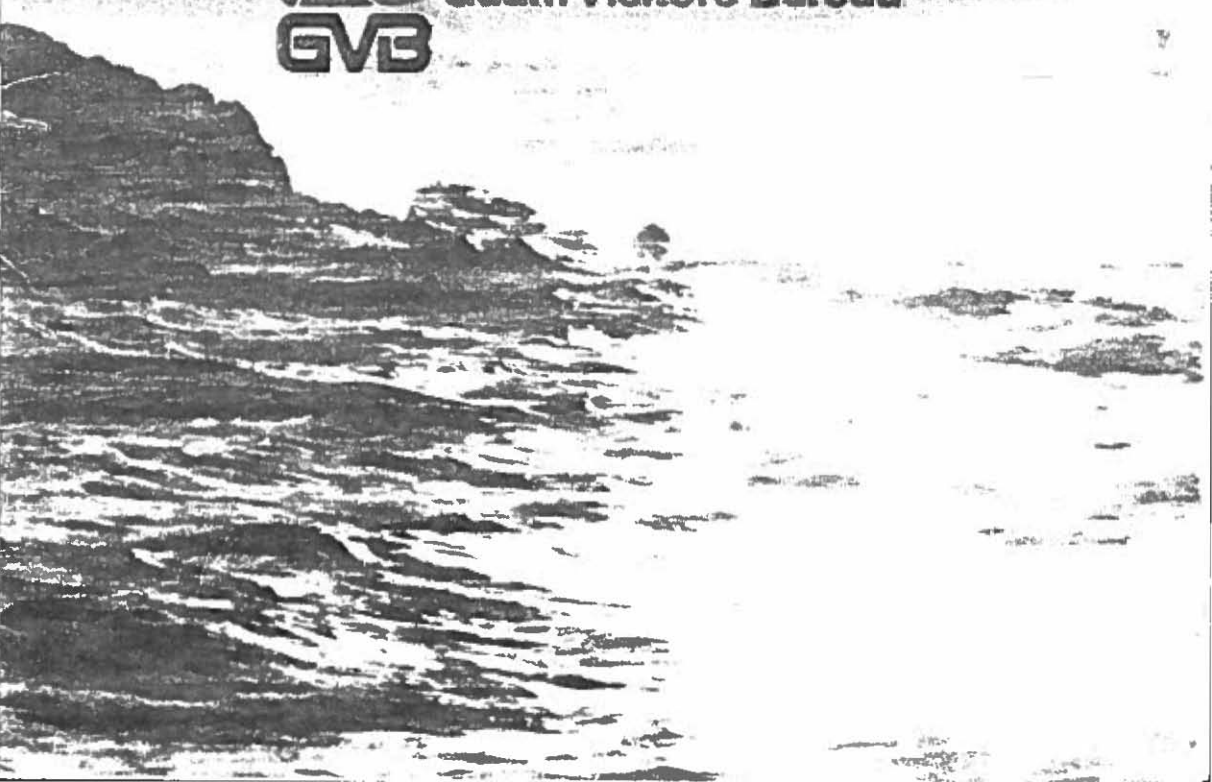


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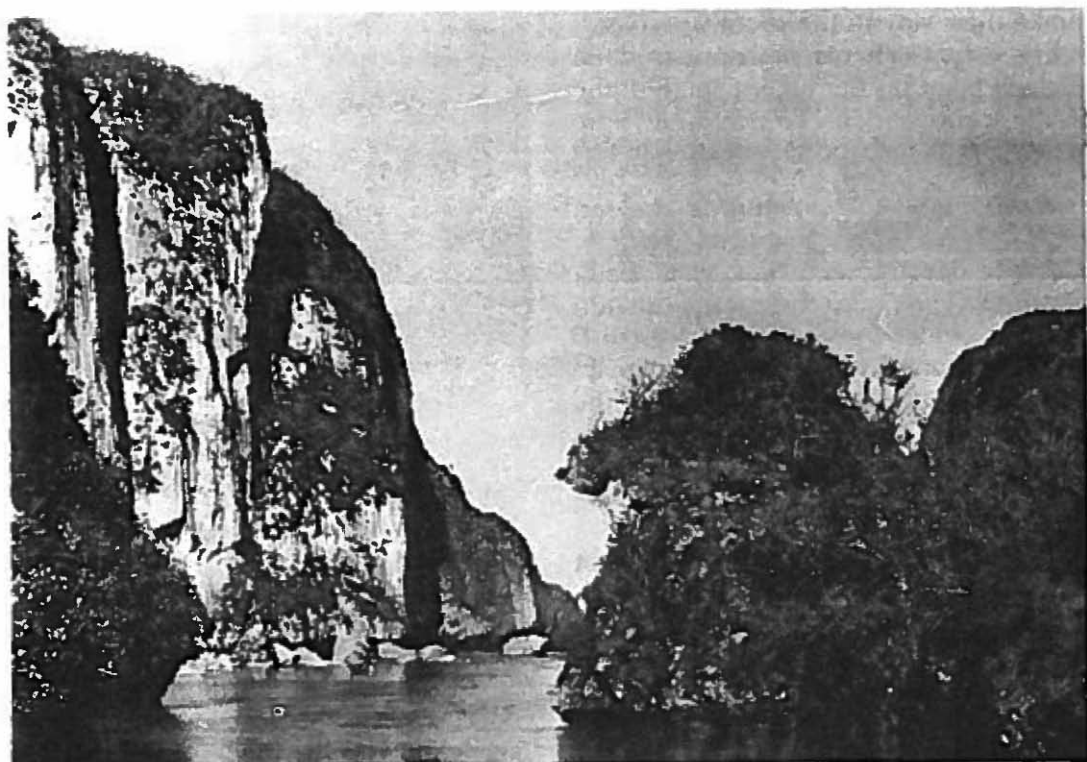
Guide to Guam U.S.A.



Guam Visitors Bureau



Geography of Guam



WILLIAM HERNANDEZ

Limestone cliffs and volcanic rock outcroppings at Orote Point reveal Guam's geological makeup.

Physical Description

Guam lies at the southern end of the Mariana Islands chain in the western Pacific, and is situated along 13 degrees north latitude, 144 degrees east longitude. It is the largest island in the Pacific Ocean between Hawaii and the Philippines and between Japan and New Guinea. Guam covers an area of approximately 212 square miles. The island is about 30 miles long and 4 to 9 miles wide; its narrowest section is across the middle.

Like the other islands of the Marianas chain, Guam is volcanic in origin and

part of an underwater mountain range which stretches southward from Japan. When volcanic activity ceased, coral reefs began to form on the exposed rocks. This reef system surrounds the island except for openings at harbors and river mouths.

The northern part of the island consists primarily of a coral limestone plateau ranging from 200 to 600 feet in height. Steep cliffs drop down to a narrow coastal shelf of beaches and coconut groves or, as along the northeast coast, directly to the sea. This limestone plateau decreases in height as it reaches the island's midsection.

Southern Guam is made up of volcanic hills that range in altitude from 700 to over 1,300 feet, with the highest located just inland from the southwest coastline. The hills of southern Guam contain many rivers and streams, the longest of which make their way to the southeast coast.

In a way, Guam can be considered the highest point on Earth. Just south of the island is the Mariana Trench; in it is the world's greatest ocean depth—35,810 feet—yet discovered.

Climate

Guam's location some 900 miles north of the equator gives it a tropical climate throughout the year. However, the humidity associated with the tropics is tempered by the prevailing northeast trade winds, giving the island a healthful and generally pleasant climate.

January to June are usually somewhat dry months. The period from July to December is the wet season, with much of the island's annual average of 85 inches of rain falling during these months. Temperatures range from about 70 degrees F. to around 91 degrees, with an average of 82 degrees. May and June are the warmest months; December is the coolest.

Guam lies in the path of tropical storms and typhoons which periodically sweep across the western Pacific, bringing heavy rains and high winds as they travel from east to west. With most structures on the island now made of concrete, the physical damage caused by these storms is minimal.

Trees and Flowers

Many flowering herbs, vines, shrubs, and trees decorate Guam. Some are native to the island, while others were introduced during the Spanish and American periods.

One of the most striking trees is the flame tree, also known as the royal poin-



Hibiscus

PHYLLIS KOONTZ

ciana (*atbot* in Chamorro). Reaching a height of 40 feet or more, with large spreading branches, the flame tree drops its leaves during the dry season and then blooms with scarlet and orange flowers around May or June.

The magnificent breadfruit tree with its dense mass of large leaves provided a staple food for the early Chamorros. The melon-shaped fruit, which has a bland taste, can be baked or boiled, or cut into slices and deep-fried.

Ironwood and Australian pine are two common names for the tree known in Chamorro as *gago*. Although it looks like a pine tree, with its small "cones" and "pine needles," it is actually a flowering plant, and its cones are the fruit.

Lining Marine Drive in Agaña are Palo Maria trees, whose name means the staff of Mary. Brought to Guam by the Spaniards, it bears a small fruit and has fragrant white flowers.

Varieties of pandanus, or screw pine, include a knob-fruited species with edible nuts and the textile pandanus, whose dried leaves were used in hut construction and woven into sails for outrigger canoes.

The marshy inner reaches of Apra Harbor, along Marine Drive, are filled with



Bougainvillea

mangrove trees, whose many prop roots extend up above the water to support the trees.

Of the many types of flowers that grow in profusion on Guam, the most frequently seen are the hibiscus, the plumeria, the cup-of-gold, and the bougainvillea.

The hibiscus ranges in color from bright red to pink, peach, yellow, and white. At the end of the day, the flower closes up its petals and droops on the stem. The fiber of the inner bark can be used to make rope and net bags, and the petals, when crushed against the skin, promote the healing of irritations.

Most often used in the making of leis and head wreaths, the plumeria (*kalachucha*) blossoms in white, pale pink, and cherry-red flowers. At the base of the flower is a touch of yellow which sometimes extends far up the petals.

The cup-of-gold, native to Brazil, belongs to the same family as the plumeria. Its bright yellow, trumpet-shaped flowers bloom almost continuously.

The bougainvillea, Guam's official flower, was brought to the island in the early 1900s. In Chamorro it is called *Puti tai nobiu*, meaning "It hurts not to have a

sweetheart." Guam has two species and many varieties of bougainvillea; commonly seen colors are a rosy pink and a rich purplish-red.

Animals and Birds

Birds and the fruit bat (*fanihi* in Chamorro) were probably the only indigenous creatures on Guam before European contact. The Spaniards imported a number of domesticated animals, including cattle, horses, pigs, goats, deer, and the carabao, or water buffalo. Introduced from the Philippines, the carabao pulled carts and rice-paddy plows, and provided meat and milk.

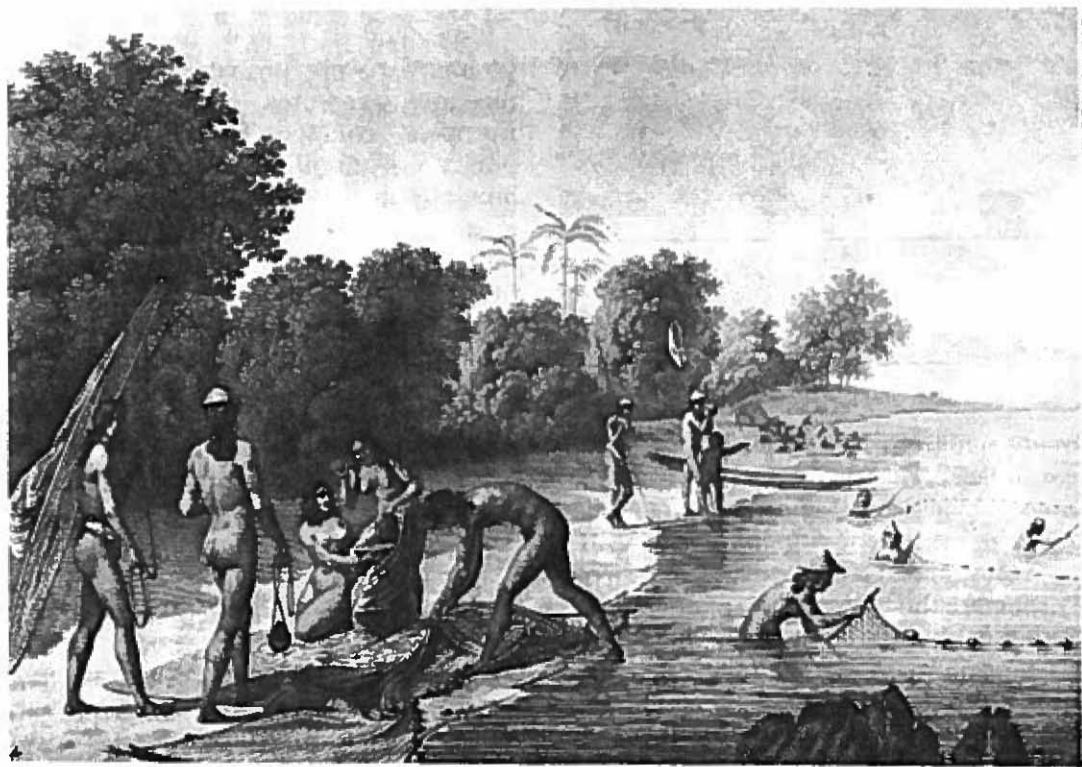
The coconut crab, called *ayuyu*, is a special delicacy; it feeds mainly on coconuts and can grow as big as three feet across. The monitor lizard, which lives in the jungles, is closely related to the iguana and sometimes reaches a length of four or five feet. Frequently seen on house screens and walls is the gecko, a harmless little lizard that eats insects.

Indigenous to and found only on Guam is the *koku*, a small flightless bird of the rail family. The *koku* is an endangered species, as is the Micronesian kingfisher, a colorful bird found only in Guam's northern forests. The fairy tern, or *chunge*, can be seen along the reef as it dives to catch small fish or squid. Recent surveys show that the bird population in the forests is steadily diminishing. Among the possible causes are habitat disturbance, avian disease, and predators—especially the brown tree snake, which feeds on bird eggs.

Agriculture

Small-scale agriculture is practiced on Guam, supplying families and local markets with pineapples, bananas, papayas, mangos, limes, avocados, star apples, and melons. Also grown are cucumbers, squash, peppers, green beans, and eggplant.

History of Guam



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Fish and other seafood made up a major part of the diet of the early Chamorros.

Chamorro Prehistory

Origin of the People

Linguistic and archaeological evidence indicates that the first inhabitants of Guam and the other Mariana Islands came from Southeast Asia around 2000 B.C. Little is known of the ancient Chamorros, however, since written documentation began only with the arrival of European explorers in the 1500s and missionaries in the 1600s.

Linguistic similarities point to an affinity between the Chamorro language and the dialects of Indonesia and Malaysia. Some words still in use in Chamorro verify this relationship. Most of these

words refer to parts of the human body, the environment, and the flora and fauna of the Mariana Islands.

The origin of the ancient Chamorros is further verified through archaeological data. The latte pillars, which provided a raised foundation for ancient Chamorro dwellings, are similar to those used in house structures in various regions throughout Southeast Asia. Pottery shards are found in abundance at or near these latte sites. These pottery remains show not only function but also how such items were manufactured.

Prior to the arrival of Europeans in 1521, rice, the most basic staple food in Southeast Asia, was being cultivated in the Marianas. The use of betel nut also

provides evidence of the Chamorros' origin.

Social Structure

Early documents about the Chamorros recorded three major classes. The status of each individual was established by birth, and marriage partners were selected from within the class.

The people of the highest class were referred to as *matua*. They were the landlords of each tribal village, had special privileges, and were revered by the commoners.

Below the *matua* were the *achaot*. They were the lesser nobility and for the most part served as directed by the *matua*. The meaning of the term is lost, but the prefix *acha* probably refers to the similar status of the *matua* and the *achaot*, as they occupied somewhat the same roles in the community.

The lowest class was the *manachang*, which roughly translates as the "chipped ones." It refers to someone or something that has been separated, or chipped, from its origin. According to the early reports, those of the *manachang* class were not allowed to be warriors, canoe builders, sailors, or fishermen. Their participation in society was restricted, as were their rights. They were not allowed to eat certain foods reserved for the higher classes. Upon encountering a noble, a member of the *manachang* class lowered himself in recognition of the noble's higher status.

The early Chamorro society was matrilineal. It was through the mother that land rights and social status were determined. This is typical of most of the cultures throughout Oceania.

Political Structure

Prior to the arrival of the Europeans, the Chamorros did not have an established central leader. The island was divided into districts comprising one or more neighboring villages. The highest

ranking nobles or chiefs were called *chamorri*. In each district or tribal village the highest ranking male, called the *magalahi*, presided over the affairs of the people. His wife was called the *magahaga*. *Magalahi* is derived from *magas*, or ruler, and *lahi*, or male. *Magahaga* contains the feminine marker, *haga*. Both were of the *matua* class. The term *magalahi* is still applied today to the highest official on Guam and in the Commonwealth of the Northern Mariana Islands.

Religion

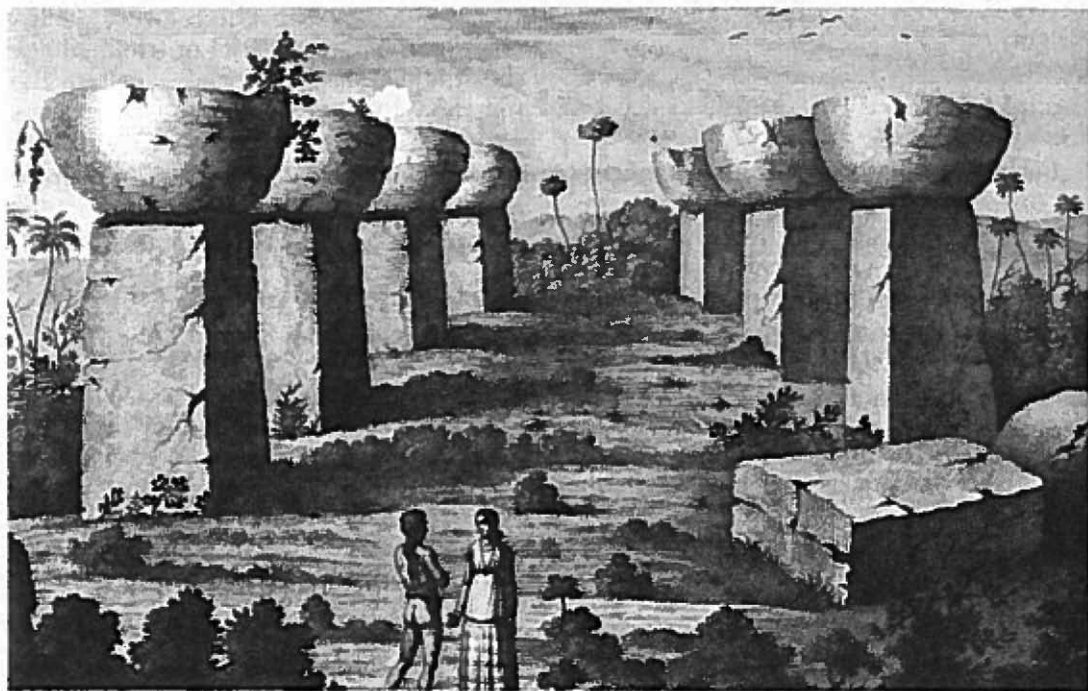
The first Spanish missionaries recorded that the Chamorros worshiped the forces of nature. They also practiced ancestor worship and referred to departed spirits as the *aniti*, or soul—something not tangible or visible. The high priest, considered an interceder with the *aniti*, was called a *makahna*. The Chamorros buried their dead close to the house; references indicate that human remains were also interred in urns.

Buildings

Most of the early Chamorros lived in thatched huts raised above the ground on wooden posts. The latte-stone pillars served as the foundation for the houses of the nobility and for community buildings such as the men's house and the canoe house.

The basic design of the latte stone features the *haligi*, or post, and the *tasa*, a bowl-shaped stone securely placed on top of the post. How the stones that made up the pillars were quarried and transported remains a mystery. In 1965 an American anthropologist recorded 136 latte sites on Guam. Of these, 79 were coastal sites and 57 were located in the interior. Most of the sites included 8 or 10 latte pillars, generally oriented in rows parallel or perpendicular to a natural feature of the area.

The men's house, called *guma hulitau*,



Latte stones provided the foundation for the houses of the Chamorro nobility, the canoe house, and the men's house.

was primarily a social gathering place. It also served as an apprenticeship environment wherein young men learned traditional skills from the elders and sexual skills with young women.

The Flying Proas

The Chamorros were expert canoe builders and sailors. So swift were their canoes that the European explorers called them "flying proas." The larger canoes were built for deep-ocean voyaging, while the smaller ones were used for coastal and short-distance activities. Both were similar in design and painted with a natural dye of black, white, or red.

Some of the larger canoes were more than 40 feet long. With their woven sails they could travel more than 30 knots an hour.

On the open ocean, the seafarers of Micronesia used as their compass the position on the horizon of rising and setting stars. They also depended on their knowledge of current and swell patterns, the flight path of birds, the shape and col-

or of cloud formations. Although these sailing skills are dying out, Micronesians still make occasional canoe voyages to distant islands using traditional navigation techniques.

The canoe tradition of the Pacific was an integral part of the social structure on each island. A special canoe house was built where the traditions and skills were handed down from one generation to the next. Here the best craftsmen congregated and passed on to the young men their knowledge of sailing and the technology of design.

Artifacts

Archaeological excavation of certain prehistoric sites on Guam and the other Mariana Islands has produced an abundance of Chamorro artifacts, which are concentrated near the latte sites. Most of the artifacts were functional rather than purely decorative. Stones and shells were used to make mortars, fishhooks, jewelry, adzes, slingstones, and scraping tools. Animal or human bones were

sharpened into points for weapons. Clay was fashioned into cooking pots, water jars, burial urns, and slingstones.

Food

The Chamorros' diet was very basic and depended entirely upon the natural resources of their environment. Seafood made up a large part of their diet, and they developed a variety of fishing techniques. Specific place names identified the exact location of a fish trap, called a *gigau*. Both men and women participated in reef fishing.

The Chamorros also gathered food from the land. Although agriculture was not developed extensively, they harvested starch staples which grew in abundance, such as breadfruit, yams, taro, and federico palm. The wildlife available as a food source consisted mainly of birds and fruit bat, called *fanihi*.

Of all the natural resources used by the Chamorros, the most important was the coconut tree. It provided not only a major food source but also material for house construction. The Chamorros used coconut milk and oil in the preparation of their food. Rope was made of the fiber, and the palm leaves were woven to make baskets, roofs, and walls.

Physical Appearance

The early reports often referred to the Chamorros as the "noble race." They were described as being tall, robust, well built, and of great strength. Their complexion was light, more so among the women than the men. Both men and women wore their hair long; it was often bleached a reddish-brown by the sunlight. Their teeth were colored from chewing betel nut. Bone remains recently excavated indicate that the Chamorros described in the early documents were larger in stature than their present-day descendants.

According to the first population report

of the missionaries, around 1670, the islands of the Marianas were well settled and inhabited by over 50,000 people. But by 1700, introduced diseases, to which the Chamorros had no immunity, and warfare with the Spaniards had reduced the population to less than 1,500.

The continuing search for documents and archaeological evidence will eventually provide further knowledge about the early Chamorros. Since their first encounter with Westerners, the Chamorros of Guam have been exposed to three colonial governments, each introducing its own culture and each contributing to the rich and varied ethnic background that makes up the Chamorro of today.

Spanish Colonial Period

Discovery by Magellan

On March 6, 1521, Fernao de Magalhaes and his expedition reached the Mariana Islands. Portuguese by birth and referred to in English as Ferdinand Magellan, he is recognized as the first navigator to reach the East by traveling west. His expedition, under the flag of Spain, marked the first known circumnavigation of the world.

Magellan commanded five ships—the *Victoria*, the *San Antonio*, the *Trinidad*, the *Concepcion*, and the *Santiago*—and 237 crew members. By the time he reached the Mariana Islands, a year and a half after setting out from Spain, only three ships remained. Antonio Pigafetta, the expedition's historian, wrote of the challenging and extremely harsh expedition that if it were not for the grace of God they would have all perished.

It is not certain from the accounts which island in the Marianas Magellan's expedition first sighted. However, it is generally agreed that his three ships anchored in Umatac Bay, on Guam's southwest coast, to take on the food and



The first Spanish missionaries established a boys' school, the Colegio de San Juan de Letran.

water so desperately needed.

Magellan's first impression of the Marianas was recorded as *Islas de las Velas Latinas*, Islands of Lateen Sails, because of the speed of the flying proas and their gracefulness in the water. He soon changed the name to *Islas de Ladrones*, Islands of Thieves. It seems that after receiving the provisions needed to continue his voyage, Magellan did not exchange goods with the Chamorros, and so they went aboard his ships and removed whatever intrigued them, especially metal. Magellan retaliated by ordering his men ashore to destroy the village.

On March 9 Magellan sailed west and in 10 days reached the Philippines. There he was killed, on March 27, on the island of Mactan. Of the five ships that had originally set out on the expedition, only one now remained, the *Victoria*. Of the 237 men, only 18 returned to Spain, three years after the voyage began.

Later Expeditions

In July 1525 Spain sent out another expedition to follow Magellan's route; it

reached the Mariana Islands in September 1526. In November 1564 Miguel de Legaspi set out from New Spain (Mexico). Landing at Guam on January 22, 1565, he claimed the Mariana Islands for Spain.

Legaspi departed Guam on February 3 and sailed for the Philippines, which he also claimed for the Spanish Crown. The expedition eventually made its way back across the Pacific to New Spain, establishing the route of the Manila galleon trade.

The Portuguese, British, and Dutch were also eager to acquire new territory for their empires. British and Dutch explorers reached the Mariana Islands. It was indeed the age of exploration, influenced by the promise of economic gain and adventure. It was an age that brought to the Pacific people not peace, as the word Pacific implies, but exploitation by colonial powers.

The Missionaries

The Marianas were the first islands in the Pacific to experience the imposition of Christianity. It was the age of the cross

and the sword, and the missionaries flocked to the new lands right behind the conquerors to preach the word of God. As Spain enlarged her empire in the New World, the Pacific, and Asia, the missionaries arrived to Christianize the inhabitants.

The first permanent mission in the Mariana Islands was established by Padre Diego Luis de Sanvitores in 1668. Prior to this time the Marianas had been neglected; Spain merely needed a provisioning station for the trans-Pacific voyage between New Spain and the Far East. The islands did not have any economic value, and thus the establishment of a colonial government would only be a drain on the Spanish treasury.

Padre Sanvitores had first visited the Marianas in 1662 on his journey to the Philippines. However, several years passed before his request to establish a mission in the Marianas was granted by Queen Mariana. In her honor, Padre Sanvitores renamed the islands *Las Islas Marianas*, and gave to Guam the name *Isla de San Juan*.

On June 15, 1668, Padre Sanvitores and his companions reached Guam. His selection of Agana as the site of the first mission was welcomed by the high-ranking chief, Quipuha, and the council of chiefs. Chief Quipuha even donated the land for the first mission chapel, built under the direction of Padre Sanvitores and named Dulce Nombre de Maria, which means Sweet Name of Mary.

Although the Catholic mission was initially welcomed in Agana and soon spread to the surrounding villages and the nearby islands, acceptance gradually turned to opposition as the Chamorros came to realize that Christianity conflicted with their traditional values and customs. The missionaries strongly opposed ancestor worship. They also abhorred the rites of puberty practiced by the Chamorros, with young maidens being brought to the men's house to be introduced to their biological role. This custom violated the sacrament of

matrimony as taught by the Catholic Church. Such practices, although part of the Chamorro culture, had to be eradicated by the missionaries to save the souls of the Chamorros.

With the establishment of the Catholic mission came civil government in the Mariana Islands. To protect them, the missionaries were accompanied by a Spanish garrison, headed by a captain who served as military commander. The civil government delegated virtually all responsibility to the missionaries, who often mediated on behalf of the Chamorros.

Nevertheless, the first mission brought conflict rather than harmony between the Chamorros and the Spaniards. Wars and sporadic uprisings continued, especially after the death of Padre Sanvitores on April 2, 1672, until the Chamorros were finally subdued, around 1695.

The missionaries did more than Christianize; they also introduced education, Western culture, music, fashion, art, and literature. Realizing that education was basic to changing the cultural practices of the Chamorros, Padre Sanvitores obtained funds to open a school for the young. The *Colegio de San Juan de Letran* offered a seminary-like training program for boys. Once they completed their education, they were sent to their home villages to assist the missionaries. The *Escuela de las Ninas* was established for girls. Both schools were located in Agana.

As soon as the missionaries learned the Chamorro language, they translated prayers and hymns into Chamorro. They also put the language into writing and used it in their teaching efforts.

The students at the *Colegio* also received training in agriculture from the missionaries, who introduced agricultural programs and animal husbandry. Construction and carpentry skills were taught, which eventually changed the design of Chamorro houses. *Mamposteria*, made of lime and coral



Women of the southern village of Umatac in the early 1800s.

stones, became the principal construction material. The walls of the houses were thick because there was no reinforcement, but this kept the interior cool. The Chamorros learned to manufacture furniture and to mill lumber for house interiors.

Under the guidance of the missionaries, the Chamorros adapted their life-style to the various religious observances of Catholicism. This new religion, while bringing change, also perpetuated aspects of the Chamorro culture by retaining the bond of the family system.

The Jesuits, who had brought Catholicism to the Chamorros, were removed from the Mariana Islands in 1769. They were replaced by Augustinian missionaries, who ministered to the religious needs of the people until the

end of the Spanish colonial era.

Population

By the early 1700s the only inhabited islands in the Marianas were Guam and Rota. A century later the population included, besides Chamorros, mestizos, Spaniards, Mexicans, and Filipinos. Because of the severe depopulation resulting from disease and war, the Spanish authorities brought immigrants—mainly Filipinos—to Guam. Carolinians from atolls to the south of Guam were also brought in, and settled not only on Guam but also on Saipan, Tinian, and islands farther north. The Carolinians maintained their own tradition and language, rarely intermarrying, but the Spaniards and Filipinos became

acculturated into the Chamorro society.

In the final years of the Spanish colonial era, there were eight principal villages on Guam: Agana, the capital, Asan, Piti, Agat, Umatac, Merizo, Inarajan, and Pago. The total population of Guam in 1898 was approximately 10,000, most of whom lived in Agana in the districts of San Ignacio, Santa Cruz, San Nicolas, San Antonio, Bilibik, Togai, and San Ramon.

The Manila Galleon Trade

The Manila galleon was an annual trading voyage between New Spain and the Philippines. It followed the route established in 1568, and lasted for nearly two and a half centuries. The last galleon voyage was recorded in 1815, a few years prior to Mexico's independence from Spain.

In addition to soldiers, civil authorities, and missionaries, the galleon carried funds for the administration of Spain's colonies. Its stopover at Guam to replenish provisions provided virtually the only contact the Mariana Islands had with the outside world. This outside contact gradually shaped the life-style of the Chamorros and brought permanent changes to their culture.

The Whaling Era

Like the galleons, whaling ships also made periodic visits to Guam. The whalers, however, usually brought problems. The Spanish authorities constantly had to deal with the crew members' unruly behavior. Occasionally, women were abducted and brought aboard the ships. Young Chamorro men were lured onto the ships with the promise of adventure; many of them never returned, instead settling in Hawaii and California.

The End of the Spanish Period

Spain began to lose her influence in the 1800s as other nations began to focus on the Pacific for economic and territorial

gain. Under the peace treaty that ended the Spanish-American War in 1898, Spain ceded to the United States her rights to Guam and the Philippines, as well as Puerto Rico and other Spanish possessions in the West Indies. This agreement introduced another colonial government, and initiated the Americanization of Guam.

Early American Period

The American Capture of Guam

In April 1898 the United States declared war on Spain. The professed cause was the sinking of the U.S. battleship *Maine* in Havana Harbor. However, American political and military leaders had for some time been interested in expanding U.S. territory and opening new trade markets.

The war was carried to the Philippines, where Commodore Dewey destroyed the Spanish fleet in Manila Bay. Filipino rebels who had been fighting against Spanish rule now found themselves fighting the Americans. A convoy of four American ships carrying troops and supplies proceeded to the Philippines. En route, they were to capture the island of Guam.

On June 20, 1898, the U.S.S. *Charleston*, commanded by Captain Henry Glass, sailed into Guam's Apra Harbor. The Spanish authorities on the island were not even aware that the two nations were at war. Having no means to resist, Governor Juan Marina surrendered the island and its defense forces to Captain Glass. Governor Marina, the Spanish officials, and 54 Spanish soldiers were taken aboard the American ships as prisoners of war. On June 21, at Fort Santa Cruz in Apra Harbor, the American flag was raised for the first time on Guam, symbolizing a new colonial ruler. The next day Captain Glass and the



The Dulce Nombre de Maria Cathedral in Agaña.

troopships sailed for the Philippines.

Although the raising of the American flag ushered in a new era on Guam, Captain Glass did not leave any written instructions as to who was to administer the affairs of the island. Upon his departure, two individuals claimed the right to act as the transitional leader. Francisco Portusach, the only American citizen on the island, stated that Captain Glass had designated him as the temporary administrator. However, Jose Sisto, the only Spanish official to remain on Guam, proclaimed himself administrator of the interim government and remained in charge of the island's treasury.

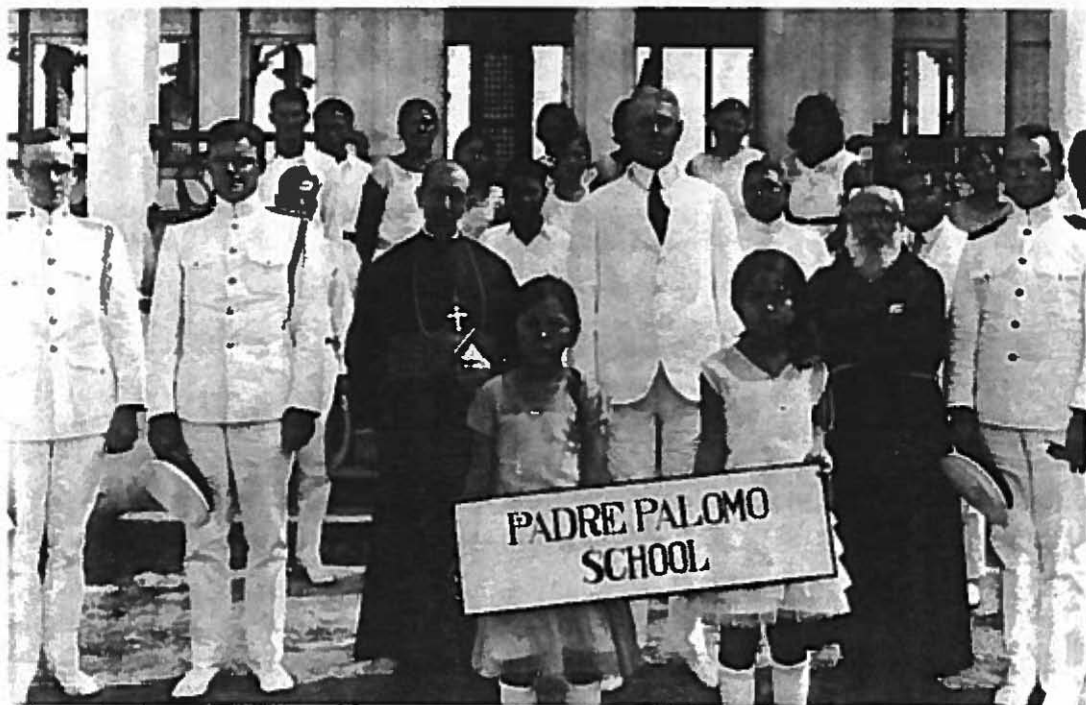
In August 1898 Spain agreed to the terms of a peace treaty under which the United States would pay \$20 million to acquire Guam, the Philippines, and Spanish islands in the West Indies. Spain sold her other Pacific possessions—the Caroline Islands and the rest of the Mariana Islands—to Germany. With the signing, on December 10, 1898, of the Treaty of Paris, the U.S. moved forward with its plan to make Guam an American

coaling and communications base in the western Pacific.

On January 23, 1899, the U.S.S. *Bennington* arrived at Apra Harbor. On board was Commander Edward Taussig, who immediately set out to administer the affairs of the island. His first order stated that the laws and regulations of the Spanish regime would continue in effect until revised, and that subjects of Spain could remain on Guam under the protection of the United States.

Commander Taussig also sent a report to the Department of the Navy, outlining steps to be taken to make Guam "a creditable colony." Among his recommendations were compulsory education, improvement of medical care and facilities, the expulsion of the Spanish missionaries, the development of agricultural programs, and the establishment of English as the language of business and government.

Before Taussig left, on February 20, he appointed Joaquin Perez as administrator of the island. Two months later, as a result of a dispute with another



Public education was a high priority from the beginning of the American naval administration.

visiting naval officer, Perez was replaced by William Coe. Official administration of Guam by the U.S. remained in limbo for several months. It was only with the arrival, on August 7, 1899, of the first appointed naval governor of Guam that American administration of the island finally became a reality.

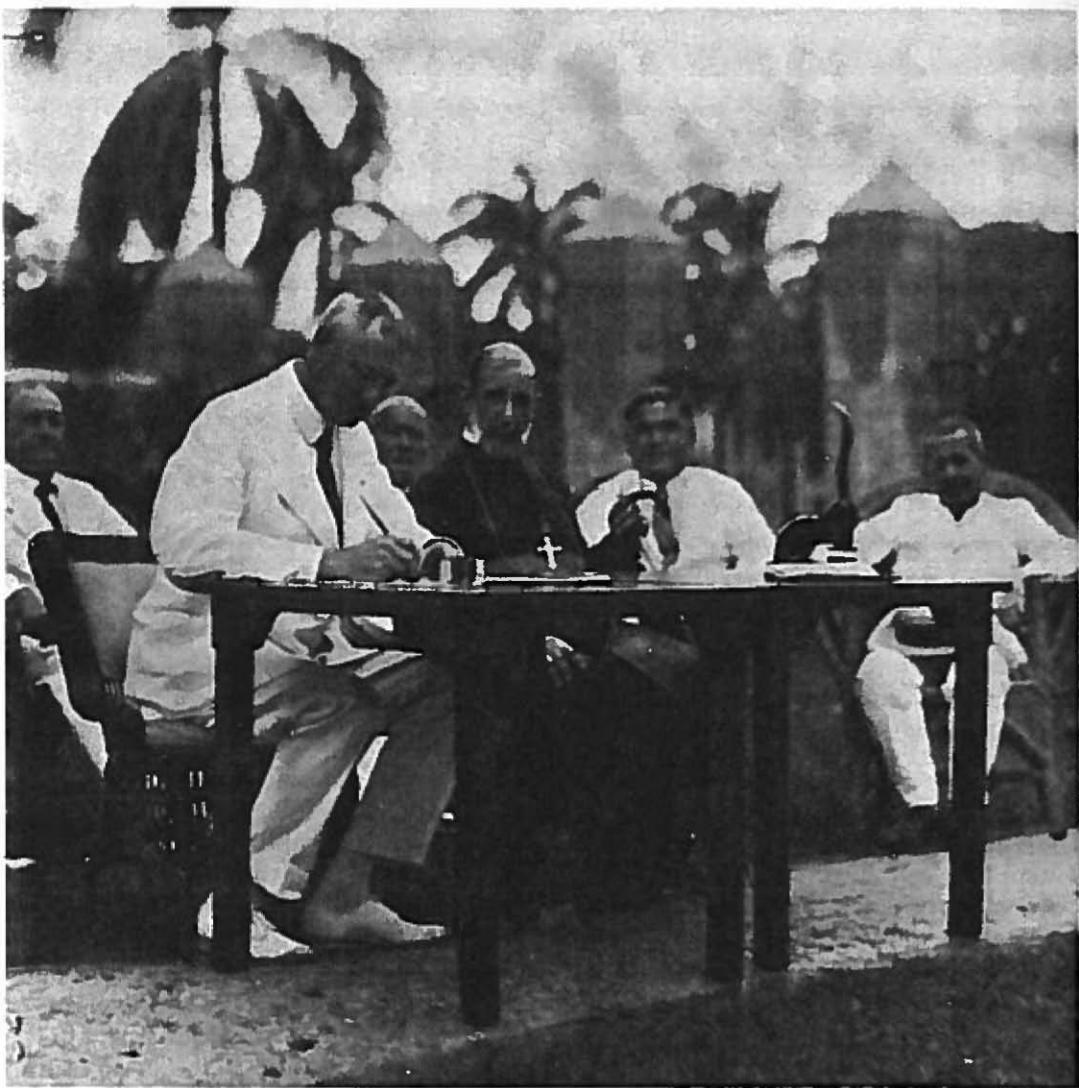
American Naval Government

Captain Richard Leary, Guam's first naval governor, was accompanied by a most competent aide, Lieutenant William Safford. Their work was made easier by the support of the Chamorro leaders, and particularly the guidance of Padre Jose Palomo. An advisor and eventually a close friend of Lieutenant Safford, Padre Palomo was a great help to Safford as he implemented the orders issued by Governor Leary. Safford spoke Spanish fluently and was knowledgeable about the Spanish colonial system. With the assistance of Padre Palomo, he was able to gain the cooperation of the community leaders and the people.

Safford spent many hours reading the records of the centuries of Spanish colonial rule. He was also a linguist, and wrote the first academic account of the Chamorro language of the Mariana Islands. A learned botanist, he compiled the first scientific account of the plants of Guam. Safford accomplished much in the year he spent on the island in a position that was essentially that of lieutenant governor. His greatest contribution, however, was the relationship he established with the Chamorros as an ambassador of goodwill.

The naval governor of Guam had jurisdiction over both military and civil affairs. He had absolute authority over administrative, legislative, and judicial matters. In addition, he was responsible for education, medical care, the development of an infrastructure, the establishment of industry, and political development. To carry out these duties, the naval governor established various departments, each headed by a naval officer who was assisted by Chamorros.

The attitude of the Chamorro people to



Governor Willis Bradley, Jr., signs the document proclaiming a bill of rights for the people of Guam.

the naval government was one of acquiescence in the early years of American rule. The governor's power was absolute; his orders were never questioned. Although the Chamorros recognized that the naval government was also a colonial system, they realized that it was genuinely concerned with their welfare. The improvement of health standards was a priority in the early years of the naval administration, and a medical center, the Susana Hospital, was established in Agaña in 1905. The naval government also set up

a nursing program, and recruited Chamorro men and women to staff the hospital.

Under the Spaniards, education was a privilege for the few. By 1902 the American naval government had established a public school system, using military personnel and later contract teachers. A teacher-training program was also instituted, and soon most of the island's schools were staffed by Chamorros.

The primary emphasis at the start was the teaching of English, American

history, and health. Other subjects were added later as the grade level increased to high-school level. It was mandatory that English be used in the schools, and those who did not abide by this rule were often severely reprimanded. In view of the times, the educational program implemented by the naval government was adequate, and students who showed strong academic ability were sent abroad to continue their education.

Although the naval government was also responsible for developing the economy of the island, this was not a priority, and only a few governors made efforts to exploit Guam's agricultural potential. An experimental farm was established, but it did not affect the farming community to any extent. Most Chamorros practiced subsistence farming, with families providing most of their own necessities. The economic development of the island was neglected during the naval period, and no major industries were established.

The naval governors generally neglected the political development of the people, also, content to have a pacified population. This attitude did not sit well with the Chamorro leaders, who, after being freed of one colonial government, found themselves once again in the same position. They still had no voice in the affairs of the island, and no civil rights except as granted by the naval government. From the beginning of the American administration, the leaders of Guam worked to gain greater home rule.

In 1917 Governor Roy Smith established the First Guam Congress. Its members were appointed by the governor, and its role was to advise him on civil affairs and problems in the community. In the initial period, the members cooperated with the naval governors, believing that the Guam Congress represented a step toward self-rule. They became disenchanted, however, when they saw that their advice was for the most part ignored.

Governor Willis Bradley, in an effort to

protect the civil rights of the people of Guam, proclaimed a bill of rights in December 1930. It was based on the first nine amendments to the U.S. Constitution. Since it did not receive approval by Washington, it did not go into effect. However, many of its provisions were incorporated into a 1933 revision of the island's law codes.

Contributions of the Naval Government

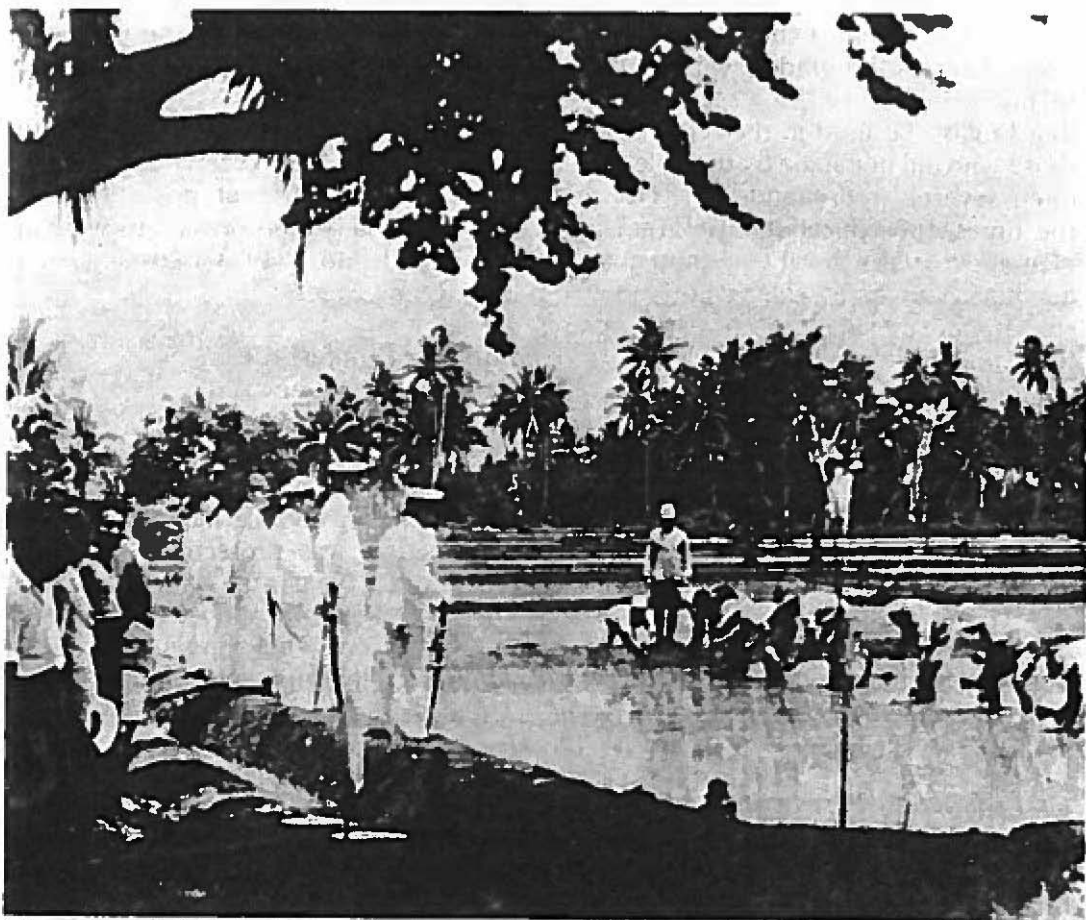
The actions of the U.S. naval administration can be viewed both positively and negatively. Perhaps its greatest contribution was protecting the island from exploitation by outsiders. Foreigners were not allowed entry unless approved by the naval governor. Although this policy hindered the economic development of the island, it protected the Chamorros from unscrupulous business interests and, perhaps most important of all, protected land ownership.

The public health and education programs established by the naval administration contributed to the overall welfare of the people of Guam. Public works projects included road building, electrical power facilities, and water and sanitation systems.

The naval government also provided a transition period as the Chamorros moved toward becoming a more integral part of the American system, and exposed them to the principles of a democratic form of government.

The Japanese Time

The Japanese occupation of Guam, from December 1941 to July 1944, is referred to in Chamorro as *Tiempon Chapanes*, the Japanese time. It brought to Guam yet another colonial administration and raised yet another flag over the island.



Chamorros work in the rice paddies under the watchful eye of the Japanese occupation forces.

The Japanese had been on Guam in small numbers prior to World War II. The Spanish administrators had brought in several Japanese men in the 1800s to cultivate rice fields; this venture did not succeed, and most of the men returned home. During the early part of the American administration, Japanese men came to Guam and worked in various capacities. Some of them married Chamorro women and remained on the island.

Following World War I, Japan took over Germany's possessions in Micronesia: the Caroline Islands and the northern Mariana Islands. Chamorros from Guam regularly visited relatives in the northern Marianas, and witnessed the progress made under the Japanese administration there. The attitude of the

Chamorros of Guam toward Japan and its people had been one of respect and admiration.

Japan attacked Guam the same day that Pearl Harbor was bombed. The United States declared war on Japan, and on December 10, 1941, an invasion force of nearly 5,000 Japanese soldiers took possession of Guam. It was not a difficult task—the naval administration had never fortified the island and did not have the manpower to protect it from aggression. Governor George McMillin surrendered his command. The approximately 500 Americans on the island—the governor, military personnel, missionaries, civil servants, and civilians who had made Guam their home—were sent to prison camps in Japan.

The Japanese renamed Guam Omiya-

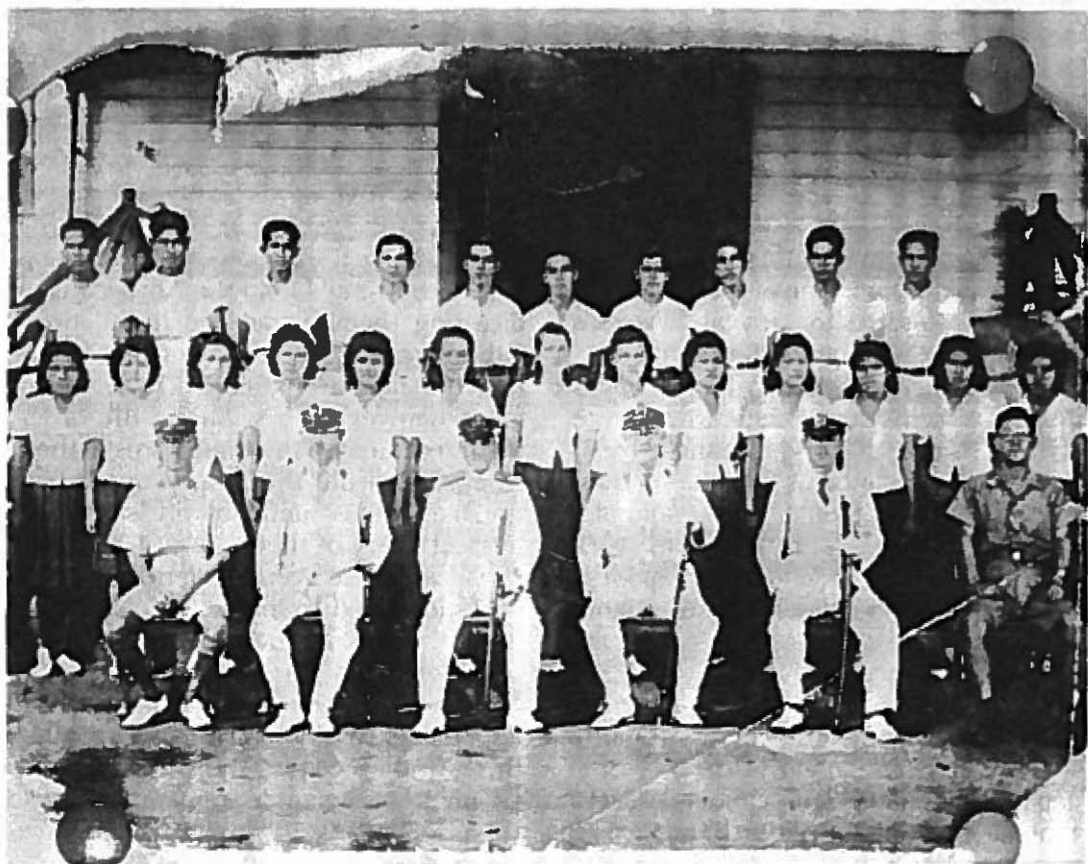
jima, which means the Great Shrine Island. Agana became Akashi, the Red or Bright Stone. Guam was to become a part of Japan's Greater East Asia Co-Prosperity Sphere.

As the preceding colonial governments had done, the Japanese occupation forces required the Chamorros to learn and use the Japanese language. However, it was never really accepted as a means of communication, and very few Chamorros became fluent in it. This was due not only to the short period of the Japanese occupation but also to the loyalty the Chamorros felt toward the United States. They were confident that the Americans would return.

The Japanese allowed the Chamorros to live wherever they wished, and many abandoned their homes in Agana

and the nearby villages to live at their ranches, or farms. Some worked for the Japanese for wages, while others farmed their land and bartered with neighbors for whatever else they needed. In general, the people were left pretty much to themselves.

The major exceptions to this policy of live and let live were people suspected of hiding several American servicemen who had escaped the Japanese invasion force. In the year it took the Japanese to capture most of the servicemen, many Chamorros were beaten and punished in an attempt to force them to reveal where the Americans were. Only George Tweed, a navy radioman, was never captured by the Japanese. He was fed and hidden by a number of Chamorros throughout the occupation, and escaped



School students and Japanese officials during the occupation years.



Chamorro children and Japanese officials near Adelup Point.

from the island just before the American recapture of Guam. One of those beheaded for refusing to reveal Tweed's whereabouts was Father Jesus Duenas.

As the American military forces fought their way across the Pacific toward the Mariana Islands in 1944, Japanese treatment of the Chamorros became increasingly harsh. The people—young and old, men and women—were forced to work in the fields to provide food for Japanese troops sent to defend the island. Chamorro men were recruited to build defense fortifications.

When the Americans began their preinvasion bombardment of Guam's western coastline in early July 1944, the Japanese military commander ordered that all the Chamorros be relocated to concentration camps on the eastern side of the island. Some suspected that the

Japanese did not want them in areas where they could help the Americans by directing them to defense installations. Others, recalling recent atrocities, feared that the Japanese intended to kill them all. Whatever the reason for the order, the internment of the Chamorros in these camps, far from the bombardment and the battlefields, undoubtedly saved the lives of many of them.

The Japanese occupation of Guam was too short-lived to have any significant impact. Although the Japanese intended to make Guam part of their empire, the Chamorros were confident that the Americans would return. July 21, 1944, the day they came ashore to recapture Guam from Japan, is remembered and celebrated annually in the island's biggest festival: Liberation Day.

Guam Today



Agana, the capital of Guam.

The massive military buildup that began in August 1944 to conclude the war with Japan brought about the most rapid changes the people of Guam had ever witnessed. When World War II was over, the island once again came under naval rule, but the Chamorro leaders were now more determined than ever to secure the right to govern themselves, and as U.S. citizens.

Organic Act of Guam

In 1950, after centuries of outside rule, the people of Guam achieved a measure of self-government with the passage of the Organic Act of Guam. This act gave

them U.S. citizenship and a bill of rights. It also established a civilian government with executive, legislative, and judicial branches. Supervision of Guam's relations with the U.S. federal government was transferred from the U.S. Navy to the Department of the Interior.

Government

Guam is an unincorporated territory of the U.S.; its capital is Agana. As of 1970 the residents have elected their own governor. The island has a unicameral legislature with 21 senators, a non-voting delegate in the U.S. Congress, a Superior Court having jurisdiction over local legal



President Harry Truman signs the Organic Act of Guam.

matters, and a U.S. District Court that rules on federal matters and constitutional issues. The Government of Guam operates the island's power, water, and telephone systems, the hospital, the airport, and the commercial shipping port.

Economy

Before World War II, Guam's economy was at a low level of development. The majority of the people were involved in agriculture, primarily on a subsistence basis. Following the war, the U.S. Department of Defense established military bases on the island, opening up a multitude of jobs in construction and services for base operations. The change from a naval administration to a civilian government provided additional jobs for the island's residents.

The private sector economy was generally stagnant in the immediate postwar years, partly due to the absence of regular commercial air transportation and partly because of the military security clearance required to enter Guam. In 1962 this clearance requirement was lifted, allowing the private sector to develop. The Vietnam War increased military spending on the island, and the private sector began to expand in response to the growth in employment and the large number of federal procurement contracts.

The increase in commercial jet transportation coupled with the emergence of Japan as an economic power led to the development of Guam's leading private industry, tourism. Today, the visitor industry provides employment for over 7,000 persons and accounts for approximately half of the island's total retail sales volume.

Land Ownership

There are three categories of land-use ownership on Guam: private, Government of Guam, and U.S. federal. Military reservations constitute the bulk of federal land holdings; these installations include an air force base and several naval bases. Land-use ownership on the island is divided about equally among the three categories.

Population

The 1980 official census showed 105,979 people living on Guam, including approximately 20,000 military personnel and their dependents. The current population is estimated to be about 116,000. Chamorros make up the largest ethnic group, representing about 42 percent of the total population. Caucasians account for about 24 percent and Filipinos about 21 percent. The balance includes Japanese, Chinese, Koreans, and people from the other islands of Micronesia. The majority of Guam's residents live in the northern and central part of the island.

Holidays

National and local holidays observed on Guam include New Year's Day, Martin Luther King's Birthday, Presidents' Day, Guam Discovery Day (first Monday in March), Good Friday, Memorial Day, U.S. Independence Day, Guam Liberation Day (July 21), Labor Day, Columbus Day, Veterans Day, Thanksgiving Day, Feast of the Immaculate Conception (December 8), and Christmas Day.

Chamorro Culture



A fisherman casts his net to catch the bounty of the sea.

The centuries of foreign domination brought many changes to the Chamorro culture. But as in other parts of the world where the people have been subject to outside influences, many of the underlying cultural traits have been retained. The new customs are adopted, and then adapted to conform to traditional cultural values.

In the Chamorro culture, as in all societies, the family is the primary source of cultural information. The Chamorro women retained the language, and Chamorro traditions and folklore were passed down by word of mouth. Traditional methods of fishing and weav-

ing and healing are still practiced. Many of the old ways live on—some in everyday life and others in the minds of those of the older generation, the *manamko*, who relate these ways to the younger.

The extended family system of today recalls the close-knit clan system of the ancient Chamorros. It is a network of cooperating individuals reflecting family unity in all aspects of today's culture. Tying together the members of the extended family is a traditional name carried by each family clan.

The matrilineal nature of the ancient Chamorro society is still evident. It is the mother who generally makes the deci-



First communion is an important religious event for children.

sions concerning the home and family, and manages the household finances. The father plays a less influential role in family matters. While he is usually the main financial supporter of the family and participates in decisions, it is the mother who holds the family together.

Chamorro families of two or three generations ago were fairly large, with upwards of 8 or 10 children being relatively common. Today's families are considerably smaller, as more mothers work outside the home.

Before the birth of a child, the parents decide who the child's godparents will be. Often they are immediate relatives, thus reinforcing family ties. The godparents play a very important role, both spiritual and financial, in the child's welfare.

The birth of the first child is often celebrated with a feast, where the child is presented to other family members. In many cases the child is named for a

grandparent. Names are often chosen from among saints in the Roman Catholic Church or in the Bible. When a child is born the parents take part in a religious ritual whereby the child is offered to a saint to safeguard him or her from illness and from spirits. At the baptism, the godparents present the child in church to be purified.

At puberty, considered the age of reason, the child undergoes another religious rite of passage, called confirmation. Again, a godparent is selected, but of the same gender as the child. And again, the godparent is often a relative, further strengthening the family bonds.

In the recent past the parents had a part in the selection of a marriage partner for their child. Today the young people make their own choice. However, the families of both are involved in the various traditional customs that surround marriage.

The man's parents and godparents visit

the parents and godparents of the woman and present gifts. The evening before the wedding ceremony, the man's family holds a celebration called a *fan-dango*. In a ritual called the *komplimentu*, his family visits the home of the bride-to-be and invites her family to the *fan-dango*. After the wedding ceremony, another celebration takes place, at the home of the bride's parents. Her family, in turn, invites the groom's family in a reciprocal gesture.

These customs associated with the various stages of life are heavily influenced by Spanish Catholicism. It is perhaps in the rituals of death that the most traditional of all Chamorro customs are practiced. Underlying the Christian ceremonies carried out upon the death of someone are vestiges of ancestor worship.

Upon the death of a person, a nine-day rosary is said, to which the public is invited. Following this is another nine-day rosary period for the family. At the wake, the body is watched over for a day and a night, during which food is

prepared for those who have come to pay their respects. When the body is laid to rest, it is traditionally placed in such a position that the feet point toward the ocean. The first anniversary of the death is observed with a nine-day rosary and a feast on the last evening.

Other ceremonies observed by the Chamorros of today, such as the novena and the fiesta, are directly related to the Roman Catholic faith brought by the Spanish missionaries.

The novena is a nine-day prayer ritual practiced by many families in honor of a saint. The particular saint is considered by the family as an intercessor, and the novena to that saint is traditionally held by successive generations.

Another celebration is the fiesta in honor of the patron saint of each village. Traditionally, it was held on the church grounds following a procession. In the days before modern transportation, people from outlying areas would walk for a day or more to reach the village church for the celebration. They carried food only for the outward journey, knowing that



The women are wearing the Spanish style of dress called a *mestisa*.



Families and friends gather at a fiesta honoring a village's patron saint.

when they reached the village food would be provided during their stay and for the journey back home. Today, however, most families in the village prepare food and invite friends and relatives to their homes to enjoy a feast.

It is through the extended family system that such hospitality is affordable. Family members help not only financially but also in the preparation of the food,

working together for days in advance of the fiesta.

This cooperation reinforces the family ties that are such an integral part of the Chamorro culture. It is through these religious and social rituals and customs that the enduring bond of the traditional Chamorro extended family system is maintained.

Chamorro Language

*Tequixo nga tonego mana manene qui Exercito
ngu adyin nga Plaza y mienegof nga maxij qui
Armada Zamboanga Manila catorce qui Pulan
cibul de mil setecientos noventa y ocho.*

*Iman mapar nga haani, mahongui, yan ma-
gahit, y maullig nga amot, vna tequixo Sinaxom-
ta, y ma poro qui minan Matata, y mauuig, yan
y Cocog nga finatinas, sa nga na tequixo gina-
xomta, zachauria qui finatinas manautaoa.
Tatotojon yan tana manene, sa tinonpuni*

An early government document in the Chamorro language.

Chamorro, the language of the indigenous people of the Mariana Islands, is—along with English—an official language of Guam and the Commonwealth of the Northern Marianas. Some 60,000 people speak Chamorro.

Linguistic studies show that the Chamorro language is part of the Austronesian family of languages spoken in the Malay Peninsula, Madagascar, Taiwan, Indonesia, New Guinea, Micronesia, Polynesia, Melanesia, the Philippines, and New Zealand. It is closely related to Indonesian, Malaysian, and Philippine dialects in both grammar and vocabulary.

More than 80 percent of the base words of the Chamorro language are derived from Spanish, a result of centuries of Spanish domination of the Mariana Islands. The grammatical rules of the language, however, are Austronesian. Pronunciation of the Spanish words has been altered to conform to the sound system of Chamorro.

Spanish never replaced Chamorro, and

the language of the people of the Marianas is still widely spoken, especially in the home and in social gatherings. Credit for the survival of the Chamorro language goes mainly to the women, who, throughout the Spanish, American, and Japanese periods on Guam, ensured the use of Chamorro in the home.

The name used by the original Chamorro inhabitants for the island which we now call Guam is lost. During the years closest to the time of the first European contact in 1521, the names Boan, Guan, and Baham, among others, were used in reports or on maps. Spanish accounts from the late 1600s on usually used the name Guahan or Guajan, and sometimes Guan or Guam.

Later English and French reports generally referred to the island as Guam. This name came into regular use with the American capture of the island in 1898, and under the Organic Act passed in 1950 Guam became the official name. In 1946 the people of Guam chose the term Guamanian to refer to themselves.

trails, and a wide variety of water sports and activities.

Inarajan (Inalahan)

Considered one of Guam's most picturesque villages, Inarajan's narrow streets and brightly painted houses recall a typical village of bygone days. Just outside the village center are several attractions. On the north shore of Inarajan Bay is Gadao Cave with its ancient stick-figure petroglyphs. What was once a Baptist church, built in 1925, sits on the beach on the village side of the bay. Just outside the southern entrance to the village is a natural salt-water swimming pool.

In May the residents of Inarajan celebrate the feast day of Saint Joseph. North of Inarajan is the little community of Malojloj, which holds its fiesta to honor San Isidro in May.

Talofofo (Talufofu)

In the hills above the bay is the village of Talofofo, whose name means "between the hills." The Talofofo fiesta, held in September, honors San Miguel. Outside the village are the Talofofo Caves, one of the most extensive cave systems on the island. The Talofofo Falls site, accessible by car, has been developed into a park. In the central jungles in this region of the island lived Sergeant Shoichi Yokoi, a Japanese soldier who hid out for 28 years after Guam was recaptured by the Americans.

Yona

Latte sites in this area indicate early settlement. The community was repopulated by people from the nearby village of Pago following a smallpox epidemic in the 1850s. About two miles up the Ylig River is the site of the Manengon concentration camp, where thousands of Chamorros spent the final weeks of the Japanese occupation. In the village of Yona is the church of Saint Francis of Assisi, whose feast day is celebrated in October. The church complex, with its related buildings, is typical of the missions established by the Spaniards.

U.S. Military Installations

Some 30 percent of the land area of Guam is controlled by the United States military. Bases and facilities include:

Andersen Air Force Base, which covers the areas to the north, south, and west of Yigo and Dededo;

Naval Communications Area Master Station, Western Pacific, with facilities northwest of Dededo and in Barrigada;

Naval Air Station, at the site of Guam International Airport in Barrigada;

Naval Hospital Guam, in Agaña Heights;

Nimitz Hill, headquarters of the Commander, Naval Forces Marianas, located on the plateau above the village of Asan;

Naval Station, occupying Orote Peninsula on the south side of Apra Harbor and nearby areas;

Naval Magazine, located inland from Santa Rita and Agat.