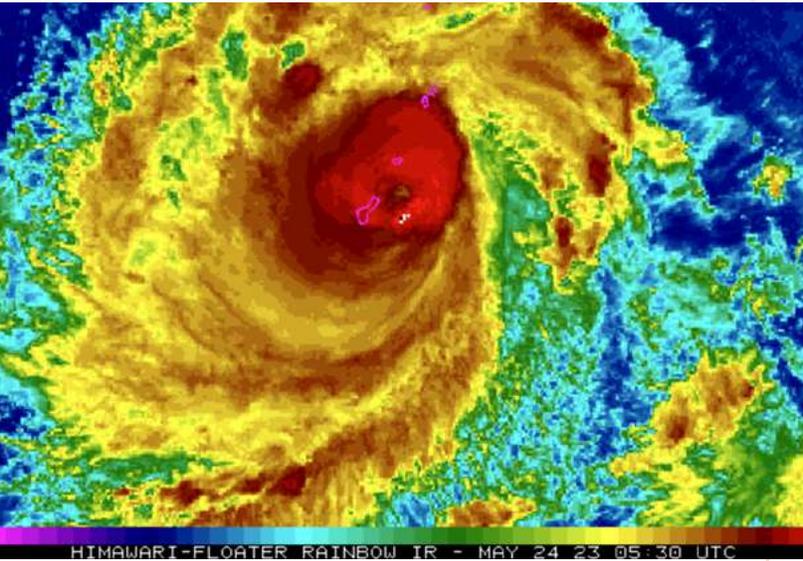




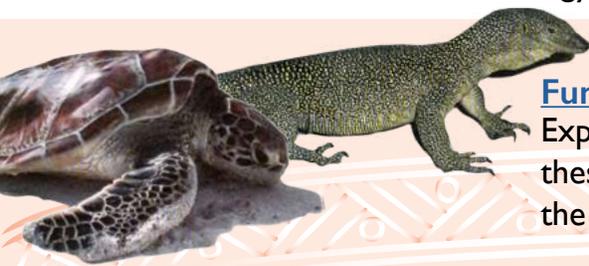
## Realigning Pulans Manānaf yan Semu

With disruptions and delays caused by Typhoon Mawar, to realign our pulan newsletters with the lunar cycle, we combined two pulans in this issue! To our ancestors, pulan Manānaf signified a time to go on all fours or crawl on the ground. It was hard to imagine what they were referring to. However, during Manānaf’s gualafon (full moons) on July 3, one could see punglao (crabs) crawling along roadways and technically on “all fours!”

With pulan Semu, debuting over the Marianas on July 18, we could not find any recorded meaning. What we do know from our natural environment and over the past several decades of World War II commemorations in Guam and the Northern Marianas, Semu’s lunar phases are often hindered because of our wet season or *Fanuchanan*.



In the [Marianas](#), archeologists have tried to examine how environmental changes may have impacted our ancestors who began occupying these islands 4,000 years ago. As masterful seafarers, they adapted to a tropical environment while facing frequent typhoons, periods of drought and occasional earthquakes and tsunamis. Based on [research](#) of the climate and geology of the region, the Marianas archipelago also experienced significant changes in sea level and landscape topography that affected the kinds of plants and animals that thrived as well as human [settlement patterns](#). When an environment changes, the ways in which a population interacts with that environment may change as well. Activities may be altered; new tools and technology may develop; or different rituals and customs may be established.



**Fun facts with “The Nature Facts”**  
Explore Fish and wildlife sheets with these creatures crawling on land and in the sea.



## Post-Mawar: A Time for Restoration

In the wake of Typhoon Mawar, which pommelled Guam and Luta on May 28 with extraordinary force, we find ourselves in an interesting period of making sense of what happened and moving forward. No doubt the ancient inhabitants of the Marianas had to deal with devastating storms back in the day. Very likely, people retreated to find safety in the island's numerous caves and rode out the storm, similar to the way we hunker down in our concrete homes and shelters today. Although they did not have to wait weeks for their power to turn back on, we can imagine them facing similar challenges at the end of the storm—damage to homes and loss of resources and food plants or gardens.

Going through a natural disaster is a very humbling experience. Everyone is vulnerable to the effects of the disaster; it does not distinguish between rich or poor, haves and have nots, or good people and those of questionable character. All feel the effects in one way or another.

The period after a devastating storm is often referred to as a recovery period—homes are rebuilt, food and water are doled out, power lines are repaired. These are all done in an effort to “return to normal,” back to the way things were before the storm. Another way to view this period is as a time of restoration, not just recovery. Now is a time to reinvigorate, strengthen, build up, rejuvenate. We can reflect on this time as an opportunity to breathe new life into our islands, and strengthen our communities and the connections that define us.



1944 Survivors of World War II • MARC 1962 Typhoon Karen, Dededo • MARC 2010 Santa Rita Liberation float

In this newsletter, we also recognize the memory and spirit of the events and people that died and those that survived the Japanese Occupation and American recapture of Guam during World War II. Liberation Day, for all its complicated meanings, is still an important holiday for the CHamoru/Chamorro people. In the Northern Marianas, Liberation Day is celebrated on July 4th, commemorating the opening of the civilian internment camps at Susupe, Saipan and on Tinian. In Guam, July 21st commemorates the American invasion and eventual liberation of the CHamorus/Chamorros from the concentration camps and the end of Japanese military rule. War, like typhoons, brings fear, confusion, devastation and humility. Both require long periods of recovery and reconstruction—and restorative energy. According to the CHamoru/Chamorro calendar, we reached the end of Mananaf, “to crawl on all fours,” an act of humility, and approaching the beginning of Semu. Wars and typhoons are catalysts of great change. We have been humbled by our experiences, and move forward to a new moon and new possibilities.

## Historical – Typhoons in the past:

November 14, 1870: Typhoon Karen, possibly one of the strongest typhoons to hit Guam, occurred on November 11, 1962. The New York Times reported that the island was struck by 200 mile-per-hour winds. The federal aid provided in the aftermath of the typhoon helped in the rebuilding of the island and advanced the use of concrete for homes and other structures.

In 1870, Augustinian priest, Father Aniceto Ibanez del Carmen, chronicled a typhoon that struck on November 15<sup>th</sup>. Though probably not as strong as Karen, it shows the unpredictable nature of these storms and their destructive power: “November fourteenth dawned with the wind blowing from the north. In the afternoon, it blew from the northwest and, by sundown, the sky was a fiery bronze. That night the wind was very strong, and by the morning of the fifteenth, it had become a typhoon. There was little destruction in Agaña, although the houses suffered some damage. The pretty eight to ten-ton launch that belonged to Mr. Ricardo Millinchamp and don Juan de León Guerrero was destroyed. It had provided good service plying back and forth to the northern islands. The Chorrito Road was destroyed and the bridges damaged I do not know what destruction took place in the pueblos. The typhoon struck from the northeast, shifted to the west and southwest and finally to the south.” (Ibanez de Carmen, 1976, translated by M. Driver).

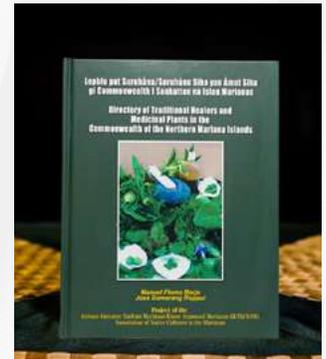


## HELP REPAIR GUMA' YO'AMTE

Book Drive made possible by I Inetnon Kotturan yan Ámot Natibu, Hâya Foundation & Guampedia

Hâya Foundation is seeking donations to repair the damages sustained by Guma' Yo'ámte due to Typhoon Mawar, estimated at \$27,540.00.

For a minimum donation of \$130.00, each donor will receive a limited edition copy of the Directory of Traditional Healers and Medicinal Plants in the Commonwealth of the Northern Mariana Islands | Lepblu put Suruhânu/Suruhânu Siha yan Ámut Siha gi Commonwealth I Sankattan na Islan Marianas (written in English and Chamorro) by Manuel Flores Borja and Jose Somorang Roppul.



**All donations will help Guma' Yo'ámte Center at Sagan Kotturan Chamorro to repair damages caused by Typhoon Mawar.**

Donations are welcomed through Guampedia's Online Heritage Giftshop. Books will be mailed out for all off-island donations. Local pickup option available for on-island donations.



## Cultivating the Land

After typhoons or during lots of rain, it is a great time to plant down coconut, banana, papaya trees, taro, sweet potato, seedlings of watermelon, winter melon, canary melon, tomato, calamansi, lemon, and peppers. For the seeds will germinate well during high humidity and will flourish until harvest time during the dry season.



## Regional Feature

### Micronesia’s “Typhoon of War”

In their book *The Typhoon of War*, authors Lin Poyer, Suzanne Falgout, and Laurence Carucci recount Micronesian experiences of World War II. Like the Northern Marianas, the islands of greater Micronesia were Japanese territories. Under Japanese colonial rule, Micronesians spent the war years in construction, agricultural and manufacturing projects. Many were forced to relocate, life was disrupted, and food became scarce. As the war continued, and the Americans took over sea lanes, Japanese troops were stranded and treated Micronesians with greater hostility and violence. American forces attacked Kwajalein and Saipan and bombed Chuuk almost daily for nearly one and a half years. The authors describe Micronesians as “remarkably generous in their judgement of both Japanese and Americans.

They acknowledge the extreme circumstances that led some Japanese soldiers to resort to harsh measures...and [that] Americans were at war with the Japanese and not them.” But overall, the experience of war among the islands of Micronesia was as varied as the islands themselves. Like a typhoon, also fairly common in these islands, the “war forced a rethinking of cultural values and it expanded Islanders’ knowledge of global, military, political and economic realities. World War II in Micronesia meant, in short, both terrible suffering and momentous change. Nothing would ever be the same again.” (From *Typhoon of War*, L. Poyer, S. Falgout and L. Carucci, 2001, University of Hawaii Press)

### Featured profiles of war survivors.



**Sylvia Iglesias San Nicolas Punzalan**

A survivor who was 14 years old at the start of the war, Sylvia Punzalan recalls how the tragic events of war actually brought her family closer. The seclusion from others made the family stronger, whether through sharing, giving, or helping. This came out during the daily routines at the ranch.



**Beatrice Flores Emsley**

Beatrice Peredo Flores Emsley (1929-1995) a survivor of the Japanese Occupation on Guam during World War II, and subsequently, as the voice of fellow CHamoru/ Chamorro survivors with her powerful testimonies for the Guam War Reparations Commission in the late 1980s and early 1990s.