

IN-HOUSE ARCHAEOLOGICAL AND ETHNOGRAPHIC RECONNAISSANCE SURVEY IN NGEREMLENGUI STATE: PART TWO ETHNOGRAPHIC FINDINGS¹

The In-house Archaeological and Ethnographic Reconnaissance Survey in Ngeremlengui State was conducted in early to mid 2012 to identify, evaluate and prioritize regions for future intensive archaeological and ethnographic surveys. Elders, oral histories, and WW II experiences associated with the state's interior along with observations regarding demographic and other changes in the state over time were identified and evaluated for prioritization of future research. A special component for this survey was the addition of needed staff training through a three week visual documentation program, which brought together staff from national and state governments to participate.

Survey and Inventory and Project Review/Archaeology Section & Oral History and Ethnography Section, Bureau of Arts and Culture/Palau Historic Preservation Office, Republic of Palau

September 2012

¹ Shortly before the printing of this report, the Governor of Ngeremlengui State made it known that the state currently has reverted back to the earlier spelling of "Ngeremlengui" for the state as opposed to what has become the common spelling, "Ngaremlengui."



In-house Archaeological and Ethnographic Reconnaissance Survey in Ngeremlengui State: Part Two Ethnographic Findings²

Grant Number 70-11-31964

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Ministry of Community and Cultural Affairs, Republic of Palau
Published September 2012

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² Shortly before the printing of this report, the Governor of Ngeremlengui State made it known that the state currently has reverted back to the earlier spelling of “Ngeremlengui” for the state as opposed to what has become the common spelling, “Ngaremlengui.”

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Acknowledgements

This report has been financed by the National Park Service, U.S. Department of Interior and the Palau Historic Preservation Program, Bureau of Arts and Culture.

This report would not have been possible if not for assistance and contributions of Ngeremlengui State. We would like to thank the Honorable Wilson Ongos, Governor, and the Ngeremlengui State office staff such as Witness Elbelau for their support of the survey and assistance in our efforts. We also thank Governor Ongos for recommending a knowledgeable and helpful guide.

We would like to warmly thank the Ngeremlengui State Member of the Klobak er a Ibetel a Cherechar (Society of Historians) Uchelrutechei³ Wataru Elbelau, our guides Gener M. Sangalang (appointed by the Governor) and Feliciano Yanru (volunteer guide), as well as the Elders of Ngeremlengui who generously sat down with us and provided us some perspective about their state namely Rechididerong Tadao Skebong, Youlsau Samuel, Bechoilang Ilebrang Ngotel, Telboket M. Brel, and Rosania Ngiraikelau. The ethnographic portion of the survey team is also appreciative of the time and guidance imparted by Melson Miko who was the former BAC/HPO Ethnographer's Counterpart during the previous BAC/HPO ethnographic survey of Ngeremlengui State and has familial ties to Ngeremlengui. Much appreciation to Dr. Dave Tuggle for reviewing an earlier version of this report and to Jolie Liston, M.A. for reviewing the historic and cultural context portion of this report. We value both of their input based on their many years of experience conducting surveys as senior archaeologists within the region, including in Palau. Appreciation is also extended to Dr. Wakako Higuchi who generously provided a listing of people she had interviewed in Palau regarding the Japanese administration and World War II experiences and to Dr. Akiko Iida for providing an understanding of her dissertation which is written in the Japanese language.

³ In Palau, traditional titles are often underlined, followed by a comma, or printed in bold font.



Figure 1: BAC/HPO staff and other participants of the visual ethnography training workshop in Ngeremlengui State, May-June 2012.

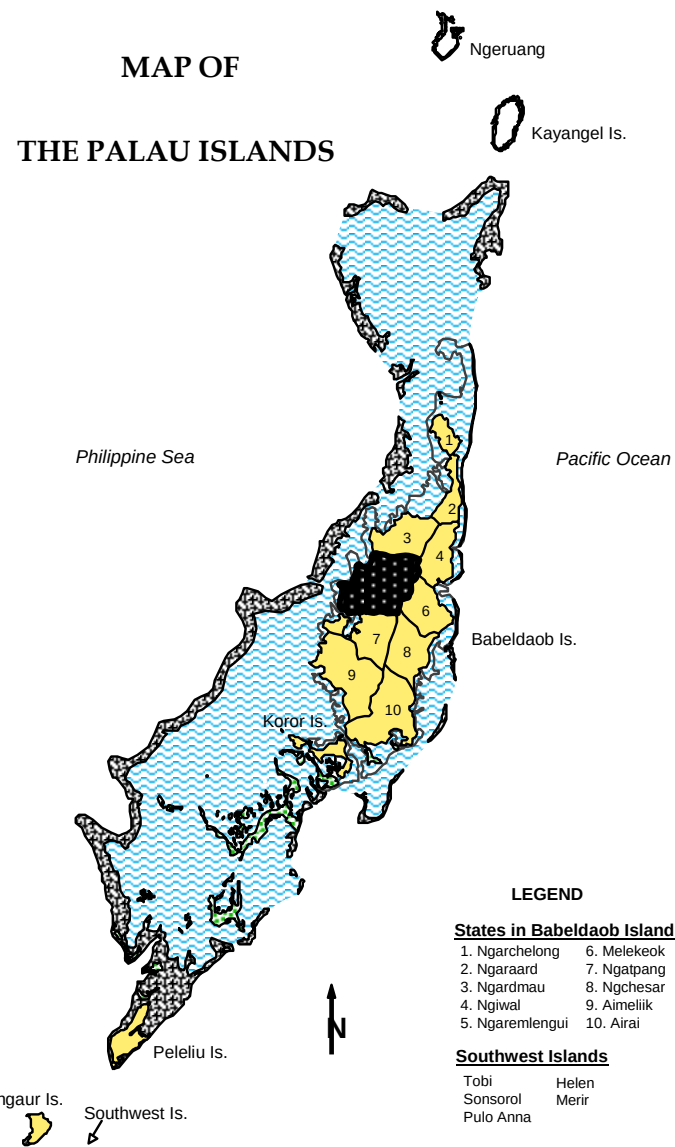


Figure 2: Map of Palau showing the ten states on Babeldaob. Ngeremlengui is highlighted.

BUREAU OF ARTS & CULTURE MISSION STATEMENT

A Obis er a Ibetel a Cherechar a oureor el kirel a osebecheklel me a omengelueluel a uldedelid e mekreos el ibetel me a ngesechel a cherechar er a Beluu er a Belau el melisiich, e meketek, e omekeroul er a chelecha el mo remedad.

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- Pride in our cultural heritage and holding respect for other cultures
- Professionalism and efficiency as a team while at the same time upholding Palauan values
- Commitment to the highest degree of integrity, accountability, and open communication

⁴ Source: Kesolei & Associates. (n.d.). *Bureau of Arts and Culture (BAC) integrated planning process 2006-2008* (draft). Manuscript on file at Bureau of Arts and Culture/Palau Historic Preservation Office.

Table of Contents

DISCLAIMERS, NONDISCRIMINATION STATEMENT, AND ACKNOWLEDGEMENTS	2
Disclaimers	2
Nondiscrimination Statement	2
Acknowledgements	3
BUREAU OF ARTS & CULTURE MISSION STATEMENT	6
EXECUTIVE SUMMARY	13
PROJECT OVERVIEW	14
Introduction	14
Survey Boundaries	15
Reconnaissance Level Surveying	17
Additional Considerations	19
METHODS	21
HISTORIC AND CULTURAL CONTEXTBy Lorne Holyoak, Melson Miko, Florencio Gibbons, Kelly Marsh, and Sylvia Kloulubak	30
Traditional Position of Ngeremlengui	30
Historic Context	31
Previous Ethnographic Studies	32
Archaeological Regions of Ngeremlengui	33
CHALLENGES AND LIMITATIONS	35
SURVEY RESULTS	38
Introduction	38
FINDINGS	39

I. Visual Documentation Survey Training	39
II. Ngeremlengui State Protocol	40
III. Safety and Accessibility Issues	42
UXO (Unexploded Ordnance)	43
Bauxite Test Pits	44
Topography	44
IV. State Development	45
V. Imeong Village and Surrounding Area	45
VI. Life Histories, World War II Experiences, and Demographic Changes	49
VII. Survey Schedule Considerations	52
RECOMMENDATIONS	53
INTRODUCTION	53
I. Training	54
II. State Protocol	54
III. Safety, Accessibility, and Related Issues	55
UXO (Unexploded Ordnance)	55
Bauxite Test Pits	55
Topography	56
The Interior Landscape	56
IV. State Development	56
V. Imeong Village and Surrounding Area	57
VI. Life Histories, World War II Experiences, and Demographic Changes	58
VII. Community Concerns	59

VIII. Survey Schedule	60
IX. Draft Reports	61
X. The Palau Register of Historic Places	62
RESOURCES	64
INTERVIEWS	64
WEBSITES	69
APPENDICES	70
APPENDIX A: VISUAL DOCUMENTATION SURVEY TRAINING	71
Introduction	71
Venue	72
Themes: Still photography and video production	73
Training Format	76
Results	77
Next Steps: Continued Training as Capacity Building	78
INDIVIDUALS COMPLETING THE TRAINING	78
APPENDIX B: EXCERPTS FROM THE VISUAL DOCUMENTATION SURVEY TRAINING WORKBOOK	81
APPENDIX C: TABLES OF PREVIOUSLY GATHERED ORAL HISTORY	85
APPENDIX D: DOCUMENTED WORLD WAR II EXPERIENCES OF NGEREMLENGUI ELDERS	94
APPENDIX E: LIFE HISTORY SURVEY TOOL	99
APPENDIX F: ORAL HISTORY AND LIFE EXPERIENCES QUESTIONS	100
APPENDIX G: RECONNAISSANCE SURVEY TOOL ONE	101
APPENDIX H: RECONNAISSANCE SURVEY TOOL TWO	102
APPENDIX I: WORLD WAR II SURVEY TOOL	103

APPENDIX J: DEMOGRAPHIC CHANGES SURVEY TOOLS	104
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List of Figures

Figure 1: BAC/HPO staff and other participants of the visual ethnography training workshop in Ngeremlengui State, May-June 2012.....	4
Figure 2: Map of Palau showing the ten states on Babeldaob. Ngeremlengui is highlighted.....	5
Figure 3: Map of Ngeremlengui State showing previously surveyed areas.....	17
Figure 4. Meeting with the Governor of Ngeremlengui State. <i>L to r</i> : BAC Cultural Anthropologist/Ethnographer Kelly Marsh, BAC Ethnographer's Assistant Sylvia Kloulubak, Ngeremlengui State Governor Wilson Ongos, BAC Director Dwight Alexander, BAC Archaeologist Suzanne Finney, BAC Archaeological Surveyor Calvin Emesiochel, Preservation Compliance Officer Errolflyn Kloulechad.	22
Figure 5. Rechididerong Tadao Skebong, a chief of Imeong village. (Photo by Sylvia Kloulubak)	23
Figure 6. Ethnographer Assistant Sylvia Kloulubak with Mr. Feliciano Yanru of Imeong, Ngeremlengui who generously volunteered as both guide and informant sharing his knowledge as a hunter. (Photo by Kelly Marsh).....	23
Figure 7. (<i>l to r</i>) Historic Preservation Specialist Sylvia Kloulubak with three <i>mechas</i> (respectful term for Elder female) of Ngeremlengui, Telboket M. Brel, Bechoilang Ilebrang Ngotel, and Rosania Ngiraikelau who generously shared knowledge regarding Ngeremlengui. (Photo by Kelly Marsh)	26
Figure 8. Historic Preservation Specialist Sylvia Kloulubak receiving sugar cane from the <i>mechas</i> Rosania Ngiraikelau after the survey completed demonstrating the continued strength of sharing food and being hospitable within the Palauan culture. (Photo by Kelly Marsh)	27
Figure 9. Advice for conducting interviews by knowledgeable Elders in Palau.	28
Figure 10: Location of place names mentioned in oral histories of Ngeremlengui as found in Tellei, Basilius, and Rehuher 2005 (p. 133).	31
Figure 11: Map of Ngeremlengui State showing archaeological regions within the state, as well as previously recorded sites. Boundaries are relative to the archaeological regions and should not be considered as applicable beyond their use as archaeological regions.....	34
Figure 12: Map of Ngardmau State showing archaeological regions within the state, as well as previously recorded sites.....	34

Figure 13. (<i>l to r</i>) Historic Preservation Specialist Sylvia Kloulubak and Cultural Anthropologist/Ethnographer Kelly Marsh, and <i>mechas</i> Youlsau Samuel of Imeong, Ngeremlengui pose for a photo during an interview. (Photo by Republic of Palau Minister of Community and Cultural Affairs Faustina Rehuher-Marugg).....	41
Figure 14. <i>Mechas</i> Youlsau Samuel signing consent form provided by Ethnographer’s Assistant Sylvia Kloulubak. (Photo by Kelly Marsh)	42
Figure 15. Map of Japanese administration development on Babeldaob Island as found in Tellei, Basilius, and Rehuher 2005, p. 31; Public domain material.	45
Figure 16. Example of using diagonals and documentation from the training exercise. (a) A piece of machinery (lathe) from the Japanese pineapple cannery circa 1920s. (b) Temael Kloulechad “demonstrating” how the machine was operated. (c) Remy Rengulbai and Jordean D.O. Remengesau (l-r) photographing Temael Kloulechad and Alan Burns (l-r) investigating how the machine might have operated.....	79
Figure 17. Examples of changing perspective to help highlight a feature. (a) Kelly Marsh kneels on the grass to take a photo of the stone trail at Imeungs Traditional Village (B:NM-3:1); (b) A view of the trail from this perspective; (c) Feature B:NM-3:1 f1, the Omeroel Bad/Iliud er a Elsechei. In addition to use of the “Rule of Thirds,” this photo also illustrates some of the challenges of taking photographs in areas with mainly green and brown hues.	80

List of Tables

Table 1. <i>Keiukl beluu</i> (West Coast villages) of Palau.....	30
Table 2. Ngeremlengui FY 2011 Reconnaissance Survey Schedule.....	38
Table 3. Types of Oral History and Ethnographic Information Gathered.....	45

EXECUTIVE SUMMARY

With the completion of the Compact Road in the last decade, accessibility, and the interest in developing, land on Babeldaob is rapidly growing. In an effort to mitigate the effects of increased traffic and development on the cultural and historic resources of Palau's largest island, the Bureau of Arts and Culture/Palau Historic Preservation Office (BAC/HPO) has been conducting a state by state survey of cultural and historic sites. Those sites which were already known or previously recorded in fieldwork and publications have been identified and evaluated by the BAC/HPO in all 16 states, including the 10 states on Babeldaob. The BAC/HPO is currently investigating those areas within each state on Babeldaob where there has been no prior survey or investigation. This report contains the results of a reconnaissance survey conducted in and about an important and potentially threatened region of Ngeremlengui State, on the western side of the island. The survey findings confirm that this area contains a number of culturally significant sites requiring more intensive level survey fieldwork before they can be safely and responsibly developed into tourist destinations to benefit the State and that there is more significant information to gather regarding oral history, ethnographic information, and Elders—their life histories, World War II experiences, and observations of changes over time in their state. The findings also confirm that there are unexpected hazards and other conditions that will need to be adequately addressed before such surveys can be safely undertaken.

A consideration that needs to be factored into future archaeological and ethnographic surveys in Palau is the immensity of the land that comprises each state. The unrecorded areas of each state, predominantly located in the interior portion of Babeldaob, were previously scheduled to be surveyed in their entirety on the order of one state per year. This older schedule was overly ambitious and did not factor in several issues such as a practical amount of time to conduct the surveys, especially as the Republic of Palau is a young, developing nation and the expertise of the BAC/HPO archaeologist, ethnographer, and historic preservation specialists must necessarily be divided between several types of historic preservation tasks, each imperative to saving the cultural and historic resources of the nation and Peoples of Palau. Nor did it factor in possible priorities each state may have to develop certain regions for tourism, agriculture, housing developments, etc., necessitating a thorough archaeological and ethnographic investigation to assist the states in protecting their cultural and historical heritage. A new survey schedule is being developed by the BAC/HPO that the office hopes will incorporate the need to inventory cultural and historic sites throughout Palau with the goals and expectations of the states for the protection, preservation and promotion of their cultural resources.

PROJECT OVERVIEW

Introduction

Title 19 of the Palau National Code (PNC) empowers the Bureau of Arts and Culture/Historic Preservation Office (BAC/HPO) to work toward preserving the historical and cultural heritage of the Peoples of Palau. In order to accomplish this mission the BAC/HPO, through its five sections (Survey and Inventory and Project Review/Archaeology, Oral History and Ethnography, Palau Register, Public Education, and Administration) engages in projects designed to protect and preserve the tangible and intangible historical and cultural heritage through archaeological and ethnographic surveys; nomination of significant sites to the Palau Register of Historic Sites; development and dissemination of educational materials to teachers, students and the public at large; and the ongoing development of a strong regulatory framework to protect these sometimes fragile and vanishing properties.

To accomplish all of these goals, one of the main tasks of the BAC/HPO is to conduct a nationwide, state by state survey to collect information on all tangible and

intangible sites, features, objects and/or areas and their associated ethnographic information in order to assist the BAC/HPO and the states with future development goals. Specifically, PNC Title 19 requires that the BAC/HPO “develop a nationwide survey to identify documents and gather information on actual or potential historical sites, tangible or intangible cultural properties, and living national treasures...[§ 131 (d)].” Whether plans include construction, preservation or tourism, it is vital that this information is collected so that the Peoples of Palau can benefit from the most complete amount of knowledge prior to any work.

A systematic survey of the identified sites in each state was initiated by the Division of Cultural Affairs (the precursor to the BAC/HPO) in the 1980s and completed by the BAC/HPO in the 2000s. The last publication from this phase of the survey project was published in 2004. The second phase, the survey and inventory of previously unidentified or undocumented sites began around this time. To date, seven (7) of the states, Hatohobei, Kayangel, Melekeok, Ngaraard, Ngarchelong, Ngiwal, Sonsorol (in alphabetical order) are considered completed. It should be noted, however, that this does **not** imply that the BAC/HPO considers

every cultural or historical site in these states identified, or every oral history or life history collected. Within the parameters of the field survey methodologies and technologies of the time, and given logistical and geographic considerations, as well as the availability of elders in the community to interview or who were willing to share information, there is still information that can and should continue to be collected as the BAC/HPO conducts its various activities. The finalization of the survey portion of fieldwork in each of these states means that the first round of systematic investigation of sites and the collection of interviews has been completed, but further information will be collected as opportunity arises.

The ability to survey on a state-wide level, versus focusing on hamlets, archaeological regions, or another smaller geographical or regional subset, created some additional challenges for the office, but for the most part conducting surveys on such a large scope had been successful and was considered by the office to be key to defending against some of the more serious threats to Palauan heritage by development. However, recent changes in the management of professional staff by the U.S. National Park Service, which has oversight

over the Historic Preservation Funds (HPF) that support these surveys, and changes within the BAC/HPO concerning survey methodology has led to a reconsideration of the scope of the surveys, which will lead to a shift from conducting one state-wide survey a year to spreading the survey of a state across multiple years. This means each of the remaining four states on Babeldoab (Ngchesar was surveyed in 2011-2012 and the final report should be completed by the end of 2012) will take several years to complete.

Ngeremlengui was the first state BAC/HPO approached using the revised survey methodology, itself a work in progress. The attempt with the new methodology is to rework the survey schedule and goals to incorporate changes in how the office conducts survey work and how the funding agency for the surveys, the U.S. National Park Service, assesses survey work.

Survey Boundaries

According to the schedule developed by the BAC/HPO in years previous, the survey boundaries for the investigation of the unrecorded sites in any state began with an examination of the areas already

surveyed in previous work. Any area not already recorded was considered part of the scope of work for the secondary-level investigation. Since many of the traditional Palauan villages and historic sites occur close to the shore, these were the areas most intensively surveyed in previous work and the BAC/HPO considered the second phase of surveying largely an interior survey of each state, although in fact the survey area initially covered any unrecorded area regardless of its location.

Once the unrecorded areas were identified the next step was to determine which areas were likely to contain traditional or historic sites, and which areas may be considered inaccessible either due to the terrain or other factors which make it impossible to survey. For example, areas which are restricted such as watersheds or bird sanctuaries were excluded from the survey area.

Meanwhile, an aspect of the ethnography survey that has developed over time is to view the Elders themselves as valued resources deserving documentation. The Bureau of Arts and Culture initiated this practice during the Ngarchelong survey published in 2005 (Besebes, Knecht, and Miko 2005).

Life history information has helped provide a window into the range of traditional skills such as fishing, wood carving, cultivating taro, and weaving baskets that continue to have presence in Palauan society; the continued importance of family; as well as the persistence of traditional titles and the political system that they are nested within. Other important lines of inquiry that have been added into ethnographic surveys are to gather World War II experiences as well as Elder observations regarding demographic, social, cultural, and physical landscape changes over time. World War II experiences are extremely important to gather as they are a form of intangible heritage. Documenting them allows this transformative time in the lives of that generation to be passed on to succeeding generations. Additionally, the observations of Elders over time has led to some valuable insight in Palau regarding the series of effects to society and the management of Palau's environments from seemingly small or innocuous changes in daily life (e.g., Ngiraingas 2009).

Figure 3 shows a map of the state of Ngeremlengui including those areas already surveyed (highlighted). The map was created using Google Earth and overlaid with information from the GIS database that has been

built up over time by the BAC/HPO. The line running along the right side of the image is the Compact Road, which runs through all the states on Babeldaob. The initial areas under consideration for survey in Ngeremlengui were all those areas not highlighted.



Figure 3: Map of Ngeremlengui State showing previously surveyed areas.

Reconnaissance Level Surveying

A reconnaissance level survey is designed to collect pertinent information in order to determine the best course of action for a possible intensive level survey. Intensive level surveys have been conducted in all the states which are considered completed in the formal survey process. The goal for this survey was to identify suspected sites and key priority areas which could be investigated with intensive level surveys at later dates and to establish recommendations of the necessary considerations for conducting the surveys efficiently, effectively, and safely.

Surveys of previously unrecorded areas had been conducted in four states on Babeldaob when the Ngeremlengui survey was conceived for FY11 (2011-2012 field season). For the first three states the survey was conducted with staff relocating to the state for an extended period up to one month, conducting research during the day and discussing the results and future survey areas at night. The fourth state, Melekeok, was the first state to be inventoried with the staff commuting to and from the office along the Compact Road. This was also the last survey conducted by National Archaeologist, Rita Olsudong before she passed away in 2009.

The transformative impact Ms. Olsudong's passing had on the function of the office cannot be overemphasized. At the time of her death the inventory was in a state of flux. Normally after Melekeok Ngardmau would have been the next state scheduled for survey, with Ngchesar and then Ngeremlengui to follow. However, due to the availability of additional funding a request was made to alter the schedule so that the state of Peleliu could be considered out of order and surveyed after Melekeok. The BAC/HPO, including Ms. Olsudong agreed to this and prepared to change the schedule. This was to take place in 2009, but unfortunately Ms. Olsudong became ill and passed away before the survey could begin.

The reason this is mentioned here is to better explain how the shift in conceptualizing survey boundaries and survey levels did not occur until the in-house surveying began after the hiatus brought about by the loss of the archaeologist on staff. The archaeology section, in tandem with the oral history/ethnography section, was scheduled to conduct three surveys of the unrecorded regions of three separate states during the 2011-2012 field season, three times the normal workload for the office. The staff archaeologist was

new to the office, without prior experience or any institutional knowledge of how other surveys had been conducted for unrecorded regions. But it was clear from the start that however surveys had been conducted in the past, the combination of a hugely intensive survey schedule, and the change from working on site within the state versus commuting to and from the survey state each day would require a reorganization of survey techniques and survey boundaries.

Ngeremlengui was the first project generated since the new archaeologist began in June 2011 and it is the first state to be surveyed wholly using the new survey methodology. This new methodology begins with the development of a reconnaissance level survey to determine whether an intensive level survey is justified of the unrecorded areas within each state, and if so, which areas should be considered priorities for intensive level surveying in the future. The goal for the reconnaissance level survey of Ngeremlengui was to investigate the unsurveyed regions and identify areas of interest either using local guides from the state, hunters who are familiar with the interior and other unrecorded regions, or elders who could share

stories of cultural and historic sites that had not yet been collected in previous research on Ngeremlengui.

Additional Considerations

Two additional complications during the 2011-2012 survey season have reinforced the decision to revise the state surveys as a multi-step process, which include a separate reconnaissance survey component. The first was the unforeseen material consequences of World War II, which has left a significant and largely unrecorded landscape of unexploded ordnance (UXOs or ERWs, environmental remnants of war) in many areas, most famously on the island of Peleliu, but also in large numbers in areas such as Ngardmau State, where the Japanese mined bauxite. The bauxite mines were a major target for bombing by the U.S. and were also heavily defended by the Japanese during the war (1944-1945). The amount of UXO material in Ngardmau was unexpected. The dangerous nature of these materials was brought to the BAC/HPO survey team's attention by the UXO experts of Cleared Ground Demining who strongly recommended that portions of Ngardmau be avoided until cleared of UXO and that other portions of the state be professionally surveyed for the presence of UXO prior to further investigation. The lack of full appreciation of the

dangers to the survey team, coupled with a lack of knowledge as to the likely locations of these materials necessitated a revision of the original survey methodology early on during the fieldwork in Ngardmau.

Ngeremlengui shares a border with Ngardmau and was also a location for Japanese activity during the war years. Evidence collected during this reconnaissance survey confirms that UXO material has also been seen in the interior area of this state.

The second complication resulted from an internal set of circumstances between the BAC/HPO and the U.S. National Park Service that led to a freezing of all funds to the office for three months during the time when the survey team was scheduled to conduct the Ngeremlengui survey. The frozen funds, which included salaries and benefits for six of the eleven staff as well as all project funds, meant that the office was unable to pay for guides, gas for transportation to the field, or any supplies. In a year when the office was scheduled to conduct three surveys in three different states, the loss of three months to conduct fieldwork could have been crippling. Moreover, the office had planned to conduct much needed training for the staff

as part of this particular project, and had negotiated with Dr. Allan Burns from the University of Florida to come to Palau during our Ngeremlengui survey. Fortunately, thanks in large part to the cooperation of the Palau Community Action Agency (PCAA), which was able to temporarily offset the cost for this portion of the project this complication did not adversely affect the successful implementation of the visual ethnography training, which was able to move forward on schedule.

METHODS

[Special Note: The methodology for the Ngeremlengui reconnaissance survey was conceived as a jointly planned and implemented project between the Bureau of Arts and Culture/Historic Preservation Office (BAC/HPO) Archaeology and the Oral History/Ethnography sections, making this the first time the two sections worked together rather than in tandem on a project. For nine months, from the time the project was approved by the National Park Service (NPS) in January 2012 until September, when the project cycle ended, the two sections worked together conducting research, determining locations within the state to conduct the survey and visual documentation training that would be of value to each section, and writing and producing a final report that would include information on both the survey and the training.

For reasons that were never fully explained, the NPS notified the office in the second half of September 2012, days before the close of the project cycle for the fiscal year, that different reports would need to be produced for this project other than what was specified in the project notification from January; at least one but possibly two from the archaeology section and the same from the oral history/ethnography section, rather

than the joint report that had been drafted and worked on for months. The ensuing confusion about what products for this project were actually expected by the NPS continued long after the September deadline and was still unresolved at the time of the printing of this report in December 2012. Both sections had literally no time to prepare the newly required reports without working well beyond the end date for the project. Because of this last minute change there is a slight re-invention of some of the methodology and research results to focus more on the archaeological aspects of the research, and there may be more repetition and overlap both within and between the two parts than would normally be found were these originally conceived as separate reports.]

The methodology for the Ngeremlengui survey involved an initial assessment focusing on three main areas:

1. An investigation of previously recorded areas to see what if anything might have been overlooked or discovered since the last survey;
2. An analysis of which areas are most likely to be developed or exploited in the near future; and
3. An analysis of information collected through interviews with informants of areas which may

contain cultural or historically significant sites (safety issues were also gathered).

In addition, information concerning some areas of particular sensitivity led the survey team to reconsider the whole unsurveyed portions of the state and focus instead on Regions 1 through 5.



Figure 4. Meeting with the Governor of Ngeremlengui State. L to r: BAC Cultural Anthropologist/Ethnographer Kelly Marsh, BAC Ethnographer's Assistant Sylvia Kloulubak, Ngeremlengui State Governor Wilson Ongos, BAC Director Dwight Alexander, BAC Archaeologist Suzanne Finney, BAC Archaeological Surveyor Calvin Emesiochel, Preservation Compliance Officer Errolflyn Kloulechad.

Three components make up the Bureau of Arts and Culture ethnographic state survey methods: literature review, fieldwork, and presentation of findings. Previous BAC survey reports are consulted first to understand what has already been documented by the office, followed by the review of other ethnographic volumes written in the early to mid 1900s and more recent work.

The archaeology and ethnography sections of the survey team then formally obtain permission to survey in the state by meeting with the state Governor. *Rechad er a Belau* (People/s of Palau) consider it very important to know that a research effort has been approved and informed by their elected, traditional, and appointed leaders. During such meetings, the survey team informs the governor of the activities scheduled to occur and ask that he or she recommend a guide. This survey marks the first time that the ethnography section had also asked for a guide in addition to the one typically sought for the archaeological portion of the survey. It is recommended that future reconnaissance and intensive ethnographic survey work consider following this practice. The guide provides a community identity for the survey team which can help ease the

informant's comfort in sharing information (Smith 1978). It can also be a way to stimulate community interest in the work of the surveys including perhaps, developing community or state government office interest in gathering and documenting some of their oral history and Elder's life histories themselves. This is a practice that has begun to occur in at least two of the states (Airai and Koror). The Governor may then set up one or more meetings between the office and the state community.

For the Oral History and Ethnography portion of the survey team, two other sets of protocol are often observed. First, that of meeting with the state member of the Klobak er a Ibetel a Cherechar (Society of Historians). The office works closely with the Klobak er a Ibetel a Cherechar.⁵ As such, the state member of the Klobak er a Ibetel a Cherechar is considered a liaison between the state and the office. During this initial meeting, the Oral History and Ethnography portion of the survey team seek advice as to how to best interact with the state and recommendations as

⁵ The Klobak er a Ibetel a Cherechar is a body of knowledgeable Elders, one per state. Each year they gather together with the Oral History and Ethnography staff to share information about the traditional laws and customs of Palau in an annual publication.

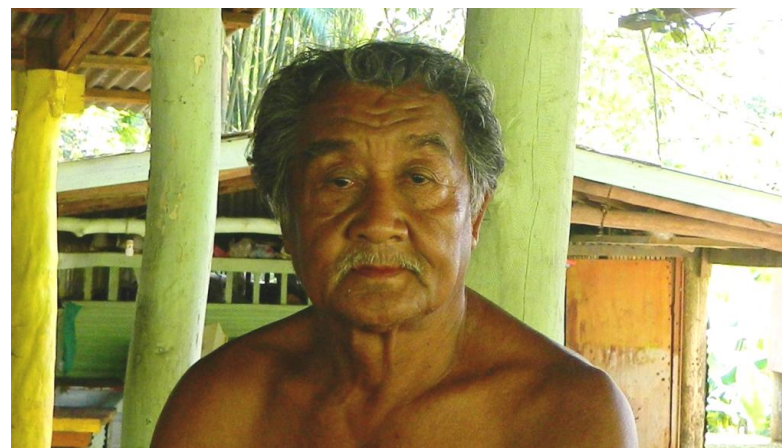


Figure 5. Rechididerong Tadao Skebong, a chief of Imeong village. (Photo by Sylvia Kloulubak)



Figure 6. Ethnographer Assistant Sylvia Kloulubak with Mr. Feliciano Yanru of Imeong, Ngeremlengui who generously volunteered as both guide and informant sharing his knowledge as a hunter. (Photo by Kelly Marsh)

to whom might serve as appropriate and knowledgeable resources for the particular survey being undertaken. Second, the Oral History and Ethnography portion of the survey team work to meet with the High Chief of the hamlet or state, depending upon the scope of work of the survey.

The guide selected by Ngeremlengui Governor Wilson Ongos for the Oral History and Ethnography team, Gener M. Sangalang, was an exceptional recommendation. He had been trained by a resident senior archaeologist and worked with her as an archaeological surveyor for two years, served as an intern archaeological surveyor within the Bureau of Arts and Culture/Historic Preservation Office (BAC/HPO) for parts of 2010 and 2011, and was attending college to become an archaeologist. We also worked with our guide's uncle, Feliciano Yanru (see Figure 6), who had several years experience gathering oral history and site-related information for that same resident senior archaeologist and who generously volunteered his services. Further, he is a *rubak* (respectful term for Elder male) from one of the four highest clans in Imeong. His presence helped provide a sense of ease and comfort for the Elders with whom we gathered information which is not always easy to

attain within Palau (see Holyoak, Miko, and Gibbons 2001, p. 4).

For intensive surveys, the archaeology team leads the survey by entering the field prior to the ethnography section in order to allow the archaeology section to begin compiling a listing of sites and topics of interest for the ethnography section to gather oral history and information. However, this survey of Ngeremlengui State constitutes the first reconnaissance survey that the BAC/HPO has conducted. In this instance, it was determined that the Oral History and Ethnography section of the survey team would gather some general understanding regarding the state to guide the survey team in identifying a likely area or areas to prioritize for an intensive level survey.

The ethnography section gathered the state's immediate plans for development from the state government office staff who shared their understandings. The initial information sought also included gathering general understandings regarding safety issues, an especially important consideration given that dangerous conditions such as the presence of unexploded ordinance (UXO) and bauxite test mining pits had halted the intensive level survey in

the neighboring state of Ngardmau. Some time was spent interviewing Mr. Moon as both an archaeological surveyor and a hunter as well as Mr. Yanru as hunter, both of whom had experienced the regions of their state first hand. From them we gathered general understandings of where UXO; traditional sites, including trails; Japanese defensive features; and sites with known oral history existed within Ngeremlengui's archaeological regions. Several Elders within Ngeremlengui State were also surveyed for general information.

During this initial survey process networking and conducting interviews are partially meant to develop an understanding of what type and level of information exists with among the community's Elders. The two sections confer at different points in this process, wherein survey objectives are revisited and refined. Particular sites or landscapes within the survey area are visited by the ethnography section as determined by the archaeology section. This allows the section to better convey the sites or areas to Elders when gathering oral history and other information. At times, the ethnography team will visit a site or area with informants though this did not occur during this survey.

Community members were identified by developing criteria and discussing these needs with our appointed community guide. Seeking guidance from State and community representatives such as our guide in this case is considered the culturally appropriate approach to conducting any research effort in a Palauan community (see [BAC] Oral History and Ethnography Section 2010 brochure; and sources such as Kesolei 1977). These representatives can identify which community members are considered important to interview and include in research efforts because of the community member's status, knowledge, skill, experience, or other. In this case, with our state appointed guide being fairly young, he recommended that we work with his uncle in seeking out community members. Mr. Yanru kindly volunteered to guide the ethnography section of the survey for a day and provided advice and other guidance to the section during the following weeks of survey work in Ngeremlengui State.

Based on information gathered from community members that the significant site of the Imeong traditional village was being considered for development as a tourist destination sometime in the near future (as had already been discussed for at least

a couple of years to BAC/HPO's understanding) and that it had been some 12 years since its last survey, the archaeology section identified it as a potentially important site to conduct an intensive level survey in. The archaeology section also identified the contemporary village of Imeong as potentially important to intensively survey owing to the reality that residential development occurs there on a somewhat regular basis and the impact from tourism may affect some of those areas as well.

In preparation for this, a reconnaissance oral history and ethnographic survey tool was developed meant to garner general understandings of the level of knowledge held by the Elders regarding Imeong—its traditional village and surrounding area within the boundaries of the contemporary village (see Appendix G). Several types of oral history related to Imeong that may not have been documented in the past were proffered by Elders, our guide, and the former BAC/HPO Ethnographer's counterpart who had gathered oral history from Ngeremlengui in 1998 and is himself from that state. They also provided other suggestions for ethnographic survey work in Imeong.

Interviewees were identified through a combination of purposive and snowball sampling of community members. Most interviews were conducted at the community members' homes. The interviews lasted up to an hour or more. At an early stage of the survey,



Figure 7. (l to r) Historic Preservation Specialist Sylvia Kloulubak with three *mechas* (respectful term for Elder female) of Ngeremlengui, Telboket M. Brel, Bechoilang Ilebrang Ngotel, and Rosania Ngiraikelau who generously shared knowledge regarding Ngeremlengui. (Photo by Kelly Marsh)



Figure 8. Historic Preservation Specialist Sylvia Kloulubak receiving sugar cane from the *mechas* Rosania Ngiraikelau after the survey completed demonstrating the continued strength of sharing food and being hospitable within the Palauan culture. (Photo by Kelly Marsh)

three *mechas* (respectful term for female Elders) were surveyed together. In Palau, group settings can be appropriate and preferred at times in Palau, though do have to be aware of whether they can make it difficult for someone to express an opinion in deference to those present with higher status (Knecht and Mersai 2006,

pp. 57-58). Elders allowed us to take digital pictures of them to document the survey process.

As has been noted in previous surveys such as the 2001 survey⁶ of Ngchesar, questionnaires can be obtrusive and disconcerting to Elders and the interview process in Palau.⁷ However, as the reconnaissance survey instruments were new, the ethnography team did keep it as a visible reference in the field and did take some notes during the information-gathering process. Some interviews were digitally recorded. Though the interviews that occurred this year were more streamlined and directed in some ways than has been typical of interviews in the past, they still largely occurred in a conversational way to ensure that the interview process conform to cultural standards and to ensure the comfort of the informant with the process of sharing information that develops rapport than feeling like the survey team is taking information out of the community which has been an expressed concern over the years (see Figure 9; e.g., Marsh-Kautz, Gulibert, and Wheatley 2003, p. 82; Smith 1978, pp. 4-5; 1990, p. 117). An important step will be to evaluate these new strategies employed

⁶ See also Holyoak, Miko, and Gibbons 1998, pp. 6-7.

⁷ See such discussion in Holyoak, Miko, and Gibbons 1998, p. 6.

for their ability to meet survey goals as well as maintain informant ability and comfort in sharing this type of information. Traditional compensation, typically pastries or other small foodstuffs from Koror, were provided.⁸

In order to develop and refine the goals of the information needed, the Ethnographer and Ethnographer's Assistant conferred several times and also spoke with the Archaeologist. Most interviews were conducted in Palauan by the Ethnographer's Assistant with the Ethnographer conducting three interviews and attending several of the others during which she provided some lines of inquiry. When the Ethnographer was present, some English language entered the interviews, or there were times when the Historic Preservation Specialist translated between the informant and the Ethnographer.

Though time constraints only allowed for the Ethnographer to spend a limited amount of time in the field, there is much value in both staff members working in the field together and it is recommended that this practice continue. Nothing can replace

⁸ However, this was at the Ethnographer's expense as it had not yet been determined whether this would constitute as providing oral history as defined by the Bureau's granting agency.

meeting community members in person or developing rapport and a sense of understanding the state and

Some Tips for Interviewing in Palau

1. Don't use names of other people, instead say, "I heard..." Otherwise, people will close up because they don't want to contradict others.
2. People do not offer opinions easily. Figure out how to help them fit into the role of giving an opinion.
3. Make adequate time for the interview. Don't seem pushy or rushed. Make them feel like they and their time are special. Be patient.
4. Bring news to start a conversation—events in Koror, events in the newspaper, etc. Have a sociable, conversational approach. As the conversation and rapport builds, then can get more into the interview.
5. When addressing interview questions, build up on a theme that they bring up, rather than asking as a separate, disconnected question.
6. Keep the meeting conversational in nature while keeping in mind the different points of interest on the survey instrument. Develop a topic naturally or through 'side-ways' methods
7. People will shy away from being directly quoted or cited.

Figure 9. Advice for conducting interviews by knowledgeable Elders in Palau.

hamlets and their landscapes and historic sites in person and with each other as a team. Both HPO staff

shared the work of literature review, instrument development, and other aspects of the research survey.

As the gathered information was compiled, understandings of field conditions, community interest, and known historical and cultural sites unfolded. This information was then provided to the archaeology section so that it could finalize its determination of the site or archaeological region to prioritize for a succeeding intensive level survey. These findings also provided the ethnography section tools to develop a future intensive level survey scope of work that could work to fill in gaps of documented knowledge and information and build upon community interest and desired goals for BAC state survey work.

HISTORIC AND CULTURAL CONTEXT⁹

BY LORNE HOLYOAK, MELSON MIKO, FLORENCIO GIBBONS,
KELLY MARSH, AND SYLVIA KLOULUBAK

Traditional Position of Ngeremlengui

Ngeremlengui is one of the sixteen states of the Republic of Palau. It is located in the northwest corner of Babeldaob and borders five other states, Ngardmau, Ngiwal, Melekeok, Ngchesar and Ngatpang (from north to south). The interior (eastern) border reaches Rael Kedam, the ridge that bisects the island into eastern and western sections.

While two villages comprise the state of Ngeremlengui today, Imeong and Ngeremetengel, many more villages once existed within its borders. Early German ethnographer Augustin Krämer (1919, p. 136) noted that 26 villages were uninhabited by the time of his visit in 1909/10. A more recent study further stated that “historical traditions and stone remains suggest that at a period of maximum population Ngeremlengui [sic] consisted of about forty villages”

⁹ Some of this introduction utilizes material from the Bureau of Arts and Culture’s earlier ethnographic report produced in 1998.

which included what is contemporarily the state of Ngardmau (Parmentier pers. comm. in Lucking 1981, p. 42).

Table 1. *Keiukl beluu* (West Coast villages) of Palau

Keiukl beluu of Palau (Traditionally)

1. Ngeremlengui (Imeungs)
2. Koror (Ernguul)
3. Peleliu (Odesangel)
4. Angaur (Edeaur)
5. Mengellang (Mengellakl)
6. Ollei (Delbirt)
7. Ngarchelong (*Keiukl el Chelong*)

Source: The Society of Historians 1997, p. 16

Note: Ngardmau State is considered part of *Keiukl* today. See also report text for additional description.

Ngeremlengui is one of the four children of Milad. Milad gave birth to four children who were the model and foundation for sociopolitical organization in Palau (Parmentier 1987, p. 4). Ngeremlengui is the eldest of Milad’s children and holds within it the site Ii er a Milad, where Milad was revived after the Flood and where she gave birth, as well as several other sites associated with Milad and the beginning of Palau.

Euidelngurd was the the first federation of present-day Ngeremlengui and was made up of seven villages

which are now extinct: Ngarmariur, Idechor, Ngebekai, and Ileaklbeluu on the Koror side of the Ngeremeskang River; and Charranguong, Imiich, and Ngatmadei on the opposite side of the river.” (Tellei, Basilius and Rehuher 2005, p. 131) Ngeremlengui is considered part of Keiukl, the West Coast in the federation of the other side of heaven which is under the oversight of Reklai of Melekeok (see Table 1). The Society of Historians (1997) describe the West Coast in this way, “The area from Diberdii, in Airai, to Mochorei, to Angaur, Peleliu, Koror and continuing westward to Ng[a]remlengui, Rudimech, and on to Keuikl el Chelong and Ollei” (p. 16).

Historic Context

While Ngeremlengui, has long been considered an area that maintains its traditions and is conservative, it is also true that during the German and Japanese administrations (particularly the latter), that traditional activities and spirituality were suppressed and thus the understanding of the meaning of some sites has been altered to a degree or even lost. Both Hijikata (1995) and Lucking (1984; 1981, p. 44) state that under the Japanese many artifacts were removed from the state.

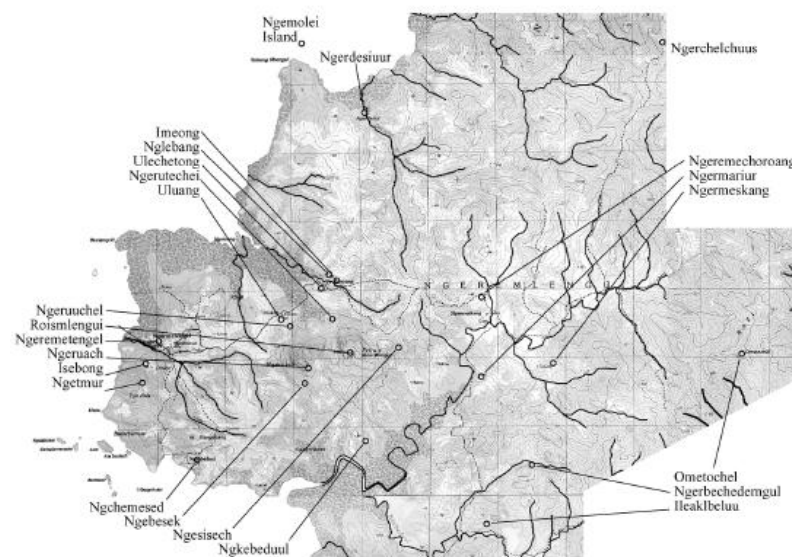


Figure 10: Location of place names mentioned in oral histories of Ngeremlengui as found in Tellei, Basilius, and Rehuher 2005 (p. 133).¹⁰

During the Japanese administration, three large farming areas existed: Yamato Farming Village, Nantak Farming Area, and Asahi Mura Farming Village. The latter noted as being located over the top of the traditional village site of Ngeremeskang (Lucking 1984 in Holyoak, Miko, and Gibbons 1998, pp. 10-11). Ngeremlengui was also a site for bauxite

¹⁰ Public domain material from the Compact Road archaeological investigation.

mining, although not developed on as large a scale as Ngardmau. During World War II the Japanese fortified Ngeremlengui, and there are stories of unexploded ordinance (UXO) identified in the interior area (Liston et al. 2002).

Previous Ethnographic Studies

Several studies have been conducted in Ngeremlengui State that documented oral history as well as provide ethnographic and other information about Ngeremlengui and its peoples over time (see Appendix C for a listing of oral history). The earliest maps of traditional villages, showing Imeong, Ngermetengel, Ngeremeskang, and “Nggamased,” were drawn in the early 1900s during the German ethnographic expedition under Augustin Krämer (1909-1910; 1919 pp. 138-155). This collection also includes photographs of *bai* (meeting centers) and *blai* (clan houses), drawings of “Ngiraturong Petel No. II” and a terrace, a charting of “Families in Imeungs,” as well as tables of titleholders and other details. Decades later during the Japanese administration of Palau, Hijikata (1996; 1995; 1993) conducted a study on monoliths around Palau during the 1930s in which he identified certain

stone features, oral history, and cultural practices. However, it has been noted that he “spent very little time” examining some of this in Ngeremlengui (Lucking 1981, p. 44). Other notable efforts occurred in the 1970s and in later decades such as the collection of Palauan legends by the Palau Community Action Agency (PCAA 1975; 1972) and at least two dissertations and subsequent publications strongly founded upon information gathered from Elders in Ngeremlengui (Klee 1976; 1972; Parmentier 1987; 1981). However, much of this previously documented material is in relatively inaccessible publications, some of which are written at an academic level which creates a degree of inaccessibility as well. Lucking and Parmentier (1990: Micronesica supplement) have been noted to have documented some traditions related to Uluang.

The first intensive level archaeological and ethnographic survey conducted by the Bureau of Arts and Culture (formerly the Division of Cultural Affairs) occurred in 1998. Within the resulting oral history and ethnographic survey report, 39 oral histories and ethnographic descriptions were documented (Holyoak, Miko, and Gibbons 1998). While information was gathered for five of Ngeremlengui’s seven regions, the

majority of it revolved around the archaeological region of Ngesisech. Some recent work that gathered traditional knowledge and/or oral history has occurred as well. For example, Melson Miko, former Bureau of Arts and Culture/Historic Preservation Office (BAC/HPO) Ethnographer's counterpart who is from Ngeremlengui interviewed 10 Elders from Ngeremlengui gathering oral history knowledge regarding terraces (Liston and Miko 2011, p. 187). As of this report's writing, Liston (2012) was finalizing a dissertation concerning the initial settlement of peoples to Ngeremlengui some 3100 years ago. Other recent work includes a dissertation by Akiko Iida (2012) who examined socio-ecological landscape issues within Palau including examining Imeong village in Ngeremlengui as a case study.

A few research endeavors have gathered World War II (WW II) experiences and portions of life history experiences and observations of change over time from Palauan Elders. Those that are readily known are: Maki (2009), Murray (2006), Walter (1995;¹¹ 1993), Ballendorf, Shuster, & Higuchi (1986), Higuchi

¹¹ This article was published as Karen George (see bibliography) and is based on her 1995 dissertation research.

(1986),¹² and BAC/HPO oral history reports after 2005 which surveyed Elders from Ngarchelong, Ngaraard, Ngiwal, Melekeok, Ngchesar, and Peleliu. Walter's work largely focuses on the People of Angaur and Peleliu while Murray's dissertation examines the People of Peleliu. Of these resources, just a handful appeared to be information gathered from Elders of Ngardmau State (though it was difficult to determine the state of origin for some of the Elders; see Appendix D). One resource also shares a couple of wartime songs from Palau (Falgout, Poyer, & Carucci 2008) though the songs were noted as composed by individuals from Melekeok and Ngchesar.

Archaeological Regions of Ngeremlengui

For purposes of these surveys each state is separated into archaeological regions. The boundaries between the regions are archaeological boundaries and not

¹² This collection of interviews was not able to be accessed during the writing of this report as the Belau National Museum was reorganizing some of its collections while the Palau Community College library and Public Library did not have a copy. However, the author generously provided a listing of informants via email (see Appendix D).

official village boundaries. Ngeremlengui is divided into seven archaeological regions:

- B:NM-1 Ngchemesed
- B:NM-2 Ngermetengel
- B:NM-3 Imeong
- B:NM-4 Ngermeskang
- B:NM-5 Ngerdesiur
- B:NM-6 Ngerchelechuus
- B:NM-7 Ngerbechedrengul

These archaeological regions, unlike the contemporary villages, comprise the entire land area of Ngeremlengui State. Archaeological regions were chosen instead of contemporary villages in order to account for all accessible land within each state boundary.

Figure 11 shows the map of Ngeremlengui, identifying each region and each set of inventoried sites within each region. The areas not highlighted represent the potential total survey area under initial consideration for this reconnaissance survey, and also subsequent intensive inventories that may follow from this survey.

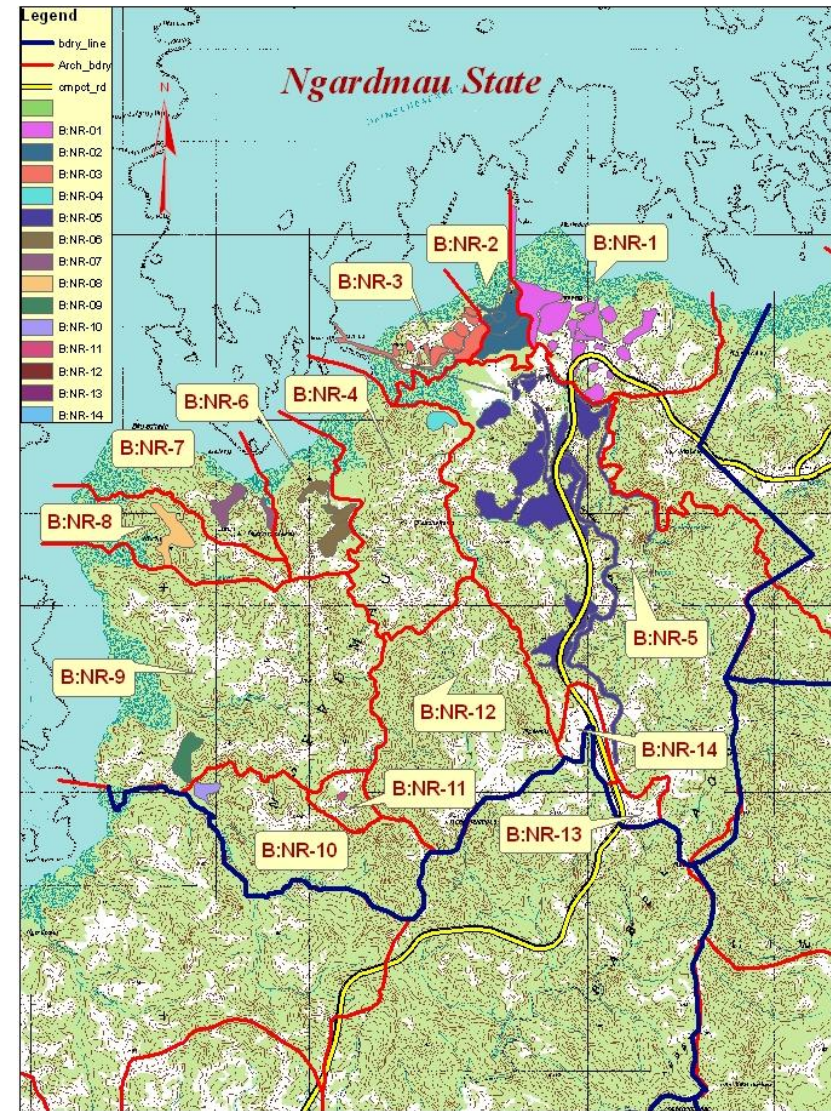


Figure 11: Map of Ngeremlengui State showing archaeological regions within the state, as well as previously recorded sites. Boundaries are relative to the archaeological regions and should not be considered as applicable beyond their use as archaeological regions.

CHALLENGES AND LIMITATIONS

The Ngeremlengui survey was the third of three overdue surveys to be conducted after the hiring of an archaeologist to fill the position left vacant by the sudden and untimely passing of Rita Olsudong, National Archaeologist, in 2009. Though several attempts had been made to hire a full time archaeologist or a contract consultant between 2009 and 2011, an archaeologist was not hired until the end of June 2011.

The survey of the interior of Ngardmau State which occurred immediately prior to the survey of Ngeremlengui State proved to have several challenging conditions that ultimately changed the scope of that survey and brought to attention the potential safety issues of conducting surveys of unrecorded regions of states. The interior of Ngardmau State was found to have a high level of unstable unexploded ordinance (UXO) and bauxite mining test pits. These conditions impacted both portions of the survey team in that the ethnographic portion of the survey team is meant to collect oral history and other information related to newly documented archaeology

sites or areas, the Bureau of Arts and Culture/Palau Historic Preservation Office (BAC/HPO) Oral History and Ethnography staff enter the field along with the archaeology portion of the team, occasionally taking informants as well. Or, as has occurred in the past, informants may lead the survey team to sites.

An unexpected field condition was the challenge of accommodating the national presidential campaign schedule. While the ethnographic portion of the Bureau of Arts and Culture/Historic Preservation Office survey team were working to finish conducting interviews and gather information from the state in August AND September of 2012, state members were extremely busy with presidential and congressional campaigns.

Then there were the more typical types of challenges. State government officials and traditional leaders are extremely busy. Coordinating with the Governor and the Ngeremlengui State Member of the Klobak er a Ibetel a Cherechar (Society of Historians) took several weeks. Elders have numerous family, community, and other obligations which meant that scheduling interviews with them took time as well.

Two other considerations bear mentioning. One, as noted earlier, this year was one in which the BAC/HPO survey team was conducting three surveys in order to catch up with those that had been extended while the Bureau sought an archaeologist to lead them. Both sections were working to finalize a fourth survey as well. For the ethnographic portion of the survey team, this is an intensive process involving working with the state governor, the state member of the Klobak er a Ibetel a Cherechar, and each and every one of the informants by providing them opportunity to review the documented material personally. Further, it includes review of the material by relevant BAC/HPO Technical Review Committee Members such as a Palauan orthography expert (the Republic of Palau is working to institute a new orthography) and, ideally, an anthropologist or cultural heritage expert. In this way, the ethnographic reports have heard recommendations from professionals as to how to refine the reports and the survey process, better reflected the state community perspective and mores, and have allowed interviewees and the state government to reflect upon the documented information and proffer revisions or corrections to the material. This has proven an invaluable part of finalizing state survey reports as

well as conforms with the US National Park Service professional standards promoted by their ethnography program that states that research be both peer reviewed and reviewed by the community which must have an opportunity to review ethnographic work (e.g., **5.3.5.3.3 of Cultural Resource Management**¹³). While imperative to conducting good research in Palau, the processes are time demanding on the state, the informant, and the survey team.

Two, certain other stresses were challenges to the survey process. In 2012, some grant paperwork reporting issues meant that the staff was not paid for three months and project expenses were put on hold for some two months. Additionally, during lengthy portions of 2012, the two administrative staff had health issues affecting close members of their family which meant that though they worked to stay committed to the office and fulfill duties, there was great limitation for their ability to be present on a daily basis. While the objectives were met in conducting this survey, the conditions outlined above were challenging to contend with during much of the process and, in order to complete this year's level of

¹³ Available at <<http://www.nps.gov/policy/mp/chapter5.htm>>.

work, the Cultural Anthropologist/Ethnographer and Historic Preservation Specialist as Ethnographer's Assistant spent countless hours working through numerous weekends as well as in the early morning before the workday and late into the evening or early morning as it were.

SURVEY RESULTS¹⁴

Introduction

Phases of the Ngeremlengui survey took place between January and September of 2012 with fieldwork elements scheduled to begin in spring 2012, after the surveys of Ngchesar and Ngardmau had concluded (see Table 2). The survey was coordinated with the schedule of the visual ethnographer, Dr. Allan Burns who was conducting the visual documentation survey training portion. The three week training occurred between May 22 and June 07, 2012.

Table2. Ngeremlengui FY 2011 Reconnaissance Survey Schedule

Date	Survey activity
January-May	Develop training scope of work Call for and select instructor Meet with state governor Initiate background research Arrange logistics for training
May 22-June 07	Training Cont'd

¹⁴ Elements of this report will also be found in Part I findings since certain issues affect both sections and, this project was conceived, approved, and implemented as a joint project, with a jointly written report, rather than in tandem with each other. This holds true for the information about the visual documentation training, findings, and recommendations as well.

Date	Survey activity
June-September	Fieldwork Conduct interviews Write report

Note: The finalization of another survey report and the conduct of two other surveys took place during these months as well.

In addition to the fieldwork conducted as part of the visual documentation survey training, the archaeology and oral history/ethnography sections conducted fieldwork in the state to determine which area or areas should be considered priorities for intensive level survey. The criteria for determining priority areas include the following considerations:

1. Areas currently under assessment for development by the state (housing projects, tourist sites, agriculture, etc.), especially unsurveyed but including surveyed areas;
2. Unsurveyed areas around currently inhabited villages;
3. Unsurveyed areas identified through interviews considered significant by the elders and/or government officials in the state;
4. Unsurveyed areas adjacent to culturally or historically significant areas already surveyed and which are suspected of yielding additional

information or which have significance that may be altered through development.

Based on these criteria priority area have been identified in Ngeremlengui for intensive level surveying. These will be discussed in the Findings section.

FINDINGS

I. Visual Documentation Survey Training

A central component to conducting this survey was to also fold in three weeks of training to build the capacity of both the archaeology and oral history/ethnography sections to more effectively collect information in the field as well as to provide a means to familiarize the staff with the social, historical, and physical landscapes of Ngeremlengui State. This training developed skills and abilities that will continue to enhance the level and type of information that can be gathered and add to the documentation record of each state within the Republic of Palau. It was an intensive three-week training course meant to

further the survey within Ngeremlengui as well as build staff capacity. Skills for some of the Bureau of Arts and Culture/Historic Preservation Office (BAC/HPO) survey team members had to be built from some very basic levels. Some of the survey team members had not operated a camera or a video recorder for survey work before. Skills learned ranged from:

- learning the techniques of how to operate visual documentation equipment such as digital cameras, digital video cameras and microphones;
- learning to think about the number and types of visual evidence that can be documented with archaeological and ethnographic goals and creating strong documentation records using this evidence;
- learning the different tasks involved in creating visual records and the roles needed to carry out each task effectively;
- learning tricks of the trade that optimize the capturing of significant features of both tangible and intangible resources,

More information can be found in Appendix A and Appendix B at the end of this report.

One of the challenges of working in overgrown or heavily forested areas is that visual documentation of sites and features can be limited by the lack of contrast to be found where there are only shades of greens and browns. The visual documentation survey training provided enormous benefits to learning new techniques to photograph in regions with little contrast. In addition to understanding basic photography techniques the archaeology section was introduced to the value video documentation can have recording sites, especially in areas where features are difficult to identify (see Figure 17). This is compounded by the time constraints the survey team often finds itself under, which were particularly acute this year when the office was trying to complete three surveys in the same time it usually only completed one as well as review and finalize a fourth survey report.

II. Ngeremlengui State Protocol

Ngeremlengui State is one of the states in the Republic of Palau where traditional protocol maintains a strong foothold in many ways. This was demonstrated early

on in the survey process. Interviewees deferred to and recommended that the ethnographic portion of the survey team make sure to meet with the High Chief of Ngeremlengui, Ngirturong¹⁵ who is also the High Chief of Imeong.

Chief Rechididerong in Ngeremlengui stated,

Ngeremlengui is a place where there are a protocols to do things especially in the village of Imeong. A lot of bad things are happening because you the young people and researchers are working more toward the outsiders then what you as Palauans should respect when you come to such a place as Imeong... Furthermore, we the *rubak* of Imeong respect our traditions so much that if you have not seen the High Chief of this village then we can't help you. You need to see [High Chief] Ngirturong Yamazaki before we can help with whatever you are doing here. I did not want to tell you on the phone, I wanted you to come so that I will tell you face to face. What you need to do is get a hold of Samil [the

¹⁵ In Palau, traditional titles are often underlined, followed by a comma, or printed in bold font.

messenger of High Chief Ngirturong] and have Samil make arrangement for you to meet Ngirturong. This is what i wanted to tell you. (Rechididerong, Interview, 12 Sept. 2012)¹⁶

Additionally, as an office meant to promote the preservation and maintenance of both tangible and intangible aspects of Palauan culture, the office has put into place and continues to observe traditional protocols in many ways. This has meant that prior to entering the field, the BAC/HPO meets with the Governor to obtain authorization to conduct research in their state for the year. The Governor may then set up one or more meetings between the office and the state community though, as stated earlier, that did not occur for this survey but would be good for the BAC/HPO to recommend prior to conducting an intensive survey.

For the Oral History and Ethnography portion of the survey team, it is important to continue to observe the

two other sets of protocol that are often observed. First, that of meeting with the state member of the Klobak er a Ibetel a Cherechar (Society of Historians) who is considered a liaison between the state and the office. From this liaison, the Oral History and Ethnography portion of the survey team seek advice as



Figure 13. (l to r) Historic Preservation Specialist Sylvia Kloulubak and Cultural Anthropologist/Ethnographer Kelly Marsh, and *mechas* Youlsau Samuel of Imeong, Ngeremlengui pose for a photo during an interview. (Photo by Republic of Palau Minister of Community and Cultural Affairs Faustina Rehuher-Marugg)

¹⁶ This information was shared by Chief Rechididerong on 12 Sept. 2012. His consent form was signed at a later date however, when it became clear to the BAC/HPO staff that his message should be imparted in the report. Also, it was determined that usage of a titleholder's title rather than his or her last name would be more culturally appropriate as well as demonstrate the elder's position within the community.

to how to best interact with the state as well as gather recommendations as to whom might serve as resources that are appropriate and knowledgeable for the particular survey being undertaken. Second, the Oral History and Ethnography portion of the survey team work to meet with the High Chief of the hamlet or state, depending upon the scope of work of the survey.



Figure 14. Mechas Youlsau Samuel signing consent form provided by Ethnographer's Assistant Sylvia Kloulubak. (Photo by Kelly Marsh)

The importance of continuing to observe the traditional protocol measures outlined above were confirmed by interviews conducted for this reconnaissance survey. An extremely important consideration for Ngeremlengui State generally and Imeong village specifically confirm that these approaches are still considered relevant by the state governors and the community members themselves. Surveyed community members continued to recommend that the researchers must speak with the High Chief of the hamlet or state and it is clear that they only feel comfortable after they understand that this step is to be part of the research process. It is important to note the strength and continuity of these protocols as in recent years the researchers have heard many of those of the younger generations in Palau are not remembering such protocols any longer or are thinking that traditional protocols may be bypassed.

III. Safety and Accessibility Issues

Certain safety issues have more recently come to the forefront when conducting BAC/HPO surveys: the survey of Peleliu State in 2010 and the survey conducted in Ngardmau State in 2012 highlight the potential dangers of surveying interior areas and other regions of Palau's states. For Ngardmau State, the conditions were so unsafe that the survey had to be

halted and limited to a reconnaissance survey (see discussion in Finney and Kloulechad 2012 and Marsh and Kloulubak 2012). Such issues are important to the ethnographic portion of the survey team as both sections comprise the survey team. The ethnographic section of the survey team accompanies the archaeology portion of the survey team into the field as well as brings informants out to visit sites or areas on occasion. Or, informants may lead the survey team to sites as occurred during the 2010 survey of Peleliu State. In that instance, an informant took the ethnographic portion of the survey team into the field in order to show them sites that accompanied the oral history that the informant was sharing.

UXO (Unexploded Ordnance)

The BAC/HPO Oral History and Ethnography staff queried two hunters (one of whom had also been an archaeological surveyor for a resident senior archaeologist for a couple of years) to gather their first hand experiences and other understanding of the location and amount of UXO that might pose as a danger to those conducting a survey.

According to the two hunters surveyed, Gener M. Sangalang and Feliciano Yanru, many areas of

Ngeremlengui's interior and village areas contain UXO (Sangalang, Interview, 21 Sept. 2012; Yanru, Interview, 25 Aug. 2012). Parts of Imeong village and areas around Ngeremetengel village are said to contain UXO though certain UXO may have been cleared over the years according to one informant. It appears to be highly likely that UXO continue to exist within and around those village areas.

One hunter, Feliciano Yanru, noted that large bombs had been seen in the area around Milad's cave, Ii ra Ngebese, (B:NM-3:25) in the Imeong archaeological region in the past and was unsure if those bombs were still there (Yanru, Interview, 25 Aug. 2012). However, both agreed that some bombs are still there as well as numerous hand grenades and other smaller UXO. One informant noted that the UXO was not too close to the cave itself and also shared that some farm tools remain there, left behind by the Japanese during their administration of Palau (Sangalang, Interview, 21 Sept. 2012).

For archaeological region 4, Ngeremeskang, and region 5, Ngerdesiur, Ngeremeskang was said to have UXO mostly in the forest areas while Ngerdesiur was stated by one hunter to also have UXO present though the

other hunter had not heard of any (Sangalang, Interview, 21 Sept. 2012; Yanru, Interview, 25 Aug. 2012). An airplane that crashed during World War II exists in region 5 (Sangalang, Interview, 21 Sept. 2012).

Regarding the final areas inquired about, regions 6 and 7 where three Japanese homesteads and farming areas existed during the Japanese administration, UXO were said to exist around the homestead areas. One hunter noted that also around the homestead areas are traditional *blai* (clan house) stone platforms as well as Japanese administration-era gates, river dam generator, trucks, bottles, concrete posts and concrete house foundations associated with the Japanese settlements (Yanru, Interview, 25 Aug. 2012).

Bauxite Test Pits

The presence of bauxite and bauxite mining in the past means that bauxite test pits do occur in Ngeremlengui's State's landscape. These test pits are randomly distributed and often impossible to see until one is literally on top of them. To fall into such a pit that may be 3 meters or more deep, which has occurred in at least one previous archaeological

survey, could result in serious injury. Though the two hunters had heard of the existence of these pits, they did not have any information as to where the pits were specifically located.

Topography

A very real challenge to completing any survey of the interior is the topography, and the need for experienced guides to safely and efficiently navigate through the dense forests and savannas that define these regions. While it is certainly possible to investigate the interior and other regions of Babeldaob without guides, it can severely curtail the amount of time that can be spent surveying, since much of the day would be spent navigating into and out of the regions without getting lost or stuck in an inaccessible area. Experience has shown that a knowledgeable guide who can find the hunting trails, or negotiate an easier way back to the Compact Road near where the vehicle was parked is far more efficient than finding oneself miles from the car, or stuck in a swamp and having to climb out to reach an exit point. All of this limits the amount of area that can be effectively surveyed. Fortunately, for the reconnaissance survey,

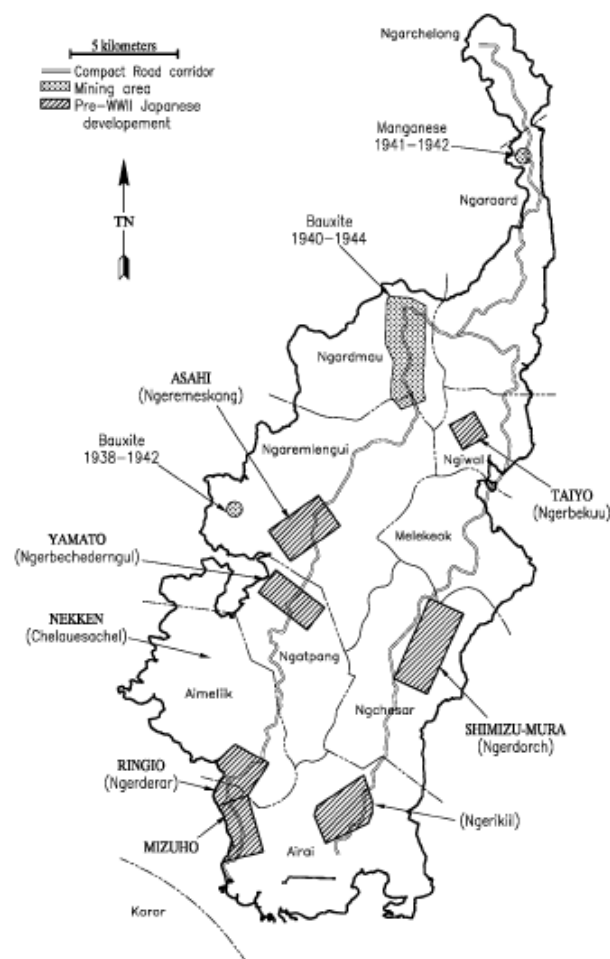


Figure 15. Map of Japanese administration development on Babeldaob Island as found in Tellei, Basilius, and Rehuher 2005, p. 31; Public domain material.

an experienced guide was available. However, he may be going off-island to continue college in the near future and may not be available for a future intensive level survey. Working with the state government and with experienced hunters to ensure the best guides are available will be key to a successful survey.

IV. State Development

The Ngeremlengui State office staff expressed that there were no immediate state development plans in place that would call for the occurrence of a BAC/HPO survey. This, however, may change in the future and the BAC/HPO should work to keep itself informed about future state development.

V. Imeong Village and Surrounding Area

The BAC/HPO Oral History and Ethnography section documents various types of intangible heritage (see Table 3).

Table 3. Types of Oral History and Ethnographic Information Gathered

1	Oral historical accounts, stories, legends, ethnographic descriptions, chants, dances, Cont'd
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and proverbs that have been passed down orally from generation to generation within the Palauan cultural system

- a. Types of information collected:
 - related to the State
 - related to a hamlet
 - related to clans
 - related to sites or site features
 2. Life histories, including traditional skills (see Appendices E and F for Life History forms)
 3. WW II Experiences (see Appendix I)
 4. Ethnographic descriptions and observations over time regarding the site, hamlet, or state's socio-cultural and physical landscapes
-

Although BAC/HPO, Parmentier (1987; 1981), and others have captured a good deal of oral history and ethnographic information concerning Ngeremlengui in general and Imeong village specifically over the years, informants noted that several oral histories or types of oral histories and ethnographic information may not have been captured over the years:

a. Oral Histories

- One informant shared that he knew of a story of a deity that might not have been collected over the years (Yanru, Interview, 25 Aug. 2012)

which may indicate that others also may have stories of this type or other types to share;

- People of Ngeremlengui generally and Imeong specifically are proud of Milad and her existence in their state. While it appears that at least one version of the story of Milad that was collected some time ago is well known (Ngiraikelau, Interview, 25 Aug. 2012; Samuel, Interview, 25 Aug. 2012), a story of her afterbirth may exist as might other stories related to her existence in Ngeremlengui (Samuel, Interview, 25 Aug. 2012; Yanru, Interview, 25 Aug. 2012). Further, *mechas* Youlsau Samuel said that the afterbirth has shifted toward the ocean. *Mechas* Samuel performed the chant of Milad during the interview which was digitally recorded. Her performance could be officially recorded during an intensive survey to make it more readily accessible for educational programs and posterity.

b. Types of Oral History and Ethnographic Information

- One informant noted that stories of *chelid* (demi-gods) related to the village and surrounding areas might not have been collected

and recorded (Sangalang, Interview, 21 Sept. 2012). For example, many or all regions are known to have areas where deities are known to walk. In Imeong, there are areas where these *chelid* walk in from the ocean. These areas are still known, considered sacred, and still respected. According to the informant, no construction occurs in those areas (Sangalang, Interview, 21 Sept. 2012). People may be willing to share these types of stories. This same informant said that he had not heard of stories around the Japanese homestead areas, it is unclear if this includes *chelid* stories. However, Elders within the village may have such stories even for those Japanese homestead areas.

- Many migration histories may not have been formally collected. For example, people from Ngemelis, Ulong, Peleliu, other rock islands in Palau, and Yap are known to have settled in Ngeremlengui (Samuel, Interview, 25 Aug. 2012; Sangalang, Interview, 21 Sept. 2012; Yanru, Interview, 25 Aug. 2012). However, these are considered clan histories and as such may still be considered owned and private. Additionally, migration can be a sensitive topic providing some members the perception of

having leverage over others. For these two reasons, people may not be willing to share (Samuel, Interview, 25 Aug. 2012).

- Stories about historic times in Ngeremlengui. One of the informants, Gener M. Sangalang's grandmother who passed away six years ago used to tell stories of the Spanish and Japanese administrations in Ngeremlengui including Imeong. More recent historic stories exist as well, such as homestead stories. These stories may have been passed down through the generations and therefore might be able to be collected. For example, the informant listened to his grandmother's stories on a regular basis.
- A topic that has not been much researched is the concept of interior areas within the Palauan cosmological view. The beginnings of documenting this concept by the BAC/HPO occurred while conducting the Ngchesar State survey (Petrosian-Husa et al. 2012) although Liston and others have discussed elements of this concept as well (Liston and Miko 2011). Our guide, Gener M. Salangang, shared that quite a few community members continue to hunt as well as gather medicine and other special plants

from the interior (Salangang, Interview, 09 Sept. 2012).

- Imeong specific reputations and skills (Miko, Interview, 21 Sept. 2012). Miko also said this collecting of information could include gathering both traditional and modern reputations and skills considered especially associated with Imeong (Miko, Interview, 21 Sept. 2012).
- Terraces are another area of Palauan knowledge that have not been intensively documented though a dissertation about terraces in Palau, especially within Ngeremlengui is being researched by former resident senior archaeologist Jolie Liston as of this writing (2012; see also Liston and Miko 2011; Lucking 1981; Lucking and Parmentier 1990). The former Ethnographer's Counterpart, Melson Miko, who has family ties to Imeong, suggested that information related to the terraces associated with Imeong would be an interesting line of inquiry—gathering the names of the associated terraces and their use through time, including their use during the Japanese administration (Miko, Interview, 09 Sept. 2012).
- Sister village relationships have not been fully documented by BAC/HPO yet. *Mechas* Youlsau

Samuel and Melson Miko noted that these relationships and relationships between clans of different villages and states would be important to document. One example that Miko knew of was that a relationship, *dengmesioll*,¹⁷ that exists between Imeong Ngarchelong although further details are not known (Miko, Interview, 21 Sept. 2012).

- Although some chants and names of dances have been collected by the ethnographic portion of the BAC/HPO survey team over the years, this has not occurred in a systematic way for the BAC/HPO surveys. However, it appears to be felt by the Palauan community at large that this information does not seem to be as widely known by the younger generation anymore. Therefore, having the BAC/HPO start to systematically capture these per hamlet and state during surveys would be beneficial information to document for educational purposes and for posterity. Additionally *mechas* Samuel stated that some dances of Imeong are not only specific to the hamlet but are for the hamlet to know about and view only. These

¹⁷ A special relationship based on honor and respect.

performances are supposed to occur in the hamlet only and are not to be borrowed or imitated by others. However, it has been noticed that a traditional dance of Imeong has been showcased outside of the hamlet (Samuel, Interview, 25 Aug. 2012). There may be some ability to document or assist in documenting these Imeong-specific dances and chants for hamlet, state, and/or national archives. However, one of the conditions that will have to be considered is that some of this material is privileged and sacred.

As is a common concern throughout Palau, the informants emphasized that intensive surveys to gather oral history and ethnographic information are imperative to conduct and need to happen as soon as possible because Elders are passing away every day, taking their knowledge with them (e.g., Salangang, Interview, 21 Sept. 2012).

VI. Life Histories, World War II Experiences, and Demographic Changes

Though the BAC/HPO Oral History and Ethnography Section staff conducted a survey within Ngeremlengui State in 1998, they did not gather any of the life histories, World War II (WW II) experiences of the state's Elders, or discuss demographic changes for the state. A system that has worked well for the Oral History and Ethnography section of the state survey team is to obtain the most recent listing of Elders from the Republic of Palau's national Division of Aging within the same ministry as the BAC/HPO, the Ministry of Community and Cultural Affairs. In 2012, the ethnographic portion of the BAC/HPO survey team obtained this listing.

This listing from the Division of Aging is a useful tool in several ways. First, it provides the name and age of the Elders residing within a state. This information can be used to identify those Elders that are old enough to have memories of their experiences of World War II. Typically, the BAC/HPO Oral History and Ethnography staff target those Elders that were born in 1935 or prior to that time as those Elders would have been five or six years old at the beginning of the war.

The listing can be used with the state governor or state office staff who then identify which Elders are still alive, which are still resident within the state, which are identified as from a particular hamlet, and which are considered knowledgeable about a site, their hamlet, or the state. The number of Elders within a hamlet or state can vary widely, therefore this information is extremely helpful in identifying the Elders who are a priority to interview. For example, a hundred Elders were listed as residing within Peleliu State in November 19, 2008. The time in the field for Peleliu State consisted of just 16 days, thus it was imperative to be guided by the state in identifying those Elders considered as knowledgeable resources. At other times, this listing allows the researchers to understand whether they should attempt to interview the entirety of the number of resident Elders of a state such as occurred for Ngiwal State which had 25 resident Elders in 2007 (Miko 2008).

It is these identified Elders that are interviewed for their life histories (see two life history tools utilized in the past in Appendix E and F). The ethnographic portion of the survey team also document the life histories of older state dignitaries which have often been the state members of the Klobak er a Ibetel a

Cherechar and the Palau Historical and Cultural Advisory Board, the governor, the state delegate, and high level national government officials such as a minister. At times, the details of the very elderly are gathered to document their life histories, recognizing them as significant cultural resources in and of themselves, though they may no longer be able to provide oral history or other pertinent knowledge for the state survey. At times this information has been provided by family members as the Elders are no longer able to provide the information themselves.

Ngeremlengui State was noted by the Division of Aging as having 75 Elders residing within the state as of April 02, 2010. Though it will depend upon the scope, focus, and timeline of the next intensive survey conducted by the BAC/HPO in Ngeremlengui State, it is highly unlikely that it will be considered feasible to gather the life histories of all resident Elders of Ngeremlengui State. Just 15 of those Elders listed as residing within the state in 2010 were born during 1935 or earlier and therefore would be of sufficient age to have memories from World War II (WW II) and gather WW II experiences from.

Further, the Ngeremlengui State Office staff, Witness Elbelau identified that of the 75 Elders residing within Ngeremlengui State according to the Division of Aging's listing as of 02 April 2010, 13 were members of Imeong village. Of these, just four (4) were born during 1935 or earlier, two of whom were bedridden during the time of fieldwork due to health issues. This makes their number very small, feasible for gathering in their entirety during an intensive survey and very precious to gather.

The Oral History and Ethnography portion of the survey team have developed a World War II survey instrument that has worked well over the years (see Appendix I). The usage of this instrument has brought to light many understandings significant to the work of historic preservation. For example, recent ethnographic surveys have documented that Palauans also dug *bokungo*,¹⁸ safety tunnels, that not all such structures were military foxholes; that at least one Palauan family tested the use of a cave in Peleliu as a shelter from the war, caves which had up until the documentation of that information were solely associated with Japanese and US military and ancient or traditional Palauan activities; and demographic

changes such as the adoption of Japanese wartime orphans by Palauan families who raised the children as their own.

Between informants and archival research, this survey found that at least four or five areas within Ngeremlengui State have been identified as WW II refuge areas: "Ngetmur, Isebong, a cave in Ngchemesed,...a cave in Ngebeseek that is referred to as the cave of Milad" (Tellei, Basilius, Rehuher 2005, p. 32) and *Mechas* Samuel said that some sought refuge near or at the foot of *rois* (mountain) near Milad's cave (Samuel, Interview, 25 Aug. 2012). More information may be gathered during an intensive survey as other families may have gone to other areas.

The same Elders born in 1935 or earlier are also those from whom the BAC/HPO Oral History and Ethnography staff gathers demographic change data. These have been gathered in two manners. One, specific questions were developed over time to gather particular details such as the level of education an Elder received in his or her lifetime and where and for how long an Elder had resided out of their state (see latter portion of life history questionnaire in Appendix J). However, also developed over time and utilized

¹⁸ This word is said to be derived from the Japanese term "*bōkūgō*."

more recently during surveys with more abbreviated time in the field, or while conducting several surveys within one fiscal year, has been to develop an understanding of some of Palau's general population changes alongside Elder's observations over time concerning the demographic, social, cultural, and physical landscapes of their hamlet or state. A look at some of the current demographic changes within Palau generally and the state specifically help provide a backdrop to understanding the changes observed by the Elders of a state. Certain concerns related to demographic change occur within Palau that are felt to feed into why the culture and traditions of Palau are changing in the way that they are. For example, Gorenflo (1996) notes that for Palau "traditional social structure, land use, authority, and inheritance rested on strict rules that required the presence of certain components of society" (p. 86) which have shifted dramatically over time in Palau and to varying degrees within each state, owing to circular migration, emigration, and the influx of citizens from other countries among other influences.

This latter approach is open-ended and has provided significant insights that no one else within the state population can provide as Elders have lived through

several time periods and have experienced decades of change. With this approach, the question, "Compared to when they were growing up, what changes have they observed?" is added to the life history survey tool or the WW II survey instrument

VII. Survey Schedule Considerations

Several schedule considerations need to be taken into account when planning for an intensive ethnographic survey in Ngeremlengui State. First, as noted earlier, observance of traditional protocol needs to occur. Part of this traditional protocol is recognizing the importance and status of state elected and traditional dignitaries. This means that those conducting research conform to their schedule to the dictates of traditional protocol. State elected and traditional leaders have many obligations and commitments to their communities (e.g., Barnett 1949, p. 211).¹⁹ This means

¹⁹ Anthropologist Homer Barnett (1949) has assessed that, for titleholders, "it is evident that they are in a sense the busiest individuals in the community" (p. 211). Although many socio-cultural changes have occurred in the years since Barnett's initial assessment, it appears to hold true today as in many ways, Palauan traditional systems maintain a strong presence. This truism of being the "busiest individuals in the community" may also apply to modern day leaders such as state governors as well since within Palau,

that an appointment with a state governor or a traditional leader can take weeks or months to secure. For example, for two of the surveys conducted in 2012, it took BAC/HPO Oral History and Ethnography Section staff several weeks to schedule appointments with state leaders.

Certain time periods have been found to be challenging to conducting surveys. These and other seasonal events need to be carefully figured into a survey schedule. Challenging time periods encountered thus far have been the fall holiday season and election campaign seasons. Other issues can hamper or halt a survey schedule such as the passing away of a high titleholder as occurred in Ngardmau State during the first survey conducted during FY 2011 or other issues such as who is recognized as having the authority to represent and speak for the state (see Knecht, Besebes, and Miko 2005, pp. 114-115).

leaders are both respected but also accessible and highly obligated to meeting community needs and desires and are currently developing basic state infrastructure such as land zoning.

RECOMMENDATIONS

INTRODUCTION

It is evident that there remains great potential for the discovery and identification of both traditional and historic sites within the undocumented areas of Ngeremlengui State. Based on the experiences from this survey and evidence from other interior areas around Babeldaob **we strongly recommend that a series of intensive level surveys be the next steps to documenting the cultural and historic heritage of Ngeremlengui** and that this information be incorporated into the ongoing state by state survey project that is of primary importance to the Republic of Palau.

Prior to the commencement of the intensive level survey the Bureau of Arts and Culture/Historic Preservation Office (BAC/HPO), and the US National Park Service through the Historic Preservation Fund grant managers need to consider the following measures to ensure that the safety of the survey team is addressed, and that the optimal amount of terrain can be covered given the ever present time and budget constraints of doing this level of survey work. Field condition issues are important considerations for the

Oral History and Ethnography portion of the survey team as well as they spend time in the field with the archaeology portion of the survey team, at times enter the field with informants, and their work is meant to supplement the data documented by the archaeology portion of the survey team.

I. Training

The inclusion of training as part of the survey was extremely beneficial in building capacity among local staff of the Bureau of Arts and Culture/Historic Preservation Office (BAC/HPO). Additionally, the exercise allowed for team building among staff from the different sections of the BAC/HPO and allowed for survey team members to see how they might assist each other in conducting survey work.

Furthermore, the training was cost effective. For approximately the cost of sending one BAC/HPO staff member off-island, the BAC/HPO was able to bring an expert to Palau where all staff had the ability to build capacity in their ability to document effectively. In this case, the entire staff from both the archaeology section and the oral history and ethnography section were able to attend and benefit from this training.

For these reasons, it is highly recommended that training continue to be part of future surveys.

II. State Protocol

The conduct of an intensive level survey in Ngeremlengui State should continue to follow the standard BAC/HPO protocols and traditional Palauan protocols. Permission to conduct a survey within the state should be sought from the state Governor and traditional leaders. Further, for the ethnographic portion of the survey, researchers should seek guidance from the Ngeremlengui State Member of the Klobak er a Ibetel a Cherechar (Society of Historians) as to the appropriate measures necessary to observe in conducting a survey within the state. Recommendations as to those Elders and others considered both appropriate and knowledgeable from whom to gather information should be sought from these three sets of state leaders. Attempts should be made to start the survey process with the relevant traditional titleholders or the titleholders' representatives.

III. Safety, Accessibility, and Related Issues

UXO (Unexploded Ordnance)

Some UXO is known to exist within and in areas surrounding Imeong traditional and modern village. Working with local guides and informants will be important in understanding where these UXO exist.

Areas known to have UXO under consideration by the survey team to investigate should either be first cleared of UXO, or individuals with a specialization in the detection and clearance of UXO should be contracted and allowed to accompany the survey team to alert them of potential hazards. Cleared Ground Demining, for example, a not for profit NGO originating in the United Kingdom, has done considerable clearing in the Republic of Palau since 2009 and has been very effective in assisting archaeologists in the past with their survey needs. For example, for the BAC/HPO Peleliu State survey conducted in 2010 (Kloulubak et al. 2012; archaeological survey in production) Cleared Ground Demining was contracted to accompany the archaeological portion of the survey team specifically to detect any dangers and ensure the safety of the BAC/HPO survey team. So, there is already precedent

in Palau to incorporate some type of UXO assessment into archaeological surveying.

An assessment of such conditions of portions of Ngeremlengui State would provide information to the state that could assist it in applying for funding to clear some of the state's unexploded ordinance.

Bauxite Test Pits

Bauxite test pits were found to exist in Ngeremlengui State. However, these exist outside of Imeong traditional and modern village.

It is strongly suggested that should the survey venture beyond Imeong village or conduct intensive level surveys in the state's northern or eastern regions, the survey team be allowed to locate and hire local guides who can safely and accurately lead the survey team around these obstacles and who already have experience navigating the forests and savannas around the state. Even if such guides did not have knowledge of specific sites to visit, the ability to follow an experienced guide through the rugged terrain that typifies the interior area of Babeldaob is key to a successful intensive level survey.

Topography

A request to the state government for guides has always been an important component to conduct the archaeological survey. During the course of the 2012 reconnaissance survey, the survey team was extremely fortunate to have a guide who had experience both as a hunter and as an archaeological surveyor within his state.

Based on recent experiences with inexperienced guides from other states, it is recommended that the request for guides be improved from past practices by respectfully requesting guides with experience with the interior area and other relevant regions, and also with guiding people through difficult terrain, or, if such guides are not available during the time scheduled for the survey, a request could be made to invite an experienced guide from another state to assist with the survey.

The Interior Landscape

Each state on Babeldaob has its own unique landscape and Ngarmelengui State is no exception. In fact, the state is known for its hilly terrain. The development of an understanding of the Palauan view of state interior areas within the Palauan cosmology was initiated in

the 2011-2012 survey of Ngchesar State (see Kloulubak et al. Ngchesar 2012 oral history state survey report) and it is recommended that this understanding continue to be developed in any future intensive survey of Ngeremlengui. A question could easily be added to the life experience survey instrument to gather this information according to the People of Ngeremlengui's perspective. Understanding this perspective is considered to be very important to managing the historic resources of Ngeremlengui State as the state continues to develop its areas and resources over time.

IV. State Development

While Ngeremlengui State was found to be a very active state, as noted earlier, the state office staff expressed that there were no immediate development plans in place that would call for the occurrence of a BAC/HPO survey. This may change in the future and the BAC/HPO should remain receptive to future development needs of the state.

V. Imeong Village and Surrounding Area

Discussions with informants indicate that there are still various oral histories specifically as well as types of oral histories and ethnographic information that have not been documented for Imeong village and the surrounding area. This means that an ethnographic survey of the area is important to conduct as some of the figures in oral history there are considered significant to the Peoples of Palau in general. For example, Milad is said to have given “birth to four children [who] were to become ‘cornerposts’ of the Belauan political order” (Parmentier 1987, p. 4). Such historic figures are certainly considered significant to the People of Ngeremlengui, especially Imeong.

Some of this documentation may also open up discussion about what is important to formally recognize and record as part of a village, region, or state’s oral history. For example, pathways where *chelid* are known to walk and areas where they are known to frequent may be those types of oral history that many or most people know as our informant stated, but have not thought as significant enough to record. One aspect of this line of inquiry could be to ask Elders whether they think it is important to record

this information and ensure that the next generation knows it; and if so, why. For example, in neighboring islands, some have stated worrying that such knowledge will become lost and that people will build on sacred areas which could have negative consequences such as illness or other types of misfortune.

Stories about historic times might be those that have been least collected throughout Palau. As such, and considering that relatively few Elders reside in Imeong, obtaining these from Elders may be the last real opportunity to gather first-hand experiences about historic eras from those who lived through them.

As development will continue to occur in more and more areas of Palau, perhaps including the interior, this concept needs to be documented and understood to serve as a historic preservation tool when processing earth-moving projects. Additionally, as lifestyles change, documentation is one method that will allow the concept to be passed on to future generations. This line of inquiry can continue in an intensive level survey of Imeong as hunters and others who utilize Ngeremlengui State’s interior areas are part of the Imeong community.

If time allowed, one facet of the survey could be exploring how many of Imeong's younger generation have an understanding of the story of Milad, know of the dance and chant specific to Imeong, and know of skills considered especially associated with their area. It is often heard in Palau that people worry that the upcoming generations do not know this sort of information. If this line of inquiry were part of an intensive survey, it would provide data as to what degree the next generations know about their village history. This information could then serve as a tool for educators and others working to address such issues.

VI. Life Histories, World War II Experiences, and Demographic Changes

If the survey schedule allows, it is recommended that this information continue to be documented. The BAC/HPO has not yet documented this information for the Elders of Ngeremlengui State. As noted in the literature review of this report, just a handful of Elders of Ngeremlengui State are readily understood to have had some of their experiences during the Japanese administration, World War II, and details

related to their life history collected. Further, the experiences that have been collected and published demonstrate that Elders of Ngeremlengui have much of interest to learn of and learn from. For example, *Rubak* (respectful term for Elder male) Toshio Kyota shared some of his wartime experiences in New Guinea while *mechas* (respectful term for Elder female) Augusta Nagano discussed that her father used to dismantle unexploded bombs left after the war in order to use the powder within for fishing (Maki 2009 pp. 39-41 & 247-249 respectively).

The process of collecting this information has proven to provide many insights which help the succeeding generations understand the times and experiences of their Elders but also provide the community and the state and national governments with information pertinent to developmental and preservation planning. Miko who was the Ethnographer's Counterpart within the BAC/HPO during the time that gathering life histories, World War II (WW II) experiences, and demographic change was initiated, supported the suggestion that the survey also document the age of when interviewed Elders who have titles received their titles. Miko developed this idea further by recommending that this information be gathered from

each of the top ten title holders in Imeong (Miko, Interview, 21 Sept. 2012).

He felt that this could provide important insight into changes that might be occurring regarding traditional state leadership (Miko, Interview, 21 Sept. 2012).

Several proven survey instruments are provided in the appendices and are available to be refined and utilized for an intensive level survey. The information gathered by these survey instruments are additionally beneficial in that BAC/HPO intensive level survey reports are disseminated to school libraries so that they may serve as educational tools. As of 2012, it has been nearly 70 years since WW II, Elders are passing away each year, not many opportunities are left to gather this invaluable heritage from them.

It is recommended an archaeological portion of a future intensive level survey document the areas used for refuge by the People of Ngeremlengui during World War II so that these areas without any physical markers can be understood in perpetuity.

VII. Community Concerns

A few interviewees were asked what they would like to have the archaeological and ethnographical survey. One *mechas* stated that she would like to have the knowledge about the ancient abandoned villages revived. She felt that it might improve some of the negative social changes that she feels have occurred, and that to do so might bring back a sense of respect that seems to be lacking contemporarily (Samuel, Interview, 25 Aug. 2012).

There is potential in a survey that focuses on both the traditional and modern villages of Imeong to create a program that involves the community, especially the youth in some way. The Ebiil Society Inc., an organization that works “To protect and preserve the natural environment through indigenous knowledge and practices of Palau” (www.rareplanet.org/en/group/ebiil-society-inc) serves as a successful model that creates situations in which youth learn about traditional knowledge through engagement.

Figuring a way to involve the community during aspects of the survey is a way that answers community desire, potentially has further reaching positive benefits for the community if there is social impact from the involvement, as well as potentially plants a

seed within the next generation to consider a career that is related to historic preservation in some sense.

VIII. Survey Schedule

Given the large expanse of the interior areas of state along with safety and accessibility issues encountered in the Ngardmau survey of 2012, and the new requirement by the US National Park Service to conduct two surveys a year instead of one, a new national survey schedule is recommended. Rather than surveying the entire undocumented interior portion of a state per year (which is typically comprised of several square miles of unsurveyed land), the new schedule needs to provide for: a) understanding the dangerous conditions of a state's interior that may need to be mitigated and, b) being of a scope that can be tackled within six months or less so that two surveys can be accommodated within a single fiscal year.

Discussion between the BAC/HPO archaeology and ethnographic sections thus far have led to the assessment that the only safe and practical solutions are to conduct at least one reconnaissance survey a year which provides valuable information determining whether intensive level surveys are called for, and if

so, how to plan and prepare for the conducting of the intensive survey. This survey recommends that this discussion continue within the BAC/HPO and that the national state survey schedule be officially updated to answer to contemporary issues.

Two other survey schedule issues have been found to be relevant considerations and need to be factored into any survey scheduled within Palau. One is that different seasons can make a significant difference in people's ability to accommodate being interviewed. The fall holiday season and election campaign seasons have proven to be challenging times to conduct surveys as state community members and state office staff are busy filling various types of commitments. Second, community members in Palau as well as traditional and elected leaders have numerous familial and other obligations. The number of interviewees that will have time to accommodate sharing information may be limited by such factors. It can take numerous weeks or even months to schedule appointments for interviews if they get to occur at all before the end of fieldwork. Other issues that need to be factored into a survey schedule, are the health of potential informants and whether they will be strong enough to sit through an

interview or have family are available to assist them during an interview.

IX. Draft Reports

Palau is a thoughtful nation and the potential loss of the development and review of a draft report in the year prior to the submission of a final report, one of the decisions made by the US granting agency this year, reduces the amount of time Elders, Chiefs, government officials and others can digest and consider the information in the archaeological inventories as well as runs counter to the professional standards noted in various National Park Service (NPS) policies and other guides for professional standards. This is especially true for the conduct of ethnographic research in which it is imperative for the affected communities to be provided opportunity to review. For example, in the Principles of Ethnographic Research section of the NPS-28: Cultural Resource Management Guideline (www.cr.nps.gov/history/online_books/nps28/28chap10.htm) it is stated that researchers will “*review* their draft research designs and reports with the affected communities *and revise the drafts as appropriate*” (Chp 10 B.1.b; emphasis

added). For Palau as with other indigenous communities, there are inherent difficulties in documenting oral forms of history and other traditions. Writing down the material removes it from its natural, fluid state and can be felt to be removing it from the community’s realm of authority. Community review allows for the community to determine what is allowable or considered appropriate and correct as public information and what should be maintained as confidential owing to the information being sacred, owned, or under the purview of the state or members of the state.

For a reconnaissance survey such as this perhaps such extended review is not necessary, but the intensive level surveys need to be produced in such a way that the people who need the information the most, and are the most affected by it, are allowed the time to reflect on what the public dissemination of newly documented information will mean for their future. Additionally, this review process cannot be rushed. As noted earlier, titleholders have been assessed to be “in a sense the busiest individuals in the community” (Barnett 1949, p. 211). Although many socio-cultural changes have occurred in the years since Barnett’s initial assessment, it appears to hold true today as in many

ways, Palauan traditional systems maintain a strong presence. This truism of being the “busiest individuals in the community” may also apply to modern day leaders such as state governors as well since within Palau, leaders are both respected but also accessible and highly obligated to meeting community needs and desires.

A balance should exist between the needs of the granting agency and the needs of the communities and the people who live there. Furthermore, to remove adequate time for review of a draft report, which has traditionally been a fiscal year alongside the conduct of the annual survey or surveys, would be to jeopardize the professional standards which call for review of research by the affected communities. It is therefore recommended that the BAC/HPO and the NPS should develop a project review timeline that takes into consideration the realities of the fiscal year and granting requirements with the need to conduct research in a culturally appropriate and professional manner by allowing an adequate amount of time for Palauan community review of the reports that concern the cultural, historical, and archaeological heritage of the Republic of Palau and its communities.

X. The Palau Register of Historic Places

A main goal of the inventory of cultural and historic sites is the addition of new sites to the Palau Register of Historic Places. The information collected during archaeological and ethnographic fieldwork is a key component to identifying potential new sites for inclusion to the register.

Eligibility for the Palau Register of Historic Places requires that the following conditions are met:

Significant districts, sites, buildings, structures and objects are those that possess integrity of location, design, setting, materials, workmanship, feeling and association, and

1. That are associated with events that have made a significant contribution to the broad patterns of Palauan history; or
2. That are associated with the lives of persons significant in Palauan History or Culture; or

3. That are associated with lyrics, folklore and traditions in Palauan culture; or
4. That embody the distinctive characteristics of a type, period, or method of construction, or that represent the work of a master, or that possess high artistic values, or that represent a significant and distinguishable entity whose components may lack individual distinction; or
5. That have yielded, or may be likely to yield information important in prehistory or history.

Since this is a reconnaissance level assessment there are no recommendations for inclusion of any of the sites recorded during this survey at this time. A recommendation, however, is that the archaeology section of the BAC/HPO survey team document Ngeremlengui State's four or more World War II refuge areas noted earlier and potentially recommend them for inclusion in the PRHP as well. Although most registered Palauan sites have been "Cultural," meaning that they are Palauan-made in a traditional way (e.g., a *beluu*, traditional village) or have a tradition of being uniquely Palauan-valued (e.g., a natural site associated with a deity or other

supernatural being), it may be decided at some point that it is important to also register Palauan sites with historic value in order to preserve and present the more contemporary portion of the story of the Peoples of Palau.

Currently, those sites on the PRHP that represent World War II are limited to sites representing the stories of the Japanese and the allied forces, namely the United States, while the Palauan story of WW II is silent on the PRHP. Registration of World War II sites significant to the story of the Peoples of Palau could have many benefits. They would help ensure that these significant aspects of Palauan history are transferred to the next generation of Palauans. Such registrations would also help the Palauan story from being overwhelmed by what has been more overt attention spent on the Japanese and Allied/US stories. Such registrations would be able to foster awareness among Palauans as well as visitors, allowing for respect and appreciation of this portion of Palau's history alongside the other World War II stories.

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APPENDICES

- A. VISUAL DOCUMENTATION SURVEY TRAINING
- B. EXCERPTS FROM THE VISUAL DOCUMENTATION SURVEY TRAINING WORKBOOK
- C. TABLES OF PREVIOUSLY GATHERED ORAL HISTORY
- D. DOCUMENTED WORLD WAR II EXPERIENCES OF NGEREMLENGUI ELDERS
- E. LIFE HISTORY SURVEY TOOL
- F. ORAL HISTORY AND LIFE EXPERIENCE QUESTIONS
- G. RECONNAISSANCE SURVEY TOOL ONE
- H. RECONNAISSANCE SURVEY TOOL TWO
- I. WORLD WAR II SURVEY TOOL
- J. DEMOGRAPHIC CHANGES SURVEY TOOLS

APPENDIX A: VISUAL DOCUMENTATION SURVEY TRAINING²⁰

Introduction

A central component to conducting the survey for Ngeremlengui State was to fold in training to build the capacity of both the archaeology and oral history/ethnography sections to more effectively collect information in the field. This training developed skills and abilities that will continue to enhance the level and type of information that can be gathered and add to the documentation record of each state within the Republic of Palau. It was an intensive three-week training course. Skills for some of the Bureau of Arts and Culture/Historic Preservation Office (BAC/HPO) survey team members had to be built from some very basic levels. Some of the survey team members had

not operated a digital still and/or video camera for survey work before or had done so with very little training. This training taught the staff the photographic and video skills needed to better record archaeology sites, including their socio-cultural and environmental contexts, in as much detail as possible. The training addressed the question of how best to record and document these sites in a manner that can offer a more detailed accounting of the sites and provide compelling visual evidence to bolster the Bureau of Arts and Culture/Historic Preservation Office's commitment to protect significant cultural and historical sites.

Further, the training focused on the staff's need to raise awareness of the importance of cultural and historic heritage in Palau which is one of the largest threats to preserving Palau's cultural and historic resources. This was to build on the investigation of ways to generate interest and support within both the public and government sectors for the potentially fragile and significant cultural and historical sites.

²⁰ This training report is provided within both Part I & Part II of the 2012 in-house archaeological and ethnographic reconnaissance survey in Ngaremlengui state reports as, in the approved project notification that guided this work from January to September, the report was to be written and produced jointly as part of the survey report.

The three week training occurred between May 22 and June 07, 2012. The training consisted of one week of classroom instruction, one week of field work in the state of Ngeremlengui, and one week of post-field processing of video and photographs.

Venue

The visual documentation survey training was conceived to be an integral component of the Ngeremlengui reconnaissance survey. All of the field sites were carefully chosen over several months by the archaeology and oral history sections in order to provide opportunities for staff to experience different environments and documentation styles specific to the state. After careful review and test-site visits, three sites were chosen for the training:

1. The remains of a pineapple cannery and other artifacts that have been collected as a sightseeing location for tourists;
2. The Imeungs Traditional Village (B:NM-3:1), which had been recently cleaned; and

3. An area in the interior of B:NM-3 containing overgrown platforms and historic caves.

The first site was an excellent location for testing out all of the themes learned during the training, practicing video documentation and still photography using a wide range of artifacts. It helped the BAC/HPO staff better understand how it might carry out historic preservation responsibilities toward the state including documenting similar types of heritage that might be encountered during the reconnaissance survey and future intensive level surveys within the state.

The second site was used for more still photography experience as well as learning how to video interview members of the community in an efficient and respectful manner. It also served as an excellent opportunity to assess the condition of the site as well as hear from the community their perspectives regarding this particularly significant site within their state.

The third site gave the participants the chance to learn about visual documentation techniques useful in archaeological surveying, including how to take

optimal photos in low contrast environments (i.e. monochromatic areas where there is difficulty distinguishing between features). This has been a problematic issue for years and working within Ngeremlengui's interior served as an excellent opportunity to improve the quality of this reconnaissance survey's visual documentation as well as future survey work.

As noted in the previous section, three types of venues were used to meet respective training demands: one week of classroom instruction, one week of field work in the state of Ngeremlengui, and one week of post-field processing of video and photographs which resulted in one educational booklet and two short educational videos concerning the work of the Bureau of Arts and Culture/Palau Historic Preservation Office's annual archaeological and oral history surveys. Additionally, many of the photographs taken during the training were those utilized in the archaeology and ethnographic surveys of Ngeremlengui State.

Themes: Still photography and video production

Many considerations regarding survey visual documentation were shared during the training. An important aspect of the training was to be able to hear the considerations in person and have the ability to ask for further clarification. This was crucial in that, as noted earlier, some of the BAC/HPO survey team members had not operated a digital still and/or video camera for survey work before or had done so with very little training. Another important element in this training exercise was the ability to implement these considerations in the field under the guidance of an expert. Time was also spent in the classroom with the instructor post field assignment, examining the results of the assignments in order to better understand to what degree the considerations had been successfully implemented and what might allow for even more meaningful documentation.

The themes of what the staff from both the archaeology section and the oral history and ethnography sections learned are as follows:

Point of View: Considering the point of view that the camera is capturing and presenting to the audience

Observer. These shots consist of pictures or video taken from outside the realm of action

Participant. Taking pictures or video from within the realm of action. For example, capturing the image from over the shoulder of a participant to ‘see’ what they see while performing the activity. Talking to participants can be key to understanding what their point of view is which then provides insight into documenting in a more accurate or thorough way.

Object/Activity. Taking pictures or video that focuses in on the object or activity itself. When placed with other documentation, capturing these images can highlight particular aspects of the object or activity but place it within context as well as make the material more interesting.

Composition: The composition of a photograph can make a difference in how engaging the photograph is and how well it captures the elements of the feature or activity

Rule of thirds. The subject of much documentation is not centered but rather follows

a rule of thirds wherein the subject somewhat off-center

What not to do. For example, do not capture the backside of people, try not to document under the midday sun, do not remain too far away from the subject, do not take single shots of a subject only, and try not to take ‘flat’ shots of a subject (with no diagonal)

Diagonals. Visual documentation that is not ‘flat’ but is taken at a diagonal from the subject or captures a diagonal line within the subject itself

Distance. Get closer to the subject so that it is better highlighted

Horizontal versus vertical shots. Horizontal shots read better to the audience than vertical shots. More venues are available in this format as well.

Lighting and Background

Time of day. Morning and evening lighting is best versus mid-day

Cloudy lighting. Cloudy lighting is better than sunny lighting as it can create an environment wherein there are no shadows

Position of the sun. The sun should be behind the photographer or videographer

Solid backgrounds. Solid backgrounds allow the subject to be highlighted versus busy backgrounds which distract or compete with the subject

Dark backgrounds. Dark backgrounds better allow the subject to appear lighter with more clarity to the subject's features than a light background

Context

Scales. Professional scales are important tools to incorporate in the visual documentation of a subject. For certain subjects or when professional tools are not available or applicable, human scale is an effective tool (i.e., using a person for scale)

Demonstration. Demonstration of a subject can provide for better comprehension of the subject

being captured. For example, historic machinery related to a pineapple cannery in Ngeremlengui State is difficult to comprehend in photographs. However, when someone was placed at the machinery as if performing the action of operating the machine, the different components of the machinery became much easier to distinguish in the photograph and video.

Multiple pictures/videography shots. Some of the types of multiple pictures or videography shots are to take photographs or videography shots from a distance, the 'middle,' and up-close; from a cause and effect perspective; from the perspective of telling a story in chronological or spatial order; and so forth

Video Production

Roles. Plan for and assign director/producer and other roles as feasible. Create a sense of teamwork but with a clear division of roles to ensure that all tasks are taken care of

Sound. Sound is a very important consideration, even when capturing cultural and historic resource features.

Given the situation, capture some elements of natural sound. However, have the subject be miked so that the information being shared is not competing with the sounds of the environment in which the activity is taking place.

Training Format

The training lasted three weeks and included three distinct components: 1. Camera and video recorder basics; 2. Field photography and videography; 3. Formatting and layout techniques. The training itself was comprised of class lecture as well as field assignments that provided opportunity to implement capturing processes discussed in the classroom.

Week One: *Camera and video recorder basics.* This included learning how to use the various digital cameras and digital video recorders in the office, photography and videography basics. Discussion also focused on affordable, or ideally freeware, software

options for enhancing or manipulating photos and video to maximize their effectiveness.

Week Two: *Field photography and videography.* This included learning the basics of photography and videography in the field but instruction also included outlining contextual considerations when selecting a shot and how to take an engaging or compelling photo to better promote or illustrate the significance of a site or feature. Time was spent in various types of field environments in Ngeremlengui State—in the jungle as well as at maintained traditional and historic sites. The training explored the documentation of cultural and historic features as well as the capture of oral history through the conduct of interviews and guided tour of cultural resources.

Week Three: *Formatting and layout techniques.* This portion of the training explored the types of products that can be generated from the work and how to produce a final product for public dissemination by learning photo and video selection and editing considerations. A draft of the public awareness booklet was the final product of this portion of the training exercise. The instructor also provided guidance in

developing the outline for this summary report of the training.

Results

Skills learned ranged from:

- learning the techniques of how to operate visual documentation equipment such as digital cameras, digital video cameras and microphones;
- learning to think about the number and types of visual evidence that can be documented with archaeological and ethnographic goals and creating strong documentation records using this evidence;
- learning the different tasks involved in creating visual records and the roles needed to carry out each task effectively;
- learning tricks of the trade that optimize the capturing of significant features of both tangible and intangible resources.

One of the challenges of working in overgrown or heavily forested areas is that visual documentation of sites and features can be limited by the lack of contrast to be found where there are only shades of

greens and browns. The visual documentation survey training provided enormous benefits to learning new techniques to photograph in regions with little contrast. In addition to understanding basic photography techniques the archaeology section was introduced to the value video documentation can have recording sites, especially in areas where features are difficult to identify (see Figure 17). This is compounded by the time constraints the survey team often finds itself under.

The ability of each staff member to document cultural and historical features as well as capture oral history and ethnographic content visibly increased as evidenced in their comfort and ease in working with equipment but also in their class assignment products and resulting contributions to subsequent work products. Each staff member commented on improved confidence and ability in performing their work of visually documenting historic preservation subjects and efforts. This is additionally important in that professional archaeologists and ethnographers come and go with lengthy periods of time between the filling of their vacancies. Trainings such as this build the capacity of local staff which is an important regional goal as well as allows local staff to continue certain

historic preservation work during the times when no professional staff may be present.

Next Steps: Continued Training as Capacity Building

The inclusion of training as part of the survey was extremely beneficial in building capacity among local staff of the Bureau of Arts and Culture/Historic Preservation Office (BAC/HPO). Additionally, the exercise allowed for team building among staff from the different sections of the BAC/HPO and allowed for survey team members to see how they might assist each other in conducting survey work.

Furthermore, the training was cost effective. For approximately the cost of sending one BAC/HPO staff member off-island, the BAC/HPO was able to bring an expert to Palau where all staff had the ability to build capacity in their ability to document effectively. In this case, staff members from both the archaeology section and the oral history and ethnography section were able to attend and benefit from this training. For these reasons, it is highly recommended that training continue to be part of future surveys.

INDIVIDUALS COMPLETING THE TRAINING (in alphabetical order)

Apol Adelbai, Koror State
Sylvia Bekebekmad, BAC/HPO
Suzanne S. Finney, BAC/HPO
Temaël Kloulechad, BAC/HPO
Sean Kyota, Belau National Museum
Kelly G. Marsh, BAC/HPO
Gener Moon, Ngeremlengui State
Jordean D.O. Remengesau, Belau National Museum
Remy Rengulbai, Airai State
Elsa Sugar, Airai State
Lynda Dee Tellames, BAC/HPO



(a)



(b)



(c)

Figure 16. Example of using diagonals and documentation from the training exercise. (a) A piece of machinery (lathe) from the Japanese pineapple cannery circa 1920s. (b) Temael Kloulechad “demonstrating” how the machine was operated. (c) Remy Rengulbai and Jordean D.O. Remengesau (l-r) photographing Temael Kloulechad and Alan Burns (l-r) investigating how the machine might have operated.



(a)



(b)



(c)

Figure 17. Examples of changing perspective to help highlight a feature. (a) Kelly Marsh kneels on the grass to take a photo of the stone trail at Imeungs Traditional Village (B:NM-3:1); (b) A view of the trail from this perspective; (c) Feature B:NM-3:1 fl, the Omeroel Bad/Iliud er a Elsechei. In addition to use of the “Rule of Thirds,” this photo also illustrates some of the challenges of taking photographs in areas with mainly green and brown hues.

APPENDIX B: EXCERPTS FROM THE VISUAL DOCUMENTATION SURVEY TRAINING WORKBOOK

Each participant in the visual documentation survey training workshop received a workbook compiled over many years and many trainings by Professor Allan F. Burns of the University of Florida. The workshop consisted of one week of classroom instruction, one week of field work in Ngeremlengui, and one week of post-field processing of video and photographs. The excerpts included here highlight some of the important information and useful hints provided during the workshop. For the most part the participants were not experienced photographers or videographers and this training allowed everyone to build an essential set of skills that will be useful for all future archaeological and ethnographic projects conducted by the offices that participated.

Excerpts from the workbook: “Documenting Culture: Photography, Video, and the Uses of Visual Anthropology: A Workbook for Combining Photography, Oral History, Video, Multi Media and Cultural Preservation for Cultural

Resistance,” by Allan F. Burns, Ph.D., Professor, Department of Anthropology, University of Florida. Used with permission.

Introduction

Remember how exciting it was to hear an elder person tell you something truly amazing about the old days? Remember the interesting way some older person you once knew had to do something like weave, make a basket, or fish? Remember the knowledge and wisdom that people talk about as being so important to previous generations? Remember the skills people once had at oratory, at singing, at playing games? It is sad that so much of this knowledge and wisdom has been lost just because no one took the time to record things well for future generations. This workshop will help you find important local knowledge that can and should be preserved for the future.

Of course not everything should be recorded. The first rule of documentary work is to respect the wishes and ethics of the people and not record when people ask you not to do so. Likewise, documenting your community’s traditions ever take the place of really *doing* those traditions. But sometimes the attention that is paid to a tradition by photographing it,

videorecording, and making it public is a way to encourage more people to carry out the tradition. The use of videorecorders, computers, cameras, and other technologies can also attract young people with technical interests and training to help in the conservation of traditions and their continuing use in a community.

Some people argue that photography, video, or audio recording some event or ceremony diminishes its importance. This workshop takes the opposite view. By bringing modern technology in to serve the messages of oral historians, performers, and other community experts, photography, video, and audio recording can highlight this wisdom and make it even more interesting for others.

One of the most critical needs of Historic Preservation Offices, American Indians, Micronesians, and others is to document and preserve the knowledge and activities of elders, ceremonies, art forms, and oral traditions before they are forever lost. As camcorders and good quality audio recorders have become more available, many people are preserving these traditions on digital media. While digital video recording has enjoyed great popularity for recording dances, cultural events, and

traditions, professional quality work has often been left to outsiders rather than becoming part of the skills of people who work in local museums, archive offices, and culture centers. This workshop is designed to develop skills in using professional equipment, to conduct culturally appropriate interviews, and to create high quality programs for use in communities. The emphasis is on still photography, audio recording, and video. Digital editing will be discussed as one of many ways to produce materials that are useful to your community that are of high quality.

While the newest and highest resolution cameras and camcorders are nice to have, spectacularly good productions can be made with any good camcorder or camera. Knowing how to compose, use lighting, and document an entire process is much more important than the cost of the equipment used. The lowest consumer level equipment today is better than professional equipment used 30 years ago. It is the person behind the camera who creates compelling and useful work, not the equipment.

Purposes and goals

The purposes of this workshop are to (1.) develop skills in using still cameras, professional audio recording

equipment, and video for documenting oral histories, cultural events, and other cultural activities, and (2.) Plan and complete a documentation project that can be completed in during the time of the workshop.

In addition, participants will become familiar with working with visual materials created by participants as well as those created by others and will develop skills in the interpretation and content analysis of photos and video.

At the end of the workshop each of the groups will have completed a multi-media project, consisting of still photographs, audio materials, and video. The video production will be a ten to fifteen minute documentary with titles, special effects, and credits. The quality will be such that it can be immediately used in your museum or culture center.

Expectations

Participants are not expected to be familiar with equipment, editing, or production, although some of you may have these skills. Instead you will have hands-on training on the equipment. While some of you may enjoy working with a particular type of

equipment, all participants are expected to become familiar with all equipment.

The workshop is intensive. We will work long days and nights, but the work will be enjoyable and creative.

What you will learn

- How to prepare for a documentation project
- How to document an archaeological site and processes of excavation
- How to operate still and video cameras
- How to use a professional audio recorder
- How to document oral traditions, performances like dances or crafts, music, and other cultural activities
- How to document people in a variety of settings--studio, home, outdoors.
- How to inventory and manage a collection of photographs, audio, and video
- How to prepare photographs, and other materials for use in your project or community
- How to incorporate what you learn in the workshop in to grant proposals

Other portions of the workbook included sections on:

- Working with Documentary Video and Photography
- Technique and Content in Video Programs
- How to Get a Good Picture
- Placement of Subject in Natural Context
- Division of Labor on a Video Crew
- Interviewing and Archiving
- Cultural Heritage Inventories
- Using still cameras to document cultural heritage
- The Importance of Cultural Context Interviews
- Production, Editing, and Review

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Author's note: This workbook has been prepared through my experience with National Park Service sponsored training projects in the Federated States of Micronesia, Palau, Mexico, El Salvador, the state of Florida, Eagle Butte, S.D., and in Washington, D.C. The workbook has also benefited from the help of students at the University of Florida where I teach visual anthropology.

Questions about the workshops or visual anthropology can be addressed to:

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APPENDIX C: TABLES OF PREVIOUSLY GATHERED ORAL HISTORY

- Krämer, Augustin, 1929b, 1919
- Hijikata, Hisakatsu, 1996, 1995, 1993
- Temengil, Jerome, 2004 & Umetaro, Steve, 1974
- Parmentier, Richard J., 1987
- Holyoak, Lorne, Miko, Melson, and Florencio Gibbons, 1998
- Tellei, Julita, Basilius, Umai, & Rhuher, Faustina K., 2005

Krämer, Augustin

1929b. *Vol. 4.B.3* of *Ergebnisse der Sudsee Expedition* [this volume documented many oral histories]. (partially translated by Mark L. Berg; full translation in progress) G. Thilenius, Ed. Hamburg: L. Friederichsen & Co.

Krämer, Augustin

1919. *Vol. 2.B.3* of *Ergebnisse der Sudsee Expedition* [this volume documented the socio-political and physical layout of villages]. (partially translated by Carmen Petrosian-Husa; full translation in progress) G. Thilenius, Ed. Hamburg: L. Friederichsen & Co.

ARCHAEOLOGICAL REGION	NO.	ORAL HISTORY/INFORMATION	SOURCE	PAGE/s
Ngeremlengui	1.	8 villages, 26 deserted	1919	p. 136
	2.	Main village, Imeungs	1919	p. 136
	3.	High Chief, Ngirturong	1919	p. 136
	4.	god, Uger e rak	1919	p. 136
	5.	Affiliated district:"the small district Ngatpang"	1919	p. 136
	6.	Description of the land	1919	pp. 136-138
NM:1 Imeong (Imeungs)	1.	Description (and map)	1919	pp. 138-141
	2.	Tables of titleholders	1919	pp. 141-142
	3.	Families in Imeungs	1919	p. 144-145 & 146-148
NM:2 Ngermetengel	1.	Description (and map)	1919	pp. 149-50
	2.	Tables of titleholders	1919	p. 150
NM:3 Ngesisech				
NM:4 Ngeremeskang	1.	Description (and map)	1919	pp. 154-155
	2.	Table of Titleholders	1919	p. 156
NM:5 Ngedesiur				
NM:6 Ngerchelechuus				
NM:7 Ngerbechedrengul				
Ulegetong	1.	Description	1919	p. 142
	2.	Table of titleholders	1919	p. 143
Nglabang	1.	Description	1919	p. 143
	2.	Table of titleholders	1919	p. 143
Ngerutegei	1.	Description	1919	p. 143
	2.	Table of titleholders	1919	p. 143
Nggamased	1.	Description (and map)	1919	pp. 150-152
	2.	Table of titleholders	1919	p. 152
Ngarekngong	1.	Description	1919	p. 152
Deserted villages (with descriptions)		Ngaramedangep, Uluang, Gorul'l, Ngarbaged re Ngul, Ngukl,	1919	pp. 152-154 Cont'd

ARCHAEOLOGICAL REGION	NO.	ORAL HISTORY//INFORMATION	SOURCE	PAGE/s
		Ngkebedul, Ngatmadel, Metegerakl, Idegor		
also deserted villages?		Rois, Tgebuog, Ngarideongel, Ngesiseg, Ngaramagaroang, Ngerutoel, Ngadesiur, Nggesug, Irisong	1919	pp. 156-157
*SEE also Parmentier oral history table for reference of stories in Vol. 4, 1929a				

Hijikata, Hisakatsu

1996 Collective works of Hijikata Hisakatsu: Myths and legends of Palau. Edited by Endo Hisashi. Tokyo, Japan: Sasakawa Peace Foundation.

Hijikata, Hisakatsu

1995 Collective Works of Hijikata Hisakatsu: Gods and Religion of Palau, Edited by Endo Hisashi. The Sasakawa Peace Foundation, Tokyo.

Hijikata, Hisakatsu

1993 Collective works of Hijikata Hisakatsu: Society and Life in Palau. Edited by Endo Hisashi. Tokyo, Japan: Sasakawa Peace Foundation.

ARCHAEOLOGICAL REGION	NO.	ORAL HISTORY/INFORMATION	PAGE NO.	SOURCE
Ngeremlengui	1.	Milad	p. 3	1993
	2.	Various	p. 239	1993
	3.	Milad	p. 29	1995
	4.	Myths of Milad	p. 52	1996
Ngchemesed	1.	lild family	p. 238	1993
	2.	Migration	p. 30	1995
	3.	Bamboo spear	p. 30	1995

Temengil, JeRome EseBei

2004 Legends of Palau, revised Volume I & II. MoonShadow Publications: Koror, Republic of Palau.

Umetaro, Steve

1974 Belau: Uchelel Belau er a Uab el me er a Miladeldil. (Illustration by Margo Vitarelli). Department of Education: Koror, Palau.

Umetaro, Steve

1974 *Belau oral history, Belau: The beginning of Belau from Uab to Miladeldil.* (Illustration by Margo Vitarelli). Koror, Palau: Department of Education.

Oral History	Hamlet/Village	Source
Bekeu el Bngaol		Temengil 2004
Remerang and the Morning Bird	Ngerbechedrengul	Temengil 2004
The Father and Son Closed Ties	Ngermasech	Temengil 2004
Milad Ma Tekiimelab		Umetaro 1974
Ngelekel a Milad	Ngebesek	Umetaro 1974
Ongeru el Klobak		Umetaro 1974

Parmentier, Richard J. (1987). *The sacred remains: Myth, history, and polity in Belau*: University of Chicago Press.

Oral History Title/Ethnographic Information	Pg. No.	Notes
Story of Latmikaik	130	
Story of Chuab (2 versions)	137-139	
Mengellang, as one of villages of Chuab	151	Source: NM informant
Story of Chuab (3rd variant)	151-153	Source: BNM; including parts of Chuab's body
Story of Milad	157-159	The destruction of Belau, the rebirth of Milad; recorded from NM; Also notes story in Kramer 1917-1929, 4: 65-66; Semper 1982: 152-153; Kubary 1969:32-33, cf. Kubary 1878:222
Milad's afterbirth	167	Source: NM informant
House of Milad/Cave of Milad (where gave birth)	168	
Imiungselbad (Imiungs Stone)	168	Notes, Imiungs as Milad's eldest child and that "Both of these stone stood in Orukei square until they were both transported to Ngellau village (north of Ngial) as repayment for military assistance during Imeiong's war against Uluang"; Parm. also notes story of stones in Kraemer (1917-29 4:140) and Hidikata 1973b: 69, fig. 88A)
Children of Milad (table)	171	Categories: Village, Etymology, Birth Position; Stone
Funeral Chant of Rengulbai Oukalsol	176	Chief of Imeliik; composed for the children of Milad
Chant of Milad	181	Source: tape recorded in NM in 1979
Chant of the Elders of Belau (portion)	182-183	Describes "siblingship" between Milad's villages
Ngermeskang's Side Channels (table)	199	
Villages that served Ngeremskang at one time	200-201	Irur, Nguukl, Ngereboketereng, Ngeremasech, Klekall, and Oidesomel
Ngermeskang's relationship with Melekeok	201	Noted as one of "mutual hostility"
Roisbeluu	201	Noted as from Kubary 1969: 18
Story of Obak of Ibedechall (portion)	202	
Song of Ngeremskang	203	
Villages of Ngaremelengui (table)	205	Categories: Capital Village, Archaic Villages, Immigrant Villages
Club organizations of Imeiong (table)	212	Cont'd

Oral History Title/Ethnographic Information	Pg. No.	Notes
Houses and Titles in Imeiong (table)	216	
Cornerposts of Imeiong (table)	218	
Houses and Titles in Ngeremetengel (table)	220	
Seating Patterns of Ngaraimiong and Ngaracheritem (chart)	225	
House affiliation in Imeiong, Ulecheton, and Nglabang (table)	227	
Delomel of Ulecheton	228-229	Source: An informant
The relationship between Ngablant and Imeiong	230	
Wilson's (1783) description of Imiungs village (the old name for Imeiong)	234-235	Source: Keate 1788: 171-175
Semper's (1863) description of Ngeremetengel	235-236	Source: Semper 1982: 181-182
Story of Uchuladebong	238-240	Describes Imeiong's title system, "namely, that wives rather than matrilineally related women bear female titles" p. 238
Imeiong relationship to Beluarametengel	249	
Immigration of People from Omisaolmlai from the rock island of Ngerecheu	250-251	
Dance Song of Imeiong	255	
The relationship between Uluang and Imiungs	260-261	Source: An informant
Story of the Destruction of Uluang	263-265	Source: PCAA, Melekeok File
Story of Dengarech and Chebecheb of Ngetechum	266-267	Ngetechum is described as "an ancient village located on the rocky cliff above Ngeremetengel" p. 266
Ngaremlengui's description of Uluang	269-270	
Relationship between Imiungs and Oreor	272	
Wilson's (1783) description of skulls on display at Orukei square	274	Source: Keate 1788: 174-75
Imeiong's payment of money for Oreor's assistance	275	
Ngeremlengui and the taking of heads	286-287	
Story of Meduchrutechei	287-288	
The announcement of war parties from Melekeok	289-290	
Mutual hostility between Ngirturong and Ngiraklang of Imeiong	291	Source: An informant
Ngirutong and Ngiracheungel	300	Source: An informant
Chant of Ngiracheungel	302-303	

Holyoak, Lorne, Melson Miko and Florencio Gibbons
 1998 (Draft) Inventory of Cultural and Historical Sites and Oral History of Ngaremlengui and Imeliik State, Vol. II: Oral History. Bureau of Arts and Culture. Ministry of Community and Cultural Affairs, Republic of Palau.

ARCHAEOLOGICAL REGION	NO.	ORAL HISTORY/INFORMATION
Ngeremlengui	1	origin, eldest, oldest, ~40 villages in the past
	2	Rubekul Belau
	3	NM has the wives of the respected
NM:1 Imeong	1	Imeong village
	2	Ngchemsed
	3	Ngetmadei
NM:2 Ngermetengel	1	Ngchemsed, multi-site story
	2	Ngermetengel
	3	Dengarech and Chebecheb of Ngetechum
	4	Ngerekhengong and Beluu-Khengong
	5	Uluang
	6	Destruction of Uluang
NM:3 Ngesisech	1	The betel nut tree of Ngesisech
	2	The hooked thief of Ngesisech
	3	Ngiraibaberong, the Spirit of Ibaberong
	4	li er Ngebesek, Milad's cave
	5	The waylaid tribute
	6	Rois
	7	Ngeremeskang, Story of obak of Ibedechall
	8	Burial ground for Uchel
	9	Nglabang
	10	Uchularebong/Uchuladebong (origin point from which we go forth)
	11	The fight between the men's clubs
	12	Uluang, multi-site story
	13	Chemerauol
	14	Ngerutechei
	15	Meduchrutechei
NM:4 Ngeremeskang	1	Song of Ngeremeskang
	2	The birds of Ngeremsekang
	3	The decline of Ngeremeskang
	4	How Risesil's wife was helped by her three daughters
	5	The good sons of Iruai ra Ilames
NM:5 Ngedesiur	1	Ngedesiur
Ngerbechedrengul?	1	The story of Remerang and the morning bird
Ngukl?	1	The acquisition of fire

Tellei, Julita, Basilius, Umai, & Rhuher, Faustina K.
 2005 Palau Compact Road archaeological investigations, Babeldaob Island, Republic of Palau, Phase I: Intensive Archaeological survey, Volume III: Oral history documentation. Myra J Tomonari-Tuggle (Ed.). Honolulu, Hawai'i: International Archaeological Research Institute, Inc., prepared for Department of the Army, U.S. Engineer District.

ARCHAEOLOGICAL REGION	NO.	ORAL HISTORY/INFORMATION	Page no.
Ngeremlengui	1.	Child of Milad	131
	2.	First federation—Euidelngurd, made up of seven villages (extinct today): Ngarmariur, Idechor, Ngebekau, and Ileaklbeluu, Charranguong, Imiich, and Ngatmadei	131
	3.	Village names	131
	4.	18 extinct villages—Ngeremedangeb, Uluang, Orull, Ngerebechedrengul, Nguukl, Ngkebeduul, Ngetmadei, Etecherakl, Idechor, Rois, Techebouch, Ngerikronger, Ngesisech, Ngeremechoroang, Ngerutoed, Ngedesiur, Ngchesuch, Irisong	137
NM:1 Imeong	1.	Traditional role	132
	2.	Council of Chiefs—Ngaraimuong	132
	3.	Village god--Ucherrerak	132
NM:2 Ngeremetengel	1.	Origin	136
	2.	Traditional name—Oleau	135
	3.	Council of chiefs—Ngarabedechal	135
	4.	Village god—Chadcheduch	135
Nglebang	1.	Traditional role	132 & 135
Ulecheton	1.	Traditional role	135
Ngchemesed	1.	Council of Chiefs--Ngarumelong	136
	2.	Village god—Bauliad	136
Ngerutechei	1.	Council of Chiefs—Ruchel	136 & 137
	2.	Village gods—Chokiuamechuu and Orrekim	136
Terraces (NM-4:7 & NM-4:T2)	1.	Sherd scatter, Japanese graves, Japanese activities, no known oral histories	137-138

APPENDIX D: Documented World War II Experiences of Ngeremlengui Elders

- Maki, Mita, 2009
- Ballendorf, Dirk, Shuster, Donald and Higuchi, Wakako, 1986
- Higuchi, Wakako, 1986

Maki, Mita

2009 *Palauan children under Japanese rule: Their oral history* (Senri Ethnological reports Vol. 87). Osaka, Japan: National Museum of Ethnology.

Elder name	States from		Japanese Administration	WW II	Pages	Notes
Toshio Kyota	Kanagawa, Japan	Ngeremlengui	X	X	39-41	Wartime experience in New Guinea
Masao Franz	Ngeremlengui			X	53-58	
Katalina Katosang	Oikull, Airai	Ngeremlengui	X	X	79-87	May have been some from India in Palau during the war
Michie Sugiyama	Shizuoka, Japan	Ngeremlengui	X		90-93	
Uchelei Malsol Toribiong	Ngeremlengui	Ngardmau	X	X	106-110	
Kiyoko Kawai	Tokyo, Japan	Ngeremlengui	X	X	177-180	WW II is a very brief entry
Ulong Maidesil	Ngeremlengui		X	X	230-233	
Agusta Nagano	Ngardmau	Ngeremlengui	X	X	247-249	Horses in Ngardmau during the Japanese administration; Bombing of Ngardmau; using powder from bombs for fishing

Note: The Japanese administration and World War II (WW II) are listed above denoting whether the topic was documented in the interview or not.

Ballendorf, Dirk A, Shuster, Donald M, & Higuchi, Wakako.
 1986 An oral historiography of the Japanese administration in Palau--
 Final report submitted to the Japan Foundation Institutional Project Support
 Program: Unpublished transcript, Micronesian Area Research Center
 (MARC), University of Guam.

Informant (listed & not listed)	Possible State from
Toyomi Okiyama	
Takeo Yano	
Watero Ise	
Itpik Martin Ruwutei	Peleliu
Ichiro Dengilius	
Carry Ayaoka	
Kebtoto Arutang	
Mogemi Elechuus	
High Chief Reklai Singedab Bacilius	Melekeok
Kiyoshi Aoki	
Marino Lekeok	
Rengulbai Lekeok	
Subris Sabro	
Yoshimitsu Hori	
Rikrik	
Mengesebuch	
David Ramarui	
Termet	
eusino	
Fritz Rubasch	
Joseph Tellei	Melekeok
Andres Demei	Ngchesar
Thomas Tellei	
Yano Mariur(I?)	
Simon Ramarui	Ngchesar
Meltel Kodong	Melekeok
Ichiro Blesam	Peleliu
Eliboseng Eungel	
Timarong Adebert	
Francisco Morei	Peleliu
Techitong Rebluud	
Jonas Olkeliil	
Kyota Dengokl	
Yoshiteru Sugino	Cont'd

Informant (listed & not listed)	Possible State from
Makino Teriu	
Itelbang Luii	Peleliu
Shoichi Ichikawa	
Sylvester Alons	
Santos Odikong	
Sadang Silmai	
George Ngirarsaol	
Abel Suzuky	
Baules Sechelon	
Fumio Rengiil	
Wilhelm Rengiil	
Ueda Shioichi	
Ramona Baiei	
Peter Miyashita	
(illegible) T[...]etchul	
Ngiraturong	Ngeremlengui
Ngiraklang	
[...] Guliver	
[...] Alfredo	
Agusta Ramarui	
Jonathan O. Emul	Koror/Aimeliik
Charlie Gibbons	
Minotu Ueki	
Al Oiterong	
Mymelay Bismarck	
Anna Ramerui	
(T?)Ermetee Euserio	Melekeok
Yoshiko Ashio	Angaur
Koshiba Basiou	Peleliu
Moses Mokol	

Note: This collection of interviews as present in the Palau Community College library was difficult to understand in that it seemed that some interviewees were listed and others were not. To account for this, all listed interviewees names are included as well as the names of people who appeared to have transcripts of interviews within the collection but had not been part of the list of interviewees.

Higuchi, Wakako

1986 Micronesia under the Japanese administration: Interviews with Palauans: Oral Historiographical Project sponsored by the Japan Foundation, Micronesian Area Research Center, University of Guam.

Interviewees
Andres Demei
Elibosang Eungel
Francisco Morei
Ichiro Blesam
Itelbang Luii
Itpik Ruwutei
Jonas Olkeliil
Joseph Tellei
Kyota Dengokl
Makino Tariu
Meltel Kodong
Simon Ramarui
Tadashi Ichikawa
Techitong Rebluud
Thomas Tellei
Timarong Adelbert
Tremeteet Eusevio
Yano Mariul
Yoshiko Ashio
Yoshiteru Sugino

Note: This resource was not able to be accessed during this research. The Belau National Museum Research Library was undergoing reorganization while the Palau Community College Library and Public Library did not have copies. The author generously provided a listing of the interviewees via email.

APPENDIX E: LIFE HISTORY SURVEY TOOL

STANDARD LIFE HISTORY FORM (Upated per survey)

Ngakl (Name):	Ngklem er a blim (Maiden name):
Cherellem (Date of birth):	Ngklel a basio el mkiei er ngii (Residence):
Dui el mtelechull er ngii (Title):	Kebliil (Clan):
Ngklir a rulmechell (Name of your parents) Chedam (Father): Chedil (Mother):	
A rechad er a blim te kmal chad er ker el beluu? (Where are your parents orginally from?)	
Ngklir a remerrodel a lsekum e ke merrodel (Adoptive parents if adopted) Chedam (Father): Chedil (Mother):	
Ngar er ngii a ultebengem el kmo a remerrodel te kmal chad er ker? (Do you know of the origin of your adoptive parents?)	
Ng tela a reta er kau el... Sechal? (No. of brothers): Redil? (No. of sisters):	
Ngklel a bechim me a lechub e ng mle bechim: (Name of your spouse and/or former spouse) Bechim (Spouse): Mle bechim (Former spouse):	
Ng tela a rengelekem el sechal me a... Sechal? (No. of sons): Redil? (No. of daughters):	
A rengelekem te ngar er ker? (Where are your children?):	
Tekoi el omeduch er ngii (What traditional skills do you know?)	

APPENDIX F: ORAL HISTORY AND LIFE EXPERIENCES QUESTIONS

(Updated per survey)

State Oral History and Life Experiences Questions

Ancient/Long Ago

- Place/Event/Person/Origin/Daily Life

Traditional Village

- Place/Event/Person/Origin/Daily Life
- Village layout
- How did the villages become ranked in the order they are today?
- Sister villages in STATE
- Sister villages/areas outside of STATE

Spanish/Trader

- Place/Event/Person/Origin/Daily Life

Japanese

- Place/Event/Person/Origin/Daily Life
- How feel about separate schooling, lower wages, etc

German

- Place/Event/Person/Origin/Daily Life

WW II

- Life Experience
- Japanese [public campaigns of information/perceptions?]
- Evacuation stories (also, were Japanese civilians evacuated at same time or differently?)
- How did people feel about the evacuations?
- What village/refuge area did you stay in during the war? What was the experience like?

Post WW II

- What were the re-building, re-settling efforts?
- Were the people of Peleliu part of the clearing of WWII? If so, what did they do?
- What ways do you think WW II changed the people of STATE's lives the most?
- Stories of re-purposing WW II items

Modern

- Clan relationships
- How do people clean, maintain traditional sites
- Efforts to re-build, re-connect w sites

General

- Village reputations (any time period)
- When/how land issues arose?
- Gather/verify women's counterpart titles

APPENDIX G: RECONNAISSANCE SURVEY TOOL ONE

ORAL HISTORY AND ETHNOGRAPHY SECTION 2012 ANNUAL SURVEY

Project # 2: In-House Ethnography Research and Collection of Oral Histories, Life Histories, World War II Experience, Demographic Changes and Information on Sites in the Interior of Ngeremlengui State

Information to be gathered:

No.	Information to be gathered	Information	Completed
1.	No. of knowledgeable Elders for oral histories & experience information (which we will then write life histories of)	No. of: Names of:	
2.	Types of, or names of, oral histories they know for the interior area		
3.	Kinds of WWII experiences they have for the interior area (refuge, encounters, food from that area, tunnels, man-made caves, mining, other)		
4.	Kinds of resource uses for the interior area		
5.	How many Elders know of changes to the interior and its use or condition over the years and what kinds of changes	No. of: Names of:	
6.	No. of Elders that know of special reputations for the interior area or other histories related to Yapese, European traders, the Spanish, Japanese, American, or other histories	No. of: Names of:	
7.	In the words of the Elders of Ngeremlengui, is it important to document or know the information of the interior area? And if so, why?		

APPENDIX H: RECONNAISSANCE SURVEY TOOL TWO



Oral History and Ethnography Section
Bureau of Arts & Culture

RECONNAISSANCE SURVEY ORAL HISTORY AND ETHNOGRAPHY SURVEY SHEET

HAVE ELDERLY LISTING, TO GO OVER WITH STATE WORKER

Information to be gathered:	
PRIORITY Site/Area specific oral history (including chant, dance, or song)	Do you know of oral histories, stories, legends or other for Imeong hamlet or traditional village? • If so, what are their names? • What type are they? About deities? About heroes? war? Special events? Do you think any of them are ones that most people don't know yet? If so, which are those? • Do you think there are types of stories or histories that people haven't really collected yet, like migration stories, or sister village relationship stories? • If so, what kind and people from where or, a sister village relationship with which village?
Dances	What is the name of the Imeong hamlet dance? What is the name of specific dances related to the traditional village of Imeong?
Chants	What is the name of the Imeong hamlet chant? What is the name of any chants related to the traditional village of Imeong?
References	Do you know of anyone who knows these things?

APPENDIX I: WORLD WAR II SURVEY TOOL



Oral History/Ethnography Section Additional Questionnaire on WWII: XXSTATE

1. Ngara el ungil el tekoi me a lechub e ng omeruul a soam el ochotii me a lechub e ke dulii el mo er a reneasek er a beluam? **(Are there any concerns or advices you would like to share with the younger generation?)**
2. Ngara el omeruul me a lechub e ng ues el blo molchesuar er a taem er a Ongeru el Mekemad a dirk modengeli el me er a chelechang? **(What was your most vivid experience of World War II?)**
3. Ngar er ngii a ua le beches me a lechub e ng ngodech el teletael me a omeruul el mesang e oumerang el kmo ng ulemuchel er a taem er a Ongeru el Mekemad el me er a chelechang? **(What long term effect have you experienced or seen because of World War II?)**
4. Ngara er a aike el rokui el ultebengem er a Ongeru el Mekemad a soam el ochotii el mo er a reneasek er a beluam? **(What would you most like the younger generation to know about your World War II Experiences?)**
5. A ultebengem er a klengar er kid er a eungel a omengederderel a beluu er a Siabal, ngar er ngii a milsang el mlengodech el sebeched el kmo ng Ongeru el Mekemad a uchul e ng mlengodech? **(How did life under the Japanese Administration change when the war came to Palau?)**
6. Ngar er ngii a klalo me a lechub e ng olsechall er a rechad er a Siabal er a lengar er a Melekeok el ungil el lemedangch el mo ta er a ngesechel a cherechar er kid? Kamochotii a klungiolel me a ungil el ultutelel ngii el klao me a lechub e ng olsechall el uchul e ng ungil a lemedangch el mo ta er a ngesechel a cherechar er kid a rechad er a Belau? **(Which World War II Japanese historical sites do you think are important to preserve and why?)**

APPENDIX J: DEMOGRAPHIC CHANGES SURVEY TOOLS



Oral History/Ethnography Section
DEMOGRAPHIC CHANGES Survey Form – XX State XXYEAR
Sechal (Male)

Tekoi er a Skuul (Education)

Ke mla er a skuul (Did you attend school?) choi (yes) ____ diak (no) ____ A lsekum e ke ulenger el kmo choi, e ng sebechem el masech a ngklel aike el rokui el skuul el kau a mla er ngii, e tilobed er a ongetela el skuul? (if you answered yes, can you provide the name of the schools that you attended and the grade level that you completed?)

Ngklel a skuul (Name of the School)

Ongetela el Skuul (Grade Level)

Kldachelbil a Sechal (manly skills)

A. Klalo er a Omenged (Fishing tools)

1. Ke meduch el meruul a boes er a ngikel? (Making fishing guns) choi ____ diak ____
2. Ke meduch el meruul a biskang? (Making fishing spears) choi ____ diak ____
3. Ke meduch el mengaus a bub? (Making fish traps) choi ____ diak ____
4. Ke meduch el melabek a uuked? (Mending fish net) choi ____ diak ____
5. Ke meduch el mesakt a brer? (Making bamboo raft) choi ____ diak ____
6. Ke meduch el merat a ruul? (Making fishnet made of palm leaves) choi ____ diak ____
7. Ke meduch el meruul a kereel? (Making fishing line) choi ____ diak ____
8. Ke meduch el meruul a chirochel? (Making fish hook) choi ____ diak ____

B. Teletael er a Omenged el omeduch er ngii (Types of Fishing)

1. Mengetakl (Trolling) choi ___ diak ___
2. Mengereel (Line fishing) choi ___ diak ___
3. Omub (Fish trapping) choi ___ diak ___
4. Omalech (Fishing w/fishing guns) choi ___ diak ___
5. Omurech (Spearing) choi ___ diak ___
6. Omuked/omengesokes (Fishing w/net) choi ___ diak ___
7. Omengemang (Getting mangrove crabs) choi ___ diak ___

C. Tekoi er a Omelasech (Carving/Building)

1. Ng nga er ngii a chebeklem (Do you have carving tool, *ebakl*?) choi ___, diak ___.
2. Ng nga er ngii a duch er kau er a omelasech el mlai el ua kabekel. (Do you have skills in building canoes) choi ___, diak ___.
3. Ng nga er ngii a duch er kau er a omekedechor el blai me a lechub e ng mekekere el blai. (Do you have skills in building house or summer house) choi ___, diak ___.
4. Ng nga er ngii a duch er kau er a omelasech el delukai me a lechub e ng kuk bebil er a klalo er a Belau (Do you have skills in carving *delukai* or other traditional items of Palau) choi ___ diak ___
5. Ng nga er ngii a duch er kau er a omelasech el itabori? (Do you have skills in carving story board?) choi ___ diak ___

D. Omelai el Charm (Hunting)

1. Ng nga er ngii a duch er kau er a omeruul el bedikl? (Are you capable of setting birdtraps) choi ___ diak ___
2. Ng nga er ngii a duch er kau er a omeruul el ulekbut? (Are you capable of making a blowgun) choi ___ diak ___
3. Ng nga er ngii a duch er kau er a omeruul el sikerou? (Do you have a skill of making *Sikerou*) choi ___ diak ___
4. Ke meduch el ousikerou? (Do you know how to use *sikerou*) choi ___ diak ___
5. Ng nga er ngii a duch er kau er a omedikl el babii? (Are you capable of trapping wild pig) choi ___ diak ___

E. Ongelaod (Types of Entertainment)

Tekoi er a ongelaod el omeduch er ngii

- | | |
|--------------------------------|-------------------|
| 1. Mengesols (Chants) | choi ___ diak ___ |
| 2. Ourebetii (Romantic songs) | choi ___ diak ___ |
| 3. Delang (Insulting songs) | choi ___ diak ___ |
| 4. Ouruk (Man's dance) | choi ___ diak ___ |

1. Ngar er ngii a kuk di bebil er a duch er kau el sebechem el louchais? (Any other skills that you might want to share?)

2. Se er a omngalek, e ng ngera el bedengel a klekool a mle klokoliu se el moilil? (What games did you play when you were a child?)

3. Ng ngera mle urerem er a blai er a omkekerei? (What chores at home did you do as a child?)

4. Ngera a kuk mle tekoi er a omengereker er kau er a ngar er a mong? (What types of work did you do before as a source of income?): _____

5. Ng mle ua ngera a teletelel a olidiul er a XXSTATE el mo er a aika el bebil er a beluu er a Belau? (What types of transportation were used between XXSTATE and the islands of Palau?).

107

6. A ngar er a mong e aike el delengchokl el melukl er a XXSTATE el mo er a ta er a beluu, sel momtab e ng ngera kor er a uchul? (To your knowledge, what factors would have prompted people to migrate out of XXSTATE to other islands of Palau in the olden times?)

Omerolel a Delengchokl (Settlement Pattern)

1. Ng mla mo tela el rak el omkiei er a XXSTATE? (How long have you lived in XXSTATE?):

2. Ngar er ngii a ta el omkiei er a ta er a beluu el diak el XXSTATE? (Have you lived anywhere else beside XXSTATE?) Choi (yes) ____ Diak (no) ____

Ke kiliei er ker el beluu? (Where did you live?):

Beluu (Place- Village) Number of Years Year (Date) and Reason for Relocating

3. Ngar er ngii a klaodengei er kau er a ko er a cheldechedechal a omerolir a rechad er a blim er a lekot el mei er tia el beluu? (Do you know of any accounts of how and when your family first settled in the village or state?):

4. Ngar er ngii a chutem er a XXSTATE el mousbech er chelecha el taem el kirel a kuk di ngodech el tekoi? (Are you working or utilizing any land(s) on XXSTATE at the present time?) Choi (yes) ____ Diak (no) ____

Ke meruul a ngera er ngii? (What are you using the land(s) for?)



Oral History/Ethnography Section
DEMOGRAPHIC CHANGES Survey Form – XX State XXYEAR
Redil (Female)

Tekoi er a Skuul (Education)

Ke mla er a skuul (Did you attend school?) choi (yes) ____ diak (no) ____ A lsekum e ke ulenger el kmo choi, e ng sebechem el masech a ngklel aike el rokui el skuul el kau a mla er ngii, e tilobed er a ongetela el skuul? (if you answered yes, can you provide the name of the schools that you attended and the grade level that you completed?)

Ngklel a skuul (Name of the School)

Ongetela el Skuul (Grade Level)

110

Kldachelbil a Redil (womanly skills)

A. Tekoi er a omeruul el kall (Making food)

1. Ng ngar er ngii a ngerekem? (Do you have *ngark*?) choi ____ diak ____
2. Ng ngar er ngii a ngot er kau? (Do you have *ngot*?) choi ____ diak ____
3. Ng ngar er ngii a chai er kau? (Do you have *chai*?) choi ____ diak ____

B. Tekoi er a Omengaus

1. Ng sebechem el mengaus a sualo? (Basket weaving) choi ____ diak ____
2. Ng sebechem el mengaus a tet el such (Weaving pandanus handbag) choi ____ diak ____
3. Ng sebechem el mengaus a chedecholl? (Weaving pandanus mats) choi ____ diak ____
4. Ng sebechem el meruul a cheriut? (Making grass skirt) choi ____ diak ____

C. Tekoi er a mesei

1. Ng nga er ngii a meklechem? (Do you own a taro patch) choi ____ diak ____
2. Ng nga er ngii a dechelem? (Do you have a *dechel*) choi ____ diak ____
3. Ke meduch el mesalo a mesei? (Cultivate taro patch) choi ____ diak ____
4. Ke meduch el melalem a dait me a brak? (Planting soft and hard taros) choi ____ diak ____

Tekoi er a Ongelaod (Entertainment)

D. Ongelaod (Types of Entertainment)

Tekoi er a ongelaod el omeduch er ngii

- | | |
|-----------------------------------|---------------------|
| 1. Mengesols (Chants) | choi ____ diak ____ |
| 2. Ourebetii (Romantic songs) | choi ____ diak ____ |
| 3. Delang (Insulting songs) | choi ____ diak ____ |
| 4. Delal a ngloik (Women's dance) | choi ____ diak ____ |

1. Ngar er ngii a kuk di bebil er a duch er kau el sebechem el louchais? (Any other skills that you might want to share?)

2. Se er a omngalek, e ng ngera el bedengel a klekool a mle klokoliu se el moilil? (What games did you play when you were a child?)

3. Ng ngera mle urerem er a blai er a omkekerei? (What chores at home did you do as a child?)

4. Ngera a kuk mle tekoi er a omengereker er kau er a ngar er a mong? (What types of work did you do before as a source of income?): _____

5. Ng mle ua ngera a teletelel a olidiul er a XXSTATE el mo er a aika el bebil er a beluu er a Belau? (What types of transportation were used between XXSTATE and the islands of Palau?).

6. A ngar er a mong e aike el delengchokl el melukl er a XXSTATE el mo er a ta er a beluu, sel momtab e ng ngera kor er a uchul? (To your knowledge, what factors would have prompted people to migrate out of XXSTATE to other islands of Palau in the olden times?)

Omerolel a Delengchokl (Settlement Pattern)

1. Ng mla mo tela el rak el omkiei er a XXSTATE? (How long have you lived in XXSTATE?):

2. Ngar er ngii a ta el omkiei er a ta er a beluu el diak el XXSTATE? (Have you lived anywhere else beside XXSTATE?) Choi (yes) ____ Diak (no) ____

Ke kiliei er ker el beluu? (Where did you live?):

Beluu (Place- Village) Number of Years Year (Date) and Reason for Relocating

3. Ngar er ngii a klaodengei er kau er a ko er a cheldechedechal a omerolir a rechad er a blim er a lekot el mei er tia el beluu? (Do you know of any accounts of how and when your family first settled in the village or state?):

4. Ngar er ngii a chutem er a XXSTATE el mousbech er chelecha el taem el kirel a kuk di ngodech el tekoi? (Are you working or utilizing any land(s) on XXSTATE at the present time?) Choi (yes) ____ Diak (no) ____

Ke meruul a ngera er ngii? (What are you using the land(s) for?)

