

IN-HOUSE ARCHAEOLOGICAL AND ETHNOGRAPHIC RECONNAISSANCE SURVEY IN THE INTERIOR OF NGARDMAU STATE, PART TWO: ETHNOGRAPHIC FINDINGS, DRAFT

ABSTRACT: The In-house Archaeological and Ethnographic Reconnaissance Survey in the Interior of Ngardmau State was conducted in early to mid 2012 to identify, evaluate and map historical and cultural resources in the interior of Ngardmau State, focusing on areas not surveyed during the 1997 survey of Ngardmau State, in an attempt to determine which areas are in need of more intensive investigation in the future. Likewise, 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.

Survey and Inventory and Project Review/Archaeology Section & Oral History and
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Republic of Palau



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- Commitment to the highest degree of integrity, accountability, and open communication

¹ 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.



Figure 1: Panorama photos from Ngerchelechuus, the highest elevation in Palau, overlooking Ngardmau.

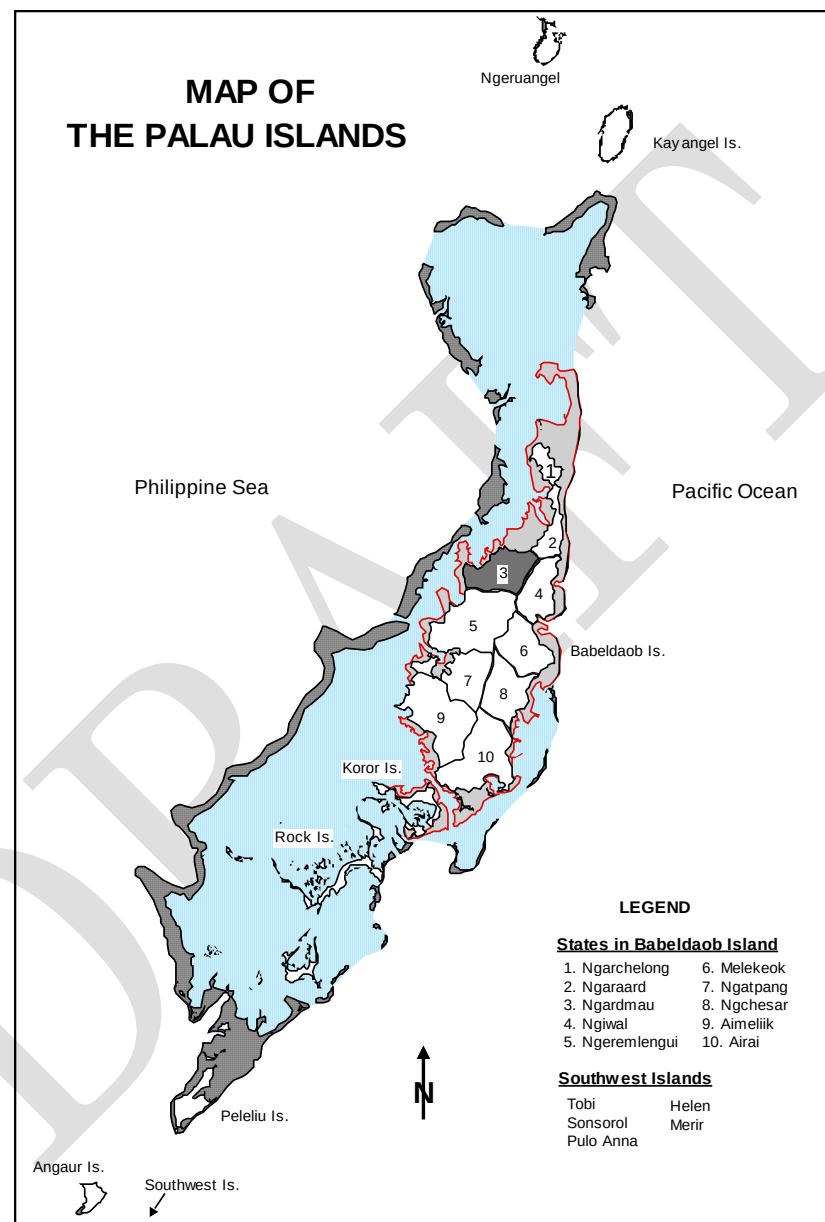


Figure 2: Map of Palau showing the ten states on Babeldaob. Ngardmau is highlighted. (Source: Bureau of Arts and Culture)

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EXECUTIVE SUMMARY

With the completion of the Compact Road in the last decade, accessibility, and the interest in developing land on Babeldaob Island 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. These include the vast interior portions of each state comprised of numerous archaeological regions. This report contains the results of a reconnaissance survey conducted in Ngardmau State, on the western side of the island. The results of this survey confirm that there is a compelling need to conduct intensive level surveys of sites and features in the interior, undeveloped and largely uninhabited areas of Ngardmau. The survey also highlighted that these areas contain a number of unexpected hazards and other conditions that will need to be adequately addressed before such surveys can be safely undertaken.

Another consideration that needs to be factored into future archaeological and ethnographic surveys in Palau is the immensity of the land that comprises the interior portions of each state. The state interiors had previously been scheduled to be surveyed in their entirety on the order of one 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 whereby 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. Therefore, three important contributions of this survey are the: 1) recommendation of a new survey schedule; 2) prioritization of archaeological regions containing significant and/or threatened sites and oral histories; and 3) recommendations for how to plan and prepare for the safe conduct of surveys in these regions.

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 National Register; 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 irreplaceable properties.

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

and intangible heritage including, sites, features, objects and/or areas and their associated oral histories as well as other 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, tourism, or other goals, 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 development.

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 and other heritage began around this time. To date, seven (7) of the states, Hatohebei, 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, life history, or ethnographic detail 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 goal 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, where each state was essentially surveyed just twice, 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,

the recent increase of the number of surveys required to be conducted each year and changes to the management of professional staff by the United States (US) National Park Service (NPS), which has oversight of the Historic Preservation Fund (HPF) that financially supports these surveys, has led to a reassessment of the scope of the surveys. This reassessment may lead to a shift from conducting one state-wide survey a year involving several square miles to spreading the survey of a state across multiple years as is discussed further in the recommendations. This would mean 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) would take numerous years to complete.

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 so 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 made 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 (WW 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 traumatic and transformative time in the lives of that generation to be passed on to succeeding generations. Additionally, the observations of Elders over time regarding changes and continuance 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 Ngardmau including those areas already surveyed (in purple). 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 white line roughly represents the state boundary and the light

yellow line is the Compact Road, which runs through all the states on Babeldaob. The initial areas under consideration for survey in Ngardmau were all those areas not in purple.



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

The original intent of the survey was for the BAC archaeology and ethnographic survey teams to conduct

an intensive level survey of the interior areas of Ngardmau State and complete the survey for the state with a comprehensive report at the end of the year. This would have meant that the goal for this survey was to gather oral histories associated with the unsurveyed regions and areas of interest and to gather previously uncollected life histories and WW II experiences of key Elders. A final element would be to ascertain and discuss a certain amount of demographic information regarding Ngardmau. However, this was an overly ambitious project given the size of Ngardmau's interior. This was further compounded by the overwhelming workload in the office as this immense area was being attempted in a year when the BAC/HPO was preparing to conduct three state surveys and review a fourth survey.

In addition, a careful review of the project notifications for the past several state surveys revealed that the office had in fact been completing both a reconnaissance level survey AND an intensive level survey simultaneously. In order to create a more realistic time schedule for the amount of work the office was attempting to undertake annually, the survey design was evaluated and the survey staff concluded that the only practical and responsible

consideration was to separate the survey tasks into two distinct projects as is a more typical process. The reconnaissance survey would be completed as this project and an intensive level survey of an identified priority area or areas would follow in a future fiscal year or years. There was some discussion as to the efficacy of this approach, since prior surveys had been successful as dual-level projects, but the findings of this survey unequivocally substantiate this as the only safe and practical approach to this and future surveys of the interior portions of states and potentially other unsurveyed portions of states. Therefore, one of this survey's significant contributions is the recommendation to reorganize the original BAC/HPO national survey schedule and process. This meant that the initial scope of work for this survey had to necessarily be formally divided into several components, each based on the caveat of considerations as to how to make the surveys safe and effective.

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. The goal for this survey was to determine the next priority site(s), area(s), or topic(s) of interest which could be investigated with intensive level survey at a

later date and to establish recommendations of the necessary considerations for conducting the surveys efficiently, effectively, and safely.

Survey Considerations

Two additional complications during the 2012 survey season have led to the revisions to completing the Ngardmau State survey as a multi-step process. The first has been the unforeseen material consequences of World War II, which has left a significant and largely unrecorded landscape of unexploded ordnance (UXOs) 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 United States (US) and were also heavily defended by the Japanese during World War II, specifically 1944 and 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 in verbal and written form, 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, along with a lack of knowledge as to the likely locations of these materials in addition to personal encounters with UXO in initial survey forays necessitated a revision of the original survey methodology early on during the fieldwork. The age of the materials adds to the complication of encountering UXO. At 70 years old and situated in a tropical climate, these UXO, which include grenades, incendiary devices, and ammunition, have been assessed by the UXO experts of Cleared Ground Demining as highly unstable with reported cases of such explosives spontaneously self-combusting throughout the Republic of Palau. This additional consideration means that no amount of avoidance or preparation can fully mitigate the danger of the UXO.

One further complication to the investigation, which was also exacerbated due to a lack of knowledge about the state's environment, were the risks from the bauxite test pits and other hazards in the forests and savannas. Bauxite test pits are placed randomly throughout Ngardmau. They can reach depths of over 3 meters but have very small openings and are often covered with brush, making them impossible to detect. There are also more modern hazards, such as hunter traps, where an old 55 gallon drum is buried in a path

or trail up to the rim and filled with water or covered with brush. During this survey the archaeologist, following one of the local guides, slipped into one of these traps, suffering some (though not major) injury.

The second complication resulted from an internal set of circumstances between the BAC/HPO and the US 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 Ngardmau survey. The frozen funds, which included salaries and benefits for six of the eleven BAC/HPO 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 addition, the remaining funds that were slated to be used for this project were put on hold by the BAC/HPO grant manager who thought the FY 2009 projects were going to be cancelled by the NPS, further hindering the ability to continue surveying, even if areas had been identified which might be considered safe for investigation.

The initial methodology was for the Archaeology portion of the survey team to go out to unsurveyed areas with local guides and cover as much ground as possible to record any features or sites that might be

located. The Archaeology team would then begin a listing of sites or areas/topics of interest for the Oral History and Ethnography portion of the survey team to gather information on. This has meant that the ethnographic portion of the survey team typically enters the field two or more weeks after the archaeology portion of the survey team (the exception being when the survey team is conducting work on another island such as Kayangel [Holyoak, Miko, and Gibbons 1999], Sonsorol [Olsudong et al. 2004b], and Hatohobei [Olsudong et al. 2004a]).

As a result of the time and budget constraints mentioned above, and given the inherent dangers of traveling into undocumented areas with a large amount of highly unstable UXO and other hazards along with guides who were not familiar with the unsurveyed areas, the survey team stopped the fieldwork portion of the survey after approximately two weeks in the field and concentrated on securing information through archival and other research and interviews with Elders in the community.

CULTURAL CONTEXT

History and Traditional Position

Ngardmau is one of the 16 states of the Republic of Palau. It is located in the northwest corner of Babeldaob Island bordering three other states—Ngaraard to the north, Ngiwal to the east, and Ngaremlengui to the south. As a polity it was once a part of Desbedall (the East Coast, in the federation of the other side of heaven under the oversight of Reklai of Melekeok). Contemporarily however, it belongs to Keiukl (the West Coast, in the federation of the other side of heaven under the oversight of the Ibedul of Koror) (Tellei, Basilius, and Rehuher 2005, p. 139; see Table 1 and Table 2).

Table 1. **Desbedall beluu (East Coast villages) of Palau**
Desbedall beluu of Palau (Traditionally)

1. Kayangel (Ngedebuul)
2. Ngarchelong (Rteluul)
3. Ngaraard (Kerradel)
4. Ngiwal (Kieluul)
5. Melekeok (Olekeok)
6. Ngchesar (Oldiais)
7. Ngatpang (Ngemis)
8. Ngardmau (Ongedechuul)

Source: The Society of Historians 1997, p. 15.

Table 2. **Keiukl beluu (West Coast villages) of Palau**

Keiukl beluu of Palau (Traditionally)

1. Ngaremlengui (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. 15-16.

Note: Ngardmau State is considered part of *Keiukl* today.

Ngardmau's older name is Ongedechuul (which means "One Who is Clever or Ingenious" [Tellei, Basilius, and Rehuher 2005, p. 139]). Some have said that it was called Ongedechuul because the people who settled Ngardmau's various villages "came from very different places and yet they were clever enough to transcend their difference and work to become one polity" (Tellei, Basilius, and Rehuher 2005, p. 139).

Though once comprised of numerous traditional villages, today three villages are inhabited—Urdmau, Ngerutoi, and Ngedbong (see listing of 17 uninhabited villages by 1909/10 in Appendix B from Krämer 1919). Archaeologists Snyder and Butler (1997) noted that "in

the oral tradition of Palau, Ngardmau is portrayed as [having been] caught between the powerful alliances of Ngaraard and Ng[a]rem lengui and only emerged as an independent polity in the last century (p. 76).

Ngardmau's existence is said to date back to the time when gods were roaming the islands of Palau. Krämer (1919, p. 6) notes that Ngardmau was founded by two *chelid* (demigod) brothers, Siich (wealthy) and Chelebuul (poverty). They came to Babeldaob, founding certain villages in the north (in Petrosian-Husa, Miko, and Smaserui 2002, p. 14). Krämer (1919, p. 7) also noted that another god Uchelkeklau—described as a “sun god” who “came with his entourage” from “Kusae” (Kosrae)—is another of Ngardmau's founders (in Petrosian-Husa, Miko, and Smaserui 2002, p. 14).

The old name of Ongedechuul is said to have been replaced by Ngardmau during the German administration of Palau (Petrosian-Husa, Miko, and Smaserui 2002, p. 66). According to the earlier Bureau of Arts and Culture/Historic Preservation Office (BAC/HPO_ documentation efforts,

When the Germans traveled to Ngardmau, they first came to the *bai* [chiefs meeting center] of

Urdmau. An old German man asked, ‘Where are we now?’ The others replied, ‘We are at the *bai*, meeting house, of Urdmau,’ which is the name of the *bai* in Urdmau. This settled it, from [then] on the Germans called Ongedechuul Ngardmau and this name was kept until today (Petrosian-Husa, Miko, and Smaserui 2002, p. 66).

Archaeological Regions of Ngardmau

For purposes of these surveys each state is separated into archaeological regions. The boundaries between the regions are archaeological boundaries and not official village boundaries, except for boundaries between Urdmau and Ngerutoi regions and between Ngerutoi and Ngetbong regions. The boundary between Urdmau and Ngerutoi regions is a stream called Ngechiul that flows down the ridge south into the residential area. The boundary between Ngerutoi and Ngetbong regions is a stream called Luutang. Ngardmau is divided into 14 archaeological regions:

- B:NR-1 Urdmau
- B:NR-2 Ngerutoi
- B:NR-3 Ngetbong
- B:NR-4 Ongimii

- B:NR-5 Ngerchetang
- B:NR-6 Irur
- B:NR-7 Ngerdekus
- B:NR-8 Ngerchedach
- B:NR-9 Ngereksong
- B:NR-10 Ngermasech
- B:NR-11 Beluurebngai
- B:NR-12 Ngerchelechuus
- B:NR-13 Ngel
- B:NR-14 Olngebard

These archaeological regions, unlike the contemporary villages, comprise the entire land area of Ngardmau State. Archaeological regions are discussed in this survey in addition to contemporary villages in order to account for all accessible land within each state boundary.

Figure 4 shows the map of Ngardmau, 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.

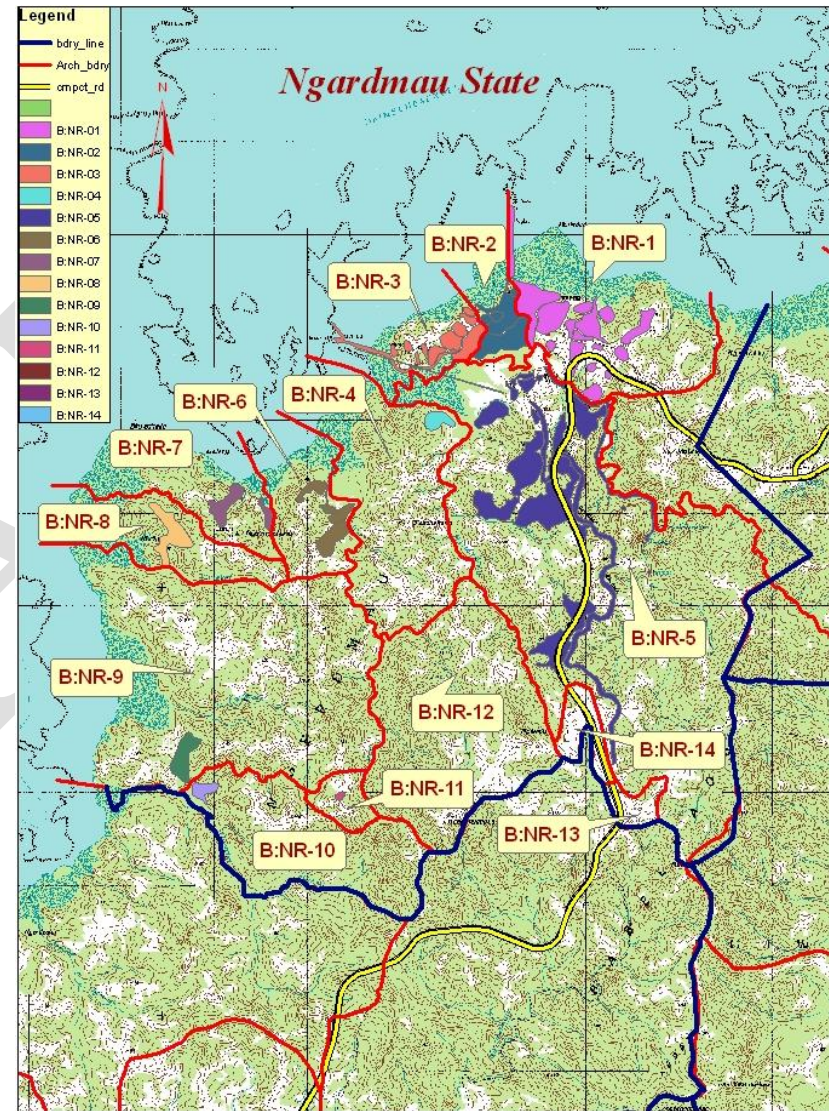


Figure 4. Map of Ngardmau State identifying each archaeological region and inventoried sites within each region.

METHODS

Introduction

Ethnographic interior state survey methods have typically had three components: literature review, fieldwork, and presentation of findings. The literature review begins with examining previous BAC/HPO survey reports in order to understand what has already been captured by the office. The survey team compiles a list of gathered oral history and information to assist in developing a set of objectives and revising its state survey instruments. While conducting interviews, this listing also allows the interviewer to verify previously gathered oral accounts as well as document variant versions or that variant versions exist.

The archaeology and ethnography sections of the survey team then meet with the Governor to formally obtain permission to survey in the state, inform the Governor of the activities scheduled to occur, and ask that he or she recommend a guide or guides for the archaeological portion of the survey. It is

recommended that future reconnaissance and intensive ethnographic survey work follow the practice of asking for a guide as well as occurred for the Ngaremlengui reconnaissance survey this year. 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).

At a later date, the ethnography team typically meets with the Governor (or State Office staff) and the state's Member of the Klobak er a Ibetel a Cherechar (Society of Historians)² in order to gather their recommendations as to which Elders are knowledgeable about their state.

² 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. Ngardmau Government State office and community center located in Ngardmau State. (Photo taken by BAC/HPO during 2010 survey of the states of Palau)



Figure 6. Ngardmau State Liaison office located in Koror State across the street from the Koror State office. (Photo by Kelly Marsh)

The ethnography section typically enters the field two or more weeks after the archaeology section. This allows the archaeology section to begin compiling a listing of sites and topics of interest for the ethnography section to gather oral history and information. The interview process then begins.

At this stage, the interviews are conducted partially to develop an understanding of what type and level of information exists with among the community's Elders. At different points in this process, the archaeology section and the ethnography section confer, revisiting and refining survey objectives. The ethnography section accompanies the archaeology section in the field two or three times, or more as needed, in order to visit particular sites or landscapes. This allows the section to better convey the sites or areas to Elders when gathering oral history and other information. On occasion the ethnography team may visit a site or area with informants though this did not occur during this survey.

As noted earlier, another aspect of the ethnography survey that has developed over time is to view the Elders themselves as valued resources deserving documentation. Such information has helped provide a

window into the differences in educational experience over time, ways that time was spent in childhood, and the range of traditional skills such as fishing, wood carving, cultivating taro, and weaving baskets that continue to have presence in Palauan society. Other important lines of inquiry have been to gather World War II (WW II) experiences as well as Elder observations regarding social, cultural, and physical landscape changes over time.

Table 3. Types of Oral History and Ethnographic Information Gathered

1	Oral historical accounts, stories, legends, ethnographic descriptions, chants, dances, 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 Appendix C for Life History form)
3.	WW II Experiences
4.	Ethnographic descriptions and observations over time regarding the site, hamlet, or state's socio-cultural and physical landscapes

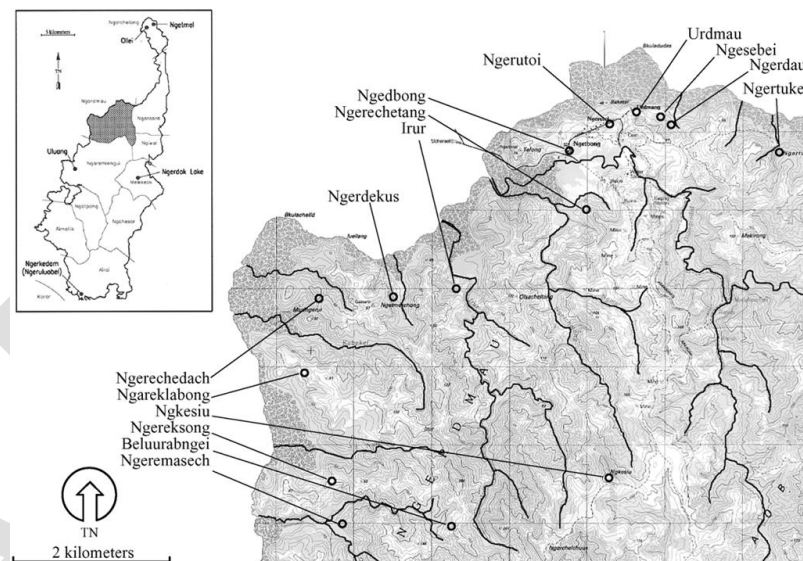


Figure 7: Location of place names mentioned in oral histories of Ngardmau as found in Tellei, Basilius, and Rehuher 2005, p. 140; Public domain material.

Previous Ethnographic Studies

A few ethnographic studies have been conducted regarding Ngardmau State (see Appendix A for a listing of previously gathered oral histories). The earliest map of traditional villages, showing Ngetbong, Ngerutoi and Urdmau traditional villages, was drawn in the early 1900s during the German administration when an ethnographic expedition under Augustin Krämer (1909-1910) travelled throughout Palau. This

collection also includes titles of chiefs and their counterparts, oral histories and other narratives (1929a; 1929b; 1919). Decades later, during the Japanese administration, Hijikata Hisikatsu visited Ngardmau among other areas of Palau. He documented some of the tangible and intangible heritage including visually documenting stone works and gathering oral histories and ethnographic descriptions among other information (1996; 1995; 1993).

The Oral History and Ethnography portion of the BAC/HPO survey team surveyed Ngardmau once before in 2001 (Petrosian-Husa, Miko, & Smaserui 2002), in conjunction with the archaeological survey. The survey resulted in 37 site-related stories and information and one life history of the then governor of Ngardmau. Also provided were translations of 12 stories from Augustin Krämer (1919; 1929a; 1929b) including his documentation of three hamlet's set of chiefly and female counterpart titles.³ The survey

³ Over time it has become clear that the titles must be gathered and/or verified during the time of the survey. Some states have official listings of chief titles. It must be kept in mind that title spellings, rankings, and other features may shift over time. The BAC/HPO emphasizes that the authority for the final version of titles

developed understandings about the state's different periods through time—from prehistoric as a general category to historic which consisted of the foreign administrations of the Spanish, Germans, and Japanese; a brief paragraph on World War II; followed by the Trust Territory of the Pacific Islands administrative era and provided an ethnographic snapshot of Ngardmau during the time of the survey.

Most of the oral history and ethnographic descriptions collected by Bureau of Arts and Culture in 2001 regard the region of Urdmau, consisting of nine entries. However, no such information appears to have been collected for archaeological regions 4 and 8-14, with just one oral history gathered for region 6. This range of collection is understandable since the first survey revisited sites previously documented. This pattern largely holds true when examining the body of Ngardmau documentation from the newly released oral history volume of the Palau Compact Road archaeological investigations (2005) and other work such as those written by Hijikata Hisakatsu.

remains with the hamlets and states and should be consulted for current citable material per research endeavor.

Oral history, traditional placenames, World War II (WW II) refuge areas, and other related information were gathered by well-regarded cultural researchers Tellei, Basilius, and Rehuher (2005; see Liston and Miko 2011, p. 199n for an assessment of their work).

The findings of the literature review however, need to be verified in the field with Elders in order to confirm that the older geographical references and spellings of village and other placenames match with current village boundaries and archaeological regions which were more difficult to discern for some areas than others. At initial examination, it is clear that most available documented oral history and ethnographic information collected thus far for Ngardmau State heavily revolves around general references to what is now the modern political state of Ngardmau or to the three historic villages of Urdmau, Ngerutoi, and Ngetbong. However, several accounts have been gathered regarding Ngerchetang, a few for Ngerdekus, areas straddling village boundaries, and the ancient village of Ngesebei⁴ as well.

⁴ Krämer 1919 as present in Petrosian-Husa, Miko, and Smaserui 2002.

A few research endeavors have gathered World War II experiences, 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;⁵ 1993), Ballendorf, Shuster, & Higuchi (1986), Higuchi (1986),⁶ and BAC/HPO oral history reports after 2005 which surveyed Elders from Ngcharelong, 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 the collected experiences of Elders of Palau within 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 B). 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

⁵ This article was published as Karen George (see bibliography) and is based on her 1995 dissertation research.

⁶ 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 neither the Palau Community College Library nor the Public Library had a copy. However, a listing of interviewees was generously provided by the author via email which is provided in Appendix B.

and Ngchesar. Other smaller collections of life experiences likely exist in less well-known or broadly available research such as work conducted by Shingo Iitaka who gathered information from Ngardmau Elders regarding life during the Japanese administration (see <<http://www.anthropology.hawaii.edu/News/Colloquia/archive/F10/iitaka.html>>).

Fieldwork

For this survey, the ethnography section followed the archaeology section into the field and gathered recommendations regarding knowledgeable Elders from the Ngardmau State Governor. Seeking guidance from State and community representatives is considered the culturally appropriate approach to conducting any research effort in a Palauan community (e.g., Kesolei 1977). Such representatives can identify the community members considered important to interview and include in research efforts owing to the community member's status, knowledge, skill, experience, or other. Further, *Rechad er a Belau* (Peoples of Palau) consider it very important to know that a research effort has been approved and informed by their elected, traditional, and appointed leaders.

However, prior to the Oral History and Ethnography Section's entry to the field, the Bureau determined that, owing to the safety and other issues noted above, the survey team needed to halt its fieldwork and revise its scope of survey work. This state survey served as an indicator in many ways that the Bureau needed to re-evaluate its state survey strategic plan which is one of the main results of this survey.

Since the multi-level reconnaissance and intensive survey was no longer a safe or necessarily effective option, the project was revised to solely a reconnaissance survey meant to provide the information necessary in preparing for a safe and meaningful intensive state survey at a future date. Based on this turn of events, the Oral History and Ethnography Section structured a revised set of community members to consult as well as a revised survey tool in order to attempt to gather some general information about the state (see Appendix E).

The Oral History and Ethnography survey tool was further refined when the Archaeology section of the survey team identified the trail system or systems 2012-T1 encountered in the southern part of the state (archaeological regions 12, 13, and 14) as the focus of

the reconnaissance survey. The survey questionnaire was kept broad in order to gather information about any type of path, trail, or road within the three archaeological regions of 12, 13, and 14.

As the trail system documented by the Archaeology Section is located in remote regions of the state, a combination of Elders and hunters were recommended by the State Office staff, with some overlap of individuals between the two types of informants determined as most likely to have pertinent information. Each stage of this survey involved a combination of purposive and snowball sampling of state community members with each informant being asked if they knew of any others knowledgeable regarding the information being sought. An additional question was added in concerning WW II refuge areas as the Oral History and Ethnography Section often also gathers WW II experiences as part of their intensive level surveys. It seemed opportune to gather whether any of this sort of information was related to the regions as well.

Most interviews were conducted at the community members' homes. However, as recommended by the Ngardmau State Office staff, it was determined

important to gather information from hunters, some of whom are still relatively young and working, therefore some interviews were conducted in other locations depending upon the interviewees' schedules and availability. The interviews usually lasted an hour to an hour and a half and were digitally recorded. Informants allowed us to take digital pictures of them to document the survey process.

This year marks the first year that a reconnaissance level survey has been conducted by the BAC/HPO Oral History and Ethnography Section. As has been noted in previous surveys such as the 2001 survey of Ngchesar (Miko, Besebes, and Petrosian-Husa 2001), questionnaires can be obtrusive and disconcerting to Elders and the interview process in Palau.⁷ However, as the survey instrument was new, the ethnography team did keep it as a visible reference in the field at times and did take some notes during the interview process. Though the surveys and interviews that occurred this year were more directed than has been typical of interviews in the past, they still largely occurred in a conversational way to ensure that the interview process conformed to cultural standards and to ensure the comfort of the informant with the process

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

of sharing information in a way that develops rapport rather than feeling like the survey team is taking information out of the community which has been an expressed concern over the years (e.g., Marsh-Kautz, Gulibert, and Wheatley 2003, p. 82; Smith 1978, pp. 4-5; 1990, p. 117; see also Figure 8).

An important step will be to evaluate these new strategies employed for their ability to meet survey goals. Also important to examine will be whether informants felt comfortable sharing this type of information in this manner. Traditional compensation, small foodstuffs or drinks such as ice teas in this case, were provided as such measures of demonstrating respect for a person's time or a desire to share foodstuffs is still considered appropriate.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. The surveys and interviews were conducted in Palauan by the

⁸ However, this was at the Ethnographer's expense as it had not yet been determined whether this would constitute providing oral history as defined by the agency which has oversight concerning the Bureau's Historic Preservation Fund grant, the US National Park Service.

Ethnographer's Assistant with the Ethnographer attending some of the interviews and providing some lines of inquiry. Some English language entered the interviews, or there were times when the Historic Preservation Specialist translated between the informant and the Ethnographer.

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 8. Advice for conducting interviews by knowledgeable Elders in Palau.

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 meeting community members in person or developing rapport and a sense of understanding the hamlets, state, landscape, 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 this information was compiled, some understandings of community interest came to the forefront. These findings 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/HPO state survey work.

CHALLENGES AND LIMITATIONS

The Ngardmau survey was intended to begin in November 2011, as the first of two 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.

Unfortunately, just as the survey team was about to begin, the High Chief of Ngardmau, Beouch Sakaziro Demk, passed away. Traditional Palauan cultural protocol dictates an extended amount of mourning and the occurrence of certain events to commemorate such an important and high status figure and the state requested that the Bureau of Arts and Culture/Historic Preservation Office (BAC/HPO) postpone the survey until they were able to accommodate our request for guides and other assistance. With the added volume of work to be completed during this fiscal year due to a two-year delay conducting in-house surveys, the survey team decided to begin the survey of Ngchesar State, one of three surveys the section needed to complete by

September 2012. After the survey of Ngchesar was completed, the survey team returned to Ngardmau and initiated fieldwork in April 2012.

The interior of Ngardmau State proved to have several challenging conditions that ultimately changed the scope of the survey from a multi-level reconnaissance and intensive level survey to a reconnaissance level survey. The interior of Ngardmau State was found to have a high level of unstable unexploded ordinance (UXOs) and bauxite mining test pits. Further, though the guides appointed by the state governor were interested in the success of the survey, the conditions of the interior proved to be too unpredictable and dangerous to allow the Bureau to continue the survey. 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 the documented archaeology sites or areas, the BAC Oral History and Ethnography staff enter the field along with the archaeology portion of the team, occasionally taking informants as well. As the ethnographic portion of the survey is to provide supplemental data to the archaeology survey, the ethnographic survey also shifted its focus to that of a reconnaissance level survey meant to gather

information regarding the trails of Ngardmau State's archaeological regions 12, 13, and 14.

The survey process was slowed down as the office had to make several determinations. The first of these was to work with the Ngardmau State Governor in order to work together to attempt to mitigate field conditions. The next was the BAC/HPO's decision to halt the intensive survey. As this was the BAC/HPO's first reconnaissance survey, it took some deliberation between sections as to how to best re-strategize the survey goals and survey instruments.

An unexpected field condition was the challenge of accommodating the national presidential campaign schedule. While the ethnographic portion of the BAC/HPO 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. Other obstacles occurred such as individuals and state workers preparing for funerals and other obligations. This meant that scheduling interviews took numerous weeks for many of the interviewees, and even the scheduled interviews did not guarantee that last minute obligations or other

issues did not cause for rescheduling the interview which did occur on at least two occasions. As is still not entirely uncommon, one of the interviews also took weeks to schedule as the informant lived in Ngardmau State, was not reachable by phone, and it is not considered appropriate to arrive for an interview unannounced. Therefore, arranging the interview took weeks of time and effort.

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

Two other considerations bear mentioning. One, as noted elsewhere, 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, finalization of a survey report 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 their documented contributions 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; have heard from community leaders as to how to have the reports 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 United State (US) National Park Service (NPS) professional standards promoted by their ethnography program, that research be both peer reviewed and reviewed by the affected community which must have an opportunity to review ethnographic work (e.g., **5.3.5.3.3 of Cultural Resource**

Management⁹). While these review processes are imperative to conducting good research in Palau, they are time demanding on the state, the informant, and the survey team.

Two, certain other stresses were challenges to the survey process. In 2012, grant reporting issues meant that many of the staff were not paid for three months and all project expenses were put on hold for some two months. Further, the office's grant manager placed FY 2009 projects, including the Ngardmau survey, on hold for numerous months as the understanding was that the FY 2009 projects might be cancelled by the National Park Service owing to BAC accounting issues. It was not until July that the grant manager stated that the projects would not be cancelled and should thus be completed. 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

⁹ Available at <<http://www.nps.gov/policy/mp/chapter5.htm>>.

were challenging to contend with during much of the process and, in order to complete this year's level of 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 RESULTS

FINDINGS

I. Ngardmau State Protocol

Ngardmau 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 when the High Chief of the state, Beouch Sakaziro Demk, passed away. In response, Ngardmau State requested that traditional protocol be observed and that an extended amount of mourning and series of events be observed to commemorate the passing of someone of such important and high status. Another indicator of the traditional protocol required for research in Ngardmau State is the observation of a recent archaeological research effort in that state. In 2011, an archaeology student from Gotland University received permission to work with the state to serve as an intern through the Bureau of Arts and Culture/Historic Preservation Office (BAC/HPO) as well as to conduct research for her senior's thesis (Billengren 2011). The student was hosted by Governor Sugiyama and worked with state office staff. One of the first steps the Governor

initiated was for the student to receive authorization to conduct research and work with historical and cultural sites from the appropriate chiefs of the state. In fact, this protocol exists within the Ngardmau State constitution. Researchers and others planning to work within the state should contact the state governor who then obtains authorization for the work to be conducted from the High Chief of the state and/or other appropriate chiefs within the state as was done for this survey conducted by the Bureau of Arts and Culture/Historic Preservation Office (BAC/HPO).

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 that did not occur for this survey.

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. Each year the BAC/HPO holds two working sessions in which Oral History and Ethnography staff are guided by the Klobak er a Ibetel a Cherechar in documenting customary Palauan practices and traditional laws. 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 seeks advice as to how to best interact with the state and recommendations as 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.

Surveys conducted by the BAC/HPO in 2011 and 2012 confirm that these approaches are still considered relevant by the state governors and the community members themselves. Surveyed community members often continue to first 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 (see Marsh and Kloulubak 2012 for a quote from one of the chiefs of Ngaremlengui on this topic). 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.

II. Safety and Accessibility Issues

Certain safety issues regarding survey in Ngardmau State were discovered early in the course of the archaeology section of the survey's fieldwork. Such issues are important to the ethnographic portion of the survey team as both sections comprise the BAC/HPO survey team. The ethnographic section of the survey team accompanies the archaeology portion of the survey team into the field as well as bringing informants out to visit sites or areas on occasion. Or, informants may lead the ethnographic portion of the survey team to sites as occurred during the 2010 survey of Peleliu State. In that instance, an informant

UXO (Unexploded Ordnance)

Bauxite Test Pits

Figure 9. Map of Japanese administration development on Babeldaob Island as found in Tellei, Basilius, and Rehuher 2005, p. 31; Public domain material.

archaeological survey, could result in serious injury. The survey team encountered test pits even in areas which were not ultimately mined so there is no way to ascertain in advance where these pits may be found.

Topography

A very real challenge to completing any survey of the interior of a state on Babeldaub Island 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 of Babeldaub 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.

III. General Understandings of the State

In order to obtain general understandings of the state and the Elders within the state that serve as resources to gathering oral history and other ethnographic information, the Ngardmau State Governor Akiko Sugiyama recommended two Elders for the BAC/HPO to seek information and guidance from. These Elders did not have anyone further to recommend. Regarding the three people that they would recommend as very knowledgeable about the interior of the state (or the state in general), each had already passed away and they had no others to recommend.

Additionally, in order to understand the activity of and potential needs of the state, information regarding contemporary development activity was gathered from the Ngardmau State Office staff.

Some of the activities of the Ngardmau State Office as of mid-2012 were:

- The planting of a sizeable coconut plantation which had just finished, and
- Various developments meant to serve as tourist attractions (for both local and non-local visitors) were on-going such as,

- The planting of a medicine garden;
- The improvement of a trail to the well-known state waterfall Medal a Iyechad;
- The development of a zipline and other activities within the same compound as the trail to the waterfall.

The Ngardmau State Office staff stated that there were no other state development activities immediately scheduled.

Ngardmau had a sizeable Japanese community in the past (Petrosian-Husa, Miko, and Smaserui 2002, p. 47). One informant stated that he has been told that during the Japanese administration, Ngardmau was, in his words, “crowded” with Japanese, Koreans, and Yapese who came to work in Japanese-operated enterprises. In fact, according to him, some have referred to Ngardmau at that time as almost another Koror (the area in the Republic of Palau where the vast majority of the nation’s population resides; Lomisang, Interview, 11 July 2012). Corroborating this, *mechas* (respectful term for Elder female) Magdalina Imetuker stated that in addition to the Japanese who stayed in Ngardmau to work within the bauxite industry there, there were also Pohnpeians,

Yapese, Chinese, and Chuukese who lived in Ngardmau during the Japanese administration. These other peoples worked as laborers in the area as well (Imetuker, Interview, 17 July 2012).

As to the presence of UXO, one interviewee stated that he believes that it exists all over the place in Ngardmau State. He has had personal experience with it in the Urdmang¹⁰ (Urdmau) jungle and river area. He had heard from his family that there were daily bombings in the state during World War II (Lomisang, Interview, 11 July 2012)). This interview confirms the information provided in written sources and from interviews with Elders from Ngardmau such as Agusta Nagano who stated that “During the war there were many bombs dropped on Ngardmau, especially around the factories” (in Maki 2009, p. 249) and Elders from different states. For example, Obechou Delutaoch from Peleliu stated, “Ngardmau was a regular target for bombing raids on enemy installations, supply and ammunition dumps. It was also included in general day and night strafing and bombing sweeps over Babeldaob” (in Walter 1993, pp. 153-154).

¹⁰ The name Urdmang is an alternate name for the village of Urdmau. It was used here since that was the name the informant used.

Regarding bauxite test pits, *rubak* (respectful term for Elder male) Walter Lomisang had heard about the text pits but had not personally seen them (Lomisang, Interview, 27 Aug. 2012).

In relation to the interior portion of Ngardmau State, both Elders recommended by Governor Sugiyama stated that they knew of clan stories that may not have been collected thus far. *Rubak* Walter also knew of the history of the origin of the People of Ngardmau which would be important to gather and compare to other known versions or work with him to try to document that oral history in more detail.

For these two informants who were asked why it is important to document or know the information of Ngardmau's interior area, they had this to share: *Mechas* Magdalena Imetuker stated that she really wants the BAC/HPO to survey Ngardmau as a way to help maintain the culture so it will not vanish (Imetuker, Interview, 17 July 2012).. *Rubak* Walter Lomisang said that the People of Ngardmau really need to know their own history. He feels that without this knowledge, especially among the young ones in the state, social, cultural, and political order within

the state can become chaotic (Lomisang, Interview, 11 July 2012).

IV. Trail-specific Information

This survey effort worked to gather information that was trail-specific for Ngardmau State archaeological regions 12, 13, and 14. This proved to be challenging since the People of Ngardmau do not think of their state by archaeological regions. Most information was gathered more generally regarding the southern portion of Ngardmau State where those regions are located. Additionally, according to the state office staff, the archaeological regions where trail 2012-T1 exists are areas where the clans that lived there moved on long ago.

Generally speaking, most trails that the interviewees were familiar with are related to ancient, abandoned villages. Information for these ancient villages located in the interior is always difficult to obtain as the villages have been abandoned for numerous generations. For example, when the German ethnographer Augustin Krämer visited Palau in 1909/10, he documented 17 villages as abandoned (Krämer 1919). These ancient villages and trails, are

located in the interior, away from the activities of most villagers. It is only a portion of a state's population, hunters and others who gather resources from the interior who are familiar with the state's interior terrain.

Each of the four interviewees that the ethnographic portion of the survey team were able to speak to regarding trails were familiar with stone paths that are connected to ancient villages throughout the state of Ngardmau. These stone paths, as is common in Babeldaob, are constructed of basalt stones. These paths lead to areas related to the traditional village or out of the traditional villages to areas such as mangrove docks (e.g., Towai, Interview, 15 Sept. 2012). Those paths that go inland connect to other villages. Leading out of a village, they begin as stone paths that lead into other types of trails such as dirt paths.

Ngirakesau Renguul, the interviewee who had informed the Ngardmau State guide for the archaeology portion of the survey team about trail 2012-T1 also stated that in the regions around the trail there are various *odesongel* (stone burial platforms) (Renguul, Interview, 15 Sept. 2012). This may indicate that the trail was connected to villages in

some sense. Stories also exist that during the Japanese administration of Palau, stones may have been taken from traditional Palauan structures and used for other purposes.

Two interviewees, including the Ngardmau State Member of the Klobak er a Ibetel a Cherechar (Society of Historians), noted that they are not familiar with the trails having specific names but that the trails are instead referred to by which village the trail leads to (Kumangai, Interview, 15 Sept. 2012; Renguul, Interview, 15 Sept. 2012). For example, one interviewee noted that there is a road that Ngardmau uses to travel to Ngkeklau (a hamlet that exists in present-day Ngaraard State), so that trail is referred to as "the road to Ngkeklau" (Renguul, Interview, 15 Sept. 2012).

Roads were noted as existing to Keltalbtaches, where it divides the present-day states of Ngiwal, Melekeok, Ngardmau, and Ngaremlengui. The informant did not know of any stories about these roads (Renguul, Interview, 15 Sept. 2012).

During this survey, informants, including Elders, largely did not know of oral histories related to interior trails or road systems. In fact, one of the informants

stated that, the present-day Elders might not know about these stories or the names attached to these trails since those that did know that information have perhaps already passed away (Renguul, Interview, 15 Sept. 2012). However, several oral history gathering examples demonstrate that if time and effort are applied, oral history thought to be lost can be uncovered for example oral history related to ancient terraces has been recently ‘uncovered’ (e.g., Liston and Miko 2011). A trail-specific example of this is the oral history gathered for the Ngchesar trail in Ngchesar State (Tellei, Basilius, and Rehuher 2005, pp. 73) which provides an example that if time is taken, history may yet still exist that can be gathered, documented, and shared to succeeding generations. However, even the oral history for the Ngchesar trail is, at this time, considered oral history that needs further investigation to be better understood (Basilius, Pers. Comm., 27 April 2012).

One trail system located in the hamlet of Urdmang was discussed by *rubak* Walter Lomisang, and though it is not part of the archaeological regions that have been identified for an intensive level survey of their trail and road systems, it would be worth considering including in an intensive survey about trails in

Ngardmau State. The informant referred to dirt paths associated with Urdmang as *rael bedikl*. According to *rubak* Lomisang, these were paths used by the People of Ngardmau in ancient times as a means to stealthily sneak up on the enemy during warfare (Lomisang, Interview, 11 July & 27 Aug. 2012).

Located in, Ngaremlengui, the neighboring state to the south is a potentially informative stone path as described by two informants from a 2012 reconnaissance survey conducted by the BAC/HPO (see Marsh and Kloulubak 2012). Features of a stone path described for that state sound similar according to interviewed informants from Ngaremlengui. The stone path was described as approximately 2 feet wide, as is the case for Ngardmau trail 2012-T1, which is considered by the BAC/HPO archaeology section to be an unusually narrow stone path. One informant from Ngaremlengui further stated that the stone path located in their state was two stones wide. Ngardmau and Ngaremlengui are neighboring states with some shared history. In fact, as noted earlier in this report, archaeologists Snyder and Butler (1997) have stated that “in the oral tradition of Palau, Ngardmau is portrayed as [having been] caught between the powerful alliances of Ngaraard and Ng[a]remlengui

and only emerged as an independent polity in the last century” (p. 76). A connection may exist between the two stone paths or at least a similarity of style and construction may be found to exist. Oral history or ethnographic description that can be gathered about these two narrow stone paths may shed further light on possible connections between these two stone paths.

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

Though the BAC/HPO Oral History and Ethnography Section staff conducted a survey within Ngardmau State in 2001, 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 birthdate 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 can then identify which Elders are still alive, which still reside within the state, which are identified as from a particular hamlet, and which are considered knowledgeable about a site, hamlet, or topic, 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 as of November 19, 2008, the most recent Division of Aging’s listing of Elders of Peleliu. The time in the field for the BAC/HPO survey of Peleliu State in 2010 consisted of just 16 days. Thus it was imperative to be guided by the state in identifying

those Elders considered as knowledgeable resources and therefore of priority to interview. 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 and Abels 2008).

It is these identified Elders that are interviewed for their life histories (see two life history form and questionnaire utilized by BAC/HPO in Appendix C and Appendix H). 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.

As per the most Division of Aging listing of Elders of Ngardmau State, 29 Elders were listed as residing within the state as of April 13, 2010. Depending upon the scope, focus, and timeline of the next intensive survey conducted by the BAC/HPO in Ngardmau State, the decision will need to be made whether it is feasible to gather the life histories of all resident Elders of Ngardmau State or to identify and record a segment of them. Just seven of those Elders listed as residing within the state in 2010 were born during 1936 or earlier and therefore would be of sufficient age to have memories from World War II (WW II) and gather WW II experiences from.

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 G). 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*,¹¹ safety tunnels, meaning 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

¹¹ This word is said to be derived from the Japanese term “*bōkūgō*.”

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 (see Kloulubak et al. 2012a; Kloulubak et al. 2012b).

Between informants and archival research, this survey found that at least five areas within Ngardmau State have been identified as WW II refuge areas: Ngertuker, Ngerchedach, Irur, Ngermasech, and Ngereklabong (Lomisang, Interview, 27 Aug. 2012; Tellei, Basilius, and Rehuher 2005, p. 141) though the BAC/HPO has not yet documented experiences related to life and conditions of these areas.

The same Elders born in 1935 (or in this case 1936 so as to not exclude one Elder by a year) 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 H). However, also developed over time and utilized 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.

VI. Survey Schedule Considerations

Several schedule considerations need to be taken into account when planning for an intensive ethnographic survey in Ngardmau 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).¹² This means

¹² 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

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. And for this survey specifically, it took numerous weeks to schedule and conduct interviews with the state member of the Society of Historians and with recommended hunters.

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 this survey or other issues such as who is recognized as having the authority to represent and

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 and are currently developing basic state infrastructure such as land zoning.

speak for the state (see Knecht, Besebes, and Miko 2005, pp. 114-115).

RECOMMENDATIONS

INTRODUCTION

Due to a variety of unanticipated and/or unavoidable obstacles the survey was limited to a reconnaissance survey and not conducted as a multi-level reconnaissance and intensive survey. However, even after redesigning the Ngardmau State survey to a solely reconnaissance level, there are numerous significant contributions that resulted from the research and fieldwork conducted during this reconnaissance survey.

Despite the truncated nature of this survey it is evident that there remains great potential for the discovery and identification of both traditional and historic sites within the undocumented areas of Ngardmau's interior and their associated oral history and description. 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 Ngardmau** 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. State Protocol

The conduct of an intensive level survey in Ngardmau State should continue to follow the standard BAC/HPO protocols, traditional Palauan protocols, and those that exist within the Ngardmau State Constitution.

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 Ngardmau 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.

II. Safety, Accessibility, and Related Issues

UXO (Unexploded Ordnance)

Any area which is 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. To illustrate the success of this approach, 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 BAC/HPO archaeological and ethnographic surveys.

Additionally, an assessment of the presence of UXO of portions of Ngardmau 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

It is strongly suggested that 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. It is recommended, however, that this request now be improved by respectfully requesting guides with experience with the interior area, 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 in consultation with the state being surveyed.

The Interior Landscape

Each state on Babeldaob has its own unique landscape and Ngardmau is no exception. 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; also see Liston and Miko 2011, pp. 191-192 for other discussion regarding interior areas) and it is recommended that this understanding continue to be developed in any future intensive survey of Ngardmau's interior. A question could easily be added to the life experience survey instrument to gather this information according to the People of Ngardmau's perspective. Understanding this perspective is considered to be very important to managing the historic resources of Ngardmau State as the state continues to develop its areas and resources over time.

III. State Development

While Ngardmau State was found to be a very active state, 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 was perhaps related to the fact that the current state Governor, the Honorable Akiko Sugiyama, was not running for reelection. One of the future governors, however, may change the state's schedule for development. The BAC/HPO should remain receptive to future development needs of the state.

IV. Trail-specific Information

Informants for gathering this information will be a combination of knowledgeable Elders as well as those identified as hunters familiar with the terrain of archaeological regions 12, 13, and 14. Though not official state documents, information gathered by the grandfather of Ngardmau State Office staff member Rodney Esebei many years ago may provide some valuable insights in and of themselves, some of which may be able to be verified by Elders or hunters, or may jog their memory about relevant information.

Informants familiar with the *rael bedikl* trail system located in Urdmang hamlet, though not part of the archaeological regions identified for an initial intensive level survey of their trail and road systems, would be worth considering including in an intensive survey about trails in Ngchesar State. This would mean identifying and working with informants from Urdmang hamlet. In Palau, one is often most informed about the hamlet one is from. Additionally, people do not feel comfortable speaking for other clans or hamlets (e.g., Asang 2004, p. 105; Kesolei 1977).

The same would hold true regarding the stone paths that informants described as potentially similar to

those identified as 2012-T-1 (see Finney, Emesiochel & Kloulechad 2012). Informants, potentially Elders and hunters, familiar with the stone paths in Ngaremlengui would be worth considering including in an intensive survey about trails in Ngchesar State. This may lead to understandings about early connections between the Peoples of Ngardmau and Ngaremlengui and/or connections between Peoples of Babeldaob more generally.

V. 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 life history, World War II (WW II) experiences for the Elders of Ngardmau State or demographic change information concerning the state. As noted in the literature review of this report, just a handful of Elders of Ngardmau 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 (see also Appendix B).

The process of collecting such 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 as well as the state and national governments with information pertinent to developmental and preservation planning. Several established survey instruments are provided in the appendices and are available to be refined and utilized for an intensive level survey (see Appendices C, D, G, and H). This information is 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, as denoted by the fact that of the 29 Elders residing in Ngardmau State as of 2010, just six or seven are old enough to have memories from that time period. As each year passes, the opportunities to gather this invaluable heritage from them lessens.

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

VI. 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 were found to be relevant 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 as was partly the case during this survey. It may 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.

VII. 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 National Park Service (NPS) this year, reduces the amount of time Elders, Chiefs, government officials and others can digest and consider the information in the archaeological and ethnographic inventories as well as running counter to the professional standards noted in various 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 (<http://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 among other considerations.

For a reconnaissance survey such as this perhaps such extended review is not necessary though a review was still carried out by professionals in the field and a presentation to the state governor. However, 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 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 within the states being surveyed. Furthermore, to remove adequate time for review of a draft report, which has traditionally been a fiscal year taking place alongside the conduct of the next 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 years and granting requirements with the need to respond in a culturally appropriate and professional manner to the amount of time it should take to review significant reports or products that concern the cultural, historical and archaeological heritage of the Republic of Palau and its communities.

VIII. 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 (National) Register of Historic Places (PRHP). 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. However, the ethnographic portion of the survey concurs with the archaeological portion of the survey, that the stone path identified as part of the area in site 2012-T1, which may be part of a trail system, is an unusual find, and one which deserves additional investigation. Depending on what information can be collected during an intensive survey, this might be a good candidate for inclusion on the Register under criteria one, four and/or five.

A further recommendation is that the archaeology section of the BAC/HPO survey team document Ngardmau State's five or more World War II refuge

areas and potentially recommend them for inclusion in the PRHP as well. Although most registered Palauan sites have been “Cultural” or “Traditional,” 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 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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Kloulubak, Sylvia, Marsh, Kelly G., Blaiyok, Vince K., Olsudong, Rita, and Thomas Techur

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Knecht, Richard, Besebes, Maked, and Melson Miko

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Historic Preservation Office, Ministry of Community and Cultural Affairs, Republic of Palau.

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Palau Community Action Agency

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Palau Community Action Agency

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Palau Community Action Agency

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Palau Community Action Agency

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Palau Community Action Agency

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APPENDICES

- A. TABLES OF PREVIOUSLY GATHERED ORAL HISTORY
- B. DOCUMENTED WORLD WAR II EXPERIENCES OF NGARDMAU ELDERS
- C. LIFE HISTORY FORM
- D. STANDARD ORAL HISTORY AND LIFE EXPERIENCES QUESTIONS
- E. SURVEY TOOL ONE
- F. SURVEY TOOL TWO
- G. WORLD WAR II SURVEY TOOL
- H. DEMOGRAPHIC CHANGES SURVEY TOOLS

APPENDIX A: TABLES OF PREVIOUSLY GATHERED ORAL HISTORY

- Krämer, Augustin, 1929b, 19219
- Hijikata, Hisakatsu, 1996, 1995, 1993
- Temengil, Jerome, 2004 & Umetaro, Steve, 1974
- Parmentier, Richard J., 1987
- Petrosian-Husa, Carmen, Melson Miko and Moline Smaserui, 2002
- 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.

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1919 *Ergebnisse der Sudsee-Expedition, 1909-1910*. GM. Thilenius, de., II. Ethnographie, B and 3. Augustin Kramer: Palau, Teilband 2. Siedelungen und Demographie. (partially translated by Carmen C.H. Petrosian-Husa; full translation in progress)L. Friederichsen, Hamburg.

Archaeological region	No.	Oral history and other information	Source
Ngardmau	1.	Geography	1919
	2.	Description of place--Urdmau, Ngerutoi, Ngatpueig (also called Ngatong)	1919
	3.	Ngirangeang	1929b
	4.	The demon (bat) of Iletemu	1929b
	5.	How Ngiragosisang took revenge on his wife	1929b
	6.	The bai girls of Ngabuked in Ngardmau	1929b
	7.	Golik e klel	1929b
	8.	The poor mad ra klai and the rich sesilil	1929b
	9.	Story of Kmai ra Gamul	1929b
	10.	The winged hero	1929b
	11.	The good natured Gululau?	1929b
B:NR-1 Urdmau	1.	Titleholders, table	1919
	2.	Heroic song about the destruction of Gurdmau	1929b
B:NR-2 Ngerutoi	1.	Titleholders, table	1919
	2.	The heritage of Garbedul in Ngardmau	1929b
	3.	Destruction of a Ulung (immigration story)	1929b
B:NR-3 Ngetbong	1.	Titleholders, table	1919
Uninhabited villages	1.	Seventeen villages were said to be uninhabited by 1909/10: Irur, Ngaragtang, Gomelateg molog, Ugerael, Ngaradekus, Ngaragedag, Ngareksong, Ngarakesong, Ngaramasang, Dalongobol, Ngaramisong, Goang, Ngeuosog, Ngesebei, Imengel, Ngartukur	1919
Ngesebei	1.	How Ngirakoranges helped the wife of Melelem	1929b

Hisakatsu, Hijikata

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

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

Hisakatsu, Hijikata

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 and other information	Source
Ngardmau	1.	Exterminating the evil god of Ngerdmau (Iletemu)	1996
B:NR-1 Urdmau	1.	God/deity Sechalatbuich	1993
	2.	Migrate from Ngersuul	1993
	3.	Phallus of god?	1995
B:NR-2 Ngerutoi	1.	Migration, from uluang of Ngaremlengui	1993
	2.	Rubak, Arbedul ra Tebelak from Uruang, NM	1995
	3.	Stone called Kedung?, wisdom/modesty	1995
	4.	Stone Obechad, ray?	1995
	5.	Olketokel	1995
	6.	Sandy islet	1995
	7.	Kedung	1995
	8.	<i>Chelid</i> (spirit, deity) stones	1995
	9.	God stand	1995
B:NR-3 Ngetbong	1.	Ngetebong? Migration, Delebochel, next to Bkulabeluu of Beliliou (Peleliu)	1993
	2.	Ngedebong?	1995
BOUNDARY AREAS	1.	BETWEEN Ngetbang & Ngerutoi, Belochel-god	1995

Temengil, JeRome EseBei

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

Umetaro

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
The Monster Bat of Iletemuu	Ngerutoi	Temengil 2004
Ngirakoranges the Great Healer	Ngesebei	Temengil 2004
Adultery Exacts Terrible Retribution	Ngetbong	Temengil 2004
Madachelbai's Terrible Taro Basket	Ngetbong	Temengil 2004

Note: Portions of legends within Umetaro 1974 may discuss Ngardmau but were not noted here as Ngardmau oral history specifically.

Petrosian-Husa, Carmen, Melson Miko and Moline Smaserui
 2002 (Draft) Inventory of Cultural and Historical Sites and Oral History of Ngardmau State, Vol. II: Oral History of Ngardmau State. Bureau of Arts and Culture. Ministry of Community and Cultural Affairs, Republic of Palau.

Archaeological region	No.	Oral history and other information
Ngardmau	1.	Origin of the name Ngardmau
B:NR-1 Urdmau	1.	Origin of the Village Urdmau
	2.	The journey of the People of Oliuch to Ngardmau
	3.	Chedub ra lelech
	4.	The leading corners of Ngardmau (only has 2 leading corners)
	5.	Ongesekikl ra redioll
	6.	Close relationship between Ngardmau and Melekeok
	7.	The hero Chomeruaol
	8.	Ikeam el doing—the bathing pond
	9.	The dock of Btelulachang er a Nglas
B:NR-2 Ngerutoi	1.	Ngerutoi
	2.	The stone table Olketokel el bad (no story; description)
	3.	li ra Ngerchab
B:NR-3 Ngetbong	1.	Ngirangeang
	2.	The origin of the luet-People
	3.	The stone on the stone platform of the luet house
	4.	Olchuchau
	5.	The story of Mlechei
	6.	Madachelbai's food basket
B:NR-5 Ngerchetang	1.	li ra lletemuu
	2.	The spirit of lletemuu
	3.	The hill called grouper
B:NR-6 Irur	1.	Rechuluchel
B:NR-7 Ngerdekus	1.	Ngerdekus
	2.	Beardersai
	3.	The magic of Ngerdekus and the river of Ngerchokl
BOUNDARY AREAS	1.	Ochemilaberaom (between Ngaraard and Ngardmau)
	2.	Ngechiul (between Urdmau and Ngerutoi, called Ngechiul)
	3.	Lluetang (between Ngerutoi and Ngetbong)
WATERFALL	1.	The waterfall of Ngardmau (called Medal a lechar)
Ngesebei	1.	Ngirakoranges
	2.	Poor shallow water in front of Ngardmau
		A taro patch called turtle

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 and other information
Ngardmau	1.	Name
	2.	Traditional affiliation, East Coast (past), West Coast (present)
	3.	God/village, Sechaltbuich, some knowledge owned
	4.	Japanese, industrial center
	5.	WW II, refuge areas
	6.	12 Ancient villages: Urdmau, Ngerutoi, Ngedbong, Ngerdau, Ngesebei, Ngerechetang, Irur, Ngerdekus, Ngerechdach, Ngereksong, Ngeremasech, and Beluurabngei (also known as Kasiang)
	7.	Monster of Ngardmau
	8.	Story of Beachadarsai
B:NR-1 Urdmau	1.	1st ranking
	2.	Origin
	3.	Titleholders, table, info
	4.	Diong of Ikeam
B:NR-2 Ngerutoi	1.	2nd ranking
	2.	Origin
	3.	Chiefs info
	4.	Titleholders, table, info
B:NR-3 Ngetbong	1.	3rd ranking, oldest
	2.	"Known as the village of Sechaltbuich, the god of Ngardmau," p. 143
B:NR-4 Ongimii	1.	
B:NR-5 Ngerchetang	1.	Japanese, bauxite mining, info
	2.	Notes no oral history about bauxite mining
	3.	10 associated locomotives listed
	4.	Surface deposits and deeper deposits
	5.	Dam, reservoir, power station, 2 generators

APPENDIX B: DOCUMENTED WORLD WAR II EXPERIENCES OF NGARDMAU ELDERS

- Mita Maki, 2009
- Ballendorf, Shuster, and Higuchi, 1986
- Higuchi, 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
Uchelei Malsol Toribiong	Ngaremlengui	Ngardmau	X	X	106-110	
Joseph Ilengelkei	Ngaraard	Ngardmau	X	X	186-193	
Agusta Nagano	Ngardmau	Ngaremlengui	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	Ngaremlengui
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
Koshiha 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. Additionally, some names may be misspelled in the collection while other names were illegible or partially illegible which may have led to some being inadvertently misspelled.

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 Olkelil
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 C: LIFE HISTORY FORM

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 D: STANDARD 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 E: SURVEY TOOL TWO

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 Ngardmau 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 Ngardmau, is it important to document or know the information of the interior area? And if so, why?		

APPENDIX F: SURVEY TOOL THREE

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 the
TRAILS of Southern Ngardmau State

HAVE MAP WITH MARKED REGIONS

Information to be gathered:

No.	Information to be gathered
1.	Have you ever seen or heard about any kinds of trails, paths, or roads in or near these regions? -dirt path -stone path -trails of any sort -roads If so, what kind of trails are they? Please describe shape, type, width, material made of, what used for if know If so, do you know of any names for the paths/trails/roads? If so, do you know of any events, stories, names, people, clans, or other groups related to those trails? -Traditionally -during Japanese times -during the war -after the war
2.	Do you know of any war refuge areas or war stories connected with those areas? If so, what kind and type of war refuge areas or war stories?
3.	Do you know of someone who might know these things?

APPENDIX G: 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 H: 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?)

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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
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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)

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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?):

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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 cheldechdech 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?)

