

Spanish Heritage

in Micronesia

SPANISH PROGRAM
FOR CULTURAL COOPERATION
with the collaboration of the
GUAM PRESERVATION TRUST
and the
HISTORIC RESOURCES DIVISION,
DEPARTMENT OF PARKS AND RECREATION



Spanish Program for Cultural Cooperation Conference

Spanish Heritage in Micronesia

Inventory and Assessment

October 16, 2008

Hyatt Regency, Tumon Guam

Spanish Program for Cultural Cooperation

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Spanish Heritage in Micronesia: Inventory and Assessment

Introduction

By Judith S. Flores, PhD

President, Historic Inalahan Foundation, Inc.

The second in a series of conferences funded by the Spanish Program for Cultural Cooperation (SPCC) opened in the Hyatt-Regency in Tumon, Guam on October 16, 2008. The first conference sponsored by SPCC was held the previous year in Guam on Nov. 14-15, 2007, entitled “Stonework Heritage in Micronesia”, organized by the Guam Preservation Trust. It brought together and introduced technical experts in Spanish stonework and Spanish heritage architects to a gathering of historic preservation officials and scholars who live and work in Guam and Micronesia.

The proceedings of “Stonework Heritage in Micronesia” and paper presentations is contained in a separate e-publication, also available in this site. The first conference set the stage for this second conference, “Spanish Heritage in Micronesia: Inventory and Assessment.” This conference continued the dialogue and expanded the awareness of this heritage to include material artifacts together with archival, oral and social manifestations of a Spanish presence.

Cultural Heritage represents one of the most significant aspects of the cultural identity of a nation across times and periods. By preserving and appreciating this diverse heritage, the cultural identity of its inhabitants is also maintained, and by incorporating it into a collective appreciation, we are better prepared to move forward for the new challenges of the future. In a world in which cultural tourism is growing in importance and figures, the Historic Heritage of Micronesia represents an economic venue for their ultimate beneficiaries and depositories: its inhabitants. Hence, community involvement and awareness has been playing a growing role in recent years.

This three-day conference brought together a team of consultants - regional experts in Spanish Heritage in the Pacific - together with representatives from Micronesian island governments whose offices are responsible for historic preservation, to gather an inventory of Spanish heritage resources and to discuss ways to maintain and preserve them. The team of consultants was comprised of professionals in the fields of History, Culture, Archaeology, Historic Preservation, Architecture, and Environmental planning.

The purpose of the conference was to produce an inventory of Spanish heritage resources in Micronesia that will serve as the basis on which to build a master plan for the development of the environmental design, structural stabilization plan, future preservation and public presentation of sites where appropriate. The conference was comprised of paper presentations, a Cultural Mapping workshop, and Fieldwork using the historic village of Inalahan as a case study.

The panel of professionals introduced themselves through paper presentations about their particular area of expertise accompanied by visual examples of field research, architecture, and conservation methods related to Spanish heritage resources in the Pacific. The Cultural Mapping workshop conducted by Maria Lourdes Joy Onozawa provided participatory experiences using tools and methodology to engage the community in identifying and prioritizing the importance of their heritage resources.

Participants came away with materials and methods that they can take back to their home islands to involve their own island communities in identifying and prioritizing their resources. The third activity of the conference involved participants in an actual fieldwork experience of visiting Spanish heritage resources found in historic Inalahan village. During a tour of the vernacular architecture, Maria Bernardita (Maita) Reyes pointed out deterioration and conservation problems, and proposed technical approaches to preservation. Other members of the professional panel contributed to the discussion according to their particular area of expertise. This conference provided initial professional recommendations on the scope of work for repairs to existing structures, and landscaping that will enhance the subsequent rehabilitation of the particular Spanish-heritage resource.

Profile of Participants

The following team of professionals comprised the panel of consultants who generously shared their expertise in group discussions as well as in one-on-one discussions with the participating Micronesian representatives:

Maria Bernardita M. (Maita) Reyes, Chemist Conservation Consultant, University of Santo Tomas Center for Conservation of Cultural Property and Environment in the Tropics, Manila, Philippines, consulted and provided hands-on experiences for proper treatment and repair of mamposteria, concrete, stone, plaster, and other materials used in Spanish heritage structures.

Her field workshop included a walking tour and activities whereby she:

- a) noted the visible conservation problems, the possible causes, effects, and extent of damage

b) recommend tests and analyses needed to determine the foregoing, to aid in material identification and to aid in determining options for treatment or intervention

c) recommend documentation methods and procedures

Maria Lourdes Joy Onozawa, Architect, Urban Designer and Environmental Planner, owner and president of Environment Design, Inc. in Cebu, Philippines, conducted a Cultural Mapping workshop for participants. She also contributed to the fieldwork discussion, recommending the aspects to be included in an environmental plan for pertinent Spanish heritage structures and surroundings, incorporating traditional plants and vernacular architecture to enhance airflow for cooling, flood control and visual attractiveness.

Jack Jones, Architect, FAIA, and former Guam Historic Preservation Office board chair, conducted the nomination activities that led to placement of Inalahan on the U.S. National Registry of Historic Places in 1976. He contributed to the discussion in paper presentations and shared his considerable knowledge of the Inalahan historic district, pointing out significant resources during the site visit.

John A. Peterson, PhD., Director of Richard Flores Taitano – Micronesian Area Research Center at the University of Guam, shared his knowledge and experience in Pacific Island archaeology with a presentation on Archaeology of Spanish Sites on Guam. He contributed to the discussion and site visit particularly with regard to archaeological issues and excavations previously conducted in Inalahan.

Bruce Best, University of Guam Research Associate, Director of Distance Learning of Micronesia, presented on ways to provide alternate energy to power communications on remote islands, with possible applications for sustainable energy use in communities such as historic Inalahan. He contributed to the discussions and participated in the site visit and technical discussions.

Joseph Quinata, Chief Program Officer of the Guam Preservation Trust, presented on the investment of the Guam Preservation Trust in the rehabilitation of thirteen historic structures in the Inalahan Historic district. He contributed to the discussion during paper presentations, the Cultural Mapping workshop, the site visit, and provided closing remarks for Day 1.

Patrick Lujan, Guam Historic Preservation Officer, Guam Department of Parks and Recreation, provided opening remarks for Day 2, and contributed to the discussion of significant Spanish heritage sites in Guam, which are under his jurisdiction.

Organizer for the conference was Judith (Judy) S. Flores, PhD., Research Associate of RFT – MARC at the University of Guam, Historian, Folklorist, and President of Historic Inalahan Foundation, Guam. Historic Inalahan, a significant intact village of early 1900s Spanish heritage vernacular architecture, served as the case study for Guam's participation in this project.

Co-organizer for the conference was William L. Hernandez from the Historic Resources Division of the Department of Parks and Recreation. He presented the rationale for the conference, designed and prepared the conference materials and assisted with logistical coordination, hosting, and publication.

Participating Micronesian islands included representatives from Palau and the Federated States of Micronesia, the Commonwealth of the Northern Mariana Islands, and Guam. Each representative presented on their particular inventory and assessment of Spanish heritage resources in their islands. Attendees included a diverse gathering of professionals and community members, including several visiting officials attending the concurrent Guam Micronesia Island Fair. The conference was timed so that these visitors could be afforded the opportunity to participate.

The Spanish presence in Micronesia for over three hundred years left a legacy in the physical landscape, social and human attributes, the written word and oral histories that contribute to the collective conscience of the community. The Spanish government established the Spanish Program for Cultural Cooperation (SPCC) to document and preserve this legacy. We are grateful to the SPCC whose funding made this conference possible. Co-sponsors for this conference are the Guam Historic Preservation Office, DPR; the Guam Preservation Trust, the Micronesian Area Research Center, University of Guam; and the Guam Visitors Bureau.

Spanish Heritage Resources In The Mariana Islands

By Judith S. Flores, PhD

President, Historic Inalahan Foundation, Inc.

The Mariana Islands were the first Pacific islands to be visited, claimed, and missionized by Spain. The first recorded encounter occurred in 1521, when Ferdinand Magellan happened upon the islands on his circumnavigation of the globe. Antonio Pigafetta chronicled this brief encounter with the natives of Guam, the southernmost and largest island in the Mariana's chain of 15 islands.

The next significant encounter occurred in 1565 when the explorer Miguel Lopez de Legaspi was instructed by the Spanish king to claim the islands for Spain. Legaspi's voyage continued on to the Philippines and returned with the northwesterly winds to Acapulco, officially establishing the Spanish Galleon Trade Route that continued until 1815. Annually, the galleons would load up with silver and gold from the mines in New Spain, together with soldiers and clergy bound for their missions in the Philippines. In Cebu and later in Manila, the Spanish galleons converged with trading ships from China to exchange their gold and silver for spices, porcelain and silks in great demand by European markets. The galleons often stopped in Guam for fresh water after their 3-month voyage from New Spain (Mexico), then continued on to the Philippines.

From 1565 until 1668, contact in the Mariana Islands continued to be brief with some trading for fresh food brought out by the natives in canoes. Father Diego Luis de San Vitores established the first mission in Guam in 1668, which initiated Spanish administration of the Mariana Islands until the outbreak of the Spanish-American War in 1898.

The long Spanish rule of the Mariana Islands left their legacy in these islands in various forms, including a prevalent Catholic population, adaptation of many Spanish words into the Chamorro language, foods and cooking methods, and in vernacular architecture, church structures, bridges, and fortifications. This paper will focus on the physical remains of the Spanish legacy in the Mariana Islands.

The Spanish missionaries carried out their work throughout the inhabited islands of Saipan, Tinian, Rota and Guam. As a result of the Spanish-Chamorro wars from 1672 to early 1700, the Spanish military governor concentrated the remaining 3,500 Chamorros on the island of Guam. Saipan and Tinian remained unoccupied until 1815

when the governor allowed people from the Caroline Islands south of the Marianas to settle there. Chamorro resettlement eventually followed.

Because of this history, Saipan and Tinian had very little permanent resources established during the Spanish era. The island of Rota, 40 miles north of Guam, was continuously occupied by Chamorros. The single-known Spanish resource in Rota is the stone foundation of the Rota Conbento (parish house), located in Songsong Village near the present-day church and civic center. The following, therefore, focuses on the island of Guam.

A comprehensive inventory of Spanish-era fortifications was written by Marjorie Driver and Omaira Brunal-Perry, published by the Micronesian Area Research Center at the University of Guam in 1994. From that listing, the fortifications that exist today include:

Fort Santa Agueda, on Apugan Hill overlooking Hagatna, was built in 1800 by Governor Manuel Muro and named in honor of his wife. This structure was in actuality a battery made from cut stone, silleria, with a flat terrace of loose gravel and sandy soil. Its parapet was about five feet high, with places for ten small cannons. The little fort, although modified, still stands overlooking Hagatna. It is the starting point for the Hagatna Historic Walking trail that leads from this point, through several historic period sites, including the Spanish Palace site, the Cathedral and the Spanish bridge, Tolai Acho', in present-day Sirena Park.

Fort Santo Angel, located on the north side of Umatac Bay, was built by Governor Henrique Olavide y Michelena around 1756. This small battery was situated on a rock about 300 feet in circumference and some 50-feet high. The rock was battered by the sea on the front, with a large cavity at the bottom that could cause the collapse of the rock if cannons had to be fired continuously. The successive Governor Parreno ordered that the three cannon be dismantled in the early 1800s. The fort became an open box-like receptacle in which huge fires were built to provide illumination for the safety and convenience of vessels in the vicinity³. Today, the remaining carved stone steps leading to the esplanade are deteriorated and unsafe. The site is closed to visitors because of its dangerous condition.

Fort Santa Soledad was the last fortification built towards the end of the Manila Galleon trade period. It was built in 1810 by Governor Alexandro Parreno to protect the galleons from the increasing number of foreign vessels in the area – American clipper ships on their way to Canton, China; and whaling ships from Europe and North America. This battery is located on Mount Chalan Aniti, on the south side of Umatac Bay, opposite Fort Santo Angel. It had a guard room for officers and troops, and a

safe storage area for powder and ammunition. Today, it is easily identified by its sentry box overlooking the bay. The Guam Preservation Trust restored the stone walls, repaired and plastered the sentry box in the early 1990s, importing traditional stonemasons from Mexico.

The Plaza de Espana was established in 1736, and is the oldest Spanish-era resource in the Pacific. The 2-1/2 acre Plaza was the central square of Hagatna, bordered on the north by the Cathedral and on the east by the governor's residence with its extensive outbuildings and gardens that extended back to the cliff line. Portions of the structures that still exist include the three-arched gate, which originally formed the Almacen, the Chocolate House (tea house where chocolate was served in the afternoons), the Kiosco (a place for bands and public events), the Azotea (back terrace of the governor's residence), and the wall surrounding the residence. From the 1950s to 1980s the Guam Museum occupied one of the outbuildings, which originally served as a farm storage building.

Portions of the Camina Real western coastline road that ran from Hagatna to the governor's second residence in Umatac are still evident in the remaining stone bridges that spanned this coastal highway. The Sella Bay Spanish Bridge was built in the late 1700s when this road provided valuable access for the governor and troops to monitor ship movement in the bay of Umatac. This bay served as anchorage for the Manila galleons on their way to the Philippines, heavily laden with gold and silver. Sella Bay stone bridge is 94 feet long by 9 feet wide and has a double-arch structure. Remains of a domed, rock Spanish oven are nearby.⁵

The Taleyfac Spanish Bridge is located in Agat, and can be seen from the present-day highway. It is 36 feet long and 12 feet wide, double-arched, and was floored with heavy timber covered with earth. These timbers no longer exist and were replaced with a rock and dirt floor. It is an example of the Spanish stone-slab and mortar bridge construction of the 19th century. In the late 20th century the structure was severely eroded by floods and was in danger of collapse. In 2009, the Guam Preservation Trust stabilized the structure.

The Atantano Shrine is a Spanish roadside shrine originally built in 1784 to honor Governor Filipe Cerain. Located in Piti along the Camina Real, the shrine now has three inscribed plaques and a cross, dedicated to an American and two Spanish governors, commemorating the creation and maintenance of roads and the establishment of successful rice fields in the area.⁷

The Hagatna end of the Camino Real is marked by another Spanish bridge, Tolai Acho. This is the only remaining Spanish bridge in Hagatna. It was constructed in 1800 under

the leadership of Governor Manuel Muro. Portions of the bridge were destroyed during World War II and were replaced in 1966 by a stylized concrete wall. Today, the area is a park officially named Tolai Acho Park, but locally known as Sirena Park because of the statue of Guam's legendary mermaid situated below the single arch.

Three Spanish-era religious sites remain today. The ruins of San Dionisio Church area are all that remain of a complex of buildings that served as the capital of Guam under Spanish rule during the 1600s. The original church was believed to have been built in 1680 and destroyed by a 1683 typhoon and tidal wave. A second church built on the same site in 1693 was destroyed in 1849 by an earthquake. A few walls remain from the third church constructed in 1862 and destroyed by an earthquake in 1902. These remains can be seen in the front of the F.Q. Sanchez Elementary School in Umatac.

The Padre San Vitores Shrine commemorates the site of the martyrdom of Jesuit missionary leader Padre Diego Luis de San Vitores by Chief Matapang on April 2, 1672. The site was maintained throughout the Spanish era as a bare piece of ground, indicating that nothing would grow on this sacred spot. A modern shrine was built over the spot by Archbishop Apuron in the 1990s.

The Malesso Conbento was built in 1856 and served as the residence of the parish priest into the 1980s. The structure was stabilized and extensively rehabilitated in 1997, keeping the vernacular architecture and much of the exposed interior beams and details intact. The main floor continues to serve as the priest's residence, while the ground floor bodega houses a small museum and gift shop.

Hagatna and much of the western coastline were heavily bombarded during the American retaking of Guam from the Japanese in 1944. This destroyed most of Hagatna capital city and other long-established villages along that coastline. Only a few houses remain that reflect the vernacular architecture typical of the Spanish era. On the eastern coastline, one village has survived, comprised of a significant cluster of Spanish-era vernacular architecture. Inalahan Village was the field study site for the workshop segment of the conference.

Inalahan Village was established in 1680 by Governor Jose Quiroga, who laid out the streets in a five-block grid beginning at the San Jose Church and extending west towards the rice-growing interior valley. The street along the bayside was named Sallai Lagu (meaning seaside street) and a parallel interior street that followed the base of the hills was called Sallai Haya (or interior/inland street). The interior street was reached by four cross streets that connected Sallai Haya with Sallai Lagu. Each block contained six to eight lots just big enough to accommodate a small house and back garden.

Families from the surrounding clan lands were required to live in their allotted village plot in order to be near the church. Men and boys continued to work their farms in traditional clan lands during the week and returned to spend Saturday and Sunday with their families, while the women and girls maintained the village home. To further mix the population, Governor Quiroga relocated the families from the Gani Islands (small islands north of Saipan) to live in Inalahan. He encouraged retired soldiers who had married Chamorro women to relocate to Inalahan by giving them large parcels of land. Inalahan Village residents today are the descendants of these early settlers. Names of the original Chamorros such as Naputi, Meno, and Taitague are evident along with early Spanish settlers named Duenas, Leon Guerrero and Flores. Shallow genealogies all point to the Duenas and Leon Guerrero families as owning much of the land, especially along the base of the hillside on Sallai Haya street and extending back into the hills.

Early 1900s photos show neat rows of closely-packed thatched houses along both sides of the street, occasionally interspersed with more well-to-do homes of the Spanish-era vernacular style. This surviving architectural style is comprised of traditional Chamorro pole-frame structures with raised floors that provided ventilation from the tropical dampness. The Spanish introduced the bodega, resulting from the addition of thick stone and lime mortar (mamposteria) that formed walls around the area under the floor. A massive stone and mortar entrance staircase led to a front porch or area to receive visitors. The kitchen in the back of the house was comprised of a stone terrace and raised firepit for cooking, usually without a permanent roof. Sometimes the area under the floor was high enough to stand up, while in most cases, it was only about one meter high. This space remained cooler than the rest of the house because of the insulating qualities of the mamposteria walls. It was used as storage and, in the case of higher spaces, became a bodega workspace or retail space.

The existing vernacular architecture is reflective of the Spanish era, and in many cases have mamposteria foundation components that originated during the Spanish era. It is generally agreed that Inalahan is a valuable heritage site that reflects Guam's Spanish heritage. It was listed on the U.S. Register of Historic Places in 1976. Thirteen structures, including the Saint Joseph Church, were rehabilitated by the Guam Preservation Trust in the 1990s. The Historic Inalahan Foundation was organized in 2007 specifically to protect, maintain and promote sustainable development of this historic district.

As rehabilitation of these homes continues, it is important to train local residents and property owners to recognize valuable heritage elements of these structures so that they assist in the process of preserving and maintaining this unique village.

Additionally, organizers of this Spanish Heritage conference felt that this site would give participants the opportunity to see how technical experts assess historic structures and come up with recommendations for preservation. Through the tourism activities in the Gef Pa'go Chamorro Cultural Village along the bayside, this site also provides examples for showcasing heritage resources as income-sustaining cultural tourism properties.

Photographs, architectural drawings and additional information about Guam's historic properties can be found on websites for GuamPreservationTrust.com and the Historic Resources Division of the Department of Parks and Recreation at HistoricGuam.org

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The Archaeology of Spanish Period, Guam

By John A. Peterson

Director, Micronesian Area Research Center

Spanish colonial history in the western Pacific Ocean is merely a splash in the long history of the Chamorro people of Guam and the Marianas. Chamorro history extends 3,000 years before Magellan unwittingly sailed by the islands in 1521. Maritime voyagers visited at least that long ago, and left a record of cultural remains including rock art that teaches the navigational star chart and embodies other mythic meanings is found throughout the region.

The earliest Austronesian voyagers probably arrived around 1,500 B.C., about the time the Minoan civilization of Crete was at its peak and Latin tribes wandered throughout the Italian and Iberian peninsulas. History is emergent, full of pattern and meaning, and embodied in material culture as well as documents.

Even though it was comparatively brief, Spanish impact on Guam and was considerable. By the late 16th century there was fairly regular contact with Spanish galleon trade because of Guam's strategic location in an otherwise expansive ocean (Figure 1). By the late 17th century Spanish missionaries arrived in earnest to Hispanicize the islands. With their trademark strategy combining the cross, the sword, and the hacienda, Spanish colonists sought to convert, subjugate, and enumerate. They transformed the landscape into the Roman urbis and Hibernian farmlands. Increasingly the region felt like home to them.

The built environment of Spanish colonial settlement began in 1668 when Padre San Vitores brought fellow Jesuit priests to Guam to Christianize the natives. It backfired on him when he baptized Chief Matapang's infant daughter. The chief killed him in revenge. San Vitores left behind a small settlement that continued to house the Jesuits who swarmed to Guam to take up the martyrs' work. Within a few years casas reales and capillas sprang up in population centers around the island. Ritidian point hosted the Chapel of San Miguel that was built there in 1674. The remnants of the building were still standing in the late 1970s and resembled the twin capilla still standing in Songsong in Rota.

The Spanish practices of reduccion and encomienda were applied fitfully to Guam as they had been in the New World and in the Philippines. They sought to entice people into the Spanish towns away from the native villages. They did this by converting natives to Catholicism thereby focusing their lives on the church. They also did this by granting estates to those who had served the crown successfully in battle or

business. The dense tropical forests of Guam and the high and dry plateau didn't lend themselves easily to big hacienda estates however; in the south the Jesuits established church ranchos that accomplished the same goal (Figures 2-7).

The inventories of nine of these ranchos were recorded in 1769 when the Jesuits were expelled from Guam. They consisted of stone and mortar buildings with tile roofs and were probably established around 1690. The inventories enumerate considerable livestock and stores. San Ignacio de Tachogna had 92 cows, 36 heifers, 18 bullocks, 21 female calves, 23 bull-calves, and 49 steers. There were cupboards holding Chinese porcelain and metal, along with native stones for grinding. There were musical instruments. The surrounding pastures and forest land may have exceeded 1,000 hectares for each of the nine known ranchos.

Earlier, in 1679, Governor Quiroga y Losada established six districts around the island with three in the north in Hagatna, Inapsan, and Pago, and three in the south in Agat, Umatac, and Inarajan. Churches, casas reales, and priests' houses were built along with housing for Chamorro who were brought in to the settlements (Moore 2007:16). Some buildings from this period lasted into the late 19th century and are still standing today, along with a few ruins and buried deposits. However, most of these sites are unmarked and the Spanish period archaeology unremarked.

The historiography of Spanish period archaeology includes several projects ranging from shipwreck recovery to restoration to compliance studies for developments. There is a growing inventory of artifacts and structural studies that are helping us to understand how Guam engaged the Spanish world. Studies and publications by Marjorie Driver (1989) and colleagues have contributed to our knowledge of people, periods and places; historical narratives by Carlos Madrid (2006) and others help us contextualize life in the colonies in contrast to the close political and social patterns in Spain and Manila.

By the early 18th century the principal city of Hagatna was flourishing with a three-naved church of mamposteria with tile roof (Haynes and Wuerch 1993). The Spanish grid was no doubt in place; by 1744 the Palacio joined other administrative and church structures in a prominent location facing the sea across the plaza. This structure was excavated in 1984 in a major cooperative project involving the Micronesian Area Research Center, Nieves Flores Library, University of Guam, Guam Historic Resources Division, among others (Schuetz 2007)(Figure 8). The project documented the evolution of the Governor's Palace in concert with historical records, and also documented very early native Chamorro, pre-Spanish deposits beneath the layers of the Palacio. These layers dated to as early as 900 B.C.

Other major projects on Guam included efforts to restore Fort Soledad overlooking Umatac Harbor (Figure 9). An archaeological field school from the University of Guam and a small archaeological testing project were done before restoration in order to obtain more information about the structure and its fabric. Guam Preservation Trust was a major sponsor of this project.

Compliance archaeology for the Academy of our Lady of Guam Gymnasium was also conducted in 1992 (Welch and McNeill 2006)(Figures 10, 11). This project eventually resulted in the publication of a detailed inventory from the excavations and a report that provided an excellent historiographic context for Spanish Colonial period archaeology on Guam. Among other contributions, the project documented a colonial era cistern built in an area near the cathedral and plaza.

Pago Village was among the first and one of the larger Spanish settlements. Archaeological salvage work in north Pago Village in 2005 produced a very good artifact catalogue with Latte period artifacts as well as mid-18th to early 19th century materials (Moore 2007)(Figure 12). The deposits were very disturbed by several episodes of residential development but the site nonetheless is an excellent resource for artifact studies. Recent work on the south side of the river found similarly disturbed deposits, and very few historical period artifacts. The Pago Bay Resorts project, however, contributed data regarding river valley taro farming and upland hill slope yam cultivation in the area around the village, much as the Spanish had described the settlement in the late 17th century (Peterson and Carson 2009a) (Figures 13, 14).

Hagatna archaeology has been probed in a few other localities than the Palacio and the Academy Gym. At Kamalen Karidat in Santa Cruz barrio we documented a riverside dump with mid to late 19th century bottles and artifacts, along with stone foundations of the typical thatched stone houses depicted in pre-WWII Hagatna photographs (Peterson and Carson 2009b)(Figures 15, 16). This gave us some artifacts for comparative collections, but also key data toward understanding the geomorphology of the Hagatna River in its meandering course to the sea.

Artifacts from the 18th and 19th centuries and up to WWII were excavated in a test unit at the Shimizu house as part of a National Register nomination project. The 1 x 1 meter pit was only a meter deep but demonstrated the integrity of archaeological deposits beneath the modern surface (Peterson 2009)(Figures 17-19). Even with massive damage from bombardment during Liberation there is a mosaic of intact deposits that can contribute to our understanding of the Holocene geomorphology as well as the pre-Spanish and Spanish settlements of Hagatna.

Eleven 1 x 1 meter test pits were excavated in the vicinity of the casa real, or capilla, at Ritidian Point during the 2009 MARC – University of Hawai'i archaeological field school (Figures 20-26). Mamposteria was recovered at 40-50 cm below surface, but also a mosaic of stone beach ovens from several different periods of settlement was found. There may be no intact remains.

Other small projects have been done around the island: excavations at Rosario House in Hagatna, currently in analysis; salvage of portions of La Pilar, a shipwreck off Cocos Island; excavation of the burials in a 19th century Chamorro cemetery in Merizo, victims of a cholera epidemic; and testing excavations at some of the relict Spanish period buildings around Guam.

These small projects add data, often from time slices of the Spanish period. In light of the military build-up and the resources coming to the islands for historical preservation, we should now be working at a higher scale. Landscape studies, inventories, and National Register (generally, heritage) Districts. Traditional cultural properties on Guam will often include significant historical sites as part of larger landscapes, like view sheds of Mt. Barrigada or Mt. Lamlam. These incorporate origin myths and pilgrimages, but also historical sites in the surrounding terrain. Cultural landscapes will also incorporate view sheds and open space into their boundaries. We should be asking for these studies from the Navy and from other federal agencies contributing to the build-up. The coming changes in Guam's face will mask its historical character, in many cases destroying it.

Here is a small sample of archaeological studies that could be done to find and protect Guam's Spanish Colonial period sites:

1. comprehensive cultural and historical landscape studies for Hagatna, including GPR surveys, land title studies, GIS analysis of cadastral and other maps and historical photographs, archaeology, historic contexts, oral histories, structure studies as appropriate.
2. comprehensive cultural and historical landscape studies for Sumay, including GPR surveys, land title studies, GIS analysis of cadastral and other maps and historical photographs, oral histories, structure studies as appropriate.
3. GPR at casa real in Ritidian as well as extensive excavation to recover material culture record from site. This can be done through MARC – Uhawaii – USFW – Guam Preservation Trust archaeological field schools.
4. comparative excavations in casa real in Songsong, Rota. That structure is still standing, though in ruins. The surrounding archaeological deposits are

comparable to the period and circumstance of the Ritidian site before it was burned and later destroyed in the 1970s.

5. find mission sites at Nisihan and Pignug, part of original Jesuit division 1671 along with Merizo, Pago, and Hagatna. The structures were wooden, but there may be material cultural remains, and possibly intact natural and cultural landscapes that could be the core of heritage preserves and interpretive places.
6. underwater sites in Guam have barely been explored. For example, could La Chamorrita shipwreck off Pago be excavated? Fish weirs in Apra Harbor might be found around the former Chamorro fishing villages there. This can be done through the James Cook University collaboration with Guam Preservation Trust and MARC.
7. find Jesuit Ranchos. These areas could be the cores of heritage preserves scattered throughout the central and southern parts of Guam, and also may contribute significant archaeological findings. There is potential for large open-space parks in the ranchos.

Generally, a cultural resource inventory needs to be undertaken, and cultural landscape studies in areas of interest. These would highlight and form the basis for open-space and outdoor recreation planning for Guam. In concert with pre-Spanish as well as natural landscapes, we could build a resistant core of preserves that would promote a resilient native identity for Guam's progeny as well as the present.

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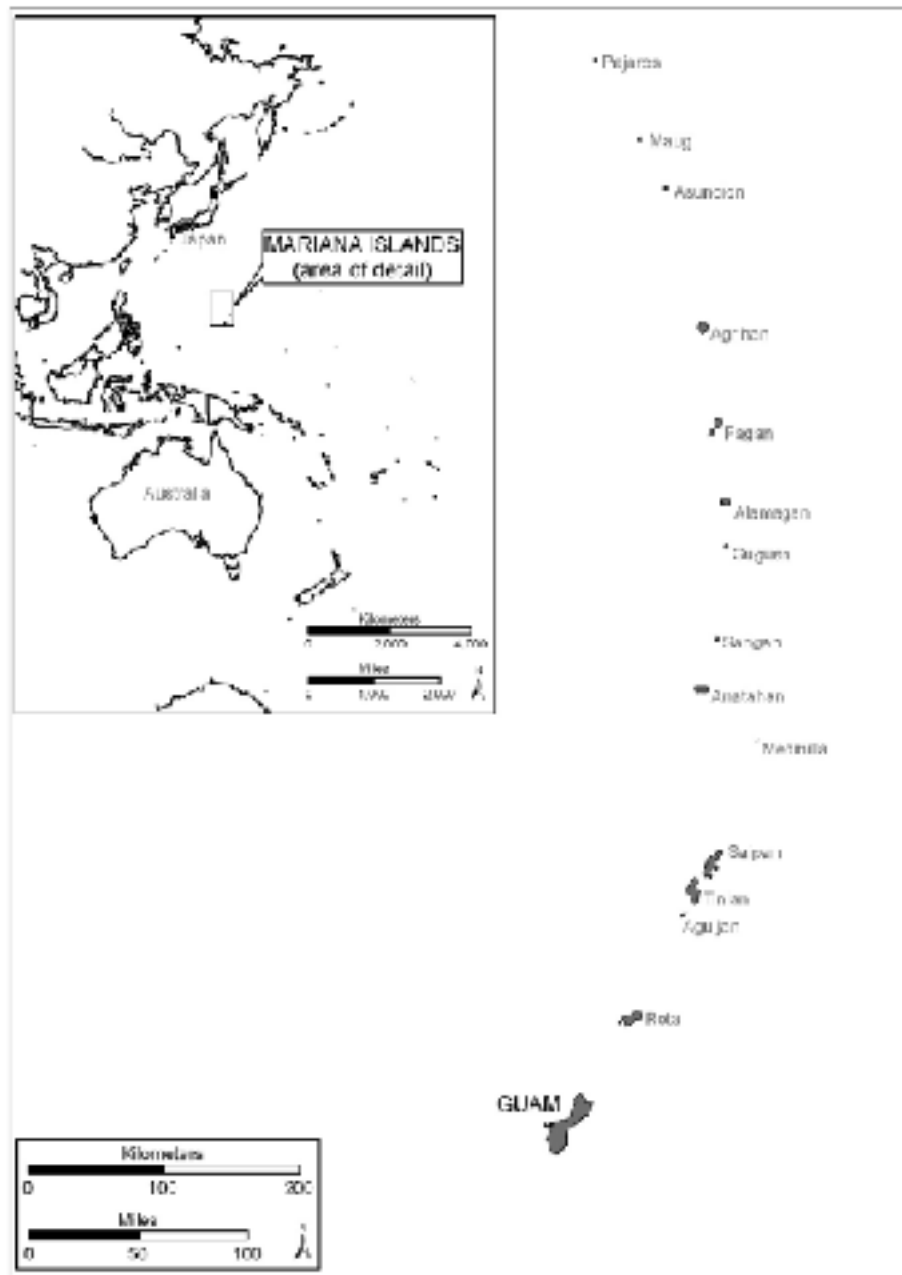


Figure 1: Guam and the Mariana Islands in the western Pacific Ocean.

Jesuit Ranchos of Guam



Figure 2: Original inventories of Jesuit Ranchos, 1769, photocopies in MARC collection; originals in United States National Archives.



Figure 3: Freycinet (1821) and Coelo (1852) maps of Guam showing areas of some of the Jesuit Ranchos. MARC.

Jesuit Ranchos of Guam

- Tachogna (tachuna)
- Catadhan in umatac
- Chinig and guicha in agat
- Maguage in arajan
- Acfaye and pauya
- Palaguna
- Rancho de agofan

— From the archives aragana, MARC manuscript collection

Figure 4: Jesuit ranchos of Guam.

Rancho de Tachogna



Figure 5: Juan Arago illustration (in Freycinet) of one of the Jesuit ranchos, Rancho de Tachogna, shown 50 years after dispelling of the Jesuits.

Jesuit Ranchos of Guam

- At the farm called san ignacio de tachuna were found 92 cows, 36 heifers, 18 bullocks, 5 bulls, 21 female calves, 23 bull-calves, and 49 steers. At irinusian, 14 breeding mares, 1 stallion, and some smith's implements.
- The building is described as consisting of stone and mortar, roofed with tiles, and containing rooms and two great halls or "salas", together with dispensary.
- ...A Cupboard...containing a large soup tureen of chinese porcelain together with its cover, plates of porcelain and metal, 22 forks and 24 spoons of yellow metal, stones for grinding...seven violins with their bows, three "sweet flutes", two harps, one viol, and a box with artificial flowers....

Figure 6: Excerpts from the inventory of the Jesuit Ranchos.

Jesuit Ranchos of Guam

- In the first bodega, or basement, was a little lime. In the second bodega, a thousand tiles....
 - In a building apart were found copper kettles, pots, jars, old muskets, fishing nets, seven plows, gun-powder, a jar of cacao, some raw maguey fibre of "pita" and two boat sails of "manta de locos."
- » From "Inventory of the Papers of the jesuits", in The Mariana Islands, notes compiled by w.o. safford from documents in the archives at agaña: the capital of guam, and from early voyages found in the libraries of san francisco, california, 1901.

Figure 7: Excerpts from the inventory of the Jesuit Ranchos.

Governor's Palace, Plaza de Espana

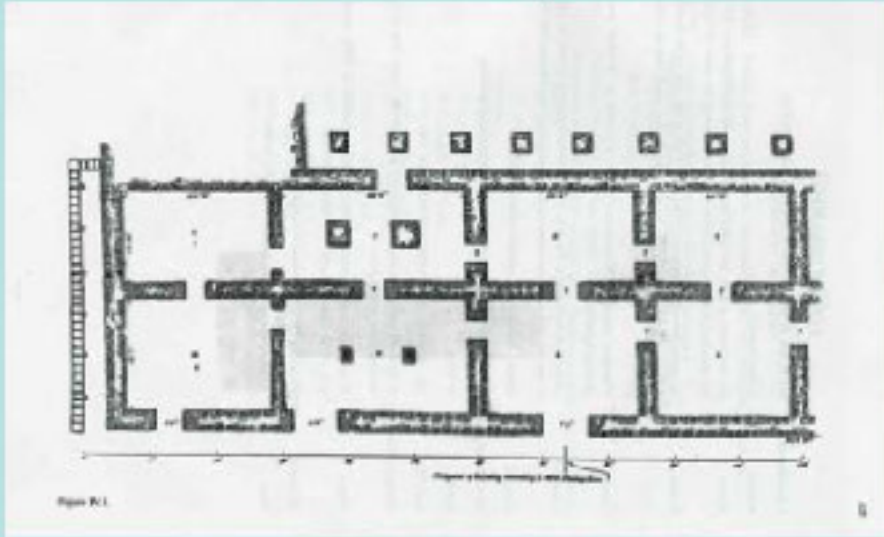


Figure 8: Governor's Palace, Plaza de Espana, from Schuetz (2007:225, Figure IV:1).

Fort Soledad (courtesy Olmo 2009)



Figure 9: Fort Soledad from Olmo this volume.

From Welch and McNeill 2006



Figure 10: Map of historical sites in Hagatna, from Welch and McNeill (2006).

From Welch and McNeill 2006



Figure 11: Profile illustration of historical cistern at Academy Gym, Hagatna (Welch and McNeill 2006).

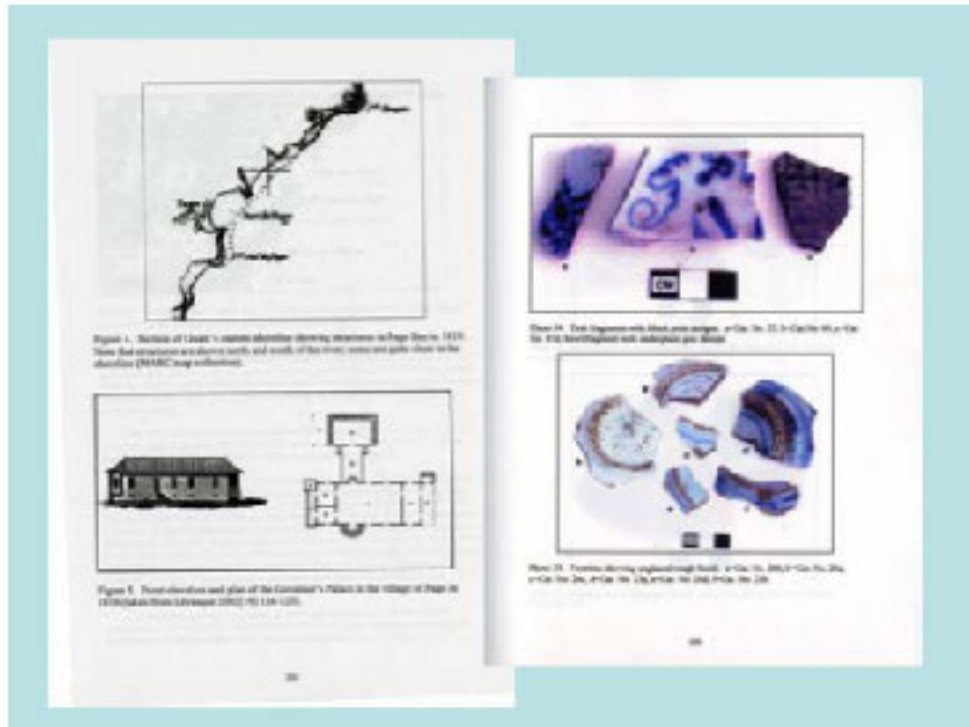


Figure 12: Illustrations of Pago Village, from Moore (2007).

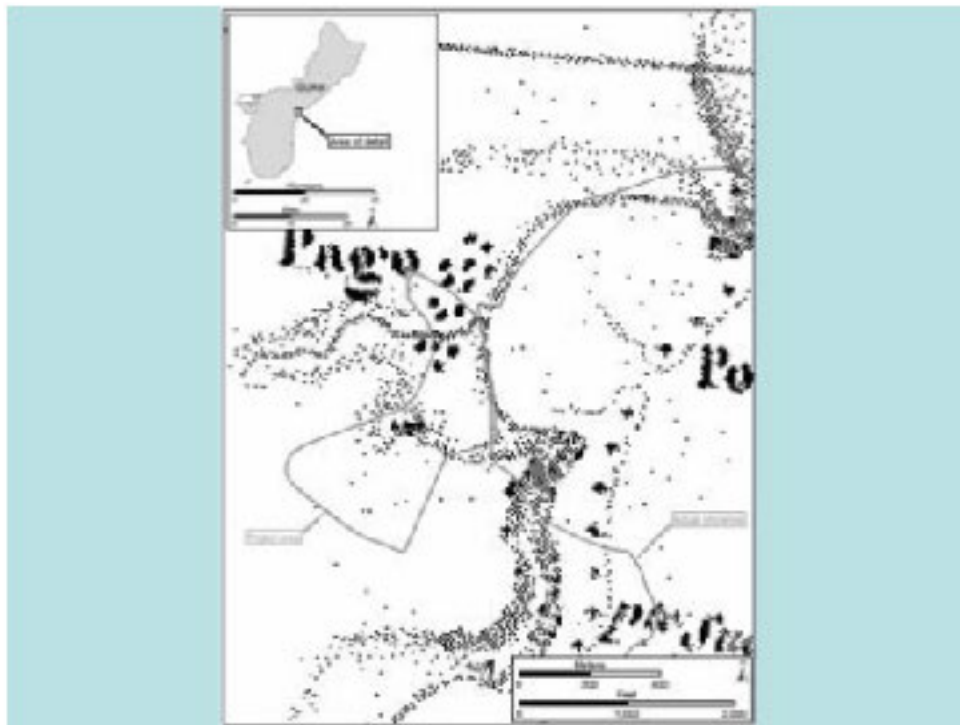


Figure 13: Pago Bay Resorts archaeological project, Peterson and Carson 2009a, overlay of DuParrey map, 1819.



Figure 14: Pago Bay Resorts project, overlay of project area with aerial photograph, 1956 showing 3rd Marine Corps artillery training range (Peterson and Carson 2009).



Figure 15: Historical land title document, house foundations, and historical bottles from Kamalen Karidat project, Hagatna, Guam (Peterson and Carson 2009b).

Kamalen Karidat



Figure 16: Stratigraphic view showing mud from Hagatna River relict channel and porcelain artifacts from historical dump in channel (Peterson and Carson 2009b).

Shimizu House



Figure 17: Shimizu house archaeological testing, showing intact paleosol, privy outline, and ceramic and tile artifacts in wall of unit (Peterson 2009).

Shimizu House



Figure 18: Shimizu house excavation showing Lon Bulgrin and William Hernandez laying out test unit.

Shimizu House



Figure 19: Historical artifacts and unit at Shimizu house, with Mike Carson, Lon Bulgrin, and Al Masga.



20b - Ruins of the Casa Real at Ritidian Point

Figure 20: Casa Real at Ritidian Point, photograph from Reed (1952).

Ritidian Point

6. The Casa Real at Ritidian Point. The only known surviving Spanish structure north of the Agaña vicinity is on the strand below Ritidian Point, near the farmhouse belonging to Mr. Juan Castro of Toto. It is referred to as a "Casa Real" but obviously must have been a chapel or a religious school; it is a typical small church structure.

Figure 21: Casa Real at Ritidian Point narrative from Reed (1952).

Ritidian Point

The ruin is of an oblong stone building 39 feet long and 15 feet wide. There is a doorway at the west end, three windows along each side, no opening in the east wall (the altar end, if a church). The walls are 20 to 30 inches thick, and still stand up to 6½ feet high in places. The three window openings in the north wall run 50 inches wide at the inside and narrow to 30 inches at the outside, in typical Spanish style.

Figure 22: Description of casa real from Reed (1952).

Ritidian Point

According to Father Garcia (Life of Sanvitores, 1683), there was quite a thriving little parish of San Miguel at Ritidian in the 1670's, with a church, priest's house, schools for boys and girls, and a barracks. The church was built by the direction of Capt. Damian de Espina in 1674. Other later sources and negative evidence indicate that settlement of this locality was abandoned after 1700. Consequently this ruin presumably is the 1674 church of San Miguel de Ritidian, though it seems incredible that so much could remain of a roughly-built stone structure in such dense growth after two hundred and fifty years.

Figure 23: Description of parish of San Miguel at Ritidian (from Reed 1952).



Figure 24: Aerial photograph ca. 1946 showing Ritidian Point. MARC.



Figure 25: Casa Real in Songsong, Rota, said to be built on same plan as casa real at Ritidian.



Figure 26: Aerial photograph from kite showing test units at casa real site, Ritidian Point, Guam 2009 MARC – Uhawaii – GPT – USFW Archaeological Field School.



Figure 27: Students at 2008 MARC – University of Hawai'i, Guam Preservation Trust and USFW Archaeological Field School.



Figure 28: Students at 2008 MARC – University of Hawai'i, Guam Preservation Trust and USFW Archaeological Field School. Discovery!

Inventory and Assessment of Spanish Tangible Heritage in the Federated States of Micronesia

Challenges of Conservation and Preservation

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Introduction

The Federated States of Micronesia is located in the north Pacific and is comprised of 607 small islands with a total land area of 702-kilometer square. The sea area is approximately 1.6 km sq. According to the 2000 census, the FSM population is 107,008, a fairly young population with the median age of 18.9. The Federation is comprised of four states, namely, Kosrae State, Pohnpei State, Chuuk State and Yap State. Chuuk is the most populous state with 53,595 followed by Pohnpei with the population of 34,486, Yap has 11,241 and Kosrae has 7,686 (2000 census).

Brief History

The early contact period in the FSM spanned the period, 1800 – 1885. This period marks the beginnings of relatively more frequent contact between the peoples of the FSM and mostly the Euro-Americans who were involved in the international whaling enterprise. Trading and exchange of local materials and foreign goods occurred between the islanders and the foreigners. In 1852 the Boston Missionaries introduced Christianity (Lutheran) to Pohnpei, Kosrae, and the Marshall Islands. In the decade after 1850 the Protestant Christianity spread to Chuuk from Pohnpei.

The Colonial History Phase spans the period 1886 – present. Official colonization of Pohnpei and Yap occurred beginning with the Spanish colonial period (1886 -1899). This is followed by the German colonial period (1899 -1914), the Japanese period (1914 -1945), and the American period (1945-present). The official Spanish administration of the islands in the FSM was very short and did not affect Chuuk state or Kosrea state.

In 1886 Spain entered and set up a colony in Yap. The locality in Yap where the colony was established came to be known as Colonia. A Governor, some military personnel and Capuchin Missionaries were the first to arrive on the island. Prior to this in 1710 a Jesuit priest from Spain went to Sonsoral Island to start a church there. He disappeared and was never heard from again. Again in 1731 two Spanish Jesuit priests went to Yap, built a chapel there. They were, however, not successful and the priests

and soldiers who guarded them also disappeared and were never heard from again (Galvan, 1998; Hezel, 2000).

In Pohnpei, the Spanish period lasted for 13 years beginning in 1886 and ending in 1899. Similar to Yap, administrators, soldiers and missionaries were the first and perhaps the only people who came to the island to establish formal colonial government administration. The Spanish Governor, soldiers, and missionaries had some difficulty controlling the people of Pohnpei in the ensuing years.

In 1887 the first Governor arrived. The same year the colonial government requested and received workers from all five municipalities of Pohnpei. Work on construction of houses in the Spanish colony and road construction in Sokehs, Nett, and Kitti begun. Some misunderstanding occurred between the Pohnpeian traditional leaders, especially those of Nett and Sokehs in the north, and the Spaniards. The Pohnpeians rebelled and killed the Governor, some soldiers and lay missionaries. A new Governor arrived and pacified the island. Towards the end of the Spanish rule in the 1890's conflict between the Protestant and the Catholic Christians occurred. This resulted in a series of battles in the northeastern and east areas of the island. The conflicts ended once again through diplomacy.

During the relatively short reign of the Spanish period in the FSM, two of the states were not colonized, namely Chuuk and Kosrae. The Catholic evangelization in Chuuk began after Spain had sold Micronesia to Germany. Catholicism spread to the Mortlock Islands and Chuuk proper during the 1920s. There is no indication of Catholicism spread to Kosrae. Thus, the inventory of the physical remains of the Spanish era in these two FSM States has yet to be conducted.

Some Tangible Remains of Spanish Heritage in Yap



Remains of Spanish fort in Yap, with floor plan of 60x30 meters, still survives today and serves as the base for a series of cement buildings including Government buildings. (Courtesy of Galvan, 1998)



Santa Maria Church in Yap built by Brother Gregorio Oroquita in 1948. A church was previously built here in 1921 and was destroyed during World War II. (Galvan, 1998)



Capuchin Mission Bell in Yap: this bronze Roman bell belongs to the Second Santa Maria Church. (Galvan, 1998)



One of three stone graves with marble plaques along the side of the present road to the Chamorro Bay, Yap State. The Spanish inscriptions indicated the names of the individuals buried here. (Galvan, 1988)



One of several short 4-caliber cannons of Spanish origins situated outside of the present legislatures chamber and buildings. (Galvan, 1998)

Spanish Heritage Sites and Artifacts in Pohnpei State



Aerial view of the Spanish wall and remains of Fort Alfonso XIII (in foreground) constructed as a fortification in 1887, Pohnpei State. The wall was extended in 1890 as the need for the protection of the colony increased.



One of the entrances along the western side of the Spanish Wall in Kolonia. The Germans tore down parts of the Spanish wall during the German Period on Pohnpei as a gesture of friendliness. In 1910 the Sokehs Rebellion occurred and the Germans patched up the wall again. Both Germany and Spain did something to the wall. The wall was placed in the US National Register of Historic Places in 1974 (Galvan, 1998).



Remains of a wharf built during the Spanish Period in Pohnpei State. About twenty four meters remains of the wharf are visible today. Remains of a walkway from the old Spanish government house to the wharf described above was recorded by Dr. Hanlon in 1988. It is now totally altered due to construction of buildings that house offices in Kolonia Town. (Galvan 1988)



Next to the Church built by the Germans (only the bell tower remains today) is a small 13m x 13m concrete enclosure (in foreground to the right) that encloses graves of priests and individuals (friars, lay missionaries, deacons). This was built during the Spanish period. (Galvan, 1998)



Figure 9. Three cement posts as remains of a Catholic Church built in Awak, U municipality in 1926. The original church, built during the Spanish period, was burned down in 1923 (Galvan, 1998).



Wall of the old parish house in Awak, U municipality. Some portions of the wall are incorporated into the wall of new building recently constructed at the site. (Galvan, 1998)



Remains of the Elenieng Church, Wone Kitt. The Spanish Capuchin friars settled the second mission built in the Elenieng area of Wone in 1889. The Church building was destroyed in 1899 after the war with the Protestants. Only the remains of a border stone wall is visible. (Galvan, 1998)



Altar pieces in the Christ the King Church in Wone, Kitt. Three wooden altar pieces were carved in 1936 in the mission sawmill in Kolonia. These pieces have classical and neo-gothic style. The altar pieces were taken from Wone to Kolonia for storage during the 1980's when the Catholic Church in Wone was torn down for safety reasons. The Church was built in 1919.



Fr. Quirino Fernandez, S.J. grave in Wene, Kittiti. The single grave lies about 19 meters from the east wall of the Christ the King Church.



The remains of a wharf 20m x 60m built during the 1890's on the northern side of Mwudok Island in Wone, Kittiti. This was built when the Spanish soldiers were building the road and church at Elenieng.

Preservation and Conservation of Spanish Heritage Sites in the Federated States of Micronesia

In the FSM, as I suppose elsewhere in Micronesia, preservation and conservation of the living traditions or the intangible aspects of our traditions, inclusive of all tangible remains and existing materials that have meaningful connections or relations to currently operating cultural expressions, takes priority over the tangible heritage. Tangible remains of our cultural heritage have in most cases living stories associated with them. Such stories recall some aspects of past events or reinforce the sacred nature of the site.

The Spanish heritage sites in the Federated States of Micronesia are always maintained and remembered, especially by members of the surrounding communities. This is because these sites are affiliated with Christianity, the Catholic religion in particular. In some cases, the Spanish heritage sites are burials, again they are affiliated with aspect of the intangible cultural practice that is and will continue to be important in the FSM societies. In all cases the Spanish heritage sites have documented and oral histories affiliated with them and oral histories or indigenous history in the FSM are continually in the making and they are continuing to be an integral part of the FSM societies.

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Heritage Preservation And Sustainability: Technical Recommendations And Community Participation

Environment and Heritage: How It Benefits Daily Living
Cultural Mapping In Your Community

By Maria Lourdes Joy Martinez-Onozawa

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Introduction

The environment immediately around us is host to a diversity of resources, which help us maintain a quality of life in abundance. These resources can be made up of intangibles and tangibles. Among the intangibles are our music, our dominant character traits, songs, and stories. Among the tangible resources are our indigenous flora and fauna, the natural landscape, and our built environment. It is in the orchestration of these tangible elements, linked and coordinated with the emotional experiences expressed with the intangibles, that their utmost benefits are revealed. These blessings are all part of the community heritage wherein one lives, works, and plays. Imbibing these benefits are related to healthy living. Becoming a active participant in its continuing employment also affords one a sense of pride and belonging to a neighborhood where quality of life is indeed abundant.

Research on identifying the elements of the natural environment, identifying its properties as applied to personal health and likewise in the maintenance and construction of the built environment is the first step in realizing the potential benefits that the surroundings provide to the community. Physically mapping out these identified elements will be necessary in the development of this exercise. This special map could be called “Our Natural Wealth Map”, so named to emphasize that healthy lives can actually be achieved by harmonizing the uses of resources around us. Listed below are some activities that can be done at the onset of this activity.

Flora and Fauna, the Natural Landscape, and Traditional Architecture

1. Flora and Fauna – After having identified what these are, an visual inspection to examine them in their existing environment is the next step. Interviews with the elders on how these plants and animals were used in the past, in relation to healthy living, cures for ailments, construction methods, maintenance of homes, can be done.
2. Natural Landscape – The terrain, topography, presence of water bodies in the area all tell us a story about how to best respect the purpose and uses of these

water bodies. Swampy lands make for the best flood control, as they are filled with porous aquifers that naturally sink the water down to the ground and filter and clean the water that passes through them.

Example:

As the community is involved in salt making from sea water, one could learn more about the benefits of salt and the what dissemination of this information can do for the sale and marketing of the community produced sea salt. Among the many uses of salt are:

- a) Sea salt is a major ingredient in wellness regimens – It relieves stress when added to a warm, steamy bath. Sea salt has a healing effect - it pulls toxins from the body and soothes the skin. Scented oils can be added to the bath for both fragrance and to soften skin. Gargling regularly with a salt and water mixture alleviates sore throats. Gargling equal parts of salt and baking soda in warm water makes for a fresher breath. Applying cotton pads soaked in salt water reduces puffy areas around the eyes. For a stimulating facial, equal parts of sea salt and olive oil can be gently massaged onto the face and throat.
- b) In the household salt can be used to clean kitchens and bathrooms, remove stains in clothing, or even extend the life of brooms and sponges.
- c) In food, salt is sprinkled into a glass of wine to bring out the fragrance and taste of the wine. Adding a pinch of salt on citrus fruits brings out the fruit's crisp taste. Boiling eggs in salted water makes eggs easier to peel. And to test for freshness, place an egg in a cup of water and add a couple teaspoons of table salt - a fresh egg will sink, a spoiled egg will float. Table salt is good for preventing mold on cheese by adding a pinch of salt before wrapping your cheese in plastic wrap, and keeping milk fresher longer by adding a pinch to the carton or bottle. Salt also can eliminate the burned food odor from an oven and stovetop burners, and can cut odors and prevent grease build up in sinks.

There are lots of uses for the coconut tree and all its parts. Practically the whole tree can be used to make houses, make food, medicine, and produce beautiful arts and crafts. A discussion on the different uses of the coconut tree and its parts can be held.

The rest of the flora and fauna will still be determined with the cultural mapping exercise. More information as to the uses of these plants will then be part of the field lecture.

3. Traditional Architecture – Many of our past buildings were built strictly with the notion that “ Form follows function”. An activity can be set up to explore the architecture of individual buildings. For this conference I will use Inalahan (also known as Inarajan) Village as our case study, where I can give participants some information as to the function of the design details, and to make them understand the probability and practicality of reusing these designs in present time, as they are integrated with modern architecture.
4. Traditional community practices – These may include festivals, rituals, traditional events, peculiar ways of cooking and typical produce of the community. There are many reasons why these community practices are present. We will revisit these, and hopefully inculcate its importance in present times.

Our one-day cultural mapping workshop covers the following:

1. Principles of integrative heritage conservation
2. The role of cultural mapping in community capacity building
3. Steps in the cultural mapping process
4. Assessment of cultural significance

The subsequent visit to historic Inalahan village includes:

1. Field work in exploring these resources, and field talks on the benefits of these resources during a group walk through the site.
2. An assessment exercise of items which the group feels are of cultural significance.
3. Sample action planning activity on 2 -3 of the prioritized local resources, as derived from Exercise 2.

Spanish Heritage in Micronesia: Inventory and Assessment

Cultural Heritage Resource Mapping Process

Editor’s Note: The following article is an edited format taken from excerpts of the Heritage Conservation Plan of Dapitan City, Philippines, done by the MLM Onozawa and her heritage team in 2003/2004. This document serves as a guide to the implementation of a potential cultural resource mapping exercise for a similar proposed activity for Inarahan Village. The origin of this format is taken from the course syllabus, which the undersigned has designed for the University of San Carlos, Cebu , as taught in the Masters In History Program. Its introduction to the Masters Program aims to enhance the skills of History graduates into their potential role in development. In real conduct for a sustainable program, a facilitators training is essential.

Cultural Heritage Resource Mapping as a Tool for Participatory Planning

Cultural mapping is a fundamental technique used in conservation management. It is a process that enables communities to identify the heritage resources that are available to them in building their communities. It establishes the significance and identity of a given place, a basic requisite before any policy and plan can be developed on how to conserve the significance of the place. The mapping process will assist the people in identifying the meanings and values that underpin the cultural resources within their neighborhood. Ideas for actions will emerge that support the everyday cultural expression of people's lives while at the same time providing alternative sources of livelihood.

The cultural map that is produced in this process provides a database of the community's cultural assets essential to the formulation of a Heritage Conservation Plan. In the conservation of heritage items, a detailed plan for each heritage structure has to be created separately. The first step is to identify the heritage resources in an area and determine its significance. It is useful in conflict settlement because one is able to distinguish one place in comparison to another place or neighborhood. Cultural mapping is also a very good organizational technique for grass root organizing because it showcases the indigenous elements within the area.

A cultural map shows the tangible as well as the intangible cultural properties of a given locality. Heritage structures, historic sites, paintings, animals, trees, landscape, books, clothing, furniture and artifacts are examples of tangible cultural properties. Intangible cultural properties include music, dance, drama, festivals, manners, customs, skills, etc. Several historical accounts may have already been established in a given place, however, information about the area is scattered and a cultural database is therefore necessary.

A cultural map can be used as a major tool for community-based participatory planning in identifying sustainable programs of action such as:

1. Cultural Tourism. It is essential to know what resources a community has in order for them to market these assets. Community members can be trained as tour guides to conduct heritage tours in their own neighborhood. The local tour guides can guide tourists along the heritage sites in the area and show them the local typical culture (e.g. dance, drama, traditional costumes, food, etc.). Owners of heritage sites can collect visitation fees. The community can directly benefit from the tourists, who will provide an alternative source of income.
2. Livelihood programs anchored on local indigenous skills and industries like basket-weaving, bamboo craft, local delicacies etc. Intangible cultural properties are suitable for livelihood programs. Places where people make native food, where people dance, sing, paint or carve are recognized and these places can be

further developed. Areas or structures can be indicated as “cultural” or “indigenous”. This way it is easier to assure that these areas retain their character. Consequently traditional values can be protected.

3. Integrative physical development programs and activities where indigenous flora, and other local natural resources can be used as sources of construction material and their treatments, aesthetic and protective finishes, etc
4. Exhibitions, concerts, cultural shows (arts, dance, drama, komedya, etc.).

Aside from being used as a tool in developing action programs, the process of cultural mapping has the following benefits:

1. It enhances positive national values, discipline, social responsibility and a sense of community spirit;
2. It promotes understanding and appreciation of cultural diversity and respect for the unique cultural traditions of the different cultural communities; it develops and enhances cultural awareness.
3. It develops the potential for cultural heritage resources to be one of the instruments in livelihood generation;
4. It opens opportunities for direct and indirect stakeholders to participate in cultural heritage development processes, applied in an integrated conservation plan.
5. It opens opportunities to promote cultural heritage tourism;

Cultural mapping is the first step that will favorably set the pace for the institutionalization and implementation of a Heritage Conservation Plan. The process of cultural mapping will be a critical component in developing a critical mass of advocacy and support among the city residents to help sustain the conservation program. In this endeavor, the ownership of the heritage program is best identified at the onset of the project. Agreements have to be reached in that the people of the locality will be the owners of the Heritage Conservation Program and that the approach be a Community Based Integrated Process.

Process Of Cultural Heritage Resource Mapping

A. Objective

The main objective of this undertaking is to come up with a cultural map of the area that can be used as a tool to develop an action plan that would identify sustainable programs for the community. The undertaking is conducted at the town or village level, or a neighborhood, whichever is the smallest local government unit.

The cultural mapping aims to help the local community know and identify what the different kinds of cultural properties are, including its classifications and

distinctions that exist in their locality. The workshop will provide them with basic know-how to help them determine the cultural assets in their neighborhood and help them carve a cultural map of their town or village. This will then be used as a tool in coming up with an action plan identifying key activities and projects as well as concrete steps and tasks for the community to undertake.

This activity will also provide a venue for the participants to share and discuss common knowledge about the cultural resources in their community and will hopefully enhance their sense of belonging and pride. In so doing, this process is meant to celebrate themselves as a people belonging to one neighborhood they know they are a part of.

B. Cultural Mapping Process

The process of cultural mapping engages the people to draw a picture of their community according to how they perceive it. Heritage conservation experts act out the role of facilitators only with the outputs coming from the people. Cultural mapping is a useful first step towards any community planning and conservation process. Conservation starts with awareness, which then leads to understanding. A good understanding of the place and its resources is essential for a community to be able to appreciate what they have. Appreciation is a key factor in the protection of heritage resources.

The process of cultural heritage conservation largely depends upon the commitment and involvement of local communities. Policy makers as well as conservationists have come to recognize that for the protection regulations to be effectively implemented and socially acceptable, populations living in or near the heritage sites must be given a leading role in the planning and development of conservation policies as well as in the management of the sites. The basic premise at the end of the day is for the community to play a leading role in actual hands-on conservation and preservation work, as well as in the interpretation of heritage values, which are to be safeguarded.

Cultural mapping will involve the identification of the tangible and intangible cultural resources in the area with the active participation of the local community, specifically key-informants and members of the towns/villages. Allowing community participation in identifying the resources will ensure a broader context, which is widely accepted and will not only provide the residents with a meaningful exercise but will also let them develop a sense of place and appreciation of their community which will likewise increase the level of advocacy for conserving their community.

The process is divided into two major activities. First, a cultural mapping to be done by the community themselves, which will be followed by a participatory action planning workshop for key-informants of the towns/villages as well as

several other stakeholders in the area. The range of the cultural mapping process ends with the production of a cultural map for each of the participating town / village and an action plan that would articulate key strategic programs of action for the community. It should be pointed out however that cultural mapping is a cyclical and dynamic process that needs to be revisited from time to time. In the process, ideas for projects emerge that may support the everyday cultural expression of people's lives. The implementation of these community projects then contributes to the changing nature of the community's cultural map.

C. Community Orientation and Leveling-Off

Introduction

An orientation with the towns/villages conducted to introduce the cultural mapping process to the participating community members. This initial meeting with the key-informants of the towns/villages aims to determine the level of awareness of the participants in cultural heritage conservation. The facilitators properly explain the objectives of the cultural mapping exercise, why they need to do it and how they will be able to use it. Sufficient leveling-off with the participants is necessary in order for them to know the importance of cultural mapping, applying the principles of heritage conservation, and the benefits that may be derived from conservation initiatives.

The participants are given a brief background of the different types of heritage items. A cultural heritage survey form is introduced and explained in detail for them to use as a tool in identifying the cultural resources in their neighborhood.

The towns/ villages are then tasked to do the actual mapping in their neighborhood using the survey form as reference. Aside from completing the mapping form, they are also asked to draw a map of their town /village pointing out the heritage items they have identified in the map. The towns /villages are given sufficient time to complete their assignments, after which they will meet again to discuss and process their outputs during the action planning workshop.

Date and Venue

The orientation and leveling-off with the members of the towns/ villages is conducted in big areas of convening, preferably done only at one time. Separate sessions can be held if the participants are too many to accommodate into one session.

Participants

The target participants invited to attend the orientation are a selection of key-informants and stakeholders – mostly from the youth, the elderly, the women's groups, cooperatives, special groups, academe, influential people, government officials and representatives from the environment , heritage, and tourism offices.

Facilitators

Members of a Heritage Conservation Plan Resource Team (experts in the field) act as the facilitators during the orientation organized in partnership with the LGU. They may be composed of the following:

1. Heritage Conservation Specialist
2. Architect
3. Urban Planner/Environment Planner
4. Researcher with Sociology background

Whenever possible, it is best if the workshop be facilitated in the local dialect of the area. It is important to note that the information gathered in these workshops is generated by the people, and not by the experts.

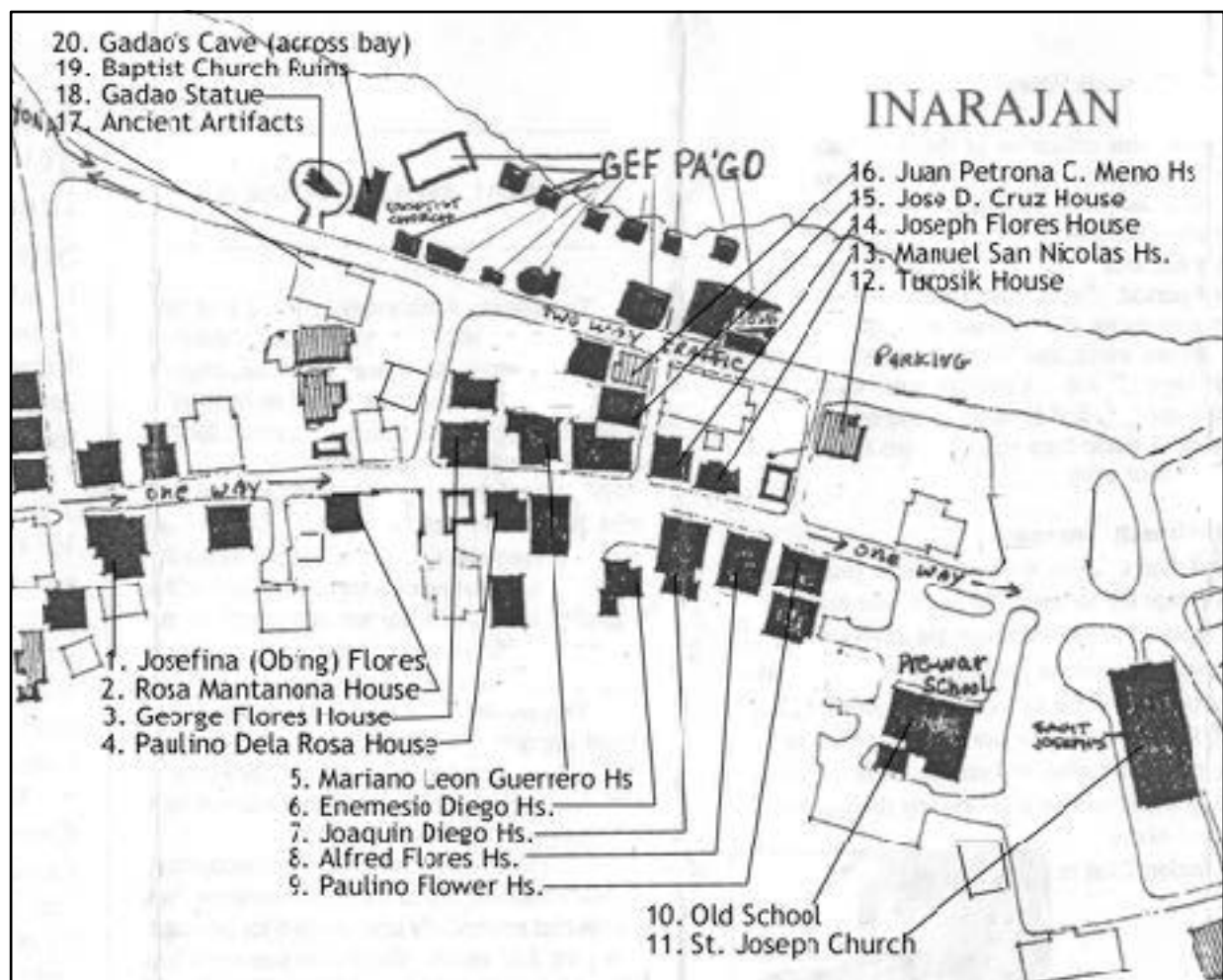
Historic Inalahan Field Workshop

By Judith S. Flores, PhD

President, Historic Inalahan Foundation, Inc.

The Spanish-era vernacular architecture of Historic Inalahan provided conference attendees with field experience in identifying Spanish Period features, materials and methods used; and included technical observations by the assembled panel of consultants. The intent of the field workshop was to show participants actual physical conditions and related issues involving preservation of historic resources, and to demonstrate how they are addressed by technical experts from various professional fields. The professionals assembled included technical experts in the fields of Historic Preservation, Archaeology, Environmental Planning and Sustainable Resources, Architecture, and Chemical Conservation. The full names and biographies of the technical panel are listed in the introduction.

The following map of the Inalahan historic district shows the lots featured in this workshop, namely Lots 67, 68, 69, and 64 – the Meno House, Cruz House, San Nicolas House, and the Leon Guerrero House – numbered 16, 15, (69 not numbered, on the corner), and 5 respectively.



Inalahan Historic District Map 1992, courtesy of the Guam Preservation Trust, showing significant historic structures in black.



The field workshop began with an inspection of the concrete foundation of the Meno House, located on Lot 67, Pale' Duenas Street (originally named Sallai Lagu). The foundation formed a ground-floor bodega feature which formerly supported a wood frame upper floor. Only the 60-year-old concrete bodega walls remain. The structure is the first rehabilitation project of Historic Inalahan Foundation, whereby local interns are being trained to repair and rebuild in the

Period style. Interns are employed by the construction company which supplied the tropical wood, pole-frame structure pre-fabricated in Indonesia specifically for the upper floor. Interns and the general manager of Transrama Guam Inc. were among the attendees of the conference and workshops.

Historic Inalahan Foundation president Judy Flores pointed out the historical features of the Meno House remains, which include evidence of hand-mixed layers of concrete poured between wooden forms. Each cement layer was evident



in areas where the cement plaster had eroded. Family oral history interviews revealed that the oldest sibling had organized the rebuilding of the house

after World War II. Interviews with the youngest sibling, now in his 60s, told how he was required to work each weekend to pour another layer of concrete. Local calcareous beach sand used in the mix showed evidence of seashells and coral

formations. Chemical conservationist Ma. Bernardita (Maita) Reyes pointed out the sea salt crystals within the mixture, noting that the metal reinforcement bars have leached rust as they deteriorated due to the corrosive salt content of the concrete mixture.



Layers of hand-mixed concrete comprise the bodega wall.

The interior floor of the bodega was cracked in places, with considerable plant growth through and on the concrete floor. Environmental Planner Joy Onozawa recommended that we seek assistance from the biology department of the University of Guam to identify the plants and to recommend eradication treatment. Plans call for the floor to be raised eight inches by using a 4" rubble fill followed by a poured concrete floor with wire fabric or rebar as reinforcement material. Ms. Onozawa therefore recommended that the rubble-filled space be ventilated to avoid the collection of trapped moisture, by drilling ventilation/ drainage holes horizontally through the exterior walls. Additionally, the proposed concrete apron must provide a drainage plan to divert water away from the foundation.



Chemical Conservationist Maita Reyes pointed out areas where new concrete plaster had been patched over the original concrete. She stressed the importance of testing the old concrete to assess the compatibility of the new concrete to bond with the old.

The new mixture must never be stronger than the original, because this leads to deterioration of the original wall. The new patch will trap moisture, encourage algae growth and eventually cause crumbling of the entire wall.



Another section of the interior wall showed an example of the growth of algae around the edge of a new concrete patch applied to the original concrete.



A planned extension to the Meno House on the rear, south side requires the excavation of footings for new support pillars to support the upper floor. Archaeologist John Peterson showed the excavated pits that his UOG archaeology department had analyzed. He and HPO officer Patrick Lujan stressed to participants that any digging in an identified or possible historic area must be monitored by an archaeologist. The HPO office is listed on the government building permit application as one

of the agencies that must sign approval for a project that requires excavation. Once a site has been disturbed without technical interpretation by trained archaeologists, that piece of the community heritage is lost forever.

The Jose D. Cruz House on Lot 68 is located just two feet south of the Meno House excavation pits. This house was built by a master builder for his family in 1914. The bodega of this house is comprised of mamposteria, with 18-inch-thick walls of stone and lime mortar built around and enclosing the ifit (Intsia Bijuga) poles that support the main floor. The coolness of the interior was noticeable upon entering the bodega,

a result of the insulating qualities of the mamposteria. The construction method involves laying a double row of stone and mortar, after which the space between the interior and exterior stonework is filled in with sand and rubble, and the whole wall is then plastered with lime mortar. The sun heats the outer surface but the heat is absorbed within the wall, keeping the interior cool.

The porous nature of the mamposteria allows the heat and moisture to escape. The original whitewash surface had been painted over with oil-base paint when the house was remodeled in the 1970s. Chemical Conservationist Maita Reyes pointed out the algae growth through cracks in the plaster because the oil paint surface did not allow the collected moisture to escape.



More serious effects were evident around the rear door, where large chunks of stone and mortar had fallen away from the door frame.



From left to right, Dr. Rufino Mauricio, William Hernandez, SHPO Officer Patrick Lujan, in front of San Nicolas House ruins. Photos by J. Flores, Oct. 17, 2008

The group exited through the west rear door of the bodega, into a small yard surrounded by neighboring homes. The Lola and Vicente San Nicolas ruins (Lot 69) border this yard on the south. Architect Jack B. Jones pointed out the significant Spanish heritage features of the crumbling structure .

Although this house was built in the early 1950s of poured concrete and metal corrugated roof, many of the features reflect the Spanish-era character of the historic district, such as the balcony supports, details over the balcony door, and a particularly graceful staircase feature.



The Mariano Leon Guerrero House (Lot 64) is situated directly west of the San Nicolas House, facing San Jose Street (formerly named Sallai Haya). This is the oldest occupied house in the historic district, built in 1901 by the same master builder, Jose Duenas Cruz, who constructed the Cruz House on nearby Lot 67. Also called the Ana Leon Guerrero House, after the most recent matriarch to live in the house, this structure is an excellent example of traditional wood pole-frame construction with the area under the floor enclosed by mamposteria walls. Architect Jack Jones pointed out the vernacular features of the house – the massive mamposteria staircase, local ifit hardwood walls of batten (grooved vertical upright) and board of thinly-hewn ifit that

fit into the batten groove (board and batten). No nails were used in this building method, being secured by the grooved floor beam and corresponding upper beam.

Environmental Planner Joy Onozawa pointed out that the gable end should have a ventilation opening for hot air to escape from the space between the ceiling and roof. Historian Judy Flores confirmed that she recalled this ventilation feature was present prior to the 1990s rehabilitation of the structure.

Architect Jack B. Jones, who conducted the initial surveys for nomination to the U.S. Registry of Historic Places in 1976, pointed out the deterioration of the mamposteria in the bodega wall. Maita Reyes recommended that the exposed stones need to be re-plastered to slow deterioration of this historic feature.



From left to right, William Hernandez, Maita Reyes, Judy Flores, and Jack Jones, who is pointing out the vernacular architectural features of this living room. The door to the bedroom has a family religious icon above.

The group entered the original house, comprised of a main living area with a bedroom on the south end. Architect Jack Jones pointed out the well-preserved vernacular features of the interior, with the ceiling and dividing wall of bead board panels imported from Japan in the early 1900s.

Particularly interesting features of the Leon Guerrero House include the exposed support poles and floor planks of local ift (Intsia Bijuga). Wood joinery secures the top frame to each pole. Jack Jones pointed out the carved wooden furniture that is quite rare today. Probably of Nara wood, the furniture was imported from the Philippines in the early 1900s. This house is on the daily tour provided by Historic Inalahan Foundation. Guides point out these historical features as well as bullet holes evident in the floor as a result of strafing from aircraft during World War II.

The group moved on to view a few more examples of vernacular architecture prevalent in this village. In a wrap-up session during a fiesta lunch at the Gef Pa'go Pavilion, participants and technical consultants had additional opportunities for



discussion about preservation and treatment of Spanish-era resources in each participant's particular island of Micronesia.

In summary, the Inalahan Historic District Field site provided participants with a look at the features of vernacular architecture that incorporated native pole-house construction with the addition of Spanish mamposteria methods that enhanced the use of the storage area under the house with the

bodega. Participants learned about specific features and building methods that pointed to Spanish-era influences. Furthermore, participants learned about environmental challenges to the preservation of these structures and received technical advice on conservation methods. It is hoped that this meeting of preservationists and professionals in fields that assist in preservation and conservation activities will lead to continued networking and to future collaborations in the various islands of Micronesia.



From left to right, Dr. John Peterson at Gef Pa'go wrap-up session with Joy Onozawa and Hannah Martinez.



Participants sit in wrap-up session with Architect Jack B. Jones. From left to right, Filly Carabit, Elgina Kloulechad, Errolflynn Kloulechad, Collins Takeo, Rufino Mauricio, Jack Jones.



Field Workshop participants on San Jose Street in Historic Inalahan.

Spanish Heritage in Palau

By Filly Carabit and Errolflynn Kloulechad

Filly Carabit, Public Education Officer

Bureau of Arts and Culture/Palau Historic Preservation Office

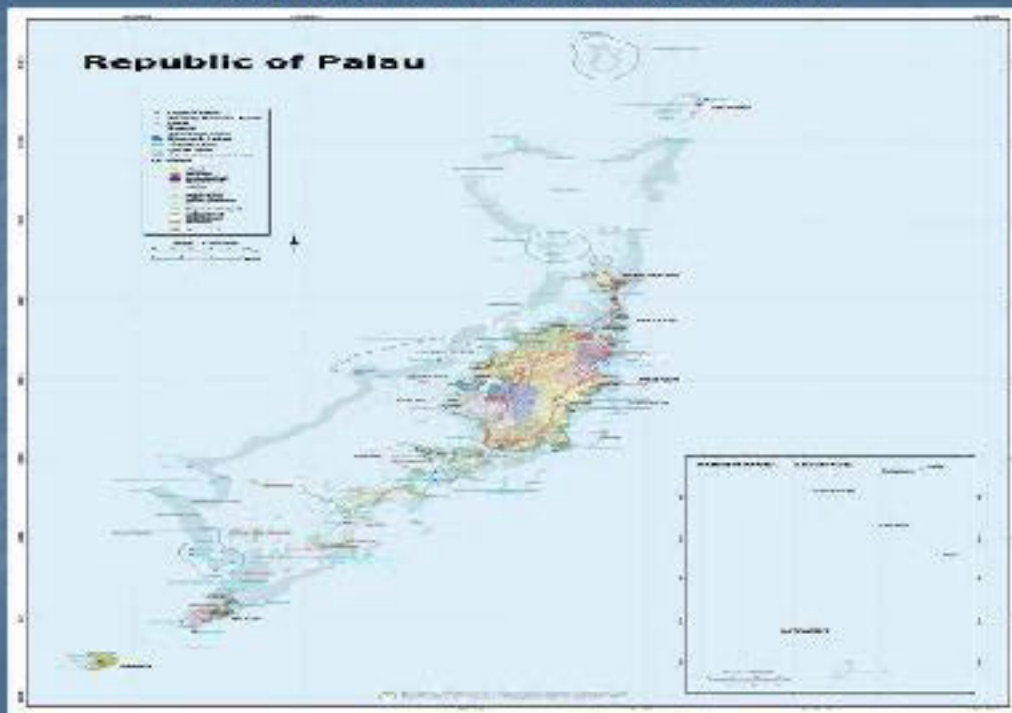
Errolflynn Kloulechad, Historic Preservation Officer

Bureau of Arts and Culture/Palau Historic Preservation Office

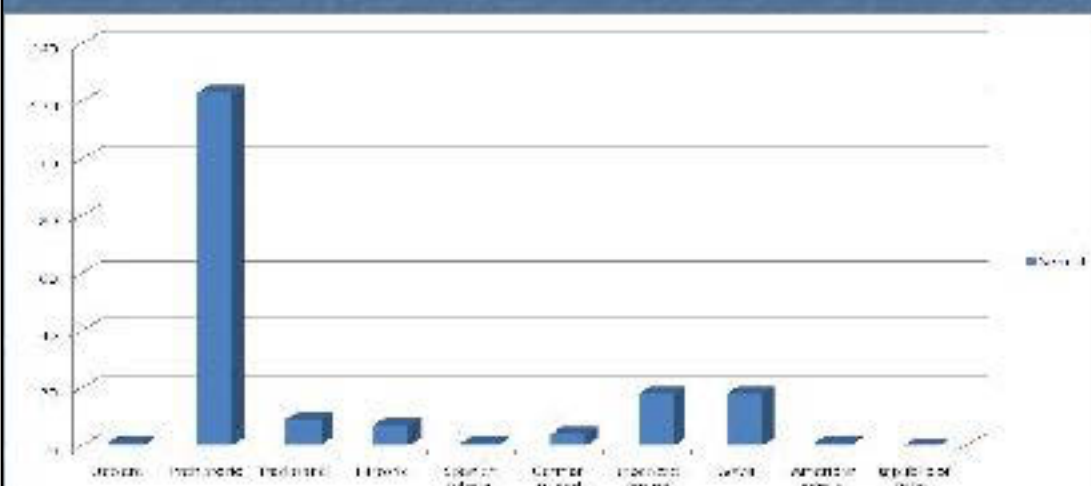
Source: **Kelly Marsh, Inventory of Historic Resources of Palau,**

Prepared under the auspices of the Ministry of Culture, Palau Historic
Preservation Office

SPANISH HERITAGE IN PALAU



***There are 166 sites on the Palau Register. Some have more than one time period value.**



Uab era 1: Prehistoric 123; Traditional 9; Historic 7; Spanish Admin. 1;
 German Period 4; Japanese Period 18; WWII 18; American Admin. 1;
 Republic of Palau 0
 Total value 182+

Tangible

- Father Luis de Granada Grave
- Spanish Landing Site

Intangible

- Christianity
- Borrowed words

1



Spanish Landing Site (Tyebukl, Koror, Malakal)

2



Spanish Landing Site (Iyebukl, Koror, Malakal)

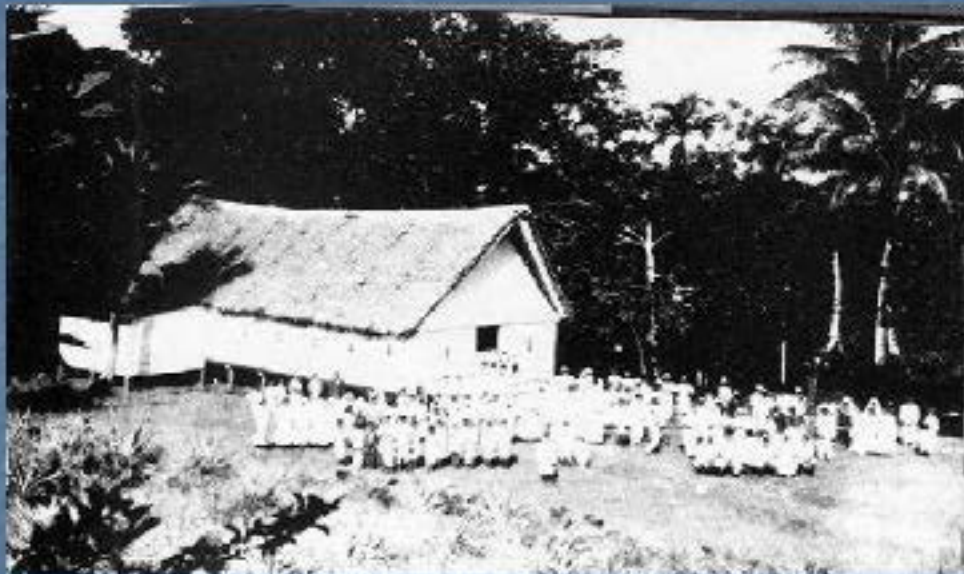


West Channel for big commercial ships



Spanish Jesuits (1921-1944)

7



Koror Church, 1925

8



Gathering in the dedication of the new Sacred Heart Church in April 1935.

9

Father Luis de Granada's Grave



10



11

Coral Stone



Basalt Stone



Some lists of borrowed words from Spanish

Loan Source

- Padre 'priest'
- Pascua 'Easter'
- Plato 'plate, dish'
- Trompeta 'trumpet, bugle'
- Barril 'barrel'
- Biblia 'Bible'
- Bandera 'flag, banner'
- Diablo, 'devil'
- Sabado 'Saturday'
- Calabaza 'pumpkin'

Palauan

badre
Baskua
belatong
trombetang
barrill
Biblia
banderang
diablong
sebadong
kal(e)hasang

13



14

