

## Anthropology Questionnaire

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ISO 639-3: cha

### 1. Description

**1.1 Name of society:** Chamorro

**Language:** Chamorro

**Language family:** Early Indonesian

**1.2 Location:** Guam/ North Mariana Islands/ Guam being the south most and largest island of the Mariana Islands.

**1.3 Brief history:** The Chamorro are an indigenous people of Guam, which is part of Micronesia, of the Mariana Islands. The people have been on this island for the past 3000 years. They are a matrilineal society. They stuck to their traditional culture and values, but were threatened first by Spaniards trying coming into contact with the island in the 1500's. However, the real threat came when the Spanish came with more forces in the 1600's trying to colonize. During this time, the Chamorro-Spanish wars occurred. The US replaced Spanish rule in Guam in 1898, and ruled for fifty years, until the Japanese in 1944 took over. Shortly after, the U.S. reestablished control. Their culture was also influence over time by the Filipinos, Japanese, and American culture. [3]

**1.4 Influence of missionaries/schools/governments/powerful neighbors:** After the Spanish came to colonize, they established Roman Catholicism and Christianity. Spaniards came into contact with the island in the 1500's; however, the Spanish came with more forces in the 1600's trying to colonize. During this time, the Chamorro-Spanish wars occurred. The US replaced Spanish rule in Guam in 1898, and ruled for fifty years, until the Japanese in 1944 took over. [3]

**1.5 Ecology:** The ecology of this region consists of a lime stone plateaus, which makes up the northern region. The southern region consists of a mountainous region made up of red clay, waterfalls, streams and rivers. This southern region is of volcanic origins. [3]

### 2. Economy

**2.1 Main carbohydrate staple(s):** "The diet of early Chamorros, or natives of Guam and the Northern Marianas Islands, was predominantly plant based and included taro, yams, breadfruit, bananas, cassava, coconut." [1] Aroids. Rice. [3]

**2.2 Main protein-lipid sources:** Fruit Bats, and Pelagic fishes. [7] "The diet of early Chamorros, or natives of Guam and the Northern Marianas Islands, was predominantly plant based and included taro, yams, breadfruit, bananas, cassava, coconut, and fish. However, after World War II the Chamorro diet began to shift from locally grown foods to imported rice and highly processed canned goods, such as Spam®, corned beef, and Vienna sausage." [1] After the Europeans came, chickens were domesticated. [3]

**2.3 Weapons:** The signature weapon of the Chamorro people are the sling stone, called *âcho' atupat*. The stones were made from either limestone, basalt, or fire-hardened clay. The slings were fashioned out of pandanus, or coconut fiber. This weapon was passed down from father to son, or from mother's oldest brother to son. Spears, clubs, and machete type weapons were also used[2]

**2.4 Food storage:** Large Pottery Jars [2]

**2.5 Sexual division of production:** Lower caste women gathered food from the land. Lower caste men farmed the land. Upper class women gathered seafoods from the reed. Upper caste men fished. However, division was not too strict, upper caste men could farm, but lower class men and women could not fish. Upper caste treated the lower caste as if they were their children. [4].

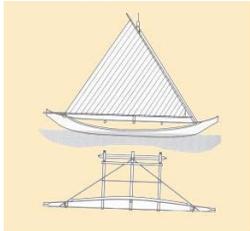
**2.6 Land tenure:** Originally the land was owned by the clan as a corporate group; however, when the U.S. took over, they controlled more than half of the island. They later gave private property ownership. [3]

**2.7 Ceramics:** Pottery was used in everyday life; for serving and storing food, and water, and also used in cooking. Two types of pottery was unearthed. Pre-latte ceramics (3,500 BP – 1,800 BP), consisting of red clay mixed or tempered with white coral sand and water. Latte ceramics: (1,800 BP- 500 BP), consisting of red clay mixed with dark volcanic sand and water. After the Spanish-Chamorro wars (late 17<sup>th</sup> century), pottery production ceased, and was imported instead.

**2.8 Specified (prescribed or proscribed) sharing patterns:** Chamorros are known for sharing rather than trading. Sharing was part of their everyday lives. It was a sign of a desire of peace and harmony. Food sharing was extremely common. Families shared fish, and other sea resources. [4]"*Chenchule*" refers to the intricate system of social reciprocity at the heart of ancient and contemporary Chamorro society." [2]

**2.9 Food taboos:** To take more from nature than what was really needed. [4]

**2.10 Canoes/watercraft?:** Canoes, contains a narrow, asymmetrical hull, single outrigger, and lateen sail. Men built the canoes. [5] They also used war canoes, which a long, deep, narrow hull, that served as a keel. The canoe would often be able to fit five to seven men. [4]. Canoes were used when they fished.



[5]

### **3. Anthropometry**

**3.1 Mean adult height (m and f):**

**3.2 Mean adult weight (m and f):**

### **4. Life History, mating, marriage**

**4.1 Age at menarche (f):**

#### 4.2 Age at first birth (m and f):

TABLE 2. Age specific birth rates for Chamorro parents, 1940

Age Specific Birth Rates		
Age group	Fathers	Mothers
15-19	1.79	18.03
20-24	84.40	142.14
25-29	226.58	277.71
30-34	340.70	235.29
35-39	278.20	232.96
40-44	191.38	111.29
45-49	51.28	5.41
50-54	36.55	2.59
55-59	20.48	—
GFR <sup>1</sup>	130.79	132.01
TFR <sup>2</sup>	6.16	5.13
Mean Age	35.19	31.87

<sup>1</sup>GFR (Gross Fertility Rate) = (Births/Parents<sub>15-59</sub>)1000

<sup>2</sup>TFR (Total Fertility Rate) = 5(∑ASBR)/1000

TABLE 3. Age specific birth rates for Chamorro parents, 1930

Age Specific Birth Rates		
Age group	Fathers	Mothers
15-19	3.80	57.29
20-24	163.90	241.33
25-29	385.34	351.82
30-34	329.31	288.05
35-39	207.10	205.41
40-44	245.43	158.03
45-49	129.69	5.29
50-54	28.88	2.89
55-59	9.76	—
60-64	26.49	—
65-69	19.80	—
70-74	153.85	—
GFR <sup>1</sup>	169.83	117.88
TFR <sup>1</sup>	8.52	6.55
Mean Age	38.53	30.75

<sup>1</sup>See footnotes in table 2 above.

[6]

TABLE 7. Parental age at first birth for six Chamorro parental birth cohorts

Parental age group	Parental birth year											
	1870		1875		1880		1885		1890		1895	
	Pat.	Mat.	Pat.	Mat.	Pat.	Mat.	Pat.	Mat.	Pat.	Mat.	Pat.	Mat.
<20 years	1	13	—	12	5	10	2	20	4	44	3	25
20-24	21	32	22	26	19	38	23	36	40	53	28	47
25-29	23	18	29	25	24	20	23	10	33	15	22	17
30-34	14	10	10	7	8	3	12	4	16	6	10	4
35-39	4	4	1	3	2	1	4	1	7	—	1	2
40-44	1	—	1	—	1	—	2	—	—	—	1	1
45-49	—	—	—	—	—	—	1	1	1	1	—	—
50-54	—	—	1	—	2	—	—	—	—	—	—	—
55+	—	—	—	—	1	—	—	—	—	—	—	—
∑	64	77	64	73	62	72	67	72	101	119	65	96
Mean age of parents	27.66	24.90	27.34	24.97	27.66	23.82	27.72	22.84	26.81	22.00	26.04	23.02

4.3 Completed family size (m and f): Domestic unit includes grandparents, parents, children, grandchildren, cousins and other relatives. [3]

4.4 Inter-birth-interval (f):

4.5 Age first marriage (m and f):

4.6 Proportion of marriages ending in divorce:



Please note: Data was not available during World War II  
Data Source: U.S. Census Data, Guam Vital Statistics

Fig. 2. Marriage and divorce rates for Guam, 1902-1990.

4.7 Percent marriages polygynous, percent males married polygynously: Not a polygynous society.

4.8 Arranged marriage, bride purchase/service, dowry: The clan leader arranged the marriage, the women were not allowed to marry within the clan, since marriage was thought to expand the clan's status, and gain resources. The night before the wedding, the families meet together and the brides family gives a dowry to the grooms family. This includes edible roots, which are yams and taro. They also give breadfruit, rice, bananas, fish, salt and betel nut. The next day, at daybreak, some of the relatives of the groom go to the brides families house and are given betel nut. At this time the bride is given to her husband. Women from high ranking clans and who were already mothers demanded higher bride prices. [2].

4.9 Inheritance patterns: Matrilineal society.

4.10 Parent-offspring interactions and conflict: Children were not punished by corporal punishment. [2] Parents and grandparents are traditional caretakers of children. [3] Parents would never spank their children, instead they would scold them with loving words. [4].

4.11 Homosexual activities, social attitudes towards homosexuals: Men hug each other and hold hands, but homosexuality is unknown to them. [4]

**4.12 Pattern of exogamy (endogamy):** Women were not allowed to marry within the clan, since marriage was thought to expand the clan's status, and gain resources. [2]

**4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized?:** No partible paternity. Children belonged to the mothers clan even though they were raised on the fathers territory. The mother had ultimate authority over the children. [4]

**4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows")**

**4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?**

**4.16 Occurrence of sexual coercion, rape:** If adultery occurred, the woman and her family had the right to kill the unfaithful husband, or make fun of him, destroy his garden, and home. If the woman committed adultery, the husband's family usually convinced the husband to forgive the woman, though his status may decrease. He can also banish her from the clan, but the children stay with her. [2]

**4.17 Preferential category for spouse (e.g., cross cousin):** Outside of the clan.

**4.18 Do females enjoy sexual freedoms?** Young males and females would go to the *I mangguma' uritao*, which were social houses where young men and women from different clans would meet and develop intimate relationships, and also have premarital sex.[2]

**4.19 Evidence of giving gifts to extramarital partners or extramarital offspring.**

**4.20 If mother dies, whose raises children?** After Spanish influence, the Catholicism influenced their society, thus godparents were installed into their culture. Godparents would look after the child's' material and spiritual needs. Godparents are called *male*. [2] Godparents can include first and second cousins from either mother or fathers line. [3]

**4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females:**

Currently in Guam according to the CIA world fact book:

**Sex ratio:**

at birth: 1.06 male(s)/female

under 15 years: 1.07 male(s)/female

15-64 years: 1.04 male(s)/female

65 years and over: 0.85 male(s)/female

total population: 1.03 male(s)/female (2009 est.)

Total population being: 178,430 (July 2009 est.)

Of that: 37.1% Chamorro [8]

**4.22 Evidence for couvades**

**4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)**

**4.24 Kin avoidance and respect?** As a Chamorro got older, they got higher in status and demanded more respect. Grandparents were higher status than parents, and elder child had a higher status than a younger child. [4]

**4.24 Joking relationships?** If a man committed adultery, the wife may gather her friends who adorned themselves as men and make fun of the husband. [2]

**4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations:** Matrilineal [2] A man became head of his clan through his mother. [4] There were also female clan leaders, of equal status as the male clan leader, and was a first born high ranking female, obtaining the position through the maternal lineage. "Generally, people place priority in the mother's clan line" [3].

**4.26 Incest avoidance rules:** Incest was taboo. [4]

**4.27 Is there a formal marriage ceremony?** Yes, dowry exchange. Kottot, the gift of rice is given. The Fandanggo, the groom's pre-wedding party, celebrating the groom's family gaining a daughter. This is the largest celebration in Chamorro culture. Also the Amotsan Nobia, which is more conservative than the groom's party, with no dancing or music, compared to the groom's party. After Spanish influence, Catholic weddings were installed into their society. [2]

**4.28 In what way(s) does one get a name, change their name, and obtain another name?** Nick names are given, this system is called "better known as". This was developed since it was hard to keep track of everyone's name due to people sharing the same Saint's names, and old clan names. [2]

**4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?)** Females are required to marry outside of the clan. [2] Thus, this speculation gives rise to males marrying a woman from another clan.

## Warfare/homicide

**4.14 Percent adult (male) deaths due to warfare:**

**4.15 Outgroup vs ingroup cause of violent death:** It was said that to die a violent death, ones soul would be tormented forever. The ancestors of an individual was said to protect them from a violent death. A war would end after one of two people would die.[4]

**4.16 Reported causes of in-group and out-group killing:** Battles usually between villages in the name of honor. [2]Also between friends and acquaintances, sometimes over women, and insult to a chief, and territorial or fishing rights, but still between villages. Villages would fight villages, but villages would not ever team up to make a team. Battles also occurred between clans. [4]

**4.17 Number, diversity and relationship with neighboring societies (external relations):** Fought the Spanish in the 1600's in the Spanish -Chamorro Wars. [2] "Gupot" was a way to ease situations where villages, or family alliances would feast in order to establish harmony. Villages would fight villages, but villages would not ever team up to make a team [4] During War World II, the Japanese ordered nearly the entire civilian population into concentration camps. [2]

## 5. Socio-Political organization and interaction

**5.1 Mean local residential (village) group size:** Larger Villages: 50-150 house, Smaller Villages: 6-20 houses. In the 1600's it was reported than around 400 villages were present on the island of Guam. [2].

**5.2 Mobility pattern: (seasonality):** Dry season between January and May; Rainy season between October and December.

“Fanumangan” refers to the rainy season, which is very important, since farmers are able to plant their crops. [2]

**5.3 Political system: (chiefs, clans etc, wealth or status classes):** Traditional Chamorro castes are divided into 2 castes: the Chamorri, which is the highest class, and the Manachang, the lower class. The Chamorri class is further divided into the matao, and acha’ot. There was no centralized government. Politics occurred at a clan or village level. There was a female clan leader, who was the first born, and highest-ranking woman in her clan. Her children overlooked any affairs within the clan. There would be many clans to a village; however, not all clans were equal. A clan’s status depended on their prestige and clan leaders behavior. [2] Lineages were ranked as well, within lineages, families were ranked in importance. [4]

**5.4 Post marital residence:** After the brides breakfast, she, and the wedding guests would go to the groom’s house, where a ceremony was performed called the “guahayi” which signifies the bride taking possession of the house and all its furnishings. [4]

**5.5 Territoriality? (defined boundaries, active defense):** It was not safe to enter another person’s ancestral boundaries, in order to do so, they must show their respect and ask for permission. If anyone ever urinated in a man’s territory, he would get back at them by getting them sick. [4].

**5.6 Social interaction divisions ? (age and sex):** When men reached puberty, they were sent to a bachelors house of their mothers family called Guma’ Uritao. There they learned vital skills and close ties to their cousins, uncles and nephews. Young unmarried woman would be in these houses to provide sexual favors. [2]

**5.7 Special friendships/joking relationships:** Friendship Bonds ancient Chamorros made pacts of eternal friendship, which meant unconditional loyalty and mutual support. [4].

**5.8 Village and house organization:** Some villages were located inland, but most were on the shore, with houses made of plant material, higher class families had houses with stone foundation columns called latte. [3].

**5.9 Specialized village structures (mens’ houses):** When men reached puberty, they were sent to a bachelors house of their mothers family called Guma’ Uritao. There they learned vital skills and close ties to their cousins, uncles and nephews. Young unmarried woman would be in these houses to provide sexual favors. [2]

**5.10 Sleep in hammocks or on ground or elsewhere?** Mats on the ground. [2]

**5.11 Social organization, clans, moieties, lineages, etc:** Clans, lineages, and families. [3]

**5.12 Trade:** Inter-island trade [4]

**5.13 Indications of social hierarchies?** Traditional Chamorro castes are divided into 2 castes: the Chamorri, which is the highest class, and the Manachang, the lower class. The Chamorri class is further divided into the matao, and acha’ot. The matao were the nobles, and high-ranking individuals, and clan and village leaders. The matao, were sailors, warriors, canoe builders, traders and fisherman. To be acha’ot, one had to be demoted to that social class due to punishment. [2]

## 6. Ritual/Ceremony/Religion (RCR)

### 6 Time allocation to RCR:

**6.1 Specialization (shamans and medicine):** 2 types of healers, the suruhānu, and the makāhna. The makahna were spiritual shaman than based the illness on evil spells. They would perform rituals that involve the ancestors skulls. The Suruhanu would mainly use herbal remedies as their way of healing. Suruhanu also engaged in massages, that could potentially heal the body. [2]

**6.2 Stimulants:** Betel nut, which is a mild stimulant. It is chewed during leisure time. It is also addictive. [4]

**6.3 Passage rituals (birth, death, puberty, seasonal):** Right after birth, the baby is cleaned, and then laid on a special mat that was specially made by the godmother and relatives of the child. The godmother and relatives to the child also present baby clothes to the family. The mother takes her first douche, and uses it. It is made out of various herbs. And is supposed to strengthen her vaginal muscles. For the new mother, families are to bring a specially prepared herbal drink. When men reached puberty, they were sent to a bachelors house of their mothers family called Guma’ Uritao. There they learned vital skills and close ties to their cousins, uncles and nephews. Young unmarried woman would be in these houses to provide sexual favors. When someone dies, Chamorros would spend days mourning and chanting until a celebration was held to celebrate the spirits journey to the sky, or heaven. [2]

6.4 Other rituals:

**6.5 Myths (Creation):** Puntan and Fu’una are the creation gods for the Chamorro. These are the only two gods in Chamorro culture. Puntan instructed his sister Fu’una to take apart his body and create the parts of the world. One of his eyes became the sun, the other became the moon, his eyebrows became rainbows, and his back became the earth. [2]

**6.6 Cultural material (art, music, games):** “The *belembaotuyan* is a long single-stringed musical instrument, it is classified as a stick zither.” [2]. Kantan Chamorita, was a type of poetic debate that occurred between clans. Blacksmithing, canoe building, carving, making of Chamorro jewelry and weaving were also big hobbies to do in the Chamorro culture. [2] Historically they played swimming, racing and jumping games. [4]

### 6.7 Sex differences in RCR:

**6.8 Missionary effect:** Spanish missionaries in the 1600’s established Catholicism and Christianity. [2]

6.9 RCR revival: Even though roman Catholicism is installed into the island, many Chamorros still retain their traditional beliefs, still retaining their animistic beliefs. They come together on a certain day called Soul Day, and pay their respects to their ancestors.[3]

**6.10 Death and afterlife beliefs:** If someone died a painful death, they were said to haunt their territory, and play tricks and jokes on you. [3]. If they did not die a painful death, they went to heaven. [2] They believed in animistic believes, and that their ancestors watch over them, and some of them are retained in certain trees and forests. [3]

6.11 Taboo of naming dead people?

6.12 Is there teknonymy?

## 7. Adornment

**7.1 Body paint:** Covering the body with blackened coconut oil for male and female. [2]

**7.2 Piercings:**

**7.3 Haircut:** Men: Anointing the hair black with coconut oil, long beards, some men having very long hair, sometimes tied with a single or double knot, or sometimes worn loose. Some men shaved their heads completely except for a small tuft at the top. Some also had mustaches, but all other facial hair removed. Women: would bleach their hair white entirely or having blond streaks at the tips.[2]

**7.4 Scarification:** Both men and women had “hickeyes”. Women would beat the outside of their lower legs in order to get welts. [2]

**7.5 Adornment (beads, feathers, lip plates, etc.):** Wore necklaces made from seashells and tortoise shells. And also pelvic aprons made from tortoise shells. [2]

**7.6 Ceremonial/Ritual adornment:** The necklaces were a sign of wealth and prestige. [2] The pelvic aprons made of tortoise shells signified the difficulty of obtaining the shells. Also women wore small plaques on their forehead. The plaques and pelvic aprons both signify higher ranking. [2]

**7.7 Sex differences in adornment:**

**7.8 Missionary effect:** After the missionaries from Spain came, traditional jewelry was replaced with rosaries and more westernized types of jewelry. [2] Gold and silver was most likely introduced by the Filipinos and Mexicans. [2]

**7.9 Cultural revival in adornment:** There has been a revival of ancient Chamorro jewelry, men wearing necklaces with pendants such as fishhooks, and crescents, women wearing the orange-colored spondylus disc-shaped pendants. [2]

## 8. Kinship systems

8.1 Sibling classification system: Organized themselves in matrilineal siblings. [3]

**8.2 Sororate, levirate:**

**8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.):** “Brother-sister exchange” marriages are found within Chamorro Society. [9]

## 9. Other interesting cultural features (list them):

### Numbered references

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