They hit us as punishment for not listening to them, not following directions, not doing things on time, or not being on time. At first, I didn't know what was happening, but I understood what they were saying to me.





We attended different schools from the Japanese; they were separated from us. The Japanese had a more advanced schooling than us, the Chamorros. I was not educated very well because the war had already come to the Marianas. Before the war, our subjects were language and agriculture. We had to learn the Japanese language because the Japanese required us to do so.

When the war was about to start, we all had to move from where we were living. My family and I went to the cave at Carlos Calvo's ranch. Every time we heard or felt the bombing, we hid in the cave. We always hid because the Americans had dropped bombs down at the Japanese. Most of the Japanese were hiding in the cliff. I was so scared that the Americans would bomb us.

Some people were taken to the fields to gather plants or try to find food for them. Sometimes at night, my family and I would go and try to steal food from the Japanese. They told us that we couldn't get anything from our ranch or anything from the fields because that was the soldiers' food. My dad was so angry, that's when we just stole enough food to feed our entire family. Sometimes they caught people stealing and they punished them for it. They hit them really hard, or made them work from morning 'til night, even twenty-four hours a day just to feed the Japanese.

Sometimes at night, I could see red or gray or black light flying in the sky and sometimes I could see the flames coming down from the sky to the Japanese.

After the war, the Americans had won, the Japanese had lost. The Americans told us and the other people that were living or staying there until the war was over, that we shouldn't be scared, and that the war was over. The Americans treated us well, not like the Japanese. They gave us clothes and food to eat and some of them gave medical help for injured people.





The Americans told the Japanese that they should go back to their islands. They told them if they wished to stay, they could but they would have to follow their regulations and obey their rules. Some stayed; some waited for the ship to pick them up to go back.

Rota was nearly destroyed by the Americans and Japanese. We had to get ready for what the Americans were planning to do with the island and the people, but we were very happy when the war was over.



Sugar cane cultivation.





Maria Taimaño Mangloña Ayuyu

Interviewed by Lorryanne Weilbacher and Jaime Cabrera
May 6, 1999

Editor's Note:

Interviewed along with her brother, Pedro Mangloña

In my family I am the third oldest, and all together we are nine brothers and sisters. We worked hard to plant our foods and to hunt. Before the war, life was hard because my family was very poor. I went to school, but we were separated from the Japanese. Our education was different from theirs, and we didn't learn that much. We had to learn the Japanese language. All my brothers and sisters and my mother worked hard to plant food and find wood for the fire.

When the war started I was about fifteen. I didn't even have a boyfriend at that time. We were staying at Tatachog village at that time. We knew there was going to be a war because the American airplanes kept flying around Rota dropping bombs on the Japanese. My mother and father took all of us into the jungle to hide there. It was far from Tatachog village. We just took a set of clothing and mostly food and water.

None of my family died during the war, but there were some people who died. I think if the Japanese had won the war life would be worse because the Japanese were very strict and mean. They used us Chamorros for workers and treated us very badly.

After the war was over, all of the Chamorros came out from where they were hiding. It was very sad because all of us came out and the Americans came and gave us some of their food, clothes, and water.





Maria Taimaño Mangloña Ayuyu

Interviewed by Jasmine Ogo and Reoanne Maratita
February 10, 2002

Transcribed by Pearl Wynette Mangloña Taisacan

Alok i na'an-hu si Reonne My name is Reoanne Maratita and my partner's name is Jasmine Ogo.

Hãyi i na'an-mu?

Guãhu? (Maria) T. Mangloña sa' antis enão pat esta pa'gu ta sangan Ayuyu pa'gu. Maria M. Ayuyu

Kuanto. Ngai'an mafañagu-mu?

April 22, 1927

Kão siña un esplika hãfa siha un li'i' gi durantin i gera?

(Chumachalik) Buenti esta munayan enao.

Ha'ah lão ta agun tutuhun.

Manna'masi' ham gi tiempun gera. Tãya' minaolik. Kulang man macho'chu' ham ha'.

Hãfa na klasin cho'chu' un chochu' gui yan i familia-mu?

Ai, duru manmana'fanguasan, manmanãnum kamuti.

Hãfa na klasin edukasion un chuli'?

Tãya', Chapanis.

Hãfa na klasin magãgu un u'usa gi antis tati na tiempu?

Puru ha' talãpus.

Taimanu minakat-ña nai para in seda' i kinanu'-miyu yan i familia-mu?

Ai na minakat. Kanna' para ta fanmãtai ha' esta. Makat.

Amãnu nai in sesida' i kinanu'-miyu?

Gi halum oda' sa' manmanãnum ham kamuti, hãfa siha na agon Chamorro chehek.





Taimanu matulaikaña i lina'la'-mu anai makpu' i gera?

Maolik i Amirikanu. Ha ayuda ham mampus nai makpu' i gera.

Kão maolek-ña i lina'la i atministrasion i Chapanis pat sino dispues i anai manmattu i Amirikanu?

Maolek-ña i Amirikanu. Ningai'an maolik nai maolik i Chapanis.

Kão siha ha', kão i familia-mu ma'ayuyuda i Chapanis gi durantin i gera?

Hungan mana'fanmachocho'chu' gi tiempun gera. Si tatâ-hu mana' fan machocho'chu'.

Anai makpu' i gera, hãfa pusision-ña i tanu'?

Taiguigui ha' i tanu'. Ti ma tulaika i tanu'.



Japanese military officers at the surrender of Rota to the United States Forces.

Source: Micronesian Seminar Photo Album. Georg Fritz collection, MARC.





Maria Taimaño Mangloña Ayuyu

Interviewed by Reoanne Maratita and Jasmine Ogo

February 10, 2002

My name was Maria T. Mangloña before, but now I am Maria M. Ayuyu. I was born on April 22, 1927. Even though the war is over, I remember our life during the war was very sad. There was nothing good about it. All we did was work.

My family was very poor. There was nothing good, just work. We had to pull grass and clear land and plant sweet potato. We did not go to school or have an education. The clothes we wore looked like rags. It was very hard to find food and we almost starved to death. It was extremely hard as though we were already going to die. Whatever food we had came from the dirt that we planted in sweet potato and other local plants we could find.

When the war ended and the Americans came, life changed. The Americans were good and they helped us a lot. The Americans treated us better than the Japanese ever did. The Japanese were ruthless, even though my family helped them during the Japanese administration. We worked and my father worked. The land never changed though. It stayed the same before and after the war.





Florida M. Barcinas

Interviewer: Chad S. Barcinas

Transcription by: Paul M. Lizama and Mark A. Ombrello

April 28, 2000

Taimanu na mana' guaha gera antis na tiempu?

Hu tungu' ha'.

Taimanu?

(*In nineteen forty*) ni matutun i gera. Manmalågu ham para i halum tånu'. In hunguk i batkunairi mamaki, pues, manatuk ham gi halum liyang. Manna'ma'si' ham i lahi-hu, sa' tåya' nenkannu'. Pues enåo i *hancho* siha tatkomu si Sirafin Atalig yan si Manuel Mangloña enagui' *hancho* i gera, nuhami ni *sagiyori*. Pues enagui' nu i manmacho'chu' ham sa' para bain fan manånum kamuti ya ginin ayu nai bain fañochu. Mansenna'ma'si' ham, i lahi-hu.

O.K. kåo maolik ha' i Chapanis pat manbåba?

Ti guiya i maolik sa' båba na tratasion Chapanis. Ti maolik i tratasion Chapanis para i Chamorro. Todu i lalåhi siha manmakonni' ya mana'fanmanguaguadduk liyang para umatuk-ñiha. Ya ti manmanana'i, dididi' na *nigiri*.

Kåo guaha tinilaika antis na tiempu gi gera, maseha håfa un li'i'?

Enåo na tinilaika. Anai makpu' i gera, anai makpu' i gera, ayugui' sa' gi halum gi gera, guaha gui anai mañasaga ham gi san papa' as Akodo' maguaguadduk un dankulu na tupu'. Ayu i palåo'an, Okinawa, ha sekretuyi ham ya ilek-ñiha, cha'-mu sasangan sa' ilek-måmi, "Håfa na ti humuhuyung i hanum sa esta ti a'anuk tåotåo?" Ilek-ñiha, "Cha'-mu sasangan ya bai sangåni hamyu."

Un tungu' håfa esti na tupu'? Ni maguaguadduk?

Para yanggin manhålum i Amirikanu para u fanmapunu' toduguini i sagiyori yan ayu siha i manmachocho'chu' ya para u fanmayuti' guini påpa'. Ayugui' suettin-ñiha i lahi-hu igotpi ha' humalum i Amirikanu. Gotpi ha' humålum. Anai duru humålum i batkunairi duru mulikiku' ya





duru mamaki, gotpi ha' manhålum i sindålu. Anai manhålum i sindålu, tåya' lugat-ñiha i Chapanis na para hu punu' ham. Pues humuyung i *Serebu* ayu i mas ma'gas nai giya Sabåna. Humuyung i *Serebu* ya a hatsa i banderå-ña, banderan pås, ya ilek-ñiha “Para u fan pås.” Pues ayugui' na tiempu nai tåya' tiempun-ñiha i Chapanis na para hu punu' ham ya u yuti' ham, papa' guihi. Pues todú ham manmarikohi, todú ham manmarikohi, ya ilek-ñiha munga manma'a'ñao achukka' u fattu i batkunairi esta ti u fanmamaki nu i para u punu' ham. Esta manlilikuku' ha' i batkunairi.

Tåya' esta gera. Pues manhålum i sindålu. Pikkåp, pikkåp na mandankulu. Pues kada fina' *Imusho* ofisina sumåga i pikkåp pues mantunuk i manådan sindålu. Pues todus ham nai tåotåo manmachochochu' siha nai manmanana'i ham chingam, manmanana' i ham bisket para na'-måmi nai. Manmanana'i ham lechi. Ya pues manmaolik i Amirikanu. Ti manma'a'ñao ham sa' duru manmannå'i nai. Ti manma'a'ñao, lão i Chapanis manma'a'ñao-måmi sa' put ilek-ñiha para u punu' todú i Chamorro.

Kåo na'ma' ñao i gera?

Håyi i lahi-hu ti u ma'a'ñao gi gera?

Hågu?

Ma'a'ñao yu' nai gi gera. Lão ya håfa yu' bai cho'gui? Komu ti humuyung yu' ya machochu' yu', pues ti mana'i yu' na'-hu kamuti. Kamuti ha' para bai kannu'. Ya håfa para na'-hu yanggin ti machochu' yu', sa' i ti machochu' ti u mana'i grasia.

Håfa bidå-mu?

Manmachochochu' ham, manmanguagusan ham, manmanananum ham kamuti. Pues ayu pa'gu yanggin esta sakkan, tantu i sindålu para u fanñochu yan para hamí. Enagui' siha che'chu'-mamami. Lão anai mattu i gera nai, suetti na ti manmapunu' ham sa' gotpi ha' i sindålu manhålum, tråk put tråk manhålum. Ya manmaespia i Chamorro siha. Ya mafafaisin hão. Kåo Chamorro? Kåo Chamorro hão pat Chapanis hão? Chamorro? Chapanis? Chapanis *no good. No good.*

Taimanu hão na la'la'?

Ha?





Taimanu hão na la'la' gi gera?

Na la'la' yu' gi gera?

Taimanu na la'la' hão? (How did you survive?)

Hu na'la'la' yu' kumekelek-mu? Ai adai sa' macho'chu' yu' i lahi-hu, ya manana'i yu' na'-hu kamuti sa' kamuti... macho'chu' yu', hãfa yu' para bai kannu'?

Ti siña hão mattu guatu gi lancho-mu nai gaigi i finachu'cho'-mu, sa' mapupulan todú ni sindálu. Gigun mattu hão, mapaki hão. Pues tãya' nai, debi na un fañuli' lisensia, sa' guaha lisensia gi *Hancho*, lão guaha yuhi na Chapanis i achukka' guaha lisensia-mu lalálu' ya ilek-ñiha para un pinaki, pues ayu na ti ma'a'ñao-yu'. Para hãfa yu' nu i lancho-ku, ma'a'ñao yu' mapunu'.

Nahung ha' nenkannu'?

Ha?

Nahung ha' nenkannu'?

Nahung nai sa' todú siha i finacho'chu'-mãmi na kamuti, kada dia manhãnao ham ya manmanhãli ham, guaha nai bulalala, pues mararasion hão nai, guaha nai singku ha'. Yanggin hãgu ha' na maisa, guaha nai tres ha' na kamuti manã'i. Yanggin dos hamyu, pues sais. Yanggin tres hamyu, pues nuebi. Taiguini esti, sa' ti hãgu ha' nai, sa' bula, sa' todú i tãotão Chamorro. Manna'ma'si' tãotão ham. Pues i hanum, hu mahãnao yu' mãnuli' lisensia para un fanlupuk hãnum para esti pãpa' i bo'bu'. Esti pãpa' i ya Fesu', guaha guihi bo'bu', pues manhãnao pa'gu ya inchili' i buteyon, kuãntu nilangak-mu, ya un ombu' nai, kão kuartu pat dos, ya un siniyi, ya un hãnao para esta mãnu hão nai uma'atuk hão na liyang. Ayu na mãtai i asaguã-hu, sa' ma'a'ñao, sa' kubatdi.

Hãyi manmangana gi gera? Hãyi mangana? I Amirikanu.

I Amirikanu nai mangana.

Taimanu?

Taimanu namangana? Humuyung nai si Serebu ma'gas sindálun Chapanis, humuyung nai gi guatu ya ha hatsa i banderan a'paka' ya ilek-ñiha para u pãs. Mangagagao pãs nai.





Surrender nai. I a'paka'.

Hâl ang a'paka' na bandera ya ilek-ñiha na mangâgao gui' pàs. Ayu na dispues tâya' esta batkunairi para u famaki, sa' esta i sindâlun Chapanis mangâgao pàs. Pues todudu i guaha na Chapanis guaha na sindâlu, todudududu manmarikohi ya mana'fanma'udai gi batkun-ñiha ya mana'fanhanao. Ti hutungu' kâo para mânu na tânu', nai para u fanmayuti' i Chapanis. Kâo mangaigi Guam, pat mangaigi Hawaii, pat mangaigi Yapan, manmapo'lu gi tanu'-ñiha. Enão ha' uttimun i gera, tâya' mäs.

Maolik ha' no?

Maolik esta.

O.K. esta.



Songsong Village during the Japanese occupation.





Florida M. Barcinas

Interviewed by Chad Barcinas

Transcription by: Paul M. Lizama and Mark A. Ombrello

April 28, 2000

I knew the war. We ran into the woods, we heard the airplane shooting, then we hid inside the cave. We were destitute, my son, because there was no food. The *honchos* like Sirafin Atalig and Manuel Mangloña were our bosses. We were the *sagi yuri*. So that's where we worked because we were to plant sweet potatoes and from that, we will eat. My son, we were very destitute.

Who, my son, would not be afraid of war? I was afraid of the war. But what could I do? If I did not come out and work, then they would not give me sweet potatoes for my food. Only sweet potatoes for me to eat. And what would be my food if I didn't work? Because if you don't work, you will not be given grace.

I survived because I was working. We worked, weeding and planting sweet potatoes. Then, when it was ready to harvest, even the soldiers and ourselves would eat. That was what we were doing. Every day we would go and harvest and sometimes there was a lot and we were rationed, sometimes five sweet potatoes only. If it was only you, they would give you three only. If there were two of you, they would give you six. If three of you, then nine (sweet potatoes). It was like that because there were a lot of Chamorros. We were a destitute people.

The Japanese were not that good because the Japanese treatment of the Chamorros was bad. They took all the men and made them dig caves for their hiding places and the men were not given a small *nigiri*. You couldn't go to your ranch where your plants were because the soldiers were guarding it all. If you went there, they would shoot you. You had to get a license from the *Honcho*, but even if you had a license, there was a Japanese who said he would shoot you. Never mind about my ranch. I was afraid to be killed.





Then about the water. I would go and get a license to get water at Fesu'. It's where there was fresh water (*bo'bu*). We would go with our bottles, whatever you could carry, and fill them up and bring them back to the cave where we were hiding. That was where my husband died, because he was scared, scaredy-cat.

During the war, where we were staying below as Akodo, they were digging a big hole. We asked, "How come the water is not coming out (of the hole)?" because you couldn't see anyone. An Okinawan woman secretly told us. She said, "Don't say and I will tell you. Do you know what that hole is that they are digging? It is for when the Americans come. They will kill all the *sagi juris* and all those working will be thrown down there."

Luckily, the Americans came in suddenly. When the airplanes came and went around shooting, suddenly the soldiers came in. Then they gathered us all together and said "Don't be afraid. Even if the airplanes come, they will not shoot to kill you." Then the airplanes kept circling the island.

The Japanese had no time to kill us. Then the *Serebu*, the biggest Japanese boss in Sabana, came out and raised his white flag, a peace flag and said "Peace." They said, "There will be peace." He asked for peace.

Luckily, we were not killed, because the soldiers suddenly came in truckloads, and they searched for the Chamorros. They asked you, "Are you Chamorro? Are you Chamorro or Japanese? Chamorro? Japanese? Japanese, no good."

No more war already. Then the soldiers came. Pickup (trucks), large pickups. Then a pickup stopped at every *Jumusho* office and a lot of soldiers got down. All of us ate what the soldiers gave us: chewing gum, biscuits, and milk. The Americans were good. We were not afraid because they kept giving us food. But we were afraid of the Japanese because they said they were going to kill all the Chamorros.

Then all the Japanese and some soldiers were rounded up and put on their ship and sent away. I didn't know which land they were to be sent to. Were they in Guam, Hawaii or Japan, their homeland? That was the last of the war. Nothing more.





Florida M. Barcinas

Interview by Chloe Hocog and Edward Hocog
February 5, 2002

Taimanu na siña un kumpara i lina'la' antis yan pa'gu?

I antis yan pa'gu, difirensiao antis yan ti parehu antis yan pa'gu.
Kão siña un akompara, hãfa na klasin akompara? Malagu' yu' na u tungu', hãfa na klasin akompara para ma akompara na disision?
I lina'la' antis ti parehu lina'la' antis yan lina'la' pa'gu, pa'gu mas maolik na lina'la' ki antis-antis na tiempu i lahi-hu tiparehu yan pa'gu, pa'gu chumochu hão ginin i salapi', antis na tiempu tãya' salapi' guaha gai salapi' lão ti mañochuchu ham salapi' nengkanu' salapi' bain fañochu suni, kamuti, dãgu-enagui' siha inkakanu' pues manhãnao manpeska i manamku', manmangoni' guihan pat sino binãdu, osino, ayuyu-enague' siha para antis na tiempu pa'gu an guaha pineksai-mu babui siña un punu' i ga'-mu babui ya inkano' yan i familia-mu an guaha guaka siña un punu' i guaka para na'mi-yu yan i familia-mu antis na tiempu ti parehu yan pa'gu na tiempu.

Kão guaha nai in opi tati i Chapanis?

Ti siña un opi tati i Chapanis sa' mapatmada hão, manmalamaña esti na tãotãogui i Chapanis enão na ti pinetmiti as Yu'us na para guiya u fangana, sa' kulang i Chapanis na tiempu kulang ayo i basula hão na klasin tãotão, ti mafa' tatãotão hão kulang eyu i taiguenão pa'gu i Banganis tana' facho'chu', lão ti parehu nai, sa' i Chapanis anai dididi' ha' ya hãfa linachi-mu, machatfinu'i hão pãpa' antis na tiempun Chapanis.

Lão manbãbaha' i ilun-ñiha?

Manbãba ha' i ilun-ñiha, ãhi' ti manbãba i ilun-ñiha nu eyu i ha po'lu siha na siha mas mantakkilu' esti i Chapanis ya i Chamorro mapo'lu kulang ayu i kalang ta ãluk i muchachu ni afafa' tiningu'-ñiha enão nai manmapo'lu ti manmatràta komu ayu i manmaolik na tãotão manmatratrata esti i Chamorro antis gi tiempun Chapanis manbãba na rasan tãotão.





An puengi yangin para un maigu' kão un nisisita na un atuk pat sumâga hão ya maigu' hão gi gima'-mu?

Ahi' ti siña hão umatuk gi tiempun gera nai, siñaon un espiha mănumaigo'-mu, lăo an i gima'-mu gima'-mu ha', an para un maigu' debi un o'mak ya un na'gasgas hão ya un maigu'.

Taimanu i Chapanis nai machuchuli' i nenkanu'-ñiha?

I Chapanis nai machuchuli' i nenkanu' ñiha ginin Hapon nai, ginin Hapon nai na machuchuli' mǎgi gi bapot siha hǎfa siha na fektus ya mapopo'lu guini iya Luta, pues yangin gai salapi' hão, hǎfa ya-mu gi fektus-ñiha siña hão mamǎhan.

Yangin mangaigi i Chapanis kão mankontratrata yan siha?

Man hǎfa? -- mankontratrata yan hamyu?-- -komu tǎotǎo pat hǎfa – bargin₂ taigui bargin – hǎfa bargin kontrata – kontrata – hungan guaha' buenti gi yangin hǎfa malago'-mu para un malagu'i Chapanis para u cho'gui siña kineni' hão ya trinata hão para un chuguiyi gui' ya un inapási.

Kão metgot-ña i Chamorro, kostumbrin Chapanis, pat todū i dos?

Ti siña dumaña' i kostumbrin Chamorro yan i Chapanis imposipbli sa' i Chapanis ha popo'lu na siha mas mantakkilu' nai, ya i Chamorro ti manmatrata na mantakkilu' kulang manmapo'lu i Chamorro kulang manmuchachu ti matrata manmaolik esti i Chapanis na klasin tǎotǎo.

An gaigi hão gi eskuela debi un kuentus Chapanis?

Debi un kuentus Chapanis, esti i eskuela tǎya' guini na tiempu ayu i mohon ilek-ñiha kulang haligi, komu humǎlum hão esta gi haligi para hǎlum eskuela probidu esta kumuentus Chamorro, gigun kumuentus Chamorro hão, makastiga hão esta ki umuyung hão gui ayu pa'gu nai para un hǎnao para i gima'-mu ayu na siña hão kumuentus Chamorro.

Hǎfa mohon ya ti kumuentus Chapanis?

Yangin kumuentus Chapanis hão – ti kumuentus hão sa' ta kuentus hǎfa para tasǎngan malago'-mu hǎfa mohon ya ti kumuentus hão -o ya ti kumuentus hu' yan i Chapanis solu hǎfa malago'-ña i Chapanis pat hǎfa malago'-mu ya siña un kuentusi put hǎfa malago'-mu nai siña ha' kumuentus hamyu.





Gi tiempun Chapanis ya un huhunguk i Amirikanu nai manpapakpak i dinamita gi tanu' hâfa sinente-mu put i Amirikanu?

Ai adai lahi-hu, ma'añao hit nu ayu sa' gaigi nai esti i Chapanis ha aminasa siha i tãotão na ilek-ña mambâba na nasion tãotão esti i Amirikanu pues debi an unli'i' Amirikanu atuk sa' komunili'i' hão pininu' hão, taiguenão siha todú hit mafa' na'gui gi nai gera nai, na ilek-ñiha esti i Amirikanu mambâba na tãotão, atan ha' esti siha mambâba na rasan tãotão, komu tiningu', lini'i' hão guaha nai pininu' hão atan nai esti i Chapanis bidan ñiñi-ha nu i tãotão nu ha aminanasa i tãotão na baba i Amirikanu; hâfa baba-ña, i Amirikanu mambâba-ña siha manmaolik tãotão.

Kuântu años-mu anai un tutuhun hão gi eskuela?

Gi tiempun Chapanis, ochu años ha'. Ginin ochu años umeskuela hão, humålum hão umeskuela gi ochu años guini gi tiempun Chapanis ginin sais años no ai' tiempun Amirikanu ayu ginin ochu años esta ki un kumpli ochu años nai mana'hålum hão gi eskuela lão lokkui' eskuelan-ñiha tres gradu ha', ti siña hão manungu' mas sa' ti siña, angin ya-mu na unfanungu' mas, un espia Chapanis un po'lu komu taiguenão pa'gu i inispana hão na lahi-ña hão, ayugui' nai siña hão humålum gi eskuelan-ñiha, lão ayu i para un hanão hålum gi direktamenti napara uneskuela ti siña, ti maotganisa para un eskuela gi Chapanis, enão na i eskuela, enão na i Chapanis tres gradu hão ha' mana'i na eskuela.

Kão guaha gi familia-mu manmâtai gi gera?

Ti manmâtai gi tiempun gera, maolik ha' ti manmâtai kalang unu, dos, tres, kuartu manmâtai puru ha' manamku' si Odmát, si Vicentin kika, si Odilio, nangga sa' guaha ta'lu otrú nangga sa' ti hu kumprendi hãyi yi i otrú, o si ayu i asaguan Angelica si Crispin.

Hâfa siniente-mu anai mangana i Amirikanu nu i gera?

I mas maguf yu', sa' un tungu' nai humålum i Amirikanu, todudu ayu ha' i kulang famagu'un manma'añao put i ombri esti i Amirikanu tatnai mali'i' na klasin tãotão ya guaha na famagu'un nai matotoktuk hão ya manatangis na munga siha, na u mali'i' siha lão maolik Amirikanu na rasan tãotão.

Hâfa i difirensia-ñ a i Amirikanu yan i Chapanis?

Ai i lahi-hu achukka' u mayuti' i Chapanis ti bai hu tângis lão i Amirikanu maolik na rasan tãotão enagui' na si Yu'us ha na' fangana i





Amirikanu sa' maolik na korason tãotã, mankarĩnosu mansetbisio para i malãngu, i na'ma'si' na tãotã, lão i Chapanis hãgu la'mun kão un mãtai. Buenti i Chapanis i espitat na mampus piligru, dididi' ha' ya malãngu ya maduluk hão, guaha nai mãtai hão, ti parehu duluk Chapanis yan esti pa'gu i Amirikanu. I Amirikanu an maduluk hão, ti apmam hão homlu' hão, lão esti i Chapanis maseha dididi' malangu-mu, bai sangani... sigi hão maduluk ti apmam mãtai hão, mantailayi na tãotã, ti ya-hu Chapanis maseha mafañagu yu' gi tiempun Chapanis na tãotã, lão ti yahu nai kahulu' yu' gi Chapanis tres gradu ha' nai mana' eskuela, hãfa para un tungu' gi tres gradu? An bababa ilu-mu, ni ti un tungu' tumugi' na'an-mu, lão pa'gu na tiempu, atan ha' gi ginen tres gradu, siña un tugi' na'an-mu, siña hão fuminu' Englis, lão gi tiempun Chapanis ochu añas nai umeskuekuela hão, pues hasu ha' i ochu añas ochu, nuebi, dies añas esta yu' humuyung sa' ti siña nai mas umeskuela sa' ti mana'i i Chamorro mas nai estudio sa' un tungo' hãfa? Mankaduku nai esti i Chapanis, ti ya-ña sa' guaha gui na Chamorro patgun mas malãti' ki i Chapanis ya buenti put no u fan mamalão i Chapanis na ti siña i Chamorro mana' fanhãlum, siha na klasin tãotã mantailayi, ti manmaolik korason-ñiha enão na ti a pinetmiti as Yu'us na para siha u fanmangobietna gi tanu' sa' i ya siha manmangobietna gi tanu' manmapunu' hit, mambãba na rasan tãotã hekkua' ti hu trãs enão i Chapanis.

Lão i Chapanis sihaha' man eskuela?

O, i Chapanis esta i dosi gradu, i Chapanis maneskuekuela kulehu, lão Chamorro ti siña. Maolik ha' yu' na manungu'-yu' ginin as tatã-hu sa' yangin i eskuela-hu gi Chapanis, ni hãfa tiningo'-hu, lokkui', an para enão ha' i: unu, dos, unu, dos, tres, kuatru, singku, sais, *one, two, three, four, five, six*, an para enão ha' i Chapanis basta di malakus, *ichi, ni' o iya': one, two, three* i Amirikanu, *ichi, ni', san, si', goru'*, ilek-ña unu, dos, tres, kuatru, singku, enão ha' i Chapanis hu tungu', tãya' mas.





Florida M. Barcinas

Interviewed by Chloe Hocog and Edward Hocog.
February 5, 2002

Way back, life was very different than now. Life during the Japanese time and the American time was not the same. Now the life is so good. Now the food we eat, you go to the store and buy it, but during the Japanese time, food was very hard to find. Some people had money and they could buy their food. We had taro, sweet potatoes, and yam; this was our food. Also, the old people went fishing in the ocean and hunting in the jungle for deer, and if you had a pig or cow they would kill them for the family food.

You couldn't talk back to the Japanese. They would slap you. They were very cruel people; that was why our God didn't permit them to win the war. They thought that the Chamorros were trash, they didn't think that the Chamorros were human either. Just like us, now that we have Bangladesh people around to do our jobs. But it was not the same then because during the Japanese time when you made a mistake they said some bad words to you.

They put themselves as the highest people and the Chamorros were like the servants. "You're nothing. There is nothing that you know." That was why they put the Chamorros under their feet (below them); the Japanese people were racists. The Chamorro and the Japanese customs can't be compared. It would be impossible because the Japanese placed themselves as higher people than the Chamorros. This kind of people (Japanese) were not good people.

The Japanese imported their food from Japan. Their food was sent over by their ships, and if you had money then you could buy things from them. Maybe if you wanted something and the Japanese took you to work for them, they would pay you.

During the Japanese time I went to school when I was eight years old. Only when you reached eight years old could you enter the school. Now, in the American time you can begin school by six years old, but in the





Japanese time, you went to school only to the third grade. Then you graduated so when you reached ten years old you had to stop going to school. The Japanese could sponsor a boy but provided that this boy had to be included in the family and carry the name of the Japanese family.

Of course, you had to speak Japanese at school, and sometimes you had to stay still like a telephone pole. Once you entered the school grounds, only the Japanese language was allowed to be spoken. We were prohibited to speak any other language, only Japanese. If they caught you speaking another language you were asking to be punished. When you exited the school grounds going home then you could use your own language.

The Japanese only gave us three grade levels to attend school and what are we going to learn? If you were a person that needed more time to learn, there was no way that you could learn how to write your name. But now, the Americans, you started going to school from the age of six and also you knew how to speak English by the third grade. But during the Japanese time we went to school when we reached eight years old. At ten years old, I was already out of school because the Japanese were afraid that the Chamorros would gain more knowledge and the Japanese would be ashamed of themselves. They were not good people, and if they were to govern the island we would be killed; this kind of people were not to be trusted.

The Japanese school went up to twelfth grade, but the Chamorro school didn't. I'm so blessed that I learned from my father, because if he was not around I wouldn't be like this now, because only one, two, three, to ten I learned in Japanese words, nothing more. You didn't talk to the Japanese unless you wanted something or the Japanese wanted something from you, then you could speak with them.

During the Japanese time when we heard the sounds of the Americans dropping bombs sounding like dynamite on the ground, oh my boy, it was very scary because the Japanese were already telling the Chamorros that the American people were very bad. They said "Once you see the Americans, run and hide, because they will kill you. If the American see you they will kill you." Look at these people (Japanese), they wanted us, the Chamorros, not to like the Americans.





Nobody in my family died during the war and I think only three others died, and they were old people. They were Odmát, Vicentín Kika', and Odilio. Wait, because I think there was one more – the husband of Angelica – Crispin.

I was so happy when I knew that the American won the war. We acted like we were small kids; we were scared of them because we had never seen this kind of people. The children hugged their parents and cried because they didn't want to see this kind of people but these people (American) were good. Oh my boy, even if they threw away the Japanese, I would not cry, but the Americans were good hearted people. That was why God, our good Lord, made the Americans win the war. They gave assistance to those that really needed help. Especially the sick, they would take care of them. The Japanese hospital was very dangerous. If a person only had a little problem, they would give the person a shot. Then sometimes this person would die.

It was not the same as the Americans. When the Americans gave you a shot, pretty soon you got well, but the Japanese, even though you were feeling little sickness, they kept giving you shots until you died. They were selfish people, that's why I didn't like them, even though I was born during the Japanese time, I didn't like my life growing up.



Juan M. Barcinas

Interviewed by Darrel Ulloa and Nathan Barcinas
May 4, 1999

Mafañagu yu' gi Septembri 25, 1934.

Bai hu sangan hãfa hu tungu' put i gera.

Durantin i tutuhun i gera, i Chamorro manmalăgu para i liyang gi hălum tănu chăgu' para i sengsong para u fanatuk. Sigi mo'na i gera mampus i tănu' nama'si'. I lălăhi manmakoni' para i lugat i Chapanis. Kada simăna manali'i' yan i familia. Mientras mas i tiempu-mumakat, i tătăo tănu' manhănăo para i halum tănu' para u ma'espia nenkanu' masecha gada' lemai pat gada' chotda para makanu' nui familia.

Dispues i tiempu mas rektu. Ti siña pumeska hăo yangin tăya' numiru gi tătătăo-mu matugi' tatkomu numiru unu pat dos anai ha ditetmina hăyi na sindălu nai gaigi hăo. Yangin magacha' hăo, pues mapresu yan makastiga. Ma'aña yan mana'ambre hăo. Manpopbli i Chamorro.

Yangin para u fanpeska ayuyu pat umang tăya' kandit. Debi di u maekunguk i kalaskas gi hălum tănu' dispues nai u mataka' despasio puedi ayuyu pat umang. Lăo guaha na platan tăki' mapacha. Mampus na'ma'si'.

Dispues i Chamorro manmacho'chu' para i sindălun Chapanis. I Chamorro manmacho'chu' para i lina'la' i sindălu. Famălăo 'an yan famagu'un manmacho'chu' para lina'la'-ñiha. Maresibi rasion nenkanu' lăo ti parehu yan i rasion Chapanis. Menus i Chamorro na rasion ke i Chapanis. Para un sentăda ha'.

Asiga... Anai tăya' asiga manmanombra i tătătăo para i kantun tăsi para u fansalinas. Salinas para u fanmama'tinas asiga.

I tiempu mas mumamakāt yan mas popbli. I tătătăo nai magacha' mama'kimason makonsidera komu *spy* ya tăya' edukasion-ña. I tătătăo makoni' ya makastiga yan guaha nai mapunu'.





Lamita karera i gera, para u fanmapunu' i Chamorro ya manmatågu' para u maguåduk un hoyu para topu' hånun. Låo mandagi i Chapanis. Esti na hoyu para u mahåfut i Chamorro yangin mattu i Amirikanu ya i Chapanis ha paki todû i Chamorro. Låo suetti sa' guaha un ma'gas Chapanis gi sanhåya na lugat ha hunguk put i planun mapunu' i Chamorro. Ilek-ña na i Chamorro sumapoputta i sindålu ya yangin mapunu' i Chamorro siempri kontodu i sindålu manmåtai. Pues i Chapanis ti makonsigi i planun i para mapunu' i Chamorro.

Dispues, yangin mattu i Amirikanu, fanhånao ya in fanatuk maseha månu sa i Chapanis para u fanmakoni' ya u fan mapunu' gi kantun i hoyu. Esti na Chapanis ha sangåni i Chamorro na u fanatuk kosaki ti u fanmasoda'. Na'an esti na sindålung Chapanis durantín i tiempun Chapanis si Saito Taicho'. Gof maolik esti.

Anai mumaolik i tiempu, i Amirikanu mattu. Tratamentu para i Chamorro maolik. Ti parehu na tratamentu para Chapanis, Chinese, Okinawans, yan Chamorro. I Chamorro manmatågu' para u fanhånao para i lugat-ña. I Chapanis yan Chinese manmasustieni para u fanmana'hanao gi tånu'-ña.

Esti gi kinemprinde-ku durantín i tiempun gera yan mampus sa'pit.





Juan M. Barcinas

Interviewed by Darrel Ulloa and Nathan Barcinas

May 4, 1999

My name is Juan M. Barcinas. I was born on September 25, 1934. I am sixty-three years old now. I was only ten years old when the war started here on Rota. I am married to Terrisita A. Barcinas. I have four daughters and five boys. In all, I have nine children. I will now share with you my experience during World War II on Rota.

At the beginning of the war, the Chamorros ran to caves in the jungle far from the village to hide. As the war advanced, the land became poor. All Chamorro men were taken to work at Japanese property. Every week they were released to see their families. As time became harder, the natives of Rota would go into the jungle to find food like young breadfruit or young unripe bananas to take and cook for the family to eat.

After that, it became more strict. You couldn't go hunting unless you had a number on your body written like the number 1 or 2 which determined what type of military you belonged to. If you were caught and didn't have a number you were put in prison and punished. You would be hit, whipped or kicked and starved. The Chamorros were helpless.

To go hunt at night for coconut crab or hermit crab, there was no light. They would listen for a crackling noise in the jungle and when you heard the crackling noise you would slowly reach to see if you had a coconut crab or hermit crab. Sometimes it was feces they touched. Very poor.

Back then the Chamorros worked for the Japanese soldiers. The Chamorros worked for the Japanese soldiers' survival. Women and children who could work were made to work for their survival. They got rations but not the same as the Japanese. The Chamorros were given less and the soldiers were given more. Enough for a meal. Salt became scarce. When there was no salt, the people were sent to the beach to make salt (*salinas*). *Salinas* is the process of making salt. Time was getting harder and poorer. If people were caught burning a fire, they were considered as spy even though they had done nothing wrong. The person was taken and punished and sometimes killed.





Half way through the war, the Chamorros were to be killed and they were tasked to dig a hole for a water well. But the Japanese lied. It was for a mass grave. When the Americans came the Japanese were going to shoot the Chamorros and bury them in the hole. Luckily, a Japanese boss at the Sasanhaya area heard and didn't want the Chamorros to be killed because it was the Chamorros who supported the soldiers and if they were killed the soldiers would also die. So the Japanese did not follow the plan to kill the Chamorros.

That Japanese commander thought if the Americans came, the Chamorros should run and hide far from the village where no one could capture them. The name of this Japanese soldier during the Japanese time was Saito Taicho. He was very good.

It became more peaceful and the Americans came. Treatment for the Chamorros was good. Treatment for Japanese, Chinese, Okinawans, and Chamorros was not the same. They separated the Chamorros from the Japanese and let the Chamorros return to their homes. The Japanese and Chinese were kept to be sent back to their countries.

This is what I understand during the war time and a lot of sacrifice.



Lucia Castro Barcinas

Interviewed by Clint Barcinas
February 6, 2002

Na'an hu si Lucia Castro Barcinas.

Ngai'an mafañagu-mu?
March 25, 1940.

Håfa siniente-mu anai un hunguk na guåguaha gera?
Mampus yu' lu'han, chathinassu, ñalang yan sinientin malångu.

Håfa na klasin guma' nai man sãga hamyu?
Mansãga ham gi liyang, gi Talakhaya. I na'an i lugat, Chubang.

Håfa un kanu' durantin i gera?
Durantin i gera, hu kanu' kamuti, gada' papãya, ayuyu, cha'guan tãsi, asiga, dengding, lemai yan suni.

Håfa bidã-ña i Chapanis nai Chamorro?
I Chapanis ha implea todú i Chamorro para u matãnum kamuti giya Sabãna para nengkanu'-ñiha. Si nanã-hu, si tatã-hu yan i che'lu-hu palão'an. Para matãnum kamuti.

Håfa i Chapanis bidã-ña yangin ti un tatiyi i otdin?
Makastiga hão kulang mapo'lu hão gi presu ya makastiga. Enão ha'.

Kão bula Chapanis giya Luta durantin i gera?
Ti gof siguru yu'. Buenti dos sientos na Chapanis ha'.

Kão i Amirikanu ha punu' i Chapanis?
Todú i Chapanis mansãga asta i gera, pues manhãnao para Hapon.

Guaha parentis mãtai?
U hassu unu si Crispin Mangloña.





Haf taimanu na mâtai?
Dinanchi nui bâm.

Hâfa siniente-mu dispues di gera?
Maguf yan konsolasion yan huna'i si Yu'us grâsia sa' mansâfu ham.
Dispues di gera, ti megai matulaika. I liyang yan patti gi tanu' madistrosa.



Japanese arriving from Japan and Okinawa to work in the sugar cane and the phosphate industries.





Lucia Castro Barcinas

Interviewed by Clint Barcinas
February 6, 2002

My name is Lucia Castro Barcinas. I was born March 25, 1940.

When I heard there was a war going on, I was very scared, worried, hungry, and I felt sick.

We stayed in the cave in Talakhaya. The name of place where we stayed is Chubang. During the war, I ate sweet potato, wild papaya, coconut crab, sea weed, salt, snail, breadfruit, and taro.

The Japanese employed all the Chamorro people to make them plant sweet potato at Sabana for their own food. My mom, dad, and sister worked to plant. At the time I was only five years old so I stayed in the cave waiting for my family to come from the field where they were planting sweet potato. If you didn't follow their orders, they punished you like put you in jail, beat you up. That's all.

When the war was going on, I am not quite sure of the Japanese population. Maybe there were only 200 Japanese people on Rota. All the Japanese stayed here until war was over then they left for Japan. I only remember one relative who died, Crispin Mangloña. He died when he was accidentally hit by the bombing.

When the war was over I felt happy and comfortable and thanked God because we survived. Rota didn't change much after the war. Only the cave and some parts of the land were destroyed.



Regina Songsong Barcinas

Interviewed by Jodianne Inos and Crishanti Toves
May 28, 1999

Transcriber's note:

I found this interview had a lot of in-between conversations, and unclear responses from interviewee.

Na'an-mu si Regina S. Barcinas.
Hunggan.

Kão lala'la' hảo gi durantin i gera?
Hunggan.

Amãnu nai umatuk hảo?
Gi sanhaya na banda.

Gi halum liyang?
Guaha na biahi gi liyang yan guaha nai i sanhiyung.

Kão ma'a'nao hảo?
Hunggan.

Hãfa na klasin nenkanu' in kakanu' gi tiempun gera?
In kakanu' lemai, tupu yan mana.

Ya hineksa'?
Tãya'.

Ya guihan, papãya?
Ti chumochu yu' papãya.

Ya suni?
Tãya'.

Hãfa gimin-miyu?
Hãnum yan chigu' mana.

Kão machocho'chu' hảo?
Kão machocho'chu' hảo gi sanhiyung. Mana'atuk ha' ham gi liyang.





Hâfa na klasin magâgu in usa durantin i gera?
Parehu ha', bestidu.

Kão in kakanu' ayuyu, umang yan guihan durantin i gera?
Âhi', umang ha'.

Kão guaha checho'-mu?
Tâya'. I guâlu' ha' na cho'chu'.

Durantin i gera, hâfa na klasin lina'la'? Kão umasagua hão?
Hunggan.

Kão guaha yan kuântu famagu'on-mu?
Hunggan, ya sieti famagu'on-hu.

Hâyi na'an-ña i asaguâ-mu?
Si Antonio Gogue Barcinas.

Hâyi mas amku' na patgun.
Si Juan, pues si Binvinido, pues si Rosario, pues si Tito pues si Habet,
pues si Florincia, pues si Ramon.

Hâfa na klasin nenkanu', un na' chochu i mas patgun as Ramon?
Gui na tiempu tâya' lechi. Hu gimin i atuli dispues hu na' chochu i neni
ginin i pachot-hu esta i pachot i patgun neni. Tâya' mamadot.

Hâfa siniente-mu durantin i gera?
Mampus chatsaga yan makat.

Durantin i gera, kão siña un bisita pat un kuintusi familia pat atungu?
Ti siña. Ti mapetmiti.

Kão guaha nai umasuda' hão yan sindâlu?
Tâya'.

Hâfa para uncho'gui yangin umasuda' hamyu yan sindâlu?
Makat un kontinua i hinanao debi un sâga yan un oppi i kuestion ya esta
ki i sindâlu munâyan manabiriga.





Sảngan estoria-mu durantin i gera?

I sindálu manmakonni' ham para Hảofnă nai guaha liyang. Mansảga ham
esta ki manmakaikai ham.

Kảo guaha liyang?

Tảya'.

Ya gima'?

Tảya'.

Kảo guaha kareta?

Tảya'.

Ya karabảo pat karetan guảka?

Tảya'.

Hảfa guaha-mu?

Plảtu.

Kảo guaha paini?

Bula.

Hảyi yumuti' siha?

I sindălun Chapanis.

Kảo lảlảlu' hảo?

Hunggan. Lảo tảya' bali-nả.

Kuảntu kantidan ga'-mu guảka?

Unu ha'. Lảo i Chapanis ha punu' para nenkanu'.

Kảo guaha batkunairi?

Hunggan, guaha gumugupu.

Hảyi ma'gas i Chapanis?

Ti hu tungu'.

Hảyi ma'gas Luta? Kảo guahamayot pat kunsilio?

Tảya'.





Guaha un hassu fuera di hãgu amigu?

I mañe'lu-hu, si Metchot (*will come*) yan si kumpairi Hubettu.

Kão guaha kandir?

Tãya'.

Ya dãngis?

Ti siña.

Kão guaha sãbanas yan alunan para maigu'?

Hunggan.

Hãfa na klasin tãmpi in usa para maigu'?

In usa hãgun chotda para u matãmpi i eda' dispues ni sãbanas.

Antis di i gera, hãfa na klasin guma'-mu?

I gima' hãyu yan sin.

Kão guaha kuattu?

Hunggan, siete.

Durantin i gera, hãfa bidada-mu?

Tãya'.

Kão masangãni hamyu na guaha gera?

Åhi', lão manmalãgu ham para bain fanatuk. (*transcriber's note: a lot of unclear-murmurs. Not clear*).

Hãfa ilek-ña i asagua-mu?

Fanhãnao para i liyang.

Kão i asaguã-mu manespipiha nenkanu'?

Hunggan.

Tãya' lechi?

Tãya'.

Rice porridge?

Atulin pugas. Antis di i gera, guaha pugas.

Hãfa na mirenda?

Tãya'.





Tupu?

Kão guaha salape'-mu?

Hunggan.

Kão salapi' Amirikanu pat Chapanis?

Salapi' Chapanis.

Sãgan i estorian i gera.

Ma'a'ñaõ yu' ni batkunairi. Anai manhãnaõ i batkunairi, eyu nai manhuyung ham gi liyang.

Hãfa bidan-ñiha i famagu'on-mu?

Si Juan disi sais años macho'chu' gi faktorian asiga kontodu si Binvinidu. Si Rosario yan Tito macho'chu' gi guálu' tupu.



Regina Songsong Barcinas

Interviewed by Jodianne Inos and Crishanti Toves

May 28, 1999

Translator's note:

This interview had a lot of in-between conversations and some of the interviewee's responses were unclear.

My name is Regina Songsong Barcinas. I was born on Rota in the year 1912. My husband's name is Antonio G. Barcinas. I was married when I was thirty-two years old. We had seven kids: Juan, Binvinido, Rosario, Tito, Abel, Florencia and Raymond Barcinas.

Before the war we had a house made of wood and tin with seven rooms. We used Japanese money.

During the war there was a lot of hardship and it was difficult. My husband told us to run to the caves. We hid in the south part. Sometimes in the cave and sometimes outside. I was scared of the planes. When the planes left, we got out from our cave. The soldiers took us to *Håofña* cave area. We stayed there until we were relocated.

We had a cow, but the Japanese killed it for food. We ate breadfruit, sugar cane, hermit crab and sometimes young coconut meat. We drank water and coconut juice. At that time Raymond (*Ramon*) was an infant and there was no milk. The way I fed my infant was I would drink some broth or porridge (*atuli*) made from coconut milk and feed my baby by passing it by mouth from my mouth to my baby. There were no baby bottles.

We didn't have lights or candles. We had blankets and pillows. We put banana leaves on the ground and then covered them with a blanket. We showered and washed our clothes down by the river.

We only hid in the cave and worked on the farm. It was not allowed to visit family or friends. My siblings came, Metchor would come and *kompaire* Hubetu. My oldest child Juan was fourteen. He worked at the





salt factory. Binvinido was twelve and he worked with Juan. Rosario and Tito both worked in the sugar cane fields and the rest of my younger children just worked on the farm.

If you met up with soldiers it was hard to pass by so you just had to stop and answer questions until you were cleared. You had to be still until the soldiers were done interrogating you.

There was a story about Semion Santos that whenever they saw him they thought he was American. Catlos was hacked by the Japanese because he was suspected as an American. I did not see it but he was hacked.

I was really happy when the war ended. I had free time to spend with my family and friends. It felt so good that our prayers came true.

So I thank Almighty Father God and the Blessed Virgin Mary for all the blessings they have sent down on us. I am happy with what I have. My grandchildren are really taking good care of me. They are very special and very precious to me. Without them I wouldn't have a successful life.



Building of the convent and rectory.





Consolacion C. Calvo

Interviewed by Pilar Rita Mereb and Tanika Barcinas

Translated by Charlene Cruz

May 30, 1999

Kuântu años hão anai matutuhun i gera?

Onsi años.

Kão siña un sangan hãfa masusedi anai matutuhun i gera?

I maestran-mâmi hasangâni ham na para u fanhãnao gi eskuela. Un gradu yu'. I mañainan-mâmi para u fattu ya u konni' ham sa' esta i gera para u matutuhun. Mattu si tatã-hu ya ha konni' yu'. Manhãnao ham hãya para i lanchu giya Talakhaya. Tatachog ham nai mansasaga. I tãotão siha manhãnao para u fanatuk. Hami esta manhãnao. Mangaigi ham gi pãpa' as Ton Metchot gi kantun tãsi. I lanchun-mâmi mafa' na'an Satga. Un Chapanis mattu ya ha sangâni ham na munga mahngang. Ha sangâni si nanã-hu yan tatã-hu na para u mana' pangpang i kañon para machagi. Lão kadada' i tiempu, ti machagi. Mattu esta i gera.

Gaigi i batku gi sanhiyung gi tasi. Hami mangaigi gi sanpapa' lão i batku gi sanhiyung. I maninerun i batku mangigimin. Gi alas singku gi pupuengi, i batkunairi mattu ginen Sabãna. I batkunairi mattu hihut kontra i lanchun-mâmi ya mama'tinas buruka nai phew..... Pues humãnao para i batku. Sigi ha' ha likuku'i. Dispues i batkun Chapanis hapaki i batkunaire. Dispues i batkunairi ha likuku'i dos biahi pues ha yuti *bomb* pãpa' gi batku ya kumason yan mañila'. Dispues i batkunairi ha yuti' ta'lu bãm. Tãya' chansa para i Chapanis. Guaha manñangu, guaha manmãtai. In li'i' ha' i batkunairi yan i pilotu. I pilotu ha li'i' ham lão ti ha paki ham. I batkunairi humãnao para Sabãna. Ya dispues ha bira gi' yan singku na batkunairi ya makontinua mabãm i batku. Anai madingu, i lek-ña si tatã-hu na nisisario para bain fanhãnao ya bain fanatuk para bain espiha liyang. Bula inanglu' katni gi mandankulu natina Chapanis, guaha yi i ti mananglu'. Ti meggai in chuli' na nenkanu' mantinsion yan lauya'. Megai ti in chuli'. I chechetun ha' na magãgu gi tãotão-mâmi ha'. Mansãga ham gi un liyang gi kantun chãlan. Mansaga yan in nangga gi halum liyang as Tan Alu (Catlos Calvo). Anai manana, si tatã-hu humãnao para u fanespiha lugat para i familia. Si tatã-hu ha soda' lugat, pues manhãnao ham. I nenkanu' nai in kakanu' mãsan mangga ha' sa' enão ha' guaha. Sa' ti siña mama'guãfi. Un semãna dispues, si tatã-hu





ha konni' ham para otru na liyang gi kantun ch'alan mafana'an Gua'-Hagtão. Si tatã-hu ha ding'u ham ya humãnão para i lanchun-mãmi giya Satga para u rikunosi i kosas-mãmi giya Satga lão tãya' ha soda'. Todu esta i Chapanis machuli'.

Dispues umasuda' yan si Catlos Calvo ya sinangãni na u atuk sa' i Chapanis manlalaoya ya i sindãlun Chapanis maespiha siha Chamorro ya siempri manmapunu'. Manmachuchuli kosas yan propiadat. An masoda' hãyi siempri mapunu'.

Manhãnão ham yan si tatã-hu para i liyang gi kantun kanat gi as Hulão as Ephrem. Mansãga ham guini yan dies na tãotão. Ti meggai na tãotão hãya mansãga guini. Guaha hãnum, liyang yan otru siha. Esta i gera matututuhun. Guaha na ti mãsa i fina'tinas. Si Catlos Calvo ma'gas gi *area* i liyang. Si tatã-hu ma'gas para una' siguru na tãya' ãsu humuyung gi airi. Yangin guaha ãsu debi u mapunu' i guãfi. Si tatã-hu humahãnao pumeska ayuyu yan umang sin kandit. Ha tataka' ha' sa' ti siña kandit.

I manamku' yan guãhu manmacho'chu' ham para manguãsan yan in tãnum i kamuti para i sindãlu. Yangin gaigi i batkunairi gi hilu'-mãmi, manatuk ham gi halum cha'guan. Guaha esta manmãtai na manamku'. I batkunairi mamamaki gi hilu'-mãmi lão ti hadandanchi ham.

Anai' pãs esta, manhuyung ham lão ti in tungu' na makpu esta i gera. I mãnaina manhuyung ya manhugandu balã. I primu-hu yan guãhu humãnão ham para bain espiha tumãtis. In li'i' kareta lão ti in tungu' hãfa yan hãyi gai kareta. Eyu gi Talakhaya as Ephrem iya Bo'bu'. I primu-hu yan guãhu humãnão ham bain fama'ensalãdan tumãtis para u makanu'. I mãnaina manhugagandu balã. Damenggu na ha'ãni.

Anai esta nahung tumãtis, humãnão ham. Anai hu atan katan gi as Ephrem, Tan Tinang ya huli'i' kareta siha, dos *jeep*, dos *truck*, yan tãotão siha magogo'ti paki. Hu sangãni i che'lu-hu na para bain mapunu'. Mamaila' i kareta, *truck*, *jeep* para u punu' hit. Anai ha li'i' ha toktuk yu' ya kumãti sa' ti in ting'u hãfa bain susedi. Ti in ting'u na esta pãs i gera. Eyugi' buenti, anai sigi mãgi ha tungu' na guaha ya-ña. Ilek-ña "*come boy*" "*come baby*". Ti in ting'u i linguãhi. Primet nai in hinguk. Pa'gu nai in ting'u. Ha ãgang ham lão ti in dalak. Ha na'li'i' *ham candy*, *biscuit* yan otru siha. Sigi ha' mãgang ham lão ti in dalak. Ma'arundundea ham nai sindãlu ya i sindãlu sigi ha hulus i ilun-mãmi. Kumãti ham. Buenti ti para bain mapunu'. Sa' hãfa? Sa' sigi mahulus dispasio i ilun-mãmi. Makoni'





ham ya mana' maudai ham ya masadi ham. Onsi añus yu'. In chili' i chalan anai i mañainan-mãmi mandiskakansa. Gotpi i *jeep* sumãga ya todus mankahulu'. Anai si *auntie* Tinang ha li'i' ham, asaguã Tan Pepe, kumãti ya ha sangãni si nanã-hu Maria na para u mapunu' i famagu'on sa' makoni' i famagu'on. Lão ãhi'. Fineni' na nai mali'i'.

Pues masugun i *jeep* yan *truck*-ñiha para i sanhilu' ya mapark. Mantunuk. Gi halum i gurupu guaha pãli'. Ha tungu' finu' Españot. Pues i bihu Andres Ramos, as Tun Betnado ha tungu' Españot yan i bihu-hu Sixto. Siha yan i nanan Catlos Calvo matranslada i finu' Espaniot esta i Chamorro. I pali' ha faisin hãyi mankatoliku. Todus ha' mankatoliku. Dispues ilek-ña po'lu lamasa ya para u misa. Mababa un latan ostia para komuñion. Dispues di komuñion, i tãotão machuli' i piña ya madebana para umakanu'. Un dankulu na kahita guaha diferentis nenkanu' para u mapatti i tãotão. Guaha latan katni yan fruta.

Hãyi malagu' umega' *movie*, kada puengi i *truck* para u fattu. Esti hulu' na *area*, mahatsa temporario na espitat, *Quonset*. Dispues mayulang. I para umo'mak, brin ha'. I gali gaigi gi sanpapa'. Guaha' anaku na labadot. I *truck* humahanão hãya. Mañasaga ham Guaha' antis di as Tan Ben Butga. Estigi' i *pick up area*. Manmakoni' ham para bain fanega' *movie*. Kada dia singku na *truck* mafattu yan bula sapãtus yan magãgu. Ankunsumu na magãgu para i tãotão siha. Dispues manmalaknus ham gi *camp*. Manhãnão siha i tãotão para i gima' para u matutuhun i lina'la'-ñiha. Makpu' i gera esta. Pas.



Bombing of the Shaun Maru.





Consolacion C. Calvo

Interviewed by Pilar Rita Mereb and Tanika Barcinas

Translated by Charlene T. Cruz

May 30, 1999

When the war started I was eleven years old. I was in the first grade.

The teacher told us we were to leave school, that our parents were coming to pick us up because war was about to start. Our parents came and took us and we went to our ranch. Our farm was at Talakhaya but we were living in Tatachog. People were leaving, looking for a place to take shelter. We went down to Tun Melchor down on the bottom near the beach. That's where our ranch was, at Satga below Tun Melchor's land.

A Japanese came and told us not to be frightened. He told my mother and father that they were going to shoot a cannon to test it. But time was already short. They did not test the cannon. War came. The ship (Shaun Maru) was below us. We could see it well. The crew of the ship were drinking. At five in the afternoon a plane came from above the Sabana area. The plane came close to our ranch making a sound of "phew". Then it flew out to the ship, and circled around it. The Japanese ship shot up at the plane. The plane circled twice and then dropped a bomb and the ship was in flames. When the fire started all the people on the ship were frantic. One side had already submerged. Another plane turned and continued bombing, twice it bombed. The Japanese had no chance of surviving. Some swam to shore, others died.

We saw the plane and pilot. The pilot saw us but did not shoot at us. The plane turned around again and continued up to the Sabana and then came back with five other planes. They continued to bomb the ship.

When the planes left, my parents said, "We have to leave to take shelter, to find a cave". We had lots of dried meat in big containers. We did not take all of it. Much of the food supply and pots were left behind. We had only the clothes on our backs. My parents took us to a cave by the side of the road. We waited and stayed in cave until Tan Alu, Carlos Calvo, said "Come and stay here". We stayed at the cave of Tan Alu.





At day break, my father left to find where we could stay as a family. My father found a place to stay and that's when we left. The only food we had to eat was ripe mango. Only ripe mango was available, because we were not allowed to make a fire. A week later, my father took us to another cave by the road called Gua Hagtao. My father left us and went to our ranch at Satga to check on our belongings but he found nothing. The Japanese had taken everything. He then met up with Carlos Calvo and told him to take shelter because the Japanese soldiers were patrolling and looking for Chamorros and they would be killed. They were seizing all properties. When they found anyone they would kill them.

We moved with my father to a cave at a ravine at Halao named As Elphrem. We stayed there with about ten people. Not a lot of *haya* people stayed there. There was water, cave and all. The war was already going on. Our food was sometimes not cooked. Carlos Calvo was the boss for the cave area. My father was the boss to see to it that no smoke was released into the air. My father made sure that the fire was extinguished.

My father at the time went hunting for coconut crab and hermit crab without a light. No flashlight. Myself and other elders worked pulling weeds during the war to plant sweet potato for the soldiers. When the planes were above us, we would hide in the field. Some elders already died. The planes were shooting but the plane that flew above us did not hit us.

When peace came, we got out of the cave but did not know that the war was over. Parents got out and played cards. My cousin and I went to look for tomatoes. A car was coming but we didn't know what kind or whose car. This was at Talakhaya at As Ephrem at Bobu. My cousin and I left to make tomato salad to eat. Our parents were playing cards. It was a Sunday. When we got enough tomatoes, we left because we had a lot. I looked north at As Ephrem, Tan Tinang and I saw cars, two jeeps, two trucks and people holding guns. I told my brother, "They are going to kill us. Here come the cars, trucks, and jeeps to kill us." When he saw it, we hugged and cried because we did not know what was going to happen. We did not know if the war was over. The American soldiers stopped and called us. They were calling us "come boy" "come baby." We did not know the language. First we heard. Just now we know.





They were calling us. Showing us candy, biscuits, and other things. They kept calling us but we refused to come. We were surrounded by soldiers and the soldiers were rubbing our heads. We were crying. “Maybe they are not going to kill us.” Why? Because they were gently rubbing our heads. They took us and gave us a ride on their lap. We were 11 years old. They drove down the road to where our parents were. The jeep stopped and everyone stood up. When my auntie Tina, wife of Tan Pepe saw us, she cried and told my mom, “Maria they are going to kill the children.” But no. This was the first time they had seen those men and cars. They drove their jeeps and trucks forward and parked. Got down.

Among the group there was a Spanish-speaking priest. The grandfather of Andres Ramos, Tun Bitnadu, and Sixto knew Spanish. They and the mother of Carlos Calvo translated Spanish to Chamorro. The priest asked who was Catholic. All were Catholic. Then the priest said “Put a table and I will say mass”. Then he opened a can full of host for communion. After communion, the people sliced pineapple to be eaten. The guests gave us big boxes of assorted food to be distributed to families. Canned meat and fruits.

At the top area, (*points to the present location of the hospital*) they built a temporary hospital (*Quonset*). Later they dismantled it. The shower area was a tarp down where the trees are now. Their galley was down there also on the lower level. They had a very long sink with a faucet.

We stayed at Guaha before Tan Ben Butga, pick-up area. The truck came to pick us up to watch movies every night. Everyday five trucks would come with lots of shoes and clothes, used clothes to give out to the people. They gave them to each boss to split amongst those with children. Those with no children were also given shoes and second-hand clothes. Then we were released from our camps. People went back to their homes to return to their livelihood. Peace already. The war was over. Peace.





Ana Songao Hocog

Interviewed by Johanna Fern Barcinas and Terry Ayuyu
May 7, 1999

Guãhu si Ana Songao Hocog. Si nanã-hu si Escolastica Songao Hocog. Si tatã-hu si Pedro Maratita Hocog. Mafañagu yu' gi Huliú 13, 1932.

Kuattru mañe'lu-hu. I mas amku' si Ignacio Songao Hocog. Segundu si Ana Songao Hocog. Mina' tres si Milagro Hocog Mangloña yan mina kuattru si Rosa Hocog Indalecio.

Idat-hu anai hututuhun i eskuela ochu añus gi tiempun Chapanis. Tres gradu yu' anai mattu i gera. Anai mattu i gera, ti hu na' funhãyan i eskuela.

Durantin i kinahulo'-hu, hutungu' mama'tinas, mama'gãsi, yan mungayu gi halum tãnu'. Manna'ma'si' ham na familia. Manmama'tinas ham gi fegun sanhiyung. In usa hãyu para bain fanprensa magãgu. Humahanão yu' para i halum tãnu' para bai rekohi hãyu ya hu lofan para i gima'. Manlupuk yu' hãnum para i gima' gi sãgan hãnum. Si tatã-hu peskadot. Guihan kada dia inkakanu'. Tãya' *ice box* gi tiempun Chapanis. Yangin in pinu' katni, in na' fananglu' yan infa'tinas adobun Chamorro.

Gi kinahulo'-hu, ti hu na'funãyan i eskuela. Mattu i gera. Manmalãgu ham para as Hakodu'. Manmamokat ham. Ti in chili i kosas-mãmi sa esta mattu i gera yan i batkunairi duru mamaki.

Durantin i gera, mansãga ham gi liyang yan guãfak. Fan maigu'-mãmi hilu' açhu'. Tãya' fogun. In usa i achu' gi halum liyang para bain fama'tinas. Yangin in hinguk i batkunairi, in punu' i guãfi para munga na huli'i' ham i batkunairi. Manna'ma'si' ham sa' kamuti, chotda, papãya, yan lemai in kakanu'. Tãya' hãnum, pues hu katga i buteyon para bain fanlupuk hãnum gi kantun tãsi anai gaigi i be'bu'. Hu katga ochu na buteyon gi tatalo'-hu, kuattru gi sanme'na yan dos hu odu'. Mamokat yu' ginen Sonton asta as Hakodu'.





An puengi, humãno yu' macho'chu'. Durantin i gera, mampus ham manpopbli. Ti manali'i' ham yan familia. Si tatã-hu, si nanã-hu yan mañelu-hu manhahami ha'.

Gaigi i lanchun-mãmi giya Sailigai. I distansia ginen Sailigai asta Hakodu' chãgu'. Lão sinimbatgu, manmañoda' ham liyang para bain fanatuk. I Chapanis ha chuli' i gima'-mãmi giya Tatachog. I Chapanis ha dulalak ham gi gima'-mãmi ya enãao na mangaigi ham gi lanchu. Anai dosi añas yu', komu guãhu mas amku' na palão 'an, macho'chu' yu'. Si tatã-hu yan i che'lu-hu lãhi makoni' nai Chapanis para u manafacho'chu'. Guãhu hu sapotta i dos na che'lu-hu yan si nanã-hu. Gi tiempun gera makat. Sueti anai mattu i Amirikanu ya ha na' fanlibri yan sãfu ham.

Durantin i gera, i sendãlun Chapanis makoni' si tatã-hu. Pues humãno yu' macho'chu' ya manãnum kamuti para i Chapanis ahi' ti para i Chamorro. An puengi nai macho'chu'-yu' sa' ma'a'ãno yu' ni batkunairi. Masotni na kamuti ha' para nenkanu' durantin i puengi asta i ega'an. Pues i manana manlupuk yu' hãnum para gimin i che'lu-hu yan si nanã-hu sa si tatã-hu trabia ti mafattu.

Makpu' i gera.

Anai makpu' i gera, ti manhuyung ham gi liyang sa' manmattu i Amirikanu. Ti hutungu' i finu' *English*. Kinsi añas yu'. Kada manguentus, hu atalaki ha' sa' ti hutungu'. Ha faisin yu' "kão Chamorro?" Hu señas hunggan. *You* "sabe". *No* "sabe". (*Do not understand*).

Anai makpu' i gera, i Chamorros manhãno pãpa' ginen i liyang para i sengsong ya mansãga. Gima' hìgai ha'. Mampus dikiki' i gima'-mãmi. I Amirikanu ha na'i ham nenkanu'. Guaha bateha in usa. In u' usa kakalotis para mama'gãsi. Tãya' riku, o sino, mas gefsaga ki i otru tãotão. Todus manparehu.

Anai mas mãolik i tiempu, i tãotão manhãno para Guam para u fanmacho'chu'. Guãhu humãno yu' para Saipan. Si nanã-hu yan tatã-hu mahonggi na i mas amku' na palão 'an para u ayuda i familia ya u sãga gi gima'. I amku' na palão 'an ti nisisario na u eskuela. Pues komu guãhu amku', sumãga yu' gi gima' ya manayuda. I dos na che'lu-hu humãno





para Guam para u eskuela. Sumâga yu' tati ya hu ayuda si nanâ-hu yan i dos na che'lu-hu. Mampus na' piniti yangin tâya' edukasion-mu.

Ginen i eksperensia-ku, hu sensuran maisa yu' na an guaha patgon-hu palão'an, ti bai hu sedi na i kustumbrin Chamorro hu puni i edukasion. Ti bain tatiyi i mapraktika antis na tiempu anai mapuni i palão 'an umeskuela, o sino, macho'chu'. I manChamorro mahonggi na i lahi para u fanespiha para i familia âhic ti i asaguâ, o sino, i palão 'an. Lâo segun i hu li'i' yangin i asagua u a'ayuda i dos, mas mâolik para i familia. Yangin u ma'ayuda i dos para minâolik i familia ha'.

Anai masmâolik gi tiempun Amirikanu, guaha mattu Amerikanu na maestru para u famana'gui. Guaha lokui' *Russian* na doktu. Ti ha gof tungu' finu' *English* kalan guâhu. Ti hutungu' lokui' finu' *English*. Fineni'na muchacha yu' para un Amirikanu, Distad Rep. Guaha tres famagu'on ya ha faisin yu' para bai facho'chu'. Durantin i che'chu', manungu' yu' finu' *English* yan lokui' anai gaigi yu' otru lugat machocho'chu'. Guaha siha hu hunguk yan u li'i'.

Un dia ilek-ña i patgun, “Ana, guaha malago'-hu”. Ilek-ku “hâfa malago'-mu?” Sângani yu'. Ha baba i *ice box* ya ha fa'nu'i yu' ni nenkanu'. Magâhit na puti ti umeskuela. Lâo grâsias adios na sieti famagu'on-hu ya hu atendi ginen i dididi' na tiningu' yan i fuetsan i kodu-hu. Hu na' fañochu mâolik ya hu na' fan dankulu. Hâfa hu padesi ti hu na' fanmamadesi i famagu'on-hu.

Anai humânão i Distad Rep, macho'chu' yu' gi doktu. Dispues di mañochu talu'âni, dumiskansa i doktu asta alas 2:00 gi talu'âni. Antis di humânão macho'chu' i doktu, ilek-ña “Ana, kâo un tungu' fuma'tinas gamson?” Ilek-ku hunggan. I pachot-hu ilek-ña hunggan lâo i korason-hu ti hu tungu' hâfa hunggan. Malak i kusina yu' ya hu baba i *deep freeze*. Todu i nenkanu' nai hu tungu' anai macho'chu' yu' gi kusinan militat na *sirloin steak*, *t-bone steak* yan *New York steak*. Ti hu tungu' hâfa na hunggan ilek-ku. Hu chuli' un la'uya para bai na lokkluk i hanum. Singku biahi na u baba i *deep freeze*. Ti hutungu' hâfa *octopus*. Humânão yu' para i hiyung guma' para bai famaisin patgun eskuela hâfa *octopus*. Tâya' maloffan. Dispues humânão yu' para i santatin guma' gi hatdin lâo taigui i hutnaderu. Dispues hu hasu na parehu ha' ham ti umeskuela. Gi mina' singku biahi nai hu baba i *deep freeze* hu li'i' i





gamson. Hu chankocha i gamson, hu pika i siboyas yan âhos. Dispues hu gisa. Matmâta i doktu ya ilek-ña “manngi' pao-ña.” Gi korason-hu ilek-mu “manngi' pao-ña.” Lâo siempri para un sangâni yu' na sigi sa' ti un kumprendi yu'. Anai ha baba i la'uya, ha na'yan ya ha po'lu gi plâtu ya ha kanu'. Hu sangânin maisa yu' ya ilek-ku si Yu'us Ma'asi' Santa Maria sa' dinanchi-yu'. Ha chuli' i fina'tinas para un guma' Amirikanu para u machagi yan para u sangan na maolik yu' na kusinera.

Anai mattu yu' pâpa' gi gima', hu hasu hâfa hu falufangui. Si nanâ-hu yan tatâ-hu ti dinanchi anai masangan na i mas amku' na patgun palâo 'an ti nisisario na u eskuela. Tâya' impottanti para u tungu' i para u fitma ha' i na'an-ña. Ti nahung nu i para un fitma ha' i na'an-mu. Mamadesi yu' ginen esti na hinenggi. Lâo maguf yu' maseha macho'chu' yu' komu muchacha ya hu tungu' finu' *English*.

Magâhit mampus na' piniti eksperensia-ku. Mañâgu yu'. Si nanâ-hu manhonggi gi Katoliku yan malama-ña. Ti ha na' chochu yu'. Yangin i familia manmunâyan mañochu, mayuti' i sepblan nenkanu'. Ti ha tagu' yu' gumai gai opbligasion. Hâyi yu' numombra bai-hu espiha ya una'la'la' ham. Pues humânâo yu' para Guam ya mumuchacha yu'. Sais âñus yan sais mesis macho'chu' yu'. Antis tati yan pa'gu ti parehu. Esta benti-tres âñus yu' nai mañâgu yu'. Lâo todû i sinida'-hu para i mañaina-hu. Mientras ha' ti uma'asagua tâya' para un sângan. Guaha na biahi nai malagu' yu' chumuli' salapi' para i patgon-hu lâo debi bai nâ'i si nanâ-hu ya guiya hu disidi kâo u nâ'i yu' pat âhi'. Mientras ha' ti uma'asaguâ hâo gaigi ha' hâo gi direksion i mañaina. Ti kumuekuentus i idat maseha singkuenta pat trenta âñus. Todû i sinida'-mu para i mañaina-mu. Guaha na tumângis yu' sa' para bai chuli' salapi' para i patgon-hu. Esti na fina'na'guin nanâ-hu ginen i mafa'na'gue-ña as nanâ-ña. Para minaolik-mâmi ha'.

Guaha sieti famagu'on-hu. Ginen un gradu asta ochu gradu yan ginen ochu asta dosi. Todû biahi yangin manmattu ginen i eskuela, tâya' nai hu na fanmamulan. Edukasion i mas takkilu' na rigâlu siña hunâ'i hamyu. Ti bai nâ'i hamyu oru, diamanti pat tânu' sa' tai bali. Yangin hu na' i hâo edukasion tâya' siña chumuli' giya hâgu asta i finatai-mu. Yangin i patgun umekungkuk ya munâyan i eskuela, para minaolek-ña ha'. Esta hu sangâni hamyu na ni ti u chagi un gradu gi Amirikanu. Ni un patti. Ginen i ekspirensia, hu na fandankulu hamyu sa' macho'chu' yu' gi gobietnu gi espitat komu kusinera. Ginen i ekspirensian muchacha, hu tungu'





mula'la'. Maseha benti-singku sentimos gi ora, macho'chu' yu' makat para bai na seguru na mandankulu hamyu yan munâyan i eskuelan-miyu. Macho'chu' ha' yu' ya masangâni yu' na bai famâtik lão hâfa para bai pâtik. Ilek-ña para bai pâtik. Mâolik yangin maeduka yu' nai siña yu' kumuentus. Hunggan puti tai eskuela. Mâolik na guaha ekspirensia muchacha ya hu tungu' difrentis klasin cho'chu'. Kusinera yu' gi espitat lão ti hu na setbi lepblon kusinera. Hu tungu' mama' tinas ginen i ekspirensia-ku yan i hu li'i' siha. Hu po'lu gi ilu-hu ya satisfechu.



Village shops.





Ana Songao Hocog

Interviewed by Johanna Fern Barcinas and Terry Ayuyu
May 7, 1999

Interviewer note:

Ana Songao Hocog is sixty-six years old. She has lived on Rota all her life, with the exception of traveling back and forth to the other islands in Micronesia, visiting relatives. When she was a little girl, she experienced the Japanese occupation and World War II on Rota. At the beginning of her interview I asked her, "How was life like for you as a young child?" She responded at length, as follows:

My name is Ana Songao Hocog. My mother's name is Escolastica Songao Hocog. My father's name is Pedro Maratita Hocog. I was born on July 13, 1932.

I have three brothers and sisters. The oldest is Ignacio Songao Hocog. Second is me, Ana Songao Hocog. Third is Milagro Hocog Mangloña and fourth is Rosa Hocog Indalecio.

I started school when I was eight at the Japanese time. I was third grade when the war came so I did not finish school.

During my growing up, I learned how to cook, wash and to pick up fire wood in the jungle. We were a poor family. We cooked on an open fire. We ironed clothes using wood. I went to the jungle to gather wood and hauled it to the house. I also fetched and hauled water at the well. My father was a fisherman. We ate fish daily. There were no refrigerators during the Japanese time, so when we killed meat, we dried it and made Chamorro adobo.

When the war came we ran from our ranch to As Akodu (Hagodu) to hide. We did not take our belongings because the planes were shooting.

During the war, we stayed at Liyang, a cave, sleeping on a mat on top of rocks. No stove. We used rocks in the cave to cook. When we heard a plane coming, we put out our fire so that the plane will not spot us.





We were poor because we only ate sweet potato, banana, papaya and breadfruit. There was no water so I would take the jugs and go haul water down at the beach from a fresh water spring (*bo'bo'*). I would carry six bottles on my back, four in the front, and two on my head. I walked from Sonton to As Akodu (Hagodu).

At night, I went to work. During the war, I was unfortunate because I did not see my family. My father, mother and siblings were together.

Our ranch was at Sailigai the place near Sabana. The distance between Sailigai to Hagodu is far. Nonetheless, we were able to find a cave to hide. The Japanese took our house in Tatachog. The Japanese chased us from our house, that's the reason we were at our ranch.

When I was 12 years old, being the oldest girl, I went to work. My father and brother were taken by Japanese to work. I was left to support my two sisters and mother. During the time of war, it was hard.

During the war, the Japanese soldiers took my father. So I went out to work to plant sweet potato for the Japanese not for the Chamorro. I worked at night because I was afraid of the planes. I didn't take anything to eat for myself at night, but if they boiled potatoes and if they gave us some, I took it. When it was dawn, I went home. Then during the day, I would haul water and bring to the cave. My siblings and mother drank the water that I hauled because my father had not returned.

The war ended. Luckily when the Americans came to Rota, we were freed and saved.

When the war was over, we did not leave the cave because the American soldiers came and we did not know how to speak English. I was fifteen years old. Every time they spoke to me, I just stared because I didn't know what they were saying. He asked me "are you Chamorro." I just signaled "*hu'u.*" "*Yo sabe.*" (understand?) "*No sabe.*" ("I don't understand.")

All the Chamorros came down from the caves and went to the village called Unginao and stayed there. We only had a hut. Our house was very





small. The Americans gave us food. We used a bucket and took water from the well. To wash we used a basin. We used dried corn husks as our brush. No one was rich or better off than anyone else back then. We were all the same.

When times became better, people were going to Guam to work but I went to Saipan to work. My mother and father believed that the role of the eldest daughter was to help the family and stay home and it was not necessary for her to go to school. Being the oldest, I stayed home and helped. I raised and took care of my sisters. My two sisters though went to school in Guam. I remained, helping my parents and getting what my siblings needed in Guam. It is so painful to have no education.

Because of my experience, I censured myself that if I had a child and it was a girl, I would not follow the Chamorro custom of denying my oldest daughter from being educated. I would not follow the practice of denying the woman from going to school or work. Chamorros believe that the man or husband should be the provider for the family. Now I see that when a husband and wife help each other, it is better for the family. Helping each other is for the good of the family.

During the time when Americans made it safe for Chamorros, an American teacher came to teach. We also had a Russian doctor. He didn't speak good English just like me. I too didn't know how to speak English. I was a maid first for an American, *Distad Rep*. He had three children and asked me to work. During my work, I was learning English. Also, I had traveled to some other islands and learned some words. I heard and saw some things.

One day one of the daughters told me, "Ana I want something." I said, "What something? Tell me." She opened the refrigerator and showed me the kind of food she wanted. Truthfully, it was so painful not going to school. But I thanked the Lord for I had seven children and I cared for them with my little knowledge and the strength of my arms. I fed them and raised them well. What I suffered, I did not make my children bear the same pain.





After the *Distad Rep.* left, I worked for the doctor. After they ate lunch, the doctor would rest until two o'clock and then go back to work. Before he left, the doctor asked, "Ana, you know how to cook octopus?" I said yes. My mouth said "yes" but in my heart, I did not know. I went to the kitchen and opened the freezer. All the food I knew when I was working at a military kitchen was sirloin steak, T-bone steak, and New York steak. I don't know why I said "yes." So I took a pot and put water to boil. I opened the freezer five times. I still did not know what was octopus. So I waited outside the house for school children to pass so that I could ask. But no one passed by. So I went to the back of the house to look for the gardener. The gardener was not there. But even if he was there, he probably wouldn't know because he and I had no education. After five times opening the freezer, I found an octopus. I boiled, chopped onions and garlic. I stir fried. The doctor woke up and said, "um smells good." In my heart, he said "um smells good" but he was going to tell me, "Go home because you don't understand me." When he opened the pot, he put some on the plate and ate it. I said to myself, "Thank you Mother Mary," because I was correct. He took my cooking and went to another American house to share it and told them that I was a good cook.

When I came down to the house, I remembered what I went through. My mother and father were not right to say that the oldest female child does not need to go school. They thought the only important thing to know was how to sign your name. It was enough knowing how to sign your name. I suffered because of this. I am grateful even though I worked as a maid that I learned the English language.

Truly my life was hard because I was pregnant. I gave birth. My mother strongly believed in Catholicism and was so mean. She didn't feed me. When they were done eating, they would throw away the leftover food. She said that she did not tell me to find an obligation. Whoever told you so, go and find how you and your child will survive. In spite of that, my mother said that since I wasn't married that I was still under her care because that was one of the Chamorro customs.



So I went to Guam and worked as a maid. For six years and six months, I worked. Back then and today are not the same. I was already 23 years old when I had my child. Yet everything that I earned or found was for my parents. As long as you were still not married, there was nothing to say even if you had a child. It was my fault I got pregnant when I wasn't supposed to. Sometimes, I wanted to take some money to buy something for my child yet I gave the money to my parents and it was for them to decide whether to give it to me or not. As long as a child was not married, that child was under the direction of parents. Age did not matter even if you were fifty or thirty and not married, you should give your earnings to your parents. Everything that I earned went to my parents as long as I was not married. It was expected to follow the teachings. Sometimes I would be crying to take some of my earnings for my child. I gave my earnings to my mom the way she was taught by her mom and passed down to me. It was for our good.

Back then, I had seven children, from first grade to eighth grade and from eighth to twelfth. Every time they came from school, I never told them to babysit. Education is the highest gift I can give you. I will not give you gold, diamond or land because it has no value in life. "I give you education because no one can take it away from you till you die. A child that listens to me and completes his school is for his own good. I already told you that I did not even try first grade during the American times. Not even part. With my experience, I was able to raise you up because I worked in the government at the hospital as a cook. From my maid experience, I learned how to make us survive. Even when my wage was twenty-five cents per hour, I worked hard to ensure that you all grow up, and finish your school."

I was still working and someone told me to start kicking so that my salary could be higher. What am I going to kick? Kick the wall! It would be good to raise a concern about salary if I was educated. Yes, it hurts not to be knowledgeable. It is good that I had a maid experience and learned different things. I was a cook at the hospital and did not use a cook book. I was not taught how to cook, I learned only through my experience and seeing others. I kept it in my mind. I was satisfied.





Prior to working at the hospital, I was running the government hotel. When the government hotel closed, my boss the *Distad Rep.* said I could not run it because it was within the government campus. So I did not run the hotel and it closed. So, I went to Guam to work. When there was a vacancy at the hospital to feed patients, I was offered the job. I returned to Rota and worked for thirty-six years for the government. Now I am retired. I am now at Golden Girl Aging Center working.

Interviewer's note:

This concludes the interview with Ana Songao Hocog. The experience that she shared with Terry and me (Johanna), we will always remember. We are grateful that she gave us this opportunity. Thank you, Ana.



Cows were used to pull carts called *karetan guâka*.





Ana Songao Hocog

Interviewed by Janry Santos and Tricille Taisacan
Feb. 4, 2002

Amãnu nai gaigi hão o sino sumasaga hão gi 1940 -1945?

Gi hãlum tãnu' as Hakodu' gi halum liyang.

Hãfa bidã-mu dispues di i gera?

Dispues di i gera, manguãsan yan manãnum kamuti. Pues humãno mañuli' hãnum gi san papa' dispues bira hulu' gi liyang yan i hanum.

Kão in eksperensia ma (bomb) pat mapaki?

Si nanã-hu yan guãhu mapaki durantín i gera.

Hãfa siniente-mu?

Luhan yu' sa' tãya' ãmut. Makoni' si nanã-hu para i espitat Chapanis giya Tonga cave gi sengsong.

Amãnu na patti fineni'na madistrosa?

Todu i isla. I batkunairi hachalapun i bãm un biahi ha'.

Amãnu nai i Chapanis yan Chamorro machuchuli' i nenkanu'-ñiha?

Ginen i tronkun kada lemmai, kamuti, chotda, papãya. Maseha hãfa.

Hãfa na klãsin nenkanu' i Chamorro makanu' gi tiempun gera?

Maseha hãfa tatkomu lemmai yan kamuti. Tãya' lateria.

Kão un tungu' hãyi mangera?

I Chapanis ha' mangegera yan i Amirikanu.

Hãfa na tinilaika guaha tati?

Bula tinilaika. Durantín i tiempun Chapanis, i tãotão mampus manrespitao. Pa'gu bula na tinilaika. Ti siña manhugandu. Mansãga ha' gi halum guma'. Ginen i eskuela asta i gima'. Enão ha'.

Hãfa siniente-mu put i gera?

Luhan yu'. I gera mattu gi pupuengi. Homhum anai manmamomokat ham. Buenti alas dos gi ega'an nai mattu i gera. Mampus peligrú i batkunairin Amirikanu sa' siña ha' mamaki maseha mãnu.





Kão guaha âmut?

Tâya' âmut. I âmut Chamorro ha'. I Chapanis guaha âmot-ñiha lão para i Chapanis ha'. Suetti sa' timâtai ham. Lão buenti guaha manmâtai gi liyang sa' mampus manenghing kalang tumunuk i *snow*.

Kão guaha kanta-mu?

Ti siña un ekunguk kanta. Tâya' kanta. Tâya' kandit. Todu tâya'.

Ki ora nai matutuhun i gera?

Matutuhun gi tatalu' puengi. Makpu' gi 1945 or buenti 1944. Mansâga ham gi liyang. Si nanâ-hu yan i palão 'an na che'lu-hu yan guâhu mansâga gi liyang, si tatâ-hu yan i che'lu-hu lâhi manmakoni ni Chapanis para otru lugat. I Chapanis ha koni' i Chamorro ya ha' dibidi amânu anai para u fansâga.

Kão madibidi i liyang?

Hungan. Distritu tres yan kuartru fanhânão para i kanton saduk giya Talakhâya. Distritu Unu para Hakodo'. I tâotão sankatan u fanhânão para Hakodo', Isang yan Sakâya. I tâotão Sasanhâya para Talakhâya.

Kão siña un sangan hâfa bidâ-mu gi liyang?

Para umatuk, maigu', chumochu, yan mata'chung. An puengi macho'chu' yu'. An ha'âni sumâga ha' yu' gi halum liyang. Manlupuk hânum sa' taigui si tatâ-hu yan i che'lu-hu lâhi. An mattu si tatâ-hu ha chuchuli' kamuti yan pugas Chapanis para nenkanu'. Suetti sa' ti manmâtai ham. Lemmai, kamuti yan papâya ha' in kakanu'. Ni *soy sauce* tâya'.

Kão siña mohon un hasu na si tatâ-mu unu gi gurupu?

Âhi'...Âhi'... Si tatâ-hu ha ayuyuda i Chapanis manguâduk hoyun umatuk para i sendâlu yan manmatanum para nenkanu' i Chapanis. Âhi' ti para hami.

Kão mansasaga i Chapanis giya Sinapalo?

Âhi'. Tâya'. Manhânão esta i Chapanis tati sa' masurenda siha gi Amirikanu.





Ana Songao Hocog

Interviewed by Janry Santos and Tricille Taisacan
Feb. 4, 2002

During the Japanese time people were very respectful. We never went out to play. We stayed home. From school to house. That's all.

The war came at night time. It was dark when we were walking. At about 2 a.m., the war came. The American plane was dangerous. It could shoot anywhere. I was afraid.

During the war we were in the jungle. We were at As Hagodu, inside a cave. Only the Japanese and the Americans were fighting. (not Chamorros). My mom, sister and I stayed in the cave while my father and brother were taken by the Japanese elsewhere. The Japanese took the Chamorros and divided them as to where they would stay. District 3 and 4 went to the river side – Talakhaya District. I went to Hagodu. The people from the north went to Hagodu, Isang or Sakaya.

During the day we stayed in the cave. We just hid, slept, ate, and sat down. At night time I went to work. I pulled grass and planted sweet potato. Then I would go down to get water and haul the water back to the cave. We got food from the trees: young breadfruit, (*lemmai*), sweet potato, banana, papaya. Anything. There were no canned goods. But I ate snail. My mom would clean the snails. When my father came, he brought sweet potato and sometimes rice from the Japanese.

The Japanese took Chamorro men to work for them. Your grandfather's father died. Luis Mangloña's grandfather died. Tan Manet was hit by bomb. Ana Herman's father was hit by bomb. My uncle Crispin and the priest and Silvero and your grandfather's uncle died. Four died at one time. My father worked for Japanese at Sinapalo. He had to help the Japanese dig caves/holes for military hideout. Or he had to plant something for the Japanese food supply, not for us.





My mom and I were shot during the war. My mom was taken to the Japanese hospital at Tonga cave. There was no medicine, only Chamorro local medicine. The Japanese medicine was for the Japanese only. Luckily, we did not die. Maybe some people died because inside the cave was very cold. It was like the snow came.

Translator's note;

The following is part of the interview, with no questions. Rather, Ana S, Hocog further provided some war stories:

We were staying in Sakaya and a bomb fell on a group and five people were accidentally injured including my mom. Stray bullets were everywhere. A lady named Primitiva got hurt on the hand and a boy on the butt. The plane was so dangerous because it was like it had a telescope and lit up the place. We could do nothing because there was shooting day and night. Lucky the Americans came or else we would have died because there was no food or water. Lucky there was water near Sunset Villia.^[2]

I took water using soy sauce bottles. I carried eight on my back, four on my stomach and four on my head and walked up to Hagodu. There was no priest; he died before the war. There was only a brother (a monk) but he was also killed. There was no church and you didn't even know what day it was or if it is a Sunday. There was no light. We could not cook outside. No smoke was allowed. When you heard the sound of a plane you had better kill your fire and stop cooking until the plane passed.

2. At the time of this interview there was a hotel called Sunset Villia at Sonton.





Francisca Cing Hocog

Interviewed by Divine Ebbat
February 12, 2002.

Håfa bidå-mu yan i familia anai in hinguk na guaha gera?
Manmalågu ham para i liyang para bain fanatuk.

Kão hågu yan i familia guaha nai manhånão para otru lugat? Yangin hungan, pues håfa na klasin transpottasion?
Tåya' nai manhånão ham.

Kão i Chapanis nina' facho'chu' hão yan i familia? Yangin hunggan, håfa na klasin cho'chu'?
Hunggan manmacho'chu' ham gi tiempun Chapanis para nengkanu'-måmi. Manmanånun ham kamuti yan ma'is para nengkanu'-måmi.

Åmānu nai in chichili' i nengkanu'-miyu yangin tinahung?
I Chapanis hanå'i ham mantinsion nengkanu'-måmi mientras sasakan i tinanun-måmi. Hanå'i ham pugas para mantinsion.

Kão guaha tinilaika gi lina'la'-mu antis pat pa'gu dispues di i gera, o sino, parehu ha'?
Hunggan guaha tinilaika. Måolik gi tiempun Chapanis. I lina'la' måolik' ti parehu yan pa'gu sa' mampus megai atburotu. Antis måolik.

Dispues di i gera, håfa na gradu i patgun nai munanayan i eskuela-ña?
Dispues di i gera, magradua i patgun gi sais gradu.

Dispues di WWII, håfa manmafa'na'gui na linguahi i famagu'on?
Manmafa'na'gui finu' Chamorro yan finu' Englis.

Dispues di i WWII, kão in tulaika i sagan-miyu pat parehu ha'?
Hungan, in muebi ham huyung gi liyang. In kahat i gima'-måmi gi manana na lugat. Anai mattu i Amirikanu manhånão ham para i sengsong.





Kão mǎolik na tratamentu i Chapanis giya hamyu?

Mǎolik na tratamentu i Chapanis nu hami. Pa'gu bula babarias. Antis na tiempu i famagu'on manmakorihi mǎolik mo'na.

Hǎfa na klasin tinilaika mas dispues di i gera?

Bula na tinilaika. Durantin i gera manmaolik. Lǎo anai mattu i Amirikanu, bula na tinilaika gi tǎotǎo siha. Anai makpu' i gera, kulan ti manatuŋgu' esta i familia, yan malingu i respetu para i mañaina.



Cave above Sananhaya Bay.





Francisca Cing Hocog

Interviewed by Divine Ebbat, Francisca Hocog's granddaughter.
February 12, 2002

During the Japanese time, life was good, not like today; there is too much disturbance. Back then it was good. We received good treatment from the Japanese.

When we heard that there was a war, we ran to the cave to hide. There was no transportation. Nothing. We didn't leave. We worked during the Japanese time for our food. We planted sweet potato and corn. When there was not enough food, we got food from the Japanese who gave us supplies when our crops were not ready. They gave rice for our food supply.

After the war, when we got out from the cave, we built our house in an open area. When the Americans came, we left for the village. After the war, the children graduated from school when they completed sixth grade. In school, they were taught Chamorro and English.

There were a lot of changes. During the war, we were good. But when the Americans came, many changes on the people came about. When the war was over, some didn't know their families and some even lost their respect for elders. Changes in the people. Today, a lot of foolishness. Back then children were corrected.



Jose Masga Hocog

Interviewed by Jennifer Calamba and Chrystal Rosario

Interpreted by Jimmy Atalig

January 4, 2002

Kuântu años-mu?

Sitientai-singku.

Hãfa bidã-mu yan i familian-miyu anai in hinguk na para u guaha gera?

Sa' mattu i batkunairin Amirikanu gi talo'ânin Damenggu gi kuarentai-dos na sakan.

Lão hãfa bidan-miyu?

Hakoni' ham i Chapanis pâpa' ya ha na' fanmacho'chu' ham gi tasi, ya in fa'tinâsi kolat an para u fanhâlum i Amirikanu. In na'yi alamlin kolat ya manmama'tinas ham kabâyû gi hilu' mama'ti, pues manmama'tinas ham boyas gi kantun tâsi nai pi'ão para yangin manhâlum i Amirikanu para u fantinekcha', pues di ayu, man makoni' ham esta i bokungo' ya manmasangâni ham na bain arekla ham ya bai in fama'tinas atmas-mâmi u ayu i tokcha' luluk, para yangin manmattu para bai in fanhami manmumu yan i Amirikanu.

Kão guaha nai manhânão hamyu yan i familia-mu para otru tânu', yangin guaha nai manhânão hamyu, hãfa na klasin kareta in i'isa?

Tâya' u nai manhânão ham para otru tânu' tâya' bidan-mâmi para bai in fanhânão ha' para i halum tânu' ya in keni'i lemai para guâtu gi bokungo' sa' para bai in patti i familia para u fañocho sa' ayu ha' i lemai yan kamuti para siña makanu'.

Kão i Chapanis ha na' fanmacho'chu' hamyu yan i familian-miyu? Yangin hungan, hãfa na klasin cho'chu'?

I Chapanis ha po'lu i familian-mâmi gi bokungo' ya hami ha' nai lalâhi ha koni' para u na' fanmacho'chu' ya kada unu giya hami dos na kamuti na'mamami gi sintada.





Âmănu nai manmañuli' hamyu yan i familian-miyu nenkanu' yangin ti mannahung hamyu gi durantin i gera?

I halum tânû' ha' nai in chichili' i lemai, manhahanão ham ya in chichili' i lemai para guātu para i familia ya ayu ha' nai siña mañocho'.

Kão matulaika i lina'la'-miyu antis yan pa'gu pat parehu ha'?

I antis yan pa'gu parehu ha' na lina'la', an ti manaligão hão ti un chochu.

Anai makpu' i gera, hãfa na gradu i famagu'un nai mana' funhãyan i eskuelan-ñiha?

I famagu'un gi anai makpu' i gera, sais gradu ha' makpu' eskuelan-ñiha.

Gi finakpu' i gera, hãfa manmafa'na'guen-ñiha i famagu'un Chamorro?

A,B,C,D, ha' a, b, ch d, gi Españot na tiningu' sa' puruha' Españot.

Anai makpu' i gera kão parehu ha' na sumasaga hão na lugat pat un tulaika? Yangin un tulaika, âmănu nai sumăga hão antis yan pa'gu?

Anai sumasaga yu' i na'an-ña yu na lugat gi anai geran Chapanis ti siña tasăngan put finu' Chapanis sa' ni finu' Chamorro ti hutungu'-mangi na'an-ña, sa' i mafa'nana'an yu na lugat elek-ña i Gung, basta ki Chapanis i Gung mafa'nana'an yan i Fama'chitan nai mansasaga ya manmama'titinas para u na' fañocho i sindălu yan hami nai manăotăo-ñiha nai Chamorro.

Hãfa taimanu na klasin trata i Chapanis para hamyu yan i familian-miyu?

I Chapanis ti ha tratrata ham komu tăotăo komu ga'ga' ham na ha trarata sa' siha Chapanis pa'gu hami nai Chamorro ha tratrata ham komu kabăyu.

Hãfa mas na tinilaika anai makpu' i gera?

I tinilaika anai makpu' i gera yan i Amirikanu ti parehu sa' i Amirikanu guaha hanana'i ham rasion ya hana' fañochochu ham kada mes i durantin i finakpu' gera yan durantin i manmafa'na'an i tanu' măgi guini as Malăti' na lugat, pues anai manhuyung ham gi as Malăti', kadakuăt umaligăo lina'la'-ña.

Thank you for your time, we really appreciate it.





Jose Masga Hocog

Interviewed by Jennifer Calamba and Chrystal Rosario
January 4, 2002

I am seventy-five years old.

In 1942, the American airplanes came on Sunday afternoon. The Japanese took us down to the ocean to barricade the reef. We put ferns on top of the reef and then we made like a horse made out of steel at the beach and we made some traps in the sand so the Americans would be trapped if they ever reached the beach, then the Japanese told us to go back to our place and make some spear guns so if the Americans came, we had to fight with them.

Where we were staying during the war – can't say it in Chamorro because it was during the Japanese time when they say that location's name was the *Gung* and the *Fama'chitan* where they were staying. That's where the kitchen for the soldiers' food was. They cooked the food to feed them and also for us, the Chamorro workers.

We never went off-island but we went inland and we brought breadfruit and sweet potato to the cave and we shared with the families because that was all we had to eat. When there wasn't enough food, we were getting our food such as breadfruit in the jungle because that was all we could get for the family.

The Japanese put the family at the cave and only the guys/males had to work and each one had only two pieces of sweet potato for every meal. The Japanese didn't treat us as human; they treated us like animals, just like a horse.

The changes after the war – the Japanese and the Americans were not the same because the Americans gave us food or rations and they gave us some food each month. This was after the war and the place was named As Malati' then. When we came out of that place that was named As Malati', each one went their separate way.





Life back then and now are just the same because if you don't get out and work for food you don't eat.

After the war, education was only up to sixth grade, then they were finished with their school.

Children learned their A B C Ds only because of Spanish education. Everything was Spanish.

Thank you for your time we really appreciate it.



FM-2 fighters from USS White Plains during the Marianas operation 1944.
Source: 80-G-384058. National Archives





Prudencio S. Hocog

Interviewed by an unidentified girl

I was born October 10, 1930. My life before the war was not really good. During the war it was so bad; after the war it was perfect.

Ok I don't like war but what could I do? I was a little boy at that time my age was eleven years old.

When I heard the noises of the war, I prayed. I worried about my family. I worried about my mom, I worried about everything. Especially myself.

I was separated from my family because I was working for the priests' convent and my family was at the ranch. The first day when I heard the noise of a bomb, a plane coming to Rota, I was really scared because I saw that it wasn't a Japanese plane. I saw the American plane and I saw from the Rota Songsong village all the way up to the airport, I kept on listening for the airplane all the way down to the airstrip. I also worried about that happening.

There was a lot of damage. The American B-29 plane was always every day coming, every day came to Rota and dropped so many bombs and destroyed the Songsong Village and the airport and some areas at the ranch, the farming area. Destroyed everything.

We were so poor at that time. Everybody was hungry because at that time everybody was out of supplies. The World War here on Rota took about two years and all the people on the island of Rota were hungry, especially the Japanese soldiers, but we ate sweet potatoes and breadfruit and plain water. That's all.

We got the food from my ranch. There were a lot of sweet potatoes there, yam, taro, banana.

Well, everybody went to the jungle and hid. The name of the place is As Akodo. The highest mountain here in Rota, As Akodo. That was private property that we asked the owner to give us a chance to go in there to hide. There were about three other Chamorro families besides us.





We were hiding in the jungle. You had to go to the jungle and see some small kind of, you know, small caves. So every time the American planes came to Rota, you had to go in there because they were always dropping bombs and we didn't know where these bombs were going to, so we had to prepare ourselves and go into the cave.

I had a lot of experiences during the war, some felt good, some felt bad. Ohhh. My family told me to stay in the jungle and keep hiding, so I stayed there because I was scared of the American planes, you know, and I was afraid of the Japanese soldiers because I was so small and I saw these soldiers were carrying guns, bayonets, and so much war equipment so I didn't want to go out. I was hiding. I saw a lot of people suffering. Well, some of them they called *Kongos*? These people were very sorry for them because, nothing medicine, no doctors, nothing. So they carried all the disease or problems all the way up to after the war and I was really sorry for them.

Before, and during the war, we were speaking Japanese with the Japanese soldiers, and the Japanese civilians. Then, right after the war, we were talking to American soldiers and the American soldiers were very nice to us, they gave us C rations, food.

Well. The first day when the Americans arrived on the island of Rota we were in a cave because we were afraid of these American soldiers because they were very big and very white and they were carrying guns and so much war equipment so I was afraid and the family was afraid too.

Our community leaders called all the people that were hiding in the jungle to come out, to come out to Sacadja. Sacadja's the name of the area. They told us to stay there temporarily before they set up a good place to stay so Sacadja is the first area that all the Chamorros stayed there. Ok.

Before the war, during the Japanese time, I attended the Japanese school for about six months. Japanese school was for five years. After the war, I attended school close to Teteto. It was a community school for all Chamorro kids. I was eleven years old at that time, so the chief commissioner of that camp required all the kids to go to the school. So I was one of the participants. Then, in about a year and a half, I went to Guam to attend elementary school and then went up to junior high.





Anscar Atalig Mangloña

Interviewed by: Molly Mangloña and Andra Muña

Translator: Ms. Rosa Mesngon

May 28, 1999

Introduction by Molly Mangloña:

It has been sixty-six years and Mr. Mangloña can still smell the burning trees, the voices of innocent people crying out for peace. This event was called World War II and this is how it all began.

My name is Anscar Atalig Mangloña. I was born here on Rota in Songsong village on March 28, 1933. Before the war, we were treated like everyone else. The village was very beautiful and clean. The roads were planted with kamachili trees, and they were trimmed. Everywhere was clean and there was no grass.

When the war began I was around eight years old. I didn't know there was going to be a war. I didn't know what to feel because I didn't even know what a war was. People didn't know what a war was because they had never experienced it. It was only when the American airplanes came and started bombing the island that we knew that there was going to be a war. That's the time when we knew something was wrong. We didn't know what to do, or where to go. We hid at Akodo. They isolated us from the others. They relocated us from Tatachog to Akodo.

We had to seek shelter because if the American airplanes came to the island we wouldn't want to be hit. My feelings during that time were very hard to manage. We were restricted from going anywhere unless we had a license. That was the only time we were able to go.

The hardest thing we had to do was look for food and water because the soldiers had taken all the food and most of the water. We didn't have much to satisfy our hunger.

The thing I'll always remember about the war was my wish to find my family's life and happiness again.





Antonio Taisacan Mangloña

Interviewed by Juana Mangloña and Tamara Mangloña
April 8, 2000

Hăyi na'an-mu yan ngai'an na mafañăgu hăo yan ămănu nai mafañăgu hăo?

I na'an-hu si Antonio Taisacan Mangloña, mafañăgu yu' gi Disembri dia unu, mit nuebisientus trentaiunu, mafañăgu yu' Tatăchok.

Ngai'an na sakan nai manhălum i Chapanis Luta?
1944.

Hăfa muna'guaha geran Chapanis yan Amirikanu?
Ti hu gos kumprendi hăfa, enăo ha' manmasangăni ham i para u guaha geran Chapanis yan Amirikanu, enăo ha'.

Hăfa na atmas siha in na'setbi gi tiempun gera?
Hăfa na atmas? I natibu tăya' atmas-mămi macheti ha' yan kama' yan ăchu'.

Anai esta gegera Luta, i Chapanis, kăo manmadulalak hamyu gi siuda Tatăchok?
Hungan, siempri humănăo hăo ya un espiha madok-mu nai sa' gera para manatuk gi liyang.

Pues manmatăgu' hamyu para in aligăo sagan-miyu?
Hungan.

Anai masusedi enăo, hăfa mas manmacho'guin-ñiha i Chamorro?
Anai manmadulalak ham Tatăchok kontodu si păli' para madulalak lokui', lăo si pali' hasangăni i Chapanis, kăo siña mană'i gui' tiempu maseha dos dias ha' na tiempu nai para u huyung gi konbento-ña, enagui' tiningu'-mămi yan kininprendin-mămi gi anai ha tutuhun gui i gera.

Hăyi enăo na păli'?
Pali' Juan Ponce.





Kão Chamorro enão pat Españot?

Buenti, ekkua' kão Chamorro gui' pat Españot lão enagui' si pãli' Ponce na'an-ña na pãli', ya gi sigenti dia enagui' si tãta mismu hasangãni ham ya ayu na m̃tai i pali' guenão gi dos dias na tiempu gi konbiento-ña.

Gi anai sigi i gera siha, hãfa mas i Chapanis ma'establesi Luta gi durasion gera?

Manmakoni' siha i manamku' taiguihi si tatã-hu mapo'lu ya mana'fanguaduk siha i manamko' pãpa' tãnu,' i liyang.

Guaha siha liyang gi halum i singsong, kão i Chamorro gumuãduk ayu siha pat i Chapanis?

Si tatã-hu gaigi Salok ayu nai mapo'lu mana'fanguãduk gi papa' tãnu' siha yan si kuñao Hakin Olita ayu nai maestesion.

Kão manmakastitiga i Chamorro nu ayu i para manmanaligão nengkanu' pat para u fanpeska nai para u mana'fanboka i manma'gas Chapanis pat i sindãlu siha?

Tãya' ma'aturisa sa' guenão na tiempu gipun nili'i' hão nai batkunairi siempri pinaki hão guenão gi tiempun gera. Ti siña humuyung i Chamorro.

Gi anai tiempun gera, kão megai siha tangko'?

Tãya' atmas-ñiha puruha' paki yan kañon.

Kão guaha nai un li'i' Chamorro mapaki nai Chapanis?

Ti hutuñgu' kão mapaki si Chala yan Edmanu lão makoni' ya m̃tai i dos.

Ya eyu i para u masagui'i tatalo'-ñiha nai Chapanis?

Ti Chapanis ha' sa' anai manmalutritrina ham manmafuefuegu ham.

Kão un hasu ha' hãyi na'an-ña enão na Chapanis i kumumamanda Luta gi tiempun gera?

Ti hu tungu' hãyi na'an-ña, lão i ma'gas Chapanis mana'sasaga Sabãna.

Ya hãyi na Chamorro mana'ma'gas nai para u reipresentãyi i Chamorro?

Si Manuet Iyang, si Sirafin, si Tan Lulung Atalig yan si tan Ofulong, enagui' siha kulang uma'atan siha i natibu angin para u fanmacho'chu' gi puengi gi kamuti.





Kão manmasedi hamyu nai Chapanis para in fanguálu' nai para inseda' i kinanu'-miyu siha antis?

Hami gi Guaksalu'u manmanguâguâsan ham an puengi sa' ti siña an ha'ani mana'fanmanguâsan ham guenão na tiempu sa' i batkunairi pues puengi, Guaksalu'u nai mana'fankamuti ham ya i ma'gas-mâmi gui si Rudotfu Mundo.

Guaha antis i Chamorro mana'fanmanguaduk liyang?

Tâya'. Antis nai mañasaga gi liyang mana'fanguâduk, i asaguân-ñiha gi che'chu' Chapanis. Hungan hu komprendi sa' si tata-hu mana'fanguâduk ha'.

Hâfa mas otru tiningo'-mu put i gera Luta?

Hâfa muna'guaha minagâhit gera?

Ti hu tungu' lão i ginacha' hu' guenão i Chapanis yan i Amirikanu mumu guenão na tiempu gi mit nuebi sientus kuarentai-kuatru esta gera.

Ya hâyi mangana guenão?

I Amirikanu nai.

Anai mangana i Amirikanu, hâfa i Amirikanu bidâ-ña nui Chapanis?

Hana'fanmunton ya ha katga gi batkun-ñiha ya hapo'lu guâtu Hapon.

Ya hâfa i Amirikanu bidâ-ña nui tâotâota Luta?

Maolik bidan-ñiha sa' ha na' fansâga ham Unginao tati ya ayu nai mansâga i natibu.

Ya anai makpu' i gera, hâyi na Chamorro risponsapbli para ma'gas i natibu?

Si Juan Itiko,' tâotâo Guam i intetpitin Amirikanu gi finakpu' gera.

Kão guaha siha batkunairi mangugupu gi durantin gera Luta?

Todu i tiempu kada ora, kada diha, ora i minutu i batkunairi.

Mababâm Luta?

An puengi nai manmanbabâm sa' bula manmâtai gi ya Mananana.

Kão guaha manpininu' tâotâo Luta ginin i bâm?

Hungan, sa' manginacha' si Crispin Mangloña, Vicente Ayuyu, siha lamigai guihi.





Hãfa kinimprinde-mu anai umeskuekuela hão gi tiempun Chapanis?
Maolik ha' kinimprinde-ku gi eskuelan Chapanis.

Gi anai sigi i gera, hãfa sininteti-mu gi ha'ani yan gi puengi? Hãfa para un sienti?

Ombris an tãya' hãnum in gegedi nai hãli' nunu gi kuatru na buteyan kechap ya manhãnao ham para Isang ya en leletgi sa' guaha guihi hãnum gi fina'tangki, pues manhãnao ham tati gi liyang-mãmi ya in pe'lu gi as Akodo'.

Hãyi gi minagãhit para u fanmapunu' – Chapanis kontra Amirikanu, pat Chapanis kontra i Chamorro yan i Amirikanu pat i Amirikanu kontra i Chapanis? Hãyi mas bula pinino'-ña?

I Chapanis manmegagai pininu' nui Amirikanu ya i Amirikanu mas bula pinino'-ña, sa' esta i (*bakudang*) manma'usa nai Amirikanu.

Pues hãfa bidan-ñiñiha i Chapanis yangin manasuda' yan i Chamorro mamomokat gi puengi gi chalan pat gi halum tãnu'?

Komu i halum i siuda-mu, tãya' macho'gui, lão yangin i siudan-ñiha, siempri un mapunu', i Chapanis enagui' areklaminto-ña.

Yangin manmalãngu' i Chamorro guenão na tiempu gi duratin gera, kão guaha espitat nai para u fanma'asisti i Chamorro?

Hungan i liyangguã, lão si Manuet Iyang put i ma'tut kanai-ña na ha pacha i bãm nai ti papakpak yan ha dakut ayu nai initut kanai-ña pues mapo'lu gui na espitat.

Anai manhãlum i Chapanis ya sigi i gera kão i Chapanis manmañañaki gi gualu' Chamorro pat kosas Chamorro gi halum guma' siha?

Tãya'. Ti hu kumpredi enão, sa' manmangongoni' tãotão hana' fanmachocho'chu' i natibu manguãguãlu' ha' siempri, hãfa na para u fanmañañaki achuka' i Chamorro ti u fanmañaki lokui', achuka' i Chamorro ti u fanmañaki sa' manguãguãlu' ha' lokui'.

Kão manma'afuefuetsas para u matanumi i Chapanis?

Hungan, lão an puengi ha' nai en cheche'gui.

Kuãntos dias i gera Luta?

Kana' tinaka' un año i gera estaki u pas.





Kão manmasa'pit hamyu gi halum tânû?

Siempri ha' sa' ni magâgu, ni sapâtus yan na'-mu, siempri ha' kannâ'
manmâtai ham, sa'pit nai.

Hâfa na magâgu in na'sesetbi gi durantin gera?

Taiguini ha' i tana'sesetbi, lão siempri kada birada un hânão ya un fa'gâsi
anai machuchuli' i hanum na lugat, pat falak i kantun tâsi an puengi ya
ayu nai un tongtung.

*Ayu siha i manmâtai na Chapanis Luta, kão manmahâfut ha' pat mana'
fanhânao tâti para Hapon?*

Ti hu tungu', lão guaha ha' manmasosonggi gi as Tato'.

Kão mandangkulu i Chamorro antis na tâotão?

Parehu ha' na tiempu, un klasi ha'.

*Gi durantin i gera, kão guaha Chamorro mana'fanhânao para Tini'an pat
Saipan nai Chapanis?*

Hungan i tiningo'-hu guaha mana'fanhânao, lão guâhu timana'hânão
yu'.

*Gi halum i tiningo'-mu siha, ayu i mana'fanhânao gi anai makpu' i gera,
kão guaha mana'fanmattu tâti?*

Si tiã-ta Anan Fit mana' hanao para Tini'an ya masângan na mâtai ha'
gui.

Kão guaha i Chapanis presun-ñiha gi durantin i gera?

Hungan, guaha ha' presun-ñiha.

Hâyi manmaprepresu siha?

Si tiu-hu ha' as Kotnelio gofya-ña mapresu.

*Kão i Chapanis ha prepresu i Chamorro yangin ti manmano'osgi hâfa
manmatâgu'-ñiha?*

Âhi', buenti ayu ha' i manmañaki, lão tâya' enão i mamunu' siha antis.

Kuântu añas hão anai makpu' i gera?

Onsi añas yu'.

Anai makpu' i gera, hâfa siniente-mu?

Maguf yu' sa' makpu' nai i gera, ya duru i Amirikanu manmannâ'i rasion
nengkanu'.





Kuāntus tiempu i Chapanis sumāgan-ñiha guini dispues di i gera?
Tāya' un simāna sa' manmakatga gi batkun Amirikanu ya manhãno,
lão ti hu tungu' manmalakmānu, kão guātu hapon pat mānu nai
manmapo'lu.

Ya anai sisigi ha' i gera, kão manmaguāguātdia i tanu'?
Luta nai i Chapanis. Hungan sa' kontodu i lugat-ñiha ti siña i natibu
manarima sa' siempri hão mapunu'.

*Kão manmanayuyuda i Chapanis nai tāotão tãnu' tat komu manmannana'i
nengkanu' pat maseha hãfa?*
Tāya'.

Kuāntu na Chamorro manmaamut nai tanu'-ñiha Luta?
Todu ha' tiniño'-hu mantaitanu'.

Anai makpu' i gera, kão manmanã'i tãti i Chamorro nai lugat-ñiha?
Åhi', lão i Amirikanu manmasedi ha' i Chamorro para u fansāga maseha
mānu malagu'-ñiha kulang tulaikan i primet na lugat-mu.

Hãfa na difirensia gi anai gera yan anai makpu' i gera?
Maolek-ña anai makpu' ki anai gera.

*Ayu siha i guma' Chapanis nai mahatsa, kão antis di i gera pat dispues di i
gera?*
Antis di i gera nai manmahatsa enão siha – eskuela, presu.

Kão guaha Chamorro manmanayuda, manmanhatsa nu esti siha na guma'?
Kasi guaha ha'.

Kão manma'apãpãsi esti siha na tāotão?
Hungan siempri manma'apãsi nai.

Guaha siha liyang giya Tetnon, hãfa nai mana'sesetbi?
Guinaduk i Chapanis para i kañon-ñiha yan i liyang para atuk-ñiha.

Ayu i kañon giya Tetnon, hãfa nai ma'u'usa?
Para batku ya mafuegu lãgu nai.

Guaha nai un li'i' mapaki batku?
Tāya' nai u li'i'.





Ya esti i Tren, hâfa nai ma' u'usa giya Luta?
I guinafi'tupu para i faktirihan asukat.

Âmânu nai gaigi enão i faktirihan asukat?
Gaigi gi pantalan Sasanlâgu.

Ya âmânu nai manmachuchuli' i tipu?
Sasanhâya pat âmânu nai manmatatanum siha nai Chapanis, i tren nai umu'uma estai faktirihan asukat gi pantalan Sasanlâgu.



Father Juan Ponce





Antonio Taisacan Mangloña

Interviewed by Juana Mangloña and Tamara Mangloña
April 8, 2000

My name is Antonio Taisacan Mangloña, I was born on December 1, 1931 and the place was in Tatachok.

All those Japanese houses in the village were built before the war, also the school and the prison. Maybe there were some Chamorros that helped build those structures. I think the Japanese paid them.

There was a train that was used to transfer sugar cane to the factory that was located near the west dock. They harvested the sugar cane from the south side of the island and the middle side of the island, but the Japanese were the ones who were planting it.

During the Japanese time, we ate sweet potatoes, young banana, and bread fruit boiled with salt water. At that time, we were allowed to speak the Chamorro language and Japanese during the Japanese time.

The Japanese war came to Rota in 1944. The war here on Rota lasted almost one year. I didn't understand the reason, only that the notice said it's going to be war between the Japanese and the Americans.

We had no weapons, only machetes and the one to take out weeds from the ground.

The Japanese told the people to move away from Tatachok village. We had to find a cave to hide in. If the Japanese found anybody that was not Japanese in the area they will kill them, but if it was on the road or in the jungle nothing would happen to them. Everybody here on Rota had their land taken by the Japanese.

I don't know why they had the right to take whatever they wanted from the Chamorro without asking, such as food and anything in the houses. I didn't understand why the Japanese could do that when they were taking the Chamorros to plant sweet potato. Even the Chamorros would not do that because they had their own plants.





When we were told to move from our place, even our pastor was told to find a place, but he asked if he could stay for at least two more days and then he would be out of the church. This was all I understood at that time. The pastor was Juan Ponce, I don't know if he was Chamorro or Spanish but then two days later, they found him dead. My father told us the story.

The Japanese took the older men to dig holes such as caves. My father was put at Sa'lok to dig an underground cave and also my brother-in-law (Joaquin Olita). That was their project.

Nobody was allowed to go out and find food because if an airplane saw you it will drop bombs on the island. There weren't warships, only guns and canons. There were airplanes flying over Rota every minute, hour, and every day dropping bombs all over Rota. Crispin Mangloña and Vicente Ayuyu and some others in Mananana area died from the bombing.

The big cave in Songsong Village called Liyanggua in District One was used as a hospital. I know because Manuel Iyang got his arm cut off from a bomb. He found the bomb and it exploded and his arm was blown off.

There was Japanese security for the island of Rota. We, the Chamorro, couldn't enter their place or else they would kill you. They put those that were stealing in prison during the war, but there was no killing at that time. My uncle Cornelios went to prison. He loved being there.

I didn't witness any killing, but the Japanese took (Chala and Edmano) and they were dead. Punishment of whipping a person's back occurred not only by the Japanese but also from the Chamorros during the CCD class (religious class). The teacher would whip you if you didn't know the lesson.

I don't know the name of the leader of the Japanese but I knew that he was staying in Sabana area. Manuel Iyang, Sirafin, Petro Atalig, and Rudolfo Mundo; they were the ones watching the Chamorros when they were going to work at their sweet potato plantation.





In Guaksalu'u we were forced to plant for the Japanese at night time. We pulled grass and planted sweet potato only at night time because the Japanese didn't allow us to do it in the day time because it was very dangerous due to the bombing. The Japanese did not help the Chamorros by giving food or anything. It was your responsibility to live, find your way for your life.

Our boss was Rudolfo Mundo. There was only fear and we felt sorry for ourselves for not having water and food. We had to tie some bottles to our waist and travel in the jungle to Isang to get some water then go back to our cave at As Akodo'.

Only the Chamorro men dug the ground for caves. I understood this because my father was one of them. Our life was so hard. We didn't have much for shoes and clothes to wear and especially not much food. We almost died. It is my understanding that some Chamorros were sent away – Chamorros sent to Tinian or Saipan – but I was so lucky that they didn't send me away. Our auntie Ana Fret was sent away, but she didn't return. She just died there.

There was a cave in Tetnon that the Japanese dug for their cannon and to hide from the Americans. The cannon's purpose was to bomb the American ships but I never saw the Japanese bomb any ships.

When the Americans won the war, in less than a week they gathered the Japanese and put them in their ship and left. I don't know where they went, if it was to send them back to Japan or somewhere else. I understood that some of the Japanese who died were burned. The Americans were very good to the people of Rota because we were told to move to Unginao to establish there. Juan Itiko' from Guam was the translator for the Americans after the war. I was about eleven years old. I was very happy because the Americans were passing out food for the people.

After the war the Chamorros didn't get back their original place/land, but the Americans allowed them to choose where they wanted to establish their life. It was like an exchange. It was a very good feeling after the war because there was no more fear.





After the war I went to school at Liyo. The Americans remodeled the building from the Japanese time and used it for school after the war. I learned how to read, do math and to sing. Those were the lessons during that time. There were other subject areas taught because our teacher for those (Betran Reyes) was from Saipan. They taught everything about the culture during that time. The number one was respect: we respected our teacher, our parents.

Life was better after the war because the Americans really helped the people more than the Japanese during the war; life was better after the war.



Sugar cane train near the west dock





Anunciasion Ayuyu Mangloña

Interviewed by Pearl Mangloña
May 6, 1999

Interviewer's note:

This interview with Anunciasion A. Mangloña was based on the true-life experiences of her and her family during World War II. Additional information was also given by Pedro T. Mangloña. (see his narrative).

I man... uhi'... i mafañāgu-hu...

Si Anun. Guāhu si Anunciasion Ayuyu Mangloña, patgun Hulía. Pues guāhu pagu mafañāgu-yu'.

Mafañāgu-yu' gi mit nuebi sientus benti nuebi gi Mayu gi dia tres. I tutuhun i gera kuārentai-unu na sakan na ha tutuhun gi' i gera. Pues manhānāo ham hulu' gi guālu'-māmi Sakaya ya ayu ham nai mansāga.

Pues enāo na puengi, Damenggu esti na pupuengi gi las ochu nai ha tutuhun gi' i gera. Nai sigi mamaki i batkunairi esta manluhan si nanā-hu ya ha koni' i dos patgun yan guāhu. Tāya' chinili-māmi na trastis-māmi. Ni i magāgun-māmi ti in chili' sa' esta ana'fanbāba ulon-māmi i manmalefa ham nu i para magāgun-māmi. Nengkanu' ha' ha chuli' si nanā-hu ya manhānāo ham hulu' esta eyu i guālu'-māmi as Agait. Manmamokat ham hulu'. Las ochu gi puengi nai manduru ham manmalāgu gi as Agait. Pues eyu ham nai mansāga.

Esti na tānu'-māmi guaha liyang humuhuyung i hanum. Gaigi nai anaigaigi i guālu'-māmi. Pues ti manchatsaga ham magāhit sa' nu guaha siha tinanum gi hālum eyu na guālu'. Todu klasi. Guaha chotda, guaha suni, guaha dāgu, kuntodu kafe guaha lokui' sa si tatā-hu ha totosta i kafe ya munana'lāgu lokui' ha kafe ya mangigimin ham.

I tiempun gera ti hutungu' i pumalu kão man kinafeфе lăo hami mankinafeфе ham sa' guaha, gaigi ha' gi guālu'-māmi i kafe yan i kakăo.





Eyu i chikulati ma'áalok. Pues si tatâ-hu ha totosta yi ya ha... si nanâ-hu ha gugulik pa'gu. I amku' ya-ña gumimin kafe eyu na guaha guenão na tiempu nai tiempun gera gumigimin kafe.

Pues hami na mañe'lu, sais ham na mañe'lu. Pues i mas amku' na che'lu-hu humahanão ya mama'titinas guini gi sampapa' as Sakâya. Gigun lokui' matotni i guafi sa' esta guaha koyonia nai para u mayuti' pãpa' i tesun. Gigun maimaila' batkunairi, maseha nu ma'lak i guãfi mapunu' ha' sa' put no un lini'i' nu i batkunairi. Sa' gigun lini'i' hão nai batkunairi pinaki hão pãpa' gi lugat.

Pues kada puengi humuyung yu' macho'chu' gi durantin i hinananao-hu mo'na gi chalan pues hu esalão lão gui hulu' si tatâ-hu gi gualu' as Agait esta para bai hu fattu guatu gi lanchun-mãmi. Pues magãhit na humuyung i amku' ya ha tagam yu' gi chalan sa' baranka i lugat.

Pues i lanchun-mãmi lokui' i luga-ña guálak, i hafyin-mãmi mahafyi guálak lokui', sanhilu' sin. Pues mahutu' i guáfak gi halum eyu i lanchu. Mandaña' ham todú na mañe'lu gi un lanchu. Pues i che'lu nai amku' yan si tatâ-hu humahanão ya mamãtitinas gi sampapa' gui gi i fina' Sakâya. Ha tutunu i lemai, ha kakadu i manuk, ya ha na'yi nu chotda yan suni pues ha u'uma hulu' esta i lanchun-mãmi ya mañochu ham nai famagu'un.

Pues lokui' anai esta nu ha apatta siha i esti dos na che'lu-hu nai amku', pues guãhu magãhit humuyung yu' ya guãhu mama'tinas. Ti hu lalangak i batdin dankulu ni hu sini hãlum i kadun manuk yan i hanum nai para gimin-mãmi.

Dosi años ha' yu' guenão na idat, lão hu tungu' manaligao kinanu'-mãmi. Kada humuyung yu' macho'chu' manaligao yu' nu gada' papãya yan umang. Hu rekokoi ya hufa'titinas para na'-mãmi. Pues hu epuk eyu i che'lu-hu nai mas patgun. Ilek-ku, “Nihi ya ta hãnã ya ta fanlupuk hãnum gui gi – gi eyu na tanki pãpa' gi fina' tipu' as Sakâya”. Pues i durantin enão in leletgi i hanum, malofan i batkunairi na eyu i dankulu na batkunairi gi hilu'-mãmi nu manmalofan katan. Ilek-ku nu i che'lu-hu, “Nihi ta hãnã ya ta atuk sa' i biradã-ña enão siempri ha paki hit.”





Pues malāgu ham sa' esta in hihinguk na ha bibira gi' i batkunairi sa' ha li'i' ham gi tanki. Pues anai ha bira gi' luchan duru ha paki i eyu i anai manlulupuk ham hānum. Pues gaigi ham gi fihun i tronkun lemai nai in na' atuk i ilun-māmi na dos yan i che'lu-hu. Pues i dagan-māmi ha' magāhet nu a'anuk gui sa' ti umlat ham gi banek lemai.

Pues anai munāyan humānāo i batkunairi mamaki malāgu ham yan i che'lu-hu in yiti' i linetgin-māmi hānum ya duru ham malāgu hulu' esta i lanchun-māmi. Pues anai munāyan nu humāgung ham fineni'na sa' mampus ham yayas ham nai malāgu. Mattu ham hulu' esta gaigi si nanā-hu na tumatangis sa' ilek-ña na dinanchi ham nui bala. Lāo āhi' ti dinanchi ham nui bala sa' humopup ham ya in na'atuk ilun-māmi. Lāo siña mōhon ha danchi ham yangin eyu i tomotogi ham gi fi'un i tanki ya keketu ha' ham siempri siña ha danchi ham sa' ha bām pāpa' i tanki anai gaigi ham nai manlulupuk hānum.

Pues nai munāyan esti, kada puengi manmāopbliga ham na bai in fanhuyung yan in fanmacho'chu'. Dosi āñus yu' na idat. Pues para u mǎāgang si nanā-hu para u mana'facho'chu' timalagu' i che'lu-hu amku' na pao facho'chu' sa' esta nahung ha' ham nu i mañelu nai manhuhuyung yan manmacho'chu'. Ti malagu' i che'lu-hu sa' nu ma'a'a'ñao si nanā-hu pǎo facho'chu' sa' opbligao todū i tāotāo na para u fanmacho'chu' guenāo na tiempu gi tiempun gera.

Todo i puengi, ha'āni kumalalamtin yu' manlotgi yu' hānum pāpa' giya Feso' u uma hulu' i bengbong-hu esta i lanchun-māmi sa' nu put no bain fanma'u yan put no bain fanñālang. Eyu na brabu yu' manlotgin hānum yan manrikoin nenkanu'.

I funayan-ña esti na gera kuārentai-singku nai makpu' esti na gera. Pues nui anai munāyan esti, manmatāgu' ham na bain fantunuk pāpa' gi fina'lanchun-māmi gi kadakuāt konsus lugat-ña na mansāga ham.

Pues i che'lu-hu nu mina'sigundu na lāhi, humānāo guātu para i lanchun-māmi para u fangoni' manuk para bai in – para u mafa'tinas. Humuyung i sindālu' yan i paki-ña para u paki i che'lu-hu nai para u fangoni' manuk. Pues eyu na sindālu' dinenggan nu i che'lu-hu.





Anai mattu enão na tiempu i manpasesehu gi kada lugat tãotão – gi manpasesehu kada Damenggu. Pues anai ha soda' yi i sindálu na nina'chochochu nu i che'lu-hu, nu lálálu' yui i che'lu-hu nai mina'segundu' na láhi, “Na háfa na mana'chochuchu enão na sindálu?” Esta munáyan ha ke punu' yu'. Pues si naná-hu umáluk, “Po'lu yáo mana' chochu, po'lu i lahi-hu yáo mana'chochu sa' ñalang.”

Ilek-ña nu guáhu i che'lu-hu, “Hágu na che'lu-hu magáhit masa'pit hão na i macho'chu' lão sungun ha' sa' ti siña hit mandaña' sa' mana'fanhãno i che'lu-hu put ni i dos láhi para u nina'fanmacho'chu' nu i sindálu”. Opbligão esti na mana'fanmachochu'chu'.

Pues esta enão na tiempu makpu' i gera. Esta mansáfu ham gi piligrú. Kadakuat konsus sagã-ña, mansága ta'lu' tati gi lugat-ñiha. Pues manhálum i sindálun Amirikanu ya ha soda' ham gi sagan-mâmi. Pues humãno guátu ya sigi ham ha kuentusi lão tintingu' háfa ilek-ñiñiha sa' tintingu' guenão finu' *English* trabiha.

Pues magáhit na anai manhálum esti i Amirikanu nu ma'a'a'ña yu' sa' mampus mandankulu na tãotão yan puru ha' lubetdi tatãotão-ñiha. Nai manbenetat siha nu i sinturan-ñiha.

I primet na hu li'i' esti na Amirikanu esti iya Ugis nai ha soda' ham gi chalan yan si naná-hu. Humãno ham para bai in emañak – para in mañák gi tasi. Pues magáhit na mangoni' ham mañák. Un kostat in i'i'ma, guáhu umu'uma – si naná-hu nu chumachanu ha' sa' guáhu umu'uma i kestat mañák.

I Amirikanu ha li'i' ha' i sombran-mâmi nai malolofan ham pâpa' guini giya Ugis. Tumatangis si naná-hu. Kuntodu guáhu kumakati yu' lokui' sa' ma'ãno yu' nu esti i Amirikanu sa' ilek-mâmi na siguru para u punu' ham. Pues in na'atuk ham gui gi dididi' na liyang esti iya Ugis. Malofan i *truck* pururuha' sindálun Amirikanu mali'i' ham hálum. Tumunuk i dos na sindálu yan i dos Chamorro ya machek ham. Duru yu' kumâti kuntodu si naná-hu kumakati sa' hinaso-ña na para bai in mapunu'.





Pues magâhit na manmaolik na tâotâo esti i Amirikanu sa' nu ha fa'maolik ham guenâo gi anai mamomokat ham yan si nanâ-hu. Ha hogui yu' hulu' esta i *truck* ya ana'kahulu' yu' gi *truck*. Si nanâ-hu lokui'. Ya sigi ilek-ña, “Na munga ma'a'añao sa' âhi' ti para in fanmapunu.”

Dankulun suetti ham magâhit yan si nanâ-hu sa' fineni' na nai in li'i' i Amirikanu, hami na dos lumi'i' esti Amirikanu – esti i ya Ugis. In li'i' na manhahâlum siha i trastis-ñiha – bak ,boti, *Jeep*, bula trastis-ñiha, esta nenkanu'. Pues manmangangatga siha nenkanu' para u na'i i tâotâo gi fina' lanchu siha.

Pues magâhit anai mattu ham gi lugat-mâmi tumunuk ham. Bula suettin-mâmi sa' ma'asi' buenti nu hami, nu eyu i mafaisin ham, “Hâfa yi na guihan na mampus dikiki'?” Lâo in sangani eyu i Chamorro, Chamorun Guam, na mañâhak. Pues mansinangâni na, “Estigui' makakanu' ha' gi achu'ka' maolik i tiempu makakanu' ha esti sa' manmafa' na'anmañâhak.”

Pues ilek-ña yi i Chamorro, “Munga' ma'a'añao saina-hu yan hâgu lokui' munga' ma'a'ñao sa' kumakati ham, kumakati yu' lokui'. Kumakati si nanâ-hu sa' hinaso-ña para bai in mapunu'.”

Pues anai mattu ham gi chin-mâmi, i lugat-mâmi mana'tunuk ham, mana'i' ham un latan *ham* nu eyi i latan *petroleum* na *ham*. Mana'i' ham un latan kunbif (*corn beef*) nu eyu dankulu nai manmararasion lokui' i tâotâo esta.

Mana'i' ham kuntodu sâbanas, mana'i' ham sâbanas a'paka'. Un kostat siboyas mana'i' ham. Manmaolik na tâotâo sa' mankaridat gi hita nai manna'ma'si' gi tiempun gera.

Magâhit na hugof sienti i chinatsaga guenâo na tiempu gi tiempun gera sa' dosi años ha' yu' guenâo na idat ya mampus masa'pit yu' gi durantin i gera.

Esta ga'da' lemai in kakanu' guenâo siha na tiempu yan papâya. Hasan esti i guihan na makanu' sa' tâya' pumepiska sa' piligru i tiempu.





Pues esta bai hu huchum esti na kuentos-hu sa' esta tâya' hâfa mas para bai hu sângan sa' enão ha' tiningo'-hu gi durantín i gera. Pues esta lokui' dankulu na si Yu'us ma'asi' nai hu sângan esti na palabra, i linie'-hu gi halum i ginacha'-hu gi tiempun gera sa' dosi años ha' yu' guenão na idat. Esta bai hu huchum esti i kuentos-hu sa' tâya' mas para bai hu sângan, *okay*.

Pa'gu na mes, mes Mayu, mit nuebi sientus nubentai-nuebi gi dia sais pa'gu na ha'âni.



Tatachog Village





Anunciacion Ayuyu Mangloña

Interviewed by Pearl Wynette Mangloña
May 6, 1999

Interviewer's note:

This interview with Anunciacion A. Mangloña was based on the true-life experiences of her and her family during World War II. Additional information was also given by Pedro T. Mangloña. (see his narrative).

I am Anunciacion Ayuyu Mangloña, daughter of Julia. I was born in 1929, on the third day of May.

The war began in 1941. When it started we went up to our farm in Sakaya and that is where we stayed.

That Sunday night at 8 pm the war began. As the airplanes kept shooting, we were scared and my mother took my two younger siblings and I. We didn't take any of our belongings, not even our clothes. We didn't take anything because we couldn't think straight and we even forgot our clothes. My mom only grabbed some food and we went up into our farm in Agait. We walked up. At 8 pm at night we started to run to Agait. That is where we had to stay.

This place had a cave where water came out. It also had crops that we had planted. We really didn't struggle much because we had these plants. We had different kinds like banana, taro, yam, and even coffee. My father toasted coffee and cooked it so we could all drink. I don't really know if other people had coffee, but we drank coffee because we planted coffee and cocoa. That's what they call chocolate. My father would toast it and my mother would grind it. He liked coffee and we had it and drank coffee during the war.

There were six of us siblings. My oldest sibling would cook down below Sakaya. When we would burn a fire, there was already a container to throw the burning wood coal into. If we heard an airplane coming, it didn't matter if we just lit the fire, we would have to put it out so we wouldn't be seen. If they saw us they would start shooting down at our location.





So every night I would go out and work. On my way home I would yell up for my dad in Agait to let him know that I was coming home to our farm. My father would walk out to meet me because the road was on rugged and bumpy land.

Our farmhouse walls were made of thatched mats my family wove with leaves. We also covered the roof with those mats and some tin. Inside we laid the same kind of thatched mat on the ground. All of us siblings lived and gathered there at the time. My oldest sibling and my dad would go down to Sakaya to cook for us. He would toast breadfruit and make chicken. He would add banana and yam. They would carry the food up to the farm and we would all eat.

When my two older siblings left, I had to be the one to go out and start cooking. I couldn't even carry the chicken soup that I made or the water I filled for us to drink.

I was only 12 years old at the time when I had to know how to find food for my family to eat. Whenever I would go out to work I would look for papaya and land crab. I would gather them to cook for our food. I started taking my youngest sibling to follow me.

One day I asked her to follow me to get some water from the water tank. While we were filling our gallons with water, a big plane passed by above us. I knew what that meant so I told her that we had to go and hide. I knew that when they turned around they would shoot at us.

As we ran, we could hear the airplane turning around because they spotted us by the water tank. When the airplane made its way back towards the water tank where we were last seen, it opened fire and kept on shooting. We were trying to hide near a breadfruit tree. Our butts were sticking out because we couldn't both fit behind the roots of the breadfruit tree.

When the airplane finally stopped shooting, we dropped our water gallons and started running towards our farm. When we finally got there we had to catch our breath because we were so tired from trying to run away. We found our mother crying because she was so worried we had gotten shot,





but we didn't get hit. We didn't get shot because we curled our bodies and covered our heads. I knew that we could've died if we stayed standing by the water tank frozen and we didn't run away to safety.

After this incident, we were made to go out at night to work. They wanted my mom to work, too. My older brother didn't want her to work because he worried about what they would do to her. So, at 12 years old I had to work. He felt like it was enough with just us siblings.

Every night and day I was moving and working. During the day I would go get water and carry it up to our farm with a bamboo pole. I didn't want us to get thirsty or starve so I was busy filling water and gathering food.

One day, my second oldest brother went back to our farm to catch one of our chickens so we could cook it to eat. A Japanese soldier came out with his gun and was about to shoot my brother for taking the chicken. My brother struck him and ran.

Later, every Sunday, the soldiers would go around the island and visit the locals. They came to our house and we offered the soldiers to eat. When my brother came home, he found the same soldier eating and he got really angry. He couldn't understand why we were feeding that soldier when just before he almost killed him. My mother told him to leave the man alone and that we should feed him because he's hungry.

I really suffered during that time because I had to work so much and my two older brothers were taken to work for the soldiers as well. It was our obligation and we had to endure it during this time.

It's true we had suffered so much during the war and I was only 12 years old. We were so used to eating breadfruit and papaya because we couldn't fish at the time because it was so dangerous during the war.

The war ended in 1945, and we were told to come down from our farms into the village. We were given specific areas to live in.





When the war finally ended and we were saved, we returned to our original homes in the village. The American soldiers came and found us and they would talk to us, but we had no idea what they were saying. We hadn't learned English yet.

At first, we were very fearful of the Americans because they were tall and covered in green and wore camouflage. They carried all their military gear.

The first time I saw the Americans was when my mother and I were coming back from fishing for *mañák* in Ugis. They found us on the road. I was carrying a sack full of this tiny fish.

The Americans saw us from afar and my mother started to cry. I also started to cry because we were scared that the soldiers were going to kill us. We tried to hide in this small cave, but when the truck passed us it stopped. The soldiers got down and came towards us.

They calmly guided us back to the truck. We kept crying because we were sure we were going to die. Instead, these good Americans lifted us onto their truck and told us not to be afraid.

We were very lucky. We were the first to spot the Americans coming onto the island. We could see everything they were off loading from the boat. They had Jeep cars and many other things. Even food. They were carrying lots and lots of food to give the people on their farms.

They drove us to our land and when we got down they gave us so much. They asked us about my sack of fish and there was a Chamorro from Guam who told them what we were saying. The soldiers told us not to be afraid of them and they proceeded to give us canned food. They gave us ham, corn beef, and even a can of butane gas for cooking. They also handed us white blankets, and onions, and were very kind to us poor people.





Emilia Castro Mangloña

Interviewed by Angela Mesngon and Veronica Mangloña.
February 2, 2002

Interviewers' note:

We are here to interview Mrs. Emilia C. Mangloña. She was 10 years old during the war. From what we've heard, she was really, really scared of the war.

Âmânu na lugat nai gaigi hão anai matutuhun i gera?
Luta.

Hãfa siniente-mu anai matutuhun i gera?
Luhan yu' sa' anai manyuti' i batkunairi bãm, kulan para u danchi yu' i bãm. Humahami yan si nanã-hu gi papa' trongkun papãya.

Âmânu nai' in chichili' i nengkanu'-miyu?
Ginin i tinanum-mãmi kamuti, yan i pineksai ga'ga'. Ginin as tatã-hu, tatkomu manuk yan babui.

Durantin i gera, kão macho'chu' hão para i familia pat i Chapanis?
Para i familia ha', para mantinsion-mãmi.

Âmânu nai manatuk hamyu?
Manatuk ham gi liyang. Sa' yangin i batkunairi manyuti' bãm, ya put no u danchi ham i bãm.

Kão guaha malingu-mu familia pat atungu' anai makpu' i gera?
Tãya'. Anai makpu i gera, tãya', mankababalis ham todú.

Kão mas bula nengkanu' pat menos dispues di i gera?
Mas bula anai makpu' i gera. Ya todú klãsi guaha.

Anai makpu' i gera, kão in tulaika i sagan-miyu?
Manhuyung ham gi liyang. Uyulan nai mansãga ham dispues di i gera. Manmapo'lu ham Uyulan nai Chapanis.





Håfa mas na tinilaika dispues di i gera?

Megai na tinilaika. Mas bula nengkanu'. Ti manmaguâguâtdia esta håfa para bain kanu'. I Amirikanu ha letki ham nengkanu' yan magâgu.

Håfa na klasin chinina mausa dispues di i gera?

Parehu ha' yan pa'gu siha na tiempu, katsunis, bestidu.



Japanese officers at the surrender of Rota to United States forces.

Source: Micronesian Seminar Photo Album. Georg Fritz collection, MARC.





Emilia Castro Mangloña

Interviewed by Angela Mesngon and Veronica Mangloña.
February 2, 2002

Interviewers' note:

We are here to interview Mrs. Emilia C. Mangloña. She was 10 years old during the war. From what we've heard, she was really, really scared of the war.

I was on Luta when the war first started. I was frightened because when the plane dropped the bomb it was like it was going to hit me. I was with my mom under a papaya tree.

During the war, we got our food from our planting of sweet potato and the animals my father raised like chickens and pigs. We did not work for the Japanese, we worked only for our family for our food supply. We hid in the caves. Because if the plane drops bombs we can avoid being hit.

When the war was over, we had lost no one. All were safe. There was more food after the war. All kinds. We moved out from the cave. Uyulan is where we stayed after the war. The Japanese placed us at Uyulan to stay.

There were many changes. There was an abundance of food. We were no longer controlled about what to eat. The Americans gave us food and clothing, the same kind of clothes as today, pants and dresses.



Florencia Hocog Mangloña

Interviewed by Norma Barcinas and Brianna Mendiola
February 2, 2002

I na'an hu si Florencia Hocog Mangloña. I ha'ânin i mafañâgu-hu, Matsu dia benti-singku, mit nuebi sientus trentai-dos. Esta para sitienta años yu'. Pa'gu sumen maguf-yu' para bai kuentusi, para bai ayuda esti siha i famagu'un nai finaisin-ñiha durante i gera, para bai sangâni i famagu'un dididi' put eksperensia-ku put i tiempun gera.

What was life like before the war?

I siniente-ku gi durante i gera mampus magâhit na'ma'ñão yan manna'luhan sa' ti in tingu' hâfa para bain susedi, kâo para bain fanmâtai pat bain fan la'la'.

How did your life change during the war?

I durante i gera, guâhu yan i familia-ku manatuk ham gi liyang anai ti para u soda' ham i para bain fandimalas gi anai para u fattu i bâm.

How did the Japanese treat you and your family?

Manma'añão lão manmâolik i Chapanis manafa'mâolik ham sa' manparehu kininprendin-mâmi, in kunprendi lokui' i Chapanis na tâotâogui.

Were you taught their language and customs?

Hungan, manguékuentus ham yan i Chapanis ya manparehu ha' lokui' sinientin-mâmi.

What was your home like during the war?

Tâya' guma'-mâmi gi durante i gera lão i liyang ham nai manasaga, guaha na biahi nai mandaña' yan otru familia.

What types of food did you eat?

I na'-mâmi guenão gi durantin i gera, in kakanu' siha kamuti, yan lemai, fina'deni' yan ukoko' papâya, lão na'maguf sa' enagui' ha nâ'i ham si Yu'us durante i gera.





What ways did you gather your food?

In pepe'lu i na'-mâmi in balulutan gi hagon penggua'(hâgon-hâyu)
ya dispues in pe'lu gi ketut ayu ilek-nîha akgak ginin i akgak na kotut
(basket).

Did you have much freedom during the war or was your freedom limited?

Gi duranti i gera, ti mampus manmanâ'i ham na para in fanfree yan i
pumalu siha sa' mampus i tiempu ti siña manasuda' todû parehu i familia
o manatungu'.

How was life like after the war?

Dispues di i gera, guâhu petsunat, si nanâ-hu, si tatâ-hu manmaguf ham
ya in nâ'i si Yu'us grâsia sa' ha na' fansâfu ham gi dankulu na piniligru, ya
grâsias adios mattu i Amirikanu ya ha na'fansâfu ham guini na piniligru
ya ti manmâtai ham, guaha ha' manmâtai gi halum i familian-mâmi',
si Yu'us Ma'âsi' sa' un na' pas i gera. Yan lokui' para bai hu sângan ha'
mas ta'lu put i hu susedi gi duranti i gera. Gi duranti i gera, esta para
manhuyung ham ha', esti gof na' piniti esti, kanna' ha' yu' ha na' tângis
nai para bai tutuhun para bai sângan esti, i guâhu lokui' dinanchi yu' nai
i bâm, dinanchi esti i kalaguak-ku ya grâsias adios ti mâtai yu'; hu nanâ'i
si Yu'us dangkulu na agradesimiento yan si Yu'us Ma'âsi' ya anai mattu
esti na sinisedi manmakoni' ham pâpa' guini gi liyanggua gi espitat i
sindâlu, ya ayu ham nai manma'ayuda, ayu nai ma'amti esti i dinanche-
ku, ya grâsias adios esta pa'gu ginin ayu na tiempu ti hu sesienti kâo hâfa
na difektu mas ginin ayu na bâm, mâolik pa'gu siniente-ku.





Florencia Hocog Mangloña

Interviewed by Norma Barcinas and Brianna Mendiola
February 2, 2002

My name is Florencia Hocog Mangloña. I was born on March 25, 1932; almost 70 years old. I was very happy to speak and to help these children with their questions about before, during, and after the war.

My feeling during the war was very scary. We didn't know what will happen to our life – live or die. We went and hid at the cave where the bombs would not hit us. We didn't have any house. We stayed at the cave; sometimes we got together with other family members. During that time, we gathered food and wrapped it with a leaf (*penggua*) then we put it in a woven basket. We had sweet potatoes, breadfruit and we mixed salt and lemon and also pickled papaya, but we were so happy about it because God gave us food during the war.

The Japanese were good because we felt what they were feeling. As humans we understood each other. We talked to each other and we felt what humans wanted or needed.

During the war we didn't have much freedom, not like the others, because the time was very dangerous, so we couldn't be going to meet with our other families and friends.

My personal opinion is that my mother and my father were very happy and we gave God Grace that we were safe during the war from the danger. Then the Americans came and we were in a safe place again and we were not dead. But there was a family member who died during this time. God Bless that the war ended.

I personally had an incident during the war. Just before we left the cave the bomb hit me on the side of my stomach, but luckily, I didn't die.

I am almost crying by telling my personal story but I gave God Grace about it. They took us to the Japanese hospital (*liyanggua*) where they treated me. Now I feel good; no pain or damage to my body, only a scar.





Isidro Mangloña

Interviewed by Pilar Pendergrass and Deandra Taitano
April 10, 2000

Hãfa idatmu gi tiempun i gera?
Kuarentai dos.

Kão guaba disgrasião gi familia gi tiempun i gera?
Tãya'.

Âmãnu nai mafañãgu hão?
Luta.

Manmalak mãnu hamyu anai matututuhun i gera?
Talakhaya gi liyang.

Kão siña un ilaburada i tiempun Hapunes na atministrasion?
Mãoлик ha' i tiempun Chapanis lão ti manmatratrata parehu yan Chapanis.

Kão manmatrata hamyu bãba gi tiempun Chapanis?
Ti ayu i mampus bãba lão afuetsão âmãnu ilek-ña i gubietnu debi un osgi ya un cho'gui.

Kão umeskuela hão gi tiempun Chapanis?
Hungan umeskuela ha' yu'.

Hãfa idat-mu anai umeskuekuela hão gi tiempun Chapanis?
Ochu años.

Kão umeskuekuela hão antis di i gera?
Esta ha' yu' humuyung antis di i gera.

Hãfa uttimu na gradu hão nai umuyong gi eskuela?
Tres gradu ha' gi anai ochu, nuebi, yan dies, tres anus ha' i eskuela.

Kão un tungu' ha' na mamamaila' i gera?
Ti hu tungu' kão mamamaila' i gera sa' tãya' anunsiu pues ti siña ha' manafanmanungu' i Chamorro nu enão put i gera.





Kão ti ma'a'añao hão nu i gera tatkomu i bam pat i batkundai na in fundinanchi?

Hungan manma'a'añao siha i tãotã, ayu nai na manmalãgu ya man atuk gi liyang.

Kão manmanutisia hamyu put i gera?

Tãya' nutisia, anai esta ha' gera nai manhahanão i tãotã ya put gurupu nai manatuk.

Hãyi hamyu munutisia put i gera?

Tãya', gera ha', duru ha' i bãm yan masingan, pos manatuk todú i tãotã nai.

Kão in prutehi i linguãhi yan i kuttura gi tiempun Chapanis?

Antis di i gera, manmaprutetehi todú kuttura, linguãhi yan kustumbri, lão anai gera, tãya', sa' ti siña sa' gera.

Kão siña un ilaburada dididi' esti i kutturan Chamorro?

Kustumbri, kutturan Chamorro tãya' enão i bendi, an hãfa ginagão-mu gãgão ha' sa' manã'i hão achuka' ti un fãhan manã'i hão enagui' kustumbrin Chamorro, pues mana'ayuda siha gi che'chu' mahatsa guma' manmattu atuñgu', familia ya ma'ayuda i gaigima' estaki munhãyan gi dibatdi na manera.

Gi tiempun i atministrasion Chapanis, kão guaha' Chamorro manma'impleha?

Guaha' pulisiha yan ayudantin ma'estru yan guaha' gi bisnis manmacho'chu'.

Kão manmanutisia hamyu na makpu' i gera yan hãyi hamyu munutisia?

Hungan muliliku' i chif pulis gi kada gurupun tãotã na mana'atuk ya ha sañgãni na pãs i gera, manmaguf todú i tãotã.

Anai makpu' i gera, kão guaha ayudu manmanã'i hamyu?

Hungan guaha ginen i militat Amirikanu, rasion.

Kão i lina'la' parehu antes di i gera, yan anai munhãyan i gera?

Ti parehu.





Esta umasaguã hão gi tiempun gera?

Antis di i gera umasagua yu' esta. Kuarentaidos i gera, unu na patgon gi kuarentaikuatro i gera, pues kuarentaisingku makpu' i gera, kann'a un aña i gera.

Antis di i gera, kão guaha tano'-mu?

Hungan guaha siha tãnu', sition guma' yan fanguãlu'an.

Lão ti manma'ãmut hamyu nai Chapanis nai tanu'-miyu?

Hungan, i militat (Chapanis) ha disponi yan kontodu i tãotão ha disponi, tãya' sibit gi tiempun gera.

Antis di gera, kão guaha gima'-mu yan transputtasion-mu?

Hungan guma' sin yan tapbla yan kontodu karetan guãka yan bisikleta.

Kão macho'chu' hão gi tiempun i gera?

Hungan macho'chu' yu' gi militat estaki makpu' i gera.

Kuãntu años-ña i patgon-mu gi tiempun gera?

Un aña ha'.

Kão tãya' bãm manmayuti'i hamyu gi tiempun gera?

Hungan manmayuyuti'i bãm yan masingan i tãotão ginen i batkunairi lão ti dinananchi i lugat nai mañasaga siha i tãotão. I plasa mas duru mabãm yan i batku siha yan esti i sengsong esti siha manmayayamak.

Kão guaha gi familia disgrasião gi tiempun i gera?

Tãya' gi familia-ku.

Mãnu tano'-mu antis di i gera?

Bandan Hãofña siha, Lupok, Teneto, Tatachok.

Hãfa siha tinanonom-mu gi tiempun gera?

Gi tiempun gera manmanananum kamuti para na' i sindãlu yan para na'-mãm.

Hãyi na'an-ña i lahi-mu nai mafañãgu gi tiempun gera?

Si Isaac Masga Mangloña.





Isidro Mangloña

Interviewed by Pilar Pendergrass and Deandra Taitano
April 10, 2000

I was born here in Rota.

I went to school during the Japanese time. I was eight years old during that time, and before the war began, I quit school. I was in the 3rd grade when I quit. Before the war we protected our language, culture and our customs. The Chamorro custom and culture was not to sell anything to your family or your neighbor; if you needed something, you just told the person that had it and they would give it for free if there was more than one at the house or farm. During the Japanese time some Chamorros worked as police in the Japanese administration and as helpers in the private sector. It was not so good because the Japanese were not treating the Chamorros fairly, as equal to the Japanese.

Before the war, I had a house homestead and farm land. I had a tin and plywood house and also bull cart and bicycle.

I got married in 1942 and the war began in 1944 to 1945. I had one son already during the war. He was only one year old at that time. His name was Isaac Masga Mangloña.

I was forty-two years old when the war began. I didn't know that there would be war because there was no announcement about it. We were afraid when the war began; that was why we ran to the cave to hide because we heard a lot of bombing around the village. We went to a cave in the south side of Rota.

There was bombing all over the island and machine gun fire from the airplanes dropping especially the airport side and the ship. But none of my family was hurt during the war.

During the war the Japanese military governed all our land and also, they told us what to do. When the war began, we couldn't maintain our culture and customs because the Japanese were all over the island.





I worked during the war. My land was at Hãofña, Lupok, Teneto, and Tatachok. During the war, we planted sweet potatoes for the solders and for us.

When the war was over, the chief of police went around to each group of the Chamorros and announced that the war was over and the people were very happy about the news.

After the war the American military gave us some food called rations. Life before and after the war was very different.



Japanese cannon overlooking Sasajaya Bay.





Jose Ada Mangloña

Interviewed by: Pauline Atalig and Carla Atchico
May 2, 2000

My name is Jose Mangloña but they call me “Tan Pito”.

I was born on June 27, 1926 here in Songsong across from Finisu. Before the war started, I attended up to third grade in Rota at the Japanese elementary school in Songsong village where we studied math and learned to speak and write Japanese. We also worked in the fields on the sugarcane plantation. School started at eight AM and went to three PM. After school I went to the ranch and to help my father plant and feed the cows and pigs. We also played cards and played with Japanese marbles called *tama*. I also had a job before school selling papaya juice. Sometimes you could make six yen before school.

Some parts of the education during the Japanese time was good. They made you learn words. You respected the teacher. You respected your parents. Nobody can go to the wall. (disciplinary action). If you had (to face the) wall, maybe the father of the boy would be brought there (to school) and the father would be slapped so the boy was ashamed, *nei*.

I liked my teachers. I was doing well in school so then I had a scholarship to Saipan for two years, then a scholarship to Palau to learn, and how to construct houses. I learned to be a carpenter.

During the Japanese time there was a bus and train. They charged to ride the bus – ten cents is minimum. The Japanese had trucks and sedan cars. We had *kamute* and rice. Rice we bought at the Japanese store. We also had taro, yam, rice, fish, coconut crab.

On Rota, the Japanese asked everybody to move over to Tatachog. They keep arguing until we moved there. They didn't use guns. They just asked us. It was ok because everyone agreed.





When the war started I was twelve. We knew there was a war because we are very close to the Philippines *nei*, and the military and the military families kept going to Palau. We knew they were fighting with America, and I think before America they were fighting with China.

We hid in the cave at as Akodo when the planes were coming to bomb.

No one was forced to be a soldier. Only they worked for soldiers planting *kamuti* for the soldiers and the people to eat. Food was rationed. Chamorros worked for the food.

My brother Crispin Mangloña died in the war. Raymond's father.

The war took about four years because the Japanese were fighting with China before the Americans. They fought with the Americans for maybe two years. I think the war ended after 1944.

We knew the war was over when they threw paper down from the plane. The war ended because of the atomic bombs on Hiroshima and Nagasaki.

Americans took over after the war. I was so happy because there were more rations. You had to work for them. We had rations and plenty of meat – lamb (*kinilu*) they brought from the States. So everybody was good. During the American administration my job was a foreman for the carpenters, a manager of a construction company.

Some Americans are good. To be free is ok, but too much freedom is no good.

Thank you very much.





Maria Songsong Mangloña

Interviewed by Geovan Hocog and Francisco Taga
1999

Håyi na'an-mu?

Maria Songsong Mangloña.

Ngai'an mafañagu-mu?

Mit nuebi sientus bentidos gi Septembri dia tres.

Kão manmarispeta hamyu parehu?

Ti manmarispeta parehu. Manmatrata i Chamorro komu i mas takpapa' na rasan tãotã. Ti parehu pribileo sa' mantakpapa' na klasin tãotã i Chamorro. Ti siña mangimin atkahot yan ti siña na u muebi siha kuátkuet lugat.

Håfa na klasin transpotasion antis na tiempu guaha?

Tåya' na klasen makina guaha antis. Ti parehu yan pa'gu na tiempu anai guaha kareta. Karetan guåka ha' guaha para i lanchu lão an tåya' kareta, pues maudai gi guåka para i lanchu.

Kão guaha gi Chamorro macho'chu' para i Chapanis?

Hunggan. Guaha manmaimlea komu pulisia, ma'gas agrikuttura. Guaha na biahi na manmåusa i Chamorro nai Chapanis.

Håfa sumatba hamyu gi durantin i gera?

Ai i lahi-hu, i nengkanu' yan i lina'la'-måmi. Mansåga ham gi papa' i liyang. In hutu' hãgun hãyu para maigu'-måmi. I nengkanu'-måmi kamuti tåya' totchi. Asiga pat hãnum tãsi in usa para bain totchi i na'-måmi, Guaha nai in kanu' doni'. Un año imediu di kamuti an lemai ha' na'-måmi.

Håfa i populasion antis na tiempu?

Ti bula na Chamorro yan kontodu i Chapanis ti bula. Anai esta hihihot i gera, i kasao na Chapanis mana'fanhãno i familian-ñiha para Hapon sa' guaha fanatuk-ñiha. I lalåhi na Chapanis mansåga tati para u macho'gui che'chu' sindålu para manguåduk bokungu' para liheng gi papa' tãnu'.





Koa siña un akumpara pa'gu na tiempu yan antis?

Pa'gu na tiempu bo'bu'bu' i ayudu yan grâsia. Bula ayudu. Mâolik i Amirikanu. I Amirikanu manayudanti para todus. Manlistu manmanayuda nengkanu' yan otu klasi. I Chapanis ti siña manayuda sa' tinahung salapi'. Durantin pakyu, i Chapanis ti siña manayuda umarekla i gima'-mu. Hâgu ha' para un arekla i gima'-mu yan un espia ayudu. Ti sangânun i minâolik i Amirikanu na nasion. Mâolik i Amirikanu.

Thank you Nan Lia.

Final comment by Nan Lia:

Pues munhâyan i lahi-hu. Prikura i eskuelan-miyu ya in na' fanmalâti' hamyu. Un dia in seda' i fottunan-miyu ginen i animun-miyu gi eskuela. Pues esti ha', adios buen probechu.



Ruins of the Japanese hospital still standing on Rota in the Liyo' area





Maria Songsong Mangloña

Compilation of interviews by Geovan Hocog and Francisco Taga,
1999

and

Starlyn Mangloña and Nadia Mangloña

February 7, 2002

My name is Maria Songsong Mangloña. I was born September 3, 1922.

The Japanese did not respect us as equal to them. The Chamorros were treated as the lowest class of people. We did not have the same privilege because the Chamorro was considered low class. We could not even drink alcohol or move around.

During the Japanese times, there were no machines for transportation. Not like today, where you have cars. Only bull cart you can take to the farm if you have. If you don't have the cart, so ride on the cow to the farm. The businesses they had back then were like those we have today. There were grocery and clothing stores. The crops that were grown were sold too. In the grocery stores you could find candies, cigarettes, and canned goods like the ones we have today. We attended fiestas. The longest running fiesta was the San Francisco de Borja patron. We would take some food like sweet potato and breadfruit home after the fiesta. Many people would attend it because everyone was involved. Every year we celebrated it because it was a tradition.

The population back then was smaller; not a lot of Chamorros and even not a lot of Japanese. When the war was nearing, married Japanese sent their families back to Japan because there was shelter there. The Japanese men stayed back to do soldiers' work erecting bomb shelters underground. We were given the name "Songsong Bihu" for the old village but the Japanese chased us away and we stayed at Tatachog while all the Japanese stayed in Songsong village. During the war, the Japanese government didn't care. They were no help. They were very strict with everything. The health care wasn't effective. When they gave my friend's child a shot, she got worse, and on the way home she died. The medicines that they gave weren't the right ones. They were using the patients to test medicines. No one was qualified at the time.





Some Chamorros were employed like policeman, and the head of agriculture. The Chamorros were sometimes used by the Japanese. My husband, Rainaldo was a policeman. He had to inform the Japanese government what was going on at Tatachog village. I was a teacher aide during that time.

In the beginning of the war, we were at the Municipal Office at Tatachog where Rainaldo was working when we heard the American airplane flying around. At first, we thought it was a Japanese plane just passing. My husband called the Japanese government at Songsong village to tell them that there was a plane flying around Tatachog, but the Japanese government told Rainaldo not to worry about it because that was only a Japanese airplane. When the plane dropped a bomb west of the train track, near the Tatachog School, my husband forgot all about the telephone and we ran. The school was very near to the Municipal Office, that's why we ran out of the office. When the Japanese knew that there was a bomb that had been dropped by the Americans at Tatachog, they were trying to contact Rainaldo but we already ran to hide. Rainaldo even told me to throw myself inside the well but I said, "Don't joke about that because I might drown in there." I don't even know how to swim. I was also carrying my son Justin, so we ran to our farm and hid under a tree.

All the other people that heard the sound of the bomb ran to hide too. The Japanese notified the rest of the people to hide because the Americans were really dropping bombs. They told us to go up to Anitan Antonio's farm at Akodo' to hide there. At first, we left to Akodo' because it was getting dark. It was already nighttime. We did walk to Akodo' but we did not reach Akodo' because it was too dark at night. We rested first at Sakaya.

Everyone tried to find caves to hide. Everyone was looking for caves to hide in the area of Hagodu (Anitan Antonio's property). It was difficult to find the cave because it was dark and hard to reach. When morning came, we continued up to Akodo'. We separated to find our own caves to live in. Akodo' didn't have water so we had to walk down to Fesu' (Feshu) because that was where we could get our water to take water from the "*be'bo*" or the well. We took our water there and carried them back to Akodo' for our use. We returned to Fesu' and the Japanese chased away the Chamorros at the old village, Songsong. Later on, the Chamorros went back to Songsong.





I survived during the war because of my son, our food, and livelihood. We stayed in the cave. We spread leaves to sleep. Our food is sweet potato – no meat. We used salt or salt water to dip our food. For one year and a half we only ate sweet potato and breadfruit. Breadfruit and salt was our food. Sometimes, we ate hot pepper. Some people were assigned to fetch and distribute breadfruit. They were just picking breadfruit for us at that time, but we were being limited (rationed). People that were supposed to be doing this task were asked to pick them and give the people for food. From then on, we started suffering because we were hungry. There was only breadfruit and salt to eat because there was no meat. Sometimes we combined peppers and salt to eat.

It was so dangerous during the war especially if you did not have any food supplies and clothing. Some people just wore *tâpes* or *sadi* (loin cloths) because the soldiers took over some of the people's possessions including their homes. When people went back to pick up some of their belongings, they found soldiers tearing down their houses to build their houses in the jungle. Those that had houses had to stay in the caves because the soldiers took everything. This the work of war. The soldiers chased us from our houses and Chamorros stayed in caves.

All we tried to do was hide from the planes bombing. We tried to keep low and stay safe. Sometimes I babysat a little kid who belonged to a Japanese lady. I would take care of the neighbor's kids.

Then from there, the Japanese told us to go to that same place, Kuban. Kuban had water. They sent my husband with the other Japanese that were there to grow vegetables at Kuban. We were told to go to Kuban and work. We stayed on the opposite side of the Japanese. They stayed at the north, on the side of the road; we hid at the west side. Rainaldo was helping the Japanese grow vegetables for the Japanese soldiers' food. They even grew sweet potatoes for their food because there was no rice. There was a Japanese ship that was coming in with food; the Americans shot them and destroyed the ship in the ocean. When the Japanese had no food, we were in that same position. We had sweet potatoes every day. Only sweet potatoes were being eaten because no one was picking breadfruit. At Kuban, the living was a lot better because there was water from the stream where the Japanese were staying. We could get our water from there, too. We really suffered a lot.





One time, the Japanese found a crate of biscuits. They were afraid to consume them for fear of contamination. They did not know that the Americans intentionally were dropping food for the people to eat. We did not know if it was edible; some people thought it might be poisoned, so what we did was before eating the biscuit, we soaked it in water for about two days. But the Americans had purposely dropped the biscuits in the ocean so that the people could find them and eat them.

Flyers were also being dropped to inform the people that the war was over. But I did not know because I did not know English and other Chamorros also didn't speak English.

When we saw the American soldiers' truck coming toward us, we got out of hiding because we were told that the war ended. We started waving to the Americans not knowing what to say because we did not know how to speak their language. All we were saying was "Chamorro, Chamorro", and they were throwing us food. Even the Japanese were saying "Chamorros" but the Americans pulled their eyes telling the Japanese that they are not Chamorros. But the Americans also gave the Japanese food because they felt sorry for them. The Americans were good and generous. They gave us rations and canned goods to eat. We had cheese, but we did not know what cheese was. We thought it was soap. We took the cheese and used it to wash clothes. People started saying that the American soap is no good because it was making the clothes greasy instead of clean. How can it make our clothes clean when it was cheese? All that suffering because we didn't know much? From then on we were told again to go to Fesu' to make our village there. The people from the upper side were to stay at Fesu', and the northern side were to stay at Gua'a. After the war, the people were again permitted to build their houses in Songsong village.

After the war, the trees were brown and dying. Some buildings were destroyed and the roads were damaged.

We're done my son. Excel in your studies and be smart. One day, you will find your fortune and success from the hard work you put in school. So then farewell and you're welcome.





Pedro Taimaño Mangloña

Interviewed by Lorianne Weilbacher and Jaime Cabrera
May 6, 1999

Editor's Note:

Pedro was interviewed along with his sister Maria Mangloña Ayuyu.

Transcribed by Pearl Mangloña Taisacan.

1941. Guãhu lokui' guini unu para bai hu kuentus lokui' put i malagu' yu' na bai hu diskuti tiempun i gera na pinadesi yan puminiti. I 1992 na sakan esti. Guãhu si Pedro T. Mangloña.

Malagu' yu' 1944 esti na gera nai matutuhun esti. Gof na' pinita sa' agin ta atan yan ta kunsidera, hasuha' na ginen i tiempu nai in establesti hão gi lanchu-mu, guaha siha ga'-m u ga'ga': manuk, babui, guãka, pat hãfa na ga'ga ta'lu.

Hasu ha' na ti siña un koni' i ga'-mu lão ti siña un koni'. Cha'-mu kekekoni' i manuk sa' gaigi ha' i Chapanis na esta guiya para hu mantieni ayu i manuk. Tãya' lisensia-mu, ga'-mu enão siha na ga'ga' lão ti siña un koni', sa' komu un koni', toka hão. Gaigi ha' na ha chuchuli' ha' i ramenta-ña paki ya gofna'makat na sinienti.

Cha'mu kokoni' i babui sa' bãba ha' ta'lu. Cha'-mu kokoni' i guãka, pat hãfa na ga'ga' gi ga'-mu pat hãyi na petsunat sa' ti siña un koni'. Komu un koni' i ga'ga', bãba para hãgu. Siña pininu' hão. Ha punu' eyu ya siempri ha' ta sungun enão sa' enigui' nu kulang areklamentun-ñiha enão. Lão hita nai Chamorro i kutturãta ti taiguenão hit nai, sa' yangin ilek-ta na ga'-ta pat ga'-ña ti siña ta cho'gui yi i para ta desponi ha' i tãotão nai ti ga'-ta. Yangin ga'-ña, pues ga'-ña ha' ga'-ña. Yangin ga'-mu, ga'-mu ha'.

Pues gui na tiempu hu chagi Mananana guãhu gui yan i che'lu-hu i dos ham na tres na lalãhi. Pues mangaigi ham gui. Tumutunuk ginin Funta hulu' dos na sindálu kokulu' hulu' ginin Funta pãpa' na chalan esta guãtu gi para Mananana. Ya mattu guãtu gi lanchun-mãmi ya ilek-ña, "Todú esti ga'-mu siha na manuk todú ga'-miyu esti na manuk yan babui? Ilek-mãmi, "hungan." Ilek-ña, "Pues ti siña in pacha esti." Ilek-ku, "Hãfa i rason na ti siña in pacha esti lão ga'-mãmi esti? Tì ga'-mu esti ga'-mãmi."





Ilek-ña, “Esta hu sângani hamyu na ti siña in pacha esti sa' estigi' hami para bain susteni esti siha na ga'ga', hamyu tâya' hamyu.”

Pues ayu gi' na mampus gof na'piniti na sinienti i sinientin kada tâotão sa' hasu ha' na yangin ga'-mu lão dinisponi hão. Ti siña un gu'ot sa' yangin un koni' yi i babui, toka hão. Tâya' chansa-mu ni hãfafa ha', tâya' chansa-mu.

Pues i sefata adai sa' hami yi' siha na manChamorro i manpasensia ham nai yan tâya' ni hãfa agin ilek-ña un koni' pues un koni' ha' sa' areklamentun-ñiha guenão na tiempu ya gof na' piniti.

Pues i sigi, sigi, sigi mo'na anai esta lokui' i durantin gera sigi ta'lu mo'na nai i guaha lokui' siha guini gi Sakâya siha na banda, guini gi para pãpa' siha Sakâya, manmatapbleruyi tat komu tronkun, tronkun lemai. I tapbleru nai manmana'yi, tapbleru gi tronkun lemai ti siña un pacha sa' despuestun-ñiha yi, areklamentun-ñiha. Ayu na todú komu guaha tronkun lemai yan manmana'yi tapbleru, pues cha'-mu papacha' sa' tâya' aturidat-ta nai Chamorro na para ta cho'gui yi.

Todú siha na fina'tinas yan pinadesi, chinatsaga manpinalolo'pu' todú nai man Chamorro guini. Ya, lão atan ha' na magãhit na un li'i' na mantatfoi magãhit na manguloson tâotão yan manbãban tâotão. Ti ha tungu' i tâotão-ta nai i kutturã-ta nai Chamorro hãfa nu para ta fanmasusedi mohon taiguini na klasi. Nai ti tananga para u taiguini.

Ai na piniligru yan ai na nina'ma'ñão, ai na pinadesi enão siha. Ya guãhu lokui' hu gacha' nai enão siha na tiempu. I hu li'i' siha i lemai. Anai hu chek yi ayu hãfa esti lemai na manmatapbleruyi ilek-ña cha'-mu, cha'-mu, cha'-mu put fabot munga mapacha enão i lemai sa' esta manmatapbleruyi enão para siha la'mun i sindãlu na esti. Ya hu gof honggi' ha' sa' esti pãpa' Sakâya magãhit siha na guaha manmatapbleruyi esti i lemai. Esti para pãpa' Sakâya manmana'yi siha tapbleru i lemai ya ti siña mamfi' hão gui sa' prebidu. Komu todú tronkun lemai yan mana'yi tapbleru ti siña un pacha sa' esta guaha sumustietieni esta yi ya tâya' balita na Chamorro sa' siha tiempun-ñiha gui nai.

Pues ai na mampus esti na chinatsaga yan pinadesi. Todú ha' lokui' ham in palolo'pu' todú mo'na. Pues anai sigi ham Sakâya, esti na banda, pues sigi ta'lu manhãnão ham hulu' para as Akodo' uttimu gof na pinadesi





ta'lu yi na tressan-ta hasan sa' hami gaigi gi lanchun-mâmi fina'liyang lanchun-mâmi as Akodo', pâpa' i ayu hulu' i ladera, papa'-ña nai mangaigi ham gui gi as Akodo', ya i lanchun-mâmi aridondo-ña puru âchu' siha. Pa'go i talo'-ña sabaneta hulu'. Pues si tatâ-hu ha ututti siha hâyu nui dotmiente-ña. Pues i hagon-ña para mana'yi hagon-ña hâyu, luga, hâgun guâlak, hâgun guâlak âyu atuf i sanhilu'.

Mampus magâhit nu mamanmadesi ham lokui' gui ya hami in padedesi enão siha nai. Ya ti hu tungu' i otru, lão hami taiguini siha nai. Ya chinatsâga esti yi na tiempu ya ni achuka' hâyi ya ta li'i' ya ta atan siempri ha' todû ha' buenti tâotâo taiguihi siha na pinadesi nai.

Pues âyu uyu ta'lu todû siha nai mangaigi siha pinadesi pues estigi' lokui' as Bicentin Hulîa (Vîncente Julia) guini gi as Agait na banda. Siha mansuetti magâhit sa' lugat-ñiha nai mangaigi i hanum. Ti manchatsâga. Ti parehu yan hami gi bandan as Akodo' katan nai manchatsâga ham gui, sa' yangin ti tumunuk i ichan, pues ti mangimin ham hânûm.

Lão buenti milagru ha' lokui' esti. Sa' hâfa yi na tiempu i guaha nai ti tumunuk i ichan guaha nai ti chumochu ham ya manmâolik ha' i tâotâo. Manmâolik ha'. Lão yangin tumunuk lokui' i ichan kalang ta atan, li'i' yi, ai na ana' magof hit sa' ta alulâyi nu fumakti nu eyu i chena' i pigua' nai afafa' i pigua' nai tinekcha' ya podung yi pâpa', pues utut yi ya un godi gi eyu yan na'yi buteyon. Pues todû enão siha na klasi, guaha yi manmafafakti latan *petroleum* lão ai ya ta atan dankulun saguan yui i petroleum nai, lão hami magâhit buteyon sinin-mâmi ya guaha nai tinahung buteyon. Lão na'manman sa' maseha kuatru na buteyon pat singku na buteyon nahung ha' siña dinira un mes, ya achuka' tâya' hânûm manmâolik ha' i tâotâo. Tâya' malângu pat hâfa? Tâya' enão siha manmâolik ha' i tâotâo agin taiguenão siha na banda, lão ai na suinetti enão siha nai.

Pues ayigi' nai na hu li'i' na ayigi' siha nai i familian nu Señot Bicentin Hulîa giya as Isang ayigi' mangofsaga sa' manmâolik magâhit na'-ña siha na banda nai. Pues gaigi i hanum. I enão ha' lokui' guaha nai manmanlupuk siha gui gi as Señot Bisentin Hulîa guâtû nai sa' ombri gui na tiempu ham debi ha' in fangunsidera tâotâo ya u na' fanmangimin tâotâo sa' tiempun chinatsaga yan pinadesi antis siha na tiempu.





Pues ai ta'lu enão siha, pues sigi ha' nai ta'lu mo'na i bandan Talakhaya lokui' ta sângan. Talakhaya gi tiempun gera, i kamuti Talakhaya kalang ha' ilun tãotão. An siña buenti ti ta uyu lão fanmanatan ha' yan sângan guini siha huyung iya Talakhaya gi Chapanis ilek-ña, Swidang Swidang. Pa'gu gi Chamorro, Talakhaya. Eyigi' na tãnu' ayu i Talakhaya man dankulu kamutin-ñiha kalang ilun tãotão na mandinankulu. Pa'gu esti i kamutin esti siha i sanhilu' ti mandankulu i kamuti, lão para ta atan siña mannge'-ña yi i regulat ki eyu i kalang ilun tãotão. Ya ta atan sa' nu manngi' ta kanu' nai. Pa'gu eyu i dankulu na kamuti kalang ilun tãotão magãhit. Siña ochu yi i kamuti, ya ta ipi' ochu nai sa' manfina'mãolik i tãotão nu eyu, lão manngi' yi dikiki' na kamuti, lão in apreba yi, pues guaha lokui' nai an manhãnao si tatã-hu ya manekamuti lokui' Talakhaya, sa' ilek-ña, “Nihi Lito' sa' bula nu kamuti nai mandankulu gui.” Pues guaha magãhit nai manmangatga pãpa' kamuti ya manmachuli'i ham guãtu gi Nangmen. Lão ai na yangin ta atan yi magãhit nu mampus man dankulu ya man hasuetti lokui' sa' guaha gui lokui' hinatming giya Talakhaya. Guaha *village* gui lokui' guaha gui lokui' nu Chamorro mansasaga gui siha na banda. Ya gof mãolik magãhit i lugat sa' manmãolik lokui' i lina'la'-ñiha gui siha na banda.

Pues tãya' i tiningo'-hu nai enão siha, hu tungu' siha ya mãolik ha' buenti. Pues esta nu adios ya bai hu dingy hamyu. Dankulu na si Yu'us Ma'ãsi' yan un dankulu na agradesimientu yangin manmane'ekunguk hamyu guini ginin guãhu as Pedro T. Mangloña. Si Yu''us Ma'asi yan adios!



Pedro Taimaña Mangloña

Compilation of an interview by Lorianne Weilbacher and Jaime Cabrera
and a paper by Abraham Taisacan and Adrian Strauss
May 6, 1999

Pedro Taimaña Mangloña was born June 12, 1933. He was about twelve years old during World War II. He lived at Tatachog village with his family. His life was hard growing up here on the island of Rota.

I am Pedro T. Mangloña and I want to discuss the pain and suffering that the war caused us all back in 1944. Back then we were forced to move to our farm land with our animals – chickens, pigs, cows, and other animals. The war began in 1944 one night at around 8:00 PM when the aircraft dropped several bombs on the west side of the island. The noise of the explosions was everywhere at the west harbor. The Japanese siren was saying “Watch yourself, because you Chamorros are very dangerous.” The siren kept hollering and the rest of us Chamorros kept running when the Americans started bombing. Then they stopped, but the Japanese siren kept hollering. 8:00 to 9:00 we kept going up to the village at Tatachog. All we were thinking was to run away, because we were frightened of the explosions and the siren that kept on hollering. Then, from there on, more bombs were dropped and the Chamorros were at Tatachog already.

The next day the challengers, the Americans, came and kept shooting down with machine guns. There were two kinds of planes, the Shentoki and the Nijomiri which were very fast. We were told at that time that some Chamorros should move up to as Sakaya(as Akaja) and stay in that village. Very soon we were told again to move to as Akodo' and stay there because it was going to become more dangerous, so we Chamorros again moved up to as Akodo' where it was safer.

Consider having these animals and not being able to cook them for food. You wouldn't dare because you would be risking getting your hands cut off by Japanese soldiers. You had no license because now they were in charge and maintaining that livestock for themselves and they guarded them with their weapons, for example, guns. It was a very hard feeling to experience knowing you had worked so hard and all that did not matter.





At that time, during the war, you could not take your pigs or cows or anything. They were regulated by the soldiers and everything that was yours was now theirs, and everything that was theirs was still theirs.

I specifically remember when we, my two brothers and I, were approached by some soldiers at our farm in Mananana. They asked us if the chickens and pigs belonged to us and just as fast as we said "Yes, they're ours" they responded, "No, they are ours now."

I remember feeling hurt and helpless. They had taken control and we wouldn't dare challenge them. We didn't stand a chance with their weapons and all, and we were only mere children. Chamorros during that time had to be very, very patient and accept the regulations even if it didn't make sense and it pained us.

As the war kept going I remember they began to block off breadfruit trees in Sakaya. It was quite depressing because we couldn't touch those trees either. We had no authority over anything anymore and those trees were now off limits to the Chamorros.

These people were bad and greedy. We couldn't understand why they were being like this, because this is not how we treated people in our culture. We shared our food and resources and were very generous.

We lived in a very dangerous and scary time and I remember seeing everything that was happening around me and the elders begging us not to try anything crazy.

We suffered a lot and had to keep moving up into the mountains. We went from Sakaya to Akodo' and built a farm house there near something that resembles a cave. We built our thatched house, with our father, with our bare hands.

I am not too sure if other families suffered the way we did, but it was pretty sad. Life was very hard and challenging for us.

I know that my wife's family, Vicente and Julia's family, were lucky because they had land near water. They didn't have to struggle as much to get water as we did. If it rained we had water, but if it didn't rain we had nothing to drink.





It was a miracle that we survived because there were many times it didn't rain. I guess it was alright because we made it. When it did rain, the sound of rain itself was everything to us. I loved hearing it splash on the betel nut tree and we would tie glass bottles to catch the rain. We would fill as many cans and bottles as we could just in case. Even if it was only four or five bottles we would control our water and make it last, sometimes a whole month. We did it to make it enough to hold us until the next rainfall. It was surprising that many people were okay and didn't get sick or anything. We were very lucky.

I remember seeing my wife's family's area and how convenient water was for them because they lived right by it. That is where the water was. Their family was very generous and considerate because they allowed others to get water from their supply. That was how things were back then because no one wanted people to suffer and everyone deserved to drink.

In another area called Talakhaya, there were sweet potato plantations. These sweet potatoes grew to the size of a human head. Eight people could eat one of those sweet potatoes. Other sweet potatoes were regular size and tasted good, but those were the ones we ate. The people who lived in that area were lucky and had a good life because they had a lot of food.

We were told that the "pit" that was going to be made at Sakaya was for water, so people could drink, but instead it was being made because we were going to be killed if the Americans came. There was even another pit made at Akodo' for the same reason.

During our stay at Sakaya the Americans came in by the East Harbor after they overthrew the Japanese and gave us some of their food.

That's all I know, so thank you for listening to my story. I appreciate it very much and I will leave it at that.





Pedro Taimaño Mangloña

Interviewed by Rita Mae Mesngon and Veralyn Mangloña
January 30, 2002

My name is Pedro Taimaño Mangloña and I will tell you a story about life during the war under Japanese occupation.

The war began in 1944 and we all suffered. We were moved from our homes in the village in Tatachok into our farms in Sakaya. It was starting to get dangerous and we had to continue up the mountain to Akodo'. Everyone was put to work. The men were taken to work for the Japanese. You couldn't refuse because we were obligated to work for them. Even my wife, Anunciasion, was forced to work day and night. It was really heartbreaking.

My father and other men were taken right away and were forced to build housing for the soldiers. It was sad and scary because the soldiers had huge guns, and they were smart to have them do the labor instead.

Everyone had to have an ID card. If you were caught by a soldier without identification you would be investigated and you would be taken to Sabana where the big bosses were stationed.

One day my father and Inas Bana forgot their IDs and they were captured. Inas was very worried because he thought they were going to be killed. My father had faith and told him not to worry because he said that God knew they did nothing wrong. They watched as soldiers sharpened their knives and it was very unsettling. My father continued to have faith and encouraged his friend to be strong because they did not sin. He was right and survived that ordeal.

Another unfortunate man was this beautiful, tall Chamorro, Taton Chu'. He was tied to the Ifik tree and starved because he drew an American flag and was caught by the Japanese. He would beg people around him for food, but no one could help him because if they did, they would risk also being tied up.





When their housing was built my father and the men were sent fishing to catch food for the soldiers. They were also told to gather salt. My father had to fish using dangerous dynamite. One day, he was fishing and the dynamite went off. In the explosion, it hit his hand and cut it right off. They brought him to the Japanese hospital.

When this incident occurred, they kept lying to us, telling us they didn't know where he was. We didn't know anything. Then, they finally told us that he was in an accident and that he was in the hospital getting treated and he needed to rest. My father thought that the dynamite had already gone off, but it hadn't. So as he reached for it "boom" the dynamite exploded and just like that he lost his hand and arm up to his elbow.

As the war progressed, more suffering continued. All we had to eat was papaya, small sweet potatoes, and breadfruit. Sometimes we couldn't wait until the papaya was ripe because there was no food. Even the breadfruit trees became off limits when the soldiers boarded them up. We were rationed. They gave us what little they thought we deserved. It was just enough to survive. We didn't get much food from the Japanese. I even ate snails and land crabs because that was the only food we had. We barely had water. If it rained we would collect it off of the beetlenut tree. We would hang bottles to catch it because water was a necessity.

If you had livestock you couldn't touch your animals. One day in our farm in Mananana, I was with my brother Bino and we were about to kill a chicken for our food, when two Japanese soldiers came. They came and told us to get away and leave the chicken alone. We had no weapons so we had to listen. If it were now and we had weapons too we would have killed all their leaders, but we are not that kind of people.

The Japanese soldiers also came with lice. These were the kind of lice that made you so itchy you wanted to scratch your skin off. They loved to cling to your clothes especially if they were inside out because of the dirt. It felt like punishment.

Day and night the airplanes would shoot down on us. Some planes had huge bullets and some had the regular sized one. It was a very sad feeling because everyone was suffering and everything was frightening. Every day and every night the Americans and Japanese shot at each other. When they dropped bombs it would light up the skies. If Chamorros found an





unexploded bullet they would pound on it until it exploded and took off their hands. Sometimes we had to hide in the dirt, under the trash. Saipan had it worse though. The war there was bigger than here on Luta. There were cannons, and you could see the gunfire and smoke.

They told the public to come down from the mountains because the Americans were coming. So we came down and we were so happy. Before the Americans came, the Japanese warned us that all Chamorros would get both their feet, both their hands, and even their tongues cut off. We were told to start digging graves in Sakaya. The Japanese lied that we were digging them for water reservoirs or wells, but really we were digging our own graves. I knew that we would not be able to get water from there. The Japanese actually believed that the Americans would cut off our necks and we would be placed there. Life was very bad during that time for everyone. There were lots of people that stayed in hiding. A unique thing, a great, and lucky thing, a blessing happened. God shined upon us and helped us, and that plan did not happen.

When the American military finally came they landed in Sasanlagu. The Americans were tall and huge and scary. They had all sorts of things and weapons, probably because they were rich. The Americans were good. Americans made people work too. When the Americans came that's when Chamorros began to calm down because we were given rations. They gave us military food and made us eat. It was like seeing God walk past you.

The Japanese and Okinawans were loaded onto a truck and they were sent back home, back to Japan and Okinawa. They made them stay at Guata' until they were sent off.

God finally intervened when the Americans came. They arrived in a big boat. There were large tanks coming off the boat and it was amazing to see them drive onto the land. Everyone was relieved and happy that the war was finally over.





Rainaldo Atalig Mangloña

Compilation of interviews by Dean A. Mangloña, Peter Lizama, and
Dominic Maratita
May 12, 1999

When I was young, I attended Japanese and Catholic schools. There were three grades in the Japanese school system. They taught me how to speak the Japanese language, writing, reading, alphabet, math and biology. It is similar to what they are teaching now, but in English. We used the same materials as what are used now. From my experience, if I was to compare the three years of school during the Japanese times, to the American schools of today, I would say that three years of school that I took during the Japanese times would have the same capacity as the sixth-grade level of the American schools.

The Chamorros lived in small houses and were very poor. People with fifty dollars had a good living at that time. Many of us depended on local food such as corn, bananas, taro, sweet potato and breadfruit that they grew on their farms. They hardly ate any rice because it was very expensive.

A long time ago, we had a lot of sugar cane. We used it to make sugar; we had a factory to make the sugar. We also had a lot of cotton, tapioca, and papaya which made good money when it was sold. Living was very cheap at that time.

The phosphate that the Japanese were taking from the Sabana was very valuable to them. I never clearly understood what it was used for; I've only heard that the Japanese used it as fertilizer and made it into materials for making pots. Maybe there were other uses but the Japanese never told the Chamorros their secrets.

Before wartime, we were moved to Tatachog Village by Japanese soldiers from our village. The land the Japanese were digging up was not their own. It was the land of the public of Rota. It was like the Japanese were stealing the rights of the people of Rota. They were taking minerals, they were taking land, and were making sugar. They were taking any kind of product that can be made here and not in Japan. The principal product





the Japanese were making was sugar and that was also the principal product the Japanese were taking from Rota that belonged to the people of Rota, because Rota is the rightful home of the people.

The Chamorros suffered a hard life from the treatment by the Japanese soldiers. They treated us like animals. Like we were useless animals who meant nothing or had no purpose on earth. The Japanese took what they wanted and no one could ever speak against what they were doing. One example was when they moved the Chamorros up to Tatachog against their will. At that time Tatachog was a jungle and the people had to clear land by hand to build houses for their families. The Chamorros could not get any of their personal belongings or enter their homes in Songsong Village because it was an order from the Japanese. Chamorro language was prohibited at school and elsewhere. From what I saw, the Japanese never had any real laws at that time. They took and broke whatever they wanted. They treated the Chamorros with no respect for their land or possessions.

During the time when we had war, the Chamorros were not involved. Only the Japanese and Americans had war. The life for Chamorros was very hard at that time because there was no water. We got water from wells which were provided by the Japanese soldiers.

The Chamorros never had arguments or fights because they had respect and also love for each other. They got along just by communicating with each other. There were no written laws. The Chamorros took care of each other and respected one another. It was from the respect that allowed them to live peacefully without any written laws. The people believed in no more than three main rules, which were Respect, Love and Cooperation.

Nowadays, people argue over political matters. They don't have respect for others decisions. In order to be a good individual, you should have respect, love and cooperation within yourself.





Rosa Atalig Mangloña

Interviewed by Lennie Mangloña Barcinas and Nathaniel Elayda.
February 11, 2002

Editor's note:

Rosa Mangloña is Lennie's grandmother.

Hâyi na'an-mu?

Na'an-hu si Rosa Atalig Mangloña.

Kuântu años-mu gi tiempun gera?

Tresi años.

Hâfa siniente-mu anai un hunguk na para guaha gera?

Luhan yu' i lahi-hu.

Gi tiempun gera, âmânu nai in sesida' i nengkanu' yan hâum-miyu?

I nengkano'-hu ginin i tinekcha' lemai, dokdok yan chotda.

Hâfa bidâ-mu kada dia durantin i gera?

Macho'chu' yu' yan otru siha na manga'chong.

Kâo mampus i Chapanis ha kastiga hâo?

Hungan.

Hâfa na kastigu?

Mampus gi guâlu' ya siha muresisibi i prubechu.

Kâo guaha otru para un sângan put i gera?

Mampus luhan sa' i batkunairi kada dia mayuti' *bomb* ya i tâotâo guaha na mandinanchi o sino, manmâtai.

Kâo kumâti hâo?

Âhi' ti kumâti, lâo luhan sa' ti familia-ku.

Kâo guaha otru estoria?

Esta nai, manmacho'chu' ham.





Amānu nai umatuk hāo?

I liyang.

Kāo guaha amigu-mu?

Hungan, bula i manidat-hu.

Kāo guaha amigu-mu mātai?

Tāya' mātai durantin i gera.

Ya kāo guaha gi membrun i familia mātai?

Unu na che'lu-hu dinanchi ni bala ya mātai.

Dispues di i gera, hāfa masusedi yan i familia?

Māolik . Manmattu i Amirikanu ya megai na nengkanu' rasion
manmanā'i i tāotāo.

Dispues di i gera, hāfa na klasin ayudu yan hāyi umayuda hamyu?

I Amirikanu ha' umayuda ham.

Hāfa siniente-mu anai makpu' i gera?

Māolik. I hinaso-ku i Amirikanu manmāolik sa' manma'ayuda i
Chamorro.



Loading cargo on to a freighter in Sasanjaya Bay.





Rosa Atalig Mangloña

Interviewed by Lennie Mangloña Barcinas and Nathaniel Elayda.
February 11, 2002

Editor's note:

Rosa Mangloña is Lennie's grandmother.

My name is Rosa Atalig Mangloña. Today, (February 11, 2002), I am seventy-nine. Going to be eighty this year.

At the time the war began, I was thirteen years old. When I heard the war was coming, I was frightened. During the war, I found my food from the fruits of breadfruit, breadfruit with seeds inside, and banana. I worked with others as a group. We did a lot of farming and the Japanese were the only ones receiving the fruits of our labor.

I was frightened because the airplanes everyday would drop bombs and would hit people and either wound them or kill them. I did not cry. I was only frightened, because they were not my family. I had many friends my age. None of them died during the war. One of my siblings died from a stray bullet.

After the war, it was good. The Americans came and brought much food and gave to the people. Only the Americans helped us. I remember the Americans being good and helpful to the Chamorros. If I could tell all the war stories, the whole cassette tape will be full and I will still have more to say and won't be finished.





Veronica Taimañao Mangloña and Pedro Taimañao Mangloña

Compiled by : Pearl Wynette Atalig Mangloña

Editor's Note:

Originally written as "Life Before, During, and After World War II" by Pearl Mangloña.

Veronica Taisacan Taimañao was born on Rota, February 28, 1901. She married Luis Mendiola Mangloña when she was only a young teenager. She discussed some memories of her life before, during, and after World War II in a home video recorded by her grandson Eusebio Ayuyu Mangloña. Veronica Taimañao Mangloña lived to the age of 94. She passed away on March 20, 1995.

In 1998, Pedro Taimañao Mangloña, Anunciacion Ayuyu Mangloña, and Eusebio Ayuyu Mangloña, contributed personal interviews. These sources were used to compile the following report written by her great-granddaughter Pearl Wynette Atalig Mangloña in 2001.

Before World War II, I lived with my mother and father at our farm, in a thatched-roof house, which they built by themselves. I was born before World War I began. Both our parents raised my siblings and I before our father died. Everything changed when he died because we had to learn to support ourselves, from a very young age. It was hard to find food and make money so we planted sweet potato, taro, and yam. We got our water supply from the wells. We never really got anything new, and we hardly had time to play. There were just so many chores for us to do, and without a father present, the workload was plenty.

I married Luis M. Mangloña when I was only a teenager. The Japanese, who conquered the Marianas, had destroyed our church, so the priest came to my house to perform the ceremony. My mother sang songs for us, and then I gathered a few of my belongings to leave. Everyone cried as I departed from my family home with my new husband. That night, Luis' family followed us to our new home in Mananana. There were very few houses nearby and no electricity.





World War I had already ended, but under Japanese rule, the war at home was still ongoing. I became pregnant with my first child in 1927. It was a very rough pregnancy because food was scarce and there was no hospital, but we were content. My husband had an accident when he was a young boy and lost one of his arms. It was very hard for Luis to find someone who would hire a man with only one hand, but he was a hard worker and found work here and there. Money was difficult to get, and we struggled through life, barely even making ends meet. I had a total of eight children that kept us very busy and moving forward. Back then we had no laundry machines, telephones, or electricity for that matter. We didn't even have a car, so we had to walk to the village, where we could trade some of the crops we harvested for other necessities. Luis did manage to build us a cow carriage (*karetan guāka*) that we used as transportation. We ate coconuts (*manna*), lots of breadfruit (*lemai*), and bananas (*chotda*). We also ate coconut crabs (*ayuyu*) and land crabs (*umang*) that the boys would hunt for us. When the weather and tide permitted we had some fish (*guihan*), lobster (*mahongang*), and other seafood (*aliling* and *aguāf*) that my boys were able to catch.

During harvest time, it was very difficult to harvest all the crops in good condition because insects, pests, and birds would eat and destroy them. The older boys and their father would go out to the fields and each one would have a designated portion to harvest. Luis and the boys would hunt and fish too, just for some protein. My older daughters would help me around the house, with cooking and cleaning, and taking care of the younger children. All the laundry had to be hand washed and line dried. When we had extra crops we would go into the village to sell or trade the sacks of sweet potato, taro, yam, and lemon. If we were lucky, some good Japanese soldiers or Okinawan and Korean workers would buy them for five dollars a sack. They would feel sorry for us because we had so many children.

The most difficult part of my life was during World War II. When the war began, we had to move out of our village and up to the mountains of Sakaya and then even higher up to Akodo'. We needed to find shelter from the constant bombings and hide from the savage soldiers. Sometimes we would hide in this water cave that Luis found.





The greatest hardship for us was food. We could only eat the food available to us nearby and not under Japanese control. The food was scarce and sometimes the children would steal some sweet potatoes from the Japanese soldiers' plantation, which were really our own plantations. One time, a Japanese soldier saw my son Pedro in the fields and chased after him – shooting at him. Luckily, he didn't get caught because they would have beaten him, or worse, they would've killed him. Luis and the boys couldn't even go fishing or hunting anymore because if they were seen they would get punished and the soldiers would take everything. My brave sons, Baldobino and Pedro would still go fishing at night though, but would have to be very, very, quiet. It was very rare for us to eat fish and meat those days.

The Japanese soldiers were cruel and heartless. One day, when I was in the village I witnessed a woman being dragged by her hair out of her house and then shot by a Japanese soldier. I went to see why this had happened and I found myself being forcefully commanded to follow the soldiers. I explained that I had a family, but they didn't care. They said they would kill Luis and the children if I didn't listen. I was whipped and beaten, but I prayed that I would return to my family. Eventually, after much suffering, I was able to. I still have flashbacks and nightmares about the beatings.

Some women weren't as lucky and were captured and escorted to a boat. They were beaten and some of them had been raped. I think they were taken to Saipan, where they were forced to work as maids or seamstresses. The Japanese were ruthless during this time and didn't view the native people as humans, but rather treated us like dirty animals.

After World War II ended, everything became better for my family and I. The Americans won the war and had taken over the island. They captured the Japanese who hadn't escaped and shipped them back to Japan. We finally had another chance to begin our lives over. Besides the trauma and horrors of war we endured, we were happy and grateful to be alive. We were very fortunate and still complete. Some families were not as lucky. The American soldiers came to us in the mountains, when the bombings





had stopped, and they brought us down to the village where we were given food and clothing. We were given rations, like Spam, corn beef, and rice. They gave us much-needed medicine and supplies. They showed great compassion. We were rescued!

Life during the war was unforgettable and we experienced so many hardships, from starvation to sickness. It still surprises me that we survived. Honestly, I'm just grateful for peace. I like life peaceful like it is now and I hope I never experience another war again. No one should!



Luis M. Mangloña and Veronica Taimañao Mangloña





Fermin Camacho Maratita

Interviewed by Audrie Lynn M. Taimanao
March 11, 1998

Interviewer's note:

Fermin Camacho Maratita was a young boy when bombs were dropped on the island of Rota. He was born on January 21, 1934. He is now Sixty-four years old. He experienced quite a few of the events that happened during the Japanese Administration. He said the most interesting times were whenever the planes would pass by them. They would run for shelter in the fields while they were pulling grass. My grandfather told me that if they were to hide, they took the grass that they had pulled to cover themselves up because they didn't know what to do. All together, it was a tragedy for my grandfather as a little boy.

Well the thing I have to say is that it was amazing how they flew over our heads. It was very frightening because I thought I was going to lose my head. My grandmother and I were working pretty hard to get the field as clean as possible so we could make a fence for the pigs that were going to be hauled in from the village. A few portions of the field were destroyed. It really made my grandmother angry. We had to go back to the village because we were trying to get away from the American airplanes.

Once we arrived at the village, I imagined all the plants that were destroyed like the sweet potato, taro, banana, lemon and other plants that were to be eaten.

Well the good thing about it was that my mother and father had planted some vegetables in back of our house. As soon as we heard the bombing, we pulled out all the plants and put them in our bags. My grandmother screamed at us to run as fast as we could to the cave that is now called Tonga Cave. As we ran, my family was so lucky. No one was hit and we were safe and sound as we got in the cave. We were all satisfied. We had a lot of vegetables but there were so many of us in the family that it only lasted for three days.





Actually the way I looked at it, people at that time didn't care about the rest of the people like we did. They just kept running around like they didn't know where to go. The people were like ants crawling. The cave was really crowded. A lot of people were just sitting down like dead rats crying. We were all worried and scared. What will happen to us while we are in the cave? To tell you the truth, I was also crying because I was so scared.

I lost a lot. My grandmother, grandfather, three of my sisters and three of my brothers died. In all, we were seventeen in the family, only nine of us survived.

I'm so proud that I have lived up to this age and still surviving with my mom, dad, brothers, sisters, wife, children, grandchildren and of course (you) my sweet baby Drie.



Vicente Matantaotao Maratita

Interviewed by Bernie Fujihira and Rolane Mangloña
January 29, 2002

Kão siña un sangan hăyi na'an-mu?
Si Vicente Matanaoao Maratita.

Kão un hasu ngai'an na matutuhun i gera yan ngai'an finakpo'-ña?
I gera nai matutuhun mit nuebi sientus kuarentaikuatru na sakan i dia
yan i mes ti hu gof hasu, estai mit nuebi sientus kuarentaisais uttimo-ña.

Kão esti na sinisedi ha tulaika i lina'la'-miyu para todū i tiempu, taimanu?
Hungan nai, bula siha mina'añao yan i distrosu i lina'la'-mâmi, tinanom-
mâmi, lugat-mâmi, todū, pineksai-mâmi.

Kão guaha disgrasia gi familian-miyu?
Hungan, mătai si tătai gi durasion di enăo i gera.

Hăfa taimanu nai un respondi gi anai un hunguk na para u guaha gera?
Tăya' ti manrespondi, lăo ha na' fanluhan ham i nuebu na para u guaha
gera ti in tingū' hăfa para bai in susedi.

*Hăfa kăo in probiniyi nenkanu'-miyu pat magăgun-miyu pat hăfa na
nisisidat?*
Tăya' ti in priparăyi sa' puruha' nenkanu' manmatatanum nai enăo
i lemai, chotda, kamuti, nai, yan i hagas magăgun-mâmi enăo ha'
priparasion-mâmi.

Taimanu minakat-ña pat piligru-ña i gera para hăgu yan i familia-mu?
Piligru dimasiăo nu sinientin-mâmi sa' puruha' băla siha malolofan giya
hami, parehu ha' para bai in fanmacho'chu' yan i para bai in fanatuk, băla
ha' in hihinguk.

Taimanu nai in singun esti na sinisedi?
In gagao si Yu'us nai para u ayuda ham mo'na gi durantin i gera na para u
na'fanlibri ham.

Hăfa na klasin nenkanu' in kakanu'?
Lemai, chotda, kamuti, mendioka, guaha enăo siha.





Kão manpepiska hamyu?

Guaha na biahi nai mampeska, ti todú i ora yan ti todú i minutu, enão siña manã' i hão lugat para un peska sa' piligru i kantun tãsi sa' i kontrario.

Hãfa liheng-miyu yan magagun-miyu?

Liyang ha' yan enão i hagas magãgu in i'isa, ginin anai manliheng ham gi liyang.

Kão ga'na-mu i atministrasion Chapanis pat pa'gu gi Amirikanu, sa' hãfa?

Gi durantín i tiempun Chapanis put eskuela, mǎolik i eskuela lokui' sa' ti mandisatentu i famagu'un, yan mǎolik siha i manmafa'na'guen-ñiha parehu ha' yan pa'gu i Amirikanu kumekahulu' i enbitu pa'gu na famagu'un.

Kão hãgu pat i familia-mu manma'emplea nai Chapanis, hãfa na klasen cho'chu'?

Manmanguãduk liyang, manma'emplea put para manmanãnum kinanu', i mana'atuk gi gera nai manamku', famagu'un, manmanãnom kamuti, mendioka enagui' siha.

Kão guaha edukasion para i Chamorro, hãfa na fina'na'gui guaha?

Hungan finu'Chapanis.

Hãfa otrú na fina'na'gui?

Enão ha' uttimu na tingu' na edukasion.

Hãfa taimanu tratamentun-ñiha i Chapanis kontra i familia-mu?

Gi durantín i gera enão?

Åhi' antis di i gera esti.

O, mǎolik sa' ti maatburota hão put durantín i gera, antis di i gera mǎolik mo'na i tratamentu i familia gi tiempun Chapanis.

Hãfa na tinilaika gi durantín i gera?

Bula siha estotbu, espantu siha manmaespapanta i Chamorro komu ti un danchi i hinanao-mu mo'na, makoni' hão ya makastiga hão kululo'ña an mapo'lu hão put spy enagui' siha.

Enão ha' esta.





Vicente Matantaotao Maratita

Interviewed by Bernie Fujihira and Rolane Mangloña
January 29, 2002

My name is Vicente Matantãotão Maratita.

During the Japanese time the school was very good because the students were very respectful. Only Japanese language was taught in this education. The Japanese treated the family good before the war. The war started in nineteen forty-four but I don't remember the day and the month but ended in nineteen forty-five.

The war changed my life forever because it destroyed our life, plants, place, and our farm animals. We were very disturbed about this incident. It made us scared because it was new to us and we didn't know what was going to happen to us.

We didn't have to prepare any food because all our food was from the plants that we had at the farm: the breadfruit, bananas, sweet potatoes and tapioca. We stayed in the cave and the clothes that we had were the old clothes that we prepared for the war. That was the only thing we prepared. Sometimes we went fishing, but not often because it was very dangerous near the beach. The Japanese wouldn't allow us to fish because of the danger.

It was very dangerous because there were a lot of bullets passing us even if we were going to work or going back to our cave. All we heard was the sound of bullets around us.

We were employed by the Japanese during the war. We dug underground caves, planted sweet potatoes, tapioca and some other vegetables for the elder people and children that were in the cave hiding because of the war.





During the war, things changed. There were a lot of disturbances and threatening among the Chamorros. If the Japanese suspected that you were not doing things the right way they would take you and punish you especially if they suspected you that you were a spy.

My father died in the middle of the war. We asked God to help us during the war so He could save our lives.



Japanese era Catholic church.





Victorina Ulloa Maratita

Interviewed by Jocelyn Cabrera, Jerrydine Atalig, and Jarrett Blair
April 25, 2000

Ngai'an mafañagu-mu?
Septembri 10, 1929

Håfa na klasin nengkanu' in kakanu'?
Kamuti, ado', umang, ayuyu, yan uhang enão na'-mami gi tiempun gera.

Mānu nai mañaga hamyu yan i familia-mu antis di gera?
Tatachok.

Estaimanu i gobietnun-miyu antis di i gera?
Māolik ha' todū.

Ngai'an nai ha tutuhun i gera yan hāfa estaimanu na mansaonão i Chamorro?
Siempri ha' u fansaonão sa' i Chapanis nai ha dulalak ham huyung gi gima'-mami pues i lanchu ham nai mansaga.

Hāfa propaganda-ñiha i Chapanis?
Makoni' si tatan-mami ya magodi pāpa' guini gi tiempun Chapanis, lão i nengkanu' magahit māolik sa' baratu, dies sentimus ha' i kelon pugas siña hão chumochu gi un sentada.

Taimanu manmāinfotma hāfa masusesedi gi durantin i gera?
Anai mafañagu yu' u soda' hulu' i Chapanis.

Kão umeskuela hão?
Hunggan, lão tres gradu ha' i Chamorro mana'fanhuhuyung.

Kão un reparaha' na guaha ha' gera masusesedi?
Hunggan, sa' manestaba ham gi lanchu nai in li'i' i batkunairi duru manyuti' pues manmalāgu ham.

Estaimanu i lina'la'-miyu yan i familia-mu gi durantin i gera?
Bula kadu' manmāolik ham guenão hāya. Bandan enão ham hāya.





Kão manmakastiga hamyu gi durantin i gera?

Åhi', ti makastiga yu'. Si tatã-hu' makastika kann'a mapunu' ombris
mana'TB ha'. Magodi i dos kanai-ña ya kulang i babui na madagão hulu'
gi tråk. Eyigui' tutuhon-ña si tatã-hu' mumalangu.

Hãyi gobietnun miyu gi durantin i gera?

Tãya', ayu ha' si Tan Alo' (Carlos Calvo), ayu ha' ma'gas-mâmi, lão i
finacho'chu' nai hami ha' u maprobebecha.

Taimanu manmatratrata hamyu nai Chapanis?

Hekua', sa' manmâolik ham guenão hãya. Ti hu tungu' esti i bandan esti
hulu', pues i enão hãya, manmâolik .

Kão manma'afuetsas hamyu para in fanhuyung gi gima'-miyu yan hãfa?

Siempri ha' manma'afuetsas ham para bainfanhuyung sa' para u fan sãga.

*Anai manma'afuetsas hamyu para in fanhuyung gi gima'-miyu, amãnu nai
mansãga hamyu?*

Gi lanchu.

Estaimanu i familia-mu nai manmañoñuda' nengkanu'?

Bula nengkanu' antis nai sa' si nanã-hu sañgi ha' i asentun mendioka,
ma'is, pugas, todú ha adahi gi tiempun gera.

Hãfa i gobietnamentu gi durantin i gera?

Ha dulalak ham hulu' esta as Akodo'.

Kão manma'afuetsas hamyu nai Chapanis para in cho'guiyi siha cho'chu'?

Åhi', hekua' ti hu tungu' esti na banda lão hami, åhi'.

Taimanu i lina'la'-miyu yan i familia-mu anai makpu' i gera?

Mâolik ha' todú si nanã-hu ha' sigi manguãsan yan manãnum.

Tãya' makat na sinisedin-miyu anai makpu' i gera?

Tãya'.

Amãnu nai mansãga hamyu anai makpu' i gera?

Uginão.





Anai makpu' i gera, taimanu nai in chichili' i nengkanu'-miyu?
Rasion. Put i bula distrosu gi finakpu' i gera.

Hăyi umayuda i familian-miyu anai makpu' i gera?
Tăya', esti ha' i Amirikanu nai manmarasion i tăotăo.

Anai makpu' i gera, hăfa bidan-miyu?
Manguălu' ham para na'-mămi.

Kăo guaha gi familia-mu gai chetnut anai makpu' i gera?
Si tată-hu ha', anai manhalum i Amirikanu ayu nai mătai, esta săla' i
chetnut nai ma'aňa-ňa.

Hăfa na chetnut?
Todu magonggung, pues TB.

Hăyi na'an-ňa si tată-mu yan si nană-mu?
Si Felix Mangloňa Ulloa yan si Maria Taimaňao Atalig.

Kuăntu maňe'lu-mu?
Nuebi, sieti na famalăo 'an yan dos na lăhi, lăo mătai un lăhi.



Victorina Ulloa Maratita

Interviewed by Roslin Danford

Translated by Felix Rosario

March 02, 2002

Hâfa i lina'la' antis di i gera?

Na' maguf antis di i gera.

Âmânu nai mansâga hamyu antis di i gera?

As Mâbu, i lanchu giya Tinian. Pues anai mattu i batkonairi, manmalâgu ham para i ladera.

Kuântu ânus hâo anai matutuhun i gera?

Tres ânus.

Hâf taimanu i lina'la' durantín i gera? Kâo makat?

Mampus makat, makat.

Kâo manma'afuetsas i Chamorro para u fanmacho'chu'?

Hunggan o sino, manmakastiga.

Kâo guaha areklu para in tatiyi?

Manma'otdin ham para an puengi nai bain guasan i cha'guan pues tânum i kamuti.

Kâo guaha i Chapanis bidâ-ña Luta?

Asukat mafa'tinas Liyo', hihut gi pantalan sanlagu. Trapichi, faktirian asukat.

Kâo guaha un tungu' mapunu' nai Chapanis?

Mapunu' si Bachu', si Etmanu yan Andres Ayuyu nai Chapanis.

Hâfa na nengkanu' un kanu'?

Kamuti, lemai, suni, dâgu, ayuyu, umang, yan dengding.

Hâfa bidâ-mu anai un lili'i' i Amerikanu manmamamaila' para Luta?

Mâolik . Mâolik sa' esta para bai in fanmahâfut gi maduk nai in guâduk. Yangin i Amirikanu ti manmattu, siempre esta ham manmahâfut.





Hâfa i lina'la' dispues di i gera?
Mâolik.

Âmânu masmâolik na lina'la' antis pat dispues i Amerikanu?
Dispues.

Kâo guaha estorian gera?
Hunggan anai manmakoni' ham para bain fanpaseo.

Thank you for the interview and Mr. Rosario for translating.



Construction of the railroad.





Victorina Ulloa Maratita

Interviewed by Jocelyn Cabrera, Jerrydine Atalig, and Jarrett Blair
April 25, 2000

Interviewed by Roslin Danford
Translated by Felix Rosario
March 02, 2002

Editor's Note:

Victorina Ulloa Maratita was interviewed twice. The English version is a compilation of the two interviews, combined in chronological order.

I was born on September 10, 1929.

Life before the war was pleasant. The Japanese built the sugar mill and made sugar at Liyo near where the seaport is now. When I was born the Japanese were here already. The Chamorros were allowed to attend school up to third grade only and then the Japanese would excuse them from attending the school.

We lived at As Mabu, our ranch in Tinian.^[3] Our food was sweet potato, sea weed, helmet crab, coconut crab and shrimp. Before the war we stayed at Tatachok. Back then before the war, our government was good. And the food was so cheap that we could buy the rice with only ten cents for a kilo.

Then when the war planes came, we ran to our farm in the mountain. I was thirteen when the war began. It was scary.

We knew that there was war because we could hear the airplane coming and it dropped a bomb so we had to run and hide in caves. Well the Chamorros had to join the war because the Japanese chased the Chamorros out from their houses and we stayed at the farm. The Japanese had the power to chase the Chamorro out of their houses because they had to move into our houses.

³ The reference to Tinian as Mabu, is near an area called Inayan Mananana, identified as District K after the war. Refer to "The Guide to Place Names in the Trust Territory of the Pacific" Rota Map, #44.





The Japanese forced Chamorros to work or else be punished or tortured. The work was very hard. If they didn't work the Japanese would hit them. We were being ordered to do work at night to pull weeds and plant sweet potato. The Japanese didn't torture us, only my father. They almost killed him. The Japanese took my father and tied him like a pig by his hands and threw him up on the truck. That was the beginning of his sickness, that was why he got TB. The Japanese killed a priest – Bachu', Edmanay (the assistant priest), Brother, and Andres Ayuyu.

Our governor followed us to stay at As Akodo'. Carlos Calvo was our governor, but all our farming we harvested ourselves. Life during the war was very hard. It was scary, we hid in caves.

I could talk about the south side of the island but not the north because I don't know. In the south side of the island there was a lot of wild food such as yam, so we didn't have any problem in the south. We ate sweet potato, breadfruit, taro, yam, *ayuyu*, (coconut crab), land crab (hermit crabs), and snails.

We had a lot of food because my mother planted. She had to protect the tapioca starch, corn, and rice during the war. The south side people didn't work for the Japanese. Only my mother worked; she pulled grass and plants.

We felt good when the Americans came to Rota. It was good because we were about to be buried in the hole we had dug. If the Americans didn't come, we would have been thrown into a very deep hole and buried. We were happy because the Americans saved the Chamorros. After the war there were no big incidents in my family. We moved to Unginao.

Since there was a lot of destruction on the island the Americans gave out food to the Chamorros called rations. There was no other help from other people. After the war we had to plant our food. When the American came that was the time when my father died from TB. My parents' names were Felix Mangloña Ulloa and Maria Taimañao Atalig. Altogether my siblings were nine, two brothers and seven sisters.

After the war life was good. Life was better after the Americans came.





Ana Atalig Masga

Interviewed by Johnny Sikebert and Joshua (last name unknown)
April 24, 2002

Âmãnu nai mañuli' hão nenkano'-mu antis di i gera?

Bula salapi'-mãmi sa' si tatã-hu manananum chikolãti yan kafe pues i Chapanis ha nana'i si tatã-hu.

Hãfa na aktibidat guaha antis di i gera?

Hãfa aktibidat-miyu nai famagu'un?

Bolan mapanak ha'.

Kão macho'chu' hão antis di i gera para i Chapanis?

Hunggan, antis di i gera.

Âmãnu hão na sumasaga antis di i hinalum i Chapanis?

Esti ha' lão i Chapanis ha na' fanhanao i Chamorro para Tatãchok.

Kuãntu añas hão nai umeskuela?

I Chamorro na famagu'un enão ha' i tres gradu, unu, dos, yan tres.

Kuãntu mañelu-mu lalãhi yan famalão 'an antis di i gera?

Tres ha'.

Taimanu na un tungu' na para u guaha gera?

Ti hu tungu' na para u guaha gera esta ki i Amirikanu ha yuyuti' bãm ginin i batkunairin-ñiha.

Hãfa taimanu manmatrata hamyu nai Chapanis?

Ti gos mảolik , gi minagãhit para guãhu ti ya-hu i Chapanis sa' manmatrata ham bãba pues ti ya-hu siha.

Âmãnu nai manatuk hamyu gi durãntin i gera?

Gi halum tãnu', gi lanchun tatã-hu, ya bula ham guihi gi durantin i gera.

Kão guaha nai un li'i' i Chapanis manmamumunu' otru tãotão?

Tãya' nai hu li'i' taiguenão lão guaha ha' tiningo'-hu tres na Chamorro manmapunu' nu i Chapanis.





Âmânũ nai in chichili' i magagun-miyu yan nenkanu'-miyu?

Ti siña hảo mañoda' magăgu, lão i magagun-mămi disdi antes di i gera, i nenkanu'-mămi in chichili' ginin i lanchun tată-hu sa' manananum siha chotda yan otru siha na agun.

Kăo ti ma'a'ňao hảo an gumugupu i batkunairi gi hilo'-miyu?

Hunggan, fotti na manma'a'ňao ham puet yangin manmanu'utut ham cha'guăn, anai gumugupu i batkunairi in tampi ham put no bai in fanmali'i, ti in tingu' hăfa *bomb*, lão anai makpu' i gera ya ma'udai yu' gi batkunairi ya u atan păpa' i tanu', gof klaru i lugat siha.

Kuăntus aňus hảo gi durantin i gera?

Fana'an dies aňus ha' yu'.

Dispues di i gera, kăo madistrosa i lanchun tată-mu?

I Chapanis machuli' todos i tinanum tată-hu ya ti siña mañuli' sa' ilek-ňiha i Chapanis na mañaňaki si tată-hu gi tinanom-ňa.

Kăo ti mana'daňu hảo nai Chapanis?

Gi minagăhit ti ya-hu kumuentus put esti, ti mana'puti yu', lão i Chamorro ha', anai ti humăno yu' macho'chu' un puengi sa' guenăo na tiempu mana'fanmachocho'chu' ham ya hu săngan na malăngu yu', mapatmada yu'.

Kăo guaha sufisienti na nenkanu' para i familia?

Tăya' guenăo na tiempu siha nenkanu', lão hami guaha bula para hami, lão i Chapanis ti manmalagu' na para bai in chili' i tinanum tatan-mămi sa' ilek-ňiha na hasasaki si tatan-mămi.

Hăfa na matiriat i guma'-miyu?

Mafa'tinas i guma'-mămi ginin i sin yan tapbla.

Kăo ma'a'ňao hảo anai makpu' i gera?

Ăhi', sa' i hu tungu' ha' na manma'a'ňao i Chapanis nai i Amirikanu.





Ana Atalig Masga

Interviewed by Johnny Sikebert and Joshua (last name unknown)
April 24, 2000

Before the war, we had plenty of money because my father was planting cocoa and coffee and the Japanese gave it to my father. I had three siblings. We also worked for the Japanese. You know all the Chamorros only went to school for three years, first, second, and third grades. We lived here in the village before, but the Japanese transferred all the Chamorro people to Tatchok.

I really didn't know what the war was. I think I was ten years old during the war, but (understood) only when the American airplanes were dropping bombs. Of course we were scared because we were cutting grass and the American planes just flew over bombing, and sometimes we just took the grass and covered ourselves. We didn't know what a bomb was because we had never seen what it was, but after the war when I was riding an airplane and looked down, I saw very clearly what it was like during the war when the soldiers couldn't see us but it was very clear that they (the airplanes) could see us.

We were not treated so well by the Japanese. The truth for myself, I don't like Japanese because they were not treating us so well. I hate them.

During the war we hid in the jungle, at my father's farm. Plenty of people were living there at my father's property during the war. We couldn't find clothes so we wore clothes from before the war but the food was from my father's farm. Nobody had enough food only for my family because we were staying at my father's farm and we had plenty bananas. He was planting everything, including bananas. The Japanese soldiers took all the bananas, and my father couldn't take them because they said that my father was stealing from them but that was my father's planting.

Actually I don't like to talk about this; the Japanese didn't hurt me, only a Chamorro did. We worked at night. When I didn't go to work and they asked me why I didn't work, I told them I was sick and they slapped me.





I didn't see anyone being killed, but I heard something and I knew that three Chamorros were killed by the Japanese.

I wasn't afraid anymore after the war because I knew that the Japanese were afraid of the Americans.

After the war we had a house made of tin and wood.



Tatachog Village





Mateo (Matt) Mendiola Masga

Interviewed by Tasha Castro and Grantley Ulloa
February 4, 2002

I came from a very poor family here on Rota. This is what I encountered in regards to what was happening during the Japanese time and during the Second World War.

I was born on September 1, 1935. Before the war, I would say I lived normal life. I was about eight years old. Between eight, nine ten, eleven when the war began.

The war had a tremendous effect. The environment made it very difficult. One group of people moved to the eastern side and the other group moved to the western side. It depended on where your properties were located. The eastern, northern side were the poorest. The people that mostly had property in that eastern side were those people that were more well accommodated because they're in that river side. The northern side was the poorest side. We were staying in Sakaya, Akodo' (Hagodu) and Ma'anglo' (Manglu). Those places are still there Ma'anglo', Akodo' and Sakaya. And Agai. My daughter Rita's family, that is where they belong, to those places. Akodo' (Hagodu), Sakaya and Asagait.

When the war began, I was about eight years old and that was in 1943. The war bombed our area in Rota in 1943. Not 1940, and it began in that year. Our house what you call it...*gima' hăyu* (wooden house) *gima hăyu*. Our house was made of a thatch roof and wooden structure.

I did not know how the US bombed, but anyway, it was bombed right there. We moved before the US airplanes came to attack the Japanese. We moved from Tatchog to Sailigai. There's a cave, that now belongs to the Mendiola family. *ayu i liyang* (the cave). That's the place. Most of us, that is, half of the Chamorros moved to the place during the attacking of the Japanese and Americans.

We stayed there as about two or three nights. That's all, and then we moved up to the upper place, I called it Agait. We were running because we were trying to survive. I was with my dad and my mom who was





paralyzed. Fortunately, we were able to carry my mom. I do not know exactly (what happened) but she was paralyzed before the war.

We didn't have any food, we didn't have any drink. We ate the food that we could find like sweet potatoes, and whatever the nature of God gave us, you know what I mean? We stayed together in the cave.

A lot of people were executed. Brother Emanet Timatet, he was a Catholic brother from the Catholic mission. The second was Ignacio Cruz. Third was Ignacio Gogue Mangloña. The fourth person was Andres Mangloña Masga. Two (Catholic) brothers Bonifacio and Silvero. They were called Jones during the Japanese time, but their surname is Esteves from Saipan. They were executed because they were spying on the Japanese for the Americans. Holes were dug and Chamorros were buried alive. The two brothers were executed at the museum area and buried at Ugis. I'm not quite sure. This is what I heard. It was in the area of the cave museum. That's the place where they executed the two brothers. As far as I know. Yes, that's the place.

It's so sad, because the people and the family that encountered that kind of situation is so very sad, very, very sad. And I know most of the people know that they have that kind of – what do you call it – a burdened feeling in their hearts. So burdened.

After the war, believe it or not, I should be one of the best guys on the island. Believe it or not, one of the American guys on island...this guy was a pilot and he picked me up when I was on the road. I was 11 years old. We went to the airport. He said to me, "Wait for me and I'm going to fly my plane."

When I came back from Guam, older than before, I didn't have much education and background. Then I was in the Congress of Micronesia, an immigration officer and so and so on. I worked with Isaac Calvo, Julian Calvo, and Roman Mangloña. They know my background.





Beata Dueñas Sasakura Mendiola

Mamaisen Kuestion: Jesse Songsong yan Jacinto Sabagan
May 26, 1999

Editor's note:

Beata Mendiola looked through a picture album with her interviewers and commented on the pictures rather than answering the set of questions that were prepared for the interview.

Manhãno para i tanu'-ñiha, todú ha' manhãno.

I tiempun tupu gi Okinawa?

Managuiguini, guaha kareta guãka makatgagayi tupu estai naigaigi i tren na lugat. Siguru trabiha patgun ha' yu', lão pa'gu nai hu atan esti i litratu, u tungu' ha', sa' nai esta yu' umasagua mangagaigi ha' trabiha. Dispues di i gera, nai manmayamak esti siha. Taiguini ha' Luta bunitu-ña i guma' esti luchan iya Tohak. Atan esti siha i elektrisida. Puruha' siha i gima' Chapanis guenão luchan, áchu', i mafa'nana'an *Naniobuki*', gi nai machocho'gui i tipu nai asukat. Machocho'gui i asukat guini gi ya Luta, áhi', ti Hapon ha'na machocho'gui i asukat kuntodu Luta. Esta humuyung, atan esti i tren nai manmalalagu. Luta esti estagui' i tãotão manmachocho'gui siha gi manmanu'utut tupu. Dia' i tipu siha egigi' tãotão lão tãotão-ñiha ha' nai Chapanis, atan ha' siha.

Hungan dispues manmafaisen i Chamorro kão manmalagu' siha gi finu'-ñiha ilek-ña, karetori', para manmanutut tupu. Pues hãyi malagu' humuyung macho'chu' taiguenão siha gi antis che'cho'-ñiñiha. Ti hu tuñgu', basta ki ti sumasãonão yu' guenão siha.

Áhi', ni litratun, dia' Tatachok gima' Chamorro esta gui', atan. Higai i sanhilu'. Mit nuebi sientus trentaiochu na sakan, ni ti manmafañãgu fa'na'an i mañainan-miyu. Gi mit nuebi sientus trentaiochu na sakan, ombres guãhu i disisieti na sakan yu' nai mafañagu, Guma' Chamorro nai enão, hãgun niyuk sanhilo'-ña, mapadit i gima' Chapanis. Hita nai Chamorro puruha' gima' kumo un paniti hãlum i liga humalom ha' i kanai-mu sa' machuli' i pi'ão para luga. Guaha mangima' padit, guaha tapbla lão i mangaisalapi' ha' guihi na tiempu, pãgu hãgu nai tãya' salape'-mu chuli' i hãgun niyok ya ayu ha' lugan esti i gima'-mu. Ayu hãya tãya'





guini na banda. Ti hu goftungu' i na'an-ña i lugat sa' ti tãotão enão yu'. Ti hu tuñgu' sa' guãhu tãotão eyu i san hilu'. Tete'to na lugat, pues eyu yu' hulu' i ya Santa Cruz nai tanu'-mãmi. Ti hu tuñgu esti siha na banda, lão u lili'i' nai gi antis siha áfa taimanu ayu na hu tungu'.

Hungan, kantun tãsi esti nai mañasaga i tãotão gi ya Tatachok, pues i sanhaya nai tãya' tãsi sa' guãhu lokui guaha' gima'-hu Tatachok, lão Chapanis asaguã-hu áhi' ti Chamorro. Dispues nai si tatan-ñiha, enão na Mendiola yu', lão i fineni'na Chapanis tatan Dañet yan si Fetmina. Pues anai munhãyan i gera para bain fanmana'suha guini para bain fanhãnão para Hapon lão ti malagu'-yu'. Ilek as tatã-ña si Dañet, koni' i patgonmu ya un hãnão lão guãhu ga'ña-ku si tatã-hu bai dalalak ki bai dalak hão. Sa' ayu nai na ti humãnão yu' gi anai manmana'suha i Chapanis sa' ilek-ku ti Chapanis yu' na Chamorro yu'.

Tãya', para manmanutut tupu ha' ya makatgagayi i tren nai, an mattu i tren duru makatgãyi nai.

Áhi', kadakuât gi lanchun-ñiha pues yangin mana'eskuela gi Chapanis siñão mana'setbi. Pues pa'gu an ti untungu' kumentus, hãf taimanu hão mana'setbi na ti un tungu' kumentos?

Tãya', Chapanis ha' sa' mãestro-ku ha' si Tomas. Kuentus Chapanis nai. Hungan, yan i kutturan-ñiha. Ti manmafa'nana'gui ham hãfa otru puruha' Chapanis, basta ki ayu na tiempu Chapanis nai mañasaga guini, pues debi un tungu' i lengguãhi yan kutturan-ñiha.

Todu i gima' manmayamak durantín i gera sa' sigi i bãm ombris guãhu esta gui' i gima'-hu hãya i Teneto. Dangkulu esti siha sa' i makinan tupu nai pururuha' kandit siha. I kantun tãsi yan esti i simenteyu para luchan pururuha' kandit. Sa' i makinan asukat bentikuatru oras kalalamtin, pues manmana'hahanão i asukat para Saipan yan Tinian siha.

Tãya' guini Chamorro pururuha' Chapanis, guãhu ha' na Chamorro. Manmafa'sasangi ha' i Chamorro, lão guãhu gaigi na mapo'lu yu' gi na'an Chapanis, pues debiha' bain fanhahami yan i Chapanis. Pues i Chamorro manmana'fanhãnão para Tatachok.





Åyu hulu' gi hilu' as Akodo' gi maduk âchu', pues hu soda' si nanâ-hu yan si tatâ-hu pues âyu nai manhami mansâga, lão bula ham guihi. Dispues sigi i tâotâo manmanaligâo maduk âchu' para lihing-ñiha, kulang i ayuyu yan i imang nai manemaduk.

Åyu pumunu' si nanâ-hu i bâm. Dinanchi nai bâla.

Kamuti hungan. Kamuti yan hânun. Todu ham na pinadesi, tâya' hânun nai mañasaga ham, pues ti dumeskansa i batkunairi mamaki. Manhânâo ham para i kantun tâsi sa' guaha gui bo'bu'. In na' bula sinku butiyon gi tatalu'-mâmi, pues in bira ham hulu' gui na chinagu'. In pukakati para as Akodo' mediu dia na hutnat. Pues an puengi ya un hunguk kalaskas espiha sa' masuetti hâo ayuyu pat umang pues koni' ya un tunu para totchin i familia. Ti siña un li'i' sa' ti siña kandit, lão sigi ha' umekunguk i kalalaskas ya un pacha pat koni'.

Manmanananum kamuti, lão apenas yu' sa' mana'fanlalaksi yu' magâgun sindâlu. Pues hâfa para in kanu' yangin tâya' kamuti yan hânun?

Guaha ha' mannana'i nutisia yangin mamamaila' i batkunairi. Mana'kâti i kutneta pues falâgu ya un atuk.

Sesu ham manma'u sa' tâya' hânun. Yangin uchan ya ti mamakti hâo para gimen, pues ma'u hâo. Manna'ma'si' i lina'la'-mâmi guihi na tiempu. Lão mâolik na manlala'la' ham para i manpus i chatsagan lina'la'-mâmi, manñañalang yan manmama'u ham. Pa'gu na tiempu esta ta yuyuti i nengkano'-ta. Anai manmali'i' ham taimanu i lina'la'-mâmi, ayu nai manmana'i ham siha nengkanu'-mâmi, ayu i ilek-ñiha, rasion. Hungan masângan na bâba i Amirikanu, lão âhi' ti manbâba sa manmanâ'i ham siha nengkanu'-mâmi.

Fineni'na che'cho'-ñiha i Amirikanu, mana'fandaña' i Chamorro ya mafa'tinas, pues manmapatti huyung i tâotâo siha. Pues ma'arekla i espitat ya manmakoni' i ha nisisita ma'amti sa' esta mediku guaha. I infitmera tâotâo esti ha' yan fa'na'an dos na tâotâo Guam.





Tăya' familia-ku, si tatâ-hu, si nanâ-hu, yan che'lu-hu lâhi yan palão 'an. Yan dispues na munhâyan i gera, humânão eyu i che'lu-hu palão 'an para Guam sa' umasaguâ yan tãotão Guam. Pues si tatâ-hu gagaigi ha', tãotão Guam si tãta sa' familian Flores, Duenas Flores si tatâ-hu.

I bala nai direchas nai manpapangpang ginen i airi yan i tasi. Guaha ha' i Chapanis dangkulu kañon-ñiha, lão tăya' balan-ñiha sa' gaigi gi batku lão dinistrosa ni Amirikanu antis di u fattu Luta. Atan ha' siha i iyon antigu gui na tiempu anai siha mangaigi gi tano'-ta, âyu i manfineni'na na tãotão.

I Chapanis fineni'na manmattu para u masensu ayu i tiempun i gera, dispues manmattu i Amerikanu pues hu sangâni na esta maninikak siha nai Chapanis.



Restored sugar mill train.





Beata Dueñas Sasakura Mendiola

Interviewed by Jesse Songsong and Jacinto Sabagan
May 26, 1999.

Editor's Note:

Beata Mendiola looked through a picture album with her interviewers and commented on the pictures rather than answering the set of questions that were prepared for the interview.

During the “sugar cane time” they used bull carts to transport the sugar cane from the place it was planted to the train, to bring it to the dock and the factory, to either send it to Japan or process it here in Rota. When the Japanese were doing this, I was still very young, but when I saw this picture I remember everything. After the war these buildings were destroyed, but Rota was so beautiful.

The south side of my house, now what they called Tohak, it had electricity, and all the houses there were owned by the Japanese.

The Japanese were making sugar here on Rota too, not only in Japan. Look at this, the train was moving. This was Rota; the people were working, they were cutting the sugar cane, but these people were only Japanese. But who ever wanted to work (Chamorro) they could work harvesting sugar cane and work at the factory.

Look, this was in Tatachok, the Chamorro houses. It was the hut, coconut leaves on the top. But the Japanese houses were concrete. Some of the Chamorro houses were wood and concrete, but only those people that had money at this time (had those houses).

I was born in 1917 and this was in 1938. I think not even your parents were born yet. I don't really know the south side of the island because I was from the middle part of the island called Santa Cruz.

This is the upper side of Tete'to beach. The people at this time were staying near the beach at Tatachok but the other side of the road is where my house was. I was married to a Japanese, and I had two children.





Their names were Danny and Ferminia. Then after the war we were told to move to Japan but I didn't want to because I said, "I'm not Japanese, I'm Chamorro." I told my husband to go ahead and move, "Take your children with you because I'm not going, I want to stay because of Father."

The work that the Chamorro were doing was only cutting the sugar cane and loading it on the train. All the Chamorros had their own farms but if the Japanese put you in school and you knew how to speak their language, they would use you or, in other words, the Japanese would take you for their employee. For me, I didn't go to school because my husband was the one who was teaching me the language and their culture. The only subject the Chamorros had to learn was the Japanese language and their culture.

This place here had electricity from the cemetery all the way to the dock because of the sugar cane factory. The people worked twenty-four hours for exports to Saipan and Tinian. The workers were all Japanese – no Chamorro.

Only me, they treated me as a Japanese lady because I married a Japanese guy. They always included me and my two children in the group of Japanese.

During the war we were staying at Akodo' in a cave where I met my parents but we were plenty Chamorro there hiding; it was like the coconut crab or helmet crab in the hole.

During the war all we heard was gun shots from the air and the ocean. The Japanese had big canons but no bullets because it (the ammunition) was on a ship which the Americans destroyed before it reached Rota.

Our food was sweet potatoes and water. There was no water at that place, but every time the airplane stopped shooting, we went near the ocean and got water for our use. That was how my mom died, she was late to reach the cave and was hit by the bomb walking back from the beach.





Once we reached the ocean we had to hurry up filling our gallons and walked back to our place and it was very far: from Tete' to Akodo' it's like more than five miles. Somebody had to announce if the airplane was coming so we could run and hide. Then at night we listened for movement and checked to see if it was a coconut crab or helmet crab to eat with the sweet potato. There was no light to see because we didn't want the Japanese to know where we were staying. Sometimes we were so thirsty because we didn't have drinking water, or hungry, for there was only a little food to eat. Nowadays we sometimes throw food away because there is too much and it goes bad.

The Chamorro were planting sweet potato but I hardly did planting because the Japanese hired me to sew the soldiers' uniforms. We were very lucky that we survived the war. All the houses were destroyed during the war. After the war my house was at Teneto.

After the war, the Americans went around checking on all the people and saw how we had survived with little food and little water. They gave us food and water. The Japanese people had told us that the Americans were not good people because the Americans told the Japanese to move from the island and go back to Japan.

The Americans first fixed the hospital and took all the sick people to the hospital. There was nurse and doctor from Guam.

I don't have any family, only my father, a brother, and a sister. After the war my sister went to Guam. Only my father was still here but he was from Guam too. His family name was Flores Dueñas.





Beata Dueñas Sasakura Mendiola

Interviewed by Steezia Aldis and Katherine Dorris
January 29, 2002

*Editors note: Interview translator and added questions and comments
by Tomas Mendiola*

I - Interviewers

T - Tomas Mendiola

B - Beata Mendiola

Questions in English and Chamorro

I - *Kão umiskuela hão? Angin hunggan, taimanu hão mafa'nague-mu?*

B - Jesus, Maria, Jose, Hapunes.

I - *Did you go to school? If yes, what was it like?*

T - *Kão umiskuela hão gi tiempun Chapanis, ya yangin umiskuela hão gi tiempun Chapanis, hãfa hinaso-mu put i eskuelan-ñiha? Hãfa na klasin eskuela nai?*

B - Måolik nai para hami sa' puru Chapanis mangaigi gui ti Chamorro.

T - *Hunggan umiskuela gi' gi tiempun Chapanis.*

B - Ya finu' Chapanis, lettran Chapanis. Åhi', ti Chamorro, Chapanis ha'.

T - *Ya hãfa hinaso-mu put i eskuelan-ñiha i Chapanis?*

B - Måolik nai para hami gui na tiempu sa' Chapanis mangaigi lokui'. Åhi', ti puru ha' Chamorro, bula Chapanis.

T - *Pues umiskuela hão gi eskuelan Chapanis?*

B - Hu'u. Chapanis. Tres gradu ha' lokui' iyun-måmi.

T - *O tres años ha'. Hu'u. Si tatã-mu ha' ma'estro-ku.*

I - *Were you able to go around freely during the time of the war?*

Kão sumiña hão lumikiku' (Luta) libitta durantín i tiempun gera?

I - *Kão manmakunsienti ha' hamyu para in fanhãnao maseha mãnu malagu'-miyu gi durantín i gera?*

B - Ti siña.





T - *Ti libitta?*

B - *Ti siña.*

T - *Ti siña no? Ti libitta nai.*

B - *Ti siña. Ti siña libitta sa' bula sindálu ya un mapaki nai siempre. Guaha ha' mamulan nai. Manmapululan ham gi tiempun gera. Ti siña.*

I - *Did you witness any bombing, shooting or even killing?*

I - *Kão guaha nai un testiguyi mayuti' bâm, manmamamaki, yan manmamumunu'?*

T - *Kão guaha nai testigu hão gi iran i bakudang? Yan taiguihi manmanbâm i batkunairi nai? Kão guaha nai un li'i' i pinedung eyu i pangpang i bâm yan i sinisedi siha? Yan otru, kão guaha nai un li'i' mapaki tãotão?*

B - *Chãgu' nai mañasaga ham yan in nai mababâbâm esti i lugat. Gaigi ham gi hulu' gi as Pedron ma'tut giya... manu yi ada, kanna' ilek-ku Isang, ekua' esta malefa yu'. Mangaigi ham gi hulu' gi halum ladera nai sa' mana'atuk. Mangaigi ham gi papa' achui, hãf taimanu ham ni sindálu ti in lili'i' sa' mangaigi ham – papanpang i bâm lão ti in lili'i'.*

T - *Guaha nai un li'i' mapaki pat mapunu' tãotão gi durantin i gera?*

B - *Åhi'. Taimanu na ti mandadaña ombri i Chamorro, sangi ha' i....*

I - *Was there enough food for everybody in your family? If yes, what kind of food?*

I - *Kão nahung nenkanu' guenão, nenkanu' para hãgu yan i familia-mu? Yangin hunggan, hãfu na klasin nenkanu'?*

T - *Kão guaha nahung na nenkanu' para hãgu yan i familia-mu (during the war)?*

B - *Ti siña sa' hãgu ni hinanyiu' Chamorro guaha iyun-miyu nogu nai para na'-miyu. Taiguenão. I Chamorro prubechu yan i Hapones ti mandadaña'. Enão manmafa'sangi i Chamorro sa' estagui' pãpa' arien Chapanis i hihut gi tasi. Pa'gu i Chamorro mangaigi guihi hulu' gi ladera gi halum liyang mana'atuk. Manmafa'sangi ha' i Chamorro. Ti mana'fandaña' yan Chapanis. Mana'fansãga guihi gi silensiu na lugat. Puet sa' an humuyung hão nai Chamorro gi outside nai, mamantieni hão nai sindálu ya mafaisin, para mându hão guātu? Sa' ti siña – ti libitta – pos ti siña humuyung hão sin lisensian i ... ti siña ombri... guaha areklu todú gi... sa' un mapaki nai sindálu areklu todú gi ... sa' un mapaki nai sindálu nai.*





T - *I nanã-ña si Mom pininu' nai bãm.*

B - Hu'u. I bãm Amirikanu nai podung. Ayigui' pumunu'.

I - *Did you have any friends or neighbors that lived close by? If so what were their lives like?*

I - *Kão guaha amigu-mu siha, o sino, bisinu siha nai mañasaga hihut? Yangin hunggan, hãfa put lina'la'-ñiha?*

T - *Guaha bisinu-mu pat manamigu-mu nai manhibut hamyu gi durantin enão i gera?*

B - Taimanu na liyang ya mãnu nai un bisinu yan i tãotão na gaigi hão gi halum açhu', maduk açhu'?

T - *Ya mana'fandaña' hamyu todú gi?*

B - Åhi'. Kada familia konsu liyang-mu. Hu'u, ti mandadaña i tãotão.

Åyu i halum açhu' nai mangaigi, lão familia-mu gaigi gui, familia-ña gaigi gui, ti mandadaña'.

T - *Ya hãfa binaso-mu put enão na lina'la'?*

B - Åhi', sa' mana'fanhuyung ham ya manmachocho'chu' ham yanggin tãya' kusiu' nai. Manhuyung pa'gu ya duru ham manmangua' nai para kamuti gi fi'un iyun-mãmi ha' *hinanyiu'*.

T - *Ya hãfa i guãlu' ... kão ...*

B - I mankamumuti ham nai sa' enão maschadik.

T - *Enagui' pa'gu nai mana'asuda' hamyu yan otrú siha familia ginin otrú liyang siha no?*

B - Hu'u. Sa' manhuyung pa'gu ya duru ham manmacho'chu' nai.

I - *Were there any changes after the war?*

I - *Kão guaha tinilaika siha dispues di i gera?*

T - *Hãfa na tinilaika dispues di makpu' i gera?*

B - Tãya'. Manmanana'i ha' na'-mãmi, supplain i ginin i eyu ha' i *haikiu'* nai.

T - *O, mana'fanmañoñocho hamyu nai... hãyi munana'i hamyu na'-miyu?*

B - Åhi'. Guaha nai enão na supplai ginin i gubietnu.





T - *Militat enão?*

B - Militat.

T - *Esta Amirikanu enão?*

B - Humálum esta i Amirikanu. Manma'pus todú esta i Chapanis nai.

T - *Hãfa pusision-ña i lugat antis di i gera?*

B - Gi antis di gera, mǎolik ombri i tǎotǎo siha sa' guaha tenda. Megai ombri esti guini pa'gu na bisnis nai an malagu' hǎo hǎnǎo ya un famǎn gi tenda sa' guaha. Mandankulu siha na guma', lǎo nai gera, ya manmalǎgu, duru i bǎm nai pǎpa', pues sigi ha' manmayamak nai.

T - *(So everything is destroyed)*

B - Hu'u.

T - *(That's the difference).*

I - *What did you do for fun?*

T - *Ya hãfa bidan-mimiyu para eyi i ta ǎluk nai i entertainment nai dispues di i gera nai? Kǎo manbibingo hamyu pat guaha manbalala pat hãfa bidan-mimiyu para...*

B - ǎhi', man... kada unu konsu malak i gualo'-ña ya sigi macho'chu' ya manǎnum para kinanu'-ñiha. Tǎya' enǎo na u fandaña' ya hu fanhuga'ndu. Ya puru... duru manmacho'chu' para kinano'-mu.

I - *What were your chores? (during and after the war)*

I - *Hãfa siha ufisio-mu?*

B - Manlalaksi yu' ya dispues bumibisnis yu' tenda nai, pues manlalaksi yu' magǎgu- magǎgun tǎotǎo matatagu' yu'.

T - *Sastri no?*

B - Hu'u.

T - *And tailoring, no? And also like her father. Ah eyu i bisnis what you might call the papaya sap, those for making soap...*





I - *What were your experiences during the war?*

T - *Hâfa siha nos kuântus na ekspirensia-mu durantin i gera?*

Hâfa siha sinisidi-mu gi durantin i gera?

B - Tâya' adai – kada dia ham ha' manmacho'chu' nai – enão ha' che'chu'-mamami kada dia i manmama' kamuti-kada dia, kada dia para nenkanu'. Pues an mattu i batkunairi ya duru man yuti nai bâm nai manmalâgu ham ya manhâlum ham gi papa' achu' ilek-ña *kusiu' keho'*.

T - *Hâfa taimanu tungo'-mu na mattu i batkunairi?*

B - Taimanu na guaha *kansitai*. Âhi' *konstai* guaha ha' ume'ekunguk gi eyu i sairin na ume'esalão nai ilek-ña *kusiu keho'* (falâgu ya un atuk.)

T - *I hanum? Guaha ekspirensia-mu hâf taimanu i hanum pa'gu guenao?*

B - I hanum manototunuk ham guini giya Tete'to ya lão esti i ya mânu esti pâpa'-sa' mangaigi ham as Akodo' nai mañasaga ham na lugat pos manototunuk ham kantun tâsi ya manmañoñogui ham hânum guaha guihi tupu' gi kantun châlan.

T - *Pues eyu pâpa' nai manmañoñogui hamyu hânum?*

B - Sais na butiyon gi tatalo'-mu. Katga guini gi tatalo'-mu sa' para hulu' hão giya Isang. Sais galon. Kada dia debi un tunuk yangin bula familia-mu, pa'gu an dos-tres ha' hamyu ti mampus nai gastun hânum.

T - *Ya i mama'gâsi, hâf taimanu manmama'gagasi hamyu?*

B - Hânão nai falak i kantun tâsi nai tunuk pâpa' ya un falak i kantun tâsi ya un fa'gâsi i magagu-mu sa' tâya' hânum.

T - *Pues gi durantin enão na tiempu nu yanggin guaha ta'lu nu eyu i umesalão na enagui' i batkunairi manmalâgu ha' ta'lu hamyu para in fanatuk?*

B - Hu'u. Kulan gaigi na manmama'gagasi pat uyu ilek-ña *kusiu' keho'*. Esta hihihut mâgi i batkunairi, falâgu ya un atuk. Yuti' i fina'gase-mu ya un falâgu. Pues antis ke uyu guaha ha' yi i *konsitai'* nai gaigi gi hilu' tronkun hâyü ya ha'e'ekunguk i bâm ayu i pakpak i batkunairi. Ilek-ña huhunguk na mamaila' i batkunairi.





I - *Where were your children when you were working in the field?*

T - *Mānu nai mangaigi i famagu'un yanggin humuyung hamyu para i guālu' nai?*

B - Gaigi ha' si nanā-hu yan tatā-hu. Mansisiha gi halum liyang. Guāhu makoni' yu para i che'chu'. Si Dañiet yan Fetmina guenāo na tiempu.

T - *Hāfa yangin ti malagu' hit humuyung para ta guālu'?*

B - Mapunu' hāo.

T - *Oh yeah?*

B - Yeah. One time ha' enāo.

T - *Marshall Law.*

Pues gaigi nai i ma'gas militat guenāo guiya di potsi siempri gubietnu.

B - Āhi', ti ma'gas militat. Si Pedron Angelina ma'gas-māmi gi... ma *assigned* para guiya hu *take care* ham todū ginin eyu. An ti matutuni hāo magaluti... enagui' iyun-ñiha. Pa'gu an gaigi hāo gi che'chu' ya machocho'chu' hāo mattu ha' an hāfa bidā-mu ta'lu na ti māolik, mattu ta'lu i galuti ya mafa'um hāo. Taiguenāo manmacho'guin-mamami.



Japanese women and children arriving on Rota.





Beata Dueñas Sasakura Mendiola

Interviewed by: Steezia Aldis and Katherine Dorris
January 29, 2002

I went to school during the Japanese time. It was in Japanese, not Chamorro. The grade level went up to third grade only. My husband (Sasakura-san) was my teacher. The Japanese school was good for us at that time.

Both before the war and after the war I took care of my store, I sewed some clothes to sell.

During the time of the war, I wasn't at liberty to move around freely because the Japanese soldiers were guarding us. There were many soldiers and they would shoot you.

There was bombing and shooting but I did not see it because where I lived was far from the site of the bombings. We were up in the mountains hiding under the rocks so how could we see it? We couldn't even see the soldiers. We were a distance away from where the bombs exploded and we only heard it.

The Japanese were separated from the Chamorros and the Japanese were staying down close to the beach. We were up there in the mountain hiding inside the cave. If a Chamorro were to step outside a Japanese soldier would stop you and ask "Where are you going?" because there were regulations. We were not at liberty. You could not go out without a license.

Families were separated. Each family had their own hiding place. We were ordered to come out when there were no warnings of bombings to plant sweet potatoes or other plants next to our hiding place. That's the only time I could meet other Chamorro families from other caves because they all came out to work. I didn't do anything for fun because everyone went to their farm to work and plant food. We had to work at the farm, there was no time for fun.





Every day we worked. Planting sweet potatoes. And when the airplanes came and were dropping bombs, we all ran into the cave. Because we were up at as Akodo' in the mountains, we had to climb down to Teteto near the beach to haul water from the well. We brought six gallons of water on our backs going back up. To wash your clothes you had to go near the ocean because there was no water.

My kids, Daniel and Fermina, were inside the cave usually being taken care of by my mother and father while those of us who were assigned to work went out and did what the Japanese told us to do. If we didn't work they would kill us. A Chamorro from Saipan supervised us. There was no water, only sweet potato – not even salt was given to us, and the water was rationed.

After the war everything was destroyed at the village including big houses. Everything was on fire. We were given food (rations) by the American military The Japanese left. I had my store and I took over my husband's job which was to make soap out of papayas.



Elpedia Lizama Mendiola

Interviewed by Fermin Maratita and Francisco Maratita
May 14, 1999

Interviewer's note:

My grandmother, Elpedia Mendiola, didn't want to be interviewed with a tape recorder because she had very bad feelings remembering all those terrible times during World War II. Since I couldn't record what she said, I wrote it instead. Elpedia Lizama Mendiola, wife of Francisco Quichocho Mendiola and my grandmother, is seventy-eight years old. She was twelve years old when the war came to Rota.

Before the war, the Chamorros were working for a very low salary for the Japanese. I had to work because of their punishment. I had to pull grass. Others were kneeling down putting up their hands, holding up a chair, and if they put their hands down, they would add more chairs for hours.

I had to walk with my brother with bottles of water from Songsong Village all the way to my house next to Sunset Villia^[4]. Now, that's not my house, it's now my ranch today in 1999.

When the American planes started to patrol, my family and our people were moved from Sakaya to Akodu'. There were no lights during the war, everything was dark. If you were caught by the Japanese with lights you were beaten or killed. We were so poor that we had to take our food from Sakaya and build a fire to cook. If we heard a plane coming we were alert and immediately put out the fire and took all our food back to Akodu'. When we were searching for food, we needed a ticket to cross the road, so we didn't cross, we only shared the food we had. We ate corn, sweet potato, breadfruit and *dokdok*.

I knew these two guys – Ignacio Mangloña and Andres Masga – who were killed during the war.

4. At the time of the interview Sunset Villia was a hotel located at Sonton.





There was health care provided at Tonga Cave, but sometimes we used Chamorro medicine. Clothes weren't provided. Men had to use *sadis* and women had to use dresses. They only had two pairs of clothes.

The Japanese had the Chamorros digging caves for their tunnels and for our graves. We were lucky the Japanese didn't kill all the Chamorros because the Americans came. When the Americans entered Rota they had to search the jungles and caves and if they found us they asked if we were Japanese or Chamorro. If you were a Chamorro you were unharmed, and if you were Japanese they took you elsewhere.

On Saipan, the Japanese had the Chamorros put into the pit. And each one of the Japanese would shoot the Chamorros and they would fall down into the pit called *tupo'*.



Jose (Joe) Hocog Mundo

Interviewed by Rosalinda Sikebert, Norbert Mundo, and Naomi Taisacan
1999

My Name is Joe Mundo. I am from Rota. I came from here, I was here and I live here. All through my life. Before the war.

Before the war we did have school, but not American school. We had a Japanese school. The language was Japanese, we used Japanese. At that time, I was in the elementary school and we did have certain subjects the Japanese were required to teach us. They taught us math and Japanese writing and taught us how to speak Japanese. Their language.

But before the war the Japanese people were so good. They taught you respect. And when you came home, to respect your parents. And when you went to school, they taught you also to respect your teachers and accept responsibility. What they taught was that you must strictly study hard and pass that school grade. Otherwise if you don't pass that grade, then they will never let you be promoted to any higher-grade level. If you don't pass the first grade, you're stuck in there and you cannot move up to second grade. If you don't pass the second grade, you still remain there until you pass; that's the time that you move to the third. And you enter the third, and you don't pass, that's the last. They called it elementary school, almost equivalent to the elementary we have here, but double elementary I would say. They separated the school with different names and a different way of teaching.

At that time, Chamorros located their school in Tatachog while the Japanese people were in Songsong. So, if you graduated after three years in Japanese elementary school, they moved you to a higher Japanese elementary level again. They call this place *Shogaku* in Japanese. It's a higher level. Then it's like that. A higher level it's another way of doing that. They changed your name at that time. They wanted you to change your name from Chamorro to a Japanese name. And that was the time that you enrolled in a higher level. But at that time, I could not go further because when I graduated from the third grade, the war came in, so when the war came in I could not go to the fourth or fifth higher levels like a junior high. So I had to work with the general because war came in.





I had to follow all the rules in school that the teacher gave you and directed you to do, otherwise if you didn't do it, they were strictly school business. There were very limited, what I call a “flunked student”, because you had to study hard. You had to follow directions or otherwise there was punishment. If they caught you speaking Chamorro, for example, they hung something on your chest. Then when you got home you could not take it off. Your father and your mother would see this and then they're going to whip you again. They call this now abusing a child, but at that time being raised strictly was good.

I never saw anyone go to jail. At that time. I never saw any child punished wrongly and I did see some very good reasons for some spankings and some orders and some restrictions at home and school because I respect that from this Japanese authority giving us direction. Anywhere you went, you went to school, or at home, you had to follow the formal rules of your parents. When you went to school you had to follow the school rules and the regulations. They regulated all the students and the only way we behaved there was to follow regulations, otherwise if we didn't, maybe that time they're going to whip you. If you didn't follow regulations, they would whip you for sure. How many times, I was scared to get whipped, so I had to follow what my mother and my father told me to do in school. Otherwise, if I came home, it's for sure I would be punished. My punishment, If I got it, was very hard. Sometimes I remember my father to say “I'll give you one and if you touch, I'll give you two. If you touch again I'll give you more.”

In school, when they told you to do your assignment and you missed it, they're going to hit you until you do it. Otherwise, sometimes the teacher was very strict and very mean. With a piece of stick or a ruler they'll hit you on top of your head. Not only that, they looked at how you conducted yourself when you went to school, how you dressed yourself and if you were neat or sloppy. Sometimes the teacher had to go around and look in all the girls' hair and if they found those *butun*, you know, those lice. And if they found it on your hair, they moved you out of that class. Very strict. Not only that, the boys, very funny, they had to be bald. I shaved my hair all the way clean. There is nothing like this now that you have to follow, you can imitate whatever look you want.





At that time, we didn't have much of a school suspension because they were very strict and you followed, whether you liked or you didn't like it, you had to take it. It's just like when they gave you the food, and your father said "You eat sweet potatoes today," and even if you asked for rice, you'd never have that. You had to follow. Everything you had to follow. You followed everybody's rules. If you went to the church, you followed the priest. If you went to the school, you followed the teacher. And when you went home, you had to follow your father and your mother. Everybody. When you're a kid, everyone had to be followed. You had to follow directions.

Before the war, I used to work in the cotton fields. I picked cotton at the farm and brought it to the factory. The Japanese they had all this kind of thing and then, beside that I saw a lot of good things for young people. Like the way when I was your age, if I didn't have money, I could go to the jungle and squeeze the papaya juice then take it to some station or some center where they bought it. So you could have money for school or anywhere. You could even pick up broken bottles on the street or somewhere. You could do those things. Very good. At the time I liked that. I liked that.

During the war, oh, that was struggle. That was real struggle. What I mean by struggle was hard time. Chamorros at that time had a separate arrangement where we lived from the Japanese people. At that time, I remember that my father told me when I was born in Songsong and the Japanese came in here in the island they moved us to Tatchog area which is now located down here. You see the area – an old church and they moved us there when I was a small boy. So, I was raised there, up until probably ten to twelve years old when the war came in.

All of us had to evacuate from the village where we lived and we had to hide there at As Akodu' area. We used all those places: Manglu', Sakaya, and the Chamorros had to hide there and some of the other areas which were the Sasanhaya area, Talakaya area, and separate locations. That's where the people, the Rotanese, hid.

So when the war came over it broke our formal education and then we were limited at the time and it was very awful. We had to wait until they didn't hear any airplanes and they would go out and get some food.





When the time came we had to move from where we were at Tatachog to the next place we were to hide. My two brothers died because of moving around and poor food and eating irregularly which caused starvation.

My grandmother was killed when a bomb hit the cave we were hiding in. We had to bring my grandmother to the hospital which was located at Tonga cave. That was a temporary hospital. She never made it.

Well it might have been maybe a year or two there living in the cave and we kept running out from outside like some kind of animal that has to go inside the cave when the aircraft were coming. The airplanes, the American airplanes were coming in to attack us. When the bombs and the machine guns were firing, naturally, we had to be in that cave to hide, and to protect ourselves, or otherwise... Those bombs falling down there and shooting at you with a machine gun. Then you're going to die, so you had to hide. You could do nothing when all day the airplanes were searching around to kill people. You could not come out and do work. And when the time that the airplane disappeared, sometime at night time, that was the time you had to come out and work up in the plantation. We were not forced to work. It was more to help the people, otherwise if you didn't work, then you didn't eat. So that's the only way to survive is to work and to eat. It was very hard.

After the war ended we went back to Songsong and some stayed on the farm again and the Japanese, they sent them home. Nothing but Chamorro remained. Before the war and during the war, we were mixed together. From Japan there was the military and part of the civilians stayed here and some Okinawan laborers because they were working here on Rota. Some were even from Chosan, from Korea. They were working at the sugar cane factory and they could not move anywhere and no one could move so they were stuck here until the war was over. And then they sent them back. The Japanese had to leave here, they had to go back to Japan. So that's it.

We had to wait until we could have another type of government come to our island. Our economy was very limited We had to start again. Build houses. Some people stayed home, not very many in Songsong because of the war, and some stayed at the ranch, on the farm. Mostly we made some agricultural plantations so that we could have food. And that time was





very different from this time. It was hard. You had to plant all the food you wanted to eat: corn, sweet potatoes. Like the way you can see now: taros, yams, and any other thing you had to grow on the farm in order to survive, because the importation at that time was weak, very weak. We didn't expect any imports, any product from any country. So based on our need at the time, we had to go to our farm and there was *lemai* (a type of seedless breadfruit) available. They call it subsistence food. *Dokdok* (breadfruit). Those things are survival food and you can eat them while your plantation is not ready to harvest. So that's what made it difficult at that time.



Japanese school





Maria Hocog Mundo

Interviewed by Chris Macabenta and Demy Catubay

Interpreter: Tarlyn Santos

Translators: Juliet Macabenta and Mrs. Guadalupe Calvo

May 10, 1999

Kão siña, put fabot, un sangan i kumplidu na na'an-mu?

Guahu si Maria Hocog Mundo.

Ngai'an yan amānu nai mafañāgu hão?

Mafañāgu yu' gi Febreru dia ochu mit nuebi sientus trentaisingu gi Sengsung, Tatachok.

Kão siña un esplika hãfa pusision-ña i tanu' antis di i geran Chapanis yan i Amirikanu?

I pusision-ña i tanu' parehu ha' yan pa'gu gi anai antis di u gera.

Kuāntus años hão guenão na tiempu?

Ochu años yu'.

Kão umeskuela hão gi maseha hãfa na klasin eskuela, yan hãfa na klasin fina'na'gui?

Umiskuela yu' dididi', lão ti siña hukumprendi hãfa eskuelan-mamami gui na tiempu, sa' hāgun guālak ha' lepblun-māmi, ya i lapis-māmi manmanlasgui ham nai tronkun hāyu ya kada in tigi' hãfa manmafa'na'guin-māmi, ti siña in kumprendi sa' mamaduk.

Hãfa na cho'chu' in che'gui yan i familian-miyu para nila'la'-miyu? Kão manmanananum yan manpepiska hamyu yan i familian-miyu, yan kão todumannahung?

Si nanão yan si tatao humuhuyung guihi na tiempu, manguālu' gi tiempun Chapanis. Ya mansaonão gui. Guahu, sumasaga ha' yu' gi liyang, ya guahu umaliligao na'-hu mamamfi' yu' papāya. Hãfa i husoda' gi halum tānu' hu kakanu', o sino, guaha nai manunu yu' kamuti, sa mañuli' yu' gi halum i tinanum Chamorro ha' siha, yan ma'is, umang yan dengding, enagui' siha in kakanu' gui na tiempu.

Āhi', ti manmanananum ham.





Kão i Chapanis manmatrata hamyu yan i pumalu Chamorro siha taimanu ha' i tratan-ñiha nu siha?

Hãfa na manmatrata? Manmatrata yi i mana'fanmachocho'chu' i Chamorro? Ya komu ti malagu' hão macho'chu'... ma i finu' i Chapanis – ilek-ñiha, ma *binta'* hão. Hãfa enão i *binta'*? Mapatmada hão. Pues guãhu ti machocho'chu' yu' sa' guãhu ha' sumasaga yu' gi liyang ya guãhu ha' yu' umaliligao, sa' si nanão an tatão mana' fanhuhuyung gi halum tãnu' ya manmanananum siha suni, kamuti, todú klasi matatanum.

Kão siña un esplika hãfa pusision-ña gi durantín i gera?

Ai, hagão, durantín i gera, hãgu ha' nai para un aligão maisia hão nai para un kanu' – yangin tãya' hão muna'chochu – si nanão an tatão, si Josen chi'lu, makoni' nai Chapanis, kusinerun Chapanis, pues guaha na ayu yu' nai ha chuli'i yu' na'u yangin mansopbla i Chapanis ya ha nana'i yu' guãtu gi liyang yan eyu i che'lun nanão as nan Lia' tan Fek.

Kão in tingu' ha' na para u gera?

Ti in tingu', ti u tungu' kão para u gera. Eyu ha' anai istaba ham gi lanchun-mãmi Makmak yan eyu i chi'lu, ni mãtai gi tiempun gera, ya mamamfi' ham mangga, pues sigi mamaki, eyu na inyiti' i tinifi'-mãmi mangga ya in tutuhun malãgu. Pues manasuda' ham yan si tatão giya Tete'to nai para hu aligao ham para hu koni' ham, sa' para bain fanmalãgu sa' esta man *ready* siha nai. Tãya' in chili' dididi' ha' na magãgun-mãmi yan kosas-mãmi.

Anai in tingu' na gera, hãfa siniente-mu yan i sinientín i familia-mu?

Ai, todú nai i hagao manma'a'añão ham. Mantristi ham ya manhãlum ham gi liyang ya mangekitu ham ha' gui. Kada humãnão i batkunairi nai manmamaki, eyu ham nai man huyung ya manmanaliligão hãfa para bain kanu'.

Kão nahung negkanu' para hãgu, i familia yan i tãotão i tanu'?

Ti nahung nai nengkanu', sa' solu hãgu nai un fanespiha hãfa para un kanu'.

Ãmanu hão yan i familia-mu nai manatuk, yan ãmanu guãtu siha i pumalu?

Kadakuãt i hagão na liyang nai manhãlum. Hami, eyu ham nai manhãlum i mafa'nana'an as Akodo'.





Âmãnu enão as Akodo'?

Eyigi' nai hulu' i leka' na âchu'.

Eyigi' ham nai manhâlum.

Kão un hunguk put i hoyu ni maguãduk? Yangin hunggan, hãfa taimanu tungo'-mu?

Nu si nanão tumungu' yan si tatão ya ti hasangãni ham. Siha ha' tumungu' mãnu nai para bain fanmapo'lu. Lão hami ti ha sangãni ham mãnu na para bain fanmayuti' pãpa' na hoyu. Lão anai makpu' i gera, eyu ha' nai u hunguk na gaigi guini mãgi gi esti i kantun chãlan na hoyu nai ilek-ñiha na estagui' nai para u fanmayuti' i Chamorro ya para u fanmasonggi.

Kão siña un esplika hãfa masusedi gi finakpu' i gera?

Eyu ha' hinasoku gi anai makpu' i gera nai manhâlum i Amirikanu. Eyu ha' nai in chagi enão siha i latirias sa' manmararasion ham. Mafañãgu gui esta si Juanitan che'lu-hu nai manhâlum i Amirikanu ya sesu ham manmanã'i lechi yan latirias siha – rasion. Ya ayu na mañoñocho ham nai enão siha i.....

Kuãntus tiempu i gera?

Kasi un año ha' hinaso-ku.

Hãfa siniente-mu anai makpu' uttimo-ña i gera?

Mãolik siniente-ku nai sa' insida'huyung i guinaha siha ni manmarasion ham gi tiempun Amirikanu.

Kão guaha gi familia-mu pat manamigu-mu manmãtai?

I che'lu-hu nai unu mãtai gi halum i gera. Pa'gu ha' matutuhun manhâlum ham gi liyang, sa' malãngu – nina'yi masisinik yan mumuta', ya tâya' para u kanu' ya eyu na mãtai.

Hãfa pusision-ña i tanu' anai makpu' i gera?

Nu, taiguigui ha' pusision-ña. Put i enão ha' i put i gumuãhaha' manmabãm siha. Ya nu, hekua' sa' i siniente-ku gui nai, sa' esta yu' nu gosmanhasu, na maguf yu' sa' tumãya' esta gera, ya manmanã'i ham siha nai Amirikanu nu nengkanu'-mãmi, ya eyu nai manguãlu' si nanão an tatão ta'lu gi tanu'-mãmi ya in seda' mãolik lina'la'-mãmi.





Hâfa sininte-mu nai Amirikanu hagana i Chapanis ya hana' fansâfu i isla?
Mampus maguf yu' gui na tiempu sa' tâya' esta gera. Ya hunggan
umeskuela ha' yu' gi tiempun Amirikanu, lâo kalan tres gradu ha' yu',
ya nus kuântus ha' manmafa'na'gui gui. Si nânan-mâmi ha na' para yu'
umeskuela anai sumuttera yu'.



Village.





Maria Hocog Mundo

Interviewed by Chris Macabenta and Demy Catubay

Interpreter: Tarlyn Santos

Translators: Juliet Macabenta and Mrs. Guadalupe Calvo

May 10, 1999

My name is Maria Hocog Mundo. I was born on February 8, 1935 in the village of Tatachok.

Before the war, the island looked the same as it does now. I went to school a little bit, but I couldn't understand what was being taught at that time, because our book was the *guálak* leaf and our pencil was the sharpened twig from a tree and every time we wrote what we were being taught, we could not understand because the twig was making a hole in the leaf.

My mother and my father were going out at that time. They joined and farmed during the Japanese times.

I was eight years old when the war began. We didn't know, I didn't know, that there was going to be a war. It was when we were at our ranch in Makmak with my sister who died during the war and we were picking mangoes and then when we heard the airplane coming and shooting. We threw away our picked mangoes and started running. Then we met my father at Teteto as he was looking for us to take us, because we were going to hide because they were all ready to go and hide. We didn't take anything – little of our clothes and things.

People hid in whatever cave they went in. For us, the place they called as Akodo'. The high rock up there. There is where we went in.

Oh, all of us were scared. We were sad and went inside the cave and just remained there. We would come out looking for food to eat every time the airplane left and stopped shooting. Me, I stayed in the cave and I was looking for my own food – I would be picking papaya. Whatever I could find in the jungle, I would be eating, or, at times, I would grill sweet potatoes because I got them from the field of the Chamorros who planted them, and corn, hermit crab, and land snail – that was what we were eating back then.





The Chamorros worked for the Japanese. If you didn't want to work, in Japanese they say *binta'*. They would slap you. Then, I was not working because I was staying in the cave and I was looking after myself because my mother and father were sent out in the field and were planting taros, sweet potatoes, and all kinds of crops.

During the war you had to look out for yourself – what to eat. If no one fed you – my brother Jose, was hired by the Japanese as a Japanese cook. At times he would bring the Japanese left over food and give it to me at the cave and to my mother's sister (*nan Lia' tan Fek*). There wasn't enough food because only you would have to look for what to eat.

My sister died during the war. She became sick just when we started entering the cave. She had diarrhea and was vomiting. She had nothing to eat. Then she died.

My mother and father knew about the pit that was dug and did not tell us. Only they knew where we were to be put but they did not tell us where the hole was that we would be thrown into. But, when the war was over, that was when I heard that the pit site was located near a road. That was where they said the Chamorros would be thrown in and burned.

I think the war lasted approximately one year. All I could think of when the war was over was when the Americans came in. That was when we tried canned goods because they were rationing us. My sister, Juanita was born at that time and often we were given milk and canned goods and that was what we were eating. I felt good because we discovered things such as rationing during the American times.

After the war was over, the island still looked the same. There was damage as a result of the bombings. What I felt at the time, and because I had matured, I was happy because there was no more war. The Americans gave us food. My mother and father were able again to go back to our land and our lives were better. I was very happy at that time because there was no more war.

I attended school during the American times, but only to third grade. My mother stopped me from going to school when I was a young girl.





Jaoquin Mesngon Ogo

Mamaisen Kuestion: Eva Barcinas yan Kumiko Yamada
May 14, 1999

Kuântu años-mu gi durantín i gera?
Dosi años.

Taimanu hão mula'la' yan i familia-mu gi durantín i gera?
Hami yan si nanã-hu, tatã-hu yan i che'lu-hu Engrasia, nai para bai in fanla'la' in titifi' i papâya, in seda' lemai yan hãfa siha chotda nai gada', pues manhãno ham pãpa' esta i tasi ginin as Akodo' ya manlotgi ham hãnum tãsi ya in na'yi i lemai, papâya, ya mana'lãgu, ya enã na manla'la' ham.

Estaimanu i Chapanis matrata hão gi durasion i gera?
Matrata yu' put unu na sindãlu.

Hãfa na klasin cho'chu' bidada-mu gi durantín i gera?
Guãhu gi tiempun i gera makoni' yu' para tentãgu'-ñiha i Chapanis.

Hãfa in kakanu' gi durantín i gera?
In kakanu' gada' papâya, lemai, chotda, dengding hãnum tãsi, mana'dadaña' mana'lãgu ya eyu nai in kakanu'.

Hãfa masusedi gi finakpu' i gera anai manhãlum i Amirikanu?
I finakpu' i gera ilek-ña pãs, manpas i Chapanis, manhãlum i Amirikanu guini gi ya Luta, pues manma'ãgang ham ginin as Akodo' ya mantunuk ham esta Sakaya mansãga ham gui manmanhatsa ham guma' nai dikiki', pues manhãlum i Amirikanu manliliku' ya ha nã'i ham na'-mãmi, pues manmatãgu' ham esti i ya Sonton, Unginão nai manmanhatsa ham kulang songsong guini, dispues sa' anai manmattu ham kada oga'an, kada oga'an manmanã'i ham rasion pugas, arina siha todus manmananã'i gi Amirikanu, hãnum, dispues anai atmam esta manmatãgu' ham gi Sengsong nai espiha yan mãnu na bai in hatsa gi Sengsong esta gui' uttimu.





Kão guaha otru para un sangâni otru siha na tãotão put lina'la'-mu gi durasion i gera?

Ai, i tiempun i gera manna'ma'si' i tãotão guini gi ya Luta. Ha sustieni i sindálu siha tinanom-mu sa' para guiya i ga'-mu guãka, babui, manuk, para siha i sindálu pues tãya' nila'la'-mu gi Chamorro, sa' masustieni nu i sendálu ti siña hão mañuli' gi guãlo'-mu sa' siempri mapunu' hão.



Japanese building





Jaoquin Mesngon Ogo

Interview by Eva Barcinas and Kumiko Yamada
May 14, 1999

I was twelve years old during the war. We (Dad, Mom, and sister) survived by picking papaya, breadfruit, and young banana. Then we went to the ocean from Akodo' (name of a place in Rota) to get some salt water and put in our food for flavoring. The Japanese treated me as a soldier, a messenger boy. My father was a soldier too, digging underground caves. My mom at night pulled grass and planted sweet potato for the Chamorros that were staying in the cave. During the war we were eating young papaya, breadfruit, banana and our meat was the snail. We put salt water on our food for flavoring.

The Chamorro people here in Rota were so desperate for food because the Japanese controlled all the food such as the crops and animals (chickens, pigs, cows). Even your farm land; the Japanese controlled what you have. If you didn't cooperate with them they will kill you.

After the war the Americans announced that the Japanese gave up fighting over the land. We moved from Akodo' to Sakaya where we built our small house. The Americans came and served the whole Island of Rota and gave us some food. They told us to move to Sonton and Unginao and every morning they gave us food. The food that was given was rice, flour and some other food, also water. We stayed in this location for several years then the Americans told us to move to Songsong Village. This was the last place we moved.



Ana Mendiola Ooka

Interviewer unknown.
May 30, 1999

Hăyi na'an-mu?
Na'an-hu si Ana Mendiola Ooka.

Ngai'an na mafañăgu hăo?
Mafañăgu yu' gi Agostu dia tres, mit nuebisientus bentsisieti.

Kăo umeskuela hăo gi durantin i tiempun Chapanis?
Hunggan.

Hăfa na gradu?
Tres gradu. Dispues humăno yu' para Guam ya i gima' ha' nai umeskuela yu'.

Hăfa bidă-mu gi eskuela?
Todu klasin manggi'. Math, manaitai, yan sentensia. Esti ha' na leksion.

Ămănu nai umeskuela hăo?
Gi Tatachog.

I eskuela gaigi Tatachog?
Hunggan.

Hăyi ma'estro-mu?
Chapanis yan Chamorro ma'estro-ku. I Chapanis finu' *Japanese* ha fanana'gui.

Hăyi ma'estru para math?
Dipendi hăyi gai ora, siŋa ha' i Chapanis pat i Chamorro.

Hăyi na Chamorro ma'estru?
Fineni'na si Serafin Atalig. Pues si Manuel Mangloña.

Ki ora i eskuela?
Alas dosi asta alas dos.





Hâfa para u masusedi yangin ti ma'osgi i ma'estru?
Siempri makastiga, o sino, mana'gasgas i eskuela.

Kão guaha magodi yangin aguâguât?
Tâya'.

Kão guaha che'cho'-mu antis di i gera?
Macho'chu' yu' gi un kompania. Kulan i komisiria para i Chapanis.
Na'an-ña Socachu'.

Kuântus años hão gi gera?
Disisais.

Hâfa un hasu put i gera?
Mangaigi ha' ham gi gima'. Ti in tingu' na guaha gera. Manmatâgu' ham na bain fanhânão sa' i batkunairi esta mattu ya manyuyuti' *bomb*. Manmalâgu ham para i bisinu giya Unginão. Mansâga ham Unginão pa'gu nai gaigi i *Rota Hotel*. Estigi' i orihinat na lugat-mâmi. I bisinun-mâmi si Tun Juan Ayuyu. Si Tan Isabet asaguâ-ña. Manatuk ham gi papa' tronkun hâyü. Hinasun-mâmi na siguridat ha' gi papa' tronku ya i batkunairi ti u danchi ham. Manatuk ha' ham gi papa' tronkun hâyü'.

Dispues todü i tâotão manma'abisa na u fanhânão para Akodu'. In prepara ham ya manhânão ham para as Manglo' dispues para i ge'hilu' as Akodu'. Ti un familia ha' gi maduk mansasaga. Kulang tres pat kuaru gi maduk. Dankulu na maduk. (maduk ...liyang)
Durantin i gera manmacho'chu' ham. In nangga na u mababa i tranka, pues eyu nai manhânão para as Manglo', pues as Akodu'.

Kão in fa'tinanasi i sindâlun Chapanis?
Âhi'.

Tres na familia manbahamyu?
Hunggan.

Kuântu?
Bentiochu.





Kão marasion i nenkanu'?

Hunggan. Manmanã'i ham lemai yan kamuti. Ti manambre ham sa' i che'lu-hu as Estella brabu macho'chu'.

Hãfa i Chapanis bidã-ña bãba?

Tãya'. Manmãolik para hami. I mañelu-hu mangai amigu ya manmanã'i ham nenkanu'. Ti hu tungu' kão manbãba para otru tãotão.

Kão guaha Chamorro mapunu' nai Chapanis? Hãfa na sãkan?

Hunggan, anai pa'gu mattu i gera gi mit nuebisientus kurentaikuatru.

Hãyi?

Chala, Ignacio Dela Cruz yan familian Tun Benjamin Esteves. Dos na lahi-ña si Bonifacio Esteves (pa'gu *Jones*) mãtai. Malefa yu' nai otru. Mapunu' un etmanu. Españot i etmanu.

Kuãntus tiempun-miyu' gi liyang?

Kalang ochu *or* nuebi mesis. Dispues manhãnão ham pãpa' ya in hatsa guma'sin sa' esta i gera dumispasio.

Hãfa na sãkan?

Buenti mit nuebisientus kuarentaisingku.

Kão un hasu anai mattu i Amirikanu?

Ma'a'ñão yu' sa' singku pat sais manmattu ya apunta i paki. Mampus ma'a'ñão yu'. Guaha na chumachalik yu' put no in fanmapunu'. I mañe'lu-hu manlalãlu' nu guãhu sa' hãfa na chatgun yu'. Todu i tiempu, i sindãlun Amirikanu ma'apunta i paki gi ya hami.

Hãfa bidan i sindãlu yangin mattu gi lugat-miyu?

Guaha nai para u fankonbetsasion ha'. Si tatã-hu ha tungu' dididi' na finu' *English* sa' humahãnão para Guam. Ilek-ña, “Hãfa tatatmanu hão?”

Hãfa malagu'-ñiha?

Tãya'. Guaha na masãngan na ma'espipiha palão'an. Ti hu tungu' kabãles.

Antis di i gera, ngai'an i Chamorro nai manhãnão gi Sengsong asta Tatachog?

Ti hu tungu'.





Kão manã'i hão salapi'?
Ti hu tungu'.

Kão si tatã-mu humatsa i gima'-miyu'?
Hunggan. I liga yan i satgi ifit na hăyu. I atuf sin. I kisami ti madopbli luga. Unu ha' na kuattu. Durantin i tiempun Chapanis, mañasaga ham giya Tatachog. Ti siña finu' Chamorro gi eskuela. Yangin magacha' hão, siempri makastiga. Siempri sumâga hão tati ya un na' gasgas, lampasu yan manbali. Yangin un dingi i linderun eskuela, siña hão fuminu' Chamorro.

Kão guaha elektrisidat giya Tatachog?
Tăya'.

Kão guaha kareta?
Unu pat dos iyun i Chapanis. Bula karetan guăka.

Kão guaha karabao?
Tăya', lão guăka ha'. Guaha na guăhu ha' u onsi i guăka gi kareta ya humănăo yu' para i lanchu.

Hăfa si tatã-mu checho'-ña?
Ti macho'chu'. Ha opera tenda. Hamalăngu si tatã-hu. Ti hu tungu' âmănu nai ha chuchuli' i salape'-ña. Ti hu tungu' kão guaha tenda gi Sengsong. Lão guaha tenda Tatachog. Dispues di i gera, ha opepera ha' i tenda.

Durantin i gera, kão guaha mătai che'lu-mu?
Tăya'.

Kão manambre hamyu'?
Ăhi'.

Kão guaha mătai ginen i băm?
Hunggan. Vicente Ayuyu, Crispin Mangloña, yan Omat Hocog. Mandinanchi ni *bomb* ya manmătai. Yan si Maratita asaguan Gisina yan si Tan Iyang Baletu (Dueñas), nanan Beata anai dinanchi nai băm. Si Augustino Maratita lokui'.





Antis di i gera, kão manmattrata hamyu?

Para guáhu manmáolik i Chapanis. Dipendi âmănu nai mansasaga hamyu'. I mañe'lu-hu bula amigun-ñiha Chapanis.

Kão manmasepara i famalão'an yan lalâhi gi tiempun Chapanis?

Âhi'. Lăo i lalâhi manmakoni' para u fanmacho'chu' gi tiempun gera. Dispues di i che'chu', mattu gi gima'.

Kão un hasu hăfa na klasin cho'chu'?

Ti hu tungu'.

Kão guaha prisoner Chamorro?

Tăya'. Ti hu geftungu' sa' i gima' ha' sagan-mămi.

Esti ha' para pa'gu.



Songsong business district.





Ana Mendiola Ooka

Interviewer unknown.

May 30, 1999

My name is Ana Mendiola Ooka. I was born August 3, 1927. During the Japanese time I went to school up to the third grade. Then I went to Guam and was home schooled.

At school we were taught writing, math, reading and sentences. The school was in Tatachog. We had both Japanese and Chamorro teachers. The Japanese teacher only taught us the Japanese language. Whoever was there teaching at the time, it could be the Japanese or Chamorro teacher. Our Chamorro teacher was Serafin Atalig. Then after him, Manuel (Manuet) Mangloña was our Chamorro teacher. Female and male students were not separated during the Japanese time.

School went from 12:00 to 2:00. If you didn't obey the teacher you would be punished or made to clean up. When at school, no speaking Chamorro. If you were caught speaking Chamorro, you would be punished. You would be required to stay back, clean, mop and sweep. When you left the school boundary, then you could speak Chamorro.

During the Japanese time, we were living in Tatachog. My dad built our house. It was ifil wood walls and floor. Our roof was tin, although our ceiling was not double walled. We had only one main room. There was no electricity in Tatachog.

There were only one or two vehicles and they were owned by the Japanese. A lot of Chamorros owned a bull cart. We did not have a carabao, only cows. Sometimes I would yoke the cow to the cart and go to the farm by myself. My father was sickly, but he ran a store. I don't know whether he had a store at Songsong but he had a store in Tatachog. And even after the war, he was operating a store.

Before the war, for me the Japanese were good. It depended on where you were staying. My siblings had lots of Japanese friends.





After I finished school but before the war I was working at a company. It was like a commissary for the Japanese. It was called *Socachu*'.

When the war began I was sixteen. I remember when the war came to Rota. We were at the house. We did not know that there was war. We were called to leave because the planes were already coming and bombing. We ran to the neighbor's house at Unginao. We stayed at Unginao where Rota Hotel is now. That was our original place. Our neighbors were Ton Juan Ayuyu and Tan Isabet, his wife. We ran there and hid under a tree. We thought that we would be safe under the tree and that the plane would not hit us. We just hid under the tree.

Then all the people were advised to go to Akodo'. We prepared ourselves to go to As Manglo' then to the higher place at Akodo'. In a hole there was not only one family staying. It was like three to four families. The hole was big where we were hiding.^[5]

When war first broke in 1944, Chala, Ignacio Dela Cruz, and the family of Ton Benamin Esteves were killed. Also two of his sons, Bonifacio Esteves (now Jones). I forgot the other son. They even killed a religious brother. He was Spanish. As a result of the bombing, Vicente Ayuyu, Crispin Mangloña, and Omat Hocog got hit by a bomb and died. Even Maratita, the husband of Gisina yan si Tan Iyang Baletu (Dueñas), the mother of Beata was hit by a bomb. Augustino Maratita too.

During the war, none of my siblings died and none of us starved. We were working. We would wait for the gate to open so that we could go to Manglo' and then to Agodo'.

There were maybe eight families staying with us. The food was rationed. They give us breadfruit and sweet potato. We did not starve because my sister, Estella worked very hard.

The Japanese were good to us. My siblings had friends and they give us food. I don't know if they treated others badly. But men were taken to work during the war. After work, they came home. I don't really know if any Chamorros were taken prisoner, because we stayed close to home.

5. Translator's note: hole seems to mean cave.





We stayed in the cave about eight to nine months. Then we moved down and erected a tin shelter because the war was slowly getting over. That was maybe 1945.

When the Americans came it was scary because five or six would come to our place and all the time holding and pointing guns. I was very scared. Sometimes I was smiling at them so that they wouldn't kill us. My siblings were mad because they didn't know why I was smiling at them. All the time, the American soldiers were pointing their guns at us.

When the soldiers came to our place sometimes they would have a conversation with my father. My father knew a little English because he traveled to Guam. He would say, "How are you?"

I really didn't know what they wanted. Maybe nothing. Some said that they were looking for women.

This is all for today.



Ana Mendiola Ooka

Interviewed by Rhea Hocog and Sherlyn Taisacan
May 25, 2000

Ana Mendiola Ooka, mafañagu yu' gi Agostu dia tres mit nuebi sientus bentisieti. Pa'gu sitentaidos idat-hu.

Tiempun gera –

Manmalagu ham para i halum tanu' ayu nai manatuk ham, pues kada oga'an manhão ham para as Manglo', para bai in fama'tinas para na'-mami pues in chili' ta'lu hulu' para i sagan-mami nai mana'atuk ham. Istaba mana'atuk ham gi as Akodo', fi'un Isang. Todu maseha hayi na taotao siña lao kadakuat nai konsusaga-ña. Kulan gos maput in seda' i nengkanu' guenao na tiempu sa' todu i Chapanis ha mantietieni todu i lugat, ya ti siña ham manmanaligao nengkanu' nisisita ha' ayu na lugat anai taya' Chapanis nai in aligao lemai, chotda ya ayu in chichili' ya in fa'titinas ya in kakanu'. Kadakuat umaliligao nila'la'-ña, yangin ti humhão hao manaligao nengkano'-mu pues matai hao.

Antis di i gera –

I manamku' manhão para i lanchu mangualu' enao nila'la'-ñiha antis, manmamoksai babui, manuk, enao ha' mapupunu' makakanu' o sino, guaha na biahi na an guaha salape'-ta humhão hit para i tenda mamahan hit hafa na latirihis, enao ha' manmachocho'gui antis.

Kustumbri manmachocho'gui ha' antis esta pa'gu –

Kulang manmatulaika, esta megai matulaika na kustumbri para antis yan pa'gu. Gi tiempun Chapanis manã i taotao, todu manafa'maolik. Yangin guaha guinahã-mu, suette-mu un na'i i bisinu-mu. Pa'gu taya' an guaha hao, hagu ha' lao antis todu hafa na suetti ya guaha, un patti i bisinu-mu. Guaha gi an umayao, i ayao yan i presta hao debi un na'na'lu, lao i gagao ayu ti para un apasi sa' un gago.

Antis di i gera, mañasaga ham gi ya Tatachok, ayu nai mansineda' ham nai i gera. In li'i' i batkunairi na gumugupu ayu nai manmasangani ham na bai in fanmalagu ya bain fanatuk. Disisais años-hu anai gera,





lão umeskuekuela yu' antis di i gera, ya tres gradu ha' manpapara ham, manmagraduha gi tres gradu. Pues an malâti' hão mana'hânão hão para otru eskuela nai mǎolik, eskuelan Chapanis esti. Durantin i gera, tǎya' eskuela esta, yan dispues di i gera, tǎya' lokui' esta eskuela.

Durantin i gera, manma'usa i Chamorro para manmanayuda gi gera lokui' tatkomu sindǎlun Chapanis manma'ayuda. Yangin mafaisin hão para manayuda ya timalagu' hão, pues makastiga hão para un mapunu'.

Dispues di i gera, i Amirikanu umayuda ham, i Chapanis, gigun makpu' i gera, mana'fanhânão para i tanu'-ñiha. Yangin umasaguã hão yan Chapanis, dipendi gi malago'-mu kǎo un dalalak i asaguã-mu para Hapon, pat un sǎga, lão todú Chapanis debi u fanhânão para i lugat-ñiha.

Antis di i gera, bula tendan Chapanis yan manmanngi' siha, mǎolek-ña antis ki pa'gu. Salapi' Chapanis ha' in u'usa guenão na tiempu. An macho'chu' hão nai, ma'apási hão nai salapi'-ñiha', pat manbendi hão kosas, ayu nai un sosuda' i salape'-mu.

Kompanihan tupu i mas dangkulu, lão guaha ha' kompaniha siha ya mangaigi gi Sengsong na banda. Todú i tenda manmahuchum dispues di i gera sa' manmayulang nai i bǎm.

Eskuela –

Un saluluda i guǎtdia an para un hǎlum gi lugat, pues ti siña hão kumuentus Chamorro gi lugat. Dispues di eskuela, un saluda ta'lu i guǎtdia an para un huyung gi lugat, pues siña hão kumuentus Chamorro esta.

Huegun famagu'un –

Bailan tǎli, na'na' i achu' gi santate-mu ya un sǎngan kuǎntu guaha gi kanai-mu, dagǎo hulu' unu na ǎchu', pues chalǎo yan i achu' gi sanpapa' tatkomu unu, dos, sigimo'na, matugi' gi eda' kuǎdrǎo ya tuma'yuk hão esta ki mattu hão gi punta ya ti lachi hão. Kuntodu tama' yan bǎtu.

Transpottasion –

I karetan guǎka, pat i ading-mǎmi ha'.





Areklamentu gi gima' –

Dipendi gi mañaina kão hãyi para u cho'gui i che'chu' gi halum guma' yan i sanhiyung.

Areklun nobiu –

Kuentus yan i lai ya magacha' hão, makastiga hão, pues kattãy i ya un nã'i otru para u manã'i i nobiu sa' un magacha'. Ti siña hão gumainobiu esta ki buenti disiochu, pat mas añas, sa' siempri makastiga hão nai mañaina-mu.

Kasamentu –

Fineni'na, yangin brabu na nobiu mattu para u bremendedenti, pues mamaisin gi mañainan i palão'an para Nobia. Pues masãngan ni para una'fanmattu i mañaina-ña guihi na dia yan ora, mana'fata'chung i dos ya maplãsu para sais esta ochu mesis, kumplimentu antis di u asaguã i dos. Gi kumplimentu todú gastu ginin i nobiu, gi segenti dia umasaguã.

Lina'la' antis pat pa'gu –

Hu ayik antis na lina'la' sa' mas i tãotão manarispeta, kariñosa, mana'ayuda unu yan otros. Komu guaha bisita mattu gi gima', i famagu'un debi di u fanhãlum gi halum kuattu pat fanhuyung gi sanhiyung guma'.





Ana Mendiola Ooka

Interviewed by Rhea Hocog and Sherlyn Taisacan
May 25, 2000

I was born on August 3, 1927; I am now seventy-two years old. Before the war there were a lot of stores and it was good; it was a better life than now. We used only Japanese money. Sometimes if we worked they paid us with their money or if we sold something that's how we had money. Our elders went to the farm to plant food and raise chickens and pigs. That's all we had to eat, or sometimes, if we had money we bought canned goods at the store.

I was going to school before the war. Before you could enter the school campus you had to give respect to the guard and you couldn't speak Chamorro on campus. If they caught you they would punish you. For example, you had to stay behind to sweep or mop. After school again, you had to give respect to the guard. We were allowed to go to school until third grade only. The teacher decided who was smart enough to go elsewhere to another school to continue or further their education. Then after the war, there was no more school.

We were at Tatachok when we saw the airplane flying over us then we were told to run and hide. During the war we ran to the jungle and every morning we went to As Manglo' to cook our food and then returned to our hiding place. We were hiding at As Akodo' near Isang. This place was for everybody but in different caves. It was very hard to find food during that time because the Japanese took over our land. We had to look for food when there were no Japanese around. Everybody had to find their food such as breadfruit or banana, which we cooked. If you were the kind of person that didn't like to search for food, you would die.

During the war the Japanese used the Chamorros to help with the war against the Americans. If you were asked and didn't agree, the Japanese would punish you and sometimes they would kill you.





The sugar cane (factory) was the biggest company here and it was located at the village. There were a lot of stores but when the war ended it all closed down because some buildings were destroyed from the bombing.

After the war the Americans helped us. The Japanese left to their place right after the war. If you were married to a Japanese person, it depended on you whether you went with your loved one or not, but all Japanese had to return to Japan.

Choosing life back then and now – I prefer back then because back then people were very respectful and considerate people and they helped each other one way or another. Back then if our parents had a visitor the children had to go to the room or go outside the house to give respect to their parents.

Culture and customs during that time and now are different. It's like there is a difference between back then and now because now we hardly see anyone helping one another, but during the Japanese time that was the practice. If you saw that someone needed help, we just volunteered to help whatever it was if we could. If you had more than what the family needed you shared with your neighbor. If you borrowed something you had to return it, but if you asked for something you didn't have to return it.

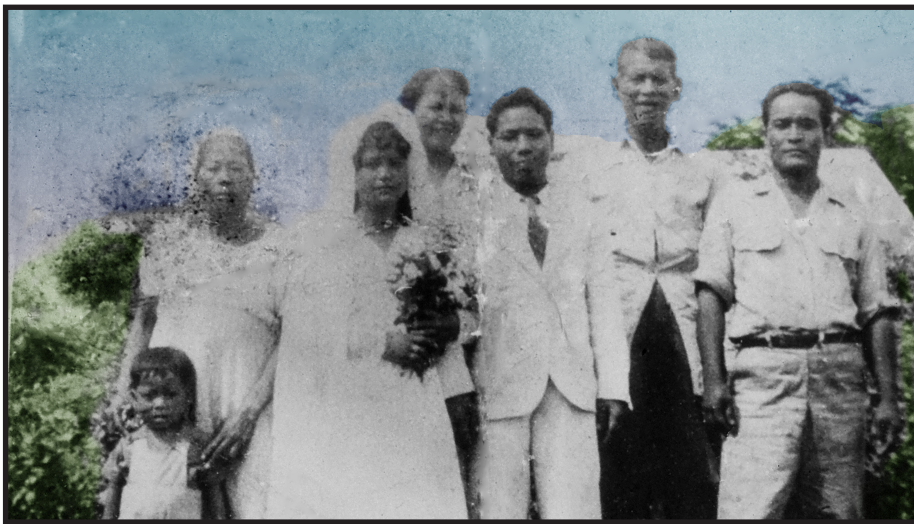
Children played games at home. It was jumping rope, jacks, hopscotch, and also guessing games. We didn't have cars at that time, only a bull cart and our feet to go from one place to another.

Families had rules. The rules depended on our parents. It didn't matter if you were a girl or a boy, you could do boy's work or girl's work. There were also rules about boyfriends. If you were caught talking to a boy your parent would punish you. Messages had to be written and sent by a friend. When you reached twenty years old you could have boyfriend.





There were traditions for getting married. First, if the man liked you and really wanted you, he had to come to the girl's house and help out with chores like cleaning outside the house or cutting wood for the fire. That's how the parents of the girl knew that he wanted her for a girlfriend. Then he asked if she could become his girlfriend. Then the girl's parents would tell him to bring his parents and relatives to have a meeting on a specific day and time. All the family would gather and set the date for the boyfriend to come back again in six to eight months to set the wedding date. Once the family agreed on the date, the groom's family would prepare. The night before the wedding day they had to throw a big party; then the next morning the groom and bride would walk down the aisle.



Chamorro wedding.





Antonio Rios Quitugua

Mamaisen Kuestion: Sabia Calvo yan Inas Hocog
May 20, 1999

Hăyi na'an-mu?

Antonio Rios Quitugua, i na'an-hu.

Hăfa na mes yan sakan nai mafañăgu hăo?

Mit nuebisientus bentionu.

Kuăntu aňos-mu gi durantin i geran dos?

Benti dos.

Kăo sumasagăo guini gi ya Luta durantin i geran dos?

Hunggan. Anai gera, Kyubang, gi Chamorro guini mafa'nana'an
Ayulayak.

*Ămănu nai sumasaga hăo yan kuăntu na familia maňasaga guenăo na lugat
gi durantin i gera?*

Ti hu' gofkumprendi kuăntu, lăo i familia siňa ha' bai hu săngan hăyi na
familia sis maňasaga guini na lugat.

Haftaimanu pusision guma'-mu?

Fineni'na i liyang, dispues palapăla.

Hăfa estaimanu lina'la'-miyu kada diha?

Măolik lina'la'-mămi, ti masoksuk...

*Kăo hamyu ha' tumănum siha i nengkanu'-miyu, o sino in făfahan gi
tenda?*

Hami ha' tumănum.

Hăfa siha nengkanu'-mimiyu kada diha?

Kamuti, lemai yan guaha na biahi nai manhănăo mane'umang, ayuyu.

Kăo in u'usa pugas o sino hikneksa' guenăo na tiempu?

Hunggan. Tăya' gi tiempun gera, ti siňa hăo humănăo gi tiempun gera.





Kão guaha nai malak i faktirihan asukat hảo?
Hunggan.

Kão guaha train durantin i gera?
Hunggan, antis di i gera guaha *train*, lão gi durantin i gera ti siña esta mana'setbi sa' sigi manapaki i Amirikanu yan Chapanis.

Kão guaha ma'gas-miyu, hãyi na'an-ña?
Hunggan, Chapanis si Kasigami'.

Hãfa che'cho'cho'-mu guenão na tiempu? Hãfa ginchi?
Ma'impleha gi sindálu nai sindálun Chapanis, guãduk *ginchi*, maduk para fanatuk sindálu.

Kão guaha chansa-mu malak i sengsong?
Tãya' chansa.

Hãfa bidan-miyu gi puengi?
Manmanguãsan, pues guaha na biahi nai manãnum kamuti, an ha'ãni ti siña sa' i batkunairi.

Kão guaha nai manasuda' hamyu yan Chapanis?
Hunggan, sa' taimanu u sãgan na manma'implepleha ham nai Chapanis.

Hãfa posision-ñiha?
Sindálu nai.

Hãfa siha minaput-miyu gi duratin i gera?
Tãya' minaput-mãmi ni ãfafa'.

Hãfa siña un sãgan nai ti hu fuisin hảo?
I Amirikanu yan i Chapanis gumegeera pues guãhu yan si nanan-miyu ti implião kumpanian-ñiha nai ma'implepleha. Mattu yu' para i finakpu' Korason De Jesus nai nubenan Tan Bek na Korason De Hesus, pues ha gacha' ham nai guihi esta ti siña ham humãnão guãtu gi gima', alogat na i gima', manmalãgu ham guãtu gi liyang bula liyang guihi esta i pupuengi nai inbibira ham tati ya entataka' sa' ti siña esta kandit, en taka' hãfa para bain chili' – pugas, magãgu, ti mimagãgu ham sa' ayu ha' i chechitun gi tataotão-mãmi, sa' makombida ham para guput, pues hami na dos yan si na' pues gi sigenti pueñgi nai humãnão yu' ya hu chuli' gi ya Tatachok.





Pues hu bira yu' guātu nai u ma'atuk ham pues esta nai humahananão. Tāya' sinientin-māmi nālång, ma'hu pat kesnuda kumekelek-hu taimagagu sa' todū ha' manma'implepia gi Kyubang nai mañasaga gui, pues guāhu humånão yu' ya hu chuli' (lofan) i magāgun-māmi pues humananão ha' sumāga ham estaki makpu' i gera, nai manhuyung ham gi liyang. Låo durasion enão nai na tiempu, yan enão para un chuli' na infotmasion siha ti manparehu ham yan i Chamorron esti Sakāya, manhånão para i liyang låo ti manumlat todus pues guaha manhånão para as Akodo', i palu guaha mansāga ha' Sakāya. Ayu i hagun guālak. Ti un tuñgu' hāfa guālak? Machuli' ayu ya matufuk para sagan-ñiha los probes, ni magāgu manna'ma'si manaimagāgu, ni neñkanu'. Tāya' na hu chagi enão i gada' na chotdan manila enagui' siha na'-ñiñiha. Muna' hu tuñgu' enão sa' humånão yu' gi añu nuebu para bai fañuli' kakão para ayu i taicho'-māmi nai ma'gas i sindālu.



Sugar train engine.





Antonio Rios Quitugua

Interviewed by Sabia Calvo and Inas Hocog
May 20, 1999

Interviewer' Note:

Antonio Rios Quitugua was born in January 1921. He witnessed World War II on Rota at the age of 22. He lived in an area where they didn't have many difficulties or lack of food, clothing and shelter. During the war he was with his girlfriend, Maria Ogo (her maiden name), who became his wife, Maria Ogo Quitugua, but who died last year (April 25, 1998). They had one child during the war who died, not because of a lack of food, but because he got sick, and back then they didn't have medicine for different sorts of illnesses.

My name is Antonio Rios Quitugua, born on January 1921. When the war began, I was twenty-two years old. Before the war there was a train for the sugar factory, but during the war it was shut down because the airplanes would shoot the train.

The Americans and the Japanese were fighting, so I and your grandma were not employed by the company. One day we went to join the celebration of the saint Sacred Heart of Jesus (*Korason De Jesus*) at Uncle David's, my brother, and the war began. We couldn't go back to our place anymore so we ran to the nearby cave where we hid until the following night when I went back to our place in Tatachog to get our clothes and some food.

I was staying at *Kyubang* (Japanese name) and now the Chamorros call it *Ayulayak*. I don't remember how many people were staying there, but I could say the families that were staying in this place included Marian Dung, Chong Tini', Chong Padada', Marian Catmelu, and Juan Pindangao.

First, we stayed at the cave then I built a small house called *palapåla*. Our life back then was good; nobody was skinny. We were the ones that planted our crops such as sweet potatoes, and breadfruit. We had this menu: the sweet potato and breadfruit and sometimes we went to check helmet and coconut crabs. And we had rice at that time.





We stayed there until the war ended; we never encountered hunger or thirst because all of us were employed in *Kyubang*. I was working for the Japanese and my boss was a Japanese soldier; his name was Kasigami. The job that I was doing was digging an underground cave for the Japanese soldiers to hide in and to shoot from. At night, we pulled grass and sometimes we planted sweet potatoes. We did this work at night time because we couldn't do it in the day time because of the airplanes.

We didn't have any hardships during the war. But we didn't have the same lifestyle with the other Chamorros especially those that were staying on the north part of Rota. I knew this because I went there on New Year's to get cacao for the Japanese soldiers. Some went to As Akodo' to hide but there were not enough caves for all of them. I witnessed that the people who stayed behind at Sakaya didn't have enough food, clothing or shelter. They used fern leaves and wove them under the coconut trees or on a big rock to use them for their mats, and for clothing they wove the leaves. I never had to eat young banana or other young fruit that they had to eat because we had food that was edible. There was a lot of breadfruit and not many sweet potatoes, but the people at Sakaya turned it into starch. There were many old people and young children who died at Manglo' because of a lack of caves and food. No one suffered or starved and no one died where I lived at Kyubang (Ayulayak).



Maria B. Quitugua

Interviewed by Danny Quitugua, Angielynn Mendiola and Joey Camacho

May 28, 1999

Gi durantin i gera, hãfa na klasin nenkanu' in kakanu?

Lemai yan titiyas yan chotda.

Hãfa yi na estoria put i Chapanis ha punu' todû i Chamorro gi un liyang, kão magãhit àyu?

Åhi', ti magãhit.

Hãfa taimanu i lina'la'-miyu durantin i gera?

Lina'la'-mãmi manmacho'chu' ham nai in tanum kamuti para kinanu'-mãmi yan i ma'is.

Hãfa taimanu siniente-mu anai i Amirikanu sigi manyuti' pãpa' bomb giya Luta?

Enão nai i sinientin-mãmi na u fandinanchi yan fangãti.

Kuãntu años-mu anai mattu i Chapanis giya Luta?

Ti mafañañagu yu'. Ti hu tungu'.

Åmãnu nai sumãga hão giya Luta anai mangaigi i Chapanis?

Fineni' na sumãga yu' giya Saipan, mafañañagu gi mit nuevisientus trentaidos pues mit nuebisientus trentaisingku manhãnão giya Luta.

Åmãnu nai mansãga hamyu giya Luta?

Tatachog.

Åmãnu nai in chuchuli' i nenkanu'-miyu?

In fafãhan yan tatanum. Enão nai mañochochu ham.

Kão guaha mañe'lu-mu palão'an pat lãhi mãtai durantin anai mangaigi i Chapanis?

Hunggan, tres mañe'lu-hu manmãtai gi tiempun Chapanis.





Kão umeskuela hão durantin i tiempun Chapanis?

Hunggan, umeskuela yu' giya Saipan. Tres gradu gi eskuelan *public*, pues dos años gi eskuelan i *chichiko*.

Anai umeskuela hão Chapanis, hãfa tiningo'-mu?

Finu' Chapanis ha' nai yan finu' Chamorro.

Kão chetnudan hão gi durantin i gera?

Åhi' ti chetnudan yu'.

Anai in hinguk na para u guaha gera, hãfa bidan-miyu yan i familia-mu?

Manmalågu ham yan in aligao amånu nai gaigi i liyang ya manatuk ham.

Kuåntu na tåotåo manhamyu manatuk gi liyang?

Un manåda.

Åmånu?

As Agait. Manbisinu ham yan si Tan Marian Ama', Tan Marian Denchu', yan si Tan Ramonan Antonio gi liyang.

Kão megai mapunu' gi durantin i Amirikanu?

Tres manmåtai nai mandinanchi ni båla.

Kão siña un sangan dididi' put hãfa un hassu put i durantin i gera?

Hãfa yu' para bai hassu. Ti in tingu' kão para bain fanla'la' pat måtai durantin i gera.

Åmånu nai in chichili' i magågun-miyu? Kão in fåhan pat in få'tinas?

In fåhan gi tenda.

Åmånu nai in chichili' i salape'-miyu?

Manmanutut ham papåya, manmanbendi ham laguåna, aga', pues manmanrekohi buteya yan lata ya in bendi i Chapanis.

Kão manchatsaga i mañaina-mu para in na' fañochu?

Ti manchatsaga i mañainan-måmi. Bula ma'is, bula kamuti, lemai, suni, bula dågu para makanu'. Guaha pugas, lão in kakanu' na' Chamorro.





Kão macho'chu' hảo gi faktorian tupu?
Åhi'.

Åyu na banda nai mansasaga hamyu giya Tatachog, kão manmatrata hamyu komu slaves ni Chamorro, o sino, prisoner?
Åhi', ti manmafa' slave ham.

Kuântu manma'apási hamyu gi durantin i finacho'chu'-miyu gi tiempun Chapanis?
Ti hu tungu'. Ti ma'implea yu'.

Yangin manbendi hảo?
Kada dia dies pesos yangin mafahan.

Kão guaha siha tankin hãnum antis gi tiempun gera?
Guaha mangaitankin padit, guaha tãya'.

Kão i Chapanis ha aksepta nai para in fanmañuli' hãnum?
Yangin mangâgão hảo, pues manã'i hảo. Lão yangin ti mangâgão hảo, pues ti siña mañuli' hảo.

Kão manmasapotta hamyu ni Chapanis antis di i gera?
Hungan. Manmahaikil (rasion) pugas yan otru siha.

Hãfa haikil?
Rasion.

Kuântu na tenda guaha antis di i gera?
Unu ha' na tenda giya Tatachog.

Hãyi gai tenda?
Si Tan Beata, taicho'.

Kão guãguã i nenkanu' siha gi tenda?
Åhi' manbaratu.

Kão manmimisa hamyu kada Damenggu?
Kada dia sa' hihut i gima'-mãmi gi Gima'-Yu'us.





Håyi pâli'-miyu giya Tatachog?

Si Pâli Juan. Tî hu tungu' hâfa apiyidu-ña.

Kão un tungu' ayu i pali' ya kão guaha nai un ayuda si pâli yangin manmisa hamyu?

Tâya' nai manayuda yu'.

Kão i misa finu' Chapanis?

Åhi', i misa finu' Chamorro ha'.

Hâftaimanu si pâli' na ha tungu' lingguâhin Chamorro?

Sa' Españot.

Kão guaha pâli' Chapanis?

Guaha para i Gima'-Yu'us-ñiha.

Kão guaha kareta antis na tiempu?

Tâya' kareta i Chamorro, sa' infin puru ha' kareta guâka.

Hâfa na klasin materiat ma'usa gi kareta guâka?

Hâyun tronkun gâgu mafa' kareta.

Hâfa siña makatga gi kareta guâka?

Hây, trosun hây, tâotão.

Hâfa na klasin guma' nai mansasaga hamyu?

Guaha na tâotão gima hígai, hígai i liga, hígai i atuf. Yangin gef saga na tâotão, sin gima'-ña ya tapbla ligâ-ña.

Gi tiempun Chapanis, kão guâguân i materiat?

Tâya' manbebendi materiat. I tâotão ha' manu'utut materiat.

Hâftaimanu eyu i ilek-mu na sin guma'-ña?

Tî hu gef tungu' sa' sumasaga yu' Saipan.

Hâfa na klasin nenkanu' in kakanu' yan i familia?

Mañochochu ham katnin guâka, katnin binâdu, katnin babui, manuk, guihan. Estigi' in kakanu'. Yangin latiria malagu'-mâmi pues bain fâhan.





Kão manmanãnum hamyu?

Manmanãnum ham suni, dăgu, kamuti, hinalulu, mendioka, chotda para kinanu'-mămi.

Kão manmasepara hamyu na familia taiguihi i parientes-mu, o sino, tihu-mu?

Tăya' parientis-mămi guini sa' todū mangaigi giya Saipan i familian-mămi.

Kuăntu años-mu anai mattu hăo măgi Luta?

Anai mattu yu', kinsi años-hu.

Kão esta matututuhun i gera pat trabia?

Trabiha anai mattu yu'. Dispues un mes nai matutuhun i gera.

Hăfa na sakan nai mattu hăo măgi?

Gi mit nuebesientus kuarentaikuatru nai mattu yu' ginin Saipan.

Kão masedi nai Chapanis na u mana'anaku' i gapotulu para eskuela?

Ăhi', ti mana'anaku' i gapotulu.

Kão in usa uniform para i eskuela?

In usa sapătus, meyas, *skirt*, *blouse*,₁ pues i pañu ma'atflit gi sanme'nan i *blouse*.

Kão ma'apapasi kada subject gi eskuela?

Tăya' ma'apapasi gi eskuela. Puru ha' dibatdi.

Kão manmasepara hamyu yan i famagu'un Chapanis?

Guaha nai eyu an magradua gi tres gradu, siña humănăo hăo yangin guaha hăo umi (*sponsor*) angin guaha amigu-mu Chapanis ya *sponsor* hăo siña umeskuela hăo gi Sengsong.

Kão guaha ma'estrin Chamorro gi eskuelan Chapanis?

Hunggan. Mr. Kikoyi, Mr. Serafin Atalig.

Hăfa i sinientin-miyu anai ma'pus i Chapanis?

I sinientin-mămi masmaolik anai manhănăo i Chapanis ya i Amirikanu mattu. Manmană'i diferentis na nenkanu'. Gi tiempun gera, rasion kamuti ha' ginin i Chapanis.





Kão i Chapanis ha chuchuli' i tinanum-miyu yangin sakan?

Manmanananum ham para nenkanu'-māmi. Yangin sakan manmarasion ham.

Pues i Chapanis ha chuli' todū i tinanum?

Åhi', i Chamorro ha'.

Håyi ma'gas-miyu?

Chapanis – Yamamoto yan si Pedro Atalig eyu as Emilia, si Serafin, Manuet. In nã'i ayu i kamuti nai in hali' ya in intrega gi *office*, pues nai mapatti.

Ki ora nai matutuhun i eskuela?

Alas ochu i eskuela asta las dosi kada dia.

Kão mamokat hão para i eskuela?

Hungan manmamokat ham sa' hihut.

Ya eyu i manchågu' kontra i eskuela?

Manmamokat ha' lokui', maseha ginin i lanchu, manmamokat ha' pãpa'. Si Yu'us ma'asi' put i tiempo-mu nai un gasta para un nã'i ham ni eksperensia-mu durantin i gera.

Thank you for your time for giving us your experiences during the war.





Maria B. Quitugua

Interviewed by Danny Quitugua, Angielynn Mendiola and Joey Camacho
May 28, 1999.

I was born on Saipan in 1932, then in 1944 I went to Rota. When I came to Rota, I was fifteen years old and the war started one month later. We lived at Tatachog. We didn't have relatives here because all our family was in Saipan.

I went to school in Saipan. Third grade at the public school, and then two years at *chichiko* school. At the Japanese school I learned the Japanese language and Chamorro language.

At school we wore shoes, socks, skirt and a blouse then a handkerchief was pinned to the front of our blouse. We were not allowed long hair. We didn't pay at school. Everything was free. After graduating from third grade, you could go to higher school in the village if you had a sponsor or if you had a Japanese friend who could be your sponsor. There were Chamorro teachers at the Japanese school, Mr. Kikoyi and Mr. Serafin Atalig. School was from 8:00 to 12:00 every day. We walked to school because it was near, but even those who lived far from the school still walked. Even from the ranch they would walk down.

Before the war there was only one store at Tatachog. It belonged to Tan Beata, (Beata Sasakura). The food was not expensive at the store. We bought food and planted food. That's how we ate. We earned money by selling papaya, soursop and bananas. We picked up cans and sold them to the Japanese. On most days, we received ten dollars for cutting papaya.

We went to mass every Sunday because our house was close to the church. I never helped the priest when I attended. The mass was spoken in Chamorro. The priest in Tatachog was father Juan. I do not know the last name. He knew the Chamorro language because he was Spanish. There was a Japanese priest for their church.





Back then, the Chamorros didn't have cars yet, they only had bull carts. Bull carts were made of wood – the ironwood tree was used. The cart could haul wood, huge logs, and people.

Some people had thatched houses with a thatch roof and walls. If you were well-to-do, you had a tin house with wooden walls. I don't know about the tin, but the rest of the materials were not sold. The people cut their own materials.

When we heard that there was war, my family started running, looking and searching for a cave to hide in. Many people sheltered at the cave which was at Agait. We were neighbors with Tan Marian Ama', Tan Marian Denchu' *yan si* Tan Ramonan Antonio were all at the cave.

During the war, we ate breadfruit, tortillas and bananas. We worked planting sweet potato for our food and eating corn. There was a story that the Japanese were killing all the Chamorros in one cave, but that story is not true. When the Americans were dropping bombs on Rota we cried because we felt that the bombs would hit us. Three people died from gun shot wounds. I was not injured, but I had three siblings who died during the bombing. We didn't know whether we would live or die during the war.

At Tatachog, the Chamorros were not treated as slaves. If you asked, the Japanese would give you water, however, if you didn't ask, you could not take water. Some people had cement water wells but others didn't have a well.

The Japanese shared rice and other items with the people. We worked planting their food for them. I had a Japanese boss – Yamamoto. Pedro Atalig whose wife was Emilia, Serafin and Manuet were our leaders. We planted taro, yam, sweet potato, *hinalulu*, tapioca and banana for our food supply. When it was harvested, we were rationed. The sweet potato that was harvested was brought to an office where it was distributed to the people.

We felt better when the Japanese left and the Americans came. The Americans gave us different kinds of food. During the war, the Japanese rationed only sweet potato.





Rafael Rios Quitugua

Interviewed by Joseph M. Ogo Jr. and Danny B. Quitugua
May 28, 1999

Hâyi na'an-mu?

Si Rafael Quitugua.

Ngai'an mafañagu-mu?

Junio bentisais, mit nuebisientus bentisiete.

Kuântu años hảo pa'gu?

Sitentaídos.

Kão siña un sangan dididi' put estoria-mu gi durantín i gera?

I estorian-mâmi gi tiempun gera, guenão hâya gi sanhaya manhahami yan i Chapanis manatuk gi liyang, dispues di un mes na tiempu, manmasepara i tatneru yan Chapanis sagan-ñiha. In tutuhun manmacho'chu' para kinanu' i sindálu gi tiempun i gera. Manmama'finacho'chu' ham kamuti, golai. Yan guaha na biahi nai manpeska ham guihan para i sindálu.

Hâfa taimanu i lina'la' gi tiempun gera?

Manla'la' ham gi tiempun gera gi bandan sanhaya. Gi sanhaya bula nenkanu'. Un año na tiempu mañoñocho ha' ham lemai, yan bula kamuti, dâgu, suni yan ma'is. In tanum esti para nenkanu' i tãotão i Chamorro yan i sendálun Chapanis.

Kão manmakoni' i Chamorro ni Chapanis komu slave pat prisoner?

Gi hami na banda ti manmafa' *slave* ham gi bandan sanhaya. I sindálu ni ga'chung-mâmi maulik tratamiento-ña nu hami. Pareo tãotão timafa'sangi i Chamorro yan siha.

Kão makat i mañainan-miyu para in faninatendi?

Ti makat. I atension ginin as nanã-hu para hami. Manhahami yan si nanã-hu durantín i gera. Maulik i lina'la' gi bandan sanhaya.

Kuântu años hảo nai matutuhun i gera?

Edat hu disiochu años.





Âmanu nai macho'chu' hão durantin i gera?

In tatanum kamuti, suni, golai. In tatanum para i tãotão yan sindálu.

Ngai'an nai makpu' i gera?

Makpu' gi mit nuebisientus kuarentaisais.

Anai makpu' i gera, manhaftaimanu hamyu?

Anai makpu' i gera, mattu i Amirikanu ya maulik i lina'la' i tãotão sa' maulik i sisteman i Amirikanu.

Pues kão siña un sãngan i estoria anai i Chapanis para umapunu' i tãotão siha gi liyang?

Manmasangani i Chamorro na para u fanmapunu' ya para u fanmayuti' gi hoyu. Lão tres na ma'gas sindálu giya Luta ti konfotmi sa' i Chamorro para u fannina'la'la' i sindálu ginin i eda'.

Âmanu nai in chichili' i magãgu para i familia?

Antis di i gera, in fãhan. Durantin i gera tãya' tendan para magãgu, ni nenkanu'.

Kuãntu apas-mu durantin i gera?

Tãya' Chamorro ma'apapasi durantin i gera. Manmacho'chu' ham para i sindálu.

Kão masepara hão yan i familia-mu?

Manmasepara i lalãhi yan i familia sa' manmacho'chu' yan i sindálu ya mansisiha yan i sindálu.

Kão guaha tankin hãnum gi tiempun gera?

Guaha tankin hãnum antis di i gera. Estigi' nai in chichili' i hãnum-mãmi.

Âmanu nai gaigi i tankin hãnum?

Gaigi ha' siha i tanki ya i karetan guãka nai makakatga i *drum can* tankin *gasoline*. Malofan guãtu para i lanchu.

Kão manmasapotta hamyu nai Chapanis?

Manmasapotta ham nai ma'gas-mãmi sindálu ayu na ti manmapunu' i Chamorro.





Kão guaha television pat radio durantín i gera?

Tãya' TV gi tiempun Chapanis. Disdi antis di gera tãya' television.

Kão manlanchu hamyu yan kão mandinistrosa i tinanum nai gera?

Dinistrosa anai podung i bomb gi tirenun kamuti.

Hãfa i Chapanis nai ha chuli' i tinanum-miyu para nenkanu'-ñiha?

Manmacho'chu' ham para i sindálu. Siparão i nenkanu'-ñiha yan siparão para i Chamorro.

Ki ora nai un tutuhun i che'chu'?

Ginin alas sais gi ega'an asta alas sais gi pupuengi.

Kão macho'chu' hão gi faktorian asukat?

Antis di i gera, macho'chu' gi Kohatsu' pues durantín i sakan mit nuebisientus kuarentaikuatro matutuhun i gera. Manpara ham manmacho'chu' gi Kohatsu'.





Rafael Rios Quitugua

Interviewed by Joseph M. Ogo Jr. and Danny B. Quitugua
May 28, 1999

My name is Rafael Quitugua. I was born on June 26, 1927. Today I am seventy-two years old.

Before the war, I worked at *Kohatsu*. Then in 1944 the war came. Then I stopped working at *Kohatsu*. Before the war, we bought clothes for our family and there were water wells. That is where we got our water. The bull carts would haul the drum cans of water. The water supply was taken to the ranch.

When the war started my age was 18 years. Our story during the war: we were at the south part of the island with the Japanese hiding in the caves. After about a month's time the young men and the Japanese were separated from the same cave. In the beginning, we worked for the Japanese food supply. We worked from six in the morning to six at night. We planted sweet potato and vegetables. Sometimes we went fishing for the soldiers. At the south part of the island there was a lot of food. For about a years' time, we were eating breadfruit, lots of yam, taro and corn. We planted these crops for food for the Chamorros and Japanese soldiers. Food for the Japanese was separate from the food for the Chamorros. Our plants were destroyed when the bombs fell on the fields of sweet potato.

For our part, we were not treated as slaves at the south side. Our soldier friends treated us well. They treated us as equals, the Chamorros and Japanese were the same. No Chamorro was paid during the war. We were working for the soldiers. The men were separated from their families because they were working with the soldiers and stayed with the soldiers.

It was not hard for our parents to take care of us. My mother gave us the attention we needed. We were with my mother during the war. Life was good in the south. But during the war there were no stores selling clothes, not even food.





We were told that the Chamorros would be killed and would be buried in the hole. But three Japanese officials in Rota did not agree because it was the Chamorros who gave them life from the soil. We were supported by the head of the soldiers and because we were Chamorros we were spared from being killed.

When the war was over, the Americans came and the people's lives were good because of the American system.



Loading a barge to take goods to a freighter.





Benedicto Taga San Nicolas

Interviewed by Riva Ogo

May 13, 1999

Hâfa taimanu siha i lina'la' antis di i gera?

I lina'la' fanguâlu'an kusechan fanguâlu'an ginin: kamuti, mendioka, lemai, yan chotda. Enagui' siha in kakanu', yan i pineksai -mâmi manuk in kakadu lokui' enagui' siha in kakanu'.

Estaimanu siha i lina'la' gi durant in i gera?

Manmadulalak ham gi gima'-mâmi yan i lanchun-mâmi para as Akodo' para esti i Chamorron esti i mangaigi gi malak hulu', i sanhaya ti hu tungu' âmanu nai manatuk. Ti malagu' i sindâlun Chapanis na u guaha primet nai ti sindâlu gi lanchu sumasaga pat i Sengsong todû halachai dumulalak hulu' gi para as Akodo' ya manatuk gui.

Hâfa siha na pinadesi in mireresi gi durant in i gera?

Un kantida na pinadesi. Manmama'u ham, manñañalang ham. Ti todû i sindâlun Chapanis manmalamaña. An in sangâni para bain fanmañuli' hânum âhi', lâo brabu i batkunairi mulikiku' ya manmansangan, enâo i sindâlu na ti ya-ña na in fanhahanâo.

Estaimanu i lina'la' anai mañasaga hamyu as Akodo'?

Fesu' nai in chichili' i hanum-mâmi para gimin-mâmi nai hânum tupu' yan hânum bo'bu', guaha na biahi nai na manmo'na i sindâlu gi tipu', ya karetan guâka, dos na tankin gasilina malolotgi, ya guaha na atrasasâo manmunhâyan, manhânâo ham para i be'bu' ya manmañuli' ham hânum ayu na in alulâyi ham bumira para as Akodo'. Esta guenâo na tiempu lelemai ha' na'-mâmi sa' nuebu na manmadulalak ham, ya manmapribi ham munga manmattu ta'lu guâtu gi lugat-mâmi maseha hâfa ti in chichili', basta po'lu ha' hâfa ti in chichili' lâo hami basta manmattu.

Taimanu i lina'la' anai makpo' i gera?

O, anai makpu' i gera, mâolik i lina'la' sa' manbrabu i sindâlun Amirikanu ha nanâ'i ham na'-mâmi maseha biskuit yan kandi enâo ha' a nana'i ham sa' ti megai lokui' mantension-ñiñiha i Amirikanu yan ti dangkulu i galen-ñiha siha manmafa'tinanasi, manmararasion ham latan konbif, latan *Spam*, yan latan manuk ayu i latan ganta siha, enagui' manmanâ'in-mâmâmi.





Akumpara i lina'la' gi durantin i gera yan anai makpu' i gera?

Ti akumparayun na dinididi' i manmanà'in-mamami na kosas gi finakpu' i gera na kantida gi halum gera konsidera ha' i un manà'i un latan manuk yan i gada' lemai para un kanu' na dinankulu difirensia gi halum tiyan-mu.

Estaimanu manmatratan-mimiyu nu i taotao tanu' nu i Chapanis?

Ti manmatratan taotao i taotao tanu'. Manmatratan ga'lalagu sa' manmalagu'-ñiha esta kulang i tanu' iyun-ñiha. Tāya' esta i Chamorro iyo-ña guenao na tiempu, nā'an ha' na iyo-ña, lão ti senmagāhit na iyo-ña sa' guaha nai maninaña nai sindālun Chapanis gi lanchun-ñiha, lugat-ñiha.

Hāfa tumutuhun i gera?

I tumutuhun i gera anai manlulukao i taotao giya Guam gi Disembri dia dies gi mit nuebisientus kuarenta, gi finakpu' misa anai mattu i batkunairin Chapanis ya duru manmanyuti' bām giya Guam pues āyu tutuhon-ña i gera.

Hāfa mohon ya ti gumuaha esti na gera, estaimanu mohon i lina'la'-miyu gi antis nai na tiempu?

Yangin tāya' nai gera estapa'gu gobietnun Chapanis ha' na tiempu gi sankatan na Marianas fuera di Guam. Sa' esti katgun i Chapanis, mana'i-ña gi United Nations.

Kāo guaha eskuelan-miyu gi durantin i gera?

Tāya' sa' gaigi i eskuela gi halum Songsong, ya mana'fanhānāo ham todū para bai in fanatuk gi halum tanu' sa' ti siña sumāga gi Sengsong, siha' nai sindālu la'mun nai Sengsong Chamorro kuntodu eskuela, kuntodu Guma' Yu'us, todū siha la'mun. Estaba manma'u'upus ham nai batkunairi sa' nu tāya' ti mapegāyi nai masāngan gi kattan Guma' Yu'us, lão dispues di mantontun-ñiha mapega i masāngan gi kattan Guma' Yu'us na kada malofan i batkunairin Amirikanu duru mamaki, pues manneli'i' nai na manmamaki, pues uttimofia nai lokui' esta i pilotun i batkunairin Amirikanu kontodu i Gima' Yu'us mapapaki. Esta hu tungu' na i sindālu gumubebietna siha, mapegāyi masangan gi kattan Guma' Yu'us. I eskuelan-māmi gi liyang Guma' Yu'us, estaba tāya' lokui' masangan durantin maneskuekuelam, lão nai manmalāgu ham manmadulalak gi Sengsong ya manmalāgu ham para i halum tanu' uttimofia gaigi gi plasan eskuela dies na masāngan lokui' pinegan-ñiha i sindālu, pues enāo





na kuntodu i eskuela todú manmapaki nai. Esta ha tungu' i sindálun Amirikanu i gaigi hão. I eskuela yan i Gima' Yu'us hungan guiguiya' enão ha' i dos, lão esta tãya' nu maneskuekuela, tãya' manhohosmimisa. Tãya' pãli', àyu na uttimonia ha paki lokui' i pilotun i batkunairin Amirikanu kuntodu Guma' Yu'us. Kuntodu eskuela kabãlis na ha kumprendi na tãotão-mu mangaigi guihi ti sindálu ha'.

Àstaimanu na esti i dididi' na edukasion nai ha difefek-ta hão?

I dididi' na edukasion humuhuyung ha', mumegai ha', an sigi ha', dididi', dididi', taiguenão na humuyung mumegai. Enão na mana'fanpara maneskuela lokui', nai todú mana'fanpara guenão na tiempu, kuntodu eskuela, sa' todú ham nai tãotão ti mansindálu manmadulalak nai para bai in fanhãno para i halum tãnu'. Hãfa na sinienti enão put i dididi'? Enão ha' siña sa' siña ha' i singku gradu i Chamorro, lão debi u ma'adapta ya nã'an Chapanis, lão gi propiu na nã'an na nã'an Chamorro ti siña. Tres ha' guaha maneskuela gi estai singku na Chamorro. Guaha gagaisueti na para ma'adapta, hanisisita kalang maseha hãfa na fina'ninã'i nu ayu i lamãolik para nina'imu nu i Chapanis, para un na'maguf ya un nina'i nu i apiyidu-ña ya un ninã'sãonão umeskuela gi singku gradu, lão ti todú i Chamorro maneskuela guenão.

Hãyi ma'gas-miyu na tãotão Luta pat i Marianas?

Munga i Marianas, hami ha' nai sanlagu sa' otrú ma'gas-ñiha i tãotão sanhaya, otrú am ha' i ma'gas-mãmi guini gi sanlagu si Sirafin Rosario, Iyang Rosario asaguãn Akin Atalig, guiya ma'gas-mãmi, guaha' ta'lu siha papa'-ña, lão guiya kulang mastakilu' gi halum Chamorro.

Hãfa bidada-ña, pat estaimanu nai ana' fanmanungu' hamyu hãfa masusesedi? Kão ti para gof apmam madiklãra i gera, pat para in na' fanmanungu' hãfa masusesedi?

Ti siña manmaprisenta ham nu enão i kão mana'fanmanungu' put hãfa i gera. Na' arekla gui' sa' ti mana'hãgung, mapunu', esta mapo'lu na supai. Ti siña mamaisin hãfa i gera, nai i tali'i' ha' na siña un sãgan yan i propiu na kama, enão ha', sa' ti siña mañuli' hit hãfa na fina'nutisia gi ginin siha.





Håfa i iyo-ña propaganda i ma'gas Chapanis?

Enagui' na *propaganda* i manafa'na'gui, hânão ya un sangâni i Chamorro na u na' fanmaguf siha sa' para u maguaduk i tipu' para mana'yi hânnum, ya basta manhânão pâpa' gi kantun tâsi sa' piligru, sa' âyu i hanum bo'bu' enagui' nai manmañuñuli' ham. Gi tasi ti todû i biahi na manhânão ham. I tipu', sa' i tipu' mansasâonão lokui' i sindâlu manmañuli', ya siha megai sa' tankin gasilina kada biahi yan i karetan guâka. Enão manmasangânin-mâmi i mâolik i ma'gas planu-ña, sa' enão i para u na' maguâduk i tipu' ya para basta manhânão manehanum sa' mampus piligru i tiempu, ya âyu ha' i hihut gi fanatuk-mâmi siha. Lâo i tipu' nâ'an para u mana'huyung hânnum lâo âhi'. Anai makpu' i gera, nai ti hu tungu' taimanu na guaha tumungu', na para infanmapunu' gui, ya dispues nai esta mantaigui i sindâlun Chapanis na madiklklara na para u punu' ham gui, pues para u yuti' ham pâpa' gui gi hoyu, lâo masângan na para hânnum put para u fanmabensi i Chamorro ya u fanlabrabu manmanguâduk, lâo ti para hânnum.





Benedicto Taga San Nicolas

Interviewed by Riva Ogo
May 13, 1999

Chamorro life before the war was farming and harvesting from farming. Sweet potato, tapioca, breadfruit and banana; this was our food and also we raised chickens. We sometimes made soup. This was our food we ate.

Little education became big education. Only those Chamorros that were adopted by the Japanese had the privilege to continue their education to the 5th grade, but you had to give them a good gift, to be one of them by carrying their last name.

The war began when the people of Guam had their procession on December 10, 1940. After the mass, the Japanese airplanes were flying over Guam and started dropping bombs. Then the war began.

During the war there was no school because our school was in the village and we were told to move away from our homes and farms to hide in the jungle. We couldn't stay in our place anymore, and the Japanese soldiers stayed behind in the village and controlled everything that we, the Chamorro, had, including the school and the church. Before, the American airplanes were just flying over, but the Japanese put some machine guns near the school and the church, and every time the American airplanes were flying over, they (the Japanese) started shooting up at the airplanes. Then the Americans spotted them and they returned the fire to the Japanese, so the Americans shot the school building and the church. When the American airplane flew over Rota the Japanese started shooting up the airplane and the American pilot noticed where the bullets were coming from so the American bombed them and destroyed the school and the church.

During the war, we were chased out of our home and also our farm area. For those of us that were residing at the Northwest side of the island, we went to As Akodo'. I don't know where they hid on the south side of the island. The Japanese didn't want any one at the farm or in the village if





they were not soldiers; we were all told to go somewhere to hide such as Akodo'. The west side of Rota had a Chamorro leader, and the south side had their own leader. It was Sirafin Rosario; he had some helpers but he was the highest of all.

Information couldn't be passed around because if the Japanese found out that a person was sharing information with the people, they (the Japanese) would punish this person or kill that person, because they would suspect that this person was a spy on the island.

There were a lot of problems such as thirst and hunger, but some of the Japanese were not so strict to us. We told them that we were going to get some water and they told us no because the airplanes were flying over us and there were a lot of them going back and forth. We were not supposed to be moving around.

When we were staying at as Akodo' we had to get our water from a well for drinking and also fresh water from a small stream. Sometimes the Japanese soldiers were first at the well and we couldn't wait because they had two drum cans to fill so we had to go to the small stream and we had to hurry back to our hiding place. At this time, we were forced to move from our home and farm and whatever we didn't already take from our home we couldn't take, because the Japanese soldiers owned our place already and they didn't want us to go back anymore.

The Chamorro people were not treated well. They treated them like animals. The other thing was the Japanese took over all our belongings. At that time, the Chamorro people lost all their belongings, only their names stated that it belonged to them, but even that was not true because the Japanese soldiers controlled even the farms.

The Japanese told the Chamorro to be happy and to let the Japanese and Chamorros help each other and dig a big well so nobody would have any problem going to the beach for fresh water because it was very dangerous. The place was in the Sakaya area but later after the war, the rumors went around that the hole that the Chamorros were digging was a plan for the Japanese to kill all the Chamorros and throw them in.





After the war our life was good. The American soldiers gave us some crackers and some candy. They couldn't give us cooked food because their cafeteria was small. It was only for the soldiers' food to be cooked, but the American soldiers gave us rations such as corn beef, Spam and chicken in the can, and it was a gallon size.

Compare eating young breadfruit during the war and eating chicken in the can after the war. Just imagine it in your stomach.

If there was no war, the government would still be the Japanese commanding Rota and the Northern Islands but not Guam, because the Japanese were granted ownership of the (northern islands) from the United Nations^[6].



Village.

6. The Japanese were given Rota, Tinian, Saipan and the Mariana islands to the north by the League of Nations in 1919. They withdrew from the League of Nations in 1936.





Christina Songao Taimañao

Interviewed by Julie Taimañao and Sabrina Calvo.

Translation during the interview by Julian Taimañao

February 1, 2002

Hâyî i na'an-mu?

I na'an-hu si Christina Songao Taimañao.

Kuântus años hảo?

Ochentaisais años.

Guaha fa'na'an guini dies pat tresi na kuestiona para bai hu faisin hảo – kuestiona si Julian Taimañao ha tugi' gi finu' englis, ya para bai faisin hảo gi finu' Chamorro, ya guaha na biãhi nai ti hu kumprendi lokui' esti hãfa finaisesen-ña, lão ke'opi fan, na', hãfa nina' siña-mu komu un kumprendi i kuestion.

Kão siña un sangãni ham hãfa ekspirensia-mu gi tiempun i gera, maseha unu pat dos?

Manmasangãni ham para bain hadahi ham sa' piligru, piligru nai i gera sa' gaigi ham na manatuk gi halum liyang anai ti para bai in fanmasoda'.

Âmãnu nai manatuk hamyu?

Gi lanchu gi halum liyang.

Hãfa siha responsabilidat-mu âyu na tiempu, kão hãgu matãgu' para un fama'titinas pat para un lancheria, pat hãfa para un fañuli' nenkanu' pat hãfa na'?

Manmasangãni ham na para bai fa'tinas na'-mãmi, lão hu adahi i guãfi não mali'i' i asu yan bai adahi ham sa' piligru gui na tiempu mangaigi ham mana'atuk.

Kuântu años-mu guenão na tiempu?

Esta yu' umasaguã.

Kão gaigi hảo gi benti, trenta años pat trenta kuarenta?

Esta singkuenta años yu' guenão.





Kão umeskuela hão?
Umeskuela yu' gi Chapanis.

Ya hãfa manmafa'na'guin-miyu?
Finu' Chamorro yan Chapanis, ya àyu para bai in na'sesetbi i finu'
Chapanis, ya guenão na tiempu guãhu ti u goftungu' finu' Chapanis.

Pues komu manasuda' hamyu yan i Chapanis, hãfa finu'-mimiyu pat estaimanu hamyu?
Manguekuentus ham ha' gi finu' Chapanis yan hu kumprendi ha' hãfa ilik-ñiñiha, siña ha' hu opi.

Pues ti bãba nu i kuentus an manasuda' hamyu yan i Chapanis kulang ha' i Amirikanu pa'gu yan i Chamorro?
Åhi' ti bãba na kuentus.

Hãfa mas un hasu put enão na tiempun i gera nu esti i gumera i Chapanis yan i Amirikanu?
Enagui' hinaso-ku i para bai in adai ham sa' piligru nai gui na tiempu sa' mafattu i otru na batkunairi.

Batkunairin Amirikanu enão?
Ti hu tungu'.

Hãfa hachocho'gui?
Put no in fanmali'i' ya siempri manma... in adadahi ham guenão na tiempu.

Ya hãfa esti i otru na batkunairi hachocho'gui, kão guaha na manpinaki hamyu?
Ti hu tungu' hãfa hachocho'gui lão tãya' nai mamaki.

Estaimanu esti maninefekta hamyu yan i familia-mu yan i amigun, amigan-miyu, kão mana'ali'i' hamyu yan i otru siha na familia?
Hunggan manmafattu mği gi lugat anai mangaigi ham sa' mana'atuk ya eyu nai manhahanão sa' put no u mali'i', pat guaha nai hami manhãno lão ti manmali'i' ham nai mana'atuk ham gi hinanão-mami.

Ya komu puengi nai manhahanão hamyu pat ha'ani?
Ti hu tungu' sa' tãya' nai humãno yu' an puengi.





Tăya' nai manhãnao hamyu an puengi, ha'âni ha'?

Ha'âni ha' lão in adadahi i hinanao-mâmi na in fanmali'i' ni asun i guâfi ti siña, magofadai na u mali'i' manggi i asu sa' siempri manmali'i' ham na mangaigi ham guihi.

Lão hăyi in adadahi kăo i Chapanis pat i Amirikanu?

Esta malefa yu' nu enăo ti hu hasu, kasi ginin i Amirikanu sa' i Chapanis sumangâni ham na para bain adahi ham.

Estaimanu nai para u guaha nenkanu'-miyu gi tiempun i gera nai kulang tinanahung para todû i tăotăo?

Manhahanăo ham ya mana'atuk ham ya manmanaliligăo ham tatkomu hăfa na fina'cho'chu'-mâmi maseha lemai, maseha hăfa nai siña in fa'tinas para na'-mâmi.

Lăo manguăguălu' hamyu gi tiempun i gera?

Antis di i gera enăo siha na finacho'chu'.

Estaimanu na un tungu' na guaha gera?

Ke masăngan nai.

I Chapanis sumangâni hamyu?

Hu'u i Chapanis sa' guaha nai manmafattu ya manmamamaki i sindălu gi batkunaïri.

Lăo in făfaisin hăo estaimanu esti siha i nenkanu', kăo manhahanăo hamyu manmanaligăo gi halum tânu'?

Hungan manhahanăo ham manaligăo gi halum tânu', guaha na biahi nai guaha babui ya manmapunu' manmasuetti, pat binădu todû enăo siha na totchi.

Pues hăyi sesu humănăo para manaligăo nenkanu' gi halum tânu'?

Maseha guăhu humahanăo ha' yu' ume'edagu yu', pat hăfa maseha manuk in titinu ya enăo siha in kakanu' sa' guaha pineksai antis di gera.

Kăo guaha na humamyu yan si Tă' pat guaha nai hăgu ha' namaisa?

Hungan guaha na humami, guaha nai guăhu ha' namaisa ombri esti an gaigi hit gi guălu'.





Manguâguâlu' ha' hamyu?
Hu'u manguguâlu' ha' ham.

Ya un kokoni' ha' i famagu'on-mu?
Siempri hu kokoni famagu'on-hu.

Kuântu famagu'on-mu guenão na tiempu?
Ti hu tungu' ti hu hasu kuântu guenão na tiempu fama'gu'on-hu, lão si Mui, si Matgarita esta enão mahami.

Pues tâya' otru na patgun enão na tiempu?
Tâya' trabiha si Mui ha' yan si Matgarita.
Pues hu kokoni' ha' an para bai hânão, sino hu po'lu gi liyang, ya i liyang-mâmi gaigi ha' i finacho'chu'-mâmi.

Kão dankulu na familia mañasaga guihi na liyang, kuântu hamyu?
Âhi' esta malefa yu' lão manhahami ha' yan si Nan Linta, Tan Teto', yan i familia-ña sa' mandadaña' ham gi liyang.

Hâyi otru siña un hasu?
Esta yu' malelefa.

Ya esti mângi i bisinu-mu gi as, esti i mama'titinas pân?
O, si kumpairin Bisentin...mandadaña' ham, manakihut lanchun-mâmi, guâlu'-mâmi, ya mandadaña' ham si Vicente Borja Masga, manhahami guihi na lugat.

Pues ti mangefbula hamyu gui, pat ti gefbula tâotão?
Kadakuât i tâotão konsu lugat-ña gaigi guenão na tiempu i tiempun gera.

Hâfa taimanu tungo'-mu na gumejera i Chapanis yan i Amirikanu?
Ti hu tungu' na gumejera i dos, lão enão ha' manmasangâni ham i para bai in adahi ham yan mañasaga ham gi liyang.

Hâfa taimanu i tramentun-ñiha i dos kontra hamyu?
Mâolik ha' todû i dos ti manma'estropiha ham.





Pot i nenkanu', kão ti manma'ãmut hamyu nai nenkanu'-miyu nai i Chapanis pat i Amirikanu?

Åhi' lão mañoñocho ha' i Chapanis nai nenkanu'-mãmi sa' yan-ñiha lokui lão i Amirikanu ti yan-ñiha i na'-mãmi, pues manmananã'i ham siha nenkanu'-mãmi nu i Amirikanu.

Åmãnu nai mañasaga i sindãlun Chapanis?

Guaha ha' lugat-ñiha guini gi Sengsong, lão dispues nai manasuda' manmãolik, tãya' gui u fanapaki.

Åmãnu nai mañasaga hamyu antis di i gera?

Esti ha' i lugat-mãmi, pues dispues di i gera in bira ha' ham mãgi.

Anai mañasaga hamyu guini ya para in fanhãnão para i lanchu, hãfa taimanu an para in fanhãnão para i lanchu, kão manmamomukat ha' hamyu pat kão hãfa taimanu?

Siempri ha' bai in famokat, lão guaha ha' ga'-mãmi guãka, pues mankinareretan guãka ham para i lanchu gi tiempun Chapanis.





Christina Songao Taimañao

Interviewed by: Julie Taimañao and Sabrina Calvo

Translation during the interview: by Julian Taimañao

Date interviewed: February 01, 2002

Interviewer's Note:

In the last few of minutes, a couple of questions were once again asked for reassurance. Also a few other questions were asked personally by the translator, which eventually led to a conversation about farming and harvesting rice. The only uncertainty was of her actual age which was cleared up somewhere during the last part of the interview when her age was mentioned once again (She is now at the age of 86 and will turn 87 on September. If tracked back you will see that she was about 26 years old at the beginning of the war and 31 at the end of the war).

I went to a Japanese school. They taught me how to speak the Chamorro and Japanese language which was the language we used. But at that time I didn't know much Japanese. Yes, I went to a Japanese school. We spoke in Japanese, to the Japanese people, and if we understood we could respond.

Because of the American planes we saw, we knew there was going to be a war. Before that we didn't even know there was a war. There was a time the Japanese went to Guam, that was another thing that made us know there was a war. When the ocean was calm we could see Guam.

During the war, I was already married. They told us to be careful because it was dangerous. The war is dangerous. We hid where we wouldn't be found, at the ranch, in the caves.

They told us to cook our food and to watch the fire, so we won't be seen, and to watch ourselves because it's dangerous at that time. We were hiding. It was dangerous because there were other planes that came. I don't know what they were doing.





Other people came out to where we were (the cave at the ranch) but they were hiding when they came to see us. Sometimes we too would go to see them. But we weren't seen when we traveled to see each other because we were hiding. We would go out in the afternoon. We had to be careful not to be seen; even the smoke of the fire must not be seen, because then they would know that we were there. There were times when they came and times when we went.

We went out looking for food, especially areas where we had little farm plots and we hid to get food, such as breadfruit or whatever we could cook for our food. The Japanese told us to be careful because the planes were coming and shooting. We also went into the jungle to look for food; sometimes we hunted for pig or deer or whatever we found. Anyone went to look for food, even I, I too also went and looked for the yam and tried to catch chickens. I'd go with my husband Jose or just by myself. Even during the war we were still farming. I still took my children with me, Mui and Matgarita. I took the children with me wherever I went, to the farm, and other places.

I have forgotten how many people were at the cave, but I remember Calistra and Roberto staying near by the cave, and *kumpairin* Vincente Masga also stayed nearby. These caves are close to our ranch. They are our current neighbors' property now.

When the war was about to end the Japanese came by, but they didn't disturb us. When the Americans came in, we were fine. They didn't disturb us.



Matias Ayuyu Taisacan

Interviewed by Joshua Ian Bautista and Christopher Maratita
Assistance in translation by Mercedes Taisacan, Matias Taisacan's
daughter-in-law.

May 27, 1999

Interviewer's Note:

Matias Ayuyu Taisacan, which is his full name, was born in Rota on February 12, 1916. Presently he is 93 years old. His parents were Manuel Ayuyu and Amelia Taisacan. He has six brothers and no sisters. All his brothers have passed away so he is the only one left. He enjoyed playing softball with his friends in Songsong Village. He loves going to the ocean to fish and in the jungle to hunt. In his twenties, he was married to Carmen Fetha Concepcion Taisacan. Together they had five children. During the Japanese times, he worked on plantations of sweet potato, corn and sugar cane. During his thirties, he served as a milkman who delivered milk to Japanese soldiers, sick people, and others.

During the Japanese time, the available food included sweet potato, corn, breadfruit, papaya and breadfruit nuts. Life was not hard, life was good during the Japanese times. The Japanese were planting sugar cane and refining it into fine sugar. Also, they were taking phosphate from the mines up at the Sabana to produce gun powder or other things. Before the war, Songsong Village was full of houses made of wood, businesses that were made of tin, and there was only one main road.

In school, the Japanese students were separated from the local students. Japanese teachers taught the Japanese language to the Japanese and local students, and I finished the sixth grade only.

I was treated well by the Japanese because I worked for them by passing milk around and milking cows.

We were told by the Japanese that there would be a war and they were distributing rice and retrieving food. We were only given a small amount of food.





We hid over at the cave at Akodo'. The Japanese soldiers were not stationed in one place, they were scattered. There were planes dropping bombs all through the war. We couldn't use light or burn a fire because if we did, we would be accused of being spies.

The Chamorro men were forced to help the Japanese prepare for war. Some helped with the supply of ammunition by storing it in caves. If the Chamorro men disobeyed the Japanese, they were punished. One of the caves that they stored bombs in is now the Cave Museum. I helped haul bombs to that cave.

I heard that the Japanese were going to kill people over at Sakaya and put them in a hole after they killed them, but they didn't have a chance because of the American planes dropping bombs and firing at the Japanese. Ignacio Mangloña was tied under a tree and I don't know if he was killed. Bonifacio and Andres Masga were killed because they were killing a pig when it was getting dark. They were treated as spies.

My life after the war was good because I had freedom. The Chamorros were nowhere to be found around Songsong Village because they were moved to Tatachog.



Pedro Taitano

Interviewed by: Pola Taitano

Feb. 17, 1998

Interviewer's Note:

Pedro Taitano, my grandfather is 82 years old. When World War II came to Rota, he was 26 years of age. His recollection of the war is very interesting.

Pedro Taitano is the husband of Rosa Taitano (see her interview which follows).

The Japanese were here (Rota) long ago, before I was born in 1916. During that time, we, the Chamorro people were treated well. The Japanese forced me to learn their language. Our teachers were both Japanese and Chamorro. When I was eight I went to school for three years. During classes if anyone spoke the Chamorro language they would be detained after school. The Japanese would have them pick up wood as a punishment. If you were smart, the Japanese liked you.

When the war arrived, the Japanese announced it to the people of Rota. Then we were moved from our village residence to our farming area at Sakaya. Later we were moved to Akodu'. We were then treated as intense labor workers. We were nearly slaves except for our very low salary. We were expected to obey every command given by the Japanese. We would be beaten or subjected to physical punishment like being hit with a stick.

Men who were fit to work were taken to Saipan. I stayed on Saipan for one month and then I got sent back. Other men and I were put to work cleaning the airports and preparing places where bullets would be made. Some other men were put to work making bunkers. I was forced to work; I didn't have a choice. If I had argued or resisted going, the Japanese would have probably beaten my family or me.

They made me work in their fields too. Many other Chamorros were working in the fields. I cut, pulled, harvested and planted sweet potatoes. If you worked hard they liked you but if you were lazy, they punished or despised you. If you owned any cattle or livestock, the Japanese would take it away. They gave it to the Japanese soldiers.





Rosa Atalig Taitano

Interviewed by Tisha Castro and Ivylin Taitano
May 5, 2000

Hâyi na'an-mu?

Si Rosa Taitano.

Ngai'an mafañagu-mu?

Dia singku gi Nubembri.

Kuântu años-mu antis di u gera?

Bentisingku nai.

Kão guaha eskuela antis di i gera?

Hungan guaha ha'.

Kuântu gradu-mu?

Tres gradu ha'.

Estaimanu i eskuela-mu?

Manmafa'na'gui ham nu i 1, 2, 3, 4, 5, 6, 7, 8, 9, 10... estai sientu.

Estaimanu i lina'la' antis di i gera?

Maolik ha' i lina'la'-mâmi sa' mañochuchu ham, manmanananum i mañaina dâgu, suni , yan chotda.

Hâfa taimanu na un tungu' na guaha gera?

Sa' anai mattu i batkunairin Amirikanu, humananão hulo' estai plasa ya i biradã-ña in sospecha na Amirikanu ya ma'pus, ti batkunairin Chapanis, pues manketu ham, oga'an esti nai masusedi, anai puengi manmarekahi siha si Pedro para manmacho'chu' gi *ringko'* gi Tetnon, pues âyu na pupueñgi mana'fansâga gi pantalan, pues ti manmakoni' hâya giya Tetnon, pues guâhu yan i dos na patgon-hu nai hu âgang si Ramon Taimanao, hu faisin si tan Tito para u esgaihun ham yan i famagu'on-hu gui na puengi, pues anai duru pangpang gi chatanmak, mattu i batkunairin Amirikanu ya duru hapaki i bapot, pues manmalâgu siha i asaguâ-hu para Tatachok, pues esta ti u ma'asuda' ham sa' manmalâgu





ham sa' in hihinguk siha i bangbang, pues ha aligão ham nai ya hasoda'
ham gi halum tânũ' gi santatin guma'-mâmi gi ya Tatchok, pues
anai manana manhânão ham para i lanchun-mâmi, manhananão ham
mansãga esta ki makpu' i gera.

Gi durantin i gera, hãfa taimanu i Chapanis ha trãta i Chamorro?

Ti siña i Chapanis ha trãta mǎolik i Chamorro hafa'sasangi ha' otrũ klasi
ha'.

Hãfa taimanu mahatsa-ña i gima'-miyu?

Antis di i gera, hahatsa i asaguã-hu i gima'-mâmi nuebu ha' nai
munhãyan i gima'-mâmi lão nai mattu i batkunairin Amirikanu ha
tutuhun pumaki Tatchok ya kumason i gima'-mâmi ni ãfa na nengkanu'
in chili' ãyu ha' na magãgu i chechetun gi tatãotão-mâmi.

Mãnu nai manatuk hamyu sa' i Chapanis?

I Chamorro Sakãya, i Chapanis Sailigai.

Hãfa bidã-mu gi durantin i dia?

Tãya'. Uma'atok ha' yu' sa' ma'ãnão yu' nu i batkunairi yan i dos
patgon-hu.

Hãyi i dos patgon-mu?

Si Jose yan Donisia.

Kão nahung nengkanu' para in kanu' yan hãfa siha na nengkanu'?

Tãya'. Tinahong nengkanu' sa' anti humuyung hão macho'chu' ti un
manã'i na'-mu. Guaha na papãya ha' in kakanu', in sifan ha' i papãya.
Pues anti manã'i ham nengkanu', hu ombu' i agã-hu Donisia ya hu po'lu
gi papa' tronkun hãyu, pues hu pipipit si Jose ya ãyu nai macho'chu' yu'
para bain manã'i na'-mâmi, pues manã'i yu' un libran kamuti ha', i dos
patgon-hu ha' nahung, guãhu papãya hu kakanu' yan i fina'deni'.

Kão guaha kareta?

Tãya' kareta.

Kão ma'a'ñnão hão nai Chapanis?

Hungan ma'a'ñnão yu' nai Chapanis sa' manrektu.





Kão siña un esplikâyi ham nai lina'la'-mu gi durantín i gera?

Tăya' lina'la'-hu gi timpun gera. Manmadesi ham manñalang,
manma'u.

Hăfa sineinte-mu anai makpu' i gera?

Anai makpu' i gera ya mayuti' i niot nai batkunairin Amirikanu,
manmaguf ham, ilek-mămi, pueđiha' suetti sa' mangăgăo dispensu i
Chapanis, lăo ilek-ñiha i Chapanis, mandagi enăo lăo magăhit na makpu'
sa' dispues mattu i bapot ya mantunuk i sindălu ya manhălum gi tanu'
ya manmafafaisin hăo kăo Chamorro hăo pat Chapanis ya an Chapanis
hăo mafa'um hăo, lăo ilik-mămi Chamorro, manma'pus ta'lu, liyang put
liyang, nai manma'espipiha i Chamorro.

Pues taimanu dispues i gera?

Măolik sinientin-mămi dispues di gera.

Hăfa in che'gui?

Manhănăo ham in espiha lina'la'-mămi tat komu manmanănum ham nai
malagu'-mămi.





Rosa Atalig Taitano

Interviewed by Pola C. Taitano
February 17, 1998 and
Tisha Castro and Ivylin Taitano
May 5, 2000.

Editor's Note:

This interview is a compilation of the two interviews.

Interviewer's Note:

At the time of the interview, February 17, 1998, Mrs. Taitano was 81 years old.

My name is Rosa Taitano. My husband is Pedro Taitano, and my granddaughter, who interviewed me is Pola C. Taitano.

I was born on November 5th 1917. Before the war, there was school and I was in the third grade. We were taught numbers from one to hundred. Life was not bad because we had a lot of food such as yam, taro, and banana because our parents were planting them. The Chamorros were working at a very low salary for the Japanese. I worked as a cook, a babysitter and a housekeeper. They made me work in the fields too, planting, cutting and harvesting sweet potato. Before the war my husband built our house at Tatachok. Just when it was finished the war began and all the Chamorros were moved up to the farming lands at Sakaya because the Japanese needed land to build companies and plant sugarcane. At that time, I was twenty-five years old. During the war the Japanese treated the Chamorro differently. We lost everything – our house, and whatever we had in the house such as food, and clothes.

One morning when an American airplane flew over the village and flew past the airport and didn't turn around, we thought it was just an American airplane flying by. We suspected it wasn't a Japanese airplane so we kept still inside the house. When night time came the Japanese collected the men to work and even my husband was in the group. They were supposed to work where they were transferring the sugar cane at Tetnon. That night, they were ordered to the East dock. It was late at night; I asked Tan Tito (Tito Hocog) if his son, Francisco Taimanao





could stay with us at the house that night because my husband had gone to work with the Japanese. It was almost daylight when we heard shooting. It was an American airplane shooting at the Japanese ship. Then the people that were there ran to the village (Tatachok), but I and my two kids could hear the pounding of the bombs so we ran already to hide in the jungle behind our house. My husband ran up to Tatachok but he didn't find us until he went farther in the jungle. We waited until morning came and we went to our farm to hide there until the war ended.

When the American airplanes started to patrol the skies of Rota, we were moved from Sakaya to Akodu'. We hid in the jungle and caves up at Akodu'. There was no light during the war. Everything was dark. In the caves, no one was allowed to have lights. If you were caught by the Japanese with any source of light, you would be thought to be a spy. Then after being caught you would be beaten or killed.

When we needed to cook, the Chamorro women came down to Sakaya. We didn't want the Americans to know where we were living because they might drop a bomb on us. We would bring everything we needed down to Sakaya. We used fires to cook. Everyone would be on alert. If we heard a plane coming we would immediately put out the fire. We had to carry our food back up the hill to Akodo'.

I recall that there was hardly any food. We searched all around for food except where the road was and beyond. You needed a ticket to cross the road, so we didn't cross the road. We shared food. We ate tapioca, sweet potato, breadfruit and all the fruit we could find. There was a Chamorro named Justo who delivered water to us every day. It was his job. After the war, I heard he passed away.

There was no health care provided during the war. If we were sick, we cared for ourselves. We used Chamorro medicine. Sometimes it wasn't enough; the sick just died. I knew a lady named Francisca M. Ayuyu who helped deliver babies. She died during the war.

Clothes weren't provided either. Men wore *sãdis* and women wore dresses. Most of the Chamorros had only two pairs of clothes.





The Chamorros hid at Sakaya and the Japanese hid at Sailigai. I and my two children couldn't do anything during the daytime because I was scared of the airplane that was dropping bomb all over Rota. My two children were Jose and Donicia. There was not enough food to eat because if you didn't go out and work the Japanese would not give food for you unless you worked. Sometimes we ate only papaya. Then if I really wanted food, I put my girl on my back and held my son's hand and walked to the plantation and worked for food such as sweet potato. The Japanese gave me one pound and my two children were enough with that but me I'd look for papaya to eat with salt. We didn't have a car. Of course, I was scared of the Japanese because they were evil people. We didn't have life during the war, we suffered a lot.

The Japanese had us digging holes for our graves. I didn't really understand why they had us do this. I knew that I didn't want to die. The Japanese told us that the Americans were bad and so we were scared of them. The Americans came before the Japanese had us killed, like what they did on Saipan. There, the Japanese had the Chamorros dig this huge pit. The Japanese forced the Chamorros into the pit and then they dropped or threw grenades into the pit. They thought they would give the Chamorros an honorable death this way, instead of being captured.

When the war ended we were so happy because the Americans won. Then the ship came and some American soldiers went around and checked on all the Chamorros, searching the jungle and from cave to cave. As we were found, we were asked if we were Chamorro or Japanese. If they found Japanese they took them away from the island.

We were back to our normal life again.

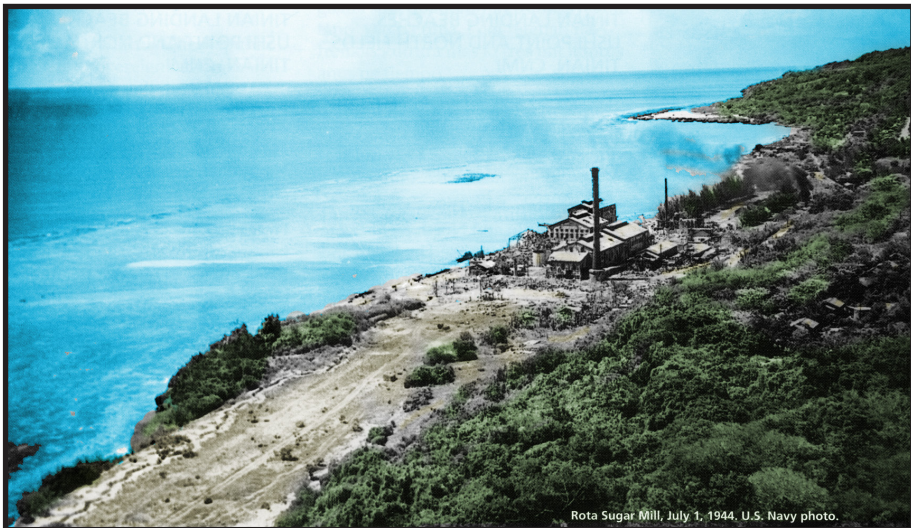






The Sugar Cane Industry

The Nan'yo Kohatsu Kabushiki Kaisha Company, commonly known as NKK, began on Saipan in 1921, but expanded to Rota in the 1930's, bringing a thriving sugar cane industry to Rota. The director, Haruji Matsue, became known as the Sugar King. Using grants from the Japanese government, he recruited immigrants as tenant farmers and laborers from Japan, Korea, and the Ryukyu Islands which include Okinawa. Large plantations gradually occupied more than a third of the arable land on Rota. A refinery was built on the Taipingot isthmus, and cane was brought to the mill on a narrow gauge railway. Songsong Village became known as "sugar mill town."



The Rota Sugar Mill July 1944 *Source: US Navy photo*





Sugar cane processing factory.



Harvesting sugar cane.





Cane was cut.



Cane stacked and waiting for transport.





Cane ready for transport.



Loading cane onto a truck.



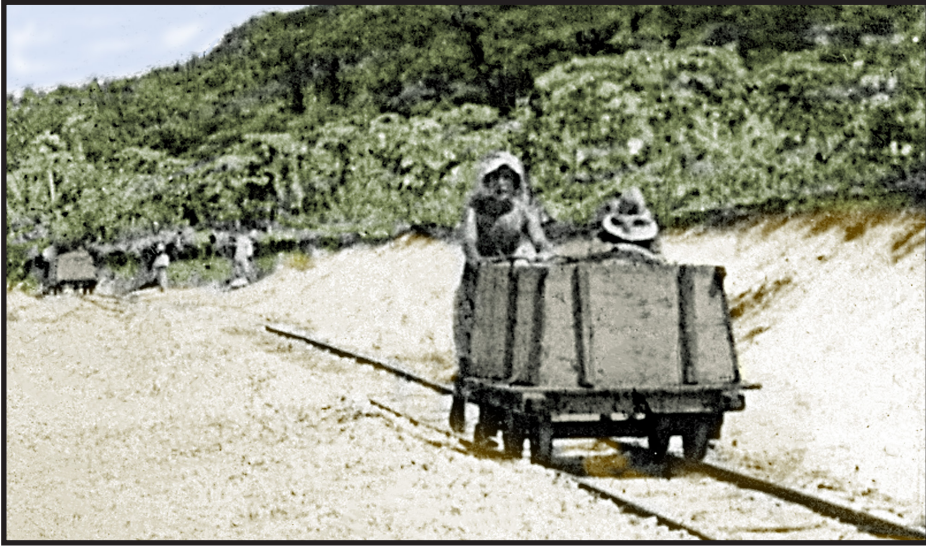


Cane loaded on the train for transport.



Transporting cane with bull carts.





Railway handcart.



Main railroad to sugar cane plant, (1940)





Transporting by train.



Kiln brick.





Phosphate Mining

The Nantaku company began phosphate mining on Rota by 1938. The pit mine was located on the Sabana at about 500 meters above sea level. It consisted of six long winrows. The phosphate was transported down to a processing plant by cable car, processed and then shipped out to Japan.

Chamorros who worked at the phosphate mine were not told exactly what phosphates were used for. The *Shoun Maru*, a ship that was receiving phosphate from the plant for transport to Japan was sunk on June 23, 1944 by a US Navy airplane. On November 14, 1944, the phosphate plant itself was bombed by the US.

At the conclusion of the war, there were 17,000 tons of phosphate up at the mine site, 50,000 tons of unmined reserves, and 600 dry tons of phosphate remaining in the plant. However because of the Giant African Snail infestation, it was not easily exported.



The factory men.





The phosphate plant, aerial view.



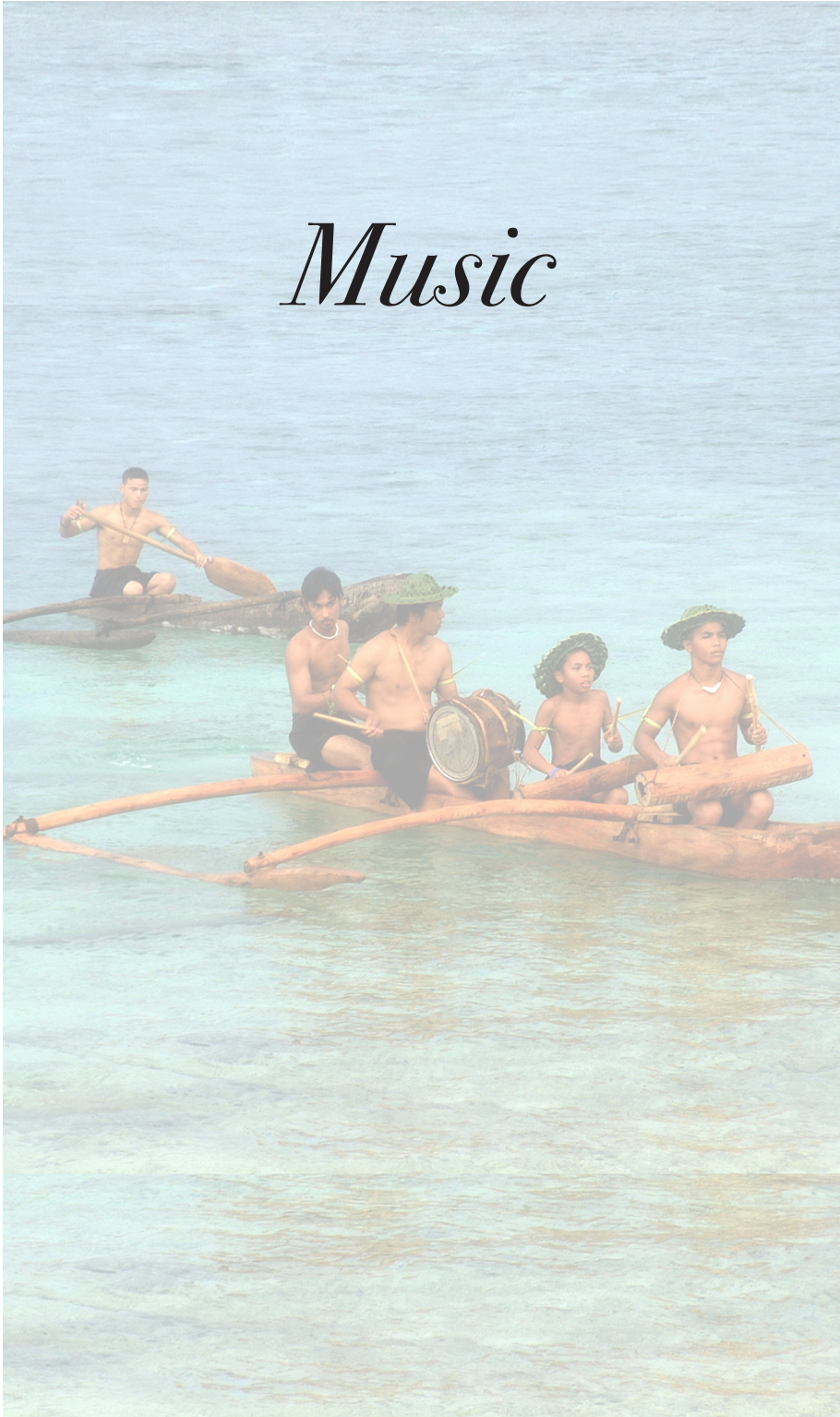
The phosphate plant.







Music





Chamorro Music

Much of the old Chamorro music has been lost, however, there still survives a body of vocal music. Chamorritas, children's songs and other songs have been passed on from generation to generation. Even this music is in danger of disappearing. The songs documented in this book are those that the elders remembered from World War II. This short introduction is not meant to be a definitive essay on Chamorro music, but rather an introduction to the lyrics that have survived and are reproduced here. Many of the lyrics combine words in order to fit into the melody. For example, in “Godi Bia I Ga'mu Babui” the word *biha* is shortened to *bia*. In “An Gimpu Si Paluma” line three, “*ti*” and “*u*” are combined to become “*tiu*”. These “shortcuts” are used to fit the lyrics to the melody.



Chamorritas

Chamorrita, the word, is the same as that for young Chamorro girls, and the songs were a form of flirtation with alternating verses between young men and women. Chamorritas also have a long history, with ties to old poetic forms from Indonesia, and a melodic framework that is broader than the European sol-fège system. The singing style may indicate a Spanish influence as the vocal ornamentation and other melodic aspects are similar to some of the vocal ornamentation found in Spanish songs.

As an integral part of the fabric of daily life, Chamorritas were traditionally sung while working in the fields, weaving palm fronds, net fishing, grinding coconuts, and other types of communal work. It was a time for teasing, flirting or sending secret messages. It was a musical banter, back and forth, usually between a young man and a young woman. Usually the man began the song and the woman responded. Sometimes others joined in at the end of a line. It incorporated layers of meanings or double meanings, figurative expressions and language, and slang expressions that only that generation understood, and during the Japanese occupation, secret messages that included meeting places.

Texts of the Chamorritas recorded usually have a single theme such as romance, hunting, gossip or marriage. Stock phrases act as fillers, probably giving the singer time to think of an improvisation. Some verses were used in more than one song.

These songs were often improvised on the spot, revealing the wit and humor of the singer. Sometimes the answering singer would incorporate part of what the previous singer had said into their answering verse. How well the singer could relate a verse to the previous one was an indicator of the singer's ability. This improvisational aspect has died out on Rota. The last person who was able to improvise in that manner was Bartola Ogo.

Chamorritas were sung as quatrains, or four-line verses. There are two eight syllable couplets per quatrain. However, many examples sound more like two longer phrases that form rhyming couplets. The rhyme schemes are not always consistent. Occasionally, lines one and three rhyme, but in almost every case, lines two and four rhyme. Musically, the melodic line indicates two musical statements rather than four. Generally one melody has survived however there were other melodies. Examples of these can be heard in “Pinitin Korason-hu” by Maria Sablan and “Godi Bia I Ga'-mu Babui” by Aniceto Mundo.





Yangin Hågu na Manguâiya Rudolfo Atalig Mundo

Not recorded

Yangin hågu na manguâiya
Togi ya ta alapat.
Sa' ti piniti yu' na bai mâtai
Guini pâpa' na lugat.

Si Mapongo' maila' hattalum
Mapongo'
Ya un li'i' kâo pine'lo-mu
Sa' intereru ha' chinili'
Inapaka'-mu yan inatilong-mu.

Si Solaki pula' lindo magagu-mu
Ya bai hânao ya bai fa'gâsi
Sa' ti bai hu atbidon nai gapgap
Lâo bai atbidon nai fâ'i.

Hågu fumañågu i patgun
Guåhu bai hu nâ'i sustansioa-ña
Ya tatayut si Yu'us
Ya hu tali'i' dinankulo-ña.

Ti hu ufresi hâo nui langit
Sa' i langit ti langet-hu.
Ya i fuetsa-ku hâo bai ufresi
Mânu chiña i masa'pet-hu.

If You're in Love

If you're in love,
Stand and let us be side by side.
'Cause I will not be sad to die
Down here at this place.

Mapongo' come further inside,
Mapongo'
So you can see if it is your putting.
Because it took all
Your whiteness and your blackness.

Solaki, take off, Lindo, your shirt
And I will go and I will wash it.
'Cause I won't starch it with
arrowroot
But I'll starch it with rice water.

You bore the child,
I will provide the nourishment.
And we pray to God.
And we'll see him grow big.

I will not offer you heaven
Because the heaven isn't my
heaven.
So my strength I will offer
To the extent of my sufferings.





Rastron pátas siña mafnas
Sa' guinâguaifi nui manglu'.
Lão i rastron i tatâotão-hu,
Solu mâtai yu' gi tanu'.

Yangin un hasu yu' yumuti',
Yuti' yu' nai tagalu.
Sa' mas ti un li'i' yu' ta'lu
Sa' ha kilili yu' i manglu'.

Hâgu mâolik nui humânão.
Sa' un kunseseha hão gi chalan.
Pa'gu guâhu nai sumâga,
Âi mata'chung yu' ya manman.

Achuka' ti un malagu',
Yangin si Yu'us hit umângang.
Ya an esta ilek-ña, "Maila'!"
Hâfa hit para ta sângan?

I bendision i Tata
Hana' fanfifitmi i gima' i
famagu'on-ña.
I matdision i Nana
Ha yeyengyung asta i man fitme na
guma' siha.

Footprints can disappear
Because the wind is blowing them.
But the prints of my body,
Only when I die on earth.

When you think of throwing me,
Throw me from a great height.
'Cause no more will you see me again
'Cause I am drifted by the wind.

You're good – you who have gone.
Because you are soothing yourself on
the road.
Now, for me that stayed,
Oh, I sit with a blank stare.

Even if you don't want,
If we are called by God,
That when He already said, "Come!"
What are we to say?

The blessing from the Father
Is strengthening the house of his
children.
The cursing from the Mother
Is shaking even strong houses.





Dingu I Kumpanirã-mu Isidro Mangloña

Recorded by Juana Palma 1987
Recorded again by Lynne Jessup
Michael, Betty Ogo and Rita Ramos
on 6/26/1997



*Note: The second time, Mr. Mangloña
sang only the first two lines of each verse.*

This notation is a general outline of the melody most often used for Chamorritas. No attempt has been made to notate the variations Mr. Mangloña incorporated into his singing. Mr. Mangloña varied the melody of the Chamorrita from verse to verse, therefore the version notated is a compilation of the variations. In addition, no attempt was made to place bar lines, as Mr. Mangloña's style is closer to declamatory singing. There is not a set meter apparent. In some cases, two different pitches were used in different verses. These are indicated in the notation as two different pitches on the same stem.

When he sang it in 1987, Mr. Mangloña identified male and female parts that alternated.





Dingu I Kumpanirâ-mu

Dingu i kumpanirâ-mu!
Basta i kumbetsasion!
Sa' yangin hahagu ha' na maisa,
Ti un iningak tentasion.

Esta i kumbetsasion!
Dingo i kumpanirâ-mu!
Sa' yangin hahagu ha' na maisa,
Tunas hão ha' gi karerâ-mu.

Fuera di i kuntratâ-ta,
Kumuntratrata hão yan otru.
Ya buenpudera hagas un sasangan,
Sa' estariha yu' yan otru.

Nai estaba yu' gi kama,
Nisekera un fanbisita.
Ya put i un tungu' yu' na malângu,
Âyu na ti un nisisita.

Megai ti kumunsudera
Minasa'pet un sutteru.
Yan ha'âni gi maipin somnak
Yangin puengi gi sirenu.

I rastron pâtas siña mafnas
Sa' guinaguâfi nui manglu'.
Lão komu rastron tataotão-hu.
Solu mâtai yu' gi tanu'.

Yangin un hasu yu' yumuti',
Yuti' yu' ya nai tagalu.
Sa' i pão-hu ti un ngingi',
Sa' chinichili' nai manglu'.

Leave Your Companion!

Leave your companion!
Stop the conversation!
Because if it is only you,
You will not lean to temptation.

Quit the conversation!
Leave your companion!
Because when you're alone,
You go straight to your journey.

Aside from our contract,
You are contracting with another.
And wish you'd said it,
Because imagine me and the other.

When I was in bed,
You did not even visit.
But because you knew that I'm
sick,
That's why you don't need.

Many did not consider
The sufferings of a young single
man.
When it's day – in the hot sun.
When it's night – in the cold.

Footprints can disappear
Because the wind is blowing them.
But if it's my body's print
Only when I die on earth.

When you think of throwing me,
Throw me from a great height.
Because my scent you will not
smell,
Because it is being drifted by the
wind.





Fresku Yan Pa'gu Manana Isidro Mangloña

Recorded by Jauna Palma 1987

Fresku yan pa'gu manana.
Maipi yan talu'ani.
Yan esta para pupuengi,
Esta freresku i ha'ani.

An gumupu si paluma,
Nina' gupu nai papa-ña.
An tumogi si paluma,
Nina' togi ni patas-ña.

Yangin un hasu yu' yumuti',
Yuti' yu' nai tagalu.
Sa' i pao-hu ti un ngingi',
Sa' chinichili' ni manglu'.

Anai hu li'i' hão mągi,
Ilek-hu, "Enagui' si neni."
Ya i kanai-hu ti u mamantieni,
Yan ti hągu mumantieni.

Dingu i kompañirå-mu!
Basta i konbetsasion!
Sa' yangin hągu ha' namaisa,
Ti un iningak tentasion.

Fuera di kumuntratå-ta,
Kumuntrarata hão yan otru.
Ya buen pudera hagas un sangan
Sa' estaria yu' yan otru.

Cool in the light of dawn.

Cool in the light of dawn.
Hot in the afternoon.
When it is almost evening,
The day is already getting cooler.

When the bird flies,
The feathers made it fly.
When the bird stands,
The feet made it stand.

When you think of throwing
me.
Throw me from a great height.
Because my scent you will not
smell,
Because it is being drifted by the
wind.

When I saw you coming,
I said "Here comes baby."
And my hand will not be held
If it's not you to hold it.

Leave your companion!
Stop the conversation!
Because if it is only you,
You will not lean to temptation.

Aside from our contract,
You are contracting with
another.
And wish you'd said it,
Because imagine me and the
other.





Megai ti kumunsidera
Minasa'pit un sutteru.
Yan ha'ani gi maipin somnak
Yangin puengi gi sirenu.

Nai estaba yu' gi kama
Nisikera un fan bisita
Ya put i un tungu' yu' na malangu
Ayu na ti un nisisita.

Esta i konbitsasion!
Dingu i kompañirâ-mu!
Sa' yangin hâgu ha' na maisa,
Tunas hâo gi karirâ-mu.

Many did not consider,
The sufferings of a young
single man.
When it's day – in the hot
sun,
When it's night – in the cold.

When I was in bed,
You did not even visit.
But because you knew that I'm
sick
That's why you don't need.

Quit the conversation!
Leave your companion!
Because when you're alone,
You go straight to your
journey.



Ilek-mu Chatpa'gu Si Nāna Maria S. Mangloña

Recorded by Peter Hocog and
Amoreleen Ulloa
May 7, 1998

Ilek-mu chatpa'gu si Nāna
Sis naturat sa' esta biha.
Āyu mohon nai un li'i' si
Nāna
Anai hohobin trabiha.

Anai pa'gu mafañāgu
Tāya' mattu manbisita
Pa'gu sa' esta yu' manna'siña
Todu ha' yu' numisisita.

Anai pa'gu un tungu' yu' na
malangu
Nisikera un fanbisita
Maskinunka na un hālum
Lão bai senti hão gi uriya.

Hāgu yu' muna'taiguini
Sa' un estrayi yu' kariñu
Pa'gu sa' esta yu' pāyun
Un alulāyia' yu' dumingu.

Yan si Nāna yu' kumastiga
Ha ayik mǎnu u panak
Lão yangin otru kilisyānu
Ti ilek-ña yu' u yamak.

You Say Mother Is Ugly

You say Mother is ugly
It's natural because she's already
old.
Wish you'd seen my mother at
that time
When she was still young.

When I was born,
No one came to visit.
Now that I am able (strong),
Everyone needs me.

When you first learned that I was
sick,
You did not even visit.
You did not have to come in,
But I'll feel you're around.

You cause me to be like this
You have lured me into being
affectionate.
Now that I'm already used to it,
You hurriedly left me.

If it's mother that hit me,
She chose where to hit.
But if it's another person
(Christian)
Will not say (he/she) will break
me.



Buenti, hinaso-mu buenti
An un yuti' yu' hu bubu
Gloria para i korason-hu!
Sa' maluluk yu' gumupu.

Yan un hasu yu' yumuti'
Munga yu' mapanak-ñaihun,
Po'lu ha' yu' gi unbanda-mu.
Kadu' hão finalaguãihun.

Probably, you probably think
That when you throw me I'll be
mad
Glory to my heart!
Because I will have plenty of time
to fly.

If you think of throwing me.
Don't hit me a little bit.
Just put me by your side.
Pretend I slipped.



Godi Bia I Ga'-mu Babui Aniceto Hocog Mundo

Recorded in 1989 and 2018



Godi bia i ga'-mu babui,
Sa hakakanu' i sini-hu.
Ya nutantu yu' nui saina.
i sinisu piniti-hu.

I adeng-hu yan i adeng-mu
Ni mangagacha' gi eda'.
Yan maputa' i korason-hu,
Siempri hâgu un masoda'.

Bai hu atotga bumuseru,
Yangin gaigi hâo gi fondun tâsi.
Yangin luluk bai hu huluk.
Yan kadena bai hu disasi.

Puru ha' yu' to'lang yan lasas,
Hâgu yu' fumaisin sini.
Sa' yangin ti hâgu asaguâ-hu,
Ti bai padedesi taiguini.

Tie, Old Lady, Your Pig

Tie, old lady, your pig,
'Cause it is eating my taro.
I care less about the begetter.
It's the offspring I sympathize
(with).

My foot and your foot
That are stepping on the soil.
If they cut my heart,
It will be you they find.

I will boldly be a diver,
If you're on the bottom of the sea.
If it is steel, I will break it.
If it is chain I will disassemble it.

I am full of bones and skin,
You had sliced the meat off me.
Because if it's not for you, my
wife,
I would not be suffering like this.





Mama'tinas yu' un prumesa
San Francisco yan San Antonio.
Sa' yangin ti hãgu asaguã-hu,
Ti bai hugagacha' matrimonio.

Anai hu chetchet hão ti
unhungok,
Anai hu dagão hão tiu hagu'.
Ya huhasusuyi hão fumaisin,
Lão tiu tungu' kão un malagu'.

Hagas sesu hão mãgi.
Pa'gu ekalak fatto-mu.
Kulan hão i mabininuyi
Anai un chuli' i malago'-mu.

I had made a promise
San Francisco and San Antonio.
Because if it's not for you, my wife,
I would not have stepped into
matrimony.

When I “pssst” to you... you didn't
hear,
And when I threw you, I did not
reach.
Because I was contemplating
asking you,
But I didn't know if you wanted.

You used to come here often.
Now you rarely show up.
It seems like you were poisoned
When you took what you wanted.



An Gumupu Si Paluma **Rainaldo A. Mangloña**

Recorded by Lydia Taisacan, Ann
Maria Rosario and Lynne Jessup
Michael
August 17, 1997

An gumupu si paluma,
Ya tumogi gi hilu' doni'.
Ya tiu po'lu hảo pumutfia
Asta ki guão hảo kumoni'.

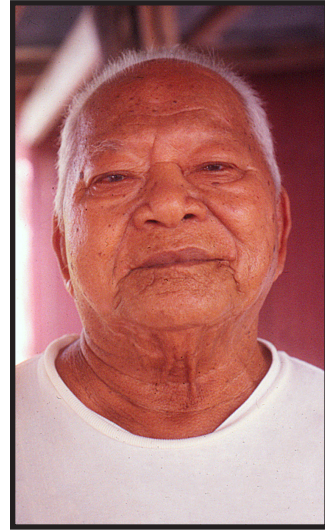
When the Bird Flew

When the bird flew,
And stood on the pepper tree.
And I'll not allow myself not to
pursue you
Until it's me who takes you.



Bâli Oru Un Suttera **Matias A. Taisacan**

Recorded by Magdalena Mesngon
and Lorna Calvo
July 8, 1997



Worth Gold, One Young Girl.

Bâli oru un suttera.
Yangin tâya' matungo'-ña,
Nina' tatachu un lâhi
Yan achuli' malago'-ña.

Dialu ya umakuârintena.
Komu hâlum i chininâ-mu.
Sa' enão neni na kunsuelu,
I hungingingi' ha' i pào-mu.

Yan munâyan hão sumusu
Tampi pâpa' nai chinina.
Susu, susu, susu, susu,
Susu dididi' yan siña.

Yangin hâfa mana'i-mu
Cha'-mu sasangan gi palu.
Sa' dispues di un sângan-ñaihun,
Esta ti un manâ'i ta'lu.

Worth gold, one young girl.
If nothing is known about her,
It's making one man standing
When he got what he wanted.

Never mind, I'll be quarantined.
If inside your dress.
Because that baby, the consolation,
I'm smelling your scent.

If you're done sucking
Cover them down with the dress.
Suck, suck, suck, suck,
Suck little if can.

If what you're given
Don't say them to the rest.
'Cause after you said it,
You'll not be given again.





Enão mas ininkatga-ku.
I sikritu-ta un adahi.
Sikritu-ta ni un chalapun
Ombri ti taiguenão lâhi.

Guâiya yu' ni guinaiya-mu,
Munga yu' put intires.
Atan yu' nui dos matâ-mu,
Na un fañoñotsut dispues.

Na piniti yu' nu hâgu,
Sa' huli'i' piniti-mu.
Yangin hâgu un atosga matai,
Guâhu bai hu yuti' ha i ha'ani-hu.

Yangin hâfa tiningo'-mu,
Tungu' ha' ya un famatkilu.
Ya un po'lu gi halum korason-mu.
Yan ti lamas pues putlilu.

Ya un sângan yu' na bâba.
Ya ti un tungu' put binabâ-hu,
Hâgu sis bai sângan bâba,
Sa' bumababa hão put guâhu.

I muñeka, si muñeka.
Si muñeka muñekâ-ta.
Yangin mâtai yu' si'akâsu,
Si muñeka memorias-ta.

Hâgu un poksai nai patgun.
Guão bai nâ'i sustento-ña.
Ya u ta tayuyut si Yu'us',
Ya u ta li'i' dinankulo-ña.

That much I ensured.
Our secret, you'll be cautious.
Our secret that you spread
Hey! It's not like that, man.

Love me for your love,
Not for interest.
Look at me with your two eyes,
That you'll be regretting it later.

That I feel pain for you,
Because I see your pain.
If you're willing to die.
Me? I will just throw away my life.

If what you know,
Know it and keep quiet.
And put it in your heart.
And if it doesn't rot it will fall
apart.

And you say that I'm bad.
And you don't know what's bad
about me,
Then you, I will say is bad,
Because you're doing something
bad against me.

A doll, the doll.
The doll, our doll.
If in case I die,
The doll is our memory.

You will raise the child.
I will give sustenance.
And we pray to God,
So we will see (him/her) grow up.





Taiguihi mohon i mampus gadun,
Na ni hukepula' ti siña.
Yangin hāgu ti un potta,
Ni guāhu tiu disanima.

I akagui na kanai-hu,
Alunan-mu sa' ti un yāfai.
Ya i agapa' na kanai-hu.
Un sinetbi esta ki un mātai.

Buenti, pini'lomu buenti,
Na parehu ha' yan nāya...
Ya pudera un sāngan neni,
Ya ta hananāo bumasta.

I iyo-mu giya guāhu,
U ta ali'i' ya un chuli',
Ya i iyo-ku giya hāgu.
Yan ti un nisisita yuti'.

Hāfa patgun piniti-mu?
Hāfa patgun bengansa-mu?
Manifesta ya bai hutungu'!
Hāfa mas ti guinaiya-mu?

Ti ile-ku ti un hānāo.
Hānāo ha' lão munga apmam.
Dalai ya ti un kunsidera
Na sumen puti mahālang.

Estaguiya na bai hānāo.
Kuāntos dias lisensia-ku?
Munga yu' na u guaha binibu,
Yangin esta yu' nai mattu.

It's like it's very tangled,
That to try to loosen it – can't.
If you can't untangle it,

My left hand,
Your pillow because you'll not be
fixed.
And my right hand.
It will serve you until you die.

Probably your answer, probably,
That it is similar to...
And wish you'd say it, baby,
So that we went ahead and quit.

Your belonging with me,
We'll see each other and take it,
And my belonging with you.
If you don't need it, throw it.

What child is your sadness?
What child is your vengeance?
Manifest them so I will know!
What more do you not like?

I didn't say, you'll not go.
Just go, but don't be long.
Is it too much that you don't
consider
That it's extremely hurtful to be
homesick.

Here I am, that I will be going.
How many days is my license?
I don't want any pissing off,
When I already come.



Yangin antis nai tiempo-ku,
Kalan makina yu' nai bibu.
Pa'gu sa' esta ti tiempo-ku,
Hãnão ha' sa' tiempun-miyu.

Aprubecha, aprubecha,
Aprubecha sa' tiempo-mu.
Ai, un dia fuera pa'gu,
Un ma'ãmut sa' ti iyo-mu.

Para un chagi makariñu manngi',
Falak guãtu gi kasa-hu.
Lão debi di un fanadahi,
Sa' piligru dimasião.

Hafañãgu yu' si nãna,
Dankulu na kantidaha.
Nuebi mesis yu' di hakatga,
Trenta dias di huna' kãma.

Tãotão, enagui' si nãna.
Sotta i mangas chininã-hu.
Maskinunka na un fanguãiya,
Lão gai'asi' nu guãhu.

Bai hu kanta i kanta-ku
Para hamyu na mañe'lu.
Put si'akasu guãhu lachi,
Pues dispepensa ha' yu' che'lu.

Para unu ha' tataotão-hu,
Ya esta hu ufresin-ñaihun.
Ya esti ti pininu' ga'ga',
Para u makemapattin-ñaihun.

When it was in my early time,
I'm like a machine that is fast.
Now, because already it's not my
time,
Go ahead because it is your time.

Make use of, make use of,
Make use of, because it's your time.
Oh, one day, not now,
It will be taken away from you
because it's not yours.

For you to try a good caressing,
Go to the married one.
But you have to be careful,
Because it is too dangerous.

Mother gave birth to me,
Large, so many.
Nine months she carried me,
Thirty days she was in bed.

Man, there's mother.
Let go of my shirt sleeve.
You don't have to love,
But have pity on me.

I will sing my song
For you, the siblings.
If in case I am wrong,
Then just forgive me brother.

For I just have one body,
And I have already offered it.
And this is not the slaughtering of
an animal,
To attempt to distribute.





Bai mantieni i kanai-mu
Para kuantan memorias-ta.
Ya bai nâ'i hâo nui iyo-mu,
Ya ta hananâo bumasta.

Dikiki' i tatâotâo-ña
Lâo dañosu i korason-ña.
Ya hinilat hâo sinetbi,
Sa' esta opbligasion-ña.

Estaguiya na bai hânâo.
Hâfa tenguâng nina'i-mu?
Munga yu' nai tenguâng agun.
Tenguâng yu' nai piniti-mu.

Para hâfa yu' salapi'.
Ti hu katga i salape'-hu,
Ya si Yu'us u apâsi'u'
Mânu chiña i masa'pet-hu.

Yangin mattu ma'agang-mu,
Ti un chuli' i salape'-mu
Yan si Yu'us un inapâsi
Mânu chiña i masa'pet-mu.

Para hâfa yu' nai tânu'.
Na i tanu' para u dingü.
I anti-hu piniti-hu.
Munga yu' na un falingu.

Bai mantieni i kanai-miyu,
Para kuantan dispidida.
Ya in hahasu yu' lokui',
Yan hamyu manbisita.

I will hold your hand
As a token of our memories.
And I will give you your own,
And we'll go ahead quitting.

His body is small
But his heart is damaging.
And he overcame serving you,
Because it is his obligation.

Here I am, that I will be going.
What provisions will you give?
I don't want (staple) food.
Provision me with your sadness.

I don't want money.
I will not carry my money.
And God will pay me
How far I have suffered.

If your call comes,
You will not take your money
And God will pay you
How far you have suffered.

I don't want the land.
The land I will leave.
I am painful for my soul.
I don't want to lose it.

I will hold your hands,
As a substitute of farewell.
So that you'll be remembering me
also,
When it's you who come to visit.





Un Susedi Un Disgrásia. Angela Mendiola Mangloña

Recorded by Elvira Mangloña and
Perry Mesgnon
1997

Un susedi un disgrásia.
Ai, Maliluk na lugat.
Ya ti ile-ku na tiun mâtai,
Lão un mâtai naturat.

Dispasiu yião, dispasiu yião,
Ekat hão puminalâla.
Sa' yangin hâfa un susedi,
Hâgu lão sa' tiun ripâra.

Tungu'un ha' yangin gaigi.
Sa' lumo'lu' gi bisinu,
Ya man lolu'lu' i pumalu,
Lão lilo'-ña kunisidu.

Hâfa nâna un padesi
Nai mapopotgi' hão nu guâhu?
Enão ihu u padesi.
Kada ratu chumatguâhu.

“Esti na chinatpa'go-ku.”
Hâfa guini un malagu'i?
Ai, ya hâfa yu' hufa'tinas?
Na si Yu'us yu' numâ'i.

“Esti na chinatpa'go-ku,”
Disdi i mafañâgu-hu.
Yangin esti ha' difikto-ku,
Un manâda parehu-hu.

It Happened to You — an Accident

It happened to you — an accident.
Oh, at Maliluk area.
And, I don't say that you'll not die,
But you'll die naturally.

You slow down, you slow down,
You slow down to rush.
Because if what happens to you,
Up to you because you didn't
observe.

Its obvious if he's here.
Because he coughed at the
neighbor,
And the others are coughing,
But his coughing is known.

What mother did you suffer
When you were pregnant with me?
That son I suffered.
Every short time I wasn't feeling
well.

“This... I am so ugly.”
What here did you want?
Oh, and what could I do?
That it's God who gave me.

“This... I am so ugly,”
Since I was born.
If this is my only defect,
There's plenty like me.





Taisangănun minames-mu,
Yan i mafnut kariñu-mu.
U bettâyi todû Luta,
Lão ti u soda' parehu-mu.

Guăhu yuhi muna'fattu
I manguăiya sin intires.
Sen tâya' gi korason-hu
Nai hu fa'baba hăo dispues.

Supiriosu un hinatsa,
Yangin gaigi hăo gi kamă-mu.
Ya un chagi sinitbe-ku.
Hăfna sinetbin nană-mu.

Desdi esti – esta ayu,
Desdi ayu – esta esti.
Para un tungu' i guinaiya-ku,
Bai atotga mamadesi.

Yangin guăhu hăo sumangăni,
Sigi yu' di un lalalu'i.
Pues ki hăgu ha' sumăngan
Basta hăo ma'entalu'i.

Antis di para un hănăo,
Ai, fangagagăo lisensia.
Yangin maguf yu', un hănăo.
Yan ti maguf yu', pasensia.

Susu neni, susu neni,
Susu neni sa' sisu-mu.
Cha'mu mamasa' sumusu,
Sa' esta ună'i hăo pitmisu.

Unspeakable, your sweetness
And your tight caress.
I bet all in Rota,
But I didn't find your match.

I am that one
Who loves without interests.
Nothing in my heart
That I cheated you for.

Superior will raise you,
When you're on your bed.
And you'll try my service.
It's like your mother's service.

From here – to there,
From there – to here.
So that you know my love,
I will risk to suffer.

If it's me who tells you,
You speak angrily to me.
Then you're the one who said
To stop interfering (with) you.

Before you're to leave,
Oh, be asking for license.
If I'm happy, you go.
If I'm unhappy, be patient.

Suck baby, suck baby,
Suck baby because it's your breast.
Don't be reluctant to suck,
Because I already gave you
permission.





Ya i manglu' hão kumoni',
Pues, i manglu' un nina'na'lu.
Ya mǎnu hǎo ni kineni',
Eyu, nai un pine'lu ta'lu.

Todu i amut esta huchagi,
Mediku yan praktikanti.
Lǎo anai mattu hǎo manbisita,
Homlu' yu' sin uma'amti.

Anai hu li'i' hǎo nai mo'na
Ile-ku, "ǎyi gui' si neni."
Ya u ma'utut i aga'ga'-u,
Yan ti guiya nai hukoni.

Nihi! Nihi! Ta fanhǎnǎo
Sa' esta i atdǎo para u machum.
Ya ta ke li'i' si neni,
Mǎnu guǎtu nai umasun.

Ya i pilan yan kahulu',
Todu i tanu maninina.
Ginen hǎgu tod u i isǎo,
Pa'gu ti un dinisamina.

And it's the wind who took you,
So, the wind will return you.
And where it took you,
There, it will put you again.

All the medicine I tried,
Doctor and practitioner.
But when you came to visit,
I'm cured without being treated.

When I saw you up front,
I said "There's the baby."
And, my neck to be cut,
If it's not (him/her) that I take.

Let's go! Let's go!
Because the sun is about to set.
And we'll try to see the baby,
Where (he's/she's) lying down.

And the moon when it rises.
All the earth is lit.
The sins are all from you
Now you don't — — — — —





I Pinitin Korason-hu Maria M. Sablan

Recorded by Ramona S. Calvo

verse one is sung twice

May 2, 1998

I pinitin korason-hu
Ti mahahaga' lão lebuk,
Ya u padesi na tiempu,
Entri sagi' yan maneyuk.

Ai le le' tongi le le'

Yangin hãgu na manguãiya,
Sigi mângi gi fi'on-hu,
Ya u fa'na'gui hão puminiti
Ya un pininiti nu guãhu.

Hagasa' hão pinayuni,
Un traisiuni i prohimu-mu.
Buenti hinaso-mu, buenti,
Na hãgu it mas manungu'.

Sen manngi' na fata'chungan.
Sen manngi' na fankuku'an.
Sen tiya-mu na un machapak,
Sa' manngi' na dinigu'an.

Neni, neni yu',
Lão ti neni-mu.
Mãolik un ya'u yu' neni,
Yangin guão ha' piniti-mu.

The Pain of My Heart

The pain of my heart
It's not bleeding but cloudy,
And I am suffering these times,
Both irritating and painful.

If you're in love,
Come here beside me,
And I'll teach you to grieve
So that you'll grieve for me.

You're long used to,
You betray your fellow.
Probably you think, probably,
That you know much better.

A very good place for sitting.
A very good place for harvesting.
You don't much like to be taken
off,
Because the fritãda⁷ is good.

Baby, I'm a baby,
But not your baby.
It's good to call me baby,
If I am the only one you grieve for.

7. Cooked internal organs of a pig or cow, mixed with blood.





I fino'-mu giya guâhu,
Gaigi fondon korason-hu.
Ya ti siña hudeskuti
Solu gaigi hão gi fi'on-hu.

I matã-mu yu' bumensi.
I pachot-mu yu' dumagi.
Adios tânu' yan u dingü.
Ngai'an tuma'lo-ku mãgi?

Chatpa'gu yan kariñosa,
Åyu kuantan bunitã-ña.
Chatpa'gu i bunita,
Yangin mampus muñirã-ña.

Your words to me,
It's in the bottom of my heart.
And I can't discuss it
Unless you're here beside me.

Your eyes attracted me.
Your mouth lied to me.
Good-bye land when I leave.
When will I come here?

Ugly and affectionate,
That's a substitute of her beauty.
It made the beautiful ugly,
When she's very hard-hearted.



Yangin Petlas Hảo Tiun Mafak

Unknown singer

Yangin petlas hảo tiun mafak
Ya tiun matgan giya guâhu.
Ya u estima hảo komu kosas.
Nui mampus dilikão.

Hafañâgu yu' si Nâna
Para padisettunmentu.
Todu esti na tantu,
I hu padedesi na tiempu.

Lilang, Lilang unkahulu!
Lilang, Lilang un fatmâta.
Sa' madandan i misa,
Ya ti apmam marimata.

Mattu mângi si nanâ-mu
Ya hafafaisin si nâna
Na kâo siña, pot fabot,
U mañiega i hagâ-ña.

I piniti-hu gi as nâna,
Gaigi todû giya hâgu.
Taiguimohon piniti-mu nu guão,
I piniti-hu nu hâgu.

Bunitâyî, bunitâyî,
Apu' mângi gi apagâ-hu
Ya bai fa'na'gui hảo puminiti
Ya un piniti giya guâhu.

If You're a Pearl, You'll Not Break

If you're a pearl, you'll not break
And you'll not come off me.
And I appraise you as a thing
That is very delicate.

Mother gave birth to me

All of these so much
That I am suffering at this time.

Lilang, Lilang, you get up,
Lilang, Lilang, you wake up.
Because the mass bell rang,
And it won't be long before the last
bell.

Your mother came here
And is asking my mother
That please, if possible,
To deny her daughter.

My grief for mother
They're all with you.
Wish your grief for me,
Is my grief for you.

Pretty one, pretty one,
Lean over here at my shoulder
And I will teach you
So that you'll grieve for me.



An gumupu si paluma,
Gumupu hălum gi langit.
Tumunok-ña si paluma,
Ha kunene' pāpa' i mananghit.

An gumupu si paluma,
Ya tumogi gi tronkun doni'.
Ya ha tǎgu' yu' si Nāna,
Na i bonita ha' bai koni'.

Estaguiya yu' na mattu.
Hǎfa tatatmānu hǎo neni?
Kǎo parehu hǎo ha' yan antis
Anai guǎhu hǎo mumantieni?

Basta neni di tumāngis,
Sa' un na' lachi karirǎ-hu,
Ya mǎolek-ña yu' gi langit
Ki i tanu' na sagǎ-hu.

If the bird flew,
It flew in to heaven.
The bird descending,
It's bringing down the angels.

If the bird flew,
And stood at the pepper tree.
And Mother commanded me,
Only the pretty one I will take.

Here I am – I came.
How are you doing, baby?
Are you the same as the old times
When I was holding you?

Baby, stop crying,
Because you'll make my journey
wrong,
And it's better for me in heaven
Than my place on earth.



Maigu' Neni Balbina DLC. Taisacan

Recorded by Lynne Jessup Michael

June 6, 1989

Transcribed and translated by Doris Taisacan Calvo.

Maigu', maigu', maigu' neni
Sa' uma'a'sun hảo gi amâka.
Yanggen esta maigu' si neni,
Dingu ha' sa' ti u fatmâta.

Sleep, sleep, sleep baby
Because you are laying on the
swing.
And when baby is already asleep,
Just leave because it (he/she) won't
wake.

Antis di para un hânão,
Ai fan gagagão lisensia.
Yanggen magof yu' nu hânão.
Yan ti magof yu', pasensia.

Before you leave,
Please ask for permission.
If I'm happy you can leave/go.
And if I'm not happy be patient.

Yanggen esta para un hânão,
Hânão ha' lão munga apmam.
Konsidera nai i tãotão.
Na sumen puti mahâlang.

And when you are about to leave,
Just go but don't take long.
Consider/Think about the person.
It hurts deeply to yearn.

Susu neni, susu neni,
Susu neni sa' sisu-mu.
Cha'mu mumasa' sumusu,
Sa' esta hu nã'i hảo pitmisu-mu.

Nurse baby, nurse baby,
Nurse baby, because it is your
breast.
Don't shy away from nursing,
Because I already gave you
permission.

Ya i manglu' hảo kumoni',
Pues i manglu' un nina'nãlu.
Ya mẵu hảo nai kineni',
Eyu nai un pine'lu ta'lu.

The wind took you,
Then the wind will return you.
And wherever it took you from,
That is where it will put you again.



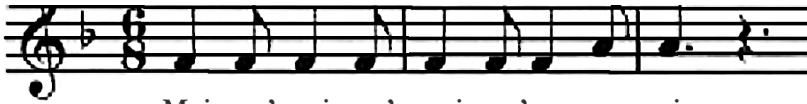


Godi biha i ga'-mu babui,
Sa' ha lachai i sini-hu.
Ti piniti-yu' ni saina.
I sinisu i piniti-hu.

Old lady tie your pet pig,
Because it finished my taro.
I don't care for the begetter.
The seedling is what I care about.

Yan i pilan yan kahulu',
Todu i tanu' maninina.
Ginen hãgu todu i isã.
Pa'gu ti un dinisamina.

And the moon rises,
All the land is shined upon.
It is from you all the sin came from.
Now you won't spread it.



Mai - gu' mai - gu' mai - gu' ne - ni



Sa' um-a' - a' - sun hao gi - a - ma - ka.



Yang - gen es - ta mai - gu' si ne - ni,



Din - gu ha' sa' ti u fat- ma - ta.





Children's Chants, Games and Songs

Childrens' songs survive in part because they are passed on from child to child, as an oral tradition. However, also because they are an oral tradition, they are susceptible to change if the children do not know all the words. For example, “Ambas Clap” has survived since the Spanish era, as it can be traced back to almost the same children's song in Mexico. Some of the words are recognizable Spanish, while others have no meaning. Some of the songs have Japanese words included, so those were learned during the Japanese era.



Pino Pino *Chant*
Ana Songao Inos

Recorded by Salomae Calvo
October 1987

Pino pino siranguån dino
Mekala mekala tutrileka
Manada i manuk
Gi tatin kabisera
Pampa labisku
Chela kanela

(The chicken laid eggs)
(Behind the gable)

This is a chant rather than a song.
The meaning of most of the words is lost.



Ping Ping *Chant* **Ana Songao Inos**

Recorded by Salomae Calvo
October 1987

Ping ping sakuling,
Samadadu, samating,
Pelingunu pikadiyu
De sapatus de liston
Chibiri chibiri chong,
Maching long.

This is also a chant rather than a song; it doesn't have a melody. It is a game with players seated in a circle with their feet pointing into the circle, or the game can be played using fists (as in "One Potato"). The game begins with the leader's chant. As the words are chanted, the leader taps or points at each foot or fist. When the verse ends, the foot or fist that is being pointed at must be taken out of the circle. The game continues until only two people remain "in." When the second to last player is "out", he/she is the loser, and the last player is the winner.



Ping Ping *Chant* **Rudolpho A. Mundo**

This version has different words
than the version by Ana Inos.

Ping ping sakuling,
Samandadu samating,
Pilingunu pikadiyu
Chibiri chibiri chong,
Maching long.

Estabala pala pinta
Pinta disat dilimât
En la pikala obala
Enla pikala fok
Ai mia mot.

Ai o ke no de balindon
Pitmen dominum.



Esta Bala Para *Song and Game*

Ana Songao Inos and an unidentified man.

Recorded by Salomae H. Calvo
October 1987

First singer:

Esta bala para pinta
Pinta disat dilamot
Pikala pickala
O a en la
Pika la fot
Ai mia mot.

Second singer:

Ai no kino di balin
Don pitmin dominos.

This song is believed to date back to the German or even Spanish eras. The meaning of the words has been lost. It has been passed on by rote from child to child.

It is a game, similar to “London Bridge” that is played by a mixed group of boys and girls.

Two children stand facing each other, holding hands with arms raised, forming an arch.

They decide in advance on two items they will represent such as fruits, pets, etc. (e.g. mangos and papayas)

The other players form a single circle that moves either clockwise or counterclockwise, passing under the arch.

As the children pass under the arch, they sing the song. On the last word, whoever is under the arch is caught.

The caught player is asked which item he/she chooses. Then they stand behind the player on the side of the arch that represents the item chosen. When all the players have been caught, the players pull, in a type of tug of war, trying to pull the opposing side across to their side.



Version 2:

One child stands in the middle of the circle.

Children move around in a circle, holding hands.

The child in the middle sings the first singer's verse.

The others answer singing the second singer's part.

On the word “dominos” the person in the middle kneels in front of the person they select, and sings to them.



Ambas Clap *Game song* Maria Taimañao and Consolacion T. Calvo

Recorded by Lynne Jessup Michael
1987

The song is probably a mixture of languages, and the meaning is no longer known. A very similar song exists in Mexico. Some of the words, however are Chamorro.

ababang – *butterfly*

i – connecting word

labandera – *washer woman*.

Music:

o x o x o x o x o x o

Am - bas clap un fa - fang ga - bai yan - pa - re - ti a - ba -

x o x o x o x (hold onto the same shell)

bang A - yi wa - - i la - - ban - de - ra am - pa tri - i tri - i trap

x - coconut shell strikes the ground in front of the person to the player's right

o - pick up the shell in front of the player that was passed from the person to the player's left.

Ambas clap un fafang
Gabai yanparet ababang
Ayi wa i labandera
Ampa tripi tripi trap.





Ambas Clap is a passing game, with players sitting in a circle, each with one half of a coconut shell.

The game begins with humming the tune of the song, and each player tapping out the beat, moving their shell to the right and left in front of themselves.

When the song lyrics start, the shells are passed to the right, by putting down the shell in front of the player to the right, on the beat, and picking up the one that has been placed in front of the player on the next beat.

On “trippy trippy trap” each player keeps the shell and moves it right – left – right on those three beats.

On the second verse, the direction of passing changes to the left, then reverses once more to the right for the third verse.



Women playing Ambas Clap





Maigu', Maigu', Maigu', Neni *Lullaby* **Ana Songao Inos**

Recorded by Salomae H. Calvo
October 1987

Maigu', maigu', maigu', neni.
Ya un na' asun hão gi amâka,
Yan esta maigu' si neni,
Dingu ha' sa' tiu fatmâta.

Sleep, sleep, sleep, baby.
And lay yourself on the hammock,
And when the baby is asleep,
Just leave because (he/she) will not wake up.

Mai-gu' mai-gu' mai - gu' ne-ni ya un na' asun hau gi a-maka

Yan es - ta mai-gu' si ne-ni Di - ngu ha' sa tiu fak-ma - ta.





Famagu'on Todu Siha Ni Tafa Eskuela *School song* **Matias A. Taisacan**

Recorded by Magdalena Mesgnon and Lorna Calvo
June 25, 1997

Famagu'on todusiha ni ta faneskuela
Ya ta tungo' todusiha a-e-i-o-u fine'na.
Kuentas yan tinaitai lepblu u ta prikura,
Ya munga i huegu, ya munga ma'igi.

Children, let's all go to school
And learn all the a-e-i-o-u first.
We'll exert more effort in math and reading books,
And stop the play (game) and you'll not be beaten (overcome).



Religious Songs

There still survives an extensive repertoire of songs for the Catholic mass, funerals, and other religious occasions such as rosaries, processions and burials.

When these recordings were made in the 1980's and 1990's the elders still sang songs for the mass in what was termed "the old style."



Todu Para i Glorian Yu'us **Rainaldo A. Mangloña and Maria S. Mangloña**

Recorded by Lydia Taisacan, Ann Marie Rosario and Lynne
Jessup Michael
August 16, 1997 and October 22, 1997

This song is still sung during the Catholic mass on Rota.

All for the glory of God

Todu Para i Glorian Yu'us.
(ni) gi diskansu yan che'cho'-hu
Sen malagu' yu' nai siempri
Umatuna i Saina-hu.
Guiya solu hu entrega
Maguf tataotao yan anti.
Nã'i Jesus ni gracia.
Nã'i Jesus ni gracia.

All for the glory of God.
In my rest and my work
I, then very much want
To praise my Lord.
To him only, I give
Glad body and soul.
Give Jesus the grace.
Give Jesus the grace.

Hu na' ma'gas i Saina-ta
Ya hukumpli sen fi'et
I pinto'-ña todú i tiempu.
Hu chagu'i titunas
I piniti para guiya
Nina'in ginefie'-hu.
Nã'i Jesus ni gracia.
Nã'i Jesus ni gracia.

I made great our Lord
And I fulfilled very faithfully
His will at all times.
I distance myself from what's not
straight.
The sorrow for him
I give from my kindness.
Give Jesus the grace.
Give Jesus the grace.



Abe, Abe Maria

Rainaldo A. Mangloña and Maria S. Mangloña

Recorded by Lydia Taisacan, Ann Marie Rosario and Lynne Jessup
Michael
August 16, 1997 and October 22, 1997

Ave, Ave Maria

Esta machum i atdão
Gi sanlagu na banda.
Hohoŋga mǎgi gi tanu'
I kantan i mananghet.

Suena, o suena yan melodia
Suena, o suena yan melodia
In saluda hǎo Nanan-mǎmi,
Nui Abe, Abe Maria.

Already the sun set
On the west side.
Being heard here at the land
Is the song of angels.

Hear, o hear and melodious
Hear, o hear and melodious
We salute you our Mother,
With Ave, Ave Maria.



Nihi Ta Fāna' Guini As Nāna Milagro H. Mangloña

Recorded by Yvonne Mangloña
October 1987

*This song was sung at the
viewing at the deceased's home.*

Nihi ta fāna' guini as Nāna,
I Bithen Maria
Ya u ta fata i guinaiya-ta
Yan i flores siha.

Satbe Maria ma'gas yan Raina,
Mamis na Saina Nanan Yu'-us.
I inangokun i tāotāo siha,
Satbe Maria, nanan-Jesus.

Gusi' nai māgi gi sagan-māmi.
Li'i nu hami manatangis
Yan manu'ugung gi tanu' lāgu.
Atan ham pa'gu Nanan-māmi.

Ya yangin makpu' i bidan tāotāo,
Hāgu na' sāonāo gi langet-mu.
Anai u gosa i tinanga-ña,
Yuhi i yaña na Lahi-mu.

Si Jesukristo, i sinantusan.
Yan Yini'usan na finihu'.
Bai hu na'ma'gas, yangin huhagu'
I minalagu' i anti-hu.

Let's Place Our Love in the Flowers

Let's face here at Mother,
The Virgin Mary
And we'll boast with our love
And the flowers.

Hail Mary, great and Queen,
Sweet Mother of God.
One trusted by the people,
Hail Mary, Mother of Jesus.

Hurry here to our place.
See on us crying
And moaning on the west land.
Look at us now our Mother.

And if what the people did is over,
You include them in your heaven.
When I enjoyed his wish,
That which is liked by your Son.

Jesus Christ, a holy man.
And Godly steadfast.
I will make great if I reached
What my soul wanted.





Jesus, Tatã-hu Mamis Milagro H. Mangloña

Recorded by Yvonne Mangloña
October 1987

This song was sung as the body was lowered into the grave. It is a seasonal song still sung during the Lenten season and at funerals and death anniversaries.

Jesus, My Sweet Father.

Jesus, Tatã-hu mamis.
I mina' sãfu yu'.

Jesus, my sweet Father.
It's what saved me.

Gof diduk i piniti-hu.
Gof diduk i piniti-hu.
Jesus, asi'i yu'.
Jesus, asi'i yu'.

My compassion is very deep.
My compassion is very deep.
Jesus, forgive me.
Jesus, forgive me.

Gi me'nan i Kilu'us,
Mañotsut puti yu'.

In front of the Cross,
I repent, I'm in pain.

Gof diduk i piniti-hu.
Gof diduk i piniti-hu.
Jesus, asi'i yu'.
Jesus, asi'i yu'.

My compassion is very deep.
My compassion is very deep.
Jesus, forgive me.
Jesus, forgive me.

Si Yu'us ma'atãni
Ya ti tumãngis yu'.

God was nailed
And I didn't cry.

Gof diduk i piniti-hu.
Gof diduk i piniti-hu.
Jesus, asi'i yu'.
Jesus, asi'i yu'.

My compassion is very deep.
My compassion is very deep.
Jesus, forgive me.
Jesus, forgive me.

Humomhum i ha'ãni
Sa' ti mañotsut yu'.

The day became dark
Because I did not repent.





Gof diduk i piniti-hu.
Gof diduk i piniti-hu.
Jesus, asi'i yu'.
Jesus, asi'i yu'.

Mahatot na piniti,
Anai masâolak hảo.

Gof diduk i piniti-hu.
Gof diduk i piniti-hu.
Jesus, asi'i yu'.
Jesus, asi'i yu'.

Mañulun gi fasu-mu,
Lago'-mu dangkulu.

Gof diduk i piniti-hu.
Gof diduk i piniti-hu.
Jesus, asi'i yu'.
Jesus, asi'i yu'.

Ya mâtai hảo put guâhu,
Ni bâba na putgun.

Gof diduk i piniti-hu.
Gof diduk i piniti-hu.
Jesus, asi'i yu'.
Jesus, asi'i yu'.

My compassion is very deep.
My compassion is very deep.
Jesus, forgive me.
Jesus, forgive me.

Bitter sentiment,
When they whipped you.

My compassion is very deep.
My compassion is very deep.
Jesus, forgive me.
Jesus, forgive me.

They slid on your face,
Your great tears.

My compassion is very deep.
My compassion is very deep.
Jesus, forgive me.
Jesus, forgive me.

And you died for me,
The bad child.

My compassion is very deep.
My compassion is very deep.
Jesus, forgive me.
Jesus, forgive me.



Ma'lak Na Puti'un Tãsi Milagro H. Mangloña

Recorded by Yvonne Mangloña
October 1987

This song is an important, meaningful part of funerals. It is sung when the deceased is taken from the church to the cemetery and then as a final goodbye when the coffin is lowered into the grave.

Bright Star Of The Sea,

Ma'lak na puti'un tãsi,
Chachalãni i batko-ku.
Su'un mo'na gi tano'-hu
Ya u fattu lalaksi'.

Li'i' guini, Maria,
I peligru na senlayan.
Ya u tailayi i sayan,
Yangin ti un gigia.

I ma'udai na tãotão
Ha fa'poposgui i tasi.
Sa' i Nanan-mina'ãsi',
Chumochoma' i chãochão.

Bright star of the sea,
Make a path for my ship.
Push forward to my land
So it will arrive smoothly.

See here, Mary,
The dangers are so many.
So it causes harm to the vessel,
If you are not guiding.

The person who rides
Will be passing through the sea.
Because the Mother of Mercy,
Is impeding the choppy sea.



Atan Bithen del Carmen Tito Songao Hocog

Recorded by Shirley Hocog and Frank B. Mangloña
1997

*The Blessed Mother's song is sung at rosaries, death
anniversaries, funerals, and funeral processions.*

Look, Virgin of Carmel

Atan, Bithen del Carmen,
I manguinaiya-mu,
Yan pulan ham, Maria,
Anti yan tataotão.

Tayuyuti ham, Nãna,
Guenão gi patgon-mu.
Hami i mañelu-ña
Yan famagu'on-mu.

Tãya' si Jesukristo
Sen ginefli'e'-ña.
Na enão as Maria
Yan i Bithen-ña.

I tãotão-mu, Maria,
Hãgu gumogogui,
I Lahen Yu'us lokui',
Hãgu humohogui.

Na maguãiya magãhit,
Si Jesus Patgon-mu.
Ya in fañaga guini
Fi'un i tronu-mu.

Ga' Yi'us i mañuli',
Eskapulario,
Sa' gusi' u malaknus,
Gi putgatorio.

Look, Virgin of Carmel,
On your beloved,
And watch over us Mary,
Soul and body.

Pray for us, Mother,
There to your child.
We are his siblings
And your children.

Jesus Christ has none
That he highly favored.
And that of Mary
And her Virgin most pure.

Your people, Mary,
You are protecting.
The Son of God also,
You are holding in your arms.

He is truly loved,
Jesus your child.
And we remain here
Close to your throne.

God loving is the one who takes
The scapular,
Cause to be quickly released
From Purgatory.





Goson San Francisco Balbina DLC. Taisacan

Recorded by Magdalena Mesgnon
July 1997

Ya i mineresi-mu siha,
I langit hảo pumo'luyi.
Hâgu ham San Francisco Borja
As Yu'us un abogaduyi.

Gi manailayi na parto
Bumâli i proteksion-mu
Pot i ma'gas finatto-mu
Na si San Francisco tantu
De asis para proteksion-mu
Si Nanâ-mu hảo pumu'luyi.
Hâgu ham San Francisco Borja
As Yu'us un abogaduyi.

Desdi dikiki' un hotdi
Un dinankulun sinantos
Ya patgun hảo gumodi
Para un gogui ya tiu maktus.
I hagas ha' esti un na'anuk
Gi guela'-mu umatituyi. Hâgu ham
San Francisco Borja
As Yu'us un abogaduyi.

Gi bunitun pinatgon-mu
Un na' anuk minâolek-mu.
Sin embatgu i dankulo-mu
Gaigi siempri i yo'ase'-mu
Gâgao i maulik yan ginasgas.
Ya put hâgu ham asesuyi.
Hâgu ham San Francisco Borja
As Yu'us un abogaduyi.

Goson San Francisco

So those you deserved,
It's heaven that put them for you.
You, for us St. Francis de Borja
To God our defender.

From the harmful parts
Is worthy of your protection
Because You're coming as a manager
That St. Francis de Assisi
Is included for your protection
It's your mother that put them for
you.
You, for us St. Francis de Borja
To God our defender.

Since (you were) small you climbed
A great holiness
That embraced you since childhood
To protect and will not snap.
This awhile you had shown
To your attentive ancestors.
You, for us St. Francis de Borja
To God our defender.

From the beauty as a young child
You had shown your goodness.
Nevertheless, your greatness
There is certainly your mercifulness.
Ask for the goodness and cleanliness
And because of you, for us,
frequently.
You, for us St. Francis de Borja
To God our defender.





Ya i langit para apas-mu.
Un asaguã nina'i-ña.
An i che'cho'-mu yan tininas-mu,
Todu u dalalaki siha.
Yangin para i onran Yu'us,
Tat nai un finatkiluyi.
Hãgu ham San Francisco Borja
As Yu'us un abogaduyi.

Anuk gi umasaguã-mu,
Sen megai na bendision.
I dinankulun mahatsa-mu
Gi Española nasion.
Ya i monastiku estadu,
Todu manmanatituyi.
Hãgu ham San Francisco Borja
As Yu'us un abogaduyi.

Giya hãgu i sutteru,
I bi'udu yan i kasãdu.
U ha taka' ginin hãgu
I malagu'-ñiha enteru.
Ya i ginasgas na bittut,
Hãgu siha unta'luyi.
Hãgu ham San Francisco Borja
As Yu'us un abogaduyi.

Ya gi Matan, i Rai Marques,
Dukue ofisio-mu tantu.
Embahadot yan Virrey,
Siempri tunas i che'cho'-mu.
Ya i yine'asi' yan i lai,
Mina'gas-mu tina'luyi.
Hãgu ham San Francisco Borja
As Yu'us un abogaduyi.

And heaven is for your payment.
You married what it had given.
And your works and your
uprightness,
I had all been following.
When it is for the honor of God,
Never would he be silenced to you.
You, for us St. Francis de Borja
To God our defender.

It shows in your marriage,
So many blessings.
You being raised so high
From the Spanish nation.
And the monastery state,
All were attentive.
You, for us St. Francis de Borja
To God our defender.

In you the young man,
The widower and the married.
They will reach from you
What they all wanted.
And the virtue of cleanliness,
You will repeat them again.
You, for us St. Francis de Borja
To God our defender.

And at Maran, the King Marques,
Duke, your official position.
Ambassador and Viceroy,
Your work will definitely be
straight.
And the mercifulness and the law,
Your supervisory in addition.
You, for us St. Francis de Borja
To God our defender.





Adios Rainan I Langit **Rainaldo A. Mangloña**

Recorded by Lydia Taisacan, Ann Marie Rosario and Lynne Jessup
Michael

August 16, 1997 and October 22, 1997

This song is sung during the veneration of the Feast of St. Mary, the Fatima.

Farewell Queen of Heaven

Adios Rainan i Langit
Nanan i Satbadot
Adios O Nanan-måmi,
Adios, adios, adios.

O Maria, Nanan-måmi,
Konsuelun i Sengsung,
Gogui todos ya un koni'
Guåtu ham gi Rainun Yu'us,
Guåtu ham gi Rainun Yu'us.

I fan atan-mu, leklek
Guåtu giya guåhu.
Petmiti na hu ngingi'
I Niñu ni si Yu'us.

O Maria, Nanan-måmi,
Konsuelun i Sengsung,
Gogui todos ya un koni'
Guåtu ham gi Rainun Yu'us,
Guåtu ham gi Rainun Yu'us.

Farewell Queen of Heaven
Mother of the Savior
Farewell O Mother of ours,
Farewell, farewell, farewell.

O Mary, our Mother,
Consoler of the village,
Protect all and bring us
To God's Kingdom,
To God's Kingdom.

Your glance, direct
Over to me.
Allow that I kiss
The Baby (Jesus) who is God.

O Mary, our Mother,
Consoler of the village,
Protect all and bring us
To God's Kingdom,
To God's Kingdom.





Hu dingú hǎo sen nungka.
Iyo-mu i korason.
Hu nǎ'i hǎo Siñora
Para i taihinekuk.

O Maria, Nanan-mǎmi,
Konsuelun i Sengsung,
Gogui todos ya un koni'
Guātu ham gi Rainun Yu'us,
Guātu ham gi Rainun Yu'us.

I leave you never.
The heart is yours.
I give you Madam
To infinity.

O Mary, our Mother,
Consoler of the village,
Protect all and bring us
To God's Kingdom,
To God's Kingdom.



Other Songs

There were many other opportunities and occasions for singing during the Japanese era and after. Some songs were school songs, some praised the island. Romance and weddings were also opportunities for singing. The songs were often influenced by Japanese music, such as “Floris Rosa” by Isidro Mangloña.

After the war, songs documented the local events such as building the church and taking produce to Guam.

When the Americans arrived, they also brought their popular music and folksongs with them. One example is included in this book, “Palasyon Riku” by Rainaldo Mangloña, which is sung to the tune of “The Old Folks At Home.”



Palasyon Riku **Rainaldo A. Mangloña**

Recorded by Lydia Taisacan, Ann Marie Rosario
and
Lynne Jessup Michael
August 16, 1997 and October 22, 1997

Rich Palace

Ni ti un palasyon riku
Nai gaigi gi gima'-hu.
Sino un popblin guma'
Yu' nai mafaña'gu.

Ya ti siña hu tulaika,
Sa' tatmas gef saga
Gi âyu siha na isla,
I islas Marianas.

O mamis tano'-hu
Yan gaigi hão gi otru tãnu',
Maguf yan gef saga
O hahagu' tano'-hu
Ti siña u malefa.

Ya tãya' gi hilu' tãnu'
Siña parehu-mu,
Gi âyu siha na isla
I islas Marianas.

O mamis tano'-hu.

Not in one of the rich palaces
That my house is there.
Otherwise, one poor house
That I was born.

And I can't change,
Cause not much good living
at those islands,
The islands in the Marianas.

Oh my sweet land
If you're on another land,
Happy and good living
O, my reach out land
I can't forget.

And there's nothing in the world
Can be similar to you,
At those islands
The islands in the Marianas.

O my sweet land.





Floris Rosa Isidro Mangloña

Recorded by Rita Ramos and Betty Ogo
June 26, 1997

Sung during the Japanese era, this was originally a Japanese song, with a Japanese melody. It was previously sung by Vicente A. Inos, Ana S. Inos' husband, (deceased).

Rose Flower

Mafañagu un sen gatbu na floris,
Floris nai hu guaiya.
Anaku' na tiempu na hunananga
ha' hao,
Sa' hagu solu i guinaiya-ku
Gi halum linayan.

Sa' suabe yan kariñosa
Kulan hao i floris rosa
Piot yan chumalamlam.

Megai siha mansengatbu na floris.
Mangaigi gi kantun chalan.
Mañechechet yan mañecheffa siha,
Lao nisikera hu atendi
Sa' hagu ha' solu i guinaiya-ku
Gi halum linayan.

Sa' suabe yan kariñosa
Kulan hao i floris rosa
Mamis yan guaiyayun.

Born was a very beautiful flower,
A flower that I love.
A long time I'd been waiting for
you,
Because you only are my love
From the crowd.

Because courteous and affectionate
You're like a rose flower
Especially when you blink.

There are many beautiful flowers.
They are there close to the road.
They're hissing and whistling,
But I did not pay attention
Because you only are my love
From the crowd.

Because courteous and affectionate
You're like a rose flower
Sweet and loving.



Hu ufresi hảo i tataotâohu
Yan kuntodu i anti-hu
Sa' hâgu solu i guinaiya-ku
Gi todû i lina'la'-hu.

Sa' suabe yan kariñosa
Kulan hảo i floris rosa
Mamis yan guâyayun.

I offer you my body
And also my soul
Because you only are my love
In all my life.

Because courteous and affectionate
You're like a rose flower
Sweet and loving.





Floris Mayao Rainaldo A. Mangloña

Recorded by Lydia Taisacan, Ann Marie Rosario and Lynne Jessup
Michael
August 16, 1997 and October 22, 1997

Verse two employs solfège which is a music education method that uses the syllables do, re, mi, fa, sol (or sot), la, and si (or ti) to represent the pitches of the diatonic scale.

Hågu i floris mayão
Hågu i guinaiya-ku
Anai mumaguf yu'
Ya tiun matulaika.
Na floris para guåhu
Gi todú i tiempu
Astai finatai-hu.

You are the flower (with many
branches and leaves)
You are my love.
Then I became happy in my life.
And you'll not be changed.
The flower for me
At all times
Until I die.

Sot mi sot do la sot mi
Sot mi sot do so si la
La si domi re re
Mi re do la si do

Sot mi sot do la sot mi
Sot mi sot do so si la
La si domi re re
Mi re do la si do





Buenas Noches Marikita *An old song* **Rainaldo A. Mangloña**

Recorded by Lydia Taisacan, Ann Marie Rosario and
Lynne Jessup Michael
August 16, 1997 and October 22, 1997

Good Evening Marikita

Buenas noches Marikita
Kão siña yu' un na' hălum?
Ya ta hihita manrega nu
I fresku siha na hănum.

Kão munga hão?
Kão munga hão?
Sa' hungan yu' neni.

Ti guăhu na klasen tăotăo
Para hutogi gi flores-mu.
Lăo mattu yu' para hu konsuela
hăo
Anai hu hunguk i tanges-mu.

Kão munga hão?
Kão munga hão?
Sa' hungan yu' neni.

Kulan ha' dineku' atdăo
I mată-mu yan hu atan.
Kulan ha' sinăhin pulan
Babali-mu an chumalamlam.

Kão munga hão?
Kão munga hão?
Sa' hungan yu' neni.

Good evening, Marikita,
Can you let me come in?
And together we'll water (the
plants)
With the fresh water.

Are you no?
Are you no?
Because I am yes, baby.

I'm not the kind of person
To stand on your flower.
But I came to console you
When I heard you crying.

Are you no?
Are you no?
Because I am yes, baby.

It's like the emitting of the sun
When I look at your eyes.
It's like the new moon
Your eyelashes when they blink.

Are you no?
Are you no?
Because I am yes, baby.





Yangin esta yu' tiya-mu
Yuti' yu' gi kurienti.
Sa' mas tiun li'i' yu' ta'lu.
Sa' ha kilili yu' nai siempri.

Kão munga hảo?
Kão munga hảo?
Sa' hungan yu' neni.

Atilung yu' nai na tãotão.
Atilung ti maguãiya.
Lão gef atan ni dos matã-mu,
Sa' un dia un fina'baba.

Kão munga hảo?
Kão munga hảo?
Sa' hungan yu' neni.

Guaha un tronkun adetfa
Gi papa' bintanã-mu,
Ya un hahasu hãyi siha,
I hagas kuntratata-mu.

Kão munga hảo?
Kão munga hảo?
Sa' hungan yu' neni.

Yangin esta yu' tiya-mu
Pika yu' ya un fa'pidãsu,
Ya un songgi yu' gi guãfi
Para pinigan yan âpu.

Kão munga hảo?
Kão munga hảo?
Sa' hungan yu' neni.

If you don't love me anymore
Throw me in the (ocean) current.
Because more you will not see me
again.
Because it will then drag me away.

Are you no?
Are you no?
Because I am yes, baby.

Black, I am that man.
Black they don't like.
But look closely with your two
eyes,
Because one day you'll be fooled.

Are you no?
Are you no?
Because I am yes, baby.

There's one Adelfa tree^[8]
Below your window,
And you're still thinking about
those,
Your past contacts.

Are you no?
Are you no?
Because I am yes, baby.

If you don't love me anymore
Cut me and change to pieces,
And burn me in the fire
For charcoal and ashes.

Are you no?
Are you no?
Because I am yes, baby.





Marekita

Maria S. Mangloña

Recorded by Peter C. Hocog and Amoreleen S. Ulloa

May 1988

Marekita, Marekita,
Sangãni si paluma
Na todû i floris
Manmâyao gi ramas-ña.
Sangan, *lirio* ^[9]sangan i piniti-mu
Sa' si Hasmin triristi gi kamã-ña.
Si Kamantigit binisita as Adetfa.
Ya si Milindris tumãni' ya
mumalefa.
Si Ababang, si Ababang,
Si Ababang, tumatnun hão.
Ya put hãgu ha' yu', Ababang
Muna' masãolak.

Marekita, Marekita

Marekita, Marekita,
Tell the bird
That all the flowers
Have lots of leaves on its branch.
Speak *lirio*, ⁽⁹⁾ speak your
sentiment
Because Hasmin is sad in his
bed.
Kamantigit was visited by
Adelfa.
And it's Milindris who detained
and he forgot.
It's Butterfly, it's Butterfly,
It's Butterfly who stalled you.
And it's because of you, Butterfly
That I was spanked.

9. Lirio is a lily flower



Engi
Rainaldo A. Mangloña

Recorded by Lydia Taisacan, Ann Marie Rosario and Lynne Jessup
Michael
August 16, 1997 and October 22, 1997

Pa'gu na tiempun mañuttera
Manbinensi ni Amerikanu.
Ai lão un dia fuera pa'gu
Siempri ha' u fan diningu.

Today's young single women
Are attracted to the Americans.
Oh, but one day, not today
Surely, they will abandon them.



Nobia

Balbina DLC. Taisacan and Shirlyn DLC. Taisacan

Recorded by Lynne Jessup Michael
June 5, 1989

Nobia was traditionally sung for a bride just before leaving the house to go to the church for the marriage ceremony. The bride is to say farewell to her mother and in turn she will receive her mother's blessing. The song is a conversation between the mother, the bride and the groom. It is sung at weddings.



Nobia (Bride)

Basta tãotão umuriyan guma',
Sa' un gacha' i tinanum.
(Y)angin mǎolik hǎo na tãotão,
(Y)angin mǎolik hǎo na tãotão,
Guaha potta para un hǎlum.

Buenas nochis tun saina-hu.
Opi yu' put kilisyǎnu.
Hǎfa ihu malago'-mu?
Hǎfa ihu malago'-mu?
I tinalu' na hagǎ-mu.

I tinalu' na hagǎ-hu?
Estaguiya na malǎngu.
(Y)angin siǎa un na' homlu',
(Y)angin siǎa un na' homlu',
Koni' ha' para asaguǎ-mu.

Stop (man) roaming near the house,
'Cause you will step on the plants.
If you're a good (man),
If you're a good (man),
There's a door for you to come in.

Good evening uncle.
Answer me as a God's son.
What is it son, do you want?
What is it son, do you want?
Your second (middle) daughter.

My second (middle) daughter?
Here she is... she's ill.
If you could heal her,
If you could heal her,
Just take her to be your wife.





Iha, iha, kahulu'... kahulu' agâ-hu
Sa' esta ora... ti apmam mattu' i
nubiu-mu.
Nâna, si Yu'us ma'âsi',
Nâna, ai nâna... na minaguf yu'.

Nana'yan ya un gigimin,
Ya un tata'lu ha' mângi.
Nana'yan ya un gigimin,
Sa' apmam ti un chagi.

Nobia kahulu'
Ya un fa'gâsi i matâ-mu.
Sa' u fattu i nubiu-mu
Ya un ni li'i' ni churâ-mu.

Nobia yangin para un hânâo,
Fandispidi gi as nanâ-mu.
Sa' esti nobia na karerâ-mu,
Uttimu nobia sumutterâ-mu.

Dimu pâpa' ya un fanngingi,'
Si nanâ-mu un na' fine'na.
Ya un inecha ni bendision-ña,
Ya un nina'tunas gi karerâ-mu.

Daughter, daughter, get up... get
up daughter
'Cause it's time... your boyfriend
will come soon.
Mother, thank you,
Mother, oh Mother...I am so happy.

(Take your food) and be drinking,
Then you can come back again.
(Take your food) and be drinking,
Cause it's been a long time since
you tried it.

Bride, get up
And wash your face.
'Cause your boyfriend will come
And see your ugly face.

Bride, when you're leaving,
Say farewell to your mother.
'Cause this bride, your journey,
This bride is the end of you're being
a young single lady.

Kneel down and kiss (hand),
Your mother first.
And she will give you her blessings,
So that your journey is on the right
path.





Mabendin Produktu Giya Guam Crisencia M. Songao (Burch)

Recorded by Daisy Songao
June 1997

*This is a post-World War II song
about taking produce to sell from Rota to
Guam by boat.*



The Selling of Products on Guam

I Atkadi as Tomas
Humãnao para Guam
Sumiha yan si Valentino.

The mayor (Tomas)
Went to Guam
Together with Valentino.

Cheraran- cheraran-cheraran-chan
Cheraran-cheraran-cheraran

Cheraran- cheraran-cheraran-chan
Cheraran-cheraran-cheraran

Anai esta mattu i batku
Nui ginen Guam
Madiskatga i katga-ña
Gi hilu' pantalan.

When the ship arrived
That came from Guam
They unloaded its cargo
On the dock.

Cheraran- cheraran-cheraran-chan
Cheraran-cheraran-cheraran

Cheraran- cheraran-cheraran-chan
Cheraran-cheraran-cheraran

Manmaguf i lalâhi
Sa' bula sitbesa.
Si Metchot ha' bumendi
Ha chuli' ganansia.

The men were happy
Because plenty beer.
It was Melchor who sold
And he took the profits.





Silebrasion i Mahatsan Gima' Yu'us, 1950

Crisencia M. Songao (Burch)

Recorded by Daisy Songao
June 1997

Building the church in 1950.

Mit nuebi sientus sinkuenta
Munhâyan i planu,
Para u mahatsa,
I nuebu na Guma' Yu'os-ta.

I Atkadi as Tomas
Yan i manga'chong-ña,
Ha kumbida i tãotão Luta
Achuk sen apmam.

Mañe'lu-hu yan Mañaina-hu
Todus ta fanmaguf.
Ta anima i che'cho'-ta
Onran i tano'-ta.

Mañe'lu-hu yan Mañaina-hu
Todos ta fanmaguf.
Ta silebra i Gima' Yu'os-ta
Onran i tano'-ta.

Celebration of the Erection of the Church, 1950

One thousand nine hundred fifty,
The plan was completed,
To be erected,
Our new Church.

The Mayor Tomas
And his companions,
He invited the people of Rota
Even though very long time.

My brothers/sisters and elders
Let's all be happy.
Let's raise the spirit of our work
Honoring our land.

My brothers/sisters and elders
Let's all be happy.
Let's celebrate our church
Honoring our land.



Japanese Songs

During the Japanese Era, many traditional Japanese folksongs were taught to Chamorro children. As the last section of the book, the collection of traditional Japanese songs as recalled by Rainaldo Mangloña and Albert Toves is final evidence of the Japanese influence upon the people of Rota.



Hotaru No Hikari Rainaldo A. Mangloña

Recorded by Lydia Taisacan, Ann Marie Rosario and Lynne Jessup
Michael
August 16, 1997

This song originated as a Robert Burns song from Scotland, “Auld Lang Syne.” It was first published in Japan in 1881, and due to the use of the pentatonic scale in both traditional Scottish music and Japanese music, it was easily assimilated and new lyrics added. It was popular in Japan during the Sino-Japanese war that preceded World War II. It is still sung today at graduation and alludes to studying hard (by the light of the firefly on snow). There are more verses to the song than the one verse sung by Rainaldo Mangloña. For more information see Wikipedia.

*Hotaru no hikari, mado no yuki,
Fumi yomu tsukihi, kasane tsutsu
Itsushika toshi mo, sugi no to wo,
Aketezo kesa wa, wakare yuku.*

Light of fireflies, snow by the window,
Many suns and moons spent reading
Years have gone by without notice,
Day has dawned, this morning, we part.



Albert Toves

The following Japanese songs were all sung by Albert Toves

Recorded by Julita Calvo

October 4, 1987

Transcriptions and translations by Kei and Ko Yukutake

Chiyochiyo No

“Butterfly”

Chocho chocho Nanohani tomare

Nanohani itara sakurani tomare

Sakurano hanano “Sakayuru minyoni”

Tomareyo asobe asobeyo tomare

Shojojoji

“Badgers' Drum”

A humorous song, written in 1924

Shosho shojoji, Shojokino niwa wa.

Tsukiyo de mina dede koi koi koi,

Oirano tomodacha, ponpoko pon no pon.

Sho-sho, shojoji, Shojoji is on the hill.

Moon, moon, moonlit are those who have come to join,

All are friends of mine, pon poko pon no pon.

Hinomaru No Hata

War song – about the National flag

Shirojini Akaku

Hinomaru somete

Ah. Utsukushi ha Nihonno hatawa.

Scarlet is the rising sun

On the ground of silk so white

How fresh our nation's flag,

It is shining so bright!





Techiyo Setsu Kiyono Yoki Hiwa

For the Emperor (very old song)

Kyono yoki hi wa onibino
Umaretamama ishi yo ki hi nari
Megumi
Amatsu

O Tete Tsunaide

“Walk Holding Hands”

A children's song, hiking song, happy

Otete tsunaide nomichiwo yukeba
Minna kawaii kotori natte
Tonde hanereba kutsuga naru
Hanete odoreba kutsuga naru.

Yuyake Koyakede Higakureta

“Evening's Glow”

Yuyake koyakede de higakureta
Yamano oterano kanega naru
Otete tsunai de mina kaero
Karasumo isho ni kaerimasho

Minna ga kaetta atokara ha
Marui ohkina otsukisama
Kotoriga yumewo mirukoro ha
Soraniha kirakira kinno hoshi.

*When the sunset colors deepen in the twilight still,
Ding-dong, the temple bells are calling from the hill,
Hand in hand may we go home let us leave for home,
Singing with the homing swallows, now let's never roam.*

*No more children on the hill, they'll reach their home soon,
Up comes a tray-like full moon, how bright the moon,
When the birds are dreaming 'neath the evening sky,
Twinkling are the golden stars, twinkling up on high.*





Momotaro San

The Peach boy

One of the most famous Japanese folktales, Momotaro, (Peach Boy) is the story of a boy who was born from a peach. Raised by his loving parents he grew up to be brave and strong. At the age of fifteen he told his parents it was time for him to go and fight the *oni* (devils). On his journey he befriended a dog, a monkey, and a pheasant. At last they came to the shore where there was a small boat waiting to take them to the *oni* castle across the water. At the castle they challenged the *oni* to battle. They fought bravely, and many of the evil *oni* ran away until finally only their king remained. He surrendered, giving his treasure to Momotaro. They returned home, shared the treasure with the poor people, and lived happily with his parents.

Momotaro-san Momotro-san

Okoshinitsuketa

Kibidango hitotsu watshi ni kudashina

Yarimasho yanmasho korekara oniono seibatsuni

Tsuite yukunara agemasho

Zui Zui Zukorobashi

“Smash, Smash as Always”

A “finger-play” game song that was popular all over Japan.

Zui zui zukorobashi,

Goma miso zui,

Chatsu bo ni nomarere toppinshan,

Maketara dondokosho,

Oido no mawari de,

Ochawan kaitano dare.

Smash, smash as always,

The sesame miso paste, smash,

Procession with tea jar tribute, crack, crack,

Run to the house, rat-a-tat,

Do not go home,

They'll ask, “Who broke the rice bowl near the well?”





Umi Yukaba

A very old song

Umi yukaba Miro kukabane
Yamayukaba Kusamo sukabana
Kaeri mimaseri.

Moshi Moshi Kameyo

Rabbit and the Turtle: the race

Moshi moshi kameyo kamesanyo
Sekaino uchede omaehodo.
Ayumino noroi monohanai.
Doshite sonnani naroinoka?
Nanto osharu Usagisan,
Sonnara omaeto karekurabe?
Mukono oyamano fumoto made?
Dochiraga sakini kakitsukuka.
Donnani kame ga isoidemo,
Dose banmade kakaru daro.
Kokorade chotto hitonemuri.
Gu – gu – gu – gu – gu – gu – gu – gu.
Koreha nesugita shikujitta.
Pyon – pyon pyon pyon pyon pyon.
Anmari osoi usagisan sakkino jiman ha.
Doshitano?

Hello hello turtle, Mr. Turtle
You are the slowest walker in the world.
Nobody can walk as slowly as you.
How can you walk so slowly like that?
Wait a minute Rabbit, Mr. Rabbit,
If you say so, why not race with me?
Can you see the bottom of the hill over there?
Let us find out which one wins the race.
No matter how fast Mr. Turtle goes,
I know it will take him until midnight.
I think I'll take a short nap right here.
Snore snore snore snore snore snore.





Oh my gosh I slept too much, it's no good.
Hop hoppity hop hop, hoppity hop hop.
Mr. Rabbit you are way too slow.
Where has your bragging gone to now?

Hato Po Po

A children's song about pigeons or doves

Po – po – po hato po- po
Mame ga hoshika
Sora yaruzo minade sorotte tondekoi
Po- po – po hato po – po
Hoshiika
Taketanara
Ichidoni sorotte tonde yuke.

Urashima Taro

This is the story of a young fisherman who rescues a turtle. The turtle returns and takes him under the sea, to a palace on the sea floor where he meets the Sea Princess. She invites him to stay. After some time, he wishes to go home so the princess gives him a box that will allow him to return any time as long as he does not open it. When he returns home, he realizes a long time has passed. He thought the secret to this mystery might be inside the box so he opens it. Smoke appears and he turns into the very old man that he really is.

Mukashi mukashi urashimaha
Tasuketa kame ni tsurerarete,
Ryugujoni ittemireba
Enimo kakenai utsukushisa.

Otohime sama no gochisou ni
Tai ya hirame no maiodori
Tadamezurashiku omoshiroku
Tsukihiga tatsunomo yumenouchi





Asobi ni akite ki ga tsuite
Oitomano himo sokosoko ni.
Kaeru tochu no tanoshimi ha
Omiyage ni morratta tamatebako

Kaette mireba ko ha ikani
Moto atta ie mo ato mo naku
Michi ni yukiau hitobito ha
Kão mo shiranai mono bakari

Konoyashino Shima

Not a famous song. About a honeymoon, a romantic song.

Konoyashino shima ni futarikiride itai
Konoyashino shima omoidasu tabini
Kokoroha odoru ano-shimaha randebu (*rendezvous*)
Shiroi hamani midorino shimayo
Ureshisagomuneni komiagetekita tokini tsukino hamabede
Odori akasuyo
Kono yashinishimani futaride itai
Kono yashino shimaha futarinomono yo.

Aitasa Mita Sani Kowasamo Wasure

A sad love story, may be an original song.

Aitasa mita sani kowasamo wasure
Kurai yomichi wo tada hitori
Aini kitanoni nazedete awanu
Bokuno yobukoe wasureta ka
Anatano yobukoe wasureha senuna
Deruni derarenu kagonotori
Kagonotoridemo chiearutori ha
Hitome shinode Ainikuru Hitome o shinobeba
Sekenno hito ha Ayashi otometo yubisasare
Yubiwo sasarecha komaruha watashi
Dakara watashiha kagontori.





Funa Nori No Uta

A funny sailor's song.

Donto, donto, donto, donto naminorikoete
Ichicho nicho sancho Hcho ronitoba
Namiha tamesoto donto tsuki ataru
Donto, donto, donto, donto, donto tsuki ataru
Funoenno hozuna kiritto shimete
Kajiwo mawaseba hesakiwa odoru
Odoru hesakini miwonagekakerya
Fene ha debuneneno minato he modoru

Tanimano Tomoshihi Tasogare

“When It's Lamp Lighting Time in the Valley”

About a hometown

Tasogare niwa Ayanohi Madoni utsuri shitoki
Waga kaeru hiinoru oisi hahano sugata
Tanimani shi tomoshino itsumoyumeni miruha
Anohi anomado koishi furusatono waga ie.

Furusato No Uta

A hometown song

Natsukashi furusato kitemireba
Sakuhana nakutori soyogukaze
Kikumono mirumono natsukashiya
Harunatsu aki fuyu narinikeri
Natsukashi furusato kitemireba
Sakuhana nakutori soyogukaze.

Mirumono kikumono natsukashiya.
Kikumono mirumono natsukashiya.
Harunatsu aki fuyu narinikeri.





Saraba Rota To Yo

Farewell Rota Island

Saraba Rotatou yo matakurumade ha,
Shibashi wakareno namidaga nijimu.
Itoshi koishino kono umi mireba,
Nando wasuraruo wasuraryoka.

Saraba Rotatou yo matakurumade ha,
Shibashi wakareno namidaga nijimu.
Namida kakushite kokorode naite.
Dozo genki de iteokure.

Farewell Rota island until the day I come back,
My eyes blurred with tears though only for a short time.
When I see this sea, my dearest sea,
I can't forget, never forget.

Farewell Rota island until the day I come back,
My eyes blurred with tears though only for a short time.
Hiding my tears, I cry in my heart. See you again.
I hope you will be good.



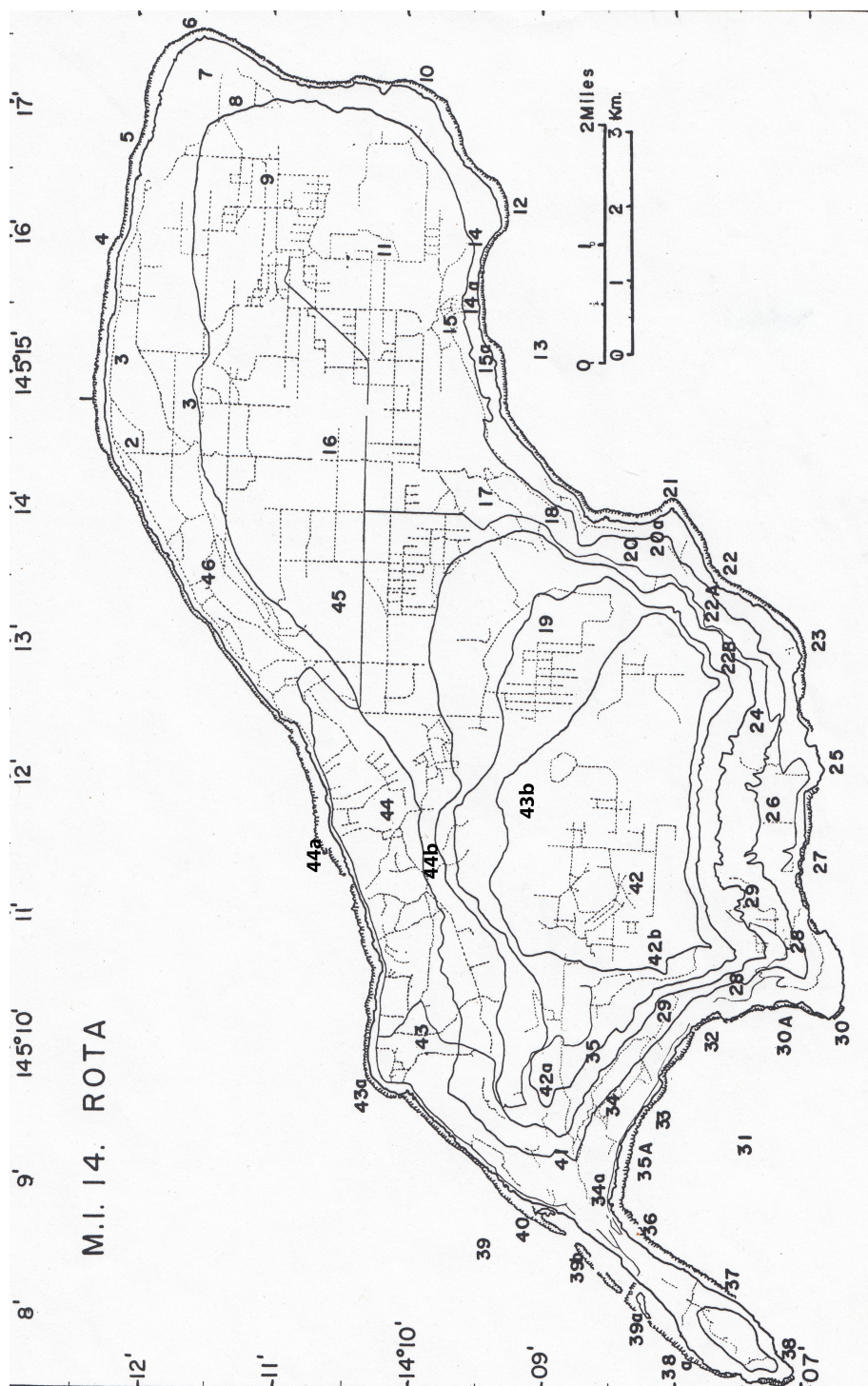
Reference

Place names mentioned in the narratives can be identified using the following map.

Bryan, E.H.

1971 *Guide to Place Names in the Trust Territory of the Pacific*.
Pacific Scientific Information Center, Bernice P. Bishop Museum,
Honolulu, Hawaii, 1971

Not all the names given in the document are listed here. Rather, those names mentioned in the narratives can be located by the numbering system on the map. The Rota section of the document has no page numbers and places are listed clockwise from the northernmost point. The list was first compiled in the 1930's, and tabulated in 1946. In 1968, The Marianas Land Commission produced a map of Rota by Parker and O'Bryan which included district names.





<i>Number</i>	<i>Name</i>	<i>Other spellings</i>	<i>Current spellings</i>	<i>notes</i>
1	Asuzudo Point			District A
4	Mochon Point	Muchong	Mochong	
9	Dugi		Dugi	District B
10	Funtanasupanie Point	Puntan As Fani, Faniha Pt. Funiya Pt.		
11	Pontan Asufani	Sagua Gaga, Fan Asagu	Puntan Sagua Gaga	
13	Aratsu Bay		Alaguan Bay	
16	Sinapalo Chenchon			Flat area in which the airfield is located
18	Alaguan		Alguán	
19	Ginalangan		Ginalangán	
22A	Talakaya	Talakayo	Talakhaga	Talakhaya
22B	Malilog	Maliog	Maililok	
24	Apanon	Apnon, Appanon	Apānon	





<i>Number</i>	<i>Name</i>	<i>Other spellings</i>	<i>Current spellings</i>	<i>notes</i>
26	Falagon, As Fino	Fatachon, Fataguan	Lamen	Keko River, Lupog River
28	As Malere, Gagane	Hagto, Hagrao	Gagani	
29	Limpanai, Afan, Fusan Hoda, Hãofña		Lempãnni	District H
30	Poniya PointSatga	Poña	Puntan Pona	
31	Sasanjaya Bay		Sasanhaya Bay	
32	Teruson	Tetnon	phosphate plant at the foot of the cable from the mines on the plateau above (42)	
33	Maleso, Maga, Fanaguan			
	Teneto, Maleso, Langit			
34	Ilig, Sagua, Podong-Tachog, Dodeng			
36	Rota Village	Songsong		
37	Fuaragon, Taipingot Peak	Falagon		469 feet.



<i>Number</i>	<i>Name</i>	<i>Other spellings</i>	<i>Current spellings</i>	<i>notes</i>
38	Harnon Point, Senhanom (cave)	Hanum Pt. Harnom Pt.		
39A	Anjota (Island)	Anyuta		
39b	Liyo		Liyo'	
40	Ugis			Where the cave museum is now.
41				District I
42	Sabana, Applalago		Sabana	Phosphate mine
42b	Saguapagupagu	Sagua Pagpag	Sagua' Pak Pak	1358 ft. Located near the phosphate mine
43	Takucho	TatachoTatachok	Tatachok	Old village
	Tatacho, Puntan Sailigai	Tatacho		point
	Sonton, Feso	Songton, Fesso, Fesu'	Sonton Fesu'	Sunset Villia HotelVeterans' Memorial Park
43a	Sailigai		Sailigai	
43b	As Acado	As Akodo, As Akodu	As Akodo'	





<i>Number</i>	<i>Name</i>	<i>Other spellings</i>	<i>Current spellings</i>	<i>notes</i>
43b (continued)		Hakodu, Hagodu, Hakodo', as Hakodu'		
44	Inayan, Mananana		Ināyan	District K
	Manmag		Makmak	
	Tinian	Tenian		
	Guato	Guata	Guatā	Beach
44a	Teteto		Tete'to	beach
44b	Sakaya	Sakāya, Sacadja		
45	Igua			District L
46	Taruga			District M

Other names mentioned:

A'ofna, Hãofna	Fesu, Feshu, Finisu – near Sonton	Ma'a'ng-hu	Sakolo
As Mabu	Fsms'chitanGong, Gung Gua'a	Ma'anglo, Manglu	Sasanlagu
As Manglo'	Halao – As Elphren	Mananana	Satya, Satga – below Tun Melchor's land
Asgait, Agai, Asagai	Isang	Manmak, Makmak	Tetnon – a cannon is still there
Ayulayak	Kuban Cuban	Palakaya area	Tohak, Tonag
Chubang, Kyubang, Ayula'lak	Lupok	Quibang	Unginao, Uniqinao
		As Akaja	Uyulan



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Memories CD

1. Juan Barcinas
2. Consolacion C. Calvo
3. Ana Songao Hocog
4. Jose Masga Hocog
5. Pedro Taimañao Mangloña
6. Beata Duenas Sasakura Mendiola
7. Antonio Rios Quitugua

Music CD

1. Dingu I Kumpanirã-mu – Isidro Mangloña
2. Ilek-mu Chatpãgu Si Nãna – Maria Mangloña
3. Godi Bia I Ga'-mu Babui – Aniceto Mundo
4. Bãli Oru Un Suttera – Matias Taisacan
5. I Pinitin Korason-hu – Maria Sablan
6. Maigu' – Balbina Taisacan & Shirlyn Taisacan
7. Pino Pino– Ana Inos
8. Ping Ping – Ana Inos
9. Esta Bala Para – Ana Inos
10. Ambas Clap – Maria Taimañao & Connie Calvo
11. Maigu', Maigu', Maigu' Neni – Ana Inos
12. Todu Para I Glorian Yu'us – Rainaldo Mangloña & Maria Mangloña
13. Abe, Abe Maria –Rainaldo Mangloña & Maria Mangloña
14. Jesus, Tata-hu Mamis – Milagro Mangloña
15. Goson San Francisco – Balbina DLC. Taisacan
16. Floris Rosa – Isidro Mangloña
17. Floris Mayao – Rainaldo Mangloña
18. Buenas Noches Marikita – Rainaldo Mangloña
19. Hotaru No Hikari – Rainaldo Mangloña
20. Chiyochiyo No – Abert Toves
21. Hinomaru No Hata – Abert Toves
22. Yuyake Koyakede Higakureta – Abert Toves
23. Moshi Moshi Kameyo – Abert Toves
24. Saraba Rota To Yo – Abert Toves



