

**RESEARCH DESIGN FOR ARCHAEOLOGICAL STUDIES AT
HUMĀTAK SITES OF SAN DIONISIO AREOPAGITA CHURCH AND PALACIO**

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ABSTRACT

The proposed archaeological project will focus on documenting and investigating two Spanish-style buildings at Humātak: the San Dionisio Areopagita Church and Palacio. Archaeological research on Spanish-style architecture at Humātak will provide new insights, and complement existing information that has been drawn from 18th and 19th century documentary sources and artistic representations. Archaeological research will: 1) increase knowledge of Spanish-style architecture at Humātak, 2) enhance the

development of public education about Humåtak, and, 3) strengthen the preservation of Humåtak's rich cultural heritage. Throughout its duration, the project will be undertaken in partnership with Humåtak's local residents, as well as officials for the Guam Preservation Trust, and the Humåtak Community Foundation. Community volunteers and students from the University of Guam will also participate in the project, along with a limited number of university students from Spain and Hawaii.

1. INTRODUCTION

This document summarizes the tasks for the field investigation, data analyses, reporting, and the disposition of materials for a proposed archaeological field study at the Spanish-style buildings known as San Dionisio Areopagita Church and Palacio at Humåtak (Figure 1). At the moment, there has been no documented professional archaeology conducted at either of these two sites. All of the tasks will be undertaken to comply with regulations of Guam's Historic Preservation Office (GHPO).

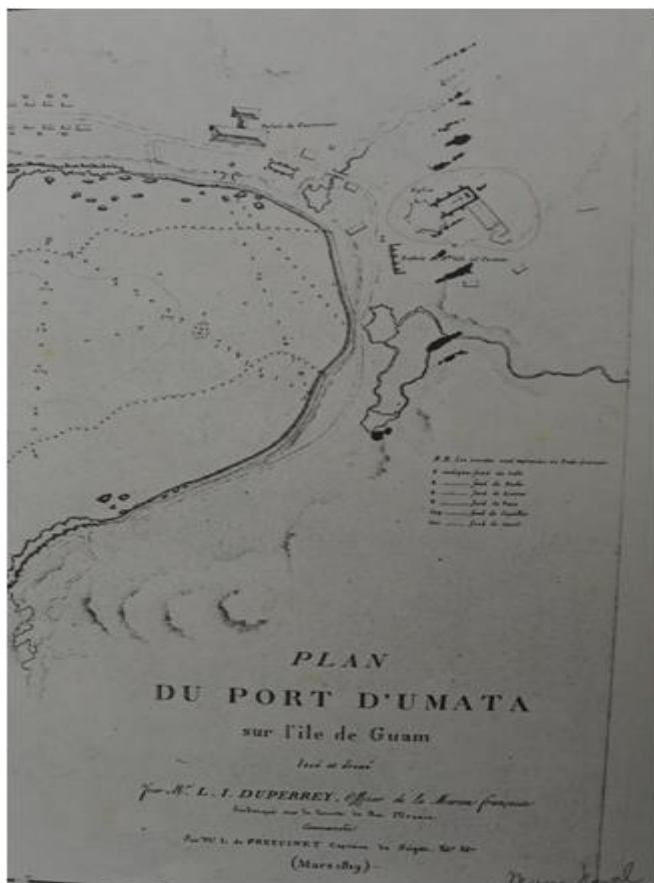


Fig. 1. 1819 Duperrey's map of Humåtak. Both Palacio and San Dionisio church are clearly appreciated in plan. Courtesy of the Spanish Documents Collection (MARC, UOG).

The proposed archaeological fieldwork will be undertaken in the framework of two research projects: “*ABERIGUA. Archaeology of Iberian Cultural Contact and Colonialism in Guam and Marianas (western Pacific)*”, funded by the Palarq Foundation (Spain), and “*Material Culture, Colonialism and Gender in the Pacific. An Approach from Historical Archaeology*,” funded by the Spanish Ministry of Economy and Competitiveness. These projects aim to study and interpret processes of identity, change and continuity that relate to the incorporation of the Marianas Islands by the colonial network of the Spanish empire, with a special emphasis on the consequences of this phenomenon on the local population.

Key personnel for the archaeological investigation will include Dr. Sandra Montón Subías (Research Professor, Universitat Pompeu Fabra, Spain), Dr. James M. Bayman (Professor of Anthropology, University of Hawai‘i-Mānoa, USA), and Dr. Natalia Moragas (Serra Hunter Assistant Professor Fellow, Universitat de Barcelona, Spain). These personnel will directly supervise other fieldworkers, students, and volunteers who may participate in the field effort and laboratory analysis. Field work at the Spanish-style structures will be conducted in partnership with Mr. Enrique Moral de Eusebio (PhD student, Universitat Pompeu Fabra, Spain), Ms. Jacy Jones (PhD student, University of Hawai‘i-Mānoa, USA), Mr. Anthony Alvarez (PhD student, University of Hawai‘i-Mānoa, USA) and Ms. Verónica Peña Filiu (PhD student, Universitat Pompeu Fabra, Spain). All of the foregoing individuals are members of a well-established research team, and all of them have experience in historical archaeology, including the excavation of contact-period latte sites as well as the so-called “Casa Real” in Ritidian, Guam (Bayman et al. 2012; Bayman and Montón-Subías 2015; Montón-Subías and Bayman 2016).

In addition to archaeologists, and considering the interdisciplinary scope of our projects, the research team is also composed of researchers in ethnoarchaeology, anthropology, postcolonial theory, modern history, gender studies, Information and Communication Technologies and Virtual Reality. Key personnel for these dimensions of the project include Dr. Omaira Brunal-Perry (MARC, University of Guam, USA) and Dr. José Luis Ruiz Peinado (Universitat de Barcelona, Spain). This project will harness the knowledge and expertise of researchers and institutions from Guam, Spain and the USA.

Importantly, 2017 fieldwork will also integrate members of the Humåtak local community, through partnerships with [Guam Preservation Trust, Humåtak Community Foundation](#),^[2] as well as students from University of Guam through a field summer school. The field study will thus provide an opportunity for students and volunteers to acquire practical experience and training in archaeology.

The initial session of the proposed field work will be undertaken during June-July 2017, and it will include initial processing of recovered materials (estimated dates for excavation are 26 June-21 July). More detailed artifact assemblage analyses and reporting will be undertaken during fall of 2017 and spring of 2018, since interim reporting is desired for this research program. Due the ongoing nature of the proposed research, permission to extend it will be requested annually.

2. HISTORICAL AND ARCHAEOLOGICAL CONTEXT

As previously stated, the proposed archaeological excavation of the Humåtak's sites will take place within the framework of two research projects that aim to investigate processes of continuity and change related to the inclusion of the Marianas Islands in the colonial network of the Spanish empire.

As is well known, the maritime expansion of the Iberian kingdoms that begun at the end of the Middle Ages has been conceived by scholars from different, even competing, traditions as a substantial turning point in history (Dussel 1995; Gruzinski 2012; Marks 2002; Martínez Shaw and Alfonso 1999; Quijano 2000; Parker 2010; Smith 1776; Wallerstein 1974 or Wolf 1982 are only some examples). It brought profound changes of all kinds: political, social, economic, and, especially after the first 1521 round-the-world voyage, also cognitive and ontological (Montón-Subías et al. 2015). We are not dealing here with changes “in a known world that merely altered some of its traits” but with “changes in the world as such” (Quijano 2000: 547). Needless to say, these early modern interconnections encompassed groups of very different socio-economic complexity, with different –even contrasting- worldviews and ways of being a person, and with historical dynamics guided by values and forces different to Western ones.

It was precisely during the 1521 Magellan-El Cano circumnavigation that first contact between Mariana islanders and Magellan's crew transpired. However, it was not till 1565 that these islands were incorporated into the Hispanic Monarchy, and not till 1668

that the first formal colonization of Guam took place, when Fray Diego Luis de San Vitores landed in the island to establish the first Jesuit mission. Ever since, and for the centuries to come, dramatic changes have taken place.

As previously stated, our project is aimed at investigating these changes, as well as the cultural continuities that have persisted through these historical process. Most specifically, we will be paying attention to changes and continuities in: 1) socio-ecological systems; 2) socio-political systems (with special attention to gender, religion and sexuality); and 3) the sphere of cultural maintenance activities (a set of practices that include food processing and cooking, textile manufacture, socialization of children and organization and maintenance of daily-quotidian spaces).

A long-term approach to colonialism is necessary for understanding this phenomenon in its full breadth (Lightfoot 1995), and our projects share this philosophy. Although much historical scholarship is often centered on the study of modern colonial processes, we will investigate much broader cultural sequences that include pre(historical) developments among local populations, thus bridging the long-debated prehistory/history divide (for instance, Connah 1998; Fredericksen 2000; Lightfoot 1995; Mathews 2007; Wilkie 2005).

Humåtak is a fundamental place to understand the previous processes since it was one of the first and main towns of the Spanish colonial administration in Guam. In fact, Humåtak has a very long-term occupation sequence: from “prehistory” to the present. Consequently, it is a perfect location for studying long-term historical processes. Moreover, n, Humåtak is today a locus of collective memory. It is here where traditional historiography situates Magellan’s first landing in the Pacific (and Guam). It was also here where, since its implementation in 1965 and thanks to the existence of fresh water springs, the Manila galleon stopped during its journeys from Acapulco to Manila. Therefore, it must have also been here where the most acute contacts between the natives of Guam and the galleon’s international crew took place during ss the protracted period of contact that followed the wake of Magellan’s expedition in 1521. After 1668, when the formal colonization of Guam began to take place, Humåtak retained this function until the termination of the galleon trade in 1815. Undoubtedly, this trade ensured that the town of Humåtak is a privileged place to understand the international commercial dynamics of the Hispanic Empire. Of equal importance, it also informs

scholarly research on the impact of the galleon trade on on Guam's local island population.

When governor Quiroga instigated the *reducción* of the 1680s, Humåtak became one of Guam's primary villages. According to governor Felipe de la Corte y Ruano's historical account, *Memoria (1870)*, Quiroga moved his residence to Humåtak. A series of fortifications were later constructed (see Delgadillo et al. 1979, Driver and Perry 1994). First, Bateria Nuestra Señora del Carmen, followed by Fort Santo Angel, Fort San Jose and Fort Soledad. Together, Umatac and Hagatna were the main towns for the Spanish administration in Guam, and they were physically linked by el Camino Real. These forts, together with the Church of San Dionisio, the Governor's Palace, the contact period settlements, and the as-yet unlocated *reducción* village in the area stand as archaeological witnesses of colonial processes that spanned the 17th, 18th, and 19th centuries. Recovering material culture from these locales is paramount to understanding the dynamics of cultural contact and colonialism in its full magnitude.

There has been no documented professional archaeology undertaken at San Dionisio and Palacio, the two enclaves that we propose to investigate during June-July 2017. Archaeological fieldwork at Humåtak has been conducted, however, at Fort Nuestra Señora de la Soledad and Fort San Jose (see, for instance, Moore & McNerney 1984), and at prehistoric sites as salvage excavations (see, for instance, Moore 1989, Brown 1990). Thus, current knowledge about the two previous historic sites comes from historical written texts and gravures and artistic representations made in the 18th and 19th century. Like other buildings in the island, they have been affected by a long history of natural disasters, historical events, and economic development. San Dionisio must have been one of the first Jesuit churches in Guam. Initially a church of thatch, it was destroyed by a typhoon and reconstructed in stone (at least in its foundations) by 1680. This church was destroyed again by another typhoon and reconstructed in 1693, this time entirely in stone. In 1848, an earthquake destroyed both San Dionisio and the Palacio. Governor Olive, writing in his 1887 *Islas Marianas. Ligeros Apuntes acerca de las mismas, Porvenir al que pueden y deben aspirar, y ayuda que ha de prestar la administración para conseguirlo*, noted that the Palacio was in ruins, and that San Dionisio church was made of mamposteria and covered by a roof made of *jigay* or *nete*. A bit earlier, in 1870, governor Felipe de la Corte, had written in his *Memory* that the Casa Real (the governor's palace) was a mamposteria structure roofed with tiles. He

also mentions that Casa Real was the governor's residence when they went to Humåtak when the galleon arrived. He also mentions that the palace was reconstructed to a smaller scale after being destroyed by an earthquake, and that the church was also made of mamposteria.

The disposition of the main buildings in Humåtak remained quite unaffected until the 20th century. In 1939, the new church (the present San Dionisio church) was apparently constructed in close vicinity to the Palacio structure. As we will explain later, our proposed investigation aims to elucidate how the construction of the new church affected the Palacio remains. In historical gravures and maps, the Palace of the Governor (or "Casa Real") is represented as the main building in town. In 1792 Fernando Brambilla's gravure and in 1819 Duperrey's maps, the building is integrated by three structures (see fig. 1), which could be interpreted that, besides the residence of the Governor, at least two administrative buildings or warehouses may have also existed. In any case, it is necessary to conduct systematic archaeological excavations to verify this conclusion.

3. OBJECTIVES OF THE PROPOSED ARCHAEOLOGICAL RESEARCH

The proposed archaeological research for 2017 will document and study the Spanish-style structures and material culture of San Dionisio Areopagita Church and the Palace of the Governor (Palacio). Archaeological investigations at the Spanish-style structures will be undertaken to examine a variety of research questions including (but not limited to) the following goals:

1. To document and to understand the archaeological sequence of the two sites (from construction to abandonment) so that we can examine their similarities and differences.
2. To understand the ways in which the cultural assemblages (e.g., food remains, ceramics) from the Spanish-style buildings are similar or different from those at previously excavated pre-Spanish latte site assemblages at Humåtak.
3. To understand how the cultural assemblages (e.g., food remains, ceramics) from the Palacio are similar or different from those at the previously excavated Governor's Palace at Hagåtña.
4. To understand how the construction technology of the Spanish-style buildings at Humåtak compare with other Spanish-style buildings on Guam.

5. To clarify whether or not the construction of the new San Dionisio church (1936-1939) affected the Palacio. According to historical maps (figure 1), the Palace of the Governor was a tripartite building, but we do not know if the original structure is still preserved since the new church was constructed in close proximity, and may thus have disturbed part (if not most) of the Palacio. The 2017 archaeological research aims to elucidate which parts (if any) of the Palacio are still preserved; if in situ remnants are discovered, they will be mapped and documented..
6. To address issues related to future architectural stabilization/restoration needs.

4. METHODS

Our project will combine archival, fieldwork and laboratory research.

1) Archival Research. Archival research will be conducted to complement historical documentation that we have already at hand for the two buildings that we propose to excavate. A portion of this archival research will be undertaken prior to the field research.

At present, we have been working at MARC's Spanish Document Collection archives. This documentation mainly includes archaeological reports and historical cartography, gravures, censuses and governor's memories. In addition, we will research whether or not further information can be found at .Biblioteca Nacional de España (Madrid, España), Archivo General de Índias (Sevilla, España), Archivo General de Simancas (Simancas ,España), Archivo General de Torre de Pombo (Lisboa, Portugal), Archivo Generalde la Nación (Ciudad de México, México) and Archivo de la Compañía Neerlandesa de las Indias Occidentales (Amsterdam, Holland).

2) Fieldwork Research. Archaeological excavations will take place both in the San. Dionisio Areopagita church and in the Palacio during June-July 2017. Excavations will be undertaken using 2 by 2 m units that will follow natural strata whenever possible. Natural strata will be sub-divided, if necessary, into arbitrary 10 cm levels. Moreover, 10 cm levels will be also used if natural strata are not visible.

Cultural deposits during excavations will be sieved using wire-mesh (1/8-inch or less) to ensure complete recovery of artifacts and other archaeological materials (e.g., fish bone, charcoal, etc.). Samples of excavated matrix will also be collected for flotation to

recover macrobotanical (e.g., plant charcoal) and microbotanical (e.g., pollen, phytoliths) remains. The sediments will also be subjected to micromorphological analyses.

At San Dionisio, three 2 x 2 meter units after clearing the area (two inside the church and one in the front terrace) will be opened. Building construction materials will be saved to facilitate the future restoration of the building.

At Palacio, in situ remnants of the original structure will be followed after the area has been cleared of vegetation and other debris. Depending on what we encounter, we will open one or two 2 x 2 meter units. Ideally, one of the units will be located inside the structure, and, another one, adjacent to exterior face of the remaining wall.

Documentation of the excavation will include the completion of field journals, standardized forms, feature drawings (e.g., profile and planview maps), and photographs.

3) Laboratory Research and Assemblage Analyses. Initial laboratory research (artifact processing matrix sample flotation) will be conducted during the excavation, in the Humáak's Centre[3]. The recovery and analysis of the excavated assemblages will to the following procedures:

1. All recovered cultural assemblages (e.g., artifacts, food remains, and charcoal) will be processed and sorted by material type and catalogued for curation.
2. Pottery will be described in terms of size, thickness, presence of inclusions, vessel part, evidence of production, and surface treatment.
3. Stone, shell, metal and non-ceramic artifacts will be described with respect to their material type and form.
4. Faunal remains will be sorted into major taxonomic categories, counted, and weighed by provenience and recorded in standard tabular form.
5. Preserved botanical remains will be examined to potentially identify ancient starch, pollen, phytolith, and other remains.
6. All artifacts will be counted and weighed by provenience, and these values will be compiled in standard tabular format for comparison of location and stratigraphic context.
7. In the event that human remains are encountered, they will be documented

following the procedures described in section 10. This documentation will also comply with Guam Executive Order 89-24, as well as guidelines of the Guam Historic Preservation Division regarding the treatment of human remains.

5. EXPECTED RESULTS

We expect that excavations at San Dionisio and Palacio will: 1) Refine knowledge of the cultural sequence and construction technology of architecture at both sites; 2) Enable an evaluation of the condition of the footings and foundations at the two buildings; 3) Provide information on the kinds of material culture (e.g., ceramics, metal) and other assemblages (e.g., faunal remains) that were made, imported, used, and discarded in the vicinity of the two buildings. The research also promises to yield a well-documented collection of artifacts and other cultural materials that could be used for developing a public education program that includes museum exhibits. The archaeological maps, field notes, and other documents that will be generated by the project will also be useful for other researchers who seek to study Spanish-style architecture elsewhere on the island, elsewhere in the Pacific, and elsewhere in the world. The project will also provide local children, UOG students, and other community volunteers the opportunity to participate in archaeological research about Guam's rich history and culture.

6. REPORTING OF STUDY

Reporting for the field study will adhere to the following schedule

1. On a daily basis, the findings of the excavation will be reported to officials at the Guam Preservation Trust, and the Humatak Community Foundation.
2. A letter that summarizes the field work will be provided to GHPO following the conclusion of the 2017 field investigation
3. Upon completion of the excavations, a comprehensive report will be provided in draft form for review by GHPO, and a final version prepared within 45 days of receipt of any review comments.

The findings of the fieldwork and follow-up analysis will be shared with GHPO to

enhance both public education and interpretation at the sites. Findings of the research will also be prepared and submitted for publication in scholarly journals in archaeology and related disciplines. To enhance community outreach, the project findings will also be shared with local educational venues (e.g., Guampedia website).

7. DISPOSITION OF MATERIALS

The University of Guam has a curation chamber in the Archaeology Office of the Micronesian Area Research Center (MARC). The separate rooms in the office suite are designated for: a) main office space; b) equipment storage; c) materials wet processing; d) materials dry processing; and e) curation room. The curation room has its own fire-shield door, theft alarm system, video camera monitoring, rolling metal shelving storage, archival boxes and plastic bags, database management system for collection, air conditioned environment, fire-suppressant system, pest control, and other protocols in place[4].

8. OUTCOMES AND BENEFITS

Our project is committed to disseminate results to different target audiences (including specialized and not specialized public). The archaeological research will thus generate outcomes that will benefit both archaeology and the broader public: 1) It will increase knowledge of Spanish-style architecture at Humåtak; 2) It will provide new, substantive information that will enhance public education; and 3) It will strengthen cultural resource management.

Our dissemination plan and outreach activities include:

1. Publication in major academic journals.
2. Contributions and session's organization in main international symposia.
3. Organization of a specialized workshop.
4. Blogs, permanent and updated web page.
5. Contributions to social media.
5. Open data transfer.

6. A travelling bilateral exhibition.

7. Public talks and booklets for the local community and schoolchildren.

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10. PROTOCOL IN THE EVENT OF DISCOVERY OF HUMAN REMAINS

In the event that human remains are encountered during archaeological excavations, a set of protocols will be followed for ensuring respectful treatment of the remains. The preferred strategy always will be to preserve human remains in place and to adjust the archaeological research to avoid any adverse effects. All work will accord with Guam Executive Order 89-24, which states: “Scientific, medical or other study shall be restricted to the minimum necessary to ascertain cultural or ethnic associations, and to address significant research questions.” The methods of the planned archaeological excavation will not create adverse impacts on any human remains, but the careful excavation process potentially will uncover human remains which can be preserved in place. Specifically, the methods of careful hand- excavation with small hand-held tools will remove no more than a few sq cm of sediment at any time. If human remains are encountered, then the following tasks will be performed:

1. All work will stop in the vicinity of the discovery, and the area will be inspected for stability and security.
2. The exposed human remains will be photographed, mapped, and described in sufficient detail to clarify the number of elements, size, condition, stratigraphic association, and position. Based on these observations, the number of represented individuals and cultural associations can be ascertained with the minimum intrusion as stated in Guam Executive Order 89-24.
3. The surrounding sedimentary matrix will be inspected for signs of further intact human remains, and any such findings again will be photographed, mapped, and described in sufficient detail to clarify the number of elements, size, condition, stratigraphic association, and position. Based on these observations, the number of represented individuals and cultural associations can be ascertained with the minimum intrusion as stated in Guam Executive Order 89-24.

4. The location of the discovery will be secured to prevent any inadvertent disturbance.
6. A layer of protective landscape fabric will be emplaced over any exposed human remains.