Fua Rock: Cradle of Creation, Cradle of Identity

Introduction

Whether you hike down a grassy hillside and through a muddy jungle lined with sword grass and banana trees or wade through salt water as you hug the rocky coral shore, the sight of Fua Rock is one to behold. As it juts out of the shore on the northern end of Fuha Bay, one cannot help but notice this geologic outcropping. It is a dark, massive rock separated from the shore by coral. Best reached during the low tide, lest one wants to wade or swim to reach the rock, this is the site where the ancient Chamorro’s sibling gods, Puntan and Fu’una were said to have created the world and mankind.

Though many tales from the oral tradition of the ancient Chamorros may have been lost over the centuries under colonial rule, this story of creation has survived, possibly because Fua Rock is an ever present reminder of the sacrifice of the mortal god, Puntan and the powers he shared with his sister, Fu’una. As the Cradle of Creation, Fua Rock is considered by many Chamorros to be a sacred site. According to the myth, Fu’una helps the man created from Fua Rock to create men and women who then become all the people of the Earth. At the heart of Fua Rock, then, is not just the story of creation, but also the foundation of identity. Where did the ancient Chamorros come from? What do the stories they shared with one another to explain the world around them tell us about their values and beliefs?

Fua Rock may not have all the answers, but looking at its massive form jutting out at the northern tip of Fuha Bay, one can only imagine the questions the ancient Chamorros may have asked themselves---where did we come from? why are we here? how can we create order in our world? Perhaps in connecting with our ancient past, we may learn more about our modern selves.
About this lesson
This lesson is based on the National Register of Historic Places site, Fua Rock, located on Fo’uha Bay in Umatac, Guam. This lesson was written by Ellen Petra, English teacher at St. John’s School. This TwHP workshop is sponsored, in part, by the Cultural Resources Training Initiative and Parks as Classrooms programs of the National Park Service as well as the Guam Preservation Trust. This lesson is one in a series that brings the important stories of historic places into the classrooms across the country.

Where it fits into the curriculum
Topics: This lesson can be used in American History, Guam History, social studies, geography courses in units on pre-contact Guam.

Relevant United States History Standards for Grades 5-12:
Era 1: Three Worlds Meet (Beginnings to 1620)
   Standard 1: Comparative characteristics of societies in the Americas, Western Europe, and Western Africa that increasingly interacted after 1450
   Standard 2: How early European exploration and colonization resulted in cultural and ecological interactions among previously unconnected peoples

National Council for the Social Studies (NCSS) Standards
Theme I: Culture
   Standard A - explore and describe similarities and differences in the ways groups, societies, and cultures address similar human needs and concerns
   Standard C - describe ways in which language, stories, folktale, music, and artistic creations serve as expressions of culture and influence behavior of people living in a particular culture
Theme II: Continuity and Change
   Standard B - demonstrate an ability to use correctly vocabulary associated with time such as past, present, future, and long ago; read and construct simple timelines; identify examples of change; and recognize examples of cause and effect relationships
   Standard D - identify and use various sources for reconstructing the past, such as documents, letters, diaries, maps, textbooks, photos, and others
   Standard E - demonstrate an understanding that people in different times and places view the world differently
Theme III: People, Places, and Environments
   Standard B - interpret, use, and distinguish various representations of the earth, such as maps, globes, and photographs
   Standard H - examine the interaction of human beings and their physical
environment, the use of the land, building of cities, and ecosystem changes in
selected locales and regions

Theme IV: Individual Development and Identity
Standard B - describe personal connections to place—especially place as
associated with immediate surroundings

Theme V: Individuals, Groups, and Institutions
Standard B - give examples of and explain group and institutional influences
such as religious beliefs, laws, and peer pressure, on people, events, and
elements of culture
Standard D - identify and describe examples of tensions between and
among individuals, groups, or institutions, and how belonging to more than
one group can cause internal conflicts
Standard G - show how groups and institutions work to meet individual
needs and promote the common good, and identify examples of where they fail to
do so

Theme VI: Power, Authority, and Governance
Standard A - examine the rights and responsibilities of the individual in
relation to his or her social group, such as family, peer groups, and school class
Standard D - recognize how groups and organizations encourage unity and
deal with diversity to maintain order and security

Theme IX: Global Connections
Standard A - explore ways that language, art, music, belief systems, and
other cultural elements may facilitate global understanding or lead to
misunderstanding

Theme X: Civics Ideals and Practices
Standard B - identify examples of rights and responsibilities of citizens

Common Core Standards
English Language Arts Standards History/Social Studies for Grades 6-8
CCSS.ELA-LITERACY.RH.6-8.1 = Cite specific textual evidence to support analysis
of primary and secondary sources.
CCSS.ELA-LITERACY.RH.6-8.2 = Determine the central ideas or information of a
primary or secondary source; provide an accurate summary of the source distinct from
prior knowledge or opinions.
CCSS.ELA-LITERACY.RH.6-8.4 = Determine the meaning of words and phrases as
they are used in a text, including vocabulary specific to domains related to history/social
studies
CCSS.ELA-LITERACY.RH.6-8.6 = Identify aspects of a text that reveal an author’s
point of view or purpose
CCSS.ELA-LITERACY.RH.6-8.7 = Integrate visual information with other information
in print and digital texts.

English Language Arts Standards History/Social Studies for Grades 9-10
CCSS.ELA-LITERACY.RH.9-10.1 = Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information.

CCSS.ELA-LITERACY.RH.9-10.2 = Determine the central ideas or information of a primary or secondary source; provide an accurate summary of how key events or ideas develop over the course of the text.

CCSS.ELA-LITERACY.RH.9-10.4 = Determine the meaning of words and phrases as they are used in a text, including vocabulary describing political, social, or economic aspects of history/social science.

CCSS.ELA-LITERACY.RH.9-10.5 = Analyze how a text uses structure to emphasize key points or advance an explanation or analysis.

CCSS.ELA-LITERACY.RH.9-10.7 = Integrate quantitative or technical analysis with qualitative analysis in print or digital text.

Objectives for Students
1. To analyze the myth of “Fu’una yan Puntan” as a creation myth and as a clue to the values and beliefs of the Chamorro people.
2. To research the migration of ancient people into the Marianas.
3. To compare and evaluate different theories about the migration of people to the Marianas as well as to compare and evaluate the different theories about the social structure of ancient Chamorro society.
4. To describe and explain how the ancient Chamorros lived

Materials for Students
The readings and maps listed below can either be used directly on the computer or can be printed out, photocopied and distributed to students.

1. Three readings: The first tells of the story of creation in the myth, “Puntan yan Fu’una”; the second explains the theories of the origins of the ancient Chamorros; and the third describes the social structures in ancient Chamorro villages.
2. Two maps: The first map examines the migration of people to the Western Pacific Islands over time. The second map marks the historic sites in the village of Umatac and shows the location of Fua Rock.
3. Four pieces of Visual Evidence: The first is a video explaining and depicting the myth of “Puntan yan Fu’una”; the second is another video of the Tao Tao Tano cultural dance troupe performing the dance, “Puntan yan Fu’una”; the third is an illustration of ancient Chamorros fishing by the seashore; the fourth is another illustration of village life.

Visiting the Site
Fua Rock is accessible by hiking down hills and trekking through mud and river as well as water during the high tide. Though there is no fee to see Fua Rock, visitors are reminded that this is a sacred site to the Chamorro people who firmly believe that the rock should be viewed only from a distance. The friendly villagers of Umatac may even take you down the muddy path that leads to the rocky coral chore of Fuha Bay.
1. How would you describe the landscape depicted in the photograph?
2. What details give you a sense of the size/scope of the images depicted?
3. Do you recognize the place depicted in the photograph? If so, who told you about this place? If not, can you take a guess where this site is located on Guam?
4. How might ancient people explain the existence of the rock formation in the photo?
Setting the Stage

Like other people who had stories of creation, the ancient Chamorros believed that they were the original human beings. In an early account of ancient Chamorro beliefs in 1596, Friar Antonio de los Angeles noted how Chamorros “believe they were born of a rock—whence they go each year for a fiesta…[at this site, Chamorros believe the rock] gave birth to two men and that one of them had become a woman.”

Where then did the ancient Chamorros come from? According to Robert F. Rogers, rather than emerging from the rock at Fouha Bay, “the first permanent villages on Guam were most likely established by small, separate bands of Austronesian people in the many leeward coastal enclaves where freshwater springs and streams flow out of the higher ground inland. The largest enclaves along the west coast of the island are now called Tumon, Agana, Asan-Piti, Agat, Sella, Cetti, Fouha, Umatac, and Merizo. Fouha Bay just north of Umatac may therefore have been one of the earliest settlements, although the coastline has been altered by typhoons and earthquakes since the earliest arrivals of humans. Fishing and reef gleaning are easiest from these coastal terraces, where land and sea interface in protected enclaves” (Rogers 23-24).

In examining the story of creation, we will uncover the values and beliefs of the ancient Chamorros. In examining the migration of people to the Marianas, we will uncover the connections that bind us to other cultures in the Pacific region.
Locating the Site

Map 1: Migration of Southeast Asians to the Western Pacific

Questions for Map 1

1. According to the map, from where did the people who settled the Marianas come?
2. When did this migration take place?
3. What would compel ancient people travelling on canoes to migrate to the Marianas?
4. What would you take with you on a journey to a place with which you were unfamiliar? What kind of qualities and skills do you think these ancient people possessed to undergo such a journey?
Locating the Site

Map 2: Umatac Village

Questions for Map #2:

1. Fuha Rock or Lasso Fuha is located on Fuha Bay where La Sufua River meets the bay. Mark the spot with a star.

2. Umatac was an important village for the Spaniards who established forts, a church, and even the Spanish Governor’s Palace in the village. Circle the forts in Umatac and draw a cross where the church ruins are located.

3. Which bay do you think was busier during the Spanish era—Fuha Bay or Umatac Bay? Based on what you see on the map, explain your conclusions.

4. Fuha Rock is believed to be one of the most sacred sites on Guam. How does its location help to preserve its sacred qualities?
Determining the Facts

Reading 1: The Legend of Puntan yan Fu’una

Long ago, long before the first outsiders arrived in the Mariana Islands, children sat around a fire pit with their man’amko (elders) and listened to the history of their islands. They respectfully asked their elders, “Where did the first people come from?”

The elders then repeated the same story they had heard from their own grandparents around a fire pit, so many years before. The ancient Chamorro legend of Puntan yan Fu’una satisfied the people’s desire to know where they came from. According to the legend, “There was nothing but space in the beginning. Then a brother and a sister were born, without parents. The man, Puntan, was all-powerful. After many years passed, Puntan was about to die. So he called his sister Fu’una and gave her all of his powers. He told her to use his powers to create a universe for people. Just like Puntan instructed her, Fu’una turned one of his eyes into the sun when he died. His other eye became the moon. His stomach became Mt. Tiyan (Barrigada Hill). His penis became Laso de Fua (the rock pillar close to Fo’uha Bay near Umatac). His eyebrows became rainbows, His breast became the sky. His back became the Earth.”

Another Chamorro legend tells about the origin of people. After Fu’una created the universe, a powerful devil named Chaifi appeared in the volcano at Mt. Sasalaguan, Guam. Chaifi began creating spirits (ànte). He tortured them and kept them in the volcano. Chaifi could do this because he controlled fire, wind, and waves. But he did not control the sun.

One day, one of Chaifi’s ànte escaped and became Fua Rock at Fo’uha Bay. Fu’una then used her powers to turn part of this rock into a man. Then she gave this man the power to make souls. The man took a little red earth and mixed it with water from the ocean. Then he used the heat of the sun to give the mixture a soul.

Because Chaifi could not control the sun, he could not control the man. With the help of Fu’una, the man created more men and women from Fua. They became all the people of Earth. Some sailed away and did not come back for a long time. When they did return, they had forgotten how to speak Chamorro.

Sometimes Chaifi still uses his power over the wind to chase after his lost soul. That is when typhoons happen.

Questions for Reading #1:

1. According to this ancient Chamorro legend, how was the universe created?
2. How does the ancient Chamorro legend explain the existence of some geographic landforms on Guam?
3. What might the myth reveal about the values of the ancient Chamorros? (Examine relationship between the land and the people, who has the power?)
4. The myth tells us that after men and women were created from Fua, “Some sailed away and did not come back for a long time. When they did return, they had forgotten how to
speak Chamorro.” Examine the significance of the statement with regard to the role of language in culture.

Reading 1 was excerpted from Don A. Farrell, History of the Mariana Islands to Partition, Public School System, Commonwealth of the Northern Mariana Islands, 2011. Pp. 59-60.
Determining the Facts

Reading 2: Theories of the Origins of the Ancient Chamorros

2.1

Where did the aborigines of the Mariana Islands come from? Many theories are offered to answer this question. Some accounts claim the first people of the Marianas, as well as those of other parts of Oceania, came from the lost Pacific continent of Mu. Others claim that the Pacific peoples came from South America. Most experts agree that the Chamorros, along with most other Pacific peoples, have their origin in Southeast Asia.

We have defined the Chamorros as the aborigines of the Mariana Islands. Is this true? It may be more correct to claim that the aborigines of the Marianas became a group of people we have come to call Chamorros. Look at these facts: (1) People were in the Mariana Islands long before Chamorros built latte stone house supports. (2) High caste people in the Mariana Islands were big and healthy, and light brown in skin color. (3) Low caste people in the Mariana Islands were smaller, less healthy, and darker in skin color than the high caste.

Two popular theories have been derived from these facts. The first theory is that the aborigines of the Marianas were conquered by a big, healthy, light-brown, latte-building people, who have come to be called Chamorros. The second theory is that the original people of the Mariana Islands were people we call Chamorros. Either they came to the Marianas with a caste system or developed it in the Mariana Islands, as land fell into the hands of an elite group. The high caste people were healthier and bigger than the low caste because their caste position allowed them to eat better. The high caste was lighter in skin color because they spent less time in the sun than the low caste. Since latte stones are not found in any other part of the world, the Chamorros must have invented the latte stone in the Marianas.


2.2

We do not know exactly where the first people of the Marianas came from. However, the study of Marianas pottery and the Chamorro language suggests that the first people who lived in the Marianas probably came from a place in Southeast Asia.

The oldest pottery found in the Marianas is called Marianas redware. It is called Marianas redware because it is made out of the red clay common in the Marianas…. [The jars] were made by mixing natural Marianas red clay with coral beach sand…. The most common form of pottery was a small bowl or jar. It had a vase-like shape and a rim that curved outward… Pottery very similar to Marianas redware was found on the island of Masbate in the central Philippines and on the island of Sulawesi in Indonesia. It also has rows of stamped circles, scrolls, and straight lines or dots arranged into lines. Some of the pottery also has the same white lime (a’fok) inlay as the early Marianas pottery. Archaeologists have dated Marianas redware to be more than 3,000 years old. This is very similar to the age of the Masbate pottery.
The very similar design and date of the Masbate pottery and the Marianas redware suggests that maybe the ancient Chamorros came from the Philippines. The presence of Marianas red clay made it possible for the ancient Chamorros to make pottery they made before they came to the Marianas.

Shell tools found in Austronesian sites in Taiwan are similar to shell tools found in the Marianas. This evidence suggests that maybe some of the early immigrants to the Marianas came from Taiwan. Most researchers believe that the early people who began settlements in the Marianas probably came from more than one place.

We can learn about the roots of the Chamorro people by studying the roots of their language. Linguists have studied the languages of the people of Southeast Asia and Oceania. The linguists have divided the languages into two different groups. One group is an Austronesian root language. Languages that are not from this root language are called non-Austronesian languages.

About 6,000 years ago, Austronesian-speaking people from China found their way to Taiwan. From there they moved on to the northern Philippines and Indonesia. These people were different from the people who migrated into Australia and New Guinea thousands of years earlier. Those earlier migrants spoke a non-Austronesian root language. Chamorro is an Austronesian root language. This shows that Chamorros are related to the people of Southeast Asia—to the people of Taiwan, the Philippines, or Indonesia. Chamorro is most closely related to the language of the people of Sulawesi.

The evidence presented by the research of anthropologists, archaeologists, geneticists, and linguists is not conclusive. Much of the evidence, however, does agree. We can say that the first people probably came to the Marianas at least 3,500 years ago. They probably came from the Philippines or Indonesia. These places are in Southeast Asia.


**Questions for Reading 2:**

1. Cunningham provides two theories regarding the origins of the ancient Chamorros. What are the two theories?
2. What is the basis of these two theories?
3. Why does Farrell believe that the early Chamorros probably came from Southeast Asia?
4. Both the myth of creation, Puntan yan Fu’una and the scientific/academic explanations of the origins of the Chamorro people discuss the migration of people. In the myth, some people departed the island; in the scientific explanations, people migrated to the island. What do you think would cause such movement over a vast body of water?
Determining the Facts

Reading 3: The Structure of Chamorro Society

The Chamorros organized themselves into hamlets or villages by clans. Each its own leadership….Chamorro clans were organized along matrilineal lines of descent. Remember, it was Fu’una, the sister of Puntan, who inherited Puntan’s powers and created the universe. Women had a special position of authority in the Chamorro society. One early visitor to the Marianas wrote this about the Chamorro women: “In this country they have the rights which pertain to husbands everywhere else. The woman alone rules the house. She is the boss and has all the authority, and the husband cannot arrange even the smallest thing without her consent.”

It appears that the Chamorros did not have an island-wide political structure. Instead, their society was governed by the family, within the village. The leaders of a family, clan, or village were called manma’gas. The oldest or highest-ranking male ma’gas was called the maga’lahi. His eldest sister (or his wife) was the maga’haga. The maga’lahi controlled the majority of the wealth in the village, particularly the land…

Rank within the clan was determined by seniority. The first-born female had the highest rank in the clan. From highest to lowest, the most respected person in the clan was a great grandmother. She was followed by the grandmother, grand aunt, aunt, sister, female first cousin, and daughter.

When the oldest male in the family dies, his property did not go to his children. It went to his brother or a special nephew. The nephew had to be the son of his sister. This again is evidence of a matrilineal society….

Researchers hold different views about the structure of ancient Chamorro society. One theory is that there were three distinct castes in Chamorro society. The other theory it that there were two less-structured classes of Chamorros….

In the caste system, it is impossible for a person in a low caste to move up to a high caste….The highest Chamorro caste was called matua. They sometimes referred to themselves as chamorri. Those of the middle caste were called atcha’ot. Atcha’ot were matua who did something bad and were lowered to the atcha’ot caste. The atcha’ot assisted the matua in their activities. People of the lower caste were called manachang. Manachang usually lived on farms or around the outside of the matua village. According to this interpretation of Chamorro society, an upper-caste person could not marry a lower-caste person. Padre Sanvitores gave the following description of the relationship between the matua and the manachang:

For nothing in the world would one of the Principales (chiefs) or noblemen called Chamorris, marry the daughter of a commoner even though she be very rich and he be very poor...in olden times parents would kill the nobleman who because of love or lust married the daughter of a commoner.
The manachang did not mix with the matua or the atcha’ot. They married among themselves. They were primarily farmers. They traded crops they grew. In return, they got fish from matua fishermen. Manachang could not become warriors, canoe builders, or fishermen on canoes. People of low caste could not eat or drink with matua. They could not even pass near the house of a matua. If they needed something from a matua, they asked for it from a distance. They could not use spears, except to catch river eels. If they passed a matua, they bowed and said, “Ati adding mu” (“Give me permission to kiss your feet”).

The matua (the noble caste) were the warriors, canoe makers, sailors and traders. The highest ranking men of the matua caste were members of a council. This council decided on matters of importance to the village. The maga'lahi and the maga'haga headed these councils. ..

Recent researchers have a somewhat different interpretation of ancient Chamorro social structure. They believe that there were only two classes of Chamorros, not three distinct castes. The two classes were less rigid than the three castes.

In this system, each village or clan had a chief, the maga'lahi. There was little formal governing structure. Each maga'lahi had authority only in his village or clan. Each individual village was self-governing. Multi-village or multi-clan alliances existed but they were usually temporary. There was probably a council of elders (manma'gas), although it is not mentioned in early accounts.

Some highly respected, upper-class Chamorros, like the maga'haga and maga'lahi, were given the best food. They made many of the decisions for the family, clan, or village. In some cases, these leaders were elders. Respect for elders is still strong in Chamorro culture today. These respected elders were the matua. The matua included the manma'gas, maga'lahi, maga'haga, and the chamorri warriors. The uritao were probably the sons of the matua class. ..They carried the tunas to show that they were the sons of matua.

In the two caste system, the atcha’ot were close relatives of the matua. They lived near the matua, possibly in the same house. The atcha’ot worked and ate with their matua family or in-laws. Perhaps the atcha’ot were matua who lost the respect of the other matuas.

The manachang were in the lower class. They formed the general population. They had less power, less prestige, and less authority than the matua. Therefore, they showed respect to the matua. They bowed in front of the matua and they did not disturb the matua in their houses, at their work, or when they were eating.

Questions for Reading #3:

1. What evidence shows that the women played an important role in ancient Chamorro society?
2. Though the universe is created from Puntan’s body, it is Fu’una who is the creator. How does the Chamorro story of creation reflect the societal realities of the ancient Chamorros?
3. What might be the advantages of a caste system? What might be the disadvantages of a caste system?
4. How do the practices of the caste system in ancient Chamorro society reflect what the people valued?
5. Why do you think only the *matuas* were allowed to become warriors, canoe makers, sailors, and traders?

Visual Evidence

Visual Evidence (Video) 1: I Tinituhon

The video, “I Tinituhon” can be viewed by linking to: http://vimeo.com/7231054

“I Tinituhon” is a Guampedia film produced by Fiesta Productions and can also be viewed from the Guampedia site: http://www.guampedia.com/i-tinituhon/ Just as many cultures tell a story of creation, so does Chamorro culture. In the Chamorro story of creation, brother and sister, Puntan and Fu’una create the land and the people.

Questions for Visual Evidence #1:

1. According to this version of the legend, how were the world and men and women created?
2. What are some of differences between this version of the legend of creation and the version you read in Reading #1? What do you think accounts for the differences?
3. Reading #1 makes reference to Fua Rock in Fo’uha Bay in Umatac. This sacred landmark is seen throughout the film, yet never mentioned. Why do you think the director/producer chose not to mention the sacred landmark, but instead displays it prominently throughout the film?
4. According to the film, what does the myth reveal about ancient Chamorro values and beliefs? Do you believe these values are still evident in Chamorro culture today?
Visual Evidence

Visual Evidence (Video) #2: Tao Tao Tano Cultural Dancers performing “Fu'una yan Puntan”

The video “Tao Tao Tano Cultural Dancers” can be viewed by linking to: https://www.youtube.com/watch?v=ONfP5_j3IQ4

This is a video of the cultural dance group Tao Tao Tano performing a series of dances, one of which is entitled, “Fu’una yan Puntan.” Watch from the beginning of the video until 2:20.

Questions for Visual Evidence #2:

1. What are the dancers wearing? Do you think the ancient Chamorros would have been wearing these clothes?
2. What are the women carrying on their wrists? What might have been the purpose for these items?
3. What are the men carrying? Why do you think the women are the featured dancers in this dance?
4. Examine the actions of the dancers. Having read the story of creation, can you decipher the meaning behind the actions and movements of the dancers?
Visual Evidence

Visual Evidence #3: Illustration of Chamorros fishing by Alphonse Pellion

(courtesy of Guampedia and the NMI Museum of Culture and History, Freycinet Collection) This illustration can be viewed from the Guampedia site through this link: http://www.guampedia.com/pumeska/

Questions for Visual Evidence #3:

1. How many people are depicted in the illustration? Determine how many of the figures are men, women, children.
2. What tools are depicted in the illustration?
3. What does the illustration reveal about Chamorro culture? values?
4. According to Rose Freycinet, “Our walk took is next to the actual shore, to watch magnahac being fished. The local almanac even indicates the day of the lunar cycle, in certain months, when magnahac should arrive; nor does it fail to do so. The natives gather in great crowds along the seashore, on that day, to get their supply of fish.” (caption from Don A. Farrell, History of the Mariana Islands to Partition, Public School System, Commonwealth of the Northern Mariana Islands, 2011. Pp. 92.) What does the quote as well as the illustration reveal about the relationship the ancient Chamorros had with nature?
Visual Evidence

Visual Evidence #4: Anciens habitants des Iles Marians by Alphonse Pellion

Questions for Visual Evidence #4:

1. How many people are depicted in the scene? How many are men? women? children?
2. What aspects of village life are depicted in the scene?
3. What do you notice about the stature of the figures depicted? What clues does this depiction give us about the ancient Chamorros?
4. What are the tools depicted? Can you speculate about what these might have been used for? Of what material could they have been made?
5. After reading about the theories of the social structure of the ancient Chamorros, can you mark who might be the matuas? the atcha’ots? the manachangs? Explain how you reached these conclusions.

Putting It All Together
The following activities will help demonstrate to students the significance of Fua Rock in the context of pre-contact Guam.

**Activity 1: Comparing and Contrasting Sacred Spaces**
Show pictures of other sacred places or take students to sacred places accessible to your town or village. Some sacred spaces that could be compared to Fua Rock might include Ayer’s Rock in Australia or Devil’s Tower National Monument in Wyoming.

Have students conduct research to determine who considers these places to be sacred. Are there stories associated with these spaces? What do these stories tell us about the people? Compare these sacred spaces found in nature to sacred spaces made by man. Students could examine local churches or photos of ancient sacred spaces such as the pyramids in Egypt or the temple complex of Angkor Wat in Cambodia. Examine shape and architecture. What purpose do these places serve? How are these places linked to cultural identity?

**Activity 2: Stories of Creation from Around the World**
Stories of creation can be found in every culture. Have students examine how the stories of creation reveal clues about the values and beliefs of the people who told them. Stories of creation from the Ancient Greeks, the Egyptians, Japanese, and Chinese reveal their social structures as well as their value systems. What common elements do you see in these creation myths? What conclusions can you draw about ancient cultures?

**Activity 3: Become a history detective!**
How do people determine what happened in the time of pre-history? Ancient people leave clues for those who care to look. Show students pottery sherds, first person accounts of the native people of Guam, language charts for Austronesian languages and ask what information students can learn about the ancient Chamorros. Invite local archaeologists, museum curators, linguists, librarians, and historians to show students how different pieces of a puzzle are fitted together to draw conclusions about the life of ancient people. Students can work in groups with their object (pottery sherds, language chart, etc.) and work with their expert to uncover the clues. Students will then present their findings to the rest of the class.

**Activity 4: Preserving Family Stories**
Oral tradition, the practice of passing down stories orally from one generation to the next, is an important aspect of any culture as the stories told contain valuable information about culture and context. Family stories are part of one’s personal history, but it can also be a valuable source of community history. Have students record (in writing, audio recording, video recording) a family story from their parents or grandparents based on a particular place. Students can record a family member’s memories of a building long gone or a locale that has undergone dramatic transformation because of economic development. Students should prepare for these interviews by listening to recordings at storycorps.org. The site also offers interview techniques. Students can compile their audio and video oral histories to be shared in an audio/film festival.
where the school and local community can be invited to attend to share memories of “Old Guam”.
Supplementary Resources

Fua Rock: Cradle of Creation, Cradle of Identity will help students learn about ancient Guam history through an examination of the site and stories associated with Fua Rock in Umatac, Guam. Those interested in learning more about ancient Guam will find the Internet offers a variety of interesting materials.

**Guam Historic Resources Division**
The Guam Historic Resources Division is also known as the State Historic Preservation Office. Its mission is “to engage in a comprehensive historic preservation program that promotes the use, conservation, preservation, and presentation of historic properties.” In pursuit of this mission, the Guam Historic Resources Division implements “projects and activities that help” achieve their mission. The historic sites contains galleries as well as a registry of historic places.
http://historicguam.org/index.htm

**Guampedia Foundation, Inc.**
Guampedia Foundation, Inc. is a non-profit organization. Guampedia, Guam’s Online Encyclopedia, is a community project to create a comprehensive online encyclopedic resource about the history, culture and contemporary issues of Guam. The site contains numerous entries about ancient Guam ranging from “Ancient Chamorro Concepts of Beauty” to “Ancient Chamorro Cultural Aspects of Fishing.” The site also has a gallery of images displaying illustrations of ancient Guam.

**Guam Preservation Trust**
The Guam Preservation Trust is a non-profit public corporation founded in 1990. It is dedicated to preserving Guam’s historic sites and culture as well as educating the public about those issues. Of particular interest to the educator would be the pamphlets and booklets published by the Trust. There are booklets about cave pictographs, archaeological sites and findings, etc.
http://guampreservationtrust.org/

**National Geographic- Newswatch**
The National Geographic is a non-profit educational and scientific institution that has been in existence since 1888. In this article on their Newswatch blog, a genetics researcher discusses how genetic testing may reveal the origins of the Chamorro people
http://newswatch.nationalgeographic.com/2013/10/18/the-genographic-project-goes-to-guam/

**Ancient Legends of Guam**
This site lists links to versions of the legends of Guam. Legends include “pourquoi” stories that explain natural phenomenon. The site also includes legends from the Spanish era. A study of the stories shows how the influence of colonial powers are reflected in the characters and content of the tales.
http://ns.gov.gu/legends.html
Restoring Traditional Seafaring and Navigation on Guam
This is an article from the Micronesian Journal of the Humanities and Social Sciences. It discusses the role of traditional seafaring and navigation for the ancient Chamorros.

The Human Journey: Migration Routes
This site is part of National Geographic and shows an interactive map of human migrations. Students can learn how scientists trace migration by studying DNA.
https://genographic.nationalgeographic.com/human-journey/

Migration Maps
As human migration continues in the present day, students may want to examine this interactive migration map which shows both human immigration and emigration.
http://migrationsmap.net/