

**I MINA'TRENTAI SAIS NA LIHESLATURAN GUÅHAN  
RESOLUTIONS**

Resolution No.	Sponsor	Title	Date Intro	Date of Presentation	Date Adopted	Date Referred	Referred to	PUBLIC HEARING DATE	DATE COMMITTEE REPORT FILED	NOTES
32-36 (COR)	Telena Cruz Nelson Therese M. Terlaje Tina Rose Muña Barnes Amanda L. Shelton	Relative to recognizing the resiliency, vitality, and unwavering nature of the CHamoru culture and their will in "Konsigi I Hinanao-ta" (Continuing Our Journey); and commemorating the history of Guåhan from the CHamoru perspective on the Five Hundred (500) Year Anniversary of the Circumnavigation of the World by sharing the story of "I Hinanao-Ta (Our Journey)."	3/2/21 4:34 p.m.	3/4/21 4:00 p.m.	3/4/21 11:14 a.m.					

Resolution No. 32-36 (COR)

Introduced by:

Telena Cruz Nelson  
Therese M. Terlaje  
Tina Rose Muña Barnes  
Amanda L. Shelton

V. Anthony Aida Sibana Flores Perez  
Frank Blaz Jr. Clinton E. Raigell  
Joanne Brown Joe S. San Agustin  
Christopher M. Ducenas Telo T. Taitague  
James C. Moylan Jose "Pedro" Terlaje  
Mary Camacho Torres



Relative to recognizing the resiliency, vitality, and unwavering nature of the CHamoru culture and their will in "Konsigi I Hinanao-ta" (Continuing Our Journey); and commemorating the history of Guåhan from the CHamoru perspective on the Five Hundred (500) Year Anniversary of the Circumnavigation of the World by sharing the story of "I Hinanao-Ta (Our Journey)."

BE IT RESOLVED BY THE COMMITTEE ON RULES OF I MINA'TRENTAI SAIS NA LIHESLATURAN GUÁHAM:

WHEREAS, as the island of Guåhan participates in the commemoration of the five hundred (500) year anniversary of the first recorded and successful circumnavigation voyage of the world, it has become of great significance and interest to the people of Guåhan to remember and re-evaluate the true weight of the island's history in its people's lives today. The story of the people of Guåhan is preserved in a manuscript entitled "I Hinanao-Ta (Our Journey)" by CHamoru authors Artemia Perez, Juan San Nicolas, Lazaro T. Quinata, and Manuel Lujan Cruz, which shares the CHamoru perspective of Guåhan history, and is further preserved in this resolution for the future of the CHamoru civilization.

Introduction

The challenge of reading history is most heavily felt by those whose stories were written for them. Magellan's circumnavigation was the beginning of documented histories of the people of the Mariana Islands. For generations, those words dictated the perception of not only how the world knew the CHamoru people, but how the people of the Marianas learned of their ancestors as well. On the 500th commemoration of Magellan's circumnavigation, the people of the Marianas are eager to share with the world a holistic picture of their history by engaging the written history with indigenous stories and sources of knowledge. CHamorus live in an exciting time where learners are not satisfied with simply "reading between the lines." Now more than ever, the desire to engage with a history that represents CHamorus is pushing them to complete the narrative. I Hinanao-ta, Our Journey, is a testament to the power of perspective. It is a step towards the world knowing who CHamorus are from CHamorus themselves.

I Tinituhon (The Beginning) Creation Story

The CHamoru story begins with a sister and brother whose deaths were catalysts for life. Before there was an ocean to voyage, land to roam, and a sky to admire, there was Fo'na and Pontan. The two were supernatural forces charged with great power and were loyal to one another. Pontan, wise and forward-thinking, imagined a life for his sister beyond his existence. He envisioned for her a future of abundance, where her solitude could be peaceful. As Pontan's life was nearing its end, Fo'na remained by her brother's side and listened for his last wishes. Drawing his final breaths, Pontan asked Fo'na to transform his body into the world we are entrusted with today. With a heart struck with grief, Fo'na carried out her brother's legacy by first creating light with his eyes - each becoming the sun and the moon. Next, she transformed his chest into the sky which became like a canvas painted with stars, clouds, and vibrant colors. She added to this brilliant sky by forming rainbows out of Pontan's eyebrows. Using Pontan's back, Fo'na began to form the earth. Continuing to harness her powers, she meticulously tended to the land until it became rich soil and limestone forests decorated with groves of coconut trees, gosaali (torchwood) flowers, fadang (cycad trees), and more. Fo'na looked around her and saw that Pontan's purpose had been fulfilled. She admired her brother's selflessness and mourned in his absence. While doing so, Fo'na's grief spilled out into the world. Her tears became the oceans and rivers, and as she cradled herself in the bay of an island, she longed for company. Fo'na decided to become one with the earth and transformed herself into a large rock. From this rock, human and animal life emerged to share in Fo'na's creation. The humans journeyed beyond the bay and explored the world that came of Pontan and Fo'na's sacrifice. Centuries went by and eventually, civilizations formed. Knowledge of seafaring allowed for these skilled people to brave the open water in search of something inconceivably valuable: a place where life could be sustained. Over 3,500 years ago, these people traveled great distances from Southeast Asia and returned to the archipelago we now refer to as the Mariana Islands. These same people made the islands their home and would in turn become our ancestors. They lived harmoniously with the land and sea, respectfully indulging in the bounty of fish, fruit, and vegetables that the island provided. Our ancestors cultivated rice, built remarkable latte stone structures, and established a language that has persevered since. Those that resided in Guåhan had found their way back to their motherland and saw Fo'na in rock formation by the bay of a southern village they called Humatak. Basking in the world she and Pontan had provided for them, our ancestors continued to tell their origin story and made offerings to show their gratitude. To this day, it is believed that touching Fo'na, now referred to as Lasso' Fouha (Fouha Rock), can endow you with fertility. The sanctity of Lasso' Fouha has been protected through oral histories and is emerging as a place CHamorus can visit to feel connected to, or to show gratitude towards their ancestors. As soon as our ancestors stepped out of their galleons (canoes) and called this place home, they started a new journey, no longer as nomads of the sea, but as the CHamoru people of the island of Guåhan. The CHamorus would continue their journey as stewards of these islands, adventuring to others throughout the Pacific. It wasn't until 3,000 years later, when this time, a group of foreign voyagers from a land they did not know would come to meet them upon their shores.

CHamoru People Encounter Three Spanish Vessels

In March of 1521, the CHamoru people of Guåhan were in the month of Umagahaf, as determined through their observation of the cycle of i pilan (the moon). Umagahaf occurred in the middle of fanomrikan (the dry season) and marked the time to harvest guatafi (snapper fish) from within the reefs. The people of Guåhan would take to their galleons (outrigger canoes) in this time of the year in search of this seasonal fish, just as they had for more than 3,000 years. At the same time, a voyaging crew from the Spanish Empire was in the middle of an expedition in search of a trade route to the Maluku Islands in Indonesia. As these explorers entered their 533rd day of the voyage, they had run dangerously low on rations. Many crew members had died due to malnourishment and those who remained were forced to eat pieces of leather, softened by sea water, to survive. The day on Guåhan was a normal one, when suddenly, as is said through oral history, that the CHamorus in the southern village of Humatak spotted three foreign vessels on the horizon. The design of these ships was not like any they had seen from the other nearby islands. Intrigued by this, they boarded their galleons (outrigger canoes) to investigate. They used their lateen sails to swiftly move across the water, almost like dolphins jumping through the waves, speaking to a mastery of the winds and sea that had been cultivated by millenniums of open ocean trade with neighboring islands. The explorers, so impressed by these vessels, named these islands Islas de las Velas Latinas, the Islands of the Lateen Sails. Upon reaching the galleons, the CHamorus immediately climbed aboard the deck of the main flagship to welcome the visitors within their waters. As the two groups of people were attempting to speak with one another, an altercation broke out between a member of the Spanish crew and a CHamoru, leading a crew member to strike the CHamoru with his sword, and causing the other CHamorus to immediately jump overboard and back to their galleons. The CHamorus, seeing as they had suffered a grave offense by the Spanish, sought a form of restitution, as was common among their people to maintain peace. It was this common practice that prompted the CHamorus aboard the flagship to take the skiff that was attached to its side as they jumped off the ship. While the CHamorus saw this as restitution, the explorers, who were not familiar with the cultures of the people, viewed this as an act of theft, leading them to pursue the CHamorus. The explorers followed with forty armed men. To take back the skiff, the explorers burned down over forty latte homes and killed seven CHamorus, taking their entrails with them as they returned to their ship, as was believed to cure ailments experienced by crew members. The CHamorus pursued the explorers with close to 100 galleons. The CHamorus, at full speed surpassed that of the explorers, swiftly sailing between the ships to hull rocks at the crew. Some of these CHamorus broke away from the attack to trade provisions with the explorers for beads, but upon completing the trade, rejoined their people in the attack. Distracted from deaths of close friends and family, the women aboard the galleons let out mournful cries and tore out their hair as they chased the galleons out of their home waters. The CHamorus pursued the explorers for about three miles, eventually turning around to sail back to shore once they were sure the ships would not return. As those aboard the ships ventured further from Guåhan's shores, they looked to these islands and renamed them Islas de Los Ladrones, the Island of Thieves. Meanwhile, CHamorus were relieved at the end of their bitter encounter.

I Taotao Tasi (The People of the Sea)

When Magellan's crew wandered into the Marianas, they encountered a civilization which had already existed for thousands of years. The CHamoru were interconnected with other island groups by the expanse of the ocean - what Epeli Hau'ofa called a sea of islands. The CHamoru people were not objects to be discovered. Rather, by 1521 they were a people with sustained contact with and knowledge of the outside world. One crew member aboard Magellan's ship, Andrés de San Martín, remarked that the CHamoru who stepped foot onto the deck of Magellan's galleon were "completely unawed" by what they saw aboard the vessel.

MA  
02/04/21  
1327



As navigators, they had an intimate knowledge of stars, waves, clouds, swells, animals, and winds which guided them from one island to another. On land, it was an intricate knowledge of craftsmanship which helped create sakman and other vessels which could navigate long distances at incredible speeds. For the Spanish crewmembers, these outrigger canoes were vastly different from their hulking, slow-moving ships in that their sails, made of intricately woven plant fibers, were not stationary, but could be moved from one end of the canoe to the other. This allowed CHamoru navigators to quickly maneuver their canoes with the wind. However, it is not just outrigger technology and seafaring knowledge which travelled far and wide, but language. CHamorus share linguistic and cultural ties to communities across Oceania - a region four-fifths of the globe's oceanic surface. As early navigators travelled across the Pacific, they also brought with them many food staples we now share with many relatives across Oceania, such as taro, yam, and the many varieties of root plants found among Pacific peoples such as kamui, daga and nika'. CHamoru seafarers were devoted students of the ocean, and could navigate to sister islands based on, among many things, the shape and pattern of tides and swells. So dedicated were they to seafaring that, among all the gold, silver, and other riches the Spanish ships held for trade, what our ancestors sought most were iron nails and other sharp-tipped objects which they traded in exchange for water, foods, gulfak, and live birds. While the Spanish were quick to marvel at the speed and ingenuity of CHamoru sea vessels, at later points during Spain's colonizing mission, canoes were vilified due to the threats they posed to the stability of the Spanish order. During the CHamoru-Spanish Wars, for instance, Spanish priests and soldiers destroyed canoes and would forbid their construction fearing the military and logistical advantages they provided to the CHamoru rebellion. Like many other Pacific island communities affected by colonization, knowledge of seafaring dwindled in the Marianas, as the Spanish fought to keep CHamoru from the ocean, knowing that the seas meant freedom and the mobility to connect with other island peoples. However, traditional seafaring knowledge has persevered through time and hardship with the help of our relatives in Micronesia, from the Poluwat and Satawal atolls. Present day master navigators have helped pave the way for a CHamoru seafaring revival, so that future generations can take to the ocean once again.

#### I Taotao Tano (The People of the Land)

The relationship that CHamoru people have with the land is one of interconnectedness and respect. CHamoru ancestors were not taught to see land as a commodity. Instead, they coexisted with nature and saw themselves as givers just as much as they were takers, protecting and witnessing it as an invaluable force. Knowledge of the land as both a resource and a connection to life beyond is seen across many indigenous cultures. CHamoru ancestors, for example, looked to the trongkon niyok (coconut tree) as the tree of life and skillfully utilized every part of it. Additionally, the trongkon nunu (banyan trees) were respected as ancestral homes to the totao'mo'na (the people of before). It was natural for CHamorus to be raised knowing the function and vitality of their land. History tells us that Spanish expansionism came with the naming and thus claiming of land. While CHamoru ancestors referred to themselves as I taotao tano, or the people of the land, Spaniards who sought to either conquer land for economic gain or evangelize its people first took to naming it as a means of procuring ownership. In these times of early encounters, European cartographers placed the island of Guahan on a world map that painted CHamorus first as remarkable seafarers, then thieves, and finally an archipelago that honored a queen (Mariana) who had only heard about CHamorus in written letters. From 1565 to 1815, Guahan was a critical juncture for the Crown of Castille's Manila Galleon Trade Route, as ships leaving Manila would depart for Mexico loaded with spices, porcelain, silk, ivory and other goods from China. On their return, the ships are said to have carried at least one-third of the silver extracted from Peru, as well as other parts of the Americas. The route was so prosperous and expansive that it is referred to by historians as "The Dawn of the Global Economy," and "The Birth of Globalization." Although the trade route was lucrative, the voyages were treacherous. With a mortality rate of approximately 50 percent, the likelihood of malnutrition, starvation, and infection was also a persistent threat to the 400-person crews living in cramped quarters. The crew members that did manage to survive were often scurvy-ridden and infested with a few common diseases. The Marianas proved necessary to the galleon route as a site where captains could replenish their stores of water, food, and other necessities. However, Guahan was much more than a strategic location. The responsibility that CHamorus felt to tend to the land was interwoven into the fabric of their society. The land and its people, believed to be formed through the love and sacrifice of siblings Fo'na and Pontan, was also managed by clans overseen by siblings - a Maga'lahi and a Maga'haga. CHamoru society was comprised of two classes: The CHamorus and the Manachang. The CHamorus were divided into an upper class referred to as Matao and a middle class called Acha'ot. They lived along the coastline and were skilled fishermen. The Manachang caste lived inland and were skilled agriculturalists. Furthermore, as a matrilineal society, land was passed down through a mother's bloodline and as a result, much of CHamoru culture was reflective of this high regard for both women and land: providers of life. The act of taking from or venturing through the land was and continues to be a sacred exchange, usually involving asking permission from either those who tend to the land, or the spirits of the land in the absence of a clear caretaker. On the one hand, CHamorus mastered sustainability and knew how to properly maximize their natural resources to not be wasteful while not overharvesting to maintain balance. On the other hand, Magellan and subsequent European crews found little else they could exploit from the Marianas (aside from the land and people). One account by a crewman aboard Magellan's ship bemoans how the crew "saw no sign of gold." The Spanish and CHamoru peoples' conflicting views of Guahan's lands remained throughout the first 100 years of the Galleon Trade operation. In 1668, this tension only grew stronger as CHamorus faced a new period of Spanish colonization fueled by the religious fervor of Father Diego Luis de San Vitores.

#### Catholic Missionization led by Father Diego Luis de San Vitores.

On June 16, 1668 more than two hundred CHamoru men lined Hagatña bay with spears, eager to know what an anchored ship, later identified as the San Diego galleon, was doing in their waters. Patahmo, a headman amongst the warriors, was approached by Father Luis de Medina and his accompanying interpreter on the shore. Bearing gifts of iron, Medina was successfully granted a meeting with Maga'lahi Kepuha, the high chief of Hagatña. As Medina and his interpreter were escorted to Kepuha's home, Pedro Calungsod, a Christian Visayan Filipino survivor of a shipwreck near Saipan thirty years prior, climbed aboard the San Diego galleon. He brought aboard with him his two-year old CHamoru daughter and asked a Jesuit priest to baptize her. This priest was Father Diego Luis de San Vitores. After baptizing the infant, San Vitores gave her the name Mariana and referred to the archipelago as Las Islas Marianas in honor of his queen. Pedro joined San Vitores' mission to evangelize the Mariana Islands and expand Spain's colonial rule as a catechist on his team. Meanwhile in Kepuha's home, Medina not only approached the Maga'lahi with gifts of iron and a velvet hat, but with a proposition regarding the Catholic mission as well. Kepuha was open to hearing their intentions and had allowed them to stay the night as his guests. The next morning, San Vitores came ashore and began his work by conducting Mass near the ocean. Tactical with his actions, San Vitores erected a cross and preached his first sermon to those in attendance using the CHamoru language. The following week, the San Diego galleon departed for the Philippines, leaving San Vitores, Medina, and about fifty other men composed of soldiers, catechists, and priests to the CHamorus for what was expected to be a year until the next galleon was to arrive. The missionaries found themselves in the face of a thriving culture that strayed far from the path of Catholic doctrine. Throughout the island, there were Guma' Uinito (Bachelor Houses) where the male elders of clans would congregate with young boys to educate them. Mothers sent their sons to the Guma' of their family, and thus entrusted their elder relatives with the responsibility of teaching them to be both skilled warriors and responsible community members. Within the Guma', sexual exploration was encouraged and discussed with the ma'unitao (young women) that frequented. Gathering at the Guma' Uinito fostered a safe space for CHamoru youth to mature in the presence of the opposite sex and their elders. However, the Spanish missionaries saw the Guma' as a place where sin and corruption, specifically premarital sex, defiled the youth. San Vitores prioritized the abolishment of the Guma' Uinito, restructuring the CHamoru perception of premarital sex and the customs used to transmit knowledge between generations. The Spaniards also witnessed the makeup of CHamoru unions. Marriages were arranged by leaders and functioned as a binding of clans and a means of social mobility in which divorce was acceptable. The CHamoru way of life was peaceful yet it did not shy away from expression. Disputes within marriages and amongst clans were handled publicly. Infidelity committed by the husband, for example, was met with a loss of property and a burning of his crops carried out by the female relatives of the wife. If the wife on the other hand committed adultery, then the husband could kill her lover. What the CHamorus viewed as acts of communal violence meant to restore peace, the Spanish saw to be uncivilized and disrespectful to the sanctity of marriage. Upon witnessing these customs, the missionaries were instructed to disperse throughout villages and baptize CHamorus. Chief Kepuha had agreed to give San Vitores land which he used to establish the first Catholic church in the Marianas. Kepuha then became the first CHamoru to be baptized on Guahan soil. Although his reasonings for giving San Vitores land remain a topic of contention today, Kepuha had become an ally to the Spaniards and in doing so made Hagatña the base of their mission. San Vitores then sent out priests to other islands throughout the Marianas. Baptism was initially seen as something exclusively bestowed upon the CHamoru class; but this was because San Vitores strategically sought to baptize the headmen of the clans which he knew would serve as an example rewarded in material goods to the rest of their clan members. The baptismal spread had begun with high born clan members eventually targeting infants and elders who were close to death. This process was quickly carried out by the missionaries and such sudden changes to culture were met with mixed responses. Within just six weeks, CHamorus saw the destruction of the skulls of their ancestors, the baptizing of their leaders and most valued community members (elders and youth), and an open critique of their way of life. Tensions arose in the month of August when priests in Guahan, Saipan, and Tinian were wounded by CHamorus.



Additionally, Choco, a Chinese man who had settled down in Guahan's southern village of Pa'a, had played a crucial role in leading the CHamoru resistance. Choco began spreading word that the deaths of CHamoru infants and elders was attributed to the holy water used to conduct baptisms. In response to this, San Vitores visited Pa'a with the intent of baptizing Choco. He arrived with a military commander and armed soldiers, displaying a firm confrontation to be witnessed by the village. In February of 1669, the Dulce Nombre de Maria in Hagåtña was formally established. Kepuha was given the title Don Juan Quipuha and was referred to as the protector of the Hagåtña mission. Around the same time, a seminary called the Colegio de San Juan de Letran, was built and the Spanish mission had then infiltrated the CHamoru educational system. Kepuha died shortly after the church's dedication and was given a Christian burial to his family's dismay. Kepuha II, who felt strongly that his father should have been traditionally laid to rest with his ancestors, was angered by this and sought out Maga'lahi Hurao - another high caste CHamorro of Hagåtña who had been gathering forces for the resistance. Hurao and other chiefs on the island, namely Matapang of Tomhom, had been baptized but began to question the changing fabric of CHamoru society. Highly criticized for living with a divorced woman, Kepuha II grew frustrated with the missionaries to the point where during a confrontation with San Vitores, he expressed that it would be "better to burn in hell than to extinguish the flame of passion." In June, the Acapulco galleon San Jose arrived and brought soldiers equipped with firearms and ammunition. After a few days, San Vitores along with catechist Lorenzo de Morales, took San Jose to Tinian and Saipan. In Saipan, CHamorus had held San Vitores and Lorenzo prisoner, leaving them to the Guma' Uritao who were threatening to execute San Vitores. Eventually they set them free and the two left for Anatahan in August. Lorenzo and San Vitores split up, baptizing infants in different villages and continuing their mission. A newborn child had died in the presence of Lorenzo and the CHamorus immediately retaliated, killing him and making him the first martyr of their mission. As San Vitores looked for Lorenzo only to be met with the news of his death, a volcano erupted allowing him to escape. The next two years were riddled with disputes, alliances, and more forceful mission efforts throughout Guahan and the Northern Mariana Islands. Hurao's efforts to gather resistance supporters was gaining and after briefly being held prisoner by Spanish soldiers, he gathered 2,000 warriors and led the first organized attack against them on September 11, 1671. The attack lasted for eight days and allies, like Choco and Kepuha II, had begun to overwhelm the Spaniards. However, a catastrophic typhoon hit Guahan and left CHamoru forces weakened. In April 1672, Maga'lahi Matapang of Tomhom was visited by San Vitores who had heard of Matapang's newborn daughter. San Vitores insisted that she be baptized to which Matapang angrily refused. At this point, baptism was rendered unpopular and converted CHamorus began to resist the missionaries much more openly. Matapang left to find a warrior also named Hurao with the plan to kill San Vitores. Once Matapang left his home, San Vitores entered and baptized Matapang's daughter without his consent while Pedro Calungsod stood guard. Upon returning, Matapang and Hurao saw this and felt betrayed. They proceeded to hurl lances towards Calungsod and San Vitores, injuring them and leaving them defenseless. Matapang and Hurao loaded them onto a proa and disposed of their bodies over Tomhom's reef.

#### A Battle of Sovereignty/Independence

In the spring of 1672, Maga'lahi Matapang of Tomhom fled hurriedly to the Northern Marianas in the wake of his assassination of the leading missionary in Guam, Father Diego Luis de San Vitores. This assassination was a culmination of growing tensions between CHamoru leaders and the growing Spanish presence. This surge in aggression on both sides led to a war that would last nearly 25 years. During this CHamoru-Spanish War, survival for the CHamoru people was dependent on their ability to retreat, re-strategize, and resist. CHamoru ancestors did not engage in a full-scale war; the war waged against the Spanish was instead marked by sporadic outbursts of organized resistance. This approach to warfare showed that our ancestors were careful, for they carefully considered all outcomes and constantly re-strategized to avoid mass casualties. On many occasions throughout the war, the forces of the Spanish dwindled. But upon each glimmer of victory by the CHamorus, a new ship arrived to bolster the ranks of soldiers present and restock arms and supplies. CHamorus were at a crossroads; either build alliances with neighboring clans or ally with a foreign power. Despite the overwhelming threat these foreign forces placed upon the livelihood of the CHamoru people, many came to the aid of the Spanish. This was done by way of providing rations to the missions or volunteering to fight alongside the soldiers against their CHamoru brothers and sisters. One such man was Hineti, later baptized as Ignacio. Hineti was a man born to the lowest class in the ancient CHamoru hierarchy, the manachang. In 1684, the Spanish Governor of Guam, Quiroga, took a large fraction of soldiers with him to Saipan after hearing of sightings of Maga'lahi Matapang, leaving the missionaries on Guam susceptible to attack. Seeking a way to ensure the prosperity of his clan, Hineti militarized his fellow clan members to defend the Spanish mission against his fellow CHamoru until Quiroga's return. The bulk of casualties were not from war but rather from an array of diseases that were compounded by a practice found throughout Spain's New World Empire: the reduction. Before the initiation of the militant reducciones, CHamoru clans went into deep hiding in the halom rana' and other difficult places to settle across the Mariana Islands. It was not until the 1680s that Spanish conquistadors led by Quiroga forcibly resettled natives from all the islands of the Marianas into five, Church-centered villages: Hagåtña, Humataak, Hagat, Inalihan, and Piga. It was under these densely populated settlements that diseases spread more easily. By the end of the century, CHamorus had to reckon with a new threat. In 1668, the estimated population of the Marianas was between 30,000 to 60,000; in 1705, that number was reduced drastically to 3500. CHamorus on either side of the CHamoru-Spanish War had to think deeply about their future. Like the CHamorus who first fled to the jungles at the sound of gunfire nearly 25 years earlier, the CHamorus at the end of the war had to bide their time and do what they could to survive. During the period of reconstruction following the war and the ascendancy of Spanish power, CHamorus strived to maintain their worldviews and culture and embedded them into the new religion and Spanish ways of life thrust upon them.

#### Period of Rebuilding

By the end of the CHamoru-Spanish War in the early 1700s, CHamorus throughout the Mariana Islands were forced to move from their homes into several new districts throughout the island of Guahan. During this time of total Spanish governance, life for the CHamorus seemed unrecognizable from what it was just a century prior. In the effort to establish a colony in the image of Spanish society, the reconstruction of Guahan began. This transition ultimately ended many of the practices of a culture cultivated within their homeland islands for over 2,000 years. However, despite this physical change, the CHamoru people would continue to maintain their traditional values and beliefs through the guise of assimilation. No longer were rebellions against the Spanish fought on fields by warriors, but instead were waged during daily life by everyday CHamorus. This can be heard no better than in the language that fell from the tongues of the people. The CHamorus were faced with an unprecedented influx of new words from the Spanish language that had to be quickly adopted in order to describe a world changing just as fast. The CHamorus made these words their own, regardless of their origin, by both pronouncing them in ways that felt natural and by speaking them in their traditional grammar structure. Spanish words such as mesa and carne were spoken as lamas (table) and katne (meat). Although the language sounded Spanish, as a son or daughter of Guam spoke it, it became CHamoru. The CHamorus experienced the first significant threat to their culture after the abolishment of the Guma' Uritao by Father Diego Luis de San Vitores. While the Catholic mission initially moved to extinguish the seemingly pagan practices of the CHamorus, it had inadvertently caused the end of an entire system of education whose knowledge was built upon thousands of years of practice in navigation, stonework, and oral history. As the CHamorus were gathered into these new villages, their solution to the newfound absence of a cultural institution was found in the fields of the family ranches that they kept separate from their residence, called a lanchos. These lanchos served as pseudo Guma' Uritaos where young CHamorus could speak their language, learn traditional practices, and instill an education of key cultural values outside the watch of priests and soldiers. Despite initially serving as a key component in assimilation into Spanish life, the Catholic Church was strategically used by CHamorus to ensure that cultural practices and values were practiced in an unassuming way. This can be observed in the establishment of the local role of a techa', or prayer leader, to preserve a place of power for women within this new social hierarchy. The techa' was a role normally held by the oldest woman in the village. In her capacity as techa' she would have authority within each village's church, second only to the priest. Within this normally patriarchal institution, the CHamorus, through their actions in the Church, were able to maintain a sense of gender cooperation and equality that reflected the roles of the eldest daughter and son in ancient clan leadership. This spread of foreign influence had moved into the homes of the CHamorus as well. In addition to new technologies and foodstuffs, the Spanish had also brought with them their legends and folklores. These stories included mermaids and duendes, characters that were never a part of the CHamoru culture. These stories were told in the houses of many CHamoru families but were tweaked with each retelling to reflect traditional values and customs. This can be seen in the retelling of the legend of Sirena. The original story served as a cautionary tale for children to obey their parents, seeing that Sirena refused to obey her mother and was consequently cursed by her to become half fish. CHamorus, however, have extracted a secondary lesson which is for parents to understand the weight of their words and the influence they have on the lives of their children. This lesson in childcare is one that is consistent with Fray Juan Probe's observations and descriptive accounts of the CHamoru people before the CHamoru-Spanish War. The CHamorus ingenuity and adaptability, amidst overwhelming pressures to conform to a foreign way of life, ensured that key components of their traditional knowledge would continue to guide their people into this new journey just as it had for thousands of years. These lessons would continue to guide the people, even as they faced an emerging threat to their livelihood in the mid-1800s, one that did not discriminate by race or religion: the plague.



#### A Plague from CHamoru Memory Returns

The 1855 Smallpox Epidemic: Yo'ámte (CHamoru healers) on the Frontlines

Throughout one of the darkest crises in CHamoru history, which killed nearly 60% (5,542 inhabitants) of Guam's population, it was during this time that its natives, government officials, and the Church turned to a trusted source of medical aid, the yo'ámte. CHamoru yo'ámte were front liners against a virulent disease that debilitated its victims with severe fatigues, fevers, and pus-filled lesions covering the body. In 1845, a decade before the smallpox epidemic, Governor Santa Maria referred to the ancient yo'ámte as "the real people who practice medicine here." The yo'ámte concocted a plethora of ámot (indigenous medicine) to treat a variety of ailments including those labeled chetnot maípe (unexplained illnesses). The yo'ámte created ámot using hale and hágon siha (roots and leaves) from native plants from private gardens and the halom tanu' (jungle). CHamoru ancestors possessed valuable medical knowledge, and in the time of smallpox, they found ways to innovate and explore new methods of treatment. As an old CHamoru saying from Saipan goes: "In ná'i háo gi as Yu'os chetnot-mu, para un espiha ámot-mu" (God gave us the sickness for you to look for the medicine). In the spring of 1856, the Edward L. Frost, and American schooner, anchored in Apra Harbor, Marianas, carrying onboard prominent businessmen, Spanish mariners, Filipino crewmen, and the corpse of a man who died of a plague CHamoru experienced a century ago: smallpox. In the days that followed the ship's arrival, an island resident exhibited signs of the viral disease. Because the virus was extremely contagious, Governor de la Corte initiated containment policies against the disease including home quarantines, isolation zones, and the construction of medical facilities (carnaries) in Famillanan, Maigu, Malesso, Humatak, and Inalahan. Amidst this epidemic, the Spanish administration did not have an acting medical officer or an active vaccination board, so the role of the suruhana cannot be overlooked. Despite the introduction of Western medicine and practices, Spanish and Church leaders relied on CHamoru knowledge on medicine before, during, and after the time of smallpox. In an 1875 account, Dr. Dimas Corral, one of the first Spanish doctors to practice in the Marianas, sought the aid and consultation of the CHamoru yo'ámte to use "the plants of the country" to create indigenous medicines for sailors infirmed at the Colegio de San Juan de Letran. The yo'ámte, however, kept their recipes secret from Spanish officials because obtaining ingredients from the halom tanu', the sacred dwelling place of the taotao'na, would have upset the spirits. Therefore, Spanish officials like Corral must have relied on the cooperation of CHamoru native healers and willfully sought their knowledge. The status of the yo'ámte is a revered position in CHamoru society, and it is a living tradition that exists today. The yo'ámte of today have used recipes for ámot passed down for hundreds of years. Even amidst the COVID-19 pandemic, people of the Marianas turn to their yo'ámte for not just ámot to treat their symptoms, but for comfort and reassurances towards theirs and their community's overall wellbeing.

#### CHamoru Encounter A New Foreign Power in the Marianas

At the end of the smallpox epidemic, the CHamoru population declined nearly sixty percent. Similar to the period following the CHamoru-Spanish War around 150 years earlier, CHamorus had to strive to preserve their cultural values and ways of life. The CHamorus of this post-pandemic era were once again to be affected by great changes to their livelihood. A Spanish Royal Decree of 1885 granted increased democratic institutions for the CHamorus through the goveñacillo (elected mayors). A rising political class was gaining power in the Marianas. However, in February 1898, in an ocean on the other side of the world, the CHamoro people would experience the effects of an explosion aboard an American second-class battleship, the USS Maine in Havana, Cuba, and the start of a war between Spain and the United States. This war would result in an offensive assault on Guåhan and other indigenous peoples under the Spanish crown. The CHamorus residing in Sumay heard cannon fire from the USS Charleston as it docked in Apra Harbor. Many remained unaware of the fact that the visiting American sailors escorted on board the Spanish governor, military officials, and troops as prisoners of war. With the Spanish contact and administration over Guåhan for over 300 years represented by their flag being lowered for the last time, American sailors raised their star-spangled flag while their anthem resounded in the background. Far from the Pacific in a continent bordering the Atlantic, Americans initiated negotiations in Paris, France to secure the transfer of the territories of Spain's empire, without any CHamorus present. For the first time in hundreds of years, Guåhan was separated politically from the other islands in the Northern Marianas as Guåhan was the only Mariana Island transferred to the U.S. Although Guåhan became a U.S. territory, the civil rights and liberties guaranteed and protected by the U.S. Constitution and the nation it represented did not follow the U.S. flag as it flew over Guåhan. Nonetheless, the CHamoro people had a natural desire for freedom and liberty. It was this desire that prompted some CHamorus to flee to the halom táno like their ancestors before them. It was also that desire that empowered CHamorus to openly protest in the early years of a new regime by petitioning a U.S. Naval regime and a governing body thousands of miles from their shores. In the increasing global era of the twentieth century, the people of Guåhan would face new obstacles and struggles that directly challenged their sovereignty and way of life, but like their ancestors before them, the CHamoro people learned to resist and adapt to maintain their identity.

#### Continuity of I Hinanao-ta Sigi Mo'na: Konsigi I Hinanao-ta (Continuing Our Journey)

As Guåhan commemorates the 500 year anniversary of the first recorded successful circumnavigation voyage around the world, it becomes nearly impossible to overlook the true weight of history in the CHamoro people's lives today. Upon the arrival of the Spanish vessels on the shores of Guåhan, the journeys of the CHamoro and Spanish peoples would forever be intertwined. Forged by expedition and strengthened by trade, the relationship between the Mariana Islands and Spain would undergo countless conflicts and compromises with tragedies and triumphs experienced on both sides. In nearly all aspects of CHamoro culture the legacy of Spain's influence is undeniable, from language to religion, music to food. The CHamorus however, do not acknowledge that this influence makes their culture any less CHamoro. Rather, CHamorus understand that this relationship demonstrates that the CHamoro culture is unquestionably alive and thriving. Hearing of CHamoro history from the voices of its own people instills in them a deeper appreciation for the ingenuity of their ancestors in incorporating ancient traditions and customs into adopted foreign practices as well as their sheer resiliency in holding steadfast to values whose importance could not be compromised. The CHamoro term for ancestor, taotao'na, comes from the joining of two words, taota, meaning people, and mo'na, meaning front. In its literal translation, "the people of the front"; and

WHEREAS, "I Hinanao-Ta" was commissioned by Komisyon Estoria-Ta, with funding and support from the Guåhan Humanities Cares Act, the Young Men's League of Guam, the Guam Museum, the Department of CHamoru Affairs, the Micronesian Area Research Center, the University of Guam, Guampedia, and the Guam Preservation Trust, and is herewith encapsulated; and

WHEREAS, as the CHamoro people of today share the stories of their ancestors, they bring with it their belief that those from the past are not merely characters written in books whose lives exist only in those pages of history. Rather, they are the leaders standing before us, constantly at the forefront of our minds, paving the way along a continually unfolding journey that is as resilient and vigorous today as the day they began telling their story with their first mark on the shores of Guåhan thousands of years ago; now therefore, be it

RESOLVED, that the Committee on Rules of I Mina'trentai Sais Na Liheslaturan Guåhan does hereby, on behalf of I Liheslaturan Guåhan and the people of Guam, recognize the resiliency, vitality, and unwavering nature of the CHamoro culture and their will in "Konsigi I Hinanao-ta" (Continuing Our Journey); and commemorate the history of Guåhan from the CHamoro perspective on the Five Hundred (500) Year Anniversary of the Circumnavigation of the World by sharing the story of "I Hinanao-Ta (Our Journey)"; and be it further

RESOLVED, that the Speaker and the Chairperson of the Committee on Rules certify, and the Legislative Secretary attest to, the adoption hereof; and that copies of the same be thereafter transmitted to His Majesty King Felipe VI and Her Majesty Queen Letizia of the Kingdom of Spain; to the Members of His Majesty's Spanish Delegation: Rear Admiral Santiago Barber Lopez and Captain Carlos Mateo San Roman, Spanish Navy; to Dr. Maria Saavedra Inaraja, PhD; to Mr. Adrian Cruz, Gehilo; and Dr. Robert Underwood, Vice-Gehilo; I Kumisyon Estoria-ta; and to the Honorable Lourdes A. Leon Guerttero, I Maga'tagan Guåhan.

DULY AND REGULARLY ADOPTED BY THE COMMITTEE ON RULES OF I MINA'TRENTAI SAIS NA LIHESLATURAN GUÅHAN ON THE 4TH DAY OF MARCH 2021.

  
THERESE M. TERLAJE  
Speaker

  
TINA ROSE MUNIA BARNES  
Chairperson, Committee on Rules

  
AMANDA L. SHELTON  
Legislative Secretary





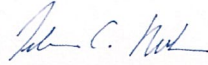
# THE OFFICE OF SENATOR TELENA CRUZ NELSON

I MINA'TRENTAI SAIS NA LIHESLATURAN GUÅHAN | 36th GUAM LEGISLATURE

COMMITTEE ON  
EDUCATION,  
SELF DETERMINATION  
AND HISTORIC  
PRESERVATION,  
INFRASTRUCTURE,  
BORDER SAFETY,  
FEDERAL AND  
FOREIGN AFFAIRS,  
AND  
MARITIME  
TRANSPORTATION

March 3, 2021

## MEMORANDUM

To: All Honorable Senators  
From: Senator Telena Cruz Nelson   
Subject: **Presentation Notice – Res. No. 32-36 (COR)**

*Buenas yan Håfa Adai!* Please join us for the presentation of **Resolution No. 32-36 (COR)** – Senator Telena Cruz Nelson, Speaker Therese Terlaje, Vice Speaker Tina Rose Muña Barnes, and Senator Amanda Shelton, “Relative to recognizing the resiliency, vitality, and unwavering nature of the *CHamoru* culture and their will in “*Konsigi I Hinanao-ta*” (Continuing Our Journey); and commemorating the history of *Guåhan* from the *CHamoru* perspective on the Five Hundred (500) Year Anniversary of the Circumnavigation of the World by sharing the story of “*I Hinanao-Ta* (Our Journey).” The presentation will take place on **Thursday, March 4, 2021 at 4:00 p.m.**, at **Senator Angel Leon Guerrero Santos Latte Stone Memorial Park.**

The hearing will broadcast on local television, GTA Channel 21, Docomo Channel 117/112.4, and stream online via I Liheslaturan *Guåhan*'s live feed on YouTube. A recording of the hearing will be available online via Guam Legislature Media on YouTube after the hearing. We look forward to your participation!

*Si Yu'os Ma'åse'!*

***I MINA'TRENTAI SAIS NA LIHESLATURAN GUÅHAN***  
**2021 (FIRST) Regular Session**

**Resolution No. 32-36 (COR)**

Introduced by:

Telena Cruz Nelson  
Therese M. Terlaje  
Tina Rose Muña Barnes  
Amanda L. Shelton  
V. Anthony Ada  
Frank Blas Jr.  
Joanne Brown  
Christopher M. Dueñas  
James C. Moylan  
Sabina Flores Perez  
Clynton E. Ridgell  
Joe S. San Agustin  
Telo T. Taitague  
Jose "Pedo" Terlaje  
Mary Camacho Torres

**Relative to recognizing the resiliency, vitality, and unwavering nature of the CHamoru culture and their will in "Konsigi I Hinanao-ta" (Continuing Our Journey); and commemorating the history of Guåhan from the CHamoru perspective on the Five Hundred (500) Year Anniversary of the Circumnavigation of the World by sharing the story of "I Hinanao-Ta (Our Journey)."**

1           **BE IT RESOLVED BY THE COMMITTEE ON RULES OF I**  
2 ***MINA'TRENTAI SAIS NA LIHESLATURAN GUÅHAN:***

3           **WHEREAS,** as the island of Guåhan participates in the commemoration of the  
4 five hundred (500) year anniversary of the first recorded and successful  
5 circumnavigation voyage of the world, it has become of great significance and interest  
6 to the people of Guåhan to remember and re-evaluate the true weight of the island's

1 history in its people’s lives today. The story of the people of Guåhan is preserved in a  
2 manuscript entitled “I Hinanao-Ta (Our Journey)” by CHamoru authors Artemia Perez,  
3 Juan San Nicolas, Lazaro T. Quinata, and Manuel Lujan Cruz, which shares the  
4 CHamoru perspective of Guåhan history, and is further preserved in this resolution for  
5 the future of the CHamoru civilization.

## 6 **Introduction**

7 The challenge of reading history is most heavily felt by those whose stories were  
8 written for them. Magellan’s circumnavigation was the beginning of documented  
9 histories of the people of the Mariana Islands. For generations, those words  
10 dictated the perception of not only how the world knew the CHamoru people, but  
11 how the people of the Marianas learned of their ancestors as well. On the 500th  
12 commemoration of Magellan’s circumnavigation, the people of the Marianas are  
13 eager to share with the world a holistic picture of their history by engaging the  
14 written history with indigenous stories and sources of knowledge. CHamorus live  
15 in an exciting time where learners are not satisfied with simply “reading between  
16 the lines.” Now more than ever, the desire to engage with a history that represents  
17 Chamorus is pushing them to complete the narrative. I Hinanao-ta, Our Journey,  
18 is a testament to the power of perspective. It is a step towards the world knowing  
19 who CHamorus are from CHamorus themselves.

## 20 **I Tinituhon (The Beginning) Creation Story**

21 The CHamoru story begins with a sister and brother whose deaths were catalysts  
22 for life. Before there was an ocean to voyage, land to roam, and a sky to admire,  
23 there was Fo’na and Pontan. The two were supernatural forces charged with great  
24 power and were loyal to one another. Pontan, wise and forward-thinking,  
25 imagined a life for his sister beyond his existence. He envisioned for her a future  
26 of abundance, where her solitude could be peaceful. As Pontan’s life was nearing  
27 its end, Fo’na remained by her brother’s side and listened for his last wishes.  
28 Drawing his final breaths, Pontan asked Fo’na to transform his body into the



1 world we are entrusted with today. With a heart struck with grief, Fo'na carried  
2 out her brother's legacy by first creating light with his eyes - each becoming the  
3 sun and the moon. Next, she transformed his chest into the sky which became  
4 like a canvas painted with stars, clouds, and vibrant colors. She added to this  
5 brilliant sky by forming rainbows out of Pontan's eyebrows. Using Pontan's  
6 back, Fo'na began to form the earth. Continuing to harness her powers, she  
7 meticulously tended to the land until it became rich soil and limestone forests  
8 decorated with groves of coconut trees, gaosáli (torchwood) flowers, fadang  
9 (cycad trees), and more. Fo'na looked around her and saw that Pontan's purpose  
10 had been fulfilled. She admired her brother's selflessness and mourned in his  
11 absence. While doing so, Fo'na's grief spilled out into the world. Her tears  
12 became the oceans and rivers, and as she cradled herself in the bay of an island,  
13 she longed for company. Fo'na decided to become one with the earth and  
14 transformed herself into a large rock. From this rock, human and animal life  
15 emerged to share in Fo'na's creation. The humans journeyed beyond the bay and  
16 explored the world that came of Pontan and Fo'na's sacrifice. Centuries went by  
17 and eventually, civilizations formed. Knowledge of seafaring allowed for these  
18 skilled people to brave the open water in search of something inconceivably  
19 valuable: a place where life could be sustained. Over 3,500 years ago, these  
20 people traveled great distances from Southeast Asia and returned to the  
21 archipelago we now refer to as the Mariana Islands. These same people made the  
22 islands their home and would in turn become our ancestors. They lived  
23 harmoniously with the land and sea, respectfully indulging in the bounty of fish,  
24 fruit, and vegetables that the island provided. Our ancestors cultivated rice, built  
25 remarkable latte stone structures, and established a language that has persevered  
26 since. Those that resided in Guåhan had found their way back to their motherland  
27 and saw Fo'na in rock formation by the bay of a southern village they called  
28 Humåtak. Basking in the world she and Pontan had provided for them, our

1 ancestors continued to tell their origin story and made offerings to show their  
2 gratitude. To this day, it is believed that touching Fo'na, now referred to as Lasso'  
3 Fouha (Fouha Rock), can endow you with fertility. The sacrality of Lasso' Fouha  
4 has been protected through oral histories and is emerging as a place CHamorus  
5 can visit to feel connected to, or to show gratitude towards their ancestors. As  
6 soon as our ancestors stepped out of their galaides (canoes) and called this place  
7 home, they started a new journey, no longer as nomads of the sea, but as the  
8 CHamoru people of the island of Guåhan. The CHamorus would continue their  
9 journey as stewards of these islands, adventuring to others throughout the Pacific.  
10 It wasn't until 3,000 years later, when this time, a group of foreign voyagers from  
11 a land they did not know would come to meet them upon their shores.

### 12 **CHamoru People Encounter Three Spanish Vessels**

13 In March of 1521, the CHamoru people of Guåhan were in the month of  
14 Umagahaf, as determined through their observation of the cycle of i pilan (the  
15 moon). Umagahaf occurred in the middle of fanomñåkan (the dry season) and  
16 marked the time to harvest guatåfi (snapper fish) from within the reefs. The  
17 people of Guåhan would take to their galaides (outrigger canoes) in this time of  
18 the year in search of this seasonal fish, just as they had for more than 3,000 years.  
19 At the same time, a voyaging crew from the Spanish Empire was in the middle  
20 of an expedition in search of a trade route to the Maluku Islands in Indonesia. As  
21 these explorers entered their 533rd day of the voyage, they had run dangerously  
22 low on rations. Many crew members had died due to malnourishment and those  
23 who remained were forced to eat pieces of leather, softened by sea water, to  
24 survive. The day on Guåhan was a normal one, when suddenly, as is said through  
25 oral history, that the CHamorus in the southern village of Humåtak spotted three  
26 foreign vessels on the horizon. The design of these ships was not like any they  
27 had seen from the other nearby islands. Intrigued by this, they boarded their  
28 galaides (outrigger canoes) to investigate. They used their lateen sails to swiftly

1 move across the water, almost like dolphins jumping through the waves, speaking  
2 to a mastery of the winds and sea that had been cultivated by millenniums of open  
3 ocean trade with neighboring islands. The explorers, so impressed by these  
4 vessels, named these islands Islas de las Velas Latinas, the Islands of the Lateen  
5 Sails. Upon reaching the galleons, the CHamorus immediately climbed aboard  
6 the deck of the main flagship to welcome the visitors within their waters. As the  
7 two groups of people were attempting to speak with one another, an altercation  
8 broke out between a member of the Spanish crew and a CHamoru, leading a crew  
9 member to strike the CHamoru with his sword, and causing the other CHamorus  
10 to immediately jump overboard and back to their galaides. The CHamorus, seeing  
11 as they had suffered a grave offense by the Spanish, sought a form of restitution,  
12 as was common among their people to maintain peace. It was this common  
13 practice that prompted the CHamorus aboard the flagship to take the skiff that  
14 was attached to its side as they jumped off the ship. While the CHamorus saw  
15 this as restitution, the explorers, who were not familiar with the cultures of the  
16 people, viewed this as an act of theft, leading them to pursue the CHamorus. The  
17 explorers followed with forty armed men. To take back the skiff, the explorers  
18 burned down over forty latte homes and killed seven CHamorus, taking their  
19 entrails with them as they returned to their ship, as was believed to cure ailments  
20 experienced by crew members. The CHamorus pursued the explorers with close  
21 to 100 galaides. The CHamorus, at full speed surpassed that of the explorers,  
22 swiftly sailing between the ships to hurl rocks at the crew. Some of these  
23 CHamorus broke away from the attack to trade provisions with the explorers for  
24 beads, but upon completing the trade, rejoined their people in the attack.  
25 Distraught from deaths of close friends and family, the women aboard the  
26 galaides let out mournful cries and tore out their hair as they chased the galleons  
27 out of their home waters. The CHamorus pursued the explorers for about three  
28 miles, eventually turning around to sail back to shore once they were sure the

1 ships would not return. As those aboard the ships ventured further from Guåhan's  
2 shores, they looked to these islands and renamed them Islas de Los Ladrones, the  
3 Island of Thieves. Meanwhile, CHamorus were relieved at the end of their bitter  
4 encounter.

### 5 **I Taotao Tåsi (The People of the Sea)**

6 When Magellan's crew wandered into the Marianas, they encountered a  
7 civilization which had already existed for thousands of years. The CHamoru were  
8 interconnected with other island groups by the expanse of the ocean - what Epeli  
9 Hau'ofa called a sea of islands. The CHamoru people were not objects to be  
10 discovered. Rather, by 1521 they were a people with sustained contact with and  
11 knowledge of the outside world. One crew member aboard Magellan's ship,  
12 Andrès de San Martín, remarked that the CHamoru who stepped foot onto the  
13 deck of Magellan's galleon were "completely unawed" by what they saw aboard  
14 the vessel. As navigators, they had an intimate knowledge of stars, waves, clouds,  
15 swells, animals, and winds which guided them from one island to another. On  
16 land, it was an intricate knowledge of craftsmanship which helped create sakman  
17 and other vessels which could navigate long distances at incredible speeds. For  
18 the Spanish crewmembers, these outrigger canoes were vastly different from their  
19 hulking, slow-moving ships in that their sails, made of intricately woven plant  
20 fibers, were not stationary, but could be moved from one end of the canoe to the  
21 other. This allowed CHamoru navigators to quickly maneuver their canoes with  
22 the wind. However, it is not just outrigger technology and seafaring knowledge  
23 which travelled far and wide, but language. CHamorus share linguistic and  
24 cultural ties to communities across Oceania - a region four-fifths of the globe's  
25 oceanic surface. As early navigators travelled across the Pacific, they also  
26 brought with them many food staples we now share with many relatives across  
27 Oceania, such as lemmai, niyok, and the many varieties of root plants found  
28 among Pacific peoples such as kamuti, dågu and nika'. CHamoru seafarers were

1 devoted students of the ocean, and could navigate to sister islands based on,  
2 among many things, the shape and pattern of tides and swells. So dedicated were  
3 they to seafaring that, among all the gold, silver, and other riches the Spanish  
4 ships held for trade, what our ancestors sought most were iron nails and other  
5 sharp-tipped objects which they traded in exchange for water, foods, guåfak, and  
6 live birds. While the Spanish were quick to marvel at the speed and ingenuity of  
7 CHamoru sea vessels, at later points during Spain's colonizing mission, canoes  
8 were vilified due to the threats they posed to the stability of the Spanish order.  
9 During the CHamoru-Spanish Wars, for instance, Spanish priests and soldiers  
10 destroyed canoes and would forbid their construction fearing the military and  
11 logistical advantages they provided to the CHamoru rebellion. Like many other  
12 Pacific island communities affected by colonization, knowledge of seafaring  
13 dwindled in the Marianas, as the Spanish fought to keep CHamoru from the  
14 ocean, knowing that the seas meant freedom and the mobility to connect with  
15 other island peoples. However, traditional seafaring knowledge has persevered  
16 through time and hardship with the help of our relatives in Micronesia, from the  
17 Poluwat and Satawal atolls. Present day master navigators have helped pave the  
18 way for a CHamoru seafaring revival, so that future generations can take to the  
19 ocean once again.

### 20 **I Taotao Tåno (The People of the Land)**

21 The relationship that CHamoru people have with the land is one of  
22 interconnectedness and respect. CHamoru ancestors were not taught to see land  
23 as a commodity. Instead, they coexisted with nature and saw themselves as givers  
24 just as much as they were takers, protecting and witnessing it as an invaluable  
25 force. Knowledge of the land as both a resource and a connection to life beyond  
26 is seen across many indigenous cultures. CHamoru ancestors, for example,  
27 looked to the trongkon niyok (coconut tree) as the tree of life and skillfully  
28 utilized every part of it. Additionally, the trongkon nunu (banyan trees) were

1 respected as ancestral homes to the taotaomo'na (the people of before). It was  
2 natural for CHamorus to be raised knowing the function and vitality of their land.  
3 History tells us that Spanish expansionism came with the naming and thus  
4 claiming of land. While CHamoru ancestors referred to themselves as I taotao  
5 tãno, or the people of the land, Spaniards who sought to either conquer land for  
6 economic gain or evangelize its people first took to naming it as a means of  
7 procuring ownership. In these times of early encounters, European cartographers  
8 placed the island of Guåhan on a world map that painted CHamorus first as  
9 remarkable seafarers, then thieves, and finally an archipelago that honored a  
10 queen (Mariana) who had only heard about CHamorus in written letters. From  
11 1565 to 1815, Guåhan was a critical juncture for the Crown of Castille's Manila  
12 Galleon Trade Route, as ships leaving Manila would depart for Mexico loaded  
13 with spices, porcelain, silk, ivory and other goods from China. On their return,  
14 the ships are said to have carried at least one-third of the silver extracted from  
15 Peru, as well as other parts of the Americas. The route was so prosperous and  
16 expansive that it is referred to by historians as "The Dawn of the Global  
17 Economy," and "The Birth of Globalization." Although the trade route was  
18 lucrative, the voyages were treacherous. With a mortality rate of approximately  
19 50 percent, the likelihood of malnutrition, starvation, and infection was also a  
20 persistent threat to the 400-person crews living in cramped quarters. The crew  
21 members that did manage to survive were often scurvy-ridden and infested with  
22 a few common diseases. The Marianas proved necessary to the galleon route as  
23 a site where captains could replenish their stores of water, food, and other  
24 necessities. However, Guåhan was much more than a strategic location. The  
25 responsibility that CHamorus felt to tend to the land was interwoven into the  
26 fabric of their society. The land and its people, believed to be formed through the  
27 love and sacrifice of siblings Fo'na and Pontan, was also managed by clans  
28 overseen by siblings - a Maga'låhi and a Maga'håga. CHamoru society was

1 comprised of two classes: The CHamorri and the Manâchang. The CHamorri  
2 were divided into an upper class referred to as Matao and a middle class called  
3 Acha'ot. They lived along the coastline and were skilled fishermen. The  
4 Manâchang caste lived inland and were skilled agriculturalists. Furthermore, as  
5 a matrilineal society, land was passed down through a mother's bloodline and as  
6 a result, much of CHamoru culture was reflective of this high regard for both  
7 women and land: providers of life. The act of taking from or venturing through  
8 the land was and continues to be a sacred exchange; usually involving asking  
9 permission from either those who tend to the land, or the spirits of the land in the  
10 absence of a clear caretaker. On the one hand, CHamorus mastered sustainability  
11 and knew how to properly maximize their natural resources to not be wasteful  
12 while not overharvesting to maintain balance. On the other hand, Magellan and  
13 subsequent European crews found little else they could exploit from the Marianas  
14 (aside from the land and people). One account by a crewman aboard Magellan's  
15 ship bemoans how the crew "saw no sign of gold." The Spanish and CHamoru  
16 peoples' conflicting views of Guåhan's lands remained throughout the first 100  
17 years of the Galleon Trade operation. In 1668, this tension only grew stronger as  
18 CHamorus faced a new period of Spanish colonization fueled by the religious  
19 fervor of Father Diego Luis de San Vitores.

### 20 **Catholic Missionization led by Father Diego Luis de San Vitores.**

21 On June 16, 1668 more than two hundred CHamoru men lined Hagåtña bay with  
22 spears, eager to know what an anchored ship, later identified as the San Diego  
23 galleon, was doing in their waters. Fatahurno, a headman amongst the warriors,  
24 was approached by Father Luis de Medina and his accompanying interpreter on  
25 the shore. Bearing gifts of iron, Medina was successfully granted a meeting with  
26 Maga'låhi Kepuha, the high chief of Hagåtña. As Medina and his interpreter were  
27 escorted to Kepuha's home, Pedro Calungsod, a Christian Visayan Filipino  
28 survivor of a shipwreck near Saipan thirty years prior, climbed aboard the San

1 Diego galleon. He brought aboard with him his two-year old CHamoru daughter  
2 and asked a Jesuit priest to baptize her. This priest was Father Diego Luis de San  
3 Vitores. After baptizing the infant, San Vitores gave her the name Mariana and  
4 referred to the archipelago as Las Islas Mariana in honor of his queen. Pedro  
5 joined San Vitores' mission to evangelize the Mariana Islands and expand  
6 Spain's colonial rule as a catechist on his team. Meanwhile in Kepuha's home,  
7 Medina not only approached the Maga'lahi with gifts of iron and a velvet hat, but  
8 with a proposition regarding the Catholic mission as well. Kepuha was open to  
9 hearing their intentions and had allowed them to stay the night as his guests. The  
10 next morning, San Vitores came ashore and began his work by conducting Mass  
11 near the ocean. Tactical with his actions, San Vitores erected a cross and preached  
12 his first sermon to those in attendance using the CHamoru language. The  
13 following week, the San Diego galleon departed for the Philippines, leaving San  
14 Vitores, Medina, and about fifty other men composed of soldiers, catechists, and  
15 priests to the CHamorus for what was expected to be a year until the next galleon  
16 was to arrive. The missionaries found themselves in the face of a thriving culture  
17 that strayed far from the path of Catholic doctrine. Throughout the island, there  
18 were Guma' Uritao (Bachelor Houses) where the male elders of clans would  
19 congregate with young boys to educate them. Mothers sent their sons to the  
20 Guma' of their family, and thus entrusted their elder relatives with the  
21 responsibility of teaching them to be both skilled warriors and responsible  
22 community members. Within the Guma', sexual exploration was encouraged and  
23 discussed with the ma'uritao (young women) that frequented. Gathering at the  
24 Guma' Uritao fostered a safe space for CHamoru youth to mature in the presence  
25 of the opposite sex and their elders. However, the Spanish missionaries saw the  
26 Guma' as a place where sin and corruption, specifically premarital sex, defiled  
27 the youth. San Vitores prioritized the abolishment of the Guma' Uritao,  
28 restructuring the CHamoru perception of premarital sex and the customs used to



1 transmit knowledge between generations. The Spaniards also witnessed the  
2 makeup of CHamoru unions. Marriages were arranged by leaders and functioned  
3 as a binding of clans and a means of social mobility in which divorce was  
4 acceptable. The CHamoru way of life was peaceful yet it did not shy away from  
5 expression. Disputes within marriages and amongst clans were handled  
6 publically. Infidelity committed by the husband, for example, was met with a loss  
7 of property and a burning of his crops carried out by the female relatives of the  
8 wife. If the wife on the other hand committed adultery, then the husband could  
9 kill her lover. What the CHamorus viewed as acts of communal violence meant  
10 to restore peace, the Spanish saw to be uncivilized and disrespectful to the  
11 sacrality of marriage. Upon witnessing these customs, the missionaries were  
12 instructed to disperse throughout villages and baptize CHamorus. Chief Kepuha  
13 had agreed to give San Vitores land which he used to establish the first Catholic  
14 church in the Marianas. Kepuha then became the first CHamoru to be baptized  
15 on Guåhan soil. Although his reasonings for giving San Vitores land remain a  
16 topic of contention today, Kepuha had become an ally to the Spaniards and in  
17 doing so made Hagåtña the base of their mission. San Vitores then sent out priests  
18 to other islands throughout the Marianas. Baptism was initially seen as something  
19 exclusively bestowed upon the CHamorri class; but this was because San Vitores  
20 strategically sought to baptize the headmen of the clans which he knew would  
21 serve as an example rewarded in material goods to the rest of their clan members.  
22 The baptismal spread had begun with high born clan members eventually  
23 targeting infants and elders who were close to death. This process was quickly  
24 carried out by the missionaries and such sudden changes to culture were met with  
25 mixed responses. Within just six weeks, CHamorus saw the destruction of the  
26 skulls of their ancestors, the baptizing of their leaders and most valued  
27 community members (elders and youth), and an open critique of their way of life.  
28 Tensions arose in the month of August when priests in Guåhan, Saipan, and

1 Tinian were wounded by CHamorus. Additionally, Choco, a Chinese man who  
2 had settled down in Guåhan's southern village of Pa'a, had played a crucial role  
3 in leading the CHamoru resistance. Choco began spreading word that the deaths  
4 of CHamoru infants and elders was attributed to the holy water used to conduct  
5 baptisms. In response to this, San Vitores visited Pa'a with the intent of baptizing  
6 Choco. He arrived with a military commander and armed soldiers; displaying a  
7 firm confrontation to be witnessed by the village. In February of 1669, the Dulce  
8 Nombre de Maria in Hagåtña was formally established. Kepuha was given the  
9 title Don Juan Quipuha and was referred to as the protector of the Hagåtña  
10 mission. Around the same time, a seminary called the Colegio de San Juan de  
11 Letran, was built and the Spanish mission had then infiltrated the CHamoru  
12 educational system. Kepuha died shortly after the church's dedication and was  
13 given a Christian burial to his family's dismay. Kepuha II, who felt strongly that  
14 his father should have been traditionally laid to rest with his ancestors, was  
15 angered by this and sought out Maga'lahi Hurao - another high caste CHamorri  
16 of Hagåtña who had been gathering forces for the resistance. Hurao and other  
17 chiefs on the island, namely Matapang of Tomhom, had been baptized but began  
18 to question the changing fabric of CHamoru society. Highly criticized for living  
19 with a divorced woman, Kepuha II grew frustrated with the missionaries to the  
20 point where during a confrontation with San Vitores, he expressed that it would  
21 be "better to burn in hell than to extinguish the flame of passion." In June, the  
22 Acapulco galleon San Jose arrived and brought soldiers equipped with firearms  
23 and ammunition. After a few days, San Vitores along with catechist Lorenzo de  
24 Morales, took San Jose to Tinian and Saipan. In Saipan, CHamorus had held San  
25 Vitores and Lorenzo prisoner, leaving them to the Guma' Uritao who were  
26 threatening to execute San Vitores. Eventually they set them free and the two left  
27 for Anatahan in August. Lorenzo and San Vitores split up, baptizing infants in  
28 different villages and continuing their mission. A newborn child had died in the

1 presence of Lorenzo and the CHamorus immediately retaliated, killing him and  
2 making him the first martyr of their mission. As San Vitores looked for Lorenzo  
3 only to be met with the news of his death, a volcano erupted allowing him to  
4 escape. The next two years were riddled with disputes, alliances, and more  
5 forceful mission efforts throughout Guåhan and the Northern Mariana Islands.  
6 Hurao's efforts to gather resistance supporters was gaining and after briefly being  
7 held prisoner by Spanish soldiers, he gathered 2,000 warriors and led the first  
8 organized attack against them on September 11, 1671. The attack lasted for eight  
9 days and allies, like Choco and Kepuha II, had begun to overwhelm the  
10 Spaniards. However, a catastrophic typhoon hit Guåhan and left CHamoru forces  
11 weakened. In April 1672, Maga'lahi Matâpang of Tomhom was visited by San  
12 Vitores who had heard of Matâpang's newborn daughter. San Vitores insisted  
13 that she be baptized to which Matâpang angrily refused. At this point, baptism  
14 was rendered unpopular and converted CHamorus began to resist the  
15 missionaries much more openly. Matapang left to find a warrior also named  
16 Hurao with the plan to kill San Vitores. Once Matapang left his home, San  
17 Vitores entered and baptized Matâpang's daughter without his consent while  
18 Pedro Calungsod stood guard. Upon returning, Matâpang and Hurao saw this and  
19 felt betrayed. They proceeded to hurl lances towards Calungsod and San Vitores,  
20 injuring them and leaving them defenseless. Matâpang and Hurao loaded them  
21 onto a proa and disposed of their bodies over Tomhom's reef.

## 22 **A Battle of Sovereignty/Independence**

23 In the spring of 1672, Maga'lahi Matâpang of Tomhom fled hurriedly to the  
24 Northern Marianas in the wake of his assassination of the leading missionary in  
25 Guam, Father Diego Luis de San Vitores. This assassination was a culmination  
26 of growing tensions between CHamoru leaders and the growing Spanish  
27 presence. This surge in aggression on both sides led to a war that would last  
28 nearly 25 years. During this CHamoru-Spanish War, survival for the CHamoru

1 people was dependent on their ability to retreat, re-strategize, and resist.  
2 CHamoru ancestors did not engage in a full-scale war; the war waged against the  
3 Spanish was instead marked by sporadic outbursts of organized resistance. This  
4 approach to warfare showed that our ancestors were tactful, for they carefully  
5 considered all outcomes and constantly re-strategized to avoid mass casualties.  
6 On many occasions throughout the war, the forces of the Spanish dwindled. But  
7 upon each glimmer of victory by the CHamorus, a new ship arrived to bolster the  
8 ranks of soldiers present and restock arms and supplies. CHamorus were at a  
9 crossroads; either build alliances with neighboring clans or ally with a foreign  
10 power. Despite the overwhelming threat these foreign forces placed upon the  
11 livelihood of the CHamoru people, many came to the aid of the Spanish. This  
12 was done by way of providing rations to the missions or volunteering to fight  
13 alongside the soldiers against their CHamoru brothers and sisters. One such man  
14 was Hineti, later baptized as Ignacio. Hineti was a man born to the lowest class  
15 in the ancient CHamoru hierarchy, the manâchang. In 1684, the Spanish  
16 Governor of Guam, Quiroga, took a large fraction of soldiers with him to Saipan  
17 after hearing of sightings of Maga'lahi Matâpang, leaving the missionaries on  
18 Guam susceptible to attack. Seeking a way to ensure the prosperity of his clan,  
19 Hineti militarized his fellow clan members to defend the Spanish mission against  
20 his fellow CHamoru until Quiroga's return. The bulk of casualties were not from  
21 war but rather from an array of diseases that were compounded by a practice  
22 found throughout Spain's New World Empire: the reduction. Before the initiation  
23 of the militant reducciones, CHamoru clans went into deep hiding in the halom  
24 tanu' and other difficult places to settle across the Mariana Islands. It was not  
25 until the 1680s that Spanish conquistadors led by Quiroga forcibly resettled  
26 natives from all the islands of the Marianas into five, Church-centered villages:  
27 Hagâtña, Humâtak, Hâgat, Inalâhan, and Pâgu. It was under these densely  
28 populated settlements that diseases spread more easily. By the end of the century,

1 CHamorus had to reckon with a new threat. In 1668, the estimated population of  
2 the Marianas was between 30,000 to 60,000; in 1705, that number was reduced  
3 drastically to 3500. CHamorus on either side of the CHamoru-Spanish War had  
4 to think deeply about their future. Like the CHamorus who first fled to the jungles  
5 at the sound of gunfire nearly 25 years earlier, the CHamorus at the end of the  
6 war had to bide their time and do what they could to survive. During the period  
7 of reconstruction following the war and the ascendancy of Spanish power,  
8 CHamorus strived to maintain their worldviews and culture and embedded them  
9 into the new religion and Spanish ways of life thrust upon them.

### 10 **Period of Rebuilding**

11 By the end of the CHamoru-Spanish War in the early 1700s, CHamorus  
12 throughout the Mariana Islands were forced to move from their homes into  
13 several new districts throughout the island of Guåhan. During this time of total  
14 Spanish governance, life for the CHamorus seemed unrecognizable from what it  
15 was just a century prior. In the effort to establish a colony in the image of Spanish  
16 society, the reconstruction of Guåhan began. This transition ultimately ended  
17 many of the practices of a culture cultivated within their homeland islands for  
18 over 2,000 years. However, despite this physical change, the CHamoru people  
19 would continue to maintain their traditional values and beliefs through the guise  
20 of assimilation. No longer were rebellions against the Spanish fought on fields  
21 by warriors, but instead were waged during daily life by everyday CHamorus.  
22 This can be heard no better than in the language that fell from the tongues of the  
23 people. The CHamorus were faced with an unprecedented influx of new words  
24 from the Spanish language that had to be quickly adopted in order to describe a  
25 world changing just as fast. The CHamorus made these words their own,  
26 regardless of their origin, by both pronouncing them in ways that felt natural and  
27 by speaking them in their traditional grammar structure. Spanish words such as  
28 mesa and carne were spoken as lamasa (table) and kátne (meat). Although the

1 language sounded Spanish, as a son or daughter of Guam spoke it, it became  
2 CHamoru. The CHamorus experienced the first significant threat to their culture  
3 after the abolishment of the Guma' Uritao by Father Diego Luis de San Vitores.  
4 While the Catholic mission initially moved to extinguish the seemingly pagan  
5 practices of the CHamorus, it had inadvertently caused the end of an entire system  
6 of education whose knowledge was built upon thousands of years of practice in  
7 navigation, stonework, and oral history. As the CHamorus were gathered into  
8 these new villages, their solution to the newfound absence of a cultural institution  
9 was found in the fields of the family ranches that they kept separate from their  
10 residence, called a lancho. These lanchos served as pseudo Guma' Uritaos where  
11 young CHamorus could speak their language, learn traditional practices, and  
12 instill an education of key cultural values outside the watch of priests and  
13 soldiers. Despite initially serving as a key component in assimilation into Spanish  
14 life, the Catholic Church was strategically used by CHamorus to ensure that  
15 cultural practices and values were practiced in an unassuming way. This can be  
16 observed in the establishment of the local role of a techa', or prayer leader, to  
17 preserve a place of power for women within this new social hierarchy. The techa'  
18 was a role normally held by the oldest woman in the village. In her capacity as  
19 techa' she would have authority within each village's church, second only to the  
20 priest. Within this normally patriarchal institution, the CHamorus, through their  
21 actions in the Church, were able to maintain a sense of gender cooperation and  
22 equality that reflected the roles of the eldest daughter and son in ancient clan  
23 leadership. This spread of foreign influence had moved into the homes of the  
24 CHamorus as well. In addition to new technologies and foodstuffs, the Spanish  
25 had also brought with them their legends and folklores. These stories included  
26 mermaids and duendes, characters that were never a part of the CHamoru culture.  
27 These stories were told in the houses of many CHamoru families but were  
28 tweaked with each retelling to reflect traditional values and customs. This can be

1 seen in the retelling of the legend of Sirena. The original story served as a  
2 cautionary tale for children to obey their parents, seeing that Sirena refused to  
3 obey her mother and was consequently cursed by her to become half fish.  
4 CHamorus, however, have extracted a secondary lesson which is for parents to  
5 understand the weight of their words and the influence they have on the lives of  
6 their children. This lesson in childcare is one that is consistent with Fray Juan  
7 Probe's observations and descriptive accounts of the CHamoru people before the  
8 CHamoru-Spanish War. The CHamorus ingenuity and adaptability, amidst  
9 overwhelming pressures to conform to a foreign way of life, ensured that key  
10 components of their traditional knowledge would continue to guide their people  
11 into this new journey just as it had for thousands of years. These lessons would  
12 continue to guide the people, even as they faced an emerging threat to their  
13 livelihood in the mid-1800s, one that did not discriminate by race or religion: the  
14 plague.

### 15 **A Plague from CHamoru Memory Returns**

16 The 1855 Smallpox Epidemic: Yo'ámte (CHamoru healers) on the Frontlines  
17 Throughout one of the darkest crises in CHamoru history, which killed nearly  
18 60% (5,542 inhabitants) of Guam's population, it was during this time that its  
19 natives, government officials, and the Church turned to a trusted source of  
20 medical aid, the yo'ámte. CHamoru yo'ámte were front liners against a virulent  
21 disease that debilitated its victims with severe fatigues, fevers, and pus-filled  
22 lesions covering the body. In 1845, a decade before the smallpox epidemic,  
23 Governor Santa Maria referred to the ancient yo'ámte as "the real people who  
24 practice medicine here." The yo'ámte concocted a plethora of ámot (indigenous  
25 medicine) to treat a variety of ailments including those labeled chetnot maípe  
26 (unexplained illnesses). The yo'ámte created ámot using hale and hágon siha  
27 (roots and leaves) from native plants from private gardens and the halom tanu'  
28 (jungle). CHamoru ancestors possessed valuable medical knowledge, and in the

1 time of smallpox, they found ways to innovate and explore new methods of  
2 treatment. As an old CHamoru saying from Saipan goes: “In nã’i hã gi as Yu’os  
3 chetnot-mu, para un espiha âmot-mu” (God gave us the sickness for you to look  
4 for the medicine). In the spring of 1856, the Edward L. Frost, an American  
5 schooner, anchored in Apra Harbor, Marianas, carrying onboard prominent  
6 businessmen, Spanish mariners, Filipino crewmen, and the corpse of a man who  
7 died of a plague CHamorus experienced a century ago: smallpox. In the days that  
8 followed the ship’s arrival, an island resident exhibited signs of the viral disease.  
9 Because the virus was extremely contagious, Governor de la Corte initiated  
10 containment policies against the disease including home quarantines, isolation  
11 zones, and the construction of medical facilities (camarines) in Familanan,  
12 Maigu, Malesso, Humâtak, and Inalâhan. Amidst this epidemic, the Spanish  
13 administration did not have an acting medical officer or an active vaccination  
14 board, so the role of the suruhana cannot be overlooked. Despite the introduction  
15 of Western medicine and practices, Spanish and Church leaders relied on  
16 CHamoru knowledge on medicine before, during, and after the time of smallpox.  
17 In an 1875 account, Dr. Dimas Corral, one of the first Spanish doctors to practice  
18 in the Marianas, sought the aid and consultation of the CHamoru yo’ânte to use  
19 “the plants of the country” to create indigenous medicines for sailors infirmed at  
20 the Colegio de San Juan de Letran. The yo’ânte, however, kept their recipes  
21 secret from Spanish officials because obtaining ingredients from the halom tanu’,  
22 the sacred dwelling place of the taotaomo’na, would have upset the spirits.  
23 Therefore, Spanish officials like Corral must have relied on the cooperation of  
24 CHamoru native healers and willfully sought their knowledge. The status of the  
25 yo’ânte is a revered position in CHamoru society, and it is a living tradition that  
26 exists today. The yo’ânte of today have used recipes for âmot passed down for  
27 hundreds of years. Even amidst the COVID-19 pandemic, people of the Marianas



1 turn to their yo'ámte for not just ámot to treat their symptoms, but for comfort  
2 and reassurances towards theirs and their community's overall wellbeing.

### 3 **CHamorus Encounter A New Foreign Power in the Marianas**

4 At the end of the smallpox epidemic, the CHamoru population declined nearly  
5 sixty percent. Similar to the period following the CHamoru-Spanish War around  
6 150 years earlier, CHamorus had to strive to preserve their cultural values and  
7 ways of life. The CHamorus of this post-pandemic era were once again to be  
8 affected by great changes to their livelihood. A Spanish Royal Decree of 1885  
9 granted increased democratic institutions for the CHamorus through the  
10 governacillio (elected mayors). A rising political class was gaining power in the  
11 Marianas. However, in February 1898, in an ocean on the other side of the world,  
12 the CHamoru people would experience the effects of an explosion aboard an  
13 American second-class battleship, the USS Maine in Havana, Cuba, and the start  
14 of a war between Spain and the United States. This war would result in an  
15 offensive assault on Guåhan and other indigenous peoples under the Spanish  
16 crown. The CHamorus residing in Sumay heard cannon fire from the USS  
17 Charleston as it docked in Apra Harbor. Many remained unaware of the fact that  
18 the visiting American sailors escorted on board the Spanish governor, military  
19 officials, and troops as prisoners of war. With the Spanish contact and  
20 administration over Guåhan for over 300 years represented by their flag being  
21 lowered for the last time, American sailors raised their star-spangled flag while  
22 their anthem resounded in the background. Far from the Pacific in a continent  
23 bordering the Atlantic, Americans initiated negotiations in Paris, France to secure  
24 the transfer of the territories of Spain's empire, without any CHamorus present.  
25 For the first time in hundreds of years, Guåhan was separated politically from the  
26 other islands in the Northern Marianas as Guåhan was the only Mariana Island  
27 transferred to the U.S. Although Guåhan became a U.S. territory, the civil rights  
28 and liberties guaranteed and protected by the U.S. Constitution and the nation it

1 represented did not follow the U.S. flag as it flew over Guåhan. Nonetheless, the  
2 CHamoru people had a natural desire for freedom and liberty. It was this desire  
3 that prompted some CHamorus to flee to the halom tâno like their ancestors  
4 before them. It was also that desire that empowered CHamorus to openly protest  
5 in the early years of a new regime by petitioning a U.S. Naval regime and a  
6 governing body thousands of miles from their shores. In the increasing global era  
7 of the twentieth century, the people of Guåhan would face new obstacles and  
8 struggles that directly challenged their sovereignty and way of life, but like their  
9 ancestors before them, the CHamoru people learned to resist and adapt to  
10 maintain their identity.

11 **Continuity of I Hinanao-ta Sigi Mo'na: Konsigi I Hinanao-ta (Continuing**  
12 **Our Journey)**

13 As Guåhan commemorates the 500 year anniversary of the first recorded  
14 successful circumnavigation voyage around the world, it becomes nearly  
15 impossible to overlook the true weight of history in the CHamoru people's lives  
16 today. Upon the arrival of the Spanish vessels on the shores of Guåhan, the  
17 journeys of the CHamoru and Spanish peoples would forever be intertwined.  
18 Forged by expedition and strengthened by trade, the relationship between the  
19 Mariana Islands and Spain would undergo countless conflicts and compromises  
20 with tragedies and triumphs experienced on both sides. In nearly all aspects of  
21 CHamoru culture the legacy of Spain's influence is undeniable, from language to  
22 religion, music to food. The CHamorus however, do not acknowledge that this  
23 influence makes their culture any less CHamoru. Rather, CHamorus understand  
24 that this relationship demonstrates that the CHamoru culture is unquestionably  
25 alive and thriving. Hearing of CHamoru history from the voices of its own people  
26 instills in them a deeper appreciation for the ingenuity of their ancestors in  
27 incorporating ancient traditions and customs into adopted foreign practices as  
28 well as their sheer resiliency in holding steadfast to values whose importance

1 could not be compromised. The CHamoru term for ancestor, taotaomo'na, comes  
2 from the joining of two words, taotao, meaning people, and mo'na, meaning  
3 front. In its literal translation; “the people of the front”; and

4 **WHEREAS**, “I Hinanao-Ta” was commissioned by Kumision Estoria-Ta, with  
5 funding and support from the Guåhan Humanities Cares Act, the Young Men’s League  
6 of Guam, the Guam Museum, the Department of CHamoru Affairs, the Micronesian  
7 Area Research Center, the University of Guam, Guampedia, and the Guam Preservation  
8 Trust, and is herewith encapsulated; and

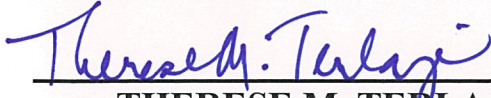
9 **WHEREAS**, as the CHamoru people of today share the stories of their ancestors,  
10 they bring with it their belief that those from the past are not merely characters written  
11 in books whose lives exist only in those pages of history. Rather, they are the leaders  
12 standing before us, constantly at the forefront of our minds, paving the way along a  
13 continually unfolding journey that is as resilient and vigorous today as the day they  
14 began telling their story with their first mark on the shores of Guåhan thousands of years  
15 ago; now therefore, be it

16 **RESOLVED**, that the Committee on Rules of *I Mina'trentai Sais Na*  
17 *Liheslaturan Guåhan* does hereby, on behalf of *I Liheslaturan Guåhan* and the people  
18 of Guam, recognize the resiliency, vitality, and unwavering nature of the CHamoru  
19 culture and their will in “Konsigi I Hinanao-ta” (Continuing Our Journey); and  
20 commemorate the history of Guåhan from the CHamoru perspective on the Five  
21 Hundred (500) Year Anniversary of the Circumnavigation of the World by sharing the  
22 story of “I Hinanao-Ta (Our Journey)”; and be it further

23 **RESOLVED**, that the Speaker and the Chairperson of the Committee on Rules  
24 certify, and the Legislative Secretary attest to, the adoption hereof, and that copies of  
25 the same be thereafter transmitted to His Majesty King Felipe VI and Her Majesty  
26 Queen Letizia of the Kingdom of Spain; to the Members of His Majesty’s Spanish  
27 Delegation: Rear Admiral Santiago Barber Lopez and Captain Carlos Mate San Roman,  
28 Spanish Navy; to Dr. Maria Saavedra Inaraja, PhD; to Mr. Adrian Cruz, Gehilo,’ and

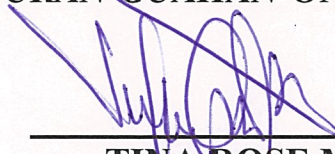
- 1 Dr. Robert Underwood, Vice-Gehilo,' I Kumision Estoriã-ta; and to the Honorable
- 2 Lourdes A. Leon Guerrero, *I Maga'hågan Guåhan*.

**DULY AND REGULARLY ADOPTED BY THE COMMITTEE ON RULES OF  
I MINA'TRENTAI SAIS NA LIHESLATURAN GUÅHAN ON THE 4<sup>TH</sup> DAY OF  
MARCH 2021.**



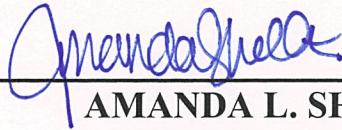
---

**THERESE M. TERLAJE**  
Speaker



---

**TINA ROSE MUÑA BARNES**  
Chairperson, Committee on Rules



---

**AMANDA L. SHELTON**  
Legislative Secretary



# COMMITTEE ON RULES

VICE SPEAKER TINA ROSE MUÑA BARNES, CHAIRPERSON

*I Mina'trentai Sais Na Liheslaturan Guåhan*

36<sup>th</sup> Guam Legislature

## COMMITTEE VOTE SHEET

Resolution No. 32-36 (COR)- Telena Cruz Nelson, Therese M. Terlaje, Tina Rose Muña Barnes, Amanda L. Shelton. - "Relative to recognizing the resiliency, vitality, and unwavering nature of the CHamoru culture and their will in "Konsigi I Hinanao-ta" (Continuing Our Journey); and commemorating the history of Guåhan from the CHamoru perspective on the Five Hundred (500) Year Anniversary of the Circumnavigation of the World by sharing the story of "I Hinanao-Ta (Our Journey)."

	SIGNATURE	DATE	TO ADOPT	TO NOT ADOPT	TO ABSTAIN
Vice Speaker Tina Rose Muña Barnes Chairperson					
Legislative Secretary Amanda L. Shelton Vice Chairperson		3/4/21	✓		
Speaker Therese M. Terlaje Member	e-vote 3/4/21		✓		
Senator Telena Cruz Nelson Member		3/4/2021	✓		
Senator Sabina Flores Perez Member	e-vote 3/4/21		✓		
Senator Clynton E. Ridgell Member	e-vote 3/3/21		✓		
Senator Joe S. San Agustin Member	e-vote 3/3/21		✓		
Senator Jose "Pedo" T. Terlaje Member	e-vote 3/4/21		✓		
Senator Frank F. Blas, Jr. Minority Member	e-vote 3/3/21		✓		
Senator Mary Camacho Torres Minority Member	e-vote 3/3/21		✓		
<b>For Sponsor's Office Use Only</b>					
Sponsor Signature:					
Staff Contact Person: <u>Mickelle Mambusan 989-7696</u>					
<b>For COR/Clerk's Office Use Only</b>					
8 Certified _____ Returned _____					
Name: Kamarin Nelson					
Date: 3/4/21 11:14 a.m.					
Notes:					