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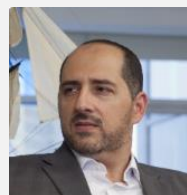




MICRONESIA REVISITED: Teresa del Valle (Guam, 1974-1978)

Erakusketa honen helburua, gaur egun diziplina garatzen den testuinguruaren oso bestelako garai eta geografian, antropologia egiteak zer esan nahi zuen erakustea da. Horretarako, Teresa del Vallek Guam uhartean (Mikronesia) egindako urratsei jarraitzea proposatzen dugu. Bertan, XX. mendeko 70eko hamarkadan Chamorra gizartea ikertu zuen. Teresa del Valle, Euskal Herriko eta Espainiako Estatuko antropologia sozial eta kulturalaren eta antropologia feministaren erreferente, Gipuzkoako Campuseko Liburutegiari funts bibliografiko garrantzitsua eta Guamen egindako egonaldian bildutako objektuen aukeraketa bat eman zizkion. Gure ustez, urruneko gizarte hori aztertzeak gizartea antolatzeke beste modu batzuetara hurbiltzea dakar, eta, Teresak berak dioen bezala, ez da immunea ikertzen ari den pertsonaren kultura-jatorriak ezartzen dituen baldintzapenekiko.

El propósito de esta exposición es mostrar retazos de lo que significó hacer antropología en un contexto temporal y geográfico muy distintos de aquellos en los que se desempeña hoy la disciplina mayoritariamente. Para ello proponemos seguir los pasos de Teresa del Valle (Donostia, 1937) en la isla de Guam (Micronesia), donde estudió la sociedad chamorra en los años 70 del siglo XX. Referente de la antropología social y cultural y de la antropología feminista en Euskal Herria y el Estado español, Teresa del Valle donó a la Biblioteca del Campus de Gipuzkoa un importante fondo bibliográfico y una selección de objetos recopilados durante su estancia en Guam que se exhiben en esta muestra. Pensamos que su estudio de esa sociedad remota supone un acercamiento a otras formas de organización social que, como dice la propia Teresa, no es inmune a los condicionamientos que impone el origen cultural de la persona que investiga.



CARLOS MADRID
(Madrid, 1976)

<https://www.uog.edu/directory/madrid-carlos.php>

Objektuen deskribapenean Carlos Madriden laguntza izan dugu, Guam-eko Unibertsitateko Mikronesia eremuko Ikerketa Zentroan Pazifikoko Historia Hispanikoko zuzendari/irakasle elkartua.

En la descripción de los objetos hemos contado con la colaboración de Carlos Madrid, Director/Profesor Asociado de Historia Hispánica del Pacífico en el Centro de Investigación de área de Micronesia en la Universidad de Guam.

Carlos Madrid
R. Flores Taitano Micronesian Area
Research Center (MARC)



Teresa del Valleren bi ikasleren laguntza eta lankidetzak ere eskertzen dugu: Carmen Díez (UPV/EHU) eta Beatriz Moral.

Agradecemos también la ayuda y colaboración de dos discípulas de Teresa del Valle, Carmen Díez (UPV/EHU) y Beatriz Moral.



CARMEN DIEZ MINTEGUI
(Donostia, 1948)

<https://afit-antropologiafeminista.eus/es/taldeak/carmen-diez-mitegui-colaboradora/>



BEATRIZ MORAL
(Donostia, 1965)

<https://independent.academia.edu/BeatrizMoral/CurriculumVitae>

Lasto-zuntz naturalezko "lasto-gona" bat, belaunetik behera luzera bateraino erortzen dena. Mikronesiako Chuuk artxipelagotik dator. Beatriz Moral antropologoak jaso zuen opari gisa, herriko gazte baten apaiz katolikorako ordenazio zeremonia baten testuinguruan. Beatrizek, berriz, Teresa del Valleri oparitu zion.



Una "falda de paja" de fibras de paja natural, que caen hasta una largura por debajo de la rodilla. Procede del archipiélago de Chuuk en Micronesia. Lo recibió la antropóloga Beatriz Moral como regalo en el contexto de una ceremonia de la ordenación para sacerdote católico de un joven de la localidad. Beatriz a su vez se la regaló a Teresa del Valle.

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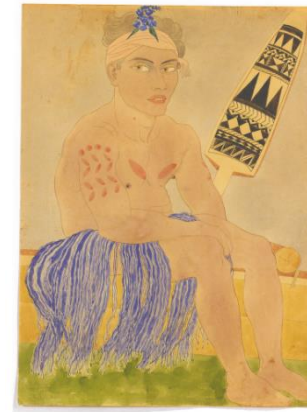
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Gona duen emakumea
Mujer con falda



Emakumeak eta gona
Mujeres y falda



Gona eta arrauna dituen gizona
Hombre con falda y remo



Emakumea gona eta saskiarekin
Mujer con falda y cesto

Landare- eta naturazuntzeko pieza bat, koloretan landutako errautsekin pieza osoan zehar, erdialdean eta alboetan. 22 cm inguruko luzera duten litsetan errematatuta. Neurriak: 134 cm x 54 cm (litsak kontuan hartu gabe). Laba bat da, Yap uhartetik datorren balio handiko zeremonia pieza. Hainbat erabilera ditu. Yap irlako bertako batek oparitu zion Teresa del Valleri.



Una pieza de fibra natural-vegetal con cenefas trabajadas en colores a lo largo de toda la pieza en la parte central y en los dos laterales. Rematados en flecos de una largura aproximada de 22 cm. Dimensiones: 134 cm x 54 cm (sin contar los flecos). Se trata de una lava lava, pieza ceremonial de gran valor procedente de la isla de Yap. Tiene varios usos. Se la regaló un nativo de la isla de Yap a Teresa del Valle.

Tur edo teor bat iruditzen zait, laba laba deitu ohi zaiona, Yap, Fais eta Ulithin erabiltzen den banana-zuntzeko ehun bat.

*Teorea jantzeko da, aldakaren inguruan, atzealdeko uhalezko ehungailu batean ehuntzen da, eta lan handiko objektua izaten jarraitzen du. Patroi apaingarriak edo tab bereziak ziren, klan batzuetakoak, izpiritu babesleek inspiratuak, eta batzuk sakratuak. Patroi sakratuen esanahiak galdu egin dira, baina, **tradizioz, teor baten emateak zeremoniazko esanahi garrantzitsua du oraindik.***

Yap eta Palaosen erabiltzen den machiy-aren antzekoa baina ez berdina, izen ezberdinekin: "madzi, mashiy, mechi", Tobi, Ngulu eta Sonsorol irletatik Palaos hegomendebaldera daude, Chuuk-eraino. Jatorriz jantzi gisa soilik deskribatzen baziren ere, garrantzi errituala zuten nagusiki, bereziki hileta-makhiyen kasuan.

Carlos Madrid



Kutun: Esperto, obra de Francisco, Esperto, Maritimes 1991

Gizon gerrikoduna
Hombre con cinturón



Portrait of a man, obra de Francisco, Esperto, Maritimes 1991

Lantza duen gizona
Hombre con lanza

Me parece un turo o teor, comúnmente llamado lava-lava, un tejido de fibra de plátano usado en Yap, Fais y en Ulithi.

*El teor es para vestir, alrededor de la cadera, se teje en un telar de correa trasera y sigue siendo un objeto de intenso trabajo. Los patrones decorativos o tab eran específicos, pertenecían a ciertos clanes, inspirados por espíritus protectores, y algunos tenían el carácter de sagrados. Los significados de los patrones sagrados se han perdido, pero tradicionalmente **la entrega de un teor aún mantiene una importante significación ceremonial.***

Parecido, pero no igual al machiy utilizado en Yap y las Palaos, con distintos nombres: "madzi, mashiy, mechi", se encuentran desde las islas de Tobi, Ngulu y Sonsorol al suroeste de Palaos, hasta Chuuk. Aunque se describían originalmente simplemente como prendas de vestir, tenían una importancia ritual principalmente, especialmente en el caso de machiy funerarios.

Carlos Madrid

Zuntz naturalez eta bi kolorez (naturala eta marroia) egindako gerriko bat, gerriko osoan binaka jositako 10 maskorrekin. Neurriak: 75 cm. gutxi gorabehera luzeran.



Un cinturón hecho con fibra natural y bicolor (natural y marrón) con 10 conchitas cosidas de dos en dos a lo largo de todo el cinturón. Dimensiones: 75 cm. aprox. de largo.

*Yap-ekoa dirudien gerrikoa. Gertuagoko argazki batekin ikusi ahal izango nuke koko zuntzekoa edo pandanusekoa den, nahiz eta pandanusekoa dela hobesten dudan. Maskor-formek eta -kopuruak **esanahi eta erabilera tradizional desberdinak** adierazten zituzten.*

Riesenberg, S.H. and Gayton, A.I.L.
1952 Caroline Island Belt Weaving.
South-west Journal of Anthropology 8:342-375.

Carlos Madrid



Gizon gerrikoduna
Hombre con cinturón



Lantza duen gizona
Hombre con lanza

*Cinturón que parece de Yap. Con una foto más cercana podría ver si es de fibra de coco o de pandanus, aunque me inclino a que es de pandanus. Las formas y número de conchas indicaban **distintos significados y usos tradicionales**.*

Riesenberg, S.H. and Gayton, A.I.L.
1952 Caroline Island Belt Weaving.
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Carlos Madrid

Grabatu markoztatu bat eta paspartu-a duena, kartoi mehe urdin arrakalatu batean. Neurriak barne: 35'5 cm x 42'5 cm. Grabatuaren neurriak gutxi gorabehera: 23 cm x 15 cm. Grabatuaren legenda: "Padac uharteetako natura [sic]". Teresa del Valle Iruñeko antikuari batean erosi zuen XX. mendeko laurogeiko hamarkadan.

*Radak uharteen (Marshall uharteak) antzinako grabatua, 1822. urtekoa gutxi gorabehera, Louis Choris-ek marraztua. Radak uharteetako natibo bat erakusten du, eta lantzak, labanak, musika tresnak eta apaingarriak. 1834 eta 1835 artean Parisen argitaratu zuen **Voyages Pittoresque Autour de Monde**-rentzat (Bidaia pintoreskoak munduan zehar).*

Carlos Madrid

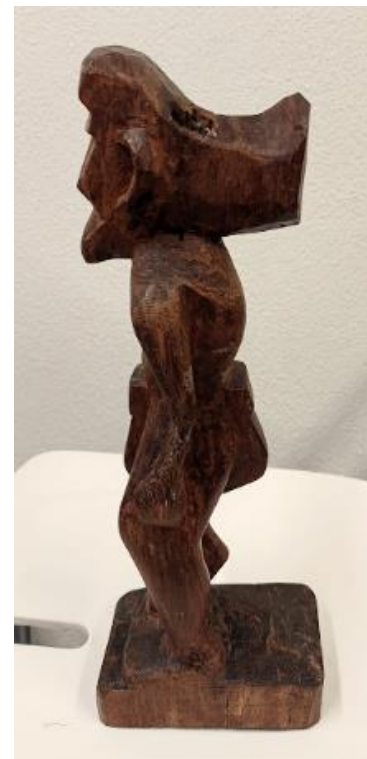


Un grabado enmarcado y con paspartú en cartulina de color azul agrisado. Dimensiones marco incluido: 35'5 cm x 42'5 cm. Dimensiones del grabado aproximadamente: 23 cm x 15 cm. Leyenda del grabado: "Natural [sic] de las Islas Padac". Teresa del Valle lo adquirió en un anticuario de Iruñea en los años ochenta del siglo XX.

*Grabado antiguo sobre las islas Radak (islas Marshall), del año 1822 aproximadamente, dibujado por Louis Choris. Muestra un nativo de las islas Radak y lanzas, cuchillos, instrumentos musicales y adornos. Fue publicado en París entre 1834 y 1835 para **Voyages Pittoresque Autour de Monde** (Viajes pintorescos alrededor del mundo).*

Carlos Madrid

Uhartetako da, eta eskuineko besoa ukondotik sorbaldarantz tolestuta dauka, garondoan "motots" dotorea dirudien erremate bat duela. Totemaren aurpegi-ezaugarriak. Dimentsioak 33'5 cm (altuera). Yap uharteetako (Mikronesia) goi-mailako gizon bat irudikatzen du. Zu bat janzten du (zuntzeko gerri-estalkia). Zu estiloak eta orrazkerak maila adierazten dute, eta hori oso nabarmena da uharte horretako antolaketa sozial eta politikan.



Una talla-escultura de madera. Nativo de las islas con brazo derecho doblado desde el codo hacia el hombro y con un remate en la nuca que parece un elegante "moño". Rasgos faciales de totem. Dimensiones 33'5 cm (altura). Representa a un hombre de alto rango de las islas de Yap (Micronesia). Viste un zu (taparrabos de fibra). El estilo del zu y el peinado indican rango, algo muy acusado en la organización social y política de dicha isla.

Kolore bereko zuntz naturaleko poltsa txikibat, bi helduleku txirikordatu, tapa eta ixteko sistema gisa 2 kontxita dituen, eta poltsaren oinarrian 4 kontxitzaz errematatua. Chuuk uharteetako batean egina. Ehuntzeko moduak eredu tradizionalei jarraitzen die. Forrua oihal loredunezkoa da. Jatorriz Chuukekoa da pieza, eta Teresa del Valleri eman zioten XX. mendeko hirurogeita hamarreko hamarkadan.



Un bolso pequeño de fibra natural en ese mismo color con 2 asas trenzadas, con tapa y 2 conchitas como sistema de cierre y un remate de 4 conchitas en la base del bolso. Elaborado en una de las islas de Chuuk. La forma de tejer sigue patrones tradicionales. El forro es de tela floreada. Pieza originaria de Chuuk y donada a Teresa del Valle en los años setenta del siglo XX.

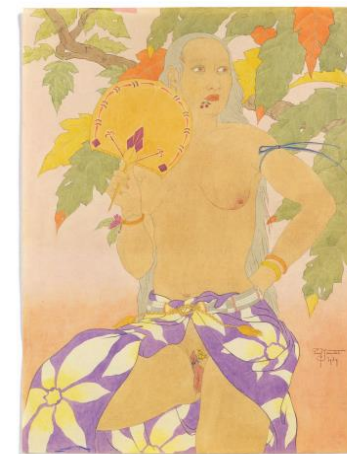


Figura 22. Cestería Chuukesa realizada con hojas de pandanus, a los lados bocas kashir kungung, en el centro cesta (2005-1887). Colección MPA, de izquierda a derecha y de arriba abajo: C22139, C20496, C22106, C28955. Fotografía: Javier Rodríguez Benito.

Saskigintza
Cestería



Saskidun gizona
Hombre con cesto



Haizemailea duen emakumea
Mujer con abanico

Estalkidun zuntz naturalez egindako saskitxo bat. Neurriak: 10 cm. diametroa x 8 cm. altuerakoak. Guam uhartearen hegoaldean dagoen Umatac herrixkako emakume batek egin zuen. Umatacen bere landa-lana egiten ari zen Teresa del Valleri eman zion opari gisa.

Umatac-eko emakumeek egindako hainbat artisau-lanen irudiak; Belak saskitxo bat nola egin zuen erakusten duen serieak 1975eko data du.
<https://addi.ehu.es/handle/10810/25949>

*Saski honek interes handia du **muturren ertz bikoitzarekiko**, zailagoa baitzen egiten, eta gaur egun ez baita egiten nik egiten dudan punturaino. Antzeko saski batzuk daude Madrilgo Antropologia Museo Nazionalean, 1887ko Filipinetako erakusketatik ekarriak*

Carlos Madrid



Un cestillo hecho con fibra natural con tapa. Dimensiones: 10 cm. de diámetro x 8 cm. de altura. Lo realizó una mujer del poblado de Umatac situado en el sur de la isla de Guam. Se lo dio como regalo a Teresa del Valle que estaba realizando su trabajo de campo en Umatac.

Imágenes de diversos trabajos de artesanía realizados por mujeres de Umatac; la serie que muestra la elaboración de un cestillo por parte de Bela está fechada en el año 1975.
<https://addi.ehu.es/handle/10810/25949>



*Este cesto tiene mucho interés por el **reborde doble de sus extremos**, que era más difícil de hacer y que hoy día ya no se practica hasta donde yo sé. Hay algunos cestos parecidos en el Museo Nacional de Antropología de Madrid, provenientes de la exposición de Filipinas de 1887.*

Carlos Madrid



Zuntz natural txirikordatuzko
apaingarri biribila. Forma biribila,
arrosa koloreko xehetasunekin, eta
35 maskorrekin errematatua.
Neurriak: 23'5 cm. (maskorrek
kontuan hartu gabe) + 4 maskor solte,
piezan jartzeko.



Una pieza de adorno redonda en fibra
natural trenzada. Forma redonda con
detalles tejidos en color rosa y rematada
con 35 conchitas. Dimensiones: 23'5 cm.
(sin contar las conchitas) + 4 conchitas
sueltas para colocar en la pieza.



Apaingarri biribila, zuntz naturalez egina, txirikordatua eta zati batzuetan berdez tindatua. Erdiko hutsunean gurutze berde bat dago, 16 kontxitaz errematatua, inguruan zuntz naturalezko zenefa bat duela, batez ere kolore berdekoa eta 29 kontxitaz errematatua. Neurriak: diametroa 15'5 cm. (maskorrek kontuan hartu gabe).



Una pieza de adorno redonda en fibra natural trenzada y en algunos trozos teñida de verde. En el hueco del centro se reconoce una cruz verde rematada en 16 conchitas, le rodea una cenefa en fibra natural principalmente en color verde y rematada por 29 conchitas. Dimensiones: diámetro 15'5 cm. (sin contar las conchitas).



Belau uharteetako dortoka-oskolaren maskorra. Neurriak: 38 cm x 42,5 cm.

Kororren (Belau Uharteak) erosi zuten, 20 dolarreko prezioan. Carey artisau-iturri oso estimatua izan da. Salmenta ohikoa zenean erosi zuten pieza. Gero lege bat aldarrikatu zen, merkaturatzea debekatzen zuena, eta hortik objektuaren balio handia, baita bere edertasuna ere. Koko oskoletik datorren zuntz txirikordatuz egina dago soka.



Una concha-caparazón de tortuga de de las islas Belau. Dimensiones: 38 cm x 42,5 cm. Fue adquirida en Koror (Islas Belau) por un precio de 20 dólares. El carey ha sido una fuente de artesanía muy valorada. La pieza se adquirió cuando era habitual su venta. Más tarde se promulgó una ley que prohibía su comercialización de ahí el gran valor del objeto, así como su belleza. La cuerda está hecha de fibra trenzada procedente de la cáscara de coco.



Carey materialezko pieza bat, marroia, bere formak orrazi bat gogorarazten duena, grabatu batzuekin, non arrain handi bat deskribatzen den uretan, arrain txikiak arrantzatuz, eta hondoan itsasertza, palmondoak, txabolak eta tribuko kideak lantzekin. Grabatuaren gaia Belau uharteetako kondaira bat da. Teresa del Vallek opari gisa jaso zuen Koror uhartera egindako bisita batean XX. mendeko hirurogeita hamarreko hamarkadan.



Una pieza en material de carey, color marrón cuya forma hace recordar a una peineta, con unos grabados donde se describe un pez grande en el agua pescando peces pequeños y al fondo la orilla, con palmeras, chozas y miembros de la tribu con lanzas. El tema del grabado es una leyenda de las islas Belau. Teresa del Valle lo recibió como regalo en una visita a la isla de Koror en la década de los setenta del siglo XX.



Itsas barraskilo baten maskorra, 11. pieza sartzeko zirrikitu bat dueña.



Una concha de un caracol marino que tiene una ranura para insertar la pieza 11.



Maskorra duen gizona
Hombre con caracola



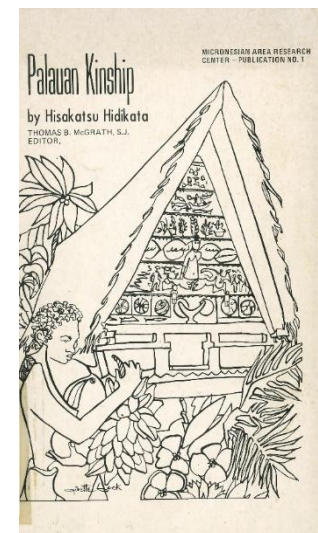
Maskorra duen gizona
Hombre con caracola



Belau irletako diru-pieza tradizional baten erreplika, koralez egina. Pieza horiek emakumeek bakarrik eramaten dituzte lepora. Baina diru errituala balio gisa oso estimatua da, eta funtzio espezifikokoak ditu. Erreplika koralezkoa da, baina benetako erritu-dirua garai batean uharteetan sartu ziren zeramikazko piezak dira. XX. mendeko hirurogeita hamarreko hamarkadan jasotako opari.



Réplica de una pieza de dinero tradicional propia de las islas Belau realizada en coral. Estas piezas solo las llevan las mujeres al cuello. Pero el dinero ritual como valor es altamente apreciado y tiene funciones específicas. La réplica es en cora, pero el dinero ritual real son piezas de cerámica que en un tiempo se introdujeron en las islas. Regalo recibido en los años setenta del siglo XX.



Palauan Kinship
Palauan Kinship

Zur preziazuzko tailu bat, kolore gorri eta beltz pixka batekin. Palmondo bat erreproduzitzen du, hostoak eta adarrak beherantz dituela, eta Belau uharteetako (Mikronesia) gizakien etxea izeneko egitura oso garrantzitsu bat partzialki estaltzen (babesten) du.

Gizarte ambilineala da, eta joera markatua du matrilinealtasunera. Gizonak klan matrilinealarekin lotuta daude eraikinean. Taulak artista deituaren izena du TEBANG zizelkatua tailaren atzealdean. Teresa del Vallek opari gisa jaso zuen XX. mendeko hirurogeita hamarreko hamarkadan Belau uharteetara egindako bisita batean.

Una talla de madera preciosa con algo de color en rojo y negro. Reproduce una palmera con las hojas y ramas hacia abajo y cubriendo (protegiendo) parcialmente una estructura muy importante llamada casa de los hombres de las islas Belau (Micronesia). Se trata de una sociedad ambilineal con una tendencia marcada a la matrilinealidad. Los hombres están presentes en el edificio en relación al clan matrilineal. La tabla tiene el nombre del artista llamado TEBANG esculpido en el reverso de la talla. Recibido por Teresa del Valle como regalo en una visita a las islas Belau en los años setenta del siglo XX.

Zurezko tailu bat, Belau uharteetako kondaira batekin zerikusia duten motiboekin ziurrenik. Gizon bat eta emakume bat agertzen dira kanoa tipiko batean (grabatuaren erdialdean), gizona eta emakumea ertzean (ezkerrean). grabatukoa) eta dortoka, itsasotik irten nahian (grabatuaren eskuinekoa). Neurriak: 18 cm x 52 cm..



Una talla de madera con motivos relacionados probablemente con una leyenda de las islas Belau. Aparece un hombre y una mujer en una canoa típica de la zona (en la parte central del grabado), hombre y mujer en orilla (a la izda. del grabado) y tortuga queriendo salir del mar (derecha del grabado). Dimensiones: 18 cm x 52 cm.



Kanoan dauden gizonak
Hombres en canoa



Gizona ontziarekin
Hombre con barco



Gizona joko-itsasontziarekin
Hombre con barco juego



Sistema tradizionalen arrantzatzeko erabiltzen den amu baten erreplika. Kordela koko-zuntzekoa da, eta amua, berriz, madreperla eskuz landua.



Réplica de un anzuelo utilizado para pescar en el sistema tradicional. El cordel es de fibra de coco y el anzuelo de madreperla tallado a mano.



Zuribeltzeko maskara hau Nomoi edo Mortlock uharteetako **Tapuanu** bat da, Chuuken. Normalean, ogiaren zuhaitzaren egurrez egiten ziren, karez zuriz, eta egur-ikatz bezalako beltzez. Atzean kokozko zuntz txirikordatu bat eraman ohi dute maskara burura eusteko, nahiz eta gizonezkoen etxeetan apaingarri gisa ere erabiltzen ziren.

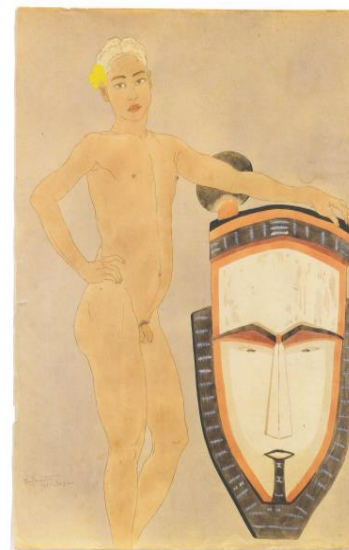
Maskara gisa erabiltzen zenean, gizonezkoentzako dantzaldietan erabiltzen zen jaialdiaren parte gisa, ogiaren zuhaitzaren fruituaren uzta ona sustatzeko. - Feldman & Rubinstein, 1986. **The art of Micronesia** (29-31 or.).



Esta máscara en blanco y negro, es una **Tapuanu** de las islas Nomoi o Mortlock, en Chuuk. Se hacían normalmente de madera del árbol del pan, con cal para el color blanco, y carbón vegetal para el negro. Suelen llevar detrás una fibra de coco trenzada para sujetar la máscara a la cabeza, aunque también se usaban como decoración en las casas masculinas.

En su empleo como máscara, se usaba durante los bailes para hombres como parte del festival para promover una buena cosecha del fruto del árbol del pan. - Feldman & Rubinstein, 1986. **The art of Micronesia** (pp.29-31).

Carlos Madrid



Entero, entre garces de Gajon, Museo de Mortlock, 1910

Gizona eta maskara
Hombre y máscara



*Maskara hau, hasiera batean, **Kakaparaga** bat da, egurrezkoa, Melanesiako Witu irletan egindakoetatik datorrena edo antzekoa. Haren erabilera hileta-zeremoniei lotuta dagoela dirudi, baina ez da zehazki ezagutzen. Goiko aldearen forma zirkularragatik bereizten dira, belarritako luzangak, sudur luzanga eta begiak erliebean, ia bereizten ez den aho baten kontrastean. Kolore urdina maskara mota honetan erabiltzen da, baina oso ale interesgarria dirudi bere polikromiagatik.*

Bada antzeko maskara bat Alemaniako museo batean (Linden Sttugart), Albert Hahl Alemaniako Ginea Berriko edo Bismarck uharteetako gobernadoreak 1902 eta 1914 artean jasoa

https://sammlung-digital.lindenmuseum.de/en/object/mask_283

Carlos Madrid

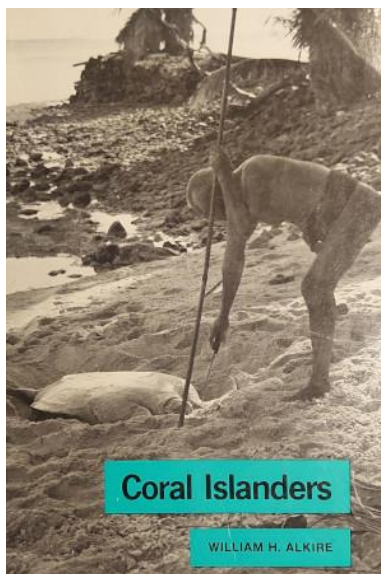


*Esta máscara es en principio una **Kakaparaga**, de madera, proveniente o similar a las hechas en las islas Witu de Melanesia. Su uso parece estar vinculado a ceremonias funerarias, pero no se conoce con exactitud. Se distinguen por la forma circular de la parte superior, orejas alargadas con pendientes, nariz alargada, y ojos en relieve, en contraste con una boca apenas discernible. El color azul se emplea en este tipo de máscaras, pero este parece un ejemplar muy interesante por su policromía.*

Hay una máscara parecida en un museo alemán (Linden Sttugart), recogido entre 1902 y 1914 por el gobernador de la Nueva Guinea alemana o islas Bismarck Albert Hahl:

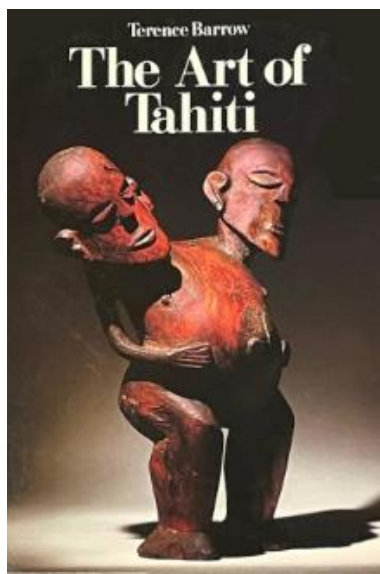
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Carlos Madrid



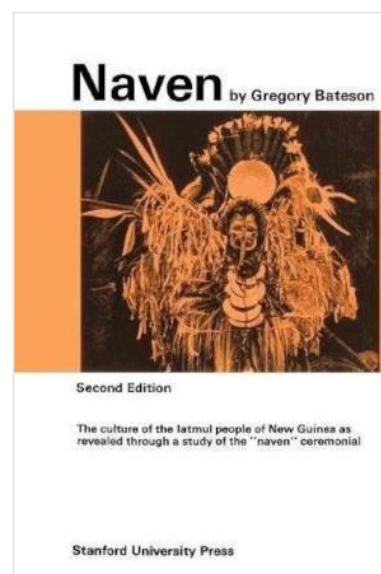
Alkire, W. H. (1978). *Coral islanders*. AHM.

"Coral Islanders" is the latest in the excellent series of books edited by Walter Goldsmith entitled, "Worlds of Man: Studies in Cultural Ecology." Each book in the series focuses on a given geographic location for the purpose of better understanding the ways in which its peoples interact with their environment; the complexities of human adaptation, cultural evolution, cultural dynamics, and environmental modification are the principle themes. The main focus of Alkire's book is on those features of traditional subsistence economies that reflect a successful adaptation to the realities of the environment.



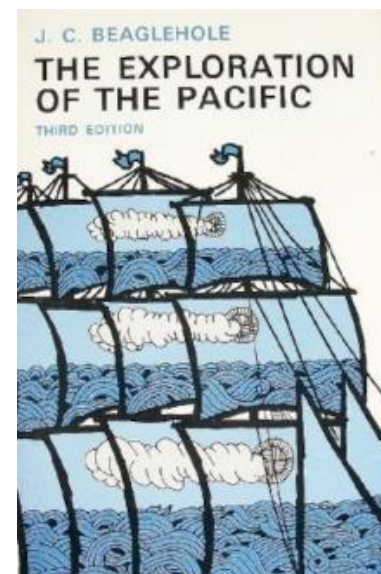
Barrow, T. (1979). *The Art of Tahiti*. Thames & Hudson.

Until disease, missionary activity and colonization changed the nature of their society, the Tahitians, excelled in the production of wooden sculpture, ceremonial costumes and weapons.



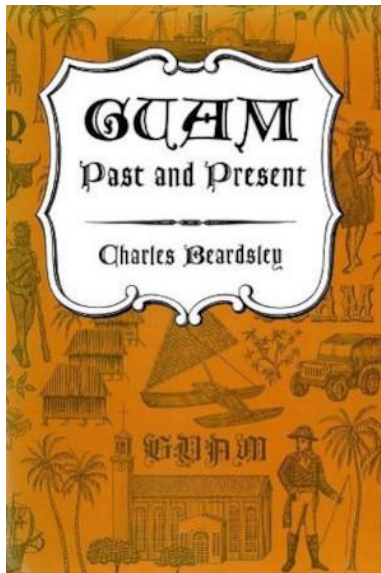
Bateson, G., 1904-1980. (1958). *Naven : a survey of the problems suggested by a composite picture of the culture of a New Guinea tribe drawn from three points of a view* (2nd ed.). Stanford University Press.

"Naven" is the name of a peculiar ritual practiced by latmul, a head-hunting tribe of New Guinea. The ceremony is performed to congratulate members of the tribe upon the completion of notable accomplishments, among which homicide ranks highest. Ordinarily this tribe insists upon an extreme contrast between the sexes, but in the "naven" ceremony, transvestitism and ritual homosexuality are represented. The "naven" serves in this book as a motive around which the author has constructed one of the most influential works of field anthropology ever written.



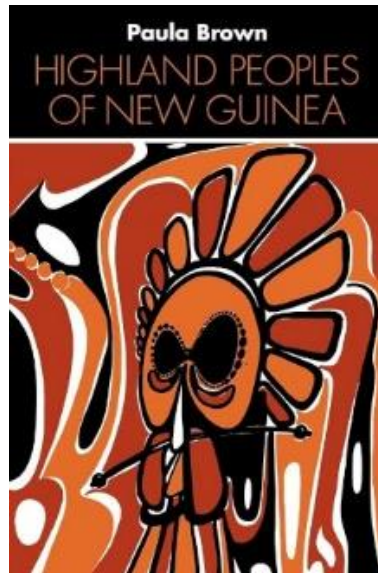
Beaglehole, J. C. (1966). *The exploration of the Pacific* (3d ed.). Stanford University.

First large foldout map shows routes of voyages of Magellan, Mendana, Quiros Torres, Schouter and Le Maire, Mendana and Quiros. Second shows voyages of Tasman's two voyages and Dampier in the Roebuck. Third shows voyages of Byron, Carteret, Wallis and Bougainville. Fourth is of Captain Cook's 3 voyages. Author also reaches into possible early voyages by Incas into the Pacific. The name of the Solomon Islands stems from traditions that the Land of Ophir the source of King Solomon's gold came from the Pacific.



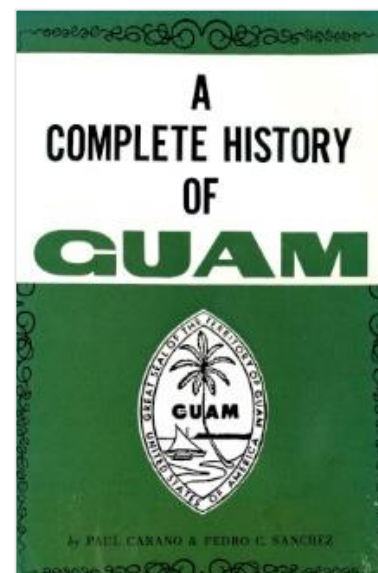
Beardsley, C. (1964). *Guam past and present*. Charles E. Tuttle Company.

This expansive history of Guam provides a rare look at the people and culture of this tiny, but strategically important Pacific Island. In a highly readable style author Beardsley—himself a sometime resident of Guam—introduces the reader to the island in three stages. Part One, "The Island in Profile," furnishes practical information on the geography, flora, fauna, aboriginal inhabitants, early culture, and legends of Guam. Part Two, "Discovery and Conquest," traces its history from the days of European exploration, beginning with Magellan's discovery of the island in 1521 and continuing down through the Spanish colonial period to the arrival of the Americans in 1898 following Spain's cession of Guam to the United States.



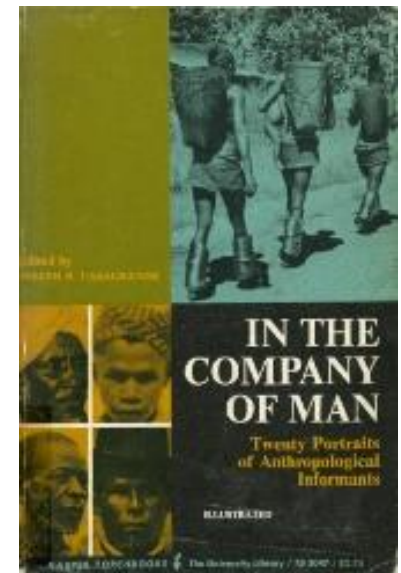
Brown, P. (1979). *Highland peoples of New Guinea*. Cambridge University Press.

Fifty years ago the New Guinea highlands were isolated and unknown to outsiders. As the highland peoples of New Guinea are among the last large groups to be brought into the world community, they are of major interest to ecologists, social anthropologists and cultural historians. This study synthesises previous anthropological research on the New Guinea highland peoples and cultures and demonstrates the interrelations of ecological adaptation, population and society. In describing, analysing and comparing the technology, culture and community life of peoples of the highland and the highland fringe, Professor Brown shows the special character of these societies, which have developed in isolation.



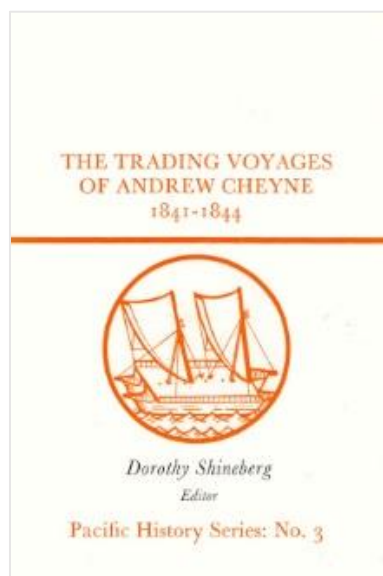
Carano, P., & Sánchez, P. C. (1964). *A complete history of Guam* (First edition ed.). Charles & Tuttle Company.

Here for the first time is a comprehensive and eminently readable history of this fateful island, presenting the full sweep of its engrossing history. Its presentation is factual, well-balanced and temperate, succinctly written in an easy style certain to win the appreciation of students using it as a textbook as well as the casual reader enjoying this excursion into a small but vital far-away land about which little is generally known. Paul Carano, at the time of publication a member of the faculty at the College of Guam, had been intensely interested in the collection of basic source material on the island and in the preparation of a comprehensive history of Guam ever since he first started teaching there in 1947.



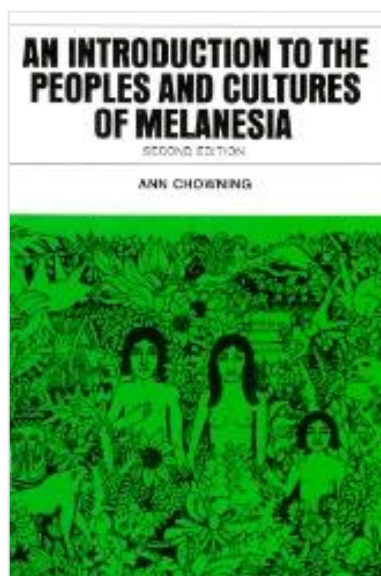
Casagrande, J. B. (1964). *In the company of man : twenty portraits of anthropological informants*. Harper & Row.

Geographically, the informants represent cultures in several South Pacific islands, Australia, India, Africa, South and North America. In age, they range from the 7-yr. old "Maling, a Hanunoó Girl from the Philippines" described by Harold C. Conklin to the 90-yr. old "John Mink, Ojibwa Informant" described by Joseph B. Casagrande. In addition to Maling, the only female informant was the elderly, dignified half-breed Samoan woman described by Margaret Mead in the chapter entitled, "Weaver of the Border (New Britain)." While most of the informants held powerful or high social positions in their culture, such as chief, judge, doctor, medicine man, or witch, 2 women anthropologists described their male servants.



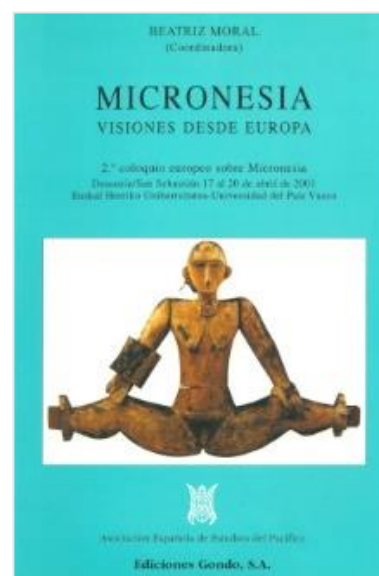
Cheyne, A., & Shineberg, D. (1971). *The trading voyages of Andrew Cheyne, 1841-1844*. University of Hawaii Press.

This is the record of one man's voyages in the Western Pacific in the 1840s, told by himself. At an early age, Andrew Cheyne came from the Shetland Islands to seek his fortune in the Pacific area, and, being a competent and trustworthy young man, was soon engaged in a series of trading voyages for different ship owners. In the four voyages described he searched for sandalwood, beche-de-mer, and other tropical produce at the Isle of Pines, New Caledonia, the Loyalty Islands and the Solomons in Melanesia, and Ponape, Yap, and Palau in Micronesia. This is one of the earliest documents on the Western Pacific by a European, a very important source for Pacific historians and anthropologists, and an exciting book for all fascinated by the early adventurers of the Pacific.



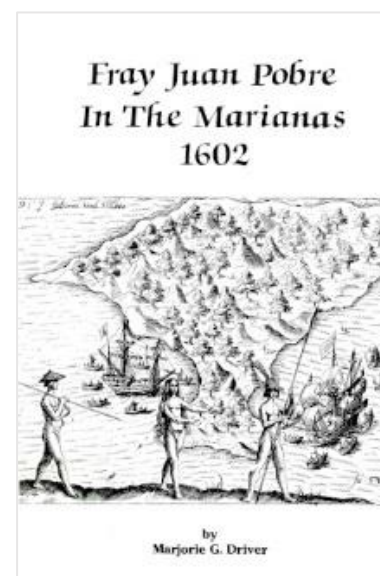
Chowning, A. (1977). *An introduction to the peoples and cultures of Melanesia* (2nd ed ed.). Cummings.

This second edition of an earlier paper analyzes the peoples and cultures of Melanesia in the context of various important anthropological concepts, such as environment, horticulture, organization, warfare, and kinship. The only differences from the first edition are the addition of chapter 5 (on a cultural change), and addendum, and a few additional notes. Instead of the island-by-island approach used in the companion volume on Micronesia by Alkire, this book uses an analytic framework to compare the island cultures of Melanesia.



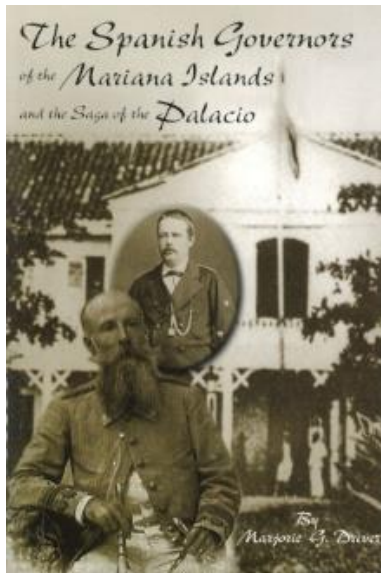
Coloquio Europeo sobre Micronesia, 2., & Moral, B. (2004). *Micronesia, visiones desde Europa*. Gondo.

En este volumen se recogen casi todas las aportaciones al II Coloquio Europeo sobre Micronesia celebrado en el año 2001 en la Universidad de País Vasco en Donostia- San Sebastián. Considero que se representa la variedad tanto de la propia región de Micronesia como de los intereses y perspectivas de los participantes. —Beatriz Moral (coord.)



Driver, M. G. (1989). *The account of Fray Juan Pobre's residence in the Marianas, 1602*. Micronesian Area Research Center, University of Guam.

The translation to English of the section of Fray Juan Pobre de Zamora's manuscript, "Relación de la pérdida del galeón San Felipe", that deals with the Mariana Islands has been published in two parts by the *Journal of Pacific History*. The first, entitled "Fray Juan Pobre de Zamora and his Account of the Mariana Islands", appeared in the Notes and Documents section of volume 18, Number 3, July 1983. The second, also under Notes and Documents entitled "Fray Juan Pobre de Zamora. Hitherto unpublished Accounts of his Residence in the Marian Islands" was published in Volume 23, Number 1, April 1988. Both parts are published here with permission.



Driver, M. G. (2005). *The Spanish governors of the Mariana Islands: notes on their activities and the saga of the Palacio, their residence and the seat of colonial government in Agaña, Guam*. Richard F. Taitano Micronesian Area Research Center, University of Guam.

More than fifty Spanish officers served as governors during the 230 years that Spain administered the Mariana Islands, from 1668 to 1898. A dozen or so received six-year royal appointments, made in Madrid by the king, though the vast majority served three-year interim appointments, made in Manila by the Governor General or the Audiencia. In the nineteenth century, as the newly designated Province of the Mariana Islands, appointments to the governorship were often made by the Captaincy General of the Philippines.



Driver, M. G., & Hezel, F. X. (2004). *El Palacio: the Spanish Palace in Agaña, 1668-1898*. Richard F. Taitano Micronesian Area Research Center, University of Guam.

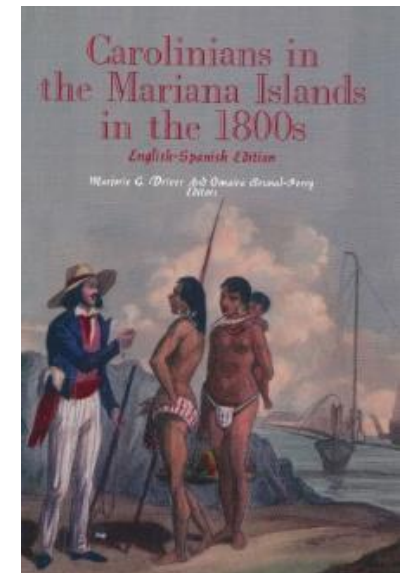
The story of the Palacio is more than the history of a public building, insofar as this can be reconstructed from the sources. To some extent the vicissitudes of the Palacio reflect the shift in Spanish policy in the colony, and the events that helped shape this policy over the two centuries of colonial rule in the islands.

This publication is based upon work assisted by the Historic preservation fund grant from the U.S. Department of the Interior, National Park Service. This publication was made possible with a grant from the Guam Historic Resources Division of the Department of Parks and Recreation.



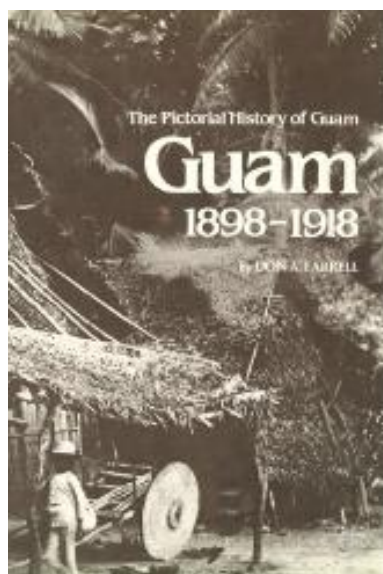
Driver, M. G., & University of Guam Micronesian Area Research Center. (1985). *Guam: a nomenclatural chronology*. University of Guam, Micronesian Area Research.

Includes seven maps dating from 1595 to 1819. This study of the history of the usage and evolution of the names under which the island of Guam has been known includes background on the exploration expeditions in the area over the centuries, and a comprehensive list of historical documents which reference the island.



Driver, M. G., Brunal Perry, O., & University of Guam Micronesian Area Research Center. (1996). *Carolínians in the Mariana Islands in the 1800s* (Rev. english-spanish ed ed.). University of Guam, Micronesian Area Research Center.

Selected documents from the holdings of the Spanish Documents Collection at the Micronesian Area Research Center. Texts in both English and Spanish of original documents concerning the Spanish administration of the Mariana Islands in the 19th century.



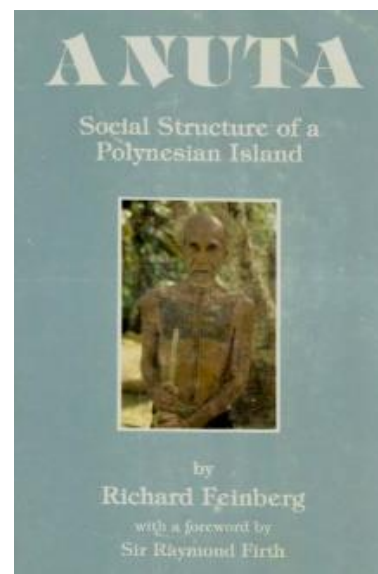
Farrell, D. A. (1981). *The pictorial history of Guam. Guam, 1898-1918* (1st ed). Micronesian Productions.

This volume outlines the events that brought Guam into the possession of the United States, and depicts the first two decades of the U.S. naval administration of the island. From a national perspective, it was America's first attempt at a military colonial administration. From a local historical perspective, it was the Americanization of Guam.



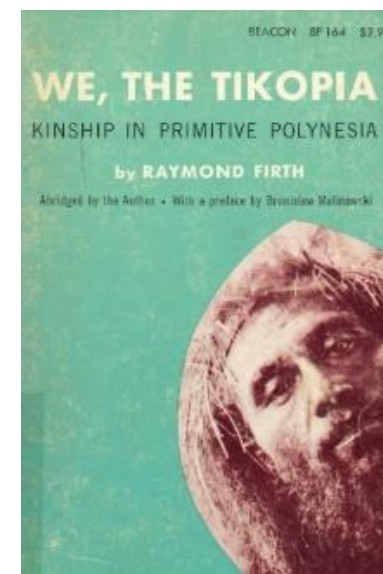
Feinberg, R. (1979). *Anutan concepts of disease : a polynesian study*. Institute for Polynesia Studies.

Like all island societies, the Anutans of Polynesia are each a part of interrelated social schemes which give identity and purpose to each individual. Dr. Feinberg explains the relationships among the Anutans of pathologies with concepts of social obligations. Succinctly stated, their social system determines their pathologies, and has always done so; modern medicine notwithstanding. Basically, Dr. Feinberg tells us that the people of Anuta think that disease comes as a form of punishment for something. Hence, western medicine and traditional healing methods need not be mutually exclusive. Feinberg explains the social complexities of Anutan society exceptionally well, without excessive jargon, and in ways that laymen can readily comprehend. His book was enjoyable.



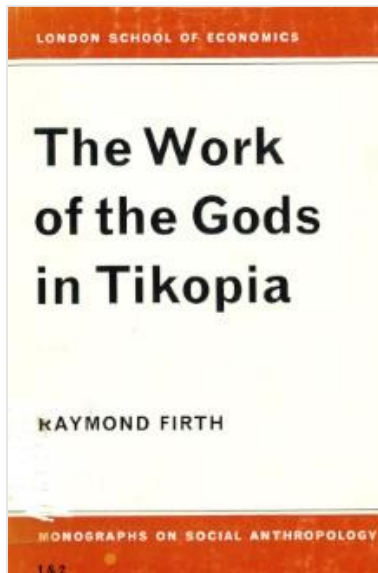
Feinberg, R., & Firth, R. (1981). *Anuta : social structure of a polynesian island*. Institute for Polynesia Studies.

This book is about the social structure of Anuta, a small Polynesian outlier north of Tikopia. Despite the small size of the land and its population (about 200 persons), Anutans maintain both a complex adaptation in a precarious ecological context and a richly complex social structure. Feinberg carefully details both. Structuring the presentation is the interplay of genealogy and "code for conduct," between patrilineation and behavior in personal relationships as principles for recruitment into kinship structures and groups. Feinberg describes three levels of groupings—the domestic group (patongia), middle-level groups (the most important being the kainanga), and the "community" (kanopenua). All have the same structure, differing in their inclusiveness.



Firth, R. (1963). *We, the Tikopia : a sociological study of kinship in primitive Polynesia*. Beacon Press.

Recognized as a major work when first published, this title has, over the years, become a classic. Forming the basis of modern social anthropology, *We the Tikopia* stands in the forefront of its literature. The book is an excellent example of fieldwork analysis of a primitive society; a complete account of the working of a primitive kinship system; and an exhaustive and sophisticated study of Polynesian social institutions. First published in 1936.



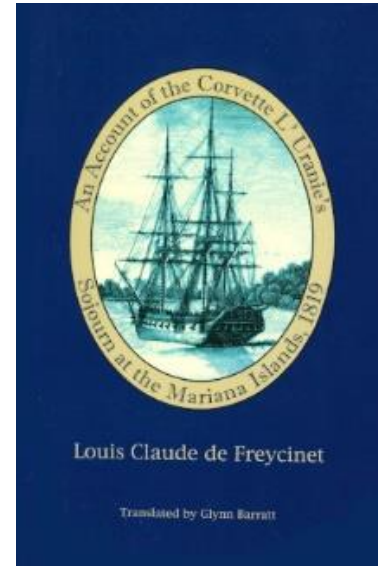
Firth, R. (1967). *The work of the Gods in Tikopia* ([2nd ed.] ed.). Athlone [etc.].

First published in 1939, this book remains unique as the only full and detailed account by a social anthropologist of a complete pagan Polynesian ritual cycle. This new single-volume edition omits some of the Tikopia vernacular texts, but includes a new theoretical introduction; postscripts have also been supplied to some of the chapters comparing the performances of 1928-9 with those witnessed by Professor Firth on his second visit to Tikopia in 1952. There is a specially written Epilogue on the final eclipse of the traditional ritual, based on a third visit by the author during the summer of 1966.



Force, R. W. (1960). *Leadership and cultural change in Palau*. Chicago Natural History Museum.

This study is directed mainly to two groups: (1) Professional anthropologists whose interests pertain to problems of cultural dynamics and problems of applied anthropology. (2) Administrative personnel who are faced with the task of dealing directly with non-self-governing peoples who are striving for self-determination, assimilating new concepts of government, and struggling generally to co-ordinate the old with the new. The field research upon which this study is based was conducted from December 1954 to April 1956 under the auspices of the Tri-Institutional Pacific Program (Yale University, Bernice P. Bishop Museum, and the University of Hawaii, participating institutions).



Freycinet, L. C. D. d., 1779-1842., Freycinet, R. d., & Barratt, G. (2003). *An account of the Corvette L'Uraie's sojourn at the Mariana Islands : 1819*. CNMI Division of Historic Preservation.

In 1819 a French scientific expedition, under the command of Louis Claude de Freycinet, spent three months at Guam, the largest and southernmost island in the Mariana Archipelago. Although primarily concerned with collecting data on magnetism and meteorology, Freycinet and his junior officers also recorded a substantial body of ethnographic and historical information relating to both the islands' indigenous Chamorro inhabitants and to the newly arrived immigrants from the tiny island and atolls of the Central Carolines.



Gathercole, P., Raeppler, A. L., 1935-2022., Newton, D., 1920-2001., & National Gallery of Art (Estados Unidos). (1979). *The art of the Pacific Islands*. National Gallery of Art.

In spite of the wealth it has to offer, the art of the Pacific Islands remains perhaps the least known of the world's art to the modern audience. Throughout this mass of islands there existed hundreds of cultures, many of them sustained by only a few hundred people. The cultures developed into richly disparate modes with elaborate social systems and highly refined systems of intellectual and religious life. Most striking of all, however, is that these cultures created an extraordinary range of art styles to express and serve their beliefs. The aim of the exhibition this catalog accompanied was to highlight objects that were made before or collected at the earliest contact by Westerners, and which therefore reflect the most pristine state of the cultures.

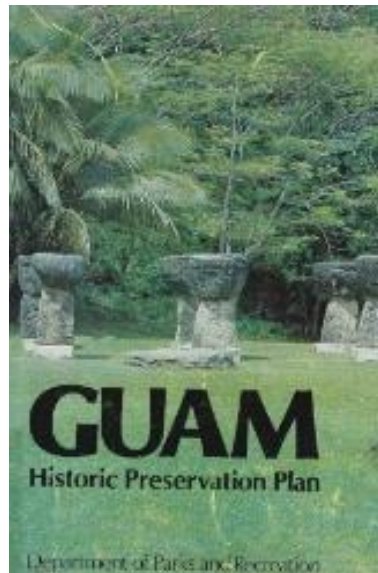




Goodenough, W. H., Marshall, M., & Caughey, J. L., 1941-. (1989). *Culture, kin, and cognition in Oceania : essays in honor of Ward H.*

Goodenough. American Anthropological Association.

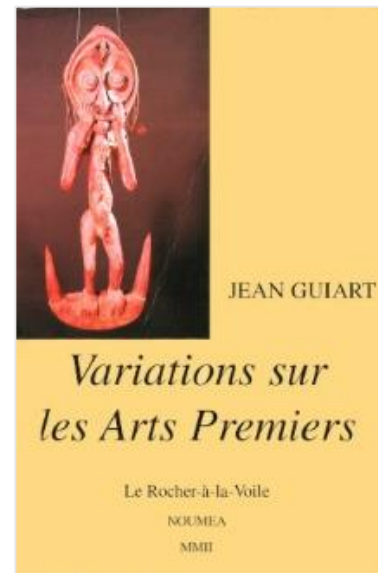
Culture, Kin, and Cognition in Oceania is a compilation of essays honoring Ward H. Goodenough, exploring various aspects of Polynesian culture and social organization. The contributors utilize both Western and indigenous analytic categories to examine themes such as dual organization, social stratification, tapu, and mana, while pointing towards the concept of personhood as a vital intersection of these discussions. The volume underscores the need for continued inquiry into cultural principles like aloha and their role in sociocultural dynamics.



Guam (Estados Unidos). (1976). *Guam : historic preservation plan*. Department of Anthropology Bernice P. Bishop Museum ;

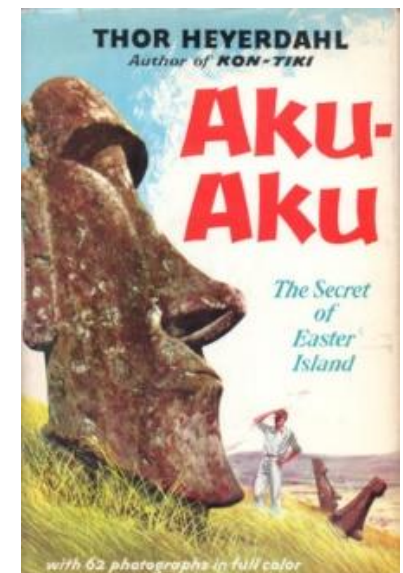
Belt, Collins & Associates.

The principal objective of this study was to conduct a historic-sites inventory and establish a comprehensive plan to ensure: 1) the preservation and 2) the appropriate presentation and interpretation of significant historic sites on Guam.



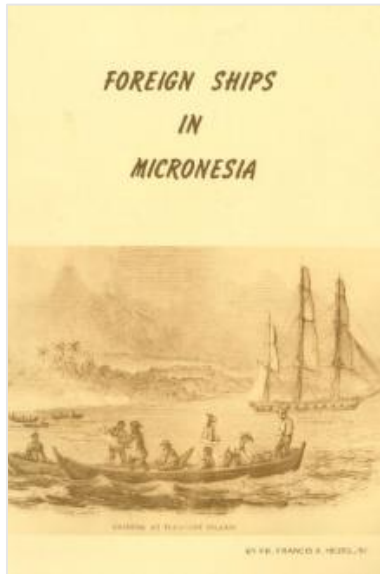
Guiart, J. (2003). *Variations sur les arts premiers. I, La manipulation*. Le Rocher-à-la-Voile.

Dans la première partie, cet ouvrage présente l'ensemble du dossier public. Dans la seconde il veut, à propos de l'art océanien pour lequel l'auteur est la personnalité française la plus compétente et ayant le plus d'expérience, présenter quelques dossiers qui montrent comment l'information pertinente peut être dégagée de la tradition orale, saisie dans la langue vernaculaire, tout en échappant aux pécifs et aux simplifications dont on nous abreuve par la volonté d'un prince tout aussi ignorant que ses amis marchands.

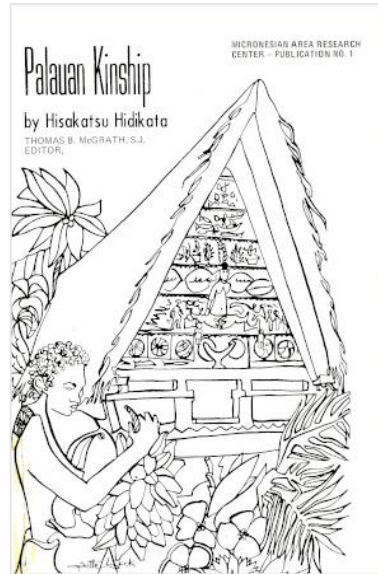


Heyerdahl, T. (1958). *Aku-Aku : the secret of Easter island*. Ruskin House, George Allen & Unwin.

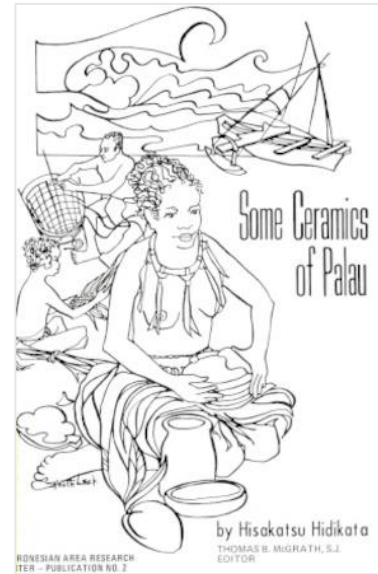
"Aku-aku" refers to moving a tall, flat bottomed object by swiveling it alternatively on its corners in a walking fashion. Heyerdahl theorised the Easter Island Moai (statues) were moved in this fashion, & tested this on a small Moai--tho the test was abandoned after the Moai's base was damaged. He also asserts that for the islanders, Aku Aku means a "spiritual guide."



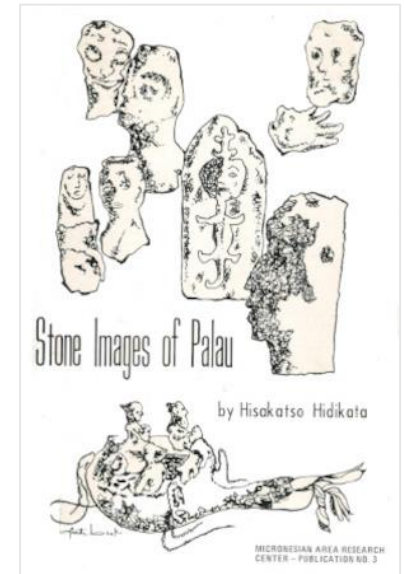
Hezel, F. X. (1979). *Foreign ships in Micronesia : a compendium of ship contacts with the Caroline and Marshall Islands, 1521-1885*. [s.n.].



Hidikata, H.K., & MacGrath, T. B. (1973a). *Palauan Kinship*. Garrison & McCarter, Inc.



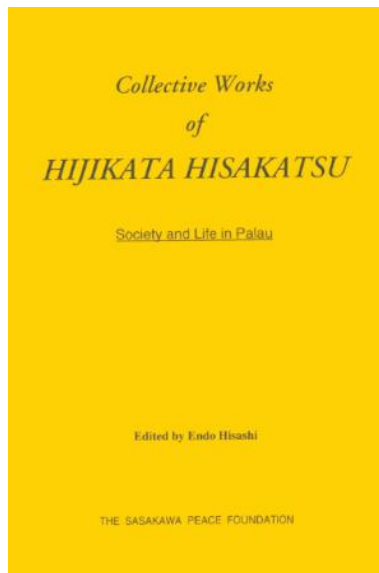
Hidikata, H. K., & MacGrath, T. B. (1973b). *Some ceramics of Palau*. Garrison & McCarter, Inc.



Hidikata, H. K., & MacGrath, T. B. (1973c). *Stone images of Palau*. Garrison & McCarter, Inc.

The enormity of Hezel's task is daunting. Beginning in 1522 with the sighting of two small island in the Carolines from the spanish ship Trinidad of Magellan's fleet, and ending in 1885 with the flag raising missions of the German men-of-war SMS Albatros and SMS Nautilus, there are over 1700 separate entries for the intervening years and a bibliography listing 439 sources, in five languages, ranging from near illegible whaling logs and the massive German ethnographies on the one hand, to journal articles and scholarly monographs on the other, interspersed with contemporary traders accounts and missionary reports, and much else besides. —Doug Munro (The Great Circle-Australian Association of Maritime History)

Art is a consuming interest of Hisakatsu Hidikata. He spent three years of formal study in the art department of Tokyo University beginning in 1924. After a short interval he embarked on a decade of research in Micronesia which took him first to Palau (1929-1931) and later to Satawal in the western Carolines for an extended stay (1931-1938), under government sponsorship. Originally appeared under the title of 'Blood and conjugal relations among the Palau Islanders' in the periodical *Kagaku nanyo* (South Sea science) for April, 1940. This english edition was produced with the encouragement of the author, under the auspices of the Micronesian Area Research Center of the University of Guam.



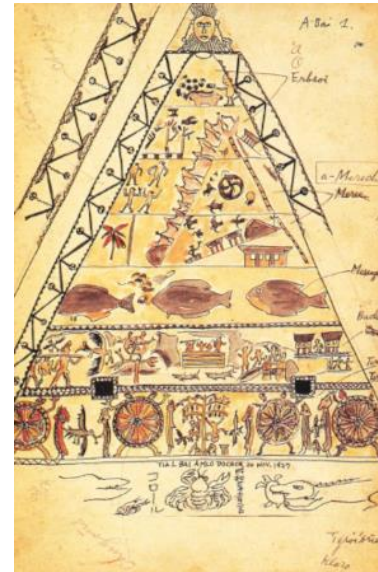
Hijikata, H. (1993). *Society and life in Palau*. Sasakawa Peace Foundation.

Hijakata Hisakatsu lived among the people in the islands of Micronesia during the Japanese occupation before and during the World War II. The islanders accepted him warmly into their midst, allowing him to experience firsthand their life and culture. He, in turn, recorded and left for succeeding generations his experiences and observations in the form of several Japanese publications, which have been compiled into *the Collective Works of Hijikata Hisakatsu*.



Hijikata, H. (1995). *Gods and religion of Palau*. Sasakawa Peace Foundation.

In the past, Hijikata's work has been looked upon as "amateur ethnography", and neither its content nor its value has been fully recognized by the academic community. However, an appreciation has of late begun to grow not only the worth of his observations but also of the way in which he integrates himself into Palauan society as an outside researcher. This volume is part of the *Collective Works of Hijikata Hisakatsu*.



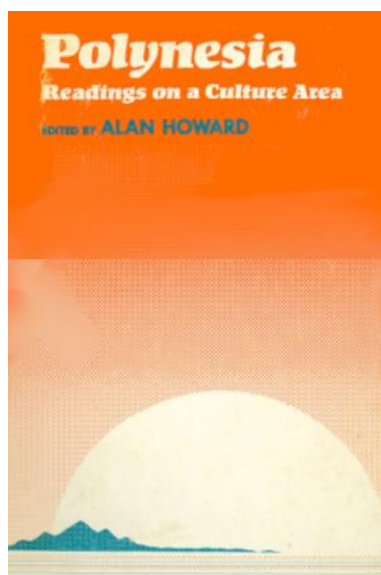
Hijikata, H., & Endo, H. (1996). *Myths and legends of Palau*. Sasakawa Peace Foundation.

Micronesia was under Japanese administration from 1914 to 1945. During that period, Japanese scholars from various disciplines undertook scientific research in this oceanic region. Also others, lured by South Sea lore, traveled to the Nanyo Gunto, or the South sea Islands, and left their chronicles; their observations on the lives, cultures, and histories of the various islanders. Hijikata Hisakatsu was one of the latter group, but he was exceptional. He was an artist by profession and keenly interested in going to the South seas to learn the islanders' culture, especially the ethnological aspects. This volume is part of the *Collective Works of Hijikata Hisakatsu*.



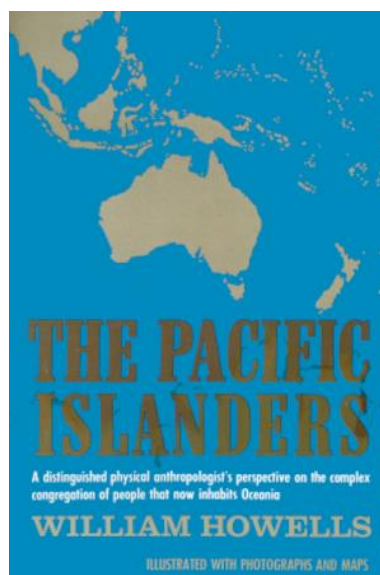
Hijikata, H., & Sudo, K. (1997). *Driftwood: the life in Satawal island, Micronesia*. Sasakawa Peace Foundation.

Hisakatsu, an amateur ethnologist and artist, spent seven years on the island of Satawal. Here is his informative and nicely written diary of those years. *Driftwood* is the fourth and final volume of the *Collective Works of Hijikata Hisakatsu*.



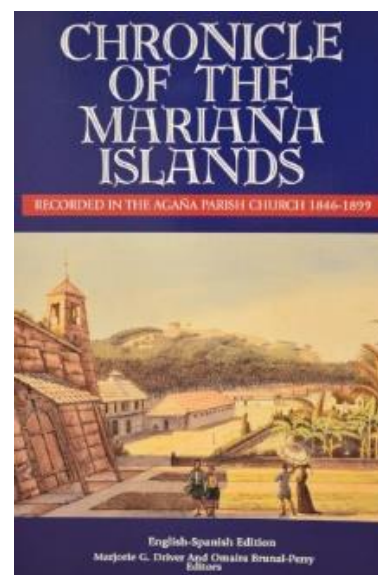
Howard, A., 1934-. (1971). *Polynesia : readings on a culture area*. Chandler.

Oceania, with its immense variety, has been the scene of much anthropological work since before the turn of the century. It has been a training ground for generations of anthropology students and the subject of innumerable university courses. Quite likely it will be the focus of even more attention in the immediate future. Yet, strangely, there is very little by way of text materials for the area. This series of readings is designed to provide such materials. It is hoped the readings together will provide coverage in depth, while individually providing the flexibility required for more particular interest. — *Series preface*



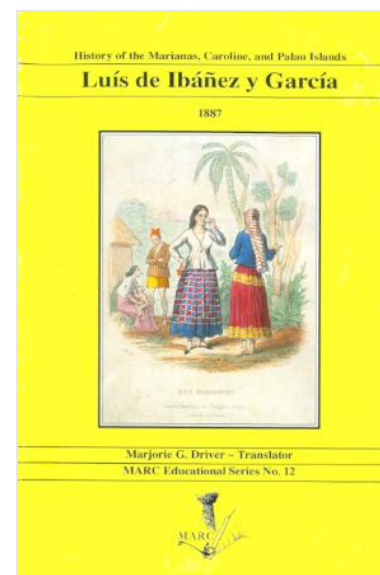
Howells, W. W., 1908-2005. (1973). *The pacific islanders*. Charles Scribner's Sons.

The pacific islanders is the second published volume in a series (*Peoples of the World*, edited by Sonia Cole) which plans to describe the living peoples of the world from the viewpoint of biological origins and development. This task, applied to the Pacific, is of no small proportions if one considers the mere physical enormity of the area and the cultural diversity which is expressed in each of its regional entities: Polynesia, Micronesia, Melanesia, Australia and Indonesia (including the Philippines and Formosa), whose racial histories an origins have been inexorably entwined commencing perhaps 50.000 a. C. The autor has put together a unique account, synthesizing a large portion of the most recent evidence available primarily from archaeology, linguistics, and physical anthropology. — **Michael Pietrusewsky**, University of Hawaii



Ibañez del Carmen, A., & Resano, F. (1998). *Chronicle of the Mariana Islands* (Rev. English-Spanish ed.). University of Guam, Micronesian Area Research Center.

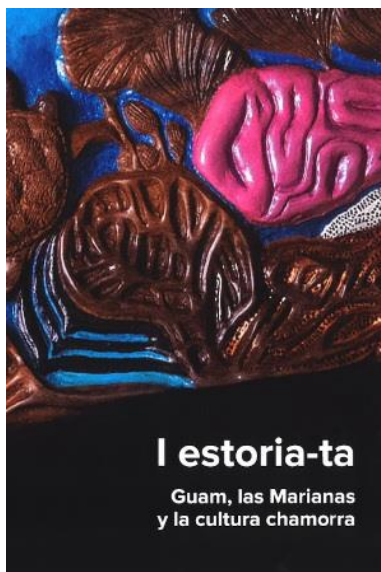
After the arrival of the Spanish missionaries in the islands, such events were recorded, first by the Jesuits (1668-1769), and later by their successors, the Augustinian Recollects (1789-1908). The many Jesuit records have long been available; those of the Augustinians have been conspicuous by their absence. In 1969, an abridged version of a long sought after nineteenth century register, or chronicle, known to have been kept in the Hagåtña parish church was presented to the Micronesian Area Research Center, thereby confirming the survival of at least portions of the parish's "Libro de cosas notables" (The Book of Notable Things).



Ibáñez y García, L. d., & Driver, M. G. (1992). *The history of the Marianas, with navigational data, and of the Caroline and Palau Islands : from the time of their discovery by Magellan in 1521 to the present*. Micronesian Area Research Center, University of Guam.

Translation of: **Historia de las Islas Marianas, con su derrotero, y de Carolinas y Palaos**. Originally published: Granada : P.V. Sabatel, 1886. // El presente libro es un pequeño, pero interesante episodio de aquella grandiosa cruzada que emprendió la magnánima nación española á fines del siglo XV, y que llevó á cabo con heroica perseverancia por ignotas é inmensas regiones del Oriente y del Ocaso, abiertas providencialmente á su fe y á su esfuerzo.





Jiménez Díaz, M. J., Pérez Armiño, L., & Guerra, A. (2021). *I estoria-ta: Guam, las Marianas y la cultura chamorra: un proyecto del ciclo "Démosle la vuelta al mundo"*, programa oficial del V Centenario de la Primera Vuelta al Mundo (Edición 2021 ed.). Ministerio de Cultura y Deporte, Secretaría General Técnica.

Catálogo de la exposición temporal celebrada en el Museo Nacional de Antropología de Madrid entre el 11 de noviembre de 2021 y el 6 de marzo de 2022 y titulada **"BIBA CHAMORU! Cultura e identidad en las islas Marianas"**. Esta exposición forma parte de un ciclo de cuatro exposiciones titulado "Démosle la vuelta al mundo", diseñado por el Museo Nacional de Antropología con el objetivo de ofrecer una visión sobre las transformaciones que han sufrido las culturas del mundo en los últimos siglos y los retos a los que se enfrentan.



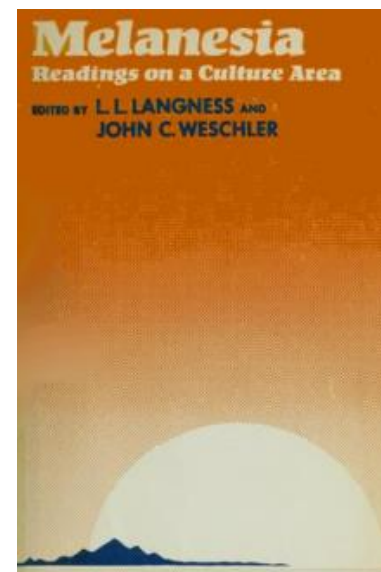
Johnston, E. G. (1979). *Father San Vitores: his life, times, and martyrdom*. Micronesian Area Research Center.

Father Diego Luis de San Vitores (1627–1672), a member of the religious order of the Society of Jesus (Jesuits), brought Christianity to the Chamorro/CHamoru people in 1668. He was killed in Tumon, Guam 2 April 1672 just a little less than four years after his arrival, a death that he welcomed because he would be considered a martyr in his efforts to spread Christianity. In the latter part of the 17th century, as the fervor of the Spanish empire's expansionism to gain global and economic power and Christian conversion spread, San Vitores came to Guam and established the first Catholic Church in the Marianas, altering the social, cultural and religious landscape of the 15-island archipelago.



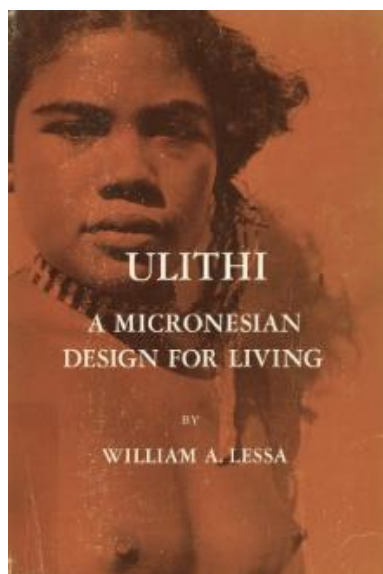
Kesolei, R. (1971). *Palauan legends = [Cheldechcheduch er Belau]*. N. I. Palau Community Action Agency.

"While the historians did not take offense at the "mystery" list of sites, others not only questioned its authority, but also seemed threatened by it. The list made people in the Cultural Affairs Division nervous because they did not know its source, though they realized that these sites could generate revenue if promoted as tourist destinations. In Palau, the source of the information usually outweighs the information itself in determining validity."



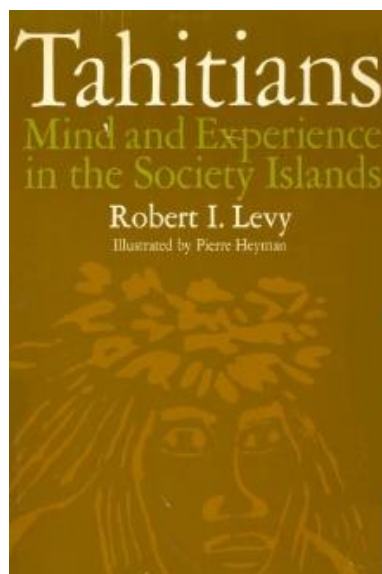
Langness, L. L., 1929-, & Weschler, J. C. (1971). *Melanesia: readings on a culture area*. Chandler.

Collection of papers on Melanesia presnete din 4 sections: ecology and economics; social structure; the social process and social change. Includes papers on headhunting, cargo cult, mortuary practices, hunting and horticulture plus much more. Much on New Guinea Highlands.



Lessa, W. A. (1966). *Ulithi : a Micronesian design for living*. Holt, Rinehart and Winston.

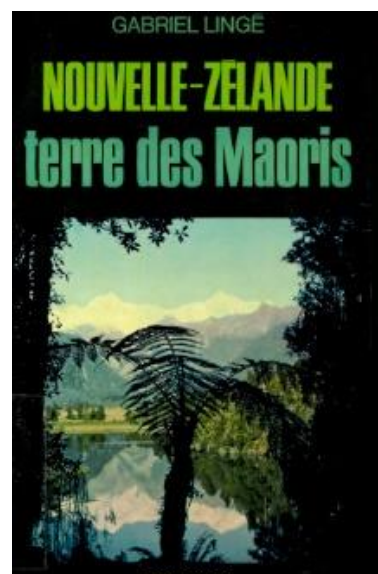
This succinct, clear account of the design for living carried out by the people of Ulithi Atoll emphasizes ancestor worship, magic and divination, and sexual behavior in the context of social and legal obligations and family life. The reader is launched on a journey back in time to a cluster of low islets of carbonate rock in the western Pacific to discover the lives of a mild, expressive people dominated by work, group activity, and cooperation.



Levy, R. I., & Heyman, P. (1973). *Tahitians : mind and experience in the society islands*. University of Chicago Press.

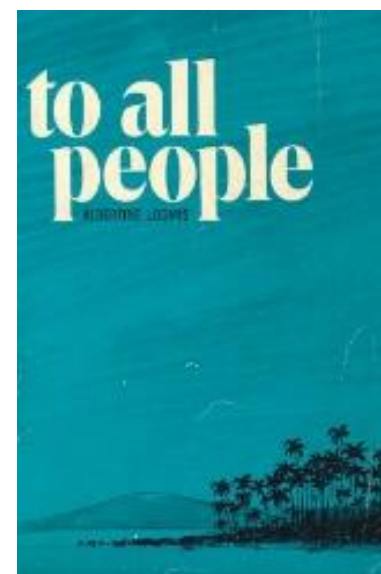
This seminal work in several fields—person-centered anthropology, comparative psychology, and social history—documents the inner life of the Tahitians with sensitivity and insight. At the same time Levy reveals the ways in which private and public worlds interact. *Tahitians* is an ethnography focused on private but culturally organized behavior resulting in a wealth of material for the understanding of the interaction among historical, cultural, and personal spheres.

"This is a unique addition to anthropological literature... No review could substitute for reading it."—**Margaret Mead**, *American Anthropologist*



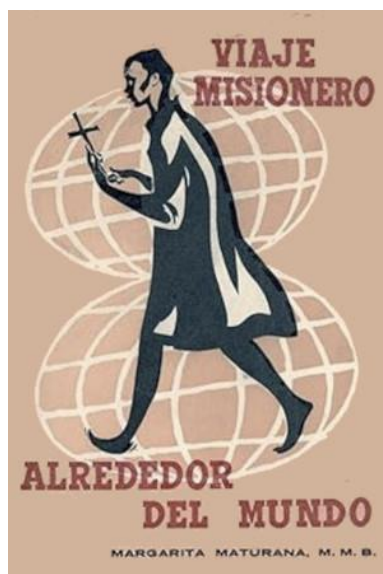
Lingé, G. (1972). *Nouvelle-Zélande : terre des Maoris*. Robert Laffont.

Voilà bien des siècles, selon la tradition, la pirogue d'un pêcheur polynésien, Kupe, fut un jour entraînée par les vents et les courants très loin de ses mers familières. Après des mois de dérive, Kupe toucha une terre où vivaient d'étranges animaux: hauts sur pattes, la tête au sommet d'un long cou, ils étaient plus grands que l'homme et ne volaient pas. De retour dans son île, Kupe parla de ces singuliers oiseaux. Et d'autres Polynésiens s'embarquèrent pour chasser le "moa". Les chasseurs de "moas" sont les plus anciens visiteurs des deux grandes îles australes qui constituent au-jour d'hui la Nouvelle- Zélande...



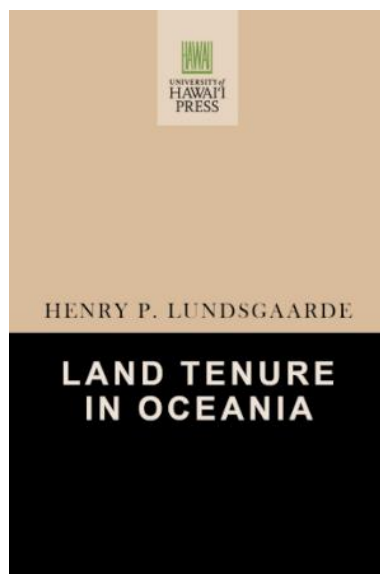
Loomis, A. (1970). *To all people : a history of the Hawaii Conference of the United Church of Christ*. Hawaii Conference of the United Church of Christ.

A history of the Hawaii Conference of the United Church of Christ. Illustrated with black and white photographs. Maps by Evelyn Bingham, great-great granddaughter of Hiram Bingham, pioneer missionary to Hawaii, and great granddaughter of Hiram Bingham II, missionary to the Gilbert Islands.



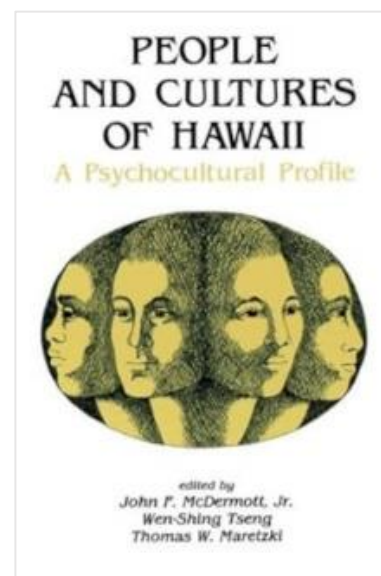
López de Maturana, M. M., 1884-1934. (1960). *Viaje misionero alrededor del mundo* (4a. ed., rev ed.). Angeles de las Misiones.

Libro en el que se cuentan los viajes de misiones que realizó la Madre Margarita Maturana con el objetivo de evangelizar y ayudar los pobres de China, las Islas Carolinas, Japón y Canadá. De todos los países que visitó la monja hace detalladas y hermosas descripciones en las que se reconoce también el aspecto más humano y solidario de la religiosa.



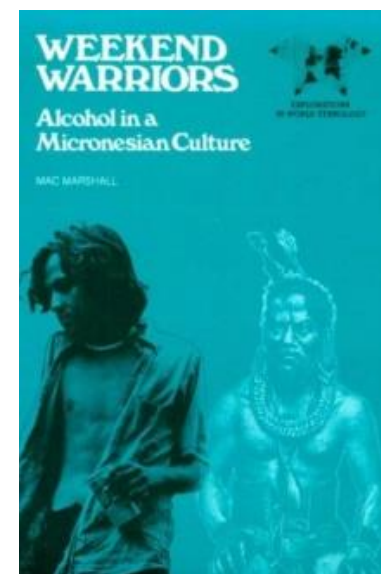
Lundsgaarde, H. P. (1974). *Land tenure in Oceania*. University of Hawaii.

Discussions of land tenure in social anthropology have usually been deeply embedded in broader empirical and theoretical explanations of social, economic, legal, and political institutions. In this volume the editors have sought to correct the emphasis of previous studies by focusing our attention directly on land tenure in Oceania, without, it must be added, losing sight of the connections between land tenure principles and general social structure. The editors have deliberately looked for similarities by analyzing each tenure system from the same analytical and conceptual perspective.



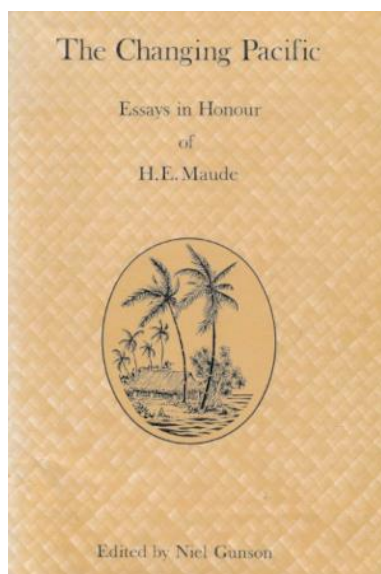
MacDermott, J. F., Tseng, W., & Maretzki, T. W. (1980). *People and cultures of Hawaii : a psychocultural profile*. University of Hawaii Press.

Individual chapters begin with an overview of one of fifteen groups. Following the development of its unique ethnocultural identity, distinctive character traits such as temperament and emotional expression are explored—as well as ethnic stereotypes. Also discussed are modifications to the group's ethnocultural identity over time and generational change—which traits may have changed over generations and which are more hardwired or enduring. An important feature of each chapter is the focus on the group's family social structure, generational and gender roles, power distribution, and central values and life goals.



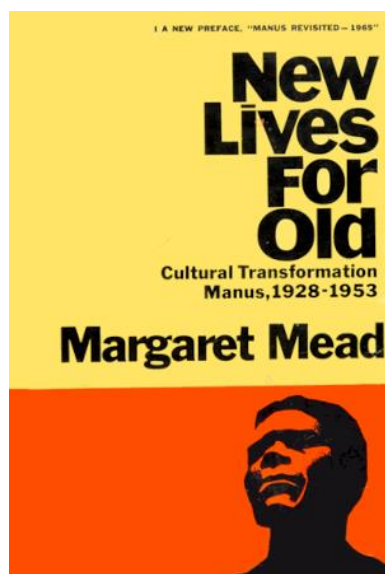
Marshall, M. (1979). *Weekend warriors : alcohol in a Micronesian culture*. Mayfield Pub. Co.

In a unique blend of historical investigation, cross-cultural comparison, and in-depth analysis, *Weekend Warriors* draws parallels between past traditions of aggression and the present-day problem of drunkenness on the Pacific island of Truk. Marshall demonstrates that many of our beliefs about drinking and drunkenness may be faulty and that a genuine understanding demands a social and cultural approach as well as a medical one.



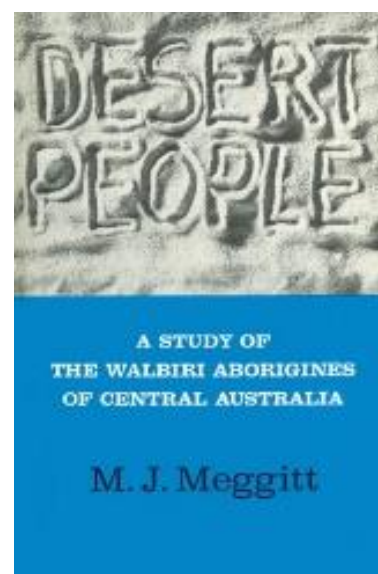
Maude, H. E., 1906-2006., & Gunson, N., 1930-. (1978). *The Changing Pacific : essays in honour of H.E. Maude*. Oxford University Press.

A collection of essays put together by a wide range of Pacific specialists on Henry Maude, an administrator and field work in the Pacific with important contributions, in his later career, as a practising academic.



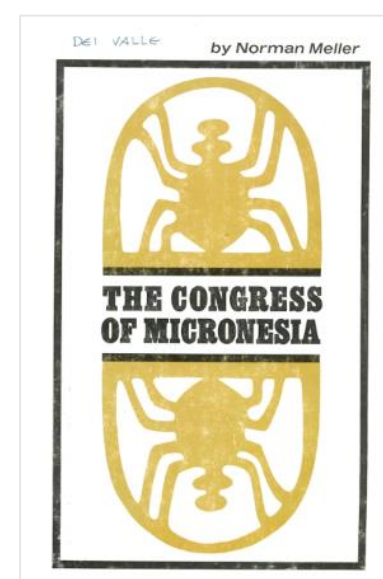
Mead, M., 1901-1978. (1966). *New lives for old : cultural transformation-Manus, 1928-1953*. W. Morrow.

After an absence of 25 years Margaret Mead returns to the Manus in New Guinea to study and record the changes that have occurred as a result of the war years and contact with an untold number of troops who were moved through the territory. The story of the dramatic and rapid changes in the lifeways of these people—all within a single generation and covering every aspect of Manus life—is told. 18 chapters and a number of photographs have been used to tell the story of "then and now" among the Manus.



Meggitt, M. J. (1968). *Desert people : a study of the Walbiri Aborigines of Central Australia* (2nd imp ed.). The University of Chicago Press

Ethnography of the Walbiri (Waljbiri); physical environment, includes table of Walbiri flora, with language and Latin names, uses; history from 1862, contacts with Australian explorers, pastoral settlement, violent conflict, establishment of Aboriginal settlements; contemporary distribution, numbers, relations with neighbouring groups, ethnocentrism; local organisation, sections, subsections, personal mobility in relation to religious significance of country; kinship system, residential family unit, marital relations, discord, elopements, adultery; socialisation, relations between parents and children, other kinfolk; moieties, descent; progressions through agegrades; law, social control; betrothal, marriage, childbirth; initiation, circumcision, subincision; death, funerary practices, child vs adult, man vs woman, causes of death, mourning.

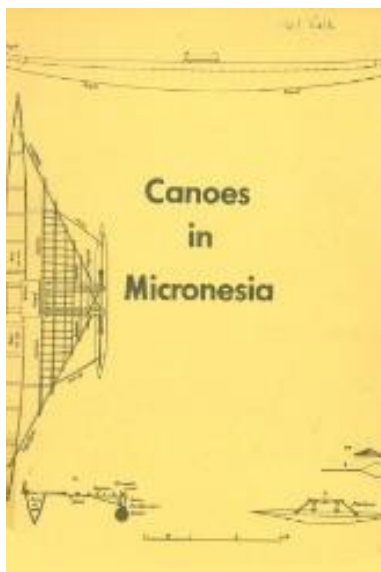


Meller, N., & Meller, T. (1969). *The Congress of Micronesia : development of the legislative process in the Trust Territory of the Pacific Islands*. University of Hawaii Press.

Press.

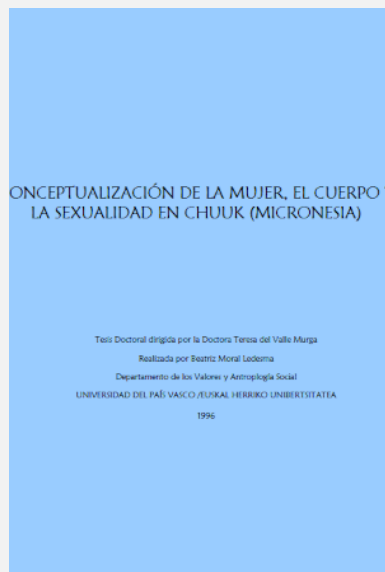
In order to write a book about the development of legislatures in the Trust Territory of the Pacific Islands, it was first essential to determine how to identify a legislature. Obviously, reliance could not be placed upon names, as evidenced by the Olbiil era Kelulau, the body which functioned in the Palau district between the years 1955 and 1963: translated into English, this would be "meeting place of whispers!" Looking at functions proved equally ineffective. Belying the etymology, early in their histories institutions now referred to as legislatures "had little or no concern with legislation."





Montvel-Cohen, M.
(1970). *Canoes in Micronesia*.
University of Guam, Gallery of
Art.

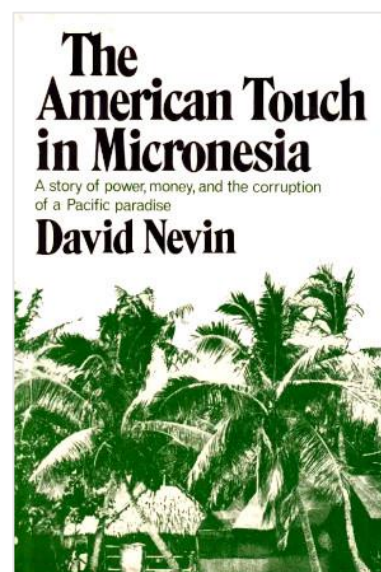
The vast Pacific Ocean, sparsely dotted with tiny land masses, produced the most adventurous and skilled seagoing race in human history. To sail through a thousand miles of open sea, to make a landfall on an island no bigger than a few square miles, that possibly is the most remarkable feat of the Pacific peoples. It required sophisticated navigational techniques developed millennia ago, and far beyond the capabilities of European navigators until early in the last century. The best known Micronesian navigational aid is the Marshallese stick chart. Similar techniques of navigating by waves and currents were utilized by other districts in Micronesia. Oral tradition has passed this knowledge on, and even now most of it still exists.



Moral Ledesma, B., & Valle, T.
d. (dir.) (1996). *Conceptualización de la mujer,
del cuerpo y de la sexualidad
en Chuuk (Micronesia)*. Tesis

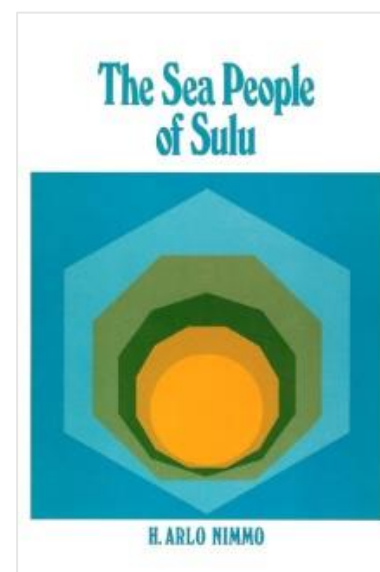
UPV/EHU.

Esta investigación se basa en un trabajo de campo de dos años de las islas de Chuuk. Se trata básicamente de entender la manera en la que la mujer es definida en esta sociedad. La hipótesis principal es que la sexualidad forma parte de la conceptualización de la mujer de una manera significativamente importante. El estudio de la sexualidad se lleva a cabo a través del estudio del cuerpo y de su conceptualización, puesto que parto de la idea de que la manera en la que este se define interviene en la conceptualización de la sexualidad y viceversa. El cuerpo es a su vez un objeto de observación muy conveniente, puesto que la sexualidad termina por ser un objeto difícil de definir y un tanto inasible dada esta dificultad que presenta su definición.



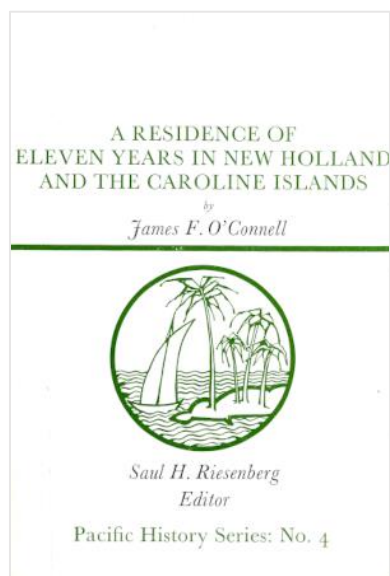
Nevin, D., 1927-. (1977). *The
American Touch in
Micronesia*. W. W. Norton.

Together with David Nevin's 'The American Touch in Micronesia', it will provide the reader with a wide background knowledge and analysis of American performance in the islands and its effects since the war. I appreciate it also--and especially--because it implies the reasons for the Micronesians' current problems with their own identity: their islands are a political misfit without precedent. Since no one is sure what they are politically, it follows as no surprise that the Micronesians might not be sure of themselves. And the implications of all this will stretch far, far into the future. **Dirk Anthony Ballendorf** / Director, Micronesian Area Research Center, University of Guam



Nimmo, H. A. (1972). *The sea
people of Sulu : a study of
social change in the
Philippines*. Chandler
Publishing Company.

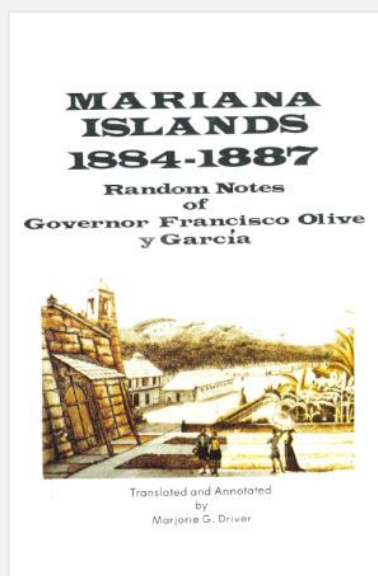
This published version of H. Arlo Nimmo's Ph.D. dissertation explores the changes that occurred among the Bajau (aka Sama Dilaut) of Tawi-Tawi in the southern Philippines when they abandoned boat-dwelling to become house-dwellers. The data were collected during twenty-four months of field research (1963, 1965-67) among two communities of Bajau, namely the boat-dwellers of the Tawi-Tawi Islands and the house-dwellers of Sitangkai Island. The book describes the two communities' social organization, including households, family alliances, kinship groups and community.



O'Connell, J. F. (1972). *A residence of eleven years in New Holland and the Caroline Islands*. TheUniversity Press of

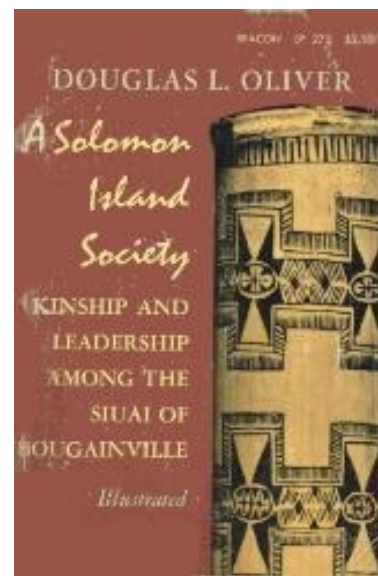
Hawaii.

One of the most fascinating of the first-hand accounts of life in the islands of the Pacific before the native cultures became influenced and altered by foreign ways is the story of James O'Connell. O'Connell was born in Ireland about 1810 and at the age of eleven is said to have set out for Australia as cabin-boy on a convict ship. After six years in Australia, he was shipwrecked on Ponape in the Caroline Islands and, by his own account, spent five years there, living with the natives, adopted by one of the chiefs, and marrying a native wife. The value of O'Connell's book, has been greatly increased by Dr Riesenberg's lively introduction and notes in which he sorts out truth from lies and adds useful comment on the narrative.



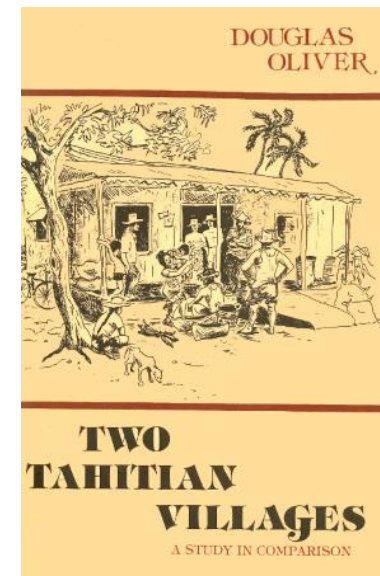
Olive y García, F., & Valle, T. d., 1937-. (2006). *The Mariana Islands : random notes concerning them* (2nd ed ed.). University of Guam.

This report written by Governor Francisco Olive contains his insights about the social, political, and economic conditions of the Marianas. He focuses on the underdevelopment of the islands and draws the Spanish Government to look back at the colony's history, specifically the second half of the 19th century. The report reflects the colonial mentality of Olive, who stresses the responsibility of the Spanish Government to the inhabitants of the Marianas, leaving unchallenged the right of Spain to maintain its sovereignty over the islands.



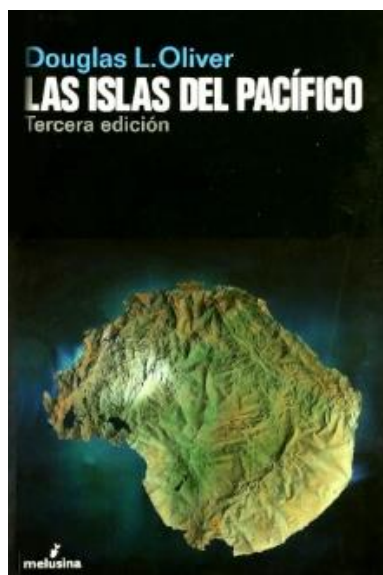
Oliver, D. L. (1967). *A Solomon island society : kinship and leadership among the Siuai of Bougainville*. Beacon Press.

This fundamental ethnography of the Siwai provides a comprehensive account of the culture in order to frame traditional authority and the actions of leaders. Specific themes covered include the environment, settlement patterns, subsistence practices, property system, land use, cosmology, myths, social organization, values, the life cycle, and ceremonial practices. It is shown how an ambitious man can manipulate complicated exchanges in resources, especially pigs, in order to host a "social-climbing" feast in which the prime objective is to humiliate a rival and gain renown.



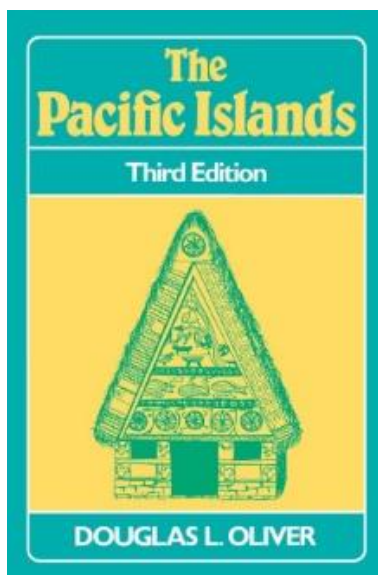
Oliver, D. (1981). *Two tahitian villages*. Brigham Young University.

Douglas Oliver's ethnographic study focuses on two Tahitian villages, examining the complexities of social and economic practices amidst significant changes in French Polynesia post-1954. The research highlights differences between village life, including production, exchange, and kinship patterns, while acknowledging the impact of geographic and historical contexts. While the study offers valuable insights for specialists in Polynesian studies and anthropological fieldwork, it struggles with representing social dynamics and interactions comprehensively. -- **John Kirkpatrick**



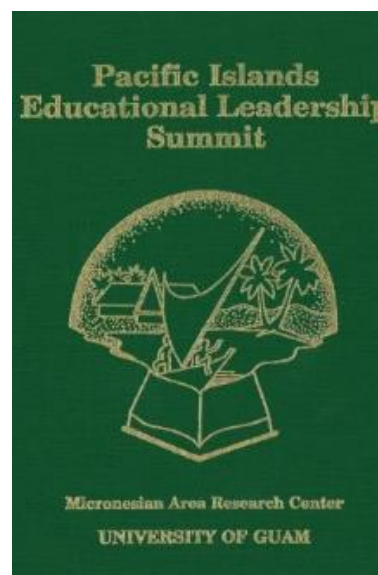
Oliver, D. L. (2003). *Las Islas del Pacífico* (3. ed ed.). Melusina Editorial.

Ésta es una descripción amena y erudita de las vicisitudes de los occidentales que por los motivos más dispares irrumpieron en los mares del Sur: descubridores –desde Magallanes hasta el inefable capitán Cook– que perdieron la vida en playas remotas tras haberse llevado consigo la de muchos nativos que no querían ser «descubiertos» por nadie, piratas y bucaneros sedientos de botín, mujeres y refugio, balleneros sin escrúpulos, misioneros en busca del martirio, cónsules intrigantes que plantaban la semilla de la deuda nacional de un Estado aún por nacer, vagabundos que medraban ayudando a los caciques locales a exterminarse entre sí, traficantes de armas y mano de obra nativa, y algún desafortunado aventurero que terminó sus días formando parte del festín de un pueblo caníbal de Nueva Guinea...



Oliver, D. L., 1913-2009, & Mitchell Oliver, S. (1989). *The Pacific Islands* (Third edition ed.). University of Hawaii Press.

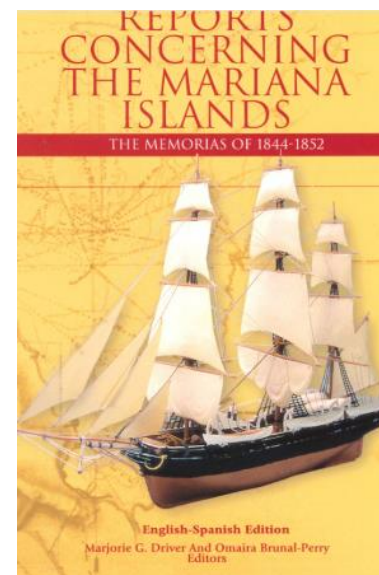
Recognized as "the principal guide to Pacific peoples, their cultures, and history," *The Pacific Islands* has been a standard reference and text for scholars and students for many years. Containing extensive revisions and additions based on the large number of more recent historical and anthropological writings about the Pacific, this edition is a comprehensive view of the geography, economics, history, ethnology, and politics of the island groups up to 1950 (when changes of different kinds and tempos began to occur).



Pacific Islands Educational Leadership Summit, McCauley, J. K., Sasakawa Heiwa Zaidan, & University of Guam Micronesia Area Research Center.

(1993). *Evolving issues in the Pacific : educational challenges for the 21st century : the proceedings of the Pacific Islands Educational Leadership Summit, Guam Palace Hotel, February 17-21, 1992*. University of Guam, Micronesia Area Research Center.

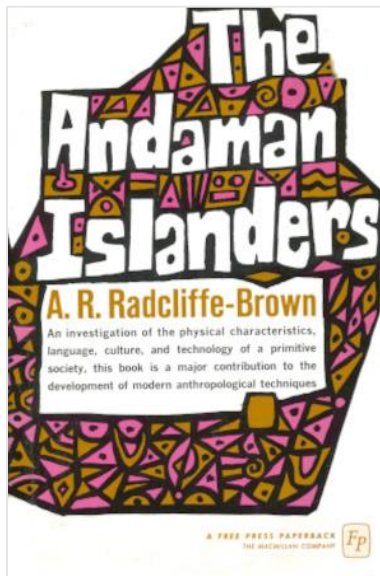
The summit covered five major cultural survival in times of rapid change, economic development in small societies, relationships between Pacific Rim countries and former colonial powers, commonalities and differences in educational systems of Pacific countries, and establishing/ maintaining Pacific Island linkages.



Perez, P., Acosta, V., Ruiz Roda, J., Saavedra, N., Driver, M. G., Santa Maria, G. d., & University of Guam Micronesia Area Research Center.

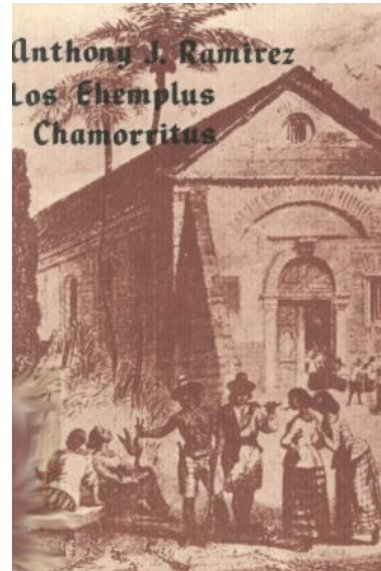
(1996). *Reports concerning the Mariana Islands : the Memorias of 1844-1852*. University of Guam, Micronesia Area Research Center.

Desde hace más de 20 años, el MARC de la universidad de Guam (Estados Unidos) está llevando a cabo una extraordinaria labor de investigación sobre las raíces hispanas de las islas Marianas. Su fruto más visible es el conjunto de obras que recogen, en edición bilingüe, español e inglés, preciosa documentación procedente de los archivos de España, México y Filipinas, así como de algunos de Estados Unidos. Forman la "Spanish Documents Collection". Por lo general, se ocupan de la Historia de aquellas islas a lo largo del siglo XIX.



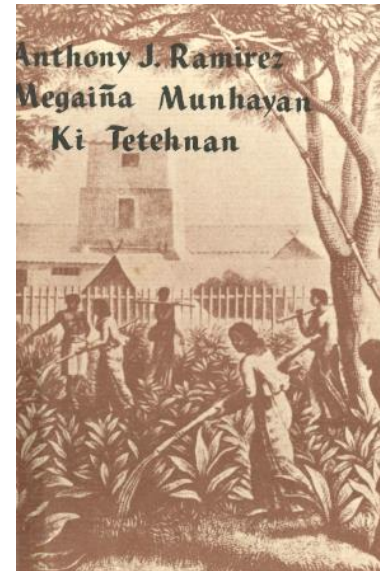
Radcliffe-Brown, A. R., 1881-1955. (1964). *The Andaman islanders*. Free Press.

This book contains some part of the results of anthropological research carried out in the Andaman Island in the years 1906 to 1908, under the terms of the Anthony Wilkin Stodenship on Ethnology of the university of Cambridge. The book deals with the social institutions of the tribes of the Great Andaman.



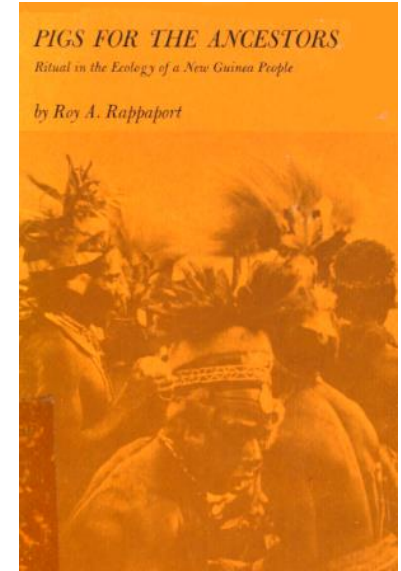
Ramirez, A. J., & Kumite put Estudiu yan Asuntun Chamoru Siha. (1978). *Los ehemplu chamorritus*. I Kumite put Estudiu yan Asuntun Chamoru Siha.

"The La Ciudad de Hagåtña (city of Hagåtña) during the Spanish colonial period is unlike what it is today. It was the first city of European heritage in the Pacific, dating its original habitation to the first people that settled in the Mariana Islands some 3,500 years ago. In 1668, upon the arrival of the first Jesuit missionaries to spread the word of Christianity, Hagåtña eventually developed into a colonial city and depicted the structure of the Spanish form of government of Church and State as one."



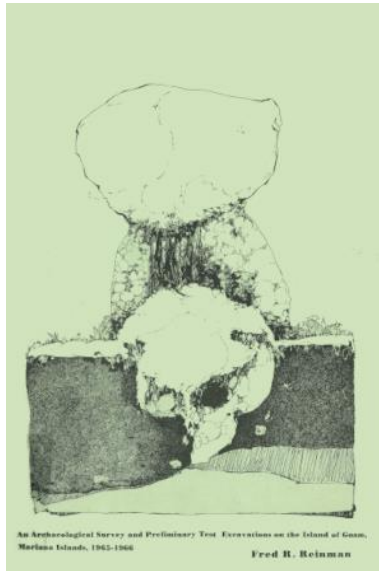
Ramirez, A. J., & Kumite put Estudiu yan Asuntun Chamoru Siha. (1979). *Megaiña munhayan ki tetehtan*. I Kumite put Estudiu yan Asuntun Chamoru Siha.

"A playful young woman named Sirena once lived near the Hagåtña River, right at the place where fresh spring waters dividing the city met the ocean at the river's mouth. Sirena loved the water, swimming whenever she could steal a moment from her many chores. One day, Sirena's nana (mother) sent her to gather coconut shells so she could make coal for the clothes iron. While gathering the shells Sirena couldn't resist the refreshing river. There she swam for a long time, paying little attention to anything else while her nana called for her impatiently."



Rappaport, R. A. (1968). *Pigs for the ancestors : ritual in the ecology of a New Guinea people*. Vale University Press.

This influential work is the most important and widely cited book ever published in ecological anthropology. It is a classic case study of human ecology in a tribal society, the role of culture (especially ritual) in local and regional resource management, negative feedback, and the application of systems theory to an anthropological population. It is considered a major work of theory, yet it is also empirically grounded in Rappaport's meticulous collection of quantitative and qualitative data on such "material" matters as diet and energy expenditure, as well as such mental-cognitive-ideational domains as myth and folk taxonomies.



Reinman, F. R. (1977). *An archaeological survey and preliminary test excavations on the island of Guam, Mariana Islands, 1965-1966*.

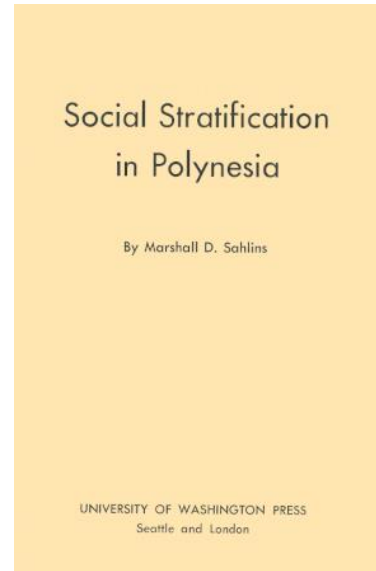
Micronesian Area Research Center, University of Guam.

The report describes an intensive site survey, test excavations in five sites in the southern part of the island, and the artifacts and floral and faunal remains recovered. There is a brief concluding section and two appendices on human remains from excavations, one by Jane Hainline Underwood on the skeletal remains and one by Walter H. Birkby on teeth. The report, in essence, is a straightforward account of fieldwork carried out more than ten years before publication. It states what was done and describes what was found. As such, it provides a useful body of information for those now working in the Marianas or adjacent areas.



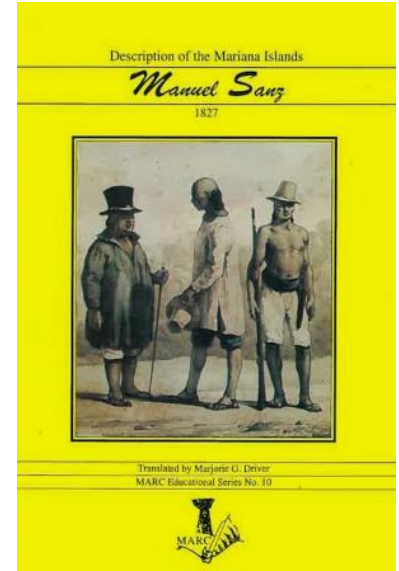
Riesenberg, S. H. (1968). *The native polity of Ponape*. Smithsonian Institution Press.

The land area of Ponape as usually given is 334 square kilometers (129 square miles). Except for a few coastal plains and lower slopes, most of the island is ruggedly mountainous with several ranges and high peaks, the highest rising to 791 meters (nearly 2,600 feet), the highest peak in the Carolines. The mountain tops are often covered with cloud and mist. The island interior consists largely of basalt, with some andesite and other volcanic rock. The lower slopes and level areas are mostly sand and gravel. Here and there, most spectacularly on Sokehs Island, are high cliffs of columnar basalt, with columnar talus at their bases. Streams and waterfalls abound. The streams are very active after every rainfall and deposit alluvium in great flats.



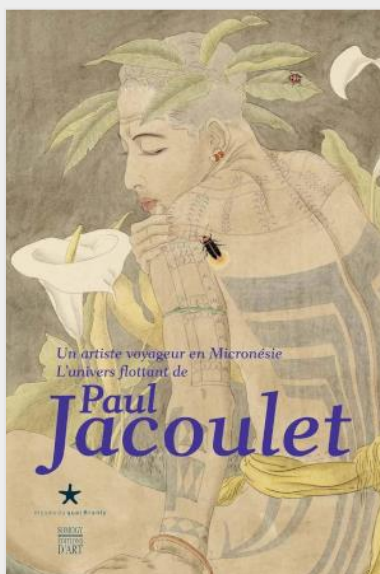
Sahlins, M., 1930-2021, & American Ethnological Society. (1958). *Social stratification in Polynesia*. University of Washington Press.

Marshall David Sahlins was an American cultural anthropologist best known for his ethnographic work in the Pacific and for his contributions to anthropological theory. He was the Charles F. Grey Distinguished Service Professor Emeritus of Anthropology and of Social Sciences at the University of Chicago.



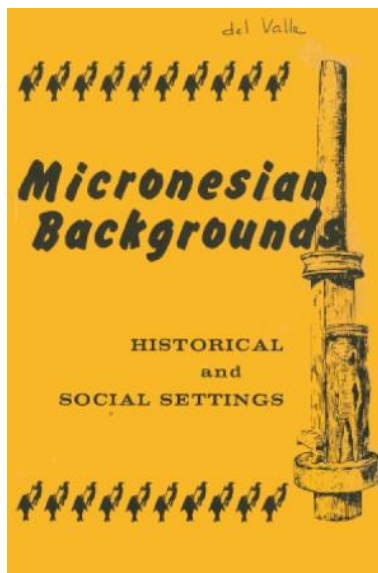
Sanz, M. (1991). *Description of the Marianas Islands*. University of Guam. Micronesian Area Research Center.

Don Manuel Sanz, a retired captain of the Infantry, was sent to Agaña by Mariano Ricafort, Governor and Captain General of the Philippines, to serve as the Juez de Residencia for Don José de Ganga Herrero, who had been relieved of the governorship of the Mariana Islands in late 1825. It was judge Sanz's duty to carry out the residencia, a judicial process whereby he would hear whatever complaints there might be against the outgoing governor, then report them to the Audiencia in Manila. The audiencia, the supreme judicial tribunal, would decide on the basis of this report what additional action, if any, would be taken to redress the grievances presented at the residencia proceedings in Agaña.



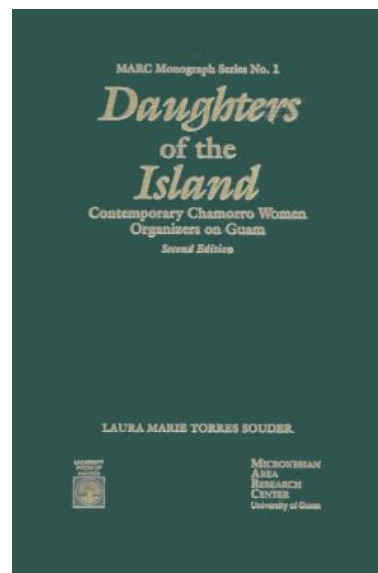
Sawatari, K., & Polak, C. (2013). *Un artiste voyageur en Micronésie : l'univers flottant de Paul Jacoulet*. Somogy.

Artiste français ayant passé la majeure partie de sa vie au Japon, Paul Jacoulet (1896-1960) a subi l'indifférence absolue de ses compatriotes de France. Dans les années 1930, il redonne un nouveau souffle à l'art des estampes ukiyo-e, tant admirées des Français dès la deuxième moitié du XIXe siècle. Arrivé au Japon en 1899, à la suite de la nomination de son père comme professeur de français au Japon, il connaîtra dans les premières années de sa vie professionnelle succès et mondanités au sein de l'ambassade de France. Mais de santé fragile, fin 1929, il se décide à passer l'hiver dans les îles du Pacifique pour y retrouver l'esprit paradisiaque des tableaux de Gauguin qu'il admire tant, et quitte son poste à l'ambassade. Au cours de ses nombreux voyages qui vont se succéder, il réalise dessins et aquarelles.



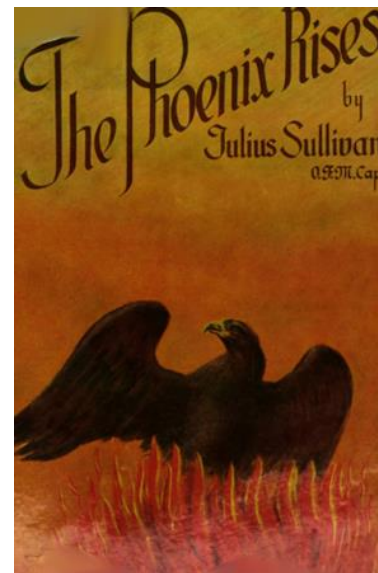
Shorett, A. (1970). *Micronesian backgrounds : historical and social settings for Secondary Social Studies* (Draft ed ed.). Education Department., Trust Territory of the Pacific Islands.

Aware of the need for such publication, Mrs Alice Shorett who completed her first year of service as a Peace Corps volunteer on Moen in the Truk District, came to Saipan in June of 1969 to research and write something more substantial in the way of a history that could be used in Trust Territory schools. Although working, for the most part, at the Education Department's headquarters of Saipan, Mrs Shorett was given a free hand in her research and in the preparation of the first draft of her manuscript.



Souder, L. M. T., & University of Guam Micronesian Area Research Center. (1992). *Daughters of the island : contemporary Chamorro women organizers on Guam* (2nd ed ed.). University Press of America ; Micronesian Area Research Center, University of Guam

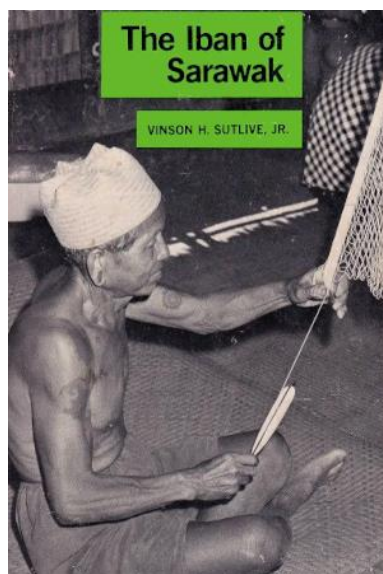
To begin where poverty fighters a century ago began, Marvin Olasky emphasizes seven ideas that recent welfare practice has put aside: affiliation, bonding, categorization, discernment, employment, freedom, and most importantly, belief in God. In the end, not much will be accomplished without a spiritual revival that transforms the everyday advice we give and receive, and the way we lead our lives." "It's time we realized that there is only so much that public policy can do. That only a richness of spirit can battle a poverty of soul. The century-old question—does any given scheme of help...make great demands on men to give themselves to their brethren?—is still the right one to ask. Most of our 20th-century schemes have failed. It's time to learn from the warm hearts and hard heads of the 19th-century.



Sullivan, J. (1957). *The phoenix rises : a mission history of Guam*. Seraphic Mass Association.

Among the missions of the Catholic Church in the Pacific Ocean area few are older than the mission of the Mariana Islands. To these islands came the Spanish galleons enroute from Acapulco, Mexico, to Manila in the Philippines. Here they stopped for water and fresh provisions. Inevitably they brought with them missionaries destined for the Philippine Islands. One of the latter was Father Luis M. De Sanvitores, a Jesuit. He wished to return to Guam, and finally secured permission to come with a group of his Society to establish the Church in the Marianas. They were not the first Catholic missionaries to come; but they were the first to remain and to give their lives in establishing the foundations of the Church in this portion of Micronesia.



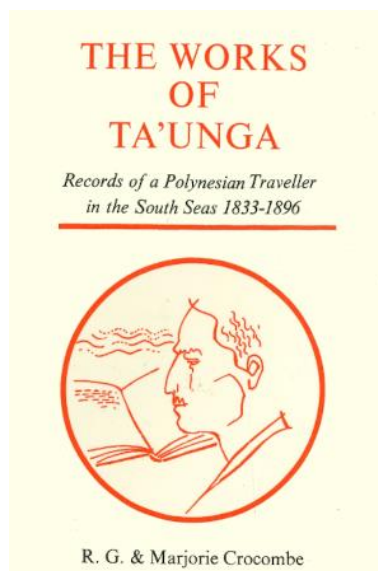


Sutlive, V. H. (1978). *The Iban of Sarawak*. AHM.

This book focuses on the independence & geographic

& social mobility of the Iban culture of Borneo.

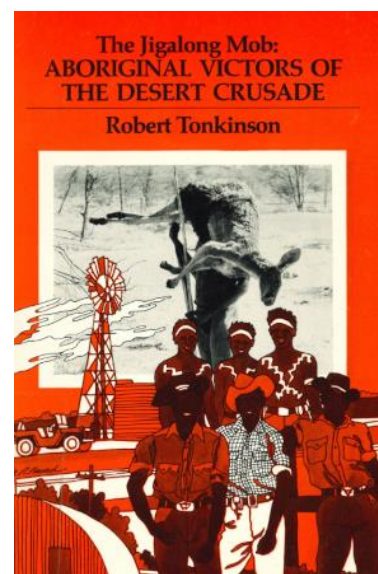
The Iban are one of the best-described societies of hill farmers in the world. This study analyzes the world of the Iban and demonstrates how an elaborate set of beliefs and rituals binds together the individualistic Iban into a strong community.



Taunga, Crocombe, R. G., & Crocombe, M. T. (1968). *The works of Ta'unga : records of a Polynesian traveller in the South Seas, 1833-1896*.

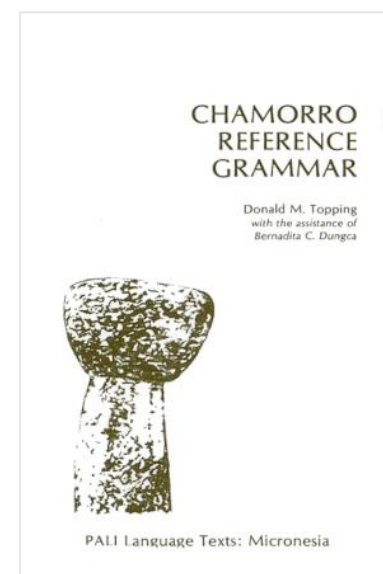
Australian National University Press,

A great deal of the wave of culture change which swept across the Pacific in the nineteenth century was generated by Christian missions. It is not generally realised, however, that the introduction of the Christian religion to most Pacific islands was the work, not of European missionaries, but of many hundreds of Tahitian, Rarotongan, Samoan, and other Polynesian mission teachers. After attending relatively short courses of instruction under English mentors who were based successively in the Society Islands, Rarotonga, and Samoa, the indigenous evangelists of the London Missionary Society particularly were dispersed to the myriads of islands scattered far and wide across the Pacific Ocean to spread the teachings with which they themselves had so recently become acquainted.



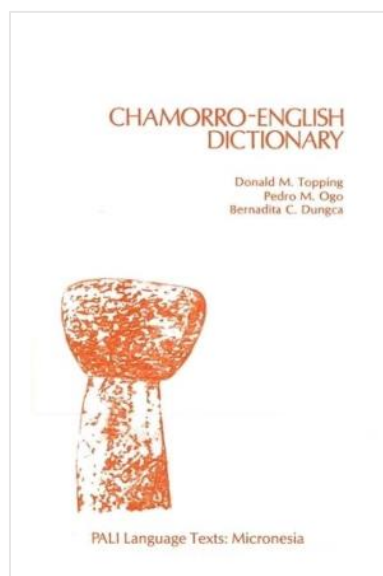
Tonkinson, R. (1974). *Aboriginal victims of the desert crusade*. Cummings.

What of the biases of the budding anthropologist at that time? I had experienced great difficulty in establishing adequate rapport with the mixed-race Aborigines among whom I had done my first anthropological field research in 1962. Assimilationist pressures and a long history of oppression and racial prejudice rendered those people embarrassed and ashamed of their Aboriginal heritage, and initially unwilling to talk about it. I was not mature enough to appreciate all this at the time, and so I decided that if I were to continue in anthropology, I would work somewhere in remote Australia, among tradition-oriented Aborigines for whom the Law was a satisfying given, a source of identity and strength and not yet subjected to the full force of a totally alien invasion.



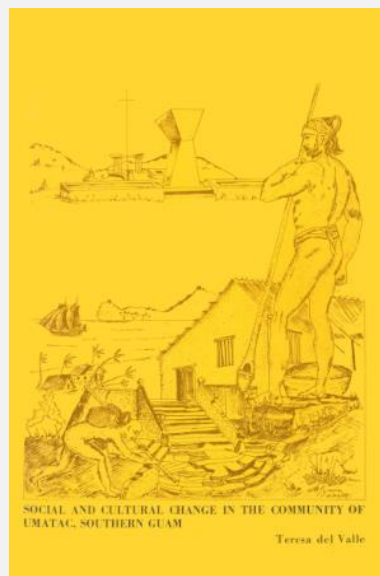
Topping, D. M., Dungca, B. C., & University of Hawaii. (1973). *Chamorro reference grammar*. University of Hawaii Press.

'Chamorro Reference Grammar' is a detailed description of the grammatical structure of the indigenous language of the Mariana Islands. It is designed primarily as a reference work which will serve to give native speakers some insight into the complexities of their language and to encourage its use at a time when other languages are more prestigious. The book contains an introduction to Chamorro, and its developmental history and dialectal variations, and, with a minimum of technical linguistic terms, it treats phonology, morphology, and syntax. Notes to linguists and a glossary of linguistic terms are included.



Topping, D. M., Ogo, P. M., & Dungca, B. C. (1975). *Chamorro-English Dictionary*. The University Press of Hawaii.

'The Chamorro-English Dictionary' provides an alphabetical listing of as many Chamorro words as could be collected, spelled according to the principles adopted by the Marianas Orthography Committee in February 1971. Each word is given a fairly comprehensive definition in English, and, in many cases, sample sentences have been included to illustrate usages in context. Cross-references are provided among Chamorro words that are semantically related. An English-Chamorro finder list, based on selected words in the English definitions, is also provided.



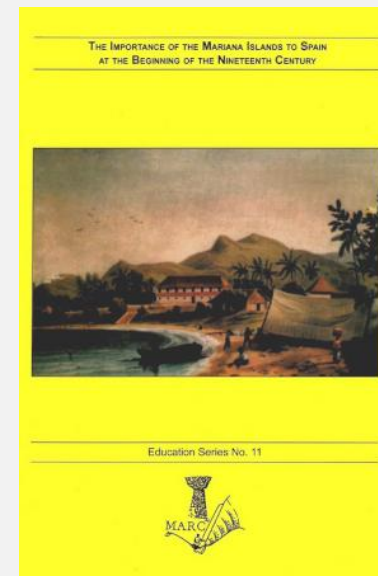
Valle, T. d. (1979). *Social and cultural change in the community of Umatac, Southern Guam*. University of Guam.

This monograph represents the first ethnographic study of Umatac and of a community in Guam. As such as it contributes empirical data on some relevant aspects of Chamorro life: social relations, economy, land tenure and land use within a time framework of change. Change occurring within the community is seen in relationship to the political, administrative, economic, demographic and social context of the island at large. This study fills a gap in Chamorro studies felt by those interested in comparing Guam to other Micronesian societies. The data on land can be compared to other studies in Oceania. As Lundgaard writes "empirical analysis of individual systems provides the only input for a general theoretical system (1974:226).



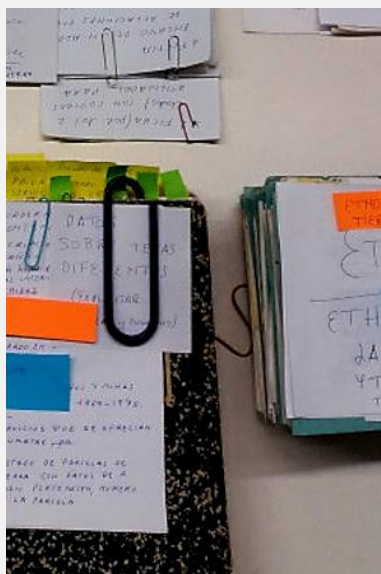
Valle, T. d., 1937-. (1987). *Culturas oceánicas, Micronesia* ([1a. ed.]. ed.). Anthropol.

Índice: El marco geográfico y ecológico de la Micronesia. El marco histórico y político. Los conocimientos antropológicos sobre la Micronesia. Origen de la población y lengua. Organización social. Actividad económica. Organización del poder. Percepciones, creencias y ritual. Arte y tecnología. Conclusiones. Bibliografía.



Valle, T. d. (1991). *The importance of the Mariana Islands to Spain at the beginning of the nineteenth century*. University of Guam.

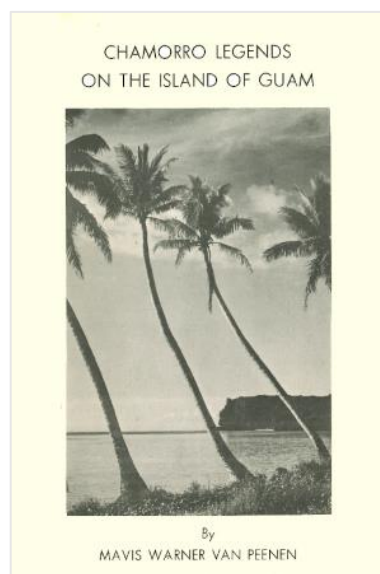
The purpose of this study is to investigate the importance of the Mariana Islands to Spain at the beginning of the nineteenth century when the Spanish Empire had fallen into decadence and had begun to suffer the loss of her overseas possessions.



Valle, Teresa del (2017). Tras las huellas del trabajo de campo y su impacto: una experiencia de aprendizaje y socialización. En Vicente Rabanaque, T., Albert

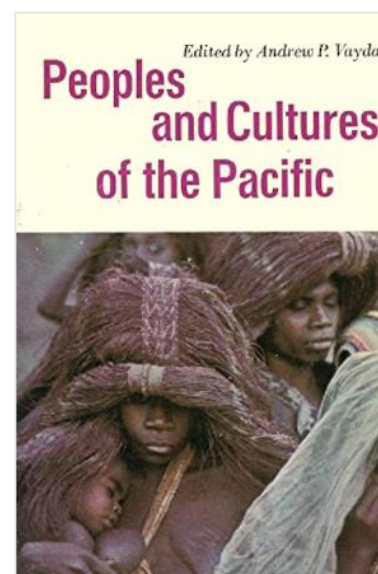
Rodrigo, M., Espeso Molinero, P., Pastor Alfonso, M. J. (eds), Antropologías en transformación : sentidos, compromisos y utopías (pp. 211-230). Institució Alfons el Magnànim, Centre Valencià d'Estudis i d'Investigació.

A pesar de estar familiarizada con la isla, y de alguna visita anterior a Umatac, era mi primera visita a la familia Aguon. De ahí que las anotaciones en el diario de campo actual estén llenas de recuerdos y emoción suave que emergen con nitidez. Lo provocaba la apertura de las páginas de mi diario de campo proveniente de mi estancia en Umatac.



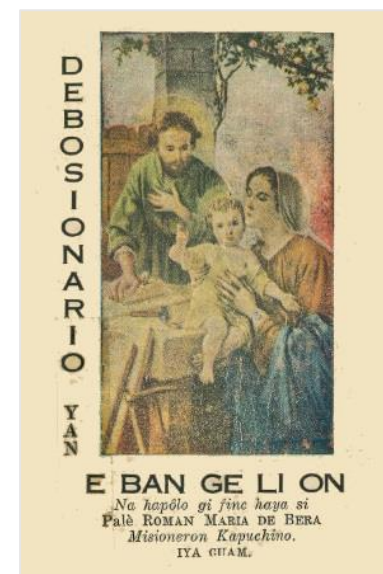
Van Peenen, M. W. (1974). *Chamorro legends on the island of Guam*. Micronesian Area Research Center.

"Van Peenen's little book is one of the few records of Chamorro oral tradition and is therefore an invaluable source for cultural memory as well as the study of how Chamorro identity changed from centuries of cultural submergence, and clearly bears the marks of cultural domination. . . . Despite her politically incorrect diversions, Van Peenen has done a great service for Chamorro culture and identity." -- **John A. Peterson**



Vayda, A. P. (1968). *Peoples and cultures of the Pacific : an anthropological reader*. The Natural History.

The islands of the Pacific Ocean provide the anthropologist with a unique laboratory for studying man and his culture. Not only does their isolation remove the problem of defining communities or social systems, but, in addition, culture traits and institutions rarely found another areas of the world have developed and survived in the islands where external contacts have been limited. The kinds of studies undertaken in the Pacific have been numerous.



Vera, R. M. d. (1936). *Chalan i lañget : inetnon tinaitai yan tinayuyut siha gi Islas Marianas*. [S. n.].

La colonización del pueblo Chamoru se inicia en 1668 en el marco de la expansión global de las **misiones jesuitas** que tienen como objetivo **difundir el cristianismo**. ¿Con qué recursos cuentan los investigadores para documentar esta colonización? "La principal fuente de información son los textos de los propios misioneros, de los jesuitas, que enviaron varias cartas, o informes desde las Marianas a otros puntos del imperio español, a Filipinas, México y en ellas a veces hablaban de las costumbres desde estas sociedades, principalmente para criticarlas."



Vecchia, S. (2012). Oceanic art = Ozeanische Kunst = Oceanische kunst = Arte oceánico. Scala Group.

Parisian tribal art dealer Anthony Meyer's monumental and fabulously well illustrated publication is probably still the best general introduction to Oceanic Art available. Covers the cultures of Melanesia, Polynesia and Micronesia.



Vicente Rabanaque, T., Albert Rodrigo, M., Espeso Molinero, P., Pastor Alfonso, M. J., & Congreso de Antropología. (2017). Antropologías en transformación: sentidos, compromisos y utopías. Institutó d'Investigació.

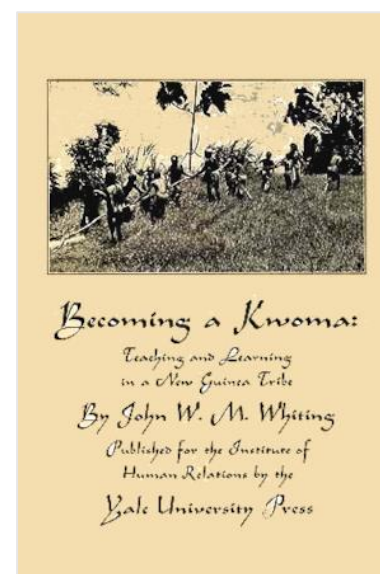
Alfons el Magnànim, Centre Valencià d'Estudis i d'Investigació.

El congreso, convocado por la Federación de Asociaciones de Antropología del Estado Español (FAAEE), ha dirigido la atención hacia las expectativas, responsabilidades y posibilidades de cambio que puede ofrecer la antropología en nuestro tiempo desde un posicionamiento crítico, integrador y comprometido. Esta idea matriz se trasladó a los y las ponentes que firman estas páginas a partir de una batería de preguntas que les permitió orientar y relacionar, desde un planteamiento abierto, su experiencia de trabajo de campo y sus líneas de investigación con los objetivos del congreso. El resultado es un relato polifónico acerca de los intereses, implicaciones y retos que cabe esperar de la antropología en nuestros días.



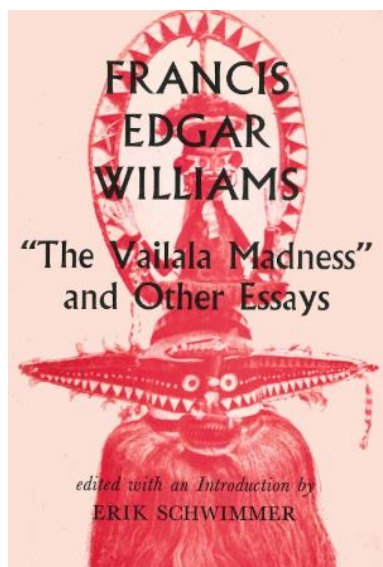
Weiss, G., 1955-, & Petrosian-Husa, C. (1996). Strahlende Südsee: Inselwelt Mikronesien: [Ausstellung, Museum für Völkerkunde, 20.6.1996-7.1.1997]. Museum für Völkerkunde.

16 Beiträge die den Alltagsbereich und das Weltbild der einzelnen Inselkulturen Mikronesiens dokumentieren und interpretieren. U. a. Mikronesische Bautradition - Von Männerclubhäusern und Steinriesensäulen / Outer Islands von Yap - Die geheime Herrschaft der Frauen / Pohnpei - Die Ruinen von Nan Madol / Die Marshal-Inseln - Das verlorene Paradies / Der Reichtum von Nauru...



Whiting, J. W. M. (1978). *Becoming a Kwoma: teaching and learning in a New Guinea Tribe*. Yale University Press.

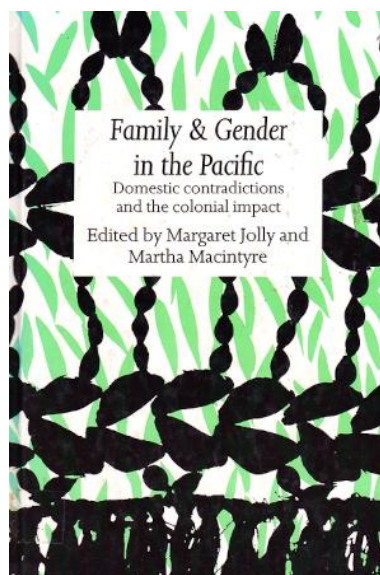
'Becoming a Kwoma' is an exceedingly interesting study of a New Guinea tribe with particular emphasis upon the process of transmission of cultural patterns from one generation to the next. The study was made under very difficult conditions, the author having been introduced to the tribe by the British Government agents under particularly threatening circumstances. The author seems nevertheless to have won the confidence of many of the tribe sufficiently to be able to give an exceedingly objective and penetrating report.



Williams, F. E., & Schwimmer, E., 1923-. (1977). *"The Vailala madness" and other essays*. University Press of Hawaii.

Edited with an introduction by Erik Schwimmer. Monographs and shorter writings by anthropologist Williams' on the people of Papua New Guinea.

Williams was government anthropologist in what is now called Papua New Guinea from 1922-1943, a period renowned for its many millennial movements. Williams reported in numerous publications on various aspects of native life: art, drama, kinship, sorcery, horticulture, etc., thus establishing his reputation foremost as an ethnographer, but as Schwimmer points out, at the same time his work also had interesting theoretical aspects.



Jolly, M., & Macintyre, M. (1989). *Family and gender in the Pacific: domestic contradictions and the colonial impact* ([1st ed.] ed.). Cambridge University.

The combined forces of mission evangelism and colonial intervention have transformed the everyday family life of Pacific peoples. The dramatic changes that affected the political and economic autonomy of indigenous people in the region also had significant effects on domestic life. This book examines the ways in which this happened. Using the insights of history and anthropology, chapters cover a wide range of geographical range, extending from Hawaii to Australia. The authors examine changes in medicine and health, religious beliefs, architecture and settlement, and the restructuring of the domestic realm.



La presencia de los jesuitas en las islas Marianas: un balance historiográfico (1668-1769)

Alexandre Coello de la Rosa | s-Spania, 35 (2020)
<https://journals.openedition.org/e-spania/34035>

En las últimas décadas, los historiadores han interpretado las primeras misiones del catolicismo moderno no sólo como un complemento del imperialismo occidental, sino también como un campo privilegiado para analizar los encuentros interculturales. Al situar las misiones jesuitas en un fenómeno global que hace hincapié en las relaciones económicas y culturales entre Europa y las islas de la Micronesia, estudios recientes han analizado las posibilidades y limitaciones de la conversión religiosa en Guåhan y en las islas Marianas del Norte (Gani). Después de la Segunda Guerra Hispano-Chamorra (1684), los jesuitas se esforzaron por reducir a los chamorros –llamados “marianos” por los misioneros– en Guåhan y consolidar el dominio político y religioso de las Marianas.



La colonización jesuita de los indígenas chamoru: el proyecto Aberigua

Laia Colomer | National Geographic – Historia, 2023-03-16

https://historia.nationalgeographic.com.es/a/la-colonizacion-jesuita-de-los-indigenas-chamoru-el-proyecto-aberigua_19010

“Aberigua que va con B, significa arqueologías del colonialismo ibérico en Guam y las Islas Marianas. Y hicimos este juego de palabras porque averigua con B significa investiga en Chamoru que es la lengua indígena de las islas marianas”. Estamos escuchando a Sandra Montón. Ella es la directora del proyecto y pisó por primera vez estas islas en 2013 y desde entonces se dedica a conocer y divulgar su historia colonial. Las Islas Marianas y Guam son para mucha gente desconocidas. Y si preguntamos por dónde caen más de uno no sabría qué contestar.

ERANSKINA

Teresa del Valle Mikronesian egindako landa-lanari buruzko hainbat material eman zion dohaintzan Gipuzkoako Campuseko Liburutegiari. Material hau digitalizatu egin da eta ADDI-ren, UPV/EHUko, gordailu instituzionalaren parte da, Pazifikoko Antropologia Sozialeko Iturri Dokumentalak bildumaren barruan. Jarraian bilduma honen aurkezpena.

PASID

Pazifikoko Antropologia Sozialeko Iturri Dokumentaletan (PASID)

Julen Zabala Alonso, UPV/EHUko liburuzaina

XX. mendeko 70eko hamarkadan, Teresa del Valle Murgak Historia Departamentuko irakasle izan zen Guameko Unibertsitatean, eta Mikronesian Area Research Center-en egin zuen ikerketa. Horren emaitza bere doktore-tesia **"Social and Cultural Change in the Community of Umatac. Southern Guam"** izan zen, 1978an defendatua eta hurrengo urtean argitaratua.

Hemen erreproduzitzen den dokumentazioa landa-lanari dagokio: datu bilketa, gaikako fitxa multzoak, apunteak eta oharrak, etab., baita diapositiba moduan gordetako argazki-bilduma bat ere. Teresak material hori guztia Gipuzkoako Campuseko Bibliotekan utzi zuen, digitalizatu eta UPV/EHUren ADDI gordailu instituzionalean gorde zedin. EHUbibliotekak kudeatzen du gordailua, eta, horrela, sarbide irekian eta interesa duen edonork kontsultatzeko moduan geratzen da.

ANEXO

Teresa del Valle donó a la Biblioteca del Campus de Gipuzkoa diverso material relacionado con su trabajo de campo en Micronesia. Este material ha sido digitalizado y forma parte del repositorio institucional de la UPV/EHU, ADDI, dentro de la colección Fuentes Documentales de Antropología Social del Pacífico. Reproducimos aquí la presentación de dicha colección.

FDASP

Fuentes Documentales de Antropología Social del Pacífico

Julen Zabala Alonso, bibliotecario de la UPV/EHU

Durante la década de los 70 del siglo XX **Teresa del Valle Murga** impartió docencia en el Departamento de Historia en la Universidad de Guam y llevó a cabo su investigación en Micronesian Area Research Center, cuyo resultado fue su Tesis Doctoral **"Social and Cultural Change in the Community of Umatac. Southern Guam"**, defendida en 1978 y publicada al año siguiente.

La documentación que aquí se reproduce corresponde a su trabajo de campo: recopilación de datos, diferentes bloques de fichas temáticas, apuntes y anotaciones, etc., además de una colección de fotografías guardadas como diapositivas. Teresa depositó todo este material en la Biblioteca del Campus de Gipuzkoa con el fin de que se procediera a su digitalización y conservación en el repositorio institucional de la UPV/EHU, cuya gestión la realiza EHUbiblioteka, quedando de este modo en acceso abierto y para consulta de cualquier persona interesada.



Teresa del Valle Tita Aguonekin agurrean, Guameko nazioarteko aireportuan, 1976an

Teresa del Valle con Tita Aguon en la despedida, en el aeropuerto internacional de Guam, año 1976

Material hori guztia dohaintzan emateko orduan, Teresa dokumentazio guztia berrikustez eta birsailkatzeaz arduratu zen: ondare horretara berriro hurbiltzeak "Tras las huellas del trabajo de campo y su impacto: una experiencia de aprendizaje y socialización" izeneko ponentzia oso interesgarria prestatzera bultzatu zuen. Ponentzia XIV. Antropologia Biltzarrean (València, 5-8 iraila 2017) aurkeztu zuen eta ["Antropologías en transformación: sentidos, compromisos y utopías"](#) (Institució Alfons el Magnànim, 2017) lan kolektiboan argitaratu zen.

Testu honek Ikerketa hark Teresarentzat berarentzat lehenen pertsonan suposatu zuenaren testigantza ematen digu eta oso garrantzitsua da orain gure biltegian FDASP izeneko bilduman gordetako dokumentazio guztia ulertzeko. Adibide gisa, interesgarria iruditzen zaigu komunikazio honetako paragrafo bat hemen jartzea, [Pamela tifoia](#)ren eraginari buruzkoa (1976ko maiatza). Horrek erakusten du lau hamarkada geroago dokumentazio hori berriz ikusteak Teresari nolako sentimendu eta bizi-tonua sortarazi zizkion



A la hora de depositar todo este material Teresa se preocupó de revisar y reclasificar toda la documentación: volver a acercarse a este legado le indujo a preparar la interesantísima ponencia titulada "Tras las huellas del trabajo de campo y su impacto: una experiencia de aprendizaje y socialización" para el XIV Congreso de Antropología (València, 5-8 septiembre 2017), ponencia que se publicó en la obra colectiva ["Antropologías en transformación : sentidos, compromisos y utopías"](#) (Institució Alfons el Magnànim, 2017).

Este texto presenta el testimonio en primera persona de cuanto supuso aquella investigación para la propia Teresa y resulta de suma importancia para entender y comprender toda la documentación depositada ahora en nuestro repositorio como colección FDASP. A modo de ejemplo, nos parece de interés, poner aquí un párrafo de esta comunicación, sobre el impacto del [tifón Pamela](#) (mayo de 1976), que da muestra del tono sentimental y vital que supuso para Teresa visitar cuatro décadas después esta documentación:

"He hablado de la importancia de las redes, y fue en Umatac donde tuve la experiencia intensa de su funcionamiento a lo largo de toda mi estancia. También de cómo se generaban y de la suerte que había tenido de una experiencia general como la que disfruté a lo largo de un año. Pero fue la experiencia del tifón la que me hizo comprender, en un momento crítico, la fuerza que tenían. En las notas está muy presente una característica clave, que es la de una actividad frenética por identificar los daños y poner en marcha la solidaridad y ayuda entre parientes y entre miembros de la comunidad. En una situación así, en que nadie tiene la culpa de lo sucedido, el centrarse en lo que se puede hacer resulta ser efectivo. También era importante el activar las relaciones más amplias, por ejemplo, hacia Agaña y otras localidades situadas arriba de Umatac."



Emaitza oso interesgarria da, dokumentazio paregabea baita, eta, modu berezian Gizarte Antropologiaren arloan doktoretza-tesia egiteko ikerketa-prozesu osoaren berri ematen baitigu. Eta ez edonolako doktore-tesia, baizik eta aitzindarietako bat, ez bakarrik gaiari heltzeko moduagatik, baita gizarte- zientzien arloan erabilitako **metodologia** berritzaileagatik ere. Eta, gehitu dezakegu, ezta edozein lekutan ere, **"Guam, la perla peregrina"**n baizik, Luis María Anson-ek 1972ko ekainaren 22an ABCko la Terceran (eta 2017ko abuztuaren 19an Inpartzialak erreproduzitua) argitaratu zuen artikuluan, jada aipatzen baitu Teresa Guam-en egotea:



El resultado es de máximo interés, dado que se trata de una documentación única y que nos da a conocer, además de un modo excepcional, todo el proceso de investigación para elaborar una tesis doctoral en el campo de la Antropología Social. Y no una tesis doctoral cualquiera, sino una de las consideradas pioneras, no solo por la forma de abordar la temática sino también por la novedosa **metodología** empleada en este ámbito de las ciencias sociales. Y, podemos añadir, tampoco en un sitio cualquiera, sino en **"Guam, la perla peregrina"**, tal y como la consideró Luis María Anson en el artículo que publicó en la Tercera del ABC el 22 de junio de 1972 (y reproducido por El Imparcial el 19 de agosto de 2017), artículo en el que ya menciona la presencia de Teresa en Guam:

La historia guamaní solo se puede estudiar en documentos castellanos, y parece lógico, y es conveniente y saludable, que no olvidemos la sangre española fecundada en aquel lugar privilegiado. Dos monjas misioneras mercedarias, las hermanas María Teresa del Valle y Felicia Plaza (que da clases de castellano en la espléndida Universidad de Guam), constituyen eficaz pero no suficiente presencia nuestra en la isla, en donde los chamorros han fundado un Círculo Cervantino y un Spanish Club; en donde casi todos los nativos llevan nombres y apellidos españoles, desde el gobernador García Camacho y el obispo Flores hasta Esperanza Álvarez, la guapa "Miss Guam".

UPV/EHUko Antropologia Feminista Ikerketa Taldea'k
ekoiztitako **"Pioneras / Aitzindariak"** (2022ko otsaila)
dokumentalean, Teresaren lana aitortzen da, beste bi
protagonistekin batera, Dolores Juliano eta Verena
Stolcke, hirurak aitzindari eta erreferenteak Antropologia
Feministaren arloan.



En el documental ["Pioneras / Aitzindariak"](#) (febrero de 2022), producido por el 'Grupo de Investigación de Antropología Feminista / Antropologia Feminista Ikerketa Taldea' de la propia UPV/EHU, así se reconoce el trabajo de Teresa, junto al de las otras dos protagonistas, Dolores Juliano y Verena Stolcke, las tres precursoras y referentes para la Antropología Feminista.

Bere ikerketak, dokumentalaren izenburu bera bezala aitzindariak dira "una forma tanto metodológica como interpretativa de ejercer la disciplina con una clara perspectiva de género, elaborando conceptos y categorías de análisis que forman un nuevo campo conceptual", Tatiana Romerok Pikara Magazinek argitaratutako ["La larga historia de las precursoras de la antropología feminista en el Estado español"](#) artikuluan dioen bezala.

Are gehiago, dokumentalean bertan Teresak ezagutza aipatzen du ondasun preziatu gisa eta Guamen egin zuen ikerketa lanean bere esperientzia propioa jartzen du adibide gisa:

"La propiedad en una isla es algo básico, pero también el mismo conocimiento es un bien preciado, por eso a veces era difícil que te dieran información. Pero a mí sí me la daban, porque yo no estaba interesada en la tierra."

ADDI gordailuan [Pazifikoko Antropologia Sozialeko Iturri Dokumentaletan \(PASID\)](#) izendatutako bilduman jasotzen den dokumentazio guztia funtsezkoa da XX. mendeko 70eko hamarkadako gizarte-ikerketa prozesu batean nola lan egiten zen eta zein tresna erabiltzen ziren egiaztatzeko. Gaur egungo begiradatik datu bilketa hartara hurbiltzeak, haien arteko harremanek eta analisiak oraindik ere interes handiena pizten badute ere, Teresak bere landa-lanean egiten zuen argazki-bildumak balio erantsi handia du, bisitatutako lekuak ez ezik, Guameko herritarren zeregina ere jasotzen baitu, baita Umatacen inguruko ospakizun, erritu eta jaien hainbat testigantza ere. Denbora asko igaro den arren, irudi horiek guztiak digitalizatu ahal izan dira, eta diapositibak kontserbazio-euskarri bikainak direla baieztatu dezakegu.



Sus investigaciones, pioneras como el mismo título del documental, son "una forma tanto metodológica como interpretativa de ejercer la disciplina con una clara perspectiva de género, elaborando conceptos y categorías de análisis que forman un nuevo campo conceptual", tal y como dice Tatiana Romero en el artículo ["La larga historia de las precursoras de la antropología feminista en el Estado español"](#) publicado por Pikara Magazine.

Es más, en el propio documental Teresa se refiere al conocimiento como bien preciado y pone como ejemplo su propia experiencia en el trabajo de investigación que realizó en Guam:



Toda la documentación que recoge esta colección, que hemos denominado [Fuentes Documentales de Antropología Social del Pacífico \(FDASP\)](#), en el repositorio ADDI resulta fundamental para comprobar cómo se trabajaba y qué herramientas se utilizaban en un proceso de investigación social en la década de los 70 del siglo XX. Si acercarnos desde la mirada de hoy en día a aquella recogida de datos, sus relaciones y análisis siguen suscitando el mayor interés, la colección de fotografías que realizaba Teresa en su trabajo de campo tiene un gran valor añadido, pues recoge no solamente los lugares visitados sino también el quehacer de la población de Guam, así como diversos testimonios de celebraciones, ritos y festividades especialmente centrados en Umatac. A pesar del tiempo transcurrido se ha podido digitalizar todas estas imágenes y podemos confirmar que las diapositivas son un excelente soporte de conservación.

PASID dokumentazioa sei ataletan banatuta dago, bildutako materialen gaiaren arabera. Atal bakoitzean, landa-lanari dagozkion dokumentu digitalizatuak eta, bestalde, erlazionatutako irudiak dituzten blokeak ezartzen dira. Hauek dira gaikako atalak:

- 1) Arkitektura, Klima, Paisaia eta Garraioa
- 2) Ekonomia eta lurraren erabilera eta edukitzea
- 3) Artisautza, kultura materiala eta historia
- 4) Jaiak eta errituak eta hizkuntza
- 5) Ahaidetasuna eta Biztanleria
- 6) Bibliografia-iturriak eta metodologia

Hala, PASID bildumako Teresaren ondarea ADDI izeneko UPV/EHUko biltegi instituzionalean kontsultatu eta ikertu ahal da **2022ko uztailaren 21etik aurrera**. Ez da ausaz aukeratutako data bat, baizik eta Guam-eko lurraldean Estatubatuar indar militarren inbasioa oroitzen den eguna, 1944ko uztailaren 21a, hiru urte lehenago hasitako japoniar okupazioari amaiera eman ziona.. Askapenaren Eguna Guamen ospakizunik handiena da, eta **Bigarren Mundu Gerran** bertako biztanleek jasan behar izan zuten izugarrikeria gogoratzen du. 78 urte geroago, Teresa del Valle Murgak han egin zuen lana denen eskura jarri dugu. Lan hori doktore-tesi bihurtu zen 1978an, duela 44 urte



IMPACT OF THE WAR ON UMATAC
15-76

No direct bombardment on the village. very fortunate things when it is compared. During the occupation Japanese soldiers houses made out of ifil wood which is 4 ft. long. Floor also was real shiny as mahogany. Well, the Japanese used the in Umatac and even took the wood to other main cause of destruction in the village demolished in this manner. Trenches all the way to Merizo. People did not have a say because if so Crops very few hit

Products: Japa. took about 50% of what killed a cow they took half of it.

Jap. headquarters were in Agaña.

La documentación de FDASP está distribuida en seis apartados, según la temática de los diferentes materiales recogidos. En cada apartado se establecen diferentes bloques con los documentos digitalizados correspondientes al trabajo de campo y, por otra parte, las imágenes relacionadas. Los apartados temáticos son los siguientes:

- 1) Arquitectura, Clima, Paisaje y Transporte
- 2) Economía y Uso y tenencia de la tierra
- 3) Artesanía, Cultura material e Historia
- 4) Festividades y rituales y lengua
- 5) Parentalidades y Población
- 6) Fuentes bibliográficas y Metodología

De este modo, el legado de Teresa incluido en la colección FDASP queda disponible para su consulta e investigación en el reportorio institucional de la UPV/EHU, denominado ADDI, **a partir del día 21 de julio de 2022**. No se trata de una fecha elegida al azar, sino que es el día en el que el territorio de Guam conmemora la invasión de las fuerzas militares estadounidenses, el 21 de julio de 1944, que puso fin a la ocupación japonesa que había comenzado tres años antes. El Día de la Liberación es la mayor celebración de Guam y recuerda el horror que tuvo que sufrir su población durante la **Segunda Guerra Mundial**. 78 años después ponemos a disposición de todo el mundo el trabajo que realizó Teresa del Valle Murga allí y que se convirtió en su tesis doctoral en 1978, hace ya 44 años.

Tras las huellas del trabajo de campo...

Teresa del Valle Murga

UPV/EHUko Gizarte Antropologiako katedradun emeritua

Catedrática emérita de Antropología Social de la UPV/EHU



Para muchas personas las islas del océano Pacífico resultan lejanas. Y con frecuencia asociadas a los viajes de Magallanes, conquistas programadas desde Europa, poblaciones aisladas, conflictos entre potencias europeas en unos casos, en otros entre Estados Unidos y Japón. Una fuente excelente para acceder a una panorámica global de su historia la encuentro en la obra de Douglas L. Oliver 'Las Islas del Pacífico' escrita en inglés y traducida al castellano. Una buena introducción que ofrece una visión amplia de las fuentes escritas así como una aproximación conceptual propia del antropólogo habituado al trabajo de campo en distintos contextos entre ellos algunos de los que están presentes en el libro. En mi caso en esta lectura de su obra me guía también el reconocimiento al maestro, mentor que me introdujo en la Antropología Social y en mi interés por llevar a cabo el trabajo de campo en Micronesia, en concreto en el poblado de Umatac, en el Sur de la isla de Guam que forma parte del archipiélago de las islas Marianas. Durante mis clases sobre "Culturas Oceánicas: Micronesia" impartida en la Universidad del País Vasco/Euskal Herriko Unibertsitatea elaboré un texto con el mismo título "Culturas Oceánicas: Micronesia" dedicado a su persona y tuve la satisfacción de recibir su agradecimiento. En su mentorazgo fue además clave su apoyo académico para obtener la beca del East West Center, institución norteamericana de apoyo en aquellos momentos orientada a fomentar las relaciones entre el Este y el Oeste a través de la convivencia de estudiantes de distintos lugares del Suroeste Asiático, Estados Unidos y el Pacífico.

A pesar de estar familiarizada con la isla, y de alguna visita anterior a Umatac, era mi primera visita a la familia Aguon. De ahí que las anotaciones en el diario de campo actual estén llenas de recuerdos y emoción suave que emergen con nitidez. Lo provocaba la apertura de las páginas de mi diario de campo proveniente de mi estancia en Umatac. Todo ello me recordaba un pasado cercano en el que junto con todo el material recogido antes y después de mi estancia en Umatac hace 40 años, me había acompañado. Documentos, libros, diario, objetos de cultura material cargados de recuerdos, habían sobrevivido al periplo: Guam, Honolulu, Bilbo. Tengo presente la llegada de estos materiales a Bilbo donde los recogí en la oficina Central de Correos bajo la mirada atenta de los funcionarios. Todavía debían de viajar a Donostia, luego a Asteasu hasta finalmente descansar en la Biblioteca Carlos Santamaría de la Universidad del País Vasco/Euskal Herriko Unibertsitatea, ubicada en Donostia.

