

## **PUBLIC MEETING**

**October 5, 2000**

***PUBLIC SERVICE ANNOUNCEMENT***

**PUBLIC MEETING**

**The Ancestral Remains Task Force has scheduled a public meeting on:**

**OCTOBER 12**

**THURSDAY**

**6:30 P. M.**

**TAMUNING GYMNASIUM**

**The public is invited to express their views and concerns regarding the disposition of the remains - whether to rebury all the remains without further study, continue further studies on all or some of the remains, and where to rebury the remains.**

**For more information call at 475-6290/91.**

## Six migrants turned over to immigration

By Tanya M.C. Mendiola  
Pacific Daily News  
tmendiola@guampdn.com

Six suspected Chinese illegal immigrants were caught early yesterday morning on Andersen Air Force Base and turned over to the Immigration and Naturalization Services, INS officials said.

Preliminary reports indicated that the men were dropped off by a fishing vessel at Tarague Beach before they were found by military personnel wandering on the base's main road shortly before 4 a.m., said David K. Johnston, officer in charge of the Immigration and Naturalization Service Guam office.

"Preliminary information indicates that this is all there are. We need an interpreter and we need to spend some time (to gather more information)," Johnston said.

Around 3:45 a.m., Andersen security personnel spotted the men walking along the main road of the air base, said Sgt. Bob Pullen, Air Force spokesman.

When the group was approached, they fled, Pullen said. Two were immediately apprehended and the four others were found a few hours later while still on base property, he said.

Air Force officials did attempt to question the men, but required an interpreter during the interview, Pullen said. The immigration services were contacted and the men were turned over, he added. The men were being held yesterday at the immigration office for further interviews, Johnston said.

Johnston said immigration officials do not believe the recent incident means there will be a resurgence of illegal immigrants similar to what the island has experienced in recent years.

## Federal excess lands to be subleased

By Adrienne Loerzel  
Pacific Daily News  
aloerzel@guampdn.com

More than 200 acres of federal property will be available for use by the families who once owned the land.

According to a Guam Economic Development Authority press release, the properties were declared excess by the federal government and subsequently leased to GEDA. Yesterday, GEDA signed documents to sublease the land to the Ancestral

Lands Commission.

The commission may now allow the families who once owned the property to use the land, the release stated.

About 92 acres of property in the former Naval Air Station Officers Housing area, 22 acres in Tamuning and 101 acres in Nimitz Hill were subleased to the Ancestral Lands Commission.

The release stated a total of about 2,800 acres will be leased to the local government with a transfer of title to follow.

The local government expects to receive title to the land sometime between March and September next year, the release stated.

Gov. Carl Gutierrez has said he intends to follow a local law that will transfer the property to former landowners when it is possible.

For some land, such as the Tiyan property where the airport is located, transfer will be impossible. Officials have set up a trust fund to compensate families through revenues from the use of the land, according to a local law.

## Man in car accident has 5 prior DUI charges

By Tanya M.C. Mendiola  
Pacific Daily News  
tmendiola@guampdn.com

A Dededo man who was charged with drunken driving for an accident last month has had at least five driving under the influence charges since 1991, court documents state.

Stephen Fritz Muriotok, also known as Murphy Muriotok, apparently lost

control of a 1986 Toyota van he was driving up Carnation Road in Macheche, Dededo, Pacific Daily News files state. His 3-year-old son was thrown from the vehicle and sustained head injuries and a broken leg, Pacific Daily News files state.

Muriotok was indicted Oct. 5 for the Sept. 18 accident that involved his son being thrown from the van, Pacific Daily News files state.

Superior Court Marshals Vince Naputi and Harold Cruz, who were at the accident, managed to grab the toddler before the van's tires rolled over his head, Pacific Daily News files state.

Muriotok has been in court before for five prior drunken driving charges, court documents state. In 1999, he was charged with driving under the influence and child abuse for having minors in the vehicle, court documents state.

## CAR ACCIDENT RECENTLY?

NOW HAVING • Headaches. Neck. Back Pains. Sick. Popping pills. Want to know what's wrong?

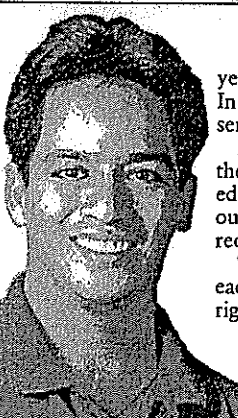
GUAM FREE REPORT AND VIDEO - Reveals secrets you need to know before settling your case. For your mailed Free Report and Video call our Toll-Free 24-Hour Hotline Today at: 649-0545 Website: guamaccidents.com

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## CAR ACCIDENT RECENTLY?

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**Commitment to Serve**

I have worked hard as your Senator for the past four years. It has been challenging, but also very heartening. In my heart, I believe that the true reward for public service comes in taking care of the needs of the people.

I pledge to continue to work with my colleagues and the administration to raise the quality of public education, to improve our standard of living, to make our homes and streets safer, and to help everyone receive the best healthcare possible.

"I humbly ask for your support, and I pledge to give each of you the respect and representation that you rightfully deserve."

**SEN. FRANK BLAS #6**  
**AGUON, JR. (D)**

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**Leadership with Principles and Respect for All**

Senator Jose R. "Ping" Durazo, Treasurer • P.O. 10132, Sinaitana, Guam 96926

## GOVERNMENT MEETINGS

Editor's note: Government meetings will appear two days. The week's meetings will be published on Sunday. Items also will be published on the day of the event. Deadline is noon Friday for publication Saturday, Sunday and Monday, and noon Monday-Thursday for next day publication. In the event of a local holiday, deadline will be noon the previous weekday.

**ELECTION COMMISSION:** Emergency meeting 3 p.m. Oct. 11, Suite 200, GCIC Building, Hagåtña. Election of chairperson/vice chairperson, appointment of legal counsel, certification by district of Sept. 2 primary election and related matters, approval of general election ballot format, appointment of district registrars/precinct officials, status of decolonization registry and plebiscite election, status of three initiative measures. Call Gerald Taitano, 477-9791/3.

**GHURA BOARD OF COMMISSIONERS:** 5 p.m. Oct. 11, GHURA conference room. Those with disabilities who need special accommodations should call Michael Dueñas, 477-9851/4 or TTY/TDD 472-3701.

**COMMITTEE ON LAND, AGRICULTURE, MILITARY AFFAIRS AND THE ARTS:** Public hearing 9 a.m. Oct. 11, I Liheslaturan Guahan public hearing room, Hagåtña. Confirmation of Ernest S. Wusslig as Agricultural Board of Commissioners member; Bill no. 477 (cont.). Call office of Sen. Marcel Camacho, 479-8261.

**DEPARTMENT OF CHAMORRO AFFAIRS BOARD OF TRUSTEES:** Noon-1 p.m. Oct. 11, department's conference room, 106 E. Sunset Blvd., Tiyan. Those with disabilities who need special accommodations should call 475-4226/8. Public invited.

**GIA BOARD OF DIRECTORS:** 6 p.m. Oct. 12, GIA conference room, Upper Tumon. Agenda copies avail-

able at meeting. Those with disabilities who need special accommodations should call 479-8607.

**CIVIL SERVICE COMMISSION BOARD:** 5:30 p.m., Oct. 12, CSC conference room, 490 Chalan Palasyo, Agaña Heights. Adverse action appeal of Eileen Jessor vs. GMHA, rescheduled motion hearing; 10-day suspension; new, general business; executive session. Call 475-1300/01.

**GVB BOARD OF DIRECTORS:** 4 p.m. Oct. 12, GVB main conference room, Tumon. Those with disabilities who need special accommodations, etc., should call 646-5278/9.

**ANCESTRAL REMAINS TASK FORCE:** 6:30 p.m., Tamuning gym. Public invited to express its views/concerns on disposition of remains. Call 475-6290/1.

**COMMITTEE ON NATURAL RESOURCES:** 9 a.m. Oct. 12, I Liheslaturan Guahan public hearing room, Hagåtña. Bill no. 478. Call 472-3450/1.



**This Week's Series:**  
**Protehi I Tano Ta**

<b>Monday:</b>	Identifying the Environmental Issues on Guam
<b>Tuesday:</b>	South Pacific Regional Environmental Program
<b>Wednesday:</b>	Pollution Prevention
<b>Thursday:</b>	Guam's Coral Reefs
<b>Friday:</b>	Environmental Management

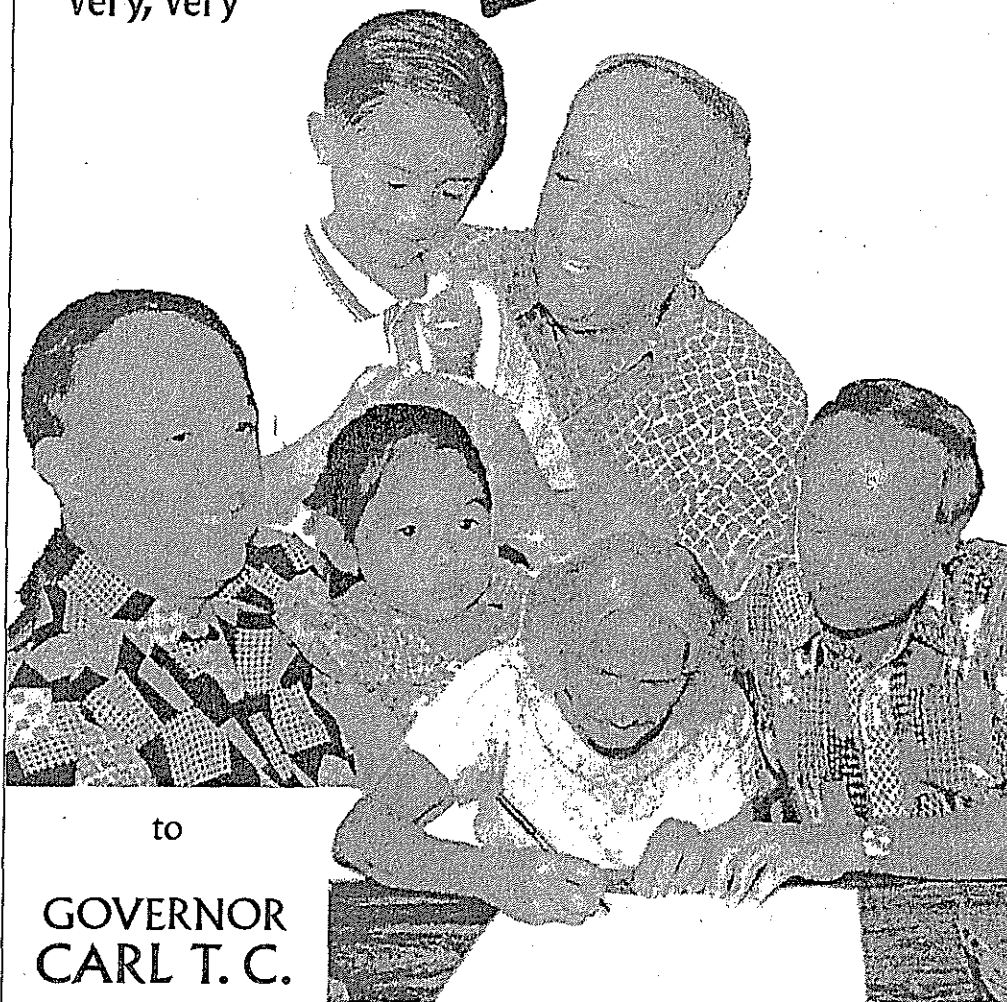
**Tonight's Focus:**

News8 reporter Stephanie Lum takes on a week-long investigative report series about environmental issues on island. Tonight: What are other parts of the world doing to stop the spread of pollution. Meet the representatives from the region. Watch News8 Primetime at 6PM and Late Edition at 10PM. Be informed!

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very, very

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6 PM

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## LOCAL

### House OKs Chamorro time zone

By Susan Roth

Gannett News Service

WASHINGTON — Guam and the Commonwealth of the Northern Mariana Islands would have a name for their time zone for the first time under a bill that passed the House Tuesday.

By voice vote, the House agreed to call the ninth U.S. time zone, "Chamorro Standard Time," at the suggestion of Delegate Robert Underwood, D-Guam.

All the other eight time zones wherever the U.S. flag flies have names, but Guam and the CNMI were left out, Underwood said.

"Not that there's no time there," Underwood said on the House floor. "This is one of those 'good news' things," Underwood said after the vote. "I think 'Chamorro Standard Time' has a nice ring to it."

Underwood acknowledged that some at home were not too pleased with the choice, preferring a geographic name for the zone, but said he felt that one or the other of the territories would eventually get short-changed by a geographic name. He has also said he wanted to honor the historical and cultural connection between the territories and their aboriginal inhabitants.

The measure must still be approved by the Senate to become law, with only about a week left to go in the legislative session. Underwood said the bill is not considered controversial, but it could get lost in the bustle of the final days of the session.

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**COMMITTEE ON NATURAL RESOURCES:** 9 a.m. Oct. 12, 1 Liheslaturan Guahan public hearing room, Hagåtña. Bill no. 478. Call 472-3450/1.

**GUAM SYSTEM OF CARE COUNCIL:** 4 p.m. Oct. 13, GSAT, 19 Dean's Circle, UOG. All interested people invited. Call Victor Borja, 475-4625/9.

## Community Calendar

If your non-profit organization, government agency, school, or club would like to post an announcement in the *Variety's* weekly community calendar please contact Bobbi at 649-4678 or fax your information to 649-4687.

### American Association of University Women-Guam Branch

A general meeting will be held on Oct. 21, 11 a.m. to 1 p.m., at the Yuan San Chinese Restaurant, Grand Plaza Hotel, Tumon.

Treatment for breast cancer available here on Guam. For more information call Mary Ann at 647-5212 or Mary Lou at 475-9213 or e-mail chancyjo@ite.net.

### Classical Concert Program KPRG 89.3 FM

The program is from 3 p.m. to 5 p.m. and is hosted by Jose Torres, who can be reached at 734-8930.

Tuesday, Oct. 17: Mozart-Sinfonia Concertante for Violin, Viola and Orchestra, K.364; Purcell-Trumpet Sonata #1; Liszt-Grand Duo Concertant; Mahler-Symphony #1 "Titan".

Thursday, Oct. 19: Rossini-Semiramide Overture; Verdi-La Traviata: Prelude to Act 1, "Libiamo ne lieto calici"; "parigi o cara..."; Turina-Danzas Fantásticas; Bach, J.S.-Violin Concerto in A minor; Copland-Billy the Kid; Grieg-Piano Concerto in A minor.

### Dededo Resource Center

For the following activities and events please contact Pascual Aneto at 637-3966 phone/fax or 720-9712 pager.

Registration for interested youth and adults for the DRC 4-H Club.

Donations of paint for the community to paint over graffiti around the village.

Coaching youth soccer from ages 4 through 15 years.

### Department of Commerce

The Chamorro Village is open every Wednesday nights from 6 to 9:30 p.m. with a variety of food and entertainment.

For additional information contact Jeff San Nicolas or Joyce's Rivera (Kakarotie) at 475-0376/7.

### Guam Public Library

Hagatña Main Library's working hours:

Monday, Wednesday and Friday: 9:30 a.m. through 6 p.m.

Tuesday and Thursday: 9:30 a.m. through 6 p.m.

Saturday: 10 a.m. through 4 p.m.

Sunday: Closed

Dededo Branch Library continues to be open on Wednesday from 4 p.m. to 8 p.m.

For more information call 475-4753/4.

### George Washington High School Class of 1980, 20th Reunion

Reunion meetings are held every Tuesday at 7 p.m. at the law office of Phillips & Bordallo (across Julale). All G.W. Class of 1980 are invited to attend. For more information call Mike at 477-2223.

Sunday, Oct. 15—Family Picnic at Nimitz Beach 12 noon.

University of Guam

October's public show will be the "Ten Great Years: A Tribute to the Hubble Space Telescope." This show gives you a fresh look at our orbiting eye on the sky and the astounding discoveries that have been made with it. October's show will be presented on the 12th, 13th and 14th.

November's public show will be the "Sky Legends of the World VII," another look at the sky legends from around the world narrated by some of Guam's finest schoolchildren. It will be presented on Nov. 9 to 11.

December's public show will be "The Star, the Planetarium Christmas Show," on the 14th, 15th and 16th.

Agana Mayor's Office—Mayor Felix F. Ungaceta, 477-8045

The Department of Public Works no longer removes junked vehicles, so please call HMS Recycling at 637-3779 for any junk vehicles.

The mayor's office is accepting American Red Cross contri-

bution. Call the office for more information.

Registration for the Central Jaguars football team is now on-going at the Agana Heights Baseball Field from 5 p.m. to 6:30 p.m. from Monday to Thursday. Age requirement to sign up is five to 15 years old. For more information, contact Thomas Mendiola at 477-0200.

Chalan Pago-Ordor Mayor's Office—Mayor Rossana D. San Miguel, 477-1333

The Red Cross fund-raising drive is ongoing. Volunteers will be visiting your homes—please welcome them. Donations are being asked from the community. Contact the mayor's office for more information.

The Ordor Chalan Pago Elementary School will have a Parent Teacher Organization meeting on Oct. 12 at the school cafeteria from 6:30 p.m. to 7:30 p.m. Parent Teacher Conference will be held on Oct. 18, from 9 a.m. to 3 p.m. Break is from 11 a.m. to 12 p.m. Teachers will be scheduled

by appointments. For more information contact the school at 477-9645.

Girl Scout registration is now on-going for kindergarten to 8th grade. Forms are available at the mayor's office.

Merizo Mayor's Office—Mayor Ignacio "Buck" S. Cruz, 828-8312/9090

The 1999 real property tax delinquent and notice of sale list is available at the mayor's office.

The Merizo Municipal Planning Council Foundation and the 2000 Malesso Fiestan Tasi Committee Members said the Millennium Malesso Fiestan Tasi will be held on Nov. 3, 4, 5 and 10, 11 and 12.

Interested sponsors/organizations for queen candidates, and concessions booth operators are asked to contact the mayor's office. Interested persons who wish to participate in a committee may do so.

Mongmong-Toto-Maite Mayor's Office—Mayor Andrew C. Villagomez, 477-6758/

9090

All burned out streetlights, water leaks, trash not picked up, dead animals, or any other problems within the community should be reported to the mayor's office immediately. The office will forward all reports to the respective agencies for their immediate action.

The M.R.W.A. Salem Series '93 Overall Place trophy was found at the EUH Market bus shelter. Any person(s) missing this trophy can pick it up at the mayor's office anytime. Monday to Friday from 8 a.m. to 5 p.m. You must describe the trophy to claim it. For more information contact the mayor's office.

Open enrollment is ongoing for Shorin Ryu Karate Martial Arts classes for individuals seven years and older. Classes are held on Mondays, Wednesdays and Fridays from 6:30 p.m. to 7:30 p.m. No registration fee. For more information contact Sensei Frank at 476-6152 (pager) or 637-1713.

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For more information call 475-6290/91.

# Offers pour in as Red Sox hit market

BOSTON (AP) — The lawyer dealing with potential bidders for the Boston Red Sox figures the first call came within two hours of the announcement that the team was for sale. And the phone just keeps ringing.

"All I can say is, I've never been more popular," Justin Morreale said Tuesday.

Since last Friday, when Red Sox chief executive officer John Harrington put the team on the block, Morreale has been taking names of interested parties and asking them to follow up with letters.

He expects interest to grow as the week goes on, and "I would

think that 95 percent would come out reasonably soon," Morreale said. "But I think there also are some people, because of maybe the way they approach things, (who) might lie back for a while and then come in a little later."

Some might need time to gather enough people to form a group to bid on the team, he said. So far, interest has come from various parts of the country and different types of businesses.

Some of those are in the media profession.

Media companies already have

ownership stakes in baseball teams: Time Warner Inc. with the Atlanta Braves, the Tribune Co. with the Chicago Cubs, Walt Disney Co. with the Anaheim Angels, and News Corp., owned by Rupert Murdoch, with the Los Angeles Dodgers.

The Red Sox have been owned by the Yawkey family or the Jean R. Yawkey Trust for 67 years. Tom Yawkey bought the team in 1933 and, when he died in 1976, his wife Jean took over. When she died in 1992, she willed all her holdings to the trust, giving Harrington, her longtime adviser, wide power to run the team.

The trust owns 53 percent of the Red Sox.

That 53 percent of one of sports' most storied franchises is the big prize as suitors flock for Morreale's attention.

"There is intense interest," said Morreale, the trust's legal counsel. "I mean really intense interest. So I guess that confirms that maybe it is an appropriate time (to sell) from the trust's point of view."

Harrington said last Friday he decided to put the team on the market now to enable a new owner to be involved in negotiations for a new stadium. He said a hoped-for 2004 opening for a new park adjacent to

the current one is unlikely.

On Tuesday, Morreale refused to give details of how many parties have called or who they are. He also said only one or two have mentioned possible sale prices indirectly. Ultimately, the team's limited partners and major league baseball will become involved in the process.

"I certainly would be very surprised" if the sale price was not very satisfactory to the trust, Morreale said.

The timetable for a sale is the same as Harrington suggested last week: hopefully by the beginning of next season, more likely not before it ends next October.



## Blue Jays dismiss Fregosi

TAMPA, Fla. (AP) — Jim Fregosi didn't have any illusions about making a last-ditch effort to save his job. A pair of third-place finishes and a change of ownership sealed his fate with the Toronto Blue Jays.

Fregosi was fired Tuesday during a meeting with general manager Gord Ash, who earlier was given a contract extension despite being responsible for assembling the team that Fregosi couldn't lead to the playoffs.

Ash and Paul Godfrey, the team's new president and CEO, said the manager did reasonably well after taking over midway through spring training in 1999 but that the Blue Jays are not satisfied with merely finishing with more wins than losses.

"It's my belief it's time to take this club to the next level. That's our goal," Godfrey said during a media conference call.

"I'm not saying Jim couldn't do it. I'm just hoping we can get some-

one who can help do it a little quicker."

Fregosi walked into the meeting Ash expecting to be told that his contract, which expired at the end of the season, would not be renewed. At 83-79, the Blue Jays finished third in the AL East with one less victory than they had in their first year under Fregosi.



Ash said the manager took the news with "class and dignity," adding that he didn't feel management contradicted itself by dismissing Fregosi for not making the playoffs, while retaining the general manager on the same day.

"I don't think it's curious at all," Ash said. "As I said all along, my situation had to be resolved before we could move on to the manager."

Fregosi is the sixth manager to be fired since the season ended, joining Terry Francona (Philadelphia), Buck Showalter (Arizona), Gene Lamont (Pittsburgh), Jack McKeon (Reds) and Davey Johnson (Los Angeles). The Blue Jays went 167-157 un-

der Fregosi, who also has managed the California Angels, Chicago White Sox and Philadelphia Phillies. In 15 major league seasons, his teams are 1,028-1,095.

"It's a good young team. We had a good two years. Toronto is a great city and was a lot of fun," Fregosi said by telephone from his home in Tarpon Springs. "There was a decision from an organizational standpoint that they didn't want me back."

Rogers Communications agreed last month to purchase controlling interest in the Blue Jays, raising hopes that a new owner can rejuvenate a team that has fallen on hard times since winning the World Series in 1992 and '93.

Lagging attendance, as well as a strained relationship between Fregosi and star player Carlos Delgado, were said to be reasons the front office was contemplating a managerial change.

But Godfrey discounted the assertion that a new manager alone could boost ticket sales. And both Ash and Fregosi said the former manager's relationship with Delgado was not an issue.

### AK ISLANDERS

are back for the  
GML-2001  
Baseball Season!  
(Military players welcome)

Open tryouts are being held  
weekdays in October  
at 5:00 p.m. at the  
Tamuning baseball field.  
(Next to Tamuning Elementary)

Call 646-1876



Tel: 646-1876/71549-6415-28  
Mon-Fri 8AM-7PM Sat 8AM-6PM Sun 10AM-1PM

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For information call 475-6290/91.



## TESTIMONY SIGN-UP SHEET

[illegible]



## TESTIMONY SIGN-UP SHEET

[illegible]

**Subject:** PDN Contribution

**Date:** Fri, 06 Oct 2000 01:14:13 -1000

**From:** Keith Lujan Camacho <kcamacho@hawaii.edu>

**To:** "Dmuna" <dmuna@mail.gov.gu>, "Laguon" <laguon@mail.gov.gu>

**CC:** kcamacho@hawaii.edu

Dear Lynda & Dominic:

Buenas. I am forwarding you both a piece I recently submitted to the PDN for consideration. Also, I want you two to be the first people to read it. Hope all is well. Take care. keith

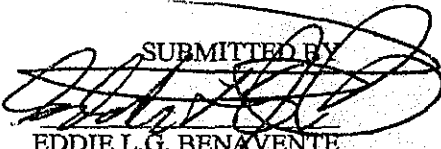
"Respetu, Pot Fabot"

I am writing to applaud the efforts of those who have contributed toward the repatriation of Guam's Chamorro remains from the Bishop museum. These people, and there are many, rightfully deserve recognition in their attempts to bring home our departed ones. Not surprisingly, the return of these deceased Chamorros has further stimulated discussions regarding academic and lay perceptions of Chamorro history and culture. I am disturbed, however, that the proposition to "study" these bodies for the purpose of medical, archaeological, and scientific inquiry continues to delay the reburial of these remains. I believe that the argument to study these bodies directly infringes upon the dignity and respect of these individuals, as well as upon the larger Chamorro community. Therefore, I kindly ask readers, the manamko' and the manhoben alike, to support the reburial of these Chamorro bodies.

PETITION

WE, MEMBERS OF THE NASION CHAMORU AND PETITIONERS  
ADAMANTLY OPPOSE ANY PURPORTED STUDIES TO BE CONDUCTED ON  
THE REMAINS OF OUR ANCESTORS. WE ALSO DEMAND THAT THIS  
COMMISSION OR TASK FORCE INSTEAD INITIATE PLANS FOR IMMEDIATE  
REBURIAL OF ALL REMAINS.

NO WRITTEN LAWS, ORDERS OR POLICIES CAN OVERRIDE WHAT IS SO  
INNATE IN OUR CHAMORU CULTURE; THAT IS THE RESPECT FOR OUR  
DEAD, HENCE, ANY PUBLIC HEARING DESIGNED TO DETERMINE THE  
OUTCOME AND DISPOSITION OF OUR ANCESTRAL'S REMAINS IS  
CONTRARY TO OUR CUSTOMS AND BELIEFS THUS, SUCH ACTION IS  
NOTHING MORE THAN THE FURTHER DESCRETION OF OUR  
ANCESTORS!!!!

SUBMITTED BY  
  
EDDIE L.G. BENAVENTE  
NASION CHAMORU

## TESTIMONY

At the public meeting of the Ancestral Remains Task Force

Thursday, 12 October 2000, 6:30pm, at the Tamuning

Gymnasium, Guam

by

Dirk Anthony Ballendorf

Professor of History and Micronesian Studies

University of Guam

Director Dominic Muna, ladies and gentlemen: Thank you for inviting me to testify on this important matter this evening. I think the Chamorro ancestral remains that have been returned recently to Guam from the collections at the Bernice P. Bishop Museum in Honolulu, should be appropriately enshrined and memorialized, but not altogether closed permanently. They ought to be accessible for further study in the future. I realize that some people think that they should never again be opened once they are

buried, therefore let me explain my reasons for continued accessibility.

These remains are part of the Hornbostel Collection at the Bishop Museum. Hans Hornbostel was a Marine sergeant here on Guam in the early years of the US Naval Administration. In 1916 he was married to Gertrude Costenoble whose father was a German immigrant from Saipan during the German Administration there, and who became a prominent businessman on Guam and raised a large family here. Following his Marine Corps service, Hans Hornbostel worked for the Guam Department of Agriculture, and was also a collector for the Bishop Museum.

During the 1920s the Japanese, who had succeeded the Germans in the northern Marianas after WWI, began a large development in the cultivation of sugar cane at Saipan, Rota, and Tinian. In the course of cultivating the land, many ancient Chamorro burial sites were uncovered. The Japanese, being very respectful of ancestral remains, gathered the remains into one place, and consecrated them in a Shinto religious ceremony.

Although the Chamorro remains were not of people of Shinto faith the respect for the dead which the Japanese traditionally had, was certainly impressive.

The Bishop Museum, directed at the time by Dr. Paul Gregory of Yale University, undertook to engage Mr. Hornbostel from Guam to go to Saipan, with special permission from the Japanese, to examine the remains and select some of them for scientific study in Honolulu. Consequently, Hornbostel made at least two trips to the northern Marianas between 1922 and 1924, and transported many boxes of the remains to Honolulu. Over the years since, these remains have been studied by many scientists and a good deal has been learned about these early people and their culture.

Given this history, I can sympathize with those who feel that sufficient study has been made and there is not significantly more to be learned, and that the remains should be now permanently laid to rest for all time. There is a side to me that agrees with this point of view. However, as a professor, and as one who supports

scientific study in general, I cannot accede to permanent burial for the remains. We simply cannot see the future, and do not know what types of analysis might be developed in the future which could be applied to the Chamorro remains that would result in further insights and understandings of the ancient culture and people. Moreover, the scientists of the future, as yet unborn perhaps, will undoubtedly count among them Chamorros themselves, and to deny Chamorros the opportunity to study their own ancient people first hand, seems to me shortsighted.

To assess the opinion of the younger people on our island today, I undertook to poll two of my classes at the university on the this question of reburial; over fifty people altogether. Ninety-four per cent of them were in favor of making the remains available for further study in the future, and only six per cent were in favor of permanent interment. From anecdotal evidence I have heard in the community, I believe that the majority of our island's people agree with this view.

I do believe however, that continued study of the ancestral remains, should not be granted easily, or as a matter of course for all students and scientists who desire to study them. There should be a careful application process for such study, and qualifications and standards for such study should be high. Moreover, a special board of qualified scientists as well as community and religious leaders should make the granting of permission for study of the remains. Sacred remains are sacred and must be treated that way.

Thank you again, director Muna, for giving me the opportunity to testify on this important matter.



**Subject:** Re: Ancestral Remains Task Force -- Public Meeting

**Date:** Thu, 12 Oct 2000 04:19:41 +1000

**From:** "Mitchell P. Warner" <indepth@mpwarner.com>

**To:** "Lynda B. Aguon" <laguon@mail.gov.gu>

Lynda,

Thank you for keeping me posted.

I don't know if I'll be able to make the meeting but I'd like to suggest one possibility.

IF the bones are not immediately reburied then consider documenting them with photography.

I don't have any specific idea of 'how' they should be photographed.

I can imagine two possibilities:

1. A dignified, artistic rendition,
2. Scientific documentation.

Some of the expense of doing such a project could be avoided by doing the photography with one of the latest, high resolution, digital cameras, which have jsut recently equalied the quality of film. Images could be cataloged and archived on Photo CD's.

I don't know if I would be the right person to do this work. I am capable of it, but uncertain if it would be appropriate from a cultural point of view.

I do not consider this idea proprietary in any way. Take the idea and run with it if you wish.

At Your Service,

Mitch Warner

At 03:02 PM 10/11/00 +1000, you wrote:

>  
>NOTICE  
>of  
>PUBLIC MEETING  
> The Ancestral Remains Task Force has scheduled a public meeting for:  
> THURSDAY  
>OCTOBER 12, 2000  
>6:30 P. M.  
>TAMUNING GYMNASIUM  
> where to rebury the remains. For more information call 475-6290/91.  
>

TESTIMONY ON RECENT RETURN OF CHAMORRO REMAINS  
(HORNPOSTEL COLLECTION)

by: *Anthony P. Pangelinan*

*October 12, 2000*

*Tamuning, Guam*

Hafa Adai, Members of the Task Force. Any time we deal with human remains, controversy always follows. Your task is more complex than people realize and there are numerous options, which I am sure you would take into serious consideration. This testimony is my personal opinion and in no way reflects the sentiments of any of the organizations that I am affiliated with.

I'm not against scientific studies being done on our ancestral remains, however, the premise on the removal of these remains was that such studies would take place and were to be done. It is now time to put them back into the sand of our ancestral lands so that their *aniti* can roam freely and happily for finally coming home.

The Chamorro remains have been gone for over 60 years and took a lot of negotiation in the process of repatriation. While away from Guam and in the hands of the Bishop Museum, there had been supposedly been numerous studies done on these Chamorro remains. I'm not familiar with any of these studies, but I understand that there were several studies done through the years. Not having the opportunity of access to these scientific studies, I have no idea of how extensive they are.

Nevertheless, in homage to our ancestral remains, I strongly feel enough is enough! These ancestral remains are finally home and are due some degree of respect. I realize that at this time there is somewhat of a cultural renaissance with the youth of our island, and it is very promising that our children are concerned with understanding our past. However, the situation is now that we don't really have much information as to the proveniences of these ancestral remains, which makes any kind of study on it unreliable from an archaeological point of view.

Nothing came with these bones which were sent back from the Bishop Museum except for catalogue numbers, and who's to say what the numbering system was for? At what depth, with what associations, where they were excavated from? Did he dig under latte stones or just randomly dug? My point is that if we want to do studies on ancestral remains there are numerous other skeletal remains from recent archaeological excavations from throughout the island which could tell us more about our ancestry and the data would not only be archaeologically sound but more importantly provide more information on our past.

I realize that the conditions of some individuals are in excellent condition and there are some examples of complete craniums in this collection. However, enough is enough, they've had so much opportunity for scientific investigation, and if there was disregard or negligence in the research and study of these ancestral remains, the fault lays with the facility that has housed the remains for far too long.

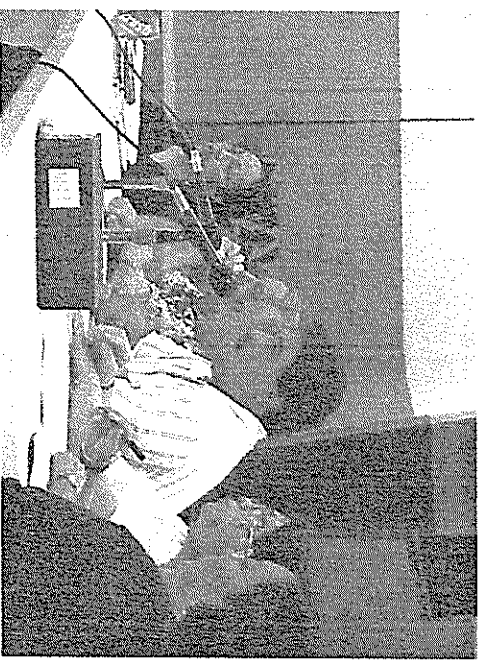
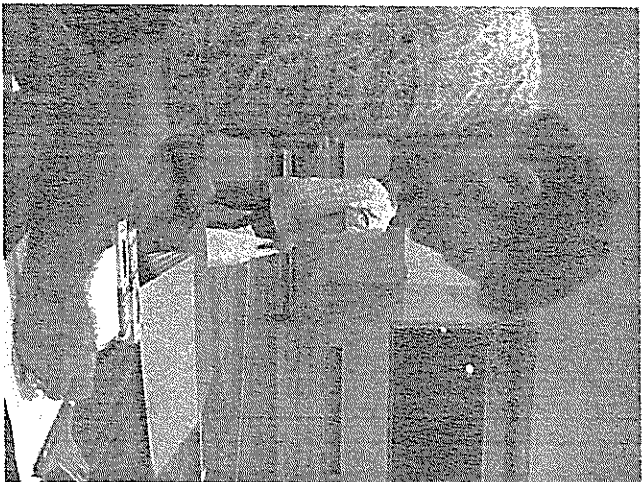
Our culture instills in us a great sense of respect for our ancestors that link us back to the first group of people that inhabited our islands. And it is because of this respect and the knowledge that I have acquired from my studies that I see that as a result of colonialism, we have lost much of our links with nature and as our ancestors perceived their surroundings. In seeking the links to our heritage, it must be stressed that in situations where there is inevitable destruction of ancestral sites, which often include human remains, that every effort should be made to salvage what can be preserved. But this must be done through orderly methods, and not with disregard for the techniques, which are available today, which can certainly provide more reliable data on studies and observations that tell the story.

It is important that this is expressed since we continue to see indiscriminate destruction of ancestral sites, and not just by the bulldozers of developers, but also sadly by our own Chamorro people hunting for the booty of artifacts so that they can showcase these to their friends and relatives. What they forget is that any remains whether of human or that of artifacts is the legacy of *I Taotao Tano*. It is our Chamorro legacy and should not be just for the personal elevation of someone who has something of the past or many things of the past. Now don't get me wrong, there are indeed situations where secondary depositions as a result of backhoes or backwash on the shore may turn up artifacts, and those are indeed treasures. But the wanton search and negligence of individuals who raid ancestral sites needs to be stopped, before there is no provenience of anything anymore.

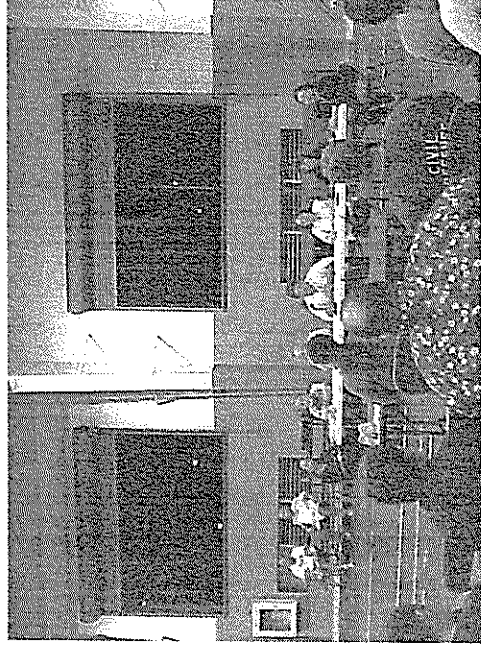
What needs to be done is for a monument to be built in homage to our ancestors where these remains can be laid to rest. And furthermore, we need a commission to ensure the future safety of ancestral sites throughout the island, with steep penalties and fines for those who have no care but to exploit and destroy for their personal gain.

Biba Chamorro!

Public Meeting  
October 12, 2000  
Tamuning Gymnasium

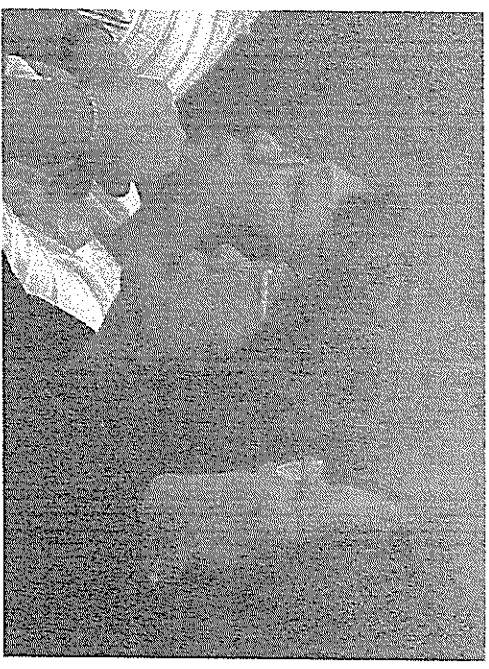


**Public Meeting  
October 12, 2000  
Tamuning Gymnasium**

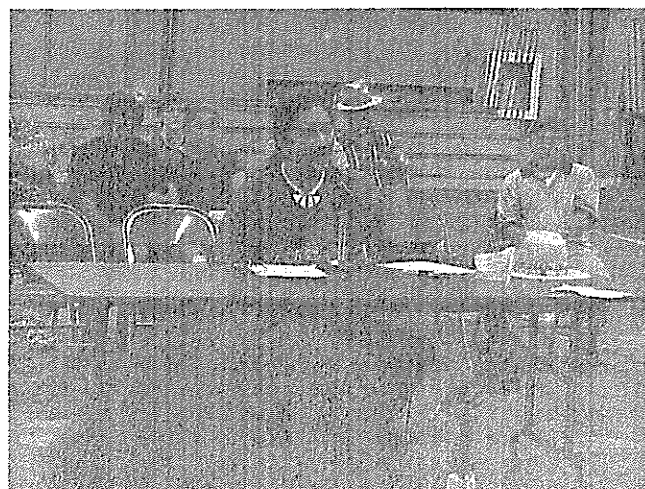
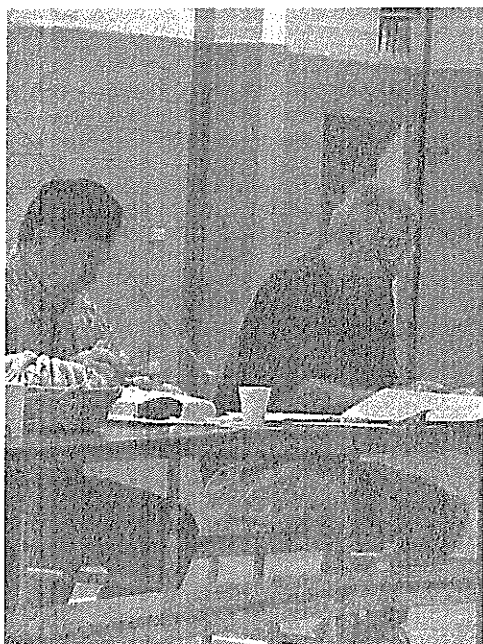
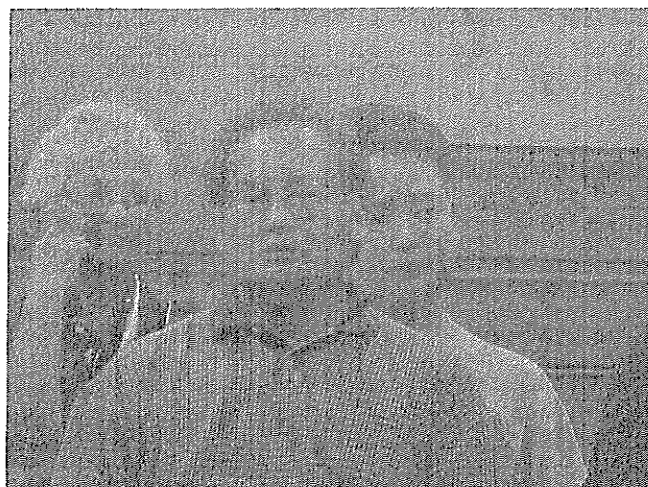




Public Meeting  
October 12, 2000  
Tamuning Gymnasium

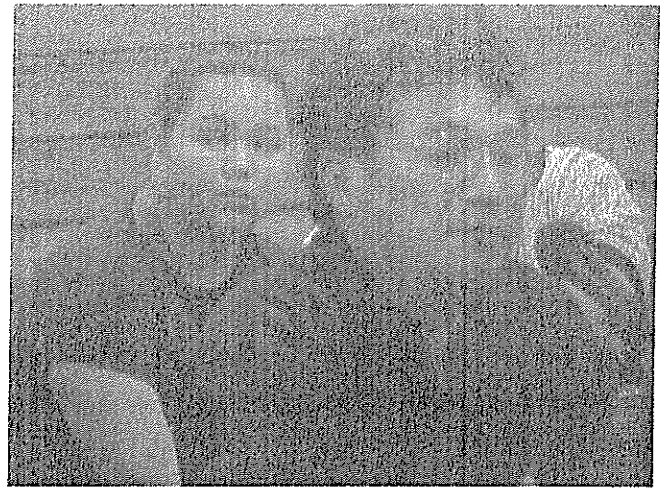
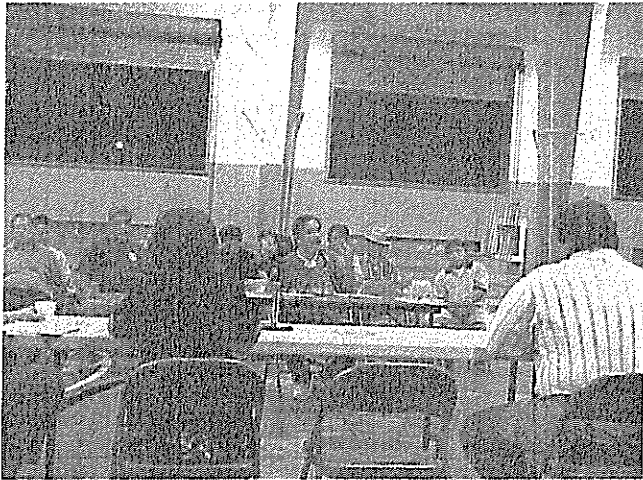


**Public Meeting  
October 12, 2000  
Tamuning Gymnasium**





**Public Meeting  
October 12, 2000  
Tamuning Gymnasium**





## OPINION SURVEYS

## SURVEY

On August 22, 2000, 311 ancient Chamorro skeletal remains were brought back to Guam from Bishop Museum in Hawaii. These Chamorro remains had been in the Bishop Museum for 78 years, and has been studied by at least 15 different archaeologists from the United States and Japan.

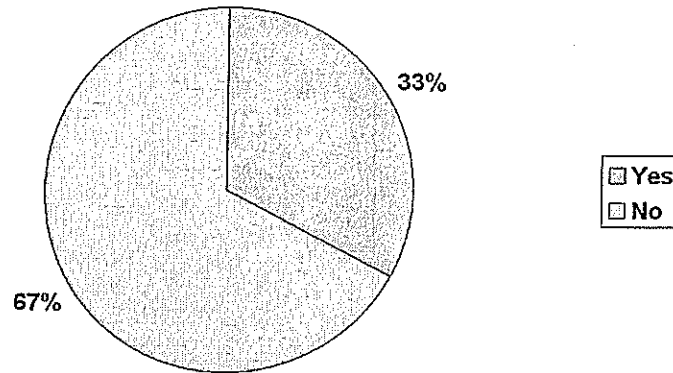
What should Guam do with these ancestral remains (*circle any of the following that best describe your opinion*)?

- a) Rebury the remains as soon as possible  
and if so, where \_\_\_\_\_
- b) Continue to study the remains and eventually re-bury them  
and if so, after how long \_\_\_\_\_
- c) Study the remains now, and preserve them for future research
- d) These three options do not satisfy me completely, I think we should \_\_\_\_\_

*You may fax survey form to 477-2822 or call 475-6290-1 for more information.*

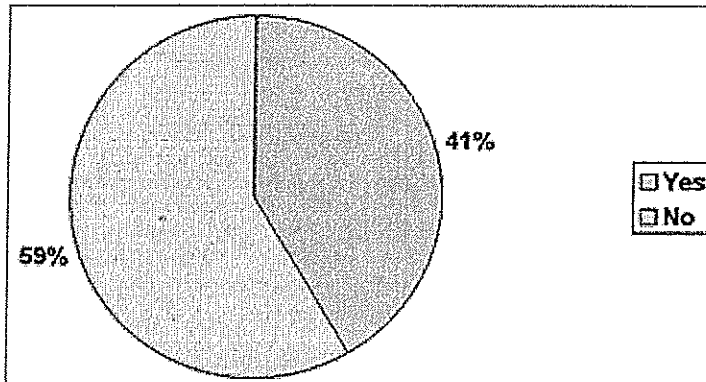
Date: October 11, 2000

"Despite Public Law, do you think existing insurance co. should be allowed to apply for qualifying certificates?"



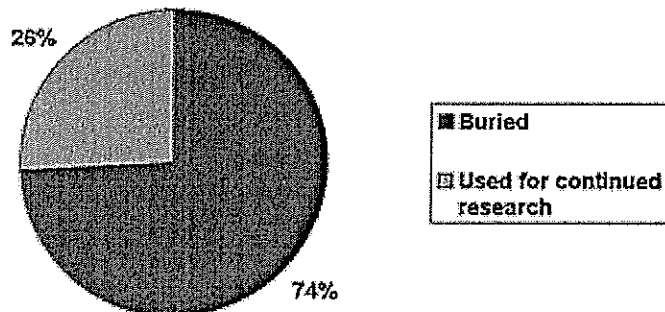
Date: October 12, 2000

"Do you think the Department of Labor's new job bank registry of local construction workers will work to curb employment?"



Date: October 13, 2000

"Do you think the ancestral remains that were returned should be buried or used for continued research?"



Click here to make  
[KUAM.COM](#) your  
default homepage!

10/12/00  
pm

## SURVEY

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What should Guam do with these ancestral remains (*circle any of the following that best describe your opinion*)?

- a) Rebury the remains as soon as possible  
and if so, where Ingaran
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- c) Study the remains now, and preserve them for future research
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10/12/00  
pm

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What should Guam do with these ancestral remains (*circle any of the following that best describe your opinion*)?

- a) Rebury the remains as soon as possible  
and if so, where Agaña - Spinnee Plaza
- b) ~~Continue to study the remains and eventually re-bury them~~  
~~and if so, after how long \_\_\_\_\_~~
- c) ~~Study the remains now, and preserve them for future research~~
- d) ~~These three options do not satisfy me completely, I think we should \_\_\_\_\_~~

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Margaret D

10/12/00  
pm

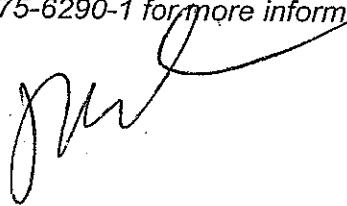
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What should Guam do with these ancestral remains (*circle any of the following that best describe your opinion*)?

- a) Rebury the remains as soon as possible and if so, where Onyok
- b) Continue to study the remains and eventually re-bury them and if so, after how long \_\_\_\_\_
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What should Guam do with these ancestral remains (*circle any of the following that best describe your opinion*)?

- a) Rebury the remains as soon as possible and if so, where Back to appropriate site or Masoleum
- b) Continue to study the remains and eventually re-bury them and if so, after how long \_\_\_\_\_
- c) Study the remains now, and preserve them for future research \_\_\_\_\_
- d) These three options do not satisfy me completely, I think we should \_\_\_\_\_

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pm

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What should Guam do with these ancestral remains (circle any of the following that best describe your opinion)?

- a) Rebury the remains as soon as possible  
and if so, where SKINNER PLAZA
- b) Continue to study the remains and eventually re-bury them  
and if so, after how long \_\_\_\_\_
- c) Study the remains now, and preserve them for future research
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What should Guam do with these ancestral remains (circle any of the following that best describe your opinion)?

- a) Rebury the remains as soon as possible  
and if so, where HAGATNA
- b) Continue to study the remains and eventually re-bury them  
and if so, after how long Never
- c) Study the remains now, and preserve them for future research Never
- d) These three options do not satisfy me completely, I think we should Never

You may fax survey form to 477-2822 or call 475-6290-1 for more information.

10/12/00  
PM

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and if so, after how long never
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- c) Study the remains now, and preserve them for future research
- d) These three options do not satisfy me completely, I think we should Study  
Maybe w/a 2-3 year limit, Make replicas of significant  
individuals. Rebury in a crypt type of burial chamber,

You may fax survey form to 477-2822 or call 475-6290-1 for more information.

Preferably in as close a location to where Excava-  
ted, Allow for future access if significant tech-  
nological advances can make further study worth  
while.

SENT BY:

10-12- 0 : 8:26AM ;

GUAM HPD/DPR-

671 8282676;# 2/ 2

**SURVEY**

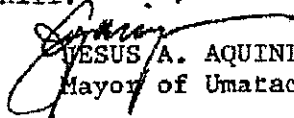
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To obtain a listing of remains is perhaps extremely difficult. If listing can be obtained, construct a monument close to the Agana Cathedral or adjacent to the Veterans Monument at Nimitz Hill.

  
JESUS A. AQUININGOC  
Mayor of Umatac

**SURVEY**

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**LETTERS/ARTICLES ON FURTHER  
STUDYING "HORNBOSTEL  
COLLECTION"**

## The Reburial Issue:

### Justification for Studying Human Remains

Michael Pietrusewsky  
Professor of Anthropology  
University of Hawaii-Manoa

February, 1989

- I. Reasons for studying human remains : what studies of human remains can tell us.
- II. Benefits to <sup>contemporary</sup> native groups.
- III. Why remains should ~~be~~ be curated and not reburied.
- IV. When is reburial warranted? <sup>in every instance!</sup> RESEARCH ACCESS SUBJECT TO PROTOCOL DEVELOPED BY MAJ. INDIG COMM. w/ INDIG CONSENT IN MIND (GIVE AM MINORITY WHILE "2
- V. What should be minimally recorded if remains are to be <sup>IN GREATER #</sup> reburied. \* A MINIMUM RESEARCH PROTOCOL SHOULD BE SET'D:
  - > CASTS? -> NONMETALIC (CASTS?)
  - > MRI/X-RAY -> PLASTIC/RUBBER/LATEX AS THEY DO w/ FOSILS
  - > METALIC (CASTS?)

#### I. What Studies of Human Remains Can Tell Us

Archaeology is said to be the science that interprets the past for the benefit of the present and future generations (Buikstra, 1981:27). Human remains represent an important and substantive part of the archaeological record which, when properly studied, yield important and valuable information on the biology, health and culture of ancient people.

Studies of human remains provide information on the following topics:

1. Ancient health and disease (e.g., epidemiology)
2. Demography (e.g., life expectancy, survivorship, mortality)
3. Age, sex, stature and physical appearance
4. Diet and nutritional status
5. Evidence of childbirth (e.g., fertility, fecundity)
6. Environmental adaptation
7. Genetic relationships within and between groups
8. Patterns of physical activity (e.g., canoe paddling)
9. Social structure
10. Prehistoric medical & surgical practices (e.g., fracture, amputation, healing)
11. Burial customs (e.g., defleshing activities)
12. Cultural behavior (artificial head deformation, tooth evulsion)
13. Cause of death (sometimes)

In addition to furthering our understanding of mankind's past, studies of human skeletal remains have enormous value in forensic and medical sciences. Many of the standards which have been developed for identifying victims of war, plane crashes, hotel fires, earthquakes etc. were developed through systematic study of large skeletal collections representing all racial and ethnic groups curated in museums and universities. Such collections are necessary for training the personnel who must carry out the identification procedures.

## II. Benefits to Native Groups

Studies of human remains contribute substantially to understanding issues of health, disease, demography and culture in ancient Hawaiians, issues which are relevant to the modern descendants of these populations.

Studies of human osteological remains conducted thus far suggest prehistoric Hawaiians lived, on average to approximately 30 years of age and mortality among infants and young children was high. These and other such findings allow us to reconstruct life in ancient Hawaii and provide an important prehistoric-historic perspective for modern researchers interested in investigating demographic characteristics of modern Hawaiians. For example, why is life expectancy among modern Hawaiians lower than it is among non-Hawaiians? Reconstructions of the demography of prehistoric populations require large sample sizes and the application of the latest methods of forensic anthropology.

The work by Schendel, et al. (1980) on artificial cranial deformation in prehistoric Hawaiians has had direct clinical applications in efforts to correct congenital deformation in children living today. Similarly, recent dental studies by Harris Keene on dental caries in prehistoric Hawaiians, have aided modern researchers in the treatment of dental disease in modern Hawaiian populations.

Studies of diseases in ancient Hawaiians allow us to ascertain which diseases were present or not present before the advent of the first Europeans. For example, it has been found that there was a very low incidence of bone cancer (even when corrections are made for earlier ages of death) in ancient Hawaiians. Likewise, until recently, it was assumed that tuberculosis had been introduced after the arrival of Captain Cook. Recent, yet unpublished, findings indicate this infectious disease may have been present in Hawaii prior to 1778. This historic perspective is important when evaluating the possible relationship between health and the present environment.

The prevalence of specific infectious diseases, neoplasms, dietary deficiencies, congenital anomalies, dental disorders, different forms of arthritis, degenerative changes, accidental and intentional trauma, etc. are directly applicable to related groups living today. Such studies are essential for understanding the natural history of disease, the biology of skeletal growth and how ancient Polynesians adapted, biologically and culturally, to the environment. Studies of well dated human remains are our only direct physical evidence of these past behaviors.

Evidence of congenital malformations (e.g., clubfoot, hydrocephaly) in children suggest ancient Hawaiians cared for the infirm and sick and did not, at least in these examples, practice infanticide. Likewise, the finding of infirmities (e.g., severe osteoarthritis, dislocated hips, amputated limbs, etc.) in adults suggests ancient Hawaiians cared for the aged members of their society as well.

Many cultural practices associated with the body, e.g., head shaping, tooth evulsion, defleshing and preparation of the corpse, can be determined from studies of human remains. Prehistoric medical and surgical practices (setting of fractured bones, massage) can be further interpreted from studies of human remains.

Studies of human remains help to support Hawaiian oral traditions and dispel many misconceptions about prehistoric Hawaiians' physical and biological characteristics such as how tall they were, the state of their health, how long they lived and what diseases they possessed. Cultural behaviors, such as head shaping and removal of bone for making fishhooks and whether ancient Hawaiians cared for the sick and infirm can further be interpreted through studies of human remains.

Finally, biological relationships, based on studies of human remains, can be used to support claims to native lands and further help to place Hawaiians within the Asian/Pacific historical fabric.

### III. Why Human Remains Should be Curated & Not Reburied

Large collections of human remains representing different geographical localities, diverse ethnic groups and different time periods, curated in an appropriate facility (e.g., a museum), are necessary for long-term problem-oriented research. Each time a skeletal sample is reburied, our ability to interpret the past is severely limited. The following help to illustrate some of the more specific reasons skeletal collections should be curated.

1. Problem-oriented research (e.g., incidence and history of a particular disease or the impact of changing diets on health) cannot be undertaken unless adequate spatial and temporal samples are available.

2. Newly developed techniques in both physical anthropology and archaeology (e.g. methods of age and sex determination, microscopic and chemical analyses for reconstructing paleodiets and new methods of archaeological dating) cannot be used if the remains are no longer available for study. Re-study of previously analyzed samples, using new techniques, have invariably resulted in new conclusions and interpretations. Such findings preclude the possibility of studying a skeletal sample once and only once.

3. One-time studies of human remains further compromise the standards of scientific procedure: a) what should be recorded and analyzed ?; b) which of the current new methods and procedures should be applied; c) significant and important research problems encountered during the initial study cannot be given the detailed attention such studies deserve at a later date; d) the information recorded cannot be confirmed or denied once the remains have been reburied; e) such studies are often hurried and incomplete; f) given the standardized format such studies are forced to adopt when the remains are to be reburied, opportunities for addressing new research problems become increasingly limited; g) once reburied, the original designations assigned the burials are often lost.

4. Long-term studies of geographical, ecological and temporal trends in biology and culture are no longer feasible with reburial.

5. Finally, human remains have a much better chance of being preserved and treated with respect and dignity if they are placed in a repository such as a museum rather than being reburied.

#### IV. When is Reburial Warranted?

Reburial should be allowed only in situations where direct kin relationship can be demonstrated (see resolution adopted by the American Association of Physical Anthropologists), and it is the wish of the kin that the remains not be retained for study and education. The alternative would severely restrict and limit the development of knowledge and the advancement of science. We must not overlook the importance of osteological studies in understanding the past and the direct benefits such studies have to mankind as a whole. Legislation and standardization of procedures for the treatment of all classes of archaeological material, whether cultural or biological, are desirable. The provisions of such legislation should not discriminate against any group, based on its heritage or location.

## V. Minimum Standards if Remains are to be Reburied

If the only option available is reburial, then a minimum standard of osteological analysis should be adopted to insure that at least some information is recorded and preserved for future scientific investigation. This option, because of the above-stated reasons, should be used only as a last resort. The most thorough and up-to-date methods of analyses (without restriction) should be employed. They should include, but not be restricted to, the following:

1. Determination of age, sex, and stature using as many criteria and methods as are currently available.

2. Recording of a standard list of metric and non-metric observations in all skeletal and dental remains like that proposed by the ad hoc osteological committee and presented to the Society for Hawaiian Archaeology in 1986. Copies of these forms are available, upon request, from Dr. Michael Pietrusewsky of the University of Hawaii-Manoa.

3. A systematic recording of pathology (e.g., osteoarthritis, dental caries, periodontal disease etc.) and a complete documentation (including photographs, x-rays and other specialized techniques) of any congenital or pathological (e.g., infection, bone tumors, trauma, etc.) conditions found in the remains.

4. The use of chemical and microscopic techniques (e.g., trace element analysis) for studies of health and disease and for dating should be allowed.

5. All data, where possible, should be amenable to computer storage and analysis for easy access and retrieval.

## References and Suggested Readings

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Resolution passed unanimously by the membership of  
the American Association of Physical Anthropologists

taken from: American Journal of Physical Anthropology

Vol. 59:230. 1982

**ON THE REBURIAL OF HUMAN SKELETAL  
REMAINS**

WHEREAS the excavation and study of human skeletal remains is essential to the understanding of humankind's past, and

WHEREAS education and research in the biological, medical, anthropological, and forensic sciences require that collections of human skeletal remains be available to responsible scholars, and

WHEREAS the study of humankind's past should not discriminate against any biological or cultural group,

THEREFORE BE IT RESOLVED that the American Association of Physical Anthropologists deplores the reburial of human skeletal remains except in situations where specific descendants can be traced and it is the explicit wish of those living descendants that the remains be reburied rather than be retained for research purposes, and that no remains should be reburied without appropriate study by physical anthropologists with special training in skeletal biology, and

BE IT FURTHER RESOLVED that the American Association of Physical Anthropologists encourages close and effective communication with appropriate ethnic groups by individual scholars who study human remains that may have biological or cultural affinity to those groups, and

BE IT FINALLY RESOLVED that the President of the Association communicate this resolution to national anthropological organizations and to any agency or individual whose treatment of human skeletal remains departs from that specified in this resolution.

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# ANTHROPOLOGY RESOURCE & RESEARCH CENTER

Deans' Circle, House 32  
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University of Guam, UOG Station  
Mangilao, Guam 96923  
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December 31, 1999

Governor Carl T.C. Gutierrez  
and  
Lt. Governor Madeliene Z. Bordallo  
Ricardo J. Bordallo Governor's Complex  
P.O. Box 2950  
Hagatna, Guam 96932

Dear Governor and Lt. Governor:

Hafa Ada'I, and Happy New Year! By way of a brief introduction, I am an Associate Professor of Anthropology at the University of Guam, and one of my areas of specialization is the scientific study of human skeletal remains.

I am writing you to share some thoughts and concerns regarding the Hornbostel and Thompson collection of human remains from Guam. It is my understanding that their repatriation from the Bishop Museum (Honolulu) to Guam is imminent, and that your office will be facilitating same.

There are a number of related issues that I wish to address. They are organized below under the following headers: *Import and Value, Neglect/Previous Studies, and Case for Respectful Conservation, Access, and Further Study.*

## *Import and Value*

The Hornbostel and Todd collection (HTC) of human remains from Guam is an unparalleled and extremely valuable 'archive' representing over 300 mostly Latte Period Chamorus from Guam. Initial excavation and collection of these human remains was undertaken by Commander Joseph C. Thompson (U.S.N.) in 1922, and continued by Hans G. Hornbostel, between 1922 and 1928, under the auspices of the Bishop Museum.

One remarkable fact about this collection is its generally good state of preservation. As Guam's soils are generally not conducive to bone preservation, the structural integrity of so many skeletal elements is somewhat puzzling. However, these human remains were removed prior to WWII, and this fact goes a

4

long way towards explaining their generally good condition. The majority of the HTC remains were taken from sites along Tumon Bay, an area that was sparsely populated (and minimally disturbed) during the late Spanish and early American periods. The Tumon coast - of course - has since been traumatized by Japanese Period fortification, American bombardment, post WWII residential and ranching development, and more recently by its radical transformation into a commercially-developed tourist center. Little wonder that recent and contemporary archaeologists do not often encounter well-preserved, structurally sound human remains from Tumon sites.

The HTC, then, is remarkable for its size, its condition, and the fact that such an assemblage of similarly well-preserved remains may never again be encountered by contemporary archaeologists. The HTC has great potential, not yet realized (see below), for yielding an abundance of information - well beyond that which we now have in hand - about the lives of ancestral Chamorus. Here, I speak not only of their population history (origins, relationships and regional diversification), but also their individual osteobiographies (life histories 'written' in bone): how they lived, how well adapted they were to their environment, and - sometimes - how they died.

### ***Neglect/Previous Studies***

The HTC has been curated at the Bishop Museum for over seven decades, yet received relatively little professional attention until the 1970s, when a preeminent anthropologist WW Howells (Peabody Museum, Harvard) placed the collection on the international map. Howells sought out the HTC for inclusion in his massive, and now classic, study of global variation in skull form. His findings were reported first in *Pacific Islanders* (1973) and expanded upon in *Skull Shapes and the Map* (1989), and other publications. Howells' early work on the collection, soon followed by that of Michael Pietrusewsky (University of Hawaii), brought the HTC to the attention of the international anthropological community.

In the ensuing years, Pietrusewsky has published many broadly comparative works, which place the Guam HTC sample into an increasingly broad Asia-Pacific context. In the past 20 years, the HTC has also been studied by such noteworthy colleagues as C. Loring Brace (University of Michigan), Yukio Dodo (Tohoku University School of Medicine), Kazuro Hanihara (International Institute for Advanced Studies, Kyoto), Tsunekhko Hanihara (Saga Medical School, Japan), Hajime Ishida (University of the Ryukyus, Okinawa), Takao Suzuki (Institute of Gerontology, Tokyo), and Christy Turner (Arizona State University). Each has included data on the HTC in their respective comparative studies.

While the above suggests that the Guam HTC has been "studied enough", this is most emphatically not the case. The totality of published and unpublished works on this collection amounts to a mere patchwork of specialized, disjointed, "piecemeal" studies. However well-done they are, none are comprehensive and none are holistic. To expand, some consider only measurements made on the skulls, while others focus on measurements of the teeth and face. Still others are based on non-measurable observations of the skull and of the teeth, one concerns long bone size and shape, and another is a survey of selected pathological changes to the skeleton.

As far as my own (so far, indirect) involvement, a colleague of mine (Vince Sava) has included the Guam HTC in a study that we will publish on the distribution and meaning of certain muscle markings on the backs of Chamoru skulls (see Attachment 1 for our preliminary study).

It is fair to say that all studies ever done on the HTC have focused on effectively disassociated anatomical parts of ancestral Chamorus. There is no master database where all the measurements and observations, per individual skeletons, are merged into a unifying whole, to permit a synthetic analysis.

Shockingly, the Guam HTC has never even been thoroughly inventoried nor "conjoined" at either the bone-to-bone or bone-to-records levels. By this, I mean that there is much work to be done towards (a) reconstructing individuals from disassociated parts, and (b) documenting not only the geographic locale, but also the particular archaeological features with which the removed HTC bones were associated.

Nearly 15 years ago, local archaeologist Darlene Moore and colleague Michael Graves noted, with dismay, that it was not possible to associate the Hornbostel Collection skeletons with the latte sets from Tumon Beach. This was because the museum identification numbers (assigned to the bones) do not match the burial numbers that were assigned by Hornbostel at the time of his excavations. Moore and Graves suggested that records, at the Bishop Museum, might be able to resolve this problem.

Recently, Ph.D. candidate Rona Ikehara-Quebral (student of Michael Pietrusewsky) set herself to the task of resolving just this problem, as part and parcel of undertaking a thorough study of health and disease indicators on the bones and teeth. According to her mentor, Rona is the "world's expert" on the background information (field notes, field inventories, maps, drawings and photographs) to the Hornbostel Collection, and is uniquely qualified to put the Hornbostel Collection 'houses' (burial sets associated with latte sets) in order.

At this point you may be wondering if and why such records

sleuthing and puzzle-piece fitting 'needs' to be undertaken, in the first place. I will address this issue below.

### *Case for Respectful Conservation, Access, and Further Study*

First, I wish to say that it is my hope that the ancient Guam Chamoru remains, comprising the HTC, will return Home soon AND be transferred to a facility rendered equal to the task of respectful conservation and curation. Further, I would like to see a process put in place where indigenous and other scientists could petition for respectful study of the HTC remains. Tied to this wish is the need to create a friendly laboratory workspace to accommodate scientists who are successful in their petitioning. I understand that the Guam Museum's Tiyan facility is air conditioned and spacious enough to both house the collection and provide laboratory workspace.

If it is decided to at once conserve the collection, and make it accessible to qualified researchers, it is desirable that support be secured for Ms. Ikehara-Quebral (above) to complete her dissertation project. To the extent that she would be successful in making sense of the mismatched field and museum records, she would render the HTC immeasurably more valuable for any number of research questions bearing on ancient Chamorus. For brevity's sake, I will list two:

- (1) Recently, Michael Pietrusewsky, myself and other colleagues who work with Ancient Mariana Islanders, were invited by the President of the American Association of Physical Anthropologists to take part in an ambitious *World History of Health Project*. Invited researchers will generate data on health and disease indicators, using a standardized protocol, which will allow for examination of geographic patterning, ecological associations and historical trends. Participation in this study will allow us to place the patterning of health and disease, in Guam and the Marianas, within a truly global and historical context.

We informed the Principal Investigator of our hopes for including the Guam HTC, with the proviso that Ms. Ikehara-Quebral's work needs to be completed to pave the way. Completion of her work would enable us to include HTC data in an investigation into the geography of health and disease patterning (e.g. people who lived in densely-populated Tumon Bay villages vs. other settlements) in Guam and the Marianas. Also, and significantly, the ability to associate skeletons with

specific latte sets would allow us to investigate whether there is within- and between-village patterning of indicators of infectious, metabolic, traumatic and occupational stress, according to inferred corporate group membership (latte structure/kinship association).

In the event that Rona's continued work can be facilitated, and the HTC is conserved, I intend to facilitate local student research involvement. This can be accomplished through training at basic and advanced levels via curriculum that is already in place. I've a current group of 'graduates' from my basic 'bones and teeth' course (Human Osteology) who are very excited about the prospects of conducting a systematic inventory and study of the human remains at DPR next term (see next to last paragraph). Providing local students with such advanced training is an important step in positioning them for graduate studies. The value of such training is not restricted to anthropology students, as it would be of much value to prospective graduate students in biology and to students moving on into the field of medicine.

- (2) Recently, a leading researcher in the field of ancient DNA (aDNA) analysis, Dr. Andrew Merriweather (University of Michigan), informed me that he would perform aDNA studies (*gratis!*) on any samples of Ancient Chamoru tissues (small portions of bones or teeth) that we could provide.

Vince Diego (son of Francisco Paulino Diego and Terrisita Taitague Diego, of Inarajan), a former graduate student, and I were working up proposals to petition both the Guam and CNMI Historic Preservation Officers for permission to extract such tissues. For a time, it looked as if Vince would be trained in Dr. Merriweather's lab, and would conduct an investigation into aDNA patterning throughout the Mariana Islands, and in relation to Southeast Asian and Pacific Islander populations for his thesis project. Vince had developed an advanced analytic approach to differentiating the genetic 'signs' of initial settlement of the Marianas from those of later gene flow into the indigenous populations here.

That project is on hold now, as Vince was accepted into a prestigious Ph.D. program in Biological Anthropology at Binghamton University (New York). He is studying with a top-flight *lytico-bodig* researcher (Dr. Ralph Garruto), and will likely write his dissertation on *lytico-bodig*.

Vince, however, is already trained in molecular biology (DNA analysis) and will receive further training in ancient DNA analysis while completing his studies at Binghamton. Thus, it is only a matter of time before he and I return to our plans to conduct an ambitious aDNA study of Ancient Chamorus.

The completion of Rona's work would better enable us to sample, with confidence, from an array of geographic locales across Guam and the Marianas, and so explore such matters as interaction spheres amongst the various Mariana Islanders. Also, the ability to sample both within and between latte set units within villages, would allow for investigations into genetic kinship and may be able to resolve questions of pre-Contact social organization!

In closing, I apologize for my long-windedness, but feel that I needed to so unwind my plea to give you at least a sketch of how the HTC can be productively and respectfully employed to address the many, many questions that bear on the lives of ancestral Chamorus. I have presented, unapologetically, the "science side" of these issues. Other people of good will, I am sure, will present cases and views that are in opposition to that presented here.

With respect, I sincerely hope that a decision-making process will be put in place such that all the 'voices' on this matter are given an opportunity to be heard. In the end, I feel that indigenous people of Guam - and indigenous people alone - should decide on the fate (to conserve or rebury) of the HTC, for obvious reasons. But who will speak for these ancestral Chamorus? I hope that the process is a democratic one, and that views and recommendations will be solicited from across the spectrum of the descendants of these Ancients.

In particular, I hope and trust that an incredibly-talented group of emerging Chamoru scientists, with research interests in the cultural and biological history of Chamorus, are invited to participate. Attachments 2 and 3 document some of the work, in these areas, that I have already undertaken with former students (and, now, professionals in training) Frank Camacho, Vince Diego, and Tom Taisipic.

I will copy this to Mr. Sonny Shelton, as I have recently presented a proposal to him (see Attachment 4) for conducting an inventory and study of the human remains currently in the care of the Department of Parks and Recreation. In that same proposal, I stated my case for moving the (soon-to-be-acquired) HTC to the 'front of the line'. Such an arrangement would enable me to train advanced students, who would be given an opportunity to

apply classroom and laboratory knowledge in mentored research on the HTC.

Thank you for your time and attention to this historically significant matter.

Sincerely,

Gary Heathcote  
Assoc. Prof. - Anthropology

Cc: Mr. Sonny Shelton

Attachments: 1-4

From: "Victor Torres" <Roque.HRD>  
To: lynda.HRD  
Date sent: Thu, 30 Mar 2000 09:43:17 +1000  
Subject: (Fwd) Re: repatriation, access/study or reburial, indigenous c  
Send reply to: vtorres@mail.gov.gu

Another testimony for the Task Force.

----- Forwarded message follows -----

From: Nboneapart@aol.com  
Date sent: Wed, 29 Mar 2000 08:24:09 EST  
Subject: Re: repatriation, access/study or reburial, indigenous control (fwd)  
To: "Vtorres" <vtorres@mail.gov.gu>

Mr. Torres,

My name is Vincent Sava. I have a MA in physical anthropology from the University of Hawaii. I must weigh in on the repatriation issue having used the Hornbostel collection in my studies. I have analyzed and studied over 500 Chamorro remains while doing graduate work and working for local cultural resource management firms. The Hornbosel sample is by far the most useful collection. Should the archeological provenience ever be matched to the museum numbers, the power of the collection as a research tool would be greatly enhanced. I am sure by now you have heard all of the arguments for why we need to continue to study the collection so I will not further expound on them here. Just a few thoughts I would like to share with you.

I would like to echo Vince Diego's sentiments that we honor our ancestors by studying them. When I conduct skeletal analyses on Chamorro remains, I take great pains to ensure that remains are treated with a sense of propriety and respect regarding the Chamorro culture. Not only because they are Chamorros but because they are also human beings. For example, we use sand boxes to help hold the bones that are glued together. I always ensure the sand I use is from the beach or locale where the remains were excavated. I do not allow any joking or "gallows humor" in the presence of the ancestors. This is puerile and unprofessional. When laid out on a table for study, the remains are always covered when not in use.

In my dealings with the Chamorro community, I have always had positive feedback regarding the study of the remains. Once the community has been informed on what I am doing and what my research goals are, I generate



enthusiastic support. I believe that those who want reburial, while very vocal, are short sighted and do not represent the true feelings of the greater Chamorro community. In the long run, they are doing a dis-service to their community by denying a reconstruction of their past. In effect, they are not only burying their ancestors but any chance of recapturing a large part of their heritage.

An artist from the Chamorro village even contacted me on several occasions. He is trying to perfect his art work showing how the ancient Chamorros really appeared before contact. By using a skull, I was able to point out the most striking features of the ancestors. In his earlier work, the males lacked the cranial superstructures of the back of the head--features typical of large robust Chamorros. These bumps on the rear of the skull, which can be seen through the skin, in the living, are almost unique to Micronesians. They reach their largest development in Chamorros. They have only begun to be studied (I wrote my MA paper on them) and the Hornbostel collection contains spectacular examples of these cranial superstructures. The artist now includes these bumps in depictions of Chamorro males.

There is so much more research to be done. For example, we are now beginning to observe enough ancient remains to get some impressions on different health and disease patterns between the individual Mariana Islands. For example, the prehistoric people from Guam seem to be healthier, as a group, than Chamorros from Saipan which seem healthier than folks from Rota. Why? What was there in the different island environments and/or the cultures that was responsible? Was it the diet, water supply, parasites? We won't know until a large and diverse sample of remains are studied. I would love to use this topic to obtain my PhD.

I have known Dr. Heathcote for a number of years. He is a top notch educator and researcher. He is very passionate regarding this issue, especially since he has tragically witnessed valuable scientific material reburied in the past few years. Reburials which were done with little or no input from anyone outside of a small, undereducated and self serving minority, as a result of seemingly secret decisions.

Please contact me if you have any questions or need any assistance in this matter.

Sincerely  
Vincent J. Sava, MA

Yorktown, Virginia, USA

(You can see from my address that interest in this matter is beginning to span the globe!)

----- End of forwarded message -----

Victor Torres

HP Specialist II

**Subject: PDN Contribution**

**Date:** Fri, 06 Oct 2000 01:14:13 -1000

**From:** Keith Lujan Camacho <kcamacho@hawaii.edu>

**To:** "Dmuna" <dmuna@mail.gov.gu>, "Laguon" <laguon@mail.gov.gu>

**CC:** kcamacho@hawaii.edu

Dear Lynda & Dominic:

Buenas. I am forwarding you both a piece I recently submitted to the PDN for consideration. Also, I want you two to be the first people to read it. Hope all is well. Take care. keith

"Respetu, Pot Fabot"

I am writing to applaud the efforts of those who have contributed toward the repatriation of Guam's Chamorro remains from the Bishop museum. These people, and there are many, rightfully deserve recognition in their attempts to bring home our departed ones. Not surprisingly, the return of these deceased Chamorros has further stimulated discussions regarding academic and lay perceptions of Chamorro history and culture. I am disturbed, however, that the proposition to "study" these bodies for the purpose of medical, archaeological, and scientific inquiry continues to delay the reburial of these remains. I believe that the argument to study these bodies directly infringes upon the dignity and respect of these individuals, as well as upon the larger Chamorro community. Therefore, I kindly ask readers, the manamko' and the manhoben alike, to support the reburial of these Chamorro bodies.

**Subject: (Fwd) Public Comments on Disposition Hornbostel Skeletal Remai**

**Date:** Wed, 11 Oct 2000 12:36:49 +1000

**From:** "Lynda B. Aguon" <laguon@mail.gov.gu>

**To:** "Laguon" <laguon@mail.gov.gu>

----- Forwarded message follows -----

**From:** "Victor Torres" <roque.hrd>  
**To:** dmuna@mail.gov.gu  
**Date sent:** Tue, 10 Oct 2000 10:00:51 +1000  
**Subject:** Public Comments on Disposition Hornbostel Skeletal Remains  
**Copies to:** Lynda B. Aguon <lynda.hrd>

----- Forwarded message follows -----

**Date sent:** Fri, 6 Oct 2000 19:06:36 -0700 (PDT)  
**From:** Diego Vincent <vpdiego@yahoo.com>  
**Subject:** a late commentary  
**To:** Duane George <dgeorge@guampdn.com>

Duane,

I'm a graduate student in biological anthropology at Binghamton University (formerly known as State University of New York at Binghamton). I'm Chamorro and was born and raised in Guam. I've only come to Binghamton recently (this is my second year now). My doctoral work is on Guamanian Amyotrophic Lateral Sclerosis/Parkinsonism-Dementia Complex. However, I'm also interested in the study of ancestral remains. I was aware of the recent forum you put together in the PDN (about a month ago now, I'm "guessamating") and wanted dearly to contribute my views. However, for want of time, I just could not. Dr. Gary Heathcote, Frank Camacho and Vic Torres--all very good friends--have been pushing me to send my views in essay form to the PDN via you. Gary and Frank, as you know, contributed to said forum and contributed views much like mine. Still, I want to present something and it goes more along the lines of a critique against some of the arguments for reburial. PLEASE, consider my essay for a potential VOP slot or something similar. I would understand, however, should you decide against publishing my essay. Thank you for your consideration and time. Here's the essay:

On the Issue of Ancestral Remains  
by Vince Diego

We, the Chamorros, are a pragmatic people; we have adapted to wildly changing circumstances time and again. The greatest testament to this effect is that we have endured in the face of over three hundred years of Western colonialism (of the Spanish and, many would say, of the American varieties) and its attendant cultural degradation. The Chamorro world-view, or, rather, what may approximate a generalized world-view of Chamorros taken at any one time in history, has changed dramatically with the changing times. An analogy is perhaps appropriate. Our world-view and its tendency to change with the vicissitudes of time may be likened to a proa sailing through the vast ocean of time. As the intelligent and highly adaptable navigators of this proa in the ocean of time, we are constantly called upon to chart

a course into the future, a course that takes into full account where we came from and where we are going.

While this analogy may serve for more general issues concerning Chamorros (e.g., self-determination), it is especially apt for the issue of how to treat our ancestral remains. Deliberation and discourse concerning this issue must, of course, take into account where we came from and where we wish to go. Further, we should be extremely cautious of those among us who would have us act impetuously. In keeping with the analogy, we should question those of us who would have us all sail headlong, like a ship of fools, into a supertyphoon. Admittedly, this extension of the analogy is a bit incongruent with the reality of the situation but, more importantly, it does serve to highlight a crucial point: We should not act rashly.

A number of prominent citizens have loudly proclaimed, "Rebury them NOW!" One has asked us to consider what our grandparents would do. Another has argued that we should put a stop to the exploitation of our ancestral remains at the hands of a purportedly colonialist science. I argue that, if you sit down and mull over these passionate arguments, they are based on a misapplied system of ethics or, worse yet, a pernicious distortion of the truth.

A Spanish chronicler of the early Spanish-Chamorro Wars provided a detailed account of an assault on a surrounded group of Spaniards carried out by some 2,000 Chamorro warriors. What is interesting to me about the account is that the Chamorro warriors were noted to have carried the skulls of their ancestors into battle with them. As a matter of fact, at one point the warriors dug trenches and placed the ancestral skulls on top of the trenches, facing them towards the trapped Spaniards. We know from other sources that ancestral remains were kept either inside dwelling areas or just beneath them. Taken all together, these observations indicate something about the world-view of the ancients. Clearly, the ones who died were considered to have an affect on the affairs of the living and very well may have been believed to be among them in an active sense (compare contemporary beliefs of the presence of taotaomona in contemporary society). Fast forward to the present. Some, perhaps many, now believe it proper to rebury them. I argue that the appropriate way to handle the ancestral remains at issue has little to do with how our grandparents or great grandparents would handle them, precisely because of the incongruence between their world-view and that of the ancients. The more relevant world-view, it would seem, is that of the ancients themselves (that is, the original owners of the bodies giving rise to the remains in question). It is justifiable to believe that the ancients would find their suggested treatment of "reburial" odd at best and down-right sacrilegious at worst.

The argument that we should retrieve the remains of our ancestors from the evil and exploitative clutches of colonial scientists is even more spurious than the above argument. Furthermore, and from the point of view of a Chamorro scientist interested in the

respectful study of OUR ancestors, the equation of colonialist with scientist or their implicitly-assumed complicity is extremely repugnant. It is a pernicious distortion of the truth that parades around as the voice of the righteous, of the morally superior. Apparently, on this view, to want to know more about the ancient ones and to support scientific efforts dedicated to bringing this knowledge to fruition is to be something of a despicable accomplice of colonialism. This view is as distorted as it is venomous. It is distorted because the current scenario cannot be easily partitioned into a "them (the exploitative colonialists) versus us (the exploited Chamorros)" scenario. I am a Chamorro scientist interested in the scientific and respectful study of our ancestors. And I am confident that there are many more among us who would want to know more about the ancients. And why not? Can anyone among us give a good answer to the question of why we cannot seek to learn as much as possible about our ancestors, especially if this pursuit is fully consistent with their world-view. It is probably closer to the truth that our ancestors would want us to know as much about them as we, I would think, want to know. So why the rush to rebury them, which would, of course, preclude the advancement of knowledge concerning the ancients. The above argument against the respectful scientific study of ancestral remains is venomous because it seeks to engender a dangerous and artificial dichotomy of positions: You are either helping or fighting colonialism. Consider how utterly ridiculous this must be in light of the fact that, as a people, we are still struggling with the question of self-determination. Clearly, the choices are a great deal more complicated in reality than the immediately-suspect "you're either with us or against us" categorization would imply. Additionally, the colonialism argument is disturbingly ironical . . . the path of amelioration is the decidedly colonial one! Let's bury them in the ground like how ancient Catholic ancestors used to do, right? Clearly, something doesn't fit here.

Lastly, there is no law that prevents us from housing the remains in a shrine to honor them while making a subset of these remains available for respectful study. Ideally, such studies would be carried out and supervised by Chamorros. Realistically, however, we would have to recruit the help of Western scientists, who, and it's a little embarrassing to have to say this, are not all Western colonialists greedily seeking to exploit the hapless Chamorros. Moreover, as a number of Chamorros will vehemently protest, scientists are not all Westerners! Indeed, some of them are US.

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----- End of forwarded message -----

Victor R.H. Torres

HP Specialist II

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----- End of forwarded message -----

Lynda B. Aguon

State Historic Preservation Officer

Historic Resources Division

Department of Parks and Recreation

## TESTIMONY

At the public meeting of the Ancestral Remains Task Force

Thursday, 12 October 2000, 6:30pm, at the Tamuning

Gymnasium, Guam

by

Dirk Anthony Ballendorf

Professor of History and Micronesian Studies

University of Guam

Director Dominic Muna, ladies and gentlemen: Thank you for inviting me to testify on this important matter this evening. I think the Chamorro ancestral remains that have been returned recently to Guam from the collections at the Bernice P. Bishop Museum in Honolulu, should be appropriately enshrined and memorialized, but not altogether closed permanently. They ought to be accessible for further study in the future. I realize that some people think that they should never again be opened once they are



buried, therefore let me explain my reasons for continued accessibility.

These remains are part of the Hornbostel Collection at the Bishop Museum. Hans Hornbostel was a Marine sergeant here on Guam in the early years of the US Naval Administration. In 1916 he was married to Gertrude Costenoble whose father was a German immigrant from Saipan during the German Administration there, and who became a prominent businessman on Guam and raised a large family here. Following his Marine Corps service, Hans Hornbostel worked for the Guam Department of Agriculture, and was also a collector for the Bishop Museum.

During the 1920s the Japanese, who had succeeded the Germans in the northern Marianas after WWI, began a large development in the cultivation of sugar cane at Saipan, Rota, and Tinian. In the course of cultivating the land, many ancient Chamorro burial sites were uncovered. The Japanese, being very respectful of ancestral remains, gathered the remains into one place, and consecrated them in a Shinto religious ceremony.

Although the Chamorro remains were not of people of Shinto faith the respect for the dead which the Japanese traditionally had, was certainly impressive.

The Bishop Museum, directed at the time by Dr. Paul Gregory of Yale University, undertook to engage Mr. Hornbostel from Guam to go to Saipan, with special permission from the Japanese, to examine the remains and select some of them for scientific study in Honolulu. Consequently, Hornbostel made at least two trips to the northern Marianas between 1922 and 1924, and transported many boxes of the remains to Honolulu. Over the years since, these remains have been studied by many scientists and a good deal has been learned about these early people and their culture.

Given this history, I can sympathize with those who feel that sufficient study has been made and there is not significantly more to be learned, and that the remains should be now permanently laid to rest for all time. There is a side to me that agrees with this point of view. However, as a professor, and as one who supports

scientific study in general, I cannot accede to permanent burial for the remains. We simply cannot see the future, and do not know what types of analysis might be developed in the future which could be applied to the Chamorro remains that would result in further insights and understandings of the ancient culture and people. Moreover, the scientists of the future, as yet unborn perhaps, will undoubtedly count among them Chamorros themselves, and to deny Chamorros the opportunity to study their own ancient people first hand, seems to me shortsighted.

To assess the opinion of the younger people on our island today, I undertook to poll two of my classes at the university on the this question of reburial; over fifty people altogether. Ninety-four per cent of them were in favor of making the remains available for further study in the future, and only six per cent were in favor of permanent interment. From anecdotal evidence I have heard in the community, I believe that the majority of our island's people agree with this view.

I do believe however, that continued study of the ancestral remains, should not be granted easily, or as a matter of course for all students and scientists who desire to study them. There should be a careful application process for such study, and qualifications and standards for such study should be high. Moreover, a special board of qualified scientists as well as community and religious leaders should make the granting of permission for study of the remains. Sacred remains are sacred and must be treated that way.

Thank you again, director Muna, for giving me the opportunity to testify on this important matter.

**Subject: Re: Ancestral Remains Task Force -- Public Meeting**

**Date:** Thu, 12 Oct 2000 04:19:41 +1000

**From:** "Mitchell P. Warner" <indepth@mpwarner.com>

**To:** "Lynda B. Aguon" <laguon@mail.gov.gu>

Lynda,

Thank you for keeping me posted.

I don't know if I'll be able to make the meeting but I'd like to suggest one possibility.

IF the bones are not immediately reburied then consider documenting them with photography.

I don't have any specific idea of 'how' they should be photographed.

I can imagine two possibilities:

1. A dignified, artistic rendition,
2. Scientific documentation.

Some of the expense of doing such a project could be avoided by doing the photography with one of the latest, high resolution, digital cameras, which have jsut recently equalied the quality of film. Images could be cataloged and archived on Photo CD's.

I don't know if I would be the right person to do this work. I am capable of it, but uncertain if it would be appropriate from a cultural point of view.

I do not consider this idea proprietary in any way. Take the idea and run with it if you wish.

At Your Service,

Mitch Warner

At 03:02 PM 10/11/00 +1000, you wrote:

>  
>NOTICE  
>of  
>PUBLIC MEETING  
> The Ancestral Remains Task Force has scheduled a public meeting for:  
> THURSDAY  
>OCTOBER 12, 2000  
>6:30 P. M.  
>TAMUNING GYMNASIUM  
> where to rebury the remains. For more information call 475-6290/91.  
>

**TESTIMONY ON RECENT RETURN OF CHAMORRO REMAINS**  
**(HORNBOSTEL COLLECTION)**

*by: Anthony P. Pangelinan*

*October 12, 2000*

*Tamuning, Guam*

Hafa Adai, Members of the Task Force. Any time we deal with human remains, controversy always follows. Your task is more complex than people realize and there are numerous options, which I am sure you would take into serious consideration. This testimony is my personal opinion and in no way reflects the sentiments of any of the organizations that I am affiliated with.

I'm not against scientific studies being done on our ancestral remains, however, the premise on the removal of these remains was that such studies would take place and were to be done. It is now time to put them back into the sand of our ancestral lands so that their *aniti* can roam freely and happily for finally coming home.

The Chamorro remains have been gone for over 60 years and took a lot of negotiation in the process of repatriation. While away from Guam and in the hands of the Bishop Museum, there had been supposedly been numerous studies done on these Chamorro remains. I'm not familiar with any of these studies, but I understand that there were several studies done through the years. Not having the opportunity of access to these scientific studies, I have no idea of how extensive they are.

Nevertheless, in homage to our ancestral remains, I strongly feel enough is enough! These ancestral remains are finally home and are due some degree of respect. I realize that at this time there is somewhat of a cultural renaissance with the youth of our island, and it is very promising that our children are concerned with understanding our past. However, the situation is now that we don't really have much information as to the proveniences of these ancestral remains, which makes any kind of study on it unreliable from an archaeological point of view.

Nothing came with these bones which were sent back from the Bishop Museum except for catalogue numbers, and who's to say what the numbering system was for? At what depth, with what associations, where they were excavated from? Did he dig under latte stones or just randomly dug? My point is that if we want to do studies on ancestral remains there are numerous other skeletal remains from recent archaeological excavations from throughout the island which could tell us more about our ancestry and the data would not only be archaeologically sound but more importantly provide more information on our past.

I realize that the conditions of some individuals are in excellent condition and there are some examples of complete craniums in this collection. However, enough is enough, they've had so much opportunity for scientific investigation, and if there was disregard or negligence in the research and study of these ancestral remains, the fault lays with the facility that has housed the remains for far too long.

Our culture instills in us a great sense of respect for our ancestors that link us back to the first group of people that inhabited our islands. And it is because of this respect and the knowledge that I have acquired from my studies that I see that as a result of colonialism, we have lost much of our links with nature and as our ancestors perceived their surroundings. In seeking the links to our heritage, it must be stressed that in situations where there is inevitable destruction of ancestral sites, which often include human remains, that every effort should be made to salvage what can be preserved. But this must be done through orderly methods, and not with disregard for the techniques, which are available today, which can certainly provide more reliable data on studies and observations that tell the story.

It is important that this is expressed since we continue to see indiscriminate destruction of ancestral sites, and not just by the bulldozers of developers, but also sadly by our own Chamorro people hunting for the booty of artifacts so that they can showcase these to their friends and relatives. What they forget is that any remains whether of human or that of artifacts is the legacy of *I Taotao Tano*. It is our Chamorro legacy and should not be just for the personal elevation of someone who has something of the past or many things of the past. Now don't get me wrong, there are indeed situations where secondary depositions as a result of backhoes or backwash on the shore may turn up artifacts, and those are indeed treasures. But the wanton search and negligence of individuals who raid ancestral sites needs to be stopped, before there is no provenience of anything anymore.

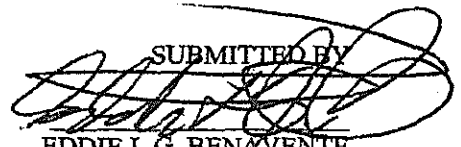
What needs to be done is for a monument to be built in homage to our ancestors where these remains can be laid to rest. And furthermore, we need a commission to ensure the future safety of ancestral sites throughout the island, with steep penalties and fines for those who have no care but to exploit and destroy for their personal gain.

Biba Chamorro!

PETITION

WE, MEMBERS OF THE NASION CHAMORU AND PETITIONERS  
ADAMANTLY OPPOSE ANY PURPORTED STUDIES TO BE CONDUCTED ON  
THE REMAINS OF OUR ANCESTORS. WE ALSO DEMAND THAT THIS  
COMMISSION OR TASK FORCE INSTEAD INITIATE PLANS FOR IMMEDIATE  
REBURIAL OF ALL REMAINS.

NO WRITTEN LAWS, ORDERS OR POLICIES CAN OVERRIDE WHAT IS SO  
INNATE IN OUR CHAMORU CULTURE; THAT IS THE RESPECT FOR OUR  
DEAD, HENCE, ANY PUBLIC HEARING DESIGNED TO DETERMINE THE  
OUTCOME AND DISPOSITION OF OUR ANCESTRAL'S REMAINS IS  
CONTRARY TO OUR CUSTOMS AND BELIEFS THUS, SUCH ACTION IS  
NOTHING MORE THAN THE FURTHER DESCRETION OF OUR  
ANCESTORS!!!!

SUBMITTED BY  
  
EDDIE L.G. BENAVENTE  
NASION CHAMORU



