
Documents 1670E

Early descriptions of the Mariana Islands by the Jesuit missionaries

Warning by the translator and editor.

The following primary-source documents are important mainly because they correct a few minor, and not so minor, errors and misconceptions introduced by later writers who did not have a first-hand knowledge of the islands. This remark applies even to Fr. García, Fr. Sanvitores' biographer, when he quoted this document in an edited form.

The present document reveals, among other things, that **Agaña was not the biggest place in Guam in 1668 and the population of Guam was at best 20,000 souls. In fact, the missionaries had baptized only 6,000 Guamanians by 1670, and there were no more than 30,000 inhabitants in the whole archipelago. Other, smaller, misconceptions will be pointed out in the footnotes.**

E1. Version 1 found in Paris

Source: A copy of the original is in BNP, ms. n° ESP 324, fol. 206-207.

Notes: The original text of the Paris copy is shown on facing pages for those who wish to check my translation which is as follows. The list of ports is to be compared to those in Doc. 1670G in Vol. 5.

BNP ms. n° ESP 324, fol. 206-207.

De las Islas Marianas, antes de Ladrones.

Las islas Marianas que antes se llamaron las islas de los Ladrones y que se reduxeron a nuestra Fé en 1668 son estas:

La isla Guan, que hoy se llama S. Juan

Zarpana, ya S. Ana

Aguigan, ya S. Angel

Tinian, ya Buenavista Mariana

Saypan, ya S. Joseph

Anatagan, ya S. Joachin

Sarigan, ya S. Carlos

Guguan, ya S. Phelipe

Mamagan, ya la Concepcion

Pagan, ya S. Ignacio

Agrigan, ya S. Francisco Xaverio

El Sabado 16 de Junio de 1668 entraron en las islas Marianas seis Jesuitas, el superior de todos es el P're Diego Luis de San Vitores. Tomaron tierra en la isla de Guan que se llama oy S. Juan, y vinieron al pueblo de Agadña que ahora se llama S. Ignacio. Estas islas corren desde la isla de Guan hasta la isla de Agrigan, sin muchas obras que ai en esta cordillera que se continua desde la tierra Austral antes incognita hasta el Japon, en las quales ay innumerables almas.

No tienen los Marianos Republica ni cabeza, porque los Principales o Cavalleros a quien llaman Chamorris no tienen authoridad sobre los demas sino solo respeto o reverencia; conservan los apellidos de sus mayores, e por lo mas estos Cavalleros se han recojido en la isla de Guan por la bondad del agua.

Estas onze islas tienen una misma lengua. Toda la gente aun la de los montes vive en poblaciones. No conocian la idolatria hasta que un Chino se lo enseñó. No usan de vino ni otro licor que embriague. No tienen mas que una muger, y no se hallan entre ellos las torpezas que ai en otras naciones nonobstante su desnudez, forçossa por carezer de vestidos. El temple es mejor que el de Philipinas, y ay en ellas una fruta que se llama Rimai, o Furao, que assada y cocida tiene el sabor de pan tierno, y tiene cocos.

La isla de Guan oy de S. Juan, que es de los mayores, a que han entrado los Padres, aunque no la mayor tiene en 35 leguas de box, 180 pueblos, en la playa son los mayores de a sesenta, de a ciento y de a ciento cinquenta cassas. En el monte los ay de veinte, con que tendra esta isla veinte mil almas, y passan los bautizados de seis mil. Las otras islas son menores, exceptuando la de S. Franc° Xavier que tiene 50 leguas de box, y en todas ha sido grande el fruto porque juntando los bautismos de las onze islas desde 16 de Junio de 1668 hasta 15 de Maio de 1669 llegan a 14000 los bautizados.

Tienen los padres su principal residencia en la isla de S. Juan con una iglesia en el pueblo de Agadña y S. Ignacio, que tiene solo 53 cassas.

Of the Mariana Islands, formerly the Ladrones.

The Mariana Islands which were previously called the islands of the Ladrones and that have been reduced to our Faith in 1668 are these:¹

The island of Guan, now called San Juan;

Zarpana, now Santo Ana;²

Aguigan, now Santo Angel;³

Tinian, now Buenavista Mariana;

Saypan, now San José;⁴

Anatagan, now San Joachin;⁵

Sarigan, now San Carlos;

Guguan, now San Felipe;

Mamagan [sic], now Concepción;⁶

Pagan, now San Ignacio;⁷

Agrigan, now San Francisco Xavier.

On Saturday 16 June 1668, six Jesuits came into the Mariana Islands, with Fr. Diego Luis de San Vitores as their superior. They landed at the island of Guan which is now called San Juan, and they came to the town of Agaña which is now called San Ignacio. These islands run from the island of Guan as far as the island of Agrigan, without many works⁸ present in this chain of islands which extends from the Austral Land, previously unknown, as far as Japan, [and] in which there are many souls.⁹

1 Ed. note: These 11, out of 13, were visited by the missionaries in 1668; two more were visited in 1669 (see below).

2 Ed. note: The natives called it Rota (see below) and Saipan was, in fact, also called by the natives Big Zarpana, and may thus have at one time called Rota, Small Zarpana. Many place names were also duplicated from one island to another, e.g. Tumhon, Sonson, etc.

3 Ed. note: The full (new) name seems to have been Santo Angel **Custode**, i.e. Guardian Angel. One missionary letter mentions, incorrectly, that the villages of Sumarrago [North Sumay] and Oprao [Ipao?] were on the island called San Gabriel. So, even among early missionaries there was some confusion between Aguigan [also written Agiguan, Aguijan today] and Agrigan.

4 Ed. note: Also written Tenian, and San Joseph respectively. The Spanish written form Joseph was always pronounced Josè, or José.

5 Ed. note: Probably pronounced correctly as the Anatahan of today, as Spanish letters -j, -h, and -x are often interchangeable.

6 Ed. note: Transcription error for Alamagan.

7 Ed. note: Sometimes called the island of the Volcanoes [plural], no doubt because Pagan had two of them even then. Later navigators referred to Asunción when they said Volcano Island (in the Marianas). Later navigators applied the name to an island group further north, i.e. the modern Volcano, or Sulphur, Islands, now part of the Ogasawara Archipelago with the Bonin Islands.

8 Ed. note: I think the author means "without many difficulties or dangers to navigation."

9 Ed. note: Read, as usual, inhabitants.

Viente años [h]a que una tempesta truxo un Sangley Chino llamado Checo Polatra [sic], el qual passaba en champan desde Manila a Terrenate. Quidosse en la isla y en este tiempo ha inficionado a muchos de los islenos con idolatrías, ma [=pero] despues desenganose el china y fue bautizado.

El pueblo de Hanun en la isla de Guan es de cien cassas.

El pueblo de Segua oy llamado S. Carlos en la isla de Tinian, y tambien el pueblo de Tavisay llamado S. Januario en la misma isla.

El pueblo de Mochon llamado ya S. Francisco Xavier de la isla de S. Ana.

El pueblo de Tarraifac en la isla de S. Juan en la isla de S. Juan, como anco [sic] Niti-chan.

Pigpug pueblo de la isla de S. Juan, oy llamado del triumpho de la Cruz.

Funon y Opian pueblos de la isla de Seypan.

Sumarrago y Opao pueblos de la islas de S. Francisco Xaverio.

Las islas Marianas hasta oy descubiertas son treze alombradas con la luz de el S. Evangelio, ay otras dos bien pobladas mas al Sur a distancia de tres jornadas, sin las otras innumerables que se continuan hasta la tierra Austral antes incognita, y por la vanda del Norte hasta el Japon, que dista seis jornadas de la isla de S. Lorenzo que es la ultima de las que se pueden alcanzar con las embarcaciones de aquesta tierra. Estas treze islas estan situadas desde treze hasta veintidos grados poco mas o menos hazia el norte, començando en el Sursud[ueste] van arrematas en el Nornord[ueste], formando la figura de una media luna, distan poco unas islas de otras, y la que mas jornada de un dia.

Ha hallado en estas islas algunos puertos a proposito para dar fondo las Naos que van de Mexico a las Philipinas, la diligencia de D. Juan de Santa Cruz Capitan de estas islas por orden del Governador de las Philipinas. En la isla de Guan ya S. Juan tiene 7 puertos. El de S. Antonio que cae a la parte del Oeste en frente de un pueblo llamado Haoj [sic], en el qual puerto ay dos rios por hazer aguada. Otro puerto, donde estuvo el Olandes los años passados cossa de tres meses, distante media legua de una punta que divide la ensenada de S. Antonio hazia la vanda del Sur, frente de el pueblo Heimatag [sic], tiene muy buen rio. Prosiguiendo por la vanda del Sur se halla el tercero puerto a tres leguas de distancia en frente de el pueblo Habadian; tiene algun abrigo del Oeste y mas del Norte, pero carece de rio. Caminando otras tres leguas hazia el leste se hallan dos ensenadas divididas con una punta de tierra con dos rios, la primera frente a el pueblo Pigpug, y la segunda mas al leste frente de el pueblo Isig; tienen buen abrigo al Oeste y bastante defensa de los otros vientos. Saliendo de el puerto de S. Antonio, y caminando a la vanda del Norte a un tiro de mosquete se halla otro puerto fronte de el pueblo Taragrighan con buena agua de dos rios que tiene a los lados. Prosiguiendo mas al Norte cerca del pueblo de S. Ignacio de Agadna donde esta la principal iglesia de los Padres, frontero de un falleron que mira al Oesnoroeste a distancia de un tiro de un carbuz [sic] de dho falleron se halla mui buen fondo, e de arena y tierra en 18 brazas, y dos tiros de mosquete de el falleron fondo de 16 brazas, pen[en]trando mas un tiro de Arcabuz de distancia a tierra se halla fondo de ventidos brazas, tiene buen rio, que

The Mariana people do not have a republic nor a governor,¹ because the Principals or Gentlemen whom they call *Chamorris*² have no authority over the rest, except for respect or reverence; they keep the names of their seniors,³ and most of them have gathered at the island of Guan on account of the abundance of water.

These 11 islands have the same language throughout. The whole population lives in settlements, even those in the interior.⁴ They did not know idolatry until a Chinaman taught it to them.⁵ They do not make use of wine or other intoxicating beverage. They do not have more than one wife, and there are not among them the depravities that are in other nations, in spite of their nakedness, a necessary one on account of a lack of clothes. The climate is better than that of the Philippines, and the islands contain a fruit called *Rimai*, or *Furao*, that tastes like warm bread⁶ when roasted and cooked.

The island of Guan, now San Juan, which is one of the larger ones, where the Fathers have come in, although it is not the largest,⁷ is 35 leagues in circuit, and has 180 villages, the larger ones being on the seashore and containing some 60, 100, or 150 houses [each].⁸ In the interior, some villages have 20 houses, so that would make the population of this island 20,000 souls, and the number of baptized ones 6,000.⁹ The other islands are smaller, except for that of St. Francis Xavier [i.e. Agrigan] which is 50 leagues in circuit. In all of them the fruit has been great, because, adding the numbers of those baptized in the 11 islands between 15 June 1668 and 15 May 1669, the total comes up to 14,000 baptized.

[fol. 206v]

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- 1 Ed. note: A literal translation that could also mean: "They do not have a regular type of government or a paramount chief." The word "cabeza", however, could also mean capital (town).
 - 2 Ed. note: The word Principals is Spanglish for leaders, or leading men, in other words, chiefs (without authority, as he adds). So, it seems correct that the chiefly class only was referred to as the Chamorris, a term which was later corrupted to Chamorros (I think because the Spanish joked that they were 'shorn', or 'bald' people). The origin of the word, as I have pointed out earlier (HM2: 95) was the expression "chamor mauri", i.e. good friend(s).
 - 3 Ed. note: A probable indication that their name, if not their title, was hereditary. That would explain why there was a large number of Chamorris, or chiefs, without any political authority.
 - 4 Ed. note: The Spanish word "monte" usually meant "the bush" (like the Filipino word "bundok") and not hill, or mountain. The Spanish word for mountain was even then "montaña", or "sierra". As applied to Guam, it meant the interior of the island, perhaps, but not necessarily in the hills.
 - 5 Ed. note: The ancient Chamorros always had a respect for the skulls and bones of their ancestors. What Choco, the Chinaman, taught them was the making of idol images out of pieces of wood and the carving of them on tree trunks.
 - 6 Ed. note: Meaning freshly-cooked bread.
 - 7 Ed. note: For some reason, the author was then under the delusion that Agrigan was the largest.
 - 8 Ed. note: No wonder they judged the size of Agaña to be very small, with only 50 houses (see below).
 - 9 Ed. note: A far cry from the earlier, inflated, figure of 13,000 baptisms in the first year... some of which were done hastily and were later ordered redone *sub conditione* by the Jesuit General. The low number is impressive as is. The higher figure applied to the island group as a whole (see below).

sale en medio de la ensenada, esta abrigado de todos los vientos, y parece el puerto mejor de esta isla de S. Juan.

En la isla de Zarpana ya S. Ana que los naturales llaman Roba [sic], ai un puerto donde dio fondo el Olandés con los tres naos arriba dellas [=dichas?], esta en frente de el pueblo Soçanrrago ya S. Pedro y mira al Norueste. Una legua de distancia al Sur ay otro puerto con buen fondo y abrigo de todos vientos.

En la isla de Saypan, que ya se llama S. Joseph, vulgarmente el Zarpana grande, ai buen puerto cuiu bocana mira a la parte de el Leste con una punta principal de la isla en frente de el pueblo Raurau.

En las islas mas al Norte que llaman de Pani [sic] y de los Bolcanes ai algunos buenos puertos y principalmente uno a la parte del Oeste de la isla de Agrigan ya S. Franc^o Xavier cossa de 15 leguas mas al Norte de la isla de los Bolcanes.

Gozan estas treze islas saludable temple sin padecer los excessivos calores, frios y temblores que se experimentan en otras islas de este Archipelago, y en la isla de S. Juan que es la principal, las aguas son tan abundantes que en 35. o 40 leguas de box que tiene esta isla se cuentan mas de 30 rios y algunos muy caudalosos. No se conoce en estas islas culebra ni caiman ni otro animal ponsonesco. Ai grande abundancia de cocales y bastante de otros arboles. Los islenos viven en pueblo. El ordinario sustento de esta gente es pescado, que estiman mucho, y el pan suplen con el fruta de un arbol tan saçonada que aun los recién venidos de España no hechan menos el pan de trigo. En sus convites comen arroz y son muy moderados.

Con los socorros de el Ré de Espana se han continuado con felicidad las misiones de las onze islas el primer año y se han anadido de nuevo el siguiente año dos islas. Entro la fé en la duodécima isla que antes se llamaba Asonson, y ia se llama Assumpción el dí[a] de la Assumpcion, y en la decima tercía el día de la Ottava de S. Lorenzo a 17 de Agosto, llamavase essa isla Maugi [sic], y ia se llama S. Lorenzo, y es la ultima a que se puede llegar por la vanda del Norte hazia el Japon. En estas islas se hallan bautizados en estos dos primeros años mas de treinta mil personas en estos dos primeros años, y estan edificadas de proposito cinco iglesias.

En estas islas fue el celebre naufragio de la Não Concepción año de 1638 en la isla de Saypan, y los islenos o Marianos llaman los Españoles Guirragos por gente fora tierra como quien dice de allende el mar. El padre Luis de Medina Jesuita natural de Malaga en España murio a lanzadas de los Marianos idolatras en la isla de Saypan en 1670 en 33 años de su edad, y 14 de la Compañia en el pueblo de Cao, en compañía de otro seglar llamado Hipolito de la Cruz natural de Bilasas [sic].

El puerto de S. Leon a la parte del Oeste de la isla de Agrigan que esta 15 leguas mas al Norte de la que llaman de los Bolcanes. Estan islas que continuan las Marianas con las Philipinas, como disen se continuan por la isla de Mindanao por la parte del Sur, y si se halla el camino sera mas facil la comunicacion de estas islas pues se podra hacer con baxeles pequenos, y sino es muy difícil, porque por la parte del Norte no se puede navegar si no es con navios de alto bordo muy fortes por la terribilidad de los mares que ay entre las Philipinas y las Marianas.

The Fathers have their main residence on the island of San Juan with one church in **the town of Agadña and [rather or] San Ignacio, which has only 53 houses.**¹

Twenty years ago, a storm brought in a Chinese trader named Checo Polatra,² who had been on the way between Manila and Ternate in a champan.³ He remained in the island and during that time he has infected many of the islanders with idolatries, but afterward the Chinaman was undeceived and was baptized.

The town of **Hanun** in the island of Guan has 100 houses.⁴

The town of **Segua**, now called San Carlos, in the island of Tinian, and also the town of Tavisay [or **Tagvisay**], called San Januario in the same island.⁵

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- 1 Ed. note: Fr. García, *op. cit.*, is responsible for the misconception about the importance of Agadña, because he reported that the Chamorris met there before the coming of the missionaries, whereas the truth was that they congregated in Guam (see above), not at Agaña. Naturally, they came to Agaña as soon as the priests landed there. As soon as Captain de Santa Cruz found better ports, the idea of a move was discussed but Fr. Sanvitores vetoed it, at the request of the chiefs thus gathered, we are told. No wonder Chief Quipuha tried hard to have them stay put, in order to retain his newly-found prominence.
 - 2 Ed. note: Transcription error for Choco, Idolatra, i.e. idolater. When I first saw this, I thought I had found Choco's other (first) name. For a while, after Fr. Sanvitores baptized him, he did get another name, the Christian name of Ignacio. He is said to have been a half-breed, probably of a Chinese father and a Filipina mother.
 - 3 Ed. note: His champan was blown off from the Molucca Passage and drifted to the Ladrones, perhaps to Saipan, since his wife's relatives lived there in 1668.
 - 4 Ed. note: Hanum, as it should be properly written, was then located near Janum Point on the NE coast of Guam, and we learn that it was then twice as large as Agaña. When Fr. Sanvitores selected nearby Nisihan as the place to build a chapel and residence. As the population of the other settlements in that district was concentrated there, Hanum was effectively reduced in importance, and later disappeared.
 - 5 Ed. note: The memory of some of the old place names of Tinian and Saipan have been preserved, but not necessarily their exact location. Segua corresponds to Asiga today. However, Talisay was then located not in Tinian, but in Guam. Of course, there could have been two places with the same name, on different islands, as it sometimes happened.

The town of **Mochon**, now called San Francisco Xavier, in the island of Santa Ana.¹
 The town of **Tarraifac** in the island of San Juan, as well as **Nitichan**.²

Funon and **Opian** [are] towns of the island of Seypan.³

Sumarrago and **Opao** [are] towns of the island of San Francisco Xavier.⁴

There are 13 Mariana Islands discovered until now [1671] that are illuminated by the light of the Holy Gospel. There are two others further south at a distance of three daily runs,⁵ not to mention the numberless others that continue as far as the Austral, previously unknown, Land, and toward the north as far as Japan which is six daily runs from the island of San Lorenzo [i.e. Maug], which is the last one that can be reached with the native craft. These 13 islands are situated between 13 degrees and 22 degrees, more or less, of north latitude, beginning in the south-southeast [rather SSW] and arranged toward the north-northeast [rather NNW], forming the figure of half a moon, at a small distance from one another, at most one day's run.

[The ports of the Marianas]

By order of the Governor of the Philippines, the diligence of Don Juan de Santa Cruz, Captain of these islands, had led to the discovery in these islands of ports suitable for the galleons that go from Mexico to the Philippines to be able to anchor. In the island of Guan, now San Juan, there are 7 ports.

[1.] That of San Antonio faces west in front of a village called **Haoj** [sic], in which port there are two rivers to take on water.⁶

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- 1 Ed. note: This corresponds to Muchon, or Muchong, on the NE coast of Rota. It means "maleza" in Spanish (see Bryan's Place Names, MI 14-4), which then had the meaning of wicked, rather than rough (thicketed), place. I think that the Christian name of this place was not long afterward applied to nearby Agusan when a church was built by the Austrian Jesuit missionaries.
 - 2 Ed. note: There may be some words or lines missing in the copy, because these two places were located on opposite coasts. Tarraifac, which is written this way in other accounts, appears misspelled Taraisag on the Lopez-Bellin map; it was located at the mouth of the Taleyfac River, south of Agat. Note that in Chamorro, the letter -r has usually been transformed into -l with time, e.g. Padre, rather Pare, becoming Pale, rago becoming lago, etc. No wonder Taraisag became Taleyfac. As for Nisihan, it was located north of Pago on the east coast.
 - 3 Ed. note: Funon is a transcription error for Tumhon or Tumhum (see Doc. 1684B) and Opian is obviously the same as Obyan today.
 - 4 Ed. note: Two place names for Agrigan. I think that Sumarrago possibly meant North Sumay. Opao perhaps was really Ipao instead.
 - 5 Ed. note: This can only mean that the natives told the Fathers about the existence of Yap and Palau, and the other Caroline Islands.
 - 6 Ed. note: Haoj is a transcription error for Haty, sometimes written Jati, which corresponds to Cetti today. The name of Port San Antonio was later shifted to Umatac. By the way, the bulk of the Nassau Fleet of a dozen ships was anchored offshore not just before Cetti Bay, but from Sella Bay to Umatac Bay (see HM3: 592).

[2.] Another port, where the Dutch were years ago for about three months, is distant half a league from a point that delimits the bay of San Antonio toward the south, in front of the town of **Heimatag**, and it has a good river.¹

[3.] Proceeding further south for three leagues, we find the third port in front of the town of **Habadian**; it offers some shelter from the west and more so from the north, but it lacks a river.²

[4.] By walking another three leagues toward the east, one can find two bays delimited by a point of land with two rivers.³ The first one is before the town of **Pigpug**.⁴

[5.] The other port is more to the east, before the town of **Isig**.⁵ Both offer good shelter to the west and enough defence against the other winds.

[6.] Leaving the port of San Antonio, and walking toward the north, at an arquebus shot is found another port before the town of **Taragrichan** with good water from two rivers that it has on the sides.⁶

[7.] Proceeding further north, near the town of San Ignacio of Agaña where the main church of the Fathers is located, before a cape that points to the west-northwest. At a distance of one arquebus shot from the said cape can be found a very good bottom, of sand and earth, in 18 fathoms, and two musket shots from the cape bottom at 16 fathoms, and by penetrating further one arquebus shot toward the land, bottom can be found at 22 fathoms. It has a good river that comes out in the middle of the bay and is sheltered from all winds. It seems to be the best port of this island of San Juan.⁷

1 Ed. note: We can recognize Humatag, Humatac, or Umatac easily.

2 Ed. note: This clearly corresponds to Ajayan Bay on the Lopez-Bellin map, although there is a water course there. If it were not for the mention of only 7 ports, one would think that the author had forgotten about other possible ports: Agfayan and Inarajan Bays; I guess they were, then as now, considered unsuitable for sailing ships.

3 Ed. note: It becomes obvious that he means that each bay is delimited by two points of land and has one river each.

4 Ed. note: An interpretation of the Lopez-Bellin map puts this place on the south side of Talafofo Bay, partly because the other names to the south are well placed, i.e. Asiga and Inarajan, and partly because, then as now, the village of Talafofo was not on the coast. This is confirmed by the Coello maps of the 19th century.

5 Ed. note: Recognizable as Ylig, or Ilig, then probably written and pronounced Irig.

6 Ed. note: The town of Taragrichan was located near the outlet of the Agaga River. The second river in question is the Sella River.

7 Ed. note: This port cannot be Agaña Bay, but can only apply to Apra, the cape in question being the Orote Peninsula. The Spanish word for cape is given as "farellon", a rock, or rather a rocky headland. Fr. García, in his biography of Fr. Sanvitores, has shortened this text and changed the word to something that Mrs. Higgins translated as "reef"; both of these actions have resulted in a wrong interpretation in the past. This confusion might not have occurred if the author had stated the distance between that port and Agaña. The river in question was the Aguada River.

In the island of Zarpana, now Santa Ana, that the natives call **Rota**, there is a port where the Dutch with the three [above-]mentioned ships arrived.¹ It is before the town of **Sočanrrago**, now San Pedro, and it is open toward the northwest.² At one league to the south [rather SE], there is another port with a good bottom and shelter from all winds.

In the island of Saypan, which is now called San José, and popularly Big Zarpana, there is a good port whose mouth faces to the east with a main point of the island, before the town of **Raurau**.³

In the islands further north, which they call the **Pani**⁴ Islands and [rather or] the Islands with the volcanoes, there are good ports, especially one on the west side of the island of Agrigan, now San Francisco Xavier, about 15 leagues to the north of the island of the Volcanoes [i.e. Pagan].⁵

These 13 islands enjoy a healthy climate without suffering from the excessive heat, cold and earthquakes which are experienced in the other islands of this [Philippine] archipelago.⁶ In the island of San Juan, which is the main one, the waters are so abundant that within the 35 or 40 leagues of circumference that this island has, there are over 30 rivers and some of them are carrying a lot of water. Snakes are not known to exist in these islands; neither are crocodiles or other poisonous animals. There is a great abundance of coconut trees and a sufficient number of other trees. The islanders live in settlements. The ordinary food of these people is fish, which they esteem very much, and for bread they are satisfied with the fruit of a tree so tasty that even those recently-

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- 1 Ed. note: This comment is a good argument in favor of the long memory of his native informants, as the only non-Spanish ships that stopped at Rota before 1668 were indeed Dutch ships, either the 2 ships of Van Noort in 1600, or the 6 ships of Speilbergen in 1616 (see Volume 3). The natives probably remembered Van Noort, because one native succeeded in stealing a sword from one of his soldiers, quite a trophy that no doubt made him a hero. This thief may have survived until shortly before the arrival of the missionaries, since it is unlikely that he would have lived for more than 80 years. By the way, the author assumed, wrongly, that there was only one Dutch expedition involved, and that it must have visited both Rota and Guam.
 - 2 Ed. note: Rather, the town of Sosa (later renamed Sonson or Songsong, probably because the name of the head chief changed) was, then as now, flanked by two bays called Sosanrrago, or Sosanlago, on the NW side, and Sosanhaya on the SE side.
 - 3 Ed. note: This is not a practical port for sailing ships and it has no river. The headland in question was Naftan Point. Doc. 1670G1 has more details.
 - 4 Ed. note: Spelled this way in the Paris copy. I note that the copy accessible to Fr. García, ca. 1680, was the same. The word **Gani**, however, is the correct name of the northernmost Mariana Islands, those north of Saipan, and it is unlikely that such a name would have been forgotten by the natives, even after the islands in question were vacated in 1699.
 - 5 Ed. note: The anchorage itself was named San León by the missionaries (see Doc. 1673L).
 - 6 Ed. note: We may therefore assume that there were no big earthquakes in Guam between 1668 and 1670.

arrived from Spain no longer miss bread made from wheat. In their banquets they eat rice and they are very moderate.

With the relief [moneys] from the King of Spain the missions in the 11 islands have continued happily the first year and the next year another two islands have been added. The faith entered the 12th island, which was called **Asonson** before and is now called Assumpción, on Assumption Day [15 August 1669], and in the 13th one week after the feast-day of San Lorenzo, on 17 August; this [latter] island is **Maugi** [sic], and it is now called San Lorenzo, and it is the last island that can be reached toward the north in the direction of Japan. In these islands have been baptized during these first two years over 30,000 persons, and five churches have been erected for this purpose.

In these islands occurred the famous shipwreck of the galleon **Concepción** in the year of 1638 at the island of Saypan, and the islanders or Marianos call the Spaniards **Guirragos** meaning foreigners, as if one were to say “from beyond the seas”.¹

Fr. Luis de Medina, Jesuit, a native of Málaga in Spain, died from lances thrown by the idol-worshippers of the island of Saypan in 1670 at the age of 33, after 14 years in the Society, in the town of **Cao**,² along with another, a lay helper named Hipolito de la Cruz, a native of the Visayas.

The port of San León on the western side of the island of Agrigan is 15 leagues further north of the one they call the island of the Volcanoes [i.e. Pagan].

There are islands that link the Marianas with the Philippines. It is said that they lead to the southern side of Mindanao. If the route is discovered the communication with these islands will be easier, since it could be done with small boats, otherwise it is very difficult, because the northern route can only be covered by ocean-going ships, strongly-built to resist the terrible seas that exist between the Philippines and the Marianas.

E2. Version 2 offered for sale by Maggs Bros. in 1923

Source: Present location unknown; offered for sale by Maggs Bros. of London in 1923 (Cat. N° 442, n° 1816, p. 102). Paper entitled: “Lista de la Cordillera de las Islas Marianas.” (2 pages, folio-size).

List of the Mariana Island Archipelago. Being a list of the islands in the Mariana Group, with their latitudes, etc., in which the early

1 Ed. note: Since “rago” means north only in Agaña, the literal meaning of the word invented by the natives of Saipan to refer to these white aliens cannot be “men from the north”; in Saipan, that direction is west. The real meaning of “lago”, as Solenberger has demonstrated (see Doc. 1671Q2), is offshore, that is the high sea at right angle to the shoreline of a main beach at any one of the Mariana Islands. Hence, this word “guirrago” coined by Saipanese in 1638, cannot be used to point at a specific geographic direction from which the battered galleon would have come from, unfortunately.

2 Ed. note: The mention of this martyrdom proves that this paper was written after January 1670. The town of Cao was located inland, east of present-day San Vicente.

Missionaries landed, and those in which they could not land for lack of ships.

Among the Northern Islands of the group “which the Religious of the Society of Jesus reached in their frail boats, to plant the first seeds of the holy Faith,” are:

Guam or San Juan, at latitude 13d4, longitude 164d45.

Rota, otherwise Sarpana, latitude 14d32, longitude 169.

Agiguan, latitude 15.

Zaypan de S. Joseph, latitude 15d45.

Sarigan de S. Carlos, latitude 16d45.

Agrigan de S. Francisco Xavier, latitude 19.

[Synopsis:] In all, sixteen [sic] islands are tabulated with their degrees of latitude and longitude, including the islet of Vrac, which was entirely uninhabited by humans, but boasted a large colony of birds.

Of the Southern Islands, which the Religious were unable to reach on account of the lack of suitable vessels, mention is made of **Guatianumi** at latitude 12d15, longitude 164.43, **Cherego**, and the shallows of Japan at longitude 163.30.¹

A footnote states that “adjacent to these islands, in latitude 12d30, and longitude 164d10, the needle declines to the west at 3 degrees 30 minutes. The longitude was taken from the Canary Islands.”²

E3. Version 3 sold by Maggs Bros. in 1927

Source: Present location unknown; offered for sale by Maggs Bros. of London in 1923 (Cat. N° 442, n° 1824, and again in 1927 (Cat. N° 491, n° 40. Paper entitled: “Lista de la Cordillera de las Islas Marianas, antiguamente de los Ladrones.” (1 page, folio-size).

[Synopsis:] This paper informs us that the Ladrone Islands, by which name they are now known, was their original name, before they were known as the Marianas to the Missionaries “who established the holy Faith there.” The Jesuit Fathers embarked on small vessels from the mainland, and made their headquarters on the Island of Guam (sometimes called Guahan or San Juan), which they dedicated to St. John. Another one, dedicated to St. Francis Xavier, was known as Agrigan, whilst Guguan, was dedicated to St. Philip; Anatahan to St. Joachim; Sarigan to St. Charles; Pagon to St. Ignatius; and Maug to St. Lawrence.

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- 1 Ed. note: The position given for Guatianumi corresponds to a point on the southern coast of Guam itself. As for Cherego, it is probably a misprint for Sarigan.
 - 2 Ed. note: How interesting! This position was likely calculated by the pilots while the ship was off Agaña. The magnetic variation at Guam is now 2° E. The latitude cannot be more accurate. The estimated longitude is given relative to the Canary Islands (probably Hierro, which was a reference meridian even at the time of Columbus, which is 18° W of Greenwich), and probably West of it. Therefore, the Spanish pilots in about 1668 estimated an equivalent longitude of 360 - (164 + 18) = 168 E. of Greenwich, **an error of only 23 degrees** since Guam is actually about 145° E of Greenwich.